

Ἡ  
ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE  
GREEK TESTAMENT,

WITH  
ENGLISH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXEGETICAL.



BY  
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WITH NOTES.

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# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 I. ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστο-<sup>a Act. 9.  
16.  
et 13. 2, 9.  
Gal. 1. 15.</sup>  
2 λος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, <sup>b</sup> (ὃ προεπηγγείλατο

“ In epistolis interpretandis multò majorem difficultatem reperimus quàm in Evangeliiis, quod ex ipsà rei naturà oritur. Qui enim historiam scribit, iis scribit, quibus ignota debet; adeoque omnia clarè et simpliciter narrare debet; epistola vero est quasi colloquium cum amico absente, qui etiam partes suas agit, et ad cujus quæsitæ vel cogitata nobis præcognita respondemus; quando ergo epistola est Paulo longior, ita ut plura in eà capita tractentur, fieri vix potest, quin sæpe hæreamus, non percipientes, quomodo scriptor ab uno ad alterum transeat, aut quis loquatur, an is qui scribit, an is cui scribitur. Præter hanc est et alia obscuritatis causa ipsi Paulo peculiaris, quam et Petrus Apostolus agnoscit 2 Pet. iii. 15, 16. et diversitas interpretationum testatur: nimirum fervidum ejus ingenium multà eruditione Judaicâ excultum, quo sebat ut plura simul ipsi inciderunt, et mente calamum præcurrente, sermo ejus non raro fieret abruptus.” (Wets.)

This Epistle was written in opposition to certain Jewish pretensions and prejudices, which led men to neglect the offers of the Gospel. 1. A trust in the works of the Law, especially *circumcision*, as if thereby 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. 38, 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 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 antient 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 *δύναμις Θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι*, Ἰουδαῖο τε πρώτου καὶ Ἑλληνι. 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 *Gentile* as well as Jew. 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 whatever 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. vii., viii., xiii. 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

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b Tit. 1. 2. διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις, ὁ περι τοῦ  
 Gen. 3. 15. υἱοῦ αὐτοῦ, ((τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ  
 et 22. 18. σάρκα, ὁ τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα  
 et 26. 4. ἁγιοσύνης, ἐξ ἀναστάσεως νεκρῶν,)) Ἰησοῦ Χριστοῦ τοῦ  
 et 49. 10. Κυρίου ἡμῶν, ὁ δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν, εἰς  
 Deut. 18. 15. ὑπακοήν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος  
 9 Sam. 7. 12. αὐτοῦ ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ,)  
 Paul. 132. 11. ἁπᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγί-  
 Est. 4. 2. οῖς καὶ ὑμεῖς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ,)

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. 1. 1. δούλος Ἰ. Χ.] Δούλος (contracted from δέσλος) is properly an adjective, signifying bound, and denoted a bond servant, usually for life. Now from the devotedness of such service, it was applied to the service of God. And the term δούλος Θεοῦ 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. ii. 24. Κλητός denotes 'expressly constituted' (as opposed to being self-appointed) namely, by Christ himself, Acts ix. 16. Ἀποστόλος 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 supernatural revelation, as in the case of Barnabas and Paul. The words following ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ are exegetical of the preceding, and refer to Paul's being set apart for the work of the Gospel, not only by the Holy Spirit, (Acts xiii. 2.) but also by Christ himself, Gal. i. 15. Els denotes purpose. All these Nominatives depend upon γράφει, which verb is supplied in the most ancient Epistles on record, both in Scripture and in the earliest Historians.

2. ὁ προεπηγγελματο ἔσται &c.] 'which he had already promised' &c. This is meant as an answer to the objection of the Jews and Pagans, that Christianity was a novelty, (since the Gospel was looked forward to from the earliest ages) and to refute the calumny, that he undervalues Moses and the Prophets.

3. κατὰ τοῦ υἱοῦ αὐτοῦ] 'respecting, or with reference to, his Son,' viz. as the subject of those prophecies. Γενομένου, born; as Gal. iv. 4. and Joh. i. 14. Κατὰ σάρκα. Notwithstanding what some recent Commentators (and at all times those that deny the Divinity of Christ) pretend, this must have the sense assigned by the ancient Fathers and Interpreters, and most modern Commentators, 'according to his human nature and descent;' as Acts ii. 30. infra ix. 5. ἐξ ὧν ὁ Χριστός τὸ κατὰ σάρκα, where see the Note. 2 Cor. v. 16. Hebr. v. 11. This interpretation is ably supported by Carpz., Koppe, and Schleus.

4. τοῦ ὀρισθέντος υἱοῦ Θεοῦ—νεκρῶν] With this passage the Commentators are somewhat perplexed. See the details in Recens. Synop. One thing is clear, that ὀρισθέντος ἐν δυνάμει must mean 'powerfully or efficaciously declared,' or demonstrated. Far more difficulty is there in determining the sense of κατὰ πνεῦμα ἁγιοσύνης, on which Commentators are by no means agreed. Chrys. and the Greek Commentators, together

with many eminent moderns as Luther, De Die Grot., Fessel, Pearson, Whitby, Schoettg., Seckl., Weston, Newc., Koppe, and Roem., take πνεῦμα ἅγιον to denote the Holy Spirit. Although they somewhat differ in their views, they generally explain it to mean 'according to 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 unprejudiced sense to be assigned to κατὰ, that I am inclined to prefer the sense assigned by the Latin Fathers generally, as also Camerar., Paræus, Beza, Pisc., Willet, Starck, Heumann, Wolf, Schleus., and others, namely, the Divine nature of Christ, His holy and blessed Spiritual nature. This sense is demanded by the antithesis between κατὰ σάρκα and κατὰ πνεῦμα. And it is confirmed by 1 Pet. iii. 18., where Christ is said to be θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ πνεύματι. where κατὰ σάρκα and 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 ἐκ πατέρων κατὰ σάρκα, but withal, to be Θεὸς ἐυλογητός εἰς αἰῶνας. Indeed, the doctrine of the Greek Article forbids the first mentioned interpretation, while it readily admits the latter. For though πνεῦμα ἁγιοσύνης must be admitted to be a sort of Hebraism for πνεῦμα ἅγιον, (divine spirit) yet it cannot stand for τὸ πνεῦμα τὸ ἅγιον, the Holy Spirit. And, by virtue of the antithesis, as κατὰ σάρκα must mean 'by his fleshly, i. e. human, nature,' so must κατὰ πνεῦμα ἅγιον mean 'according to his (i. e. Jesus's) Spirit of holiness,' i. e. his Holy and Divine nature. Of course, the words must be construed immediately after υἱὸν Θεοῦ.

5. ἐλάβομεν] Plur. for singular, as frequently in St. Paul's Epistles. Χάριν καὶ ἀποστολήν. The best Commentators recognize in this an Hendiadys for 'the office of Apostleship,' and the grace belonging to it. Εἰς ἕκαστ. πίστεως &c. 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. 26. Ὑπὲρ τοῦ ὄν. αὐτοῦ 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 ἀποστολήν.

6. ὑμεῖς] 'ye Romans.' Κλητοὶ Ἰ. Χ., i. e. called or invited to the profession of Christianity, for whom its benefits are destined.

7. πᾶσι—Θεοῦ] 'to all in Rome who are beloved of God;' which is a designation of Christians explained by the words following, κλητοῖς

6<sup>23</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυ-  
 ρίου Ἰησοῦ Χριστοῦ. et 37. 24.  
Dan. 9. 24.  
Mich. 7.  
20.  
c 2 Sam. 7.  
12.  
Psal. 132.  
11.  
Mat. 1. 1.  
7.  
Luc. 1. 32.  
et 3. 23, 31.  
Act. 2. 30.  
et 13. 33.  
2 Tim. 2.  
8.  
d Joh. 10.  
30, 32.  
Act. 13.  
32, 33.  
Heb. 1. 5.  
et 5. 5, 6.  
c Rom. 12.  
3. et 15. 15.  
1 Cor. 15.  
10.  
Eph. 3. 8.  
Rom. 16.  
20.  
1 Cor. 1.  
2.  
Eph. 1. 1.  
1 Theas. 4.  
7.

7 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χρι-  
 στοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλε-  
 8 ται ἐν ὅλῳ τῷ κόσμῳ· ἡ μάρτυς γὰρ μου ἐστὶν ὁ Θεός, φ-  
 9 λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ  
 10 αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιοῦμαι, ἵ πάντοτε ἐπὶ  
 11 τῶν προσευχῶν μου δεόμενος, εἶπῶς ἤδη ποτὲ εὐδοθήσομαι  
 12 ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς· ἡ ἐπιποθῶ γὰρ  
 13 ἰδεῖν ὑμᾶς, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς  
 14 τὸ στηριχθῆναι ὑμᾶς· ἡ τούτο δέ ἐστι, συμπαρακληθῆναι ἐν  
 15 ἡμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ. ἡ Οὐ  
 θέλω δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί, ὅτι πολλάκις προεθέμην  
 ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινα  
 καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

γίνω, where κλ. adds something more to the usual designation, and shows that they are what they are by the calling of God, and by his grace.

— εἰρήνη] Considering that this is connected with χάρις—ἀπὸ τοῦ Θεοῦ, it should not be taken with some, of temporal prosperity; or at least it must primarily denote peace with God, (see Rom. v. 1. and Phil. iv. 7.) and then peace with another.

8. εὐχαριστῶ] put for the more Classical εὐχαριστέω. See Note on Thes. i. 3. τῷ Θεῷ μου. 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. xiii. 15. This, however, is talking 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 Chrysostom and Theophyl., who observe that it is said after the manner of the Prophets.

9. μάρτυς γὰρ μ. ἐ. ὁ Θεός] A form used with earnest asseveration, corresponding to the Hebr. עֵד אֱלֹהִים. Δατρεύω. The sense (somewhat de- lined) seems to be, 'whom I devotedly worship and serve.' Ἐν τῷ πνεύμ. 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. 3. οἱ πνεύματι τῷ Θεῷ λατρεύοντες.

10. εἶπῶς ἤδη—ἡμᾶς] The sense seems to be this: 'If by any means I might yet ever be so favoured as to be permitted to visit you.' So Œcum., Kypke, and Koppe, who take ἤδη ποτὲ for ὅτε ποτὲ, ever at length, and remark, that it is a form denoting great desire of averting evil or obtaining good. Εὐδοθεῖσθαι properly signifies 'to be on the right road,' and often, as here, both in the Classical and Scriptural writers, to be fortunate in any respect.

11. χάρισμα πνευμ.] Some of the earlier mo-

dern 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 Œcumen., 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.

12. τούτο δέ ἐστι.] The best Commentators, antient and modern, are agreed in regarding this as a phrase meant to introduce a softening of what might seem arrogant in the preceding assertion. But to take τούτο δὲ for μάλλον, (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;' for that seems to be the closest sense of συμπαρακ. In the double meaning included in συμπαρακ., the comfort is meant for the Apostle, the edification for the Roman Church. At ἐν ἀλλήλοις sub. οὐσης. And ὑμῶν τε καὶ ἐμοῦ are exegetical of the ἐν ἀλλήλοις. Ἐν ὑμῖν, 'inter vos.'

13. οὐ θέλω—ἀγνοεῖν.] An elegant meiosis, equivalent to 'I would have you know.' So Athen. 560. οὐδένα δὲ ὑμῶν ἀγνοεῖν, ἔτι &c. The Apostle gives this assurance, as a reason why he had shown his anxiety for them by coming to them. Ἄχρι τοῦ δεῦρο. Sub. χρόνου. The phrase occurs in Thucyd. iii. 69. and in other writers. Τινα καρπὸν for καρπὸν τινα is found in very many MSS., Versions, Fathers, and early Edd., and is adopted by almost every Editor from Wets. to Vat. The sense of καρπὸν τινα σχῶ 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 καρποφορεῖσθαι. Ἐν ὑμῖν, 'among you,' or, by you. Τοῖς λοιποῖς. Not others, but the rest, viz. of those among whom the Apostle had preached.

g Ephes. 5. π Ἑλλησί τε καὶ Βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφεί- 14  
 15. λέτης εἰμί· οὕτω, τὸ κατ' ἐμέ, πρόθυμον καὶ ὑμῖν τοῖς ἐν 15  
 16. ῥώμῃ εὐαγγελισασθαι. ° Οὐ γὰρ ἐπασχύνομαι τὸ εὐαγ- 16  
 8. γέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτη-  
 1. et 15. ρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε, πρῶτον, καὶ Ἑλ-  
 2 Cor. 1. ληνι. ῥ δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ 17  
 23. Gal. 1. 20. πίστews εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ  
 Phil. 1. 8. πίστews ζῆσεται.  
 1 Thess. 2. 5, 17.  
 et 3. 10.

14. ὀφειλέτης εἰμί] scil. εὐαγγελισασθαι, which must be supplied from the subject and the following context. 'Ὁφ. εἰμι signifies 'I am bound by my office [as Apostle of the Gentiles].' Compare viii. 12. xv. 27. Gal. v. 3., from which and from other passages it appears that the sense of ὀφειλέτης εἰμι in St. Paul is 'I am bound by office or duty to perform something.' On Ἑλλησι καὶ Βαρβάρους. See Krebs, Kypke, and Koppe. For the origin of the latter term, see Note on Acts xviii. 2 & 4. On 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 βαρβ. meant the Romans, or not, is a frivolous question; for that the Apostle meant probably no more than all nations, both civilized and uncivilized; the words following σοφοῖς τε καὶ ἀνοήτοις, which have that very sense, being added by way of explanation.

15. τὸ κατ' ἐμέ πρόθ. &c.] On the construction here the Commentators are not agreed. One thing is certain, that there is an ellip. of ἐστι. Most of the recent Interpreters join the τὸ with πρόθ., which, they think, requires it in order to stand for προθυμία. But neither can κατ' ἐμέ 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 both; or πρόθ. be taken for τὸ πρόθ., which is for προθυμία, as in Thucyd. iv. 85. The sense is: 'Thus, as far as concerns myself, it is my anxious wish to preach.' This use of τὸ κατ' ἐμέ 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 ἤθος at πρόθ., since such seems one of those false ellipses which have been so unsparingly swept away by Hermann and his school.

16. οὐ γὰρ ἐπασχύνομαι τὸ εὐαγγ.] This is not, as many eminent Commentators fancy, a meiosis 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 τοῖς ἐν Ῥώμῃ. 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 profligacy 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 Χριστοῦ is not found in 8 antient 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 autoritas Græcorum Codicum major est, quam Versionum, et paucorum Codicum Græcorum ad versiones refictorum," is extremely sound in its principle, and capable of application in many other passages.

— δύναμις γὰρ—πιστεύοντι.] Abstract for concrete. The sense is, 'For it is the powerful means appointed by God for the salvation of all who believe and embrace it.' With εἰς σωτηρίαν we may compare εἰς ὑπακοήν at v. 5. Thus the sentence comprehends two assertions; 1. the complete efficacy of the Gospel to salvation; 2. that the extent of this efficacy shall reach unto all who believe and obey it, i. e. as far as concerns the gracious design of God, it shall be universal. The words Ἰουδαίῳ—Ἑλληνι are exegetical, and meant to remind the Jewish part of the Christian converts, that the Gospel was meant for the salvation of both Jews and Gentiles, for that is the sense of Ἑλλ. here.

17. δικαιοσύνη γὰρ Θεοῦ—πίστιν] Commentators exceedingly differ in their expositions of these words. They are, however, generally agreed that δικαιοσύνη Θεοῦ means the mode of obtaining righteousness, i. e. justification. As to the words ἐκ πίστews εἰς πίστιν, they are, from their brevity and undeterminateness, susceptible of several senses, all of them specious, though only one can be true. Hamm., Whitby, Storr, and most Commentators explain ἐκ πίστews 'produced by faith,' and εἰς πίστιν 'to produce faith [in those to whom it is promulgated].' But it should seem that this would require ἡ ἐκ πίστews, and would involve a harsh transposition; and such an interpretation of εἰς πίστιν involves some harshness. Many antient and some modern Commentators, as Scaliger, Fell, and Le Clerc, render *progressu et incremento fidei*, i. e., explains Dr. Shuttleworth, "having its beginning in faith it is perfected in faith." This, however, is not at all correspondent to the context. It should rather seem that the ἐκ is for διὰ, denoting the medium of the revelation; and therefore that ἐκ πίστews is equivalent to διὰ πίστews Ἰησοῦ Χριστοῦ in the parallel passage at iii. 21. sq. Εἰς πίστιν may be best taken, with Rosenm., Doddr., Schleus., and Young, for τοῦτε πιστεύοντες, or rather

18 ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ 3. <sup>Tim. 1.</sup>  
 πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν <sup>Infr. 15.</sup>  
 19 ἐν ἀδικίᾳ κατεχόντων. ἵδιότι τὸ γνωστὸν τοῦ Θεοῦ φα- <sup>23, 22.</sup>  
 20 νερόν ἐστίν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνερωσε· τὰ <sup>1 Thess. 3.</sup>  
 γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοού- <sup>10.</sup>  
 μενα καθοράται, ἢ τε αἰδίου αὐτοῦ δύναμις καὶ θεϊότης· εἰς <sup>Infr. 15.</sup>  
<sup>29.</sup> <sup>Infr. 15.</sup> <sup>32.</sup> <sup>Infr. 15.</sup> <sup>23.</sup> <sup>1 Thess. 2.</sup>  
<sup>18.</sup>

πιστεύοντας, 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 per-  
 spicuously as follows: *Νυνὶ χωρὶς νόμου δικαιοσύνη Θεοῦ φανέρωται, μαρτυρομένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας.* It should seem that there is an *emphasis* meant to be laid on *πίστις*, q. d. unto those only who shall 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. ἀποκαλύπτεται γὰρ ὀργὴ &c.] On the connexion of this with the preceding, the Commentators are by no means agreed. See Recens. 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 Judæis.*" Yet it is probable that this verse was meant as a *connecting link* between the general position, on the efficacy and universality of the Gospel, and the *proof at 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, by which the Almighty has enabled us to distinguish between right and wrong, making conscience the judge, and announcing to the former good, to the latter evil. See more in Markl. Ἀπ' οὐρανοῦ, as Kypke observes, is to

be taken *graphicè*, since whatever the Almighty doth He is in the O. T. said to do from Heaven. By ἀσέβειαν is meant any sin against God; by ἀδικία any crime against men. Of course, ἀσέβ. καὶ ἀδικ. are put, by abstract for concrete, for ἀσεβεῖς καὶ ἀδίκους. But this is made plainer by the words following, ἀνθρώπων τῶν &c., by which some earlier Commentators (and even Koppe) understand (taking κατεχ. for ἔχ.) as put for ἔχοντες τὴν ἀλήθειαν, καὶ ὅμως ἀδικοὶ ὄντες, 'having some knowledge of the truth, but not living agreeably to it;' which is applicable to both Jews and Gentiles. But for such a sense of κατέχω there is no sufficient authority. It is better, with the antient, and the most eminent modern Commentators, to take κατεχόντων in the sense *hindering* religious truth by immorality, 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.' Τὸ γνωστὸν τοῦ Θεοῦ, 'what is to be, or may be, known respecting God.' Ἐν αὐτοῖς, 'among them.' Ἐφάνερωσε, '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 ἀόρατα αὐτοῦ] i. e. his nature and attributes, invisible to mortal eyes. Ἀπὸ κτίσεως κόσμου. Some eminent Commentators take the ἀπὸ for ἐκ, and render, 'the invisible things of God are known by the visible works of creation.' Others, however, more properly take the ἀπὸ κτίσεως κόσμου for ἀπ' ἀρχῆς κόσμου Matt. xxiv. 21. and ἀπὸ καταβολῆς κόσμου, Matt. xii. 35. Τοῖς ποιήμασι νοούμενα, 'being comprehended by the things which He hath created and ordered; for we may extend ποιήμ., with Kypke, to the operations of God's Providence as well as to that of creation.

— ἢ τε αἰδίου—θεϊότης] This is exegetical of the τὰ δόρατα, and the sense seems to be: 'His omnipotence, and the other attributes of His Godhead.'

τὸ εἶναι αὐτοὺς ἀναπολογήτους. \*διότι γνόντες τὸν Θεόν, 21  
 οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν  
 ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐ-  
 τῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, καὶ ἤλ- 22  
 λαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης 23  
 φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπε-  
 τῶν. ὁ δὲ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις 24  
 τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ  
 σώματα αὐτῶν ἐν ἑαυτοῖς. Οἵτινες μετήλλαξαν τὴν ἀλή- 25  
 θειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλά-  
 τρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς  
 εἰς τοὺς αἰῶνας. ἀμήν. \*διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς 26

21. γνόντες] This must be taken with limita-  
 tion, viz. 'knew Him sufficiently to see His  
 claim to be worshipped.' On the nature and  
 extent of this knowledge, see Recens. Synop.  
 Ἡ εὐχαρ., 'nor made a grateful return for His  
 benefits'; referring most of the blessings they  
 enjoyed to fortune, or to their own prudence.  
 See Grot. Ἐματαιώθησαν—αὐτῶν, 'became  
 foolish in their reasonings,' or fancies; i.e. be-  
 came both sophistical and idolatrous.

22. φάσκοντες—ἐμωράνθ.] 'assuming to  
 themselves the credit of being wise.' That this  
 is the sense, is plain from the Classical citations  
 of Wets. and Kypke. Thus Hegesander ap.  
 Athen. 162. humorously speaks of the δοξο-  
 ματαισοφοὶ and the ζηταρητησιδαί.

23. καὶ ἤλλαξαν &c.] The καὶ signifies nempe.  
 In ἤλλαξ. there is a *significatio pragmatias*, and  
 the sense is: 'they dishonoured the glorious na-  
 ture of the incorruptible God by representing  
 Him under the likeness,' &c. Ἐρπετῶν, i.e.  
 reptiles of every kind, not only serpents, but  
 crocodiles and fishes. On the worship of each,  
 see the writers referred to by Doddr. This last  
 kind of idolatry prevailed chiefly in Egypt, and  
 other parts of Africa. But idolatry of every kind  
 sprung from the proneness of men to ascribe  
 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 Pro-  
 vidence. Thus great or good kings and emi-  
 nent 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. sqq.,  
 and Grot.

24. παρέδωκεν] The best Commentators an-  
 tient 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. lxxxi. 12. & 13.  
 Eccl. iv. 19. The wrath of God revealed in  
 Scripture against every species of idolatry, was  
 necessary, though, after all, insufficient to pre-  
 serve the Israelites from falling into a sin which,  
 from peculiar circumstances, carried with it al-

most every vice and abomination. Besides, the  
 Apostle does not deny that the vices he enu-  
 merates may be partly referable to other causes  
 besides idolatry.

Ἐν ταῖς ἐπιθυμίαις is for κατὰ τὰς ἐπιθυμίας.  
 25. οἵτινες μετήλλαξαν] There is no occa-  
 sion to take οἵτινες, with many Commentators,  
 for *quapropter*; since this verse connects with  
 v. 23. and v. 24. is in some measure parenthe-  
 tical. We may render, 'Who (I say) have  
 changed.' Τὴν ἀλήθειαν τοῦ Θεοῦ, 'the true  
 God.' Ἐν τῷ ψεύδει, for εἰς τὸ ψεῦδος, into  
 a lie, i.e. a pretended God, an idol; for ψεῦδος,  
 like the Hebr. רָגֶז, denoted not only a lie, but  
 any action which involved a lie. Thus it was  
 very applicable to those "lying vanities," idols.  
 See Is. xlv. 20. Jerem. iii. 10. iii. 25. xxiii. 14.  
 Elen. aptly compares Philo p. 678., where Moses,  
 on seeing the golden calf, is astonished to behold  
 ὄσον ψεῦδος ἀνθ' ὄσης ἀλήθειας ὑπὸ πλάσαντο.  
 In ἐσεβάσθησαν and ἐλάτρευσαν every sort of  
 religious worship and homage is designated. The  
 former is not (as Koppe imagines) an ἀπαξ  
 λεγόμενον, but occurs in Hos. x. 5. (Aquila) and  
 in some of the Fathers, nay, even in Hom. II.  
 ζ. 167. Παρὰ τὸν κτίσαντα 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 Loesan. compares  
 Philo p. 2. B. τινες τὸν κόσμον μᾶλλον ἢ τὸν  
 κοσμοποιόν θαυμάσαντες. Grot. remarks, that  
 τὸν κτίσαντα is for τὸν 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. ix. 26. 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. διὰ τοῦτο παρέδωκεν &c.] Here there  
 is a repetition of what was said at v. 24., to-  
 gether with further treatment of the subject.  
 Πάθη ἀτιμίας, for πάθη ἀτιμίας, viz. those  
 whereby they ἠτιμάζοντο τὰ σώματα αὐτῶν  
 ἐν ἑαυτοῖς. Αἴ τε γὰρ θήλειαι &c. In addition to  
 the evidence here adduced by the Commenta-  
 tors, it may be observed, that the disclosures



εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν  
 27 τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν ὁμοίως τε καὶ οἱ  
 ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκάλυ-  
 θσαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι  
 τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμοσθίαν ἢ  
 28 ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ  
 καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέ-  
 δωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-  
 29 κοντα· πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλε-  
 ονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, ὄλου, κακο-

<sup>1</sup> Deut. 4.  
<sup>15, Ac.</sup>  
<sup>2 Reg.</sup> 17.  
<sup>29.</sup>  
<sup>Psal.</sup> 106.  
<sup>20.</sup>  
<sup>Sap.</sup> 12. 22.  
<sup>Ac.</sup>  
<sup>Jer.</sup> 2. 11.  
<sup>Eccl.</sup> 40. 17.  
<sup>18.</sup>  
<sup>Act.</sup> 17. 29.  
<sup>11 Psal.</sup> 81.  
<sup>13.</sup>  
<sup>Act.</sup> 14. 16.  
<sup>2 Thom.</sup> 2.  
<sup>11.</sup>  
<sup>1 Lev.</sup> 18.  
<sup>22, 23.</sup>  
<sup>Eph.</sup> 5. 11.  
<sup>12.</sup>

which have been made by the *disinterment* of Herculaneum 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. ἀντιμοσθίαν] 'punishment.' So Herodot. iii. 15. ἔλαβι τὸν μισθόν. The word is rare, but found in Clem. Alex. p. 190 & 273. And I would compare ἀντιφέρων in Æschyl. Ag. 39. This dissolute state of morals, and the incapacity it involved of enjoying the natural means of happiness ordained by God, is considered by the Apostle as the *penalty* due to their *πλάνη*, or abandonment of the worship and service of the true God, and their being given up to *idolatry*; which, in all its various forms, especially in the East, has in all ages been the fruitful mother of lusts of every kind.

28. καὶ καθὼς—ἐπιγνώσει] These words are, I conceive, exegetical of the πλάνης. Οὐκ ἔδοκίμασαν many eminent modern Commentators render 'did not search or try;' 'were not solicitous.' This sense, however, is at once harsh and frigid. And there is no reason to abandon the common interpretation, adopted by the antients and early moderns, (and ably supported by Chrysost., Krebs, and Schleus.) 'did not chuse, or care,' 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 wilful, and consequently inexcusable. Wherefore (adds the Apostle) God gave them up *eis ἀδόκιμον νοῦν*, where in *ἀδόκ.* there is an *euphemism*. The word, indeed, properly signifies *reprobos, rejectaneus*, 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 τὰ μὴ καθήκοντα there may be a *litotes*, to signify *turpitis*: or it may mean unsuitable to them as men, and contrary to nature, reason, &c.

29. πεπληρωμένους πάσῃ ἀδικίᾳ &c.] Here are enumerated vices which were the natural fruits of the *νοῦς ἀδόκιμος*. 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*, in which they would have them expressed. But the Apostle, it is very certain, was not studious of regularity of style. It should seem

that he was here content to enumerate the vices of the Gentiles *populariter*, as exemplifying and justifying the charges just made. The occasional 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 *ἀδικία*, with which the list commences, is meant to denote vice and iniquity 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 inferior Versions and Fathers for its omission. And the evidence of Versions and Fathers is, in such a case as the present, of little weight. The similarity of the two words 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 of order* in some MSS., that probably 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 fornication in general, and consequently include adultery. The latter, since it is used in Matt. xxii. 18. to denote *malignity, craft*, and in Lu. ii. 39. is united with ἀραγή, in Mark vii. 22. with ὄλος, and in 1 Cor. v. 8. with κακία (which here follows immediately after, and signifies *mischievousness*), so it must in the present passage denote more than *iniquity* in general, and signify *malignity*. Πλεονεξία seems to mean *rapacity, extortion*. So Thucyd. i. 40. οἷδε βίαιοι καὶ πλεονέκται εἰσι. Hesyeh. πλεονέκτα, βίαιε. The word is united with βίαια by Pollux viii. 7. and Xen. Mem. i. 2, 12. πλεονέκ. καὶ βιαιοτάτος ἐγένετο. Κακία seems to denote the *mens prava agendi, intentional mischievousness*; as in Eurip. Hippol. 1331. τὴν δὲ σὴν ἀμαρτίαν τὸ μὴ εἰδέναι—ἐκλύει κάκης. Thucyd. i. 32. ζυγυμῶη, εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἀμαρτία τολμῶμεν.

—φθόνου, φόνου, ἔριδος] These three terms may be meant to form a *group*, and the sense may be, 'full of envy and strife even to murder.' Or φόνος may be explained, with Schleus., *bloody-mindedness*. By κακοθelia, Kypke observes, is here meant not *vicious habits* in general, but that vice of the *mind* which, according to

ηθείας· ψιθυριστὰς, καταλάλους, θεοστρυγεῖς, ὑβριστὰς, ὑπερ-  
 ηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, 31  
 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, [ἀσπόνδους,] ἀνελεήμονας!

1 Ησα. 7. 3. ὡς οἴτινες τὸ δίκαιωμα τοῦ Θεοῦ ἐπιγινόντες, ὅτι οἱ τὰ 32

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

30. ψιθυριστὰς, καταλ.] These are meant to be coupled; the former, as Theophyl. suggests, denoting secret, and the latter open calumniators. See Theodoret and Œcum., and the Notes and illustrations of Grot. and Wets.

— θεοστρυγεῖς] The word, according to its different accentuation, may signify either *haters 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. But the former, which is assigned by the antients and most moderns, is preferable. It is not, however, impossible that *both* may have been meant.

— ὑβριστὰς, ὑπερηφ., ἀλαζ.] These seem to form another group. The terms so far differ, that the first denotes *insolence*, as shown in actions; the 2d and 3d, as evinced in behaviour and words.

— ἐφευρετὰς κακῶν] This is explained by Chrys., Theophyl., Theodoret, and Œcum., persons who not only perpetrate all the *κκοικια* vices, but seek out and invent more. So in 2 Macc. vii. 31. Antiochus is called *πάσης κακίας εὐρετής*. And Wets. compares Philo p. 520. *στασιάρχαι, φιλοπράγμονες, κακῶν εὐρεταί*. So Tacitus calls Sejanus "*facinorum omnium repertor*." 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 lived by seeking out and devising such. After all, however, the expression may, with Koppe 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: 'Απλῶς δὲ, ὁ φθάσας τὸν μέλλοντα κακὸν τι ὄραν ἐπινείτο· καὶ ὁ ἐπικελεύσας τὸν μὴ διανοόμενον, "and he who counselled or set another upon doing what he had not thought of."

31. ἀσυνέτους] This must not, as Grot. thought, be omitted as a var. lect. of *ἀσυνθέτους*, (for which omission there is no authority) but retained, and explained as best we may. Some antient, and several eminent modern Commentators take it for *ἀσυνειδήτους*, *without conscience* or *sense of religion*. As, however, that interpretation is destitute of authority, it is better, with Theophyl. and Wets., to take it, by an idiom found in our own language, for '*obstinate*,' [*stupid*, as the common people say]. And this sense is established by a passage of an Inscription in Chishull's *Antiq. Asiat.* p. 2. p. 12. cited by Bowyer: 'Αξυνέτων δὲ Βουλαῖς· ἀνθρώπων τοῦδ' ἔτυχον θάνατον. Where Chishull thus annotates: "Αξυνέτους homines hic intellige non ita a fatuitate, sed ab improbitate et feritate dictos." In this very sense, too, the kindred

word *ἀφρων* is used in Prov. xii. 1, which, as being spoken with reference to instructors, or parents, is exactly to the purpose: ὁ ἀγαπῶν παιδείαν ἀγαπᾷ αἰσθησιν, ὁ δὲ μισῶν ἐλέγχους ἀφρων.

In the terms which follow, *ἀσυνθέτους*—*ἀνελεήμονας*, there is some variety of reading, and much of interpretation. Many antient MSS. and some Versions and Fathers have not *ἀσπόνδους*, which Griesb. and Koppe think is very probably an interpolation. If that were the case, I should suspect that *ἀστόργους* and *ἀσυνθ.* ought to be interchanged in position, which would keep the subject of *disobedience* and *perversity to parents* distinct from that of *breach of contracts*. And the omission in question may readily be ascribed partly to the *scribes*, ob homocoteleuton, and partly to the *Critics*, who thought the *ἀσπόνδους* useless after *ἀσυνθέτους*. But the words are not quite synonymous. *Ἀσπ.* may have reference to *public*, *ἀσυνθ.* to *private* life. Or rather, *ἀσυνθ.* may mean *breakers of covenants*, and *ἀσπ.* those who enter into none, i. e. *implacable*, *irreconcilable*. And thus it will consort well with *ἀνελεήμονας*. However, I cannot but strongly suspect that *ἀσυνθέτους* and *ἀστόργους* ought to change places. And although there is no direct authority in MSS. for this, yet there is indirect; for there is little doubt but that in the *archetypes* of those very antient MSS. which have not *ἀσπόνδους*, the *ἀσπόνδους* was written after *ἀσυνθέτους*. This also is countenanced by the very antient MS. 17. and Theophyl. Besides, as *ἀστόργους* is so closely connected with *γονεῦσιν ἀπειθεῖς*, *ἀσυνέτους*, it seems impossible to suppose that the Apostle would have taken the word from its proper connexion, and inserted it between two other words, which are likewise closely connected, and by which there would thus be an unnatural disruption.

'Ανελεήμονας, *pitiless*, seems a step in the *climax* beyond *ἀσπόνδους* in the sense above inculcated. By the *ἀστόργους* is denoted a want of the natural affection between children and parents respectively. So in the description which Thucydides gives of the manners of Greece in the Peloponnesian war, he says, that fathers used to give up the sons to death, and the son the father; and in general that the ties of kindred were broken. Indeed there are few traits of the description here which may not be paralleled with some in Thucydides. As to the *ἀνελεήμονας*, Historians and other writers of antient times stamp this as the prevailing characteristic of the period in question, all over the Roman Empire. See the passages cited by Grot. and Wets.

32. τὸ δίκαιωμα τοῦ Θεοῦ ἐπιγινόντες] 'knowing the decree and ordinance of God,' i. e. by having it written by God on their consciences. 'Αξιοὶ θανάτου, i. e. *deserving of the severest punishment* both in this world and in the next. This indeed the Philosophers, at least in their *exoteric* doctrines, professed. See Virg. *Æn.* vi. 608.

τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν, οὐ μόνον αὐτὰ ποιῶσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

1     II. <sup>2 Sam.</sup> <sup>12. 5.</sup> <sup>Matt. 7. 1.</sup> <sup>1 Cor. 4. 5.</sup> ΔΙΟ ἀναπολόγητος εἶ, ὧ ἄνθρωπε πᾶς ὁ κρίνων  
 ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις. τὰ  
 2 γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἶδαμεν δὲ ὅτι τὸ κρίμα  
 τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πρᾶσ-  
 3 σοντας. Λογίζῃ δὲ τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ  
 τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ

— οὐ μόνον αὐτὰ—πράσσουσι.] 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 Ecum., and, after them, by Grot. and others, is, that they not only, 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. adduces two passages from Philo. Yet one far more apposite occurs in the fine picture of Thucydides before adverted to, iii. 82, 11. ὥστε ἐνθεβεία μὲν οὐδέτεροι ἐνόμιζον, εἰς πρᾶξι δὲ λόγῳ οἷς ξυμβῆναι ἐπιφθόνουσι τι διαπράξασθαι, ἀμεινὸν ἴκονον.

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 condemning 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 abominations of the Gentiles, to break out into condemnation of them. Moreover, he does not at first apply what he says to the Jews; and throughout 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 prejudices upon which such a notion is founded, and affirms that there will be but one rule for both Jew and Gentile. 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. διὸ ἀναπολόγητος] I have in Recens.

Synop. proved that the particle is here not *illative*, but at once *transitive* and *conclusive*. The sense is, 'But, for this very reason [which follows].' Ὁ κρίνων. Taylor adduces 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 pronoun 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.

— τὸν ἕτερον] i. e. 'the other party,' namely, the Gentile. Κρίνεις, sit in judgment pronouncing sentence. Probably the Apostle alludes to some adage to this effect. Πράσσεις, 'habitually committest'; 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 testimony of Philo, p. 453. Β. προσηκόντως οὐν ἀποδράσεται ὁ τῶν θείων ἀγαθῶν ἀμέτοχος, δε καὶ ἐν οἷς ἕτερον αἰτιαται, διαβάλλων ἑαυτὸν λήθηεν.

2. οἶδαμεν δὲ ὅτι—πράσσοντας] 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 reference 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 *we* 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 essential to our idea of God, was granted by the Heathens, who (as Grot. remarks) used to say: *Et Θεοὶ τῶν δρώων ἀσυχρον, οὐκ εἰσι Θεοὶ*. It is evident that by κρίμα is meant the final judgment.

3. λογίζῃ δὲ—τοῦ Θεοῦ] A spirited and not unusual manner of speaking, with which an argument like the foregoing is pressed home, and which involves grave though strong expostulation. This is continued throughout the following verse, in which the καταφρόνησις imputed to the Jews seems to be, a slighting of the mercy held out, under the notion that it could not be needed, since they persuaded themselves that no sin committed by any of the posterity of Abraham could finally deprive him of the divine favour. See Justin Martyr ap. Rec. Syn.

κρίμα τοῦ Θεοῦ; <sup>a</sup> ἡ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ <sup>4</sup>  
 καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν  
 ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει; <sup>b</sup> κατὰ <sup>5</sup>  
 δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυ-  
 ρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως  
 δικαιοκρισίας τοῦ Θεοῦ, <sup>c</sup> ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ <sup>6</sup>  
 ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν <sup>7</sup>  
 καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζῶν αἰώνιον· <sup>d</sup> τοῖς δὲ <sup>8</sup>  
 εἰς ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ

4. ἡ τοῦ πλοῦτου—καταφρονεῖς] Ἡ for *num or an*, as in 1 Cor. xi. 14. xiv. 36. With τοῦ πλοῦτου τῆς χρηστ., supposed to be a Hebraism for 'rich mercy,' Grot. compares from Philo ὑπερβολὴ τοῦ πλοῦτου τῆς ἀγαθότητος Θεοῦ. Καταφρονεῖν here signifies to care not for, to slight &c. Ἀγνοῶν, 'not considering;' literally, not knowing from want of reflection. Τὸ χρηστὸν, for χρηστότης. Μετάνοιαν, repentance and reformation. Ἄγει. This is by many Commentators explained, 'is intended to lead thee,' by a Canon of Glass, that verbs denoting action or effect are sometimes used of *endeavour* only. But it is better, with Chrys., Carпов., and Schleus., to interpret it *impels*, namely, by the use of all moral means and fit motives. See Joh. x. 16 & 44. and Cebeas cited in Recens. Synop.

5. κατὰ δὲ τὴν σκληρ.] Κατὰ signifies *præ*, because of. So in Eph. iv. 19. we have κατὰ σκληρότητα for σκληρότητι. And both Herodotus and Thucydides often use this signification; chiefly, however, in the phrase κατ' ἔχθος. Ἀμετανόητον, impertinent. Grot. compares ἀμετακίνητος, ἀλάλητος, ἀμετάθετος, all used by St. Paul. Θησαυρίζεις, 'thou preparest.' The word is properly used of what is good, but sometimes, as here, sarcastically, of what is bad, of which some examples are cited by Wets. Indeed it occurs frequently in the O. T., as Prov. i. 18. θησαυρίζουσιν αὐτοῖς κακά. See my Note on Thucyd. viii. 28, 2. Ἐν ἡμέρᾳ ὀργῆς, 'unto the time of wrathful punishment.' Of this sense of ὀργή examples are cited by Kypke. Ἀποκαλ. δικαιοκρ. τοῦ Θεοῦ is for ἐν ἡ ἀποκαλυπθήσεται ἡ δικ., a periphrasis for the day of judgment. Δικαιοκρίσις is a rare word, found in no writer earlier than St. Paul, except an anonymous Greek Translator in Hos. vi. 6. Δικαιοκρίτης occurs in Esth. viii. 13. and 4 Macc. xii. 18.

6—11. After having overturned the above-mentioned Jewish prejudices, the Apostle proceeds to assert that there is no such *προσωποληψία* 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; 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.

7. καθ' ὑπομονὴν ἔργου ἀγαθοῦ] The Commentators are at issue on the construction of this v. It should seem that καθ' ὑπομ. must be joined with ζητοῦσι. Καθ' ὑπομονὴν ἔργου ἀγ. is rendered by Koppe 'constanti virtutis studio.' It is rather put for καθ' ὑπομονὴν ἔργων ἀγαθῶν; and the singular, as denoting the *genus*, is put for the plural, as often. See v. 15. 1 Cor. iii. 14. xv. 58. 1 Thess. i. 3. 2 Thess. ii. 17. Δόξαν and τιμὴν are synonymous, and are conjoined to strengthen the sense; of which Wets. cites many examples from Thucyd. and other writers, in which, however, the τιμὴ 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 ἀφθαρσίαν are added, to raise the description far beyond what this world can furnish. So Posidippus cited by Grot.: Ὡν τοῖς θεοῖς ἀνθρώπος εὐχεταὶ τυχεῖν, τῆς ἀθανάσιας κρείττον οὐδὲν εὐχεταί.

8. τοῖς ἐξ ἐριθείας] Sub. οὔσι, for τοῖς ἐριζούσι, or ἐριστικοῖς, as Theophyl. explains. So the expressions of ἐκ πλείους and οἱ ἐκ νόμου. "It is, as Rosenm. observes, a Hebraism, by which when any moral quality is spoken of, those are said to be of that quality, who have it." The Commentators are not agreed whether the Apostle has reference to the *Gentiles*, or to the *Jews*, or to the *Christians* of Rome. It was meant, I think, for all, according as it might apply; in the words of St. Isidore, ταῦτα δὲ κατὰ τῶν ἐνόχων εἰρηται.

In ἀπειθοῦσι—ἀδικία there is a cutting censure. Some Commentators understand the ἀπειθ. and πειθ. of *opinions*; others, and indeed the most eminent, of *actions*, which interpretation is confirmed by Joh. iii. 21. & viii. 44. Thus ἀπειθεῖν τῇ ἀλ. will signify to be indisposed 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 θυμὸς sub. ἔσται, put for ἀποδοθήσεται, taken from the context; though, grammatically, there is an *anacoluthon*. There is great force in the expressions θυμὸς—στενοχωρία, which Doddr. with reason supposes to be borrowed from Ps. lxxviii. 49. He, however, and Elsner refine too much in the distinctions they make between θυμὸς and ὀργή, as also κότος and χόλος. The terms are, in use, synonymous. Artemid. ii. 51. & iii. 57. has θλίψεις καὶ στενοχωρία in the

- 9 τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή· θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀθρώπου τοῦ κατεργαζομένου τὸ κακόν, Apoc. 22. 12. d Job. 24. 13. Om. 4. 4. 2 Thess. 1. 8.
- 10 Ἰουδαίου τε, πρῶτον, καὶ Ἑλλήνος· δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε, πρῶ-
- 11 τον, καὶ Ἑλληνι. Ὁὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ e Deut. 10. 17. 2 Par. 19. 7. Job. 34. 19. Act. 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. 1 Matt. 7. 21. Jac. 1. 22. 23. 1 Joh. 2. 7.
- 12 Θεῷ. ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολούνται·
- 13 καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται, (οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ
- 14 ποιηταὶ τοῦ νόμου δικαιωθήσονται. Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον
- 15 μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος· οἵτινες ἐνδείκνυνται τὸ

sense "afflictions and troubles." Of course, ἵσται must here again be supplied.

9. πᾶσαν ψυχὴν d.] A Hebraism taken from עַקְרָא עַקְרָא, as in xiii. 1. Acts ii. 43. James i. 21. Τὸ κακόν, for κακίαν. The κατα in κατεργαζομενος is intensive. It is not used with τὸ ἀγαθόν. On Ἰουδαίου—Ἑλλήνος see Note supra i. 16.

10. εἰρήνη] i. e. that peace with God, by which the possession of all other benefits is crowned, as implying the uninterrupted possession of them.

11. προσωποληψία] 'preference,' 'acceptance' through favour. See Koppe, Rosenm., and Doddr., and especially Theophyl. in Recens. Syn.

12. ἀνόμως] The word is taken in the very rare sense ἐνευ νόμου or τοῦ νόμου, of which Alberti adduces one example from Isocr. τοὺς Ἑλληνας ἀνόμως ζῶντας καὶ σκοράδην οἰκοῦντας. The Commentators, however, are not agreed whether ἀνόμως is meant with reference to the Law of Moses, or Law in general. The most eminent modern ones adopt the latter view; the ancient and some modern ones the former. The question is indeed of difficult determination; but I am inclined to agree with Bp. Middl. in the following masterly Note, which has reference to this as well as the verse following. "It must be admitted, speaking of νόμος with the Article prefixed, though subject to some well-known exceptions, that there is scarcely in the whole N. T. any greater difficulty, than the ascertaining the various meanings of νόμος in the Epistles of St. Paul. In order to show that by the Gospel alone men can be justified, and that the Mosaic revelation is in this respect of no more avail than is the light of nature, a proposition, the proof of which is the main object of the whole Epistle, he has occasion to refer to the different rules of life with which the Gentiles and Jews had respectively been furnished; to the latter more than one revelation had been granted; for from the earliest ages to the time of Malachi the Almighty, favoured them, the Patriarchs and Prophets, with repeated indications of his will. Hence νόμος is used by St. Paul of every rule of life, of every revelation, especially of the Mosaic law, and even of the moral and ceremonial observances, one or both of which it is the object of every νόμος to inculcate. Our English version, by having almost constantly said the law, what-

ever be the meaning of νόμος in the original, has made this most difficult Epistle still more obscure; for the English reader is used to understand, the term of the law of Moses, as in the Evangelists. With respect to the present passage, I am of opinion that by τοῦ νόμου the Law κατ' ἐξοχὴν is meant, and that the Apostle means to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will; in which case the reasoning will be, As many as have sinned without a revelation shall be punished without incurring the additional penalties which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severer punishment which that revelation, whatever it be, has denounced against their crimes. If it be thought strange, saith St. Paul, that such indulgence should be shown to the former class of persons, I will add, that not the hearers even of the law itself, but &c. Then the Apostle subjoins, For when Gentiles, who have not any revelation, practise, by natural impulse, morality as pure as that which even the Mosaic law enjoins, though they have not actually a revelation, they become a revelation to themselves, and may therefore hope for all the rewards of virtue, which an actual revelation would have taught them to expect. And the same argument, with the same attention to the use of the Article, is prosecuted to the end of the Chapter."

The foregoing seems to be the true view of the sense, which has been especially illustrated by Grot., Wets., and others, with passages of similar sentiment occurring in the Classical writers, the most apposite of which, together with others, may be found in Recens. Synop.

14. Φύσει] 'by instinctive sense of right and wrong, supplied by the light of conscience.' Τὰ τοῦ νόμου, 'the moral injunctions contained in the Law.' Ἐαυτοῖς εἰσι νόμος, i. e., 'they, by the dictates of reason and conscience, furnish a law to themselves.'

15. οἵτινες ἐνδείκνυνται—ἀπολογομένων] These words are meant to establish and illustrate the foregoing assertion. The οἵτινες may be rendered, quippe qui, inasmuch as they. Τὸ ἔργον τοῦ νόμου is by many modern Commentators thought to be put for τὸν νόμον. But Chrys. and the Greek Commentators, together with Erasm., Menoch., Taylor, and Mackn.,

ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμ-  
μαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξύ ἀλλήλων

τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,) ἔν 16  
ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτά τῶν ἀνθρώπων, κατὰ  
τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

h Infr. 9. 4  
31. Joh. 8. 33,  
41. i Phil. 1.  
10.  
h Ἴδε, † σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, 17  
καὶ καυχᾶσαι ἐν Θεῷ, καὶ γινώσκεις τὸ θέλημα, καὶ δοκι- 18  
μάξεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου· πέποι- 19  
θάς τε σεαυτὸν ὀδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

seem right in retaining the force of the ἔργον, and explaining the sense to be, 'the effect, or proof of the existence, of that law,' namely in discovering the obligation to the moral duties, which revelation, by its precepts, lays open and enjoins. Or the sense may be, 'the Law in effect.' So Diog. Laert. cited by me in Recens. Synop., says the barbarians have the τὸ ἔργον τῆς φιλοσοφίας, though destitute of the express form of it. And the Schol. on Eurip. Alc. 606. πᾶν τὸ τῆς σοφίας ἔργον ἐν τοῖς ἀγαθοῖς ἐστίν. By γραπτὸν is meant 'deeply imprinted,' as the characters traced with the iron style on the waxed tablets of the antients. The metaphor occurs both in the O. T. and the Classical writers. So Julian Orat. vii. p. 209, ἀλλὰ καὶ τοὺς ἐκ τῶν Θεῶν ἡμῖν ὡσπερ ἐγγραφήντας (scil. νόμους) ταῖς ψυχαῖς.

15. συμμαρτυρούσης αὐτῶν τῆς συνειδ.] On the force of conscience in bearing testimony, whether of good or of evil, the Commentators have adduced many passages. Μεταξὺ ἀλλήλων is well rendered by the Vulg. 'inter se invicem,' mutually, as occasion may serve. Λογισμῶν, 'reflections, reasonings.'

16. τὰ κρυπτά τῶν ἀνθρ.] This is by some interpreted, 'the secrets of men's hearts,' as 2 Cor. xiv. 25. τὰ κρυπτά καρδίας. Which view, if it be adopted, should be 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 Grot. apud Recens. Synop. Τὸ εὐαγγέλιόν 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, inasmuch as he offended against clearer light 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 pollute themselves. (Koppe.)

— Ἴδε, σὺ &c.] Some MSS., Versions, and Fathers, together with the Ed. Princ., read εἰ δέ, which is edited by Beng., Griesb., Knapp, Koppe, Tittm., and Vat. But, I conceive, with-

out sufficient warrant. The external evidence for it is very slender; and the internal not strong. As to εἰ δέ being, as Knapp says, the 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 Ἴδε, from which it appears that the text was corrupted from the Ed. Princ. Theophyl. certainly read Ἴδε, as appears from his commentary; and so assuredly did Chrys. Finally, Ἴδε is more agreeable to the Hellenistic style (for which reason it was altered by some over nice antient Critics) and to the Apostle's manner; and surely is as applicable as εἰ δέ. The common reading is therefore with reason retained by Wets. 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. Ἐπαναπαύῃ τῷ νόμῳ, 'thou restest and confidest in the law [as fully able to save thee].' So Micah iii. 11. ἐπὶ τὸν Κύριον ἐπανεπαύοντο, which passage seems to have been in the mind of the Apostle. Καυχᾶσαι ἐν Θεῷ, i. e. thou boastest of thy knowledge of God, and of his peculiar protection.

18. καὶ γινώσκεις τὸ θέλ.] scil. αὐτοῦ, to be supplied from τοῦ Θεοῦ, which shows so close a connexion to subsist between the clauses καυχ. τῷ Θεῷ and καὶ γινώσκ. τὸ θέλημα, 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 καυχᾶσαι ὅτι is meant to be supplied between καὶ and γινώσκεις; by which a sense far more apt and suitable to the context arises. This I find confirmed by the Peshito Syriac Version which renders; 'gloriaris de Deo, quod scias voluntatem ejus' &c. Δοκιμάζειν τὰ διαφέροντα is for ἐπίστασαι δοκιμάζειν. 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 δοκ. to mean rather 'try [in order to approve].' Διαφέροντα many eminent modern Commentators interpret 'things which differ, discrepantia; of which sense examples are adduced by Elsn. This sense is adopted by Schleus., and it is confirmed by the authority of Theodoret, Theophyl., and Œcum.; and seems to deserve the preference.

19-20. The expressions ὀδηγὸς τυφλῶν, φῶς τῶν ἐν σκότει, and παιδευτῆς ἀφροσύνας, as also διδάσκαλος νηπιῶν, were all, as the Com-

- 20 παιδευτήν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρ-  
 21 φωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. <sup>κ' οὖν</sup> x Paul. 50.  
16. Ac.  
Matt. 23.  
100. διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ  
 22 κλέπτειν, κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ  
 23 βδελυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς; <sup>ὅς ἐν νόμῳ καυ-</sup> 1 Rom. 9. 4.  
 24 <sup>m</sup> χᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; m 9 Sam.  
12. 14.  
Ezech. 59. 5.  
Ezech. 35.  
20, 23.  
 25 ἔθνεσι, καθὼς γέγραπται. Περιτομὴ μὲν γὰρ ὠφέλει, εἰάν

mentators have proved, terms applied by the Jews to themselves. See Recens. Synop. The words following ἔχοντα τὴν 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 τύπος is the delineation of any thing by stamp. Now as both are conceived to represent the true form of any thing, so they are both metaphorically applied (τύπος in Rom. vi. 17, and μόρφωσις in the present passage) to an accurate knowledge of any thing. In τῆς γνώσεως καὶ τῆς ἀληθείας there is a *Hendiadys* equivalent to 'true knowledge.'

21. ὁ οὖν διδάσκων—διδάσκεις] This appears from the illustrations of the Commentators from the Classical and Rabbinical writers, to have been a common argument. σὺ before οὖν is omitted for delicacy's sake. With respect to 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 thereupon. (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 rapine* must, and we find did, extensively prevail. And there is no reason to doubt the *rapacity* of the Priests and the higher ranks in general. *Adultery* seems to have defiled all ranks. As to *sacrilege*, with which the Commentators are not agreed, 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, no doubt, 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.

23. *ὅς ἐν νόμῳ—ἀτιμάζεις*] 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 His religion by the neglect of it. *Διὰ τῆς παραβ. τοῦ νόμου* should be rendered 'by the (i. e. thy) transgression of the law.'

24. *τὸ γὰρ ὄνομα*] 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. lii. 5. Ezek. xxxvi. 20. 2 Sam. xii. 14. Nehem. v. 9. The sense is: The foregoing charges are not without foundation; for to you may be applied the reproach occasionally used to your forefathers by the Prophets: 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 *taut objection*, which the Jews might make to the whole of what the Apostle had said; namely, Aye, but circumcision is surely, you will grant, a great thing, as being a seal of the covenant. *Ans.* 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., Schoettg., and Mackn. 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 *δικαιώματα τοῦ νόμου* in the next verse) be but observed. By νόμος here Bp. Middl. thinks it plain is meant not the Law itself, but *moral obedience*, or virtue, such as it was the object of the Law to inculcate. And he directs νόμον to be so taken at v. 27. But there, as the νόμον corresponds, by *apodosis*, to τὸν νόμον, it is clear that νόμος is equivalent to τοῦ νόμου. And this must decide the sense of νόμος in the kindred passage of the present verse. Besides, the precarious interpretation of the learned Prelate 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 νόμος being taken for any other than ὁ 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. *Περιτομὴ* seems to stand for the whole of the Ceremonial law, of which circumcision was the principal, as it implied an obligation to perform all the rest. See Schoettg.

Ἡ περιτομὴ—γέγονεν is a popular way of saying, "Thou art in no better state than if thou wert an uncircumcised Gentile! And so in the next verse ἡ ἀκροβυστία—λογισθήσεται, where ἀκροβυστία is, by metonymy, for ὁ ἀκροβυστοί.

νόμον πράσεως· εἰ δὲ παραβάτης νόμου ἦς, ἡ περιτομή σου ἀκροβυστία γέγονεν. εἰ οὖν ἡ ἀκροβυστία τὰ δικαίωματα τοῦ νόμου φυλάσσει οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; ἢ οὐ γὰρ ὁ ἐν τῷ φανερῷ, Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκί, περιτομή· ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος, καὶ περιτομή καρδίας, ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

ΙΙΙ. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; ἢ πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; ἢ μὴ γένοίτο· γινέσθω δὲ ὁ Θεός 4

26. 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 κρινεῖ &c.] Repeat οὐχὶ 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. Κρινεῖ, for κατακρινεῖ, will 'occasion condemnation to,' by comparison, as Matt. xii. 41. Ἡ ἐκ φύσεως ἀκροβυστία is for οἱ φυσικῶς ἀκροβυστοί, Gentiles by birth. Τελοῦσα, for ἐπιτελοῦσα, completely performing. By the τὸν νόμον is meant the δικαίωματα τοῦ νόμου of the verse preceding. Τὸν διὰ γράμματος—παραβάτην νόμου. The διὰ is best rendered under, i. e. with, although with, the advantage of. See Rom. iv. 11. viii. 25. xiv. 20. 1 Cor. xvi. 3. The γράμμ. is by 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. οὐ 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. Yes truly; for he &c. Ἐν τῷ φανερῷ, for φανερός, externally, Sub. Ἰουδαῖος, from what follows. By Ἰουδαῖός ἐστιν is meant ὁ ὄντως Ἰουδαῖος. In the following clause περιτομῆ must be taken twice, as Ἰουδαῖος before; and by the latter is to be understood ἡ ὄντως περιτομή, i. e., as is then explained, the spiritual circumcision, namely that of the heart, by cutting off evil affections. See Deut. x. 16. Οὐ, i. e. of the real Jew just mentioned. The passage may be thus paraphrased. "Such a one may not indeed gain the praise of men, (as the Jews) but he will receive both praise and acceptance from God, who seeth not as man seeth, and who trieth the heart."

ΙΙΙ. In this Chap. the Apostle is chiefly occupied in refuting such objections to the preceding statements as might be supposed to occur

to Jews. After which he draws the conclusion, that the Law is insufficient to justify a man before God; and that for that justification he will need the rightness of God, through faith; which will, however, by no means tend to dispense with, but rather confirm the obligations of, the moral law.

1. τί οὖν τὸ περισσὸν τ. 'Ι.] 'What, then, is the advantage of being a Jew?' Τὸ περισσὸν for περισσεύεια. Of the sense an example is cited by Wets. from Galen.

2. ἐπιστεύθησαν τὰ λόγια τ. Θε.] 'they were entrusted with the oracles of God.' On this syntax see Matthias and Win. Gr. Gr. The word λόγιον denoted properly an oracular response of any God. And the diminutive form is used because such responses, as we find by many specimens in the ancient Historians and Pausan., were almost always very short. At ἐπιστ. supply οἱ Ἰουδαῖοι from the preceding τοῦ Ἰουδαίου, which is taken in a general sense for τῶν Ἰουδαίων.

3. τί γὰρ; 'What then?' So Demosth. cited by Wets.: τί γὰρ, εἰ ἀδικεῖ Φίλιππος; Μὴ ἡ ἀπιστία—καταργήσει; The interrogation (which is more pointed by the use of the ἦ, an? num?) involves indeed a strong negation, which, however, is expressed in μὴ γένοιτο following. The sense of τὴν πίστιν—καταργ. seems to be, 'will that make the pledged promise of God [to bless the seed of Abraham] of no effect and seem to be broken?'

4. γινέσθω—φύεσθης] The difficulty here, which has embarrassed so many of the Commentators (especially Schoettg.) might have been avoided by bearing in mind that the strong negation in μὴ γένοιτο 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 γινέσθω &c., of which the full 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 ὅπως ἂν δικαιοθῆς &c., which are strangely



ἀληθῆς, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται·  
 5 Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσης  
 ἐν τῷ κρίνεσθαί σε. εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιο-  
 6 σύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπι-  
 7 φέρων τὴν ὀργὴν; κατὰ ἄνθρωπον λέγω. ἢ γένοιτο·  
 7 ἐπεὶ πῶς κρίνει ὁ Θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια τοῦ  
 Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν  
 8 αὐτοῦ, τί ἔτι ἀγῶν ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ (καθὼς  
 βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν) ὅτι

misunderstood by most Commentators, and of which the sense seems to be: 'The result being (to use the words of Scripture) that thou shouldest be justified or 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 *νικᾶν* 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 *νικᾶν*, because he carries his cause. The above view of the passage is quite confirmed by Chrys., Theophyl., and Phot. apud Œcum. The LXX, by *νικήσας*, follow the sense rather than the letter of the Hebrew.

5. 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.

— *συνίστησι*] This is not well rendered *commends*, or *declares*. It is plain, from the context and the course of reasoning, that it must signify *establishes*, *proves*. 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 Jewish objectors, propounds this difficulty, pointed by the frequent formula *τί ἐροῦμεν*, q. d. What answer can be made to this? In *μὴ ἄδικος—ὀργὴν* 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 *ἐπιφ. τὴν ὀργὴν* may be rendered, 'who visits with his anger,' i. e., by implication, *punishes*. The phrase has been found no where else except in Polyb. xxii. 14, 8., and is confounded with *ἐπιφέρειν τὴν ποίησιν* found in Josephus.

The Apostle, though here speaking in the person of the Jews, yet, to prevent any mistake of the words *μὴ ἄδικος* &c., apprises his readers that he speaks in that quality. For the phrase *κατὰ ἄνθρωπον λέγω* 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 circumstanced.'

6-8. In these verses the objection is removed, and that on grounds conceded by the Jews; for (as Chrys. says) *ἀποτοκ ἀποπέ λεί.*

— *ἐπει—κόσμον*] '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 *κόσμον* 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 Œcumen. 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 (*ἐπερίσσευσεν*) to a still greater number of people, why are the Jews punished as sinners? It would be enough for them to lose the privileges of the covenant; or rather they should continue to live wickedly, because good comes from it to the world at large. *Ψεύσματα* 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 *ἀδικία* or *παρανομία* for the sake of the *antithesis* in 'the truth of God.'

8. *καὶ μὴ καθὼς—τὰ ἀγαθὰ*] I have in Recens. Synop. proved at large, that of the many methods which have been devised of adjusting the construction and determining the 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 *μὴ* we must repeat *τί* from the preceding. The *ἔτι* 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, *λέξωμεν*. At *βλασφημούμεθα* sub. *ὡς λέγουσιν*. The words following *καὶ καθὼς φασὶ τινες ἡμᾶς 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

ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν ἐστι.

† Gal. 3. 22.

‘Τί οὖν, προεχόμεθα; Οὐ, πάντως προητιασάμεθα γὰρ 9

u Psal. 14.  
3. et 53. 4.

Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’ ἀμαρτιαν εἶναι<sup>u</sup> κα- 10  
θὼς γέγραπται; ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἰς οὐκ ἔστιν 11  
ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. Πάντες ἐξέ- 12

x Psal. 5.

10.

et 140. 3.

κλιναν, ἅμα ἠχρειώθησαν. οὐκ ἔστι ποιῶν χρηστό-  
τητα, οὐκ ἔστιν ἕως ἐνός. x τάφος ἀνευγμένος ὁ 13

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 *τινες* may mean *non-Christian calumniators*, whether Gentiles or Jews; though each would do it in a different sense; on which see Recens. Synop.

8. Ἔσθι, for ἔσται, 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 *τι οὖν; προεχόμεθα*; 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 *τί οὖν; προεχόμεθα*; or *τί οὖν προεχομεθα*. 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, *τί οὖν κατέχομεν περίσσειον*, there being an ellip. of *κατὰ*. Now this is a very good sense; and is liable to strong objection, namely, that the answer *οὐ πάντως* will not then be suitable; since that can only mean *No certainly*; i. e. certainly not. So Theophyl. explains *οὐδαμῶς*. 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 *τι* supposed. Reader: ‘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 *οὐ* will appear from Recens. Synop. in loc. and my Note on Thucyd. iii. 66.

9. *προητιασάμεθα*] 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., Tol., Par., Schmid, and Locke, ‘we have convicted.’ 2. That of almost all the ancient and most modern Commentators, ‘we have proved,’ or showed; which latter sense seems preferable, and as *αἰτία* signifies *cause*, so *αἰτιάσθαι* may signify to *show cause*, and simply to *show*. However, there may be a sensus prægnans, the significations *convict* and *prove* being conjoined, the latter being adapted

to the *πάντας ὑφ’ ἀμαρτιαν εἶναι*, where *ὑφ’ ἀμαρτ.* *εἶναι* is rightly explained by Erasm., Beza, Pisc., Par., and Koppe, ‘are brought under and liable to be [truly] charged with sin, (so ὑπόδικος 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 *καθὼς γέγραμ.* 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 ancient and modern) we view the strong expressions of David as *Orientalisms*, and to be interpreted with limitation, q. 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 *οὐκ ἔστι δίκαιος—τὸν Θεόν* 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 *five other passages*; in doing which he resorted 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 *αὐτοῦ* into *αὐτῶν* at v. 14. is only adopted for *accommodation’s* sake. Ὁ συνιῶν and ὁ ἐκζητῶν τὸν Θεόν are not synonymous; but the latter is a stronger term than the former.

12. *ἠχρειώθησαν*] 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. ἀξίμφορος δρώντες) and the sense be, ‘they are become vile and noxious.’ As, however, the Hebrew has *וְהָיָה* from *וָהָיָה*, to turn, i. e. become sour or corrupt, the sense seems rather to be, ‘are become depraved.’ Ποιεῖν χρηστότητα is a Hellenistic phrase for *ποιεῖν ἀγαθόν*.

13. *τάφος ἀνευγμένος*] On the *ratio metaphoræ* the Commentators are not agreed; most referring it to offensive and poisonous discourse sent forth from the throat of the wicked, as noisome stench from an opened sepulchre. This, however, seems too far-fetched. And we may prefer the interpretation adopted by Grot., Crell., Parm., Tayl., Kop., and most recent Commentators, who take this as a description of the calumny by which the wicked destroy their fellow-creatures. And the *ἀνευγμένος*, gaping,

- λάρυγγι αὐτῶν ταῖς γλώσσαις αὐτῶν ἐδολιούσαν  
 14 ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν ὧν τὸ στόμα <sup>γ Psal. 10.</sup>  
 15 ἀρᾶς καὶ πικρίας γέμει. ὄξεις οἱ πόδες αὐτῶν ἐκ- <sup>7.</sup>  
 16 χέαι αἷμα. σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς <sup>γ Prov. 1.</sup>  
 17 αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ἄ οὐκ ἔστι φό- <sup>16.</sup>  
 18 βος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. <sup>β</sup> οἶδαμεν <sup>Ess. 50. 7.</sup>  
 19 ἐὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ ἵνα πᾶν <sup>γ Psal. 36.</sup>  
 στόμα φραγῆ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. <sup>1.</sup>  
 20 ὁδῖοι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον <sup>β Ezech. 16.</sup>  
 αὐτοῦ διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. <sup>63.</sup>  
 21 ἄ Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, <sup>γ Infr. 7. 7.</sup>  
 22 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν ἑ δικαιο- <sup>Gal. 2. 16.</sup>  
<sup>d Joh. 6.</sup>  
<sup>Act. 15. 11.</sup>  
<sup>et. 26. 22.</sup>  
<sup>supr. 1. 17.</sup>  
<sup>γ Infr. 10.</sup>  
<sup>12.</sup>  
<sup>Col. 3. 28.</sup>  
<sup>Col. 3. 11.</sup>

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 Ps. xxi. 9. xxv. 25. lvi. 1 & 2. lvii. 3. cxiv. 3. Is. xlii. 14. Thus, a little further on, we have, "their feet are swift to shed blood;" a most graphic description of the *Zelote* and *Sicarii*, 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."

— ἐδολιούσαν] for ἐδολίουσαν. A Macedonian and Hellenistic form, but said to be derived from the Boeotian dialect. See Win. Gr. § 9. 3. a. This use of *δολίουσαν* in the sense to use craft or guile, is frequent in the Sept., but very rare in the Classical writers.

— ἰὸς ἀσπίδων—αὐτῶν] This and the next clause, which is etiological of it, are meant to designate that *foul calumny*, which cankers the brightest reputation, and those bitter biting speeches which sting even to death.

15. ὄξεις—αἷμα] The sense is: 'they are eagerly bent to shed blood.' So Appian p. 873. speaking of the murderers of Cæsar, says: *πρὸς ἀνδρας ταχυεργεῖς καὶ φόνου πληρεῖς*.

16, 17. σύντριμμα—ἐγνωσαν] The sense seems to be: 'All their plans and aims are evil; good or happiness never enters into their thoughts or cares.'

18. οὐκ ἔστι—ὀφθαλμῶν αὐτῶν] The Philological illustrators might have aptly compared Hesiod. *Erg.* 185. where, after inveighing at considerable length on the vices of the men of his age, he thus concludes: *Σχέτλιοι! οὐδὲ Θεῶν ὄπιον εἰδότες*.

19. οἶδαμεν δὲ—λαλεῖ] 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 references to you; for what the Scriptures there say, are said with a reference to persons under the law, i. e. Jews, the very people of God. Οἶδαμεν is a popular expression, equivalent to "it is well known." Τοῖς ἐν τῷ νόμῳ is for τοῖς ὑπὸ τῶν νόμων. And in τοῖς &c. is implied καὶ περὶ τῶν &c., 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.

Φράττειν and its compounds are often used by the later writers in the sense 'to put to silence,' by leaving any one without an apology. Ὑπόδικος is for ὁ ὑπὸ δίκην ἴων. And δίκη here implies *τιμωρία*.

20. διότι] This should, I think, be rendered, not *propterea quod, wherefore*, with most Commentators; but *quia*, with the Syr. and Vulg., and *for*, with Newc., or *because*. Νόμου is by many Commentators taken for τοῦ νόμου, '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. It is his purpose to show, that *no man whatever* can be justified by the works either of the Jewish Law or of any other; *πᾶσα σὰρξ*, like ὁ κόσμος in the preceding verse, cannot but be understood universally; and what follows, *διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας*, 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 *δικαίωμα Θεοῦ*, with a penalty annexed." This, Mr. Turner shows, may include even the *law of nature*. In *διὰ γὰρ νόμου* there is an ellip. of *μόνον*, 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 *οὐ πᾶσα*, see note on Matt. xii. 25.

21. The Apostle now reverts 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

ἰνφρ. 11. *σύνη* δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ  
 32. ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γὰρ ἐστὶ διαστολή·  
 Gal. 3. 22. ἴ πάντες γὰρ ἡμάρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ 23  
 κ Matt. 20. Θεοῦ· ἡ δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπο- 24  
 28. 6. λυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ἡ ὃν προέθετο ὁ Θεὸς 25  
 Eph. 1. 7. ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδει-  
 et 2. 8. ξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγο- 26  
 1 Tim. 2. 6. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Tit. 3. 5, 7. λυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ἡ ὃν προέθετο ὁ Θεὸς 25  
 1 Pet. 1. ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδει-  
 h Act. 13. ξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγο- 26  
 38, 30. 2 Cor. 5. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Col. 1. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Joh. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 et 4. 10. τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν

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 *νῦν δὲ* (which is *not*, as Koppe imagines, a mere *argumentandi formula* signifying *atqui vero*) occurs in Hebr. ix. 26., where *νῦν* δὲ is put in opposition to the *time of the Law*. Nor is it confined to the N. T. It occurs also in the Classical writers, e. gr. Thucyd. iii. 43. *νῦν δὲ*, 'but as the case now stands.' The Commentators remark that *φανέρωσι* is used to hint that this *δικαιοσύνη Θεοῦ* formerly existed, but was "seen through a glass darkly."

22. *δικαιοσύνη δὲ Θεοῦ*] 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. *Διὰ* 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 *εἰς πάντας καὶ ἐπὶ πάντας* Commentators are not a little perplexed. Some would cancel the *καὶ ἐπὶ 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 Crell.) 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. δὲ Θεοῦ*, namely, to supply *πεφανερωμένη* from the preceding *πεφανέρωται*, 'promulgated unto all.' The Apostle, I conceive, adds *καὶ ἐπὶ 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.' *Ἐπὶ* signifying the *final end* or *intent*, is frequent both in the Scriptural and Classical writers. *Διαστολή*, 'distinction;' from *διαστᾶν*, to send or put apart.

23. *ὑστεροῦνται τῆς δόξ. τ. Θ.]* Ὑστερεῖσθαι 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*, as ii. 10. v. 2. viii. 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 *ὑστ.* will be equally suitable, since *ὑστερεῖν* often signifies to come too late for any thing or

person, (so Thucyd. iii. 31. *ὑστερήκει τῆς Μυτιλήνης*. vii. 39.) and may very well denote to *miss* of any thing; of which signification many examples may be seen in Schleus. Lex.

24. *δικαιοῦμενοι*] I have proved at large in Recens. Synop. that the true sense is, 'having, or being to be justified;' particip. for verb, and Indic. for Subjunct. *Δωρεάν*, 'of mere favour,' without reference to merit. *Ἀπολυτρώσεως*. The word properly denotes a delivering any one from death or captivity by paying the *λύτρον*, or price of deliverance. 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. *προέθετο*] I have, in Recens. Synop., shewn 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 *ἰλαστήριον*, which is derived from the adjective *ἰλαστήριος*, and often denotes 'the covering of the Ark.' Thus many eminent Commentators take *ἰλ.* 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, being procured 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 ellip. of *θύμα*, or *λεπείον*, (of which they adduce an example from Dio Chrys.) and assign the sense 'a propitiatory 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 ἰλαστήριος*, could I find any authority for that word. But it is confirmed by the Peshito Syr., which renders *propitiatorium*.

— *ἐν τῷ αὐτοῦ αἵματι*] for *εἰς τὸ αἷμα αὐτοῦ*. *Εἰς ἔνδειξιν τῆς δικ. αὐτοῦ*, 'in order to declare His justice and righteousness,' [including His veracity;] or, as others explain, His mercifulness. *Πάρεσιν*, forgiveness; literally, passing by.

26. *ἐν τῇ dvoχῇ*] 'by the forbearance.' At *πρὸς ἔνδειξιν* &c. there is an *epanalepsis*, like that of *δικαιοσύνη δὲ Θεοῦ* supra v. 21. *Ἐν τῷ νῦν καιρῷ*, i. e., as Mackn. shows, the time of the Gospel Dispensation, as opposed to that before the coming of Christ referred to at v. 25.

27 δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ  
 καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί·  
 28 ἀλλὰ διὰ νόμου πίστεως. Ἰλογιζόμεθα οὖν, πιστεῖ δικαιο-  
 29 οῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ Θεὸς  
 30 μόνον; Οὐχί δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. ἐπέπερ εἰς ὁ  
 31 Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν  
 διὰ τῆς πίστεως. νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως;  
 μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

1 IV. <sup>k</sup>ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρη-<sup>k</sup> <sub>2</sub>

2 κέναι κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει

*Δίκαιον.* 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. The Apostle now justly infers from what has been said, that all reason for boasting of their proper merits was excluded both to Jews and Gentiles.

— *διὰ νόμου 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. *λογιζόμεθα οὖν*] 12 MSS. and some Latin Versions and Fathers have *λογ. γὰρ*, which is edited by Griesb., Knapp, and Littm.; 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 *οὖν* 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 *λογίζεσθαι* followed by *οὖν*. Besides, the *contrast* effectually excludes *γὰρ* and demands *οὖν*, as is well noticed by Tholuck and Rinck. The sense may be thus expressed: 'We come, then, to this conclusion, that man (meaning men at large, both Jews and Gentiles) is justified by faith [only,] apart from and without reference to the works of any law.'

29. ἢ Ἰουδαίων—ἐθνῶν;] This verse is intended to refute an objection of the Jewish adversary, who might lay hold on the term *ἀνθρώπου* 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 ἢ Ἰουδαίων—μόνον, i. e. 'is God the God of the Jews only, or is he not?' See supra vv. 5 & 9. and Notes. To this the Apostle replies first by an *interrogation*, 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. *δικαιώσει*] 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 religion they had professed being left as a substratum. The use of the Article, I conceive, much confirms this interpretation.

31. *νόμον*] 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 T ayl, 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 does *not* make void 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 with the Jew. But there existed two prejudices in the mind of the Jew, *one* founded on their notions of the 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. 13-18.) therefore the Gentiles, by faith in Jesus Christ, have equal claim with the Jews to Justification, and all other benefits of the covenant. See Young.

1. *τι οὖν ἐροῦμεν* &c.] There has been here some doubt as to the punctuation, and still more the exact sense meant to be conveyed in this verse. Some, as Hamm., place a mark of inter-

1 Gen. 15.  
6.  
Gal. 3. 6.  
Jac. 2. 23.  
m Infr. 11.  
6.

καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ἴτι γὰρ ἡ γραφή λέ- 3  
γει; Ἐπίστευσε δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη  
αὐτῷ εἰς δικαιοσύνην. ἢ τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ 4

rogation after ἐροῦμεν. And this is agreeable to the manner of St. Paul; but it has not the least countenance from the antient Versions: and, moreover, an ellip. of χάριμ after εὐρηκέναι is harsh and unnecessary. Κατὰ σάρκα may be construed either with πατέρα, or with εὐρηκέναι. The former of these modes is preferred by several antient 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 εὐρ. left somewhat deficient, nay, as Wets. affirms, untrue. It is therefore better, with other antient and most modern Commentators, to take it with εὐρηκέναι, and thus the reasoning will be complete. Κατὰ σάρκα does not (as Mr. Young imagines) refer exclusively to circumcision, but extends also to the other outward ordinances, as opposed to the κατὰ χάριμ at vv. 4 & 15., and denotes, as is said at Hebr. vii. 16. & ix. 10., such as are performed κατὰ νόμον ἐντολῆς σαρκικῆς. See the Commentators adduced in Rec. Syn. The οὐν is conclusive, q. d. 'If these things be as you say.' Εὐρηκέναι 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. Ποίαν πρὸ τοῦ πιστεῦσαι τῷ Θεῷ τὸν Ἀβραάμ, δικαιοσύνην αὐτοῦ δι' ἔργων γεγενημένην ἠκούσαμεν. 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 οὐν τὸ περίσσειον τοῦ Ἰουδαίου; the full answer to this question is at v. 11.

2. ἔχει] Used in a popular sense for ἔξει, would have. The next words are by the best Commentators allowed to be a reply to the preceding. And ἔχει, repeat καύχημα before πρὸς. Or the sense may be what I proposed in Recens. Synop. 'Aye, boast he might with men; but not with God.' This is confirmed by a kindred passage of James ii. 21. Hence it follows, Therefore, Abraham was not justified by works.

3. ἐπίστευσε δὲ Ἀ. τῷ Θεῷ] i. e. reposed implicit credence on God's assurances, and especially as to what seemed at the time of the promise highly improbable, the having a very numerous offspring; for, as Mackn. observes, "his faith consisted in an habitual disposition to repose faith in God, founded on just notions of his attributes. Thus he unhesitatingly left his native country, and throughout life exercised the same faith."

— ἐλογίσθη αὐτῷ εἰς δικ.] On the interpretation of these words the Commentators vary. The antient and early modern ones recognise in them the doctrine of imputed righteousness; while most recent Commentators take them to mean no more than, 'Abraham believed in God, and his belief was accounted in him as righteousness, and, as such, he obtained the favour of God.' See Grot., Schleus., and Jaspis. And so it must have been taken by Philo p. 493. who, in the course of a copious explanation of the nature of this faith, says it was εἰς ἔπαινον τοῦ πεπιστευ-

κτός: also by Chrysost. i. 489. And, indeed, St. James ii. 23. applies the passage in that sense; which it may doubtless admit, but it is surely susceptible of a higher sense; and this St. Paul has here chosen to adopt; for the context plainly shows that far more is meant by the words than the recent Commentators are willing to allow. The following seems to be the full sense: 'Abraham placed entire reliance on God and his promises, with respect to offspring, &c. performing all such things as, by the light of nature, reason, and conscience, he supposed would be acceptable to God; though unenlightened by that future revelation of his will which he anxiously anticipated. Therefore God reckoned his pious reliance and devotedness to Him for, and took them instead of, all those more perfect observances of faith and practice which a future revelation of His will should promulgate.' The subject, as concerns λογίζεσθαι, is well illustrated by Mackn. as follows. "In judging Abraham, God will place on the one side of the account his duties, on the other his performances. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in Gal. iii. 6. is it said That Christ's righteousness was counted to Abraham. Further, as it is nowhere said in Scripture, that Christ's righteousness was imputed to Abraham, so neither is it said any where that Christ's righteousness is imputed to believers. In short, the uniform doctrine of Scripture is, that the believer's faith is counted to him for righteousness by the mere grace or favour of God through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold that, by having faith imputed, or counted for righteousness, the believer becomes perfectly righteous; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument 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. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the Scripture carry the matter farther."

4. τῷ δὲ ἐργ.] An illustration taken from common life. 'Now to the labourer his wages are not reckoned as a favour, but regarded as being paid as a debt.' Of course, it is implied that the work is done: for that is indispensable to the application, which is here, as often, mixed up with the illustration. Wets. compares Thucyd.

- 5 λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ,  
 6 λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. <sup>11</sup> καθάπερ καὶ <sup>12</sup> <sup>1. Paul.</sup>  
 Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λο-  
 7 γίζεται δικαιοσύνην χωρὶς ἔργων· Μακάριοι ὧν ἀφέθη-  
 σαν αἱ ἀνομίας, καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι.  
 8 μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσῃται κύριος ἀμαρτίαν.  
 9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ  
 10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὅτι, ἢ ἐν ἀκροβυστία; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο- <sup>o Gen. 17.</sup>  
 11 βυστία. <sup>11.</sup> καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δι- <sup>Gal. 3. 7.</sup>

ii. 40. οὐκ ἐστὶ χάριν, ἀλλ' ἐστὶ ὀφείλημα τὴν ἀρετὴν ἀποδώσειν. I add Herodian ii. 11, 14. χάριν οὐκ ἔδωσαν ὀφείλημα γὰρ αὐτὸν ἀποτίσειν, ἀλλ' οὐ ὄφρασαν διανέμειν, ἐλογίζοτο.

5. τῷ δὲ μὴ ἐργ.] This is to be explained from the τῷ ἐργ., 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 Mackn. The words πιστεύοντι δὲ ἀσεβῆ; then, must be explained with reference to μὴ ἐργαζομένῳ. 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 hearty and entire acceptance of the plan of salvation through grace, as shall secure a competent fulfilment of the conditions on which justification and acceptance are suspended. Now if this be the sense of πιστ., it will follow that τὸν δικαιοῦντα τὸν ἀσεβῆ must signify who justifieth the sinner; for it clearly appears from the context, that τὸν ἀσεβῆ is only a variation in phrase for τὸν ἐργαζομένον, and is to 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 ἐργαζομένη, and therefore ἀσεβῆς) is accounted and reckoned for righteousness, or, in other words, he is treated as the ἐργαζόμενος, and hath, κατὰ χάριν, the μισθὸν assigned to him, as if it were an ὀφείλημα.' This mode of considering the passage is exceedingly confirmed by Chrys., Theophyl., Theodoret, and Œcum., whom see in Recens. Synop. The modern Commentators seem, more or less, to have missed the sense.

6. καθάπερ καὶ Δ. &c.] q. d. "This mode of justifying men is agreeable to what David says when he speaks of the blessedness" &c. Χωρὶς ἔργων, 'apart from works,' without any consideration of the merit of the works, and consequently by grace only.

7. ἐπεκαλ.] 'are covered up,' 'put out of sight,' i. e. (as the parallelism requires) forgiven. Compare Ps. li. 1 & 9. and on that and the present passage from Ps. xxxii. 1 & 2. see the ex-

cellent Translation and able Notes of Dr. French and Mr. Skinner.

8. οὐ μὴ λογίσῃται αἰμ.] This is plainly equivalent to the foregoing phrase. As to the *ratio metaphora*, Camer and Grot. remark 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—ἀκροβυστίαν] 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 ellipsis of *μόνον*, and also of *γίνεται*, like the *וְהָיָה* of the Hebrew. *Περιτομῇ* 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 ἔλ. περιτ.] In σημεῖον ἔλαβε περιτ. there is an anomaly of phraseology not well accounted for by any of the Commentators. See Matth. Gr. Gr. § 313. and Win. Gr. § 23. 1. Perhaps there is an ellip. of *ἐνεκα*, *quod attinet ad*. The reading of some MSS. and Versions *περιτομῆν* is evidently a gloss. The Apostle's meaning is, that as Abraham's receiving circumcision after he was justified, was a proof that uncircumcision did not *cause* that justification, nevertheless circumcision was not without its use, being a σημεῖον, a σφραγίς, (as is added

καιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστία· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας· (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην) καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. Ὁὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κενώνται ἢ πίστις, καὶ κατήργηται ἢ ἐπαγγελία. Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ

p Gen. 15. 6. et 17. 2. &c. Gal. 3. 18. q Supr. 3. 20. Infr. 3. 13. 20. et 7. 8. 10. Joh. 15. 22. 1 Cor. 15. 56. 2 Cor. 3. 7. 9.

for explanation's sake) a sign and seal, a pledge and confirmation of the acceptance of his faith while uncircumcised. On this sense of σημείον, see Note on Joh. iii. 33. and my Note on Thucyd. ii. 49. 7. ἐπεσήμαινε. That circumcision was considered in this very light by the Jews, is clear from numerous passages cited by Schoettg. and Wets.

At τῆς sub. οὐσης or γενομένης. Εἰς τὸ εἶναι α., 'so that he is.' Πατέρα is to be taken (as Grot. says) tropically and mystically, for author, pattern. See Joh. viii. 18. James i. 17 Δι' ἀκροβυστίας, for ἐν ἀκροβυστία, 'in an uncircumcised state.' There is an allusion to Gen. xvii. 5.

12. τοῖς οὐκ ἐκ περιτ.] Sub. οὔσι, 'the uncircumcised.' Στοιχεῖν τοῖς ἴχνεσι τινος 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 all upon the Law, including the ordinance 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 κληρόνομος τοῦ κόσμου. See the principal interpretations detailed in Recens. Syn. Almost all the ancient and the earlier modern Commentators take the words in a spiritual sense, and refer them to the universal prevalence of 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 considerable harshness, and is liable to various objections urged by Mackn. and others. There can be no doubt that the truth lies between the two following interpretations, 1. that of Glass, Crell., Par., Gomar, Pisc., Mackn., Ammon, Hardy, Hamm., Bull, Parkh., Schleus.,

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 Whitty asserts, to Abraham on his circumcision, but upon his belief in God's word, as appears from Gen. xv. 6, 7. where 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 εἶναι τοῦ κόσμου was a perpetual phrase for designating the felicity promised to Abraham and his seed. So Tanchuma p. 165. 1. Abrahamo patri meo Deus possidendum dedit cælum et terram. and other Rabbinical writers. A mode of speaking derived from Gen. xii. 7. vii. 13 & 15. xv. 7. But ΠΑΛΕΣΤΙΝΗ, 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, by means of the 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 possessor, a signification derived from the Hebrew idiom. Finally, the ἦ is for καὶ, as Matt. xii. 37.

14. οἱ ἐκ νόμου] i. e. those who are righteous by performing the deeds of the law, who rest on it for justification. The phrase is like οἱ ἐκ περιτομῆς, οἱ ἐκ πίστεως, οἱ ἐξ ἐριθείας, οἱ ἐξ ἀπειθείας &c. Κενώνται—κατήργηται. These two terms differ as κενός and ἀργός, the former signifying vain, unnecessary, the latter ineffectual and useless. Both would have become so, since the thing would have become due as a claim of merit.

15. ὁ γὰρ νόμος ὀργὴν κατεργ.] The sense is: 'For the tendency of the law is to make persons amenable to punishment for the violation of it.' For laws give occasion to offences (which are but the breach of laws), and offences lead to punishment. Ὀργὴ is here, as often, used to denote punishment.

— οὐ γὰρ οὐκ—παράβασις] The γὰρ seems to refer to a clause omitted, q. d. [And this is



- 16 οὐκ ἔστι νόμος, οὐδὲ παράβασις. ἵ διὰ τοῦτο ἐκ πίστεως, <sup>r Gal. 3, 16, 18.</sup>  
 ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ  
 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ  
 17 πίστεως Ἀβραάμ, ὃς ἔστι πατὴρ πάντων ἡμῶν, \* (καθὼς <sup>Gen. 17.</sup>  
 γέγραπται: "Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε")  
 κατέναντι οὐ ἐπίστευσε Θεοῦ, τοῦ ζῶσοιοῦντος τοὺς νεκ- <sup>t Gen. 13.</sup>  
 18 ροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. "Ὅς παρ' ἐλ- <sup>4, 5. Heb. 11.</sup>  
 πίδα ἐπ' ἐλπίδι ἐπίστευσε, εἰς τὸ γενέσθαι αὐτὸν πατέρα <sup>u Gen. 17.</sup>  
 πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον. Οὕτως ἔσται τὸ <sup>17. et 18. 11.</sup>  
 19 σπέρμα σου. "καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε <sup>Heb. 11. 11, 12.</sup>

the case with any law] for &c. We should, indeed, have expected οὐ γὰρ ἔστι νόμος &c.; and accordingly Beza would cancel the οὐκ. But this is unnecessary; for it has been seen by Paræus and Crell., that "as the Apostle is arguing from the necessary connexion of causes and effects, the proposition is convertible, and contains, by inference, the affirmative one, that where there is law there is transgression." Παράβασις denotes accountableness for transgression. So v. 13. ἀμαρτία οὐκ ἄλλογείται, μὴ ὄντος νόμου. With the sentiment may be compared a very similar one in Epict. iv. 12. for which the Philosopher was, not improbably, indebted to the Apostle.

16. ἐκ πίστεως] Repeat ἡ ἐπαγγελία [γέγονε] from v. 13. the promise of inheritance. See i. 4. At ἵνα sub. ᾗ, scil. δικαιοσύνη. Κατὰ χάριν, 'on account of gratuitous favour.' Παντὶ τῷ σπέρματι, 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 Ἀβραάμ, followed the faith of Abraham, in consideration of which they, though uncircumcised, are called Abraham's seed. Πατὴρ 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 added ἡμῶν, our father; though the Apostle shows that 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. xvii. 9. Sept. Τέθεικά σε. 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 fulfilment must be spiritual, and therefore which belongs to the spiritual seed, of which Abraham is father in respect of faith." See more in Mackn.

— κατέναντι οὐ ἐπίστ. θεοῦ] 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: κατέναντι οὐ ἐπίστευσε, Θεοῦ, for κατέν. Θεοῦ, ᾧ ἐπίστευσε. Render: 'who (i. e. Abraham) is the father of us all, in the sight of that God on whom he believed. (Erum. rightly takes the κατέναντι for ἐνώπιον.

The sense of the next clause τοῦ ζῶσοιοῦντος — ὡς ὄντα is disputed. Some Commentators, ancient and modern, take the words of the νεκρώσεως of Abraham and Sarah, v. 19. An interpretation ably, but not, I think, convincingly, supported by Crell. and Grot. Still less tenable appears to be that of some Fathers and modern Commentators, who take ζῶσιν. 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., Elsn., Carpz., Loesn., Doddr., Schleus., Rosenn., Jaspis, and Koppe, who take the expression 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 Loesn., Carpz., and Schoettg., who, besides several passages of the Rabbinical writers, compare 2 Macc. vii. 28., where God is said to have created the universe ἐξ οὐκ ὄντων. Elsn. observes that καλεῖν expresses virtutem efficacissimam voluntatis.

18. παρ' ἐλπίδα ἐπ' ἐλπ. ἐπίστ.] An elegant Oxymoron, with which Grot. compares the spes inspirata 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. κατασηκνωσέτε ἐπ' ἐλπίδι, there is some Genit. understood at ἐλπίδι, which is to be supplied from the context and the subject. Here it is ἐπαγγελίας, the assurance, namely, that he should be the father of many nations, Gen. xv. 5. The words εἰς τὸ γενέσθαι are to be closely united with the preceding, and are for ὅστε γενη. 'that he should become.'

— οὐτως—σου!] Namely, as numerous as the stars of heaven, which is to be supplied from the context of the passage of Genesis.

19. καὶ μὴ ἀσθενήσας] An elegant litotes for 'being strong in faith.' So οὐ διεκρίθη at v. 20. Οὐ κατέν., 'did not mind or regard,' namely, by way of distrust. Νενεκρ., 'præmortuum'; of which sense (neglected by the Commentators) there is an example in Joseph. p. 266. 48. παρεθῆναι, καὶ πᾶν ἐν αὐτῷ νεκρωθῆναι τὸ σῶμα ὑπὸ τῶν λόγων ἐποίησε. That Abraham forty years after had six children by Keturah, does not invalidate this assertion; for (as Whitby and Mackn. observe) "as Abraham's body had been

τὸ εαυτοῦ σῶμα ἤδη νεκρωμένον, ἑκατονταέτης που ὑπάρ-  
 χων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας· <sup>x</sup> εἰς δὲ τὴν 20  
 ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνε-  
 δυναμώθη τῇ πίστει, δούς δόξαν τῷ Θεῷ, <sup>1</sup> καὶ πληροφο- 21  
 ρηθεὶς ὅτι ὁ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. διὸ 22  
 καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>2</sup> Οὐκ ἐγράφη δὲ δι' 23  
 αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· <sup>a</sup> ἀλλὰ καὶ δι' ἡμᾶς, οἷς 24  
 μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα  
 Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν· <sup>b</sup> ὃς παρεδόθη διὰ τὰ 25  
 παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαιοσύνην ἡμῶν.  
 V. <sup>c</sup> ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχομεν 1  
 πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· <sup>d</sup> δι' 2  
 οὐ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χά-

renewed by miracle, as was Sarah's, Hebr. xi. 11., it might preserve its vigour long after."

20. εἰς τὴν ἐπαγγελίαν τ. θ. οὐ δεικρ. τῇ ἀπ.] The best Commentators, ancient and modern, are agreed in taking *διακρίνεσθαι* here in the sense of *διατάξαι, ἐνδοιάζειν, hesitate, doubt*. So that the word is not ill rendered in our common version *staggered*. And indeed *εἰς*, in the sense of *at*, is very frequent. Before τῇ ἀπιστίᾳ supply ἐπι, *by, through*. See xiv. 1. Matt. xxi. 21. Acts x. 20.

— δούς δόξαν τ. θ.] 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.

21. πληροφορηθεὶς] See Note on Lu. i. 1.

22. ἐλογίσθη] scil. ἡ πίστις αὐτοῦ.

23. οὐκ ἐγράφη &c.] This, as Theophyl. remarks, is an answer to a tacit objection, q. d. what is that to us?—"Much; it was written on our account, so that we may obtain the like justification, if we have a like faith." Δι' αὐτὸν is not perspicuously rendered 'for his sake.' It signifies 'for any thing personal to him,' as to record his merit, or for his praise.

24. τοῖς πιστ.] literally, 'to us believing,' 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. ὅς παρεδόθη &c.] Theophyl. ably traces 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. liii. 6.

— διὰ τὴν δικ. ἡμῶν] 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 the pledge and assurance of our reconciliation with God. Newc. remarks, that here and at 1 Pet. i. 3. iii. 21. the great end of Christ's resurrection is put for the whole of what he did.

V. 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 all both Jews and Gentiles, through faith; the Apostle proceeds to the remaining Gospel-graces, in their progression. 1. Justification, or pardon of sins past. 2. Peace with God, (v. i.) which ensues immediately upon Justification, and is the same with Reconciliation (v. 10.) and a state of favour (v. 2.) 3. The hope of glory (v. 2.) or of the glorious inheritance of the Sons of God in heaven. See 1 Pet. i. 3, 4. 4. The gift of the Holy Spirit, v. 5., which is the seal of our adoption, (viii. 15.) and the earnest of our heavenly inheritance, Eph. i. 14. These are privileges freely conferred upon us by God, upon our admission by Baptism into the Christian Covenant. 5. Sanctification of heart and life, through the sanctifying influence of the Holy Spirit, vi. 2, 4, 6, 11, 14, 22. viii. 3, 4, 12, 13.— This is the condition to be fulfilled on our part: upon which there follows:—6. A grounded Hope of a glorious Resurrection, v. 11. vi. 5, 8, 22. viii. 14, 16, 17, 18, 23, 24, 25. 7. Salvation finally perfected in the everlasting possession of the heavenly kingdom, v. 9, 10, 11. vi. 22, 23. viii. 13, 17, 18, 19, 23. (Young.) Next in order after Justification comes Peace with God, and the Hope of Glory.

1. δικαιωθέντες] 'having been justified.' See iii. 28.

— εἰρήνην] reconciliation and friendship with God [such as Abraham enjoyed] through the redemption which is in Christ Jesus. Koppe compares Jerem. xvi. 5. Sept. ἀφέστηκε εἰρήνην μου ἀπὸ τοῦ ἁδου τούτου. The words διὰ τοῦ Κυρίου must be referred to ἔχομεν εἰρήνην, and show the means of this reconciliation.

2. προσαγωγὴν] 'introduction to.' The word properly denotes approach, but was often used of the power of approach to great persons; and, by an easy transition, might denote introduction to a state of favour and acceptance; for such is the sense of χάρις. Καυχώμεθα. The word here seems to denote, not glorying, but exultation, rejoicing in any thing, as it is not unfrequently used by the Apostle. Δόξης, i. e. the prospect of obtaining acceptance and felicity. See ii. 10. & iii. 23.

ριν ταύτην ἐν ἣ ἐστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς  
 3 ὀξῆς τοῦ Θεοῦ. οὐ μόνου δέ, ἀλλὰ καὶ καυχώμεθα ἐν <sup>Phil. 1.</sup>  
 ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζε- <sup>Jac. 1. 3.</sup>  
 4 ται, ἣ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλ- <sup>Jac. 1. 3.</sup>  
 5 πὶς οὐ κατασχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν  
 ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.  
 6 Ἐτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ <sup>Eph. 2. 1.</sup>  
 7 ἀσθενῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· <sup>Col. 2. 13.</sup>  
<sup>Heb. 9. 15.</sup>  
<sup>1 Pet. 3. 18.</sup>

3. καυχώμεθα ἐν τ. θλ.] '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 μόνου δέ, sub. τούτο, is frequent in St. Paul, though rare in the Classical writers. Examples, however, are cited from Lucian, Heracl., Philo, and Greg. Naz.

3, 4. εἰδότες ὅτι—ἐλπίδα] A beautiful climax. Compare ix. 29 & 30. x. 13. seqq. Similar ones are adduced by Schoettg. and Wets. from the Rabbinical writers. Κατεργάζεται, 'is productive of,' tends to produce,' and indeed, in those who have a justifying faith (such as were those Christians with whom the Apostle now identifies himself) does produce it. Though it is true in all ages that "calamity, as Carpz. observes, is the touchstone of our resignation to the will of God."

4. δοκιμὴν] 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 shewn 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 δοκιμὴ by which the goodness of various articles was put to the proof.

5. ἡ δὲ ἐλπίς οὐ κατασχ.] 'And the hope [in question] puts one not to the shame of frustration.' The metaphor has allusion to the shame felt by having relied on delusive promises. So κατασχύνω is used at ix. 33. x. 11. 1 Pet. ii. 6. Wets. compares Eustath. on Hom. II. 871. 10. Λίαι ἀπιστεύσει, οὐκ αἰσχύνει τὴν τοῦ Μενέθεως ἐλπίδα. And I add that the Schol. on Thucyd. vii. 77. uses the expression ἐλπιδι ἀνεπισχυνοῖς. where see my Note.

— ὅτι ἡ ἀγάπη—ἐκκέχ.] The preceding words οὐ κατασχύνει may be repeated, q. d. It is not a fallacious hope, because we have a convincing proof of its reality in the unbounded grace of God poured out upon us by His Holy Spirit, and given as a pledge of His love. On the nature of these gifts and graces I have treated at large in Recens. Synop.

6. Ἐτι γὰρ Χριστὸς &c.] The Apostle now sets forth the greatness of the love of God shed abroad in their hearts, by an argument a fortiori, a minus credibili ad majus credibile, deduced from God's unspeakable love already manifested, in giving His Son for their redemption, when as yet they were in the state of heathens and enemies. (Young). Thus the connexion is this: [Of the love of God we have another proof,] for

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. Ἀσθενῶν. The term properly denotes weak, generally through sickness, and with an adjunct notion of misery. 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. i. 5.) it well expresses the helplessness of sin. The ἀσθενῶν just after seems meant to be explanatory of the ἀσθενῶν, q. d. when we were yet in a state of extreme spiritual weakness, nay, sinfulness, Christ, &c. These terms and those farther on, ἀμαρτωλῶν and ἐχθρῶν, seem meant chiefly of the heathens; though by no means to the exclusion of the Jews. Ὑπὲρ signifies instead of, (for, as Doddr. observes, ἀποθανεῖν ὑπὲρ τινος can have no other signification than to rescue the life of another at the expense of one's own) as is clear from the next verse. Thus the passage is strongly corroborative of the doctrine of the vicarious sacrifice of Christ. Κατὰ καιρὸν signifies, as in Joh. v. 4., 'at the season appointed by God for the promulgation of the Gospel,' and called in Gal. iv. 4. the fullness of time.

7. μόλις 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 just man. Of the two γὰρs the first 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 δικαίου and τοῦ ἀγαθοῦ, which some take of things, not persons. But thus the Article would be required at δικαίου, 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 τοῦ ἀγαθοῦ 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 remarked in Recens. Synop.) a climax, or ascending gradation, as Bp. Jebb calls it, Sac. Lit. p. 3. And the same elegant writer justly remarks "that the very particles μόλις and τάχα prove this." The antient and early modern Commentators, indeed, do not see this distinction between δικαίου and τοῦ ἀγαθοῦ; (and thus suppose a tautology) but the more eminent ones from the time of De Dieu have recognized it. And certainly it is as strongly marked as can well be; first by the difference in

(ὕπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ ἀποθανεῖν)  
 ἡ συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι 8  
 ἡ ἀμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. πολ- 9  
 λῶ οὖν μᾶλλον, δικαιοθέυτες νῦν ἐν τῷ αἵματι αὐτοῦ, σω-  
 ἡ θησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες 10  
 ἡ κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ,  
 πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐ-  
 τοῦ· οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ 11  
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν  
 ἐλάβομεν.

terms; for, according to the distinction observed in the Classical writers, *dikaios* signifies one who is strictly just; *ἀγαθός* one who is generous and benevolent, *χρηστός*. And so the Latin *justus* and *bonus*. 2dly, 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 that rare character, THE GOOD MAN? But not such was the love of Christ: he died for those who not only were not good, who were not even just; and for the *weak*, and the *ungodly*; for sinners, and for *enemies*. Ἀσθενῶν signifies morally weak; ἀσεβῶν, not godly, negatively wicked; ἀμαρτωλῶν positively wicked; ἐχθροί, enemies to God and goodness." Τολμᾷ, 'will venture.' Of this signification many examples (some followed by ἀποθανεῖν) are adduced by Wets.

8. συνίστησι! 'approves, or displays.' So the Syr. *ostendit*. See supra iii. 5. and Note. The *ἔτι* should be rendered *namely that*; as in x. 9. 2 Cor. v. 14. Phil. i. 27. ii. 22. Col. i. 19. 1 Thess. i. 5. ii. 14. in all which passages (as Schleus. well observes) it stands in the place of an explanatory or declarative particle.

— ἔτι ἀμαρτ. ὄντων 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 ὑπὲρ is well rendered by the Syr. *vice, in loco*. See Note on v. 6.

9. δικαιοθέυτες—σωθησόμεθα] Δικ., 'having been justified,' is equivalent to καταλλαγέντες, and final salvation. Τῆς ὀργῆς, punishment.

10. εἰ γὰρ ἐχθροὶ &c.] Here there is another antithetical illustration closely connected with the foregoing. At ἐχθροὶ sub. *entium τοῦ θεοῦ*, from τῷ θεῷ; or, if it be, as it seems, an *adjective*, supply τῷ, by which it will signify 'hateful to.' Κατηλλά., 'were brought back to the favour of God.' Koppe regards it as put for δικαιοθέυτες; which may, in a popular acceptance, be true; but in the one case God is considered as a monarch, in the other as a judge. Καταλλάττεσθαι signifies 'to change each other's dif-

ferences, exchange them, mutually lay them aside.' Now there is an ellipsis of *διαφοράς*, or ἐχθρας, supplied in Herodot. vii. 145. καταλλάσσεσθαι τὰς ἐχθρας. When said of those who have before been friends, it signifies *to be friends*, or become friends. But this language is only properly applicable to those who are on some kind of equality. When used of those who are not so, it is said *improprie*, and can only mean *redire in gratiam*, 'to be again received into favour.' Now it is obvious that this applies in a still stronger degree to the word when used ἀνθρωποπαθῶς, of God. Then it must be explained θεοπρεπῶς, and only imply, on the part of God, the granting of pardon, and affording the means of obtaining and preserving his future favour; and, on the part of man, a humble and thankful acceptance of the offered boon.

— ἐν τῇ ζωῇ αὐτοῦ] This does not mean, as some suppose, by his resurrection; though that is implied. Koppe rightly regards it as expressed antithetically, for ζῶντος αὐτοῦ, his living for the purposes just adverted to, viz. to complete the work of our redemption by acting as our Intercessor. See Hebr. vii. 25.

11. οὐ μόνον δὲ, ἀλλὰ &c.] Sub. τοῦτο. Chrys. and the Greek Commentators rightly supply ἐσώθημεν from σωθησόμεθα at v. 9.; v. 10. being parenthetical. Καυχώμενοι is in construction dependent upon σωθησόμεθα; but, in fact, it may be regarded as employed instead of a verb *finite*; on which see Win. Gr. § 39. 5., who compares 2 Cor. iv. 13 & 14. and 2 Pet. ii. 1. The general scope of the argument is: 'And not only have we this hope of future salvation, but at present, we rejoice in God.' Ἐν answers to the Hebr. 2, as denoting the source of this blessedness.

— τὴν καταλλαγὴν] The accuracy of our common version has been called in question by Doddr., Mackn., Newc., and Hey; but defended by Abp. Magee, on the ground that the word corresponds to what Whitty and Taylor call the *first justification*, which is plainly distinguished from the *final salvation*. A more satisfactory defence is supported by the venerable Bp. Burgess, who remarks that "the alteration of the word reconciliation makes no difference in the signification of the passage; since the reconciliation obtained by Christ's death is the consequence of the atonement and expiation made by him, as is obvious from various passages of Scripture." See Hebr. ii. 17. 2 Cor. v. 18 & 19. Hebr. ix. 26. Still it would, I apprehend, have been better, had our Translators employed the more directly

- 12 <sup>k</sup> Διὰ τοῦτο, ὡς περ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς <sup>k</sup> τὸν κόσμον εἰσήλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ <sup>17, et 3. G. Infr. 6. 23. 1 Cor. 15. 21.</sup> οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάν-  
 13 <sup>1</sup>τες ἡμαρτον—<sup>1</sup> ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ<sup>1</sup> ἁμαρ-<sup>1</sup> 15. <sup>1</sup>Supr. 4.

corresponding term *reconciliation*, as they had just rendered *καταλλάγοντες reconciled*. Though indeed (and that is the best defence of our common translation) it has been proved by Dr. Maltby, *Serm. ii.* 488., that the words *atone* and *atonement* were, in the time of our Translators, regarded as equivalent to *reconcile* and *reconciliation*. This might very well be the case; since the word *atone* 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 *καταλλάττεσθαι* 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.* Suffice it here to say, that the scope of the whole of this passage to the end of the Chapter may be, as Mr. Holden says, to confirm and recommend 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 death of Christ, the Apostle is led to consider what rendered that sacrifice *necessary*, even *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 comparing Adam's disobedience with Christ's obedience, to imply 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 of 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 evils brought 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 some harshness by ellipsis and otherwise. I conceive that it simply means 'quæ cum ita sint,' 'This being the case,' 'there being this reconciliation;'

as xiii. 6. Matt. xiii. 13. xiv. 2. xviii. 26. xxi. 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, *ὡς περ δι' ἐνὸς—ἁμαρτίας ὁ θάνατος* (to use the words of Mr. Turner) "form the *protasis* of a comparison, giving rise to a digression, to prove and illustrate it, and continued through the following verses to the 18th, when the *protasis* is repeated in different terms, and immediately followed by the *apodosis οὕτω—ζωῆς*, 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 on all as its consequence, so by one *δικαίωμα*, 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 vii. 2 & 3.

— *εἰσήλθε*] 'was introduced.' A frequent idiom. So Thucyd. ii. 54. *ἡ νόσος—ἐπεπελοπόννησεν οὐκ εἰσήλθε*. Διήλθε, by the same idiom, signifies 'was transmitted,' namely, from generation to generation.

— *ἐφ' ᾧ πάντες ἡμαρτον*] There has been some doubt raised by certain recent Commentators on the sense of *ἐφ' ᾧ*; which they would take as put for *ἐν ᾧ*, or assign the sense 'unto whom,' and even yet more far fetched 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 *infants* have not sinned, and yet are liable to death. But the difficulty is not such as needs to be removed in so violent a manner; for *ἡμαρτον* may have the sense '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 *ἀμαρτωλοὶ κατεστάθησαν* 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, as 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. Turner shows, "would it be applicable, if admitted." See the learned discussion of J. A. H. Tittm. de *Synon.* p. 33. seqq. on the sense of *ἄχρι* and *μέχρι*, which is intimately connected

in 1 Cor. 15.  
21, 22, 45. *τία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου.* <sup>m</sup> ἄλλ' ἐβασίλευ- 14  
σεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ  
ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, 15  
ὅς ἐστι τύπος τοῦ μέλλοντος. Ἄλλ' οὐχ ὡς τὸ παρά-  
πτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παρα-  
πτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ  
Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ

with that of this whole passage. His researches go to establish the antient and common interpretation, by which *ἄχρι νόμου* is explained to mean, 'until the law was promulgated,' i. e. before the promulgation of the law; and *μέχρι Μωσ.* 'until Moses gave the law.' With respect to the scope of the Apostle, Crell., Doddr., Wasse, and Rosenm. suppose him to mean that, as sin cannot be imputed when there is no law, consequently, as it was imputed, there 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 now was this? Was it not that which is from the transgression of the law? And how could there be such a sin, there being no law? For sin is then counted when there is a law, and those men who transgress this, are said to 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 yet no 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 ἐφ' ἑαυτοῖς, yet nevertheless had sinned after the likeness of Adam's transgression, and had become partakers of his offence, as their forefather, who is a type of Christ." Mr. Turner well expresses the sense thus: 'Although 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 controul; 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 annexed by no positive law to any sin, 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 for-

bidden 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.

— ἐλλογεῖται] Literally, 'entered to our account,' 'laid to our charge.'

14. ἐβασίλευσε] 'had exerted his uncontrollable force.' This is said by *προσομοίωσις*; of which examples are adduced by Wets. from the Rabbinical, and even the Classical, writers. In *Wisd. i. 14.* we have *ἄδου βασιλείαν. Μὴ ἀμαρτ.*, 'who had not sinned.' So *Winer in Gr. Gr. p. 46.* gives examples of *ἡμάρτησα* for *ἡμαρτον*. By the persons here adverted to are 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 τῷ ὄμ. τῆς παραβ.* 'A. are to be connected with *ἐβασίλευσεν*.

— ὅς ἐστι τύπος τοῦ μέλλ.] scil. Ἀδάμ, namely, Christ. Wets. has shown, that in the Rabbinical writers, 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 here adverted to 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. ἄλλ' οὐκ ὡς τὸ παράπ. &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. (Newc.) He shows that the *benefit* of this free gift far exceeded the *injury* entailed by Adam.

— οἱ πολλοὶ] Not 'many;' but 'the many,' i. e., by an idiom which I have fully explained in *Rec. Syn.*, all mankind. Ἀπέθανον, 'died.' Ἡ χάρις—ἐν χάρ., 'the grace of God and the gift [of righteousness] by grace.' Ἡ δωρεὰ ἐν χάρ. is a Hebraism for 'a *gratuitous gift*.' By this the Apostle hints that this grace is purely a *gift*, and *unmerited*. Ἐπερίσσευσε, i. e. 'the benefit of the free gift hath abounded to a far greater extent than did the injury of,' &c. 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 Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δι' ἑνὸς ἀμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς  
 17 δικαίωμα. εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασιλεύσε διὰ τοῦ ἑνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες,  
 18 ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαίωματος, εἰς πάντας ἀν-  
 19 θρώπους, εἰς δικαίωσιν ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀθρώπου ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ

16. καὶ οὐχ ὡς δι' ἑνὸς &c.] 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 ἔστι, or ἔχει, matters not. But θάνατος and εἰσελθὼν 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 next clause τὸ μὲν γὰρ κρίμα &c. Thus in the next verse παραπτώματος is to be supplied at ἑνὸς, from παραπτωμάτων in the next clause. The διὰ also implies ἔλθον 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: καὶ οὐχ ὡς δι' ἑνὸς ἀμαρτήσαντος τὸ κρίμα, οὕτω δι' ἑνὸς δικαιοῦντος τὸ δῶρημα.

— τὸ μὲν γὰρ κρίμα—δικαίωμα] Here there is the same kind of ellip. as in the preceding verse. At ἐξ ἑνὸς supply παραπτώματος from παραπτωμάτων in the next clause; also ἔλθον, as before. The ἐκ in ἐκ πολλῶν ἀμαρτ. is adapted to the ἐξ of the antithetical clause, and therefore must not be too rigorously interpreted. We may render, 'on behalf of,' or 'on the part of.' At εἰς sub. ἐγένετο, 'issued in,' produced. The terms δῶρημα (free pardon) and χάρισμα, (gift of salvation) are equivalent, and denote the δικαίωμα. The πολλῶν 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. εἰ γὰρ τῷ τοῦ ἑνὸς &c.] Now is introduced the third advantageous difference. The γὰρ is continuative; and the εἰ signifies 'if [as in the case],' to which the οὕτως corresponds. Τοῦ ἑνὸς, i. e. Adam. See Note on v. 15. The words διὰ τοῦ ἑνὸς, 'through that one,' are exegetical of the τῷ—παραπτώματι. Περισεῖαν τῆς χάρι. is for χάρις περισσώτερον, as 2 Cor. viii. 2., denoting what is transcendent. Τῆς δωρεᾶς τῆς δικ. is for τῆς δικαιοσύνης δωδωρημένης, the justification granted by grace. By the ἐν ζωῇ βασιλ. 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 æraria servant, Regnantes sub rege suo, rerumque ministri." He might have yet more aptly cited 2 Tim. ii. 11. εἰ ὑπομένομεν καὶ συμβασιλεύσομεν.

18, 19. The Apostle now turns back to complete the comparison commenced at v. 12., and sums up the argument; for ἄρα οὖν is a usual expression with him for such a purpose, and may be rendered 'So then.' Of these two particles, the ἄρα, as Hoog. remarks, colligit argumentando; the οὖν concludit 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 δι' ἑνὸς παραπτώματος we must supply τὸ κρίμα; and in the second after δικαίωματος supply τὸ χάρισμα. There is also a verb left to be supplied, as at v. 16., namely, ἦλθεν. Δικαιοῦσι ζωῆς seems to mean such justification as should restore them to the salvation they had forfeited, literally, pardon for life. So Theophyl. διδοῦσα αὐτοῖς καὶ δικαιοῦσιν ἅντι τῆς ἀμαρτίας, καὶ ζωῆν ἅντι τοῦ θανάτου. The terms δικαίωμα, δικαιοσύνη, and δικαιοῦσι are forensic, on which see Carpz. and Taylor, and Tittm. de Synon. N. T.

19. This verse is explanatory of the preceding, and οἱ πολλοὶ should be rendered 'the many,' which, as appears from the foregoing, is equivalent to πάντες. 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 set forth 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 Popery, (cited by Dr. Whately, ubi supra), after quoting what is said at v. 12. and the redditiō at v. 15., remarks: "Who would not wish that our Translators 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

n Luc. 7.  
47.  
supr. 4. 15.  
inf. 7. II.  
Gal. 3. 19,  
23.

πολλοί. Ἦ νόμος δὲ παρεσιήθη, ἵνα πλεονάσῃ τὸ παρά- 20  
πτωμα. οὐ δὲ ἐπλέονασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ  
χάρις ἵνα ὡσπερ ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, 21  
οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώ-  
μιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. ΤΙ οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἀμαρτίᾳ, ἵνα ἡ 1  
• GAL. 6. 14. χάρις πλεονάσῃ; Ὁ μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ 2

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 reprobation, had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that *οἱ πολλοί*, the many, in an antithesis to the one, are equivalent to πάντες, 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 πάντας 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 ἑνός) the many (οἱ πολλοί) were made sinners, so by the obedience of the one (τοῦ ἑνός) the many (οἱ πολλοί) shall be made righteous." By this version the reader is admonished and guided to remark, that the many in v. 19. are the same as πάντες, 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 have been rescued by the able remarks 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 most acknowledged rules of language 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 δωρημα, or χάρισμα, or δικαιοσύνη ζωῆς is held out to all: and if they do not reap the benefit of it, it is through their own fault.

20. νόμος δὲ παρεσιήθη] 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 Mackn. 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 privily;' 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 ἵνα 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 Mackn. and Middl., as signifying Law, a rule of life, including both the law of nature and of Moses. And παρεσιήθη may mean, not 'secretly or silently entered,' as Mackn. and Middl. suppose, but 'was introduced.' And this is confirmed by the Syriac and some modern Versions, including our own. So Casaub. renders *supervenit*. And so De Dieu, Koppe, Loesn., and Schleusn. This law entered in, and commenced immediately on the relieve 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.

— οὐ] This may be taken either of time, or place; each interpretation supported by good Commentators. The former is preferable; but both may 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 dissolving our obligations to holiness, confirms them. Others (as Theophyl., Schoettg., and Mr. Young) think



ἡ ἀμαρτία, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἄγνοεῖτε ὅτι ὅσοι  
 ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ  
 ἐβαπτίσθημεν; ἠ συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτί-  
 ματος εἰς τὸν θάνατον ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκ-  
 ρῶν καὶ ἡμεῖς ζήσωμεν ἐν αὐτῷ.

R Gal. 3.  
 27.  
 1 Cor. 6.  
 14.  
 Eph. 4. 22,  
 23, 24.  
 Col. 2. 12.  
 et 3. 10.  
 Heb. 12. 2.  
 1 Pet. 2. 1. et 4. 1, 2.

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 Chap. vi. 2. He inquires what helps were 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 subserviently to the latter. And purposing to establish the obligation to Christian holiness, he (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 grafted upon his doctrines of free grace, and Christian freedom from the law: the first in v. 1. τί οὖν ἐροῦμεν; &c. "What shall we say then? Shall we continue in sin, that grace may abound?" This was an abuse to which his doctrine of free grace, in the remission of sin, was liable: (see iii. 8.)—the 2d in v. 15. τί 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 St. Paul, the Christian freedom from the Law."

1. τί οὖν ἐροῦμεν;] 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 disavowing 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) τί οὖν ἔγωγε λέγω; ὅτι ἀπρακτόν ἐστι τὸ ζῶον; μὴ γένοιτο.

2. οὐτιμὲν ἀπεθάνομεν τῇ αὐτῷ.] The antient 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 πῶς well represents the inconsistency of such conduct. See Gal. ii. 18. It is well observed by Koppe, that the ratio metaphora rests upon a singular mode of speaking, by which the rite of immersion in 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." Elsn. 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.

Ζήσομεν ἐν αὐτῷ denotes the habitual commission of it. So Wets. cites examples from the Classical writers of ζῆν ἐν οὐνῳ, or ἐν πότει, &c.

Mackn. and Burton take τῇ ἀμαρτίᾳ to mean 'by sin,' alleging vv. 10 & 11. and Gal. ii. 19. 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 Turner and Slade, and especially by Mr. Terrot, who shows that this interpretation leaves the antinomian objection in its full force.

3. ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτ. &c.] Under the same metaphor the Apostle proceeds to show, from the nature of the baptismal covenant, that Christians have made this engagement to be conformed to the death and resurrection of Christ by dying unto sin, and rising again unto righteousness.

ἢ ἀγνοεῖτε occurs also at vii. 1, and is equivalent to 'have you forgotten, or are you not aware of this truth?' Βαπτίζεσθαι εἰς τινα is equivalent to βαπτ. εἰς ὄνομα τινος, and 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 ἐβαπτ. 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 Wakef. The sense is not into, but unto.

4. συνετάφημεν] 'we have been [thus] buried [in the waters of baptism].' There is a plain allusion to the antient custom of baptism by immersion, on which see Suicer's Thes. Eucl. in v. Bingham's Antiquities, Vol. 1. p. 522. and Bp. Sherlock cited in Recens. Synop. The same expression occurs at Coloss. ii. 12. συναφέντες αὐτῷ ἐν τῷ βαπτίσματι.

— εἰς τὸν θάνατον] in similitude or conformity to his death. Sub. αὐτοῦ from the αὐτῷ just before. In fact, it is called for by the Article τόν. Διὰ τῆς δόξης τ. π., 'through the glory, i. e. power, of the Father.' Ἐν καινότη.

ρῶν διὰ τῆς δόξης τοῦ πατρὸς; οὕτω καὶ ἡμεῖς ἐν καινότητι  
 ζῶης περιπατήσωμεν. Ἐἰ γὰρ σύμφυτοι γεγόναμεν τῷ 5  
 ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως  
 ἐσόμεθα. \*τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρω- 6  
 πος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,  
 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. Ὁ γὰρ ἀποθανὼν 7  
 δεδικαιώται ἀπὸ τῆς ἁμαρτίας. Ἐἰ δὲ ἀπεθάνομεν σὺν 8  
 Χριστῷ πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ. \*εἰδότες ὅτι 9  
 Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει θάνατος

ζῶης, for ἐν καινῇ τῇ ζωῇ, 'in a new life.' Περιπατεῖν here, as often, denotes habitual conduct; 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 there should properly have been four, omitting one in the protasis, and another in the apodosis. The passage, in a complete state, he says, would be this: ὡς περ ἡγήθη χριστὸς ἐκ νεκρῶν καὶ περιεπάτησε ἐν καινότητι ζωῆς, οὕτω καὶ ἡμεῖς συνεγερθέντες αὐτῷ ἐκ νεκρῶν, ἐν καινότητι ζωῆς περιπατήσομεν.

5. εἰ γὰρ σύμφυτοι—ἐσόμεθα] 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., Carpz., and Koppe remark that σύμφυτος is used by the best writers of the closest union and most intimate friendship. τῷ ὁμοιώματι is for καθ' ὁμοίωμα. Also ἀλλὰ καὶ would properly denote *in idē etiam*; but, in this elliptical use, of which the Commentators adduce many examples, it may be rendered '*utique, sane etiam*.' Here we must repeat σύμφυτοι. Many of the recent Commentators render ἐσόμεθα 'should 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.

-- τοῦτο γινώσκοντες] Many Commentators take this as a participle for a verb. But that seems to be an incorrect view, since a participle such as ἐπειδὴ is also necessary. It is better to regard γινώσκ. as a *Nominativus pendens*, ὑμεῖς being understood. Thus it is equivalent to a verb with ἐπειδὴ. This use of γινώσκω occurs also in 1 Tim. i. 9. James i. 3. 2 Pet. i. 20. Soph. Antig. 188. τοῦτο γινώσκων ὅτι &c. Antiphanes in Alcestide: τοῦτο γινώσκων ὅτι &c.

— ὁ παλαιὸς ἢ ἄνθρωπος] 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 Rabbins the man of sin. To this is opposed the new man, the holy disposition and character

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

— ἵνα καταργηθῇ τὸ σῶμα τ. ἀ.] Τὸ σῶμα τῆς ἀμ. is not, I conceive, to be regarded, with many eminent Commentators (especially the recent ones) as put for ἁμαρτία, but (as I suggested in Recens. Synop.) sin is considered, 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. Καταργηθῆ, 'be brought to nought, abolished.' Ἀ του sub. ἐνεκα, 'to the end that.' Δουλεύειν ἀμ. signifies 'to be enslaved to the vices of our corrupt nature.'

7. Ὁ γὰρ ἀποθανὼν—ἁμαρτίας] I agree with Crell., Hamm., Wells, Triller, Wets., Koppe, Taylor, Rosenm. and Schleus, that ἀποθανὼν is to be taken figuratively of him whose corrupt nature has been crucified with Christ, 'He who is [thus] dead [to sin] is freed from its power.' For δεδικαιώται is for ἐλευθερός ἐστι, 'is freed from its slavery;' as viii. 2. Gal. ii. 20. v. 20. 1 Pet. iv. 1. πάντα ἁμαρτίας. 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 it is compared. And this, I find, had not 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 δέδ. is used in preference to ἐλευθέρωται, in order, as Crell. suggests, to remind us what we may expect, if we thus shake off the slavery of sin.

8. εἰ δὲ ἀπεθάνομεν—αὐτῷ] Some eminent Commentators regard this as an admonition, 'Since we are dead with Christ, we ought' &c. That, however, is refuted by the πιστεύομεν. Nor ought the εἰ to be taken in what is a somewhat unusual sense without good ground. The common interpretation (ably maintained by Theophyl. & Whitby) is, with some slight modification, preferable. Render: 'Now if we have thus died with Christ [by having our corrupt 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. εἰδότες] 'since we know that' &c. See Note on v. 6. γινώσκοντες. Ἀποθνήσκει, 'is to die.' The sense is, 'He will, may he can die no more; death hath no more power over him.'

- 10 αὐτοῦ οὐκ ἔτι κυριεύει. ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέ- Luc. 20.  
38.  
Heb. 9. 27,  
28.  
1 Pet. 2.  
24.  
Gal. 2. 19.
- 11 θανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ Θεῷ. \* οὕτω καὶ ὑμεῖς λο- Luc. 1.  
14.  
Gal. 2. 20.  
Heb. 9. 14.  
1 Pet. 4. 2.
- 12 γίξεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ Luc. 1.  
14.  
Gal. 2. 20.  
Heb. 9. 14.  
1 Pet. 4. 2.
- 13 τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ [τῷ Κυρίῳ ἡμῶν]. Μὴ οὖν Luc. 1.  
14.  
Gal. 2. 20.  
Heb. 9. 14.  
1 Pet. 4. 2.
- βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ Luc. 1.  
14.  
Gal. 2. 20.  
Heb. 9. 14.  
1 Pet. 4. 2.
- 13 ὑπακούειν [αὐτῇ ἐν] ταῖς ἐπιθυμίαις αὐτοῦ· \* μὴδὲ παρι- Luc. 1.  
14.  
Gal. 2. 20.  
Heb. 9. 14.  
1 Pet. 4. 2.
- στάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ Luc. 1.  
14.  
Gal. 2. 20.  
Heb. 9. 14.  
1 Pet. 4. 2.

10. ὁ γὰρ ἀπέθανε—Θεῷ] The best Commentators are agreed that the ὁ is for καθ' ὃ, 'quod attinet ad,' 'inasmuch as.' See Note on Joh. xviii. 1—5. I have in Recens. Synop. proved that τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ must mean, 'he died on account of, for the expiation of, sin (see 1 Thess. v. 10.) once for all, i. e. so as to complete and perfect our redemption. See Hebr. vii. 27. and ix. 26—28. At ἁμαρτία sub. ἐπί. This sense is required by the context. It is not so easy to fix that of ζῆ τῷ Θεῷ, to which several senses are assigned by the Commentators, and in more than which it will be not inapposite. It probably means, as the best Commentators are agreed, 'unto the glory and honour of God,' which was promoted by his resurrection.

11. λογίξεσθε &c.] The sense seems to be, 'consider yourselves as persons who have renounced sin, whose corrupt nature has been crucified, but who are alive unto God, by living to his honour, service, and obedience.' See Grot., Koppe, and Rosenm. 'Ἐν Χριστῷ 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, let not sin reign' &c. By ἁμαρτία is meant, not peccatum, but vitiositas, that propensity to evil 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 supposed to here personify Sin as a tyrant striving to hold mastery over men. Θνητῷ 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 αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ, on the authority of some MSS., Versions, and Fathers; but, I conceive, entirely without reason. For though some MSS. have not the αὐτῇ ἐν; and others retain the αὐτῇ, but cancel the ἐν ταῖς ἐπιθυμίαις αὐτοῦ; 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 ὑπακούειν αὐτῇ. With far more prudence Vater. has restored the whole passage in the text, and Tittm. ταῖς ἐπιθυμίαις αὐτοῦ. To me it seems, 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. Gratz and Rinck are of opinion (as I myself formerly was) that the present reading was formed of two readings, namely, ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, and ὑπακούειν αὐτῇ, the ἐν being added afterwards. But they so far differ in their conclusions, that Rinck thinks the true reading is ὑπακούειν αὐτῇ; Gratz, ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. Rinck will not believe that ταῖς ἐπιθυμίαις αὐτοῦ could have been expelled by the αὐτῇ, but rather αὐτῇ by those words. It is not, however, very likely that any Scholiasts would think it necessary to gloss the αὐτῇ. If they had, they would surely have glossed by ταῖς ἐπιθυμίαις αὐτῆς, not αὐτοῦ, as, in fact, did Origen, Ruffin., and Theodor. And so one MS. of Matthæi. 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 ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, and mixed up 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 αὐτῇ was first inserted, and then ἐν, to help out the construction. For the omission of αὐτῇ 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 αὐτῇ ἐν were removed (as Matthæi fancies) "to clear the sentence;" for even with them it is not overloaded. The objection to the other reading, ὑπακούειν αὐτῇ without ἐν ταῖς ἐπιθυμ. αὐτοῦ 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 in.

13. μὴδὲ παριστάνετε &c.] We have here a continuation of the imagery, introductory of a kindred admonition. I have in Recens. Synop. proved that there is not a military allusion, as was thought by Wets. and others, but that ὄπλα is here to be taken in any sense, to

παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ 14 ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

<sup>b</sup> Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλ' 15 ὑπὸ χάριν; Μὴ γένοιτο. <sup>c</sup> οὐκ οἶδατε ὅτι ᾧ παριστάνετε 16 ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ᾧ ὑπακούετε, ἦτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ 17 τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς· <sup>d</sup> ἐλευθερωθέντες 18

b 1 Cor. 9.  
21.  
Gal. 2. 18,  
19.  
c Joh. 8.  
34.  
2 Pet. 2.  
19.

d Joh. 8.  
38.  
1 Pet. 2.  
16.

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

14. ἁμαρτία γὰρ &c.] The γὰρ, 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 γὰρ 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 unaining 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 γένοιτο] 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*, nay 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 οἶδατε &c.] After solemn *dissuasion*, 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*. Εἰς ὑπακ., for ἄσπε ὑπακόνειν. The ᾧ is by some rendered 'whatsoever.' But as ἁμαρτία was just before *personified*, so it should seem that the ᾧ 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 θάνατον and εἰς δικ. denotes *event*, *result*, or *consequence*, as Rom. v. 16. where εἰς κατάρκωμα and εἰς δικαιοσύνην are similarly opposed. Θάνατος here denotes *spiritual* and *eternal death*, the death of the Soul, the awful δλεθρον αἰώνιον ἐπο προσώπου τοῦ Κυρίου 2 Thess. i. 9. Δικ. should not be rendered *righteousness*; since, as appears from the kindred passage at v. 16. (see also iv. 24.) it is for δικαιοσύνη, 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. iii. 21.

17. "The Apostle (says Koppe) now transfers what had been expressed *generally*, to the case of the Romans."

— χάρις τῷ Θεῷ] Sub. ἔστω. The phrase is scarcely ever found in the Classical writers. The only passage adduced by the Commentators (Arrian Epict. iv. 4. τότε ἐγὼ ἡμάρτανον νῦν δ' οὐκέτι· χάρις τῷ Θεῷ) is, no doubt, borrowed from the N. T., which the writer appears to have diligently perused. In εἰς ἦτε &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 Participle 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 *καίτερον*, *although*. The ἦτε is emphatical. Render: 'God be thanked that, *though ye were* [once] the servants of sin, ye have now, on the contrary (δὲ) obeyed' &c. A Classical author would have written: εἰτι, πρὶν μὲν ὄντες &c. νῦν δὲ &c. 'Εκ καρδίας,' cordially.' In εἰς ὃν παρεδ. τύπον διδαχῆς there is a well-known *hypallage*, by the figure *attraction*, (see Glass Phil. Sacr. 168.) as in the Virgilian "urbem quam statuo, vestra est." Thus it is for τῷ τύπῳ διδαχῆς εἰς ὃν τύπον παρεδόθητε, i. e. to be formed as upon a model. Whether there be, as some maintain, a metaphor taken from *foundings*, may be doubted.

19 δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώ-  
 πινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὡς περ  
 γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ  
 καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παρεστήσατε  
 20 τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. ὅτε • Joh. 8.34  
 γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιο-

18. *ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμ.*] i. e. being liberated from the bondage of. There is no allusion, as Hamm. and Mackn. fancy, to the *manumission*, but rather to the *transfer* of slaves (by purchase, or otherwise) from the service of one master to that of another. The words *ἐλευθ. δὲ ἀπὸ* &c. are, I conceive, meant to be (as Crell. has pointed out) suspended in construction on the preceding sentence; though not, as he imagines, on *ἐπηκούσατε*. The truth is, *ἐλευθ. δὲ* is put for *καὶ ἐπὶ ἐλευθ.*, 'and that being freed.' *Ἐδουλώθητε* is for *δούλοι ἦτε*; 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 properly not a *slavery*, but a *service*, or at least an *ἐθελούσῃ* such as that treated on by Plutarch T. ii. 768. (cited by Wets.) *οἱ δὲ ἔπει κῆρυκος ἐγγίνεσθαι, τῶν ἄλλων δεσποτῶν καὶ ἀρχόντων ἐλεύθεροι, καὶ ἀφ᾽ ἐμοῦ, καθάπερ ἱεροδούλοι, διατελοῦσι.*

19. *ἀνθρώπινον λέγω* &c.] On the sense of this phrase 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 *ἐδουλώθητε*, and make it more consonant to the doctrine of the freedom of Christians under the Gospel. For to the words *δούλοι δικ.*, *δουλωθῆναι* &c. they think this expression *ἀνθρώπινον λέγω* (i. e. *κατ' ἀνθρώπων ἢ ἀνθρωπίνως*) is to be referred. And Koppe lays down the following as the sense: 'I use that expression of common life, (viz. *ἐδουλώθητε*) though somewhat harsh and not very suitable 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 Crell. 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 antients, and, of the moderns, Wets. and Schleus. say, that the Apostle intends by this *ἀπὸ ἀνθρωπίνων λογισμῶν, ἀπὸ τῶν ἐν συνήθειᾳ γινόμενων*. For (adds Chrys.) *τὸ σύμμετρον τῇ προσηγορίᾳ τοῦ ἀνθρώπου*. So Schleus., who explains the phrase *ad captum hominum accommodatè dicere et disserere, adeoque formalis uti, quæ sunt vitæ communis, vulgaris et omniibus nota proferre*. These interpretations seem, in some degree, to merge into each other. See Note on iii. 5. The *λέγω* may be rendered 'I am speaking,' and thus be referred both to what went before and to what follows; as, indeed, is proper, considering that the portion is parenthetical.

— *ὡς περ γὰρ* &c.] The Apostle, having explained the reason why they should free them-

selves from the servitude of sin, and answered an objection arising from thence, returns to his admonition. (Crell.) *Παρεστ.* should be rendered, not 'have yielded,' but ' [once] yielded.' This is apparent from the *οὕτω νῦν παρεστήσατε*. It is strange that the Commentators should not have seen that *δούλα* is here not a *substantive*, but an *adjective*; which, indeed, I have no doubt, was the primitive use of the term, and that *δούλος* was as much an adjective as *ἐλεύθερος*. It was originally *δεῖλος*, i. e. one bound to the service of another. "So (observes Scheid ap. Lennep) the Persian *bindu* from *binden*, to bind. *Ἀκαθαρσία* and *ἀνομία* are by many recent Commentators accounted synonymous. And they allege 1 Theas. 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 *ἀσελγεία* and *πορνεία*. See Tittm. de Synon. p. 155. And we may compare a similar passage of 2 Cor. vii. 1. *καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός.*

From *lasciviousness* the Apostle, I conceive, then rises to *ἀνομία* in general, or every kind of illicit and unlawful conduct. In *εἰς τὴν ἀνομίαν* and *εἰς τὸν ἀγ.* there is a peculiar idiom, which has occasioned some difference of opinion as to the full force of the words. The antient, and almost all modern Commentators think, that the *εἰς* denotes *accumulation*, i. e. 'vice upon vice.' They, however, adduce no sufficient proof; and this mode of explanation will not suit the *εἰς ἁγιασμόν*. I should rather think that the *εἰς* (like the Hebr. *ב*) denotes *purpose*; (which the *unto* of our common version will express) as in Matt. xxvi. 18. and Mark i. 4. 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 *ἀνομία*: and *εἰς ἀγ.* signifies 'that you may become holy,' and consequently be blessed and saved.

20. *δούλοι τῆς ἀμ.*] 'enslaved to sin.' See Note on v. 19.

— *ἐλεύθεροι ἦτε τῇ δικ.*] The Commentators have been not a little perplexed with this rare use of *ἐλευθερός*, and the unprecedented syntax of Dative for Genit. But, in fact, as Mackn. saw, the *δικ.* is not governed of *ἐλευθ.*, but of *ἐπὶ* understood. And Mackn. and Wahl rightly render, 'free with respect to righteousness,' i. e. as to any dependence upon it, or obedience to it. There is, however, a yet greater irregularity in the sentence, which is, that we have here (as occasionally elsewhere in St. Paul) an antithetical clause left to be supplied. This was seen by Chrys. and the Greek Commentators, and afterwards by Crell. and Grot. They paraphrase thus: 'When ye lived in vice, ye

σύνη· τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισ- 21  
 χύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δέ, ἔλευ- 22  
 θερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ,  
 ἔχετε τὸν καρπὸν ἡμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζῆν  
 αἰώνιον. ἵ τὰ γὰρ ὀφύνια τῆς ἁμαρτίας θάνατος. τὸ δὲ 23  
 χάρισμα τοῦ Θεοῦ ζῶν αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ  
 Κυρίῳ ἡμῶν. VII. ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι 1

† Gen. 2. 17.  
 sup. 5. 12.  
 21. Cor. 15.  
 Jac. 1. 16.  
 1 Pet. 1. 3.

were alienated from all virtue, not only wholly averse to any subjection to it, but free from that subjection. Now therefore be as subject to virtue, and as wholly alienated from subjection to sin.

21. οὖν] This is wrongly rendered *therefore* by Doddr. and Newc. Still more improper is the omission of the word in our common version. Render: 'What fruit, then, had ye at that time in' &c.; or, 'Now what fruit had ye then in those things?' i.e. what advantage, or enjoyment. Τέλος is here, as Wets. observes, for πλῆρες μισθός; of which use Loesn. and Carpz. adduce examples.

22. νυνὶ δέ] See Note supra iii. 21. Δουλωθέντες &c. 'engaged to the service of God.' It is beautifully observed by Apuleius, cited by Wets.: "Da nomen huic sanctæ militiae—teque jam nunc obsequio religionis nostræ dedica, et ministerii jugum subì voluntarium. Nam cum cœperis Deo servire, senties fructum tuæ libertatis." Els ἀγιασμόν the best Commentators explain to mean, 'so that ye every day become holier.' But the sense should rather seem to be, 'by your being in a state of sanctification.'

23. τὰ γὰρ ὀφύνια—αἰώνιος] This is a resumption of what was said at v. 21. τὸ γὰρ τέλος—θάνατος, in order to introduce another circumstance, and to contrast death as the wages 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., Gatak., and Wets. have shown, an allusion to military affairs, ὀφύνια being the regular soldier's pay, (on which I have fully treated at Lu. iii. 14.) and χάρισμα 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 subjected 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. γινώσκουσι νόμον] The Commentators are not agreed whether by νόμον is meant the Law of Moses, or Law in general. The former interpretation is adopted by most Commentators ancient and modern; but the latter is ably maintained by Est., Crell., Schoettg., Koppe, Mackn., Wakef., & Middl., who lay down the sense as follows; 'to persons who know the nature of Law divine and human.' "The greater part (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 atonement. And he might have said merely that he knew τὸν νόμον, the Mosaic law. But he here addresses them with some degree of rhetorical complaisance; and takes 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 redeemer."

Of these two interpretations 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 as in the foregoing, namely, whether κυριεύει is to be referred to ὁ νόμος, or τοῦ ἀνθρώπου. The latter is the general opinion of both ancient and modern Interpreters. But it yields a sense so little accordant with what follows (See Doddr. and Crell. ap. Recens. Synop.) that I am now inclined to prefer the former, which is held by Origen, Erasmus, Crell., Grot., Bp. Hall, Doddr., Taylor, Wakef., Newc., Hardy, and Koppe. They assign to ζῆν the sense 'is in force,' of

γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'  
 2 ὅσον χρόνον ζῆ; ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ <sup>1 Cor. 7. 3, 10. 30.</sup>  
 δέδεταί νόμῳ. εἰάν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ  
 3 τοῦ νόμου τοῦ ἀνδρός. ἄρα οὖν ζῶντος τοῦ ἀνδρός <sup>h Matt. 5. 32.</sup>  
 μοιχαλὶς χρηματίζει, εἰάν γένηται ἀνδρὶ ἐτέρῳ· εἰάν δὲ  
 4 ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ  
 εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἐτέρῳ. ὡς τε, <sup>1 Infr. 9. 2. Gal. 2. 19. 30. et 5. 18. 32.</sup>  
 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώ-  
 5 ματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ  
 νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. ὅτε <sup>2 Supr. 6. 21. Gal. 3. 12.</sup>  
 γὰρ ἡμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν τὰ δια

which Koppe cites as an example Soph. Antig. 306. οὐ γὰρ τι σὺν γε κἀχθεσ, ἀλλ' αἶψι ποτε ζῆ ταῦτα (scil. τὰ προστάγματα) Θεῶν. and Wakef., Soph. (Ed. Tyr. 481. (of an oracle) τὰ εἰ δὲ ζῶντα περιποιᾶται. There is, indeed, somewhat of harshness in referring ζῆ to νόμον; 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. 394. Μόνον is to be understood, i. e. so long as it is in force, and no longer. Τοῦ ἀνδρός, i. e. the person subject to its authority. The γὰρ in the next verse should be rendered 'for example.'

2. Ὑπανδρος] 'one who is engaged (ὑπὸ) to obedience and fidelity to a husband.' The word is chiefly found in the later writers. Τῷ ζῶντι ἀνδρὶ is for τῷ ἀνδρὶ ζῶντι. And at νόμῳ sub. ἐνί. Thus it is equivalent to κατὰ νόμον. At κατήργηται the νόμον τοῦ ἀνδρός must mean the obligation laid upon the wife by the husband's rights to her, which, of course, must die with him. At κατήργηται ἀπὸ τοῦ νόμου there is, as at Galat. v. 4., an *hypallage* for κατήργηται ὁ νόμος τοῦ ἀνδρός, 'the law or right over her by her husband, is annulled.' For a law is said καταργεῖσθαι when it ceases.

3. χρηματίζει] 'she will be accounted.' On this sense see Note on Acts xi. 26. In ἐάν γένηται ἀνδρὶ ἐτέρῳ we have a common phrase of matrimony or concubinage, formed from the Hebr. וְיָשָׁב לְאִשְׁתּוֹ, and occurring in Lev. xxii. 12. Deut. xxiv. 2. Judg. xiv. 20. Ezek. xxiii. 4. and sometimes in the later Classical writers, as Achill. Tat. and Heliodorus. Τοῦ μὴ εἶναι, for ὅσπερ μὴ εἶναι.

4. Now follows the application of this principle to the case in question. Hence I have ventured to edit ὡς τε for ὅσπερ; the sense being plainly, 'And so,' 'in like manner.' And Wakef. and Jaspis, I find, render thus. Examples of ὡς τε in this sense for καὶ ὡς, and that for ὁὕτως, and of the confusion of ὅσπερ and ὡς τε, may be seen in Steph. Thes. p. 10,993. Nov. Éd. See also Hoogev. 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 Translator certainly read the words separately, though he wrongly renders the ὡς nunc.

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., Crell., Whitby, Hamm., Taylor, Wakef., Koppe, Newc., Rosenm., and other eminent Commentators) to suppose an *hypallage*, by which ἐθανατώθητε τῷ νόμῳ ('ye are dead to the law') is for ὁ νόμος ἐθανατώθη ὑμῖν, 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, whichever of the parties be dead." This is confirmed by the Peshito Syriac.

— διὰ τοῦ σώματος τ. Χ.] 'by the [sacrifice of the] body of Christ [on the cross].' Εἰς τὸ γενέσθαι &c., 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.

— ἵνα καρποφ. τῷ Θεῷ] The words are to be referred to all the preceding ones, εἰς τὸ γενέσθαι—ἐγερθ., 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 καρπός, of course, is that holy obedience which is agreeable to the will of God.

5. ἐν τῇ σαρκί] 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. σῶμα τῆς ἀμαρτίας. 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 ordinance of the Law,' frequently put in opposition to ἐν πνεύματι εἶναι, 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. Τὰ παθήματα τῶν ἀμαρ-

τοῦ νόμου ἐνῆργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφο-  
 ρῆσαι τῷ θανάτῳ. Ἰννὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, 6  
 ἀποθανόντες, ἐν ᾧ κατειχόμεθα ὥστε δουλεύειν ἡμᾶς ἐν  
 καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.  
 ἢ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο 7

1 Rom. 2.  
 26. et 6. 2.  
 2 Cor. 3. 6.  
 7.  
 in Exod. 20.  
 17.  
 Deut. 5. 21.  
 sup. 3. 20.

τίων is a Hebrew phrase for πάθη ἁμαρτωλά; the sinful affections of the unregenerate state. Πάθος is the usual term in this phrase, as Rom. i. 26. πάθη ἀτιμίας. Ταῦτά διὰ τοῦ νόμου. Here some participle must be supplied, Γεγονότα is the most natural ellip. The others proposed are too arbitrary. Διὰ τοῦ νόμου is by many rendered 'under the law,' for ὑπὸ τῷ νόμῳ, 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 these passions were generated by the forbidding effect of the law, which rather excited a desire for what was forbidden. Since, as the Poet says, "Nititur in vitetum semper, cupimusque negata." Ἐνεργεῖτο, wrought. The verb is here, as in 2 Cor. iv. 12. a *deponent*, though almost always elsewhere a *passive*. Ἐν τοῖς μέλ., '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 καρποφορῆσαι &c.] The sense is, 'so as to bring forth fruit which tended unto death.'

6. Ἰννὶ δὲ &c.] The connexion is: '[And such would have been the natural consequence of sin] but now we are delivered' &c.

— ἀποθανόντες] The reading of the *textus receptus* is ἀποθανόντος. But ἀποθανόντες is found in very many MSS. (including Rinck's Venice ones) all the early Edd., 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: 'But now we are freed 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 Rosenm. observes, is: Ἰννὶ δὲ κατηργ. ἀπὸ τοῦ νόμου, ἀποθανόντες [ἵκεῖν αὐτῶν] ἐν ᾧ κατειχόμεθα; which, as Ammon says, is, by hypallage, equivalent to Ἰννὶ δὲ ἀποθ. τῷ νόμῳ, ἐν ᾧ κατειχ., ἐλευθεροὶ ἐσμεν ἀπ' αὐτοῦ. For ἐν ᾧ a Classical writer would have said εἰ. So Thucyd. iii. 12. δέει τὸ πλεον εὐφιλία κατειχόμεθα. 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. Ἐν καινότη. πνεύματος seems put for 'in 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. Œcum., and Locke ap. Recens. Synop. Jaspis observes: "Non tollit igitur, sed mutat modo obligationem nostra religio."

7. The Apostle now preoccupies two objec-

tions 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, subjected us unto death. 2. On the *condemning power of sin*, which is answered from v. 12 to 25. See Note there. (Rosenm. and Young.)

7. ὁ νόμος ἁμαρτία] 'is, then, the law the cause of sin?' Τὴν ἁμαρτ. οὐκ ἔγνω, i. e., as Theophyl. and Theodoret explain, 'I should not have fully known the nature of sin in all its latent principles and tendencies.' Νόμος is taken by Koppe, Wakef., Rosenm., 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. Middl. shows that the use of the preposition *διὰ* will permit this license.

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 to what is said at viii. 2) but is *personating the character of another*, whether the Jew, or the Gentile. On which *μετασχηματισμός* (as the Rhetoricians call it,) see Hamm., Locke, Schoetg., and Doddr. It is employed in 1 Cor. iv. 6. Gal. ii. 18., and usually, as here, out of delicacy, and to avoid giving offence. The same figure occurs in the Classical writers, and, like the *κοινωνία*, is usually attributable to some such cause; as I have shown on various parts of Thucydides. It is well observed by Doddr., 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. 7-13, and 2dly with respect to the law of nature, v. 14-23."



ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις· Ἐπιθυμίαν δὲ λαβοῦσα ἡ ἀμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἀμαρτία νεκρά· ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἀμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· ὁ καὶ εὔρεθη μοι ἡ ἐντολή ἢ εἰς ζῆν, n Joh. 15. 22. sup. 4. 15. et 5. 20. Gal. 3. 12. o Lev. 18. 5. Ezech. 20. 11, 13.

7. τὴν γὰρ ἐπιθυμίαν οὐκ ᾔδειν] The γὰρ signifies 'for example.' Ἐπιθ. οὐκ ᾔδ. Winterburg and Rosenm. rightly explain, 'I had not known the sinful nature of covetousness.' Crell., however, (who has here an elaborate Note) explains it, 'I had not been sensible of the nature of covetousness.' Vitringa and Schoettg., indeed, maintain, and in proof thereof adduce various citations from the Rabbins, that the *wiser Jews* recognised evil concupiscence to be a sin. And I have in Recens. Synop. proved this of *Josephus*. Grot. and some other Commentators say the same thing of the *Genites*. This, however, Wolf flatly denies; though in the face of no inconsiderable evidence, to which I have in Rec. Syn. added two passages that must decide the point, one from Eurip. Hippol. 317, where, among other frank confessions of guilt for evil concupiscence, is this: *χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μισαυδῆ τι.* And Orest. 1620. *Με. Ἄγνος μὲν εἰμι χεῖρας.* Or. Ἄλλ' οὐ τὰς φρένας. Yet many more of such instances will not prove the Apostle wrong; since (as Crell. well observes) he is not speaking "de sapientibus viris, et Philosophis, 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 ἐπιθυμήσεις* is, according to a not uncommon usage of the Apostle, (See xi. 26 & 27. Hebr. xii. 27) an *imperfect quotation*, meant to suggest to the mind the whole of the commandment. It is scarcely proper, however, to call it an *imperfect* citation; for there is no proof that the Apostle meant it as a citation, strictly speaking, at all. He deemed the words sufficient to indicate the tenth commandment, the substance of which is, 'Thou shalt not covet [any thing of thy neighbour's].'

8. ἡ ἀμαρτία] i. e., as Theophyl. explains, 'the propensity to sin inherent in our corrupt nature.' Sin, however, is, as many Commentators think, here *personified*, as an *enemy* endeavouring to compass his death, by taking every opportunity to urge him to what the law forbids. The *κατειργάσατο ἐν ἐμοὶ* must be understood with reference to that perversity of human nature by which, as the Poet says, "Nititur in vetitum semper, cupimusque negata," and which verifies the saying of one far wiser, "Stolen water is sweet, and bread eaten furtively is pleasant." Prov. ix. 17.

— χωρὶς 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. Ἀμαρτία νεκρά, 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 ἔζων—ποτέ] In this and the two next verses the Apostle (as the best Commentators 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 the *ἐγὼ* of *man* universally, 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 Paræus, Beza, Pisc., Carpz., Rosenm., and Terrot) to establish that St. Paul here speaks in his *own* person, and adverts to what he had himself experienced in his youth, that is destitute of any real proof, and involves the passage in inextricable 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*.

ἔζων seems to have reference to the *security*, and comparative *happiness*, of men in such a state as is here meant. Ἐλθούσης, 'when it was introduced.' Neut. for passive. Ἀνέζησεν, i. e., as Theophyl., Grot., and the best Commentators explain, 'it began to show itself in its true character as sin, thus bringing conviction home to my heart.'

10. ἀπέθανον] 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 ἡ εἰς and αὐτῆ εἰς 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 *scope*, the second *termination*. Newc. paraphrases thus: 'And [so] the commandments which, if observed, would have given life, became the occasion of death on account of human infirmity.' It is truly observed by Rinck, that the demonstrative αὐτῆ has an intensive force, as at v. 16. ix. 6. 1 Cor. iii. 17. vi. 4. xvi. 3. It signifies literally 'eademque.' So that there is no occasion, with Koppe and Griesb., to read, on conjecture, αὐτῆ.

αὐτῇ εἰς θάνατον. ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ 11  
 1 Tim. 1. τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε 12  
 ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθὴ.  
 Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ 13  
 ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατερ-  
 1 Reg. 21. γαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς  
 20, 25. ἡ ἁμαρτία διὰ τῆς ἐντολῆς. Ὁοῖδαμεν γὰρ ὅτι ὁ νόμος 14  
 1 Mac. 1. 16. πνευματικὸς ἐστίν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ

11. ἐξηπάτησέ] 'lured and tempted me to sin.' "Suis illicetamentis (explains Schliting) præsentem iucunditatem ac delectationem animo subiiciens et insusurrans, non frustra hæc à Lege vetari, nisi enim singularem afferrent delectationem ac voluptatem, nihil fuisse opus illa prohibere," i.e. insinuating that the prohibitions of the law are unreasonable, and that the thing is pleasant and profitable, and will perhaps go unpunished. In short, using such sophistry as that by which the Serpent deceived Eve: which was perhaps in the mind of the Apostle. δι' αὐτῆς scil. ἐντολῆς, i.e. 'by my non-observance of it.'

12. ὥστε] 'And so,' or 'so then.' The Apostle shows that the fault was not in the commandment, but in the man. Ἄγιος. This is a term properly (like the Latin *sanctus*) applied to Law, and signifies what demands reverence. So Tittm. de Syn. p. 22. "Ἄγιος ita usurpatur, ut cogitetur esse, quod veneratione dignum sit, et verecundiam postulet." Or it may mean, as Mr. Rose explains, *requiring holiness*. With respect to *δικαίος* and *ἀγαθός*, the former signifies 'what is just in itself,' and here hints that the Law is not the cause of the misery of those who violate it; *ἀγαθός*, 'what is calculated for good.' So Theodoret: *ὡς ζῶντων τοῖς φυλακτούσων εὐτρεπίσουσα*. The above elucidation is, I find, supported by the accurate and masterly disquisition of Tittm. de Syn. p. 19.

13. τὸ οὖν &c.] The Apostle now considers the condemning power of sin under the law. Here is substantially the same sentiment as at v. 7. There is here an *objection* supposed, q. d., 'What, then, has this good law been the occasion of death to me? how can a thing deserve the appellation of good, if it tends to one's ruin?' To the *negation* which follows the Apostle subjoins what may *establish* it. The passage, however, is involved in difficulty, chiefly, as Theodoret observes, from extreme brevity. The *scope* of it is, as he says, to show the cause of the above evils. But in giving the construction and determining the sense, the best Commentators have pursued two different courses: Beza, Schmid, Wolf, Elsn., Mackn., and Rosenm., together with most of the Editors from R. Stephens to Tittm. and Vater., point *ἡ ἁμαρτία* and repeat *γέγονε θάνατος*. Thus *ἵνα φανῇ* must be construed with *κατεργαζομένη*, which will be taken for *κατεργάζεσθαι*. So *φαίνεται καλουμένη* in Thucyd., and a similar idiom in the best ancient Classical writers. Dr. Burton, who adopts this mode of interpretation, assigns the following as the sense. 'Has [add *then*, Edit.] that which is good been the cause to me 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.' There is, however, not a little harshness in the repetition of *γέγονε θάνατος*. There is something frigid in *φανῇ* so interpreted. And how the sense assigned to the rest of the words can be extracted from them, I am quite at a loss to imagine. I see no reason to abandon the mode of interpretation almost invariably adopted by the ancient Translators and Commentators and most modern ones, which is ably supported by Crell., Schliting, Turner, and Bp. Middl. The Commentator last mentioned has shown how inconsistent the other is with the propriety of the Greek; and he thinks there is little doubt but that our common version (which is supported by that of Wakef.) is right. At *κατεργαζομένη* sub. ἦν; or take it as participle for verb, Hebraicè. Thus we may render: 'Hath, then, this good become death to me? By no means. Nay sin, that it might appear to be sin, was working death to me by what is good: that sin might, by means of the commandment, be [and appear to be] exceedingly sinful (i.e. heinous in its nature.)' "Just as a disorder (observes Theophyl.) which, when it has become worse, may be said to display, by means of the medical art, its extreme virulence not being removed even by that." Thus the law is cleared of all blame, as to its being the cause of death; yet the Apostle proceeds, v. 14-20, to show the utter inefficacy of the Law, whether of Moses or of nature, to Sanctification.

14. The Apostle now (as Theodor. and Crell. observe) proceeds to show the *cause* why the Law cannot keep any one in his duty, and make him abstain from sin, but rather provokes his desire to sin; and he depicts *graphicè* the contest of sin and human corruption while a man is struggling ineffectually, by his own strength, to obey the law of God.

— ὁ νόμος πνευματικὸς ἐστίν] There are several senses in which this is true. See Pole's Synop. and Wolf's Curæ, and especially Chrysoet. The context here seems to require that assigned by Vater. Lex suadet *ζῶν πνευματικῆν*, which is well paraphrased by Mr. Terrot thus 'The law requires men to keep their bodies and bodily appetites in subjection to the spiritual principle within them, namely their reason and conscience; while I find that in me the bodily appetites overpower and enslave the decisions of the mind.'

15 τὴν ἁμαρτίαν. ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ Gal. 2. 17.  
 16 ὁ θέλω τοῦτο πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. εἰ δὲ  
 17 ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. νυνὶ  
 δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν  
 18 ἐμοὶ ἁμαρτία. Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τούτ- Gen. 6. 5.  
 ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παρά- et 8. 21.  
 κεταιί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω.

14. ἐγὼ δὲ σαρκικός ε.] Augustin 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. Rosenm., 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 long accustomed to sin labours under such an *impotentia animi*, that when he most wishes 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 νόμος τοῦ πνεύματος τῆς ζωῆς supplies that which neither the law of Moses nor any other law ever yet did or can.

For σαρκικός, many antient MSS. and some Fathers have σάρκινος, which is edited by Griesb., Koppe, and Knapp, with the approbation of Gratz. But the new reading is plainly a correction of the early Critics; the Classical writers almost always using σάρκινος, very rarely σαρκικός, though one example is adduced by Matthæi from Plutarch. Indeed, it may be doubted whether any Classical writer having to express the idea of the Apostle, might not have used σαρκικός. On the difference between the two words see Tittm. de Synon. p. 23. That Commentator and Vater have, with reason, retained the common reading; as had been done by Wets. and Matthæi.

— πεπραμένος ὑπὸ τὴν ἀμ.] A strong expression, agreeable to the foregoing image, derived from the O. T., as 2 Kings xxi. 20. ἐπράθη ποιῆσαι τὸ πονηρὸν, 'sold himself to commit wickedness.' Is. l. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε and elsewhere. The Commentators explain this 'devoted to sin.' The sense, however, is stronger, there being a phrase *πραγμάν*, compounded of two, i. e. 'sold to sin,' and 'doing its drudgery.' Thus the sense is, 'one who is willingly and entirely devoted to the slavery of sin.'

15. This sense is meant to exemplify and illustrate what was said in the preceding one. On the sense of οὐ γινώσκω Commentators are

not agreed. Many, from Erasm., Crell., 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 signification 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: σκοτοῦμαι, συναρπάζομαι. It is the effect of sin and the natural corruption of the heart thus to darken the 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 satisfy.

Σύμφημι 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, νόμος denotes any law, both natural and revealed.

17. νυνὶ δὲ—ἀμαρτία] The sense is: 'Now, then, it is not so much I 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 draws the same 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; is 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 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 ἑαυ ἄνθρωπον, and v. 23. τὸν νόμον τοῦ νόου, and describes viii. 1. by κατὰ πνεῦμα: the latter is called ὁ νόμος τῆς ἁμαρτίας at v. 23, and τὸ σῶμα τοῦ θανάτου τούτου, v. 24, ὁ ἕξω ἄνθρωπος at 2 Cor. iv. 16, and ὁ πάλαιος ἄνθρωπος at Rom. vi. 6. Eph. iv. 22. Col. iii. 19. Raphel illustrates this from a passage of Xen. Cyr. i. 21. where Arasopus complains of two souls contending within him."

18. παράκειται μοι] 'is at hand,' 'is attainable.' So 2 Cor. viii. 12. ἡ προθυμία πρόκειται. Οὐχ εὐρίσκω, literally, 'I find not the means or ability.'

οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακὸν τοῦτο 19  
 πράσσω. εἰ δὲ ὁ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ 20  
 κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. Εὐρίσκω 21  
 ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ  
 κακὸν παράκειται. Ἰσυνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ 22  
 τὸν ἔσω ἄνθρωπον· ἠβλέπω δὲ ἕτερον νόμον ἐν τοῖς μέ- 23  
 λεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ  
 αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι ἐν  
 τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος! τίς με 24  
 ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; Εὐχαριστῶ 25

1 Pml. 1. 2.  
 2 Cor. 4. 16.  
 Eph. 3. 16.  
 u Gal. 5. 17.

19. οὐ γὰρ ὁ θέλω—πράσσω] 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. εὐρίσκω ἄρα—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: Εὐρίσκω κατὰ (per, by) τὸν νόμον, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλόν, 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., Wakef., Schleus., Rosenm., Vat., Ammon, and Middl.) to suppose τὸν put for τούτου, 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. Thus the sense is: 'I experience 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 pleonasm of ἐμοὶ here adopted makes τῷ θέλοντι more pointed. It is not, however, necessary to suppose the τὸν as put for τούτου, but (as I suggested in Recens. Synop., and, I find, had occurred to Bp. Middl.) the Article in its anticipative 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 θέλοντι would perhaps have been better omitted.

22, 23. These verses illustrate the preceding sentiment, and completely establish the interpretation above recommended. Συνήδομαι is an expression similar to σύμφημι τῷ νόμῳ ὅτι καλὸς ἐστὶ; but is far stronger. Besides, as Grot. remarks, "to approve, is the office of the understanding; to delight in, that of the heart." So also συνθέλω and συνευδοκέω. By τῷ νόμῳ τ. Θ. is meant, as Koppe observes, any Divine

law, or rule of life, as opposed to the law or principle just mentioned. On the τὸν ἔσω ἄνθρ. see Note supra v. 17. Grot. and Carpz. 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.

ἕτερον νόμον, another principle, or impulse. Βλέπω, for εὐρίσκω at v. 21. Ἐν τοῖς μέλεσί μου denotes the seat of sensuality in the various organs of the body. It is sometimes called the νόμος ἐν σαρκί, opposed to which is the νόμος τοῦ πνεύματος at viii. 2. The following important passage of Plato (Phaed. p. 301.) as illustrative of the subject, has escaped all the Commentators: ἡμῶν ἐν ἐκάστῳ δύο τινα ἐστὶν ἰδέα ἀρχόντε καὶ ἄγοντε, οἷν ἐκόμμεθα, ἢ ἂν ἄγητον, ἢ μὲν ἐμφυτος οὐσα ἐπιθυμία ἡδονῶν, ἀλλή δὲ ἐπικητος δόξα, ἐπιμένη τοῦ ἀρίστου. Ἰν ἀντιστρατ. and αἰχμ. we have metaphors derived from military affairs; and the two terms well designate the conflict between reason and passion. So Aristen. cited by Schleus. Lex. ἔσω ἀντιστρατεύει τοῖς ὑπερφηανοῦσι φιλεῖ. Of the expression νόμος τοῦ νοός Grot. gives an example from Porphyry, who, no doubt, borrowed it from St. Paul. I have in Recens. Synop. produced a passage imitated from this in Libanius. Socrates, too, is said by Philo and Xenoph. to have used a very similar mode of expression, Δύο ἔχω ψυχᾶς &c.

24. ἐκ τοῦ σώματος τοῦ θαν. 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 θανάτου for θανατικοῦ, or θανατηφόρου, 'which subjects us to this death,' 'this deadly evil, and this carnality and bondage to corruption which leads to death temporal and spiritual.'

25. εὐχαριστῶ &c.] A brief and consequently obscure mode of expression. It would have been more plainly phrased thus: Ὁ Θεός, διὰ Ἰ. Χ. &c. ᾧ εὐχαριστῶ. This clause, I agree with Crell. 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 ᾧ εὐχαρ. might have been parenthetical. In the inference at the next verse the Apostle perhaps uses αὐτὸς ἐγὼ to denote this return to the μετασχηματισμός, or speaking in the person of another, namely, of human nature, as

τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν! Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

- 1 VIII. ΟΥΔΕΝ ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περιπατοῦσιν, [ἀλλὰ κατὰ πνεῦμα.]  
 2 ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανά-  
 3 του. Ἐν γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς

x Joh. 8.  
36.  
supr. 6. 18,  
22.  
Gal. 5. 1.  
y 2 Cor. 5.  
21.  
Eph. 2. 14,  
15.  
Gal. 3. 13.  
Heb. 7. 18,  
19.

the Greek Commentators saw; agreeably to which, the inference from the reasoning in this whole passage, vii. 25., is (to use the words of Mr. Holden) "that man, whether living under the law of Moses, or the law of nature, does, indeed, approve that 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 futility of the objection, that it makes void the moral law:"—Ch. 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 can alone 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 efficaciousness 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 connexion of this Chapter with the preceding, Crell., Grot., Whithy, Locke, 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 Gentile Christians, as here to Jewish Christians.

1. νῦν i. e. now that they are delivered by the grace of God, through Christ. Τοῖς ἐν Χ. Ἰ. The best Commentators suppose that there is an ellip. of οὖσι; and that εἶναι ἐν Χριστῷ 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. xv. 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 aptly might they have cited Ephes. ii. 13. νῦν δὲ ἐν Χριστῷ Ἰησοῦ (scil. ὅστε ἐκ τῆς βεβή-  
 λοῦ) ὑμεῖς οἱ πότε ὄντες μακρὰν. But, in fact, the ellipsis is not unnecessary, if μὴ περιπατοῦσι be closely connected with τοῖς ἐν Χ. Ἰ., as is done by R. Steph., Matthæi,

and the recent Basle Editor. This, too, is required by the sense; for μὴ περιπατ. signifies 'who walk,' &c., i. e. if they do but walk: whereas τοῖς περιπ., as at v. 4., would be, 'those who are walking.'

— μὴ κατὰ σάρκα—πνεῦμα] This clause is rejected by Mill, Semler, and most Critics, and is cancelled by Griesb., Koppe, Knapp, and others; but only on the authority of seven ancient MSS., three of the worst Versions, and some Fathers; and consequently without sufficient reason. Rinck in loc. has shown that the MSS., all of the Western recension, which omit it, are of that class which often do omit what may be dispensed with, or might seem a repetition. And he gives several examples. The words, he testifies, are found in all the MSS. he has collated. Indeed they cannot well be dispensed with, for they seem to have reference to both what was said in the last verse of the preceding Chapter, and in the 2d verse of the present. Besides, the sense seems to require some limitation. Not to say, that the phraseology would be thus offensively brief. These arguments, however, almost entirely apply to the words μὴ κατὰ σάρκα περιπ. The rest are very probable (as Beng. pointed out) an addition from v. 4.; for the evidence for the omission of these is all that is alleged for the omission of the whole clause, with the addition of two of the most ancient MSS., A. and D., countenanced by Cod. G., the Syr., Vulg., and Armenian Versions, together with Chrys. and several other of the Fathers. The reason for the addition is quite obvious; whereas for the omission no reason can be imagined.

2. ὁ γὰρ νόμος—θανάτου] The νόμος τοῦ πνεύματος and the νόμος τῆς ἁμαρτίας have reference to the two principles of action mentioned in the preceding Chapter, and by which the carnally minded and the spiritually minded are respectively led. The former is so called, as being implanted by the Spirit, the giver of life. With respect to ζωῆς, the best Commentators take it for ζωοποιῶν, abstract for concrete. But it should rather seem that the force of the Genit. in ζωῆς, life and happiness, and θανάτου, death and misery, denotes tendency. The assertion contained in this verse is confirmed by v. 3 & 9. seq.

3. το γὰρ ἀδύνατον &c.] This is confirmative and explanatory of what was said at v. 2.: 'We are thus made free, because what the law' &c. The construction here is irregular; but not to be adjusted by taking τὸ ἀδύνατον, with some, as a Nominat. or Accusat. absolute. The ancient and early modern Interpreters (as also Koppe) rightly regard it as an anacoluthon, and supply ἐποίησε

σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκός  
 ἀμαρτίας, καὶ περὶ ἀμαρτίας, κατέκρινε τὴν ἀμαρτίαν ἐν τῇ  
 σαρκί· ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς **4**  
 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. <sup>1</sup>Οἱ γὰρ **5**  
 κατὰ σάρκα ὄντες τὰ τῆς σαρκός φρονοῦσιν· οἱ δὲ κατὰ  
 πνεῦμα τὰ τοῦ πνεύματος. <sup>2</sup>τὸ γὰρ φρόνημα τῆς σαρκός **6**  
 θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. **7**  
 Διότι τὸ φρόνημα τῆς σαρκός ἔχθρα εἰς Θεόν· τῷ γὰρ  
 νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. <sup>3</sup>οἱ δὲ **8**

from the subject matter. The Genit. in νόμου has the force of a Dative, 'what it was impossible for the law to do.' By the law is meant chiefly the law of Moses; but it includes the law of nature. 'Ἐν ᾧ, inasmuch as, 'Höfenei. The sense is, 'was too weak.' An idiom found in the Classical as well as the Scriptural writers, and on which I have fully treated on Thucydides. At ἐν ὁμοιώματι sub. γεγόμενον, which is expressed at Phil. ii. 7. ἐν ὁμοιώματι ἀνθρώπων γεγόμενος. Newc. thinks the expression equivalent to 'as a familiar instructor and example.' Σαρκός ἀμ. is for σαρκός ἀμαρτωλῆς. 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. Περὶ ἀμ. Koppe well explains 'for the expiation of sin,' i. e. as a sacrifice for sin. There is, however, I conceive, no ellipsis of θυσίαν, as Bos imagined; but rather of προφορά, or sin-offering, as Koppe supposes. So Hebr. x. 18. προφορά περὶ ἀμαρτίας. With respect to the thing itself, Koppe admits that it is the constant doctrine of both the Old and N. T., that the sins of men cannot receive pardon without some expiation. See Hebr. ix. 22.

3. κατέκρινε τὴν ἀμ. ἐν τῇ 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 τῇ τοῦ Χριστοῦ σαρκί. It is better, with the antient and several modern Commentators, as Grot., Bp. Bull, and Schoettg., to interpret κατέκρινε 'put it down, or to death,' (as the Classical writers say κατακρῦσσειν) destroyed, suffered it not to reign over us.' A sense of κατακρῖνω rare, but found in 2 Pet. ii. 6. πόλεις—κατέκρινε. "This interpretation (says Mr. Young) is confirmed by the evident relation which κατέκρινε in v. 3. has to κατάκρμα in v. 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, vii. 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 v. 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. ἵνα] 'in order that.' Τὸ δικαίωμα τοῦ

νόμου. Several eminent Commentators, as Whitby and Koppe, explain 'the reward promised to the righteous,' πληρωθῆ being taken for συμβαίνει, and τοῖς μὴ κ. σ. περιπ. rendered, '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, doubtless, that of most eminent modern Commentators, 'the requisition of the law,' 'what the law requires,' πληρωθῆ denoting 'might be fully accomplished.' So Schoettg. "implere legem est satisfacere." This mode of explanation is confirmed by Rom. ii. 26. εἰάν τὰ δικαίωμα τὰ τοῦ νόμου φυλάσσω.

5. οἱ γὰρ κατὰ σάρκα—φρονοῦσιν] The γὰρ has reference to a clause omitted. So Newc. '[And this righteousness cannot be fulfilled in any others] for' &c. Φρονεῖν τὰ τινος (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, adduced one example from Aristot. Eth. x. 7. ἀνθρώπινα φρονεῖν. Grot. observes that the word is here transferred from the intellect to the affections, 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 appetites.

6. φρόνημα τῆς σαρκός] The γὰρ is for δέ. And φρόνημα τῆς σαρκός is equivalent to τὸ φρονεῖν τὰ τῆς σαρκός 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 ζωὴ 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] 'quippe, since;' for the clause refers to the τὸ γὰρ φρόνημα—θάνατος in the preceding verse.

—δύναται] Repeat ὑποτάσσεται. 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 δύναται 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.

9 ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. \* Ὑμεῖς δὲ οὐκ ἔστε ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. <sup>d</sup> εἰ δὲ τὸ πνεῦμα τοῦ ἐγγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ † τὸ † ἐνοικοῦν αὐτοῦ † πνεῦμα ἐν ὑμῖν.

12 \* ἌΡΑ οὖν, ἀδελφοί, ὀφείλεται ἐσμέν οὐ τῇ σαρκί, τοῦ

1 Cor. 3. 16.  
Gal. 4. 6.  
Phil. 1. 19.  
1 Pet. 1. 11.

d Act. 2. 24.  
supr. 6. 4.  
1 Cor. 6. 14.  
2 Cor. 4. 14.  
Eph. 2. 5.  
Col. 2. 13.  
\* Supr. 6. 7, 18.

9. "The Apostle (says Koppe) now applies what was said generally to the case of the Christians of Rome." It may, however, mean, 'ye Christians.' 'Ἐν σαρκί' is explained by Hamm., Locke, and others 'under the fleshly dispensation of the law.' But though *κατὰ σάρκα* and *κατὰ πνεῦμα* are often opposed to each other, the context here, as Mr. Turner observes, will not permit such a sense. He adds that *ἐν σαρκί εἶναι* 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 *εἴπερ* is by the earlier Commentators explained *si modo*, if so be that. By the later 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. Middl. has here an elaborate Note on the sense of *πνεῦμα* in the phrases *πνεῦμα Θεοῦ* and *πνεῦμα χριστοῦ*, and the sense of *Χριστὸς ἐν ὑμῖν*. 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 here to be understood of the Holy Ghost, and 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 οἰδατε οἴου πνεύματος ἔσσε*, where it means indisputably *spirit*, *mind*, *temper*, or *disposition*: in like manner we meet with *πνεῦμα δουλείας*, *πνεῦμα σοφίας*, *πνεῦμα πραότητος*, &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," says St. Paul, "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] transgression [of Adam], but your soul shall live through the righteousness [of the Re-

deemer]." I admit, however, that in v. 11. *τὸ πνεῦμα τοῦ ἐγγείραντος Ἰησοῦν* 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. *εἰ δὲ Χριστὸς—δικαιοσύνην* [On the sense of this obscure passage see Recens. Synop. If *πνεῦμα* here signify the *spiritual part of man*, as the antithesis almost demands (and this interpretation is confirmed by Theodoret) the view of the sense taken by Bp. Middl. above may be acceded to, though some may prefer to explain *τὸ δὲ πνεῦμα ζωὴ διὰ 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 mean '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. Middl. above, and Joh. v. 21. and Note. *Τὸ ἐνοικοῦν αὐτοῦ πν.* For this the Ed. Princ., and Elz. (textus receptus) and several MSS. and Fathers have *τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος*, 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. *ἄρα οὖν* &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 fulfilment, or non-fulfilment, of that condition, than eternal life, or eternal death." *Ὁφείλεται εἶναι* 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 *debers* occurs in Virg. *Æn.* xi. 51. Grot. thinks

<sup>1</sup> Eph. 4. 22. et 3. 3. κατὰ σάρκα ζῆν. <sup>2</sup> εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀπο- 13  
<sup>3</sup> Col. 3. 5. ἀθνήσκειν εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανα-  
<sup>4</sup> Gal. 5. 18. τούτε, ζήσεσθε. <sup>5</sup> Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὐ- 14  
<sup>6</sup> 1 Cor. 2. 12. τοί εἰσιν υἱοὶ Θεοῦ. <sup>7</sup> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας 15  
<sup>8</sup> 2 Tim. 1. 7. Gal. 3. 26. et 4. 5, 6. Marc. 14. 36.

the apodosis ἀλλὰ πνεύματι, τοῦ κατὰ πνεῦμα ζῆν is left to be supplied. Which may seem countenanced by v. 1., but is not absolutely necessary. The τοῦ is for ὅστε.

13. εἰ γὰρ &c.] This is meant to assign the reason why they should not live after the flesh. Κατὰ σάρκα, 'according to the lusts of the flesh.' Μέλλετε, 'will, or must.' Ἀποθνήσκειν and ζῆν 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 κατὰ σάρκα in the next verse. And he takes the πνεύματι Θεοῦ in the next verse to mean little more. But here I cannot agree with the learned Prelate, who, indeed, has no one of the Commentators to support him in this view. All of them, antient and modern, *even Crell. and Schlting*, 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 note in his Critical eye; for he, no 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 *always 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 breach of Canons. The learned Prelate has before formally apprized his readers that the style of St. Paul differs from that of the Evangelists in the use of the Article, in being ὀλιγοσύνδεσμος, ἀναρθρος. Finally, when Bp. Middl. speaks of πνεύμ. 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 πνεύματι in his own way.

— τὰς πράξεις τοῦ σώματος] This expression must denote *evil actions*, and, by implication, *evil concupiscence*. Schoettg. adduces several similar sentiments of the Rabbinical writers, fol. 43. 3. Τὰς πράξεις is, as the best Commentators are agreed, a metonymy for παθήματα, and τὰς ἐπιθυμίας, affections, which produce deeds. See Gal. v. 24.

14. ὅσοι γὰρ &c.] "In this (says Koppe) lies the force of 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. Ἄγεσθαι 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 Ecum. ap. Recens. Synop. The expression therefore means 'the being habitually guided by the Spirit.'

15. οὐ γὰρ ἐλάβετε πν. δουλ. &c.] This is confirmatory 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 ye are sons of God, is clear from your disposition | for ye have not received, ye do not bear' &c. 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 Jasp. ap. Recens. Synop. Δουλείας is said to be put for δουλικόν, by a Hebraism. The idiom, however, is common to all languages. Render: '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 "metu crucis et pendennis habena." See more in Grot. Εἰ φόβον, 'so as to produce fear.' Πάλι, again, i. e. under a new Dispensation or Religion, as in the former one. This may relate, as Bos thinks, to Gentiles as well as Jews, since the Religion of the heathens dealt much in fear. Ὑποθεσία here should, perhaps, be rendered, not adoption, (which is another thing) but sonship. Κραζόμεν, we cry out [unto God]. The first person is used to accommodate what is said to all Christians of all countries and ages. On Ἄββα see Note on Mark xiv. 36. The ὁ πατήρ is thought by some to be Nominative for Vocative, *Attice*, as ὁ Θεός in Lu. xviii. 13.; by others, to be a mere explanation of the Ἄββα; which is not very probable. And although (as Schoettg. 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 Doddr.) 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 Pater* 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 persons after having received baptism.



πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υιοθεσίας, ἐν ᾧ<sup>†</sup> 19 Cor. 1.  
 16 κρᾶζομεν Ἀββᾶ, ὁ πατήρ! Ἰ Αὐτὸ τὸ πνεῦμα συμμαρτυ-  
 17 ρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. κ' εἰ δὲ τέκνα,  
 καὶ κληρονόμοι κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρι-  
 18 στοῦ· εἶπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. Ἰ Λο-  
 γίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ<sup>†</sup> 2 Tim. 2.  
 19 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἢ γὰρ 11, 12.  
 ἀποκαραδοκία τῆς κτίσεως τὴν ὑποκάλυψιν τῶν υἱῶν τοῦ 1 Matt. 5.  
 12.  
 2 Cor. 4. 17.  
 Philp. 3.  
 10, 21.  
 1 Pet. 1. 6.  
 et 4. 13.  
 1 Joh. 3.  
 1, 2.

16. αὐτὸ τὸ πνεῦμα] 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 τὸ αὐτὸ τὸ πνεῦμα; for *συμμ.* we should have had *ἐκμ.* There is no reason to abandon the antient and common interpretation, 'the Holy Spirit.' The *πνεῦμα ἡμῶν* denotes, as Bp. Middl. says, the *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. εἰ δὲ τέκνα, κ. κλ.] 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 shown 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."

Κληρ. is, as 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.

—εἶπερ *συμμ.* &c.] Many antient and modern Commentators take the *εἶπερ* to mean *siquidem*; which sense may seem more agreeable to what follows. But the common interpretation *si modo*, is more natural and agreeable to the use of the N. T. Render: 'if we be ready to suffer with him,' i. e. as he did.

'The Apostle (as Taylor remarks) introduces the mention of suffering with address, and not until he had raised their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint inheritance with the ever-blessed Son of God. Now this would greatly qualify the transi-

tory afflictions of this world, and dispose them to attend to the other arguments which he had to offer." "Bearing in mind the fiery trials of faith they would be exposed to, the Apostle (says Mr. Young) now fortifies their patience by several topics of consolation; 1. by the consideration of the greatness of the glory to be revealed in them at the resurrection of the just."

—ἵνα συνδοξ.] The *ἵνα* has, as Crell. remarks, the *eventual* sense.

18. λογίζομαι γὰρ &c.] This has reference, as the antient and many modern Commentators have seen, to the *συμπασχ.* just before; q. d. 'Nor scruple at the sacrifice; for the reward shall greatly exceed the toil.' *Λογίζομαι* does not, I conceive, signify (as many Commentators imagine) 'I form this conclusion;' but is for *οἰομαι*, except that it has a stronger sense. *Οὐκ ἄξια*. Grot. and others explain the *ἄξια* as put for *ἀντάξια*, 'are of no weight as compared with.' "Ἄξιος properly signifies "what draws the balance." Here Bulkley aptly compares a similar sentence of Plato de *Repub.* p. 336., who observes, that neither the happiness of good men, nor the sufferings of the wicked, are to be compared with that which awaits them both in another state. *Ταῦτα—Οὐδὲν ἔστι πληθὴν οὐδὲ μεγέθει πρὸς ἐκάστω εὐτελευτήσαντα ἑκατέρων περιμένει.* Δόξα here signifies exalted felicity. Μέλλ. ἀποκαλυφθῆναι is for ἀποκαλυφθησομένη. The sense is, 'which will be manifestly exhibited unto us.'

19. ἢ γὰρ ἀποκαρᾶ. τῆς κτίσεως—ἀπεκδέχ.] There is perhaps no passage of the Apostle more difficult than the present, or on which the opinions of Commentators are more various. The sense depends much on the meaning to be assigned to *κτίσις*. 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 *Thesaur. Theolog.*), Doddr., Michael, Knappe, and Rosenm., takes *κτίσις* to mean the *whole visible creation*, which, by a metonymic allegory or *prospopoeia*, (common both in the Scriptural and Classical writers) is represented as doing, what is applicable only to *man*, i. e. *anxiously expecting and hoping, groaning and mourning* 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 some appeared, in its sublimity, unsuitable to the plain and didactic style of the Apostle. And they propose other interpretations which may elude this difficulty. Some (as

Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, 20  
 (οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) ἐπ' ἐλπίδι, ὅτι 21  
 καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς  
 φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.  
 οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει 22  
 ἄχρη τοῦ νῦν. οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν 23

<sup>m</sup> Joh. 16.  
 21.  
<sup>n</sup> Luc. 21.  
 28.  
 1 Joh. 3. 2.  
 2 Cor. 5. 2.  
 4.

Hamm., Le Clerc, Wets., Wahl, Noesselt, 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 *ad-junct*. See Eph. iv. 24. 2 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 whom 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, which, it may be observed, *includes* the last mentioned; for *ἡ κτίσις* and *πᾶσα ἡ κτίσις* may very 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 *trivial* 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, *ματαιότητι* is best explained 'weakness, corruption, and misery.' Ὑποτάξαντα 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 τῇ γὰρ ματαιότητι—ὑποτάξαντα, thus ἐπ' ἐλπίδι being connected with ἀπεκδέχεται. Others think it consists of οὐχ ἐκούσα—ὑποτάξαντα, merely connecting ἐπ' ἐλπίδι with ὑπετάγη. Others, again, think there is *no* parenthesis, connecting ἐπ' ἐλπίδι with ὑποτάξαντα. Thus the ὅτι 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 *ἡμεῖς* included in οἶδαμεν. 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. Φθορᾶς may perhaps 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 ἡ κτίσις* signifies the whole world, (i. e. all sentient creatures) and *συστενάζει* and *συνωδίνει* constitute a metaphor taken from a woman in travail, to denote extreme agony and great anxiety for deliverance. Ἀχρη τοῦ νῦν. Though something had been already done for the deliverance of the heathens, yet it was comparatively little.

23. οὐ μόνον δέ &c.] On the force of the phrase οὐ μόνον δέ, see Note supra v. 3. The sense is: 'And not only have *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 αὐτοὶ—ἐχόντες is meant all Christians to whom the Spirit had been given as an earnest of their complete deliverance by the Spirit at their final *viobesia*. On ἑαυτοῖς, 'for ourselves,' see Win. Gr. Gr. § 17. 5. The idiom was originally *Attic*, but had been gradually introduced, through the medium of the Macedonian dialect, into the common phraseology. Bp. Middl. accounts for *viob.* being anarthrous, by its being in apposition with τὴν ἀπολύτρωσιν. And he renders: '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 τὴν ἀπολ. is in apposition with *viobesia*. I am not aware that any canon of the Article is broken by taking τὴν ἀπολύτ. τοῦ σώμ. as in apposition with and exegetical of *viobesia*. Render, 'waiting for adoption,' namely, 'the deliverance of our body from mortality and corruption.' For ἀπολ. must have that extensive sense. So Theophyl., p. 82. (after Chrys.) gives the following excellent sketch of the sense, which had Bp. Middl. seen, he would have abstained from needless innovation. Ὑλοθεσίαν λέγω—οὐ τὴν διὰ βαπτίσματος. ταύτην γὰρ ἤδη ἐλάβομεν· ἀλλὰ τὴν τελείαν δόξαν τὴν ἐν ἀφθαρσίᾳ τοῦ σώματος, τοῦτο γὰρ ἡ τελεία ἀπολύτρωσις, ἐλευθερία τε καὶ ἀπαλλαγὴ τοῦ θανάτου καὶ τῶν παθῶν, ὅτε

τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενά-  
 ζομεν, υιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώ-  
 24 ματος ἡμῶν. ὅ τῃ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλε- <sup>2 Cor. 5.</sup>  
 25 πομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπί-  
 26 δεχόμεθα. ὁ ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται <sup>p 2 Cor. 4.</sup>  
 ταῖς ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξόμεθα καθὼς δεῖ <sup>18.</sup>  
 οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερентυγχάνει ὑπὲρ <sup>Heb. 11. 1.</sup>  
 27 ἡμῶν στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε <sup>q Zach. 12.</sup>  
 τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει <sup>10.</sup>  
<sup>Mat. 20.</sup>  
<sup>22.</sup>  
<sup>Jac. 4. 3.</sup>  
<sup>r 1 Par. 28.</sup>  
<sup>9.</sup>  
<sup>Jer. 11. 9.</sup>  
<sup>et 17. 10.</sup>

οὐκέτι μέλλομεν στραφῆναι ἀπὸ τῆς υιοθε-  
 σίας εἰς δουλείαν τῆς ἁμαρτίας. Perhaps, too,  
 as I suggested in Recens. Synop., *υιοθεσία* here  
 denotes the *consummation and actual fruition* of the  
 blessing above mentioned, commencing with  
*ἀπολύτρωσις*, or deliverance from corruption  
 both physical and moral, under which even the  
 holiest groan in this life.

24. τῃ γὰρ ἐλπίδι ἐσώθημεν] The connexion  
 of this with the preceding is debated. See Recens.  
 Synop. The most correct view seems to be that  
 of Crell., Grot., and the most eminent Commen-  
 tators down to Rosenm. and Jaspis, that ἐλπ.  
 is to be taken *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. εἰ δὲ δ-ἀπεκδεχόμεθα] This also seems  
 expressed with *popular* laxity; and the best key  
 to the sense is to consider the *Presents ἐλπίς*,  
 and ἀπεκδ. as used of what is to be done, thus:  
 'But if we have to hope for what we see not, then  
 should we with patience wait for it.' The *hope*  
 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. ὡσαύτως δὲ καὶ τὸ Πνεῦμα &c.] Render,  
 with Taylor, 'Agreeably to this [constitution of  
 things] the Spirit helpeth' &c. Or ὡσαύτως  
 may mean *moreover*. On the sense of Πνεῦμα  
 in this verse Commentators are not agreed. The  
 ancient and most modern ones take it to mean  
 the *Holy Spirit*; but many recent ones, *animus*  
*et sensus Christianus*, which, they say, is perso-  
 nified. 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 Erasm., Beza,  
 and especially Carpz. "The *intercession* of the  
 Spirit (says he) differs from the *intercession* of  
 Christ as well in respect of *person* as of *office*.  
 For the Holy Spirit is the ἄλλος Παράκλητος  
 promised by Christ, Joh. 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 our *High Priest*,  
 by virtue of his *own merit*. (Hebr. 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 suggesting to us  
 how we ought to pray; (Zach. xii. 10.) by ex-  
 citing 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 by him cry *Abba, Father!*" See also Taylor,  
 ap. Rec. Syn. It may be added, that *interces-  
 sion* seems not the right term to apply to this  
*ὑπερέντευξις*, but rather a *going-between*, or  
*interposing* for our aid, by acting ὑπὲρ 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.

Συναντιλαμβάνεσθαι 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. Ἀσθενείαις, 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 prayers as  
 may be acceptable to God: which particular is  
 adverted to in the words following. Καθὼς δεῖ,  
 'as we ought,' so as to please God. Στεναγ-  
 μοῖς ἀλαλήτοις. This is variously interpreted.  
 It may be rendered (as by Newc. and Wahl)  
 'with earnest and unutterable aspirations;' or,  
 as adjectives in τος denote not only what may  
 be, but what is done, it may be rendered, with  
 Wets. and others, 'with low whisperings and  
 secret suggestions.'

27. ὁ δὲ ἐρευνῶν] This is variously inter-  
 preted; but the most eminent Commentators are  
 nearly agreed that the sense is: 'He who search-  
 eth the hearts (i. e. God, ὁ καρδιογνώστης)  
 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 κατὰ θεὸν  
 in 1 Joh. v. 14.



ὑπὲρ ἀγίων. Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα 28  
 συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.  
 ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος 29  
 τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς  
 ἀδελφοῖς· οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε. καὶ οὓς 30  
 ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους

• Joh. 3.  
 21, &c.  
 Eph. 1. 5,  
 11.  
 Philipp. 3.  
 21.  
 Col. 1. 18.

28. St. Paul had said, that Christians enjoy many blessings of the Gospel, although the full fruition is yet 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 endless felicity. For to them that love God, 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.

— τοῖς ἀγαπῶσι τὸν Θεὸν] i. e. not to all who are called, (see Matt. xx. 16.) but to those only who love and obey Him. Πάντα, all things, even adversity. By ἀγαθόν 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 Rabbinical writings abound with similar sentiments.

The clause τοῖς κατὰ πρόθεσιν κλητοῖς is meant to enlarge on the idiom contained in ἀγαπῶσι. At κατὰ πρόθεσιν sub. Θεοῦ from the preceding Θεὸν. Πρόθ. 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 promise in Christ by the Gospel. See Eph. i. 9-11. iii. 3, 5, 6, 11." Τοῖς κλητοῖς, 'who are called,' i. e. taken into covenant. See Note on i. 6.

29. ὅτι] 'scilicet.' Προέγνω. 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, τὸν λαὸν αὐτοῦ ὃν προέγνω, as St. Paul styles them, xi. 2. his people whom he foreknew: (compare Amos iii. 2. and see Deut. vii. 6, 7, 8.) under the Gospel, Christians are God's chosen and peculiar people, οὓς προέγνω." There is, however, no authority for the above signification; and I see no reason to abandon the common view. As 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 embrace the Gospel." See also Mackn. The best Commentators, ancient and modern, are agreed that προέγνω is to be understood of prescience of character; and προώρισε, of determination founded on such prescience. Προώριζειν signifies to predetermine; and Mr. Rose justly censures Parkh. for making two senses of the word, when there is but one. Συμμόρφους τῆς εἰκ. τοῦ γενέσθαι is equivalent to συμμόρφ. τῇ εἰκόνι τ. γενέσθαι. But here the Dative is rather required; as Phil. iii. 21.; though the Genit. is sometimes so used. Εἰκ. is equivalent to τύπον, or ὁμοιωμάτος, (Ecumen. observes, that συμμόρφ. is for ἰσομόρφους. The kind of similitude in question is by the best Commentators supposed to consist in the *viobesitas*, with a conjoint notion consequent on their constancy in religion, and to be enjoyed with Christ. See 1 Cor. xv. 49.)

— εἰς τὸ εἶναι—ἀδελφοῖς] 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-inheritors of his glory.' Chrys. observes that our Lord is said to be πρωτότοκος &c. by dispensation; though in his Godhead he is μονογενής. Koppe here cites a Rabbinical writer who uses the same term of the Messiah; and Philo, of the Logos.

30. οὓς δὲ προώρισε &c.] The sense is: 'those whom He preordained and determined to be conformed to the image of his Son,' i. e. (explains Young) "in his purpose and counsels 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. This predestination (continues he) is the Divine decree for carrying into effect the merciful purpose of saving mankind through his Son Jesus Christ."

Ἐκάλεσε, 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, offering the terms of his covenant to those who conformed to its conditions, by faith and holiness. Thus there is no occasion to suppose (with the Calvinistical Interpreters) two callings, an external one, common to all, and an internal one, producing faith and obedience in individuals.

— ἐδικαίωσε] The best Commentators, ancient and modern, explain this to mean 'forgiveness of sins, and admission to a state of pardon and grace by baptism, which, if duly improved, will lead to a glorification and final salvation.' For they, in general, hold that there are, strictly speaking, two justifications, adoptions, and glori-

- 31 καὶ ἐδόξασε. 'Τί οὖν ἐρούμεν πρὸς ταῦτα; εἰ ὁ Θεὸς  
 32 ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; "ὅς γε τοῦ ἰδίου υἱοῦ οὐκ  
 ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν· πῶς  
 33 οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; \* τίς ἐγ-  
 34 καλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων, † τίς ὁ κα-  
 8, 9. † Paul. 110. 1. Marc. 16. 19. Heb. 1. 3. et 8. 1. et 12. 2. 1 Pet. 3. 22. 1 Joh. 2. 1. Job 34. 29. et 7. 25. et 9. 24. et 12. 24.

sations. 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 Presents. 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 which is frequent in the Classical, and found in the Scriptural 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 Paræus the *golden and indissoluble chain of salvation*, "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 a very great error; as if some men, and indeed all that shall be finally saved, were foreknown, predestinated, called, justified, and glorified by an absolute decree, without regard to their moral character, which is entirely contrary to the Apostle's doctrine in v. 1, 13. The absolute necessity of holiness to salvation is the very subject of his discourse, which he positively affirms, and solidly establishes." See also an excellent Note of Carpz. in Recens. Syn. Certainly, then, there is here no sort of intimation of any absolute and irrelative decree, but of an eternal decree to save and bless those whom God foreknew would love and obey him.

31. τί οὖν ἐρούμεν π. τ.] "The Apostle concludes with a triumphant expression of his full assurance of the happy result of their present trial (see v. 31-39.). For God having given such a stupendous proof of his purpose of love towards them, as to give his own Son to suffer in their stead; it is impossible to think that any thing shall ever wrest them out of his hands: but he will support them under all afflictions, defend them against all enemies; and having begun a good work in them, will perform it until the day of Jesus Christ." (Young.)

The best Commentators are agreed that τί οὖν ἐρούμεν is a form of speaking signifying, 'What inference, then, shall be drawn from what has been said?'

— εἰ] Many recent Commentators render 'since.' But the sense seems to be, 'if [as in the case].' In this use, Hoogev. says, it implies an affirmation; referring to Homer II. φ. 216. The interrogation implies the negation, i. e. none. And by καθ' ἡμῶν scil. ἔσται, is meant shall venture to oppose, or shall successfully oppose; that being implied.

32. ὅς γε—οὐκ ἐφείσατο] The γε here is

very significant, and may be rendered especially. The τοῦ ἰδίου is emphatic, in opposition to θέτου, q. d. his own, not an adopted Son. This strengthens the inference. In οὐκ ἐφείσατο there is much elegance, such as we find in the Classical writers, (see Wetii.) and probably there is a reference to Gen. xxii. 12.

'Υπὲρ ἡμῶν does not (as the heterodox Interpreters make it) signify 'for our benefit,' but (as Koppe acknowledges) in our stead, and for the expiation of our sins. On the vicarious nature of Christ's sufferings, which Schoettg. ably shows is here inculcated, see Abp. Magee on the Atonement, Vol. i. App. No. xliii. also No. xxx. In the πῶς οὐχί there is great spirit, and a strong affirmation implied. See Note on 1 Joh. iii. 18. and on Matt. xvi. 11. By τὰ πάντα must be meant all afflictions which may be for our real good, and consistent with His own wise counsels.

33. τίς ἐγκαλέσει κατὰ ἐκλ. ε.] It has been debated who are meant by the accuser and the condemner. The antient and earlier modern Commentators understand the Jews; the later Commentators, the Gentiles. 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 Jews and Gentiles, though on different grounds. This I find confirmed by Chrys. as cited further on. The interrogation implies a strong negation, namely, οὐδέτις, which is sometimes expressed.

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 δικαίων, ἀποθανόν, ἐγερθεῖς, Θεοῦ, and ἡμῶν, q. d. 'Who will lay any thing to the charge of God's elect? will God who justifies them do it?' This, they think, is more spirited 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 δεινότης, has more of Apostolical gravity; nay, yields a better sense, as has been proved by Taylor, Rinck, and Ammon.

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, hath justified us, and, what is 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 choice supposes merit. "If even a mechanic chooses any material for a certain purpose, who will call in question the choice?" In ὁ Θεὸς δικαίων &c. Grot. thinks there is an allusion to iv. 29.

τακρίνων; Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; 35  
 Θλίψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; καθὼς γέγραπται· Ὅτι ἕνεκα σου 36  
 θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς. Ἄλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν 37  
 διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ἵπέκισμαι γὰρ ὅτι οὔτε θά- 38  
 νατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε ὕψωμα οὔτε βάθος, 39  
 οὔτε τίς κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

IX. ἘΛΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, ἢ  
 συμμαρτυροῦσής μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ,

Ψαλ. 44.  
 22.  
 1 Cor. 4. 9.  
 2 Cor. 4. 11.  
 et 11. 23.  
 1 Cor. 15.  
 57.  
 2 Cor. 2. 14.  
 1 Joh. 4. 4.  
 et 5. 4. 5.  
 Apoc. 12.  
 11.  
 b Eph. 1.  
 21. et 6. 12.  
 Col. 2. 15.  
 1 Pet. 3. 22.  
 e Supr. 1. 9.  
 2 Cor. 1. 23.  
 Gal. 1. 20.  
 Philipp. 1.  
 2.  
 1 Thess. 2.  
 5. et 5. 27.

Ἐγκαλέσει is for ἔγκλημα ἔξει; of which Wets. adduces an example from the Schol. on Thucyd. i. 26. The μᾶλλον δὲ ἐγερθεὶς is added for their more immediate consolation under afflictions.

34. ἐντυγχάνει ὁ. ἢ.] 'is continually acting as our Mediator and Intercessor.' See Hebr. vii. 25. Examples of which sense (denied by the Unitarians) are adduced by Dr. Burton from Philo.

35. τῆς ἀγάπης τ. Χρ.] This may mean either the love Christ bears to us, or the love we bear to him. Recent Commentators generally prefer the latter interpretation; but the former, which is supported by the antients and most moderns, is far more agreeable to the context.

— Θλίψις, ἢ στενοχ. &c.] Of these terms Θλίψις and διωγμὸς are modifications of *misery arising from persecution*. The last is by far the strongest term; and perhaps the two former ones represent, as it were, passive, indirect, and private persecution; διωγμὸς, active and public persecution. The three next terms seem, in a manner, *exemplifications* of the former; λιμὸς and γυμνότης, which denote want of the necessaries of life, referring to στενοχωρία and Θλίψις; and μάχαιρα, which denotes violent death, to διωγμὸς.

36. καθὼς γέγραπται &c.] q. d. even though the words of Scripture (describing the fate of God's servants of old) be applicable to us. Θανατούμεθα signifies 'we are being killed,' i. e. some are continually killed, and others daily expecting death. Ἐλογίσθημεν, 'we have been and are regarded.' Πρόβατα σφαγῆς, answering to the Heb. קַרְבָּנִים; literally signifies *sheep of the slaughter, slaughter-sheep*, sheep put aside and destined for death. This use of the Genit. denoting *destination* is illustrated by Rosenm. from Ps. cii. 21. בְּנֵי תְמוּנָה בְּנֵי תְמוּנָה, *sons destined for death*.

37. ὑπερνικῶμεν] 'we are triumphantly victorious.' Of this signification of ὑπερνικῶν examples are adduced by Wets. and Koppe. The sense is, 'Fortified by Divine assistance, we have even *more* strength than is necessary for us to overcome all obstacles.' See the Note of Taylor. Διὰ 'through the help of.'

38, 39. Here we have the same sentiment, but repeated in other words, and more copiously enlarged on, and pathetically expressed; being explained per *merismum*, 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. We are not, therefore, too anxiously to press upon each single term, (nor inquire, for instance, how angels can be supposed to derogate from the faith and virtue of men) but regard the words as an enumeration of the parts of the universe. (Koppe.) It should seem, however, that the most powerful things and persons are mentioned *first*: 1. No *thing*—no fear of death, no hope of life. 2. No *Being*, however powerful, no not even angels, nor principalities, nor powers. Angels are therefore simply mentioned, as being the most powerful of God's creatures; and thus it is needless to refine upon the *manner* of the thing. Ἀρχαί and δυνάμεις may denote, as some imagine, other orders of angels. See Eph. vi. 12. Col. ii. 15. But it is more probable that they denote, as Wets. thinks, *human powers*, ἀρχαί signifying the principal, and δυνάμεις the inferior ones. Οὔτε θάν. οὔτε ζωῆ is explained by most recent Commentators 'nothing whatever.' This, however, is explaining away the force of the words, which rather mean (as Grot. interprets) no fear of death, nor hope of life. See also Wets. and his citations. At οὔτε ἐνεστῶτα οὔτε μέλλοντα, sub. πράγματα. The context implies *evil things*. Thus Grot. and Koppe well interpret, 'neither present nor future evils.'

39. οὔτε ὕψωμα οὔτε βάθος] This may denote, as Theophyl. and others explain, 'neither things in heaven, nor things on earth.' But since, as Koppe observes, ὕψωμα is always used of height of prosperity, and βάθος sometimes denotes adversity, thus the sense may be, 'neither the height of prosperity nor the depth of adversity.' Κτίσις may be taken, with Grot. and Koppe, for *χρῆμα*, or *πράγμα*, *res*, whatever exists in *rerum naturā*, not only all substances, but whatever can be imagined.

IX. With the *calling of the Gentiles* was connected the *rejection of the Jews*; for if the Jews were still God's elect people, then must all that

2 ὅτι λύπη μοί ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῆ <sup>d Infr. 10.</sup>  
 3 καρδία μου. ἡνύχουμι γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ <sup>1. Exod. 32.</sup>  
 τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου <sup>32.</sup>  
 4 κατὰ σάρκα. ἵ οἱτινὲς εἰσὶν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ <sup>f Exod. 4.</sup>  
<sup>Deut. 7. 6.</sup>  
<sup>Psal. 147.</sup>  
<sup>Jer. 31. 9. supr. 2. 17. et 3. 2. Eph. 2. 12.</sup>

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, therefore, that the Apostle should treat this argument (however ungrateful and likely to be unconvincing 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. See more in Young. Now commences the third part of the Epistle comprehending Ch. ix. x. & xi., on the contents of which see Koppe ap. Recens. Synop. The following analysis by Schoettg. must here suffice. "To remove the scruples of the Jews, (whether Christians or not) 1. we have a *pre-occupatio*, which was necessary, that it might 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 therefore the Israelites had not by nature any superiority (ix. 4-33.) 3. That the Jews must submit to the Divine dispensation; otherwise, though 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 reserved to himself some (xi. 1-32.) 6. After the Apostle utters an exclamation of wonder, and praises God in his works (v. 33-36.) In Ch. xi. 11-24. is introduced an admonition to the Gentile converts, not to suffer their reception into the Divine favour to puff them up, and lead them to neglect the will of God."

1. ἀληθεῖαν λέγω ἐν Χρ.] The best Commentators are agreed that this is a form of solemn protestation, partaking of the nature of 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 δαί. The Holy Spirit is said to know the secrets of the heart. See Acts v. 23.

2. λύπη—καρδία] i. e. ὑπὲρ τῶν ἀδελφῶν μου, (which is mentioned just after) 'for them and their lost estate.

3. ἡνύχουμι γὰρ αὐτὸς &c.] For a detail of the principal interpretations of this debated passage, see Recens. Synop. The sense turns on the words ἡνύχουμι and ἀνάθεμα, 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 recognized by Grot., Wolf, and most judicious Commentators; though not admitted by many of the early modern Interpreters; namely, that there is here the Imperfect for the Optative, with ἄν; 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 εὐχομαι, but ἡνύχουμι, i. e. ἡνύχουμι ἄν, 'I could ardently, earnestly, wish, 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, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ. All the antient and early modern Commentators (even Henson and Koppe) suppose them to denote the being accursed, and therefore separated from the society of Christians, and consequently excluded from the benefits of salvation. The propriety of this sense is ably maintained by Whitby and Wolf. The expression, it may also be observed, is strongly hyperbolic, 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 ἀνάθεμα, it corresponds to the Heb. כִּרְסָה, which signifies to cut off; and therefore it meant either to destroy, or to separate from. Thus ἀναθεματίζειν 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 declining influence of the Jewish religion, or rather the authority of their Hierarchy. Thus ἀνάθεμα and its derivatives came to be used for excommunication; and no wonder, since the persons so anathematized were supposed to be devoted to the wrath of God, and his heaviest punishments. Thus the expression ἀνάθεμα εἶναι ἀπὸ τοῦ Χ. seems (by allusion to the 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 αὐτὸς ἐγὼ there is a strong emphasis, i. e. even I whom you suppose to be so ill affected to you. The words συγγενῶν μου κατὰ σάρκα are exegetical of ἀδελφῶν. So Ps. xxi. 8. ἕνεκα ἀδελφῶν μου καὶ τῶν πλησιῶν μου.

4. Ἰσραηλῖται] 'descendants of Israel.' 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; hinting, too, that God wished them to be saved by favouring them with the adoption and glory &c. — ὧν ἡ υἰοθ.] scil. ἐστὶ, 'to whom pertains the adoption.' By which, says Bowyer, is meant the privilege of being the children of God; and

Matt. 1. ἡ δόξα, καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ  
 1, &c.  
 Luc. 3. 23, αἱ ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ 5  
 &c.  
 Joh. 1. 1.  
 Heb. 1. 8, α. κατὰ σάρκα, ὃ ὦν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.

consequently a right to the inheritance 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 are expressly so termed, Gen. vi. 2. This privilege was renewed to them, the ancestor of the Israelites, after the flood, Gen. ix. 26. This adoption was further confirmed to Abraham, Gen. xv. 21-21., and to his natural offspring in the fourth generation, when they were to be put into possession of the earthly Canaan; and on which account God calls Israel his son, and his 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.

4. καὶ ἡ δόξα] Some Commentators take this to mean the glory of the adoption. That, however, would require ἀντὶς, 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 far-fetched. Something more particular seems meant, namely, either (as Beza, Pisc., Tol., Grot., Hamm., and others think) the ark of the covenant, (see 1 Sam. iv. 21. Ps. lxxviii. 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 to Moses, Joshua, Samuel, and others, until finally it dwelt among the children of Israel from the erection of the Tabernacle to the destruction of the Temple, taking up its abode over the ark of the covenant, and called by the Septuagint δόξα Κυρίου.

— αἱ διαθήκαι] The plural must not be regarded as put for the singular, *per enallagen*, Atticè; 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 find from the Rabbinical writings, used 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.

— ἡ νομοθεσία] 'the giving of the law,' i. e. the law given from Mount Sinai.

— ἡ λατρεία] the ἡ νομικὴ λειτουργία, the Levitical service or worship mentioned in Exod. xii. 25, and forming a part of the νομοθεσία.

— αἱ ἐπαγγελίαι] 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 of the Messiah that should appear and proceed from their nation.

δ. ὧν οἱ πατέρες] 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.

— ἐξ ὧν ὁ Χριστὸς—αἰῶνας] 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 ὧν must be referred not to πατέρες, (with some) but to Ἰσραηλίται, and that ἴσκι must be supplied from the preceding εἰσι, to be taken 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; agreeably to what the Jews themselves expected from the Messiah, all of whom knew that he would 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. Voltaire*.

But to proceed to the next clause ὃ ὦν ἐπὶ—αἰῶνας, the words as they stand attest so strongly the Deity of Jesus Christ, that it is no wonder every endeavour 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 Θεός; 2. by interpreting it in a lower sense, as Κύριος; 3. by altering the present reading on conjecture, substituting ὧν ὁ for ὃ ὦν. 4. by altering the punctuation, and making the words be predicated of the Father, thus forming a doxology, viz. either by placing a comma after σάρκα, (in the sense 'May God who is over all be blessed for ever!') or by placing it after πάντων, 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 Middl. In fact, the Socinians have seen the impregnable authority of the word, and have therefore generally 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. Middl. See also Rec. Synop. As to the alteration on conjecture of ὃ ὦν into ὧν ὁ, it is totally unsupported by MS. authority, inasmuch that Mr. Belsham himself grants that it cannot be admitted. To assail such a criticism were therefore like attacking a dead man. Suffice it to



ὁ αὐτὸν. ὁ Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. ἡ Num. 23.  
 7 οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. ἰ οὐδ' ὅτι. ἡ Joh. 8. 39.  
 et 3. Gal. 6. 16. 2 Tim. 2. 13. 1 Gen. 21. 12. Gal. 4. 23. Heb. 11. 16.

say that Bp. Middl. and others have shown that even if admitted, this "would 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 *doxology*, that has even less to be urged in its defence, and, in both its forms, is torn to pieces by Bp. Middl.; who, together with Jaspis, has shown that *doxology* would here be out of place, and that, if it were admitted, 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 unnecessarily, otherwise every thing of certainty in interpretation will be destroyed. Indeed, so objectionable is this mode, that even Socinus, Crellius, and Schlting themselves reject it. That the context requires the common interpretation, and that no objection will lie from *ἔλογησθε εἰς τοὺς ἀδελφούς* being elsewhere applied to the Father, but rather that it is a confirmation of 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 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 Antenicene Fathers*, has satisfactorily established the fact, that the passage is expressly quoted as asserting the divinity of Christ by Irenæus, 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 *ὁ ὢν ἐπὶ πάντων Θεός* is equivalent to *ὁ ὢν ὁ μέγιστος Θεός*, "who is the Supreme God," thus making God the Son supreme over God the Father; a doctrine not only not found in Scripture, but contradictory to what is there found: (See 1 Cor. viii. 6. xv. 27. sq. Eph. ii. 12. 1 Tim. ii. 5. Phil. ii. 9.) a doctrine, too, against which both the ancient and the most eminent modern Theologians alike contend. See Bp. Bull's *immortal Defens. Fid. Nic.* § 4. That therefore cannot be the sense of the passage, to keep out which, some 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 *ὁ ὢν ἐπὶ πάντων* to signify 'who is Lord over all,' as in Joh. iii. 3. *ὁ ἀνοθεὶς ἐρχόμενος ἐπὶ πάντων ἐστι*. 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 for ever.' For this punctuation, however, there is no confirmation in the ancient 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 epithet *supreme* as given to God the Son will not imply any superiority over *God the Father*, but only be understood of *all created Beings*. And the real sense of the passage will only (as Bp. Pearson says) testify the *equality*, or rather the *identity* of Christ's Deity with that of the Father, and thus remain (as Doddridge says) a proof of Christ's *proper Deity*, which 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."

6. οὐχ οἶον δὲ—Θεοῦ] 'Not as though' &c. q. d. 'I do not say this as though I would insinuate that the word of God (i. e. the Divine promises) had failed of its effect. So far from that, it is rather confirmed. The rejection of the Jews is agreeable to God's former dealings with them; for all the descendants of Israel are not of the true Israelites to whom the promises were made, God having limited them first to Isaac, v. 7-9, and then to Isaac's son Jacob, v. 10-13, rejecting all the other children. Therefore He now acts in the same manner by rejecting the unbelieving Jews, and accepting those who, by believing, are the true spiritual Israelites.' In *ἐκπέπτωκεν* there is a metaphor taken from *arching*. So Thucyd. viii. 81. *καὶ ἵνα τῶν ὑπαρχουσῶν ἐπιτίδων ἐκπίπτειεν*. The *οὐ γὰρ* is for *ἀλλ' οὐ, οἱ καίτοι οὐ*.

7. οὐδ' ὅτι εἰσι &c.] What now follows, up to v. 13, illustrates the sentiment, that the being endued with benefits from God does not depend upon birth and descent. To this purpose the Apostle employs examples to which the pride of the Jews, who boasted of their descent from Abraham, could oppose nothing; namely, as drawn 1. from the *posterity of Abraham* himself, not all of whose descendants, but only the *offspring of Isaac*, experienced the particular favour of the Lord, to the neglect, in some degree, of the Israelites, the descendants of Keturah; 2. from *Isaac*, of whose children, not *Esau*, but *Jacob*, was, by the Divine dispensation, the destined progenitor and founder of that nation hereafter to be so much favoured. (Koppe.)

εἰςί σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ  
 κληθήσεται σοι σπέρμα. <sup>κ</sup>τουτέστιν, οὐ τὰ τέκνα τῆς 8  
 σαρκός, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγ-  
 γελίας, λογιζέται εἰς σπέρμα. <sup>ι</sup>ἐπαγγελίας γὰρ ὁ λόγος 9  
 οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ  
 ἔσται τῇ Σάρρᾳ υἱός. <sup>μ</sup>οὐ μόνον δέ, ἀλλὰ καὶ Ῥε- 10  
 βέκκα ἐξ ἐνὸς κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν·  
 μῆπω γὰρ γεννηθέντων, μηδὲ πραξάντων τί ἀγαθὸν ἦ 11

7. ἀλλ' ἐν Ἰ. κληθ. σοι σπέρμα] Here we have a popular ellipsis, to be supplied as follows: 'for thus was it said, these were the words.' The sense is, 'In Isaac shall thy seed be called; 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 texts, but only a hint, by a way of reference; which to the Jews, who were well conversant in Scripture, would be enough."

8. Here it is shown that whatever difference might exist between Isaac and Ishmael, that was to be ascribed solely to the good pleasure and gracious promise of God. Τέκνα τῆς ἐπ., for τέκνα ἐπαγγελμένα. The sense is, 'those sons to whom pertain the felicity mercifully promised to Abraham.' Λογίζεται εἰς is for νομίζεται εἶναι εἰς. See the Note of Mackn.

9. ἐπαγγελίας 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 quite in words, with the Hebrew and the Sept. A typical sense is intended, on which see Chrys.

10. οὐ μόνον δὲ ἀλλὰ &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 since each was born of the same mother, and she a free woman; partly because even 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 ἀλλὰ καὶ Ῥεβ. signify, 'Nay the case of Rebecca too [shows this].' On the construction of κοίτην ἔχουσα Commentators differ. It is best taken (with Theodoret) by *metalepsis* for συλλαβούσα, conceiving or bringing forth. It is well remarked by Mr. Slade, that "the Apostle may be supposed to adduce this case merely from its being yet 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. μῆπω γὰρ γεννηθέντων—κακῶν] Taken from Gen. xxv. 23, the words μηδὲ πραξάντων—κακῶν being added to show the Jews that Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour; (Hebr. xii. 16.) and thus all notion of individual merit of each in obtaining the Divine

benefits might be removed; so that there should be no occasion afforded for the Jews to object. (Koppe & Mackn.) The Apostle does not mean, (as Augustin and those of the Calvinistic persuasion imagine,) that there is destined to all men individually a state either of eternal happiness, or eternal misery, not according to the merits of each, but according to the Supreme decree, or on account of the imputation of Adam's sin. For, 1. the subject treated of is concerning the rejection of the Jews, and the election in their place of the Gentiles, who embraced the doctrine of Christ. Therefore the Apostle is not speaking of the whole human race.—2. If St. Paul had held the opinion of a decree firm, fated, and absolute, inasmuch that it was affected by nothing that men ever should do, or ever had done, he could not have felt an anxious wish that it might be changed, and that the event might turn out otherwise; as he does in v. 3. Of this decree the result was the servitude of Esau's posterity, v. 12. So that there is no reference to the state of men in another life; for *there* servitude can have no place.—4. The Apostle is speaking, not of individuals, but of the Church, or a congregated body of men, v. 24 & 25.—5. He speaks of the patience and long-suffering of God, v. 22, all idea of which is done away, if He leaves *nothing* to men, but does *everything* Himself.—6. He speaks of the justice of the Judge, (v. 28, 30 & 31) assigning rewards and punishments, which cannot have place, if no regard is had to what those whom he will judge either have done, or have not done. (Wets.) It is plain from Gen. xxv. 23, "two nations are in thy womb," that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them; and that the election of which the Apostle speaks is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning. Deut. vii. 6, 7. Acts xiii. 17. That this is the election here spoken of, appears from the following circumstances. 1. It is neither said, nor is it true, of Jacob and Esau personally, that "the elder served the younger;" this is true only of their posterity. 2. Though Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites, in David's days, a proof of the election or reprobation of their progenitors.—3. The Apostle's pro-

- κακόν, ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένη, οὐκ  
 12 ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, ἡ ἐρρήθη αὐτῇ. Ὅτι ὁ <sup>n Gen. 25.</sup>  
 13 μείζων δουλεύσει τῷ ἑλασσονί· καθὼς γέγραπται· <sup>23.</sup>  
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα. <sup>o Matt. 1.2.</sup>  
 14. Ἦ τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γέ- <sup>p Deut. 32.</sup>  
 15 νοιτο. ἢ τῷ γὰρ Μωσῆ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, <sup>4.</sup>  
 16 καὶ οἰκτειρήσω ὃν ἂν οἰκτειρῶ. ἄρα οὖν οὐ τοῦ <sup>2 Par. 19. 7.</sup>  
<sup>Job 8. 3.</sup>  
<sup>et 34. 10.</sup>  
<sup>q Exod. 33.</sup>  
<sup>19.</sup>

lessed purpose in this discourse being to show, that an election, bestowed on Jacob by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to eternal life, which is never taken away, but to external privileges only.—4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed. 5. The circumstance of Esau's being older than Jacob was very properly taken notice of to show that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation whatever to that matter. (Mackn., Whitby, and Taylor.) In the above view even Carpz. coincides, as does indeed almost every Commentator of repute.

— ἵνα &c.] 'This was said and done in order that' &c. Πρόθεσις is for βούλη or προαίρεσις. Ἐκλογὴν, 'freedom of choice.' The κατὰ denotes *purpose*. Μένη, 'may stand firm,' 'be a convincing argument.' Ἐκ τοῦ καλοῦντος, i. e. dependant on the will of the caller, chuser, or bestower.

12. ὁ μείζων] Like *major natu* in Latin. And so in Gen. xxix. 16. The meaning is, 'the posterity of Esau the elder shall be compelled to serve that of Jacob the younger;' as is plain from the words preceding, "two nations are in thy womb."

13. καθὼς γέγραπται &c.] The sense is: 'An example of the foregoing truth may be seen in the passage of Scripture where it is written Jacob' &c. The best Commentators both ancient and modern are agreed, that in Ἰακώβ and Ἡσαὺ we are not to consider the two brothers personally, but as the founders the one of the Israelitish, the other of the Idumæan nation, and, in fact, as the nations themselves. This is fully admitted by Carpz.

Again, all enlightened Commentators are agreed, that the terms which indicate the disposition of God towards them are to be interpreted with an attention to the laws of parallelism, and to be understood comparatively, namely, of greater and less favour, or, as it is well paraphrased by Carpz., 'on the posterity of Jacob I confer greater worldly advantages, and superior external prerogatives. But on the posterity of

Esau, the Idumæans, I bestow benefits more sparingly.' See Whitby, also Chrys. and Theophyl. ap. Recens. Synop.

14. The Apostle, intending to show the liberty of Divine election, brings every thing forward, *more Judaico*, in the way of an objection, immediately subjoining an answer. His meaning, then, may be thus expressed: *Objection*: In having chosen the posterity of Isaac and Jacob for his people, and not the other nations, may God be charged with injustice? *Ans.* By no means; we must not even entertain such a thought.' He then proceeds to prove the position, that God may freely choose a certain nation for his people, and reject the others. This he shows, 1. from the testimonies of Moses, in which God claims to himself this supreme right, v. 15, 28. 2. From the argument that God, as Creator, hath full power over the created, v. 19—24. 3. From the predictions uttered concerning the Jews. v. 25—29. (Schoettg.) In not having bestowed on all the Israelites, but on some only, this blessing of faith in Jesus Christ, the greater part being miserably left in unbelief, the Apostle shows that God does not act unjustly; a truth which he had hitherto declared, and variously illustrated and vindicated, and which he here again inculcates; 1. By laying down the general position that whatever the Deity doth, that cannot of itself be unjust, *μη γένοιτο*. 2. By showing that this was no other than the usual mode of God's acting, (which he exemplifies by the case of Pharaoh,) and that it would be both foolish and impious, on that ground, to call God to account (v. 15—21.). 3. That the unbelieving Israelites themselves could not complain of the grace of God being withdrawn from them, since he had hitherto evinced himself so lenient and indulgent, in bearing with their unbelief and iniquity (v. 22.). Finally, he shows that by their unbelief this very benignity of God, namely, in bringing other nations in their place to the felicity of true religion, is even more magnified, v. 23. seqq.

Τί οὖν ἐροῦμεν is a form of speaking repelling doubt, objection, or misrepresentation.

15. γάρ] 'exempli gratiâ.'

— ἐλεήσω ὃν &c.] The sense is, that God acts in the distribution of his favours, according to his own pleasure. Koppe says this is a phrase used either when we do not *chuse*, though we can, to give reasons for conferring benefits on another, or when we wish to prevent those whom we benefit from ascribing to them any peculiar merit of their own.

16. ἄρα οὖν &c.] The ἄρα is *conclusive*, i. e. 'From what was said it cannot be collected' &c. From the above Divine declaration it followed of course, not, indeed, that it is quite superfluous for a man *himself* to work, and use the faculties

θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.

† Exod. 9.  
16. λέγει γὰρ ἡ γραφή τῷ Φαραῷ· Ὅτι εἰς αὐτὸ τοῦτο 17  
ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν  
μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ  
γῆ. ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. 18  
• Ezech. 45. 9.  
et 64. 8.  
Jer. 18. 6.  
Sap. 15. 7. Ἐρεῖς οὖν μοι· Τί ἐτι μέμφεται; τῷ γὰρ βουλήματι 19  
αὐτοῦ τις ἀνθέστηκε; Μενούνγε, ὡ ἄνθρωπε, σὺ τις εἶ 20

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 he should enjoy the Divine benefits in a greater degree than another. (Koppe.)

At τοῦ θέλοντος sub. ἔργον ἐστι. In θέλ. 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 &c. See more in Taylor and Mackn. or Slade's Summary.

17. λέγει γὰρ &c.] Another example of the 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.

Ἐξέγειρά 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 best kept general, thus: 'raised thee from disease and preserved thee from destruction.' Διαγγελῇ τὸ ὄνομά 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. ἄρα οὖν ὃν θέλει—σκληρύνει] The sense of this verse has been much disputed. The difficulty hinges on the sense of σκληρύνει, 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, whereby the κακία, or guilt, of the offender 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. Œcumen. and many others interpret it, "suffers to be, or grow, hard; thereby leaving him to the exercise of his own free will." 3. Gregor. Nyss. ap. Œcum. explains 'hardens himself.' 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 ἐλεεῖ, 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 Chron. x. 4. σκληρύνειν ζύγον, and Job x. 4. ἀποσκληρύνειν τέκνα, of which passages only the latter is at all apposite. Yet if there were no more to 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 & 27. xiv. 4, 8.) and in the sense to render obstinate. Besides, as Koppe also observes, the words following τί ἐτι μέμφεται; have no sense, if they be not referred to *obduracy*. I would therefore prefer the interpretation of Basil and Origen, which may be further unfolded by the observation of Origen, Philocal. c. 20, that we may not improperly soften the seeming harshness of the expression by adverting to the popular modes of thinking and speaking. "Thus (continues he) good and kind masters sometimes say to servants who have taken occasion from that kindness to harden themselves in disobedience, I have made you bad, I am the cause of your offences." This view, too, is ably supported by many eminent Commentators from Grot. to Jaspis, and adopted by Bp. Bloufield in his Sermons.

19. ἐρεῖς οὖν μοι] This adverts 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 ὁ σκληρύνων? How can God feel wrath against sinners, since no one can resist his will? For if he hardens men, the men themselves are not to blame, but God. (Koppe & Schoettg.) It is plain from the context that we must supply σκληροκαρδίας, ἀπειθειαν, or such like. The sense is: 'Why (or by what justice) does he yet, or now, find fault with us for unbelief and perversity?' Τῷ γὰρ βουλ. &c., '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. xxxiii. 10.

20. μενούνγε, ὡ ἄνθρωπε &c.] The Apostle does not directly answer the objection, because it was one not proper to be proposed; and 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

ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ  
 21 πλάσαντι, Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν <sup>20</sup> 2 Tim. 2.  
 ὁ καραμεύς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι  
 22 ὁ μὲν εἰς τιμὴν σκεῦος, ὁ δὲ εἰς ἀτιμίαν; ἢ εἰ δὲ θέλων ὁ <sup>u</sup> Supr. 2. 4.  
 Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν  
 αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρ-  
 23 τισμένα εἰς ἀπώλειαν; καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς  
 δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους, ἃ προητοίμασεν εἰς δόξαν...  
 24 οὗς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, 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.

*Μερούργε* has the force of a strong negation of a thing, and an affirmation of the contrary. *Νεγ* but. 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 *ἀθροῦρε* suggests an antithesis with Θεῷ. *Σὲ τίς εἰ* suggests, as Chrys. remarks, the nothingness of man; for even human masters say to a murmuring servant, Begone, answerer! See also Tit. ii. 9. Ἐνταποκρ. signifies to reply in a disputatious spirit. It is well observed by Gilpin, that St. Paul's words allude to Jer. xviii. 2—10, which passage greatly illustrates the passage, as that passage has an evident reference not to individuals, but to nations.

In illustration of this use of *πλάσμα* Wets. compares Aristoph. Av. 587. *πλάσματα πηλοῦ*. speaking of men.

21. ἢ οὐκ ἔχει—πηλοῦ] Ἡ οὐκ, annon? Τοῦ πηλοῦ, 'the clay [which he employs]. This use of the Genit. after *ἐξουσία* in the sense 'over' occurs in Matt. x. 1. and Joh. xvii. 2. In the Classical writers it is very rare. The only example that I have noted is in Thucyd. v. 50. *κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίας*. Πηλός (from *πάλλω*, to stir or work up) usually means mud, but here clay. The sense is, 'Hath not the potter power over his clay?' The sentiment is founded on Is. xlv. 9. *Φύραμα* signifies any thing kneaded, like dough. *Το σκεῦος* is a general term applied to vessels of every sort. *Εἰς τιμὴν* and *εἰς ἀτιμίαν* are to be taken comparatively, 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 in mind 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 pliancy of the clay to the potter, no reference being had to conduct, so that it can have nothing to do with the question of free will. See also an excellent Discourse of Dean Tucker "on the Potter and the Clay," or the extract from it in D'Ooly 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 ἦν after *θέλων*. See Rosenm. But it is better, with the older Commentators, to suppose an *Anantapodoton*, supplying *οὐκ ἔχει ἐξουσίαν*. Ὀργὴ here signifies *wrathful punishment*, as in i. 18.; and *τὸ δυνατόν* is for *τὴν δύναμιν*. *Theophyl.* well explains *ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ* as put for *ὑπομονῇ ἡνέσχετο*. By the *σκευὴ ὀργῆς* are, as the best Interpreters antient and modern are agreed, meant the Jews, 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, antient and modern, are agreed that the expression is not to be taken of individuals created by God for eternal punishment. See Chrys. and Grot. The latter rightly explains *κατηρτ.* to mean not fitted, or adapted, but fit, *ἔτοιμοι*, as Chrys. expounds it: which is better than taking it, with Vorst., Schleus., and others, for *ἀπρητισμένοι*, *self-fitted*. This use of the past participle for a verbal adjective is an idiom of not unfrequent use, and will often solve great difficulties. The term *ἀπώλεια* is strongly expressive of everduring wrath and final rejection.

23. τὸν πλοῦτον τῆς δόξης α.] A Hebraism, for 'his most abundant glory.' See supra ii. 4. *Το σκεῦὲ ἐλέους*, as opposed to the *σκευὴ ὀργῆς*, must denote persons mercifully accepted by God, with reference to the whole body of Christians, whether Jews or Gentiles. See more on Acts ix. 15. *Προητοίμασεν εἰς δόξ.*, had prepared, destined for glory. *Το περὶ* only denotes destination. So Philo Jud. cited by Carpz. *ὁ Θεὸς τὰ κόσμῳ πάντα προητοίμασεν εἰς ἔρματα καὶ πόθον αὐτοῦ*. The glory here mentioned must be understood, with Mackn., not of the glory of eternal life; for the Scripture never speaks of that as bestowed on nations, or bodies of men, complexly, (v. 24.) but of the glory of being made the Church and people of God.

24. ἐκάλεσεν] This is explained by Grot. 'has invited and brought over to obedience;' verbs of counsel and striving being often so taken as to include the event. The *ὡς 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 inverted order, from the 23d

<sup>z</sup> Ose. 2. 23. εἰς ἔθνων ἡ ὡς καὶ ἐν τῷ Ὄση λέγει· Καλέσω τὸν οὐ 25  
<sup>1</sup> Pet. 2. 10. λαόν μου, λαόν μου. καὶ τὴν οὐκ ἠγαπημένην, ἠγα-  
<sup>y</sup> Ose. 1. 10. πημένην. ἡ καὶ ἔσται ἐν τῷ τόπῳ οὐ ἐρρήθη αὐτοῖς, 26  
 Οὐ λαός μου ὑμεῖς. ἐκεῖ κληθήσονται υἱοὶ Θεοῦ  
<sup>z</sup> Eze. 10. ζῶντος. ἡ Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν 27  
<sup>22</sup> Inf. 11. ἡ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θα-  
<sup>5</sup> λάσσης, τὸ κατάλειμμα σωθήσεται· λόγον γὰρ 28  
<sup>a</sup> Gen. 19. συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον 29  
<sup>24</sup> συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. ἡ καὶ 29  
<sup>Esa. 1. 9. et</sup> καθὼς προεῖρηκεν Ἡσαίας· Εἰ μὴ Κύριος Σαβαώθ ἐγκα-  
<sup>13. 19.</sup> τέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν,  
<sup>Jer. 50. 40.</sup> καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν. Τί οὖν ἐροῦμεν; ὅτι 30  
<sup>Lam. 3. 22.</sup>  
<sup>Ezech. 16.</sup>  
<sup>46.</sup>

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 them, ye are not my people, there shall they 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 Doddr. ap. Recens. Synop.) rendered necessary. On the use of *οὐ* with a substantive or an adjective, I have fully treated in Recens. Synop., adducing many examples and references to Critics. The *οὐ*, however, may have reference to *ὄντα* 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. Κράζει is not to be regarded (with Schoetg. and Wets.) as a mere Jewish form of citation, but signifies *palam profitetur*, 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. ἐκράξεν ἐν τῷ ἱερῷ διδάσκων, there is a great propriety in the expression, as being especially applied to the speaking of the Prophets. The ὑπὲρ is for *περὶ*, of which see examples in Schleusn. Lex.

— τὸ κατάλειμμα σωθήσεται] The ancient Commentators treat the Article as pleonastic. By Bp. Middl. 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 τὸ κατάλειμμα was the name given to the leaving of the dough reserved for the next bread-making, i. e. (in one word) the *leaven*, the leav-ed, left. The Commentators compare Eccclus. xlii. 7. Νῶα ἐγενήθη κατάλειμμα τῆ γῆ. The term usually implies a small number. At συντελῶν sub. ἔστι; on which ellip. see Win. Gr. Gr. §. 39. 2. Wahl thinks that in συντ. καὶ συντέμνων 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. דבר. 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 thought to be a reference to Is. x. 25.

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 Resin 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 *accommodation* of that of the Prophet (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' ὑπονοίαν, an *esoteric* and spiritual one. As in *κατάλειμμα* there is a metaphor taken from *bread-making*, so in *σπέρμα* there is one from *sowing*, since it denotes the small remnant left, in the rich countries of the East, for seed. In *ὠμοιώθημεν* there is a blending of two modes of expression, which are kept *separate* in a fine parallelism of Ezek. xxxiii.

30. τί οὖν ἐροῦμεν &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. 30-33. 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, τί οὖν ἐροῦμεν &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.

ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην,  
 31 δικαιοσύνην δὲ τὴν ἐκ πίστεως. <sup>b</sup> Ἰσραὴλ δὲ διώκων νόμον <sup>b</sup> Infr. 10.  
 32 δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. <sup>c</sup> Διατί; <sup>c</sup> 1 Cor. 1.  
 ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. προσέκοψαν  
 33 γὰρ τῷ λιθῷ τοῦ προσκόμματος, <sup>d</sup> καθὼς γέγραπται <sup>d</sup> Esa. 8. 14.  
 Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέ- <sup>d</sup> et 28. 16.  
 τραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ <sup>d</sup> Paul. 2. 12.  
 καταισχυθησεται. <sup>d</sup> et 118. 22.  
 1 X. ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ <sup>d</sup> Matt. 21.  
 ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σω- <sup>d</sup> Luc. 2. 34.  
 ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σω- <sup>d</sup> 1 Pet. 2. 7.

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. δικαιοσύνην δὲ τὴν ἐκ πίστεως, "But that justification which is by faith:" he goes on Ch. ix. 32. to Ch. x. 3. to state more at length the ground of the Jews' miscarriage: this he places in that fatal error of their's 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."

Διώκειν, καταλαμβάνειν, and φθάνειν 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 διώκειν. In such cases the terms only imply eagerness and anxiety. Διώκοντα is a particip. Imperf. to be taken in a Pluperfect sense. Κατέλαβε signifies 'have found and do find.' Δικαιοσύνη here simply denotes a mode of obtaining approbation and acceptance with God so as to be regarded by him as righteous. The words δικαιοσύνην δὲ τὴν ἐκ πίστεως (scil. ἰδομένην) are therefore exegetical of the preceding, and explain the kind of justification unto which they had attained, and how obtained. From what follows it is plain that πίστεις is for τῆς πίστεως, i. e. faith in Christ, which implies a full acceptance of his Gospel, and an obedience to all its requisitions, whether of belief or practice.

31. Ἰσραὴλ δὲ διώκων &c.] These words have been variously explained. Some would remove the difficulty by supposing a *pleonasm*; others, by supposing an *hypallage*. Both methods are alike unfounded, unnecessary, and at variance with the antithetical clause εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. 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 after 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. διατί; ὅτι &c.] Now follows the *reason why* God excluded the Jews from the felicity of Christ's kingdom; 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. (Koppe.) The best Commentators are agreed that the Apostle had here in view two passages of the O. T., Is. viii. 14. and xviii. 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, 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. Rosenm. 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 sublimity as often occur in the Prophets. And as he admits that the *Rabbins* 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 *καταισχ.* see Note supra v. 5.

X. The Apostle 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 *καρδίας*. On the use of *μὲν* without the apodotic *δὲ*, see Recens. Synop. The sense may be thus represented, 'For my part, the wish of my heart is' &c.

The reading *αὐτῶν* for τοῦ Ἰσραὴλ, though edited by Griesb., Vat., and Tittm., merits little attention. It is not correct, what Dr. Burton asserts, that *most* MSS. have that reading. Only nine or ten have it; and none of Matthæi's or Rinck's MSS., Vater., indeed, thinks it more likely that *αὐτῶν* should be changed into τῶν Ἰσραὴλ than vice versâ. But I doubt not that it arose from the margin, where it was meant to fill up the ellip. at *εἰς σωτηρίαν*, and afterwards in some MSS. expelled the τοῦ 'I. The *αὐτῶν* might very well be omitted, because τοῦ 'I. is a noun of multitude for 'the people of Israel.' Whereas *αὐτῶν* after ὑπὲρ would involve a harshness not easily paralleled in the writings of St. Paul, nay, even of Thucyd. himself.

• Act. 21.  
20. et 22. 3.  
supr. 9. 31.  
Gal. 1. 14.  
† Supr. 9.  
31.  
ε Matt. 5.  
17.  
Act. 13. 38.  
† Cor. 3. 13.  
Gal. 3. 24.  
h Lev. 18.  
5.  
Ezech. 20.  
11.  
Gal. 3. 12.  
† Deut. 30.  
11, 12.

τηρίαν. <sup>α</sup> μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζήλον Θεοῦ ἔχουσιν, <sup>2</sup>  
ἀλλ' οὐ κατ' ἐπίγνωσιν. <sup>β</sup> ἄγνοοῦντες γὰρ τὴν τοῦ Θεοῦ <sup>3</sup>  
δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ  
δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. <sup>γ</sup> τέλος γὰρ νόμου <sup>4</sup>  
Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. <sup>δ</sup> Μωσῆς γὰρ <sup>5</sup>  
γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, "Ὅτι ὁ ποιη- <sup>6</sup>  
σας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς" ἡ δὲ ἐκ πί- <sup>6</sup>  
στεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ  
σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶ  
Χριστὸν καταγαγεῖν ἢ τίς καταβήσεται εἰς τὴν <sup>7</sup>  
ἄβυσσον; τοῦτ' ἐστὶ Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

2. [ζήλον Θεοῦ] Not 'great zeal,' as some Commentators explain; nor 'zeal of God,' as our Common Version, with injudicious literality, renders; but 'a zeal for or towards God.' Grot. well observes that all nouns of this sort have a Genitive sometimes of *subject*, and sometimes of *object*, as here. The expression is derived from Ps. lxi. 9. Compare Acts xxi. 20. xxii. 3. 2 Cor. xii. 2. The full sense is: 'They have a zeal, the object of which is God and his religion.' Οὐ κατ' ἐπίγνωσιν. I would render 'not in conformity with sound knowledge.'

3. ἀγνοοῦντες γὰρ &c.] This seems meant as an illustration of the preceding words. Δικ. signifies the mode by which God is pleased that justification should be attained. Ἄγν. may imply the not *caring* to know, as well as the not knowing. By ἰδίαν 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*. Στῆσαι is, as Koppe observes, the opposite to *δαίρειν* or *καταργεῖν*. The idea intended seems to be the propping up and buttressing of a weak structure, which cannot stand by itself. See Doddr.

— οὐχ ὑπετάγησαν] '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 νόμου X.] 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 in the case of every believer 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 accomplisher, or the scope and end, of the law for justification;' as in Acts xiii. 38. sq. The Apostle shows that there 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 vv. 1-10) upon the impossibility of the condition of Justification by the Law, and the *easiness* of the condition under the Gospel.

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 able to fulfil it. So that it is not possible to be thus justified.

— γράφει] 'writes of, describes.' Ζήσεται. 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 Hamm., 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 subject 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. xix. 11-14., and as the phrases "ascending to heaven" and "descending to Hades" were proverbially applied, like the *in calum ire* of Juvenal Sat. iii. 75. and the *calum petere* 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 *τοῦτοστι Χριστὸν καταγαγεῖν*, and *τοῦτοστι Χρ. ἐκ νεκρῶν ἀναγαγεῖν*, means to inculcate the faculty 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 were to be scaled to bring 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



8 ἄλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ <sup>k</sup> Deut. 30.  
 στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶ τὸ ῥῆμα  
 9 τῆς πίστεως ὃ κηρύσσομεν. ἵ ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ <sup>1</sup> Matt. 10.  
 στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ  
 10 σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ καρδίᾳ  
 γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται <sup>m</sup> Esa. 29.  
 11 εἰς σωτηρίαν. ἡ Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων <sup>16</sup>  
 12 ἐπ' αὐτῷ, οὐ κατασχυνηθήσεται. ἡ οὐ γὰρ ἐστὶ δια- <sup>n</sup> supr. 9. 33.  
 στολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάν- <sup>n</sup> Act. 10.  
 13 των, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. Ὁ Πᾶς <sup>34, 35.  
 γὰρ ὅς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσε- <sup>et 15. 9.</sup>  
 14 ται. Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς <sup>supr. 3. 22.</sup>  
 ἔσται· <sup>1</sup> Tim. 2. 5.  
 ἔσται· <sup>et 2. 4. 7.</sup>  
 ἔσται· <sup>o Joel 2.</sup>  
 ἔσται· <sup>32.</sup>  
 ἔσται· <sup>Act. 2. 21.</sup></sup>

merely formulas expressive 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 Carpz. ap. Recens. Synop. By the *ἄβυσσον* 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 surface of the earth as heaven was thought to be above it. See Ps. cxxxix. 8. and Bp. Lowth de Sac. P. Hebr. p. 200.

The words *μη εἴπῃς ἐν τῇ καρδίᾳ σου* well express that sort of self-conference in which unbelief usually originates.

8. *ἔγγυς σου—καρδίᾳ 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 thou shalt confess and profess with thy mouth, and believe with thy heart, by a vital and influential faith, that Jesus is the Lord, and that God hath raised him from the dead, thou shalt be saved; thy faith shall be counted for righteousness. For with the heart man believeth, and with the mouth confesseth, unto justification and salvation." Compare Mark xvi. 16. and 1 Joh. iv. 15.

11. *πᾶς*] every one, whether Jew or Gentile. See Note on v. 5. and ix. 17 & 33.

12. *οὐ ἐ. διαστολῆ]* 'no distinction.' See Note on iii. 22.

— *ὁ αὐτός—πάντων*] The sense is: 'The same person (i. e. one and the same person) is Lord of all, both Jews and Gentiles.' Πλουτῶν, 'being abundant.' *Εἰς*, 'in respect' to some quality which those who call upon him need, i. e. (as Grot. rightly understands) *χάριτι*, or *χρηστότητι*; which is confirmed by Eph. i. 7. *πλουτος χάριτος*. and Rom. ii. 4. *πλουτος χρηστότητος*. The same expression, too, occurs in Philostr. Vit. Ap. iv. B. s. f. *ἐς τὸ κοινὸν πλουτεῖν*.

13. *Κυρίου]* The original word for this (in Joel iii. 5.) is *Jehovah*, whence it is certain that the Prophet speaks these words of the true and only God; and yet it is as certain that the

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 discourseth 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 "whosoever believeth in him shall not be ashamed" are spoken by the Prophet Isaiah of Jesus Christ the Cornerstone. (Isaiah xxvii. 16.) And so they are interpreted by St. Peter, 1 Pet. ii. 6, 7. And in the Prophet Joel these words follow, *εὐαγγελιζόμενοι οὐκ Κύριος προσκέκληται*, "and the evangelised, whom the Lord shall call shall 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. Bull, Harm. Apost. C. v. §. 1.

14, 15. *πῶς οὖν ἐπικαλέσονται &c.]* On the scope of these and the following verses the Commentators are not agreed. See Recens. Synop. Grot. and Hamm. 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 against St. Paul on that account (see Acts xxii. 22. 1 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 Apostles, to preach the Gospel to the Gentiles: this he does, 1st from the 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 Carpz., who

δὲ πιστεύουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; <sup>p</sup> πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσι; 15  
p. Esa. 52.  
Nahum 1.  
15. καθὼς γέγραπται· Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.  
q. Esa. 53.  
1.  
Joh. 12. 38. Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ 16  
r. Psal. 19.  
4. λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; ἄρα ἢ 17  
s. Deut. 32.  
21. πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοῇ διὰ ῥήματος Θεοῦ. ἄλλα λέγω· 18  
Μὴ οὐκ ἤκουσαν; μενοῦν γε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. Ἄλλα λέγω· Μὴ οὐκ ἔγνω Ἰσραὴλ; 19  
πρῶτος Μωσῆς λέγει· Ἐγὼ παραζήλωσω ὑμᾶς ἐπ' οὐκ

further observes that the sentiment is expressed by an elegant *serites*, 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, if he has not heard of him. 3. No one will hear of Christ, unless there be some one to preach (Lu. xxiv. 47.) 4. No one will preach Christ (cum *ικανότητι* et *ἐνεργεία*, 2 Cor. iii. 5.) except he be regularly called and sent.

The passage *ὡς ὠραῖοι* &c. is taken from Is. lii. 7.; and though by most recent Commentators supposed not to have reference to the times of the Messiah, yet, since it appears from 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, couches under the *primary* and *exoteric* a secondary and *esoteric*, or mystical, sense. On the discrepancy between the Hebrew and the Sept. see Recens. Synop. By *ὠραῖος* is meant *grateful*, *acceptable*: and by *πόδες*, 'the approach.' See Soph. Elect. 1358. cited by Wets.

16. ἀλλ' οὐ πάντες ὑπήκουσαν τ. ε.] It has been rightly noticed by Crell., Locke, and Taylor (as Chrys. had done before) that this contains the Jewish objection, q. d. "But not all, nay, very few, have hearkened to this good news from God; which is strange, and may be thought some disparagement of a Divine commission." Thus the words following will be the *Apostle's answer*, in which something from the preceding 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. Ἀκοῆ, preaching, doctrine, πῆγῳ. See Valckn. on Eurip. Phœn. 308.

17. ἄρα ἢ πίστις &c.] Commentators are generally agreed that the *ἄρα* is *conclusive*: and it is well remarked by Koppe and Rosenm. that the passage is similar to that at v. 14 & 15., and is meant to inculcate 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 *ἔστι*, or *γίνεται*.

18. ἀλλὰ λέγω, Μη &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 altogether 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 showeth his handy-work,' may fitly be applied to the preaching of the Apostles." Schoettg. adduces 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—21. By way of reconciling these things 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.)

— ἐγνώ] The sense of this word is somewhat disputed: but the 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 *ὑμᾶς* is, for accommodation's sake, put for *αὐτοὺς*. In *ἐπ' οὐκ ἔθνη* 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 *ὄντι*. By *οὐκ ἔθνη* is meant 'not God's people by any peculiar covenant.' Ἀσυνέτω, as Grot. observes, does not mean simply foolish, but affected with the folly of idolatry, the knowledge of the true God being the only true wisdom. Παραζήλωσω and παροργίζω denote 'will excite your jealousy and

20 ἔθνη, ἐπὶ ἔθνη ἀσυνέτῳ παροργιῶ ὑμᾶς. Ἡσαΐας <sup>1</sup> Em. 65. 1.  
 δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν,  
 21 ἔμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. ἠ πρὸς <sup>2</sup> Em. 65. 2.  
 δὲ τὸν Ἰσραὴλ λέγει· Ὁλην τὴν ἡμέραν ἐξεπέτασα  
 τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέ-  
 γοντα.  
 1 XI. ἌΛΕΓΩ οὖν· Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν ἀν- <sup>x</sup> Jer. 31.  
 του; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρ- <sup>37</sup>  
 2 ματος Ἀβραάμ, φυλῆς Βενιαμίν. οὐκ ἀπόσωτο ὁ Θεὸς τὸν <sup>2</sup> Cor. 11.  
<sup>22</sup>  
<sup>Philipp. 3.</sup>  
<sup>5</sup>

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 severity of the punishment 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."

20. εἶ] 'imo vero.' In ἀποτολμᾷ the ἀπο is intensive, as ἐκ often is. The word is not unfrequently found in the Classical writers. Ἀποτολμᾷ καὶ λέγει is put, by Hendiadys, for ἀποτολμῶς λέγει. The words εὐρέθην &c. are from Is. lxx. 1 & 2.; but the two members of the sentence are taken in inverse order. The subject is the rejection of the Jews, and the adoption, in their place, of the Gentiles. The sense of the two parts of the parallelism will become plainer by mutual comparison. For, as Koppe and Rosenm. observe, (from the ancient commentators) "God is said εὐρίσκεσθαι and ἐμφανῆς γενέσθαι, when he by his benefits excites men to worship and obey him: and the terms ζητεῖν and ἐπερωτᾶν like the Hebr. וַרְבֵּ and וַרְבֵּ, are synonymes used to denote devout worship of God."

21. The connexion is thus traced by Theophyl. That the Jews might not have to say, Thou wast found by the Heathen, but with us thou didst not choose to hold intercourse, there follows, "All day long I have stretched forth" &c.

The πρὸς is best rendered *de, concerning*. With the exception of a slight transposition, the words agree with the Sept; but ἀπειθοῦντα and ἀντιλέγοντα have only *one* term corresponding to them in the Hebrew, namely, וַרְבֵּ. Hence some critics suspect that they represent a double interpretation. But it is more probable that the Translators used *two* words, to more accurately represent the force of the Hebrew term; though ἀντιλέγειν does in the Scriptures often denote *rebellion* as well as *contradiction*. Ὁλην τὴν ἡμέραν, perpetually. Ἐξεπέτασα is, as Paresus says, "metaphora a matribus, quæ petulantibus pueris passis unis ad se revocant, venientes complecti paratâ."

XI. This Chapter relates to the *nature* of the judgment which has come upon the Jewish nation, and to the plan and design of the Divine Providence in thus casting off his ancient people. As the Prophets of the O. T. generally close their denunciations of wrath against God's people, with promises of brighter times of reconciliation and refreshment, in order to keep alive the embers of piety, which the exclusion of hope would

entirely extinguish; so St. Paul closes this gloomy subject of the Jews Rejection with a prophecy of their Restoration and Conversion. (Young.) Having shown why the Jews in general were excluded from the kingdom of the Messiah, St. Paul now proceeds to console those of his nation who had embraced the faith of Christ, under the affliction which a consideration of the lamentable state of their countrymen must have produced, and to discourage in the Gentile converts any disposition to inordinate self-complacency, and any tendency to treat the Jews with contempt. He states that, in fact, many Jews had become converts to Christianity, that the unbelief of those that remained obstinately prejudiced against the truth, was only made illustrative of God's wisdom and loving-kindness to the Gentiles; and lastly, that the time should come when the Jewish nation would acknowledge Jesus as the true Messiah, and receive his Gospel. (Koppe.)

The Apostle likewise takes occasion, from God's having rejected the Jews, to warn the Gentiles to take heed; since, if God cast off his ancient people for their unbelief, the Gentiles could not expect to be preserved, if they apostatized. See Note supra viii. 28-30.

1. μὴ ἀπόσωτο—τὸν λαὸν α.] With respect to the *nature* of the rejection, the Apostle, by anticipation of a supposed objection of the Jew, inquires whether it will be *total* and *universal*; whether God has utterly cast off his people. Ἀπόσωσασθαι is a very strong term, (as appears from the examples in Wets.) and imports total abandonment. "The Apostle (observes Koppe) refutes the objection 1. by *experience*, since many of the Jews, and, among the rest, Paul himself, were followers of Christ (v. 1.) 2. by a *familiar example* taken from the O. T., and accommodated to the present purpose, v. 2-4. It is well remarked by Grot. that between μὴ γένοιτο and ἐγὼ γὰρ &c. there is a sentence left to be supplied, viz. 'For how, then, would it fare with myself? For otherwise I should pronounce reprobation on myself, since I am an Israelite.' The ἐκ σπέρματος (for γένους) Ἀβρ. implies 'and with all the privileges of that descent.'

2. οὐκ ἀπόσωτο &c.] The Apostle solemnly repeats his affirmation. The sentiment in this and the three following verses is thus expressed by Mr. Young: 'God has not cast off his *chosen* and *beloved* people, either totally or finally: no, they are still his beloved for the Father's sakes; (v. 28. and compare Deut. iv. 37.) and as in the general apostasy in the days of Elias there was still left a small number who had not bowed the

λαὸν αὐτοῦ, ὃν προέγνω. ἡ οὐκ οἶδατε ἐν Ἡλίᾳ τί λέγει  
 ἢ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέ-  
 γων ὁ Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ 3  
 τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην  
 ὁ μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου. ἄλλὰ τί λέγει 4  
 αὐτῷ ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ ἐπτακισχι-  
 λίους ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνου τῇ Βάαλ.  
 οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χά- 5  
 ριτος γέγονεν. εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ 6

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 consequence of their impentence and obstinate rejection of all the means employed by God for their conversion.' Προέγνω, 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 of his casting them off could not possibly 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 Campb. 'approved,' 'acknowledged as his people;' which is preferable."

2. ἐν Ἡλίᾳ] i. e. as the best modern Commentators are agreed, in that part of the book of Kings which treats of the actions of Elijah, namely, the 17th, 18th, and 19th Chapters. On this idiom, see Note on Mark xi. 26. Ἐντυγχάνει. This verb properly signifies, with the *Dative of person*, 'to have an interview with any one;' and as this is sometimes in *behalf of another*, so the verb often takes ὑπὲρ with a Genitive. But it is also applied to a *representation made against any one*, as here and in 1 Macc. viii. 32. x. 61 & 63 & 65. xi. 25. with or without κατὰ.

3. κατέσκαψαν] The use of this verb for καταβάλλειν is very Classical. See Recens. Synop. and Note on Acts. xv. 16. sq.

4. ὁ χρηματισμός] 'the Divine response.' The word is used, like χρηματίζω, of every extraordinary method by which God made his will known to men. Here, however, it has reference to that *still small voice*, the Beth-Col, 1 Kings xix. 12. Κατέλιπον, 'I have left to me;' which is equivalent to 'there are left to me.' But, as the best Commentators are agreed, the verb ought in strictness to have a future sense, 'I shall have left me.' Τῇ Βάαλ. The masculine form is generally found in the O. T.; though sometimes the feminine. Whence it appears that the God was supposed to be of both sexes, designating either the *sun* or the *moon*. In the former capacity it was worshipped by the men; in the latter by the women. The former was that of a Bull. See Selden de Dis Syris.

5. κατ' ἐκλογὴν χάριτος] '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."

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 would become just retribution, and not free donation.'

The first clause εἰ δὲ ἐξ ἔργων—ἔργων is omitted in 7 MSS., the Copt., Arm., Æth., and Vulg. Versions, as also in some Greek and most Latin Fathers, it is rejected by Erasmi., Grot., Mill, Semler, Gratz, Koppe, and Dr. Burton, is bracketed by Tittm. and Vater, and cancelled by Griesb. 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 for brevity, and the former what is unsuitable to the purpose of a Homily; though it has been shown by Matthæi, 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 Peshito Syriac version, and the most ancient of MSS. the Vatican 1209. It is ably remarked by Matthæi: 'Merito quilibet mirabitur, quomodo tot scribæ, verba satis obscura, tanto consensus ac sine ulla varietate, quod nullibi in locis interpolatis, præsertim 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 explendam sententiam necessarium. Si gratia, inquit, eliguntur, jam non est ex operibus, alioquin notio gratiæ intercederet; sin ex operibus, jam non est gratia, alioquin notio operibus intercederet: aut gratiam opusve perverse intellexeris, aut utrumque sejungendum ait; et illam huc et hoc illi in salute conquirenda convenire negat. Similiter in utramque partem disputat c. xiii. l. ut plenius sensus eluceat." 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 ἔργων at the end of the sentence; and thus the clause might easily be

χάρις οὐκ ἔτι γίνεται χάρις. [εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ  
 7 χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔστιν ἔργον.] Ἐτί οὖν; ὁ <sup>c Supr. 9.</sup>  
 ἐπιζητεῖ Ἰσραὴλ, \* τοῦτο οὐκ ἐπέτυχεν, ἢ δὲ ἐκλογὴ ἐπέ- <sup>31.</sup>  
 8 τυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν <sup>d Esa. 6. 9.</sup> καθὼς γέγραπται· Ἐδω- <sup>ε 29. 10.</sup>  
 κεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς <sup>Matt. 13.</sup>  
 τοῦ μὴ βλέπειν, καὶ ὠτα τοῦ μὴ ἀκούειν, ἕως τῆς <sup>14.</sup>  
 9 σήμερον ἡμέρας. καὶ Δαβὶδ λέγει· Γεννηθήτω ἡ τρά- <sup>Joh. 12. 40.</sup>  
 πεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάν- <sup>Act. 28. 26.</sup>  
 10 δαλον καὶ εἰς ἀνταπόδομα αὐτοῖς. σκοτισθήτωσαν <sup>e Psal. 69.</sup>  
 οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον <sup>f Act. 13.</sup>  
 11 αὐτῶν διαπαντὸς σύγκαμψον· Ἄγω οὖν μὴ ἔπται- <sup>46.</sup>

omitted *ob homoteleuton*, the preceding clause ending with *χάρις*. The sense is well expressed by Theophyl. thus: 'If we be acceptable to God from works, grace has no longer any place; since, if grace have place, works are gone and exist no longer. For where there is grace, work is not grace; and where there is work, grace is not.'

7. τί οὖν;] scil. ἐροῦμεν, 'What conclusion shall we draw from what has been said [but this]!' Ὁ ἐπιζητεῖ Ἰ. The sense is, 'what the greater part of the Israelites seek [namely, justification and acceptance with God] it hath obtained not.' On the force of ἐπέτυχεν see Tittm. de Syn. p. 166. Τοῦτο for τούτου, on the authority of all the early Editions and many of the best MSS., is adopted by Mill and Wets., and edited by Matthæi, Griesb., Knapp, Tittm., and Vat. and rightly; since no reason can be given for the change of τούτου into τοῦτο by the scribes; whereas of τοῦτο into τούτου, an obvious one. Of this syntax examples are adduced by Wets., though not all to the purpose. It should seem that the ancient Homeric syntax had been long preserved in Macedonia and the remote provinces of Greece, and was afterwards thence introduced into the Common and Hellenistical dialect. Thus it is found in Xenophon.

Ἡ ἐκλογὴ ἰς for οἱ ἐκλεκτοὶ (abstr. for concr., as ii. 25. iii. 30. xv. 8.) denoting the τὸ λείμμα κατ' ἐκλογὴν χάριτος at v. 5., that very small, but select and choice portion of the Jewish nation which had faith in Christ, and thus obtained justification and acceptance.

— ἐπωρώθησαν] 'were hardened, or hardened themselves;' for the best Commentators ancient and modern are agreed that the Passive is for the reciprocal, as Joh. xii. 40. On the term *πωρ.* see Note on Mark vi. 32. The sense is 'because callous in conscience.'

8. καθὼς γέγραπται] 'agreeably to what is said.' Dr. Burton observes, that this is not an exact quotation from any part of Scripture; but most resembles Is. xxix. 10. and the sentiment of the latter is to be found in vi. 9. Ezek. xii. 2. The πνεῦμα κατανύξεως is by the best Commentators explained a state of mind stupid and destitute of all sense of good and evil. See Grot. and Hamm. The words ὀφθαλμοῦν—ἀκούειν are taken from Deut. xxix. 3. All the best Commentators ancient and modern are agreed that the ἔδωκε &c. must be understood of permitting them to become such. See Chrys. and Theophyl. ap. Recens.

Synop. The ὀφθαλμοῦν τοῦ μὴ βλέπειν is well paraphrased by Theophyl. 'having eyes to see the miracles, and ears to hear the instructions of the Lord and the Apostles, yet so as not to use either of them to the purpose intended.'

The words ἕως τῆς &c. are, as Koppe observes, added by the Apostle by way of accommodating the passage to his present purpose, q. d. 'And this their obduracy has continued until this day.'

9. γεννηθήτω ἡ τράπεζα &c.] As against those who had inflicted injuries on him, evils are denounced by the Psalmist *similar in kind*; so here, by accommodation, condign punishment is invoked on the Jews for their injurious treatment of the Messiah. *Eis ἀνταπόδομα α.*, 'for a retribution upon them.' The words *eis θήραν* are neither in the Sept. nor the Hebrew. They are exegetical of the *eis παγίδα*, and *τράπεζα* signifies 'the food put upon the table.' In *eis παγίδα* there is a metaphor taken from birds or beasts being caught by food placed in a trap.

10. σκοτισθήτωσαν—βλέπειν] i. e. may they fall, like blind persons, into the evils prepared for them. Καὶ τὸν νῶτον—σύγκαμψον, i. e. make them groan under heavy burdens which bow down the back with labour. A lively figure of bondage and misery, amply fulfilled in the yet more grievous subjection of the Jews to the Roman yoke, which took place after the death of Jesus Christ. Many eminent Interpreters, ancient and modern, are of opinion that the Hebrew words may be rendered in the Future Indic. instead of the Imperative. See Whitby.

11, 12. The Apostle concludes by saying, that God had permitted the Jews for a time to reject the doctrine of the Messiah, not that he felt any satisfaction at this their unbelief, and the misery consequent upon it, but in order that the doctrine itself might so much the more rapidly be transmitted to the Gentiles; especially since he foresaw that this very salvation, which the Jews saw bestowed on the Gentiles might excite them to imitate their faith: that therefore the Gentile Christians ought, indeed, to adore the goodness of God towards them, but by no means to boast over, or insult the Jews; since whatever blessings they themselves experienced they ought to ascribe solely to the Divine goodness, and not to their own merits: lastly, that the Jews themselves, if they return to a better mind, may finally experience the same Divine mercy; an event that will really sometime take place. (Koppe.)

σαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώ-  
ματι ἢ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.  
εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα 12  
αὐτῶν πλοῦτος ἐθνῶν· πόσω μᾶλλον τὸ πλήρωμα αὐτῶν;  
f Act. 9. 8.  
15. et 13. 2.  
et 22. 21.  
Rom. 15.  
16.  
Gal. 1. 16.  
et 2. 7, 8.  
Eph. 3. 8.  
1 Tim. 2. 7.  
2 Tim. 1.  
11.  
Ἐγὼ γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθ- 13  
νῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω· εἰ πως παραζη- 14  
λώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ 15  
ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου· τίς ἢ πρόσληψις, εἰ  
μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· 16

See also Carpz. and Turner ap. Recens. Synop.

11, 12. μὴ ἐπταίσαν &c.] Πταίω, by a metaphor common to the Greek, Hebrew, and Latin, signifies to *err*: and *πίπτειν* is often used of utter ruin. At σωτηρία sub. ἐγένετο, taken from γένοιτο. "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 1. 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 obduracy of the Jews; εἰς τὸ παραζηλώσαι αὐτούς, 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—ἐθνῶν and πόσω—αὐτῶν: but the antithesis is irregular, by the former member being of two parts which form a parallelism; whereas, the latter has but one." The deficient apodosis he thus skilfully restores, and lays down the construction as follows: εἰ δὲ τὸ παράπτωμα—κόσμος, πόσω μᾶλλον ἢ ἀνάστασις αὐτῶν; καὶ εἰ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν; Again, πλοῦτος is for πλουτισμός, blessing and saving. ἥττημα is by some explained *paucitas, diminutio*; but better by Wets., Carpz., Koppe, and Schleus. *conditio deterior*. Thus πλήρωμα will denote a prosperous condition.

13, 14. Elsn., Powyer, Newc., and Rosenm. would 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 clause ἐφ' ὅσον—δοξάζω is parenthetical, as it was plainly considered by the Syriac Translator. And thus the sense of the passage is much

cleared; for εἰπως is, as Koppe says, equivalent to ἵνα εἰ δυνατὸν, (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 δοξάζω, which I have adopted, is supported by most of the best recent Commentators, and by Rose ap. Parkh. So Joh. viii. 54. δοξ. εαυτὸν, to claim honour to oneself. τὴν σάρκα μου, 'my countrymen.' Σώσω may be rendered, with Pisc. and Vorst., 'put into the way of salvation.'

15. εἰ γὰρ ἡ ἀποβολὴ &c.] The best Commentators are agreed that ἀποβολὴ 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.' Ζωὴ ἐκ νεκρῶν, by a metaphor common to most languages, denotes *bliss supreme and ineffable*; 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 τῆς ἀποβολῆς αὐτῶν ὁ λόγος τῆς καταλλαγῆς ἐκηρύχθη τῷ κόσμῳ, πόσω μᾶλλον ἐν προσλήψει αὐτῶν ζωοποιήσονται οἱ ἐν ἀμαρτίαις νεκροὶ τ. ε. ἐθνῶν.

16. εἰ δὲ ἡ ἀπαρχὴ—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. Ἀπαρχὴ denotes properly the first fruits of the new corn, or the dough first made 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 φυτόν, to mix up and knead flour in bread-making, must denote the *dough*; here ἀπαρχὴ must mean, as Mr. Turner observes, the *cake* made of the first mass of dough, and offered to God as first-fruits; and φύραμα the whole mass of dough, out of

17 καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι. <sup>h</sup> εἰ δὲ τινες τῶν κλά- <sup>h Jer. 11.</sup>  
 δων ἐξεκλάσθησαν, σὺ δὲ ἀργιέλαιος ὢν ἐνεκεντρίσθης ἐν  
 αὐτοῖς, καὶ συγκοινωνὸς τῆς ρίζης καὶ τῆς πίότητος τῆς  
 18 ἐλαίας ἐγένου, μὴ κατακαυῶ τῶν κλάδων· εἰ δὲ κατακαυ-  
 19 χᾶσαι, οὐ σὺ τὴν ρίζαν βαστάξεις, ἀλλ' ἡ ρίζα σέ. Ἐρεῖς <sup>i Prov. 28.</sup>  
 20 οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ. <sup>14. Esa. 66. 2.</sup> <sup>12. Infr. 12. 16.</sup> <sup>Philipp. 2.</sup>  
 21 λῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. <sup>12. k Joh. 15.</sup>  
 22 μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ <sup>1. Cor. 15.</sup>  
 φύσιν κλάδων οὐκ ἐφείσατο, μὴ πως οὐδὲ σοῦ φείσεται. <sup>2. Heb. 3. 6.</sup>  
 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοῦς <sup>14.</sup>

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 chose, 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." Schoettg. and Carpz., however, take the following as the tropical sense of the passage: 'If now a great part of the Jews, at the beginning of the New Covenant, have, like primitival 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 without hope of salvation, but may likewise be received into the church of Christ, and obtain justification and sanctification, i. e. if the mass shall evince 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 hath an appropriation to God.'

17. εἰ δὲ τινες] The Apostle here preoccupies 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 engraft, in order to promote fecundity.

Ἀργιέλαιος must here signify, by an ellipsis of κλάδος, a wild-olive branch. Ἐγκεντρίζω 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 assign to ἐν 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 [Gentile,] being a wild-olive branch, wert 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 Hendiadyn) of the olive-tree, i. e. of the promises to Abraham, and the privileges of God's Church.

18. μὴ κατακαυῶ τῶν κ. ] 'do not boast against and despise.' In the clause εἰ δὲ κατακ., οὐ σὺ &c., there is an ellipsis, which Koppe supplies by γνάθι ὄτι. 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. ἐρεῖς οὖν] 'Now then thou wilt say.' The ἵνα 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 καλῶς, 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 xii. 32. Lu. xx. 39. Joh. iv. 17.

20. σὺ δὲ τῇ πίστει ἔστηκας] There is an ellip. of μόνου, and the σὺ is emphatical, 'But it is by faith only that thou standest,' i. e. continuest in the Divine favour, into which thou hast been admitted. Grot. compares a similar use of the Heb. נָצַח.

— μὴ ὑψηλοφρόνει] The Greek Commentators suppose an ellip. of τοῖσιν. Φοβοῦ, i. e. fear lest thou shouldst for a similar cause be in like manner rejected.

21. τῶν κατὰ φύσιν] the natural branches, i. e. the Jews; so called because naturally descended from Abraham, the root of the olive-tree. At μήπως sub. ὄρα or the like.

22. ἴδε οὖν χρηστότητα—Θεοῦ] Render: 'See the goodness, and the severity of God.' The καὶ is, as often, for τε καὶ, 'not only—but.' The Apostle admonishes them not so to rest upon the goodness of God to them, as to grow secure and forget his severity. The words following show the objects and grounds for each of these attributes. Ἐκτομίαι there is not (as many Commentators imagine) any particular metaphor in view, any more than in the ἀποτομία τῶν νόμων cited from Diod. Sic. by Schleus. Ἐὰν ἐπιμείνῃς τῇ χρηστ., i. e. as Beza, Crell., Vorst., Grot., and Whitby explain, 'if thou remain in that state in which thou hast been

πεσόντας, ἀποτομίαν· ἐπὶ δὲ σέ, χρηστότητα, εἰάν ἐπι-  
 12 Cor. 3. 16. μείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκμήση. <sup>1</sup>καὶ ἐκεῖνοι 23  
 δὲ, εἰάν μὴ ἐπιμείνωσι τῇ ἀπιστία, ἐγκεντρισθήσονται·  
 δυνατὸς γὰρ ἐστὶν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. εἰ 24  
 γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαιίου, καὶ παρὰ  
 φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον· πόσω μᾶλλον οὗτοι  
 m Luc. 21. 24. οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; <sup>m</sup> Οὐ 25  
 γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα  
 μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι· ὅτι πῶρως ἀπὸ μέρους  
 τῶ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν  
 n Em. 59. 20. εἰσέλθῃ. <sup>n</sup>καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέ- 26

placed by the goodness of God, through faith in Christ, by which this goodness is retained; if thou retainest God's goodness to thee, by 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 *καὶ ἐκεῖνοι—ἐγκεντρ.* do that of *arbitrary and irrespective election or reprobation*.

At *ἐπεὶ* there is the ellip. of *ἀν*, which (as supra v. 6. iii. 6. and often) includes that of *ἄλλως*.

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.' *Ἐγκεντρ.* may be rendered 'will be grafted in, which implies what *may* be, not what *shall* certainly be. *Δυνατὸς γὰρ* &c. The *δυνατὸς* is by Crell., 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* to do that which He is able. Hence it is implied that nothing but their unbelief hinders their being again received into the favour of God; "Cessante causâ cessat effectus," as Jaspis remarks. "Thus, (says Crell.) the third objection, from the impossibility of the thing, is removed."

24. *εἰ γὰρ σὺ ἐκ τῆς—τῇ ἰδίᾳ ἐ.*] 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 each of them *singly* to one of its branches. *Παρὰ φύσιν*. Some interpret this 'contrary to the order of nature,' which forbids a wild and bad tree to be engrafted on a good stock. But see Note supra v. 17 & 18. The sense should rather seem to be, 'not grafted in by nature, but by art.' *Καλλιέλαιος* is supposed to be a word formed by the Apostle, to correspond to *ἀγριέλαιον*. But Schleus. 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 Schoettg. that *μυστήριον* denotes in the sacred writers, not a *thing unintelligible*, but what was *hidden and secret* till made known by the revelation of God. The *μυστήριον* 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 fulness of the Gentiles be come in, i. e. till their conversion is completed. The expression *ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι* is (as Grot. remarks) taken from Prov. iii. 7, *μὴ ἴσθι φρόνιμος παρὰ σεαυτῶ* (i. e. in thine own opinion) and Is. v. 21. *συνετοὶ ἐν ἑαυτοῖς*. The sense, which is variously interpreted, may be, 'that ye may not be puffed up with an opinion of your own wisdom, or favour with God, and consequent privileges.' At *μέρους* there is an ellip. of *μόνον*; and *ἄχρις οὗ* here denotes *continuation*, as in Rom. v. 15. xi. 8. The expression "in part to Israel" is for "to some Israelites," as opposed to the *all* at v. 20. *Πλήρωμα* is best explained as equivalent to *πλῆθος τῶν ἐθνῶν* (as opposed to the *ἡττημάτι* at v. 12) and signifying the *great bulk* of the heathens, in a manner all. At *εἰσέλθῃ* must be supplied *εἰς τὴν βασιλείαν τοῦ Θεοῦ* or *εἰς τὴν πίστιν*.

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. Whitby has an excellent Dissertation on the conversion of the Jews, as referred to in the words *καὶ πλήρωμα*; 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. lix. 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. *τίς δώσει ἐκ Σιών τὸ σωτήριον*, and thus unin-



- γραφται· Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει  
 27 ἀσεβείας ἀπὸ Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ  
 διαθήκη... ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.  
 28 Κατὰ μὲν τὸ εὐαγγέλιον ἐχθροί, δι' ὑμᾶς· κατὰ δὲ τὴν  
 29 ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. Ἀμεταμέλητα γὰρ  
 30 τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. Ὡσπερ γὰρ καὶ  
 ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ  
 31 τούτων ἀπειθείᾳ· οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ  
 32 ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. Ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.  
 33 Ὡ βᾶθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ! ὡς

o Psal. 14.

Esa. 27. 9.

Jer. 31. 31.

Acc.

2 Cor. 3. 16.

Heb. 8. 8.

et 10. 16.

p Supr. 3. 9.

Gal. 3. 22.

q Job. 11.

p Mal. 36. 7.

tionally changed one from the other. In καὶ ἀποστρέψει &c. the Hebrew slightly differs from the Sept., which is followed by the Apostle. But, as Vitringa observes, there is nothing of unfaithfulness, but merely a freedom of translation.

27. καὶ αὕτη—διαθήκη] These words are, as Koppe remarks, taken from the same passage of Isaiah; though (as is not unusual in the Jewish writers) the passage is not completed; the rest being left to be supplied by the reader. I have pointed accordingly. The words ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν are with reason supposed to be taken from Is. xxvii. 9. And the sense is thus expressed by Koppe: 'These are the benefits which I promise them, after I shall have liberated them from the Divine punishments, I shall give my spirit to them' &c.

28. κατὰ μὲν τὸ εὐαγγέλιον—πατέρας] These words are meant to meet a tacit objection, q. d. "It cannot be that all Israel will be saved, and experience such grace from God; since they are God's enemies, and God is theirs." To which the reply is: "They are indeed enemies; but are nevertheless beloved, though in another respect." (Crell.) At ἐχθροί (which may here be an adjective, as opposed to ἀγαπητοί) sub. τοῦ Θεοῦ. See Note on v. 10. Δι' ὑμᾶς the best Commentators render, 'for your sakes,' i. e. advantage, viz. that the Gospel may come unto you. I have placed a comma after ἐχθροί, because in full construction, the word must be taken twice.

—κατὰ δὲ τὴν ἐκλογὴν &c.] 'but in respect of their election, as the posterity of a nation generally chosen by God for his peculiar people, in that view they are beloved.' The Apostle then adds, by way of explanation, διὰ τοὺς πατέρας, i. e. on account of, and in respect of the love which God bore to their forefathers. Whitby observes that "in this Chapter there is mention made of a double election; 1. ἐκλογὴ χάριτος, vv. 5 & 7, the Gospel election; 2. ἐκλογὴ διὰ τοὺς πατέρας, "an election for their fathers' sake," in which sense the whole nation of the Jews were styled the elect, Deut. iv. 27. vii. 6-8. ix. 5, Gen. xvii. 7.

29. ἀμεταμέλητα γὰρ &c.] This assigns the reason why the Israelites even yet, on their forefathers' account, cease not to be beloved; and this is founded on the constancy of the Divine will, that decrees nothing of which the Deity can ever repent. (Koppe.) These χαρίσματα

may therefore be restored on repentance and faith in the Messiah. It is truly observed by Mr. Turner, that "this text has no bearing on the indefectibility of Divine grace."

30-32. The sense of this portion (which is parallel with v. 11, and on which see the details in Recens. Synop.) is as follows: 'As you Gentiles, who were once disobedient, by idolatry, and consequently without knowledge of God (See Rom. i. 20) have at last obtained mercy and introduction into God's Church and covenant, through the obstinate unbelief of the Jews, who crucified the Lord of life, which was the occasion of preaching the Gospel to the Gentiles; even so, they also, though now unbelieving, may obtain mercy, through your mercy [i. e. through the mercy to you exciting them,] and at length receive the Gospel from them; for God hath permitted all, both Jews and Gentiles, to be shut up and remain in unbelief, that he may have mercy on all.' The term ἐλεηθῶσι is meant to show that salvation is not of human merit, but of Divine grace. The words τῇ τούτων ἀπειθείᾳ signify, as the best Commentators antient and modern are agreed, 'at,' 'on occasion of' &c.

With respect to the words συνέκλεισε—ἀπειθείαν, of these two interpretations are maintained. The antients and earlier moderns, with Wets. and Carpz., render, 'hath convicted all of sin, hath proved that they all lie under it,' namely by his holy law. See iii. 19, 20 & 21, iii. 9, Gal. iii. 22. If this interpretation be admitted, συνέκλ. will be used by Latinism. Other Commentators, however, as Pisc. and most recent ones, with the E. V., interpret 'hath shut up all in disobedience and sin, subjected them to its controul,' i. e. hath permitted them to be subject. As to the passage of Galatians, see Note in loc. There the ὑπό may be put for εἰς; whereas εἰς cannot here be taken for of. By πάντας is meant mankind, as (it has been shown by Conybeare, Bampf. Lect. p. 107) the Israelites understood the words. On this unbelief charged on the Jews and Gentiles see Taylor, and especially Doddr. and Reland ap. Recens. Synop.

33-35. Filled with a deep sense of human demerit and Divine mercy, the Apostle concludes by breaking forth into admiration at the unfathomable depth and infinite abundance of the wisdom of God, evinced in making first the rejection of the Jews a means of calling the

ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ! ἵ τις γὰρ ἔγνω νοῦν Κυρίου; ἢ τις σύμ-34 βουλος αὐτοῦ ἐγένετο; ἢ τις προέδωκεν αὐτῷ, καὶ 35 ἀνταποδοθήσεται αὐτῷ; ὅτι ἐξ αὐτοῦ καὶ εἰς αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας! ἀμήν.

XII. ἘΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκ- 1 τирμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν

Gentiles; and then working upon the contumacious Jews by his mercy shown to the Gentiles. On this noble *epiphonema* see Br. Jebb Sac. Lit. p. 117, seq., who supposes the Apostle to have had in mind Ps. xxvi. 6. ἡ δικαιοσύνη—πολλή. Job xi. 7, 8. v. 9. xxxvi. 22, 23. Jerem. xxiii. 18. Is. xl. 13-15. Job xxiii. 18, xli. 2. See also Wisd. ix. 17. Eccclus. xviii. 2-5. 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, wisdom, and knowledge* are then, in a fine *epanodus*, enlarged upon in an inverted order." It may to 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; πλούτου being regarded as only intensive of βᾶθος, and as standing for πλούσιον. But the method in question is supported by Chrys., Theophyl., and Theodor., and adopted by some modern Critics, as Schleus. and Rose ap. Parkh. And it is placed almost beyond doubt by Eph. iii. 8. τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, for πλοῦτον τῆς χάριτος, or χρηστότητος, and Phil. iv. 19. κατὰ τὸν πλοῦτον αὐτοῦ, also by Philo in two passages adduced by Schleus. The sense, however, in all those passages, and, no doubt, in the present, is best explained, not *riches*, but *abundant goodness, and grace*.

By the κρίματα the most eminent Commentators understand the *governance of God's providence*: and by the ὁδοὶ the *ways* by which his 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 œconomy respecting the salvation of the Gentiles and the final conversion of the Jews. "His wisdom and ways (says Locke) are far above their comprehension; and will they take upon themselves to advise Him what to do? which is the force of v. 34." That of v. 35. ἢ τις προέδωκεν αὐτῷ, καὶ ἀνταπ. αὐτῷ is well expressed by Locke: 'Is God in their debt? Let them say for what, and He will repay it them.'

36. This verse is suspended upon a negative clause, involved in the interrogation of the preceding one, i. e. *Surely no one*; for of Him &c., and consequently He may dispose of all according to his Sovereign Will. The whole verse may be thus paraphrased: 'For from Him, as their original Creator, all things are derived; through Him, as their continual preserver and constant conductor, all things consist and subsist; and

to Him, as their ultimate end, all things and all actions tend; so as to contribute to his praise and glory, illustrate his perfections, and finally accomplish his wise and benevolent purposes. Let then his majesty, wisdom, and goodness be magnified and adored for ever! Amen.'

XII. Having now completed the doctrinal and argumentative part of his Epistle, the Apostle proceeds, in conclusion, (as is usual in all his Epistles) to the *practical* part, urging, for the benefit of both the Jewish and Gentile converts, exhortations to the moral duties of justified Christians. "This *Parænesis* (says Carpz.) consists of three sections. The *first* inculcates the *general duties* of Christians, which respect all Christians, of whatever rank or degree, station or dignity. (C. 12.) The *second* treats of *political or social duties*, such as are to be observed with respect to their *superiors*, their *equals*, and *themselves*. (C. 13.) The *third* treats of *private duties*, œconomical and ceremonial, such as are to be observed by Christians in their social intercourse with each other, especially towards those who have not hitherto been convinced, or are as yet weak in the faith." First, he beseeches the believers to lead a life worthy of such immense mercies and benefits; to present their bodies to God a *living sacrifice*, as opposed to the dead ones under the Law; *holy*, in opposition to external and legal ones, and *acceptable to God*, in allusion to the selection of the victims for sacrifice, which, in order to be acceptable to God, were required to be immaculate.

1. παραστήσαι] The best Commentators are agreed that there is here a *sacrificial metaphor*, for προσφέρειν, *admovere*, Heb. נָשַׁבַּת. Σώματα is used in accommodation to the preceding metaphor. Ζῶσαν. Of this the foregoing general explanation is perhaps inferior to that of Photius and Jaspis, who suppose the expression to mean the *moral*, i. e. tropical and spiritual, sacrifice of the Gospel, in opposition to the corporeal and ceremonial one of the Law. Θυσίαν signifies the *victim*.

— τὴν λογικὴν λατρείαν.] The best mode of construing is to regard these words as put in apposition with the preceding, by an ellipsis of οὖσαν, q. d. for this is your reasonable service. On the sense, however, of λογικὴν the Commentators are not agreed. By Erasmus, Beza, Grot., Zeg., Hamm., Mackn., Schleus., and others it is explained *rational*, as opposed to the *irrational* rites of heathenism, or the corporeal ones of Judaism. This interpretation, however, is liable to various objections stated in Recens. Synop.; and the preference seems to be due to that of the antients, and, of the moderns, Est., Mede, Deyling, Olear., Wets., Dodwell, Carpz., Koppe,

2 ὑμῶν. <sup>2</sup> καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ· ἀλλὰ <sup>2</sup> μεταμορφουῦσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. <sup>3</sup> Λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ <sup>4</sup> Θεὸς ἐμέρισε μέτρον πίστεως. <sup>2</sup> Καθάπερ γὰρ ἐν ἐνὶ σῶματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν <sup>5</sup> αὐτὴν ἔχει πρᾶξιν· <sup>2</sup> οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν <sup>6</sup> Χριστῷ, ὃ δὲ καθ' εἰς ἀλλήλων μέλη. <sup>b</sup> Ἐχοντες δὲ

Eph. 1. 23. et 4. 16. et 5. 23. Col. 1. 24. b 1 Cor. 12. 4, &c. et 12. 10. 2 Cor. 10. 13. 1 Pet. 4. 10.

Rosenm., Wahl, 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 συσχηματίζεσθε—μεταμ.] These verbs may be taken in the reciprocal sense, 'do not conform to.' We may compare Thucyd. v. 103. μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, conformari ad multitudinem. 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, "Oars alone can ne'er prevail  
"To reach the distant coast;  
"The breath of heav'n must swell the sail,  
"Or all the toil is lost!"

—εἰς τὸ δοκιμάζειν &c.] The Apostle, it should seem, now means to point out the most remarkable effects of this ἀνακαινώσει τοῦ νοῦς, namely (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.

3. λέγω] for ἐπιτάσσει, 'I charge or enjoin.' Διὰ τῆς χάρ. τῆς δοθ. μ. Most modern Commentators explain this 'by virtue of my Apostolical office and authority.' But since Θεοῦ ought, as Phot. remarks, to be understood, it should seem to denote (as the Greek Commentators explain) 'by the Divine grace,' the gift of inspiration, which authorizes me to direct and admonish. Παντὶ τῷ ὄντι ἐν ὑμῖν seems to be a popular expression, for ἐκάστω ὑμῶν, such as we find in Eph. i. 1, and elsewhere. The admonition, it will be observed, is rendered more striking by the paronomasia between φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν. The words παρ' ὃ δεῖ φρονεῖν are meant to strengthen the sense. Grot. compares ὑψηλοφρονεῖν; and Koppe, 2 Macc. ix. 12. ὑπερηφανῶς φρονεῖν. So also μείζον φρονεῖν, and Thucyd. iii. 45. ἐκαστὸς ἀλογιστῶς ἐπιπλεόν τι αὐτὸν ἐδόξασεν, 'de se plus equo sentire solet.' In φρονεῖν εἰς τὸ σωφ. we have an acutè dictum per paronomasiam. 'Ἐκάστω ὡς is for ὡς ἐκάστω, as ii. 27. Or there is an ellip. of ὅντως. The πίστεως is explained by the antient and many

eminent Interpreters of the χάρισμα at v. 6, namely, the extraordinary gifts and graces of the Holy Spirit. So Eph. iv. 7. ἐνὶ δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. By others it is understood of the measure of religious faith and knowledge allotted to each. Both senses may, in some measure, be conjoined. See Carpz. ap. Recens. Synop.

4, 5. καθάπερ γὰρ ἐν ἐνὶ σῶμα. &c.] A familiar illustration of the subject from a comparison (by allusion) of the natural body with the body politic or social; as in the well known Apologue of Menenius Agrippa in Livy, ii. 32, and other passages cited by the Commentators. — οἱ πολλοὶ] Not, as Koppe imagines, for πάντες, but signifying, 'we the many,' being few, οἱ ὄντες πολλοὶ, 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.' Ὁ δὲ καθ' εἰς. An anomalous idiom, found also at 2 Macc. v. 36, borrowed, it should seem, from the common dialect, and standing for οἱ καθ' ἕνα, or εἰς ἕκαστος καθ' ἑαυτὸν.

6. ἔχοντες δὲ χαρίσματα &c.] The construction in this and many of the subsequent verses is anomalous; and the Commentators endeavour in vain to reduce it to any regularity. Some join the words with the preceding, taking the δὲ for καίπερ. Photius ap. Œcum. has been most successful; whom see in Recens. Synop. Ἐχοντες is a Nomin. pendens, and must be taken at each member ἀπὸ κοινοῦ, its sense being adapted to circumstances. 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 of the Spirit. See v. 8, and 1 Cor. xii. 4. At εἶτε προφ. sub. ἔχει, ἐχέτω (i. e. χρῆσθω) αὐτήν, or ἔχοντες, ἔχομεν. On the nature of this προφήτεια there has been much discussion. See Recens. Synop. It should seem that the προφήτης denoted not merely an Interpreter of Scripture, as some imagine; but one who, by Divine inspiration, and therefore authoritatively, explained and set forth all the mysteries of the

ἡ χάρις κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα·  
 εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· εἴτε 7  
 διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασ-  
 καλίᾳ· εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. ὁ μετα- 8  
 δίδους, ἐν ἀπλότῃ· ὁ προϊστάμενος, ἐν σπουδῇ ὁ ἐλεῶν,  
 ἐν ἰλαρότῃ.  
 Ἡ ἀγάπη ἀνυπόκριτος· ἀποστύγουντες τὸ πονηρὸν, 9  
 κολλώμενοι τῷ ἀγαθῷ· τῇ φιλαδελφίᾳ εἰς ἀλλήλους φίλος- 10  
 1 Cor. 12. 28. Eph. 4. 11. 1 Pet. 4. 10. 11. Deut. 15. 4. Matt. 6. 1. 2. 3. Act. 20. 28. 2 Cor. 9. 7. 1 Pet. 5. 2. 1 Tim. 5. 17. e Paul. 36. 5. e 17. 10. e 139. 21. 2 Pet. 1. 7. Amos 5. 15. 1 Tim. 1. 5. 1 Pet. 1. 22. e 4. 8. † Eph. 4. 3. Heb. 13. 1. Philipp. 2. 3. 1 Pet. 1. 22. e 2. 17.

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 κατὰ τὴν ἀναλογίαν 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 Lectures, 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 ratâ portione, pro ratiōne*, in proportion to. And τῆς πίστεως may be interpreted, with some eminent moderns, of the χάρισμα, 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 *προφητεία* 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 that confirmed by the Syriac Version) is ἔστω, as 1 Tim. iv. 15, and Ἐλιαν V. H. ὄντες ἐν γωργία.

8. ὁ παρακαλῶν] This is explained by Koppe, 'qui afflatu Spiritus Sancti incitatus, populum admonet, hortatur, consolatur;' as Acts xiii. 15, 1 Cor. xiv. 3. He, however, understands the παρακαλῶν and διδάσκων as united in the same persons. Ὁ μεταδίδους is taken by Schoettg. and Koppe to denote the person who collected the alms in the Church, and distributed among the Christian poor; ὁ προϊστ., the *Præses Ecclesie*, whether Bishop, Presbyter, or Pastor; ὁ ἐλεῶν, 'he who takes care of the sick,' literally,

'the shower 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 passage which might seem to treat, not of ecclesiastical functions, but of the general duties of Christians.

— ἐν ἀπλότῃ] 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 & 13, 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. Ἰλαρότῃ. 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 demeanour*, very suitable to one who had to visit the sick or afflicted.

9. Now follow the private virtues to be cultivated by all Christians. Ἀγάπη denotes the Christian philanthropy described at 1 Cor. xiii. 1. seq. 1 Tim. i. 5. Ἀνυπόκριτος, 'undissembled;' for (as Theophyl. observes) then alone it is really love. Sub. ἔστω.

— ἀποστύγουντες &c.] The construction here and in the following verses is very irregular, and like that at Hebr. xiii. 5. To take the participles, with Koppe and others, for *verbs*, is *explaining* nothing. It is better to suppose an anastrophe, the participles being used as if suspended on some verb which occurred in the preceding sentence. Had the Apostle written ἀγαπᾶτε ἀνυποκρίτως, the construction would have been regular. The terms ἀποστύγν. and κολλώμενοι are very strong. Theophyl. explains the former by ἐκ ψυχῆς μισσοῦντες; and Παῖσος, the latter, 'non bonum frigidè probantes, sed flagrantissimè complectentes.'

10. τῇ φιλαδελφίᾳ—φιλόστοργος] Sub. ὄντες. From *philanthropy* (which is chiefly exercised in kind actions) the Apostle rises to something higher, and exhorts them to be φιλόστοργοι τῇ φιλαδελφίᾳ; where τῇ φιλ. is a Dative of instrument, denoting the *mode* in which we ought to be φιλοστόργοι. Φιλό-

- 11 τῶν γοι τῇ τιμῇ ἀλλήλους προηγούμενοι· <sup>ε</sup> τῇ σπουδῇ <sup>κ</sup> ἢ ἄπο. 3.  
 μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ \* Κυρίῳ δουλεύοντες· <sup>ι</sup> Luc. 10.  
 12 <sup>η</sup> τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσ- <sup>ε</sup> et 18. 1, &c.  
 13 ευχῇ προσκαρτεροῦντες· <sup>ι</sup> ταῖς χρείαις τῶν ἀγίων κοινω- <sup>inf.</sup> 15. 13.  
 14 ροῦντες, τὴν φιλοξενίαν διώκοντες. <sup>κ</sup> εὐλογεῖτε τοὺς διώ- <sup>Eph.</sup> 6. 18.  
 15 κοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. Χαίρειν <sup>1</sup> Theas. 5.  
<sup>16.</sup> 17.  
<sup>Col.</sup> 4. 2.  
<sup>Heb.</sup> 12. 1.  
<sup>1</sup> Jac. 5. 7.  
<sup>1</sup> Jac. 5. 7.  
<sup>1</sup> Cor. 16. 1. Heb. 13. 2, 16. 1 Pet. 4. 9. \* Matt. 5. 44. Luc. 6. 28. 1 Cor. 4. 12. 1 Pet. 3. 9.

σπογοι is properly used of the *natural affection* subsisting between parents and children; but is also employed to denote tender affection.

— τῇ τιμῇ ἀλλήλου προηγ.] The force of this injunction seems to be mistaken by almost all Commentators, who understand it of *humility*; which would here be out of place. The context rather suggests the idea of a readiness to treat others with *respect and civility*, even anticipating them in it: a sense of *τιμῇ* frequent in the N. T., and of which many examples are adduced in Schleus. Lex.; and, among the rest, the present passage. This interpretation, too, is supported by the authority of Chrys. together with the Greek Commentators. I would here compare Xen. Cyr. v. 7, 29. δὸς μοι τοὺς ἐμέ τιμῶντας νικῆσαι εὐ ποιούντα. See more in my Note on Thucyd. iv. 19, No. 4. The kind of respect or civility will, of course, vary according to the station of the person to whom it is shown; but even those in very unequal stations may and ought to lead each other onward to the exercise of this *τιμῇ*.

11. There is some diversity of interpretation in the three clauses of this verse. Koppe thinks that "the sense meant to be expressed in the third is: 'Consecrate your whole powers to religion.' Thus the two first will be referred to the third." It should rather seem, however, that those clauses are, with the antient and many modern Interpreters, better referred to the *foregoing* verses, and have respect to the exercise of philanthropy, mutual affection, and kindly attention; for, among other reasons, it may be urged, that the terms *σπουδῇ* and *ὀκνηροί* are more applicable to the service of *man* than of *God*; of which latter use there is scarcely any example. τῷ πνεύμ. ζέοντες is rightly understood by most Commentators of  *fervent zeal*. So Acts xviii. 25 (of Apollos) ἰζέων τῷ πνεύμ. This is commonly confined in sense to the business of this life, and our worldly calling. But that view is now admitted to be ill founded. Much, indeed, depends upon the reading of the clause, where before δουλεύοντες the Erasmusian and Stephanic Edd., with the early ones which follow them, and also Mill's, have *καίρω*, while the Ed. Princ. has *κυρίω*, which was adopted by Beza, Schmid, and the Elzevir Editor (and thus has place in the textus receptus) and was retained by Bengel and Matthæi. *Καίρω*, however, was recalled by Griesb. and Koppe; but *κυρίω* has been finally restored by Tittm. and Vat.; and, I think, upon good grounds. The authority for *καίρω* is very slender, only that of three MSS. and a few inferior Versions and Latin Fathers. *Κυρίω* has been well defended by Matthæi, Wets., Vater, and Rinck., who ascribe the reading *καίρω* to an abbreviation of *κυρίω*, and remark that the former is neither

agreeable to the context, (See Wets.) nor would the sentiment be worthy of the Apostle. (See Recens. Syn.) Whereas *δουλεύειν τῷ Κυρίῳ* or *Χριστῷ* often occurs in the N. T. I suspect that the *καίρω* arose from a mistake of an abbreviation in those who adopted that *common* view of the sense of the foregoing words above adverted to. As to the specious argument employed by the advocates for *καίρω*, that the precept τῷ Κυρίῳ δουλ. is *too general*, and had been brought forward before, at v. 1, it may be answered, that the words (as they are rightly expounded by the antient, and some eminent modern Commentators) do not inculcate a *general precept*, but are only meant to enforce the observance of the former, on *this motive*, that the service was to be done, as done unto the Lord, commanded by him, and to be rewarded by him. See Chrys., Theophyl., and Wets.

12. τῇ ἐλπίδι χαίροντες &c.] Of this passage various views have been taken. See Recens. Synop. I am now inclined to think that it has no connexion with the preceding, but treats on a separate subject, the bearing up under affliction by the power of hope, and the support and comfort of earnest prayer. A view of the passage confirmed by Chrys. and Theophyl. Προσκαρτ. is a very strong term occurring also in Acts i. 14. and vi. 4.

13. ταῖς χρείαις—διώκοντες] Here is enjoined charity to the poorer Christians, and hospitality to strangers, especially, as we may suppose, preachers of the Gospel; (See Hebr. xiii. 2.) a kindness which the want of inns and the utter neglect of their former connexions, would make particularly acceptable. Διώκ. is a strong term, which may be rendered 'studiously cultivating.'

14. After treating of brotherly love, charity, and hospitality, the Apostle proceeds to lay down the duties of patience under injurious treatment, intermixing admonitions to the kindred duties of sympathy, humility, and the cultivation of concord and peace with all men. The terms εὐλογ. and καταρ. are of the strongest sort, and the emphasis arising from the same thing being expressed affirmatively and negatively, imparts much energy to the sentiment. G. Wakef., with more fidelity than elegance, renders εὐλογ. 'give good words to,' which serves to remove the cavil of infidel objectors.

15. χαίρειν &c.] "Jam abrupto illo constructionis filo, inseritur post Imperativum ejus loco Infinitivus, et dein rursus participia ita adhibentur, ac si vel præcedentibus vel sequentibus juncta essent." (Vater.) On this idiom see Win. Gr. Gr. § 37, 7, who would supply δετ. On the sentiment see Recens. Synop., where to the parallel passages adduced by Wets. from the Classical writers I have added several others.

1 Prov. 3. 7. μετα χαίροντων, καὶ κλαίειν μετὰ κλαίωντων. <sup>1</sup>Τὸ αὐτὸ 16  
 Psal. 131.  
 1.  
 1. Es. 5. 21.  
 Jer. 45. 5.  
 supr. 11.  
 25. et 15. 5.  
 1 Cor. 1. 10.  
 Philpp. 2.  
 2. et 3. 16.  
 1 Pet. 3. 8.  
 m Prov. 20.  
 22.  
 Matt. 5. 39.  
 1 Cor. 6. 7.  
 2 Cor. 8. 21.  
 1 Thesa. 5.  
 15.  
 1 Pet. 3. 9.  
 n Marc. 9.  
 50. Heb. 12. 14. o Lev. 19. 18. Deut. 32. 35. Eccl. 26. 1. Matt. 5. 39. Luc. 6. 29. Heb. 10. 30. p Prov. 25. 21. Matt. 5. 44.

εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. <sup>m</sup> Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοού- 17  
 μενοι κατὰ ἐνώπιον πάντων ἀνθρώπων. <sup>n</sup> εἰ δυνατόν, τὸ ἐξ 18  
 ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. <sup>o</sup> μὴ ἑαυτοὺς 19  
 ἐκδικούντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπ-  
 ται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει 20  
 Κύριος. <sup>p</sup> Ἐάν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν· 20

16. τὸ αὐτὸ—φρονούντες] This, as appears from the context, relates, not to unity of sentiment, but of disposition. See Recens. Synop. *Μὴ τὰ ὑψηλὰ φρονούντες* is equivalent to *μη ὑψηλοφρονεῖτε* at ii. 21, and is best rendered by Tyndale, 'be not high-minded.' With respect to the words *τοῖς ταπεινοῖς συναπαγόμενοι*, the sense of which is disputed, they seem to mean, 'Hold intercourse with the lowly; do not proudly stand aloof from them.' The verb, especially in this sense, is rare; but it is well explained by Chrys. *συμπεριφέρεισθαι*. The ratio metaphoricæ is this. A person is said *συναπαγέσθαι* 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 reciprocal sense, so *συναπαγέσθαι* may signify to *yield oneself* to a multitude, and *go with them*. And this admits of a *good* as well as a *bad* sense; in the former of which it is here taken, and figuratively denotes to *condescend* to; which will express humility in all its various offices, 'a *humble disposition*.' The clause following *μη γίν. φρόν. π. ε.* 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 *μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδ.* are adduced by the Commentators from the Classical writers.

— *προνοούμεοι—ἀνθρώπων*] The sense is, 'taking care [to do] things of good repute in the estimation of all men [whether Christians or heathens];' with which compare 2 Cor. viii. 21, and Phil. iv. 8. *Προνοεῖσθαι καλοῦ* occurs at 1 Tim. ii. 8. and Sext. Emp. ap. Wets.; and *προν. τοῦ δικαίου* in Joseph. Ant. ix. 1. 1. where *προν.* is for *προνοίαν ποιεῖσθαι*. The syntax with the Accus. is thought rare; but several examples may be seen in Recens. Synop. This admonition is parenthetical, and has reference both to what precedes, and what follows.

18. *εἰ δυνατόν—εἰρηνεύοντες*] An injunction to a virtue nearly allied to that of forbearance, *striving to live at peace with all men* [both Christians and non-Christians]. In *εἰ δυνατόν* and *τὸ ἐξ ὑμῶν* (where supply *κατὰ* and

*μέρος*) 'as far as you are concerned,' the latter qualifies and explains the former. In *εἰρην.* the *endeavour* is to be understood. "The so acting (says Crell.) 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. The clause *δότε τόπον τῇ ὀργῇ*, however, admits of two senses. The *ὀργῇ* may be referred to the *person injured*; in which case the *δότε τόπον*, some think, will mean, let it go, defer venting it, give space to that anger, which is a *furor brevis*, and may thus have time to cool. So the Arabic Version, Ambros., De Dieu, Surenh. But no such sense can be proved 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 *ὀργῇ* 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 ellip. of Θεοῦ is harsh. Which is very true: but there is, in fact, no occasion to suppose any such ellip. For *τοῦ ἐκδικούντος* (meaning God or his representative) and Phocyl. and thus the sense will be, 'the wrath, or retaliation of the avenger.' Rinck proves that the phrase *τόπον δίδοναι* 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 and illustrate from Eurip. Suppl. 511. *ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος· ἡμᾶς δ' ὑβρίζειν οὐκ ἐχρήν τοιηοῦ ὕβριν.* and Phocyl. xiii. 72. *μη μίμου κακότητα, Δίκη δ' ἀπολείπον ἀμυναν, Πειθῶ μὲν γὰρ ὄνειαρ, ἐρις δ' ἐριν ἀντιφτυτεύει.*

In the quotation just after the Apostle neither follows the Sept., (which is here very inaccurate) nor the Hebrew; but forms something founded on both, and which represents the full sense. The pronouns are highly emphatic.

20. *εάν οὖν—κεφ. αὐτοῦ*] Taken verbatim from Prov. xxv. 21, 22. The antient Commentators have well remarked that there is here a sort of *climax*, q. d. 'I not only exhort you to forbearance, and a striving after peace, abstaining from private vengeance; but I enjoy you to

εἰν διψᾷ, πόντιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄθρακας πυρὸς  
21 σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. Μὴ νικῶ ὑπὸ τοῦ  
κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.

1 XIII. <sup>q Prov. 8. 15, 16. Dan. 4. 32. Sap. 6. 4. Job 19. 11. Tit. 3. 1. 1 Pet. 2. 13.</sup> ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασ-  
σέσθω. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ  
2 οὐσαι ἐξουσίαι, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσιν. ὥστε ὁ  
ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέσ-  
3 τηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήφονται. οἱ γὰρ <sup>r 1 Pet. 2. 14.</sup>  
ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν  
κακῶν. θέλεις δὲ μὴ φοβείσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν

do good to your enemy, by performing the common offices of humanity to him, if he should need them.' Of the words following *τοῦτο γὰρ ποιῶν* &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 enmity from God.' Such is undoubtedly the sense of the phrase in Proverbs, and wherever it occurs in the O. T.; and as the words preceding treat of the Divine vengeance, it is very suitable: nor is this sentiment liable to any objection, when properly understood; for, as Locke remarks, "the perverting malice of the injurer is supposed." According to the other interpretation (adopted by Jerome and Hilary, of the antients, and by many eminent moderns up to the present time) there is supposed a metaphor taken from fusing metals, signifying 'Thou shalt melt down his enmity and soften him to kindness,' as metals melted by covering the crucible with hot burning coals. And this may, indeed, seem countenanced by the admonition following *νικά ἐν τῷ ἀγαθῷ τὸ κακόν*; 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 seditious spirit of the Jews and 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 the Christians to faithfully and cheerfully perform their duty in this respect. Similar admonitions are found at Tit. iii. 1, 1 Pet. ii. 13, 14. (Carpz. & Koppe.) See also Mackn.

1. *πᾶσα ψυχὴ*] So the Heb. כָּל נַפְשׁ, every individual without exception, of whatever rank of subjects. 'Ἐξουσίαις ὑπερεχ.,' the magistrates set in authority, *celse potestates*, the *oi*

*ὑπερέχοντες* at v. 3, the *οἱ ἐν ὑπεροχῇ ὄντες* at 1 Tim. ii. 2.

— *αἱ δὲ οὐσαι ἐξουσίαι*] Including rulers and sovereigns not only *de 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 have been omitted in those few MSS. (having for the most part a common source) than that the Apostle should fall into omission which would involve such great harshness. As to the *Versions*, 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. ὑπὸ τοῦ Θεοῦ τετ. 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. The metaphor seems accommodated to the *τεταγμ.* just before, as that was to *ὑποτασ-σέσθω*. So Epict. 29. *ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. Διαταγῇ*, 'constitution or ordinance.' So Ezra iv. 11, and *διάταγμα* 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. *Ἐαυτοῖς* may seem pleonastic; but it is expressed to strengthen the sense.

3. φόβος] 'terriculentum,' a cause of fear; which idiom is frequent both in the Scriptural and Classical writers. So in an Inscription cited by Wets. *Εἰμι κριτῆς γὰρ ἥπιος ἰθυδικοῖς, τοῖς δ' ἀδικοῦσι δέος*. And so *terror* in Latin. Again, *ἔργων* is for *ἐργάτων*. The Apostle describes what is usually, and what ought always to be, the case.

— *μὴ φοβείσθαι*] On this use of *μὴ* 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 θέλεις φοβείσθαι*, and *μὴ* only denies *τὸ φοβείσθαι*, i. e. "is it then thy wish to lie exempt from the fear of the power?" *Ἐπαιων*. Implying *favour* and, as the case may be, *reward*.

ποιεί, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι 4  
 σοὶ εἰς τὸ ἀγαθόν. εἰάν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ  
 γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν,  
 ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. διὸ ἀνάγκη ὑπο- 5  
 τάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν  
 συνειδήσιν. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ 6  
 γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ἀπό- 7  
 21. δότε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον·  
 Marc. 12. τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ  
 17. τὴν τιμὴν, τὴν τιμὴν. Ἐκδοτικὸς, ἢ ἀποδοτικὸς· εἰ μὴ τὸ 8  
 Luc. 20. 25. ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον  
 1 Gal. 5. 14. 1 Tim. 1. 5. πεπλήρωκε. ἢ τὸ γάρ· Οὐ μοιχεύσεις. οὐ φονεύσεις· 9  
 u Exod. 20. 14. Lev. 19. 18. Deut. 5. 18. Matt. 19. 18. et 22. 39.

4. εἰς τὸ ἀγαθόν] 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 γὰρ has reference to a clause omitted, q. d. [There is an additional reason to do this] for &c.

— τὴν μάχ. φορεῖ] i. e. 'possesses the power of life and death,' which was represented by the Governors having a sword carried before them. Ἐκδικος, 'an avenger.' The word is scarcely found elsewhere except in the Greek Translators of the O. T. and in Aristæus. Eis ὀργήν. The words are not, as Koppe imagines, redundant, but correspond to εἰς ἀγαθόν.

5. ἀνάγκη] The necessity to be understood is not absolute, but hypothetical, i. e. as Schleus. explains, "quæ est e nexu rerum humanarum inter se invicem, et ipsâ naturâ humanâ." Thus it is equivalent to καθικόν ἐστι· ὁ δεῖ. 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 motives, viz. not only through dread of the ὀργή, or penalty annexed to disobedience, but διὰ τὴν συνειδήσιν, '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 γάρ, 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 φόρους τελεῖτε must be supplied αὐτοῖς; and (as the best Commentators, ancient and modern, are agreed) the αὐτὸ τοῦτο must be referred not to φόρους τελεῖν, (as is commonly supposed, and as Koppe unwarily explains) but to τὸ λειτουργεῖν τοῦ Θεοῦ, which is included in λειτουργοί. On the senses of λειτουργοί, see Note on λειτουργία at Lu. i. 23. Now without the payment of taxes the ends of the λειτουργία could not be attained; for, as Tacitus cited by Koppe observes, "Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis haberi queunt." And yet it is God's will that the λειτουργία should be performed, and consequently that the taxes necessary to that purpose should be paid.

7. ἀπόδοτε—ὀφειλάς] 'whatever is due, both physically and morally.' At τῷ some supply αἰτούντι: others ὀφείλετε, taking the τῷ for εἰ: both methods involving some harshness. With respect to the difference between φόρος and τέλος, it may be observed that the former denoted the land-tax and the capitation tax, and is nearly the same with the κησός at Lu. xx. 21. The τέλη were the vectigalia, and the customs levied on the imports and exports. As to the difference between φόβος and τιμὴ, the former may denote the reverential homage due to kings and governors; τιμὴ the respect due to all who are in authority.

8. μηδεὶ—ἀλλήλους] The Apostle takes occasion, from the word ὀφειλάς, 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 ὀφείλετε in the Indicative. But that is at variance with the context, which is wholly occupied with injunctions; and therefore the common interpretation (adopted by the antients and almost all moderns) is preferable. "Christian charity (as C'arpz. 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. 55.

— "A grateful mind  
 By owing owes not, but still pays, at once  
 Indebted and discharg'd."  
 — τὸν ἕτερον] for τὸν πλησίον, i. e. any person with whom we have any connexion. So our Lord, in his parable of the good Samaritan, has taught us thus to extend the signification of the word, making thereby the command as unlimited as the benevolence of the Deity, and co-extensive with the sphere of human action. Πεπλήρωκε, implere solet, fulfils. By τὸν νόμον is, I think, with Bp. Middl., meant the Law in general, and not, as some Interpreters suppose, the second table only of the Law.

9. τὸ γάρ·] On the idiom here and at ἐν τῷ



οὐ κλέψεις· [οὐ ψευδομαρτυρήσεις] οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἕτερα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς 10 ἑαυτόν. <sup>x</sup> ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 <sup>y</sup> ΚΑΙ τούτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμῶς ἤδη ἐξ ὑπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ 12 ὅτε ἐπιστεύσαμεν. <sup>z</sup> ἡ νῦξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.

<sup>x</sup> Matt. 22.  
40.  
Marc. 12.  
31.  
Gal. 5. 14.  
Jac. 2. 8.  
1 Tim. 1. 5.  
y 1 Cor. 15.  
34.  
Eph. 5. 14.  
1 Thesa. 5.  
6.  
z Eph. 5.  
11. et 6.  
13, 14.  
1 Thesa. 5.  
5, &c.  
Col. 3. 8.

just after, the Commentators are not agreed. It is, I conceive, put for *ὅτι*; nor is it used *δεικτικῶς*. It should seem, as Koppe says, that there is an ellip. of *γεγραμμένον*; which is supported by the opinion of the very learned Professor Scholefield 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 *οὐ ψευδομαρτυρήσεις* are omitted in six uncial 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 *homœotel.*, as its insertion. If introduced, it would have been done in some other place. The clause is retained by Wets. and Matth. On the idiom in *εἰ τις*, see Recens. Synop. here and on Mark xi. 25. Ἀνακεφαλαιούται literally signifies 'is summed up'; a metaphor taken from casting up accounts. Ἐαυτὸν for *σεαυτόν*. By loving one's neighbour as oneself, is not meant that we should love him as much as ourselves, but in the same manner, though not to the same degree, as we love ourselves. And 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—ἐργάζεται.] Here we may, with the Commentators, suppose abstract for concrete, 'He who loveth,' &c. But this is not necessary; and the sense may be, '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 *πλήρωμα—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 νόμος βασιλικός, and in 1 Tim. i. 5. the τέλος τῆς ἐπαγγελίας. Carpz. renders *πλήρ.* '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 strong moral restraint. (Koppe.)

— καὶ τούτο &c.] In *καὶ τούτο* we have a form of transition, involving an ellip. The mildest proposed is *ποιεῖτε*, 'And this admonition especially observe.' Εἰδότες τὸν καιρὸν. 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. Ἡμῶς 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 ἐγγύτερον—ἐπιστ.] On the sense of these words the Commentators are divided in opinion. Of the four interpretations detailed and reviewed in Recens. Synop., two only seem entitled to attention. 1. That of Crell., 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 Whitty. The best founded interpretation is that of the ancient and some modern (commentators, as Taylor, who by *σωτηρία* understand the *period of death*, which will be the commencement of eternal salvation to the righteous; meaning that every day will bring them nearer to their *final* salvation, if they are to be saved. With respect to *ἐπιστεύσαμεν*, it is well observed by Grot. that *πιστεύω* is one of those verbs which denote action either in commencement, progress, or conclusion. Here it denotes commencement. The sense is well expressed by the Syr., 'than when we were converted to the Christian faith.'

12. ἡ νῦξ προέκοψεν—ἤγγικεν.] The metaphor here is plainly founded on the imagery of the preceding verse: and the sense to be assigned to

a Luc. 21.  
34.  
1 Cor. 6.  
10.  
Eph. 5. 5.  
Gal. 5. 21.  
Philipp. 4.  
8.  
1 Thes. 4.  
12. et 5. 5.  
Jac. 3. 14.  
1 Pet. 4. 3.  
b Prov. 20.  
23.  
Gal. 3. 27.  
et 5. 16.  
1 Pet. 2.  
11.  
1 Joh. 2.  
16.  
Apo. 10.  
15.  
c Infr. 15.  
1. 7.  
1 Cor. 8.  
et 9. 22.  
d Col. 2. 16.  
e Jac. 4. 12.

ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. ἄς ἐν ἡμέρα, εὐσχημόνως περιπατή- 13  
σωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ἄλλ' ἐνδύσαθε τὸν Κύριον Ἰησοῦν Χρι- 14  
στὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας.

XIV. Ὁ ΤΟΝ ΔΕ Ἀσθενούντα τῇ πίστει προσλαμβά- 1  
νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. Ὁς μὲν πιστεύει φα- 2  
γεῖν πάντα, ὁ δὲ ἀσθενῶν λάχαρα ἐσθίει. ὁ ἐσθίων τὸν 3  
μὴ ἐσθίοντα μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα  
μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. ὅ σὺ τίς εἶ 4  
ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπ-  
τει. σταθήσεται δέ· δυνατὸς γὰρ ἐστὶν ὁ Θεὸς στήσαι

νῆξ 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 dawning, or that the dark and obscure state of *this life* is far advanced, and the day of eternity is fast approaching. According to either interpretation, the following admonition will be very apposite.

— ἐνδυσώμεθα—φωτός] The Commentators are not agreed whether by ὄπλα be meant *armour*, or *articles of dress*. The latter view is adopted by many eminent moderns; but there seems no good reason to abandon the other and more general view.

13. εὐσχ. 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 antient times, were committed almost exclusively in the night. 1st. those of *drunken revelry*; 2., as springing thence, those of *lewdness*; 3. those vices which usually arise from the former.

14. ἐνδύσαθε—Χρ.] i. e. Take upon you his dispositions, follow his example. A metaphor *e re vestiariâ*, and found also in the Classical writers. So Lucian Gall. 19. ἀποδυσάμενος δὲ τὸν Πυθαγόραν, τινα μετημφιάσω μετ' αὐτόν;

— τῆς σαρκὸς—ἐπιθυμίας] Notwithstanding the refinements of recent Commentators, the most natural and true interpretation of the passage is doubtless that of the antient and most modern ones, 'Do not so make provision for the body as to gratify its lusts.' See Ammon in Recens. Synop. Eis 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 *civil*, to be performed in 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 indifferent. Lastly, he subjoins an exhortation to the preserving of concord, both

among Jews and Gentiles recently converted to Christianity. (Carpz.)

1. τὸν ἀσθενούντα τῇ πίστει] Carpz. and Koppe understand by this expression the *Es-senes*. But that has been shown by Morus and Rosenm. to be quite unfounded. The best 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 τῇ πίστει is denoted a *full persuasion* of mind as to what is lawful, or unlawful. Προσλαμβάνεσθε 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 μὴ 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 ὅς μὲν—ὁ δὲ for ὁ μὲν—ὁ δὲ (which is found in the later writers) see Matth. and Win. Gr. Πιστεύει φαγεῖν, 'trusts he may eat.' This seems a *popular* idiom, since it is not found in the best writers. Πάντα, all kinds of food without distinction, even those forbidden by the Mosaic Law.

3. ὁ ἐσθίων] Supply πάντα. Κρινέτω, for κατακρ. Προσελάβετο, 'has accepted him, admitted him to the benefits of the Christian religion.'

4. ὁ σὺ τίς εἶ &c.] 'by what right dost thou hold judgment over another's servant?' This use of the phrase σὺ τίς εἶ occurs also in the Classical writers. At τῷ ἰδίῳ &c. sub. ἐπί, coram. Στήκει and πίπτει are forensic terms, and signify 'to stand or fall in judgment,' to be acquitted, or be condemned. Σταθήσεται is best explained by Carpz. 'consistet ac stabilitur': 'Deus succurret imbecillitati ut στήκη.' 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 δυνατὸς, *able*, is also implied *willing*, as xi. 23.; which passage defends the common reading here; some MSS. having δυνατεῖ,

- 5 αὐτόν. ἵ<sup>α</sup> Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει  
 6 πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. ε<sup>ο</sup> ὁ  
 φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν  
 ἡμέραν, Κυρίῳ οὐ φρονεῖ. καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐ-  
 χαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει,  
 7 καὶ εὐχαριστεῖ τῷ Θεῷ. ἠ<sup>ο</sup> οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ  
 8 οὐδεὶς ἑαυτῷ ἀποθνήσκει. εἰάν τε γὰρ ζῶμεν, τῷ Κυρίῳ  
 ζῶμεν· εἰάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. εἰάν  
 τε οὖν ζῶμεν, εἰάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.  
 9 εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε [καὶ ἀνέστη] καὶ  
 10 [ἀν]έζησεν,] ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. κ<sup>ο</sup> Σὺ δὲ  
 τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν

† Gal. 4. 10.

Col. 2. 16.

‡ 1 Cor. 10.

31.

1 Tim. 4. 3.

h ‡ Cor. 5.

15.

Gal. 2. 20.

1 Thes. 5.

10.

1 Pet. 4. 2.

† Act. 10.

42.

‡ Cor. 5. 15.

‡ Matt. 25.

31.

‡ Cor. 5. 10.

which is received by Griesb. into the inner form.

5. ἡμέραν] such as the Sabbath, Passover, Pentecost, σκηνοπηγία &c., which some maintained should be kept holy. The παρά seems to mean better, holier than; that being implied in the comparison denoted by παρά. In the antithetical clause supply τῆσιν, in the sense 'equally appropriate to religious purposes.' In ἕκαστος—πληροφορεῖσθω there is a brevity of expression, which requires that there should be supplied from the context (as Koppe suggests) ἐσθίων καὶ μὴ ἐσθίων, κρίνουν καὶ μὴ κρίνουν ἡμέραν. 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 Doddr. This, however, is scarcely warranted by the context. It is better, with the ancient and some eminent modern Commentators, to render, 'quisque de sua animi sententiā certus fieri 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 discrepant sentiments, as well in respect of days, as of meats; and shows, by a new reason, that those who in this instance think differently, ought not to feel contempt for each other.

—ὁ φρονῶν] Literally, 'he who minds, observes.' Κυρίῳ, for εἰς τὸν Κύριον, 'with a reference to the Lord,' and in obedience to his understood will. Εὐχαριστεῖ τῷ Θεῷ must be so accommodated as to apply both to the ὁ ἐσθίων and the ὁ μὴ ἐσθ. 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.' Καὶ before ὁ ἐσθίων I have inserted, on the authority of most of the best MSS. and Versions, and many Fathers, as also all the early Fdd., except the Erasmusian. 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 propriety, and might easily have been omitted by the scribes.

7. οὐδεὶς γὰρ—ζῆ] By οὐδεὶς is meant no Christian. With respect to the ἑαυτῷ ζῆ and

ἑαυτῷ ἀποθνήσκει, 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 ἑαυτῷ ζῆ signifies 'liveth after his own will and pleasure,' so as to give no account of his actions to any one but himself; and, ex opposito, οὐδεὶς ἑαυτῷ ἀποθνήσκει 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 Carpz. ap. Recens. Synop. The clause following is a continuation of what was before said, and that by way of inference.

9. εἰς τοῦτο γὰρ—κυριεύσῃ] The sense is: 'For for this end and purpose Christ died, and, after his resurrection, rose again unto glory, and yet liveth, that he might be 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 ἀπέθανε—ἀνέζησεν the reading is disputed. Some MSS. omit the first καὶ; others, the καὶ ἀνέστη. Both are cancelled by Griesb. and Dr. Burton. Many MSS., with several Versions and early Edd., for ἀνέζησεν, read ἐζησεν, which is preferred by Mill and Wets., and edited by Beng., Matth., Griesb., and Vat. Again, Tittm. edits: καὶ ἀπέθανε καὶ ἀνέζησεν; while Rinck would read ἀπέθανε καὶ ἀνέστη. Under all the circumstances, I see no sufficient authority to cancel any thing, especially as the sense of the context admits, nay requires, the whole. And the καὶ ἀνέστη might be omitted by reason of the two καὶ's. That ἐζησεν ought to be read for ἀνέζησεν, there is no doubt. The dva might arise from the αὶ preceding, or come from those Critics who rejected the καὶ ἀνέστη as useless; a very unsafe principle 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. Ἀνέστη καὶ ἐζησεν is for ἀναστῆναι ἐζησεν. So Ammon renders, 'et post resurrectionem ad gloriam cœlestem evectus est.' Ἐζησεν signifies lived, liveth, and will live to all eternity; denoting that immortal life wherein "he ever liveth to make intercession for the faithful." See Hebr. vii. 25.

10. σὺ δὲ, τί κρίνεις &c.] Here the Apostle urges a new reason to dissuade them from exer-

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ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ. ἰ γέγραπται γάρ· Ζῶ ἐγὼ, λέγει Κύριος· 11 ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. <sup>m</sup> ἄρα οὖν ἕκαστος ἡμῶν περὶ 12 ἐαυτοῦ λόγον δώσει τῷ Θεῷ. <sup>n</sup> Μηκέτι οὖν ἀλλήλους κρί- 13 νωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. <sup>o</sup> οἶδα καὶ πέπεισμαι ἐν 14 Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἐαυτοῦ εἰ μὴ, τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. <sup>p</sup> εἰ δὲ διὰ βρώμα 15 ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. <sup>q</sup> μὴ τῷ βρώματι σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. <sup>r</sup> οὐ 16 γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ 17

cising rash judgment, or entertaining undue contempt; and that is suggested partly in the word ἀδελφ., which is *emphatic*; but chiefly in the words following, πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χρ., which import that we are all equally amenable to this judgment, and therefore are not warranted in *judging*, much less *contemning* and *despising* each other: all must be left to the judgment of one great and true *Estimator*, and none ought to presume to intrude upon his province.

11. γέγραπ. γάρ] 'agreeably to what is said in Scripture, namely, in Is. xlv. 23.; with some slight diversity, arising, it should seem, from some variation from the present reading of the Hebrew, (see my Note in Recens. Synop.) together with such a freedom of version as an Apostle was justified in exercising. 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 Messiah) as well as by the Apostles, as St. Paul and St. John."

13. μηκέτι οὖν ἀλλήλους κρ. &c.] 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 be, by our actions and sentiments, aggrieved, and thus be led into error. (Koppe.)

The Commentators notice the *anantanaclasis* in κρίνωμεν and κρίνατε, the word being first used in the sense 'to pass severe and unjust judgment upon,' and then that of 'resolve.' A similar use of *στασιάζειν* is adduced by Raphael from Herodotus. Πρόσκομμα and σκάνδαλον are nearly synonymous; the latter being exegetical of the former. See Matth. 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 fault.

14. οἶδα καὶ πέπ. &c.] The Apostle here anticipates an objection. Οἶδα καὶ πέπ. is a strong expression, to denote full persuasion

from complete knowledge. Ἐν Κυρίῳ Ἰ., i. e. by the teaching of Jesus Christ himself, and not by human reasonings. See Theophyl. Ὅτι οὐδὲν κοινόν. 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 Jew, as long 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 εἰ μὴ 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 βρώμα] 'through food,' i. e. the eating of food, and, as appears by the context, *thy* eating of food. See the next verse. Ἀνεῖται 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 do what he believed to be unlawful. Περιπατεῖς, 'actest.' Κατὰ ἀγάπην, '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. Ἀπόλλυε does not imply final perdition, but a present falling from a state of salvation.

16. ὑμῶν τὸ ἀγαθόν] The earlier Commentators take this to mean 'your Christian liberty,' which is in itself so good.' But it is better explained by the ancient and the recent modern Commentators 'your holy religion, which is your chief good.'

17. οὐ γὰρ ἐστὶν—πόσις] 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 abstinence from meats, but of righteousness, peace, &c. See Theophyl. in Recens. Synop. Χαρὰ ἐν πνεύματι ἀγ. signifies an inward joy from the consolations of the Holy Spirit.

- 18 δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ· ὁ γὰρ  
 ἐν τούτοις δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ καὶ  
 19 δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν,  
 20 καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. ἼΜῃ ἔνεκεν βρώ-<sup>1 Matt. 15.</sup>  
 ματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ<sup>11.</sup>  
 ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.<sup>Act. 10. 15.</sup>  
 21<sup>1 Co. 8.</sup> καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ  
 22 ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ  
 πίστιν ἔχεις· κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος  
 23 ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος, ἐὰν  
 φάγη, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ  
 πίστεως, ἀμαρτία ἐστίν. [Τῷ δὲ δυνάμει ὑμᾶς στηρίζαι κατὰ τὸ  
 εὐαγγελίον μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου  
 χρῆσται αἰωνίοις σεσηγημένου, φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν,<sup>1 1 Cor. 9.</sup>  
 κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνω-<sup>22.</sup>  
 ρισθέντος, μόνῃ σόφῳ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.]<sup>Gal. 6. 1.</sup>  
 1 XV. Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα<sup>1 1 Cor. 9.</sup>  
 2 τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν<sup>19. et 10.</sup>  
 ἕκα-<sup>24, 33.</sup>  
 4. 5.<sup>et 13. 5.</sup>  
 Phillip. 2.

18. τούτοις] 'these dispositions and habits.'  
 Εὐάρεστος—ἀνθρώποις. This seems to be a  
 popular expression (with which Schoettg. com-  
 pares a very similar passage in a Rabbinical  
 writer) equivalent to 'is in favour with God  
 and man.'

19. ἄρα οὖν τὰ τῆς &c.] A conclusion drawn  
 from the preceding. "Since a peaceable spirit  
 is so well pleasing to God, let us study peace,  
 and what tends to mutual edification." See Note  
 on Acts ix. 31.

20. τὸ ἔργον τοῦ Θεοῦ] i. e. the propagation  
 of the Christian religion, the faith and Christian  
 piety of the person in question.

—κακὸν τῷ ἀνθρώπῳ—ἐσθίουσι] At κακὸν  
 sub. βρώμα. The words may be referred either  
 to the weak Christian, who, if he eateth διὰ  
 προσκόμματος, (i. e. σὺν προσκόματι, stum-  
 blingly, with an uncertain and dubious mind)  
 sinneth; or, to the more knowing and advanced  
 Christian, who, if, by eating, he offends and  
 causes another to sin (διὰ προσκόμματος, for  
 μετὰ προσκόματος, i. e. occasioning an of-  
 fence to him) he also sinneth.

21. καλὸν τὸ μὴ φαγεῖν &c.] The sense is,  
 'It were good if one were never to eat meat' &c.  
 This use of the plural κρέα for the singular κρέας  
 is found in the best writers. At ἐν ᾧ sub. ποιεῖν.  
 Προσκόπτει is for σκανδαλίζεται. The words  
 ἢ σκανδαλίζεται ἢ ἀσθενεῖ are omitted in three  
 MSS. and some Versions and Fathers; and even  
 rejected by Mill and Koppe, as being a gloss.  
 This, however, can hardly be true of ἢ ἀσθενεῖ;  
 and if that clause be general, so probably must  
 the preceding one.

22. σὺ πίστιν ἔχεις] The antient and early  
 modern Commentators read this interrogatively;  
 the more recent ones declaratively; which latter  
 mode is confirmed by the Peshito Syriac, and is  
 more agreeable to the style of the Apostle. By  
 faith is meant a persuasion that what one is  
 doing is right and lawful; or, in other words,

the assent of the conscience. Κατὰ σαυτὸν  
 ἔχε, 'keep this persuasion to yourself, and your  
 God; use it when you have no other witness;  
 and do not employ it so as to offend your fellow  
 Christian, and weaker brother.'

—μακάριος &c.] The sense is, 'happy is he  
 who doth not condemn himself in the use he has  
 made of what he allows to be right.' It is truly  
 remarked by Theophyl., that this must be con-  
 fined to the subject in question, that of meats.

23. ὁ δὲ διακρινόμενος—ἐστί] The sense is:  
 'And he who doubteth [whether it be right to  
 eat] is condemned, i. e. is liable to be condemned  
 [nay, is self-condemned,] if he eat; because he  
 doth it not from faith.' After πίστεως supply  
 ποιεῖ.

—πᾶν δὲ—ἐστί] The sense is, 'Whatever  
 is done not with a full persuasion that it is lawful  
 is sinful.' Wets. and Grot. compare similar  
 sentiments from the Classical writers; and  
 Schoettg. some from the Rabbinical ones.

I have, on the authority of almost all the MSS.  
 and many Versions and Fathers, and after the  
 example of Mill, Wets., Matth., Griesb., &c.,  
 here inserted the doxology, which in the common  
 text is placed at the end of the Chapter. As,  
 however, the thing is not certain, I have, in ad-  
 dition to expressing the insertion in small char-  
 acters, included it in brackets. The late colla-  
 tions of MSS. all tend to confirm the evidence  
 for its insertion. I cannot add any thing to the  
 reasonings of Mill, Wets., Matth., and Griesb.;  
 and I entirely acquiesce in what Mr. Slade has  
 urged, who has so well treated the subject as to  
 render it unnecessary for me to enter into it  
 minutely.

XV. Here the Apostle, resuming the subject,  
 inculcates mutual forbearance and condescen-  
 sion on other motives also, particularly from the  
 example of Christ.

1. By the οἱ δυνατοί, as opposed to τοῖς  
 ἀσθενέσι, must (as Koppe and Rosenm. re-

στος [γάρ] ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς  
 οἰκοδομήν. \* καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρесе, ἀλλὰ, 3  
 καθὼς γέγραπται· Οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων  
 σε, ἐπέπεσον ἐπ' ἐμέ. Ὅσα γὰρ προεγράφη, εἰς τὴν 4  
 ἡμετέραν διδασκαλίαν προεγράφη ἵνα διὰ τῆς ὑπομονῆς καὶ  
 τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. \* ὁ δὲ 5  
 Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶν ὑμῖν τὸ αὐτὸ  
 φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν ἵνα ὁμοθυμαδὸν 6

mark) be understood the more abundant in knowledge, and the stronger in faith (xiv. 22. compared with Lu. xxiv. 29. and Acts vii. 22. *δυνατός ἐν λόγῳ*); and by the *ἀδύνατοι*, those less skilled and knowing, and therefore in hesitation and doubt as to the lawfulness or unlawfulness of any thing. Both the physical and moral sense of *δυνατός* is amply illustrated by Wets. By the *ἀσθενήματα* are meant *superstitious opinions*. And *βαστάζειν* signifies to bear with; a metaphor taken from strong persons helping weak fellow-travellers, by occasionally carrying for them their burdens. At *ἐαυτοῖς* sub. *μόνον*.

2. *ἕκαστος ἡμῶν &c.*] *Γάρ* after *ἕκαστος* is absent from nearly all the best MSS., many Versions and Fathers, and the Ed. Princ. It was introduced by Stephens from the Erasmus Editions, and though expunged by Beza in his first Edition, afterwards crept into the subsequent ones, and so was introduced into the *textus vulgatus*; but was again cancelled by Beng., Matth., Griesb., and Tittm., and rightly I think.

— *ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκ.*] By adding *εἰς τὸ ἀγαθὸν πρὸς οἰκ.* (i. e. so far as may be for his good and edification, and that of the Church) the Apostle means to limit his precept, that complaisance might not be carried to abject subservience. *Εἰς τὸ ἀγαθὸν* and *εἰς οἰκ.* must be closely connected, the latter serving to qualify and explain the former, and prevent a misunderstanding of the sense. See Chrys. and Theophyl. ap. Recens. Synop. So also Theodoret observes on the *εἰς τὸ ἀγαθὸν* thus: *ἵστι γὰρ ἀρέσκειν καὶ ἐπὶ λύπῃ, καὶ ἑαυτοῦ καὶ τοῦ πλησίον*. To which purpose there is an apposite passage in Theophyl. Ch. Eth. 5. *περὶ ἀρεσκείας—ἡ δὲ ἀρεσκεία ἴστιν—οὐκ ἐπὶ βελτίστῃ ἠδουῆς παρασκευαστική*.

3. *οὐχ ἑαυτῷ ἤρесе*] 'sought not his own gratification [but the good of others];' which latter clause is implied in the air of the former.

The next sentiment 'nay, he bore patiently the insults of men' is clothed in the words of Ps. lxi. 10., which even Rosenm. admits to be strikingly applicable to Christ, though he denies it to be *primarily meant* of the Messiah. But, as Mr. Turner observes, it is for *him* to prove that the application varies from the intention of the original author. Besides, he himself admits that various other sentences of the O. T. were by the Jews of that time (nay, even are by those of the present day) conceived to treat of the Messiah. And whence could have arisen such an opinion, unless it had had its foundation in tradition handed down from the times of the Prophets themselves? Moreover, the Apostle himself, in the words following, refers to those numerous

passages which occurred in the O. T., as written for the instruction and consolation of believers in the Messiah. For it has been well pointed out by Grot. and Crell., that the words *ὅσα γὰρ—προεγράφη* are meant to anticipate an objection, namely, that the passage has reference to *David*, not to Christ or Christians. To which this is the answer, part of which is contained in a suppressed clause dependent on *γὰρ*, q. d. [It does indeed pertain to David, but it is typical of Christ] or at least may serve for our example and instruction.

4. *διὰ τῆς ὑπομονῆς καὶ τῆς παρ. &c.*] It is not clear, nor determined by the Commentators, whether *τῆς ὑπομονῆς* is to be construed with *τῶν γραφῶν*, or not. The former is the more probable, and then the sense will be: 'through the patience which they recommend and exemplify, and by the [motives for] consolation which they supply.' In *ἔχωμεν* is implied *κατέχωμεν*.

5. *ὁ δὲ Θεὸς &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 to enable us to meet all sorts of evils with unbroken courage, and unshaken constancy, supplies us with various sources of consolation. (Crell.) 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, assistances, and comforts of the Holy Spirit, a very 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 *Θεὸς τῆς ἐλπίδος* at v. 13. and *Θεὸς τῆς εἰρήνης* xv. 33. On the form *δῶν* for *δοῖν*, see Win. Gr. §. 10. i. e.

— *τὸ αὐτὸ φρονεῖν*] Crell., Tittm., and others take this not so much de *sententiarum* ac *opinionum*, quam *animarum* ac *voluntatum* *conspiratione*, i. e. to have mutual forbearance and kind affection. Κατὰ X. '1., 'according to the example of Christ Jesus.'

6. *ἵνα ὁμοθυμαδὸν &c.*] *Ὁμοθ.* 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 *unanimit*y, without strife, hatred, or contentions.' On the force of *ὁμοθ.*, see Note on Acts ii. 46. *Τὸν Θεὸν καὶ πατέρα τ. κ. η.* 'I. X. should (as the best Commentators and Critics are agreed, be rendered 'the God and Father of our Lord Jesus Christ.' Compare 2 Cor. xi. 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

- ἐν ἐνὶ στόματι δοξάζετε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου  
 7 ἡμῶν Ἰησοῦ Χριστοῦ. <sup>a</sup> Διὸ προσλαμβάνεσθε ἀλλήλους, <sup>b</sup> Supr. 14.  
 καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεοῦ. <sup>1, 3.</sup>
- 8 <sup>b</sup> λέγω δὲ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς <sup>b</sup> Matt. 16.  
 ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν <sup>24.</sup>  
 9 πατέρων· <sup>c</sup> τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, κα- <sup>Act. 3. 25, 26.</sup>  
 θὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν <sup>c</sup> 2 Sam.  
 10 ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. <sup>d</sup> καὶ πάλιν λέγει· <sup>Psal. 18.</sup>  
 11 Εὐφράνθητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. <sup>e</sup> καὶ πά- <sup>50. supr.</sup>  
 λιν· Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαί- <sup>11. 30.</sup>  
 12 νέσατε αὐτὸν πάντες οἱ λαοί. <sup>f</sup> καὶ πάλιν Ἡσαΐας λέ- <sup>d</sup> Deut. 32.  
 γει· Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος <sup>43.</sup>  
 13 ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. ὁ δὲ Θεὸς <sup>Psal. 67. 5.</sup>  
 τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ <sup>e</sup> Psal. 117.  
 πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει <sup>1.</sup>  
 Πνεύματος ἁγίου. <sup>f</sup> 11.  
 14 <sup>g</sup> ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ <sup>g</sup> 1 Pet. 1.  
 ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμέ- <sup>12.</sup>  
<sup>1</sup> 21. <sup>1</sup> Joh. 2.

Christ in respect to the latter's manhood, and eternal filiation or derivation from the Father, being God of God; his *Father* in respect of his Divinity, or as He is the *Word*."

7. διὸ προσλ. ἀλλήλους] 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. Διὸ, q. d. 'since these things are so,' since the essence of Christianity is mutual love. *Εἰς δόξαν Θεοῦ* either signifies (if referred to *προσλ. ἀλλ.*) '*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 δὲ 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, is (as Rosenm. observes) this, 'that the Gentile ought to respect the Jew, since Christ exercised his ministry 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:" what therefore the Jews and the Gentiles had reason to glorify God for his mercy imparted to both.'

λέγω δὲ here and at Gal. iv. 1. & v. 16. is regarded by Schleus. as a formula of connexion. But I 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. Ἰησοῦν ἀληθείας Θεοῦ, 'for the establishment of the truth of God,' i. e. his faithfulness in

keeping his promises. In *ἐπαγγ. τῶν πατέρων* the Genitive is one of object. *Βεβαιῶσαι τὰς ἐπαγγ.*, 'to confirm the promises,' i. e. by doing what had been promised.

9. Koppe here recognizes an *anacoluthon*, for τῶν δὲ ἐθνῶν—Θεοῦ. But most Commentators supply λέγω and ὀφείλειν, referring to a similar ellip. 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 as well as voices." But, as it would be more difficult to persuade the *Jew*, he applies to him several quotations out of Scripture, Ps. xviii. 49. Deut. xxxii. 43. Ps. cxvii. 1. Isa. xi. 10. the first and last of which, as Whitby shows, the Jews interpreted of the Messiah. All of them agree in sense with the Hebrew, and tend to prove, that the Gospel privileges were to be extended to both Jews and Gentiles.

13. Now commences the *epilogus* 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 them in 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 Θεὸς τῆς ἐλπί. ] 'the God who is the source of all hope, in this life and in the next.' *Εἰς τὸ περισσεύειν—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. Στι καὶ αὐτοὶ &c.] 'ye yourselves also;' which, as Pisc. observes, involves the further sense, 'even without my admonition.' Here Beza compares the Homeric τί με σκεύδοντα καὶ αὐτὸν ὀτρύνει; the expression π. πάσης

h Supr. 1. 5. **νοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοουθετεῖν.** <sup>h</sup> τολ- 15  
 et 12. 3. **μηρότερον δὲ ἔγραφα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπα-  
 ναμμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεισάν μοι ὑπὸ τοῦ  
 Θεοῦ, εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ 16  
 ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται  
 ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύ-  
 ματι ἁγίῳ. ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς 17  
 Θεόν· <sup>k</sup> οὐ γὰρ τολμήσω λαλεῖν τι ὃν οὐ κατειργάσατο 18  
 Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν 19  
 δυνάμει σημειῶν καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ·  
 ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ  
 πεπληρωκέμαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>l</sup> οὕτω δὲ φι- 20**

γνώσεως must not be too rigidly interpreted. Its sense is determined by the words following, *δυνάμενοι καὶ ἀλλήλους νοουθετεῖν*; and therefore may be explained, 'filled with all knowledge necessary for the purpose of mutual instruction.' Carpz. aptly compares 1 Joh. ii. 20. & 27.

15. *τολμώτερον ἔγραφα ὑμῖν*] This apologetical language was, as Mackn. observes, necessary, since he had opposed some of the strongest prejudices, and rebuked them for certain irregularities of conduct. He excuses his freedom by pleading the strong obligation and sacred duty imposed on him as an Apostle and the Apostle of the Gentiles. "This (observes Koppe) gives him an occasion of adverting to his own merit in converting the heathens, and to mention what he further meant to do in that cause." *Ἀπὸ μέρους*, 'in some respect,' may be construed either with *ἔγραφα*, or with *τολμ.*

16. *εἰς τὸ εἶναι—εἰς τὰ ἔθνη*] The sense is, 'That I should bestow my especial attention on the conversion of the *Gentiles* to the religion of Christ.' The Apostle, however, uses a formula derived from the Jewish religion, in order the more strongly to impress on the Jewish Christians the dignity of his Apostleship; and he calls himself, not *διάκονος*, but *λειτουργός*, a *sacred minister*, (see Note on Acts xvii. 16.) and says his office is, not *κηρύσσειν*, but *ἱεουργεῖν τὸ εὐαγγέλιον*, i. e. to preach the Gospel as a *priest of the New Covenant*, by which men are made *θύσται ζῶσαι*. So *προσφορὰ* and *ἡγιασμένη*, a little after, are likewise terms borrowed from the Temple service. See more in Carpz. and Koppe, the latter of whom and Rosenm. pass over the important words *ἐν πνεύματι ἁγίῳ*, 'by means of the gifts and graces of the Holy Spirit.'

17. *καύχησιν*] 'a reason for boasting;' as Phil. iii. At τὰ πρὸς Θεόν sub. *ἀνηκούστα*.

18. *οὐ γὰρ τολμήσω λαλεῖν &c.*] On the sense of this passage (obscure from brevity, and still more from the modesty of the Apostle) some difference of opinion exists. See Recens. Synop. Carpz. assigns the following as the sense: 'For I can scarce dare to say, or speak out what Christ has not done, how much Christ has done by me, as well in words as in works, nay, miracles.' This is, however, too harsh. The true sense seems alone to be that given in Recens. Synop. from the ancient Commentators. 'Having been thus employed by Christ Jesus on the ser-

vice of God, I might boast of what has been done; [But I will not do it] for I would not venture (non ausim. See Win. Gr. §. 34. 5. a.) to boast of any thing which not so much *I myself* have effected, as what Christ has effected by me, as an instrument, for the conversion of the heathen, both in words and works, by virtue of signs and wonders wrought by the power of the Spirit of God.' There is more than one passage of *Thucydides* of which the sense is equally obscure, (indeed from the same cause) and only to be explained by supplying what is, from modesty, omitted.

19. *πνεύματος Θεοῦ*] *Πνεύμ. ἁγίου* is found in several MSS., some later Versions, and Fathers, and is preferred by Mill and others, and edited by Griesb., Knapp, and Tittm.; but rashly. The common reading is justly retained and defended by Wets. and Math., who have well remarked that the new one was merely *è glossâ*, the vulg. being a somewhat rare expression. Vater, with incredible rashness, would cancel *Θεοῦ*, on the authority of *one MS.* It was doubtless omitted from an open space being left in the text of the original; the scribe being doubtful which to take of the two readings, *Θεοῦ* or *ἁγίου*; (probably placed one above another, as was often the case) and deferred filling up the vacancy until after he had consulted other MSS.

— *ἀπὸ Ἱ καὶ κύκλῳ*] 'from Jerusalem and the neighbourhood.' The term *κύκλῳ* may, by the usage of the best Greek writers, have great latitude, and comprehend a very extensive radius of country about Jerusalem, including Palestine, Syria, and the adjacent parts of Arabia. But *Jerusalem* is especially mentioned, from its being the centre whence the rays of Divine knowledge beamed. *Πεπληρωκέμαι τὸ εὐαγγ.* τ. X. is an expression deviating from Classical usage, and probably Hellenistic, and parallel to that of Col. i. 25. *π. τὸν λόγον τοῦ Θεοῦ*. The early Commentators explain it "to fully evangelize;" the later ones regard it as a *Hebraism* derived from a similar use of the correspondent term כָּמַל, to *complete, perfect*, which (especially in the Chaldee dialect) often signifies to *teach*. And this interpretation is confirmed by the authority of the Syriac Version.

20. *οὕτω δὲ φιλοσ.*] The participle depends upon a verb preceding, *ὥστε πεπληρωκέμαι*;



21 <sup>λοτιμούμενον</sup> εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς,  
 21 <sup>ἴνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ</sup> <sup>m</sup> ἀλλὰ καθὼς <sup>m</sup> <sup>Es. 52.</sup>  
 γέγραπται. Οἷς οὐκ ἀνηγγέλη περι αὐτοῦ, ὅψον-  
 22 ται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι. <sup>n</sup> Διὸ καὶ ἐνε-  
 23 κοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. <sup>o</sup> Ἵνυι δὲ μη-  
 κέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων  
 24 τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ὡς εἶν πορευώ-  
 μαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς. ἐλπίζω γὰρ  
 διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆ-  
 25 ναι ἐκεῖ, εἰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. <sup>p</sup> Ἵνυι  
 26 δὲ πορευόμεαι εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἀγίοις. <sup>q</sup> εὐ-  
 δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασ-  
 27 θαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλήμ. <sup>r</sup> εὐ-  
 δόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσίν. εἰ γὰρ τοῖς  
 πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν  
 28 τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας,  
 καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου, ἀπελεύσο-

but, in translation, may be rendered by a verb in the Preterite, q. d. Thus have I striven. *Φλοτιμείσθαι* 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. "Ὅπου ὠνομασθη Χριστὸς, 'where Christ was already preached.'

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

— οἷς οὐκ ἀνηγγέλη &c.] The words (from Is. lii. 15.) are by the Jewish Interpreters referred to the *Messiah*, but applied by the Apostle to his own case. The *περι αὐτοῦ* is supplied to complete the sense.

22. διὸ] i. e. for the reason adverted to at v. 19 & 20., his desire to visit new countries for the purpose of evangelizing the Gentiles.

23. μηκέτι τόπον ἔχων &c.] 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 ancient and several modern Commentators, 'there being no longer any sufficient occasion for my apostolical labours here.' So *τόπον ἔχειν* in Hebr. xii. 17. *Κλίμασι*, 'parts of the country.' The word properly denotes one of those divisions of the sphere between the Equator and Arctic Pole, of which the ancient Geographers made *seasons*. 'Ἐπιποθίαν, 'a strong desire.' The word is very rare, and synonymous with *ἐπιπόθησι*, which occurs in 2 Cor. vii. 7 & 11. *Τοῦ ἐλθεῖν*, for *ἵνα ἐλθεῖν*.

24. εἰς εἰν] '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, several years before, barely *planted* the Gospel in that country; which, from its vast extent, would admit of St. Paul's labours, with-

out his being said to 'build on another man's foundation.'

— εἰν ὑμῶν—ἐμπλησθῶ] The sense is, 'after I shall have been, in some measure, satisfied with [the pleasure of] your society.' So *Ælian*, cited by *Koppe*, says of the peacock displaying its gay plumage: *εἰς γὰρ ἐμπλησθῆναι τῆς θεᾶς τὸν παρεστῶτα*.

The words *ἐλεύσομαι πρὸς ὑμᾶς* and *γὰρ* after *ἐλπίζω*, omitted in 7 ancient MSS., several Versions, and some Fathers, are rejected by *Mill*, and cancelled by *Griesb.* and *Tittm.*; but without reason. See *Matth.* and *Rinck's* Notes.

25. Ἵνυι δὲ πορ &c.] The Apostle adds this, that they may not expect him *very soon*. *Πορεύομαι*, 'I am just going.'

26. Μακεδονία καὶ Ἀχαΐα] i. e. the Christians in Macedonia and Achaia.

27. εὐδόκησαν γὰρ &c.] *Grot.* observes that there is here an *anaphora*, together with an *epanorthosis*, 'They were pleased, I say, to show that the thing was not obligatory.' *Kal*, for *καὶ τοῖς* and yet.'

— τοῖς πνευμ. αὐτῶν ἐκοινώνησαν] This syntax (a *Dative of thing*) rarely occurs in the Classical writers. The *Dative* depends upon *ἐν* understood, which is expressed in Gal. vi. 6. The *Accus.* with *εἰς* is equivalent to this. *Κοινωνεῖν* has usually a transitive, but here it has an *intransitive* sense. *Πνευματικὰ* denotes the affairs of the soul and another life; *σαρκ.* those of the body and this life.

28. ἐπιτελέσας] 'having despatched.' *Σφραγισάμενος*. Some Commentators render this 'cum assignauro:' but the best ancient and modern Interpreters are agreed that it means 'having safely *consigned* this money, as under seal.' Of which sense *Loean.* adduces an example from *Philo*. *Καρπὸν*, 'fruit of their beneficence,' the contribution mentioned at v. 26.

• Supr. 1. 11. **μαί δι' ὑμῶν εἰς τὴν Σπανίαν.** \* οἶδα δὲ ὅτι ἐρχόμενος πρὸς 29  
 ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ  
 ἐλεύσομαι. **Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου 30**  
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος,  
 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς  
 τὸν Θεόν. **ἵνα ρυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰου- 31**  
 δαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκ-  
 τος γένηται τοῖς ἁγίοις\* **ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς 32**  
 διὰ θελήματος Θεοῦ, καὶ συναπαυόσωμαι ὑμῖν. ὁ δὲ Θεὸς 33  
 τῆς εἰρήνης μετὰ πάντων ὑμῶν. ἀμήν.

• 2 Thess. 3. 2.  
 • Act. 18. 21.  
 • Supr. 1. 10. et 15. 23.  
 • 1 Cor. 4. 19.  
 • Jac. 4. 15.  
 • y Infr. 16. 20.  
 • 1 Cor. 14. 33.  
 • 2 Cor. 13. 11.  
 • Philipp. 4. 9.  
 • 1 Thess. 5. 21.  
 • 2 Thess. 3. 16.  
 • Heb. 13. 20.  
 • 3 Joh. 6.  
 • Act. 18. 2. 26.  
 • 2 Tim. 4. 19.

**XVI. ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, 1**  
 οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κερχραιῖς. **ἵνα αὐτὴν 2**  
 προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε  
 αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῆσι πρᾶγματι· καὶ γὰρ αὐτὴ προ-  
 στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. **Ἀσπάσασθε Πρι- 3**  
 σκίλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ·  
 (οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθη- 4  
 καν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκ-

29. οἶδα ὅτι ἐρχόμενος—ἐλεύσομαι] The sense is: 'I know that when I come to you, I shall come with power to bestow the most exuberant benefits of the Gospel, and the religion of Christ.' See Chrys. and Theophyl. By these are, I conceive, especially meant the *χαρίσματα πνευματικά* mentioned at i. 11. See Fell.

The words τοῦ εὐαγγελίου τοῦ, omitted in 8 MSS., 2 indifferent Versions, and some inferior Latin Fathers, are rejected by Mill, and cancelled by Griesb.; most rashly. Matthæi has shown the weakness of the evidence as regards the Fathers; and I would observe that Chrys. certainly read the words; which any one conversant with the style of the sacred writers will see are genuine. Indeed, I suspect that the omission arose, not from the early Critics, but merely from the scribes, and was occasioned by the two ποῦ's.

30. The Apostle concludes with entreating them to commend himself and his fortunes among the Palestine Jews to God. And this he does both by Christ, whose religion they profess, and by that love which is the fruit of the spirit; begging that they would aid him and his efforts, by the co-operation of their prayers to God on his behalf. *Συναγωνίσασθαι* is a strong expression, and hints that the prayers must be earnest and persevering.

31. τῶν ἀπειθ. ἐν τῇ Ἰ] i. e. the unbelieving Jews, who bore a deadly hatred to Paul, and sought his life. Koppe remarks, that the Apostle does not desire to be preserved from calamities, but only that he may be so strengthened as to be enabled to overcome them, and that he may be the means of cheering the afflicted Christians at Jerusalem. *ἵνα ἡ διακονία* &c., the sense is, 'that my service to the saints may be accepted, or acceptable.'

32. ἵνα ἐν χαρῇ—συναπαυ. ] The sense is,

'that we may mutually enjoy each other's society.'

XVI. This Chapter is, Koppe thinks, an *appendix*, (what we call a *Postscript*) containing recommendations and salutations, intermixed with admonitions.

1. Φοίβην] She seems to have been in the company of those who conveyed this Epistle, though not herself the bearer of it. It is plain that she was known at Rome, and is here probably commended to the Roman Christians, as needing their friendly notice and assistance.

— διάκονον] According to the constitution of the primitive Church, there was an order of females attending on part of the public business of the Church, consisting of two kinds, 1. Elderly women (*πρεσβυτήδες*) presiding over, and superintending the morals of, the other female Christians; and 2. deaconesses, *διάκονοι*, who discharged some of the offices of the ministry, as baptizing the female converts; and who also collected and distributed the contributions for the relief of sick and poor females, besides other offices less important. See Bingh. *Antiq. L. xi. 12.*, Coteler. and Const. Ap. iii. 15. and Suic. *Theas. in v.*

2. ἐν Κυρίῳ] 'in the name and on account of Christ.' *Ἀξίως τῶν ἁγ.*, 'in such a manner as Christians ought to receive each other.' *Παραστήτε αὐτῇ*, literally, 'stand by her.' *Ἐν ᾧ ἂν ὑμῶν χρῆσι πρᾶγματι*, 'in whatever office she may need your assistance.' *Προστάτις*, 'a protectress,' like *Patrona* in Latin.

3. συνεργούς μου ἐν Χ.] 'my coadjutors in promulgating the Gospel of Christ.' See Phil. ii. 25. 1 Thess. iii. 2.

4. τὸν ἑαυτῶν τράχ. ὑπέθηκαν] Literally, 'submitting their necks [to the sword],' i. e. hazarded their lives. This is by some supposed to relate to the perilous situation of Aquila and

5 κλησῖαι τῶν ἐθνῶν) καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.  
 ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ  
 6 τῆς † Ἀχαΐας εἰς Χριστόν. ἀσπάσασθε Μαριάμ, ἣτις πολλὰ  
 7 ἐκοπίασεν εἰς ἡμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουλίαν τοὺς  
 συγγενεῖς μου καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπί-  
 σμημοὶ ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν  
 8 Χριστῷ. ἀσπάσασθε Ἀμπλιαν τὸν ἀγαπητόν μου ἐν Κυ-  
 9 ρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ,  
 10 καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπάσασθε Ἀπελλὴν τὸν  
 δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβού-  
 11 λου. ἀσπάσασθε Ἡροδίωνα τὸν συγγενῆ μου. ἀσπάσασθε  
 12 τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. ἀσπάσασθε  
 Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπά-  
 13 σασθε Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν  
 Κυρίῳ. ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ  
 14 τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον,  
 Φλέγοντα, Ἐρμᾶν, Πατρόβαν, Ἐρμῆν, καὶ τοὺς σὺν αὐ-  
 15 τοῖς ἀδελφοῖς. ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα  
 καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐ-  
 16 τοῖς πάντας ἀγίοις. <sup>b</sup> ἀσπάσασθε ἀλλήλους ἐν φιλήματι

b 1 Cor. 16.  
 20.  
 2 Cor. 13.  
 1 Thess. 5.  
 26.  
 1 Pet. 5. 14.

Priscilla in the tumult at Corinth. See Acts xviii. 12.

5. τὴν κατ' οἶκον ἐκκλ.] Not, I conceive, 'their own family,' as some Commentators explain; but, as most antients and moderns interpret, 'the congregation which met at their house;' the Christians yet, it seems, worshipping κατ' οἶκον, and not in a large building for general worship. See Acts xx. 20.

— Ἀγαίας] Several antient MSS. and some Edd. and Fathers have Ἀσίας, 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 supported both by external and internal evidence, that there is great probability it is the true reading. The very nature of the term ἀπαρχὴ suggests the idea of *one person only*, (see 1 Cor. xv. 20.) and as in 1 Cor. xvii. 15. Stephanas is called the ἀπαρχὴ τῆς Ἀχαΐας, Epænetus could have no claim to the name. Mr. Slade, indeed, (after Wetst.) urges that it is possible Epænetus might have been one of that family to which this appellation is given; and he might have been the earliest convert in the household of Stephanas. Thus, though Epænetus, 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. ἐπίσημοι ἐν τοῖς ἀποστόλοις] The sense is somewhat uncertain. Whitby, Koppe, and others take it to mean, that 'they were eminent teachers;' ἀπόστολοι 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, as here; which, I think, determines it to

mean *Apostle* in the highest sense. And such is the view adopted by the generality of Commentators. 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 indicated, 1. that Paul, though he had not yet been at Rome, still well knew the Christians who resided 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. ἐκλεκτὸν ἐν Κ.] Equivalent to τὸν δόκιμον ἐν Χρ. just before.

16. ἀσπάσασθε—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 appears 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 understood 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 mention of this custom, (having only adverted to it here and in 1 & 2 Cor. and Thessal.) has been the subject of various and uncertain conjectures. Be the cause what it may, there is reason to think

c Matt. 18.  
 8, 17.  
 1 Cor. 5.  
 9, 11.  
 Col. 2. 8.  
 2 Thesa. 3.  
 6, 14.  
 1 Tim. 6. 3.  
 2 Tim. 3. 2,  
 5, 6.  
 Tit. 3. 10.  
 2 Joh. 10.  
 d Esach. 13.  
 18.  
 Philipp. 3.  
 16, 19.  
 2 Pet. 2. 3.  
 c Matt. 10.  
 16. sup.  
 1. 8.  
 1 Cor. 14.  
 20.  
 f Gen. 3.  
 15.  
 g Act 13. 1.  
 et 16. 1.  
 et 17. 6.  
 et 19. 4.  
 Phil. 2. 19.  
 Col. 1. 1.  
 1 Thesa. 3.  
 2.  
 1 Tim. 1. 2.  
 h Act. 19.  
 22.  
 1 Cor. 1.  
 16.  
 2 Tim. 4.  
 20.  
 i Supr. 1. 5.  
 et 15. 18.  
 Eph. 1. 9.  
 et 3. 9, 20.  
 Col. 1. 26.  
 2 Tim. 1.  
 10.  
 Tit. 1. 2.  
 1 Pet. 1.  
 20.  
 Jud. 24.  
 k 1 Joh. 1.  
 1.  
 1 Heb. 13.  
 15.  
 1 Tim. 1.  
 17.  
 Jud. 25. ]

ἀγιῶν. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ. ° Πα- 17  
 ρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχαστασίας καὶ  
 τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦν-  
 τας· καὶ ἐκκλίνατε ἀπ' αὐτῶν. ° οἱ γὰρ τοιοῦτοι τῷ Κυ- 18  
 ρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ αὐτῶν  
 κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι  
 τὰς καρδίας τῶν ἀκάκων. ° ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας 19  
 ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν  
 εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν· ° ὁ δὲ Θεὸς 20  
 τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν  
 ἐν τάχει· ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ'  
 ὑμῶν. ° Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ 21  
 Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσ- 22  
 πάξομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν  
 Κυρίῳ. ° Ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκ- 23  
 κλησίας ὅλης. ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς  
 πόλεως, καὶ Κούαρτος ὁ ἀδελφός.  
 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάν- 24  
 των ὑμῶν. ἀμήν. [Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ 25  
 τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ  
 ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένον, ° φανε- 26  
 ρωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν, κατ' ἐπιτα-  
 γὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ  
 ἔθνη γνωρισθέντος, ° μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, 27  
 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.]  
 Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς  
 διακόνου τῆς ἐν Κερχραιῖς ἐκκλησίας.

that this custom, so liable to abuse and misrepresentation, was laid aside at a very early period of the Christian Church.

16. *αἱ ἐκκλησίαι τοῦ Χρ.*] 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 *σκάνδαλα* might arise both from the *immoralities* 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, from the subject of the Epistle, it seems probable 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 *δουλεύουσιν τῇ αὐτῶν κοιλίᾳ*) and only aimed at making the profession of the Gospel a means of obtaining a luxurious livelihood.

19. *τὸ ἐφ' ὑμῖν*] Sub. *μέρος*, 'on your behalf,' 'on account of you.' The words *θέλω δὲ ὑμᾶς—κακόν* 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. *τὸν Σατανᾶν*] 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 Heresiarchs are so anxious to overturn, that they hazard the greatest absurdities of interpretation.

— *ἡ χάρις—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!'

22. *ἀσπάζομαι—τὴν ἐπιστολὴν*] The words of the Amanuensis who wrote this Epistle. 'Εν Κ. should be joined with *ἀσπάζομαι*.

# ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

- 1 I. <sup>m</sup> ΠΑΥΛΟΣ κλητός απόστολος Ἰησοῦ Χριστοῦ διὰ θε- <sup>m Act. 18.</sup>  
2 λήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, <sup>17.</sup> τῇ ἐκκλησίᾳ τοῦ <sup>n Joh. 17.</sup>  
Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, <sup>19.</sup>  
κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ <sup>Act. 9, 14,</sup>  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ <sup>21, et 15. 9,</sup>  
3 ἡμῶν. <sup>et 22. 16.</sup> ὁ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ <sup>Rom. 1. 7.</sup>  
Κυρίου Ἰησοῦ Χριστοῦ. <sup>Eph. 1. 1.</sup>

ver. 2. Eph. 1. 2. 1 Pet. 1. 2.

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 Corinthian Church. 3. For the purpose of returning answers to certain inquiries on points whereon his opinion had been requested. These directions, though referring to customs and practices no longer in existence, are of universal application and perpetual use.

Vv. 1—9. form the exordium of the Epistle, containing, as usual, a *conciiliatio benevolentia*.

1. κλητός απόστολος] 'an Apostle of Jesus Christ especially called and constituted by him.' So the Heb. κηρ. See Note on Rom. 1. 1.

— διὰ θελήματος Θεοῦ] The recent Commentators generally render θελ. *benignitate*. But there is no reason to deviate from the common interpretation *decreto*. Thus, in a kindred passage at 1 Tim. i. 1., κατ' ἐπιταγὴν Θεοῦ. Valckn. remarks: θέλημα "proprie est animi jam determinati statutum decretum." There is, no doubt, an allusion to his extraordinary call from God himself.

— Σωσθένης] 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 Sosthenes 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. Crell., Valckn., and Rosenm., indeed, regard the Apostle ὁ ἀδελφός as indi-

cating the *celebrity* of Sosthenes. But the expression is more properly regarded by Hp. Middl. as merely a designation of fellow Christian.

2. ἡγιασμένοις — κλητοῖς ἁγίοις] 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. Τοῖς ἐπικ. τὸ ὄνομα τοῦ Κυρίου &c. is also regarded as a periphrasis for *Christians*. But as ἐπικαλεῖσθαι very often signifies to *invoke 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. Ἐν παντὶ τόπῳ, 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 *τῶν*: but by the more recent ones, as well as by the Greek Commentators, to the *Κυρίου ἡμῶν*, per *epanorthosin*, i. e. 'our Lord, did I say? Not so; but αὐτῶν τε καὶ 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 reprehensions which the state of the Church at Corinth demanded. First he adverts to those *dissentions* which had broken its peace.

p Rom. 1. Ἐὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ 4  
 ἡ. χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ. ὅτι 5  
 q Infr. 12. ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ  
 9 Cor. 8. 7. γνώσει· (καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν 6  
 Col. 1. 9. ὑμῖν) ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, 7  
 r Phillip. 3. ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 20. Tit. 2. 13. Χριστοῦ ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους 8  
 1 Thess. 3. 13. ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. πιστός ὁ 9  
 et 5. 23. Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
 Col. 1. 22. Χριστοῦ τοῦ Κυρίου ἡμῶν.  
 1 Joh. 15. 5. Ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ 10  
 Infr. 10. 13. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,  
 1 Thess. 5. 24. καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα ἦτε δὲ κατηρτισμένοι ἐν τῷ  
 2 Thess. 3. 3. αὐτῷ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδηλώθη γὰρ μοι περὶ 11  
 Gal. 2. 20. ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι·  
 1 Joh. 1. 3. ἡμέρα τοῦ Κ. Ἰ., but ἐν ἡμέρᾳ αὐτοῦ; but  
 v Rom. 12. especially because, as Pott well points out,  
 et 15. 5. from v. 4. forwards ὁ Θεός is He to whom the  
 Phillip. 2. summa orationis is referred; while τοῦ Χριστοῦ  
 2. et 3. 15, is here only mentioned per occasionem; and  
 16. hence at v. 8. ὁ Θεός is again expressly men-  
 1 Pet. 3. 8. tioned. By βεβαιώσει 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.  
 Eis τέλος, i. e. to the end of this state of trial.  
 9. κοινωνίαν τοῦ υἱοῦ &c.] The sense seems  
 to be: 'to a participation in the benefits ob-  
 tained by his Son Jesus Christ for all true  
 Christians.' See Schleus. Lex.  
 10. seq.] The Apostle now proceeds to com-  
 plain of various schisms 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  
 recal both of them to the truth, v. 10. Ch. iv.  
 21.  
 — διὰ τοῦ ὀνόματος &c. ] 'in the name and  
 by the authority of Jesus Christ committed to  
 me.' Or, with others, 'by the love of Christ.'  
 Τὸ αὐτὸ λέγειν is equivalent to τὸ αὐτὸ φρο-  
 νεῖν, τὸ ἐν φρονεῖν, ὁμοφρονεῖν, 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 σχίσματα may denote disagree-  
 ments both in doctrine and in affections, espe-  
 cially the latter.  
 — ἦτε δὲ κατηρτισμένοι.] Here we have a  
 continuation of the same idea, by a metaphor  
 derived from repairing a broken vessel, or mend-  
 ing a rent vestment; and the expression is equi-  
 valent to καταλλάσσειν. Νοί refers to the mind  
 or disposition; γνώμῃ, to opinion or sentiment.  
 11. τῶν Χλόης.] sub. οικείων.

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.)

— ὅτι] 'siquidem, quandoquidem.' Ἐν παντί, sub. πράγματι. Ἐπλουτίσθητε, for περισσεύετε, ye abound. Compare 2 Cor. viii. 7. ix. 11. 1 Thess. iii. 12. Ἐν αὐτῷ, 'by, or through him.' The words ἐν παντί λόγῳ &c. are (as Crell. and Pott observe) a further explication of the preceding general enunciation ἐν παντί, q. d. δηλόνοι ἐν παντί λόγῳ &c. And ἐν παντί λόγῳ καὶ πάσῃ γνώσει may denote, as Schoettg. and Pott say, a complete, or competent, knowledge of the Christian religion.

6. καθὼς—βεβαιώθη ἐν ὑμῖν.] This is variously interpreted, and is indeed susceptible of more than one suitable sense. See Recens. Synop. and Pott. The most probable, however, is this: 'inasmuch as, or since, the truth and excellence of the Gospel of Christ has been confirmed and is fully established among you;' namely, by the extraordinary spiritual gifts above mentioned.

7. ὑστερεῖσθαι.] 'are deficient.' Μηδενὶ χαρ., 'no spiritual gift, whether ordinary or extraordinary,' such as was bestowed on other Churches. Ἀπεκδεχομένους. This is well rendered by Dodd. and Wakef. 'whilst ye are waiting for, namely, in humble hope.' Τὴν ἀποκάλυψιν Χριστοῦ is nearly equivalent to τὴν ἐπιφάνειαν αὐτοῦ in 1 Tim. vi. 14. 2 Tim. iv. 1 & 8. Tit. ii. 13. The only difference is, that ἀποκ. suggests the appearance or advent to judgment, as 2 Thess. i. 7. 1 Pet. i. 7, 13.

8. ὅς καὶ βεβ.] 'who, likewise, will confirm you.' Some Commentators refer the ὅς to Χριστοῦ. But others, and indeed all the most eminent ones, to Θεῷ, as v. 4.; which seems far preferable, not only because there is a manifest distinction here between him who βεβαιώσει, and our Lord, whose day is mentioned; and because, if ὅς had been to be referred to Ἰ. Χρ., the Apostle ought to have written, not ἐν τῇ

- 12 <sup>a</sup> λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι <sup>1 Joh. 1. 42. Act. 18. 24. Infr. 3. 4. et 16. 12.</sup>  
 Παύλου· ἐγὼ δὲ, Ἀπολλώ· ἐγὼ δὲ, Κηφᾶ· ἐγὼ δὲ, Χρι-  
 13 στοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη  
 14 ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; Ἔυχασ- <sup>1 Act. 18. 8. Rom. 16. 23.</sup>  
 ριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον  
 15 καὶ Γάϊον· ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπ-  
 16 τισα. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ <sup>1 Infr. 16. 15, 17.</sup>  
 οἶδα εἶ τινα ἄλλον ἐβάπτισα.  
 17 Ὁ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐχα- <sup>1 Infr. 2. 1. 4, 13. 2 Pet. 1. 16.</sup>  
 γελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς  
 18 τοῦ Χριστοῦ. ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν <sup>b Rom. 1. 16.</sup>

12. The Apostle now proceeds to unfold his meaning. λέγω τοῦτο (says Kraus.) both in the N. T. and the Classical writers, is adapted to the purpose of explanation, and answers to the Latin *scilicet, nimirum*. It may, however, signify, 'My meaning is this.' ἕκαστος is only to be referred to the generality, i. e. the factions each one of them (*singuli*) said, I am, &c. At Παῦλον the ἐγὼ in each repetition denotes one of each of the sects. On the sense of the passage, especially ἐγὼ δὲ Χριστοῦ, Commentators have sought difficulties needlessly. To cancel the words, with Bp. Pearce, is to cut the knot; and to alter Χριστοῦ to Χρίσπου, 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 so 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.

As to the difficulty connected with ἐγὼ δὲ Χριστοῦ, the best mode of encountering it is to suppose, with Storr, Bertholdt, and Heydenreich, that those who called themselves Χριστοῦ 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 δεσπότης, and that διὰ τὴν πρὸς σωτηρίαν γένος ἀνάφειαν. See more in Storr. ap. Heydenr.

13. μεμέρισται ὁ Χριστός] 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 context, is that of the antients, adopted also by Turen., 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 Παῦλος, the answer is, οὐχί· ἀλλὰ Χριστός. On the phrase εἰς τὸ ὄνομα βαπτίζεσθαι, see Note on Matt. xxviii. 19.

14. εὐχαριστῶ τῷ Θεῷ] 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 drawing to himself partizans.

16. οἶκον] 'family,' including every age and sex, and, of course, infants. So Ignatius Epist. p. 21. cited by Wolf: ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου ἐν γυναιξὶ καὶ τέκνοις. The phrase οὐκ οἶδα εἰ must (notwithstanding what some say) imply uncertainty; but that is not inconsistent with inspiration, when properly understood. See Doddr. and Whitby.

17. οὐ—ἀλλὰ] This, as often, is to be taken, comparatē, for non tamquam. See, however, Win. Gr. p. 159. in it. "The Apostle now (observes Rosenm.) passes to a vindication of his doctrine, and the method he had pursued in communicating it. Up to ii. 2. he treats of its nature, and declares that he cannot accommodate it to the prejudices of men, so as, like the false Apostles, to keep out of view, or sophisticate, what would 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 σοφῆ; as in ii. 13. ἐν διδασκαλίᾳ ἀνθρωπικῆς σοφίας λόγοις, or as 1 Pet. ii. 1. 16. σεσημειωμένοι λόγοις, i. e. not what appeared to men learning, acumen, or eloquence.

—ἵνα μὴ κενωθῇ—Χριστοῦ] Campb. well paraphrases: 'lest 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.'

18. ὁ λόγος—σταυροῦ] 'the doctrine of salvation through a crucified redeemer.' Ἔστι, 'appears.' So Thucyd. v. 41. τοῖς δὲ Λακεδαιμονίοις ἐδόκει μαρτὰ εἶναι ταῦτα. The antient and best modern Commentators have shown that ἀπολλ. "rem denotat ex effectu;" and that 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-

ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζόμενοις ἡμῖν δύναμις  
 Θεοῦ ἐστὶ. <sup>c</sup> γέγραπται γάρ· Ἀπολὼ τὴν σοφίαν τῶν 19  
 σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. <sup>d</sup> Πού 20  
 σοφός; πού γραμματεὺς; πού συζητητὴς τοῦ αἰῶνος τού-  
 του; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τού-  
 του; <sup>e</sup> Ἐπειδὴ γάρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ 21  
 κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς  
 μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· <sup>f</sup> ἐπειδὴ 22  
 καὶ Ἰουδαῖοι † σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦ-

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.

19. γέγραπται γάρ &c.] q. d. So that the words of Scripture may be applied. The citation agrees verbally with the Sept., (except that for ἀθετήσω, "will set aside," we have there κρύψις) and in sense with the Hebr. By the σοφῶν and the συνετῶν are meant those who seem so, especially to themselves. Σοφία and σύνεσις differ as our learning, and talent, or natural acuteness. See my Note on Thucyd. ii. 97. 6. εὐβουλίαν καὶ σύνεσιν. The full sense of the passage, in its present application, seems to be: 'I will destroy and take away the credit of the wisdom &c., by showing its inefficiency towards discovering the mode of obtaining pardon and reconciliation for man from his offended Maker.' See Chrys. and Theophyl.

20. πού σοφός &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 πού—πού, where the interrogation has the effect of a strong negation, i. e. 'They are no where, are naught.' Here Bp. Middl. compares Demosth. πού δ' ἄλλες; πού τράπεζαι; πού σπονδαί. By the σοφός are designated the heathen philosophers; and by γραμματεὺς the Jewish ἰσραηλῖται, or Jewish Theologians; though it may, with some, be taken to denote men of letters in general. The συζητητὴς τοῦ αἰῶνος τούτου is best interpreted 'the subtle disputer of this world only,' the Sophist, who rests on mere human wisdom. It is not agreed whether the Apostle has reference to the Heathen σοφισταί, or to the Jewish ἰσραηλῖται, 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, ὁ ἐκ τούτων καὶ ἐκείνων διαλεκτικῆν ἡσκημένους τέχνην) and the sense taken generally is, 'a subtle disputant on difficult questions, and curious, and empty speculations,' the ζητήσεις καὶ of 1 Tim. vi. 4. By the τοῦ αἰῶνος τούτου is denoted his intension on what concerns this world only, without a serious thought on the next.

— οὐχὶ ἐμώρανεν &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 γάρ ἐν τῇ σοφίᾳ—πιστ.] These words are closely connected with the preceding, showing the cause why God did so, and are thus exegetical of what went before. And they may be rendered, 'For after that, by the wisdom of God, the world by wisdom knew not God.' Thus the sense of ἐν τῇ σοφίᾳ τοῦ Θεοῦ is to be explained either, 'by permission of God's wise providence;' which is confirmed by the expositions of the Greek Commentators; or, with others, 'amidst the wisdom of God so conspicuous in his works both of nature and revelation;' the latter of which senses is preferable. But I am inclined to think, with Pott, that the true construction of the passage is as follows: 'Ἐπειδὴ ὁ κόσμος διὰ τῆς σοφίας οὐκ ἔγνω τὸν Θεόν ἐν τῇ σοφίᾳ τοῦ Θεοῦ, for αὐτοῦ, where τὸν Θεόν ἐν τῇ σοφίᾳ τοῦ Θεοῦ is for τὸν Θεόν κατὰ τὴν σοφίαν αὐτοῦ. The force of διὰ τῆς σοφίας is well expressed by Pott, 'adhbito omni ingenii acumini, ac eruditionis apparatu.' Εὐδόκησεν, 'thought good, vouchsafed.' Μωρίας τοῦ κηρύγματος, for κηρύγματος μωρίας, i. e. according to a figure occurring in the Classical writers (as Thucyd. vi. 17. οὐκ ἀρχιστός ἦδε ἡ γνώσις, and Soph. Antig. 95. ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν) what was thought, or seemed to men, foolishness. Σῶσαι τοὺς πιστεύοντας is best explained 'to put into the way of salvation those who should believe the Gospel propounded by this preaching.' See Whitley.

22, 23. Here the reason is given why the Gospel should seem foolishness to so many of the Jews and Gentiles.

— σημεῖον] 12 MSS., 5 Versions, and some Fathers have σημεῖα, which was edited by Griesb., Knapp, and Tittm.: but the common reading has been restored by Vat. and Pott., as it had been retained and defended by Wets. and Matth.; and rightly; for the evidence of MSS. is insufficient, and that of Versions and Fathers, though strong, yet, in a case of this kind, is exceptionable. But the internal evidence in favour of the common reading is yet stronger than the external. Consult Wolf's able Annotation. See more in the excellent Note of Whitley.

Here the Jews and Greeks are well characterized. The Jews seek a sign from heaven, some miracle agreeable to their gross conceptions; the Greeks do not so much require miracles, as wisdom; but it must be human wisdom, set off by the aids of rhetoric and grounded on human reason and philosophy.



23 σιν. ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἑσταυρωμένον· Ἰουδα-  
 24 ῖοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· ἡ αὐτοῖς δὲ τοῖς  
 κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμι  
 25 καὶ Θεοῦ σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν  
 ἀνθρώπων ἐστὶ· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν  
 26 ἀνθρώπων ἐστὶ. Ἰ Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν ἀδελφοί,  
 ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ  
 27 πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ  
 Θεός, ἵνα τοῖς σοφοῦς κατασχῆνῃ· καὶ τὰ ἀσθενῆ τοῦ κό-  
 28 σμου ἐξελέξατο ὁ Θεός, ἵνα κατασχῆνῃ τὰ ἰσχυρὰ· καὶ τὰ  
 ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός,  
 29 καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·<sup>k</sup> ὅπως μὴ καυ-  
 30 χῆσται πᾶσα σὰρξ ἐνώπιον \* τοῦ Θεοῦ. Ἰ ἐξ αὐτοῦ δὲ  
 ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ· ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ  
 31 Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις·<sup>m</sup> ἵνα,  
 καθὼς γέγραπται· Ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.  
 I II. Ἰ Κάγω ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπερ-  
 8 Matt. 11.  
 9 Joh. 6. 69.  
 10 66. Infr. 2.  
 14 h Rom. 1.  
 16 Col. 2. 3.  
 17 Joh. 7. 48.  
 18 Jac. 2. 5.  
 k Rom. 3.  
 27 Eph. 2. 9.  
 1 Joh. 17.  
 19 Rom. 4. 25.  
 Eph. 1. 7.  
 Col. 2. 3.  
 m Esa. 65.  
 16 Jer. 9. 23,  
 24.  
 2 Cor. 10.  
 17 n Supr. 1.  
 17. et 2. 4.  
 2 Pet. 1.  
 16

23. ἡμεῖς δὲ &c.] The sense seems to be: 'But we simply preach' &c. Χριστὸν ἑστ. is equivalent to τὸν λόγον (the doctrine) τοῦ σταυροῦ, the Gospel. The sense of the words is: 'Though it be to the Jews a stumbling block, (as contrary to all their secular expectations) and to the Greeks foolishness, as not resting mainly on the principles of reason.'

24. κλητοῖς] In this is implied obedience to the call. Θεοῦ δύναμι καὶ Θεοῦ σοφ., i. e. the powerful and wise means by which God works the salvation of men, (see supra v. 18., also Whitty's paraphrase and Grot.) meaning, as Dr. Burton says, that the Gospel is really the sign, which the Jews asked for, and the wisdom, which the Greeks sought after.

25. ὅτι τὸ μωρὸν—ἀνθρώπων ἐστὶ] This is meant to anticipate an objection, and give a reason for the preceding. "Probat (says Pott) loco quodam communi." Here τὸ μωρὸν and τὸ ἀσθενὲς are to be taken like μωρίας, supra v. 21. After σοφώτερον supply τοῦ σοφοῦ from the context; and at ἰσχυρ. supply τοῦ ἰσχυροῦ. Thus the sense is: 'For the teaching of God, though it be thought foolish, and the dispensations of God, though seemingly weak, are wiser and stronger than all which the wisdom and power of the world could accomplish.'

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.)

—βλέπετε γὰρ &c.] Γὰρ 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 κατὰ σάρκα, 'those who had merely human wisdom.' At σοφοί, δυνατοί and εὐγενεῖς sub. κέληνται from the preceding κλῆσιν. In τὰ μωρὰ and τὰ ἀσθενῆ we have things for persons. Τοῦ

κόσμου, for ἐν τῷ κόσμῳ. Ἰνα κατασχ., 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.' Τὰ ἀγενῆ, the ignoble.

28. καὶ τὰ μὴ ὄντα—καταργ. ] The Apostle adds another link in the chain of antithesis, by an expression which partakes of the hyperbole, or the Oxymoron, but is not infrequent in good writers. Καταργ. is here, as often, to be understood *logicè*, i. e. in the sense 'to cause men to see that those persons are *nobodies*, of no esteem.'

29. From the fact, that God has conferred the benefits of the Gospel on men, without reference to human wisdom or power, the Apostle now draws the conclusion, that no one should ascribe this salvation to his own merits.

—ὅπως μὴ—πᾶσα σὰρξ] 'that no human being should boast.' For αὐτοῦ, I have edited τοῦ Θεοῦ, from very many MSS., Versions, Fathers, and early Edd., and with the concurrence of Beng., Wets., Matth., and Griesb.

30. ἐξ αὐτοῦ] scil. Θεοῦ, i. e. μόνου. Εἶναι ἐν Χριστῷ Ἰ. signifies 'to be Christians.' Thus the sense is: 'by the dispensation of God alone can ye become Christians.'

—ὃς ἐγενήθη—ἀπολύτρωσις] Here there is throughout a metonymy of the effect for the cause, and abstract for concrete. Thus the sense is: 'who was made by God the means of true wisdom being imparted to us, the cause of our justification, and the author of our sanctification, and redemption.'

31. Ἰνα, καθὼς γέγραρ.] 'So that [to use the words of Scripture]. These are taken in sense from Jer. ix. 23 & 29. Thus the meaning is: 'He who is disposed to boast, let him ascribe all of which he boasts to the Lord [Jehovah].'

II. 1—6. The Apostle, returning to the subject treated of at i. 17. (whence, v. 18—31., he had somewhat digressed) now more copiously evolves it, saying that he had been so far from

οχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. ° οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰη- 2  
 σουὺν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. ° καὶ ἐγὼ ἐν ἀσ- 3  
 θενείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην πρὸς ὑμᾶς. ° καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς 4

using a great apparatus of erudition in converting the Corinthian congregation to the Christian religion, that (such was his modesty) 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: *κατὰ ἔλθωσιν πρὸς ὑμᾶς, ἀδελφοί, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας*, for *ἐν ὑπεροχῇ*. Others thus: *Κατὰ ἔλθωσιν πρὸς ὑμᾶς, ἀδελφοί, οὐκ ἦλθον καταγγέλλων* (for *ὡς καταγγ.*, i. e. ὥστε καταγγέλλων) ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ καθ' ὑπεροχ. λόγου ἢ σοφίας. The sense is the same either way; but I agree with Chrys. and Heydenreich in preferring the latter mode of construction, as being the more natural and obvious. Τὸ μαρτύριον τοῦ Θεοῦ is a periphrasis for 'the Gospel,' as 1 Cor. i. 6. 2 Tim. i. 8. The var. lect. *μυστήριον*, preferred by some Critics, appears to be a mere gloss.

2. οὐ γὰρ ἔκρινα &c.] The general sense is: 'I resolved to make redemption by the death of Christ the great subject of his preaching. But, adverting to the idiom in οὐκ ἔκρινα εἰδέναι, the best Commentators, with reason, suppose the sense to be: '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 avowed 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.)

— ἐγενόμην πρὸς ὑμᾶς] for ἡμῶν παρ' ὑμῖν, 'I was among you.' As to the sense of ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ, Commentators are generally of opinion, (and there can be little doubt) that ἀσθεν. has reference to those bodily infirmities, imbecilities, and personal disadvantages, which impeded the Apostle's usefulness, and were the source of much mortification; inasmuch that the ἀσθενεία here, and the ἀσθενεῖς at 2 Cor. x. 10. may mean the same infirmities or disadvantages as the thorn in the flesh at 2 Cor. xii. 7. By the φόβῳ καὶ τρόμῳ is, I think, denoted extreme modesty.

4. οὐκ ἐν πειθοῖς δι. σοφίας λόγοις] There are few passages that have more perplexed Editors and Critics than this. From the mul-

titude of varr. lect., most suspect corruption. But variety is sometimes only an attestation 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 exceptionable in the 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, persuasorius, 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, where is the wonder that he should use 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 φείδος and μίμος. The Critics, however, resort to conjectures; of which the most probable are the following. 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 πειθοί (from πειθώ, persuasion, which occurs in Euseb. and Zonaras) of 7 or 8 MSS., several Fathers, and 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, exceptionable. As to the argument urged by some, that in πειθοῖς the σ has been repeated from the σ following, that depends upon whether *διθ* be retained; which will be considered further on. Or, at all events, the argument turns two ways; since it was as likely that the σ should be absorbed by a σ following, as that a σ should have been added to πειθοί from the following word; and this does occur in some MSS. and Fathers. Or it might be so altered to suit ἀποδείξει. Finally, (which is the greatest objection) the reading in question will render it necessary either to cancel λόγοις, or change it into λόγων; for neither of which alterations is there any tolerable authority, except that of those MSS. and Fathers in which πειθοί 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 ἀνθρωπίνης, it is omitted in 8 MSS. and the Syriac and Æthiopic Version, as also in some MSS. of the Vulg. and Origen; testimonies only just sufficient to occasion some doubt of its genuineness, but not to authorize it to be cancelled, with Griesb. and Tittm., espe-

- [ἀνθρωπίνης] σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος  
 5 καὶ δυνάμεως· ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώ-  
 πων, ἀλλ' ἐν δυνάμει Θεοῦ.  
 6 Ὡς σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ  
 τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου,  
 7 τῶν καταργουμένων· ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυσ-  
 τηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ  
 8 τῶν αἰῶνων, εἰς δόξαν ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ  
 αἰῶνος τούτου ἔγνωκεν·—εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύ-  
 9 ριον τῆς δόξης ἐσταύρωσαν·—<sup>x</sup> ἀλλὰ, καθὼς γέγραπται·  
 et 13. 27. 2 Cor. 3. 14. 1 Tim. 1. 13. x Esa. 64. 4. infr. ver. 14.

cially from the ἀνθρώπων in the verse following.

Πειθοίς is taken by Euthym. and Wets. for the Dat. plural of πειθῶ. But this destroys the force of the words; since to take ἀνθρωπίνης σοφ. λόγ. as exegetical of πειθῶ is frigid, and it is negatived by the antithetical clause ἀλλ' ἐν ἀποδείξει πν. καὶ δυν., and by the kindred passage at v. 13.

— ἀλλ' ἐν ἀποδείξει—δυνάμεως] Notwithstanding what some recent Commentators say, πνεῦμα must here denote the operations of the Holy Spirit, both ordinary and extraordinary, namely, the gifts imparted by St. Paul; and δυν. refers to that highest sort, the working of miracles.

6. σοφίαν δὲ λαλοῦμεν &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, Pott, and Heydenr. I would render: 'But we too have wisdom to address our hearers withal, and which we bring forward among those advanced in spiritual knowledge. But that wisdom is not that of this world.' The τελείοι are opposed to the οἱ μαθάνοντες, the ἡπῆσιοι further on, (as Hierocles opposes the τοῦς τελείους to the τοῖς ἀρχομένοις, the τυροὶ) and are the same with the πνευματικοί, opposed to the ψυχικοί v. 14. and the σαρκικοί iii. 1 & 4. The Apostle, Heydenr. thinks, had reference, not to Christians simply, but to such among both Christians, Jews, and Heathens as were cultiores sapientioresque ingenii. This is preferable to supposing, with some, that the τελείοι means Christians as opposed to Jews and heathens. Σοφίαν is supposed by Pott (with some reason) to here denote not the higher heads of Christian doctrine, 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 disputation, by which he opens to his readers the more profound views of Christian doctrine. Τῶν ἀρχόντων, 'the rulers,' i. e. the persons of authority and influence in the world, both Jews and heathens, whether as political governments, or teachers of religion, or of human wisdom. Τῶν καταργουμένων is best explained by Pott as signifying (by a popular idiom,) 'qui vanitatis 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. ἀλλὰ λαλοῦμεν—μυστηρίῳ] At ἐν μυστ. sub. οὐσαν, 'a Divine and mysterious wisdom,' namely, that of the Gospel. Τὴν ἀποκεκ. is added to further unfold the idea, (see Eph. iii. 9. Col. i. 26. Eph. i. 9. Rom. xvi. 25.) and what is meant is the all-wise counsels of God for the salvation of men, 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 προσηφ. has reference to the eternal counsels of God (πρὸ καταβολῆς κόσμου) for the salvation of men. See Acts iv. 28. Rom. viii. 29. sq. Eph. i. 5 & 11. At προσηφ. sub. ἀποκαλύπτειν. The sense is: 'which God had from eternity planned and purposed to reveal.' Εἰς δόξαν ἡμῶν 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.' Δόξα is in the N. T. often equivalent to εὐδαιμονία.

8. ἔγνωκεν· 'thoroughly understood.' See my Note in Recens. Synop. Τὸν Κύριον τῆς δόξης. This must mean the glorious Lord, even God; such being a title of the DEITY. See Ps. xxiv. 10. Acts vii. 2. compared with Joh. xvi. 2. Acts iii. 17. xiii. 27. 2 Cor. iii. 13. seq.

9. ἀλλὰ, καθὼς γέγραπ.] But (to apply the words of Scripture). The passage intended is, no doubt, Is. lxiv. 1. and perhaps lxx. 17. But the dissimilarity with the Hebrew and Sept. is so great, that some have fancied the words were quoted from a lost apocryphal book, or traditional story of the Rabbins. The expression εἰς γέγραπται, however, is no where else applied of any but the Canonical 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 Prophet 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

Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. Ἦμῖν δὲ ὁ Θεὸς ἀπεκάλυψε 10 διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. Ἦ τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ 11 ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. ἡμεῖς δὲ οὐ τὰ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ 12 τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. Ἡ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀν- 13 θρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου· πνευματικοῖς πνευματικὰ συγκρίνοντες. Ἐ Ψυχικὸς δὲ ἀνθρω- 14

v Matt. 13.  
11. et 16.  
17.  
2 Cor. 3.  
18.  
1 Joh. 2.  
27.  
2 Prov. 20.  
27. et 27.  
19.  
Jer. 17. 9.  
a Rom. 8.  
15.

b Supr. 1.  
17. et 2. 4.  
2 Pet. 1.  
16.  
c Rom. 8.  
7.

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.

Ἀγαπῶσιν denotes the attached and faithful servants of God. The ἃ at the beginning of the verse is neither to be cancelled, with some, nor altered, with others; but to be regarded, with Pott, as put for σοφίαν ἦν.

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 γὰρ πνεῦμα.] Sub. μόνον ἐρευνᾷ, 'for the Spirit alone searcheth into and knoweth all [these] things, even the deep counsels of God.' This sense of ἐρευνᾷν "to know thoroughly as from scrutiny," occurs also in Rom. viii. 27. Rev. ii. 23. So Chrys.: ἀκριβοῦς γνώσεως τὸ ἐρευνᾷν ἐνδεκτικόν. By the βάθη is meant the σοφία ἐν μυστηρίῳ ἀποκ. v. 7., those mysterious dispensations which lie hid from human view.

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

— τίς γὰρ &c.] Construe τίς ἀνθρώπων, for τίς ἀνθρώπος. The ἀνθ. is emphatic. Τὰ. Sub. νοήματα from the context. Τὸ πνεῦμα, for νοῦς, mind. Τὸ ἐν αὐτῷ, for τὸ ἐνοικεῖν, denoting its privacy, and being hidden from others. Τοῦ ἀνθρώπου is used, and not τινοῦ, or ἐαυτοῦ, 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 Whitby.

12. ἡμεῖς δὲ &c.] This is, by the best Commentators, restricted to the Apostle himself. Τὸ πνεῦμα τοῦ κόσμου, 'the temper and disposition of the world,' which deals in human wisdom only. Τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ is variously interpreted; but the best Commentators take it to mean (vi oppositi) 'the spirit or mind which is given by God [through the Holy Spirit],' equivalent to the σοφία τοῦ Θεοῦ ἐν μυστηρίῳ v. 7.

— ἵνα εἰδῶμεν—ἡμῖν] 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. λαλοῦμεν] 'we speak or teach.' A sense frequent in the Gospel of St. John. Διδακτοῖς ἀνθ. σοφ. λόγοις. Mr. Holden recognizes 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 *paring down* the sense of Scripture. It is generally agreed that λόγοις denotes the manner of treating a subject; comprehending, as Pott says, the "expositionis rationem, argumentorum delectum, pondus atque ordinem, totumque dicendi genus;" so in German *vortrag*. Nay, our own wording sometimes implies this, as denoting "manner of expression."

— πνευματικοῖς πνευμ. συγκρίνοντες.] The best Commentators are agreed that πνευματικὰ denotes the things revealed by the Spirit in the O. T.; and πνευματικοῖς, the revelations of doctrine made by the same spirit to the Apostles, under the new Dispensation. Dr. Burton, indeed, would supply λόγοις. But that ellipsis is too arbitrary to be adopted; and it would suppose the words of the Apostle to be really *enigmatical*. Several eminent Commentators propose to supply ἀνθρώποις, meaning the *τελειοῖς* at v. 6. That, however, would require the *Article*. Ἁγίου, omitted in some MSS., Versions, 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 ψυχικὸς ἀνθρώπος &c.

— ψυχικὸς δὲ ἀνθ.] The ψυχικὸς ἀνθρώπος are those who have the ψυχήν, or *vital principle* (which man enjoys in common with the brutes)

- πος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γινῶναι ὅτι πνευματικῶς ἀνακρί-  
 15 νεται. ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ  
 16 ὑπ' οὐδενὸς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν Κυρίου,  
 ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.
- 1 III. Καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς  
 πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπιοῖς ἐν Χριστῷ.  
 2 ἄγαλα ὑμᾶς ἐπότισα, καὶ οὐ βρώμα· οὐπω γὰρ ἠδύνασθε·  
 3 ἀλλ' οὔτε ἔτι νῦν δύνασθε. ἔτι γὰρ σαρκικοί ἐστε. ὅπου  
 γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί

d Prov. 27.  
 19. et 28. 5.  
 1 Thim. 5.  
 21.  
 1 Joh. 4. 1.  
 e Joh. 15. 8.  
 Em. 40. 13.  
 Jer. 23. 18.  
 Sep. 9. 13.  
 Rom. 11.  
 34.  
 f Heb. 5.  
 12, 13.  
 g Pet. 2. 2.  
 h Supr. 1.  
 11.  
 Gal. 5. 19,  
 20.  
 Jac. 3. 16.

only, without properly using the πνεῦμα, or intellectual faculty, which is peculiar to man; and who, of course, are 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 τὰ τοῦ πνεύματος τοῦ Θεοῦ, 'does not admit, or hearken to, the doctrines 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. Syn. and Heydenr.

15. ὁ δὲ πνευματικὸς &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 πάντα as an accus. masc., and assign 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 Κυρίου, others to ὁ πνευματικὸς. The ancient 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 Heydenr. Many, however, of the best modern Commentators refer the αὐτόν to ὁ πνευματικὸς, 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 ἐγὼ &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 capita verum.

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, pap &c.

By the βρώμα is meant the στέρεα τροφή, Hebr. v. 12.; both expressions denoting the more sublime and mysterious doctrines, as γάλα the elementary and simple ones. Ἐπότισα is meant to relate, per syllepsin, to both the γάλα and βρώμα; an idiom frequent in the Classical writers. See Win. Gr. §. 31. 3. a. After ἠδύνασθε must be supplied, from the context, φέρειν or πέπτειν.

The καὶ after ἐπότισα 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 οὐδέ, which is received by Griesb., Knapp, Tittm., and Vater, instead of οὐτε. 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. ὅπου 'whereas;' of which sense see examples in Rec. Syn. Ζῆλος, ἔρις, and διχοστασία are not, as Kraus imagines, mere synonyms; but there is rather a Climax; envy, as Grot. observes, leading to strife, and strife to faction. Οὐχὶ σαρκικοί ἐστε; for this envying 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 man, but are merely directed to our own selfish and sensual gratification." Κατὰ ἄνθρ., 'correspondent to the habits of mere carnal persons.'

<sup>h</sup> Supr. 1. 12. ἔστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; <sup>h</sup> ὅταν γὰρ λέγη 4  
 τίς· Ἐγὼ μὲν εἰμι Παύλου· ἕτερος δέ· Ἐγὼ Ἀπολλῶ·  
 οὐχὶ σαρκικοί ἐστε;

<sup>i</sup> Act. 18. 24. <sup>i</sup> Τίς ὦν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλὰ ἡ διάκο- 5  
 νοι, δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν;

<sup>k</sup> Act. 18. 26, et 19. 1. <sup>k</sup> Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἤξανε. 6  
 ὥστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐ- 7  
 ξάνων Θεός. <sup>l</sup> ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσίν· ἕκα- 8

<sup>m</sup> Psal. 69. 13. <sup>m</sup> Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή 9  
<sup>n</sup> Jer. 17. 10. et 32. 15. <sup>n</sup> ἐστε. <sup>n</sup> Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς 10  
<sup>o</sup> Matt. 16. 27. <sup>o</sup> σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· 11  
<sup>p</sup> Rom. 2. 6. <sup>p</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>q</sup> Gal. 6. 5. <sup>q</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>r</sup> Apoc. 2. 23. <sup>r</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>s</sup> et 22. 19. <sup>s</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>t</sup> m 2 Cor. 6. 1. <sup>t</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>u</sup> Eph. 2. 90. <sup>u</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>v</sup> Col. 2. 7. <sup>v</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>w</sup> 1 Pet. 2. 5. <sup>w</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>x</sup> Heb. 3. 3, 4. <sup>x</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>y</sup> Rom. 1. 5 et 12. 3. et 16. 20. <sup>y</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>z</sup> Apoc. 31. 14. <sup>z</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>aa</sup> Esa. 28. 16. <sup>aa</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>ab</sup> Matt. 16. 18. <sup>ab</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-  
<sup>ac</sup> Eph. 2. 90. <sup>ac</sup> ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. (Θεμέλιον γὰρ ἄλ-

4. See Note on i. 12.

5. *διάκονοι*] 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 ὡς* there is, as Grot. observes, an inverse construction, for *εἰς ἐκάστῳ*. At *ἔδωκε πιστεύειν*, 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 *ἐν τῷ διακονεῖν*.'

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

7. *ἔστι τις*] 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—17. *Annectere videtur Ap. argumentum secundum ad dissidium, ex nimio honore, aliis doctoribus præ aliis tribui solito, oriundorum, stultitiam, reprehendam, idque inde repetitum, quod, quomodo doctores omnes, qui uni eidemque consilio promovendo destinati sint, hoc ipsum promoverint, et quoniam adeo honore, quibusque præmiis aliis præ alio dignus sit, non penes homines, sed solum Deum judicium esse possit, debeatque. (Pott.)*

— *ἐν εἰσίν*] 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 ought to be no faction.

— *ἕκαστος δὲ—κόπον*] The Greek Commentators, and, of the modern ones, Crell., 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 proportionably. 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 *κόπος*, the Apostle briefly points out the scope to which it is

to be directed. In *συνεργοί* there is a continuation of the foregoing agricultural metaphor. The *συν* in *συνεργοί* may be referred either 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 *σύνδουλοι* in Matt. xviii. 29. The latter seems more agreeable to the context. *Γεώργιον*, 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. vi. 16. Eph. ii. 20. The pronouns are emphatical, 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 adverts to his own labour and that of others in the Gospel.

— *κατὰ τὴν χάριν &c.*] The best Commentators are agreed that the sense is: 'according to the office [of Apostle of the Gentiles] graciously committed to me by God.' *Σοφός*, skilful. *Θεμέλιον τέθεικα*, 'I have laid the foundation, by communicating the elementary truths.' In *ἀρχιτέκτων* St. Paul adverts to his own dignity, as Apostle of the Gentiles. The *ἄλλος* is, as Pott remarks, to be taken collectively, with reference to those persons who had followed the Apostle at Corinth. On mention of 'building thereon,' the Apostle engrafs an admonition to those who are employed in it. *Ἐποικοδομεῖ*, scil. *ἐπ' ἀλλότριον θεμέλιον*. The words *θεμέλιον* and *ἐποικ.* are, as Pott observes, emphatical.

11. *δύναται*] 'can,' consistently with what is right, i. e. ought. (Grot.) *Παρά* after *ἄλλος*, taken, as often, for a comparative, signifies *ἢ, than* or *besides*. This idiom is supposed to be Hellenistic; but it occurs in the Classical writers. *Κείμενον* scil. *ὑπ' ἐμοῦ*. The sense of *Ἰησοῦν Χρ.* is, as the best Commentators have seen, the *History of Jesus Christ*, comprehending

12 σους [ὁ] Χριστός.) εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέ-  
 13 lion τούτων, χρυσόν, ἄργυρον, λίθους τιμίους· ξύλα, χόρ-  
 14 τον, καλάμην—<sup>p</sup> ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἢ ἐκά-  
 15 στου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει. εἴ τις τὸ  
 16 ἔργον μένει ὁ ἐπικοδόμησε, μισθὸν λήψεται· εἴ τις τὸ  
 17 ἔργον κατακαήσεται, ζημωθήσεται· αὐτὸς δὲ σωθήσεται, οὐ-  
 18 πως δὲ ὡς διὰ πυρός. <sup>q</sup> Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστέ, οὐ-  
 19 και τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ

p Esm. 8. 20.  
 et 48. 10.  
 Jer. 23. 29.  
 1 Cor. 4. 5.  
 1 Pet. 1. 7.  
 et 4. 12.  
 2 Pet. 1. 19.

q Infr. 6.  
 19.  
 2 Cor. 6. 16.  
 Eph. 2. 21.  
 22.  
 Heb. 3. 6.  
 1 Pet. 2. 5.

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 ὁ, since it is not found in the earliest Edd. and many MSS. and Fathers, and has been cancelled by Beng., Wets., Matth., Griesb., Tittm., and Vat.

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 ξύλα an ellip. of εἶρε, for ἢ εἰ τις ἐποικοδομεῖ. The Syr. supplies the partic.

The words ἐκάστου—γενήσεται 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 formed of boards and thatched with dried grass, each architect's work will be made manifest.' The best Commentators are agreed that by λίθους τιμ. are meant those precious marbles, with which palaces and temples were built, or at least cased; the aurata trabes of Tibullus, or the aurata tecta of Cicero. Compare also Is. liv. 11. The hut in question is supposed to be built of upright posts and pales, filled up with twigs daubed over with clay, and the whole thatched with stubble or offal hay.

13. ἢ γὰρ ἡμέρα δηλώσει] This may mean, as many Commentators suppose, 'time will show this.' So the Latin adage "dies decedit." But, from the words following, I prefer, with the ancient and several eminent modern ones (and recently Pott and Heydenr.) to take it of the day, i. e. the awful day of judgment. Mackn., Middl., 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 σωθήσεται. God's judgment is elsewhere compared to a fire. See Scott's references. Ἀποκαλύπτεται is not to be referred (with Wells, Pearce, and Slade) to ἡμέρα, but to ἔργον, building; the words ἢ γὰρ ἡμέρα

δηλώσει being in some measure parenthetical. The next words are exegetical of ἐκάστου—γενήσεται.

14, 15. μένει] 'remain [uninjured by the flames], abide the fiery trial. Μισθὸν λήψεται and ζημωθήσεται are opposed to each other; and in the former there is, an ellipsis of ἔργον, to be fetched from τὸ ἔργον just before; in the latter, an ellip. of τοῦ μισθοῦ, from μισθὸν preceding, i. e. He shall be mulcted of, lose the reward which he would have received for his work. At αὐτὸς 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 adagial phrase διὰ τοῦ πυρός σωθήσεται.

That this passage cannot, upon any principles of just interpretation, be adduced to countenance the Popish doctrine of purgatory, 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. οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστέ] 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 Rabbins. By οἰκεῖ is meant ἐνεργεῖ.

Θεοῦ φθείρει, φθερεῖ τούτου ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ

<sup>r</sup> Prov. 3. 7. <sup>1</sup> ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. <sup>1</sup> Μηδεὶς ἐαυτὸν ἐξαπα- 18  
<sup>Ess.</sup> 5. 21. <sup>1</sup> τάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ  
<sup>1</sup> Job. 5. 13. <sup>1</sup> μωρὸς γενέσθω, ἵνα γένηται σοφός. <sup>1</sup> ἢ γὰρ σοφία τοῦ 19  
 κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστὶ. γέγραπται γάρ·  
<sup>1</sup> Psal. 94. <sup>1</sup> Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐ- 20  
 τῶν. <sup>1</sup> καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισ-  
<sup>1</sup> Infr. 11. <sup>1</sup> μους τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. Ὅστε μηδεὶς καυ- 21  
 3. <sup>1</sup> χάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν· <sup>1</sup> εἴτε Παῦλος, 22  
<sup>1</sup> εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζῶν· εἴτε θάνα-  
 τος, εἴτε ἐνεστῶτα· εἴτε μέλλοντα· πάντα ὑμῶν ἐστίν· ὑμεῖς 23

17. φθείρει] In the use here of φθείρειν there is an *antanaclasis*, 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 Hesych.: φθείρεται· κλανάται. 2dly, for διαφθ., *destroy, severely punish*. "Ἄγιος is here very emphatic, i. e. 'holy [and therefore not to be profaned with impunity].'

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

— μηδεὶς ἐαυτὸν ἐξαπα· '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 ancients and most moderns (confirmed by the learned researches of Pott and Heydenr.) that it refers to *what follows*. Δοκεῖ σοφός 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 αἰῶνι τούτῳ are by some ancient 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 γενέσθω, i. e. let him renounce all pretensions to wisdom superior to what the word of God reveals. "Ἴνα γίν. σοφός, 'in order that he may become really wise.'

19. ἢ 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, Job. v. 13.

— ὁ δρασσόμενος] 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 *shrewdness*; but in the N. T. it usually denotes *craft*. The next citation is made from the Sept. Διαλογισμούς, '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 befall them, are made subservient to the *general* good of the Christian body. (Pott.)

— καυχάσθω] '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 by 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 *masculine*. 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 *μερισμόν*. 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, and, therefore, 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: nay, yours is the whole universe, whether distributed into things endued 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 ὑμεῖς δὲ Χριστοῦ &c., they, no doubt, mean: 'But [though all



- 1 δὲ Χριστοῦ· Χριστὸς δὲ Θεοῦ. IV. \*Οὕτως ἡμᾶς λογιζέσθω  
 ἄνθρωπος, ὡς ὑπὲρ τὰς Χριστοῦ καὶ οἰκονόμους μυστηρίων  
 2 Θεοῦ· ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πι-  
 3 στός τις εὑρεθῆ. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν  
 ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαντὸν ἀνα-  
 4 κρίνω· (\*οὐδὲν γὰρ ἐμαντῶ σύννοια, ἀλλ' οὐκ ἐν τούτῳ  
 5 δὲδικαίωμαι) ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. \*ὥστε μὴ  
 πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φω-  
 τίσει τὰ κρυπτά τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς  
 τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ  
 τοῦ Θεοῦ.  
 6 <sup>b</sup> Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαντὸν καὶ

Apoc. 20. 12. b Prov. 3. 7. Rom. 12. 3.

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 bring the gradation (with which Wolf compares a similar one in Philemon) to the highest pitch, 'Christ is God's,' 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. ἄνθρωπος] like the Hebr. אָדָם or אִישׁ, for ἕκαστος. Λογίζ., esteem. Οὕτως, 'in this [following] manner.' Ὡς ὑπὲρ. Χρ., and not Lords of your faith, or heads of a party. Οἰκονόμους μυστηρίων Θ., 'stewards and dispensers of the benefits 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. ὁ δὲ λοιπὸν] scil. ἐστὶ, 'quod reliquum est.' or, as it may simply mean, *ceterum, now*.

3, 4. εἰς ἐλάχιστόν ἐστι] An Hellenistic phrase equivalent to the Classical παρ' οὐδὲν ἐστὶ, or οὐδὲν διαφέρει &c. See Pott. 'Iva, for ὅτι. 'Ανακρίνειν 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 ἀνάκρισις in question would, in the followers of Paul, be praise; in the followers of Apollōs and Cephas, blame. To soften the seeming harshness of this, the Apostle adds, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας, i. e. 'or of any man's judgment;' ἡμέρα being (the Commentators say, by a Hebraism) used to denote a day of judgment, and simply judgment. So the Latin *dicere diem*. It is, however, so anomalous an expression, that Jerome would regard it as a *Cilicium*. We may rather suppose, with Beza, Olear., and Pott, that St. Paul chose to say *day* 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 conse-

quence to him in comparison with the unerring judgment of God at the great day.

Then, to preclude all idea of *arrogance*, he adds ἀλλ' οὐδὲ ἐμαντὸν ἀνακρίνω, the sense of which briefly worded, and therefore obscure, 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 οὐδὲν γὰρ—δεδικαίωμαι 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 supersunt præstanda.' At οὐδὲν sub. κακόν, as in the *Nil conscire sibi* of Horace. The word is sometimes expressed, as in a kindred passage of Job xxvii. 6. οὐ γὰρ σύννοια ἐμαντῶ ἄποκα πράξας. The words ὁ δὲ ἀνακρίνων—ἐστὶ must, 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.

— πρὸ καιροῦ] Namely, as is just afterwards explained, the time of Christ's judgment at his second advent. Φωτίζειν signifies to bring to light, i. e., in a popular sense, to make known; synonymous with φανερ. just after. The sentiment is: 'He will bring to light [and pass judgment on] the most secret actions and hidden thoughts and plans.'

— καὶ τότε—Θεοῦ] Ἐπαινος properly signifies what is thought, or said of any man; being, like the Latin *fama*, a word of middle signification: and the most eminent Commentators ancient and modern take that to be the sense here, at least with an adjunct notion of reward in the sense in which that word is used by our old authors. If the common interpretation praise be retained, as it may, the term must mean the degree of praise which he deserves. The 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. ταῦτα δὲ, ἀδ., μετεσχ. εἰς ἐμ.] Μετασχηματίζειν signifies to transfer, by accommo-

Ἄπολλά δι' ὑμᾶς ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέ-  
 γραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ  
 τοῦ ἑτέρου. ἵτις γὰρ σὲ διακρίνει; τί δὲ ἔχεις ὃ οὐκ 7  
 ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβῶν;  
 Ἦδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν 8  
 ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε! ἵνα καὶ ἡμεῖς  
 ὑμῖν συμβασιλεύσωμεν. ἄδοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς 9  
 ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανάτιους· ὅτι  
 θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.  
 ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ 10

c Joh. 3. 27.  
 Rom. 12. 6.  
 Jac. 1. 17.  
 1 Pet. 4. 10.

d Phil. 44.  
 23.

Rom. 8. 36.  
 Infr. 15. 8,  
 9, 10.

2 Cor. 4. 11.  
 et 11. 5.

Eph. 3. 8.  
 Heb. 10. 33.

e Supr. 2. 3.  
 2 Cor. 13. 9.

dation to oneself, what is to be said of another. The sense is: 'These things (namely, "which I have now written, on the authority of teachers," iii. 35. seqq.) I have in figure applied to myself and Apollos for your sakes, for your instruction; q. d. "I have brought forward this in my own person and that of Apollos, 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. ἵνα ἐν ἡμῖν—φρονεῖν.] The ὃ 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 in this Epistle.' Φρονεῖν they interpret 'to be proud.' The next words ἵνα μὴ—ἑτέρου signify, 'that ye may not be puffed up, be vain of one teacher to the prejudice of another.' On ἵνα with an Indicative, see Valckn. in loc.

7. The Apostle here apostrophizes a conceited teacher. [Why dost thou boast?] for who &c.? Διακρίνει, 'distinguishes thee, makes thee superior to the generality?' Καὶ, even.

8. ἤδη κεκορεσμένοι ἐστέ &c.] The best Commentators are agreed that this is spoken in irony, and directed against the conceited teachers, 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 ἐπλουτήσατε and ἐβασιλεύσατε 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, from being a private person, is raised to the throne, and, having therefore attained the highest station, has nothing further to wish. Ἐβασίλ. 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 ἐγενήθητε ὑπερλίαν σοφοὶ &c.) In the next clause καὶ ὄφελόν γε ἐβασιλεύσατε &c., 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 honour of the teacher.' Possibly, however, Pott has rightly expressed the sense of ἵνα—συμβασ. thus: "ut vestro quasi splendore et nos resplendamus, i. e. ut, ubi vos consummati fueritis, et nos dignitate fruamur apostolis debita, ac otium et finis fuerit tribulationis apostolicæ."

9. δοκῶ γὰρ ὅτι ὁ Θεός—ἀνθ.] The words are obscure from deep pathos, and the sense will best be traced by keeping as closely as possible to the strict grammatical interpretation. Ἡμᾶς τοὺς ἀποστ. ἐσχάτους ἀπέδειξεν, 'hath set us Apostles in the last place.' Ἀποδεικνύμι signifies to appoint or set. Ἐσχάτος signifies the lowest in any row. At ἐπιθαν. Heydenr. repeats ἀπέδειξε. Perhaps there is an ellip. of ὄντας. In ἐπιθαν. almost all Commentators think there is an allusion to the bestiarii, or the gladiators. But possibly the Apostle intended, as Chryst., Pott, and Heydenr. think, to express only the general idea of men condemned to death, and who are in continual expectation of meeting it. The words following, indeed, (ὡς) θέατρον ἐγενήθημεν, countenance the former view; but it should seem that the Apostle there adduces a new figure engrafted on the former. Thus the sense of ὅτι θέατρον—ἀνθρώποις may be as follows: 'And, in one point of resemblance, we may truly be called ἐπιθανάτιοι; for we, like them, are become a sight, and a gazing stock, to the whole universe, both angels and men.' Θέατρον is taken for θέαμα, and θέατρον ἐγεν. is for θεατριζόμεθα, as in a kindred passage at Hebr. x. 33. With respect to the difficulty started by some, how angels can be suitable to such a spectacle, it may be answered (with the best Commentators) that καὶ ἀγγέλ. καὶ ἀνθρ. are said per merismόν, being enumerated as the constituent parts of τῷ κόσμῳ preceding.

10. ἡμεῖς μωροὶ—ἄτιμοι.] In this antithetical sentence the Apostle again resorts to irony, which, however, terminates at the end of the verse. Διὰ Χριστὸν is for ἐν Χριστῷ. The idea meant to be conveyed by ἀσθ. and ἰσχυροὶ is not clear. It may be, 'weak in presence, infirmities, and adversity,' as opposed

- ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ  
 11 ἄτιμοι. ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν, <sup>f</sup> Act. 23. 2.  
 12 καὶ γυμνητούμεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, <sup>g</sup> 2 Cor. 4. 8.  
<sup>e</sup> et 11. 23.  
<sup>g</sup> Matt. 5.  
 13 καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορούμενοι, εὐ-  
 13 λογοῦμεν· διωκόμενοι, ἀνεχόμεθα· <sup>h</sup> βλασφημούμενοι, παρα-  
 καλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν,  
 14 πάντων περίφημα ἕως ἄρτι. Ἰούκ ἐντρέπων ὑμᾶς γράφω  
 15 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. <sup>k</sup> εἰάν γάρ  
 2 Thess. 3.  
 8.  
 2 Thess. 3.  
 8.  
<sup>h</sup> Lament.  
 3. 45.  
<sup>i</sup> Thess. 2.  
 11.  
<sup>k</sup> Act 18.  
 11.  
 Gal. 4. 19.  
 Phillem. 10.  
 Jac. 1. 18.  
 17 <sup>m</sup> Διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶ τέκνον μου  
 1 Infr. 11. 1. Philipp. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9. m 1 Tim. 1. 2. 2 Tim. 1. 2.

to 'strong in outward advantages and prosperity.'

11. Cum illos laudatissimos splendentesque, contemptum se dixisset Paulus, inferiorem dicit externa quoque conditione, quippe ipsius vitæ necessitatibus sæpe carentem, isque comparandis occupatum; ac nihilominus et mitem in contemptores, et constantem. (Vater.)

ἄχρι τῆς ἄρτι &c.] The sense is: '[Nay, not to mention past afflictions] up to this present day we are scantily supplied with food and drink, and are in want of necessary clothing.' Γυμνητεῖν properly signifies to be lightly clothed, like the γυμνῆται, and thus to be ill clothed. I have adduced an example in Recens. Synop. At τῆς ἄρτι sub. οὐσης. The first καὶ is *emphatical*, and signifies *even*. Κολαφ. is explained by the best Commentators to mean 'we are ignominiously treated,' as xi. 20. 2 Cor. xii. 7. Ἀστατοῦμεν, 'we have no settled abode.'

12. κοπιῶμεν ἐργαζόμενοι τ. ἰ. χ.] 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.

—The Apostle now depicts the manner in which he bears all this, and his general demeanour.

—εὐλογοῦμεν] Literally, 'we give good words.' See Rom. xii. 14. and Note. Διωκ., 'when persecuted and harshly treated.' Ἀνεχ., 'we bear it patiently;' which may bring to mind the ἀνεχου and ἀπέχου of Epictetus.

13. παρακαλοῦμεν] 'intreat [to be better used];' expostulate; or, as others explain, we exhort to considerate and good-will. The next clause ὡς περικαθάρματα—ἄρτι forms the highest step of the *climax*, in which the Apostle sums up the description of injurious treatment in a few words, the sense of which, however, is disputed. One thing is plain, that πάντων περίφημα corresponds, by parallelism, to περικαθάρματα τοῦ κόσμου, 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 lustration sacrifice. Such persons, however, were almost always called καθάρματα 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 *abject vileness* 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. ἀποσπόγγισμα, *offscouring* (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.

—ἐντρέπων] The word properly signifies 'to turn away,' and then 'to make any one turn away his eyes,' and figuratively 'to make him ashamed.'

15. In παιδαγωγῶς and πατέρας the Apostle contrasts the severity, and mercenary service of instructors, to the gentleness and disinterested spirit evinced by himself. 'Ἐν Χρ.,' in the *doctrine* of Christ.' In διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα he shows the *nature* of the *paternity* he speaks of, namely, of having converted them to Christianity.

16. μιμηταὶ μου γίν.γ] 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 *exemplar* 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. διὰ τοῦτο] i. e. to promote this imitation. Τέκνον, disciple or convert. Πιστὸν scil. ἐμοί. 'Ἐν Κυρίῳ,' in the business of the Lord.' the spreading of his Gospel. The words τὰς ὁδοῦς μου τὰς ἐν Χρ. (sub. οὐσας) are explained by the best Commentators 'my methods of Christian instruction.' So Chrys. and Theophyl.: τὰς ἐν τῷ κηρύγματι οἰκονομίας, τοὺς κανόνας, τὰ ἔθη, τοὺς νόμους τοῦ θεοῦ. The next words καθὼς πανταχοῦ—διδ. 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.

ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς  
 ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ  
 ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, 18  
 ἐφυσιώθησάν τινες· ἠελεύσομαι δὲ ταχέως πρὸς ὑμᾶς, εἰάν 19  
 ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφν-  
 σιωμένων, ἀλλὰ τὴν δύναμιν. Ὅου γὰρ ἐν λόγῳ ἡ βασι- 20  
 λεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. ῥτί θέλετε; ἐν ῥάβδῳ 21  
 ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;  
 V. ῥ'ΟΛΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη 1  
 πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν [ὀνομάζεται], ὥστε

18. ὡς μὴ ἐρχομένου] This (which is expressed in the popular style) signifies, 'as though I were not coming [to you.]' *Tines*, doubtless some of the *teachers*. Ἐφυσιώθησαν. This has a very extensive sense, and is well explained by Pott, 'puffed up with an opinion of their superior wisdom, carry themselves insolently, and arrogate all the authority of deciding in matters pertaining to the Church.'

19. γνώσομαι—δύναμι] A sentence of infinite dignity and vigour, the interpretation of which depends upon the sense to be assigned to τὴν δύναμιν. This some ancient 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 ancient 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 Heydenr. We need not, however, exclude the power of the Holy Ghost as evinced in the spiritual gifts, which contributed so much to the δύναμις of the Apostles and first teachers of the Gospel. Γνώσομαι, '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 motions, affections, and effects, which are conjoined therewith.

20. οὐ γὰρ ἐν—δυνάμει] The interpretation of these words depends upon the sense to be assigned to the preceding. If the first-mentioned interpretation be adopted, τῇ δυνάμει 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 ἔστω, i. e. κατεργάζεται, 'is accomplished.' Thus λόγῳ and δύναμι will respectively denote boasts, promises, and mere 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.

21. τί] for πότερον, 'whether [of the two things] do you chuse.' Ἐλθω, must I come.

Ἐν (for σύν) ῥάβδῳ. This seemingly proverbial expression (which has, as Schoettg. thinks, a reference to the corporal discipline of the Jewish Church) is, as the ancient and most eminent modern Commentators suppose, only equivalent to ἐν κολάσει, or ἐν παιδευτικῇ ἐνεργείᾳ, alluding to the power of severe reproofs, which was often exercised by the Apostles. As to the power here recognised by some Commentators of inflicting disease or death possessed, though in a few instances exercised by the Apostles, it is forbidden by the antithetical words ἐν ἀγάπῃ πν. τ. π.

V. Nexus hujus sectionis cum proximè præced. ex voc. πεφυσιωμένοι c. iv. 19. & v. 2. repetendus videtur hic: vos arrogantia et vana superbia inflati estis, iv. 19, vos, quos potius pigeat arrogantia vestra, cum pessimæ notæ hominem in familiaritatem vestram recipieritis. (Pott.) So also Jaspis.

1. ὅλως ἀκούεται ἐν ὑμῖν πορ.] The diction is here popular, and very different from that of the Classical writers. There is an ellipsis of εἶναι, and the sense is: 'It is generally reported that' &c. The Apostle first notices the existence of fornication in general, and then specifies a flagrant instance of it. Πορνεία is a general term to denote fornication of all kinds. In the present case, it must be understood in the sense of incest, and, unless the woman in question had been separated from the Father by legal divorce, adultery. Whether the man was living with the woman in marriage, or in concubinage, is not agreed. The latter opinion is the more generally adopted; though probability lies the other way. See Recens. Synop. At all events, the words of the Apostle will not prove it. Ἐχειν in the sense to be united in conjugal union is frequent both in the Classical and Scriptural writers; while in the other sense it probably no where occurs in the Scriptural ones. From 2 Cor. it is probable that the Father was then alive.

—ὀνομάζεται] It is true that, great as was the immorality of the Gentiles of that age, we do not find that any such connexion as the one in question was practised. As to the three or four examples adduced by Commentators, I have in Recens. Synop. shown that these are insufficient evidence. Yet it cannot be meant, that this, and even more incestuous connexions, were not named among the heathens of that time, any more than it could be asserted of Christians of the present day. Hence many Commentators would cancel the word, on the authority of about

- 2 γυναῖκά τινα τοῦ πατρὸς ἔχειν. καὶ ὑμεῖς πεφυσιωμένοι  
 ἐστέ, καὶ οὐχὶ μᾶλλον ἐπειθήσατε, ἵνα ἐξαρθῆ ἐκ μέσου  
 3 ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας. Ἐγὼ μὲν γὰρ, ὡς Col. 2. 5.  
 ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς  
 4 παρὼν τὸν οὐτῶ τοῦτο κατεργασάμενον, ἔν τῷ ὀνόματι Matt. 16.  
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, (συναχθέντων ὑμῶν καὶ 19.  
 τοῦ ἐμοῦ πνεύματος,) σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν et 18. 18.  
 5 Ἰησοῦ Χριστοῦ, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς 20.  
 1 Tim. 1.

ten MSS., some Versions, and Latin Fathers. And it is thrown out of the text by Griesb., Krause, Titm., and Pott. But the authority for this is insufficient, especially as the MSS. are, though absent, 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 passage at Ephes. v. 3, is mere suspicion, and 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, ἀκούεται must be supplied from the preceding; and, if retained, the sense may very well be the same as ἀκούεται; (and so 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 ancient 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.

2. καὶ ὑμεῖς πεφυσιωμένοι—τοῦτο ποιήσας] I have (as in 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 difficulties. And to place it, with Pott, after ἐστε, and ἐπειθήσατε 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.' Καὶ for καίτοι is frequent; and the ellipsis of οὐχὶ μᾶλλον is sometimes found both in the Scriptural (as Rom. iii. 8) and the Classical writers. Ἐπειθ. alludes to that formal mourning over scandal brought on the whole body, which accompanied the excommunication of the offender; a custom borrowed from the Synagogue 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. ἐγὼ μὲν γὰρ &c.] It is well observed by Pott, that the *ordo verborum* is as follows: ἐγὼ γὰρ ἤδη κέκρικα, τὸν οὐτῶ τοῦτο κατεργ. παραδοῦναι τῷ Σατανᾷ, and the rest are to be reckoned as sentences inserted. Ἐν πνεύματι,

in spirit and mind, namely, by my solicitude for you. So Plutarch cited by Wets.; κἄν μὴ παραγένηται τῷ σώματι, παρόντα τῇ γυνάμει.

The *ὡς* is omitted in 7 or 8 MSS., and a few Versions and Fathers, and is rejected by almost all Critics. But the authority for its omission is very slight; and more is necessary for the omission than the insertion of a word. As to the Versions they are in such a case of little weight. And if the word were (as the Critics say it is) pleonastic, that would be no reason why it should be cancelled. For such redundancy usually implies no more than a non-correspondence to any foreign language in some expression. But, in fact, *ὡς* is here not redundant. It rather is elliptical for *ὡς εἶμι*; q. d. Being (as I am) absent in person.

Κέκρικα. The sense seems to be: 'I do hereby determine [and direct].' They are told that they will do well to use this Apostolical authority to take steps (such as then suggested) for removing the offending member. Οὐτῶ, 'so [scandalously].'

4. The construction here is disputed. That part of the words are *parenthetical* is obvious, but how far the parenthesis ought to extend, is not so certain. Some, as Chrysost., include ἐν τῷ ὀνόματι—πνεύματος. Others (and indeed the most eminent Commentators) only take συναχθέντων—πνεύματος, which seems preferable. Παραδοῦναι scil. ὑμᾶς may depend upon εἰς τὸ, ὥστε, understood, 'in order to your delivering him.' The passage may be rendered thus: 'I do hereby direct that ye (being assembled together, and I being spiritually, mentally, and virtually present with you, by the signification of this my opinion) do ἐν τῷ ὀνόματι τοῦ Κυρίου ἡ' I. X., in the name and in behalf, of our Lord Jesus Christ, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν 'I. X., and withal acting by the power of our Lord Jesus Christ, do deliver the person so described' &c. At τὸν τοιοῦτον there is an *epanalepsis*.

5. παραδοῦναι—Κυρίου Ἰησοῦ] On the exact sense of this passage there is much difference of opinion. See Recens. Synop. It should seem (as the most eminent Commentators ancient and modern are of opinion) that we have here plain vestiges of a formal excommunication, indicated by the παραδοῦναι τῷ Σατ., (with allusion to the chief words of the excommunication) and a punishment in the flesh, indicated by the εἰς δαδρόν τῆς σαρκός. Now that the Apostles had the power, and sometimes exercised it, of inflicting death or disease supernaturally, cannot be denied. But this, I conceive, is not to be regarded as an actual exercise of it. There is only an injunction to the Corinthians to pass sentence

ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ  
 τοῦ Κυρίου Ἰησοῦ. Ὁὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ 6  
 οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί; Ἐκκαθά- 7  
 ρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς  
 ἔστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη,  
 Ἰησοῦς Χριστός. Ὡστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ 8  
 ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοῖς εὐκρινείας  
 καὶ ἀληθείας.

Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγυσθαι 9  
 17.  
 1 Matz. 18.  
 2 Cor. 6. 14. Eph. 5. 11. 2 Thess. 3. 14.

of excommunication; but they are not directed to inflict disease. In *eis olethron τ. σ.* is, I think, only intimated one *object*, or *purpose* of the excommunication, which might be expected to follow, and, if God so pleased, *would* follow it.

The words *ἵνα τὸ πνεῦμα—Ἰησοῦ* may be thus paraphrased: 'that his soul, corrected, humbled, and reformed by these sufferings, may be saved at the day when Christ shall come to judge the world.'

6. οὐ καλὸν τὸ καύχ. ὑμῶν] The Greek Commentators, also Grot., Whitby, Locke, and Mackn. 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* reproof, founded on the *πεφυσιασμένοι* at v. 2; 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].'

— οὐκ οἴδατε] 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 ζύμη* &c. is a proverbial saying (occurring also in Gal. v. 9) found in the Scriptural and Rabbinical, nay also the Classical writers. Thus *ζύμη* is applied to whatever has metaphorically the power of corrupting, as *evil example*.

7. ἐκκαθ. οὖν τὴν παλαιὰν ζύμην] 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 those who will not abstain from it are banished with it. (Crell.) 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 ἔστε ἄζυμοι*. The sense is: 'As ye are, by your Christian profession, bound to be unleavened,' i. e. uncorrupted by vice and vicious persons. *Πάσχα*, 'paschal lamb.' The sense of the words *καὶ γὰρ τὸ πάσχα—Χριστός* 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 *Passover* was a *sacrifice*, as possessing all its essential characteristics.

8. Ὡστε] for *διὰ τοῦτο*, therefore. 'Εορτάζωμεν, 'let us keep our feast,' i. e. (as Loesn. explains) let us with alacrity worship and serve God in holiness of life; or, as Pott explains) let our whole life be spent as a festival-day. The words *μηδὲ—ἀληθείας* are explained by Pott as put for *δηλονότι μη κατέχομεν ζύμην τούτεστι τὴν κακίαν καὶ πονηρίαν, ἀλλὰ τὰ ἄζυμα, τούτεστι τὴν εὐκρίαν καὶ ἀληθειαν*. 'Ἀληθ., 'true virtue.' *Εὐκρινεία* 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. ἐγραψα ὑμῖν ἐν τῇ ἐπ. μ. σ. κ.] 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 adverts to the subject of fornication 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 *ἐν τῇ ἐπιστολῇ* the modern Commentators are much divided in opinion. Some of the most eminent, as Calv., Beza, Grot., Capell., Le Clerc., Mill, Wets., Beng., Heins., Pearce, Mosheim, Mich., 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, Pyle, J. Jones, Mackn., Newc., Middl., and Towns., contend that by *τῇ ἐπιστολῇ* 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 *ἐγραψα* 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 ἐπιστολῇ, 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.

- 10 πόρνοις. καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν; ἢ εἰδωλολάτραις· ἐπεὶ
- 11 ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. <sup>a</sup> νυνὶ δὲ ἔγραψα <sup>a</sup> Ματ. 18. ὑμῖν, μὴ συναναμίγνυσθαι, εἴαν τις, ἀδελφὸς ὀνομαζόμενος, <sup>b</sup> ῥωμ. 16. 17. ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορός, <sup>c</sup> 1 Θεσ. 3. 6. 14. ἢ μέθυσος, ἢ ἄρπαξ, τῷ τοιοῦτῳ μηδὲ συνεσθίειν. <sup>b</sup> τι <sup>b</sup> Joh. v. 10. γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; <sup>c</sup> Marc. 4. 11. Col. 4. 4. 1 Θεσ. 4. 12.
- 13 <sup>c</sup> τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. <sup>d</sup> 1 Τιμ. 3. 7. c Deut. 13. 5. et 22. 21. 22, 24.
- 1 VI. ΤΟΛΜΑ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον,

That ἐν τῇ ἐπιστολῇ 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 Lardn. At 2 Cor. vii. 8, indeed, ἡ ἐπιστολὴ can only mean the former Epistle: but there the reference to it is evident, because the Apostle had just been speaking of its effects; which is not the case here. There seems, then, no internal evidence for a lost Epistle, unless ἔγραψα and the general import of 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 ἔγραψα again occurs, where we have: νυνὶ δὲ ἔγραψα ὑμῖν, Μὴ συναναμίγνυσθαι, εἴαν τις, ἀδελφὸς ὀνομαζόμενος." The learned Prelate then proceeds 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 fornicators, especially as the admonition to "purge out the old leaven," i. e. fornicators and such like, would favour the same notion. "Lest therefore (to use the words of Mr. Towns.) 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."

10. καὶ] for καίτοι, 'and yet.' By the τοῖς πόρνοις may be denoted lewd persons in general. Τοῦ κόσμου is tacitly opposed to τῆς ἐκκλησίας, or τῶν ἀδελφῶν. And what is said of dissolute persons is also applied to other notoriously worldly persons, or to confirmed heathens. On the ellip. of ἄλλως after ἐπεὶ see Note on Rom. iii. 6.

11. ἀδελφὸς ὀνομαζόμενος] This is more than ἀδελφὸς ὢν, and denotes one who makes a public profession of Christianity. For the common reading ἢ before πόρνος 7 MSS. and many Versions and Fathers, the Ed. Princ., and those of Beza, Schmid, and Beng. have ἢ, which is approved by Wets. and Matth., and edited by Griesb., Knapp, Vat., and Tittm.: and justly;

since propriety requires it, and the evidence of MSS., were they far better collated than they are, is, on matters of accentuation, of no authority; whereas that of Versions is here very strong.

Μηδὲ συνεσθίειν may be explained, with the best Commentators, to hold no familiar intercourse (μὴ συναναμίγνυσθαι v. 9, of which this is an explanation); community of table being a figure expressive of intimacy. See Ps. ci. 5. Lu. xv. 2. Gal. ii. 12.

12. Now follows the reason for the foregoing exhortation.

— τί γάρ μοι] Sub. μέλει, or προσήκει, 'what business is it of mine?' Κρίνειν τοὺς ἔξω, q. d. I have enough to do κρίνειν τοὺς ἔσω. By τοὺς ἔξω and ἔσω scil. τῆς ἐκκλησίας are meant respectively those without and those within the pale of Christianity. Kypke compares Joseph. Ant. iv. 13, where οἱ οικεῖοι (the Jews) are opposed to τοῖς ἔξωθεν.

The sentiment is then illustrated by an example drawn from common life; where some (as Theophyl., Michael., Seml., Rosenm., and Heydenr.) point: οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε. this, Pott observes, neither the context nor the use of the participle οὐχὶ will permit. Indeed, there is no good reason to abandon the common punctuation, according to which the sense will be: 'Have you not the right to judge those within the Church? Those that are out of its pale God will judge. And so [exercise ye this power and] cast out that wicked person from among you!' i. e. excommunicate him. The Apostle here seems to have had in mind Deut. xxiv. 7. καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. And hence, it may be observed, is confirmed the ἐξαρεῖτε and the καὶ of the present passage, which Griesb., Vat., Krause, and Pott have cancelled, on the authority of several MSS. The words are, besides, required by the sense. If the method of Theophyl. above mentioned be allowed, I would point: οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε' (τοὺς δὲ ἔξω ὁ Θεὸς κρίνει) καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. The clause τοὺς δὲ &c. certainly appears to be parenthetical; and thus a harshness is removed. Κρίνει, instead of κρίνει, is edited, from many good MSS., Versions, Fathers, and early Ed., by Wets., Matth., Griesb., Krause, Tittm., Vat., and Pott. Even less authority would suffice in such a case.

VI. The Apostle now proceeds to touch on a subject perhaps suggested to him by the κρίνειν in the two foregoing verses, namely, the litigious

4 Ματ. 19. κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; <sup>4</sup> οὐκ 2  
 24. οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν  
 Luc. 22. 30. κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ 3  
 οἴδατε ὅτι ἀγγέλους κρινόμεν; μήτι γε βιωτικά; βιωτικά 4  
 μὲν οὖν κριτήρια εἰάν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ  
 ἐκκλησία, τούτους καθίζετε. πρὸς ἐντροπὴν ὑμῖν λέγω. 5

spirit which prevailed among the Corinthian Christians.

1. *τολμᾷ τις* &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) there is no reason to pare down the natural force of the expression, which, as Heydenr. remarks, "usurpatur de ausis impiis et nefandis, quæ qua ratione quis sustinere, qua fronte illa se impetrare quis possit, mirum et animo vix complectendum videatur." Πράγμα is a forensic term signifying a suit, or a matter which would afford ground for a suit at law. Τὸν ἕτερον, 'another.' An Hellenistic idiom. Κρίνεσθαι, *litigari*, to be impleaded. Τῶν ἀδίκων, 'the heathens,' as opposed to τῶν ἀγίων 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 ἀγίων 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 ἄγιοι τὸν κόσμον κρινούσι] There are few passages on which the Commentators are more divided in opinion than this. The following propositions, which few will hesitate to accede to, may assist in forming a decision, 1st. that by the οἱ ἄγιοι are meant Christians at large. 2dly, That κρίνειν τὸν κόσμον and κρίνειν τοὺς ἀγγέλους 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 κρίνειν 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 Heydenr., 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 κρίνειν. Heydenr., 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 summamque splendorem eo tempore, quo Christus judex 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 κρίνειν τοὺς ἀγγέλους, to the *demonology of the Jews*. And he says, that under this amplification is merely meant the high dignity and intelligence 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.

— ἀνάξιοί ἐστε κριτηρίων ἐλαχ.] An elliptical phrase, signifying 'unfit for [the exercise of] judgment on matters of the smallest moment,' things of this life only, βιωτικά, as compared with those of a future state.

4. βιωτικά μὲν—καθίζετε] Some eminent Commentators place a mark of interrogation after καθίζετε, 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 suppose the words as spoken ironically. But there is no reason to abandon the common interpretation, supported by the antients and most moderns, by which καθίζετε is considered as an *Imperative*. Τοὺς ἐξουθ., i.e. καὶ τοὺς ἐξουθ., 'even those in least esteem [rather than heathen judges]'. In the τούτους there is no pleonasm, but rather a strengthening of the sense. Καθίζεω 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



οὕτως οὐκ \* ἐνὶ ἐν ὑμῖν σοφὸς οὐδὲ εἰς, ὃς δυνήσεται δια-  
 6 κρίναι ἀνά μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφὸς μετὰ  
 7 ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; Ἐὐὐ Ἡδῆ μὲν οὖν  
 ὅλως ἤττημα [ἐν] ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἐαν-  
 τῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀπο-  
 8 στερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα  
 9 ἀδελφοῦς. ἥ οὐκ οἴδατε ὅτι ἀδικοὶ βασιλείαν Θεοῦ οὐ  
 κληρονομήσουσι; Μὴ πλανᾶσθε. οὔτε πόρνοι, οὔτε εἰδω-  
 10 λαλάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται,  
 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοῖδοροι,  
 11 οὐχ ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. Ἐ καὶ  
 ταῦτα τινὲς ἤγε. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε,  
 ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν  
 τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

proceeding on the supposition, that there is no person of judgment among you. Οὕτως οὐκ ἐστὶ ἀς. This use of οὕτως, as of the Latin *itaque*?, imports wonder mixed with censure. It, however stands for οὕτως ἐστὶ; is it really so? In the repetition at οὐδὲ εἰς, and even in the *dialysis*, there is much force. For ἐστὶ many MSS. and Fathers, and all the early Eidd. except the Erasmusian, have ἐν, which is edited by Beng., Wets., Matth., Griesb., Krause, Tittm., Vat., and Pott; and rightly. Ἐνὶ for ἐστὶ is found both in the Scriptural and Classical writers, and even where ἐν follows. Τοῦ ἀδελφοῦ αὐτοῦ. At the singular here many stumble, and would read ἀδελφῶν, from certain MSS. That, however, is uncritical; and the singular must be retained, and taken, with Storr, Heydenr., and Winer, as a singular used collectively. See Gen. iii. 8. Or rather, I would regard it, with Pott, as a formula contracted (many examples of which occur in all languages) by long use, from ἀνά μέσον τοῦ ἀδελφοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ, '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. κρίσεται] 'is impended,' has a suit. Καὶ τοῦτο, scil. γίγεται. So the Latin *idque*, and our *and that*.

7. Ἡδῆ.] This has a *conclusive* force, 'Now then.' Ὅλως, i.e. generally speaking, though there may be exceptions. Ἐττημα properly signifies an inferiority, and figuratively, as here, a defect or fault. Κρίματα, for κριτήρια, suits at law. In ἀδικεῖσθε and ἀποστερεῖσθε (the former of which is supposed to denote personal or general injury, and the latter, injury in one's property) there is an unusual sense of the verbs, viz. 'to bear to be injured, or deprived [of property].' A Classical writer would have expressed it thus, οὐχὶ μᾶλλον ἀδικεῖσθαι βούλοσθε. A golden maxim is here adduced by H. Stephens from Menander, as follows: Οὐτός κράτιστος ἐστ' ἀνὴρ, ὃ Γαργία, Ὅστις ἀδικεῖσθαι πλείστ' ἐπίσταται βροτῶν.

8. ἀλλὰ] 'nay, or whereas.' The stress is on the use of the Active for the Passive. Καὶ ταῦτα serves to the emphasis. This formula, for καὶ

τοῦτο, et quidem, is rare: but Rosenm. 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 τοῦτο.

9. ἥ οὐκ οἴδατε] q.d. I need hardly tell you, what you must know. Ἀδικοὶ, for οὐ ἀδ., the οὐ ἀδικούντες 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 Μὴ πλανᾶσθε, which is, in the N. T., intended to express the high importance of the admonition it introduces (see Lu. xxi. 8. 1 Cor. xv. 33. Gal. vi. 7.) and is sometimes found in the Classical writers. So Philemon cited by Krause: Μὴδὲν πλανήθης. ἔσται κἄν Ἄδου Χριστῶν Ἡνπερ ποιήσει θεός, ὃ πάντων δεσπότης. By the μαλακοὶ are denoted *catamites*; to which corresponds the ἀρσενοκοῖται; the former being the ἀρσενοπαθούντες, the latter the ἀρσενοποιούντες. There seems to be a sort of classification into groups, thus: Πόρνοι, εἰδωλόατραι—μοιχοὶ, μαλακοὶ, ἀρσενοκοῖται—κλέπται, πλεονέκται—μέθυσοι, λοῖδοροι, ἄρπαγες. It should seem that ἄρπαγες is a stronger term than πλεονέκται, the latter denoting those who defraud others by deceit; the former, those who practice open extortion. It may seem strange 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 λοῖδοροι is with reason put next to μέθυσοι, and intended perhaps to qualify it.

11. καὶ ταῦτα] Some supply γένη. But, in fact, the neuter is for the masculine, because the vices in question are considered as things, namely, vicious ἔθη. The plural, in which consists the peculiarity, is used with reference to the plurality of the vices.

— ἀλλὰ ἀπελούσασθε—ἰδικ.] In the 1st of these terms there is an allusion to baptism; in the 2d and 3d the effects and benefits thereof, in sanctification and justification. With respect to the next clauses ἐν τῷ ὀνόματι τοῦ Κ. Ἰ. and ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν, the first is by

e Prov. 20.  
22.

Matt. 5. 30.

Luc. 6. 29.

Rom. 12.

17, 19.

1 Thes. 4.

6. et 5. 15.

1 Pet. 3. 9.

1 Gal. 5. 19.

Eph. 4. 5.

1 Thes. 4.

6.

1 Tim. 1. 9.

Heb. 12. 14.

Apc. 22.

14.

g Eph. 2. 1.

2. 3. et 5. 8.

Col. 3. 7.

Tit. 3. 3.

Heb. 10. 22.

h Infr. 10.  
23.  
i Matt. 15.  
17.  
Rom. 14.  
17. Infr. 15.  
60. et 6.  
19, 20.  
Col. 2, 22,  
23.  
j 1 Thess. 4.  
3.  
k Act. 2.  
24.  
Rom. 6, 5.  
8, et 8, 11.  
2 Cor. 4, 14.

<sup>h</sup> Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρεי πάντα 12  
μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. ἸΤὰ 13  
βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν ὁ δὲ Θεὸς  
καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορ-  
νείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. <sup>k</sup> ὁ δὲ Θεὸς 14  
καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερει διὰ τῆς δυνάμεως  
αὐτοῦ. Ἰ Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ 15

Hamm. and others referred to ἐδίκ.; but ought, I conceive, rather to be referred to the ἀπελού-  
σασθε, perhaps conjointly; there being, it should seem, an allusion to the form of baptism "in the name" &c. The second must be referred to ἡγάσθ., and the words may be rendered, 'by the Holy Spirit proceeding from and imparted by God.'

12. πάντα μοι ἔξεστιν &c.] It is rightly remarked by Crell., Grot., Krause, Jaspis, Pott, and Heyd., that these are supposed, by an ellip. of ἀλλ' ἔρει 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 here in view; which, by what follows, is to be understood of all kinds of food. To this the answer is ἀλλ' οὐ πάντα συμφέρει, where the ἀλλὰ has both a concessory and an exceptive force, (on which see Devarius de Partic. p. 12. Ed. Reusm.) q. d. [True;] all things are given us to enjoy; but οὐ 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 *paronomasia* with ἔξεστι, q. d. 'I have power over all meats, but none of them shall have power over me.' The ἐγὼ is adapted to the μοι of the supposed opponent, 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—βρώμασιν] scil. ἐστι, i. e. ἀνίκει, '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. Heydenr. well observes, that St. Paul so adduces these sophisms as to express the *premisses* only, suppressing the *conclusion*. The words following τὸ δὲ σῶμα &c. contain the answer of St. Paul; in which the τὸ δὲ σῶμα—σώματι are meant to reply to the τὰ βρώματα βρώμασι, and the ὁ δὲ Θεὸς—αὐτοῦ to the ὁ δὲ Θεὸς—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,' (i. e. There exists no necessity for 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 τῷ Κυρίῳ, 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 abstain from fornication." It is then added: καὶ ὁ Κύριος τῷ σώματι, which words admit of more than one sense. Most modern Commentators explain τῷ 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 dicatum et sacrum, Christique potestati sese subjiciat, quemadmodum Christus in potestate sua continet corpora nostra et jus illorum atque dominium habet, hoc corpus nobis est datum."

14. ὁ δὲ Θεὸς—δυνάμεως αὐτοῦ] Here the Apostle replies to the second argument of the opponent, namely, ὁ δὲ Θεὸς καταργήσει. It is well observed by Heydenr., that the sentence would have been more exact in inverse order, and with particles of comparison, thus: ὁ δὲ Θεὸς ἐξεγερει ἡμᾶς διὰ τῆς δυνάμεως αὐτοῦ, καθὼς καὶ τὸν Κύριον ἤγειρε. Pott arranges the words thus: 'Ὁ δὲ Θεὸς καὶ (ὡς) τὸν Κύριον ἤγειρε καὶ (οὕτω καὶ) ἡμᾶς (τὰ σώματα ὑμῶν) ἐξεγερει διὰ τῆς δυνάμεως αὐτοῦ. Supply: "I'llow then can you maintain that our body is utterly to perish, and therefore that while we live 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. and Joh. v. 29. Who then will suppose impure pleasures a thing indifferent, when they, for a transitory delight, plunge a man into an eternity of woe?" "Ἠγειρε and ἐξεγερει contain an adjunct notion of raising up to glory and felicity. For ἡμᾶς the common reading is ὑμᾶς. But that is justly regarded by Wets. 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

- ἐστίν; Ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;
- 16 Μὴ γένοιτο. ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα
- 17 μίαν. ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστίν. Φεύ-
- 18 γετε τὴν πορνείαν! πᾶν ἁμάρτημα ὃ εἶν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστίν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον
- 19 σῶμα ἁμαρτάνει. ὃ ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ Θεοῦ,
- 20 καὶ οὐκ ἐστὲ ἑαυτῶν; ἢ ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, [καὶ ἐν τῷ πνεύματι ὑμῶν, ἀτινά ἐστι τοῦ Θεοῦ.]
- 1 VII. ΠΕΡΙ Δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυ-

m Gen. 2.  
24.  
Matt. 19. 5.  
Marc. 10. 6.  
Eph. 5. 31.  
n Joh. 17.  
21, 22, 23.  
Eph. 4. 4.  
et 5. 30.  
o Supr. 3.  
16.  
2 Cor. 6.  
Eph. 2. 21.  
Heb. 3. 6.  
1 Pet. 2. 5.  
p Infr. 7.  
23.  
Gal. 3. 13.  
Heb. 9. 12.  
1 Pet. 1.  
16.  
2 Pet. 2. 1.

body and soul. Μέλη τοῦ Χ. Sub. σώματος, 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. & Roennm.) In ἄρα there is no pleonasm, as Krause imagines; but two clauses are blended into one. Ποιήσω πόρνης μέλη; i. e. both literally and figuratively, by being subservient to the lust of the πόρνη, and thus ceasing to be the Lord's and dedicated to his service.

16, 17. Here is a further illustration of the preceding. Κολλᾶσθαι and προσκ. 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: scortis impliciti. Wisd. xix. 3. ὁ κολλώμενος πόρνης. and Ruth. ii. 8. At ἐν σώμα ἐστίν sub. ἐν αὐτῇ; and at φησὶν, sub. ἡ γραφή.

17. ὁ κολλώμενος τῷ Κυρίῳ] 'he who is attached to the Lord.' Ἐν πνεῦμα scil. σὺν, αὐτῷ, for ἐν ἐστίν σὺν αὐτῷ κατὰ τὸ πνεῦμα 'is one heart and soul with him,' (see Acts iv. 32.) as intimate friends are said to be ψυχῆ μία. Compare 1 Joh. iii. 24.

18. πᾶν ἁμάρτημα—ἐκτὸς τ. σ. ἐ.] The πᾶν ἃ and ἐκτὸς τοῦ σώμα., ('does not affect the body,') may be understood comparatè, (being expressed populariter) especially if εἰς τὸ ἴδιον σῶμα ἁμαρτ. be understood, with many recent Commentators, of injuring the body by wasting health and strength. Such an argument, however, would be more suitable to a Heathen moralist than to the great Apostle, and, in fact, is adduced, 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 conceive, 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 meant to be dedicated to holy uses; as the Apostle more particularly mentions in the next verse.

19. τὸ σῶμα ὑμῶν] for ὑμεῖς; but σῶμα is used for the argument's sake. Τοῦ scil. ὄντος. The οὗ is for ἃ, by what is called attraction. See Note at iii. 16. and compare Rom. xiv. 7 & 8. Οὐκ ἐστὲ ἑαυτῶν, 'ye are not at your own discretion [but Christ's].' So that to abuse the body is to abuse what is not your own.

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20. ἠγοράσθητε τιμῆς] 'ye have been bought,' or 'redeemed.' The sentiment inculcated is: Ye are bound to his service, as a bought slave to that of his purchaser, or him who has purchased his freedom. For ἠγορ. is by the best modern Commentators taken to mean 'we are redeemed.' Τιμῆς, even that of the precious blood of Christ. Δοξάσατε δὴ &c., 'make your body subservient to the glory of God,' i. e. consecrate both body and soul to his service. Ἀτινά ἐστίν τοῦ Θεοῦ, 'both of which are God's,' viz. by right of creation, and still more of redemption.

The words καὶ ἐν τῷ πνεύματι—Θεοῦ are omitted in several MSS. of the Western recension, the Vulg., Coptic, and Æthiopic Versions, and several Fathers, and are cancelled by Griesb., Krause, and Pott; but strenuously defended by Matth., who has shown that the evidence of the Fathers is contradictory, and not of any great weight. It must be confessed that, though they seem almost necessary to complete the sense, and correspond to vv. 16, 17, & 19., yet they might have been added for that reason. Their high antiquity, however, is apparent from their being found in the Syriac Version.

VII. The Apostle now proceeds to answer certain questions, which, it seems, had been proposed by the Corinthians, on matrimony, and other subjects. Whether that concerning the usefulness and necessity of matrimony proceeded from the Jewish Christians, or from the Gentile converts, the Commentators are not agreed. See the arguments on both sides in Recens. Synop. Of these hypotheses the former seems to be the better supported; but neither rises beyond probability, and both are alike destitute of proof. It may perhaps be safest to suppose, that the question was propounded by some of both the Jewish and Gentile converts.

1. περὶ 'quod attinet ad.' A signification found in the Classical as well as the Scriptural writers. The best Commentators are agreed that, from the context, καλὸν cannot mean pulchrum, honestum, but utile, σύμφερον, i. e. by a common idiom, better, namely, for the reason mentioned at v. 32., for the avoiding of care and anxiety. It is also admitted that this is not an authoritative decision, but a friendly counsel, not treating the question generally, but with reference to those times.

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κακὸς μὴ ἄπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυ- 2  
 9<sup>1</sup> Pet. 3. 7. τοῦ γυναικα ἐχέτω, καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἐχέτω. Ἐγὼ 3  
 γυναικὶ ὁ ἄνθρωπος τὴν ὀφειλομένην εὐνοίαν ἀποδίδω· ὁμοίως  
 δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ 4  
 ἑξουσιάζει, ἀλλ' ὁ ἄνθρωπος ὁμοίως δὲ καὶ ὁ ἄνθρωπος τοῦ ἰδίου σώ-  
 r Joel 2. 16. ματος οὐκ ἑξουσιάζει, ἀλλ' ἡ γυνὴ. Ἐμὴ ἀποστερεῖτε ἀλ- 5  
 λήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζ-  
 ζητε τῇ [νηστία καὶ τῇ] προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ  
 † συνέρχεσθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρα-

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

2. διὰ δὲ τὰς πορνείας] The plural may have reference to the various kinds of lust mentioned at v. 9. Διὰ here, as at x. 25 & 27., "servit cautioni, ne quid fiat," as Pott remarks. Ἐαυτοῦ καὶ ἰδίου are generally considered by recent Commentators as pleonastic. But they denote *propriety*, 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. τὴν ὀφειλομένην εὐνοίαν] Eleven MSS., two Versions, and some Fathers have ὀφειλῆν, which was preferred by Grot., Mill, and Beng., and has been edited by Griesb., Krause, Tittm., Pott, and Heydenr.: 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 ὀφειλῆν, that is not clear. Nay, considering the commonness of the expression *debitum conjugale*, the *contrary* seems the case. The gloss might easily creep into the Vulgate and the Latin Fathers, and from thence into some Greek ones, and finally into the *Western* recension. Of the Greek Fathers, *Chrys.*, whose authority is alleged for ὀφειλῆν, did not so read. The expression only occurs in his *paraphrase*, which confirms the above suspicion of ὀφειλῆν being only a *gloss*. From the commencing words of his exposition, it is plain that he read ὀφειλομένην *τιμῆν*, 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, Matthæi, and Vater.

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

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

— μὴ ἀπειτ. ἀλλ.] scil. τῆς ὀφειλ. εὐν. At τι sub. κατὰ, *quoadmodum*. Ἐκ συμφώνου scil. γνάμης. Πρὸς καιρὸν contains a *preceptory limitation* of the Apostle, applying to both parties, though we find by *Ecclesiastical History* that it was sometimes not observed in the early Christian Church. Σχολάζειν τιμῆς signifies to

give one's *σχολή*, leisure, and attention to any thing. The words τῇ νηστία καὶ, not found in 7 uncial MSS. and a few others, besides several Versions and Fathers, were rejected by Mill and Beng., and cancelled by Griesb., Krause, Tittm., Vat., and Pott; but, I conceive, without sufficient reason. *External* evidence here is but slender, that of the *Fathers* very weak, and the *internal* not strong, since the omission might arise from *homoteleuton*; and fasting, in that age, usually accompanied a more than ordinary attention to religious duties. The *Syr. Version* defends the words, which ought at least not to be cancelled, and are retained by Wets., Matth., and Heydenr.

— συνέρχεσθε] The reading of MSS. and Edd. here varies. The early Edd. and several MSS., as also some later Versions and Fathers, have συνέρχεσθε. But συνέρχεσθε was edited, from several MSS. and early Versions, by Beza 5, Schmidt, and Elsevir, and thus was introduced into the *textus receptus*. Again, ἦτε, which is found in some antient MSS. of the *Western* recension, as also in several Fathers, is preferred by Mill and Beng., and edited by Griesb., Knapp., Krause, Tittm., and Pott. Considering, however, the source of the reading, and the nature of the expression, we may suspect this to be an *alteration* of the antient Critics, in order to remove the seeming pleonasm, which, however, occurs infra xi. 20. xiv. 23. Acts ii. 1., and sometimes in the *Sept.* and even the *Classical* writers. The reading in question has very little countenance from MSS. or antient Versions, and must therefore be rejected, and the truth supposed to lie between συνέρχεσθε and συνέρχεσθε. The latter is supported by the most important MSS., by many Fathers, and the Greek Commentators, and is, I think, recommended by its superior fitness. The MSS. collated by Rinck have mostly συνέρχεσθε, some συνέρχεσθε, none ἦτε.

— μὴ πειρ.] 'may not throw you into carnal temptation.' Διὰ τὴν ἀκρασίαν ὑμῶν. The Commentators are not agreed whether the sense be 'intemperance,' or 'incontinence,' i. e. your not being able to contain yourselves. Here the Versions, both antient and modern, are divided. Many eminent modern Commentators, as Krause and Pott, adopt the former; but others, as Wolf, Grot., Wets., and Heydenr., the latter interpretation. Either makes a good sense, but the latter seems preferable; and though ἀκρασίαν (i. e. ἀκρατεῖαν) might have been more proper; yet many examples are cited by Wets., which prove

- 6 *σίαν ὑμῶν.* Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπι-  
 7 *ταγήν.* <sup>1</sup> θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυ- <sup>1</sup> Matt. 19.  
 τόν. <sup>2</sup> ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὅς μὲν οὐ- <sup>2</sup> Act. 26. 29.  
 τως, ὅς δὲ οὕτως. <sup>3</sup> Inf. 12. 11.
- 8 *Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς*  
 9 *ἐστὶν εἶν μείνωσιν ὡς καὶ γῶ.* <sup>4</sup> εἰ δὲ οὐκ ἐγκρατεύονται, <sup>4</sup> 1 Tim. 5.  
 10 *γαμησάτωσαν* κρείσσον γὰρ ἐστὶ γαμῆσαι ἢ πυροῦσθαι. <sup>5</sup> Mal. 2.  
<sup>6</sup> *Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύ- Matt. 5. 32.  
 11 *ριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι* (εἰάν δὲ καὶ χω- et 19. 6, 9.  
<sup>7</sup> *ριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι* (εἰάν δὲ καὶ χω- Marc. 10.  
<sup>8</sup> *ριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι* (εἰάν δὲ καὶ χω- Luc. 16. 18.*

that the two words were sometimes confounded by the later writers.

6. τοῦτο δὲ λέγω &c.] The Commentators are not agreed whether this is to be referred to what follows, or to what precedes; or, if to what precedes, whether to what immediately precedes, v. 5., or, a little further off, at vv. 1, 2. The first mentioned method is very harsh. The latter is greatly preferable. And the words may be referred to the *μη ἀποστερεῖτε* and *καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχασθε* at v. 5., or to v. 2.; and it will not be necessary to render *συγγν.* 'compassion,' (with many eminent Commentators) but *permission*, as in our common Versions; which sense is adopted also by Doddr., Newc., and Wakef. See my Note on Thucyd. vii. 15, 3. As, however, λέγω may very well be rendered 'I am saying,' there is no reason why the τοῦτο λέγω here may not be referred to all that has been said in the first 5 verses. The sense of the whole passage is well explained by Mr. Townsend Chr. A. V. ii. p. 300.

7. θέλω] for θέλωμι, 'I could wish.' An idiom which Pott regards as *Hebraic*, since that language wants the optative mood. With respect to the expression *εἶναι ὡς ἐμαυτῶν*, since it would, as Doddr. observes, be absurd to suppose the Apostle wished marriage to cease, it must be limited to mean, have the same mastery over their appetites and passions as he had, so as to be able to remain in virtuous celibacy while it was by circumstances required. Thus Chrys. and Theodoret add: *ἐν ἐγκρατεῖα.* Nay it is expressed in the Syriac Versions. The *καὶ* after *εἶναι* is said by the Commentators to be pleonastic, (like *ו* in the Hebrew) as is often the case after nouns of *similitude*. In such instances, however, it always signifies either *even*, or *too*. *Χάρισμα*, i. e. the being able to remain such; so called, says Chrys., out of *modesty*, as not claiming any merit from continency. Yet this and every other gift of the Spirit does not preclude the necessity of human exertion. See James i. 17. and Matt. xix. 11. In *ὅς μὲν οὕτως, ὅς δὲ οὕτως*, we are not, with most Commentators, to suppose the sense to be, 'One hath this gift, another hath it not; for that would be inconsistent with the *ἔχει χάρισμα* just before. The words (as Pott observes) refer to the different degrees in which the *χάρισμα* is supposed to be granted.

8. τοῖς ἀγάμοις] There has been some doubt as to the exact sense here. *Ἄγαμος* properly signifies *unmarried*, without determining whether

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 Heydenr. are of opinion that it denotes those who have no longer a wife, i. e. *widowers*; observing that, as the *usus loquendi* did not permit the Apostle to write *χήροις*, so he employed the *general* term in a *special* application. "The case of those who have never married is, say they, entered upon at v. 25. And as to the opposition alleged between the *ἀγαμοί* and the *γεγαμηκότες* at v. 10. and the *ὄχι* and *ὁ γαμήσας* at vv. 32 & 33., the connection is there different." See more in Pott. Καλὸν is taken as at v. 1. At *μείνωσιν* sub. *ἐγκρατεύμενοι* from *ἐγκρατεύονται* just after.

9. οὐκ ἐγκρ.] for ἀκρατεύοντας, '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 inquiries as to the preservation of the marriage bond among Christians already mentioned.

— παραγγέλλω—Κύριος] The sense is commonly supposed to be, 'not so much I command, as the Lord,' or, 'not only I command, but the Lord.' It does not seem, however, that the Apostle meant *himself* when he used the strong term *παραγγέλλω*. The positive command 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 feature, in strong contrast with the levity of divorce then practised under the sanction of the Law) the Apostle wholly refers this positive command, founded on Matt. v. 32. Comp. xix. 3-10. I have pointed accordingly, with the support of most of the ancient Versions, and also of Heydenr. and the Bäle Editor. At *ὁ Κύριος* sub. *παραγγέλλει*. The *ἐγὼ* is *emphatic*.

— μη χωρισθῆναι] This is closely connected with *ἀνδρα γυναῖκα μὴ ἀφίεναι* at v. 11.; for the best Commentators are agreed that the words *εἰάν δὲ—καταλλαγῆτω* are parenthetical. As to the use of *ἀφίεναι* and *χωρισθῆναι*, it may be observed, that a husband divorcing his wife was said *ἐκβάλλειν*, or, by a milder term, *ἀποπέμπειν*, or, by the mildest, *ἀφίεναι*. The first term is chiefly used in the O. T. as Gen. xxi. 20. Wisd. vii. 27. On the contrary, a wife who, from whatever cause, left her husband, was said *ἀπολείπειν*, or sometimes *χωρίζεσθαι* (passive for reciprocal); for the wife could not send away the husband, but only leave the house. Κατα-  
 Η 2

ρισθῆ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω') καὶ ἀνδρα γυναικα μὴ ἀφίεναι. Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ 12 ὁ Κύριος· εἴ τις ἀδελφὸς γυναικα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν' καὶ γυνὴ 13 ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος 14 ἐν τῇ γυναικί, καὶ ἡγιασται ἡ γυνὴ ἢ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγία ἐστίν. Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω. οὐ δαδού- 15 λωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰ-

λάττεσθαι and διαλλ. are by the best writers used of *reconciliation* of every kind both public and private. See Note on Rom. v. 10. It is, however, the opinion of the best Commentators, that the Apostle is not here speaking of *formal divorces*, effected by law, but of *separations*, whether agreed on, or not, from misunderstandings or otherwise. This, indeed, appears both from the term καταλλάττεσθαι and from the whole context.

12. Here St. Paul decides the *third* point on which he had been consulted, namely, whether the marriage of a Christian and non-Christian ought to be dissolved. This the Apostle decides in the *negative*.

— τοῖς δὲ λοιποῖς] scil. *γαμηκοῖς*, 'the rest of married persons.' Ἐγὼ λέγω, οὐχ ὁ Κύριος. 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 ἐγὼ λέγω must not be limited to *private opinion*, as if apart from inspiration; for the Apostle speaks with *authority*, 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 διατάσσομαι. 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. *ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν*.

Συνευδοκεῖ, 'thinks good, consents.' The *syn* denotes *consent*. Οἰκεῖν μετὰ is for the Classical συνοικεῖν, 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 & Crell.)

On the exact sense of the passage, and especially of ἡγιασται 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 on at v. 16; nor, 'is 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., Dieteric, and Zachar., to suppose ἡγιασθαι to be here equivalent to οὐκ ἐστίν ἀκάθαρτος or βέβηλος. But I still prefer, with Crell., Sclater, Camer., Beza, Calvin, Whitby, Wolf, Doddr., Bengel, and Newc., to suppose the sense to be (as Doddr. expresses it) 'the one is 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.'

— ἐπεὶ ἄρα—ἐστίν] 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. Acts 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. 1—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;

- 16 ῥήνη κέκληκεν ἡμᾶς ὁ Θεός. <sup>α</sup> τί γὰρ οἶδας, γύναι, εἰ τὸν <sup>1</sup> 1.   
 ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; <sup>γ</sup> Gal. 5. 6.   
 17 Ἐἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ <sup>δ</sup> et 6. 15.   
 Κύριος, οὕτω περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις <sup>ε</sup> Eph. 4. 1.   
 18 πάσαις διατάσσομαι. Περιτετμημένος τις ἐκλήθη· μὴ ἐπι- <sup>φ</sup> Philpp. 1.   
 19 σκάσθω. ἐν ἀκροβυστία τις ἐκλήθη· μὴ περιτεμενέσθω. <sup>η</sup> 27.   
 περιτομὴ οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ <sup>ι</sup> Col. 1. 10.   
 20 τήρησις ἐντολῶν Θεοῦ. <sup>κ</sup> ἕκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, <sup>λ</sup> 12.   
 21 ἐν ταύτῃ μενέτω. Δούλος ἐκλήθη; μὴ σοι μελέτω· (ἀλλ' <sup>μ</sup> a Joh. 8.   
 22 εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι) <sup>ν</sup> ὁ γὰρ <sup>ο</sup> Rom. 6.   
 ἐν Κυρίῳ κληθεὶς δούλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως <sup>π</sup> 18, 22.   
 23 καὶ ὁ ἐλεύθερος κληθεὶς, δούλος ἐστὶ Χριστοῦ. <sup>ρ</sup> τιμῆς ἡγο- <sup>ς</sup> infr. 9. 21.   
<sup>τ</sup> Gal. 5. 13.   
<sup>θ</sup> Eph. 6. 6.   
<sup>ι</sup> 1 Pet. 2.   
<sup>κ</sup> 16.   
<sup>λ</sup> b Supr. 6.   
<sup>μ</sup> 20.   
<sup>ν</sup> Heb. 9. 12.   
<sup>ξ</sup> 1 Pet. 1.   
<sup>ο</sup> 18, 19.   
<sup>π</sup> 2 Pet. 2. 1.

yet if the unbelieving party be disposed to separate, the believing party may blamelessly submit to such separation. *Χωρίζεσθω* is to be taken in a popular acceptance, as we should say "let him go:" and *εἰ χωρίζεται* may mean, 'if he is separating himself; the action being regarded as begun. *Αὐτὸν δεδούλω.* we may supply *συννοεῖν αὐτῷ* from the context and the subject matter. And *ἐν τοῖς τοιοῦτοις* may mean 'in such circumstances.'

The next clause (as Pisc., Crell., and others remark) limits the liberty, lest it should run into license; q. d. God, however, hath called us [Christians] to live in peace; and therefore the believing must not afford the unbelieving party any cause for separation, by an unyielding spirit, or over precise scruples. *Ἐν εἰρήνῃ* is for *εἰρήνη*.

16. *τί γὰρ οἶδας—σώσεις* 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 *σώζειν* here, as often, signifies to put into the way of salvation, on which sense see note on Matth. ii. 21. *Κεραδαίνω* is used as in a kindred passage at ix. 22. The *εἰ* signifies *causam*. Here the Articles *τὸν* and *τὴν* are for pronouns possessive.

17—24. This portion, Rosenm. and Pott remark, is *digressive*; 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.

*εἰ μὴ* for *ἀλλά*, see verò; as at Matt. xii. 4. Rom. xiv. 14. Gal. i. 7. ii. 16. and often in the Classical writers; (see Hoogev. de doctr. partic.) Grot. remarks that in *ὡς* 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 apportioned to each his situation in life, or cast their parts,' as Doddr. paraphrases. *Περιπατεῖτω*, '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 illustration by example of the preceding precept. I have, with Griesb., Knapp, Krause, Vat., Tittm. and Pott, removed the mark of interrogation at *ἐκλήθη*, (introduced from the use of the Vulgate) as indeed was edited in the Ed. Princ.; and so it must have been in the copy from which the Peshito Syriac Version was formed. The sense may be thus expressed: 'Any one is [we will suppose] circumcised: [Then] let him' &c. The *τις* ought to be unaccented. *Μὴ ἐπισκάσθω*. The sense is, as Hesych. explains, *μὴ ἐλκύετο τὸ δέρμα*, 'let him not use any means to remove the marks of circumcision; which was done by drawing down the prepuce with a surgical instrument called the *spaster*. The practice is often mentioned in the Rabbinical writers.

19. *ἡ περιτομή οὐδὲν* &c.] 'Circumcision is of no moment, and uncircumcision of no moment, but keeping the commandments of God is something of consequence,' as being the test of genuine faith. Sub. *τι ἐστὶ*. A similar ellipsis has place in 1 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 σοι μελέτω*. This idiomatic expression (on which see the Commentators on Eurip. Hel. 134.) signifies, 'let not this be a trouble to you [my θορυβοῦ, as Theophyl. explains] [as though it could affect your acceptance with God; for grace knows no distinctions of bond or free].' *Μᾶλλον χρῆσαι*. Sub. *ἐλευθερία*, or *ἐλευθέρῳ γενέσθαι*, namely, *τῷ δύνασθαι ἐλευθ. γέν.* *Μᾶλλον*, 'in preference.'

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

23, 24. *τιμῆς*] Namely, the blood of Christ. See Note on vi. 20.

ράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκ-24  
λήθη ἀδελφοί, ἐν τούτῳ μανέτω παρὰ [τῷ] Θεῷ.

Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω γινώ-25  
μην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. νο-26  
μίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγ-  
κην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδωσαι γυναικί; 27

23, 24. μὴ γίνεσθε δούλοι ἀνθρ.] 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' &c. The Apostle is, with reason, thought to allude to the *false teachers* above adverted to; meaning to caution the Corinthians against taking on their necks an unnecessary yoke by subjecting their consciences to such dogmatical directors. He then repeats the *general injunction* with which he had begun to treat on this subject. See Note on v. 20. Παρὰ 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 thrown out by Beng., Matth., Griesb., Krause, and Pott.

25. The Apostle now returns from his digression, and having treated of the *married* and the *widowed*, now adverts to the *παρθενοί*, 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 *παρθενοί* is properly an *adjective*; of which I have adduced examples.

— ἐπιταγὴν 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. Γινώμην δὲ δίδωμι. The antients, and most moderns, interpret, 'I give my counsel and private opinion.' 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. 298—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 ἠλεημένος—πιστὸς εἶναι, 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 *δεδοκιμασμένος ὑπὸ Θεοῦ, πιστευθῆναι τὸ εὐαγγέλιον*, 1 Thes. ii. 4. See ix. 17. Gal. ii. 7. 1 Tim. i. 11 & 12. 1 Thes. ii. 4. Pott, indeed, resolves the words into *ὡς πιστὸς ὢν κατὰ τὸν ἔλεον τοῦ Κυρίου*, and assigns the following sense: 'Since, by the Divine mercy, I am completely worthy of credit.' But this *resolution* (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: *οὕτως (οὕτως) ἠλεημένος ὑπὸ Κυρίου [ὥστε] πιστὸς εἶναι*, 'as being one who has been so graciously dealt with [as to be favoured with the Holy Spirit, and entrusted with the Apostleship] inasmuch that I am worthy of entire credit.' Perhaps, however, the only clue to the true explanation of this obscure passage is to consider it as consisting of two sentences *blended into one*, in which two *πιστὸς* would occur twice, first in the sense *πιστευθεὶς* (scil. *τὸ κήρυγμα τοῦ εὐαγγελίου καὶ ἀποστολικὴν ἀξίαν*). 2dly, that of *worthy of being relied on*. The sense, then, is well expressed by Theodoret. thus: *ἀξιόχρεός εἰμι συμβουλάσθῃσι, διὰ μὲν τὸν πόλιν τοῦ Δεσπότου κληθεὶς ἔλεον, πιστευθεὶς δὲ τὸ κήρυγμα*.

26. νομίζω] The sense, as required by the *γνώμην* just before, must be, *judicio, arbitror*. A signification of the word very frequent in Scripture, and sometimes occurring in the Classical writers. Καλὸν is to be taken as at v. 1., where see Note. *Διὰ τὴν ἐν ἀνάγκην*. The sense seems to be, 'in respect of the present afflicted state of the Church.' *Ἀνάγκη* is used for *θλίψις*, to denote afflictions and calamities in general, both in the Scriptural and Classical writers. Here some understand the difficulties of life, and the inconveniences of matrimony. But then, it may be asked, why should *ἔσσο* have been prefixed? It is vain to attempt to change this from a *special* admonition intended for *that time*, into a general one for *all ages*. The best Commentators, antient and modern, are agreed, that this (as especially appears from vv. 29. seqq.) must have reference to the persecutions for the Gospel, which were then beginning; though at the same time it must, I think, also comprehend those peculiar difficulties in which a religion so much at variance with the customs of the world would involve its professors—difficulties inseparable from a state of society where a new order of things was struggling for the mastery with the antient and long accustomed one; in which, as in all agitations and convulsions of society, the married would be liable to many more troubles than the single. So Eurip. cited by Grot.: *Μία γὰρ ψυχὴ, ἥτις ὑπὲρ ἀλλοτρίων Μέτριον ἄλος*.

At *ὅτι καλὸν* there is a sort of *anacoluthon*, not, however, from inadvertence as to the construction, but resorted to as a kind of repetition serving to emphasis. At *οὕτως εἶναι* sub. *ὡς ἔστι*, as we say, "to be (i. e. remain) as he is," namely, unmarried. An example is here adduced by Heydenr. from the *Acta Theclæ*.

27. Δέδωσαι and λελυθαι are in the best writers frequently used of matrimony, with al-



μη ζήτει λύσιν λέλυσαι ἀπὸ γυναικός; μη ζήτει γυναῖκα.  
 28 εἰάν δὲ καὶ γήμης, οὐχ ἥμαρτες· καὶ εἰάν γήμη ἢ παρθένος,  
 οὐχ ἥμαρτε· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ <sup>c Rom. 12.</sup>  
 29 δὲ ὑμῶν φείδομαι. <sup>11.</sup> Τούτο δὲ φημι, ἀδελφοί· ὁ καιρὸς συν- <sup>1 Pet. 4. 7.</sup>  
 εσταλμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ ἔχοντες γυναῖκας <sup>2 Pet. 3. 8.</sup>

lusion to the vinculum implied. Λέλυσαι ἀπὸ γυναικός. The Commentators are not agreed whether this is to be understood of the dissolving of marriage by death, or by lawful divorce, or of the being without a wife. The expression itself, from its nature, favours the former sense; while the admonition 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 Wakef. translates] since freed and free (like fitted and fit) will express both senses. This view has since been confirmed by the opinion of Pott.

28. οὐχ ἥμαρτες] 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 sinful. Θλίψιν δὲ—τοιούτοι. Render: 'However, such will have trouble in the flesh,' namely, that of the ἀνάγκη mentioned at v. 26. The next words ἐγὼ—φείδομαι may either mean, as they are explained by the ancient and also many modern Commentators from Grot. to Schleus., Pott, Jaspis, and Heydenr. 'I [would] wish to keep you free from these evils;' or, according to many Latin Fathers and some modern Commentators, as Est., Wells, Newc., and Mackn., 'I spare you [the pain of dilating on these evils],' 'I forbear to dilate further on those evils.' The latter interpretation is preferable, and is confirmed by a parallel expression in 2 Cor. xii. 6., where φείδομαι δὲ is rendered by Schleus. 'abstinere autem ab illarum rerum commemoratione.'

29. The Apostle now from hence to v. 35. more fully opens out what he meant by the expressions θλίψιν τῇ σαρκὶ ἔξουσι, and ἐγὼ δὲ ὑμῶν φείδομαι, dilating on the former at 29-31.; on the latter at 32-35.

—τούτο δὲ φημι] This, like λέγω δὲ τούτο, is a formula of transition, introducing a strengthening of what has been before said, or a farther explanation of any thing. Before ὁ καιρὸς the textus receptus has ὄντι, 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., Griesb., Krause, and Pott; and, I think, rightly; for it probably arose from interpretation. On the sense of συνεσταλμένος Commentators are divided in opinion. The ancient and early modern ones in general take it to mean angustus, contracted, i. e. short, by a sort of Latinism. But almost all the more recent Commentators, adopting a figurative sense of συστέλλειν (derived from hemming in) take it to mean one of trouble and affliction, as 2 Tim. iii. 1. ἐνστήσουται καιροὶ 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 τὸ λοιπὸν ἐστίν are in many MSS. and Edd. joined with the words following. But the senses assigned admit of no certain proof. And it is better, with most recent Editors, to take them with the preceding. Τὸ λοιπὸν 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 τούτου with all its ties, conditions, and fortunes, whether prosperous or adverse, is fast passing away. I would compare Pind. Pyth. iv. 509. ὁ γὰρ καιρὸς, πρὸς ἀνθρώπων, βραχὺ μέτρον ἔχει. If the first interpretation of συνεσταλμένος above mentioned be admitted, we may render: 'The time as to what remains is [to be] one of trouble and affliction.'

The ἵνα 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 ἵνα πληρωθῇ τὸ γεγραμμένον &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 ὄντι here and throughout the whole passage, taken by most of the recent 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, namely, παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, 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. "Præsens conjunctivi (adds he) potius coherationem apostoli, quam expositionem temporum futurorum innuit." The latter view, too, is adopted by Wakef., Pott, and Heydenr., though the Apostle's general meaning seems to be much misapprehended by Pott. It is not apathy which the Apostle enjoins; 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 scope of the Apostle (as the ancient 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 τούτου, 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

d Paul. 39.  
7.  
Eas. 40. 6.  
Jac. 1. 10.  
et 4. 14.  
1 Pet. 1.  
24.  
1 Joh. 2.  
17.  
e 1 Tim. 5.  
5.

ὡς μὴ ἔχοντες ὡς<sup>1</sup> καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ 30  
οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ  
κατέχοντες·<sup>d</sup> καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ κατα- 31  
χρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμον τούτου. °Θέλω 32  
δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἀγαμος μεριμνᾷ τὰ τοῦ Κυ-  
ρίου, πῶς ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ 33  
κόσμου, πῶς ἀρέσει τῇ γυναίκι. Μεμερίσται ἡ γυνὴ καὶ ἡ 34  
παρθένος. ἡ ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἀγία  
καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ  
κόσμου, πῶς ἀρέσει τῷ ἀνδρί. τούτο δὲ πρὸς τὸ ὑμῶν αὐ- 35  
τῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ  
πρὸς τὸ εὐσχημον καὶ †εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπά-

Apostle often uses agonistic metaphors, there is no reason why he should not use dramatic ones.

31. καὶ οἱ χρώμενοι—καταχρώμενοι.] The true method of taking χρώμ. and καταχρ. 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 profugity.

32. θέλω δὲ ὑμᾶς ἀμ. εἶναι.] The δὲ signifies *autem* or *porro*. Θέλω, for θέλομαι. Ἀμερ. 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 for example, and what is said must be taken *emphatically*. 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. Πῶς ἀρέσει τῇ γυν., i. e. by taking care of her and her children; which brings cares manifold. So Menander cited by Wets.: τὸ γυναικ' ἔχειν, εἶναι τε παιδῶν, Παρμένων, πατέρα, μερίμνας τῷ βίῳ πολλὰς φέροι.

34. καὶ] 'so also [in like manner].' Μεμερίσται 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, Casaub., and Doddr., 'there is a difference between.' And so the E. V.

In this verse there are many varr. lectt. Some MSS. introduce a καὶ before μεμερίσται. Others before ἡ γυνή; 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 καὶ before ἡ γυνή. But surely the Apostle would not have used καὶ thrice in a clause of six words. May we not therefore suppose that many MSS. which have the καὶ there, copied from others which had the καὶ marked for insertion above or in the margin, and that they introduced it in the wrong place?

Besides, the καὶ might easily be introduced before γυνή by those who pointed: τῇ γυναίκι, καὶ μεμερίσται. Since καὶ would thus be necessary. Others, repeated the μεμ., which is unwarily adopted by Heydenr. Rinck, who takes another view, remarks: "Varietas lectionis hujus loci inde maxima orta esse videtur, quod lectores verba ἡ παρθένος ἢ ἀγαμος junctim acciperent; quare γυνή et παρθένος ad μεριμνᾷ referabantur, ideoque μεμερίσται suppleta copulativa καὶ antecedentibus jungebatur." For my own part, I cannot but suspect that the καὶ, which has been so variously 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. Princ., Beng., Matth. and Vater, in inserting it after μεμέρ.

35. ἵνα βρόχον ὑμῖν ἐπιβ.] On the nature of this metaphor the Commentators are not agreed; some assigning to βρόχ. the sense '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 Heydenr.; 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 *mares*; 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 περιβάλω. And to suppose βρόχος used for ζυγόν, would be harsh. It should rather seem that βρόχος is used with reference to that 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.'

— πρὸς τὸ εὐσχημον—ἀπερισπ.] Sub. ὑμῶν. It is put for πρὸς τὸ εὐσχημονεῖν καὶ εὐπρόσεδρεύειν τῷ Κυρίῳ, 'for your more decorous and assiduous service on the Lord.' For εὐπρόσεδρον, many MSS., early Versions, and Fathers have εὐπάρ., 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

36 στως. Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, εἰάν ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι· ὁ θέλει ποιεῖτω, οὐχ ἀμαρτάνει· γαμείτωσαν. ὅς δὲ ἕστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἔξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. ὥστε καὶ ὁ ἐγκαμιζῶν καλῶς ποιεῖ· ὁ δὲ μὴ ἐγκαμιζῶν κρεῖσσον ποιεῖ.

39 Ἡ γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς.<sup>1,2</sup> εἰάν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμῆθαι, μόνον ἐν Κυρίῳ. Ἡ μακαριωτέρα δὲ ἐστὶν εἰάν οὕτω μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κα' γὼ πνεῦμα Θεοῦ ἔχειν.

consistent. The MSS. which support it generally abound in altered readings; and this seems one; since *εὐπρόσ.* is a more Classical word than *εὐπρόσ.*; whereas *εὐπρόσ.* is found in the later Greek and Hellenistic writers, and its cognate words in the N. T., as *προσεδρεύοντες*, where some of these very MSS. have *παρ.*, though no Critic pleads for it. To advert to another strong internal evidence, *εὐπρόσ.* is, as Wets. and Matth. remark, the more modest and respectful term; *προσεδρεύειν* being applied to *inferiors*, and having a notion of *respectful attention*; *παρ.*, to *equals in rank*.

36. The Apostle now subjoins a *counsel* for those who may not follow the foregoing advice. *Εἰ τις ἀσχημονεῖν—νομίζει* is best explained by the ancient and the best modern Commentators, 'If any [father] think he is incurring somewhat 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 Valckn. *πᾶσι γὰρ εὐφραστοὶ αἰσχιστον δόδοται παρὰ τοῦτε τῆς φύσεως χρόνου θυγάτηρ οἰκουρούσα*. See Krause, Poti, and Heydenr. The above sense of *τῆς παρθ.* a. is required by the context, and is confirmed from the Classical writers by Krause. *ὑπέρακμος*, i. e. past the *ἀκμή* or flower of her age, the *ἀκμή γάμου*. *Και* (sub. *εἰάν*) *οὕτως ὀφ. γίν.* Here we have a popular expression, like our "If it must be so," which will include reasons of all sorts, both on the side of the parent and of the daughter. "Ὁ θελ. ποιεῖτω. I would compare Plato Euthyp. p. 33. *εἰ μὴ βούλεται, ἔψετω. εἰ δὲ (μὴ) ὁ τι βούλεται, τοῦτο ποιεῖτω*. *Γαμείτωσαν*, not "all virgins so situated," as Doddr. explains, but the maid and her suitor.

37. *ἔσ.* scil. ὁ 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*. "ἕστηκεν ἐδραῖος, as Col. i. 23. *ἐπιμένετε ἐδραῖοι*. and other passages of the Sept. and the Classical writers cited by the Commentators. *ἀνάγκην*. This refers both to the disposition of the daughter, and the domestic circumstances of both father and daughter. *Τοῦτο κέκρικε*. A strong term, used to express firm determination. *Τηρεῖν τὴν ἐ. παρθ.*

A popular expression signifying to keep her with him, not wed her. *Τοῦ*, for *εἰς τό*. See Acts xxi. 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 Griesb., 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. 'Ἐλευθέρα ἐστὶ γαμ. A popular construction, like one in our own language. *Μόνον ἐν Κ.*, '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 γνώμην*] This is, as Palairer remarks, a formula of one modestly interposing his judgment on any matter.

— *δοκῶ δὲ—ἔχειν*] 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 trow*. So Tyndale renders: 'I think,' and the Translation of 1549., '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

h Act. 16.  
20, 23.  
Rom. 14, 3,  
10, 14, 22.  
i Gal. 6, 3.  
j 1 Tim. 6, 4.

VIII. <sup>h</sup> ΠΕΡΙ ΔΕ ΤΩΝ ΕΙΔΩΛΟΘΥΤΩΝ, ΟΪΔΑΜΕΝ—(ὅτι πάν- 1  
τες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκο-  
δομεῖ. <sup>i</sup> εἰ δὲ τις δοκεῖ εἶδέναι τι, οὐδέπω οὐδὲν ἔγνωκε 2  
καθὼς δεῖ γνῶναι· εἰ δὲ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγ- 3

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 εἰδωλόθυτα, 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 *also* that part of the Victim which was 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 Heydenr. 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 determines, that, though idols were mere "vanities," 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 οἶδαμεν ὅτι πάντες γνῶσιν ἔχομεν 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 *unnecessary*; for the difficulty may be removed by supposing, with many eminent Commentators, a *parenthesis* commencing either at ἡ γνῶσις (as Vater, Knappe, Krause, Gratz, and Pott suppose), or *rather* (according to Newc., Schmid, Bos, Raphel, Wolf, Schulz, Griesb., Winer and Heydenr.) at οἶδαμεν. For whether on the common mode of interpretation *without* a parenthesis, or on that of making the parenthesis commence at ἡ γνῶσις, we encounter this harsh-

ness, that γνῶσιν 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, somewhat varied; of which examples are given in Win. Gr. §. 51. from Eph. ii. 1-5. 1 Joh. i. 1. seqq. Joh. vi. 22-24. Eph. ii. 12-19. Rev. iii. 8-16. Thus the ὅτι πάντες γνῶσιν ἔχομεν may be rendered, with Newc., 'for we have all knowledge;' and it may be regarded as a tacit censure on the prevalent conceit of the Corinthian converts. Now this mention of *knowledge* 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 *value* as compared with the love of God. Γνώσις was possibly the name they gave to that sort of mysticism which afterwards obtained the name of *Gnosticism*. Ἡ γνῶσις, however, must not be rendered 'knowledge' simply, but 'the knowledge [I allude to];' 'this knowledge;' (as at v. 7.) and even *religious* knowledge, as far as it is considered as a *branch of science*, and confined to speculation only, unaccompanied with an attention to *practice* as well as *theory*, *love to man*, as well as *devotion to God*. Thus, in the very opposition of γνῶσις and ἀγάπη, it is implied that the former is apart from the latter. See Chrys. In φυσιοῖ 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. Οἰκοδομεῖ, 'promotes the edification of the Church and the furtherance of the Gospel.' See Rev. xiv. 19. 1 Cor. x. 23. and c. 14. and Heydenr. in loc.

2. It is rightly remarked by Pott, that in this verse the sentiment at ἡ γνῶσις φυσιοῖ is amplified, as in the next verse that at ἡ ἀγάπη οἰκοδομεῖ is expanded.

—δοκεῖ εἶδέναι τι] 'fancies that he knows any thing great (or thoroughly).' There is here a conjoint notion of pride and conceit, as in the case of a δοκῆσισοφος, 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*.

3. εἰ δὲ τις ἀγαπᾷ &c.] 'whereas if any man love God.' Ἐγνωσται ὑπ' αὐτοῦ. This is explained by some antient and many modern Commentators, 'is acknowledged and approved by God.' But though this be a frequent signification of the word, it is here not permitted by the context, since, as Pott remarks, some sense is

4 κωσταὶ ὑπ' αὐτοῦ.)—<sup>κ</sup> περὶ τῆς βρώσεως οὖν τῶν εἰδωλο-  
 θύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς  
 5 Θεὸς ἕτερος εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι Θεοί,  
 εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς (ὡσπερ εἰσὶ Θεοὶ πολ-  
 6 λοι, καὶ Κύριοι πολλοί) ἁλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ  
 οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος, Ἰησοῦς  
 7 Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ἁ Ἄλλ' οὐκ  
 ἐν πᾶσιν ἡ γυνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως

Philipp. 2. 11. m Rom. 14. 14, 23. infr. 10. 28.

required the opposite to οὐδέπω—γυνῶσις. It seems best therefore, with some ancient and many of the best modern Commentators, to suppose γυνῶσις taken in a *Hophel* 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 Joh. v. 42. Rom. ii. 18. compared with vs. 19, 20, 21.

4. The οὖν here is *resumptive*, as 1 Joh. i. 3; of which examples are adduced by Raphel. The Apostle 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 confirms; but shows v. 7. that the conclusion thence deduced is false.

—οὐδὲν εἰδωλον] By εἰδωλον is meant (as Crell. observes) not the image itself of the God worshipped under the image, but, as Pott and Heydenr. explain, the so called gods, *deastræ*, so termed by the Jews in contempt, q. d. mere "shadow," "of nothing" (as Isaiah says xli. 24.) non-entities, μάταια, vanities, no existence, much less divinity. Οὐδὲν ἐν κόσμῳ ἔστι is a popular phrase similar to one in our own language, literally, "nothing in the world" [but stocks and stones].

5. καὶ γὰρ εἴπερ &c.] This is meant for explanation, and to anticipate an objection. By λεγόμενοι is meant νομιζόμενοι, i. e. by the power of the emphasis, only those accounted, not really such, μη φέσει θεοί. The passage is well illustrated by Loesen. from the following one of Philo p. 122. οἱ δὲ λεγόμενοι δεσπόται δόξῃ μόνον οὐ πρὸς ἀλήθειαν νομιζονται· ἀνάγκη δ' αἰετὶ ὑπάκουον καὶ δοῦλον ὄντως ἠγεμόνα ἐν τῷ παντὶ εἶναι καὶ κύριον γένουσι· ἀπὸ τῶν ὄντων ἀρχῶν καὶ ἡγεμῶν εἰς ὁ Θεὸς ὁ λέγειν ἡν προκώδεις ὅτι πάντα αὐτοῦ κτήματα.

Εἴτε ἐν οὐρανῷ καὶ εἴτε ἐπὶ γῆς are enumerations of the constituent parts of the general term κόσμος preceding. By the former, it is thought, are meant the *Dii Olympii* or *maiores*; by the latter, the *ἐπιχθόνιοι*, the *minores*, inferior deified powers, presiding over the fountains, woods, mountains, rivers, &c.; or the *Dii minorum gentium*, the Demi-gods, Divi, Genii, received into the number of Gods for their virtue, and become messengers between the celestial gods and mankind. With respect to the words θεοὶ πολλοί, καὶ κύριοι πολλοί, they have been best treated of by Pott. He regards the θεοὶ as the same with the οἱ λεγόμενοι θεοὶ before, and not to be distinguished from the κύριοι, 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. *בז* was used to designate the Canaanitish Gods

and Goddesses adopted by the Israelites, and sometimes the Tyrian *Hercules* and such other deified mortals become tutelary deities. See Warburton's *Divine Leg. Vol. vi. p. 388.* Pott, however, admits that in θεοὶ καὶ κύριοι there may be a reference to the *Dii majorem*, and *minorum gentium*; and he well remarks that "by this accumulation of terms the Apostle meant to exhaust the notion of *polytheism*, (which is also couched in the repetition of πολλοί) in order that the notion of the one God to be worshipped by Christians should the more readily force itself on the observation."

6. ἀλλ' ἡμῖν εἷς Θεὸς &c.] 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, from whom, as 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 *ἐξ οὗ*, and *εἰς αὐτόν*; and to God the Son, *δι' αὐτοῦ*, 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; to the Son they ascribe, mediately, the creation 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 ἡμεῖν δι' αὐτοῦ, 'and we [Christians] are by him [what we are],' i. e. regenerated and saved. See 1 Pet. i. 21. This view is confirmed by Theodoret cited 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 God-head."

7. ἡ γυνῶσις] 'the knowledge of the fact, that an idol is nought, has no virtue'

ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὕσα μολύνεται. <sup>a</sup> Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ οὔτε γὰρ εἴαν φάγωμεν, περισσεύομεν οὔτε εἴαν μὴ φάγωμεν, ὑστερούμεθα. <sup>o</sup> Βλέπετε δὲ μήπως ἡ ἐξουσία 9 ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενούσιν. εἴαν γάρ 10 τις ἴδῃ σέ, τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; <sup>p</sup> καὶ ἀπολείται ὁ ἀσθενῶν ἀδελφός ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. <sup>q</sup> οὕτω 12 δὲ, ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. <sup>r</sup> Διό- 13 περ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

ΙΧ. <sup>s</sup> ΟΥΚ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος; οὐχὶ 1 Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἐώρακα; οὐ τὸ ἔργον

to pollute. Τῇ συνειδ. τοῦ εἰδώλου &c. 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 were food offered to some really existing dæmon.' This sense of *συνειδ.* is well established by Schoettg. and Schulz. "Eως ἄρτι, 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].' Ὁ μολύνω and its synonyms *μιαίνω*, *σπιλώω*, 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 Eccles. xxi. 30. *μολύνει τὴν ἑαυτοῦ ψυχὴν ὁ ψευδοῦς*.

8. βρῶμα δὲ ἡμᾶς &c.] The best Commentators are agreed that this is spoken in the person of the Corinthians, and contains the other plea (and that derived *ē rerum naturā*) 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 *concessory*. At all events, it comes to the same thing. To advert to the phraseology, *παριστάναι* signifies properly 'to introduce any one to the notice of another,' his superior, and, from the adjunct, 'to recommend to the favour of any one.' *Περισσεύομεν* and *ὑστερούμεθα* signify, 'are we the better or the worse [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* &c. 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 *ἐξουσία*, 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. εἴαν γὰρ—ἐσθίειν] An illustration by example, q. d. 'Thus, for instance, if he see you, who have this [boasted] privilege, sitting at table in an idol-temple, will not his conscience (weak, uninformed, and wavering as he is) be confirmed and emboldened, so as to eat what has been offered to idols?' *Κατακείμενον* is a vox sol. de hac re appropriate to the mode of eating food both among the Orientals and the Greeks, namely, *reclining*. *Εἰδωλείῳ*. A word frequent in the Apocrypha, and of the same form with *ποσιδώνειον*, and many others ending in—*ειον*, which are properly adjectives with an ellip. of *ἱερόν*. On the sense of *οἰκοδομηθήσεται* there has been some doubt. By Wets., Storr, Rosenm., and Pott, it is thought to be used *ironically*. This, however, is too harsh. It is better, with the ancient Commentators, and also Grot., Schmid., Kypke, Valckn., and Krause, to render it, 'will be confirmed, emboldened;' as Mal. iii. 13. *οἰκοδομοῦνται ποιοῦντες ἄνομα*. Joseph. Ant. xvi. 6. *εἰς νοθεσίαν αὐτῶν οἰκοδομῶν αὐτούς*.

11. ἀπολείται] 'will be caused to perish [by thee],' i. e. as far as thou art concerned. *Δι' ὃν Χρ. ἀπέθ.* This places in a stronger point of view the enormity of the offence.

12. τύπτοντες] 'rudely violating.'

13. διόπερ—σκανδαλίσω] This is the conclusion of the whole reasoning, expressed, however, out of modesty, not in the form of a *command*, though meant to be such, but, *per coīwssiv*, in his own person.

ΙΧ. 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 consequence he had abstained from, that he might not offend weak brethren, or throw an impediment in the way of religion. (Krause & Rosenm.)

1. οὐκ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος] Seven MSS., and some Versions and Latin Fathers make *ἐλ.* precede *ἀπόστ.*; which was approved by Grot., Beza, and Beng., and has been edited by Griesb., Knapp, Krause, Tittm., and

2 μου ὑμεῖς ἐστε ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, <sup>1 Infr. ver. 14.</sup>  
 ἀλλὰ γε ὑμῖν εἰμὶ ἢ γὰρ σφραγίς τῆς ἐμῆς ἀποστολῆς, <sup>1 Thea. 2.</sup>  
 3 ὑμεῖς ἐστε ἐν Κυρίῳ. ἢ ἐμῆ ἀπολογία τοῖς ἐμὲ ἀνακρί- <sup>2 Thea. 3.</sup>  
 4 ποῦσιν αὐτῇ ἐστὶ· Ἐμὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ <sup>3 u. Matt. 8.</sup>  
 5 πειν; Ἐμὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναικα περιάγειν, <sup>14. et 12. 46. Marc. 6. 3. Gal. 1. 19.</sup>

Pott. But rashly. The MS. evidence is slender, that of Latin Fathers of little weight and far overbalanced by the Greek Fathers, and that of Versions liable to exception. The above Critics, indeed, plead that the *climax* 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 Apostolical liberty. And so Wets. thought (who retains the common reading) subjoining: "de ἀποστολῇ agit distinctus, 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. Rinck, too, after testifying that all the MSS. he has collated have the common 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 Crell., who points out that it is as if there had been written οὐκ εἰμὶ ἀπόστολος καὶ [διὰ τούτο] καὶ ἐλευθέρος. So Semler, approved by Pott, renders, 'nunc ego, cum apostolicā auctoritate polleam, mei ipse juris sum.'

The next words are meant (as Crell. 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 a strong affirmation. St. Paul means to say, that he has seen Jesus Christ in the flesh. "The Apostles (says Whitby) 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. 18.; and that he was taught the Gospel by the immediate revelation of Jesus Christ." In the words following οὐ τὸ ἔργον—Κυρίῳ he proves (as Crell. 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, ἀποστολοῦν διακονίαν ἐπλήρωσε. In the Classical writers, too, the pupils or elevés of any one are said to be *their work*. So Philo cited by Wets.: ἐμὸν ἐστὶ ἔργον Γαίος. The words ἐν Κυρίῳ signify 'in the business of the Lord and his religion.' Thus the sense is, 'Ye are my spiritual work.'

2. εἰ ἄλλοις—ὑμῖν εἰμὶ] It is well observed by Chrys. and the Greek Commentators that St. Paul here speaks κατὰ συγχώρησιν; 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. Ἄλλὰ γε, at certè; on which sense see Devar. and Hoogev. The εἰ is rendered by Pott quodsi vel maxime. The words ἢ γὰρ σφραγίς—Κυρίῳ are corroborative of the preceding. Σφραγίς, 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 ἐν Κυρίῳ sub. ὄντες, for τὸ εἶναι ἐν Κ. Thus the sense is: 'Your being in 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. ἢ ἐμῆ ἀπολογία—ἐστὶ] These words may, with many Commentators, antient and modern, be referred to the preceding; but better, with most eminent Interpreters, to the words following. Ἀπολογία and ἀνακρ. are forensic terms, supposed to be used by St. Paul in order to glance at the arrogance of those who sat in judgment (ἀνακρ.) on his Apostleship.

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

—ἔχομεν ἐξουσίαν φαγεῖν &c.] The ἔχομεν is by the best Commentators taken for ἔχω. But it may be understood of all the Apostles. By φαγεῖν καὶ πειν 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. ἀδελφὴν γυναικα περιάγειν] Most antient and many modern Commentators take ἀδ. γυν. 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, περιάγειν implies conveyance and sustentance at the expense 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 ἀδελφ. γυν. means a sister-wife, i. e. a wife who shall be a sister, namely, Christian, as vii. 15. Or rather we should (as I proposed in Recens. Synop., and which is adopted by Dr. Burton) take γυναικα as a subst. qualifying ἀδελφ., and suppose an ellipsis of οὐσα, 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

ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ  
 Κηφᾶς; <sup>x</sup> ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν <sup>6</sup>  
 τοῦ μὴ ἐργάζεσθαι; <sup>y</sup> Τίς στρατεύεται ἰδίῳ ὄψωνίῳ πότε; <sup>7</sup>  
 τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσ-  
 θίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς  
 ποίμνης οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ <sup>8</sup>  
 οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; <sup>z</sup> ἐν γὰρ τῷ Μωσέως νόμῳ <sup>9</sup>  
 γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν <sup>10</sup>  
 βοῶν μέλει τῷ Θεῷ; <sup>a</sup> ἢ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς  
 γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν,  
 καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. <sup>b</sup> Εἰ <sup>11</sup>  
 ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα, εἰ ἡμεῖς ὑμῶν  
 τὰ σαρκικὰ θερίζομεν; <sup>c</sup> εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέ- <sup>12</sup>

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.

— ἢ μόνος ἐγὼ &c.] The sense is, 'Are we to be made exceptions to the general rule, that Apostles have the privilege &c. The *μόνος ἐγὼ* καὶ *Βαρν.* points, Doddr. thinks, at some peculiar spleen which had arisen against the two Apostles of the uncircumcision.

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 στρατ. ἰδίῳ ὄψων.] Render: 'whoever serves as a soldier at his own expense?' By *ἐσθίει* is meant 'hath a right to eat.' The construction of *ἐσθ.* with a Genit. is rare, and with the Genit. and *ἐκ* is regarded by Steph. Thes. C. 1909. as unexampled elsewhere. There is an ellip. of *μέρος τι*, by a Hebraism the Commentators say; but this *partitive* 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 sanctions.

— κατὰ ἄνθρ.] 'by a reference to the practice of men and the sanction of human law.' See Note on Rom. vi. 19.

10. *μὴ τῶν βοῶν*] Sub. *μόνον*, from the emphasis, whence also is implied [and not of men also?] For perspicuity, however, it is added *ἢ δι' ἡμᾶς πάντως λέγει*; of which words the sense is, 'or saith he it [or not] especially for us [men], q. d. may not men learn much from this, namely, that (by an argument *in 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.

— καὶ ὁ ἀλοῶν &c.] At these words both the ancient and modern Interpreters have stumbled. The numerous varr. lectt. only show that the ancients 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, *ὅτι ἐπ' ἐλπίδι ὀφ. ὁ. ἰ. ἰ. καὶ ὁ ἀλοῶν, ἐπ' ἐλπίδι τοῦ μετέχειν*, which is approved by Dr. Burton; but without reason. I agree with Rinck that this is rather "*facilius intellectu quam veritas.*" And he acutely remarks, that no one would have added the somewhat obscure words *τῆς ἐλπίδος αὐτοῦ* by way of explication, 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 not *emendation*; but *explanation*, and that will, I think, best be effected by the following construction and interpretation: *καὶ ὁ ἀλοῶν (ὀφείλει ἀλοῶν) ἐπ' ἐλπίδι τοῦ μετέχειν τῆς ἐλπίδος αὐτοῦ*, 'And he that reapeth ought to reap in hope to partake of [the fruits of] his hope.' Here we have an *argutè dictum*, and a *paronomasia*, such as is frequent in St. Paul. 'Ἐλπίδος signifies (as Schulz, Rosenm., Schleus., and Krause rightly remark) the thing *hoped for*, the *fruits of hope*: of which sense they give examples. Finally, *μετέχειν* is here put for *ἔχειν* or *χορηθεῖν*, as in Heb. v. 13. Herodot. vi. 107. Xen. Œcon. xvii. 6. See my Note on Thucyd. vii. 60. *ἠλικίαι μετέχων*.

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

— τὰ πνευματικὰ] 'the seed of spiritual instruction.' At *μέγα* &c. there is an ellip. of *μή τι*. *Τὰ σαρκ. θερ.*, 'enjoy the worldly supports of your substance.'

12. *εἰ ἄλλοι* &c.] An *argumentum a minori ad majus*. By the *ἄλλοι* 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. *τῆς ἐξουσίας ὑμῶν*. The best Commentators are, with reason, agreed that *ἐξουσία* here signifies *right*, as in Matt. xxi. 23. Acts xvi. 10. and elsewhere; and, more-



- χοισιν, οὐ μᾶλλον ἡμεῖς; Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξου-  
 13 δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. <sup>d</sup> Οὐκ οἶδατε ὅτι οἱ  
 τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσι-  
 14 αστηρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται;  
 15 λουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. Ἐγὼ δὲ οὐδενὶ ἐχρησάμην  
 τούτων. (οὐκ ἐγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί·  
 16 καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα  
 17 τις κενώσῃ.) <sup>e</sup> εἰ γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι καύ-  
 χημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δέ μοι ἐστὶν εἰάν  
 17 μὴ εὐαγγελίζωμαι. <sup>h</sup> εἰ γὰρ ἐκὼν τοῦτο πράσω, μισθὸν  
 18 ἔχω· εἰ δὲ ἄκων,—οἰκονομίαν πεπίστευμαι. τίς οὖν μοί  
 ἐστὶν ὁ μισθός; Ἴνα εὐαγγελιζόμενος ἀδάπανον θῆσω τὸ

<sup>d</sup> Num. 18.  
<sup>e</sup> Deut. 18.

<sup>f</sup> Lev. 19.  
<sup>g</sup> Deut. 24.  
<sup>h</sup> 14. et 25. 4.  
 Matt. 10.  
 10.  
 Luc. 10. 7.  
 1 Tim. 5.  
 18.

<sup>i</sup> Act. 18.  
 3. et 20. 34.  
 2 Cor. 4. 12.  
 2 Cor. 11.  
 10.

<sup>j</sup> 1 Thes. 2.  
 9.  
<sup>k</sup> 2 Thes. 3.  
 8.

<sup>l</sup> Rom. 1.  
 14.  
<sup>m</sup> Supr. 4.

over, that the ἰσχύς is for εἰς ἡμᾶς, as ἐξουσία πνεύματος, 'power over spirits,' in Matt. x. 1. and ἐξ πάσης σαρκός in Joh. xvii. 2. The true ratio *idiomatici* seems to be, that as μετέχουσι ἐξουσίας is a compound phrase equivalent to ὅστις ἐξουσιάζουσι, (by which 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, *suffer, endure*. So Themist. cited by Wets.: τὸν οὐ στέγοντα ἔβριον. 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.) Ἐγκοπὴν δώμεν ἰσχυρὰ ἰσχυροῦ. The Apostle means to say, 'lest the poor should murmur at the expense, and the rich impute to me interested views.'

13, 14. Another argument, derived from the Mosaic Law. Τα ἱερὰ ἐργαζ. is generally rendered 'qui sacris operantur,' and Wets. compares the Homeric οἱ τε θεοῖσι ἱερὰ τε ῥέζουσι. The Apostle seems to have meant, in a general way, 'those who discharge the business of the Temple.' The words οἱ τῷ θυσ. προσεδρεύοντες &c. form a parallelism; though the superior Priesthood, who especially attended at the altar, seem here to be designated, as by τὰ ἱερὰ ἐργαζ. the inferior. On the term προσεδρ. see Note on vii. 35. and compare προσέχειν τῷ θυσ. in Hebr. vii. 13. The Commentators cite προσεδ. ταῖς Θεοῦ τιμίαις from Diod. Sic. and προσεδ. τῇ θεραπείᾳ τοῦ Θεοῦ from Joseph. Συμμερίζεσθαι signifies, properly, 'to share any thing with another.' And though most Commentators regard the *οὐκ* as redundant, its force may be seen by taking the passage, with Pott, thus: μερίζονται οὐκ τῷ θυσ., i. e. οἱ ἱερεῖς καὶ τὸ θυσ. (considered as a *person*) μερίζονται τὰ δώρα.

14. διέταξε] Namely, at Matt. x. 10. 15-18. The Apostle now shows, that he has not used this privilege, and why. Οὐδενὶ τούτων, 'any of the privileges above mentioned,' as, for instance, that of being provided with maintenance, and his travelling expenses de-

frayed. Δὲ, however. Ἴνα οὕτω γέν. ἐν ἐμοί, 'that this should be done in my case.' Καλὸν and μᾶλλον are by the Commentators conjoined, and taken for καλλίων; which, however, is not quite necessary. The syntax with the Dative is Scriptural. Ἡ—ἵνα τις κενώσῃ. Pott regards this as put for ἢ τὸ καύχ. μου κενού. The sense, however, is stronger the other way, and may be expressed, 'rather than any one should be enabled to make my boasting (namely that I am burdensome to none) void.'

16. εἰν εὐαγγ.] 'though I do preach the Gospel.' Οὐκ ἐστὶ μοι καύχ., 'there is no cause for me to boast [on that account, but for preaching it freely].' Ἀνάγκη here denotes not a physical, but a moral necessity, namely, as he would avoid the punishment of disobedience to the commands of God.

17. εἰ γὰρ ἐκὼν—πεπίστευμαι.] The only clue to unravel the difficulty of this passage is, I conceive, that adduced in Recens. Syn. from Œcumenius. After ἄκων must be supplied from the preceding ἀνάγκη μοι ἐπίκειται πράσσειν τοῦτο, 'do it I must, for οἰκονομίαν πεπίστευμαι. This latter, indeed, would not deprive him of a reward, but would exclude any καύχημα. Thus the ἐκὼν refers to his preaching the Gospel gratuitously; ἄκων, to the doing it for recompense. Ἐκὼν may very well have the sense *freely*. And then the ἄκων may as well have the contrary sense. This may be regarded as an example of the *aprosopesis*. The Commentators remark on the inversion of construction in οὐκ. πεπιστ. for ἢ οἰκονομία πεπίστευται μοι, as in Rom. iii. 2. and elsewhere.

18. μισθός] i. e. (as Pisc., Crell., Hamm., Whitby, and Bp. Hall rightly explain) 'cause or matter of reward,' what may bring me a reward. Namely, as is suggested in the words following, that I have preached the Gospel cost free, and have not abused my power. Ἴνα—θῆσω is for ὥστε μὴ τιθέναι. The καταχρησασθαι is taken by the best Commentators for χρῆσθ. Yet as exercising any such power to the uttermost may be called a kind of abuse, and would have been so in the peculiar circumstances of St. Paul, the word may admit the other interpretation.

εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρησάσθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. <sup>1</sup> Ἐλεύθερος γὰρ ὢν ἐκ 19 πάντων, πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδίσω. <sup>κ</sup> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα <sup>20</sup> Ἰουδαίους κερδίσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδίσω· <sup>1</sup> τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν <sup>21</sup> ἄνομος Θεῷ ἀλλ' ἔννομος Χριστῷ,) ἵνα κερδίσω ἀνόμους. <sup>2</sup> ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς <sup>22</sup> κερδίσω. τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς <sup>23</sup> αὐτοῦ γένωμαι. <sup>2</sup> Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες <sup>24</sup> πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; Οὕτω

19. As the Apostle has, at vv. 2-18, spoken with reference to the question οὐκ εἰμι ἀπόστολος; showing that he had, for avoiding offence, waived his right as Apostle, and preached the Gospel cost-free; so he now adverts to the other and subsequent question, οὐκ εἰμι ἐλεύθερος; (Pott.)

— ἐλεύθερος ἐκ πάντων] scil. ἀνθρώπων, i. e. under no obligation to their service. Ἐμ. ἐδούλ., i. e. acting as their servant, declining no labour, and making myself subservient to their wills, becoming (as he just after says) τοῖς πᾶσι τὰ πάντα. "Ἰνα τοὺς πλείονας κερδίσω. Here the Article is *not*, as some say, *pleonastic*, but signifies 'the more,' i. e. more than he otherwise would. Κερδ. may be rendered, 'gain over to Christianity and put into the way of salvation.' Comp. Matt. xviii. 9 & 15. 1 Pet. iii. 1.

20, 21. Here is shown the nature of the δουλεία just mentioned. Ὡς Ἰουδαῖος, viz. by the observance of Jewish rites and ceremonies. See Acts xxi. 17, and xvi. 1. By τοῖς ὑπὸ νόμον most Commentators understand Jewish Christians, namely those converted to Christianity but yet adhering to the Jewish rites and ceremonies. But, as Pott remarks, those could not need to be gained over or converted. And he regards, perhaps rightly, τοῖς ὑπὸ νόμον as another way of expressing the τοῖς Ἰουδ. before.

Between ὑπὸ νόμον and ἵνα are found in several MSS. and some Versions and Fathers, the words μὴ ὢν αὐτὸς ὑπὸ νόμον, which were approved by Mill and Beng., and admitted into the text by Griesb., Knapp, Krause, Tittm., Vat., and Pott. But I rather agree with Wets. and Matth. that they ought not to be received, since, although the clause might have been omitted per homocoteleuton, yet it would be very improbable that this should take place in all the MSS. except fifteen, which latter might, as Matth. observes, be corrupted from the Vulgate, the insertion being formed in order to correspond to the μὴ ὢν—Χριστῷ in the next verse. The authority of Fathers here is of no great weight, especially since, as usual, they are inconsistent with themselves. Pott and Rinck admit that the words are of very dubious authority. But surely *nothing dubious* ought to be admitted into the "sure word" of the "book of life."

21. τοῖς ἀνόμοις] i. e. τοῖς μὴ ὑπὸ νόμον, v. 20, namely the Gentiles, οἱ νόμον μὴ ἔχοντες, Rom. ii. 12 & 14. To these he became ἄνομος by not observing the Mosaic Law. This use of the word ἄνομος, however, being somewhat irregular, the Apostle explains it by the parenthetical clause μὴ ὢν ἄνομος Θεῷ, which signifies 'not wishing thereby to say, under no Divine Law, ἀλλὰ ἔννομος Χριστῷ, but under law towards Christ and the precepts of the Christian Religion.' See Theophyl., Krause, and Pott. Perhaps μὴ ἄνομος ὢν may be rendered, 'not as though I were,' &c.

22. τοῖς ἀσθενέσιν] 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: τοῖς πᾶσι (scil. Ἰουδαίοις, ἀνόμοις, καὶ ἀσθενέσιν) γέγονα τὰ πάντα, i. e., as Pott explains, εὐτράπηλος, (sensu bono) μυσίας τροπὰς τραπομένης, πρὸς πάντας εὐάρμοστος, παντοῖος γέγονα; which view of the sense is confirmed by Chrys. The πάντα may be rendered *utique, certè*. Σώσω, 'may put them into a state of salvation.'

23. τοῦτο δὲ ποιῶ—γένωμαι] 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 *athleta* did after those 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, which are held out to all. 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 τρέχετε, ἵνα καταλάβητε. ὁ πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἑγκρατεύεται· ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβω-  
 26 σιν, ἡμεῖς δὲ ἀφθαρτον. Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ  
 27 ἀδῆλως· οὕτω πικτεύω, ὡς οὐκ ἀέρα δέρων. ἄλλ' ὑπω-  
 πιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας,  
 αὐτὸς ἀδόκιμος γένωμαι.

1 X. ἜΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες

Col. 3. 5. Ἔ Exod. 13. 21. et 14. 22. Num. 9. 18. Deut. 1. 33. Pml. 78. 13, 14. et 105. 33. Jos. 4. 23.

25. ὁ ἀγωνιζόμενος] for ὁ ἀγωνιστής. This is referable to all the various kinds of gymnastic games. At πάντα sub. κατά. Ἐγκρατεύεται, 'practices ἑγκρατεῖαν.' The preparatory training for ἀγωνιστά, as we find from Wets., lasted ten months. Of the extreme abstinence and temperance practised by them, three examples are given by Elian V. H. iii. 30. & 10. 2. 11. 3. And Epictetus Enchir. C. 35. cited by the Commentators, graphically describes the thing thus: δεῖ εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι περματός, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν αἴρα τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πιεῖν, μὴ οἶνον, ὡς ἔτυχεν ἀπλῶς, ὡς λεπρῶ παραδεδωκέναι σεαυτὸν τῷ ἐπιπέτῃ, εἴτα εἰς τὸν ἀγῶνα παρέρχεσθαι. — φθαρτὸν στέφ.] i. e. a wreath of the leaves of trees, laurel, or wild-olive, or pine, and sometimes only of parsley.

26. ἐγὼ τοίνυν οὕτω τρέχω] It is observed by Chrys. and the Greek Commentators, that the Apostle places himself as an example of what they should be, q. d. 'Having, then, this heavenly prize in view, I so run' &c. On the sense of οὐκ ἀδῆλως the Commentators much differ in opinion; and, considering how indefinite is the expression, no wonder. In such a case, our best guide is the context. Nor must any interpretation be admitted which is not agreeable thereto. This will exclude all but the following: 1st. That of Chrys. and most of the Greek Commentators and the Syriac Translators, adopted by Crell., Pearce, and others, who regard ἀδῆλως as equivalent to ἀπλῶς καὶ ὡς ἔτυχεν, i. e. εἰσὶ καὶ μάτην. On which see my Note on Thucyd. i. 142. No. 11. 2dly, That of Bp. Pearson and Pott, who regard it as put for οὐκ ὡς ἀδῆλως ὄντος βραβεῖον vul. σκόπου. 3dly, That of Theodoret, the Vulg., Beza, Lather, Hamm., Eln., Wolf, Kypke, Wells, Rosenm., Schleus., Wahl, Bretsch., and Krause, who take ἀδῆλως for ἐπ' ἀδῆλω, 'in incertum [eventum] i. e. dubious exitu, obscurâ et ancipiti victoriâ, as if dubious of the result, and therefore faintly. So Lucian: ἐπὶ τῷ ἀδῆλω καὶ ἀμφιβόλῳ τῆς νίκης πινοῖσι. And this use of ἀδ. occurs in 3 Macc. vii. 34, and here seems to deserve the preference; though all the three merge into each other.

With respect to the ὡς οὐκ ἀέρα δέρων following, it may be observed, that there were many ways in which pugilists might beat the air, illustrated by Kypke, and by myself in Recens. Synop. What is here meant seems to be, that of missing the aim, or, (agreeably to the preceding,) that of attaining no purpose. So Pott renders, 'conatus non temerarius aut incertus.' The omission of the Article before ἀέρα Bp. Middl. would account for by regarding the

words as put, by an Hendiadys, for the compound air-beater. This, however, is any thing but satisfactory. The best way of accounting for the omission is to consider this in the same light with substantives denoting the principal objects of nature, as the sun, moon, &c.: and as these are admitted by Middl. to be anarthrous, so may those denoting the elements.

27. ἀλλ' ὑπωπιάζω &c.] After having shown how he does not, the Apostle shows how he does fight. Ὑπωπιάζειν signifies to strike under 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, δουλ., goes still further, and signifies 'to gain the complete mastery over.' Hence both terms denote figuratively 'to mortify the body by bringing its appetites into subjection.' Now the whole life and occupations of the Apostle might be said to be one ὑποπιασμός.

— μήπως ἄλλοις κηρύξας &c.] Most recent Commentators here suppose a continuation of the agonistic figure. And Κηρύξας they explain, 'after having served as a herald to others,' by proclaiming the Gospel. Ἀδόκιμος, 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. Finally, it is injudicious to lay such 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 *irrespective salvation*. The best Commentators too from Chrys. to Pott are agreed that the Apostle here, as often, speaks per κοίωσιν, 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 ancient, and many considerable modern Interpreters, as Grot., Crell., Pearce, 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 ἀδόκιμος just before; while others trace it to the subject of the εἰδοδόνητα at 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 hoped-for prize. He admonishes the Corinthians to do the same, and not to suffer them-

ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς  
 θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωσῆν ἱεραπί- 2  
 σαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, καὶ πάντες τὸ 3  
 αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ 4  
 πόμα πνευματικὸν ἔπιον (ἐπινον γὰρ ἐκ πνευματικῆς ἀκολου-

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 Newc. On the other hand, Pott supposes a fresh argument here introduced against attending the idol-feasts, namely, that the more intelligent and firmly-fixed in their Christian 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. Ἀγνοοῦν, according to some of the best Commentators, signifies not so much to be ignorant as unmindful. Πατέρες, ancestors. Ὑπὸ τὴν νεφ. ἦσαν, i. e. 'were all under the guidance and protection of the cloud.'

2. εἰς τὸν Μ. ἐραπίσαντο] 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 Μωσῆν ἐραπίζοντο, ἀντὶ τοῦ, αὐτὸν ἀρχηγὸν ἔσχατον τοῦ τύπου τοῦ βαπτίσματος, τύπος γὰρ βαπτίσματος ἦν, τὸ, τε ὑπὸ τὴν νεφέλην εἶναι, καὶ τὸ τὴν θάλασσαν διελθεῖν.) the other by almost all Commentators from the time of Hamm., 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 Whitby and Bp. Marsh (Lect. p. 384) 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. Newc. in his Note as follows: 'They were figuratively and typically baptized; they were initiated into the law given by Moses, and led 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 ἐραπίσαντο many MSS. and Fathers have ἐραπίστησαν. But that is evidently a gloss, proceeding from those who were not aware how closely connected the reciprocal force of the Middle verb is with the passive force.

4. βρῶμα πνευματικὸν—πόμα πνευμ.] Some Commentators suppose the food and drink to be called πνευματικόν, 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 recognised by Pott.

— ἐπινον—πέτρας] 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 Schoettg.; 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 "tanquam causa materialis (to use the words of Wolf) ex quâ," but of a spiritual rock, "tanquam causa efficiens, a quâ illa aqua et potatio profecta sit." Of this signification of ἐκ 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

- 5 θούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός·) "ἀλλ' οὐκ ἐν  
 τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ  
 6 ἐν τῇ ἐρήμῳ. Ἐκείνη δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ  
 μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακῆνοι ἐπεθύ-  
 7 μησαν. Ἐμὲ δὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν  
 ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν,  
 8 καὶ ἀνέστησαν παίζειν. Ἐμὲ δὲ πορνεύωμεν, καθὼς τινες  
 αὐτῶν ἐπόρνευσαν, καὶ ἔπσον ἐν μᾶ ἡμέρᾳ εἰκοσιτρεῖς  
 9 χιλιάδες. Ἐμὲ δὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς καὶ  
 τινες αὐτῶν ἐπέειραν, καὶ ὑπὸ τῶν ὄψεων ἀπώλοντο.  
 10<sup>b</sup> Ἐμὲ δὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ

<sup>u</sup> Num. 14.  
23, 37.  
et 26. 64.  
65.

<sup>v</sup> Num. 11.  
33.  
Psal. 78. 30.  
et 106. 14.

<sup>γ</sup> Exod. 32.  
6.

<sup>z</sup> Num. 25.  
1, 2.  
Psal. 106.  
21.

<sup>α</sup> Exod. 17.  
2, 7.  
Num. 21. 6.  
Psal. 78.  
18, 56.  
et 96. 9.  
et 106. 14.

<sup>b</sup> Exod. 16. 2. et 17. 2. Num. 14. 2, 29, 36. Psal. 106. 25.

with reference to the antitype, Christ. The ancient and most modern Commentators suppose the Angel mentioned in Exod. xliii. 20, and Num. ii. 16, to have been Christ.

5. ἀλλά] 'nevertheless.' Οὐκ ἐν τοῖς πλείοσιν most of the recent Commentators take for ἐν ὀλίγοις μόνον. The true sense, however, seems to be, ἀλλὰ ὁ Θεὸς οὐκ εὐδόκ. ἐν τοῖς πλείοσιν αὐτῶν, i. e. by a *majority*, of which I have myself adduced several examples in Recens. Synop., 'with most of them God was displeas'd, namely, with all but Joshua and Caleb. On this idiom, (found both in the Scriptural and Classical writers) by which *οἱ πλείονες* signifies so much the greater part as to denote nearly all I have treated elsewhere on Romans.

At κατεστρώθησαν γὰρ &c. there is a clause omitted to which the γὰρ refers, q. d. [This we may infer,] for they were, i. e. from their being strewed; for κατεστ. (founded on Num. xiv. 16, κατέστρωσαν ἐν τῇ ἐρήμῳ) signifies, not, *overthrew*, but 'were stretched, or strewed [dead] over the desert;' a signification of καταστρ. frequent in the Classical writers, as also the corresponding Hebrew word is used. In all these cases, it is meant to represent death in its most striking form.

6. ταῦτα] 'these events.' Τύποι ἡμῶν ἐγενήθη. This is well rendered by Abp. Newc., 'came to pass as examples to us;' ἡμῶν being put for ἡμῶν, as in a kindred passage of 1 Pet. v. 3. Compare also Hebr. iv. 11. How this was meant to apply, see Whitby. Ἐπιθυμητὰς κακῶν. A general expression further on unfolded particularly. Theophyl. observes that the term ἐπιθ. is used because every evil originates in ἐπιθυμία. So Thucydides, iii. 45, represents desire and hope as the passions which lead men into evil, and πλείστα βλάπτουσι. Wetst. here cites from Plato: ὄντων τιμῶν, οἱ τῶν κακῶν ἐπιθυμοῦσιν ἰστῶν δὲ οἱ τῶν ἐγθεῶν. Grot. thinks that it has reference to him, who, not content with necessities, covets superfluity. We may compare Habak. ii. 9. "Woe to him that coveteth an evil covetousness."

7. εἰδωλ. γίνεσθε] Namely, by participating in idol-feasts; as is plain from the rest of the words of the verse, which refer to the sacrificial feast to the golden calf mentioned at Exod. xliii. 6. Ἐκάθισεν, 'sat down to table;' which was the ancient posture, afterwards changed to reclining, which was adopted from

the Gentiles. On the sense of παθεῖν (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. xv. 29, 3 Esdr. v. 3, which includes leaping, dancing, singing, and all other kinds of festal sport.

8. πορν.] This has reference to all sorts of illicit connexion with women, including that of the incestuous person. Ἐπεισον εἰκοσιτρεῖς. See Num. xxv. 1-9.

9. μὲν δὲ ἐκπειρ. τῶν Χρ.] There are here two varr. lectt., Κύριον and Θεόν, of which the former is supposed by many recent Critics to be the true reading; though, from the small authority 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 Χριστόν. except one, which has Κύριον. Of the two readings, indeed, Κύριον and Θεόν, 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 Χριστόν, not well knowing how to understand the sense; and partly, no doubt, from those who wished to destroy this proof of the Divinity of Jesus Christ. In order fully to understand the propriety of Χριστόν, 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 αὐτόν scil. Χριστόν must necessarily be supplied. Considering the anomalous nature of the Apostle's style, it is not impossible that he might mean Θεόν 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 ellipsis would be necessary. And may not the var. lect. Θεόν have come from the margin, where it merely was meant to suggest the mode of supplying the ellipsis?

Ἐπειράσαν 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. ἀλοφρονοῦ] '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.

Rom. 15. ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. Ὁ ταῦτα δὲ πάντα τύποι 11  
 Supr. 9. 10. συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς  
 Philpp. 4. οὓς τὰ τέλη τῶν αἰώνων κατήνησεν. ὥστε ὁ δοκῶν 12  
 Hebr. 10. 25. ἐστάναι βλεπέτω μὴ πέση. Ὁ Πειρασμός ὑμᾶς οὐκ εἴληφεν 13  
 Rom. 11. 3. εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἑάσει ὑμᾶς  
 Paal. 125. 3. πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πει-  
 Jer. 29. 11. ρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖσθαι  
 sup. 1. 8. 17. Θεσ. 5. 24. Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολα- 14  
 2 Pet. 2. 2. 2 Cor. 6. 17. τρείας. ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι. 15  
 Joh. 5. 21. 8 Matt. 26. 26. τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία 16

11. ταῦτα δὲ πάντα—ἡμῶν] This is a repetition, though more perspicuously and forcibly expressed, of the admonition at v. 6, where see Note.

— τὰ τέλη τῶν αἰώνων] It has been completely established, by the researches of the most eminent Commentators (as Lightf., Schoetg., Grot., Wolf, and Whitby) that this does not mean 'the ends of the world,' but that there is an allusion to the Jewish mode of computing the duration of the world, and distributing it into three *Æons*, or periods of 2000 years each, i. e. 1. the age before the Law; 2. that of the Mosaic Dispensation; 3. that of the Messiah. Thus the sense will be, 'upon whom the end of æons, or ages, i. e. the last æon or age, is come,' namely, the age of the Messiah, the last dispensation of God to man.

12. ἐστάναι] Namely, in sure acceptance with God. Δοκῶν, 'thinks with presumptuous conceit.' Πίπτειν, i. e. fall away from a state of grace into sinful habits.

13. πειρασμός—ἀνθρώπινος] Chrys., Theophyl., and Crell. have well pointed out, that this is an anticipation of an objection, or excuse. These temptations, the Apostle says, are not above human strength, are no more than human nature is made liable to, and therefore enabled to bear. Of which sense of ἀνθρώπινος see examples in Recens. Synop. By *πειρ.* is meant whatever could tempt them to forsake their allegiance to Christ; on which see Recens. Synop. He then consoles them by bidding them look up to God, who is faithful in his promises, (see Ps. ciii. 13 & 14.) and therefore to be relied on in giving his aid. This seems to be the full sense of πιστός, on which see Crell., Whitby, and Pott.

13. τὴν ἔκβασιν] 'a way out,' i. e. of deliverance from it; or rather (expressing the force of the Article, which the Translators omit) 'the mode of deliverance,' viz., as Bp. Middl. remarks, in reference to the temptation from which escape is to be made. So Pott resolves the passage into: ἀλλὰ ὡς τὸν πειρασμὸν (ποιεῖ) οὕτω καὶ τὴν ἔκβασιν ποιήσει. Then τὸν (scil. ἕνεκα) δύνασθαι is for εἰς τὸ (i. e. ὥστε) δύνασθαι ὑμᾶς. Of ὑπενεγκεῖν the sense is, 'that ye may be able to bear up under the trial [i. e. if God does not see fit to deliver us out of it.]'

14. φεύγετε ἀπὸ τῆς εἰδωλ.] The best Commentators are agreed that the sense is, 'Avoid

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 at idol 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 evince 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 association in the worship of the deity to 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. ὡς φρονίμοις λέγω] An expression meant to soften the harshness of what he may say.

16. τὸ ποτήριον τῆς εὐλ.] This is best explained as put for τὸ ποτήριον τὸ εὐλογητόν, 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. xxvi. 21 & 26. With respect to ὃ εὐλογοῦμεν, it is exegetical of the ποτ. εὐλ., and, according to the opinion of the most eminent Interpreters ancient and modern, is put for καθ' ὃ εὐλογ., [i. e. εὐχαριστοῦμεν] τὸν Θεόν. 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 εὐχαριστία pronounced over the cup, it is really sanctified: and this may be admitted in an under sense.

In οὐχὶ κοινωνία &c. many Commentators think that the ἐστι signifies 'is a symbol of.' But it may simply be taken in the usual sense.

- τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον, ὃν κλῶμεν,  
 17 οὐχὶ κοινωνία [τοῦ σώματος τοῦ Χριστοῦ ἐστίν; ἡ ὅτι εἰς <sup>h Rom. 12.</sup>  
 ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ <sup>h Infr. 12. 97.</sup>  
 18 ἐνὸς ἄρτου μετέχομεν. ἴβλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· <sup>1 Lev. 3. 2</sup>  
 οὐχὶ οἱ ἐσθιόντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου <sup>et 7. 15.</sup>  
 19 εἰσι; <sup>k</sup> τί οὖν φημι; ὅτι εἰδῶλον τί ἐστίν; ἢ ὅτι εἰδῶλό- <sup>k Supr. 8. 4</sup>  
 20 θυτον τί ἐστίν; ἄλλ' ὅτι ἂ θύει τὰ ἔθνη, δαιμονίους θύει, <sup>1 Lev. 17. 7</sup>  
 καὶ οὐ Θεῶ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων <sup>Deut. 32. 17.</sup>  
 21 γίνεσθαι. <sup>m</sup> οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτή- <sup>Psal. 106. 37.</sup>  
 ριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ <sup>Apoc. 2. 20.</sup>  
<sup>18</sup> <sup>2 Cor. 6. 15.</sup>

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 worded thus: οὐχὶ οἱ τίνοντες τὸ ποτήριον τὸ εὐλογ. κοινωνοὶ τοῦ αἵματος Χρ. εἰσι; οὐχὶ οἱ ἐσθιόντες τὸν ἄρτον τὸν εὐλογ. κοινωνοὶ τοῦ σώμ. Χ. εἰσι; Thus Chrys. paraphrases: 'Those who participate in the Lord's Supper are κοινωνοὶ τοῦ αἵματος καὶ τοῦ σώματος Χριστοῦ, and thereby form one society of worshippers of Christ, and commemorators of his death and sacrifice for sin.' The Accusatives ἄρτον and ποτήριον are by the best Commentators regarded as put for ὁ ἄρτος ὃν κλῶμεν &c.; or *ἐκε* κατὰ is supplied. There is probably an *anacoluthon*, though perhaps intentionally adposed to impart energy to the sentence; at least such is often its effect, e. gr. Soph. (Ed. Tyr. 451. λέγω δὲ τὸν ἀνδρα τοῦτον, ὃν πάλαι ἤγρεις, οὗτος ἐστίν ἑνθάδε. The Apostle means to argue, that as Christians who participate in the Lord's Supper are supposed, by commemorating his expiatory death, to be in communion with Christ, and the Christian society; so, by a parity of reasoning, those who participate in heathen sacrificial feasts must thereby be supposed, in faith and practice, to be in communion with idols and idolaters, or at least to be favourably inclined to idolatry.

17. ὅτι εἰς ἄρτος—ἐσμεν] This may be rendered: 'for as there is one loaf, we the many are one body;' i. e. 'as the loaf is one, so we, who are many (i. e. we all) are one body,' owning ourselves thereby to be all members of that body of which Christ is the head. See Hamm., Whisby, and Rosenm. Pott, however, perhaps more correctly, takes the passage as put for εἰς ἄρτος ἐστίν εἰ μὴ εἰς, εἴ ἢ οὐ μετέχομεν, οὕτω καὶ ἡμεῖς, καίπερ πολλοί, σῶμα ἕσμεν εἰ μὴ ἓν, 'As one and the same loaf imparted is common to all in the Lord's Supper; so also we, though many, are but one body;' denoting the closest connexion with each other as well as their common Lord. The loaves, or rather cakes, of Judea, were usually, especially at the Paschal feast, of a very large size, so that a considerable number may be supposed to partake in common of one of them.

18. βλέπετε τὸν Ἰσρα. &c.] Another example to show the force which is inherent in a feast conjoined with religious observances; and that taken from the customs of the Israelitēs,

who used on festivals to make an entertainment of the relics of the victims not only for their servants, but for strangers. (Pott.) By Ἰσρα. κατὰ σάρκα are here denoted the natural descendants of Israel as a nation, Jews by birth, who worshipped God by sacrifices, and were as yet unconverted to the Christian religion. The sense of οὐχὶ οἱ ἐσθ. &c. is, 'Are not those who eat of the flesh of the victims supposed to be participators in the worship of the altar to the honour of the God thereof?' The application is left to be supplied, which is: οὕτω καὶ ὑμεῖς ἐσθιόντες τὰ εἰδολύβια, κοινωνοὶ τῶν δαιμονίων γίνεσθε.

19-22. Here again the Apostle adverts to those excuses by which some defended this familiar society with Pagans, and shows that even their own premises being conceded, the conclusion they draw would not follow; since the ground of censure consisted in this, that the Pagans must necessarily suppose that Christians who were present at their sacred feasts worshipped the deities to whose honour those feasts were instituted. (Krause.)

—τι οὖν φημι;—ἐστίν] The sense is: 'What conclusion do I draw?' 'what is my meaning?' That an idol is any thing, or is of any effect? or, that the idol-meat is anything? (i. e. differs from other meats.) No; this is not my meaning. We may compare Plato Gorg. p. 73. τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου; Τί ἐστίν signifies, 'is of any divinity.'

20. ἀλλ' ὅτι] Render, 'No; but I say this, that' &c. This ellipsis of οὐχὶ after an interrogation is occasionally found both in the Scriptural and Classical writers. So Liban. Or. 104. D. κειμένοις ἐπεμβαίνει ἀνδρείος; [οὐχὶ] ἀλλ' ὁ πρῶτος κατένεγκε. The words ἀ θύει—Θεῶ are (as Schleus. remarks) taken from Deut. xxxii. 17. By the δαίμων. are meant the falsely called deities of the heathens, so termed by the sacred writers. Οὐ θέλω δὲ ὑ. &c. 'Now I would not wish you' &c. By *κοιν. γίνεσθαι* &c. is meant to have fellowship with them (i. e. demons) by partaking of the meat which has been offered to them. In fact, the Demon himself was supposed to be personally, though invisibly, present.

21. οὐ δύνασθε] The best Commentators are agreed that this is to be taken *populariter*, q. d. ye cannot, consistently with your obligations to Christ and to God; ye ought not; it is not suitable, and therefore not lawful for you. Πίνειν ποτήριον and μετέχειν τραπέζης Κυρίου &c.

<sup>n</sup> Deut. 32. <sup>21.</sup> <sup>o</sup> Supr. 6. <sup>12.</sup> **τραπέζης δαιμονίων.** <sup>a</sup> ἢ παραζηλοῦμεν τὸν Κύριον; μὴ <sup>22</sup>  
<sup>p</sup> Rom. 15. <sup>1.</sup> <sup>2.</sup> <sup>infr.</sup> 13. 5. <sup>Phil.</sup> 2. 4. **ἰσχυρότεροι αὐτοῦ ἐσμεν;** <sup>o</sup> Πάντα [μοι] ἔξοστιν, ἀλλ' οὐ <sup>23</sup>  
**πάντα συμφέρει· πάντα [μοι] ἔξοστιν, ἀλλ' οὐ πάντα οἰκο-**  
**δομεῖ.** <sup>p</sup> μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου <sup>24</sup>  
**[ἕκαστος].** Πάν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν <sup>25</sup>  
<sup>q</sup> Exod. 19. <sup>2.</sup> **ἀνακρίνοντας, διὰ τὴν συνείδησιν.** <sup>a</sup> τοῦ γὰρ Κυρίου ἡ γῆ <sup>26</sup>  
<sup>Psal.</sup> 24. 1. <sup>et</sup> 50. 12. <sup>infr.</sup> ver. <sup>28.</sup> **καὶ τὸ πλήρωμα αὐτῆς.** εἰ δέ τις καλεῖ ὑμᾶς τῶν <sup>27</sup>  
<sup>r</sup> Luc. 10. 7. <sup>supr.</sup> 8. <sup>7.</sup> <sup>Supr.</sup> 8. <sup>10.</sup> <sup>11.</sup> <sup>et</sup> 10. 26. **ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον**  
**ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν.** <sup>a</sup> εἰάν <sup>28</sup>  
**δέ τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε,**  
**δι' ἐκεῖνον τὸν μὴνύσαντα, καὶ τὴν συνείδησιν [τοῦ γὰρ**

nify, per merison, a partaking of the Lord's Supper. The expression *πίνειν ποτήρ*, alludes to the wine partly poured out and partly drunk at the sacrificial feasts: the *μετέχ. τραπ.*, to the banquet set out, from the remains of the victim, for the votaries, in the temple or elsewhere. Krause observes that *τραπέζης* depends upon *μέρος* understood; of which very rare *plena locutio* he adduces an example from Lysias. I add Æschyl. Agam. 490. *οὐ γὰρ ποτ' ἠύχουν — θανάιν μηδέξιν φιλάττον τάφου μέρος.*

22. ἢ παραζ. τὸν K.] Παραζηλοῦν 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, *μὴ ἰσχυρ. αὐτοῦ ἐσμεν*, 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 is cancelled by Griesb., Krause, and Pott: but rashly; for the suspicion that 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 ἔξοστιν non pro objectione alterius accepit, et demiratus, cur ad apostolum ipsum referrentur, pronomen 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. μηδεὶς—ἕκαστος.] Many regard this as a general *gnome*, comparing that in I Cor. xiii. "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 *ἄδιαφορα*. So the Greek Commentators and the most eminent modern ones understand it. Some Commentators, as Pearce and Rosenm.,

think there is an ellipsis of *μόνον* and *καί*. But that is too licentious a mode of interpretation; and if the above view be correct, no such restriction will be necessary. The antient 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.

At τὸ ἑαυτοῦ sub. *σύμφερον, welfare.* Ἐκαστος is not found in several MSS. of the Western recension, as also some Versions and Fathers, and is cancelled by Griesb. But there is surely no sufficient ground to cancel, though there may be to suspect the authenticity of the word.

25. μηδὲν ἀνακρ.] Most recent Commentators consider this as put for *μηδὲν κρέας* scil. *κρεάτους γένους ἀνακρ.*, 'examining no kind of meat [whether it be idol-meat or not].' And this interpretation is supported by the πᾶν following. But that of the antients and earlier moderns, 'asking no questions (i. e. κατὰ μηδὲν ἀνακρ.)' is the more simple, and sufficiently agreeable to *Διὰ τὴν συνείδησιν*. This may refer either to the conscience of others, i. e. lest by so doing you raise needless scruples, or your own, i. e. lest, on inquiry, 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 γὰρ Κυρίου—αὐτῆς.] This refers only to the second interpretation of *συνείδ.*, q. d. You need none of you feel scruples in your own minds; 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. Πλήρωμα here signifies whatever fills up the world, all God's creatures, animate or inanimate. So *πλήρωμα θαλάσσης* in Ps. xcvi. 11. Philo. too, calls the animals included in the Ark the *πλήρωμα*; and Thucydides applies the term to denote the crew of a vessel, as we say her complement.

27. καλεῖ] for *παρακαλεῖ* scil. *ἐπὶ δεῖπνον*, i. e. supposing it not an idol-feast.

28. εἰδωλόθυτον] 'meat which has been offered in sacrifice to idols.' I have in Recens. Syn. shown that the reading *ἱερῶντον*, preferred by some eminent Critics, cannot be admitted. By *τις* is meant some scrupulous Christian guest.

— δι' ἐκεῖνον—συνείδησιν] I have in Recens. Synop. shown that the sense is, 'on account of,



- 29 Κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς.] 'συνείδησιν δὲ λέγω, <sup>1 Rom. 14. 16.</sup>  
 οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἐτέρου ἵνα τί γὰρ ἢ ἔλευ-  
 30 θερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; "εἰ [δὲ] ἐγὼ <sup>u Rom. 14. 6.</sup>  
 χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; <sup>1 Tim. 4. 4.</sup>  
 31 Ἐἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τί ποιεῖτε, πάντα εἰς <sup>2 Col. 3. 17.</sup>  
 32 δόξαν Θεοῦ ποιεῖτε. Ἄπρόσκοποι γίνεσθε καὶ Ἰουδαῖοι καὶ Ἰσ. <sup>7 Rom. 14.</sup>

in deference to the scruples of the informant; and that the words following καὶ τὴν συνείδ. are exegetical of the foregoing and put for διὰ τὴν συνείδ. αὐτοῦ, or τοῦ ἐτέρου; also that there is a Hendiadys for διὰ τὴν συνείδ. τοῦ παρόντος scil. ἐσθίου; the full sense being, 'Eat not out of respect to the conscientious scruples of your informant.' This has been confirmed by the opinion of Pott.

The next clause τοῦ γὰρ Κυρίου—αὐτῆς is not found in almost all the uncial MSS. and in general those of the Western recension, as also the Syr., Vulg., Cop. Sahid., Æth., Arm., and Italic Versions and several Fathers; and is rejected by almost every Critic from Grot. to Pott, and cancelled by Griesb., Tittm., Vat., Pott, and Valpy. This, however, is not warranted by external, but rests solely on internal evidence; the great objection to the clause being, that it seems superfluous. But to this it might be replied, How then came such a superfluous clause to be introduced into the great bulk of MSS.? Unless this could be satisfactorily accounted for, the question must be decided in favour of the clause. Now it is acutely remarked by Beng., Griesb., and Rinck; "Ad v. 26. vocabulo συνείδησιν utrinque prævio librario Orient. recedit." This appears satisfactory; and, considering that, if admitted, the clause cannot be made apposite without supposing the omission of a very long sentence to which it might be referred, I can scarcely hesitate to decide against its authenticity. It is not, however, to 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.

29. συνείδησιν—ἐτέρου] This is a further explanation of the foregoing, q. d. I used the word συνείδησις 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.)

—ἵνα τί γὰρ ἢ ἔλ. &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 γὰρ, which is confirmative of the latter. Still, however, it is not easy to determine the sense. Hamm. and Doddr. 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. If 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 populariter, 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 others. Thus the words following εἰ ἐγὼ χάριτι—εὐχαριστῶ 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. Χάριτι, however, may mean, 'by the favour of God,' i. e. granted to us in our Christian liberty. The δὲ, omitted in many of the best MSS. and Versions, several Fathers, and the Ed. Princ., is rejected by most Editors, and cancelled by Matth., Griesb., Tittm., Vat., and Pott; and rightly, I conceive. It arose, I suspect, from misapprehension of the true sense of the whole passage.

31. εἴτε οὖν ἐσθίετε—ποιεῖτε] It has been well pointed out by Grot. that the scope of the admonition 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 οὖν 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. ταύτην δὲ αὐτῷ πρακτικόν καὶ γυμναστικόν, καὶ ἐδωκένον γε καὶ ποτιόν, ἢ ἂν τῷ ἐνὶ δοκῇ τῷ ἐπιστάτῃ, καὶ ἐπαίοντι μᾶλλον ἢ εὐμασσι τοῖς ἄλλοις.

32. ἀπρόσκοποι γίνεσθε] Ἀπρόσκ. 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,

† Rom. 15.  
2. sup. 9.  
19, 22.  
\* Supr. 4.  
Ephes. 5. 1.  
Philipp. 3.  
17.  
1 Thess. 1.  
6.  
2 Thess. 3.  
9.  
b Joh. 14.  
28. sup.  
3. 23.  
Infr. 15.  
27, 28.  
Eph. 5. 23.  
Philipp. 2.  
7, 8, 9.

Ἐλλῆσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· <sup>2</sup> καθὼς καὶ γὰρ πάντα 33  
 πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ συμφέρον, ἀλλὰ τὸ  
 τῶν πολλῶν, ἵνα σωθῶσι. XI. <sup>a</sup> μιμηταὶ μου γίνεσθε, καθὼς 1  
 καὶ γὰρ Χριστοῦ.  
 ἘΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, 2  
 καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. <sup>b</sup> θέλω 3  
 δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς  
 ἐστὶ· κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ  
 Θεός. πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφα- 4

or Greeks, or Christians;’ for that is the meaning of the ἐκκλησία τοῦ Θεοῦ. 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. μιμηταὶ—Χριστοῦ] This verse is closely connected with the last of the preceding Chapter, from which it ought not to have been separated. The words καὶ γὰρ 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. κατὰ, ‘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 μεμν. 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 sense precept, institution, &c. So 2 Thess. ii. 15. κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι’ ἐπιστολῆς. That 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 inspiration 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 subjection 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 ὑμᾶς εἰδ. ] A form of earnest exhortation to attend to what is going to be said. Κεφαλὴ is here for Κύριος, as in Achmet cited by Wolf. Dr. Burton (induced perhaps by the remark of Vater, “*adceditur ab inferiori ad superiorem scil. κεφαλῆν*”) regards the order of the sentence as inverted. It ought, he thinks, to be: κεφαλὴ γυναικὸς ὁ ἀνὴρ· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστὸς· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. 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 ὡς and οὕτως, and framed it thus: ὡς παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ, οὕτως κεφαλὴ γυναικὸς ὁ ἀνὴρ· καὶ ὡς κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὕτως Χριστοῦ ὁ Θεός. And this must, I conceive, be regarded as the real sense intended. It is well observed by Dr. Burton, “that κεφαλὴ γυναικὸς ὁ ἀνὴρ 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 κεφ. δὲ Χριστοῦ 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. Holden’s words) “there is also a reference to Christ’s subordination to the Father, even in his nature, as deriving his essence and perfections 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 Est., Wells, and Bp. Pearce, think it means teach and communicate by inspiration the doctrines of revelation.

5 λῆς. ἔχων, κατασχύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ  
 προσευχομένη ἢ προφητεύουσα ἀκατακλύπτῳ τῇ κεφαλῇ,  
 κατασχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ  
 6 τῇ ἐξυρμημένη. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κει-  
 ράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κα-  
 7 τακαλυπτέσθω. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτε-  
 σθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα  
 8 ἀνδρός ἐστίν. οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ  
 9 ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ  
 10 γυνὴ διὰ τὸν ἀνδρα. διὰ τοῦτο ὀφείλει ἡ γυνὴ ἔξουσίαν  
 11 ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἰαγγέλους. πλὴν οὔτε

c Num. 5.  
18.  
Deut. 22. 6.

d Gen. 1.  
26, 27.  
et 3. 1.  
et 8. 6.

e Gen. 2.  
18, 21.

As, however, the word is in the next verse applied to women, who, it appears from xiv. 34. sq., were not permitted to teach and preach in public, most Commentators for the last century, to avoid this difficulty, have adopted the interpretation of Menoch. 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 πρόφημι and the Latin *precinens*) verses to be sung by the congregation, proposed by me in Rec. Syn. 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 is not the case in those passages; for "when (the same writer adds) 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 προφ. '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 times 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 κατά κεφαλῆς sub. τι scil. κάλυμμα, which is expressed in a passage of Plutarch cited by Krause. On the sense of τὴν κεφαλὴν 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 Commen-

tators are, with reason, agreed in adopting the latter, q. d. he disgraces his head; since to have the head veiled or covered was by the Jews 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, τὴν κεφαλὴν 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 adulteresses or harlots. She would, too, dishonour her 'head,' i. e. her husband, by throwing off the mark of subjection to him.

6. Here we have the same sentiment, further unfolded. Καὶ κείρασθω, 'even let her be shorn,' i. e. she may as well be shorn.

7. εἰκὼν καὶ δόξα Θεοῦ] 'being (inasmuch 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 εἰκὼν of his sovereign, a ray from his brightness; so Grot. interprets the term δόξα. In the words δόξα ἀνδρός ἐστίν as applied to the woman, the εἰκὼν of the foregoing clause is implied, the woman being, as Theodoret. says, an εἰκὼν εἰκὼν, and, as Mr. Valpy says, "fulget radiis mariti," shining like the moon with borrowed 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 subserviency implies inferiority.

10. ἔξουσίαν ἔχειν—ἀγγέλους] There are few passages that have so perplexed the Commenta-

ἄνθρωπος χωρὶς γυναῖκος, οὔτε γυνή χωρὶς ἀνδρὸς, ἐν Κυρίῳ ὡς περ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς 12  
 γυναῖκος, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν ὑμῖν αὐτοῖς κρί- 13  
 νατε· πρέπον ἐστὶ γυναικὶ ἀκατακάλυπτον τῷ Θεῷ προσ-

tors as the present. The difficulty centers in the meaning of the terms *ἐξουσία* and *ἀγγέλους*, which, though in themselves plain, yet yield, according to their ordinary import, no very apposite sense. The former is by the antient and early modern Commentators explained to mean a *veil*; which sense, indeed, is pretty certain from the foregoing context. But when they inform us that it was so called as being emblematical of the authority of the husband, "*heret aqua*." Indeed, this notion has been exploded by the animadversions of Salmasius, Michaelis, and Bp. Marsh. Hence the most eminent Commentators have long adopted the opinion of Olear. and Wolf, that *ἐξουσία* was either the name of a *veil*, or, as some think, of an *ornament for the head formed of braids of hair*. So Callistratus cited by Olear. uses the expression *ἐξουσία τριχίματος* to denote what is among us vulgarly called a *topping*. Colomesius too adduces from Ardelphus 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 appellationis (though those, as I have shown in Recens. Synop., are of themselves but slender) fall to the ground. The sense seems to be this: "For that reason (i. e. for decency's sake, to avoid the *τὸ αἰσχρόν*) the married woman ought to have an *Exousia* on her head—why? *διὰ τοὺς ἀγγέλους*. Now these words involve a far greater difficulty than the former; and especially since here we have no assistance from the context. Most Commentators, adopting the usual signification 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 signification of the word as, though rare in itself, might yield a more suitable sense. Some of the recent Commentators interpret it of *spies sent* by the heathen to watch for and report any improprieties that might occur at the Christian assemblies. 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 *διά*, alike inadmissible. After all, the first mentioned interpretation involves the fewest difficulties; though I cannot but suspect that the word *ἀγγέλους* is corrupt. And as to heal is better than to

amputate, (the course recommended by Abp. Newc., 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 *ἀγγέλους* for *ἀγγελίους*. This, however, is so objectionable, that I would venture to propose the following, viz. *ἐγγελάωντας*, 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 the deep researches into early Ecclesiastical antiquity of the learned Heumann. Under these circumstances, I have thought proper to *obelize* the word as probably corrupt. The termination *ωντας*, when written with manuscript abbreviation, might easily be confounded with *ωνς*. The somewhat uncommon word *ἐγγελάω* (though it occurs twice in the O. T.) would easily be mistaken for the common word *ἐγγελλος*. Moreover *e* and *a* are perpetually confounded.

11, 12. The sense of these verses is (chiefly after Whitty) thus well expressed by Bp. Middl.: "Notwithstanding (such is the ordinance 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 exposition is confirmed by the best antient, and the most eminent of the recent Commentators. The scope of the Apostle is well pointed out by Chrys., Theophyl., and Theodoret as follows: "As the Apostle had so exalted the *man*, showing that the woman was *from him, by him, and under him*, so now, to balance matters, he says that, though originally the woman was from the man, yet the man is descended from the woman." The words *τὰ δὲ πάντα ἐκ τοῦ Θεοῦ* scil. *ἐστι* are, 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 *ἡ φύσις* is best explained by many Commentators of an 'instinctive and natural perception of what is right or wrong; 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. *Δόξα αὐτῇ* ἔ., 'it is an ornament to her, and becomes her.' *Ἀπὸ περιβ.*, 'as a sort of natural covering, or veil.' In illustration of the expression *δέδοται αὐτῇ*. It may be affirmed that the hair of women naturally grows to a much greater length than that of men.

- 14 εὐχέσθαι; ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ  
 15 μὲν ἔὰν κομᾶ, ἀτιμία αὐτῷ ἔστι· γυνὴ δὲ ἔὰν κομᾶ, δόξα  
 16 εἰ δὲ τις δοκεῖ φιλόνεκος εἶναι—ἡμεῖς τοιαύτην συνήθειαν <sup>4</sup> 1 Tim. 6  
 οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησῖαι τοῦ Θεοῦ.  
 17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖτ-  
 18 τον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. <sup>8</sup> πρῶτον μὲν γὰρ, συν- <sup>8</sup> Supr. 1.  
 19 ἐρχομένων ὑμῶν ἐν [τῇ] ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν 10, 11, 12.  
 20 ὑπάρχειν, καὶ μέρος τῆ πιστεύω <sup>9</sup> δεῖ γὰρ καὶ αἰρέσεις ἐν <sup>9</sup> Matt. 18.  
 20 ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. συνερ- <sup>10</sup> Luc. 2. 35.  
 20 χομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον <sup>11</sup> Act. 20. 30.  
 21 φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ <sup>12</sup> Joh. 2.  
 19.

16. δοκεῖ φιλ. εἶναι] This is well explained by Luth., Casaub., Grot., and Wets., 'thinks good,' i. e. is pleased, to be contentious or disputatious [on this matter]. After εἶναι there is a clause omitted, (as in more than one passage before in this and the foregoing Epistle) namely, φιλόνεκος ἔστω, τοῦτο μόνον λέξομαι.

— ἡμεῖς τοιαύτην—Θεοῦ] 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.'

17. τοῦτο παρ. οὐκ ἐπ. &c.] The sense is: 'While I am giving you this direction, I cannot but take occasion to censure you, on the ground that' &c. Thus adducing another exception to the general commendation he had bestowed on them. In οὐκ ἐπ. there is an elegant *meiosis*, of which examples are adduced by Raphel and Wets. from Aristoph., Plato, and Xenoph. See more in my Note on Thucyd. v. 106. *Συνέρχασθε*, 'ye assemble for public worship.' The *εἰς* denotes not *purpose*, but *result*. Now that was not edification, but the reverse.

18. *συνερχομένων—ἐκκλησίᾳ*] *Ἐκκλησία* may be construed either with the preceding, or with the following words. But the former construction (which is adopted by the most eminent Commentators) is the more natural, and the sense thus arising the more suitable. Thus *ἐκκλησία* will, it is usually supposed, denote, not *assembly*, as in the other case, but the *building* in which the church is held. That, however, does not necessarily follow. I agree with Dr. Burton that the word can scarcely be thought to have acquired the sense *building* so early. But it should seem from v. 22. to have been applied in a sense *mid-way* between *assembly* and *building*, i. e. an assembly meeting in a particular place: and such is probably the sense here. Of words thus used I have adduced many instances in various parts of my Notes on Thucydides. The τῇ before ἐκκλ. is not found in many of the best MSS. and the Ed. Princ., and is, with reason, cancelled by Matth., Griesb., Tittm., and Vat. If this be right, the sense *building* is almost excluded; while that of *assembly* is strongly confirmed. By *σχίσματα* are here meant, not *separations from the Church*, but divisions and parties in it; though, as Dr. Burton observes, "not upon matters of faith." It is, indeed,

synonymous with the *αἰρέσεις* just after. At μέρος sub. *κατά*, 'in some measure.'

19. δεῖ γὰρ &c.] Here *δεῖ* does not import absolute necessity, but, as Bp. Pearce explains, "such as arises from the tendency of several causes to effect it:" or, as Theophyl. says, "it expresses what *must* take place while men continue to be men," q. d. 'It cannot but be, from the passions of human nature, that divisions will occur.' So our Lord says, Matt. xviii. 7. & xxiv. 6., ἀνάγκη ἔλθειν τὰ σκάνδαλα. "Ira is here, by most Commentators antient and modern, supposed to have, not the *causal*, but the *eventual* force, q. d. whence it will come to pass, that they who are approved will be made manifest.

20. *συνερχ. οὖν ὑμῶν ἐπὶ τὸ αὐτὸ*] See Note on Acts ii. 1. Οὐκ ἔστι scil. τοῦτο. On the sense of *κυριακὸν δεῖπνον* the Commentators are divided in opinion. Grot., Michael., Mackn., and Bp. Middl. take it to signify 'a (or 'the') Lord's-day meal,' meaning one of the Agapæ or feasts of charity. This interpretation is confirmed by the Syriac Version, 'a meal proper for the Lord's day'; and if admitted, this will furnish a striking proof of the early observance of Sunday. But it is more than doubtful; for the antithetical clause τὸ ἴδιον δεῖπνον requires rather the sense adopted by the antients and most moderns, 'the Lord's Supper;' *κυριακὸν* being for τοῦ Κυρίου, as Revel. i. 10. ἐν τῇ κυριακῇ ἡμέρᾳ, 'on the Lord's day.' There is a delicate sarcasm couched in οὐκ ἔστι φαγεῖν, which may be expressed by the following paraphrase: 'To eat the Lord's supper is not, cannot, surely, be the purpose of your meeting [since that you do not eat]; for your meal is not common, but separate; every one eats his own supper.'

21. τὸ ἴδιον δεῖπνον προλαμβ. ] The antient, and almost all modern Commentators, take *προλ.* to mean 'eateth before others.' Mackn. and Dr. Burton, however, explain it, 'takes his own supper before the Lord's supper:' which *might*, as far as the words themselves go, be admitted, were it not for the ἐν τῷ φαγεῖν united with *προλ.* as if to qualify it. But that demands the first mentioned sense, which also is far more agreeable to the context. Τὸ ἴδιον δεῖπνον denotes the supper which each one had brought as his own contribution to the common meal. *Προλ.* has reference to the *eagerness* with which each

1 Jac. 2. 6. φαγεῖν· καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. ἢ μὴ γὰρ οἰκίας 22  
οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ  
Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί  
ὑμῖν εἶπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; Οὐκ ἐπαινώ. κ' Ἐγὼ 23  
γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν· ὅτι  
ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἣ παρεδίδото, ἔλαβεν ἄρτον,  
καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· [Λάβετε, φάγετε·] 24  
τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον τοῦτο  
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον, 25  
μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ δια-  
θήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι τοῦτο ποιεῖτε ὡσάκις ἂν πι-

k Infr. 15.  
3.  
Matt. 26.  
26.  
Marc. 14.  
22.  
Luc. 22. 19.

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 *Agapa* 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 heart-burnings, and so defeat the very end of the Lord's Supper. It is rightly remarked by the ancient Commentators, that the *ratio oppositi* requires the word to be interpreted of *satiety* in both drinking and eating. We need not understand any *drunkenness* or *gluttony*; nay, the words of the verse following, *μη γὰρ οἰκίας—πίνειν*, forbid this. The fault with which they are charged is *gross selfishness* at a meal united with the Eucharistical one, and formed 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. Τοὺς μὴ ἔχοντας. Sub. φαγεῖν, 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 paupertas durius in se quam quod ridiculos homines facit!"

23. To further show how unseemly and criminal was the abuse in question, the Apostle lays before them the whole history of the institution of the Lord's Supper, that they might the better understand the purpose of Him who instituted it, and thus more clearly see that by such conduct that purpose was entirely frustrated.

I have in Rec. Synop. shown that παρέλαβον &c. cannot be understood of *tradition* derived from the other Apostles, nor be confined to denote, that the Eucharist is not the invention of himself or any man, but a Divine ordinance; also that the context and the parallel passages at

1 Cor. 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 Doddr. 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. Παρεδίδото is rendered by most recent Interpreters, 'was delivered up.' And so Newc. and Wakef. But though that be the proper sense of the word, yet it is only with the adjunct εἰς τινα or τινος, or εἰς φυλακὴν: 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 ἐστὶ, signifies, see Note on x. 16. Matt. xxvi. 26. Lu. xxii. 19 & 20. The words *ἄδετε, 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 correspondence the stronger? Besides, the MSS. in question are all of the altered sort, and not many in number, to which Rinck has not been able to add one. 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 Matth.

κλώμενον signifies, by a *significatio pregenans*, 'broken and given.' Εἰς τὴν ἐμὴν ἀνάμνησιν, i. e. 'in commemoration of my sacrifice; and the benefits thence imparted to all Christians.'

26 *κατε*, εἰς τὴν ἐμὴν ἀνάμνησιν. ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τούτου, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον  
 27 τοῦ Κυρίου καταγγέλλετε, ἄχρις οὐ ἂν ἔλθῃ. Ὡστε ὅς ἂν ἐσθίῃ τὸν ἄρτον τούτου ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἐνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.  
 28 ῥίου. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν· καὶ οὕτως ἐκ τοῦ  
 29 ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. εἰ γὰρ ἐὰν τοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ

<sup>1</sup> Joh. 14. 3.  
Act. 1. 11.

<sup>m</sup> Num. 9.  
13.  
Joh. 6. 51,  
63, 64.  
et 13. 27.  
Infr. 10. 21.

<sup>n</sup> Gal. 6. 4  
<sup>2</sup> Cor. 13. 5.

<sup>o</sup> Psal. 32.  
5.

<sup>p</sup> Prov. 18.  
17.

<sup>q</sup> Hebr. 12.  
3, 10.

26. ὅσάκις ἂν &c.] 'as often as, whenever ye' &c. For a refutation of the Romish perversion of the sense, see Slade; and upon this whole passage Bp. Warburton's Works, Vol x. 113. seqq. & 303. seqq.

— καταγγέλλετε] I have in Recens. Synop. shown that this must mean, 'ye proclaim and commemorate.' At ἄχρις οὐ ἂν ἔλθῃ there seems an omission of a clause, q. d. '[And this you are to continue to do] till he come.'

27. Ὡστε] 'this being the case,' i. e. the intent of the Lord's Supper. The best Commentators are agreed that the ἢ is for καὶ. 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 any thing, 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 ἀναξίως, I have in Recens. Syn. 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.'

— ἐνοχος ἔσται—Κυρίου] 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., γίγνεσθαι πάντων (scil. νόμων) ἐνοχος. In both passages "guilty with respect to" involves the adjunct notion of liability to punishment on account of the action in question. There is an ellip. of κρίματι.

28. δοκιμαζέτω] 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 commemorates, and is firmly resolved to perform the moral duties enjoined by its founder; otherwise it will be taken not only frivolously and ineffectually, but ἀναξίως, and therefore guiltily.

Καὶ οὕτως should be rendered 'and then [only].'

29. ἀναξίως] i. e. without the dispositions &c. which the foregoing examination is meant to ascertain. Κρίμα, for κατάκριμα, condemnation,

and consequently punishment, agreeably to what was said just before, "ἐνοχος ἔσται τοῦ σώμ. &c.;" to further explain which the words μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου are added, which the best Commentators interpret, 'not distinguishing between the sacramental elements, the symbols of the Lord's body, from the food used at an ordinary meal,' i. e. by making it no more edifying than a common meal, by neglecting to properly estimate the sacrifice of the Lord typified in this holy rite.

30. διὰ τοῦτο] i. e. because of this partaking of the sacrament unworthily; for almost all Commentators antient and modern are agreed, that the Apostle means to fortify his warnings of future punishment for such abuses, by what had already taken place in the sickness and mortality which had been already inflicted. Ἀσθενεῖς and ἄρρωστοι are nearly synonymous; but the latter is rather the stronger term. Ἰκανοί, 'a good many.' Κοιμ. is a common euphemism denoting death, and will prove nothing as to the final acceptance of the persons.

I have in Recens. Synop. shown the folly of endeavouring to explain away, and the presumption of calling in question (as certain recent German Commentators have done) the reality of these judicial inflictions of temporal punishment, which must be considered as always proceeding from God, and altogether extraordinary, similar to others mentioned at Acts v. 5. 1 Cor. v. 5. 2 Cor. x. 8. xiii. 2. 1 Joh. v. 16. James v. 14 & 15. Revel. ii. 22., and probably confined to the age of miracles, namely, the Apostolic age, and probably a short space after it. "They were (says Abp. Newc.) unerringly proportioned to the guilt incurred; and were designed to preserve and establish the purity of Christian worship and practice, as well as the authority of the Apostles."

31. εἰ γὰρ ἐὰν τοὺς διεκ. &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 κοινωσιν, and the sense seems to be, 'if we had discerned &c., we should not have been adjudged' &c.

32. κρινόμενοι δὲ—κατακριθῶμεν] This seems added to console those who were suffering under sickness so inflicted, q. d. But when we are so

τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθώμεν. Ὡστε, ἀδελφοί μου, συνεργόμενοι εἰς τὸ φαγεῖν, 33 ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθίτω· ἵνα 34 μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

q Supr. 6.  
11.  
Eph. 2. 11,  
12.  
1 Thess. 1.  
19.  
r Marc. 9.  
31.  
Joh. 13. 13.  
Supr. 8. 6.  
2 Cor. 3. 5.

XII. ΠΕΡΙ ΔΕ ΤΩΝ ΠΝΕΥΜΑΤΙΚΩΝ, ἀδελφοί, οὐ θέλω 1 ὑμᾶς ἀγνοεῖν. οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδῶλα τὰ 2 ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι· διὸ γνωρίζω ὑμῖν, ὅτι 3

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 παιδεύεσθαι is often used, both in the Old and New Testament.

33. συνεργόμενοι εἰς τὸ φαγεῖν] scil. εἰς τὸ Κυριακὸν δεῖπνον, to the Agapa, and the Lord's Supper which followed it. Ἀλλήλ. ἐκδέχ. The older Commentators in general render, 'wait for each other,' as equivalent to μὴ προλαμβάνετε. 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 δέ τις πεινᾷ &c.] The sense seems to be: 'If any one be so hard to be satisfied, that he cannot sufficiently gratify his appetite at the Agapa, 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 λοιπὰ] The sense seems to be: 'What else requires to be set in order,' viz. in this and other parts of Ecclesiastical discipline.

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. περὶ τῶν πνευματικῶν] There is here an ellipsis, on which the Commentators are not agreed; some supplying ἀνθρώπων, but most χαρισμάτων. 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 θέλω ὑμᾶς ἀγνοεῖν, occurring also at x.

1., is a formula requesting serious attention and implicit credit.

2. οἴδατε ὅτι—ἀπαγόμενοι] 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 ὅτι ἔθνη ἦτε., q. d. but are now converted to the worship of the one true God. Τὰ εἰδῶλα τὰ ἄφωνα, i. e. mere stocks and stones; though, perhaps, as some Commentators think, the term *dumb* 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.' Ἀπαγόμενοι is a strong term, and denotes being hurried 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 *ὡς ἂν ἤγεσθε*, 'as ye might be led,' viz., as Newc. explains, "by custom, example, or inclination, just as it might happen."

3. διὸ] 'for which purpose,' namely, that ye may not be thus ignorant, that ye may have the proper information. Γνωρίζω is explained by Markl. 'I give you this rule to distinguish concerning spiritual things and persons.' See also Mackn. The ὅτι will thus mean *scilicet*. The first οὐδεὶς must be understood chiefly of the Jews, who pretended to the Holy Spirit, and yet denied the Messiahship of Jesus. The phrases λέγει ἀνάθεμα Ἰησοῦν, and εἰπεῖν Κύριον Ἰησοῦν are to be explained with reference to each other. Λέγει ἀνάθεμα τινα signifies 'to call any one abominable and fit to be put away from the earth.' On the term ἀνάθεμα, 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 πνεύματι ἁγίῳ 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 Joh. iv. 1—3., where is mentioned a similar mode of distinguishing true from false Christians. St. Paul, I conceive, means that no one can 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



οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ  
οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἀγίῳ.  
4 Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· καὶ  
5 διαιρέσεις διακονιῶν εἰσὶ, καὶ ὁ αὐτὸς Κύριος· καὶ διαιρέ-  
6 σεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς [ἔστι] Θεός, ὁ ἐνεργῶν

<sup>o Rom. 12. 6.</sup>  
<sup>Ephes. 4. 4.</sup>  
<sup>Hebr. 2. 4.</sup>  
<sup>1 Petr. 4. 10.</sup>  
<sup>o Rom. 12. 6, 7, 8.</sup>  
<sup>11.</sup>  
<sup>Ephes. 1. 23.</sup>

Dr. Burton suggests, that the words ἀνάθεμα Ἰησοῦν 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 ἀνάθεμα Ἰησοῦς and Κύριος Ἰησοῦς; 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 ἐνεργούμενος with the Divine ἐνεργῶν 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 personal sense; as being the same agent who, 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 ὁ ἐνεργῶν τὰ πάντα ἐν πνεύματι must be understood as applicable alike to the Three Persons; else the two preceding verses would be defective, and only the last complete. It is the same Spirit—who does what? and the same Lord—who does what? ὁ ἐνεργῶν τὰ πάντα ἐν 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 πάντα ταῦτα, plainly comprehending all the miraculous powers enumerated from ver. 7 to 11 inclusive, among which are χαρίσματα, spoken of in v. 4., and ἐνεργήματα in v. 6. The διακονίαι of v. 5. are not expressly mentioned; but if this term relate principally,

as it is usually understood, to the office of preaching, it will be included in the enumerated operations of the Spirit; for λόγος σοφίας and λόγος γνώσεως, v. 8., are the qualities by which διακονίαι are rendered efficacious. See Acts vi. 4. and Note at Acts vi. 1. It appears, therefore, that all the miraculous powers mentioned 4, 5, 6, are in v. 11. imputed to the influence of the Spirit, who is there made solely to be the cause of effects above severally ascribed to the Spirit, to the Lord, and to God; and consequently that he is identified with the other two Persons." Hence it is clear that the operations as exhibited in these verses must be, as Mr. Locke unequivocally acknowledges, supernatural.

— διαιρέσεις δὲ χαρισμάτων] This is taken by most recent Commentators as put for διάφορα εἰσι χαρίσματα. But the words seem best rendered, with Bp. Blomfield in his Sermons, p. 75. 'There are [various] distributions of Spiritual gifts,' i. e. distributed (as is said at v. 11.) by the Spirit according to His pleasure. Mr. Townsend renders 'classes.' The word χάρισμα signifies any thing which κατὰ χάριν, which is freely bestowed at the pleasure of the donor. In the N. T. it is confined to God's gifts, as the ἐνεργήματα to God's operations. Thus it is suggested that these are not mere natural endowments of mind, or acquired talents, but powers conferred by Divine influence. With respect to the three terms here employed, namely, χαρισμάτων, διακονιῶν, and ἐνεργημάτων, they are by most recent Commentators regarded as synonymous. And such they, in one sense, are; being, as Chrys. says, ὀνομάτων διαφοραὶ μόνον, ἐπεὶ πράγματα τὰ αὐτά. The difference, I conceive, refers only to the various views under which the gifts may be considered. Χαρίσματα seems to denote the gifts generally, of which it is added that it is one and the same Spirit who is the bestower. The διακον. and the ἐνεργ., specially. The former of these two may be rendered services. Thus the word is often used in the N. T. to denote the general ministry appointed by Christ to the Apostles and teachers; the services enjoined on them for the common advantage of the Church. It is here meant, as Theophyl. and Phot. observe, to suggest that the endowments in question carried with them an especial obligation to labour for the spiritual good of others. As to their distribution, it is, as Bp. Blomfield observes, the province of the one who is Κύριος to appoint his servants to different services. Of the ἐνεργημάτων (well rendered by Mackn. int workings) the true force is well pointed out by Theodoret, who says: ἐνεργήματα δὲ πάλιν ἐκάλεσε τὰ χαρίσματα, ὡς ὑπὸ τῆς Θεῆς ἐνεργουμένη φύσεως. The word is well explained by Bp. Blomfield, "miraculous powers communicated by the Spirit, called in v. 10. ἐνεργήματα δυνάμεως."

τὰ πάντα ἐν πᾶσιν. Ἐκάστω δὲ δίδοται ἢ φανέρωσις τοῦ 7  
 πνεύματος πρὸς τὸ συμφέρον. ᾧ μὲν γὰρ διὰ τοῦ πνευ- 8  
 ματος δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ  
 τὸ αὐτὸ πνεῦμα· ἐτέρω δὲ πίστις ἐν τῷ αὐτῷ πνεύματι· 9  
 ἄλλω δὲ χάρισμα ἰαμάτων ἐν τῷ αὐτῷ πνεύματι· ἄλλω 10  
 δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ δια-

<sup>2</sup> Act. 2. 4.  
<sup>et</sup> 10. 46.

7. ἐκάστω—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].' Φανέρωσις τοῦ Πνεύμ. is for φαν. χαρίσματος τινος τοῦ Πνεύμ. And the φαν. is meant to suggest that publicity in the things worked, which excluded all importance. Ἡ φανέρ. is, however, explained by Mr. Towns. and Dr. Burton, the means of showing openly that the Spirit is in him.

8. 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 Pærus acutely remarks, "nec mirum ignorari proprias vocum differentias, quarum res amissimus." The earlier Commentators, as found in the Critici Sacri, Pole, and Wolf, are here but indifferent guides. Grot., Lightf., and Vitringa have done something towards the elucidation of the passage; but in them there are remarkable diversities of interpretation. In later times, far more has been accomplished by Dr. Whitby, Mr. Locke, Lord Barrington, Dr. Doddr. Bp. Horsley, Dr. Hales, Bp. Blomfield, in his Sermons and the Notes attached, and Mr. Townsend, in an instructive Dissertation on the Spiritual gifts, Chr. Ar. Vol. ii. p. 186—196., and something, I trust, has been contributed by myself in Rec. Syn.

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 en-

counter 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.

—χαρίσματα ἰαμάτων] 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.

10. ἐνεργήματα δυνάμεων] It has been thought very difficult to distinguish this from the χαρίσματα ἰαμάτων. And Dr. Mackn. takes the desperate course of explaining it of an "inworking of miracles," i.e. enabling others to work them: an interpretation which reflects as little credit on him as a Philologist as it does as a Theologian; and which is contradicted by the words of v. 6. "it is God that worketh all in all." Mr. Towns. takes it to denote the utmost enlargement of the natural faculties, by which the teachers of Christianity were enabled to perform wonderful cures. "They were, continues he, supernaturally instructed, perhaps, to anticipate the knowledge and discoveries of a future age; and to effect likewise wonderful healings of disease, by an agency superior to any efforts of medical science, past, present, or future." But however ingenious this view may be, (and referable to the preceding clause) it cannot, I think, be admitted. The difficulty may, however, be removed by supposing that the Apostle is here speaking of other miraculous powers, apart from healing disorders, (so in a kindred passage of Mark vii. 22. ἄλλας is to be understood;) as Sclater, Est., Whitby, and Lord Barrington suppose; miracles implying a greater power than the foregoing, such as performing things contrary to the course of nature. But this may be going too far. The reader may, however, resort to the distinction suggested by the two definitions of miracle which I have adduced in a preceding part of this work.

The δυνάμεις and the χαρίσματα ἰαμάτων at v. 28. and vv. 29 & 30. are, no doubt, as Lord Barrington suggests, transposed, which confirms my idea, that no diversity of kind was intended; for otherwise transposition would have been wrong.

—προφητεία] Lord Barrington and Mr. Towns. have satisfactorily shown, that this indicates a lower degree of prophecy than that enjoyed by the Apostles, and included the gift of

- κρίσεις πνευμάτων, ἐτέρῳ δὲ γένῃ γλωσσῶν, ἄλλῳ δὲ ἐρ-  
 11 μνηεῖα γλωσσῶν. Ἰ πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ γ Joh. 3. 6  
Rom. 12.  
3, 6.  
supr. 7. 7.  
2 Cor. 10.  
13.  
 12 αὐτὸ πνεῦμα, διαιροῦν ἰδία ἐκάστῳ καθὼς βούλεται. Ἐκα-  
 θάπερ γὰρ τὸ σῶμα ἐν ἔστι, καὶ μέλη ἔχει πολλά, πάντα Ἐphes. 4. 7.  
Hebr. 2. 4.  
\* Rom. 12.  
4, 5.  
Ἐphes. 4.  
4, 16.  
\* Joh. 6. 63  
Rom. 6. 5.  
Ἐphes. 2.  
14, 15, 16.  
Gal. 3. 28.  
Col. 3. 11.  
 13 σῶμα· οὕτω καὶ ὁ Χριστός. Ἐ καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς  
 πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι εἴτε Ἑλ-  
 ληνες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν πνεῦμα  
 14 ἐποτίσθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ  
 15 πολλά. ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ

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 assemblies, and consequently of knowing the precise mode of teaching which his circumstances might demand." This coincides with my remark in Rec. Syn., that the *διαίσεις πνευμ.* is to be associated with the *προφητεία*, as bearing a strong affinity with it. In fact, as I there observed, the *λόγος σοφίας* and the *λόγος γνώσεως* form one group. *Πίστις* seems to be placed alone, as being the fundamental principle on which all the other *χαρίσματα* were founded. The *χαρίσματα λαμπρῶν* and the *ἐνεργήματα δυνάμεων* form another group; as also do the *προφητεία* and the *διακρίσεις πνευμάτων*. And lastly come that of the *γένῃ γλωσσῶν* and the *ἐρμηνεῖα γλωσσῶν*, 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. Both sorts of persons were, Mr. Towns. thinks, assistant to the higher ministers; and thus to these will correspond the *δυνάμεις* at v. 28. As to the *κυβερνήσεις* 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.

11. *πάντα δὲ ταῦτα—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 pleaseth.' *Διαιροῦν* has a *sensus prægnans*, denoting to divide and distribute. At *Μακ* sub. *μαρίδι*. It is very rarely found without

some corresponding term; but an example occurs in Thucyd. ii. 13.

12. *καθάπερ γὰρ &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 one 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.' *Τοῦ ἐνός* 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 γὰρ ἐν ἐνὶ πνεύματι—ἐποτίσθημεν*] Most recent foreign Commentators understand this of the communication of the *χαρίσματα*. And to this the *ἐποτίσθημεν* is very suitable; and the sense they lay down is specious. But it requires *ἐν πνεύματι* to be read in the place of *εἰς ἐν πν.*, and then yields a sense not so apt or natural as that arising from the interpretation adopted by almost all Commentators ancient and modern, who here suppose an allusion to the two 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 one 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 γὰρ τὸ σῶμα—πολλά* the sense (expressed popularly) 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. The Apostle had probably in mind the well known apologue of Æsop, which, I suspect, was derived (together with most of his

τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.  
καὶ εἰάν εἶπη τὸ οὐς· Ὅτι οὐκ εἰμι ὀφθαλμὸς, οὐκ εἰμι ἐκ 16  
τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.  
Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, 17  
ποῦ ἡ ὄσφρησις; νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκα- 18  
στον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. εἰ δὲ ἦν τὰ 19  
πάντα ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, 20  
ἐν δὲ σῶμα. οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· 21  
Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· Χρείαν  
ὑμῶν οὐκ ἔχω. ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ 22  
σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι· καὶ ἃ δο- 23  
κοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-  
σοτ' ἴσαν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνη  
περισσοτέραν ἔχει. τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. 24  
ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσο-  
τέραν δούς τιμὴν, ἵνα μὴ ἡ σχίσμα ἐν τῷ σώματι, ἀλλὰ 25  
τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνώσι τὰ μέλη. καὶ εἴτε πάσχει 26  
ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέ-  
λος, συγχαίρει πάντα τὰ μέλη. ὁ ἡμεῖς δὲ ἐστε σῶμα Χρι- 27  
στοῦ καὶ μέλη ἐκ μέρους.

<sup>c</sup> Καὶ οὐς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀπο- 28

<sup>b</sup> Rom. 12.  
<sup>d</sup> Ephes. 1.  
23. et 4. 11.  
et 5. 23, 30.  
Col. 1. 24.  
<sup>c</sup> Rom. 12.  
f.  
Ephes. 4.  
11. et 2. 20.  
1 Tim. 5.  
17.  
Heb. 13.  
17, 24.

others) from the East, that ever fertile source of fable.

15. οὐ παρὰ τοῦτο—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 Italic Versions, and Chrys. and Theodoret: and as is required by the *proprietas linguae*. Those who adopt the *interrogation* 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.

18. 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, which it hath pleased Him.'

19. εἰ δὲ ἦν &c.] 'But if all the members were one member, where would be the body?' i. e. there would be *no body*; just as a single college cannot make an university.

21. οὐ δύναται] i. e. cannot, consistently with fitness and propriety, *ought* not.

22. ἀλλὰ πολλῶ μ.] The force of the πολλῶ μᾶλλον and the turn of the sentence is well illustrated by Schliting. With respect to ἀσθενέστερα, 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. ἀτιμότερα] By this is meant the lower parts of the trunk of the body, i. e. as Abp. Newc. explains, the ducts by which nature throws off what is redundant. *Περισσ. τιμ.* signifies, as

Grot. shows, the more studiously clothing and cherishing them with raiment. The words καὶ τὰ ἀσχήμονα &c. form a sort of parallelism on the former, to introduce the *paronomasia* between *ἀσχ.* and *εὐσχ.* This sense of *εὐσχ.* is illustrated by Krause from Diod. Sic. p. 54. τὰ πρόβατα τοῖς ἐρίοις τὴν σκέπην ἅμα καὶ εὐσχημοσύνην περιποιεῖ.

24. οὐ χρείαν ἔχει] Sub. ἵνα αὐτοῖς τιμὴν περισσ. περιτίθεμεν. By the εὐσχήμονα St. 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—τιμὴν] Render: 'But God hath tempered [the parts of] the body, having assigned more abundant honour to any member part.' *Συνεκέρασε* signifies 'hath tempered and adjusted the respective advantages of the various members, so as to form a just compound of the whole.'

25. σκίσμα] 'division, separation,' by which the members would want mutual aid.

26. δοξάζεται] This must be interpreted agreeably to the antithetical *πάσχει*, 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 δὲ &c., q. d. what I have been saying holds good of you. Ἐκ μέρους, 'severally.'

28. ἔθετο] 'constituted;' a sense sometimes

στόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα  
 29 δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις,  
 30 γένη γλωσσῶν. Μὴ πάντες ἀπόστολοι; μὴ πάντες προ-  
 φῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; μὴ  
 31 πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις  
 λαλοῦσι; μὴ πάντες διερμηνεύουσι; <sup>d</sup> Ζηλοῦτε δὲ τὰ χα- <sup>d</sup> 1 Cor. 14.  
 ρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν  
 δείκνυμι.

1 XIII. ἘΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ  
 τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἡχῶν ἢ

occurring in the Classical writers. On the various names of offices in this verse, see the Notes supra v. 4. & seqq. By the *δυνάμεις* &c. are meant the persons who possessed the Gifts and powers before adverted to. *Ἀντιλήψεις* would properly signify helps: but (by an idiom, similar to that 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 *Presbyters*; while others deny it. And Chrys. and the Greek Commentators suppose these to have been the same with the *ἀντιλήψεις*; which, in a certain sense, they probably were, i. e. as functionaries discharging offices closely conjoined; the *ἀντιλήψεις* superintending the care of the poor, the sick, and strangers; the *κυβερν.* the burial of the dead and the *administration and executorship* of their effects, including the care of widows and orphans. Thus Theophyl. (from Chrysoct.) well explains them conjunctively by τὸ ἀντέχεσθαι τῶν δασειῶν καὶ τὸ κυβερνᾶν ἤτοι οἰκονομεῖν τὰ τῶν ἀδελφῶν. It should seem, therefore, that the sense of *κυβερν.* is rather *managers* than *governors*. And if it be objected, that such offices as the Diaconal and Economical have nothing to do with the *χαρίσματα*, we may answer that possibly the Apostle did not intend the *ἀντιλ.* and *κυβερν.* to appertain to the *χαρίσματα* before mentioned. Thus, in his enumeration of the offices which have *χαρίσματα* appertaining to them, in the two next verses, he omits these; neither are they found in the first enumeration at vv. 8—10.

31. Ζηλοῦτε δὲ—κρείττονα] Some Commentators, antient and modern, would take ζηλ. as in the *Indicative*, and regard the sentence as interrogative. But the difficulty which has induced them to abandon the common interpretation, by which ζηλ. is taken as in the *Imperative*, may be removed by recollecting, that ζηλ. 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 unsay 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 after them by prayer unto God. Seek after (I say) the higher gifts, ye that have

the lesser.' The Imperative has often this sense of *per me licet*. The *καὶ* following is for *καὶ τοι, sed tamen*. Δείκνυμι, 'I am showing,' i. e. going to show you. Ὀδὸν, 'a method of attaining what you aim at,' namely, by the cultivation of love, or universal benevolence. Καθ' ὑπερβολὴν is an adverbial phrase, here used for an adjective, as is not unfrequent 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 κοινωσιν*, to avoid giving offence.

— ἐὰν ταῖς γλώσσαις &c.] i. e. 'if I could speak the language of every nation, nay, also that of angels.' It is not necessary to debate (as do the old Commentators) whether the Angels have a language. It was sufficient for the Apostle to suppose this, especially as that was the opinion of his countrymen, some of whom even thought that certain of their Rabbins had attained a *knowledge* of it, which they supposed was the key to all mysteries. The Apostle, as Whitby remarks, is reckoning up the things which were of the highest estimation with the Jews, and rendered their wise men the most celebrated.

— ἀγάπην] 'universal benevolence.' Γέγονα is best rendered by Wakef., 'I am.' This idiom of the Pret. mid. for the Present is frequent. By the χαλκός is meant some *brazen wind instrument*: and the epithet ἡχῶν suggests the idea of a *trumpet*, especially as *as* is so used in the Latin. But probably St. Paul meant another *brazen wind instrument* like our *horn*, mentioned in Virg. Æn. iii. 140. Of the κύμβαλον every information may be obtained from Pignor. de Serv. p. 166. Lampe de Cymbalis p. 176. Ellis Fort. Sac. p. 316 & 334. and the Classical citations of Wets.; from which it appears that this was a hollow brazen plate, which, being struck against another such plate, emitted a very acute and sonorous *clangor*: and therefore the term should be rendered, not *tinkling* (which would only suit the κώδων or *tintinabulum*) but *clangorous*.

• Matt. 7. κύμβalon ἀλαλάζον. \* καὶ εἰάν ἔχω προφητεῖαν, καὶ εἰδῶ τὰ 2  
 et 17. 20. μυστήρια πάντα καὶ πᾶσαν τὴν γυνῶσιν, καὶ εἰάν ἔχω πᾶσαν  
 et 21. 21. τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν  
 Marc. 11. 23. εἰμι. καὶ εἰάν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ εἰάν 3  
 Luc. 17. 6. παραδῶ τὸ σῶμά μου ἵνα καυθῆσωμαι, ἀγάπην δὲ μὴ ἔχω,  
 Rom. 12. 7. οὐδέν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἢ 4  
 1 Cor. 13. 8. 9.  
 1 Prov. 10. 12.  
 1 Pet. 4. 8.

2. *προφητεῖαν*] The term must here be taken in its highest sense, as at Rom. xii. 6. and Eph. iv. 11. And *εἰδῶ μυστ.* &c. may be supposed to correspond to the *λόγος σοφίας* and *λόγος γνώσεως* supra xii. 8. It must also imply every imaginable addition to that knowledge. The same may be said of the *πᾶσαν τὴν πίστιν*, corresponding to the *πίστις* at xii. 9., that special faith by which miracles were wrought. "Ὅστε ὄρη μεθ." is an hyperbolic expression, founded on that of our Lord at Matt. xxi. 21 & 22. and elsewhere. *Οὐδέν εἰμι* does not mean, as Mr. Scott imagines, 'I am no Christian,' but, as appears from the Classical examples in Wets., 'I am nobody,' i. e. I am entitled to no distinction on that account.

3. *ψωμίσω πάντα τὰ ὑπάρχ. μ.*] 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 exerting himself to lessen 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 *ἀγάπη*; by which, I conceive, he means real and heartfelt love towards God, and towards man. Not love towards 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; not in externals only, or for our own sake, 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 *εἰάν ψωμίσω* &c. and *εἰάν παραδῶ* &c. the Apostle appears to have intended to give an example of two of the most remarkable of those external 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 *a fortiori* be true of others. *Ψωμίσειν* signifies properly to break into bits, (*ψωμοί*) and, (by a significatio prægnaans) to feed any one therewith; 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 *ψώμια* at the gate of the house.

The next words *εἰάν παραδῶ* — *καυθῆσωμαι* should be rendered, not, 'though I give' &c., but, 'though I deliver up or yield' &c. So the Syr. and Vulgate Versions, and Doddr. There is, I conceive, an allusion to what is said at Daniel iii. 28. of Shadrach, Meshach, and Abednego, that they "yielded up their bodies to be burned, that they might not serve any God except their own God." Now this example relates to the other branch of the *ἀγάπη*, namely, love to God; and this, as before, is represented in its most striking point of view, by supposing 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.

— *οὐδέν ὠφελοῦμαι*] i. e. I am nothing the nearer to salvation; the thing being done for my own sake, not God's.

4. Having said thus much in recommendation of this divine principle, (finely termed by Milton "the golden key, which opens the palace of eternity,") the Apostle proceeds to describe it, and that, as a man would gold, by showing its 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 endued 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 long-suffering and kind-hearted.' *Μακροθ.* denotes lenity, as opposed to passion and revenge; and *χρηστεύεται* gentleness, as opposed to severity and misanthropy. *Ὁ Ἰησοῦς* seems meant to check the envy with which the possessors of the higher *χαρίσματα* were viewed by those who had the lesser or none at all. On the sense of *περπερεύεται* Commentators are not agreed. Most ancient and many modern ones, especially the more recent, explain it, (by a reference to its derivation from the old Latin *perperus* and the Æolic *πέρπερος*), 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 some ancient and several eminent modern Commentators, as Heins., Wolf., Fessel, 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.

ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,  
 5 οὐκ ἀσχημονεῖ· οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ  
 6 λογιζέται τὸ κακόν· οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει  
 7 δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα  
 ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει.  
 8 εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύ-  
 9 σονται· εἴτε γνώσις, καταργηθήσεται. ἐκ μέρους γὰρ γι-

g Supr. 10.  
 4. Philipp. 2.  
 h Paul. 10.  
 3. et 15. 4.  
 et 49. 19.  
 Rom. 1. 32.  
 i Joh. 4.  
 j Prov. 10.  
 12.

This is closely connected in sense with the term following *φυσιοῦται*, as *μακροθ.* and *χρηστεύεται* just before: though Dr. Burton takes *περπ.* to respect words; *φυσ.*, actions. Perhaps *περπ.* may rather refer to disposition, and *φυσ.* to practice. All such distinctions, however, are precarious.

— *φυσιοῦται*] i.e. as Newc. explains, "on account of learning, eloquence, wealth, power, or splendid spiritual gifts."

5. *οὐκ ἀσχημονεῖ*] On the sense of this term, the Commentators exceedingly differ. The interpretations proposed are in general either too vague, or too arbitrary. The earlier moderns take the sense to be, 'agit verecundè,' 'doth not behave itself unseemly;' while most of the recent Commentators explain it (with Grot.) 'avoids whatever in the opinion of men may be base or unseemly.' The former interpretation is the more simple and perhaps true, and may very well include the latter. The meaning then seems to be, "avoids all conduct which may be indecorous, or, in common estimation, unbecoming the professors of pure religion." This, I apprehend, was in the mind of St. Clement, 1 Epistle to the Corinthians, v. 7. seqq., where, in the course of a long passage founded on this of St. Paul, he says: οὐδὲν βάνανσον ἐν ἀγάπῃ, where βάνανσον is, by Abp. Wake, rightly rendered 'base:' and Mr. Hinds is quite mistaken in translating it 'display.' In fact, this βάνανσον is the true origin of the Italian *basso* and our *base*, which has so perplexed the Etymologists. When Clement adds οὐδὲν ὑπερήφανον, he had, no doubt, in mind the οὐ φυσιοῦται of the present passage. The Apostle seems here to allude both to the incestuous person, and to those who attended at the idol-feasts.

— οὐ ζητεῖ τὰ ἑαυτῆς] Here *ἑαυτῆς* is emphatic, implying an ellipsis of *μόνον*: and the sense seems to be, 'does not seek her own interest exclusively, without consulting the good of others; nor pursues it harshly and uncharitably.' Thus we may render 'is not selfish.'

— οὐ παροξύνεται] Some limitation may seem necessary; and with that view our Common Version inserts 'easily.' But that is unjustifiable. It is better to suppose something stronger than being provoked to be meant; or the sense to be, 'is not passionate or hurried into high irritation, exasperation, or outrageous anger.' See Doddr. and Newc.

— οὐ λογιζέται τὸ κακόν] The early modern Commentators explain this, 'thinketh no evil,' i.e. not prone to suspect it. That signification, however, is destitute of proof; and it is better, with most antients and the best moderns, to render, 'imputeth not evil or injury,' literally,

does not enter it into a note-book, for future revenge.

6. τῇ ἀληθείᾳ] i.e. true and sincere virtue, as opposed to the ἀδικία just before, which is a general term to denote iniquity of every kind. So James iii. 21. ὁ ποιῶν τὴν ἀληθειάν. 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 ὑπομένει just after: and the best Commentators are agreed in interpreting it *tegit, reticet*, 'covereth, suppresseth the faults and infirmities of others:' a sense of the word occurring in Eccles. viii. 20. οὐ δυνήσεται λόγον στέξαι. and sometimes in the Classical writers. See also 1 Pet. iv. 8. James v. 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 ἐλπίζει denote such a spirit of candour as is disposed to believe and hope the best of others, as far as facts and circumstances permit. See Whitby, Newc., and Scott.

8. ἐκπίπτει] 'is never to cease, or be out of use,' but will be practised in a future state. The εἴτε &c. is generally taken to mean 'Whatever portion of these spiritual gifts be possessed by any one.' But the sense seems rather to be, '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 doubt; but when followed, as here, by a repetition of the same in apodosis, in what follows, it may be said to have merely a comprehensive force, and the import of *et* here is exactly that which it has in *etis, whatsoever*; an idiom occurring frequently in the N. T. Καταργ. I would render, with Newc., 'shall be done away.' To prevent misapprehension as to knowledge being to be done away in heaven, (see Doddr.) it must be borne in mind that γνώσις 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 προφητεῖα and γνώσις, they will be partly useless, and partly imperfect, and to be superseded by the perfect 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.

νώσκομεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ 10  
τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἤμην 11  
νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνου, ὡς νήπιος  
ἐλογιζόμεν· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νη-  
πίου. <sup>κ</sup> βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε 12  
δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε  
δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, 13  
ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. <sup>1</sup> ΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευ- 1  
ματικά, μᾶλλον δὲ ἵνα προφητεύητε. <sup>μ</sup> ὁ γὰρ λαλῶν γλώσσει, 2

10. ἐκ μέρους] 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 boyhood as compared to manhood; the other, from the view of objects through a dim and obscure medium.

— ἐλάλουν] Render, 'talked,' 'conversed.' 'Ὁς νήπιος ἐφρ., was affected as a child, had the dispositions and feelings of a child. 'Ὁς νήπ. ἐλογ., i. e. reasoned about things with a childish ignorance and misapprehension. τὰ τοῦ νηπίου, i. e. the toys, the trifles, and frivolities of that age. The application is left to be supplied, which is, as Doddr. 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—αἰνίγματι] 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 γινώσκομεν; and ἐν αἰνίγματι, which properly belongs to the former, and for which one would have expected ἀμυδρῶς, is used of the latter. Δι' αἰνίγ. denotes, as Theophyl. points out, obscurely, as in the solution of a riddle. And so Hesych. explains ἐν παρεκτασίᾳ, 'by guess.' See the Classical citations in Wets. ap. Rec. Syn. The ἐσόπτρου is to be understood, with Rosenm., Elsn., Pearce, Wets., and most Commentators since their time, of some of those transparent substances, which the ancients, 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, the objects without, 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. Καθὼς καὶ ἐπεγνώσθην, 'as we also are known of God' (i. e.

thoroughly and completely) even of that God who "spieth out all our ways;" nor is there a thought in our hearts but He "knoweth it altogether."

13. νυνὶ δὲ μένει—ἀγάπη] 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 was well discerned 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 νυνὶ μένει; namely, since the πίστις and ἐλπίς only remain in use now in this world only, the ἀγάπη will also be exercised in another world, and to all eternity. The sense, then, may be thus expressed: 'And Faith, Hope, and Love, these three together, exist in the present scene only; but in the future world Faith and Hope will be done away, and therefore the greatest of these is Love.' The Apostle could not mean, as Whitby and Mackn. suppose, to draw a contrast between these three and the gifts, since one of the three forms one of those gifts. The truth is, he is here speaking not by contrast with gifts, but of virtues, and (I agree with Bp. Pearce) "virtues not confined to the wants of the infant Church, but to be practised by all Christians, both in this world and in the next." The complete sense of the words is excellently detailed by Mr. Scott in his admirable Note in loc. He and Doddr. alone appear to have seen the true and complete sense of ἀγάπη, namely, "love to God and to mankind for His sake," as above described.

XIV. 1. διώκετε τὴν ἀγάπην] 'studiously, then, study to acquire love.' Here we have a venatory, or a military metaphor. Ζηλ. δὲ &c. 'but [at the same time] be earnestly desirous of spiritual gifts.' This, however, is not imperative, but preceptive. Μᾶλλον δὲ ἵνα προφ. 'rather, however, that ye have that of Prophecy.' Προφητεία here seems to have a more extensive sense than at xii. 10., and to denote the higher as well as the lower degree of it; as in Rom. xii. 6. and Eph. iv. 11.; including the λόγος γνώσεως at xii. 8. The possessors of this Gift occupied a rank next to that of Apostles. So xii. 28. πρῶτον ἀποστόλους, δεύτερον δὲ προφήτας. & v. 29. ἀπόστολοι, προφῆται.

2. ὁ λαλῶν γλώσσει] Notwithstanding the opinion of some recent Commentators, the sense

<sup>k</sup> 2 Cor. 3.  
18. et 5. 7.  
Philipp. 3.  
12.  
<sup>l</sup> Joh. 3. 2.

<sup>1</sup> Supr. 12.  
31.  
<sup>m</sup> Act. 2. 4.  
et 10. 46.



οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύ-  
 3 ματι δὲ λαλεῖ μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ  
 4 οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσση  
 ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.  
 5 Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προ-  
 φητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,  
 6 ἐκτὸς εἰ μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ  
 δὲ, ἀδελφοί, εἰάν ἐλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς  
 ὠφελήσω, εἰάν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώ-

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 which case, it was directed that there should be an interpreter.

— οὐκ ἀνθρ. 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. Ἄλλα τῷ Θεῷ, 'but God [only]. Πνεύματι. 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 Whitty, that "the affluus was to enable the man to speak the mystery, not to speak the unknown tongue." Bp. Middl. would take it adverbially; I suppose to signify 'mentally.' And so Semler.

3. Most Commentators, following the Vulg., regard οἰκοδομὴν, παράκλησιν, and παραμυθίαν 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 governed of λαλεῖ. So Doddr., Wakef., and Newcome, 'speaketh edification,' i. e. what may fill their minds with instruction, exhortation, and consolation. See Theophyl. ap. Rec. Syn.

4. ἑαυτὸν] scil. μόνον, 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.

5. θέλω δὲ] This must, like the ζῆλ. at v. 1., be regarded as permissive. Render, 'I would,' '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 διερμηνεύη, i. e. if there be no interpreter at hand. Thus it will not be, as Dr. Mackn. supposes, at variance with v. 28. Besides, it is required by the spirit of v. 13. The reading of a few MSS. ἐκτὸς εἰ μὴ ἢ ὁ λαλῶν is a mere emendation of the early Critics, who entertained the same unfounded scruple as did Mackn.

6. By way of illustrating the subject, the Apostle puts the case, that if he, for instance, (meaning, per κοίναςιν, any one of the persons who possessed the above mentioned χαρίσματα)

should visit them, and should merely display the gift of tongues, what would his visit benefit them? Not at all—unless, he adds, I should address you ἢ ἐν ἀποκαλύψει &c., with which words the Commentators are exceedingly perplexed. Now it is possible that the first ἢ, which is not found in some MSS. and the Syr. and some early Latin Versions, has no place here. Then ἐν ἀποκαλ. will be for δι' ἀποκαλύψεως, i. e. ἀποκαλυπτικῶς, as Phot., Wolf, and Olear. explain it; and the sense will be: 'Unless I shall speak intelligibly and plain, whether in the exercise of γνώσις or προφ. or διδ. The ἐν is for διὰ with a Genitive. The ἢ might easily creep in from the words following. However, this reading cannot be admitted without more weighty external authority: not to say that that signification of ἐν ἀποκ. is somewhat precarious. Retaining the ἢ, we must regard the ἀποκ. 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 some prophetic message suited to their case; or concerning some doctrine in which they wavered, 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 explain Scripture to you, or in some way or 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. Mackn. 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 ἀποκαλύψις (scil. τῶν μυστηρίων) would seem to correspond to the λόγος σοφίας, which Lord Barrington, Bp. Horsely, and Mr. Towns. show to be the peculiar gift of an Apostle. So Gal. i. 12. St. Paul says: εἰδῶσθην δὲ ἀποκαλύψεως Ἰησοῦ Χριστοῦ. At all events, it will denote the highest order of the Spiritual gifts. Thus the general sense will be (as Photius 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?'

σει, ἢ ἐν προφητεία, ἢ ἐν διδαχῇ; Ὅμως τὰ ἄψυχα φωνῆν 7  
 διδόντα, εἴτε αὐλός, εἴτε κιθάρα, εἰάν διαστολὴν τοῖς φθόγ-  
 γοῖς μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-  
 ζόμενον; καὶ γὰρ εἰάν ἀδηλον φωνῆν σάλπιγγ δῶ, τίς 8  
 παρασκευάσεται εἰς πόλεμον; Οὕτω καὶ ὑμεῖς διὰ τῆς 9  
 γλώσσης εἰάν μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται  
 τὸ λαλούμενον; ἔσεσθε γὰρ εἰς αἴρα λαλοῦντες. Τοσαῦτα, 10  
 εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν  
 ἄφωνον. εἰάν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι 11  
 τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.

7. ὅμως] This is by some wrongly rendered *tamen*. The best Commentators antient and modern are agreed that it signifies, according to its primary import, 'in like manner, or even,' as in Galat. iii. 15; standing for *ὁμοίως*. Of this sense Kypke has adduced examples more than sufficient to establish it. According to the canons of Grammarians, the word in this sense should be accented *ὁμῶς*. As, however, there is reason to think (see Schaefer on Gregor. Cor. p. 631) that the distinction was often neglected, I have not thought proper to run counter to the MSS. by editing *ὁμῶς*, as Alberti and Rinck direct.

— ἄψυχα] Sub. ὄργανα. Φωνῆν, for ἦχον or φθόγγον, whether of wind instruments, or of stringed instruments. Of this sense of the word examples are adduced from the Classical writers. 'Εάν διαστολὴν τοῖς φθόγγοις μὴ δῶ, 'unless they give 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 εἰάν ἀδ. &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 antients were not used merely for the purpose of directing the steps in marching, but also (and especially the trumpet) 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 trumpets, or bugles. On this subject I have treated at large in Recens. and on Thucyd. v. 70.

— εἰάν ἀδηλον φωνῆν σάλπ. δῶ] i. e. if 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. οἱ μὲν αὐληταὶ φυσῶντες ἀδιάφορα.

9. διὰ τῆς γλώσσης] 'by your tongue,' meaning the organ of speech, as opposed to the musical instruments just spoken of. *Elle déra* λαλεῖν is a proverbial expression to denote speaking in vain, like *ventis 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, which, though 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? so also if ye by the tongue speak not so as to be understood, how shall men be benefited?" Thus Mr. Scott: "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 *ὅσα ἀνδρῶν*, which would lead to a wrong sense, but *ὅσα ἂν θέλοιτε*: and at *εἰ τύχοι* must be repeated *τοσαῦτα*. Thus the complete sense will be: 'There are (which is equivalent to "Let there be") as many kinds of tongues in the world as ye chuse, if so many there should be.' At οὐδὲν sub. γένοσ, from the preceding γένη. The sense of *ἄφωνον ἐστὶ* sounds, but is formed to be significant to the persons who use it.

11. εἰάν οὖν μὴ εἰδῶ &c.] Render: 'If, then, I know (or, Now, unless I know) the meaning of the language [which may be addressed to me] ἔσομαι τῷ λαλοῦντι βαρβ. &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 *βάρβαρος*, i. e. one who speaks a language he understands not, see Note on Acts xxviii. 2. and Rom. i. 14, and my Note on Thucyd. iii. 68. The above signification of *ἐν* is Hebraic. A Classical writer would either have used *ἐπι*, 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: *ἐμοὶ δὲ πάντες* "Ἐλλῆνες σκυθίζουσι.

12 οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν  
 13 οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διόπερ  
 14 ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ. εἰάν γὰρ  
 προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ  
 15 νοῦς μου ἄκαρπός ἐστι. <sup>19</sup> τί οὖν ἐστι; Προσεύξομαι τῷ <sup>18</sup> πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί. ψαλῶ τῷ πνεύ-  
 16 ματι, ψαλῶ δὲ καὶ τῷ νοί. ἐπεὶ, εἰάν εὐλογήσῃς τῷ  
 πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ  
 τὸ ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ

12. οὕτω καὶ ὑμεῖς] This must be taken, not with the preceding, but with the following words, and construed with ζητεῖτε. The οὕτω may be rendered, with Wakef., *So then, or wherefore*. The full force of the οὕτω 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.' Ζηλωτής is here taken as at xiii. 31, and xiv. 1. Πνευμάτων is for πνευματικῶν, (scil. χαρισμάτων) abstract for concrete, which occurs at xiv. 1. In the next words there is a transposition, for ζητεῖτε, ἵνα περισσεύητε πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, 'endeavour to abound, or be desirous of abounding in them' &c. The reason for the transposition seems to have been that οἰκοδομῆ was the principal thing meant to be enforced, and is therefore put first, q. d. (to use the words of Dr. Burton) 'let the edification of the church be your only object for seeking to abound in them.'

13. προσευχέσθω ἵνα διερμ. ] 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 prayers.' But this foisting in a word which has nothing corresponding to it in the original, so as to quite change the sense of the passage, cannot be tolerated. Most eminent modern Commentators assign the sense: 'Let him [so] pray as that 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) interpret and impart to others what the afflatus has imparted to him, and not, out of vain ostentation, 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 following sense: 'Let him pray that he may likewise be enabled to interpret [what he says].' See xiii. 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 languages, as to translate immediately and correctly, 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 inspired 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 μετασχηματισμὸν, any person having the gift of tongues. Hence it is plain that τὸ πνεῦμά μου 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. τί οὖν ἐστι; ] 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 answer to the question is made, agreeably to the μετασχηματισμὸς, 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., Beza, Lightf., Vatabl., Menoch., Tiren., J. Capell., Vorst., Vitringa, Hamm., Whitby, Pearce, Rosenm., Krause, and Jaspis, as follows: '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 νοί, with meaning, so as to be understood by others also,' i. e., 'that I may have too, the gift of interpretation as well as tongues.' This sense of νοῦς is required both by the context and by the parallel passage at v. 19. Ψαλῶ may here, as in a kindred passage at James v. 13, be understood not necessarily of a hymn actually sung, but of the recitation of a composition perhaps 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. ἐρεῖ δὲ ἄμην εὐλ. ] Ἐρεῖ here signifies 'since, in that case' (viz. that other case); as also in Rom. iii. 6. xi. 6. 1 Cor. v. 10. vii. 14. xv. 29. Heb. ix. 26. x. 2, and sometimes in the Classical writers. Ἐάν εὐλογ., 'if, or when, thou givest [God] thanks.' Τῷ πνεύματι, 'with thy mind [only],' i. e. to thyself only. Τοῦ ἰδιώτου. I have in the Note on Acts iv. 13, and in Recens. Syn. in loc. shown that ἰδιώτης denotes a private person as opposed to one in any office. Hence the sense assigned here by most Commentators, 'one of the laity,' might be admitted, if the context &c. allowed. But as that requires some more special one, and the distinction between

οἶδέ; σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ 17  
οικοδομεῖται. εὐχαριστῶ τῷ Θεῷ [μου], πάντων ὑμῶν 18  
μᾶλλον γλώσσαις λαλῶν. ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε 19  
λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω,  
ἢ μυρίου λόγους ἐν γλώσσῃ. Ὁ Ἄδελφοι, μὴ παιδία γίνεσθε 20  
ταῖς φρεσίν' ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ  
τέλειοι γίνεσθε. Ἐν τῷ νόμῳ γέγραπται Ὅτι ἐν ἑτε- 21  
ρογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ  
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει  
Κύριος. ὥστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πι- 22

o Pml. 131.  
2. Matt. 11.  
25.  
et 18. 3.  
et 19. 14.  
Ephes. 4.  
14.  
Heb. 5. 12.  
1 Pet. 2. 2.  
p Deut. 28.  
49.  
Esa. 28. 11,  
12.

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 endued with the gift of tongues.' This, too, I find is adopted by Dr. Burton. The *Article* here denotes the *genus* of persons so circumstanced. Ἀναπ. τόπον is not a mere Hebraism; but the metaphor is common to both ancient and modern languages. The word ἀμην is properly an adjective signifying true, and, as such, was used as well in solemn asseverations, (when ἔστι was left to be understood) as after prayer, which involved either asseveration (as when the praises of God were pronounced) or supplication, when his aid was sought, which required the ellipsis ἔστω. The τὸ at ἀμην ought to be expressed, since it denotes what was customary. See Wolf, Whitby, Schoettg., and Mackn. Εὐχαριστία is equivalent to εὐλογία; both general terms to denote prayer and praise.

18. εὐχαριστ. &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 μου is not found in several ancient MSS. and Versions, and some Fathers, and is cancelled by Griesb. and Tittm. 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 inelegance. λαλῶν is for ὅτι λαλῶ, so expressed by way of modesty: and Abp. Newc. 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. θέλω] Sub. μᾶλλον, 'I would rather.' In πέντε 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 μυρίου. Διὰ τοῦ ν. μου (or, as is read in many MSS. Versions, and Fathers, τῷ νοί μου) is by the best Commentators shown to mean 'ex mentis meæ sensu,' i. e. with meaning. See Note supra v. 15. The next words are exegetical of the preceding.

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 puerile. And then using

a delicate turn supplied by the word παιδίον, he adds: ἀλλὰ τῇ κακίᾳ νηπ., of which the sense is, 'but as respects vice (literally naughtiness) be even infantile.' This childlike innocence and simplicity our Lord often earnestly enjoined. And in this view it is finely remarked by Thucydides i. 83, init. καὶ τὸ εὐθεῖ, οὐ τὸ γεναίου πλείστου μετέχει. The sense above assigned to κακία is supported by the best modern Commentators. We must there supply ἐν or ἐτι. — ταῖς δὲ φρεσὶ τέλ. 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 τέλειος occurs in Eph. iv. 13, and Hebr. v. 14, and sometimes opposed to νήπιος is found in the best writers.

21. ἐν ἑτερογλώσσοις] The passage alluded to is Is. xviii. 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 the Sept.; but agree in 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. Λέγει Κύριος 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. Ἐτερογ. signifies foreigners.

22. In order further to show the inferiority of tongues to interpretation, the Apostle adverts to the chief purpose which signs were meant to serve, namely, for the conviction of unbelievers, rather than the edification of believers.

— ὥστε αἱ γλώσσαι &c.] The sense is: 'Wherefore the tongues (i. e. by the force of the Article, the tongues in question) are [meant] to serve for a sign, or mark, by which it may be known that the Christian doctrine is true. Yet these are [intended] not [so much] for believers as unbelievers; whereas the προφητεία, though it is not so much a sign to the unbeliever, yet is especially such to the believer; being a sign and a confirmation of their faith, and an increase of their knowledge.' See the illustration of this view by Dr. Burton, who truly observes that the ὥστε is an inference, not from the passage just quoted, but from the preceding remarks.

τεύουσιν, ἀλλὰ τοῖς ἀπίστοις ἢ δὲ προφητεία οὐ τοῖς  
 23 ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν συνέλθῃ ἡ  
 ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλώσιν,  
 εἰσέλθωσι δὲ ἰδιώται ἢ ἀπιστοὶ, οὐκ ἐροῦσιν ὅτι μαινέσθε;  
 24 εἰάν δὲ πάντες προφητεύουσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ  
 ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων  
 25 <sup>9</sup> καὶ [οὕτω] τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνονται <sup>9 Zach. 8.</sup>  
 καὶ οὕτω πεσῶν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ,  
 ἀπαγγέλλων ὅτι ὁ Θεὸς οὕτως ἐν ὑμῖν ἐστί. <sup>33</sup>  
 26 Ἴτι οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος <sup>r Sup. 12. 8.</sup>  
<sup>9, 10.</sup>

23. The Apostle further evinces the inferiority of tongues, by showing the *misconstruction* which the gift might occasion to the heathens; so that, unless employed in conjunction with interpretation, it might tend rather to the injury than the benefit of the Gospel.

— *εἰάν οὖν &c.*] The *οὖν &c.* is not *conclusive*, but *transitive*, signifying *now if, if, for example*. Πάντες. I have in Rec. Syn. proved that by this must be meant all of the congregation who have this gift of tongues, Ἰδιώται is by almost all Commentators supposed to mean those Christians who had *not* the gift of tongues. This, however, seems so unsuitable to what follows, that Bp. Pearce would cancel the ἢ, and takes the sense to be, 'unbelievers ignorant of foreign languages.' Such may be the meaning (and so *Chrys.* takes it): but the ἢ, as it is found in all the MSS. here and in the next verse, must be retained. In fact, the difficulty is rather fancied than real. We have only to suppose, that the Apostle is here designating the *heathen strangers* who might occasionally attend, or be induced to go once or twice, out of curiosity, by a reference to two classes, 1. those who were well inclined to the Gospel, but uninstructed in its doctrines; 2. such as were disposed to reject it, and went merely from curiosity, or to catch up something to censure or ridicule. The words following will have no difficulty, if referred to both or to each of those classes as the case may be. Ἐροῦσιν ὅτι μαινέσθε ('they will say you are frantic enthusiasts') are meant for both. At v. 24. St. Paul changes the plural into the singular, as meaning that what has now been said should be referred to either of the above persons respectively. The ἐλέγχεται is (as the position shows) meant for the *ἀπιστοὶ*, and signifies, 'he is convicted of sin, and of error in the opinions he had entertained of Christianity.' Ἀνακρίνεται is meant for the ἰδιώτης, and signifies, 'he is, as it were, put on his trial, and what is said comes home to his conscience, and shows him that he is a sinner needing the salvation of a Saviour.' Ὑπὸ πάντων, 'by all the preachers,' each saying something that comes home to his conscience.

25. τὰ κρυπτὰ—γίνονται.] This may mean (as Mr. Scott explains) 'his secret thoughts are divulged (viz., as Abp. Newc. explains, by being, as it were, spoken to. See Hebr. iv. 12.) his secret objections answered, his secret sins reproved, and the real state of his heart made known to him.' Καὶ οὕτω before τὰ κρυπτὰ 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 κρυπτὰ, which is found in the Peshito Syriac.

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 *ἀπιστοὶ* only.

26. Now follows the *conclusion*, that the value of these *χαρίσματα* is not to be measured by the *nature* of the gift considered in itself, but by the *mode* and *degree* in which the common advantage of others is promoted. On τὶ οὖν see Note supra v. 15. In the words following something seems wanting, to supply which, some suppose an ellip. of εἰ; a somewhat precarious expedient. Others read the words *interrogatively*; which is frigid and inefficient. Others, again, reject both the interrogation and the insertion, and render ἕκαστος εχει '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 εἴτε or ἢ may, with Ecumen., be understood, which is *expressed* in the verse following. Thus the sense of the whole passage will be: 'What, 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. 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. Suffice it here to say, that the ψαλμὸν seems to have reference to the ψαλῶι at v. 15, and probably denotes an extemporaneous and inspired piece of poetry, suited to be sung to some melody. Διδαχὴ seems to denote the *instruction* of the διδασκαλοὶ mentioned at xii. 28 & 29. The γλώσσαν and ἔρω. must be explained on the same principle. With respect to ἀποκαλύψω, it must, from the general air of the words, be taken as put for *προφητεῖαν* in its inferior

ὕμνων ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκά-  
 λυψιν ἔχει, ἐρμηνείαν ἔχει.—πάντα πρὸς οἰκοδομὴν γινέσθω.  
 Εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, 27  
 καὶ ἀνά μέρος· καὶ εἰς διερμηνεύετω. εἰάν δὲ μὴ ἢ διερμη- 28  
 νευτῆς, σιγάτω ἐν ἐκκλησίᾳ· εἰαυτῷ δὲ λαλείτω καὶ τῷ  
 Θεῷ. Προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι 29  
 διακρινέτωσαν. εἰάν δὲ ἄλλω ἀποκαλυφθῆ καθημένῳ, ὁ 30  
 πρῶτος σιγάτω· δύνασθε γὰρ καθ' ἓνα πάντες προφη- 31  
 τεύειν, ἵνα πάντες μαυθάνωσι καὶ πάντες παρακαλῶνται. καὶ 32

sense, as in xii. 10, where see Note; the species being used for the genus, on which see Glass Phil. S. p. 1256.

27. The Apostle now gives some *special* directions, by which the gift of tongues may be thus exercised to edification. The *τις* is used (like the French *on*) to denote *several persons* (on which idiom see Matth. Gr. Gr. §. 487.) as in 1 Pet. iv. 11. *εἴ τις λαλεῖ*. Thus in both passages it is equivalent to *εἴτε τινες λαλοῦσι γλῶσση*, and in both we may supply *λαλείτωσαν* from *λαλεῖ*. *Κατὰ δύο ἢ τρεῖς* means 'two or three [only] at each time of meeting.' *Εἴτε*, one person, i. e. one at least.

28. *εἰάν δὲ μὴ διερμ.* '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., Œcum. & Rosenm. *Σιγάτω*, scil. ὁ λαλεῖν βουλόμενος. *Ἐαυτῷ δὲ λαλείτω* is well explained by Chrys. *λαλ. κατὰ διανοίαν, ἢ ἥρεμα καὶ ἀψόφητι*. By *λαλ. τῷ Θεῷ* is meant 'address God in silent prayer.'

29. *δύο ἢ τρεῖς* Sub. *κατὰ*, i. e. two or three at one meeting. By the *οἱ ἄλλοι* are to be understood the rest of the prophets who are not to speak at that meeting. Of *διακρ.* 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'; namely, lest false prophets, of whom St. Paul warns them in his second Epistle, written a year after, should creep in. Chrys. aptly refers to the *διακρίσειν πνεύματων* at Ch. xii.

30. *εἰάν δὲ ἄλλω—σιγάτω* 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 modern Commentators. Thus Theodoret (after Chrys.): *εἰάν ἄλλω παρακλήσῃ ἢ χάρις τοῦ πνεύματος, παραχρῆτως ὁ τοῦ λέγειν ἀρξάμενος*. And in this sense the word occurs in Acts xv. 13, and often in the Classical writers; as Polyb. ix. 13, 2. Several, however, of the later Commentators, (as Grot., Whitby, Locke, Pearce, Doddr., and Macknight) stumbling at the idea of any one speaking by the Holy Spirit being *silenced*, take *σιγάτω* in the sense 'let him permit the first to come to a conclusion,' or, 'let him wait till the first has done speaking.' But by what process this sense 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, *ἀποκαλύπτεσθαι* and *ἀποκαλύψις* are, as Schleus. admits, used "de extraordinario interventu") but by supposing, that, in the exercise of this ministry, the prophets were so *perpetually* acting under a divine afflatus, or so entirely apart from the operation of their understanding, or the guidance of their own feelings of prudence or propriety, that they might occasionally need the 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 prolixity, 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 *καὶ οἱ ἄλλοι διακρινέτωσαν*. Besides, that a person endued with a spiritual gift had the power, as free agent, of using or not using it, and might be controuled by authoritative admonition (without any disparagement of the respect due to the Spirit) 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 endued, indeed, with the Holy Spirit, but very differently at different times. In which view I am supported by Calvin 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* *illapse* of the Holy Spirit, which being extraordinary, might, in the case of a silent prophet, demand its requisition to be complied with by the speaking one.

31. *δύνασθε γὰρ &c.* 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 προφ. ὑποτάσσεται* 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 phrenzy of the Heathen priests, beyond their controul], 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 *πρῶτοι σιγάτω*; but not so

- 33 πνεύματα προφητῶν προφήταις ὑποτάσσεται· οὐ γάρ <sup>• Supr. 11. 16.</sup>  
 ἐστὶν ἀκαταστασίας ὁ Θεός, ἀλλ' εἰρήνης· ὡς ἐν πάσαις  
 34 ταῖς ἐκκλησίαις τῶν ἁγίων. Ἄι γυναῖκες ὑμῶν ἐν ταῖς <sup>† Gen. 3. 16. supr. 11. 3. Eph. 5. 22. Col. 3. 18. 1 Tim. 2. 11, 12. Tit. 2. 5. 1 Pet. 3. 1.</sup>  
 ἐκκλησίαις σιγάτωσαν· οὐ γάρ ἐπιτέτραπται αὐταῖς λαλεῖν,  
 35 ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. εἰ δέ τι  
 μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν·  
 36 αἰσχρὸν γάρ ἐστι γυναίξιν ἐν ἐκκλησίᾳ λαλεῖν. Ἡ ἀφ'  
 ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξήλθεν; ἢ εἰς ὑμᾶς μόνους κατήν- <sup>• 2 Cor. 10.</sup>  
 37 ησεν; ἢ εἰ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινώ- <sup>† Joh. 4. 6.</sup>

suitable to what follows. Besides, as Bp. Middl. justly urges, "the propriety of the Article would require τοῖς προφήταις: and he adopts the interpretation of Schulz, Rosenm., and Schleus., who assign the sense: 'They who are divinely inspired are bound, at proper seasons, 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. Middl. compares vi. 6. ἀδελφός μετὰ ἀδελφοῦ κρίνεται; and xv. 41. ἀστήρ ἀστέρος διαφέρει. "The Apostle (he observes) 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. ὑποτάσσεσθε ἀλλήλοις ἐν φόβῳ Θεοῦ, where see Note. "The Apostle does not, indeed, (adds Bp. Middl.) 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. Middl. seems to have thought) of recent origin, since it was maintained by Est., Schlichting, and especially by Calvin, and, of the antients, by Chrys., Theodoret, and Schol. ap. Matth. I would take the πνεύμ. προφ. to signify 'the minds, illumined by the Holy Spirit, of the Prophets;' which, indeed, would be the best founded sense, even on the interpretation first mentioned.

33. ἀκαταστασίας.] On the proper sense of the word see Lu. xxi. 9. It here denotes tumult and confusion, as opposed to εἰρήνη, quietness and harmony. The words ὡς ἐν πάσαις—ἁγίων are, by almost all recent Editors and Commentators, united with the words following αἰ γυν. &c. But as there seems no reason for that novelty, (which originated with Bp. Pearce) I have, with Jaspis, restored the common punctuation. The new one was only adopted from the words following seeming not referable to the preceding. The difficulty, however, vanishes if (as the ancient Translators and Commentators seem to have done, and, of the moderns, Newc.) we regard the words οὐ γάρ ἐστιν—εἰρήνης as parenthetical. Thus they will refer to the words πνεύματα—ὑποτάσσεσθαι, and confirm the interpretation I have there adopted. Render: 'as is the case in all other congregations of Christians.'

34. ἐν ταῖς ἐκκλ. σιγάτωσαν· οὐ γάρ &c.] This injunction, (which, it is almost universally admitted, implies a total prohibition to women to speak at all in the congregation) seems to be contradictory 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 extraordinary influence 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 at Ch. xi. only intended to say how the women should speak 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 προφητεία as should not, by its exercise in public, contravene the order in this passage. And by being silent is, I conceive, meant not λαλῶν, i. e. preaching or teaching.

By ὁ νόμος is meant 'the words of the O. T.' viz. in Gen. iii. 16.

35. εἰ δέ τι μαθεῖν &c.] This is meant to exclude the pretence of speaking for the purpose of interrogation and for instruction's sake; 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 Corinthians had no priority of conversion to plead, 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 generality.' Now the mention of these irregularities naturally brings to the Apostle's mind the authors and abettors of them, certain persons who affected to be endued with the Gift of Prophecy, and other spiritual Gifts.

37. Δοκεῖ is wrongly rendered in our common version 'seemeth to himself;' and still worse by Mackn. and Holden, 'is sure;' a sense which the word no where bears. It should here be rendered 'is accounted,' 'is reputed,' as iii. 18. εἰ τις δοκεῖ σοφός εἶναι, and James i. 26. εἰ τις δοκεῖ θρησκός εἶναι, meaning 'if any one be really a prophet.' In the words ἐπιγινώσκέτω—ἐντροπαλ there is a frequent Hellenism; and we may render: 'let him understand or know 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

σκέτω ἂ γράφω ὑμῖν, ὅτι [τοῦ] Κυρίου εἰσὶν ἐντολαί· εἰδέ 38  
 τις ἀγνοεῖ, ἀγνοεῖτω. Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφη- 39  
 τεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. πάντα εὐσχη- 40  
 μόνως καὶ κατὰ τάξιν γινέσθω.

x Gal. i. 11,  
12.

XV. ἜΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ 1  
 εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστή-  
 γ Rom. 1.  
16.  
supr. 1. 21-  
Gal. 3. 4.  
s Paul. 22. 16, 17. Ess. 53. 5. Dan. 9. 24. Hos. 6. 2. Zach. 13. 7. supr. 1. 23. et 5. 7. et 15. 1. 1 Pet. 2. 24.

γ Rom. 1.  
16.  
supr. 1. 21-  
Gal. 3. 4.  
s Paul. 22. 16, 17. Ess. 53. 5. Dan. 9. 24. Hos. 6. 2. Zach. 13. 7. supr. 1. 23. et 5. 7. et 15. 1. 1 Pet. 2. 24.

his Sovereign. 'Ἐπιγιν.' let him recognize or acknowledge. The *τοῦ* before *Κυρίου* is omitted in many of the best MSS. and some Fathers, and not found in the earliest Edd. It is cancelled by Matth., Griesb., Krause, Tittm., and Vater, and is probably an interpolation.

38. ἀγνοεῖ] i. e. profess ignorance, or, as it seems, from the antithesis, to mean, 'is not disposed to acknowledge them as such.' Ἀγνοεῖτω, i. e., by a popular idiom, (being an example of the *permissivae Imperative*) 'per me licet, 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 κωλύετε* signifies, 'be no hindrance to,' 'discountenance not.' *Εὐσημόνως καὶ κατὰ τάξιν*, 'in a decorous and orderly manner.' So 1 Thess. iv. 22. *ἴνα περιπατῆτε εὐσχημ.* On this passage Mackn., Doddr., 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. *Εὐσχημ.* must refer to the breaches of Ecclesiastical decorum before adverted to; and *κατὰ τάξιν* to the violation of order and subordination in the ministrations of the Church, with allusion to which the Apostle enjoined Christians (Eph. v. 21.) *ὑποτάσσασθαι ἀλλήλοις ἐν φόβῳ Θεοῦ*. See also Coloss. ii. 5. *βλέπων ὑμῶν τὴν τάξιν*, which is rightly rendered 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 *τάξις* was applied to discipline and subordination both political and religious.

XV. In this deeply interesting portion, the Apostle, after repressing 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 philosophical dogmas of the Grecians, 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 that subject, by referring it to 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, "eateth away as doth a gangrene." "In it (says Schoettg.) three questions are solved; 1. whether there would be any 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 *eye-witnesses*, 5-12. 2dly, by showing the *absurdities* 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 but adhere to what 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. *γινώσκω δὲ ὑμῖν*] This seems to mean, 'I would have you consider and remember.' See Recens. Syn. Ἐστήκατε is to be taken *presumptively*, q. d. I presume or trust ye stand. There is an agonistic or military metaphor.

2. *σώζεσθε*] On this term see Note on Matt. ii. 23. In the words following there is a *Synchysis* for *εἰ κατέχετε τίνι λόγῳ εὐηγγ.* ὑμῖν. At *τίνι λόγῳ* sub. *ἐπι*, and after *κατ.* supply *λόγον* from the *λόγῳ* preceding, q. d. if ye hold this doctrine in such a way as I delivered it to you. Ἐκτός ἐι μὴ, 'unless [which I am loath to suppose].' See Note on xiv. 5. *Ἐκτῆ*, 'to no purpose;' which would be the case, since Christianity rests upon the doctrine of the resurrection.

3. *παρέδωκα ὑμῖν*] i. e. I communicated to you as by message, namely from the immediate and personal revelation of Jesus Christ and the ministration of Ananias and the Apostles. This view of the sense is supported by the antient and best earlier modern Commentators, and is preferable to the fancies of certain recent Commentators. Ἐν πρώτοις scil. *στοιχείοις*. The *ὑπὲρ* is well rendered 'on account of,' 'for the expiation of.' It is not simply for *κατὰ*, since it denotes more strongly the atonement made by



γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέ-  
 4 θανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς. <sup>a</sup> καὶ  
 ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς  
 5 γραφάς. <sup>b</sup> καὶ ὅτι ὥφθη Κηφᾶ, εἶτα τοῖς δώδεκα. ἔπειτα  
 6 ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλεί-  
 7 ουσ μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. <sup>c</sup> ἔπειτα  
 8 ὥφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν. <sup>d</sup> ἔσχατον δὲ  
 9 πάντων, ὡσπερὶ † τῷ ἐκτρώματι, ὥφθη καμοί. <sup>e</sup> ἐγὼ γὰρ  
 εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμι ἰκανὸς καλεῖσ-  
 10 θαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. <sup>f</sup> χα-

<sup>a</sup> 2. 1. et 22. 4. et 26. 9. <sup>b</sup> sup. 4. 9. Eph. 3. 7. & Gal. 1. 13. <sup>c</sup> 1 Tim. 1. 13. <sup>d</sup> Rom. 15. 18, 19. 2 Cor. 11. 23. et 12. 11.

Christ suffering in *our stead*. See Rom. iv. 25. and Note. Κατὰ τὰς γραφάς, as I have in Rec. Syn. shown must (notwithstanding what some recent Commentators allege) mean the prophecies in general of the O. T. respecting a Messiah. Abp. Newc. refers it to Is. liii. 9—12. Ps. ii. 7. xvi. 10. Jon. i. 17. [add Dan. ix. 25. Zach. xii. 10.] and, implicitly, all the prophecies which foretell a triumphant Messiah. Κατὰ, 'agreeably to,' 'in fulfilment 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 δώδεκα] 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 which the body is properly composed, though it may not be complete at the time. See Grot., Calvin, and Newc.

6. ἐπάνω] The Commentators supply ἡ. 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 plus trecentos, 300 and more. On the time and place of the event, see Recens. Syn. and Dr. Burton, and on the nature of the proof Doddr.

7. ἔπειτα 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 ἔπειτα *preterea*. But I have in Recens. Synop. shown that this is unnecessary.

8. ὡσπερὶ τῷ ἐκτρώματι—ἐμοί] There are two points connected with this passage on which the Commentators are divided in opinion; first on the sense and ratio metaphoꝝ of ἐκτρώματι; secondly, on the force of the Article. As to the former, it may be observed that ἐκτρώμα is not a pure Attic word, but is found occasionally in good authors, as Hippocrat., Aristotle, Plato, and Aristides, and several times in the Sept., always in the sense which Hesych. ascribes to it, namely, ἐκβολὴ γυναικός, an *abortion*. With respect to the ratio metaphoꝝ, many eminent Commentators suppose an allusion to the name given, (as Sueton. tells us) by the Romans to *supernumerary senators*, viz. *abortivi*. The reading here, however, is suspected; nor is the allusion likely to have been used by the Apostle.

The ancient and early modern Commentators well observe that ἐκτρώμα εἶναι was a proverbial expression denoting the *being vile and refuse*, citing Num. xii. 11 & 12.; and Chrys. is of opinion that St. Paul so calls himself out of *humility*. But thus the comparison would not hold good, since an abortion is brought forth *dead*, and the Apostle was *living*, both naturally and spiritually. To remove this difficulty, Bp. Middl. would take the word to mean a *last born child*; having in view, I suppose, the common notion of the last born (called in the North the *wrigling*) being the smallest and weakest of the progeny. He acknowledges, however, that he has not any authority for this sense. And, indeed, it is so contrary to the nature of the word, that it could never have existed. Indeed, the allusion would be frigid, and unworthy of the Apostle. We are, I conceive, to recur to another sense of ἐκτρώμα, which has not, perhaps, been preserved in any author, but which, no doubt, existed, and is preserved in Hesych. and the Glossaria, who explain it *ἄωρον γέννημα, a child born before the due time*. So the Latin *abortivus*, though it generally means an *abortion*, yet in Horat. Sat. i. 3. 46. has this very sense, "ut *abortivus* fuit olim Sisyphus." Now such infants are invariably weak and feeble, scarcely deserving the name of children. And this is what the Apostle means to say of himself, calling himself so, as being an Apostle not formed and matured by previous preparation and instruction. So Theophyl. says he styles himself so *ὅτι αὐτὸς ἀνάξιον τοῦ εἶναι ταύτων ἀπόστολον λέγει καὶ ἀπόβλητον*. Thus in the next verse: *οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος*. There is little doubt that Hesych. had reference to this passage in his gloss ἐκτρώμα: *παιδίον ἄωρον*. And so Theophyl. explains by *ἀτελεσφόρητον*. The same view of the sense is taken by Newc. and Wahl.

To advert to the other question, the force of the Article; it can neither be used (as some fancy) *κατ' ἐξοχήν*, nor will the style or custom of the writer permit us to alter it to τῷ (or τινι). Bp. Middl. has rightly pointed out that it was not *emphatical*, but that the Apostle simply uses it to apply the term ἐκτρώμα to himself, and to say that he is as *being an ἐκτρώμα*. So Lu. xviii. 13. *ἐμοὶ τῷ ἁμαρτωλῷ*. The common reading is confirmed by Ignat. in his Epist. ad Romanos, who thus imitates the Apostle: *οὐ γὰρ εἰμι δέσιος, ὡν ἔσχατος αὐτῶν καὶ ἐκτρώμα*: also by what, I conceive, the Apostle himself had in view, namely, Ps. lvii. 8. (Aq., Sym., & Th.) *ὡσπερὶ—ἐκτρώμα γυναικός, ἵνα μὴ ἴδωσιν ἤλιον*.

ριτι δὲ Θεοῦ εἰμὶ ὃ εἰμι. καὶ ἡ χάρις αὐτοῦ ἢ εἰς ἐμὲ οὐ  
 κενὴ ἐγενήθη· ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα,—  
 οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἢ σὺν ἐμοί. Εἶτε οὖν 11  
 ἐγὼ, εἶτε ἐκεῖνοι, οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.  
 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς 12  
 λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; Εἰ 13  
 δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· εἰ 14  
 δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν,  
 κενὴ δὲ καὶ ἡ πίστις ὑμῶν. <sup>h</sup>εὐρισκόμεθα δὲ καὶ ψευδομάρ- 15  
 τυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι  
 ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἶπερ ἄρα νεκροὶ οὐκ  
 ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς 16  
 ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις 17  
 ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοι- 18  
 μηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἡλ- 19  
 πικότες ἐσμέν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀν-  
 θρώπων ἐσμέν. <sup>h</sup>Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν 20

<sup>h</sup> Act. 2.  
34, 35.

<sup>h</sup> Act. 26.  
23. infr.  
ver. 23.  
Col. 1. 18.  
1 Pet. 1. 3.  
Apoc. 1. 5.

11. εἶτε οὖν ἐγὼ, εἶτε ἐκεῖνοι &c.] Something is wanting. At ἐγὼ repeat ἐκοπίασα from the preceding ἐκοπίασαν; and at ἐκεῖνοι sub. ἐκοπίασαν from the context; and at both ἐγὼ and ἐκεῖνοι repeat περισσώτερον. The sense is: 'Whether I or they laboured most, [it matters not]; this doctrine [the death and resurrection of Christ] we all preached, and ye professed your belief of it.'

12. εἰ δὲ Χρ. κηρύσσεται &c.] for εἰ δὲ κηρύσσ. ὅτι Χρ. ἐκ νεκρῶν ἐγ. The sense is: 'but if it be publicly preached by us all, that Christ arose from the dead' &c. Πῶς λέγουσί τινες; 'how can some of you maintain?' the argument, as Crell. remarks, being this: 'If Christ rose, then the resurrection of the dead is not only possible, but actual.'

14. κενόν] The antient and earlier modern, and even some recent Commentators explain this 'useless,' as not attaining the desired end. But most Commentators, since Grot. and Mackn., assign to it the sense 'false.' See Grot. and Mackn. ap. Rec. Syn. The former interpretation seems preferable, but both may be included.

15. εὐρισκ. δὲ καὶ ψευδ.] Chrys. shows that the sense is: 'Yea we are [thus] also made out to be false witnesses of God,' i. e. concerning God. Κατὰ is by the best Interpreters explained concerning; a very rare signification, but which the Apostle selected, as wishing to include the idea 'to the prejudice of,' which falsification would occasion. See Grot. and Mackn. The ἀρα (neglected by the Translators) signifies 'indeed' or 'really.' Οὐκ ἐγείρονται, 'are not to be raised.'

17. ἔτι ὁστέ ἐν ταῖς ἀμ. ὑμ.] I have shown at large in Recens. Syn. that the sense is certainly not that assigned by most recent foreign Commentators, but that the antient and most modern ones seem rightly to explain: 'Ye are yet liable to the guilt and penalty of your sins [notwithstanding you may have repented of them];' evidently pointing to the atonement by

Christ; for if Christ be not raised, he made no atonement for sin.

18. ἀρα καὶ—ἀπώλοντο] Here another consequence is pointed out. 'It follows also, that those who have died in [the faith of] Christ, are perished.' Such seems to be the real sense of the passage. Though many antient and some modern Commentators (as Grot., Mackn., and Schleus.) take κοιμ. ἐν Χρ. to denote those who have suffered death as martyrs for Christ's religion. This may be included as a secondary sense. Ἀπώλοντο 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 perish; they are disappointed of their hope of salvation, and are no better, in a worldly view, than if they had not encountered them.'

19. εἰ ἐν τῇ ζωῇ ταύτῃ &c.] This is meant to limit and explain the preceding. Μόνον is transposed, and must be construed with ζωῇ. 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 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, which 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

- 21 ἀπαρχὴ τῶν κεκοιμημένων [ἐγένετο]. Ἐπειδὴ γὰρ δι' ἰ Gen. 2.  
ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 17, et 3. 6.  
Rom. 5.  
12, 18.  
et 6. 23.
- 22 ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ
- 23 ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. ἕκαστος δὲ ἐν κ Supr.  
τῷ ἰδίῳ τάγματι ἀπαρχὴ Χριστὸς, ἔπειτα οἱ Χριστοῦ, ἐν 1 Thes. 4.  
15, 16, 17.
- 24 τῇ παρουσίᾳ αὐτοῦ. εἶτα τὸ τέλος, ὅταν παραδῶ τὴν ἰ Supr. 2. 6.
- βασιλείαν τῷ Θεῷ καὶ πατρὶ ὅταν καταργήσῃ πᾶσαν ἀρ-
- 25 χὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. ἡ δὲ γὰρ αὐτὸν βα- m Psal. 110.  
1.  
Act. 2. 34.  
Eph. 1. 20.  
Col. 3. 1.  
Heb. 1. 13.  
et 10. 13.  
et Psal. 8. 7.  
et 110. 2.
- 26 τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θά-
- 27 νatos ἡ πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Matt. 11. 27. et 20. 18. Eph. 1. 22. Heb. 1. 13. et 2. 8. et 10. 13.

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 triumphs over death by the consideration of a resurrection and a glorious immortality. (Scott.)

— *ἡνὶ δὲ &c.*] The sense is: 'But as things now are, this is not the case. Christ hath risen.' In ἀπαρχὴ τῶν κεκ. the ἀπαρχὴ is for πρῶτος, 'first in time.' So Rev. xi. 16. ἀπ. φυράματος. & xvi. 5. ἀπ. τῆς Ἀσίας. 1 Cor. xvi. 15. Thus Christ is elsewhere called πρῶτοτοκος ἐκ τῶν νεκρῶν. 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 have 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 are in its favour, and all Rinck's MSS. confirm it.

21. *Ἐπειδὴ γὰρ δι' ἀνθρώπου &c.*] 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 Burkill 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 πάντες, the best Commentators are agreed, 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.

23. *ἕκαστος—τάγματι*] Repeat ζωοποιηθήσεται 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 τάγμα. 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;

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then, at his coming, all true Christians. Οἱ τοῦ Χριστοῦ. Gal. v. 24. The Apostle says nothing about those who are not Christ's, the wicked. Those, we know, will be raised too, no doubt last. 'Ἐν τῇ παρουσίᾳ α.' is to be regarded as exegetical of ἐπειτα.

24. *εἶτα τὸ τέλος*] Sub. ἔσται. 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 Abp. Newc. says, "the oeconomic or mediatorial kingdom of Christ, his supreme power exercised in the government of the Church." "Ὅταν παραδῶ τὴν βασιλ. 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 καταργήσῃ—δύναμιν*] These words advert to the object of this kingdom. Καταργεῖν signifies to put an end to any thing by taking away its existence, or power.

25. *δεῖ γὰρ βασιλ.*] The δεῖ seems chiefly meant of the necessity of fulfilling the Scriptures, which cannot be broken. This is clear from the words of David, Ps. cx. 1., then introduced.

26. *ἔσχατος—θάνατος*] I would render (with the sanction of some eminent ancient 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 πάντα γὰρ αὐτοῦ, which are taken from Ps. viii. 6. Now that can only be done by supplying a short clause, taken from the preceding, to which the γὰρ has reference, q. d. 'I say all, since δεῖ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ τίθεσθαι, it is predicted of him, He [i. e. God] hath put all things (by which is necessarily included all persons, all creatures, animate as well as inanimate) under his feet.' 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. Εἶπεν, namely, the Psalmist. At ὅτι ἐκτός sub. τοῦτο ἔστι. Render: 'It is plain that [this

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Ὅταν δὲ εἶπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ  
 ὑποτάξαντος αὐτῷ τὰ πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ 28  
 πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι  
 αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Ἐπεὶ 29  
 τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν; εἰ ὄλως  
 νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;  
 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν ἀπο- 30  
 θνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰη- 31

c Supr. 3.  
 23. et 11. 3.

p Rom. 8.  
 36.  
 q Rom. 8.  
 36.  
 supra. 4. 9.  
 2 Cor. 4.  
 10, 11.  
 1 Theas. 2.  
 19.

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. ὅταν-ὑποταγῇ πάντα] Render: 'When all things shall have been subjected to him.' On the words *τότε καὶ ὁ υἱὸς ὑποταγήσεται* much has been written by Commentators, of whom Whitty and Scott have been most successful; the latter annotates as follows: "After the day of judgment, the mediatorial kingdom of Christ will 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, 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." *Τὰ πάντα ἐν πᾶσιν εἶναι* is a phrase denoting 'to be possessed of complete power.' See Recens. Syn. and my Note on Thucyd. viii. 96.

29. ἐπεὶ τί ποιήσουσιν οἱ βαπτ. ὑπὲρ τῶν νεκρῶν] Here the Apostle resumes the subject he had broken off from at v. 23. At *ἐπεὶ* there is an ellip. of *ἄλλως*, 'Since [otherwise, if that were not the case]. On the sense of the next words *οἱ βαπτ. ὑπὲρ τῶν νεκρῶν* the Commentators are exceedingly divided in opinion. The various interpretations are detailed by Poole, Wolf, Deyling, Heumann, Krause, Muller, &c. 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 *βαπτ.* 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 died unbaptized; just as by some 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 Apostle would countenance so anile a superstition. Not to say that *τί ποιήσ.* 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, Deyling, Doddr., Newc., and Scott take the *ὑπὲρ* for *ἀντὶ*, 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 utmost that can be said for this interpretation is, that it 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 *βαπτ.* in a metaphorical sense, viz. 'to be overwhelmed with miseries and calamities;' referring to Matt. xx. 22 & 23. Mark x. 33 & 39. Lu. xii. 50. And they interpret: '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 *enigmatical* one. The true interpretation seems to be that of the Greek Commentators, and a few eminent modern ones, as Hamm. and Wets., by whom *βαπτ.* is taken in its usual sense, and *ὑπὲρ τῶν νεκρῶν* regarded (as in the preceding interpretation) as put, by popular brevity, for *ὑπὲρ τῆς ἀναστάσεως 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 of the dead?' There is, they remark, 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 too 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. τί καὶ ἡμεῖς &c.] By the *ἡμεῖς* is meant, 'we Apostles,' meaning especially himself. Render: 'Why, too, are we encountering jeopardy every hour?' i. e. upon what other hope than of the resurrection of the dead?

31. καθ' ἡμέραν ἀποθνήσκω] A strongly figurative phrase expressive of his being continually in danger of his very life; for there is a climax from the preceding *κινδυνεύομεν*. *Νῆ* is a particle of swearing, and of solemn protestation. With respect to *τὴν ὑμ. καύχ.*, the best Commentators are generally agreed, that it signifies 'the boasting which I have concerning you;' *ὡς*, being for *ὕμων*, i. e. *ὑπὲρ ὑμῶν*. By the mea-

32 σου τῷ Κυρίῳ ἡμῶν. Ἴει κατὰ ἄνθρωπον ἐθηριομάχησα ἐν  
 Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φά-  
 33 γωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν. Μὴ  
 34 πλανᾶσθε· φθείρουσιν ἡθὴ χρηστὰ ὀμιλίαι κακαί. Ἐκνή-  
 ψατε δικαίως, καὶ μὴ ἀμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς  
 ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.

tion of this the Apostle delicately hints at what is their duty.

32. *εἰ κατὰ ἄνθ. ἐθηριομάχησα ἔ. 'E.'* The Commentators are divided in opinion as to the sense of *ἐθηριομα.*, which some interpret in a literal, others in a metaphorical sense. See Poole's Syn., Wolf's Curæ, and Deyl. Obs. i. 342. The greater part of the Commentators adopt the former view, urging that the air of the passage suggests a reference to some imminent danger; which view, they think, confirmed by the strong language of the Apostle at 2 Cor. i. 8—10. with respect to some extreme peril at Ephesus: *ὥστε ἐξαπορθησάμεν ἡμᾶς καὶ τοῦ ζῆν' ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχίκαμεν*—*ἃτε τηλικούτου θανάτου ἐρρύσατο ἡμᾶς* &c. They further urge, that Tertullian, Origen, and Cyprian so interpret; and that the fact itself, considering how frequent was this punishment for alleged treason in that age, is not improbable. This may readily be admitted; but whether the thing be a fact, and such as can be recognized in this passage, may be doubted. That it should not have been recorded by St. Luke, would seem unaccountable, and not to be paralleled by the omission of the story of the penitent thief in *three* of the Evangelists; though it may be admitted that several important circumstances must have occurred at Ephesus besides those recorded in Acts xix. As to the other arguments, they are not very cogent. The air of the passage suggests, I think, no more than extreme peril of life; for that is all which is meant by the expression *καθ' ἡμέραν ἀποθνήσκω*; and the language of the passage at 2 Cor. is exactly of the same nature, and amounts to no more. As to Tertullian, Origen, and Cyprian recording a tradition of the Apostle being literally exposed to wild beasts, that may easily have arisen from no more than taking *ἐθρ.* here in the literal sense, and therefore can have little weight. At the same time, it would not be improbable that the Apostle should have been so exposed; and that, as in the case of the viper at Melita, he should suffer no harm. But whether it can be thought to be asserted here, may be doubted. If the expression *ἐθρ.* stood alone, I should not be disinclined to admit that such might be the sense. But the *καθ' ἀποθνήσκων* with which it is associated alters the case, since it admits of no sense suitable to the literal import of *ἐθρ.*; whereas the acceptance elsewhere assigned to it by the Apostle is such as highly favours the metaphorical sense, which is assigned to *ἐθρ.* by some ancient and several eminent modern Commentators, as Beza, Grot., Raphel, Pearce, Schoettg., Doddr., Newc., Wakef., and Rosenm. And so it seems to have been taken by Ignat. Epist. ad Rom. § 5. The Apostle, they suppose, means 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. Κατ' ἀνθρωπον may thus be regarded as an elliptical expression for *ὥστε κατ' ἀνθρωπον 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 *θηριομαχεῖν* and other kindred terms. I would add the following. Liban. Epist. 606. l. ἃ ἐποιούεν ἀντὶ Σωκράτην, εἰ κατὰ Σωκράτην ἐγεγόνουν, ὅτε αὐτῶ τὰ θήρια ἐπέκειτο, συγκόφανται τρεῖς. So also Maximus Tyrius, Vol. i. 79. speaks of Socrates struggling with his adversary Miletius, with a tyrant's anger, and with the greatest perils; and Xenophon struggling with the machinations of Tisaphernes and Ariæus, 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.

— *τί μοι τὸ ὄφ.*] sub. ἔστι, 'what benefit shall I derive?' The phrase is not uncommon in the Classical writers. The words *φάγωμεν—ἀποθνήσκομεν* 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. Μὴ πλαν. is a form appropriate to warning. The words of the admonition are ascribed by some to Euripides; by others to Menander. It is not, however, a regular quotation; (for then the metre would require *χρησθ'*, instead of *χρηστὰ*) but had probably grown, by frequent use, into a popular *gnome*. Ὀμιλία signifies 'intercourse, society.' The implied censure was, no doubt, meant for certain teachers, 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. Ἐκνήφειν properly signifies 'to awake from a deep sleep,' especially that of drunkenness, as Gen. ix. 24. and elsewhere in the Sept. as also in the Classical writers: but it is also used, in a figurative sense, of returning to a right mind. At *δικαίως* many Commentators supply *ζήσοντες*. But the more eminent ones seem right in taking it for *ὡς δικαίως δεῖ*, 'as it is right you should.' And this is confirmed by some ancient Versions. In a Classical writer the sense 'properly' or 'perfectly' might have been admitted. Render: 'Awake from the intoxication of error.' Μὴ ἀμαρτ. must, from the context, mean 'fall not into the errors [which have been above adverted to].' For the same reason *ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι* must denote persons who, by upholding baneful errors as to the resurrection and other doctrines, show that they know not God aright. Ἀγνωστίας

Ezech. 37.

u. Joh. 12.  
24.

‘Ἄλλ’ ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί; ποῖω δὲ σῶ- 35  
ματι ἔρχονται; ἄφρον, σὺ ὁ σπείρεις, οὐ ζωοποιεῖται, ἐὰν 36  
μὴ ἀποθάνῃ· καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον 37  
σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν  
λοιπῶν. ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ 38  
κάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. οὐ πᾶσα σὰρξ ἢ 39  
αὐτῆ σὰρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ  
κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. καὶ σώματα 40  
ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ’ ἐτέρα μὲν ἢ τῶν ἐπου-  
ρανίων δόξα, ἐτέρα δὲ ἢ τῶν ἐπίγειων. ἄλλη δόξα ἡλίου, 41  
καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ  
ἀστέρος διαφέρει ἐν δόξῃ. οὕτω καὶ ἡ αἰάστασις τῶν νε- 42

ἐχουσι is for ἀγνοοῦσι. The words πρὸς ἐντρ. λέγω are a formula of affectionate expostulation, occurring before at vi. 5.

35. πῶς ἐγείρονται—ἐρχονται.] The Apostle now proceeds to notice two objections which were probably brought forward, in the form of questions, to the doctrine of the resurrection, i. e. How can all the different parts of our bodies, which have been resolved into dust, or apparently annihilated by fire, or devoured by beasts, or become so mingled with, and converted into the nature of other animals, nay, of trees, plants &c., how can these, after having been for so many ages thus dissipated, be at length reunited, and coalesce into one body? 2. [If that be possible] with what kind of body are they to rise? These objections the Apostle then shows proceed from folly; and he introduces a popular illustration of the doctrine.

36. ἀφρον.] The singular is not, as Mackn. imagines, used with reference to any particular false teachers, any more than the singular in ἐρεῖ τις, of which formula, and of its cognate ones φησι or φαίη ἄν, I have given examples in Recens. Syn. Ἀποθάνη is to be taken in a popular sense for ‘appears to die,’ i. e. rots. Rosenm. takes ἐὰν μὴ ἀποθ. to mean ‘till after it has come to an end of vegetation on the germ where it grows.’ But although maturity is necessary to the production of that mysterious process, which is, by the Providence of God, carried forward in the buried and rotting grain (the germ or bud, as it were, fed by the corruption of the root springing up into new life) yet this does not seem to have been in the Apostle’s mind. ‘St. Paul (as Dr. Burton observes) merely means to show by the analogy of a grain of wheat, that the same thing may rise again, though wholly altered in form and appearance.’

Σῶμα here is employed for the same reason as ζωοποιεῖται for φύεται in the last verse. ‘As (remarks Theophyl.) the Apostle to the first question, How are the dead to be raised up? answered, by dying, as does the grain; so now he replies to the second, With what kind of body? by saying, that ‘the very same body is raised,’ i. e. what is of the very same substance, but more glorious.’ Thus the objection deduced from the scattering of the particles of the body that dies, has no place; because it does not seem

necessary that the body to be raised should be composed of them. For the Scripture no where affirms that they shall be exactly in all respects the same, as in the case of seed. What it teaches is, that the body shall be raised.

37. γυμνόν] i. e. without the blade, that which afterwards sprung from it. Εἰ τύχοι, ‘for example;’ as iv. 10. ‘God (observes Doddr.) is said to give it this body as he pleases, because we know not how it is produced; and the Apostle’s leading thought is, 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 ἴδιον σῶμα is meant to further explain the σῶμα καθὼς ἠθέλησε, 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 that was sown, though in some 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 οὐτως καὶ ἡ ἀνάστασις τῶν νεκρῶν, ‘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 that 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.’ Many Commentators and Theologians 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. There

43 κρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. <sup>Phil. 3. 20.</sup> σπεί-  
 44 ρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,  
 ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται  
 σῶμα πνευματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνεύ-  
 45 ματικόν. <sup>Gen. 2. 7. Rom. 5. 14.</sup> οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄν-  
 46 θρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἕσχατος Ἀδὰμ εἰς  
 πνεῦμα ζωοποιῶν. ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ <sup>Joh. 3. 13, 31.</sup>  
 47 τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. <sup>Gen. 5. 3. Joh. 3. 31. Rom. 8. 29. 2 Cor. 3. 18. et 4. 11. Philpp. 3. 21.</sup> ὁ πρῶτος ἄνθρωπος  
 48 ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, [ὁ Κύριος,] ἐξ οὐρα-  
 49 νοῦ. οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἶος ὁ ἐπου-  
 ράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· <sup>Joh. 3. 2.</sup> καὶ καθὼς ἐφορέσαμεν

is also little doubt that the Apostle's words are meant only of the *pious* dead.

43. σπείρεται] 'is sown.' The term is used to preserve the analogy with the similitude. 'Ἐν φθορᾷ and ἐν ἀφθαρσίᾳ are phrases put for adjectives of a cognate signification with the noun, i. e. for φθαρτὸν and ἀφθαρτὸν. And so ἐν ἀτιμίᾳ and ἐν δόξῃ &c. In such cases there seems to be an ellip. of the participle of the verb substantive.

On the precise nature of the difference between 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. σπείρεται σῶμα ψυχικόν] The best Commentators are agreed that ψυχ., as being opposed to πνευμ. (and especially as the expression is used with a reference to the words of Moses respecting the body of Adam, ἐγένετο εἰς ψυχὴν ζῶσαν) must signify *animal* (literally that which draws in the breath of life, necessary to the existence of all animal bodies) that is *endued with faculties of sense*, and has need of food, drink, and sleep for its support.

— ἔστι σῶμα ψυχικόν &c.] This (taken from the Sept.) contains a repetition, through earnestness, 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 ζῶσαν. Indeed, it is, properly speaking, not a citation, but an application of the words of Scripture, in which also, for adaptation's sake, πρῶτος and Ἀδὰμ are inserted. To this clause the Apostle subjoins an *apodosis*, in the words ὁ ἕσχ. Ἀδ. εἰς πνεῦμα ζωοποι., which should properly have been introduced by some participle. The Peshito Syriac adds *and*. Whitby well expresses the sense by *whereas*. The words of the apodosis are, as Mackn. observes, formed on our Lord's words at Joh. v. 36. See also v. 21. & vi. 23. By ζῶσ. ψυχ. is meant a living sentient creature; 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 ἕσχ. Ἀδ. is certainly meant *Christ*; who is so called, see Rom. v. 14. See also the ample proofs and illustrations from the Rabbinical writers in Schoetgen's Hor. Heb. in loc. "The parallel (says Dr. 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' οὐ πρῶτον τὸ πνευματ. &c.] Sub. σῶμα ἔστι. God, in all his works, so orders it, that the more imperfect shall precede; the more perfect follow. 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 were against the nature of things for a mortal nature to succeed an immortal one. (Rosenm.)

47. ὁ πρῶτος ἄνθρωπος—οὐρανοῦ] 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. Nares as follows: 'The first man was miraculously formed from the earth, 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 earth, but came into the world miraculously from heaven.' The best Commentators are agreed that ἐξ οὐρανοῦ must refer to the heavenly original of *Christ*; this making him superhuman and divine. See Cameron in Poole's Syn. and Bp. Bull Jud. Eccl. Cathol. v. 5.

Ὁ 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 antiquity is attested by its being found in the Peshito Syriac Version. Of course, there is no difference in the sense.

48, 49. The sense may be best expressed in paraphrase as follows: 'As [was] the earthly [man *Adam*.] such also are [in origin] those that are earthy (i. e. they live in an animal and corruptible body as he did); and [on the other

τὴν εἰκόνα τοῦ χοῦκου, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

<sup>b</sup> Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασι- 50  
 λείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν  
 ἀφθαρσίαν κληρονομεῖ. <sup>c</sup> ἰδοὺ, μυστήριον ὑμῖν λέγω Πάν- 51  
 τες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, <sup>d</sup> ἐν 52  
 ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· (σαλ-  
 πίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς

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 *έφορ.* may signify both) in our bodies the image, or characteristics of the earthy [man Adam, in frailty, sin, sorrow, and death] so shall we [at the resurrection] 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 Whitby), and confirmed by the antient 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 word *εἰκων* is (as Kypke 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 δύνανται] i. e. cannot in the nature of things. *Κληρον.* here signifies simply 'possess and enjoy.' The words οὐδὲ ἡ φθορὰ τὴν ἀφθ. κλ. are exegetical of the preceding: 'It is not possible, I say, for those fleshly, corruptible, and mortal frames to enjoy a place fitted for incorruptible and immortal beings.' See more in Mackn.

51. ἰδοὺ, μυστήριον ὑμῖν λέγω &c.] Render: 'Behold, a mystery tell I you! We shall not [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 in question.' The Commentators are agreed 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. 'Ἐν ἀτόμῳ (scil. χρόνῳ) and ἐν ῥιπῇ were probably popular expressions denoting the 'shortest conceivable time.' As to ἐν ἐσχ. σάλπ., 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 trumpetings, yet there is no necessity to connect the Apostle's language with any such. Indeed, it is not im-

probable that ἐν τῇ ἐσχ. σάλπ. as some eminent Commentators suppose, merely denote 'at the last trumpeting which will be heard in this world.' So it is called ἐν τῇ σάλπιγγι Θεοῦ in opposition to the trumpets which were sounded before human judges proceeding to hold judgment. At *σαλπίσει* some supply Θεοῦ; others ἀγγελος; 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 metaphorical 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 μὲν σαλπίγγι σιωπῇ ὑπεσημάνθη, εὐχὰς δὲ τὰς νομιζόμενας ὑπὸ κήρυκος ἐποιοῦντο. But still we cannot, I think, infer less from the words, than that the Almighty will issue this fiat for the dissolution of all things by some such manifest κέλευσμα, or νεῦμα (to use the words of Theophyl.) 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 such as (though, no doubt, far exceeding all before witnessed) those which are mentioned by Humboldt, as occurring in the Andes, and which he affirms to be louder than the noise produced by a whole park of artillery. Certainly σάλπιγγι and σαλπίζειν are often used of the pealing of loud thunder.

Καὶ, 'and then.' In such a context as the present there is an implied notion of instantaneous performance. See Ps. xxxiii. 9. cxlviii. 5. Judith xvi. 14. Job v. 20. By the ἡμεῖς is meant ἡμεῖς οἱ τότε ζῶντες; the Apostle, as Chrys. remarks, speaking (per μετασχηματισμὸν, a figure frequent with him) not in his own person, but in that of the persons then alive. Thus Doddr. 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. Ἀλλαγησόμεθα signifies 'we shall receive incorruptible in the place of corruptible bodies, as,



- 53 ἀλλαγισόμεθα) ὁδεὶ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι; <sup>2</sup> Cor. 2.  
ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
- 54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ <sup>f</sup> Rom. 25. 8.  
θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος <sup>Hos. 13. 14.</sup>  
<sup>Heb. 2. 14.</sup>
- 55 ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκος. Που  
σου, θάνατε, τὸ κέντρον; ποῦ σου, ξῆδη, τὸ νίκος;
- 56 (τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία· ἡ δὲ δύναμις τῆς <sup>f</sup> Rom. 4.  
57 ἀμαρτίας ὁ νόμος.) <sup>h</sup> τῷ δὲ Θεῷ χάρις τῷ δίδόντι ἡμῖν τὸ <sup>15. et 6. 13.</sup>  
<sup>et 7. 5. 13.</sup>  
<sup>h 1 Joh. 2.</sup>
- 58 νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὡστε, ἀδελ-  
φοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισ-

says Scott, a man's form is changed by putting on new raiment.

53. *δεὶ γὰρ τὸ φθαρτὸν &c.*] The *τοῦτο* may be understood per *μετασχηματισμὸν*. The sentiment here is the same as at v. 50., but expressed more forcibly, and, as many Commentators think, with a specification of the *manner* of the thing, namely, that the corruptible body of those then alive will have an incorruptible body put over it for a clothing. The best recent Commentators, however, are agreed that *ἐνδ.* here and at v. 54. only signifies, by a figure taken from putting off one garment, and putting on another, to *assume, receive*; as Eph. iv. 24. Col. iii. 10.

54. *γενήσεται*] 'shall be [accomplished].'  
'Ὁ λόγος, the prophecy, namely, of Is. xlv. 8. The words agree with the version of Theodotion, though both differ from the Sept. and the Hebrew, agreeing with it, however, in *εἰς νίκος*, which is by almost all Commentators taken for *εἰς τέλος*, i. e. *εἰς τὸν αἰῶνα*; though Bp. Marsh successfully vindicates our English Translators, who all render it 'in victory,' which, indeed, is confirmed by the Peshito Syriac. Instead of seeking for a Hebraism in *νίκος*, he would rather apply it to *κατεπόθη*, and translate the passage, 'Death is overcome with triumph'; the Hebrew verb signifying, literally, *absorpsit*, and, figuratively, *vicit*.

In the next words the style rises, by a bold personification of "Ἄδης, 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 heretofore 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 *νίκος* and *κέντρον*, from the ancient Versions, except that for *νίκος* the Sept. has *δίκη*. But I suspect that to be only a *gloss* on *νείκος*, which reading is found in some of the Fathers, though evidently only an error of scribes for *νίκος*. The Hebrew, indeed, differs too materially to admit of any mode of reconciliation. Yet it differs more 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 *dart* which the Jewish writers, and many Classical and modern Poets, depict death as holding. The Greek Commentators, however, and, of the modern ones, Grot., Crell., Vorst., and Krause more rightly, I think, suppose an allusion to the *sting of serpents*, or *scorpions*. So Revel. ix. 10. *καὶ ἔχουσιν οὐράς ὅμοιās σκορπίοις, καὶ κέν-*

*τρα ἢν ἐν ταῖς οὐραῖς 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 *ἡ δὲ δύναμις τῆς ἀμαρτίας 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., Crell, &c. understand, *law of every kind, both natural and revealed*. So Rom. v. 13. *ἀμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου*, and Rom. iv. 15. *οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. &c.* iii. 20. *διὰ γὰρ νόμου ἐπίγνωσις ἀμαρτίας*. See Theophyl.

57. The Apostle concludes with *thanksgiving*, and an *exhortation* (as in the parallel passage of 1 Thess. iv. 13—18.) to be steadfast in the faith of the Gospel; and especially in this important article of the resurrection of the dead. *Τὸ νίκος*, 'the victory just mentioned, that over death and the grave and sin. Ἡμῖν, to us Christians, given to all, as being offered to all, but especially to true Christians, as what they will receive.' *Διὰ Κυρίου*, 'by means of,' i. e. by the atonement procured by the merits and death of Christ. See Chrys. and Theophyl. ap. Rec. Syn.

58. *ἐδραῖοι γίνεσθε*] The Apostle suitably inculcates that *firmness in the faith*, which might be expected to result from such important disclosures, on these points of mystery, as he had imparted; and also such steadfast perseverance in virtue and holiness of life, as might be looked for from those who had such hopes of resurrection and glorification, and without which, all faith, however firm, would be vain and fruitless. In *ἐδραῖοι* there may be an *architectural* metaphor. So Simonides ap. Grot. calls a good man *χερσὶ τε καὶ ποσὶ καὶ νοῦ τετραγώνον*. And our Young: "On reason build resolve, that *column* of true majesty in man." In *ἀμετακίνητοι* there is a sort of climax: and if it cannot be taken in the *full sense of immovable*, yet it may readily admit that *popular* one in which our word is often used, i. e. one who strives to his utmost not to be moved. *Περὶ σο. ἐν τῷ ἔργῳ τοῦ Κυρίου* is well explained by Theophyl. *οὐ μόνον αὐτὸ ἐργαζόμενοι, ἀλλὰ καὶ ἐκ περιουσίας αὐτὸ*

σεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ  
κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

1 Act. 11.

29.

Rom. 12.

13.

2 Cor. 8. 4.

et 9. 1.

k Act. 20.

7.

Apost. 1. 10.

1 2 Cor. 8.

16, 18.

7.

m Act. 19.

21.

2 Cor. 1. 16.

n 2 Cor. 1.

15.

XVI. Ἱ ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους ὡσπερ 1  
διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιή-  
σατε. <sup>k</sup> κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ 2  
τιθέτω, θησαυρίζων ὅ τι ἂν εὐδοῶται ἵνα μὴ ὅταν ἔλθω,  
τότε λογίαι γίνωνται. Ἰ ὅταν δὲ παραγένωμαι, οὓς εἰάν 3  
δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεργεῖν τὴν  
χάριν ὑμῶν εἰς Ἱερουσαλήμ· εἰάν δὲ ἡ ἀξίον τοῦ καμῆ πο- 4  
ρευεσθαι, σὺν ἐμοὶ πορεύονται. <sup>m</sup> Ἐλεύσομαι δὲ πρὸς ὑμᾶς, 5  
ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· <sup>n</sup> πρὸς 6

ποιούντες, 'endeavouring continually to make greater progress.' The ἔργον τοῦ Κυρίου must not be confined, with Roman Catholic Commentators, to *almsgiving*; nor, with some Protestant ones, taken in a limited sense; but be understood, in its *general* import, as denoting whatever works and services the Lord requires of us as Christians.

58, εἰδότες ἔτι—Κυρίῳ] Render: 'knowing assuredly that your labour is not [i. e. will not be] vain in the sight of the Lord, or as reposed in Him as your trust.'

XVI. 1. τῆς λογίας τῆς εἰς τοὺς ἁγ.] i. e. the collection of alms destined for the relief of poor Christians. Such collections for the relief of poor Jews of Palestine, had been not unfrequent among the foreign Jews. The Article shows that it was well known, and perhaps spoken of in the letter of the Corinthians to St. Paul. The term λογία is no where found in the Scriptural, and very rarely in the Classical writers; and seems to have been confined to the language of common life. It properly signifies (as I have shown in Recens. Synop. by reference to Heaych. and Theophyl.) a *gleaning*, and then, as here, a *slight gathering*. The reason for this assistance was, that the Palestine Christians were, by the arts, direct and indirect, of Jewish persecution, brought into great distress, and difficulty to provide for their subsistence. Διέταξα, 'directed, enjoined;' the word being here used as at 1 Cor. vii. 17. ix. 14. xi. 34. At διέτ. supply ποιεῖν from ποιήσατε following.

2. κατὰ μίαν σαββάτων] The Commentators are agreed that this means 'on the first day of the week;' μίαν being used, by Hebraism, for πρώτην, as in Matt. xviii. 1. The difficulty in the rest of the phrase may be removed by regarding it as elliptical, and to be completed thus, 'on the first of the days of the week.' So Theophyl. explains it τὴν πρώτην τῶν τοῦ σαββ. ἡμερῶν τῆς εβδομάδος ἡμερῶν. The κατὰ has a *distributive* force. We have here, as Whitty remarks, full evidence that Sunday was then set apart by Christians for religious purposes. Τιθέτω, for κατατιθ. Παρ' ἑαυτῷ, 'by him.' Fr. *chez lui*, 'at home.' Ὅ τι ἂν εὐδοῖ. Sub. κατὰ, 'according as he has been prospered.' Thus καθ' ὅτι is equivalent to καθὼς. Εὐδοῦσθαι signifies properly 'to be set right on one's way,' and metaphorically 'to prosper.' It is in the Classical writers almost always used of a *thing*, but in the N. T. (as here and Rom. i. 10.

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 ellip. of ἡδὲ τοῦ Θεοῦ, or at least a tacit reference to the *Almighty*. Krause compares Acts xi. 29. καθὼς ἠνυπορεῖτό 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 many Commentators removed, by supposing that the Apostle only meant, that there should be no λογίας, or *private and petty gatherings*, then first to be made, when he came, but only one *συνεισφορά* formed, containing all the sums which had been gradually laid up by each in private.

3. οὓς εἰάν δοκ. δι' ἐπιστ. τούτ. πέμψω] 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 *firmar* method is generally adopted by the older Commentators, and by Pearce, Mackn., and Slade. But it is liable to serious objections, 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 ἐν or σὺν, and may be rendered 'charged with.' Δοκιμάσητε is to be taken in a *popular* sense, ('whom ye may think proper to chuse') of which examples are found in the Classical writers. Τὴν χάριν ὑμῶν, for ἐλεημοσύνην.

4. εἰάν δὲ ἡ ἀξίον] Sub. τὸ χρῆμα, or πρᾶγμα. At ἀξίον supply τῆς ἐμῆς διακονίας. Theophyl. and Œcum. have well pointed out, that the force of the σὺν ἐμοὶ πορεύονται is, 'they shall have my company,' I will accompany them. Thus the full sense is, as Jaspis explains, this: 'If the sum of money collected be considerable enough, or any other occasion require it, I will accompany them.'

5. The Apostle fixes the *time* when he shall visit them, viz. on the occasion of his passage through Macedonia. Ὅταν διέλθω, 'when I shall pass through.' Διέρχομαι is to be taken in a popular sense for 'I am to pass,' i. e. mean to pass.

- ὑμᾶς δὲ, τυχόν, παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς  
 7 με προπέμψητε οὐ εἰάν πορευώμαι. οὐ θέλω γὰρ ὑμᾶς  
 ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς  
 8 ὑμᾶς, εἰάν ὁ Κύριος ἐπιτρέπῃ. ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως  
 9 τῆς Πεντηκοστῆς· θύρα γὰρ μοι ἀνέωγε μεγάλη καὶ ἐνεργῆς,  
 καὶ ἀντικείμενοι πολλοί.  
 10 Ἐάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται  
 πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ.  
 11 μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν  
 εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν  
 12 ἀδελφῶν. Περί δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκά-  
 λεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ  
 πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν ἐν-  
 13 καιρήσῃ. Ἐγρηγορεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε,  
 14 κραταιούσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

6. πρὸς ὑμᾶς δὲ τυχόν παραμενῶ] 'And I shall [in my way] make some stay with you.' Ἡ καὶ παραχ. 'or even remain for the winter.' Τυχόν is an adverb formed from the second Aorist participle neuter, with an ellipsis of *κατὰ τό*, occurring in Xen. Anab. vi. 1, 12. It exactly corresponds to our *per-haps*. "Iva has here the *eventual* sense, denoting simply *result*. Render: 'that so ye may send me forward.' This sending, and, in some degree, *accompanying forward* the teachers of Christianity was an established custom in the first ages; and especially when the stay was of any duration; which the Apostle here contemplates. Οὐ εἰάν πορ., viz. into Judæa, as we find from 2 Cor. i. 16.

7. οὐ θέλω—ἰδεῖν] This is (as *Ecum.* says) exegetical of the preceding. The ἄρτι is meant to be *emphatical*, and is not well rendered *now*. At least the full sense is, 'now that I have delayed so long.' Ἐν παρόδῳ answers to the French *en passant*. Ἰδεῖν has here the popular sense to *see*, i. e. to *visit*; common in our own language. Χρόνον τινὰ may mean 'some considerable time.'

8. τῆς Πεντηκοστῆς] i. e. till the time of Pentecost, with which even the Gentile converts must have been well acquainted.

9. θύρα] i. e. a great opportunity for effecting any thing; a sense in which the word was sometimes used by the Classical writers. See Acts xiv. 27. Ἀνέωγε, for ἀνεῴχθη, which some Atticists thought a solecism, but others tolerated. It only occurs in the later writers. Ἐνεργῆς is well explained by a Glossographer *ἐτοιμὴ πρὸς ἐργασίαν*. It may be rendered 'effective.' So Thucyd. iii. 17. Πλειστοὶ δὲ νῆες ἐνεργοὶ ἐγένοντο. In καὶ ἀντικείμε. πολλοὶ the *καὶ* may be better taken for *καίπερ* than rendered *although*, or *for*. But it should rather seem that the meaning is not fully evolved, but is to be supplied from what precedes, q. d. 'And as there are many adversaries, there is need of my further stay.'

10. Ἐθῆ] 'should come [unto you],' or be come. It appears from iv. 17. that that was doubtful. Βλέπετε—ὑμᾶς. The sense is: 'Take heed that he may be (i. e. abide) with you with-

out molestation,' namely, that of factious opposition. See Chrys., Est., and Grot. The words τὸ γὰρ ἔργον—ἐγώ seem meant to anticipate the undervaluing him on the score of his youth and inferior spiritual gifts. It is not necessary to anxiously dwell on these terms, which simply import: 'He discharges the office of preacher of the Gospel even as I do,' i. e. he is as much a divinely commissioned minister of God as myself.

11. μή τις—ἐξουθενήσῃ] There was, as Theophyl. observes, reason to fear this, as he was *young, alone*, and had the charge of so wealthy and proud a people. It is clear *who* are meant by the τῶν ἀδελφῶν here and in the next verse.

12. At πάντως οὐκ ἦν θέλ. sub. αὐτῷ. The sense is: 'And (i. e. but) it was not entirely his inclination to go *now*.'

13. εγρηγορεῖτε—κραταιούσθε] The words *may* be understood of Christian watchfulness generally; but, when taken in connexion with what precedes, they must be understood of *steadfastness in the faith*, (στήκετε) watchfulness against the arts of seducers, even false teachers. (εγρηγορεῖτε) and a manly firmness in maintaining what they conscientiously believed to be the truth. In εγρηγορ. there is probably a *military* metaphor. Ὁν στήκ. ἐν τῇ πίστει, see Note on xv. 58. Ἄνδρ. and κρατ. may be agonistical metaphors: but it should rather seem that the Apostle had in mind 1 Sam. iv. 9. κραταιούσθε καὶ γίνεσθε εἰς ἀνδράς, i. e. by Hebrews, γίνεσθε ἀνδρες; with which we may compare the Homeric *ἀνερπε εἶστε*. Comp. Ps. xxx. 25. and Ephes. vi. 10. Κρατ. is a word not occurring in the Classical writers. The Commentators say it is here a passive for a reciprocal. But it should rather seem to be of the *middle* voice. The word is of frequent occurrence in the O. T., as Ps. xxx. 25. ἀνδρίζεσθε καὶ κραταιούσθω ἡ καρδία ὑμῶν. It is elsewhere frequently used of perseverance in opinion or determination. The literal meaning of the word is 'to gird up one's loins, or string up one's nerves for any arduous undertaking.' The Apostle has especially in

• Rom. 16.  
5.  
supr. 1. 16.  
c Philipp.  
2. 29.  
1 Thesa. 5.  
12.  
1 Tim. 5.  
17.  
Heb. 13. 7.  
u 1 Thesa.  
5. 12.  
x Rom. 16.  
5.  
y Rom. 16.  
16.  
2 Cor. 13.  
12.  
1 Thesa. 5.  
26.  
1 Pet. 5.  
14.  
• Col. 4. 18.  
2 Thesa. 3.  
17.

Ἐπιπροσέτι δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στε- 15  
φανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς  
ἀγίοις ἔταξαν ἑαυτοὺς· ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς 16  
τοιούτοις, καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι. Χαίρω 17  
δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαι-  
κοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυ- 18  
σαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν  
τοὺς τοιούτους. Ἐσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· 19  
ἄσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα,  
σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· ἄσπάζονται ὑμᾶς οἱ 20  
ἀδελφοὶ πάντες. ἄσπασασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.  
Ἐὸ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ φιλεῖ 21  
τὸν Κύριον Ἰησοῦν Χριστόν, ἦτω ἀνάθεμα, μαρὰν ἀθά· ἢ 22

view perseverance in sound doctrine; the not being henceforth tossed to and fro with every wind of doctrine. See Eph. iv. 14. The *Asyndeton*, it may be observed, imparts peculiar vigour to the expression.

14. πάντα—ἀγάπη γινέσθω] It is worthy of remark, that exhortations to *constancy in doctrine* are often, as here, followed up with an admonition to “keep the unity of the spirit in the bond of peace.” Ἀγάπη here must be understood in the same sense as in the Chapter on that subject, supra xiii.

15. The construction here is somewhat involved; nor is it to be cleared by throwing the words, with some, into a parenthesis. Others suppose a *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 ellip. of ὅτι, omitted because of the ὅτι just after. It is expressed in the Peshito Syriac, ‘quia notis quod ipsi sunt primitivæ Achaiæ.’ Render: ‘forasmuch as ye know’ &c. The force of the οἶδ. is well expressed by Theophyl. thus: ‘Ye yourselves know, and therefore have not to learn from me.’ Ἀπαρχὴ τῆς Ἀ. sub. εἰς Χριστόν, which is expressed in Rom. xv. 16.

— εἰς διακ. τοῖς ἀγ. ἑ. ἑ.] The sense is: ‘have devoted themselves to ministering unto the saints.’ The word διακ. may have reference to the offices and duties of *Deacons*: 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, *Corinthians*.

16. The ἵνα connects with παρακαλῶ. By τοῖς τοιούτοις is meant ‘to them and such like.’ The ὑποτάσσ. may mean, as many Commentators ancient and modern explain, ‘show them all due respect and deference.’ Though, as there seems to be some reference to the preceding ἔταξαν ἑαυτοὺς, (which, by a military metaphor, signifies ‘they have ranged or set themselves’) so here ὑποτάσσ. may rather, as Chrys. and Theophyl. explain, mean ‘range yourselves under and cooperate with them in their benevolent designs.’

17. ὅτι τὸ ὑμῶν ὑστ. οὔτοι ἀνεπλ.] The sense of these words is obscure from the popular

mode of expression. The ancient Interpreters explain it: ‘They have taken this long journey, to act as your representatives.’ This, however, seems very harsh. Mackn. renders: ‘they have supplied what was wanting in your letter,’ viz. (adds Grot.) ‘by informing me of your disorders.’ But this the Apostle 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, had I enjoyed an opportunity of conversing with you.’

18. ἀνέπαυσαν γὰρ—ὑμῶν] The sense of these words is mistaken by most of the modern Commentators, though well explained by the ancient ones. They are by Chrys. rightly regarded as exegetical of the preceding, τὸ ὑμῶν ὑστ. ἀνεπλ. Ἀνέπαυσαν, ‘have soled.’ 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 Paul gained information of the state of these absent, and they gained in the counsel afforded to them by the Apostle.

— ἐπιγινώσκετε τ. τ.] i. e. acknowledge and notice such with affection and respect.

19. τῇ κατ' οἶκον 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 sense has the advantage of including the other. See more in the Note on Rom. xvi. 5.

20. ἄσπάζονται—φιλ. ἀγ.] On this custom, see Note on Rom. xvi. 16. Here Krause appositely cites Justin Martyr Apol. i. 85. ἀλλήλους ἀσπαζόμεθα πανσόμῃμοι τῶν εὐχων. By the ἀγίῳ, which is perhaps emphatic, is meant ‘such as becometh Christians, i. e. holy and pure.’

21. ὁ ἀσπασμὸς—Π.] Schoettg. remarks on the ellip., which he supplies thus: ‘Restat

23 χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν ἡ ἀγάπη  
24 μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

[Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ  
Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμο-  
θέου.]

salutatio a me, quæ est adscripta a me ipso, propriâ 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. Philem. 19. *Χεῖρ* 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. ἤτω] On this form see Win. Gr. §. 10. 2, 6. On ἀνάθεμα see Note on xii. 3. *Μαράν θθά* 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.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

<sup>a</sup> Philipp. 1.  
1.

I. <sup>a</sup> ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή- 1  
ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ  
τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὔσιν ἐν  
τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὔσιν ἐν  
ὅλῃ τῇ Ἀχαΐᾳ. <sup>b</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς 2  
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>b</sup> Rom. 1.

<sup>c</sup> Cor. 1. 13.

<sup>d</sup> Eph. 1. 2.

<sup>e</sup> 1 Pet. 1. 2.

<sup>f</sup> Eph. 1. 3.

<sup>g</sup> 1 Pet. 1. 3.

<sup>e</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰη- 3  
σοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ Θεὸς πάσης πα-  
ρακλήσεως, <sup>d</sup> ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, 4

<sup>d</sup> Infr. 7. 6.

<sup>e</sup> Psal. 34.

<sup>f</sup> 20.

<sup>g</sup> Act. 9. 19.

<sup>h</sup> Infr. 4. 10.

<sup>i</sup> Col. 1. 24.

εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ 4  
τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ.  
<sup>e</sup> ὅτι 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. (Abp. 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. Παῦλος 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.] Dodd. and Mackn. 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 authority of the Fathers and ancient Commentators, and several eminent modern Critics. (See

the excellent Note of Whitley.) 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 οἰκτιρῶν Wets. remarks that the Jews used the 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 παρακαλῶν] for παρηγορῶν or παραμυθῶν, 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 ἡμεῖς is meant, as the best Commentators are agreed, the *Apostle himself*, who, it may be observed, uses the expression δύνασθαι out of modesty. The παρακλήσεως and παρακαλούμεθα must not be confined 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 communicating 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 occurred to us abundantly.' So Rom. v. 15. ἡ χάρις τοῦ Θεοῦ -- εἰς τοὺς πολλοὺς ἐπερίσσευσε.

6 οὕτω διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. εἴτε <sup>Infr. 4. 15, 17.</sup>  
 δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας,  
 τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ  
 ἡμεῖς πάσχομεν (καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν) <sup>g 2 Thess. 2, 13. Heb. 6, 9, 10. h Act. 19, 23, Ac. 1 Cor. 15, 32.</sup>  
 εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σω-  
 7 τηρίας. εἰδότες ὅτι ὡς περ κοινωνοὶ ἐστε τῶν παθημάτων,  
 8 οὕτω καὶ τῆς παρακλήσεως. <sup>h</sup> Οὐ γὰρ θέλομεν ὑμᾶς ἀγ-

With respect to τὰ παθ. τοῦ Χριστοῦ, 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; as Rom. 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 vinculum between this and the next verse, on the connexion of which the Commentators have been perplexed. The words, therefore, are meant to develop the above sense. Ὑπὲρ signifies *promotive of, subservient to.* Σωτηρίας ὑμῶν, '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., Æth., Arm., and some Italic Versions have: εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν (καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν) But this, though edited by Griesb., Tittm., and Vater, is founded on slender external evidence, and is not strong in internal, for it savours of the alteration of early Critics. Greatly preferable is the reading of very many MSS., several Versions, and Fathers, also the Edit. Princ. and Erasmi. 1. and other early Editions; εἴτε δε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν εἴτε ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. This reading was also preferred by Calvin and Beza, adopted by Wets., 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—ὑμῶν was, no doubt, made by those over-nice Critics who thought it interrupted the antithesis between εἴτε θλιβ. &c. and εἴτε 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 the easier; though, in fact, it yields a somewhat objectionable sense; while the reading which I have adopted is liable to no exception. Τῆς

ἐνεργουμένης 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 ἐνεργουμένης—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 afflictions 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 ἡ ἐλπὶς—ὑμῶν, 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 ὑπομονῇ &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 showing his gracious readiness to support those who suffer for his sake. 'Every' is used as at 2 Cor. iv. 12. Gal. iii. 5. & v. 6. 1 Thess. ii. 13. Ὑπὲρ ὑμῶν, respecting you, on your behalf.

7. εἰδότες] Here is an *anacoluthon*, such as is frequent in the best writers, especially Thucyd. and Herodotus. The participle is used for a verb and γὰρ. 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.

8. The γὰρ has reference to παθημ. in the preceding verse, q. d. For of afflictions I would have you to know, I have had my share. The ὑπὲρ is for περί, 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 ἡμῶν, 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 & 20. Others, with more probability, to what happened during the commotions at Ephesus mentioned in Acts xix. 26. seq. Καθ' ὑπερβολὴν is for ὑπερβαλλόντως, as Rom. vii. 13. With ἔβαρ. I would compare Aristoph. ap. Zonaræ Lex. p. 1785. Ἰπυόμενοι ταῖς συμφοραῖς. Ὑπὲρ δύναμιν is for the more Classical παρά δύναμιν. Notwithstanding what Rosenm. and others think, ὡστε ἐξαπορηθῆναι—ζῆν can only mean, 'inasmuch that they even despaired of life.' Ἐξαρ. signifies to be utterly reduced

νοσίν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν  
 ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δυνάμιν,  
 ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν' ἄλλὰ αὐτοὶ ἐν ἑαυ- 9  
 τοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχῆκαμεν, ἵνα μὴ πεποι-  
 θότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι  
 τοὺς νεκροῦς· ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς 10  
 καὶ ῥύεται· εἰς ὃν ἠλπικαμεν ὅτι καὶ ἔτι ῥύσεται· ἵνα ἐκ πολλῶν 11  
 πουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν  
 προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ  
 ὑπὲρ ἡμῶν.  
 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς 12  
 συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εἰλικρινείᾳ Θεοῦ,  
 (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ) ἀνεστράφημεν

1 Jer. 17.  
5, 7.

k 1 Cor. 15.  
31.

1 Rom. 15.  
30.

Philipp. 1.  
19.

Philom. 22.  
infr. 4. 15.

m 1 Cor. 2.  
4, 13.

to *ἀπορία*, consilii inopia; the *ἐξ* being intensive, and the force evident from iv. 8. *ἀπορούμενοι* δὲ οὐκ ἐξαπορούμενοι.

9. ἐν ἑαυτοῖς τὸ ἀπόκριμα θανάτου ἐσχῆκαμεν] This contains a strongly figurative mode of expressing utter despair of life, q. d. the having nought but death before one's eyes. *Ἀπόκριμα* signifies properly a *response*, and varies its sense according to the occasion. Thus when used of *judges*, it denotes, as here, a *verdict* or *sentence*. The Article is employed with 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 *ἀπόκριμα ἐσχ*, 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 pestilence, 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 continually expect would be carried into execution: 'πολὸν δὲ μείζω (scil. τιμωρίαν) τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμαθῆναι. And so Philostr. Vit. Ap. vii. 28. p. 305. fin. *δοκεῖτε μοι προσηκτικόντες αὐτοῦ τοῦ καταψηφισθέντος ἂν ὑμῶν, ὡς οἴεσθε, θανάτου.*

Πεποιθότες ὦμεν is not merely put for *πεποιθόμενοι*; but the participle and verb substantive are used to express *continuity of action, or custom*. By 'trusting in ourselves' is meant having regard to our own strength alone, and human means. *τῷ ἐγείροντι τοὺς νεκροῦς*, 'who raiseth the very dead [and therefore who can preserve the living, in however great peril of death].'

10. *θανάτου*] 'deadly peril,' 'peril of life.' The sense in *ἐρρύσατο* &c. is: 'who hath delivered, now delivereth, and we hope and trust, will deliver us.'

11. *συνπουργούντων—δεήσει*] Render: 'you too cooperating in supplication on our behalf,' i. e. on your cooperating &c.; which is spoken with characteristic modesty. The *συν* has reference both to himself and to all who used prayer for him. There is *not* (as some imagine) any transposition of the Article; for it has no

force. This word and *προσευχῇ*, as being abstract nouns, often take the Article. See Middl. Gr. A. Ch. v. §. 1. and numerous examples in Schleus. Lex.

With respect to the next words, *ἵνα ἐκ πολλῶν—ἡμῶν*, they are obscure from brevity; and I have in Rec. Syn. shown at large, that the sense is: 'that so the gracious gift [of deliverance] being bestowed on me by means of the petition of many persons, may by many persons on my behalf be acknowledged with thanks.' This use of *εὐχαρ.* in the *passive*, in the sense 'to be returned thanks for,' is very rare; as is also the sense of *ἐκ*, 'on the part of,' i. e. 'procured by the prayers of.' *Πρόσωπον* in the sense *person*, is only found in the later Greek writers, and may be a Latinism. At *τὸ εἰς ἡμᾶς* there is an ellipsis of a participle. With respect to the thing itself, "nothing (Doddr. observes) is more reasonable than that what is obtained by prayer should be owned in praise."

12. *ἡ γὰρ καύχησις* &c.] The connexion is as follows: '[And we trust that God will deliver us, you cooperating with us in prayer;] for our glorying' &c. *Καύχ.* signifies a *cause* for glorying, something on which we may pride ourselves, i. e. towards *men*; which is implied, and is perhaps suggested in the words *ἐν τῷ κόσμῳ* just after. *τὸ μαρτ.* is in apposition; or *ὄν* may be supplied. Dr. Burton well renders, 'and that which is testified by our own consciences.' *Ἀπλότ.* and *εἰλικ.* are nearly synonymous. On the former, see Note on Rom. i. 8.; on the latter, Note on 1 Cor. v. 8. They both denote candour and sincerity. *Θεοῦ μαρτ.* as most recent Commentators say, be meant to raise the quality by proceeding to the highest pitch. But it is more agreeable to the characteristic modesty of the Apostle to interpret, with Chrys. 'what is well pleasing to, or required by, God.' *Σοφία σαρκ.* perhaps means carnal or secular wisdom, the selfish wisdom of this world, as Newc. explains: though it is understood by Theophyl. of high eloquence and the arts of rhetoric. *Both* may be meant. By *ἐν χάριτι Θεοῦ* must, (as all Commentators, except some recent ones, are agreed) be meant the favourable help of God as shown in the supernatural gifts and miraculous endowments imparted to him. *Ἄνεστρ.*, 'we



- 13 ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε·  
 14 ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε, <sup>n</sup> καθὼς καὶ ἐπέ- <sup>n</sup> γνωτε ἡμᾶς ἀπὸ μέρους· ὅτι καύχημα ὑμῶν ἔσμεν, καθά- <sup>n</sup> <sup>12.</sup> <sup>Phyllpp. 2.</sup> <sup>16. et 4. 1.</sup> <sup>1</sup> <sup>Thess. 2.</sup> <sup>19, 20.</sup> <sup>o</sup> <sup>Rom. 1.</sup> <sup>11.</sup> <sup>1</sup> <sup>Cor. 16. 5.</sup>  
 15 περ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. <sup>o</sup> Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς εἰλθεῖν πρότε-  
 16 ρον, (ἵνα δευτέραν χάριν ἔχητε) καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας εἰλθεῖν πρὸς ὑμᾶς,  
 17 καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βου-  
 18 λεύομαι, κατὰ σάρκα βουλευόμεμαι, ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ <sup>p</sup> <sup>Mat. 5.</sup> <sup>37.</sup> <sup>Luc. 5. 12.</sup> καὶ, καὶ τὸ οὐ οὐ; <sup>p</sup> Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν

have behaved ourselves.' It has reference (like *tersari* in Latin) to *conduct* of every sort. 'Ἐν τῷ κόσμῳ' must mean 'wherever I have been.' See *Mat. xvii. 22. Περισο. δὲ*, 'and especially.'

13. οὐ γὰρ ἄλλα—ἐπιγινώσκετε] The sense is not very clear; but the best Commentators, ancient and modern, are generally agreed, that there is a reference to the ἀπλότης and εὐλικριν. just before. So *Newc. paraphrases*, 'For I am really plain and sincere. I do not say 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. 'Ἀπὸ μέρους' is *limitative*, q. d. *some of you*, at least, namely, the sound portion of you.

— ὅτι καύχημα—ἡμῶν] The sense is: 'You will find and acknowledge (I say) that we are your rejoicing, as also you ours, in the day of the Lord.' *Chrys.* and *Theophyl.* interpret καύχ. 'such as may make you proud of having us as a teacher.' Καθάπερ καὶ ὑμεῖς ἡμῶν, namely, as being proud of such disciples. The proper ellipsis at ὑμεῖς ἡμῶν can only be ἔσμεν: but the clause ἐν τῇ ἡμέρᾳ τοῦ Κ. Ἰ. is best referred to the ἐπιγνώσεσθε suspended by ellip. on ὅτι. By τῇ ἡμ. τοῦ Ἰησοῦ is meant the day of judgment. See *Phil. ii. 16. 1 Thess. ii. 19. seq.*

15. ταύτη τῇ πεπ.] Sub. ἐπι, namely, on your being well affected to us. Περ. is a word of later Grecism. 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 visited them before the Macedonians; and then shows that he did not change his intention without good cause. Δευτ. χάριν. Many Commentators explain the χάριν gift, or benefit; and *Dr. Burton* 'a second distribution of the spiritual gifts.' This, however is harsh; and it is better to take it, with the ancient Commentators, and some modern ones, as *Wolf* and *Schleus.*, for χάρις, 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. δι' ὑμῶν] i. e. by a popular idiom 'your part of the country.'

17. τοῦτο βουλευόμενος] 'when I thus purposed.' Μήτι ἄρα τῇ ἐλαφρ. ἐχρ., 'did I, forsooth, show inconstancy or fickleness,' viz. by changing his design without good reason. The interrogation implies a strong negation, οὐδαμῶς. At ἃ sub. κατὰ, quod attinet ad. Κατὰ σάρκα, 'according to carnal views and private passions, interest, ambition, or worldly policy.'

— ἵνα ἢ παρ' ἐμοὶ—οὐ] These words are illustrative of the above; but on their exact sense Commentators are not agreed; and no wonder, since the idiom is almost *sui generis*. Some would read τὸ ναὶ, καὶ τὸ οὐ, found in a few MSS. and Versions. But that authority is far too slender to warrant any change of reading; and to suppose, with *Dr. Burton*, that the repetition of ναὶ and οὐ 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 (as the ancient 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.*, *Æcum.*, *Theodoret.*, and *Phot.* suppose) a headstrong self-willed spirit, which will either do things, or not do them, as it pleases, without giving any reasons. The force of the repeated ναὶ and οὐ may be illustrated by the usual expression of such positive persons, ὃ γέγραφα γέγραφα, or ἃ πέπραχα πέπραχα. The ἵνα ἢ τὸ ναὶ ναὶ refers to any purpose to be effected; the τὸ οὐ οὐ, to what is not to be done; as *Theophyl.* well observes, who also remarks on the address with which the Apostle turns off what was matter of accusation into a ground of praise. Thus the construction is: ἵνα τὸ ναὶ ἢ ναὶ, καὶ τὸ οὐ ἢ οὐ.

18. πιστὸς δὲ ὁ Θεός—οὐ] This, as *Chrys.* observes, is meant to anticipate an objection, q. d. If what you say be not firm and stable, and you often say ναὶ, and it is found οὐ, may we not fear lest your word (doctrine and preaching) be found such? viz. ναὶ καὶ οὐ, i. e. *unstable*

ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ· ὁ γὰρ τοῦ Θεοῦ υἱὸς 19  
 Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, (δι' ἐμοῦ καὶ  
 Σιλουανοῦ καὶ Τιμοθέου) οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ  
 ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ 20  
 ναί, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν.

ἡ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, 21  
 Θεός· ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα 22  
 τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν, 23  
 ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον. οὐχ 24  
 ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς  
 χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε. ΙΙ. Ἐκρινα δὲ 1  
 ἐμαυτῷ τούτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

q Infr. 5. 5.  
 1 Joh. 2.  
 20. 27.  
 r Rom. 8.  
 16.  
 infr. 5. 5.  
 Eph. 1. 13.  
 et 4. 30.  
 Apoc. 2. 17.  
 s Rom. 1. 9.  
 et 9. 1.  
 infr. 11. 31.  
 Gal. 1. 20.  
 Philp. 1. 8.  
 1 Thes. 2.  
 5.  
 1 Tim. 5.  
 21.  
 2 Tim. 4. 1.

1 Cor. 4. 21. Infr. 2. 3. et 12. 20. et 13. 2, 10.

t Rom. 11. 20. 1 Cor. 3. 5. 1 Pet. 5. 3.

and *wavering*. To which the Apostle answers: 'My purposing to come was my own, wherefore I attained it not; but my doctrine is of God, and what is such, cannot deceive. Now God is true (*πιστός, verax*), so that, as he is true, neither is his word to you, which we preach, inconstant and unstable.' 'Οτι, 'wherefore.' With the *πιστός ὁ Θεός* compare Heb. x. 28. x. 11. 1 Joh. i. 9. This use of *πιστός* to signify *verax*, is also found in the Classical writers, as Thucyd. viii. 51.

19. By Ἰησοῦς Χρ. is meant his λόγος, or doctrine. Ἐν αὐτῷ, *apud eum*, i. e. Christ. *Nal.* i. e. most true and certain.

20. ὅσαι γὰρ—ἀμήν] *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. Middl.* well renders: 'for how many soever be the promises of God, in Him (Christ) is the Yea, and in Him the Amen;' i. e. whatever God hath promised, He will through Christ assuredly fulfil, *ναὶ* and *ἀμήν* being strong and well known asseverations of the truth." Τῷ Θεῷ πρὸς δόξαν is, by transposition, for *πρὸν δόξαν 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.' Ὁ βεβ. εἰς Χρ. may be rendered, 'who makes us firm in [the faith of] Christ.' Ὁ χρίσας, i. e. who hath solemnly called me to be an Apostle as it were by the right of unction such as was used to inaugurate Kings and Prophets. Ὁ σφραγισάμενος ἡμᾶς, 'who hath given us a pledge of his future acceptance. Δοὺς τὸν ἀρραβῶνα τοῦ Πν.,' 'by giving the earnest of the Spirit in our hearts.' So Eph. i. 13 & 14. ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς εὐαγγελίας τῷ ἁγίῳ, ὃς ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν. Ἀρραβῶν and the Latin *arghona* are derived from the Heb. ארבה, a pledge or earnest, i. e. a part of any price agreed on,

*paid down* to ratify the engagement, *Germ. hand-gift*. The pledge spoken of consists, as *Bp. Middl.* observes, of those various gifts of the Spirit, which were an earnest of immortality to the persons on whom they were conferred. This gift of the Spirit is, *Dr. Burton* says, the seal and token of Christ's belonging unto God.

23. ἐπὶ τὴν ἐμὴν ψυχὴν] 'against my soul,' i. e. if I speak not the truth. The sense *life, mind, or thought*, though supported by one or other of the best Commentators is too feeble. The solemnity of the asseveration here and in other parts of this Epistle was justified by the circumstances in which the Apostle was placed. See *Newc.* and *Doddr.* I would here compare Thucyd. i. 78. Θεοὺς τοὺς ὀρκίους μάρτυρας ποιοῦμενοι.

Φειδόμενος is for *ὡς φειδ.*, i. e. ὡς φειδέσθαι, 'to spare you the pain of the severe censure which I must have passed on your irregularities.'

24. οὐχ ὅτι κυριεύομεν—ὑμῶν] There is in οὐχ ὅτι (as *Beza* and *Grot.* remark) an *ἀνθυποφορά*, or softening; on which use of οὐχ ὅτι see *Math.* Gr. The sense of the passage is: 'I do not mention this as if domineering over your faith (i. e. your belief of the religion you profess) by wanton acts of severity; but as fellow-workers in promoting your real happiness.' The next words are variously interpreted. *Abp. Newc.* has expressed the sense thus: 'I use the expression "over your faith;" for faith causes you to stand firm in your duty, and in the divine favour.' *Rom. xi. 20.* *Bp. Middl.*, perhaps better, as follows: 'We have your welfare at heart; for by your faith alone, that faith which we seek to strengthen in you, can ye attain to salvation.'

II. 1. ἐμαυτῷ] *Sub. ἐπὶ*, and that for *παρ' ἐμαυτῷ*. The sense is: 'I determined with myself.' For the common reading ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς several MSS., some Versions, and the *Ed. Princ.* have what I have edited, with *Beng.*, *Matth.*, *Griesb.*, *Tittm.*, and *Vater.* And it certainly has more of the character of genuineness. Ἐν λύπῃ must not be confined to *Paul*, or the *Corinthians*, but be extended to both; as was pointed out by the antient Com-

- 2 εἰ γὰρ ἐγὼ λυκῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ  
 3 μὴ ὁ λυπούμενος ἐξ ἐμοῦ; "καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, <sup>u Infr. §. 2. et 12. 21. Gal. 5. 10.</sup>  
 ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν πεποι-  
 θῶς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.  
 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν  
 διὰ πολλῶν δακρῶν οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην  
 ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.  
 5 <sup>2</sup> Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ <sup>x 1 Cor. 5. 1. 1 Cor. 5.</sup>  
 6 μέρους (ἵνα μὴ ἐπιβαρῶ,) πάντας ὑμᾶς ἵκανὸν τῷ <sup>5</sup>  
 7 τοιοῦτῳ ἢ ἐπιτιμία αὐτῆ ἢ ὑπὸ τῶν πλειόνων ὥστε τού-  
 ναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως  
 8 τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. διὸ παρακαλῶ

mentators. The sense is: 'so as to give myself and you pain,' viz. by censuring your irregularities. This view is, I find, confirmed by the opinion of the learned *Emmerling* in his recent Edition of this Epistle with Notes. Compare 1 Cor. iv. 21. ἐν ῥάβδῳ ἔλθω.

2. εἰ γὰρ ἐγὼ λυκῶ—ἐξ ἐμοῦ] There is here some obscurity, occasioned by the refined delicacy of the remark; which was, I conceive, meant to be explanatory of the ἐν λύπῃ ἐλθ. Various interpretations have been proposed, which see in Recens. Synop. The true one seems to be that of Grot., Rosenm., Doddr., Mackn., Jaspis, and *Emmerling*. It may be observed, that the καὶ, like the Hebr. ו, increases the force of the interrogation, and may be rendered *quæso*. In the interrogative τίς is implied οὐδείς in the answer. The τίς ἐστὶν ὁ εὐφ. is expressed *populariter*, in the sense: 'And who then is there (i. e. would there be) to soothe my sorrows but the grieved person,' i. e. the grieved 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 congregation; for the former would so sympathize 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. ἔγραψα τοῦτο αὐτό] Some Commentators understand this of the present letter: but most take it of the former one, taking τοῦτο αὐτό to refer to the order given to excommunicate the incestuous person, and the general proof on their moral conduct. Perhaps, too, ἔγραψα is emphatic, q. d. I expressed my reproof and remonstrances in writing. Τοῦτο αὐτό, i. e. what I did. Ἐδει, 'it was proper and reasonable,' as in Matt. xviii. 33. xxiii. 23. 'Ἀφ' ὧν,' 'at the hands of those who.' Πεποιθῶς, 'being assured.' Ἐπὶ πάντας ὑμᾶς, 'respecting you all.' Ὅτι ἡ ἐμὴ—ἵσται, 'that whatever affords me joy would give pleasure to you all,' i. e. the sound and far greater part of them.

4. ἐκ πολλῆς—καρδίας] The sense is: 'out of such afflictions and heartfelt distress.' Συνοχῇ  
 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. συνοχὴν καὶ ταλαιπωρίαν. Ἐγραψα, 'I wrote [what I did],' namely, in the first Epistle. Οὐχ ἵνα λυκῶ &c. 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 Griesb., *Emmerling*, Vater, and Gratz. At ἐπιβαρῶ we may supply ἵνα, or, with *Emmerling*, take it intransitively, in the sense 'ne quid gravius dicam,' i. e. ne dicam nos solos. This is confirmed by the Syriac version. Of this sense of ἐπιβαρῶν τινι, to bear upon, two examples are adduced by Wets. from Appian.

6. The Apostle suggests reasons for showing mercy to the penitent offender. Ἡ ἐπιτιμία. 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. Αὐτῆ, itself, i. e. without any mors. Ἐπὶ τῶν πλειόνων, 'at the hands of the many,' the general body of the Church. Comp. 1 Cor. v. 4. συναχθέντων ὑμῶν.

7. ὥστε] 'insomuch that.' Τούναντίον, i. e. instead of further rebuke. Χαρίσασθαι, 'to forgive.' This, of course, implies that he had repented of his sin. Λύπη καταποθῇ, '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. cxxiv. 2, 3 & 4.

8. κωρῶσαι εἰς αὐτὸν ἀγάπην] 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-

ὕμᾱς κυρῶσαι εἰς αὐτὸν ἀγάπῃ· εἰς τοῦτο γὰρ καὶ ἔγραψα, 9  
 ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.  
 ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ· (καὶ γὰρ ἐγὼ εἶ τι κεχάρισ- 10  
 μαι, ᾧ κεχάρισμαι, δι' ὑμᾶς.) ἐν προσώπῳ Χριστοῦ, ἵνα 11  
 μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ  
 νοήματα ἀγνοοῦμεν.

1 Act. 18. 8.  
 1 Cor. 16. 9.

Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ 12  
 Χριστοῦ, καὶ θύρας μοι ἀνεφγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα  
 ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελ-

1 Infr. 7. 5.

φόν μου. ἄλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μα-

1 Col. 1. 27.

κεδονίαν. Ἐν τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι 14  
 ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνύσεως αὐτοῦ

ment of the act of excommunication in order to make sure that reconciliation. The term, however, may also denote that the readmission was to be formal, as the excommunication had been. Κυρῶσαι ἀγάπῃ seems to have been a popular brevity of expression.

9. εἰς τοῦτο γὰρ ἔγραψα—ἐστε] 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 δοκιμὴν αὐτοῦ γινώσκετε.

10. ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ] Sub. χαρίζομαι. The sense intended by the Apostle is best expressed by Jaspis as follows: 'in omnibus iudiciis, quæ æquitatem et lenitatem animi producant, nemo liberalius vos sequitur, quàm 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 ἐγώ—δι' ὑμᾶς] The sense seems to be: 'For whatever I have hereby forgiven any one (if I myself can be said to have forgiven) I forgave it for your sakes, and to testify my regard for you.' At ᾧ κεχ. sub. κεχαρ., which was suppressed to avoid repetition. The next words ἐν 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 Σατ. I therefore agree with the able Bâle Editor, that the words καὶ γὰρ—ὑμᾶς are parenthetical, and that ἐν προσώπῳ &c. belong to the καὶ ἐγώ (χαρίζομαι). And this is supported by the general view of the sense taken by Dr. Shuttleworth and Mr. Scott. 'Ἐν προσώπῳ Χρ. signifies acting in the name and in behalf of Christ, as it were in his person. So Theophyl.

11. ἵνα μὴ πλεονεκτ. &c.] These words seem meant to give a reason why he and they should be always disposed to show lenity on repentance; namely, lest, by their 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 em-

bracing it; or by exciting division in the Church, prevent the success of the Gospel. See Newc. and Scott. The words οὐ γὰρ ἀγν. seem to mean, 'We are not [I trust] ignorant;' for admission appears to 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 account of the Corinthian converts, he could not rest, but must go in search of him into Macedonia. Perhaps, however, the οὐκ ἔσχηκα ἄνεσιν 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 Τρ. is meant the country of the Troad. At τῷ μὴ εὐρ. sub. ἐπλ., 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 into thanksgiving to God for the success with which He is pleased to bless his Evangelical labours. The θριαμβ. &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 ancient 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 βασιλεύειν, ἐπιστεύδειν, ἀνταρκεῖν, κληρονομεῖν, ζῆν &c. The sense is: 'causeth us to triumphantly overcome all difficulties,' 'go from city to city as triumphing conquerors in the cause of Christ.' Others, as Chrys., Kypke, and Wets., assign the sense, 'to lead one triumphing, to give the victory to one.' But see Recens. Syn. The expressions πάντοτε and ἐν παντὶ τόπῳ 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 ὁσμὴν—φανερῶντι &c.] 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

- 15 φαγερουντι δι' ημων εν παντι τοπω. °οτι Χριστου ευωδια <sup>c 1 Cor. 1. 18.</sup>  
 εσμεν τω Θεω εν τοις σωζομενοις και εν τοις απολλυ-  
 16 μενοις· οις μεν οσμη θανατου εις θανατον· °οις δε οσμη <sup>d Luc. 2. 34.</sup>  
 17 ζωης εις ζωην. και προς ταυτα τις ικανος; °Ου γαρ εσμεν, <sup>e Infr. 3. 5, 6. Infr. 4. 2.</sup>

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. *οτι Χριστου ευωδια—απολλυ.*] Here is a continuation of the metaphor, though with some change in the application. Many Commentators take τω Θεω for *eis τον Θεον*. But it seems better, with the antient and some eminent moderns, as Schleus., to interpret 'by God.' The general sense is: 'We are those through whom God spreads and propagates this odouriferous, delightful, beneficial, and salutiferous Gospel of Christ.' In *εν τοις σωζομενοις* and *τοις απολλυμενοις* is implied *all*. Theophyl. well paraphrases thus: "We indeed bear the sweet odour of Christ's Gospel to *all*, but all who participate in it do not experience its salutiferous effects. Thus to diseased eyes even the light of heaven is noxious; yet the sun does not inflict the injury. And to those in a fever honey is bitter; yet it is *sweet* nevertheless. Vultures, too, it is said, fly from sweet odours of myrrh; yet myrrh is myrrh, though the vultures avoid it. Thus if some be saved and others perish, the Gospel retains its own virtue, and we, the preachers of it, remain just as we are; and the Gospel retains its odouriferous and salutiferous properties, though some may disbelieve, or abuse it, and perish." The sense intended by the metaphor is well expressed by Mr. Holden as follows: 'To those who perish through unbelief the fragrance of the Gospel which we diffuse becomes a deadly savour, ending in their death, but to the saved it becomes a vivifying savour, ending in life eternal.' The *τοις σωζομενοις* is best explained by the Greek Commentators to signify simply those who believe and embrace the Gospel, and who, by faithfully fulfilling its requisitions, are saved; the *απολλυ.*, those who either disbelieve and reject it, or at least neglect to fulfil its requisitions.

16. *οις μεν οσμη &c.*] q. d. We have done our part, whatever be the result, though to the one we are a savour &c. *θανατου* and *ζωης* are Genitives of a substantive in the place of its cognate adjective. The words *εις θανατον* and *εις ζωην* are exegetical, and meant to strengthen the sense. The *εις* denotes *tendency*.

In this figurative illustration the Apostle is supposed to have had in mind similar comparisons in use among the Jews. At least the Rabbinical citations of Wets. and others countenance this opinion.

— *και προς ταυτα τις ικανος;*] I have shown at large in Rec. Syn. that the sense must not be limited, but left general, importing that no human being is *of himself* sufficient for so momentous a business; by which it is implied that our sufficiency is of God. By Abp. Newc. and Dr. Paley in his Hor. Paul. the words *οτι Χριστου—ικανος* are thrown into a parenthesis.

The latter recognises one of those numerous instances of *digression* in St. Paul which, he thinks, may be denominated *going off at a word*. "It is (says he) turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetic sentence in which that word is the prevailing term. As 2 Cor. ii. 14. at the word *οσμη*. 2 Cor. iii. 1. at the word *epistle*. 2 Cor. iii. 12. at the word *veil*. Eph. iv. 8. at the word *ascended*. v. 12. at the word *light*." The matter is indeed parenthetic, but not so much so as to justify an affixing of the marks of parenthesis.

17. *ου γαρ εσμεν—τον λογον*] 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 *γαρ* is to the words of vv. 15 & 16. q. d. 'We are indeed 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 alacrity; for we are not as the many,' &c. The use of the participle and verb substantive for the finite verb, denotes *custom*. *Οι πολλοι*, the greater part, i. e. *very many*. The force of the expression *καπηλ. τον λογον του Θεου* will be seen by bearing in mind the *proper* signification of *καπηλευα*. Now this will depend upon that of *καπηλος*, which is *not* derived from *κακνειν* and *πωλος* (as the Etymologists say), but is cognate with the *caupo* of the Latin, and both derived from the *Chappen*, *Koppen*, and other cognate words of the Northern languages, denoting to *sell by retail*. Thus *καπηλος* meant a *retail dealer*, one who sells at second hand; and is plain from two passages of Plato (which have escaped all the Commentators) p. 531. *С. εργα αλλοτρια παραδεχομενοι, δευτερον πωλοϋσι παλιν οι καπηλοι.* & p. 600. And so Hesych. explains *καπηλευει* by *μεταπωλει*. *Æschyl.* *Theb.* 541. by a bold figure, formed on the foregoing sense, says *εθων δ' εοικεν ου καπηλευσειν μαχην*, 'he will not *fight by retail*,' i. e. in a peddling way. Thus the *καπηλοι* were *petty charmen*, and that chiefly in eatables or drinkables, exactly corresponding to our *hucksters*. And as such articles are, more than others, susceptible of that *adulteration*, which is most likely to be practised by petty vendors, so these *καπηλοι* were, from a very early period, accused of this trickery. So *Is. i. 22.* *οι καπηλοι σοι μισγοϋσι τον οινον υδατι.* *Καπηλευα*, therefore, came to mean 'make a gain of,' (as Clem. Alex. 60. *ου καπηλευεται η αληθεια.*) 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 admixtures were, may easily be conceived; though they, no doubt, differed 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-

ὡς οἱ πολλοί, κατηλεύοντες τὸν λόγον τοῦ Θεοῦ· ἀλλ' ὡς  
 ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ,  
 ἐν Χριστῷ λαλοῦμεν. ΙΙΙ. Ἀρχόμεθα πάλιν ἑαυτοῦς 1  
 συνιστάνειν; εἰ μὴ χρῆζομεν, ὡς τινες, συστατικῶν ἐπιστο-  
 λῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν; ἢ ἐπιστολὴ ἡμῶν 2  
 ἡμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκο- 3  
 μένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων· ἢ φανερού-  
 μενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακουηθεῖσα ὑφ' ἡμῶν,  
 ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος,  
 οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας.  
 Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν 4

lowing ἀλλ' ὡς ἐξ εἰλ., which signify 'with sincerity and integrity.' At ὡς ἐκ Θεοῦ sub. λέγοντες, which arises from the idea of λέγειν suggested by κατηλ. τὸν λόγον. The sense is, 'as persons who speak from God, and not themselves, κατενώπιον τοῦ Θεοῦ, as in the presence of God and with a view to His approbation alone.' Ἐν Χρ., 'in the name of Christ, as his legates.'

ΙΙΙ. 1. Ἀρχόμεθα—συνιστάνειν.] This is meant to anticipate an objection, that by thus mentioning his sincerity, he was recommending himself. In the interrogation is implied a strong negation, No! The next words εἰ μὴ χρῆζομεν 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 ἢ μὴ for εἰ μὴ, 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.

Συστ. 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 also the Jews, from whom, no doubt, was immediately derived the frequent use of them in the primitive Church, though the origin may have been the tessera hospitalitatis of the earlier Greeks.

The ὡς τινες may allude to the false teachers, who had thus introduced themselves to the Church at Corinth.

2, 3. ἢ ἐπιστ. ἡμῶν ἡμεῖς ἐστε &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 ἐγγεγραμ. ἐν ταῖς καρδίαις ἡμῶν) this knowledge 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 ἡμῶν, indeed, a few MSS. and Versions have

ὑμῶν, after the ταῖς καρδίαις, which is preferred by Olearius, Doddr., Barrington, Wakef., and Rinck.

—Φανερούμενοι ὅτι ἐστὲ &c.] For ὅτι φανεροῦς ἐστε, 'it being manifest that ye are' &c. The same metaphor is here continued, but with alteration, 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 ἐπιστ. Χρ. is meant the Gospel; and to this the term ἐπιστολὴ 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 ἐπιστολὴ, 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 Spirit, both in His ordinary and extraordinary operations. Ἐν πλαξὶ καρδίας σαρκ. are, by transposition, for Ἐν πλαξὶ σαρκ. κ., i. e. on *fleshy* tablets, namely those of the heart. Comp. Jerem. xxx. 33. The same figure occurs in Æschyl. Prom. 814. ἦν ἐγγράφου σὺ μνήσοισιν δελτοῖς φρενῶν.

4. The connexion here is somewhat uncertain; but is best traced by Chrys. and Theophyl., who suppose it is meant to deprecate the accusation of *boasting* of himself. Whatever that might be, it rested solely on his confidence in God, through Christ, from whom alone he derived his sufficiency to spread the Gospel. The sense, then, may be represented as follows: 'We, however, have such a cause for trust and confidence [as this superiority implies] in God alone, and through Christ.' Οὐχ ὅτι. Sub. οὐ λέγω. Δογί-σασθαί must, with the antient and the best modern Commentators, be interpreted *excogitare*, a sense frequent in the later Classical writers. The meaning is: 'We are of ourselves unable to devise or even conceive the mysteries and truths of the Gospel, much less to give them the effect by which the Holy Spirit writes and imprints them on the hearts of men; but our

- 5 Θεόν· <sup>1</sup> οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν λογίσασθαι τι, <sup>i Supr. 2.</sup>  
 6 ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ. <sup>16. Philpp. 2.</sup> <sup>13.</sup> <sup>k Jer. 31.</sup> <sup>31.</sup>  
 καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, <sup>Rom. 2. 27</sup>  
 ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα <sup>29. et 7. 6.</sup>  
 7 ζωοποιεῖ. <sup>1</sup> Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν <sup>inf. 5. 18.</sup> <sup>Heb. 8. 9.</sup>  
 ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνα- <sup>1 Exod. 24.</sup>  
 σθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, <sup>12.</sup> <sup>et 34. 1, 29.</sup> <sup>&c.</sup> <sup>Deut. 10. 1.</sup>  
 διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην·  
 8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν  
 9 δόξῃ; <sup>m</sup> εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶν <sup>m Rom. 1.</sup> <sup>17. et 3. 21.</sup>  
 μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.  
 10 καὶ γὰρ οὐ[δέ] δεδοῦσται τὸ δεδοξαμένον ἐν τούτῳ τῷ

power and sufficiency is [alone] from God.' The *ὡς ἐξ ἑαυτῶν* serves to enforce the *ἀφ' ἑαυτῶν*; though Wolf refers the former to the *will*, the latter to the *power*. The *τι* must, by the context, be limited to denote any thing relative to the peculiar doctrines of the Gospel, and the method of salvation revealed in the new covenant.

6. *ὅτι καὶ ἰκάνωσεν ἡμᾶς*] Sub. *εἶναι*. 'And it is He who enableth us to be ministers' &c. The words *οὐ γράμμ.* *ἀλλὰ πνεύμ.* signify '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 'consisting in outward forms and ceremonies.' By *τὸ γράμμ.* is meant 'what is literal,' viz. the Law; and by *τὸ πνεῦμα* '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 drawing a parallel, which has no concern with interpretation, but is between the law of Moses and the Gospel of Christ. The former "kills" inasmuch 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 *πνεῦμα*, the Spiritual System of the Gospel, *ζωοποιεῖ*, 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 Dispensations, moreover, 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 corporeal and perceptible glory, namely that in 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 *glorious* (namely, by the appearance of Angels with the cloud of glory), and *so* 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 advert to the phraseology, *ἐν δόξῃ* is for *ἐνδοξος*. On this *δόξα* see Note on Lu. ii. 8. The Hebrew of Exod. xxxiv. 29. suggests the idea of such an irradiation as that which is represented in pictures encircling the countenance of Christ. With respect to *τὴν καταργουμένην*, it must not be understood, with some, of fading away with youth, and ceasing with death. The best mode of taking the words is that of the antients and some eminent moderns; namely, to suppose that *τὴν καταργουμένην* (introduced to impart force to the argumentation) though it pertains in appearance to *τὴν δόξαν*, yet, in fact, refers to *γράμματα*, meaning the *Mosaic economy*; and that the Apostle (as I remarked in Rec. Syn.) meant to hint, "that, as 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 temporary." In *πῶς οὐχὶ—δόξῃ* there is an *argumentum a minori ad majus*. Τοῦ πνεύμ., i. e. the vivifying and Spirit-bestowing religion, the Gospel. *Ἐν δόξῃ*, for *ἐνδοξος*.

9. *εἰ γὰρ ἡ διακονία—ἐν δόξῃ*] The Apostle here (as Theophyl. says) "gives another turn to the same thought." Indeed, *διακ. τῆς καταρκ.* is meant to further illustrate what was said at v. 7., *ἡ διακονία τοῦ θανάτου ἐν γράμμασι*. 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. *Δόξα*, for *δοξαστός*; which use of a substantive for its cognate adjective is also found in the Classical writers.

10, 11. Here the sentiment is further strengthened. *Τὸ δεδοξ.* Sub. *πράγμα*, meaning the Mosaic Dispensation. Render, not 'made glorious,' but 'esteemed glorious or excellent.' So 1 Pet. i. 8. *χάρα δεδοξαμένον*. Thus *οὐδὲ δεδοξ.* signifies, 'is in a manner of no glory,' 'is not to be accounted excellent.' *Ἐν τούτῳ*

μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. εἰ γὰρ τὸ καταρ- 11  
 γούμενον διὰ δόξης· πολλῶ μᾶλλον τὸ μένον ἐν δόξη.  
 ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα· 12  
 καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον 13  
 ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ  
 τέλος τοῦ καταργουμένου—<sup>p</sup> ἀλλ' ἐπωρώθη τὰ νοήματα 14  
 αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ  
 ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον,  
 ὅτι ἐν Χριστῷ καταργεῖται. ἀλλ' ἕως σήμερον, ἤνικα 15  
 ἀναγινώσκειται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν

n Eph. 6.  
 19.  
 o Exod. 34.  
 33, &c.  
 Rom. 10. 4.

p Esa. 6. 10.  
 Esch. 12.  
 2.  
 Matt. 13.  
 11.  
 Act. 28. 26.  
 Rom. 11. 8.

τῷ μέρει. This may either mean, 'in respect of this,' i. e. its ministration; (See Newc.) or rather, 'in respect of this,' *en cet egard*, as the French say; i. e. with reference to, and comparison with the glory that so greatly exceeds it. "ἕνεκεν may mean either 'as respects,' i. e. in comparison of; or, 'by reason of.' For οὐδέ, οὐ is found in very many MSS., Fathers, and early Edd., and is adopted by Matth., Griesb., Tittm., and Vater.

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 μένον, 'what was to be permanent,' νόμιμον, viz. until the end of the world; and so called, as being the last Dispensation of God, and to be succeeded by no other. Διὰ δόξης, 'attended with glory,' both at its delivery and in its use.

12. ἔχοντες οὖν τ. ελπ.] 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 it as having reference to all that has been said of the superiority of the Gospel over the Law; q. d. 'Having such an assured hope as this, so grounded on the infinite superiority and preeminent advantages of the Gospel over the Law.' Of this sense of ἐλπεις examples occur in i. 7. Phil. i. 20. Tit. i. 2.

— πολλῇ παρρησίᾳ χρώμ.] On the sense of these words difference of opinion subsists. Some explain, 'we use great freedom and boldness of spirit.' Others, 'we use great plainness of speech, sine verborum involucri et ambagibus.' The former interpretation is better supported by the *usus loquendi*; but the latter is more agreeable to the words following; for I agree with Emmerling, that what is said at vv. 13-18. was suggested by the idea then in the Apostle's mind of something kept-concealed. This, indeed, had been before pointed out by Paley (in his *Horæ Paulinæ*), who observes "that this allegory of the veil arose entirely out of the occurrence of the word, and drew the Apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged. This subject he resumes at iv. 1. almost in the words he had left it." The above use of παρρησία with λαλεῖν &c. occurs in Mark viii. 32. Joh. x. 24. xi. 14. xvi. 25 & 29.

13. καὶ οὐ] Sub. ποιούμεν τούτο, ἕ. ε. παρακαλύπτουμεν, or κάλυμμα ἐτίθεμεν, (from the context) 'we do not use a veiled and myste-

rious form of speaking.' On the sense of this passage the Interpreters are by no means agreed. Perhaps the best view of the sense (and much confirmed by the antients) is that of Grot., and especially Mr. Locke, who explains as follows: "We, the ministers of the Gospel, speak plainly and openly, and put no veil upon ourselves, as Moses did, whereby to hinder the Jews from seeing Christ in the law; Moses' covering his face signifying the obscure and typical nature of the law which he was about to deliver; but that which hinders them, is a blindness on their minds, which has been always on them, and remains to this day." St. Paul seems to be obviating an objection which some among the Corinthians might make to his boasting of so much plainness and clearness in his preaching; viz. "If you preach the Gospel, and Christ contained in the law, with such a shining clearness and evidence, how comes it that the Jews are not converted to it? His reply is, Their unbelief comes not from any obscurity in our preaching, but from a blindness which rests upon their minds to this day; which shall be taken away, when they turn to the Lord."

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 ἀτενίσαι—καταργουμένου may be paraphrased thus, 'So that they did not see what was adumbrated under the Law that was to be done away, even the substance, the Gospel of Christ, which was to be the complementum of the Law.'

14. ἀλλ' ἐπωρώθη τὰ νοήμ. a.] The ἀλλὰ 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 and are dull and stupid.' This sense of *πωρ.* is frequent in the N. T. See Mark vi. 52. viii. 17. Joh. xii. 40.

— τὸ αὐτὸ κάλυμμα—μένει μὴ ἀνακ.] The sense is: 'For to this day, the same veil as that which Moses used (i. e. the obscurity of the Mosaic law, typified by the veil of Moses' face) still remaineth, in the reading of the Old Testament,' i. e. when they read the Old Testament. The next words ἀνακαλυπτόμενον are best taken, with the Syriac Versions, Mackn., Newc., and Emmerl., in the sense 'it not being discovered by them, or become plain to them, that it (viz. the darkness of the Old Covenant) is done away by Christ; i. e. the true end of the Law is discovered by the Gospel of Christ.'

15. Here there is a repetition, in somewhat



- 16 κείται ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρείται  
 17 τὸ κάλυμμα. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν οὐδὲ τὸ  
 18 πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.—Ἡμεῖς δὲ πάντες ἀνακεκα-  
 λυμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν  
 αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ  
 1 ἀπὸ Κυρίου πνεύματος. IV. Διὰ τοῦτο ἔχοντες τὴν δια-  
 2 κονίαν ταύτην, καθὼς ἐλεήθημεν, οὐκ ἐκκακοῦμεν ἄλλ' ἀπει-  
 πάμεθα τὰ κρυπτὰ τῆς αἰσχύνῃς, μὴ περιπατοῦντες ἐν παν-  
 ουργία, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ  
 φανερῶσει τῆς ἀληθείας συριστῶντες ἑαυτοὺς πρὸς πᾶσαν

plain terms, of what was said in the preceding verses.

16. ἡνίκα δ' ἂν ἐπιστ. πρὸς Κύρ.] Here must be supplied either ἡ καρδία αὐτῶν, according to most Commentators; or (as I proposed in Recens. Syn.) Ἰσραὴλ, (i. e. the sons of Israel) taken from v. 13. This latter seems to be adopted by Dr. Burton, who observes that "there is perhaps an allusion to Exod. xxxiv. 34. which is quoted by Origen, ἡνίκα δ' ἂν ἐπίστρεψε 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 Capell. and Menoch.) to regard ἡνίκα ἂν ἐπιστρέψῃ as put impersonally for ἡνίκα ἂν ἐπιστρέψωσι, i. e. the υἱοὶ Ἰσραὴλ above mentioned. The phrase ἐπιστ. πρὸς Κύριον signifies to be converted to the religion of Christ. Acts xi. 21. Περιαιρείται, 'is to be, will be removed.'

17. ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν] On the sense of these words some difference of opinion exists. The true interpretation, however, seems to be that of Abp. Newc. 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.' Οὐδὲ τὸ πνεῦμα Κυρίου, 'where that spiritual religion is received and acted on.' Ἐλευθερία ἔ. 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. Holden: 'We all (i. e. all 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 excellent, even as by the Spirit of 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 ἀνακεκ. προσώπῳ is that of *clear*

and distinct knowledge. And τὴν δόξαν κατοπτρ. 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 κατοπτ. see Note on 1 Cor. xiii. 12. At εἰκόνα—δόξαν (which alludes to the changing of the face of Moses, on beholding the Schechinah) there is an ellip. of κατά, which is expressed in a kindred passage of Col. iii. 10. τὸν ἀνακαινούμενον κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. The words ἀπὸ δόξης εἰς δόξαν 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 καθάπερ ἀπὸ Κυρίου πνεύματος cannot, indeed, be defined with certainty. But perhaps Κυρίου πνεύμ. 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. ἡλεήθημεν] This word is often used of the grace of God shown in bringing men to salvation, as Rom. ix. 15. seqq. xi. 30 & 32. 1 Cor. vii. 25. 1 Pet. ii. 10. Οὐκ ἐκκακοῦμεν, '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. ἀπειπάμεθα] 'we have renounced and do renounce,' 'have nothing to do with.' Τὰ κρυπτὰ τῆς αἰσχ. 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. Μη περιπ. ἐν πανουργίᾳ, 'not adopting a crafty line of conduct.' Δολοῦντες τὸν λόγον τοῦ Θεοῦ is synonymous with the κατηλύειν τὸν λόγον τοῦ Θεοῦ at ii. 17. By συριστῶντες &c. is meant, 'acting so as to recommend ourselves to the unbiased judgment and [good] opinion of men.' Of this sense of *συνειδ.* another example occurs at v. 11. Ἐνώπιον τοῦ Θεοῦ, 'as in the presence of God.'

x 1 Cor. 1.  
18.  
supr. 2. 13.  
1 Thess. 2.  
10.  
y Esa. 6.  
10.  
Matt. 11.  
27.  
Joh. 1. 18.  
et 12. 31.  
44, 45.  
et 14. 9. 30.  
supr. 3. 18.  
Eph. 6. 12.  
Philipp. 2.  
6.  
Col. 1. 13.  
Heb. 1. 3.  
s Supr. 1.  
24.  
a Gen. 1. 3.  
2 Pet. 1. 19.

συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ. \* Εἰ δὲ καὶ ἔστι 3  
κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις  
ἔστι κεκαλυμμένον\* ἔν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου 4  
ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι  
[αὐτοῖς] τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χρι- 5  
στοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. \* οὐ γὰρ ἑαυτοὺς κηρυσ- 5  
σομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον\* ἑαυτοὺς δὲ δούλους  
ἡμῶν διὰ Ἰησοῦν. \* ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς 6  
λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν  
τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χρι-  
στοῦ.

b 1 Cor. 2.  
5. Infr. 5. 1.

b Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὄστρακίνοις σκεύ- 7

3. The figurative language before adopted is here continued. The fault (the Apostle says) is not in the obscurity of the Gospel, but in 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 ἀπολλ. sub. *μόνον*. By this term are denoted those who are lost and are perishing, namely, through unbelief; as is clear from the next verse. Comp. ii. 15.

4. ἐν οἷς ὁ Θεὸς &c.] For ἡν ἀπίστων ὁ Θεὸς &c. By τοῦ αἰῶνος τούτου is meant the wicked and sensual part of it, mere worldlings; and by the God of it, Satan, See Joh. xii. 31. xiv. 30. *Εἰς τὸ μὴ αὐγάσαι* &c. The construction and sense is: 'So that the light of the glorious Gospel of Christ (who is the image of God) might not shine unto them,' i. e. that it might not show its true purport, and its real excellence to them, so that they should neither understand the one, nor appreciate the other. The *αὐτοῖς* after αὐγάσαι is omitted in many MSS. and Fathers, and is cancelled by Griesb., Tittm., and Vater. *Φωτισμὸν*, 'splendour and excellence,' as Grot. remarks, with reference to the preaching of Christ's miracles, resurrection, and ascension to Heaven; and also of a celestial kingdom and the sending of the Holy Spirit procured by Him.

— *εἰκὼν τοῦ Θεοῦ*] There are various views under which this may be understood. See Rec. Syn. The best appears to be that of the early modern Commentators, who say that Christ is such 1st in respect of his *Divine nature*, by which he proceeds from the Father, as an image bearing an exact and perfect resemblance to Him; or, 2dly, in respect of his *office of Mediator*, of which the principal part is that he should hold forth the Father to our view. 'In which (adds Whitby) he has given us many glorious demonstrations of the power, wisdom, holiness, and justice, the mercy and goodness of God.' See Note on Hebr. i. 3.

5. οὐ γὰρ—Κύριον] The connexion, which is not very clear, has been best traced by Theophyl. The words have reference to the preceding *μη περιτ.* ἐν πανουργίᾳ μηδὲ δολ. τὸν λόγον τοῦ Θεοῦ; vn. 3 & 4. being in some measure parenthetical; q. d. '[We do not act in a crafty manner, or adulterate the word of God,] because we do not preach ourselves, as do the false teachers.'

For they persuaded their disciples to call themselves after their names. *Ἐαυτοὺς κηρυσσ.* is explained by most Commentators to mean seeking 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 Emmerl.: '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 Wets. aptly compares Synes.: τὸ κηρύττειν ἑαυτὸν καὶ πάντα ποιεῖν ὑπὲρ ἐπιδείξεως, οὐ σοφίας, ἀλλὰ σοφιστείας ἐστίν. The words *ἑαυτοὺς δὲ δούλους ὑ. δ.* 'I. may be paraphrased, 'So far from acting as principals in this matter, we are rather servants to you therein.' *Διὰ Ἰησοῦν*, 'for the sake of Jesus Christ and the promulgation of his religion.' Comp. 1 Cor. iv. 1.

6. ὅτι ὁ Θεὸς—ὃς ἔλαμψεν &c.] The Apostle here returns to the allegorical mode of speaking, alluding again to the shining of Moses' face. The construction, however, is somewhat irregular, and the best mode of tracing it is to suppose an ellipsis of *οὗτος ἐστίν* before *ὃς ἔλαμψε*. *Ὁ εἰκὼν*, 'who bade.' There is an allusion to Gen. i. 3. "let there be light, and there was light." "Ὁς ἔλαμψε," 'he it is who hath communicated light.' We may repeat *φῶς*, taking the *ἐλ.* in a *Hiphil* 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.* γν. &c. seems to be put for *πρὸς τὸ φωτίζειν* [ἄλλους] *περὶ γν.*, '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 steadfastly beheld with open face, as in a mirror, transformed the soul into the glorious image of God exhibited in it.'

7. The Apostle 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

- εσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ Θεοῦ, καὶ μὴ ἐξ  
 8 ἡμῶν ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπο-  
 9 ρούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· ὀδικώμενοι, ἀλλ' οὐκ  
 ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·  
 10 πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι  
 περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν  
 11 φανερωθῇ. ἅει γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδι-  
 δόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν  
 12 τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνερ-  
 13 γεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα  
 τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλά-  
 14 λησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· ἢ εἰδότες ὅτι

illustrious gifts, and that dignity as Apostle of the Gentiles which he held. He shows that this was the appointment of God for most important purposes, is profitable to them, and not without benefit to himself.

— ἔχομεν] γὰρ κατέχομεν. Τὸν θησαυρὸν τ., i. e. the precious benefits of the Gospel. Ἐν ὄστρ. σ., 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 σκεύος has an allusion to the body's being the depository of the soul. Ὀστρακον properly signifies a shell, (of which material the primitive vessels were formed;) and, ally, a vessel of baked earth. And as that is proverbially brittle, ὀστράκινοι (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 Herodotus, that men are but earthen vessels. See Recens. Syn.

— ἡ ὑπερβολὴ τῆς δυνάμ. ] *summa vis*, the exceeding great power [committed to me as an Apostle]. Ὁ ὑπερβ. τῆς δυν. may (with Theophyl. 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 φαίνονται, 'might clearly appear to be of God, (Comp. Ps. lxxiv. 9.) and not of us.' Compare i. 9.

8. ἐν παντὶ θλιβόμενοι &c.] '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. At ἐν παντὶ sub. χρόνος, or τόπος, or πράγματι. In fact ἐν παντὶ is for πανταχόθεν, as in Thucyd. iii. 37. ἀμφοτέρωθεν θορυβούμενοι. In θλιβ. and the other similar terms employed in this figurative passage, most Commentators recognize agonistical metaphors. But we may rather, with Theophyl., suppose military ones; the allusion, it should seem, being to an army so hemmed in and distressed, as scarcely to know whither to turn itself, yet not utterly reduced to despair. To this view θλιβ. and στενοχ. (the latter of which is the stronger term) are far more suitable. Ἐξαπορεῖσθαι

(where the ἐκ signifies utterly, as in ἐξασθενεῖν) is used in the same sense as at i. 8. ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. The word is found in the later Classical writers.

9. ἐγκαταλ.] 'deserted [by God],' as an army by auxiliaries. Ἀπολλ. This term is alone applicable to soldiers, since the worsted *athleta* were not destroyed. And that must determine the καταβαλλόμενοι to a military allusion, of which it is quite as susceptible as of an agonistical one.

10. πάντοτε—περιφέροντες] A strong mode of expressing the mortal peril to which he was continually exposed, (as 1 Cor. xv. 31. καθ' ἡμέραν ἀποθνήσκω. And so inf. v. 11. δεῖ εἰε θάνατον παραδιδόμεθα) together with an indirect comparison of the sufferings endured by himself and the other Apostles, to those endured by the Lord Jesus even unto death. The Genitive τοῦ Κυρίου is (as Grot. remarks) a Genit. of likeness. The sense is: 'bearing about, continually sustaining, perils and sufferings like those of the Lord Jesus.'

The words following, ἵνα ἡ ζωὴ—φανερωθῇ, suggest a reason why they were permitted to suffer all this, namely, that the faith of Christians in the resurrection of Jesus might be confirmed, or, as it is here said, "in order that the life of Jesus ascended into heaven, might be made manifest by their bodies," so wonderfully preserved amidst deadly perils. See Whitby. V. 11 is explanatory and illustrative of the preceding; for, as Theophyl. observes, εἰωθε ὁ ἀπόστολος τὰ ἀσαφῆ σαφηνίζειν.

12. ὥστε ὁ μὲν θάνατος—ὑμῖν] Here we have an inference, serving to introduce a contrast between their condition and that of their converts. Most recent Commentators take the sense simply to be, 'The preaching of the Gospel exposes us unto death; but to you it brings eternal life;' 'Our death and peril is your gain.' But ζωὴ ἐνεργ. ἐν ὑμῖν seems to have a double sense, natural, and metaphorical; for that life was produced in them partly by their being preserved from those mortal perils which encompassed the Apostles, and partly by their being, through the Gospel preached at such imminent peril, made partakers of eternal life, being put into the way of salvation.

13, 14. The general sense here is: 'We encounter these perils and afflictions, and are in-

ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. ἵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. <sup>κ</sup> Διὸ οὐκ ἐκκακοῦμεν <sup>16</sup> ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. ἵ τὸ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, <sup>μ</sup> μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. V. <sup>ν</sup> οἶδαμεν γὰρ, 1

duced to preach the Gospel at all hazards, through the very same principle of faith (namely, in the resurrection) which David had'. (Ps. cxvi. 10.) Κατὰ τὸ γεγραμμ., means 'to adopt the words of Scripture.' On this sense of πνεῦμα τῆς πίστεως, see Schleus., Wahl, and Rose's Parkh. Καὶ ἡμεῖς πιστ. &c., 'thus we have the same faith, and therefore speak [as we do].' Εἰδότες, 'assuredly knowing.' Διὰ Ἰ., '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 δι' ὑμᾶς] 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 ellip. of εἰσι. The next words ἵνα ἡ χάρις—τοῦ Θεοῦ are further explanatory of the δι' ὑμᾶς, 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 ἐκκακ. &c.] The words may be paraphrased, from the ancient Commentators, as follows: 'Wherefore although we suffer evils 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 ἔξω ἀνθρ. signifies the *body*, as ὁ ἔσωθεν ἀνθρ. the *mind*. See Rom. vii. 22. Διαφθείρεται, 'is impaired [in its strength],' for φθείρεται. Ἡμέρα καὶ ἡμέρα, by Hebraism, for καθ' ἐκάστην ἡμέραν. Ανακαινοῦται, 'is renovated,' 'acquires fresh strength,' namely, the strength of faith and hope.

17. τὸ γὰρ παραντίκα ἐλ &c.] This is meant, as Theophyl. observes, to be explanatory of the preceding, as showing *how* the inner man acquires fresh strength even under such trials. There has been some doubt as to the sense of τὸ παραντίκα—θλίψεως ἡμῶν. Very apposite to the present purpose (though the Commentators have omitted to adduce it) is the following passage of Thucyd. iii. 56. καὶ ὅταν τὸ παραντίκα ποῦ ἡμῖν ὠφέλιμον καθιστῆται, 'and when, too, our own advantage for the present is consulted.' The τὸ there may be taken as belonging solely to ὠφ.; and thus the παραντίκα will be an ad-

verb for an adjective, as a little before: εἰ γὰρ τῷ αὐτίκα χρῆσιμῳ ὑμῶν—τὸ δίκαιον λήψεσθε. In both those passages αὐτίκα means 'at present'; which, indeed, is the literal sense of the word from παρ', at, and αὐτίκα, present. Thus it would seem that the sense here is that which the Syriac Translators and most of the recent Commentators assign, 'our present [comparatively] light affliction.' But the antients generally, and almost all the earlier moderns, took παραντίκα to mean *momentary*; regarding the words as put for ἡ θλίψις ἡμῶν ἢ παρ. καὶ ἐλαφρά [οὔσα], 'our affliction, which is but momentary and therefore light.' And this interpretation is the most natural and 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 αἰώνιον. The phrase καθ' ὑπερβολὴν εἰς ὑπ. is highly significant; the repetition having an intensive force, like the Hebr. כַּבֵּד כַּבֵּד. And it may be rendered 'infinitely exceeding.' It is well explained by Theophyl. ὑπερβολικῶς ὑπερβολικῶν; εἰς ὑπερβ. being a phrase for an adjective. Βάρος δόξης is for βαρεῖαν δόξαν, the epithet being used to correspond to the ἐλαφρ. just before. Κατεργ., 'produces,' as Joh. vi. 27. And so Dionys. Hal. δόξαν κατεργ.

18. μὴ σκοποῦντων &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. Σκοποῦντων 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 βλεπ. are meant all the visible and sensible things of the world, whether pleasurable or painful, elsewhere called τὰ ἐπίγεια καὶ τὰ ἐν κόσμῳ. Πρόσκαιρα should be rendered *temporary*. By the τὰ μὴ βλεπ. are meant the things not corporeally 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 Apostle takes occasion from the mention of the felicity of a future state, to enlarge thereon up to v. 10.; showing the strong support which the consideration of it afforded him under the greatest

ὅτι, εἰάν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους καταλυθῆ, οἰ-<sup>o Rom. 8.</sup>  
 κδομήν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποιήτων, αἰώνιον, ἐν<sup>22.</sup>  
 2 τοῖς οὐρανοῖς. <sup>o</sup> καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οικητή-<sup>Gal. 3. 27.</sup>  
 3 ριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες. <sup>o</sup> εἰ<sup>Apoc. 3. 18.</sup>  
 4 γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθησόμεθα. <sup>o</sup> καὶ γὰρ<sup>et 16. 15.</sup>  
<sup>q Rom. 8.</sup>  
<sup>1 Cor. 15.</sup>  
<sup>53, 54, 55.</sup>

perils, afflictions, and trials of this present scene.

— οἶδαμεν] 'we assuredly know.' The εἰάν is by some eminent Commentators explained *postquam, quando*, as in Joh. xii. 52. But the sense thus arising is feeble compared with the common signification, 'if' or 'though.' And καταλυθῆ should not be rendered 'were dissolved,' but, 'be dissolved,' as the Syr. renders. The sense is, 'though it is to be dissolved.' With ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους the Commentators are somewhat perplexed. Some, as Rosenm. and Wakef., regard the οἰκία 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. So Plato calls the body γῆινον σκῆνος. and Wisd. ix. 15. τὸ γεωδὲς σκῆνος. 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 οἰκία must not be regarded as pleonastic, τοῦ σκῆνους must be meant to be exegetical of the ἡ ἐπίγ. ἡμῶν 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 Scriptures either of the N. T. or 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 mere tent set up for a temporary purpose, and formed for speedy decay and ruin. There is a reference to the πρόσκαιρα just before, and the αἰώνιον just after. Michaelis, indeed, grants that the Apostle may have adverted to the literal meaning of the word, and may have contrasted the temporary tent, the body, with the eternal and immoveable habitation which we shall occupy hereafter. But why then must he 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. οἱ ὄντες ἐν τῷ σκῆματι means 'we who are in the tabernacle just mentioned,' namely, the earthly house of the soul, the body.

Ἐκ Θεοῦ, 'supplied at the hands of God.'

Ἐν τοῖς οὐρ., for οὐράνιον, as opposed to the ἐπίγειος before.

2. ἐν τούτῳ] scil. τῷ σκῆματι, this tent. Supply ὄντες. See v. 4. Ólear., Wolf., Emmerl., and Dr. Burton, indeed, render it 'on this account,' (as Acts xxiv. 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. Στενάζομεν, viz. under the various distresses and evils to which the frailty of our tabernacle subjects us.

— τὸ οικητήριον—ἐπιποθοῦντες] 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. Οικητήριον is here used, not σκῆνος, because a permanent, and not temporary building is meant. Τὸ ἐξ οὐρ. Sub. δίδόμενον, which is supplied in Joh. iii. 27. Most Commentators, however, take ἐξ οὐρ. for ἐπουράνιον.

3. εἰ γε καὶ ἐνδυσ. οὐ γυμνοὶ εὐρ.] There are few passages on which the opinions of Commentators are more various. To remove the difficulty, some antient ones read ἐκδ. That, however, rests on slender authority, and is rejected by the most certain of Critical Canons. The interpretation of the antients cannot, I conceive be admitted; and those of the moderns are, each of them, liable to some objection. The best founded one appears to be that of Bos, Hardy, and Wets. (adopted by Slade, Emmerl., and Kinck) 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, not having put it off by death.' The Platonists (Bos has shown) used the term γυμνοὶ to denote the dead, and ἐνδυσάμενοι, the living. The above interpretation is much confirmed by the words of the next verse, which contain the same sentiment as that at v. 2., but somewhat more plainly expressed. Βαροῦμενοι, 'weighed down by infirmities and afflictions.' Ἐφ' ᾧ, 'inasmuch as,' 'since.' The ἔπειδὴ of the Erasmus and Stephanic Editions is evidently a mere gloss; and is scarcely found in more than two or three MSS. On the general sense of the words there is some difference of opinion. The best Commentators from Grot. downwards have supposed it to be, 'For we desire not to put it off, but to be clothed upon it, so that our mortal state may be at once exchanged for the immortal;' or, as Mr. Locke expresses it, 'We that are in the body groan under the pressures and inconveniences that attend us in it; which yet we are not therefore willing to put off, but had rather, without dying, have it changed into a celestial immortal body; so that this mortal

r Rom. 8.  
16.  
supr. 1. 22.  
Eph. 1. 13.  
et 2. 10.  
et 4. 30.  
s 1 Chron.  
29. 15.  
Pa. 39. 13.  
et 119. 19.  
Heb. 11. 13.  
r Rom. 8.  
24. 25.  
1 Cor. 13.  
12.  
supr. 3. 18.  
Heb. 11. 1.  
u Philipp.  
1. 23.  
1. 23.  
3. 8. et 4. 5.

οὐ ὄντες ἐν τῷ σκῆνει στεναζόμενοι βαρούμενοι ἐφ' ᾧ οὐ θέ-  
λομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνη-  
τὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ 5  
τοῦτο, Θεὸς, ὁ καὶ δούς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύμα-  
τος. ἠθάρρουντες οὖν πάντοτε, καὶ εἰδότες, ὅτι ἐνδημοῦντες 6  
ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου (διὰ πίστεως 7  
γὰρ περιπατοῦμεν, οὐ διὰ εἰδούς) ἠθάρρουμεν δὲ, καὶ εὐ- 8  
δοκοῦμεν μᾶλλον ἐκδημησαί ἐκ τοῦ σώματος, καὶ ἐνδημησαί  
πρὸς τὸν Κύριον. Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες 9  
εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. τούς γὰρ πάντας 10

state may be put an end to by an immediate entrance into an immortal life.' This interpretation, however, especially the latter part, is open to many objections, which see in Rec. Syn. The true sense of the passage appears to be as follows: 'For (I 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 ἐπενδύσασθαι we must repeat, from the preceding context, τὸ οὐκ. τὸ ἐξ οὐρανοῦ. 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 surrounded with 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 ἐνδύσασθαι. And it should seem, as Mr. Scott says, that "the Apostle did not mean to determine any thing concerning the manner, 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 ἐνδύσασθαι and ἐπενδύσασθαι of the acquirement of some principle of incorruption and immortality, (to use the words of Mr. Scott) "that glory, felicity, and immortality, which might be considered as the garment as well as the mansion, of the blessed inhabitants of heaven." The next words ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς are, indeed, susceptible of the sense assigned by Grot., Locke, and others: but they may very well admit that one given by Chrys., Theophyl., and Theod., 'that thus the mortal 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 large 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 ἀρρ. see Note supra i. 22. By τοῦ πνεύματος 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. θάρρουντες οὖν—Κυρίου] At θάρρ. sub. ἔσμεν, or take it as a participle for verb finite. Moreover, the participle is used in the sense of the adjective 'confident' or 'of good courage.' So x. 1 & 2. Hebr. xv. 6. Πάντοτε, 'at all times.' Καὶ εἰδότες. 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. 'Ενδημοῦντες is ill rendered by E. V. and Mackn. 'while we are at home.' Dr. Clarke, Doddr., and others, render 'whilst we are sojourning; which appears equally ill-founded. The true sense, and that required by the antithetical term ἐκδημ., seems to be the one assigned by the ancient Versions and some eminent modern Interpreters, 'present,' or living; as at v. 9. where our Translators did see the sense. 'Εκδημεῖν, when followed by ἀπὸ, always denotes separation from. So Thucyd. i. 70. contrasting the Athenians with the Lacedaemonians, describes them as ἀποδημηταὶ πρὸς ἐνδημοτάτους.

7. διὰ πίστεως—εἰδούς] This is meant to be further illustrative of the preceding ἐνδημοῦντες—Κυρίου (there being at διὰ πίστεως an ellipsis of μόνου) 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 thraldom of the body.' This view is adopted and well illustrated by Mr. Scott.

8. θάρρουμεν δὲ—Κυρίου] 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 Scriptural, and not unexampled in the Classical writers.

9. διὸ καὶ φιλοτ. ] The sense is: 'Wherefore [since we have such exalted hopes] we strive to the uttermost; as Rom. xv. 20. Εὐάρεστοι αὐτῷ εἶναι is equivalent to εὐαρστησαί αὐτῷ,

ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,  
 ἵνα κομισθῆται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπρα-  
 11 ζην, εἴτε ἀγαθόν, εἴτε κακόν. Ὑποκρίσεις οὖν τὸν φόβον τοῦ  
 Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερώμεθα· ἐλπίζω  
 12 δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι· οὐ γὰρ  
 πάλιν ἐάντους συσπύνομεν ὑμῖν, ἀλλὰ ἀφορμὴν δίδόντες  
 ὑμῖν καυχήματος ὑπὲρ ἡμῶν ἵνα ἔχητε πρὸς τοὺς ἐν προ-  
 13 σώπῳ καυχωμένους, καὶ οὐ καρδίᾳ. Ἐἴτε γὰρ ἐξέστημεν,  
 14 Θεῷ εἴτε σωφρονοῦμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ  
 15 συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων

γ Job 31.  
 23  
 supr. 4. 2.  
 Jud. 23.  
 z Supr. 1.  
 14. et 3. 1.  
 infr. 10. 8.  
 a Infr. 11.  
 1, 16. 17.  
 et 12. 6. 11.  
 b Rom. 5.  
 15.  
 et 6. 11, 12.  
 et 14. 7.  
 1 Cor. 6. 19.  
 Gal. 2. 20.  
 1 Thess. 5.  
 10.  
 1 Pet. 4. 2.

Hebr. xi. 6., 'to be well pleasing and acceptable to Him.'

10. τὸν γὰρ πάντα ἡμᾶς φαν. &c.] The γὰρ 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. Φανερωθῆναι. Some antient and several modern Commentators explain this 'to be made manifest,' i. e. our inmost 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 *comparere*, literally, 'be made to present ourselves;' which interpretation is most agreeable to what follows, and is confirmed by the Syriac Version.

— ἵνα κομισθῆται] reportet, 'may receive.' Τὰ διὰ τοῦ σώμ. Sub. πεπράγμενα, (from the context) which is expressed in Ælian H. A. v. 26. τὰ διὰ τοῦ σώματος πραττόμενα. The διὰ is by some early moderns rendered by *per*; but the best Commentators have been long agreed that διὰ τοῦ σώμ. is for ἐν τῷ σώμ. And this is confirmed by the Syriac Version. So Lucian cited in Rec. Syn.: διελθῆσσι τὰ πεπράγμενα ἡμῖν παρὰ τὸν βίον. It may be observed, that κομισσάσαι, 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. τὸν φόβον] This is used, by a metonymy of the effect, for τὸ φοβερόν, to denote the terrible judgment of the Lord. Ἀνθρώπους πείθει., 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 the good.'

— Θεῷ δὲ πεφ.] 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 ποιοῦντες. '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 ὑμῖν must be supplied from the context; and πεφανερ. be taken in the same double sense of being manifested and approved. Συσπύειδ. is here taken as at iv. 2. Render: 'And I trust, too, that I am manifested and approved to you, in your judgments and consciences.'

12. οὐ γὰρ πάλιν &c.] This is, as Schliting observes, meant to anticipate an objection, viz. "Why, if your views be so manifest to us, com-

mend yourselves to us." The answer to which is: 'Not so; for we are not commending ourselves; that is not our purpose.' See Theophyl. 'Ἀλλὰ ἀφορμὴν—ἡμῶν,' 'but our 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 ἵνα ἔχητε sub. τι λέγειν or καύχημα. The words τοῦτε ἐν προσώπῳ καυχ., καὶ οὐ καρδίᾳ 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. εἴτε γὰρ ἐξέστημεν—ὑμῖν] On the exact sense here Commentators somewhat differ in opinion. See Rec. Syn. The best, however, both antient and modern regard ἐξέστ. 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-commendation. Consequently σωφρονεῖν will denote the *opposite* to this, namely, the *speaking moderately* of himself. This idiom may be easily accounted for, since the phrase ἐξέστη-κείναι τοῦ νοῦ was often used to denote being a fool, which frequently carries the sense of *boasting* of oneself. So further on, xi. 1., ἀφροσύνη is used for 'folly of boasting;' and at v. 16. ἀφρῶν εἶναι, to be a fool, i. e. in boasting. See also 21. & xii. 6 & 7.

Θεῷ signifies 'for the glory of God [to whom the praise of my virtues is due, and not my own glory].' Ὑμῖν, 'for your advantage,' namely, by setting you an example of humility.

14. ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς] The connexion seems to be this '[For your benefit, I say, and that of others;] for the love' &c. Ἀγάπη τοῦ Χρ. may mean either 'the love we bear to Christ,' as Joh. xv. 9 & 10. or, rather, as in Eph. iii. 14., 'the love which Christ bears to us.' So ἀγάπη τοῦ Θεοῦ in Rom. v. 8. 2 Cor. xiii. 13. Συνέχει, strongly urges, constrains, *συνοθεῖ*, as Ecumen. explains. So in Acts xviii. 5. The sense of κρίναντας is best expressed by a verb and particle. The τοῦτο is for οὕτω, 'since we thus judge or reason.' Εἰ signifies 'if [as in the case]'; i. e. *since*. So Theophyl. explains it *εἴτε*. Εἰς, 'one [even Christ].' Ὑπὲρ πάντων, i. e. as an expiatory sacrifice for the sins of all. I have in Recens. Synop. shown how utterly untenable are the views of the

c Matt. 12.  
50.  
Joh. 5. 14.  
Gal. 5. 6.  
et 6. 15.  
Col. 3. 11.  
d Ess. 43.  
18, 19.  
Rom. 8. 10.  
Gal. 6. 15.  
Apo. 21. 5.  
e Rom. 5.  
10.  
Col. 1. 29.  
1 Joh. 2. 2.  
et 4. 10.

ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. καὶ ὑπὲρ πάντων ἀπέ-  
θανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ  
αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν 16  
οὐδένα οἶδαμεν κατὰ σάρκα. εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα  
Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. ὥστε εἴ τις ἐν 17  
Χριστῷ, καινὴ κτίσις τὰ ἀρχαία παρήλθεν, ἰδοὺ γέγονε  
καινὰ τὰ πάντα. Ἐὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλ- 18  
λάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν

sense here and in the next words propounded by many of the German Commentators. "Ἄρα οἱ πάντες ἀπέθανον. Almost all Translators render ἀπέθ. 'were dead.' But by Professor Scholefield (on Middl. 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 Ephes. ii. 1., he does it by the periphrasis νεκροὺς ὄντας. On the contrary, he uses ἀπέθανον 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 'was dead:' but this is owing to the difference between the Greek and English idioms, 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 οἱ πάντες is not pleonastic, but, as Professor Scholefield remarks, "being inserted on the renewed mention of πάντες, refers us back to πάντων preceding, and marks the meaning of the two words as co-extensive."

15. [ἵνα] 'in order that.' Οἱ ζῶντες, 'those who are brought to a spiritual life by Christ.' Μηκ. ἑαυτοῖς ζῶσιν, i. e. should not live subserviently to their own carnal inclinations, or worldly views. Ἀλλὰ τῷ &c., 'but to the glory of &c., subserviently to His plans for the salvation of men.'

16. The sense in this whole verse is obscure, and consequently disputed. The ὥστε may have reference to the universality of Christ's redemption mentioned in the preceding verse. The ἡμεῖς 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 σάρκα 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 sometimes so vain. So Mr. Scott: "They had no respect to mens' persons because of nation, sect, rank, or personal attachment." The ἀπὸ τοῦ νῦν, as it may refer to past, is to be understood of the period of their spiritual regeneration by the Gospel. Οἶδαμεν signifies 'we have regarded and do regard.' The next words

εἰ δὲ καὶ ἐγνώκ &c. are susceptible of more than one sense: but if the ἡμεῖς be taken in the extensive acceptation above mentioned, as applied to persons who had almost all of them been Jews, and, as we know, were filled with the prejudices of Jews, there will be no difficulty in tracing the sense, with Whitby, as follows: 'And even though we have [many of us] known or regarded Christ with carnal views, as a temporal prince, yet now we regard him no longer in that light, but as a mighty Spiritual Deliverer, whose kingdom is not of this world.'

17. ὥστε εἴ τις—κτίσις This is resumptive of what was said in the preceding ὥστε—σάρκα, and meant to show, that it ought to be noted by all; for here is adduced a general maxim, which, as Mr. Scott says, is the standard of genuine Christianity. At εἴ τις and κτίσις sub. ἐστί. Ἐν Χρ. εἶναι may be understood, with Bp. Fell, of "being engrafted into Christ by the Spirit of Christ received in baptismal regeneration;" or rather explained with Mr. Scott, 'is a justified believer.' See Rom. xvi. 7. Gal. vi. 13. Καινὴ κτίσις, i. e. 'he is wholly changed conformably to the new and spiritual religion of Christ.' The next words τὰ ἀρχαία &c. are illustrative of the preceding, and must not be taken in the limited sense assigned by many modern Commentators, but interpreted in their full force. As regarded the Jew, it would include an abandonment of all his former prejudices, and narrow views, an undergoing that great change of principles, which may best be conceived by contrasting together the dispensations of the law and the Gospel. As it regarded the Gentile, it would denote a still greater change, implying a total abandonment of the errors of Atheism, or Polytheism, and also those demoralizing principles, which were generated by them. Finally, as regarded both, it imported a complete abandonment of sin and immorality, a renouncing the works of the flesh and the Devil, a ceasing to live after the flesh, and henceforth a living after the Spirit: a change which might well be called a καινὴ κτίσις. See more in Rec. Syn. and the excellent Note of Mr. Scott.

18. τὰ δὲ πάντα] 'all these things,' i. e. all the means of salvation and all its blessings. Supply εἶσι, are, i. e. come. Τοῦ καταλλ. ἡμᾶς ἑαυτῷ, 'who hath [by this] reconciled us (namely, all of us who embrace it), i. e. given us the means of being reconciled, to himself.' Διὰ τοῦ Ἰ. Χρ., 'by the mediation of' &c. Ἡμῖν, i. e. to the Apostles and their fellow-labourers. Τὴν διακ. τῆς καταλλ., 'the office of administering this office of reconciliation to men.'



19 τὴν διακονίαν τῆς καταλλαγῆς· ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ ὁ  
κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ πα-  
ραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς κα-  
20 ταλλαγῆς. Ἐπὶ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ  
παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ Χριστοῦ, καταλλά-  
21 γητε τῷ Θεῷ. Ἦ τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν  
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν  
1 αὐτῷ. VI. ἵ συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν  
2 τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· (\* λέγει γὰρ· Καιρῷ

19. *ὡς ὅτι Θεὸς &c.*] This is further illustrative of the preceding; and therefore the *ὡς ὅτι* is by the best Commentators rightly rendered *quippe quod*, or *nempe*. The sense is: 'Namely, that it was God who reconciled the world to Himself,' i. e. gave them the means of reconciliation. With respect to *ἐν Χρ.*, the sense is, I conceive, that assigned by Doddr., 'God was united to Him and manifesting Himself by Him.' This is confirmed by the interpretations of all the Fathers, who justly adduce this text as a proof of the Divinity of Christ, which, though not asserted, is implied. "For," as Mr. Holden observes, "God is here said to reconcile the world to himself, by not imputing their trespasses unto them; but Christ is elsewhere said to have made their reconciliation, Rom. v. 11. Col. i. 21, 22. Heb. ii. 17. Christ, therefore, is God."

— *μὴ λογιζόμενος*] 'not imputing.' So Rom. iv. 8. *ὃ οὐ λογισθήσεται Κύριος ἁμαρτίαν*. So also *οὐκ ἔλλογῆσιν* in Rom. v. 13. *Θέμενος ἐν ἡμῖν τὸν λ.* literally signifies 'putting into our hands,' i. e. committing to our trust. *Τὸν λόγον τῆς κατ.*, 'this message of reconciliation.' *Καταλλαγῆς* is a Genitive of *explication*, q. d. which carries this reconciliation.

20. The *οὖν* is very significant, and the passage may be paraphrased: 'In the exercise, then, of this office of reconciliation, we the Apostles of Christ are ambassadors on the part of Christ.' The words following are exegetical of the *ὑπὲρ Χρ. πρ.*, and represent, that, in delivering the message, they act on the part of God, and represent his person; and therefore God may be said by *them* to persuade and entreat, when they address the exhortation *καταλλάγητε τῷ Θεῷ*, the meaning of which is, 'Embrace the means of reconciliation afforded to you through Christ by God.'

21. *τὸν γὰρ μὴ γνόντα &c.*] The *γὰρ* refers to what follows, as suggesting an especial reason why they should hearken to the message of reconciliation, namely, that He has been so benignant and merciful, as to make &c. *Τὸν μὴ γνόντα ἁμαρτίαν* (expressed according to the Hebrew idiom) is a most significant epithet, and, as it were, *appellation* of Christ, denoting 'the perfectly holy and righteous,' or, as Theophyl. explains, *αὐτοδικαιοσύνην, righteousness itself*. Even the *μὴ*, used for *οὐ*, tends to strengthen the sense. In *ἁμαρτίαν ἐποίησεν* the *ἁμ.* is taken by many eminent Commentators to mean 'a sin offering,' or a sacrifice by which he expiated our transgressions: and, as that sense is frequent in the Sept., it is the most likely to be

intended here. Other Interpreters, however, of not less note take *ἁμαρ.* for *ὡς ἁμαρτάνοντα*, abstr. for concrete. And this is somewhat confirmed by the next clause, which signifies 'that we might be accounted righteous, and justified through the redemption which is in Christ Jesus,' *δικ.* being for *δικαιοθέντες*, (compare 1 Cor. i. 30.) and the *Θεοῦ* for *παρα Θεοῦ*. On either interpretation, the doctrine of the Atonement is abundantly evident from this passage. On which see Abp. Magee Illustr. No. xx. viii. Indeed, it is truly said by Mr. Scott, that "this verse contains most conclusive arguments in proof of the vicarious sufferings of Christ, as the satisfactory atonement to divine justice for our sins; of the imputation of his perfect righteousness to believers, as their title to eternal life; and of his real Deity, whose righteousness becomes their's for justification, by virtue of their union with him." It may be proper, however, to remark that the great Bp. Bull, as cited in Rec. Syn., has satisfactorily shown that the words afford no countenance to the notion of *Christ's righteousness being imputed to believers*.

VI. 1. *συνεργοῦντες δὲ καὶ παρακ.*] Render: 'As fellow-workers, too, with [Him, i. e. God] we also beseech you' &c. Commentators are in general agreed, that at *συνεργ.* must be supplied *Θεῷ*. Rosenm. and Jaspis, indeed, contend, that the Apostles are only so called as being joint workers for the same end. But thus there would be little pertinency in the word; and the ellipsis in question is *not*, as they object, harsh. It is, in fact, a subaudition from the context; for as *Θεοῦ* occurs just after, and *Θεοῦ* again in the verse but one before this, and with which it is closely connected, (v. 21. being in some degree parenthetical) the reference by context cannot be more direct. The Apostle means to represent them not only as *ambassadors* from God, but as fellow workers with God and Christ. So in 1 Cor. iii. 9. the Apostles and teachers are called *συνεργοὶ τοῦ Θεοῦ*. By *μὴ εἰς κενὸν &c.* is meant, 'not so to act as that the grace of God shall have been given in vain.' By *χάρις* is meant the gracious offer of reconciliation and salvation, made in the Gospel. *Εἰς κενὸν* for *κενῶς*.

2. *λέγει γὰρ*] 'for he (i. e. God) saith;' namely, in Is. xlix. 8. Here *Θεὸς* must be supplied (as in Rom. xv. 10.) from *Θεοῦ* in the preceding verse; not *ἡ γραφή*, or *προφήτης*, as many recent Commentators suppose; which ellipsis would be intolerably harsh. Whereas, the other is regular, and confirmed by the context of the passage of Isaiah; for there God is (as

δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοή-  
 θησά σοι· ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα  
 σωτηρίας·) ἡ μὴδελιαν ἐν μὴδελι διδόντες προσκοπήν, ἵνα μὴ 3  
 μωμηθῇ ἡ διακονία· ἡ ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς 4  
 ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγ-  
 καις, ἐν στενοχωρίαῖς, ἡ ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκα- 5  
 ταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαῖς· ἐν ἀγνό- 6

1 Rom. 14.  
 1 Cor. 10.  
 32.  
 1 Cor. 4.  
 1.  
 sup. 4. 2.  
 infr. 12. 23.  
 1 Infr. 11.  
 23.

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 fulfil his promise respecting the salvation of the Gentiles through Christ; and that salvation is now offered by those whose Divine mission 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."

Ἐπήκουσα should be translated, 'I have hearkened, or listened to thee;' as in Gen. xvi. 2. 2 Chron. xiii. 20. The notion of listening is contained in the ἐπι, which denotes that the person not only hears, but turns his ears ἐπι towards the speaker, and thus, as we say, lends an ear; implying a disposition to grant the request.

3. μὴδελιαν—διδόντες προσκ.] This closely connects with the παρακαλοῦμεν at v. 1. 'We beseech you, we, I say, who' &c. The Apostle proceeds very energetically and pathetically to remind them of his most meritorious conduct, and unsparing sacrifices for their spiritual benefit, as an additional reason why they should not receive the grace of God in vain. 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. Ἡ διακονία signifies the ministry of reconciliation, the offer of preaching the Gospel mentioned at v. 18. The our of some Versions here should have no place in a translation: and though ἡμῶν after διακονία be found in some MSS., it is manifestly from the margin, and was, no doubt, introduced from some ancient Versions and Commentaries. Μὴ μωμηθῇ, 'do not incur censure or contempt.'

4. συνιστῶντες ἑαυτοὺς] '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 juxta-position of two things, for the purpose of showing their comparative size. Ὡς Θεοῦ διάκονοι, 'as God's ministers.' The true ellipsis here is doubtless ὄντες, q. d. evincing ourselves to be persons entrusted with a Divine legation. 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 συνιστ. will not admit it. Besides, the minute criticism which respects διακ., would only be in place in one of the purest Classical authors.

In ἐν ὑπομονῇ πολλῇ the ἐν signifies by. These words must be connected with the following clauses up to ἐν νηστείαῖς, denoting patient endurance of the afflictions subjoined in the words following, which are not to be treated (with Rosenm.) as merely synonymes denoting evils in general, but considered specially, and (as I conceive the Apostle meant) in groups; though there are two grand divisions, the first terminating at νηστείαῖς, the second extending to the end of the list. 'We (the Apostle means to say) approve ourselves as ministers of God, both by patient endurance of the various trials and tribulations to which we are exposed, and by our cultivation of the virtues and holy dispositions suitable to the Ministerial character.

First, then, we have ἐν θλίψεσιν, ἐν ἀνάγ-  
 καις, ἐν στενοχωρίαῖς, which may be rendered afflictions, necessities, and pinching distresses; where there seems to be a climax. Comp. supra v. 8. infra xii. 10. Rom. viii. 35. By ἐν πλη-  
 γαῖς, ἐν φυλακαῖς is denoted distresses not from indirect, but from direct persecution. Ἐν ἀκα-  
 ταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νη-  
 στείαῖς form the next group, and as (to use the distinction of Theodoret) the two former com-  
 prehend his external, so does this his internal troubles; or rather those which did not arise from any actual persecution, nor any particular cause, but solely from his situation, and his cares and labours as Apostle of the Gentiles. Thus ἀκαταστασ. is wrongly explained by Grot. and Mackn. tumults. Nor does erile, as Casaub., Beza, Schmid, and Rosenm. interpret, exactly represent the sense. I agree with Schleus. and Leun., that the term denotes that unsettled and wandering kind of life, (to use the words of Theophyl., ὅταν μὴ ἔχῃ τις που στή, ἐλευ-  
 νόμενος ἐκ τόπου εἰς τόπον) which that the Apostle thought very miserable, is plain from his connecting it at 1 Cor. iv. 11. with endurance of hunger, thirst, and nakedness: πεινῶμεν καὶ διψῶμεν, καὶ γυμνητεύμεν, καὶ δατατούμεν. which passage, indeed, is the best commentary on the present, and shows that the κόποις must be chiefly understood of his labours at his trade; νηστ., of that insufficient support which labours so interrupted by his manifold duties could alone be expected to earn. Ἀγρυπνίαῖς may refer to the abridgement of his rest by night, to make up for the time expended by day on his ministerial labours: or it may allude to that sleeplessness which labours and cares so diversified would produce.

6. Now follows the second grand division. Ἀγνότητι, 'by purity and sanctity of life.' Ἐν

τητι, ἐν γνώσει, ἐν μακροθυμῳ, ἐν χρηστότητι· ἐν πνεύ-  
 7 ματι ἀγίῳ, ἐν ἀγάπῃ ἀνποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν  
 δυνάμει Θεοῦ διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν  
 8 καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ ἐν-  
 9 φημίας ὡς κλάνοι, καὶ ἀληθεῖς· ὡς ἀγνοούμενοι, καὶ ἐπι-

o 1 Cor. 2.  
 4. lafr. 10.  
 Eph. 6. 11.  
 2 Tim. 4.  
 P 1<sup>a</sup>. 118.  
 12.  
 Esa. 26. 18.  
 supr. 4. 2.  
 10, 11.

γνώσει. The sense is disputed and uncertain. The interpretation generally adopted by recent Commentators is that of Schleus., (also preferred by Mr. Rose ap. Parkh.) 'a practical knowledge of religion, which shows itself in actions. And indeed the best Commentators antient 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 ἐν πνεύματι ἀγίῳ and ἐν δυνάμει Θεοῦ. It may be best interpreted, with Chrys. and Theophyl., of the wisdom that is from above, which St. James, iii. 17., also associates with purity: (πρώτου ἀγγελίου ἐστὶ) not that human wisdom on which the false teachers prided themselves. Thus γνώσει may here be regarded as nearly equivalent to the λόγος γνώσεως and λόγος σοφίας mentioned at 1 Cor. xii. 8., and to the λόγος ἀληθείας mentioned just after.

The ἐν μακροθυμῳ and ἐν 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 starched austerity. 'Ἐν πνεύματι ἀγίῳ must not be interpreted of the Holy Spirit in the personal sense, but (as Bp. Middl. 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 Est., Menoch., and Doddr. It may facilitate the understanding of this and the following clauses, to suppose (as I think we are permitted to do) that the Apostle intended, in the words ἐν πνεύματι ἀγίῳ—ἐν δυνάμει Θεοῦ, to further illustrate what he had before said in ἐν γνώσει, ἐν μακροθ., ἐν χρηστ.; meaning to say, that the knowledge is Divine and inspired knowledge, and therefore emphatically the word of truth: also that the forbearance and benignity is genuine undissembled love to man for the sake of God; not like the hypocritical and self-interested love of false teachers. So Rom. xii. 9. ἡ ἀγάπη ἀνποκρίτῳ (ἴστω). See also 2 Tim. i. 5. 1 Pet. i. 22. The Apostles evinced their character by preaching the word of truth, μὴ καπηλεύοντες οὐ δολοῦντες τὸν λόγον τοῦ Θεοῦ. The expression ἐν δυνάμει Θεοῦ is variously interpreted, chiefly from its being by many joined with the words following; whereas, as was seen by the antient and a few modern Commentators, (as R. Stephens, Griesb., 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 ἐν ἀγίῳ πνεύματι. The Apostles, it is meant, 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 ὑπομονὴν hic singulorum enumeratione describit, et sola voce δυνάμει complectitur, quæ alibi σημεῖα et τέρατα appellat."

7. διὰ τῶν ὅπλων—ἀριστερῶν] As the *div.* Θεοῦ adverted to Divine aid, so the words διὰ τῶν ὅπλων &c. are meant to suggest the human means of defence under the attacks of the enemies of the Gospel, namely, the armour of righteousness; i. e., as Mr. Scott explains, strict integrity and an universal regard to the righteous will of God; refuting their slanders by good deeds. The words τῶν δεξιῶν καὶ ἀριστερῶν are usually supposed to allude to the sword and shield of antient warfare. But they may better be understood to allude to the complete armour of an ὁπλίτης, who, when thoroughly encased, was said to be ἀμφοδεδεξίος. 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. διὰ δόξης—ἐύφημίας] The διὰ signifies not the means, but the manner, and may be rendered 'through,' 'amidst' (of which sense Schleus. 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 this; by way of contrasting their 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. The above view is, I find, confirmed by the one adopted by Emmerl. Some obscurity has been occasioned by the irregularity of the construction; to complete which, we must, after κλάνοι, supply ὄντες, to suit with the participles in the clauses following, where the καὶ is for καίτοι, οὐ ὅμως, (as Joh. iii. 11.) corresponding to the δὲ at χαίροντες and κλοντίζοντες: q. d. our adversaries represent us as impostors; but we are true legates from God.

Πλάνοι (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 rabbies; 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 πλάνοι. It is well observed by Chrys. that the ὡς κλάνοι καὶ ἀληθεῖς refer to the preceding διὰ δόξης καὶ ἀτιμίας, as also the ὡς ἀγν. καὶ ἐπιγ. to the δυσφ. καὶ εὐφ. By ἀγνοούμενοι is meant obscure nobodies. 'Ἐπιγινωσκόμενοι signifies 'well known as the dispensers of spiritual good.' In ὡς ἀποθησκοντες &c. there is a sort of

γίνωσκόμενοι ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι ὡς λυπούμενοι, αἰεὶ δὲ χαίροντες ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

3. Infr. 7. 2.  
3.  
r 1 Cor. 4.  
14.  
Deut. 7. 2.  
1 Sam. 5.  
1. 2.  
1 Reg. 18.  
21.  
Ecc. 13.  
21.  
1 Cor. 5. 9.  
et 10. 21.  
Eph. 5. 11.

Τὸ στόμα ἡμῶν ἀνέφεγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται. Ὁὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχθοις ὑμῶν. τὴν δὲ αὐτὴν ἀντιμισθίαν, (ὡς τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιο-

*Orymoron*, and the sense is, 'near to death, devoted to death by our enemies.' See 1 Cor. xv. 31. Καὶ, ἰδοὺ, ζῶμεν, 'and yet, strange to say, we live;' expressed *Hebraice*, for καὶ ζῶντες. Here Grot. compares the Latin saying "Semper cauris similes, nunquamque cadentes." Παιδευόμενοι many eminent Commentators explain punished, or corrected by the magistrates; as in Lu. xxiii. 16 & 22. Acts xvi. 22. But that sense 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 Erasmus, Pisc., Calvin, Whitby, Doddr., Schleus., Wahl, and Vat., 'chastened,' viz. by the Lord, in his filial correction; there being an allusion, it should seem, to Ps. cxviii. 18. παιδεύων ἐπαίδευσέ με ὁ Κύριος· τῶν δὲ θανάτων οὐ παρέδωκέ με. And so 1 Cor. xi. 32. κρινόμενοι δὲ ὑπὸ Κυρίου, παιδευόμεθα, where see Note. Thus the sense is: 'We are permitted to fall into these tribulations, as chastenings for our good in the end. See Hebr. xii. 6.

The words following ὡς λυπούμενοι &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 true goodness. Πλουτίζοντες, 'making them [spiritually] rich.' See Matt. vi. 10. Μηδὲν ἔχοντες, 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 Whitby.

11. τὸ στόμα ἡμῶν ἀνέφεγε &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.: ἡ γὰρ θερμὴ τῆς ἀγάπης καὶ τὸ στόμα μου ἀνοίγει, καὶ τὴν καρδίαν μου ἐκλάτυνε. The force of the term ἀνέφεγε will appear by considering that the mouth may be said to be opened, when the oratorical faculty is exercised. And in the use of πλατύνεσθαι 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 Lacedæmonians in Thucyd. i. 70., to which, in pathos and real sublimity, it is far superior.

12. οὐ στενοχωρεῖσθε—ὑμῶν] 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. From not seeing this, 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 σπλάγχθυ. denotes the tender affections, supposed to be seated in the heart.

13. τὴν δὲ αὐτὴν ἀντιμισθ.] 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 ὡς τέκνοις λέγω (with which may be compared Rom. vii. 1. 1 Cor. vi. 5. 2 Cor. xi. 23.) suggests the ground of the claim, namely, on the score of *paternity*.

14. μὴ γίνεσθε ἑτεροζ. ἀπίστοις] 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 ζύγος (which is admitted to be the root) denotes a beam of a balance or steelyard: and σταθμὸς ἑτεροζυγος 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 ἔτερος and ζυγός, a yoke. Thus ἑτεροζυγίω will denote to draw on the other side of a yoke with 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. i. 15. ἔξείχθησαν τοῖς ἔθνεσιν. I have in Rec. Synop. shown at large that the Apostle did not intend hereby 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

- 15 *σύνη και ἀνομία; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῶ πρὸς Βελίαρ; ἢ τίς μερὶς πιστῶ*  
 16 *μετὰ ἀπίστου; τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετὰ εἰδῶλων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός· Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός.*  
 17 *ἵδιὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, (λέγει Κύριος,) καὶ ἀκαθάρτου μὴ ἄπτεσθε· καγὼ εἰσδέ-*

1 Lev. 26.  
12.  
Ezcl. 39.  
45.  
Ezech. 37.  
26.  
1 Cor. 3.  
16. et 6. 19.  
et 10. 7, 14.  
Ephes. 2.  
21.  
Heb. 3. 6.  
1 Pet. 2. 5.  
u. Eas. 52.  
11.  
Apoc. 18. 4

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 nolle*, no affinity: as *opposites*, they can no more unite than things the most dissimilar. One cannot but admire the *δαιμόντι* displayed in the disposition of the clauses, and the rich variety of expression in the words which point each; as *μετοχή κοινωνία, συμφώνησις, συγκατάθεσις. Δικαιοσύνη and ἀνομία* are for *δικαίους και ἀνόμους*; and *φωτὶ and σκότῳ* denote those enlightened by the Gospel, and those in the darkness of heathenism.

By *Χριστῶ and Βελίαρ* the *systems* of virtue and vice, good and evil, are, as it were, *personified*. *Βελίαρ* is from the Hebr. *בְּלִיָּא*, *wickedness* (derived from *בָּל* not, and *יָר*, *use, weal*, literally signifying that which *profits not*, but *injures*) which word occurs in 1 Sam. xxv. 25., and is applied (abstract for concrete) to denote κατ' ἐξοχὴν the Evil Spirit, *Satan*, as the Peshito-Syriac renders it. See Job xxiv. 18. There is here a slight variation in reading. The Edit. Princ. and the textus receptus have *Βελίαλ*. The Erasmus, Stephanic, and other early Edd. have *Βελίαρ*, which has been restored by Beng., Matth., Griesb., and Tittm.; and justly; 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 *Belial*, it is more likely that *Βελίαρ* should have been changed to *Βελίαλ* than the contrary. *Βελίαρ* is rightly supposed to have been a Syro-Chaldee form, since in Syriac *λ* is often changed to *ρ*.

— *τίς δὲ συγκατάθεσις &c.*] *Συγκατάθεσις* 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 *εἰδῶλων* is popularly denoted idolaters and idolatry.

The words following *ὑμεῖς γὰρ—ζῶντος* 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 *ὑμεῖς* may, however, be understood of the whole Christian Church, considered as a

temple; as in Eph. ii. 20 & 21. The epithet *ζῶντος* is applied to *JEHOVAH* 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 εἶπεν ὁ Θεός* are a formula of *application*. The Apostle means to argue, that the antient promises of God, to dwell among his people Israel, and to be their God, were now by the Gospel Covenant renewed to believers, and belonged 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 Bp. Lowth 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 Ishmael 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) as those of the preceding verse do to Is. lii. 11 & 12. There is no more than the *same change of person*, for *application's* sake; and the words *λέγει Κύριος and παντοκράτωρ* are taken from v. 8. of the same Chapter, which surely *fixes* the reference of the foregoing words.

17. Here (as Emmerl. observes) *ἐξέλθετε ἐκ μέσου and ἀφορίσθητε and ἀκαθάρτου μὴ ἄπτεσθε* 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. *ἐξελθόντες ἀφορ.*: and it may be doubted whether *μὴ ἄπτ. ἀκαθ.* can be said properly to signify 'have no familiar intercourse with Pagans, as Drus., Mackn., Emmerl., and Schleus. explain it; for of that signification no authority has been adduced. Thus *ἀκαθ.* must be taken of *things*. Render: 'Touch not any unclean thing,' such as idol-meats. This sense of *ἄπτεισθαι* is frequent both in the Scriptural and Classical writers. At the same time, the other may have been intended as a *secondary* sense; for (as Grot. observes) the wiser Jews supposed the prohibition not to touch unclean animals meant of abstinence from society with idolaters. *Εἰσδέξομαι ὁ.* signifies 'I will receive you into my especial favour.'

v Jer. 31. 1. **ξομαι ὑμᾶς, ἵ καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς 18**  
 9, 23.  
 Apoc. 21. 7. **ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος**

\* 1 Tim. 4. **παντοκράτωρ. VII. ταύτας οὖν ἔχοντες τὰς ἐπαγ- 1**

1 Joh. 3. 3. **γελίας, ἀγαπητοὶ, καθαρῖσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσ-  
 μου σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιοσύνην ἐν φόβῳ  
 Θεοῦ.**

\* Act. 20.  
 33.  
 Inf. 12. 17.  
 γ Supr. 6.  
 11, 12, 13.  
 \* Matt. 5.  
 12.  
 Act. 5. 41.  
 Philpp. 2.  
 17.  
 Col. 1. 24. **\* Χωρήσατε ἡμᾶς οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, 2  
 οὐδένα ἐπλεονεκτήσαμεν. Ἰού πρὸς κατάκρισιν λέγω προ- 3  
 εῖρηκα γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναπο-  
 θανεῖν καὶ συζῆν. \* πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή 4  
 μοι καύχησις ὑπὲρ ὑμῶν πεπλήρωμαι τῇ παρακλήσει, ὑπερ-**

VII. After having adduced the words of Scrip-  
 ture to inculcate this important truth, and after  
 comforting them with the promise therein at-  
 tached to its observance, the Apostle proceeds  
 to subjoin his own admonitions, and that in the  
 way of inference.

1. καθαρῖσωμεν ἑ.] 'let us endeavor to pu-  
 rify ourselves.' Ἀπὸ παντὸς μολ. The παντὸς  
 is, I conceive, emphatic, q. d. not only from the  
 defilements of idol-meats and idolatrous society,  
 but from every sort of defilement. Σαρκὸς καὶ πν.  
 By the former are denoted the pollutions of the  
 sensual appetites, as exhibiting the outward ex-  
 pression 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. Ἐπιτελοῦντες ἀγιοσ.  
 This is inadequately rendered by most recent  
 Commentators *operantes, working, doing, &c.*  
 Rather, '[thus] striving to make our holiness  
 perfect, (bring it *εἰς τέλος*).' Ἐν φόβῳ Κυρίου,  
 'pro reverentia Dei,' i. e. (as Mr. Scott explains)  
 from reverence to His authority, fear of his dis-  
 pleasure, and a sense of his presence.

2. χωρήσατε ἡμᾶς] This is explained by  
 most recent Commentators, 'receive kindly our  
 admonitions.' But the antients and many mod-  
 erns seem right in here recognizing a *continua-*  
*tion* of the metaphor employed at *στενοχωρεῖσθε*  
 and *πλατύνθητε* at v. 12. of the preceding Chap-  
 ter; 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 *deserves* to hold  
 that place in their affections, not having been  
 guilty of any such conduct as alienates the  
 affections of a people from their minister. Ἐ-  
 φθείραμεν and ἐπλεον. are special terms, gen-  
 erally explained of corrupting any one's morals  
 or principles, or coveting his property. But  
 the latter interpretation cannot be maintained;  
 and therefore the former is scarcely tenable. It  
 should seem that the words import a *motifica-*  
*tion* of the thing; and I agree with many of the  
 best Commentators of the last century, that *οὐκ*  
*ἐφθ.* means 'we have not wasted your sub-  
 stance,' and *οὐκ ἐπλεον.* 'we have not made a  
 gain of, or overreached you.' So xii. 17. δι'  
 αὐτοῦ ἐπλεονεκτήσα ὑμᾶς; & 18. μή τι ἐ-  
 πλεονεκτήσατε ὑμᾶς Τιτος. So Thucyd. iv. 86.  
 ἀπάτη εὐπρεπεῖ αἰσχίον πλεονεκτήσαι, ἢ βία

ἐμφανεῖ. 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 shame-  
 fully fleeced their devotees.

3. οὐ πρὸς κατάκρισιν λέγω] The scope of  
 the passage is well indicated by Theodoret  
 thus: 'I do not say this to reproach you of want  
 of liberality towards me [whatever you have  
 shown towards others]. I would express it  
 thus: 'I say not this to hint any reproach of  
 illiberality to me; but I speak merely to show  
 my claim to a large place in your affections [as  
 ye have in mine]; &c. as I have before said, ye  
 are in our hearts' &c. Προεῖρ. is not to be in-  
 terpreted of the very words which follow, but of  
 words to that purport.

In ἐν ταῖς καρδίαις &c. the phraseology,  
 somewhat irregular, is for ἐν ταῖς καρδίαις ἡμῶν  
 [οὐτω] ἔστε, ὥστε [ὑμῖν] συναποθανεῖν καὶ  
 συζῆν [ἡμᾶς]. The ἐν ταῖς καρδίαις εἶναι is a  
 phrase denoting 'to be strongly attached to;' as  
 εἶχειν ἐν καρδίᾳ elsewhere. Εἰς τὸ for ὥστε,  
 often occurs, especially in Hellenistic Greek.  
 The sentiment is of the same kind as that in  
 Athen. p. 249. (cited by Wets.) τούτων δ' οὐ  
 βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκον-  
 τας. and that of Horace: "Tantum vivere amem,  
 tecum obeam libens." And so Mark xiv. 31.  
 εἰάν με δὲν συναποθανεῖν σοι &c.

4. πολλή—ὑμᾶς] This may be meant to soften  
 the harshness of the preceding expostulations;  
 and may be interpreted, with the generality of  
 Commentators, 'I venture to use this freedom,  
 which I know you will take in good part.' That  
 sense, however, involves so much harshness, that  
 it is better, with most recent Commentators (as  
 Schleus., Rosenm., Parkh., Wahl, Lenn., and  
 Emmerl.) to render *παρρησία* reliance, or confi-  
 dence, 'I have great reliance or confidence in  
 you,' *optima quævis de vobis spero:* a signifi-  
 cation of the word frequent in the N. T. And  
 this is supported by the authority of the Syriac  
 Version. Πρὸς, 'quod attinet ad.' Πολλή—  
 ὑμῶν, 'much is my boast of you.' Πεπλήρω-  
 μαί—ἡμῶν. The sense is, '[Inasmuch that] I  
 am full of comfort; nay, I superabound with  
 joy,' i. e. I have exuberant joy, 'amidst all my  
 tribulation.' This verb *ὑπερπερ.* occurs also at  
 Rom. v. 20.; but no where else. We may,  
 however, compare the *ὑπερπερισσῶς* at Mark

5 περισσεύομαι τῇ χαρῇ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. \* Καὶ ἄν-<sup>a Deut. 32.</sup>  
 γάρ, ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχῆκεν ἀνε-<sup>Act. 16. 19,</sup>  
 σιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι ἔξωθεν μάχαι,<sup>supr. 2. 13.</sup>  
 6 ἔσωθεν φόβοι. ἄλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρε-<sup>b Supr. 1.</sup>  
 7 κάλεσεν ἡμᾶς, ὁ Θεός, ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ  
 ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ πα-  
 ρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν,  
 τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μάλ-  
 8 λον χαρήναι. \* Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ,<sup>c Supr. 2. 4.</sup>  
 οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπι-  
 9 στολή ἐκείνη, εἰ καὶ πρὸς ὄραν, ἐλύπησεν ὑμᾶς. νῦν χαίρω,  
 οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυ-  
 πήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

vii. 37. 'Epi, at, under, amidst. Of these tribulations the nature and origin is then pointed out by the Apostle.

5. γάρ] 'nempe, exempli gratia.' 'Ἡ σὰρξ ἡμῶν.' The best Commentators are agreed that σὰρξ 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 *eretical*, of which ἐν παντὶ θλιβ. is a general expression, (see supra i. 6. & iv. 8.) ἔξωθεν—φόβοι 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 fears. And as the mind presses on the body, the latter could have no *δυσίσι*, or respite. See the excellent exposition of Theodoret ap. Rec. Syn.

6. τοὺς ταπεινοὺς] 'those that are cast down and afflicted.' God is frequently in the O. T. so described. See Ps. cxlvii. 6.

7. ἐν τῇ παρ.] 'by his coming,' meaning his society. The next words are obscure, and, in making out their sense, many eminent Commentators take παρακλ. 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. ἐχάρημεν ἐπὶ τῇ χάρᾳ Τίτου.

Τὴν ἐπιτ. ὑμῶν is best interpreted, 'your longing [to see me];' as Rom. xv. 23. ἐπιτ. δὲ ἐχρῶν τοῦ ἐλθεῖν πρὸς ὑμᾶς. 'Ὀδυρμ. is best explained 'heartfelt sorrow for what had been amiss.' Τὸν ὑ. ζῆλον ὑπὲρ ἐμοῦ, 'your zeal and well-affectedness towards me,' implying a readiness to perform his injunctions. 'Ὅστε με μᾶλλον χαρ., 'so that I rejoiced the more,' i. e. in addition to that at his coming, by what I heard of you.

8. εἰ καὶ ἐλύπησα—μετεμ.] The best Commentators are agreed that the sense is: 'Where-

fore, if I even did pain your feelings in the Epistle [which I wrote to you], I do not [now] repent; though I did repent; i. e. after 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 μετεμ. we are only to understand that mis-giving 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.

— βλέπω γὰρ &c.] The sense of these words is thus laid down by most recent Commentators: 'For I perceive that that letter grieved you only for a short space.' 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 μεταμέλομαι preceding implied 'I am glad,' the Apostle, to soften what might seem harsh, and to explain his meaning, adds νῦν χαίρω &c. The εἰ πρὸς ὄραν is meant to suggest that the pain was temporary, the benefit permanent.

9. νῦν χαίρω &c.] 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, scilicet. Κατὰ Θεόν, 'in such a way as God requires,' with reference to His will and glory; i. e., as Rosenhm. explains, "arising from causes out of which He would have it arise, and producing effects such as He would wish." In ἵνα ἐν μηδενὶ ζημ. δ. ἡ. the ἵνα *may*, with the best Commentators, be supposed to denote *result*. Render: 'So that in no respect were ye aggrieved or injured at our hands.' Some, indeed, as Rosenm., Mackn., and Emmerl., translate, 'that you might not require any punishment from me.' But see Rec. Syn.

4 2 Sam.  
12. 13.  
Matt. 26.  
75.  
Luc. 18. 13.  
1 Pet. 2. 19.

ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέ-  
λητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατε-  
ργάζεται. ἰδοὺ γάρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λύπη-  
θῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν! ἀλλὰ ἀπο-  
λογίαν, ἀλλὰ ἀγανάκτησιν· ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν  
ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν! Ἐν παντὶ συνεστήσατε εἰ-  
αυτοὺς ἀγνοοῦς εἶναι ἐν τῷ πράγματι. ἄρα εἰ καὶ ἔγραψα  
ὑμῖν, οὐχ εἴνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἴνεκεν τοῦ ἀδικη-  
θέντος· ἀλλ' εἴνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν  
τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. Διὰ τοῦτο  
παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ  
μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου· ὅτι ἀναπέπαιται τὸ  
πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. ὅτι εἴ τι αὐτῷ ὑπὲρ  
ὑμῶν κεκαύχημαι, οὐ κατησχύνθην· ἀλλ' ὡς πάντα ἐν ἀλη-  
θείᾳ ἐλάλησαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ

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 *λύπη κατὰ Θεὸν*, with which he then contrasts that *κατ' ἀνθρώπου*; the worldly with the religious.

— *κατεργ.*] produces; as Rom. iv. 15. *Μετανοία* here signifies a change of mind producing reformation. *Εἰς σωτ.*, 'which leads to final salvation.' *Ἄμετ.* The Commentators are not agreed whether this is to be referred to *σωτηρίαν*, or to *μετανοίαν*, 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 *paronomasia*. Render, 'not to be regretted,' i. e. not a source of regret. So Antisthen., cited by Wets., says *τὴν ἰδούνην ἀγαθὸν εἶναι τὴν ἀμεταμέλητον*. By the *τοῦ κόσμου λύπη* 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. *Ἰδοὺ γάρ*] 'for see now [in your own case].' *Αὐτὸ τοῦτο τὸ &c.*, 'this same bodily sorrow of yours.' *Σπουδὴν*. The word properly denotes *dusts*; but here the ardour, diligence, and earnestness with which they strove to clear themselves of the charges made, and remove the abuses censured by the Apostle. Ἄλλα, *imotiam*. The above *general* term is then followed up by *particular* ones, of which, Emmerl. observes, some, as *ἀπολογ.*, *φοβ.*, *ἐπιπόθ.*, and *ζῆλος*, pertain to the *Apostle*, to whom the Corinthians were anxious to clear themselves, from whom, when he should come among them, they feared just reprehension. They therefore earnestly desired to appease him, and to testify to him their prompt obedience. The other terms, *ἀγαν.* and *ἐκδίκησιν*, belong to the incontinent 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-

feasts. *Ἐπιπόθ.* and *ζῆλος* are to be taken as at v. 7. *Ἐκδ.* should be rendered *punishment*, as in Rom. xii. 19. and elsewhere. It has reference to the excommunication of the incontinent 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. *Ἐν παντὶ, for πάντως*. *Συνεστ. ἑαυτοῦς*, 'ye have approved yourselves,' i. e. (as Scclater, Doddr., and Scott explain) as a Church or Society; which removes all scruples about the applicability of the term *ἀγνοοῦς*. *Ἐν τῷ πράγματι*, 'in the affair,' namely, of the incontinent person; as almost all Commentators explain. And it is observed by Emmerl., that 'the Apostle is accustomed thus to speak of anything disgraceful; as 1 Thess. iv. 6.'

12. Here the Apostle explains his purpose in writing as he had. Ἄρα, *unique, profecto*. *Ἄτ ἔγραψα sub. οὐτως*. And *οὐχ εἴνεκεν* repeat *ἔγραψα*. *Οὐκ—ἀλλά*, 'non tam—quam.' *Τοῦ ἀδικήσαντος*. The best Commentators are agreed that this must denote the *father* of the incontinent person. The next words show the *purpose* which the Apostle had principally in view, namely, to evince his affectionate anxiety for the spiritual good of the generality.

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 συνεπέπαιται—ὑμῶν* are illustrative of the *χάρα*. Comp. 1 Cor. xvi. 18. Ἄμαπ. thus signifies 'to be made happy.'

14. *εἴ τι*] for *ὅ τι*, 'whatever.' In *οὐ κατησχ.* we have the *effect* for the *cause*; and there is a *meiosis*. Ἐπὶ Τίτου is by some explained as put for *περὶ Τίτου*; but by most it is better interpreted 'apud Titum,' as the context requires. And this is confirmed by the antient Versions.



15 Τίτου ἀλήθεια ἐγέννηθη. καὶ τὰ σπλάγγνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν  
16 ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. <sup>ε</sup>χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

1 VIII. ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας.  
2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσεῖα τῆς χαρᾶς αὐτῶν, καὶ ἢ κατὰ βάθους πτωχεῖα αὐτῶν ἐπερίσσευσεν εἰς  
3 τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν ὅτι κατὰ δύναμιν, (μαρ-  
4 τυρῶ,) καὶ ὑπὲρ δύναμιν αὐθαίρετοι· <sup>ε</sup>μετὰ πολλῆς παρακλήσεως δέομενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς

<sup>ε</sup> Supr. 2.  
2. Philipp. 2.  
12.  
2 Thess. 3.  
4. Philem. 6.  
21.  
1 Rom. 15.  
26.  
Gal. 2. 10.  
5 Act. 11.  
29.  
Rom. 15.  
26.  
1 Cor. 16.  
1. infr. 9. 1.

The reading *πρὸς Τίτον*, found in 8 MSS., and preferred by Dr. Burton, is evidently a gloss.

15. τὰ σπλάγγνα αὐτοῦ] 'his tenderest affections.' *Eis ὑμᾶς ἔ.*, 'fertur ad vos.' 'ἀναμνήσκω,' 'while he remembers.' *Μετὰ φόβου καὶ τρόμου*, 'with deep reverence.'

16. χαίρω—ὑμῖν] The sense seems to be: 'I rejoice 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 *θαρρῶ* is pointed out by Tiren., Menoch., Est., and Grot., and is found in Tyndale.

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.

1. τὴν χάριν τοῦ Θεοῦ τὴν δεδ.] There has here been some doubt as to the sense. It is generally agreed that τὴν χάριν here means (as often in this Chapter and elsewhere) *gift*, or *liberality*. But on the τοῦ Θεοῦ difference of opinion exists. Some (as Hamm., Knatchb., Pyle, Newc., and Wakef.) take it as used, by Hebraism, to denote *great*. That idiom, however, 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.

2. The Apostle now, in order to enhance the merit of the gift, shows it was done under the most unfavourable circumstances. 'Ἐν πολλῇ δοκ. θλίψ., for ἐν θλίψει πολλῇ, ἢ ὅτι δοκιμῇ,' 'in affliction most trying.' Comp. Acts

xvi. 20. xvii. 5. So Rom. v. 4. ἡ ὑπομονὴ δοκιμῇ καταργάζεται. and supra ii. 9. 'Ἡ περισσεῖα 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 *χαρὰ* for *χαρῆς*; which, however, is quite unauthorized. Why should we not take *χαρᾶς* 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 βάθους is a phrase for an adjective; and, as *βαθεῖς* is often applied to *riches*, so it may to *poverty*. Πλοῦτ. τῆς ἀπλ. is another idiom to denote rich liberality, or free-heartedness; for that is the literal sense of ἀπλ., like *simplicitas* in Latin. Ἐπερίσσευσεν may be rendered 're-dounded' or 'conduced greatly.' Thus the sense may be expressed as follows: 'their abundant alacrity, and [yet] deep poverty have re-dounded greatly to their rich liberality,' i. e. their alacrity to give even amidst deep poverty has abundantly shown their rich free-hearted liberality.

3. αὐθαίρετοι] Sub. ἦσαν, and διδοῖναι from *δεδομένην* before.

4. τὴν χάριν καὶ τὴν κοιν. τῆς διακ.] The interpretation of this passage depends upon whether the words *δέξασθαι ἡμᾶς* after *τοῦτε δύνοντε* 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 Vater. 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* and *κοιν.* to be governed of *δίδωσκαι* in the next verse: and *δέομενοι* they render 'entreating us to permit it:' but that is too harsh. It is better to take the words as I proposed in Rec. Syn.; namely, to regard τὴν χάριν καὶ τὴν κοιν. as an *Henadiady* for τὴν χάριν τῆς κοινωνίας. Render, 'they entreated of us to do them the favour of taking part

διακονίας τῆς εἰς τοὺς ἁγίους [δέξασθαι ἡμᾶς]· καὶ οὐ κα- 5  
 θῶς ἠλπίσαμεν· ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ  
 ἡμῖν διὰ θελήματος Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, 6  
 ἵνα, καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ  
 11 Cor. 1. τὴν χάριν ταύτην. Ἦ Ἄλλ' ὥσπερ ἐν παντὶ περισσεύετε, 7  
 (πίστει καὶ λόγῳ καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ  
 ὑμῶν ἐν ἡμῖν ἀγάπῃ) ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισ- 8  
 1 Luc. 9. 9  
 58. σέυητε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπου-  
 δῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· (γι-  
 νώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
 ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου

in the transmission or distribution of the collec-  
 tion for the saints.' This mode of interpretation  
 is, I find, supported by the opinion of Emmerl.  
 After all, however, the words in question are  
 probably genuine; and they are, I perceive,  
 retained by Wakef., who well renders: 'they  
 besought us with much entreaty to accept this  
 liberal communication of relief to the saints.'  
 At δέξ. sub. ὡστε.

6. καὶ οὐ καθὼς ἠλπ. &c.] Sub. ἐποίησαν and  
 μόνον; 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.  
 Δια θελ. Θεοῦ is best rendered, with Emmerl.,  
 'Deo ita dirigente,' and Scott, 'according to  
 God's appointment.' Emmerl. remarks; "Paulus  
 hic nectit, ut et alibi, tanquam causam  
 principalem et instrumentalem; proxime mihi,  
 reapse Domino." Ἠλπ. may, however, have  
 the sense expected, thus: 'They did not give  
 merely as we expected, a small sum.' When  
 καὶ follows πρῶτον, or such like, it necessarily  
 carries with it an ellip. of ἔπειτα or some par-  
 ticle suitable to an ordinal.

6. εἰς τὸ] for ὡστε, 'inasmuch that.' The  
 complete sense is this: 'The consequence of  
 this unexpected liberality of the Macedonians  
 was this, that [fearing lest you should be out-  
 stripped by them] I exhorted Titus &c. Προεν-  
 ήρξατο, 'had already begun,' i. e. when he  
 delivered the first letter of Paul to the Corinth-  
 ians. Εἰς ὑμᾶς, 'apud vos;' for ἐν ὑμῖν. Τὴν  
 χάριν τ., 'this liberality.' See Note on v. 1.

7. ἄλλ'] This particle has here the hortative  
 sense, *Now then*. See Mark ix. 22. 'Ἐν παντὶ.  
 Supply χάριτι from what follows, 'all spiritual  
 gifts and graces.' The next words πίστει καὶ  
 λόγῳ καὶ γνώσει are meant to exemplify these  
 gifts and graces; of which πιστεῖ must have the  
 same sense as at 1 Cor. xii. 9. The γνώσει  
 seems to be equivalent to the λόγος γνώσεως at  
 1 Cor. xii. 8. The λόγῳ may have reference  
 either to the gift of tongues, or to the προφη-  
 τεία, or power of instructing others by preach-  
 ing, or explaining Divine truths. So Eph. vi. 19.  
 ἵνα μοι δοθῇ λόγος—γνωρίσαι τὸ μυστήριον  
 τοῦ εὐαγγελίου. Comp. Joh. xvii. 20. Acts vi.  
 2. Πάσῃ σπουδῇ, i. e. earnestness in the dis-  
 charge of every religious duty; as Rom. xii. 11.  
 Heb. vi. 11. 1 Pet. i. 5. Τῇ ἐξ ὑμῶν ἐν ἡμῖν  
 ἀγ., 'and in the affection borne by you to us.'

'Ἐν ἡμῖν is for εἰς ἡμᾶς. At ἵνα περισσ. sub.  
 ὁράτε: or, as the best recent Commentators  
 propose, we may suppose the ἵνα with a Sub-  
 junctive as put for an Imperative. And this is  
 supported by the Peshito Syriac Version. Ταύτη  
 τῇ χάριτι, 'this grace,' namely, that of liberal-  
 ity 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. οὐ κατ' ἐπιτ. λέγω] The best Commen-  
 tators 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 Mace-  
 donians, q. d. 'lest ye should be outstripped by  
 them.' At ἄλλ' repeat λέγω. The words καὶ  
 τὸ τῆς—δοκιμάζων 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  
 [οὕτως λέγω, ὡς] δοκιμάζων, i. e. ἵνα δοκι-  
 μῶσω. Such is the view adopted by the best  
 Commentators: though some make ἄλλῃ—δοκι-  
 μάζων one clause, suspending διὰ τῆς ἐτερώων  
 σπουδῆς on δοκιμ. This, however, is not so  
 agreeable to the Apostle's style, and yields a  
 harsh sense. Τὸ γνήσιον, for γνησιότης.

9. This verse is, in some measure, parenthet-  
 ical, and the argument the same as at 1 Joh. iv.  
 19. They are exhorted to give liberally, as bestow-  
 ing 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 irrefragable  
 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 πτωχεύω occurs, it  
 signifies to become poor, or to be made poor; imply-  
 ing a change of state, or transition from opulence  
 to poverty, from possession to privation. The  
 same writer and Mr. Slade in loc. have shown  
 how utterly unfounded is the Socinian gloss on  
 this important passage. I would add, that

10 πτωχεία πλουτήσητε) <sup>1</sup> και γνώμην ἐν τούτῳ δίδωμι. τοῦτο <sup>11 Cor. 7.</sup>  
 γὰρ ὑμῖν συμφέρει, οἷτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ και <sup>7, 28.</sup>  
 11 τὸ θέλειν προσηήρξασθε ἀπὸ πέρυσι. νυνὶ δὲ και τὸ ποιῆ- <sup>Prov. 13.</sup>  
 σαι ἐπιτελέσατε ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω <sup>17.</sup>  
 12 και τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. <sup>κ</sup> Εἰ γὰρ ἡ προθυμία πρό- <sup>Mat. 10.</sup>  
 κείται, καθὼ ἐὰν ἔχη τις, εὐπρόσδεκτος, οὐ καθὼ οὐκ ἔχει. <sup>κ</sup> <sup>Prov. 3.</sup>  
 13 οὐ γὰρ, ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις ἄλλ', ἐξ ἰσότη- <sup>28.</sup>  
 14 τος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων <sup>Mar. 12.</sup>  
 ὑστέρημα ἵνα και τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ <sup>Luc. 21. 3.</sup>  
<sup>1 Pet. 4. 10.</sup>

πλούσιοι ὧν is well rendered by the Syr. and Vulg. 'cum esset dives,' and by almost all our Versions 'though he was rich.' ὧν is here, as not unfrequently, the participle *Imperfect*. The best Commentary on the πλούσιοι ὧν ἐπ. is Phil. ii. 7. ἐκένωσεν ἑαυτὸν, μορφὴν δούλου λαβοῦν.

10. και γνώμην ἐν τούτῳ δίδ.] Put for the more Classical γνώμην ποιῶμαι. The Apostle (as Theophyl. observes) means that he does not issue orders, but merely gives his opinion and advice. Τοῦτο γὰρ, namely, τὸ σπουδάζειν περισσεύει ἐν ταύτῃ τῇ χάριτι: and the γὰρ refers to v. 7. q. d. I bid you abound in this good work; for &c. Συμφέρει, the antient and modern Commentators are agreed, signifies 'it is suitable to your profession' or character. So the Schol. ἀρμόζει, συναίδει. It was necessary to their reputation, that what they had begun they should finish. In the words themselves, however, there is something perplexing. One would have expected οὐ μόνον τὸ θέλειν, ἀλλὰ και τὸ ποιῆσαι, as, indeed, some Versions arrange the words, and certain Critics would read and explain, supposing a *Hysteron Proteron*, or a *genus loquendi inversum*, where in the comparison of things unequal that precedes, which naturally would follow. The MSS., however, afford no countenance to the former method; nor do the true principles of philology afford any to the latter. Indeed, there is no reason to resort to any such precarious principle; since we may remove the difficulty by taking θέλειν, with all the antient Commentators and the best modern ones, to denote a *willing mind* and *alacrity*, 'which (remarks Abp. Newc.) God approves of; and not the mere deed, which may be done grudgingly.' See ix. 7. It should seem that not only is θέλειν meant, as the above Commentators say, to denote more than ποιῆσαι, but that this is the case because after θέλειν should be repeated ποιῆσαι, from the preceding. Ἀπὸ πέρυσι is an adverbial phrase, in which the πέρυσι is properly a Dative from the obsolete πέρυς, time past, from πείρω, transgo. Now this, by usage, came to mean the year past. The ἀπὸ answers to our back or ago (i. e. agone). The Classical writers never use the ἀπὸ; though the later ones do ἐκ and πρὸ. It was, it seems, about a year before since they had begun to make the collection, which they had done of their own accord, without any suggestion on the part of St. Paul. Ἀπὸ πέρυσι may, indeed, mean 'during the past year.' See Mackn.

11. νυνὶ δὲ και τὸ ποιῆσαι ἐπ.] The sense is: 'But now bring to an end the doing,' or

what has been doing; finish what was begun. Ἡ προθ. τοῦ θέλ: may be rendered 'the promptitude of wishing [to do good]'; alacrity of wish to do good. Sub. ἦν. Τὸ ἐπιτελέσαι, 'the accomplishing [of what ye have begun]'; Sub. ἦν from the subject matter. Ἐκ τοῦ ἔχειν. Sub. ἡμᾶς, and τὸν βίον. It may literally be rendered, 'out of the means which ye have,' implying in proportion thereto.

12. This verse is exegetical of the preceding. Εἰ γὰρ ἡ προθυμία πρόκ. may be rendered; 'For if this readiness of mind be but at hand,' or forthcoming, παράκειται, as Hesych. explains. Εὐπρόσδεκτος scil. τῷ Θεῷ, 'readily accepted by God.' With the sentiment I would compare Aristot. Eth. x. 8. p. 493. και γὰρ ἀπὸ μετρίων δύναιτο ἂν τις εὐ πράττειν κατὰ τὴν ἀρετὴν, which passage may also serve to defend the τις against Griesb. and other recent Critics, who are strongly inclined to cancel it, from some 14 MSS. and a few Versions and Fathers. Though the latter evidence is here inadmissible; and the former too weak, since, in so comparatively small a number of MSS., we might account for the omission from *transposition*; and the τις being in some MSS. found before ἔχη. But I suspect it was cancelled by certain over nice Critics, who knew that it was often omitted in the Classical writers. Thus in a kindred passage of Soph. Œd. T. 314. ἀδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε και δύναιτο, κἀλλιστος πόνων. where the ὧν ἔχοι scil. τις is explained by the subsequent words και δύναιτο. On the suppression of the subject of a proposition, see Matth. Gr. §. 294. Ἐὰν (for ἂν) ἔχη should be rendered 'may have.' It is not improbable that the Apostle here uses a proverbial saying.

13. οὐ γὰρ ἵνα &c.] There is an ellip. of τοῦτο βούλομαι: and the γὰρ refers to a clause omitted, q. d. 'according to his ability I say, that all without distinction may bear a part; for I would not' &c. The words ἵνα ἄλλοις ἄνεσις are wrongly rendered in most of our antient Versions, and the Commentators have greatly mistaken their sense. Ἄνεσις, by a metaphor taken from loosening a string or cord, signifies abatement of pain or distress. That the latter is the sense here, is plain from the antithetical term θλίψις. Comp. 2 Thess. i. 2. Render: 'My meaning is not that they should be relieved by you from distress, so as to occasion distress to yourselves, [but that you should give what you can spare]. The words following are illustrative of the foregoing.

14. ἀλλά] Repeat τοῦτο βούλομαι, and this

<sup>1</sup> Exod. 16. <sup>18.</sup> ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης· <sup>1</sup> καθὼς γέγραπται· 15  
Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ  
ἠλαττόνησε.

Χάρις δὲ τῷ Θεῷ τῷ δίδοντι τὴν αὐτὴν σπουδὴν ὑπὲρ 16  
ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παράκλησιν ἐδέξατο· 17  
σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.  
Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν 18  
τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν· (οὐ μόνον δὲ, ἀλλὰ 19  
καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν  
τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν αὐ-  
τοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν·) στελλόμενοι 20  
τοῦτο, μή τις ἡμᾶς μωμῆσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ  
διακονουμένῃ ὑφ' ἡμῶν· <sup>m</sup> προνοούμενοι καλὰ οὐ μόνον ἐνώ- 21  
πιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέμψαμεν 22  
δὲ αὐτοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς

<sup>m</sup> Rom. 12.  
17.  
Phillip. 4.  
1.  
1 Pet. 2. 12.

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 Leun. The sense comprehended in 'at another time,' though not expressed, is implied in γένηται.

15. καθὼς γέγραπ·] 'agreeably 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 πολὺ and τὸ ὀλίγον supply not, with the Commentators, ἔχων, but συλλεξάμενος from the preceding συνέλεξαν. The verb ἔλαττ. 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. Διδόντι ἐν τῇ καρδίᾳ is for ἐντιθέντι τῇ καρδίᾳ. Σπουδῆ is to be taken as at supra v. 7 & 8., 'the same earnest care for you [which I feel].' Ὑπὲρ ὑμῶν, 'for your welfare and benefit.

17. τὴν μὲν παράκλ. ἐδέξατο·] 'he, indeed, complied with my pressing request.' Σπουδαιότερος δὲ ἦν. 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 readier 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. τὸν ἀδελφόν οὐ &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 ἐν τῷ εὐαγγ. 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. οὐ μόνον δὲ] The sense is: 'And he not only deserves that praise, but also' &c. Χειροτ., 'being constituted or appointed,' as Acts xiv. 23. Τῇ χάριτι τ., i. e. the God's-gift mentioned at v. 1. Διακονουμένη, 'conveyed and distributed.' Προθυμίαν ὑμῶν. Repeat the πρὸς, 'for the manifestation of' &c.

20. στελλόμενοι τοῦτο] This depends upon συνεπέμψαμεν at v. 18., and is used in an uncommon sense, viz. 'avoiding or beware of this,' which is confirmed by 1 Thess. iii. 6. The signification arises thus. Στέλλεσθαι, 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.

— μή τις ἡμᾶς μωμῃ.] 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. προνοούμενοι—ἀνθρώπων.] The same sentiment, and in nearly the same words, occurs at Rom. xii. 17., where see Note.

22. τὸν ἀδελφόν ἡμῶν] Who the person here meant is, is uncertain, as in the case of the τὸν ἀδελφόν 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." Ὁν ἐδοκιμ. &c. The sense is, 'whom we have by experience found to be diligent.' Πεποιθ. πολλῇ τῇ ε. ὁ. 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 συνεπέμψαμεν, by which the sense will be,

πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πε-  
 23 ποιήσει πολλῇ τῇ εἰς ὑμᾶς. Εἶτε ὑπὲρ Τίτου, κοινωνὸς  
 ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἶτε ἀδελφοὶ ἡμῶν, ἀπόστολοι  
 24 ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἐνδείξιν τῆς ἀγάπης  
 ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε  
 1 [καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν. IX. Ἐπεὶ μὲν γὰρ  
 τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι ἐστὶ τὸ  
 2 γράφειν ὑμῖν. οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν  
 καυχῶμαι Μακεδόσιν· ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι·  
 3 καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. ἔπεμψα δὲ  
 τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κε-  
 νωθῆ ἔν τῳ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασ-  
 4 μένοι ἦτε, μὴ πως, εἰάν ἐλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὐ-  
 ρωσιν ὑμᾶς ἀπαρσκευάστους, καταισχυθῶμεν ἡμεῖς, (ἵνα μὴ

‘upon the great confidence which we have in you.’

23. εἶτε ὑπὲρ Τ.] There is here an ellip. which most supply by λέγοι τις. But the δεῖ εἰπεῖν of the Greek Commentators seems better. The mildest method is that of Grot., who supplies ‘agitur.’ It may, however, be best rendered, with Emmerl., ‘quod Titum attinet.’ The Peshito Syr. Translator has ‘Sive igitur Titus [consideretur];’ which method, however, is more applicable to the εἶτε ἀδελφοὶ ἡμῶν. Εἰς ὑμᾶς, ‘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.

24. τὴν οὖν ἐνδείξιν—ἐκκλ.] The best Editors have been long agreed that the καὶ before πρόσωπον is of no authority (being, indeed, a mere insertion of Erasmus from the Greek Commentators, and not to be found in the Ed. Princ. and other antient Edd., nor in any of the best antient Versions), and, accordingly, it has been cancelled by Wets., Griesb., Matth., Tittm., Vat., and Emmerl. 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 ἐνδείξ. we have a very common idiom. Now whatever they did in this matter, might truly be said to be 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 *excessio*; 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.

IX. 1. περὶ μὲν γὰρ διακ.] The μὲν here has reference to the δὲ at v. 3. The γὰρ 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 *quasi-transitions*, when a writer stops short; in which case it has the same sense as ἀλλὰ γὰρ, 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 περὶ μὲν γὰρ is used at 1 Cor. vii. 1. viii. 1. xii. 1. xvi. 1. Διακ., i. e. the subject of the contribution for the relief &c. That subject is here *continued*; and (as Emmerl. observes) to the reasons deduced *ab honestate* are now subjoined those *ab utilitate*.

2. τὴν προθ. ὑμῶν] ‘your readiness [on that head];’ as viii. 12 & 19. Ὑπὲρ ὑμῶν is not pleonastic, but λαλῶν may be supplied, ‘when speaking of you.’ Καυχῶμαι, *prædicere soleo*. At δεῖ sub. λέγοντες from the subject-matter. By Ἀχαΐα 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. Παρεσκευάσται need not, with many, be interpreted of *intention* only and *will*, as opposed to *deeds*; for (as I have shown in Recens. 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. Ἀπὸ πέρυσι may (as at viii. 10.) mean ‘for a year back,’ i. e. during the course of that year.

— ὁ ἐξ ὑμῶν ζῆλος] i. e. ‘the zeal evinced on your part;’ for the ἐξ is not, as Grot. and Rosenm. suppose, pleonastic. ἠρέθισε, ‘has excited (παρωῖνε) very many [to give].’

3. μὴ—κενωθῆ] i. e., as Theophyl. explains, *κενὸν ἐλεγχοῦ*, ‘should be found vain.’ Ἐν τῳ μέρει τ., ‘in this respect;’ as iii. 10. Ἴνα παρῶσκ. ᾗτε, i. e. ‘that there may be no collections to be made when I come,’ as the Apostle says, 1 Cor. xvi.

4. μὴ πως εἰάν ἐλθ. Μ.] ‘lest, if any Macedonians should accompany me.’ He does not say they *would* accompany him; but it was not unlikely that they *should*, considering the frequent intercourse of Macedonia with thisemporium of Greece, and the custom of setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation. In ἵνα λέγ. ὑμεῖς there is a most delicate turn.

λέγωμεν ὑμεῖς,) ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχῆσεως.  
 ἀναγκαῖον οὖν ἠγησάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα 5  
 προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατη-  
 γελμένην εὐλογίαὶν ὑμῶν, ταύτην ἐτοιμὴν εἶναι, οὕτως ὡς  
 εὐλογία, καὶ μὴ ὥσπερ πλεονεξίαν. Ὁ τοῦτο δὲ ὁ σπειρῶν 6  
 φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπειρῶν ἐπ' εὐ-  
 λογίαις, ἐπ' εὐλογίαις καὶ θερίσει. Ἐκαστος καθὼς προαι- 7  
 ρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἵλαρόν γάρ

o Prov. 11.  
 24. et 22. 9.  
 Gal. 6. 8.  
 p. Ezech. 23.  
 2. et 35. 8.  
 Deut. 15. 7.  
 Eccl. 35.  
 11.  
 Rom. 12. 8.

4. ἐν τῇ ὑποστάσει τ. τῆς καυχῆ.] The sense is, 'on account of this confidence of boasting,' i. e. confident boasting; for so ὑποστ. is rightly explained by Calvin, 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 *fiducia* or *πεποιθῆσις*, as resting on hope or persuasion. Τῆς καυχῆ. is exegetical of the ὑποστ. It is, indeed, not found in some MSS. and Versions, is rejected by Mill and Beng., and is cancelled by Griesb., Tittm., and Emmerl. But there is no sufficient evidence to *cancel* it; though there is great reason for suspecting it to have been interpolated from the parallel passage of xi. 17. Yet it is confirmed by the Peshito Syr.

5. προκαταρτ.] 'should make up and complete before-hand.' Τὴν προκατηγγελημένην. Some MSS., Versions, and Fathers have προσεγγελημένην, 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 τὴν εὐλογία, 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 it to *delicacy*. 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 χάρις and εὐχαριστία 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. xxiii. 11. 2 Kings v. 5. Sept.

At ταύτην ἐτοιμὴν εἶναι sub. ὥστε. The words οὕτως ὡς εὐλογ. &c. are illustrative of the foregoing sense of εὐλογία. Render: 'that

it may be [as it is] a thanks-gift, and not as it were a niggardly alms, wrung from unwilling givers by importunity. See Doddr. It is well observed by Theophyll., that "he who gives alms unwillingly, gives it as if he were *overreached* or *cheated* out of it." And so πλεονεκτήσθαι should be taken in Thucyd. i. 77. where the term is opposed to καταναγκάζεσθαι. This sense of the word is not found elsewhere; but it arises naturally enough, since niggardliness is the daughter of avarice.

6. τοῦτο δὲ] Sub. φημι ἢ γνωστόν ἔστω. This seems meant to encounter an argument for giving at least sparingly; the answer to which is: [The gift must, indeed, be voluntary, as only in proportion to what can be spared] But mind this—He who soweth sparingly, shall reap sparingly. The Apostle does not prescribe the proportion which any one is to give, but merely reminds them, that they must expect to reap only in proportion to what they have sown. This metaphorical use of σπείρω, in the sense to *bestow*, is founded on the language of the O. T. (See Is. xxxii. 20. Hos. x. 12. Prov. xi. 18 & 25. xix. 17. Compare also vi. 7—9.) "And it is here adopted to suggest an obvious, but most important lesson." See Mr. Scott. Indeed the sentiment appears, from the parallel passages adduced by Wets. and others, to have been a proverbial one. Ἐπ' εὐλογίαις is a phrase for an adverb, like ἐπ' ἐλπίδι, securely, in Acts ii. 26. And the plural has an intensive force. Thus the sense is 'most abundantly.' So Ez. xxiv. 26. (Sept.) ὑπερὸς εὐλογίας, abundant rain; and Prov. xi. 26. ψυχὴ εὐλογουμένη, 'the liberal person.'

7. προαιρεῖται τῇ καρδίᾳ] 'as he preproposeth in his heart;' or rather, 'as he is disposed, or chuseth in his heart;' for the Apostle is speaking not so much of determination, or purpose, as *will*. Thus it is explained in the antithesis by ἐξ ἀνάγκης. And although the latter sense is most frequent in the Classical writers; yet the former prevails in the Sept., and is found in both the later and the middle Greek writers, and is indeed most agreeable to the primary import of the word. The above view of the sense is supported not only by the most considerable modern Commentators, from Grot. downwards, but also by some eminent antient ones. After τῇ καρδίᾳ sub. διδόντω from the subject matter. Ἐκ λύπης. The English Versions vary; but not one expresses the sense so accurately as our common version (from Tyn-dale) *grudgingly*, literally, 'with a grudge.' So Schleus. renders it 'aversatē.' And so the Greek Commentators explain.

— ἵλαρόν—θεός] Taken from Prov. xxii. 8.

8 δότην ἀγαπᾷ ὁ Θεός." δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν πε-  
 ρισσεύσαι εἰς ὑμᾶς ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν  
 9 ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· ὡς καθὼς γέ-  
 γραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιο-  
 10 σύνη αὐτοῦ μένει εἰς τὸν αἰῶνα· ὁ δὲ ἐπιχορηγῶν  
 σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν, χορηγήσαι καὶ  
 πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς  
 11 δικαιοσύνης ὑμῶν· ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπ-  
 λότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ.  
 12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσ-  
 αναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισ-  
 13 σεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, (διὰ τῆς δοκιμῆς  
 τῆς διακονίας ταύτης δοξάζοντες τὸν Θεόν, ἐπὶ τῇ ὑποταγῇ  
 τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπ-  
 14 λότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,) καὶ αὐτῶν  
 δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερβάλ-

and found in Eccles. So Rom. xii. 8. ὁ ἐλεῶν ἐν λαρότητι. With the sentiment I would compare Pind. Pyth. 18. κέρως δὲ φιλατῶν γ', ἐκόρτοι εἰ τις ἐκ δόμων φέροι. Thucyd. ii. 40. ult. where Pericles says of the Athenians: καὶ τὰ ἐὶ ἀρετὴν ἠναρτιώμεθα τοῖς πολλοῖς—μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ, ἢ τῆς ἐλευθερίας τῷ πιστῷ ἀδωῆς τινα ἀφελούμεν.

8. δυνατὸς δὲ—περισσ., εἰς ὅ.] 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 interpret, taking χάριν for ἐλεημοσύνην. And this is confirmed by the Syriac Version. Others, however, as Grot. and Rosenm., understand it of the gifts of God. The accumulation of παντὶ, πάντοτε, and πᾶσαν much strengthens the sense. Αὐτάρκειαν, an entire sufficiency. Περισσεύητε, 'you may have to spare, to bestow on every kind of beneficence.'

9. καθὼς γέγραπται.] Thus the saying of Scripture will be made good.' Σκορπίζω signifies to scatter, as in sowing, agreeably to the metaphor at v. 7. Ἡ δικαιοσύνη, for ἐλεημοσύνη, as the best Commentators are agreed. Μένει, viz. in its consequences. There is a sort of Oxymoron, similar to that at Prov. xi. 24. which the Apostle probably had in mind: εἰσὶν, οἳ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν· εἰσι δὲ καὶ οἱ συνάγοντες ἐλαττοῦνται.

10. ὁ δὲ ἐπιχορηγῶν—ὑμῶν.] The connexion here is ably traced by Chrys. and the Greek Commentators, whom see in Recens. Syn. The words ὁ ἐπιχορηγῶν—βρώσιν are a periphrasis of God (or the Good Being), who giveth us all things richly to enjoy. It is formed on Is. lv. 10. Ἐχορηγ. καὶ πληθ. ('may he supply and multiply') there is a Hendiadys for 'may he abundantly supply.' Τὸν σπόρον ὑμῶν, 'the seed you sow'; by which is denoted the money or

goods bestowed in alms, and thus "sown unto the Lord." Γεννήματα τῆς δικ. (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 ancient Commentators, who take γενν. τῆς δικ. to denote '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 withal. And this is, I find, adopted by the learned Emmerl.

11. ἐν παντὶ πλουτιζόμενοι—ἀπλότ.] This is exegetical of the preceding καὶ αὐξήσαι—ὑμῶν. The construction is irregular, in tracing which it is best to regard πλουτ. as a *nomin. pendens* for Gen. absol., and that for ἵνα πλουτίζησθε scil. ὑπὸ τοῦ Θεοῦ. The εἰς denotes *end* or *tendency*: and ἀπλότ. has the same sense as at viii. 2.

—ἥτις κατεργάζεται—Θεῷ.] 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 Apostles 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 iv. 15. διὰ τῶν πλείονων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

13, 14. These verses are further illustrative of the preceding. Δοξ. is a *nomin. pendens*, like πλουτ., at v. 11. Emmerl., who learnedly discusses the sense of the passage, says it is put for δοξάζοντες τ. θ. διὰ τῆς διοικονίας ταύτης, ὅτι ἀπλότης τῆς κοινωνίας εἰς αὐτοὺς κ. εἰς

λουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. χάρις δὲ τῷ Θεῷ ἐπὶ 15  
τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ!

X. ΑΥΤΟΣ Δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς 1  
πραότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον  
μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. δέομαι δὲ, 2  
τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ἢ λογιζομαι τολ-  
μῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα  
περιπατοῦντας. ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ 3

πάντας δοκιμάζεται τὴν ὑποταγὴν ὑμῶν εἰς τ. εὐαγγ. τ. Χρ. τὸ δὲ ἡμῶν ὁμολογουμένον. The force, however, of τῆς ὁμολογ. is disputed. It seems best to suppose it, with Beza, Sclater, Rosenm., and most recent Commentators, as put for τῇ ὁμολογουμένῃ, 'their professed or avowed obedience.' Καὶ ἀπλότητι τῆς κοιν. Render, '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 δεήσει &c. of the next verse connects with v. 12. To clear the construction, we must (as I suggested in Rec. Syn.) take δεήσει as put for εἰς δεήσειν. For as 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." Ἐπιποθ. ὑμᾶς is to be referred to αὐτῶν. The expression ἐπιποθ. ὑμᾶς 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 χάριν τοῦ Θεοῦ signifies the grace of God in them, and thus unequivocally evinced by this obedience to the requisitions of the Gospel in the exercise of this charity. The above mode of taking the passage is confirmed by viii. 16. χάρις δὲ τῷ Θεῷ τῷ δίδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου.

15. τῇ ἀνεκδ. δωρεᾷ] 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 δωρ. here in the sense *benignity* and *kindness*. And so Ephes. iv. 7. τῆς δωρεᾶς τοῦ Χριστοῦ. and Joh. iv. 10. εἰ ᾔδειε τὴν δωρεάν τοῦ Θεοῦ. Rom. v. 15. Thus the expression will mean the ineffable 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.

He commences with entreating 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 Π.] The ancient Commentators notice the dignity inherent in this mode of expression. The αὐτός, Emmerl. thinks, is meant to show that what follows was written by St. Paul with his own hand. This supposition, however, rests on but a precarious foundation; though it may seem supported by most of our English Versions, which render 'I Paul myself.' But that translation is, I apprehend, exceptionable: and Mackn. has here, at least, improved on our common version, by rendering: 'Now I, the same Paul who' &c. In fact, there seems to be here a blending of two modes of expression, αὐτός δε, that same person who, παρακαλεῖ, and ἐγὼ Π. παρακ. The διὰ here a particle of entreaty. The sense seems to be, 'by the exercise of, i. e. exercising that mildness of which we have both the precept and the example in Jesus Christ.' The expressions πραότη. and ἐπιεικ. are synonymous, denoting lenity towards offenders. So Wisd. Sol. xii. 18. ἐν ἐπιεικείᾳ κρίνεις. At κατὰ πρόσω. sub. ὦν, 'when personally present,' Ταπεινός, 'humble and modest.' Θαρρῶ εἰς ὑ. 'use bold confidence towards you,' i. e. by letter.

2. The δὲ is resumptive. And δέομαι δὲ may be rendered 'I entreat you, I say.' Δέομαι is a stronger term than παρακαλῶ, as τολμ. is stronger than θαρρῶ. The sense is: 'I entreat, I say, that I may not have to be [i. e. be obliged to be] bold when I am present, with that confidence wherewith I intend to be bold against certain who regard me as walking after the flesh,' i. e. guided by worldly principles. There seems to be a *paronomasia* in λογιζομαι and λογιζομένους, which, if introduced into English, may perhaps be best expressed by *reckon*. The expression κατὰ σάρκα περιπατεῖν (as κατὰ σάρκα βουλευόμεαι, i. 17.) signifies generally 'to act merely according to the dictates of our corrupt nature,' and consequently with carnal views.

3. ἐν σαρκὶ—στρ.] Here it is proper to bear in mind the difference between ἐν σαρκὶ and κατὰ σάρκα, 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, have a frail human nature; (So Theophyl. explains by σάρκα περι- κειμαι) the latter, 'upon merely human views.' The sense and the force of the allusion in στρατ. are disputed. The ancient 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-



- 4 *σάρκα στρατευόμεθα* ἵ τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν <sup>Jer. 1. 10.</sup>  
 οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαιρέσιν ὀχυρω- <sup>Ephes. 6.</sup>  
 5 μάτων λογισμοῦς καθαιρούντες, καὶ πᾶν ἕψωμα ἐπαιρό- <sup>13, &c.</sup>  
 μενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες  
 6 πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἐτοιμίᾳ  
 ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν  
 ἡ ὑπακοή.  
 7 Ἐὰν κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἐαυτῷ <sup>1 Cor. 14.</sup>  
<sup>37.</sup> <sup>1 John. 4. 6.</sup>

sion 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 contest*, 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 with an aim at their own interest or honour.'

4. τὰ γὰρ ὄπλα &c.] Here the figure is continued, in order to suggest the mighty *supports* from above, which the Apostle had in the exercise of this warfare. And that in order to establish his Divine commission as Apostle. The general sense is this: 'Our supports in this struggle [or literally *campaign*] are not merely human [and therefore weak;] but are strong through and by God, to the pulling down of strong holds.' Τῷ Θεῷ is by many supposed to communicate a *superlative* force to *δυνατός*, i. e. exceedingly powerful. But the interpretation above adopted, from the antient and best modern Commentators, seems to be the best founded. See Rec. Syn. and especially Theophyl. there cited. In *πρὸς καθ. ὄχυρ.* the metaphor is continued, and the end of this warfare indicated, namely, the removal of all impediments, however formidable to the propagation of the Gospel, which are represented as *strong holds*, namely of Satan, whereby he maintained his empire of darkness, idolatry, and vice. See Scott.

5. λογισμοῦς καθ. &c.] This is further explanatory of the *καθαίρεισιν* preceding. *Καθαίρουσιν* is a Nom. pendens, and put for *ὥστε καθαίρειν ἡμᾶς*. It signifies *throwing down, overturning, destroying*. *Λογισμοῦς* has reference to the dialectic syllogisms, rhetorical *στροφῆς*, and vain sophisms, by which the heathen philosophers assailed the Gospel. In *ἕψωμα* there is the same metaphor as in *ὀχύρωμα* before. And as *λογισμ.* was a particular term referring to the heathen philosophers, and partly the false teachers, so *ἕψωμα* (especially as appears from the πᾶν) is a general term applicable also to the heathen philosophers, the false teachers, and the Jewish doctors. That the Apostle should have employed the terms *ὀχύρωμα* and *ἕψωμα*, is not surprising, since *military* metaphors run throughout the whole passage, as *στρατευόμεθα, στρατείας, καθαιρέσιν*, and (besides *ὀχυρωμάτων* and *λογισμοῦς*) *αἰχμαλωτίζοντες*. In like manner Philo (cited by Loeser.) calls false wisdom *ὀχύρωμα*; and similarly to the *ἕψωμα ἐπαιρόμενον κατὰ* &c., he speaks of τὸν ἐπιτειχιζομένον τῶν ἐναντιῶν δοξῶν καθαίρειν. By τῆς γνώσ. τοῦ Θεοῦ is

meant κατ' ἐξοχὴν the Gospel. *Νόημα* should, I think, be rendered, not *thought*, but *cogitation*, i. e. intellectual device or reasoning, as supra ii. 11. So the Syr. '*ratiocinationes*.' 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 *subjection* of the thoughts or *reason* of men they loudly protest.

Εἰς τὴν ὑπακοὴν τοῦ Χρ. may best be rendered 'into obedience to Christ,' i. e. his Gospel, the γνώσ. τοῦ Θεοῦ. The Genit. is used because ὑπακούειν takes a Genit., and verbals follow the case of their verbs. Thus it is for εἰς τὸ ὑπακούειν τῷ Χριστῷ.

6. ἐν ἐτοιμίᾳ ἔχοντες] 'having in readiness,' for ἐτοιμίᾳ ἔχ., 'being ready.' Ὅταν πληρ. ὁ ἡ ὑπ., i. e. when you are generally and completely brought to the obedience of Christ. By ὑμῶν ἡ ὑπ. is meant the obedience of the sounder part of them. We are 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 ἐκδικήσιν mentioned he needed not their aid. It should seem that he deferred exercising the supernatural power of inflicting judgments, 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. (Emmerl.) "He turns (says Theophyl.) from the *deceivers* to the *deceived*. Τὰ κατὰ πρ. βλέπ. 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 adventitious 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. Πέποιθεν ἐαυτῷ should be rendered 'is confident in himself,'

Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτως καὶ ἡμεῖς Χριστοῦ. ἴάν τε 8  
 γὰρ καὶ περισσώτερον τι καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν, (ἧς ἔδωκεν ὁ Κύριος ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεισιν ὑμῶν) οὐκ αἰσχυνθήσομαι. ἵνα μὴ δόξω ὡσάν 9  
 ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν,—ὅτι αἱ μὲν ἐπιστολαὶ, 10  
 φησι, βαρεῖαι καὶ ἰσχυραὶ· ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς, καὶ ὁ λόγος ἐξουθενημένος.—τοῦτο λογιζέσθω ὁ 11  
 τοιοῦτος, ὅτι οἰοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

v Infr. 12.  
6. et 13. 10.

v Supr. 3.  
1. et 5. 12. "Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισὶ 12

viz. by placing reliance on some personal merit of his own. Χριστοῦ εἶναι, scil. δούλος; implying, by the context, one especially approved by Him. Τοῦτο λογιζέσθω π. d. i. may be 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.

8. 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. Περισσ. is ill rendered 'some-what more.' Rather, 'far more.' So 1 Cor. xv. 10. περισσώτερον αὐτῶν πάντων ἐκοσμίασα. Τῆς ἐξουσίας ἡμῶν, 'the authority given to me,' namely, by Jesus Christ personally. The words ἧς ἔδωκεν ὁ Κ. ἡμῖν refer to that personal commission which he had received from Christ. And the next words εἰς οἰκοδομὴν—ὑμῶν are levelled against the false teachers, whose measures tended not εἰς οἰκ., but εἰς καθ., viz. by throwing impediments in the way of salvation by the dissemination of heresy and false doctrine. Οὐκ αἰσχυνθήσομαι, i. e. I should have no reason to be ashamed, as if I spoke falsehood; nay the truth of facts would justify me.

9. ἵνα μὴ δόξω—ἐπιστολῶν] There is here an appearance of abruptness, and an obscurity, which most Interpreters antient and modern, regarding the ἵνα μὴ δόξω as a *præcisæ oratio*, endeavour to remove by supplying some clause introductory of the words. The most probable one is ἀλλ' οὐ καυχῆσωμαι, 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 Griesb., Tittm., Vat., Leun., Emmerl.), and the Basle Editor) to regard v. 9 as forming a *prothesis*, to which there is at v. 11 the *apodosis*; v. 10 being parenthetical. After the ἵνα δὲ 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 δόξω is read δόξωμεν.

With the *ὡς ἂν* the Commentators need not have been perplexed; for the *ἂν* after *ὡς* and *ὅπως* belongs to the preceding particle, not to the verb following. And *ὡς ἂν* is often, as here, put for *ὡσει*, 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 *ὡσάν*, which I have therefore edited.

10. αἱ μὲν 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, as Abp. Newc. observes, St. Paul's Epistles were sent from one Church to another, to be publicly read. See Col. iv. 16. *Ἡσθ.*, Sub. τῆς. (See Win. Gr. §. 41. 2.) Meant of the person supposed to make the observation, and probably the leading person among the false teachers. Βαρεῖαι καὶ ἰσχυ., 'authoritative and severe.' Ἡ δὲ παρ. τοῦ σώμ. is for *παρῶν δὲ κατὰ τὸ σῶμα*; as in Thucyd. vi. 86. *πόλει μείζονι τῆς ἡμετέρας παρουσίας*. 'Ασθενῆς, 'mean.' This is supposed to have reference to the very diminutive and crooked form, and the ungraceful deportment of the Apostle; including other personal defects which the evidence of antiquity records of the Apostle. See Note on 1 Cor. ii. 3. 'Ο 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 Græcism at Corinth.

11. λογιζέσθω] 'let him suppose [as he may].' Theophyl. explains by *γινώσκέτω*.

12. οὐ γὰρ τολμῶμεν &c.] The γὰρ is transitive, q. d. But we will say no more; for &c. Οὐ τολμ., 'non sustinemus.' *see cannot bring ourselves*; as Rom. v. 7. and 1 Cor. vi. 1. 'Ἐγκ. and συγκρίναι are well explained by Theophyl. *συναριθμησάσι* and *ἀντιπαραθεῖναι*. By τισὶ the Apostle means the false teachers, against whom he directs the pointed sarcasm following.

- τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.
- 13 ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα· ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος, οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρον, 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.
- 14 ἐφικέσθαι ἄχρι καὶ ὑμῶν. οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτεινόμεν ἑαυτοῦς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανόμενης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυθῆναι κατὰ τὸν κανόνα ἡμῶν, εἰς περισσείαν, εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι. Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

— ἀλλὰ αὐτοὶ—συνιοῦσιν] These words have been thought obscure, and therefore were tampered with by the early Critics. (See the varr. lectt.) But the sentiment is sufficiently obvious; and the words are rendered by Wets: 'illi vero semet ipsos in semet ipsis metientes, et semet ipsos sibimet ipsis comparantes, non intelligit quicquam'; i. e. stulti sunt et inflati. The sense may be thus expressed: 'While they thus measure themselves by themselves only, and not with the true Apostles, they perceive not what they are doing, and the self-delusion into which they are fallen; which is the greatest mark of folly. For a defence of the common interpretation see Grot. This absolute use of συν. is also found in Mark vi. 52. vii. 14. viii. 17. & 21. Numerous parallel sentiments are here adduced by the Commentators from the Classical writers, the most apposite of which may be seen in Recens. Syn. It must here suffice to advert to the Horatian "Suo se pede metiri." As to the omission, in a few MSS. and the Vulg., of οὐ συνιοῦσιν. ἡμεῖς δέ, that solely arose from a desire to remove a difficulty. For surely had the words not been written by the Apostle, no one would have thought of inserting them.

13. ἡμεῖς δέ] The ἡμεῖς is emphatical, and meant in opposition to the false teachers. At ἄμετρα sub. μέρη. The same metaphor is here continued, and the sense is: 'I will not boast, or seek glory in respect to any parts further than the limits God hath assigned to my evangelical labours.' At ἐφικέσθαι must be supplied ὥστε. The sense is: 'And those limits extend so as to reach even unto you. [Of you therefore I may be permitted to boast.]'

14. This verse is explanatory of v. 13.; and the ὑπερεκτ. ἑαυτοῦς (with which the Commentators compare ὑπερπηδᾶν τὸν ὄρον) is equivalent to the εἰς τὰ ἄμετρα καυχᾶσθαι. The sense is: 'as if our boundaries did not extend so far as to reach to you.' Ἀχρι γὰρ—Χριστοῦ, 'for I have advanced as far as you also in preaching the Gospel of Christ.' Ἐφθ. signifies properly to arrive first; and the Apostle alludes to the right of preoccupation.

15. οὐκ εἰς τὰ ἄμετρα καυχᾶσθαι.] The Apostle here resumes the sentiment at v. 13., in order to engraft another upon it illustrative of it, 'We do not boast beyond our limits, over other men's labours.' There is an evident allusion to the

false teachers. Compare a similar sentiment at Rom. xv. 20. The Apostle then hints at a result from his labours more than acceptance and honour. We have, he says, a hope αὐξανόμενης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυθῆναι, namely, that, as your faith increases, i. e. as the profession of the Gospel extends further among you, (ὅταν πληρ. ἢ ὑπακοῇ ὑμῶν, v. 6.) i. e. at the further perfecting of the faith in some, and the extension of it to others, at his next visit to Corinth. The expression ἐν ὑμῖν μεγαλυθῆναι signifies 'to gain fame and glory by you,' namely, as a teacher justly may, by the improvement of his pupils.

16. εἰς τὰ ὑπερέκεινα—εὐαγγ.] Sub. ὥστε, i. e. εἰς τό. The sense seems to be: 'The result, which I hope, from this abundant success of my labours among you is εὐαγγελίσασθαι (scil. με) εἰς τὰ ὑπερέκεινα ὑμῶν,' that I may spread the Gospel to the parts beyond you.' οὐκ ἐν ἀλλοτρίῳ—καυχᾶσθαι. Render, 'So, however, as not to aim at boasting over that which is ready obtained, and in another's bounds.' Εἰς τὰ ἔτοιμα is for ἐν τοῖς ἔτοιμοις. Emmerl. would clear the construction by regarding the Infinitives as dependent on μεγαλυθῆναι. And he lays down the sense as follows: 'Hanc scilicet laudem, opinor, consequitur sum, tantum abesse, ut in campo alieno e rebus jam expeditis et præparatis gloriolum quæserim, ut etiam ultra fines vestros vel traiderim.' 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, 14., 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 Emmerl.: "Equidem puto, cum verbis, οὐ γὰρ πολυμάμεν—συνιστανόντων v. 12. coherere, iis, quæ interjacent, tanquam pro parenthesi habendis, quippe quorum unum traxit alterum (ἐγκρίνειν—συγκρίνειν, hoc συγκρί-

a Prov. 27. 2.  
 Rom. 2. 29.  
 1 Cor. 4. 5.  
 b Supr. 5.  
 13.  
 Infir. v. 16.  
 et 12. 5.  
 c Levit. 21.  
 13.  
 d Gen. 3. 4.  
 Joh. 8. 44.  
 e Gal. 1. 8.

\* οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ 18  
 Κύριος συνίστησιν.

XI. <sup>b</sup> ὉΦΕΛΟΝ \* ἀνείχεσθέ μου μικρὸν † τῇ ἀφροσύνῃ. 1  
 ἀλλὰ καὶ ἀνείχεσθέ μου. Ἐζήλω γὰρ ὑμᾶς Θεοῦ ζήλω 2  
 ἡρμούσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένου ἀγνήν παραστήσα  
 τῷ Χριστῷ. Ἐφοβοῦμαι δὲ μήπως, ὡς ὁ ὄφης Ἐὐαν ἐξήπά- 3  
 τησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα  
 ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν. Ἐί μὲν 4  
 γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν,

νεὺν ἑαυτὸν, hoc metroun, hoc μέτρον, hoc κακὸνα et deinceps υπερεκτείνειν, ἀλλότριον κόποι &c.)”

18. συνίστησιν] i. e. shows to be δόκιμος, not so much by imparting spiritual gifts, (as many Commentators suppose) but rather by giving a blessing on his Evangelical labours, and prospering them.

XI. 1. As v. 17 of the preceding Chapter was intended to deprecate the τὸ φορτικόν, or indignation which arises at hearing self-praise, so is the present verse so meant, where it was the more necessary, since more of such had to be introduced. 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!’ Ὁν ὄφελον, utinam, see Matth. Gr. Ἄλλὰ καὶ, quinetiam, as in Lu. xii. 7. xvi. 11. Τῇ ἀφρ., ‘folly of boasting,’ i. e. what his opposers 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 ἡνείχεσθε μ. μ. τ. τῆς ἀφροσύνης. But the reading which I have adopted, with Wets., Matth., Griesb., Tittm., Vat., and Emmerl., is supported by almost all the early Eld. and Versions, and is as strong in internal as external authority. Ἀνείχ. is required by the usus loquendi of the N. T.; and the Article τῆ, by propriety, the sense being ‘my folly.’ The τὸ arose from the margin.

2. ζήλω γὰρ &c.] The general sense is simply this, ‘I bear the greatest affection 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 zeal for God that I am jealous 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 ἡρμούσ. the Apostle is thought to have had an allusion to the ἀρμούσαι, or persons who negotiated marriages for their friends, (See Prov. xix. 14. and Rom. vii. 4) or to the ἀρμούσνοι among the Lacedæmonians, 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: ‘adaptavi enim vos (Christianis doctrinis et virtutibus imbuti, institui, paravi, composui) ut uni viro tanquam virginem puram sistam, nempe Christo.’

3. φοβοῦμαι δὲ—Χριστόν] The Apostle (Rosenn. remarks) 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 wherewith 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.

Ἄπλότ. denotes the simple and unadulterated truth as it is in Jesus. Ἐν τῇ πανουργίᾳ, ‘by his craftiness.’ Νοήματα, minds, habits of thinking.

— φθαρῇ ἀπὸ τῆς ἀπλότ. τῆς ε. Χ.] This is in φθαρῇ a significatio pragmans, and the sense is, ‘be corrupted and perverted from the simplicity’ &c. Εἰς Χρ. should be rendered, not, ‘in Christo,’ but, with the Syriac and Erasmus, ‘erga Christum.’ Yet by ἀπλότ. εἰς Χρ. is, I conceive, meant, not (as many recent Commentators suppose) ‘true and sincere love and obedience to Christ,’ but ‘simplicity of faith and doctrine as regards Christ and the Gospel.’ So Theophyl. μὴ μετενεχθῆτε ἀπὸ τῆς ἀπλότῃς πίστεως εἰς τὴν ἕξω δευότητα. This, it seems, had been, more or less, corrupted with admixtures of Jewish and Heathen superstition.

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 ἄλλον is meant, by implication, ‘another and a better.’ Ἰησοῦς here simply means, according to its etymology, Saviour. The sense of the passage may be thus expressed: ‘If any one coming to you, were to preach another and better Saviour than Him whom we preached; or ye were to receive from him other and better spiritual gifts than those which we imparted; or another and better gospel, which ye had accepted (i. e. than what ye had 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. The 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

ἡ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἡ εὐαγγέλιον  
 5 ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς † ἠνείχεσθε. Ἱ λογίζομαι γὰρ  
 6 μηδὲν ὑστερηκέμαι τῶν ὑπὲρ λίαν ἀποστόλων. Ἐεὶ δὲ καὶ  
 ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανε-  
 7 ρωθέντες ἐν πᾶσιν εἰς ὑμᾶς. ἡ ἁμαρτίαν ἐποίησα, ἐμαν-  
 τὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεάν τὸ τοῦ Θεοῦ  
 8 εὐαγγέλιον εὐηγγελισάμην ὑμῖν; ἄλλας ἐκκλησίας ἐσύλησα,  
 λαβῶν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς  
 9 ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδεὸς· (τὸ γὰρ  
 ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ

1 Cor. 15.  
10.  
Infr. 12. 11.  
Gal. 2. 6.  
g 1 Cor. 1.  
17.  
e 2. 1. 13.  
Eph. 3. 4.  
supr. 4. 2.  
et. 5. 11.  
Infr. 12. 12.  
h 1 Cor. 9.  
6, 12.  
1 Act. 20.  
33.  
Infr. 12. 13.  
1 Thes. 2.  
9.  
2 Thes. 3.  
8.  
Philipp. 4.  
10, 15.

modesty. "The ground of censure (Phot. observes) 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 plead the attraction of novelty and variety."

In καλῶς ἠνείχ. there is not, as the Commentators imagine, irony, but sarcasm. Compare vv. 19 & 20. For ἠνείχ., however, many of the best MSS. and the Ed. Princ. have ἀνείχ., which was, with reason, adopted by Wets. and edited by Matth., Griesb., Tittm., Vater, and Emmerl.

5. τῶν ὑπὲρ λίαν ἀποστόλων] The best Commentators are agreed in supposing 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 followers of Peter or Cephas, who (as we find from 1 Cor. i. 12. & iii. 12.) formed a party at Corinth. Ὑπερλίαν (in which we have adverb for adjective) may be compared with the words ὑπερεῦ, and ὑπερπερισσῶς. Indeed compounds with ὑπερ are frequent in the Apostle. As the Commentators adduce no Classical illustration, the following may be not unacceptable. Thucyd. vii. 70. τὸν κτύπον μέγαν λίαν.

6. The Apostle here adverts to one of the principal objections made to him by his opponents. Εἰ δὲ καὶ, 'but though I be even' &c. Ἰδιώτης τῷ λόγῳ. On the true sense of ἰδ. 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 correspond to γνώσει just after. Thus the sense is: 'My language and address is plain and unpolished.' So too the Apostle describes himself at 1 Cor. ii. 1. The Commentators here cite a similar sentiment from Xenoph. de Venat. xiii. 4. ἐγὼ δὲ ἰδιώτης μὲν εἰμι... ἴσως οὖν τοῖς μὲν ὀνόμασι οὐ σεσοφισμένους λέγω ('do not speak like a Sophist') ἃν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεκαιδύμενοι ὁρθῶς ἐγνωσμένα ζητῶ λέγειν. And so Josephus Antiq. ii. 12, 2. calls Moses an ἰδιώτης, inasmuch as he had not the gift of eloquence.

By the τῇ γνώσει is meant Divine knowledge, Θεογνωσία, as Theodoret explains; the knowledge of the great truths of the Gospel. Origen (cited by Elsner,) with reference to this passage, says: Θαυμάσεται τὸν νοῦν τοῦ ἀνδρός ἐν ἰδιωτικῇ τῇ λέξει μεγάλα περιουσοῦντος.  
 — ἀλλ' ἐν παντὶ—μᾶς] The sense seems to be, 'nay, I have at all times, and in every way, become fully manifest to you [as such].'

7. ἡ ἁμαρτίαν—ὑμῖν] There is here an abruptness, which may be removed by supplying a link in the chain of reasoning, as follows: 'If then the matters of objection above adverted to are of no force in showing my unfitness for the Apostolical office—what other ground of complaint have you to allege against me. Have I done wrong in humbling myself' &c. The language ἁμαρτίαν ἐποίησα &c.? is not, I think, ironical, (as the Commentators call it) but rather sarcastic. By ταπ. ἐμ. is meant (as the best Commentators ancient and modern are agreed) abasing himself by labouring with his hands, and exposing himself to all the humbling circumstances attendant on poverty, when he might have claimed the maintenance due to him as an Apostle. That he had not done so was (some think) alleged by the false teachers as a proof that he did not regard himself as an Apostle. This he answers by giving another reason for his conduct. "Ἴνα ὑ. ὑψωθῆτε, 'that ye might be exalted in spiritual advancement and the favour of God.' The words following are explanatory of the preceding, q. d. namely, that I have preached to you the Gospel cost-free. The reasons why he did, are stated in vv. 9-12.

8. ἄλλας ἐκκλ. ἐσύλησα] This is meant 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 ἐσύλησα must be taken comparatē. It is probable (as Emmerl. 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 observe that, not λαβῶν, but λαβῶν ὀψώνιον is used, to show that he had earned the money he received from them.

— ὑστερηθεὶς] 'when I was in straits.' Thus in Phil. iv. 12. ὑστερεῖσθαι is opposed to περισεύειν. Οὐ κατενάρκ. οὐδ., 'I was no encumbrance to you.' Jerome says this is a Cilicium for κατεβάρησα. And as he testifies that καταν. was in use in Cilicia, it might be such. But as ἀπονορκῶς occurs in Plutarch, so it is probable that both that and καταν. were provincialisms or words of the Idiomatical Greek. On the thing itself see Phil. iv. 15.

Μακεδονίας\*) καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα  
 καὶ τηρήσω. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύ- 10  
 χησις αὐτῆ οὐ φραγήσεται εἰς ἐμέ ἐν τοῖς κλίμασι τῆς 11  
 Ἀχαΐας! Διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.  
 ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελών- 12  
 των ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι καθὼς καὶ  
 ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, 13  
 μετασχηματίζομενοι εἰς ἀποστόλους Χριστοῦ. καὶ οὐ θαυ- 14  
 μαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς  
 ἄγγελον φωτός·<sup>κ</sup> οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ 15  
 μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος

j Rom. 9. 1.  
 1 Cor. 9. 15.

k Philipp.  
 3. 19.

9. ἀβαρῆ] ‘unburthensome.’ The word is of very rare occurrence; but three examples are adduced by Wets. from later Greek writers. Καὶ τηρ. q. d. I say not this in order that I may henceforth receive of you. Compare 1 Cor. ix. 15.

10. This the Apostle confirms with a strong asseveration (like that at Rom. ix. 1.) bearing affinity to an oath; since it appeals to Christ for the truth of what is said. Or the sense may be this: ‘Let the truth before Christ be thought to be in me, as I shall do what I protest, when I say this,’ &c. Ἡ καύχ. αὐτῆ signifies ‘this cause of boasting,’ as καύχημα in a kindred passage at 1 Cor. ix. 16. Οὐ φραγ., ‘shall not be silenced,’ or made void; i. e. by being shown to be groundless. There is an allusion to the use of φράσσω as said of the mouth; as in Rom. iii. 19. ἵνα πᾶν στόμα φραγῆ. So Theodor. Well explains it by: οὐδεὶς ἐμφράζει μου τὸ στόμα, οὐδὲ ἀποστερήσει με τοῦ τῆς δὲ φιλοτιμίας αὐχίματος.

The εἰς ἐμέ is not (as the Commentators imagine) simply put for μου, but is more significant; being, I conceive, meant with allusion to the false teachers, who were burdensome to the Corinthians, nay, as the Apostle says at v. 20, eat them up.

As to the reading σφραγήσεται, or σφραγίσεται (for φραγ.) of the Stephanic Editions, it cannot be defended. It was, I suspect, a mere error of the press, arising from a mistaking of the φ of the Ed. Princ. and Erasm. 1. for a σφ. The true reading was adopted from the Ed. Complut. first by Beza 1565, and then by H. Steph. 1567, and thus was introduced into the Elzevir Edition, and so came into the *textus receptus*.

11. διὰ τί;] ‘Why is it that I do so?’ The answer implies a strong negation, ‘No! I take God to witness!’ The Apostle does not tell them what was his reason for so doing, but leaves it to be inferred from what follows.

12. There has been some doubt as to the sense of this briefly worded, and therefore obscure, passage. It may (with Mackn. and other Commentators) be expressed thus: ‘“But what I do I will also continue to do, that I may thereby cut off an occasion (namely, of taking maintenance from you) from those who wish for it; in order that wherein they boast themselves, they may be found to be even as we,” i. e. to really

take nothing.” Some eminent Commentators supply εἰς ἐμέ after ἵνα ἐκκ. τῆν ἀφ. But that is not agreeable to the context. The foregoing interpretation is confirmed by Gal. v. 13. εἰς ἀφορμὴν τῆ σαρκί. The sense is well illustrated by Mackn., “It would seem (says 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 their disciples in private, nay, 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 any thing, nor ever would take any thing from the Corinthians, either in public or in private, on any account whatever.”

13. οἱ γὰρ τοιοῦτοι ψευδ.] scil. εἰσι. The γὰρ has reference to what is implied in the preceding clause, that they are in reality different from what they pretend to be, q. d. really, I say, and not pretendingly; for such are not what they seem, they are false Apostles. Ἐργάται. Not workers, but workmen, i. e. ministers, as Newc., Mackn., Leun., and Emmerl. render. And so the Syr. Vers. The word is used in this sense at Matt. ix. 37. Phil. iii. 2. 2 Tim. ii. 15. They are called δόλιοι, as pretending to that disinterestedness which they did not possess.

14. μετασχημ. εἰς ἀγγ. φ.] As (the Commentators say) when he tempted Eve, and also our Lord in the wilderness. It should seem, however, not to refer to any single instance, but to be a general description of the customary devices of Satan, who assumes an appearance of the purest virtue to bring about his designs.

For θαυμαστόν eight MSS. have θαῦμα, which should seem to be an emendation of the Western Critics; unless, indeed, it be a marginal gloss, intended to supply the ellipsis at μέγα in the next verse, but afterwards adopted by the scribes or framers of the text of those MSS. as a var. lect. of θαυμαστόν. The word θαῦμα with μέγα and μέγιστον often occurs in the best writers, especially Herodotus.

15. μετασχ.] There is here a significatio prægnaans, ‘are changed and become.’ Δικ., truth and virtue, as opposed to deceit, falsehood, and iniquity in general. Τέλος, ‘final punishment,’ as in Rom. vi. 21. Κατὰ τὰ ἔργα α., i. e. πονηρόν.

16 ἔσται κατὰ τὰ ἔργα αὐτῶν. <sup>1</sup> Πάλιν λέγω· μή τις με <sup>1</sup> Infr. 12. 6  
 δόξη ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθῆ  
 17 με, ἵνα μικρὸν τι καὶ γὰρ καυχῆσωμαι. ὁ λαλῶ, οὐ λαλῶ  
 κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνη, ἐν ταύτῃ τῇ ὑπο-  
 18 στάσει τῆς καυχήσεως. <sup>m</sup> ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν <sup>m</sup> Supr. 10.  
 19 σάρκα, καὶ γὰρ καυχῆσομαι. ἠδέως γὰρ ἀνέχεσθε τῶν ἀφρό- <sup>13.</sup>  
 20 νων, φρόνιμοι ὄντες. ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδοῦ- <sup>13.</sup>  
 λοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, <sup>12.</sup>  
 21 εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. <sup>6.</sup> κατὰ ἀτιμίαν λέγω, ὡς <sup>3, 4.</sup>

16. Having stated broadly the true character of his opponents, the Apostle returns to his subject, by the formula *πάλιν λέγω*, which does not import that he is going to say no more than 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, 'Let no one account me a fool, or vain-glorious 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*.

— *εἰ δὲ μέ γε*] 'But if ye will not [acquit me of this charge].' *Κἂν ὡς ἀφ. δέξ. με*, 'why then even bear with me as a vain-glorious person, i. e. suffer me to be such. The expression *δέξ. ὡς ἀφρ.* here is synonymous with *ἀνέχεσθαι ἀφρ.* at vv. 1 & 19; of which Elsn. adduces an example from Plutarch. The *κἂν*, Emmerl. remarks, is elliptical for *δέχεσθῆ με, καὶ εἰς δέχησθε ὡς ἀφρ.* The next words *ἵνα καὶ γὰρ μὲ. τι καυχ.* should be rendered, 'in order that I too [as well as the false teachers] may boast myself a little.

17. ὁ λαλῶ—*καυχήσεως*] 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 concessionem*. This is confirmed by the *ὡς ἐν ἀφρ.* The sense may be expressed as I have laid it down in Recens. Syn.: 'Be it so, if you please, that what 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. Newc. expresses it thus: 'I am ready to adopt your language, that what I speak by way of self-praise I speak inconsiderately, 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 ὑποστ. τῆς καυχ. is (Emmerl. remarks) put for *ἐν τῇ ὑποστάσει, τουτέστι ἐν τῇ καυχῆσει*

*ταύτῃ*. On the sense of this expression *ὑποστ. 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 ἀνέχ.*] The *γὰρ* has reference to a clause understood, q. d. '[I may be permitted to do this;] for ye' &c. *Ἀνέχ. &c.*, 'ye bear patiently with foolish persons, since ye yourselves are wise,' i. e., as Abp. Newc. paraphrases, 'for your superior wisdom enables you to bear with the inconsideration of others.

20. *γὰρ*] *exempli gratia*. 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 agreeably to any hypothesis respecting the *kind* of persons who were then false teachers. The words may be freely rendered, with Newc., 'if a man subject you to his imperious will, exact a large stipend, receive private gifts besides, proudly exalt himself over you, treat you contumeliously in the highest degree.' *Καταδ.* denotes a domineering spirit, shown, we may suppose, chiefly in the imposition of external forms. See Gal. ii. 4. Is. xliii. 23. Aq. & Symm. *Εἰς πρόσωπον δέρει* is plainly a figurative phrase to denote insulting by contumelious treatment. *Κατεσθίει* and *λαμβάνει* are variously interpreted. See Rec. Syn. Many eminent Commentators understand the former term of receiving a large stipend; and the latter, of taking private gifts. It should rather seem that *λαμβ.* is to be taken of receiving a stipend, and *κατεσθ.* of exacting presents of money or goods, and also eating at their tables. Perhaps, however, the two expressions are meant to be taken together as descriptive of the *rapacious spirit* with which they miserably burthened their devotees, and devoured their substance. *Ἀνέχεσθαι* here signifies to *put up with*, as in Joseph. p. 1172. 12. (Huds.) *αρπαζόμενοι ἀνέχεσθε*.

21. *κατὰ ἀτιμ. λέγω—ἦσθεν.*] The sense of these words is obscure, and variously assigned. See Rec. Syn. It should seem that the meaning is this, 'I say what I am saying, according to the reproachful language used of me, and to my own disparagement.' So Emmerl. freely, but correctly, renders: 'Ita quidem loquor, ut vix turpis temeritatis criminationem efugere possim.' 'Ὡς ὅτι ἡμεῖς ἦσθ.,' 'as if I were really the weak person they pronounce me to be.' 'Ὡς ὅτι,' 'as if,' as supra v. 19. and 2 Thess. ii. 2. 'Ἐν τῇ δ' ἂν τις τολμᾷ, scil. *καυχασθαι*, to be taken from the preceding *καυχῆσομαι*. Or render,

ὅτι ἡμεῖς ἠσθενήσαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφρο-  
 ο Act. 22. 3. σύνῃ λέγω) τολμῶ καὶ γώ. Ὁ Εβραῖοί εἰσι; καὶ γώ. Ἰσραηλ- 22  
 ο Rom. 11. 2. ἵται εἰσι; καὶ γώ. σπέρμα Ἀβραάμ εἰσι; καὶ γώ. Ῥδιάκονοι 23  
 ρ Act. 9. 16. εἰσι; καὶ γώ. Χριστοῦ εἰσι; (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ ἐν κόποις  
 1 Cor. 15. 10. 31. Χριστοῦ εἰσι; (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ ἐν κόποις  
 sup. 1. 10. 3. περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς  
 et 4. 11. 19. περισσοτέρως, ἐν θανάτοις πολλάκις. (ὑπὸ Ἰουδαίων πεν- 24  
 et 27. 22. 3. τakis τεσσαράκοντα παρὰ μίαν ἔλαβον, ἵτρεις ἐρραβδίσθη, 25  
 Act. 14. 19. ἅπαξ ἐλιθάσθη, τρίς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ  
 et 16. 22. 3. πεποιήκα) ὁδοιπορίας πολλάκις· κινδύνοις ποταμῶν, κινδύ- 26  
 et 27. 41. νοις ληστῶν· κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων· κινδύ-  
 νοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κιν-  
 δύνουσι ἐν ψευδαδέλφοις· ἐν κόπῃ καὶ μόχθῳ, ἐν ἀγρυπνίαις 27

'wherein any one may be proud of any thing.' Simil. Phil. iii. 4. This is softened by the qualifying insertion ἐν ἀφρ. λέγω, which is equivalent to the παραφρονῶν λαλῶ at v. 23.

22. Εβραῖοι—Ἰσραηλιταί] Carpz. and Rosenm. remark on the distinction here preserved between *Hebrews* and *Israelites*; the former being a religious, the latter a national designation. His enemies perhaps had represented Paul as a mere Jewish proselyte. So he says in Phil. iii. 5. that he is 'Εβρ. ἐξ Ἑβραίων, i. e. a Hebrew by both parents, i. e. genuine. On Ἰσρ. compare Rom. ix. 4.

23. παραφρονῶν λαλῶ] Here παραφ. signifies more than ἀφρ., and should be rendered 'I speak as a very fool,' i. e. an absolute boaster. Thus, Emmel. remarks, the Greeks used the term of excessive boasting. So Aristoph. Plut. v. 2. has παραφρονεῖν, which the Schol. explains by παρὰ τὸ εἰκος φρονεῖν. Ὑπὲρ, like some other prepositions (See Kypke) is used as an adverb for πλέον. Θανάτοις, 'extreme perils.' See supra i. 9 & 10. These are exemplified in the next two verses.

24. τεσσ. παρὰ 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 39 stripes.

25. τρίς ἐρραβδ.] viz. by the Gentiles; for it was a Roman punishment. One instance only is recorded, that at Philippi, Acts xiv. 19. Ἄπαξ λιθ. viz. at Lystra, Acts xiv. 19.

— τρίς ἐναυάγ.] None of these shipwrecks are recorded in the Acts; for that at Acts xvii. took place later, and must have been the fourth. Νυχθήμερον, i. e. about 24 hours. This word is very rare; but some examples are adduced. So the Latin *trinoctium*. Τῷ βυθῷ, 'the sea,' as we say the deep. A signification occurring in Is. xiv. 27. and Ælian H. An. viii. 8. 7. ἀθεατόν νησθεῖν ἐν βυθῷ. I would compare a similar passage in Lycoph. 753. Πόντου δ' ἀπνοῖσι ἐσαροῦμενος μυχοῖς. The other senses assigned by some Commentators to βυθῷ, namely, a well, or a prison, are (as Bp. Middl. observes) inconsistent with the Article. Πεποιήκα, 'I have passed,' as in Acts xx. 3. And so the Hebr. פָּעַן and Latin *facio*. On the mode in which this took place the 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 inconsistent with the ἐν βυθῷ, which requires some such sense as the ἔχοντες (i. e. ὄντες) κυμάτων ἐν ἀγκάλαις 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 βυθῷ.

26. ὁδοιπ. πολλάκις—ληστῶν] The Apostle, I conceive, added the second and third terms, to exemplify what is expressed in the first. For to the great hardships which he would have to undergo in his long journeyings, were to be added the dangers to which he was thereby exposed, both in crossing, and sometimes making his passage along broad and deep rivers in petty boats, and also the perils from robbers, with whom, at that time, even the most thickly inhabited and civilized parts of the world swarmed. The Genit. here is dependent upon ἀπὸ understood. Ἐκ γένους scil. ἐμοῦ (see Gal. i. 14.). Their blind bigotry every where persecuted him with unrelenting malice. Ἐν πόλει is to be taken generally for ἐν πόλεσι. It is meant that dangers met him wherever he turned himself—whether in the busy haunts of men—or in the solitudes of the desert—or in the bosom of the mighty deep. Those in the cities would be from the bigots both Jewish and Gentile. By those in the deserts may be understood those from wild beasts, or the ambushes of the same kind of persons, or from the attacks of robbers. And as κινδ. ἐν θαλάσῃ comes immediately after the words denoting the attacks of assassins or robbers, we may suppose it to advert to the dangers there of Assassins, (So Acts xx. 3. γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ πάντων Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν) or of pirates. By ψευδαδ. are chiefly meant pretended Christians, whether Jews or Gentiles; generally perhaps the former, who feigned to be converted, to act as spies; but partly Judaizing Christians may be meant. See Gal. ii. 4.

27. ἐν κόπῃ &c.] To perils of life, and plots against his personal safety, the Apostle now adds those less formidable, but scarcely more tolerable, because continual, infictions to be endured in the course of his almost perpetual and



- πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν  
 28 ψύχει καὶ γυμνότητι. "χωρὶς τῶν παρεκτός, ἢ ἐπισύστα- Act. 20.  
18, &c.  
 σίς μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.  
 29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; 'τίς σκανδαλίζεται, καὶ οὐκ 1 Cor. 8.  
13, et 9. 22.  
u Infr. 12.  
v Rom. 1.  
9, et 9. 1.  
supr. 1. 23.  
Gal. 1. 20.  
Philipp. 1.  
8.  
1 Thes. 2.  
Act. 9.  
24.  
 30 ἐγὼ πυροῦμαι; "Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθεनेίας μου  
 31 καυχῆσομαι. "Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ οἶδεν, ὃ ὦν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψευ-  
 32 δομαι. "ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφ-  
 33 ρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλω" καὶ διὰ  
 θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέ-  
 1 φυγον τὰς χεῖρας αὐτοῦ. XII. Καυχᾶσθαι δὴ οὐ συμ-

most wearisome journeys, and even his more settled sojournings. *Μόχθος* is a stronger term than *κόπος*, and is perhaps meant to qualify it. 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., Casaub., Wolf, Rosenm., Schleus., and Wahl) take this to mean 'besides the things which I have omitted;' which interpretation is supported by the Syr. Version. 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 interpretation 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.: *τί δὲ ἀπὸ τῶν ἐκτός ἐπηρημένα κατὰ τὰς ἐπομβρίας, καὶ ἀυχμάς, ὑπερβολὰς καυμάτων, ὑπερβολὰς ψύξιον.*

— ἢ ἐπισύστασις μου ἢ καθ' ἡμ.] There is an ellipsis of *ἐστι*; and the ἢ *μέριμνα πασῶν τῶν ἐκκλ.* is in apposition with and explanatory of the preceding. The sense of the whole passage is: '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 *ἐπισύστασις* in this sense an example is adduced by Wets. from Sext. Emp. By *πασῶν ἐκκλ.* 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 ἀσθενεῖ* &c.] This is, I conceive, meant to illustrate the *μέριμνα* preceding, and show the interest he took in all the Churches. 'Asth. may, with most Commentators, be understood 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 compliant to his weakness as if I were weak; (see Rom. xii. 15. and 1 Cor. ix. 22.) 'who is perverted in his Christian principles, or erring in Christian practice, and I burn not with grief and zeal to recover him?' Some, however, as Necesselt and Emmerl., assign the following as

the sense: "quem afflictum dicas si me non dicas? quem calamitates oppetere, si me non iis premi, quin uri, memores?" But *σκανδαλ.* will not admit of such a sense; which, it is plain, is meant to designate the effect of the preceding *ἀσθενεῖ*, to which it corresponds. Thus the two words are united in Rom. xiv. 21. *μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.*

30. *εἰ καυχ. δεῖ* &c.] 'If, then, I must needs boast, (see v. 18.) [as I am compelled so to do] I will boast of &c. *Τὰ τῆς ἀσθ.* Put for *τὰς ἀσθεनेίας*, 'my sufferings and tribulations;' as the best Commentators here are agreed.

31. ὁ Θεὸς—ὅτι οὐ ψεύθ.

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 afflicting detail of his various sufferings for the Gospel's sake, the truth of which he avers by the present solemn asseveration.

32, 33. This circumstance (which, as Doddr. thinks, took place not when he was first converted, but when he had preached about three years in Arabia) is subjoined to the foregoing *κατ' ἐπίμετρον*. It is related in Acts ix. 20—25. With respect to the word *σαργάνῃ*, it may be observed that it is derived, not from *σάττω*, but from the Chald. *ܣܪܘܢ*, to *twist*. The Etym. explains *σαργάναι* by *πλέγματα γυρογαθῶδη*. See more in Rec. Syn., from which it appears that it is uncertain whether the word here signifies a large hamper of wicker work, or a large stiff fishing-net of braided cords. Considering the *θυρίδι* 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 former it is said that the Apostle was let down *διὰ τοῦ τείχους*, 'by the wall,' i. e., as Doddr. explains, *by the side* of it. Which seems not to agree with the account 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 orifice was either opened or closed. See the Note on Acts xx. 8. Such is the sense of *διὰ τείχους* in St. Luke: but St. Paul makes the thing clearer by using both *διὰ τοῦ τείχους*, and *διὰ θυρίδος*.

XII. The Apostle now proceeds to treat of

φέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις  
 Κυρίου. <sup>x Act. 9. 3. et 22. 17. 1 Cor. 15. 8.</sup> οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκαεσ- 2  
 τῶν· (εἶτε ἐν σώματι, οὐκ οἶδα· εἶτε ἐκτὸς τοῦ σώματος,  
 οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἀρπαγέντα τὸν τοιοῦτον ἕως τρί-  
 του οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον· (εἶτε ἐν 3  
 σώματι, εἶτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·)  
 ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥή- 4

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 Gifts he enjoyed, and the revelations 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. δὲ, for δι, and the omission of the γάρ, (approved by Griesb.) I have, in Rec. Syn. shown that they are mere emendations of the antient Critics of the Alexandrian School, and that the real and complete sense is as follows: 'I know, indeed, that it is unbecoming in me to boast;' i. e. κατὰ σάρκα, (see xi. 18.) [but I am compelled to do so, and I have causes enow 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 ὄπτ. and ἀποκαλύψεις are not, as some imagine, synonymous. The latter is a stronger term than the former. They are thus distinguished by Abp. Newc.: "Ὀπτασία 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 ὄπτ. in the N. T. requires the above definition to have added *supernaturally* presented. 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 plural in ὄπτ. 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. ὄντα. 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. xxi. 24., means himself when speaking of a μαθητῆς. That the Apostle here means *himself*, appears from vv. 6 & 7.

— πρὸ ἐτῶν 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 Dodd. and Benson.

3. εἶτε ἐν—οὐκ οἶδα] The Commentators ex-

plain this to mean, that in the *rapture* 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 Dodd. that, "what the presence of an *immaterial* soul in a body can be, distinct from the capacity of perceiving by it and acting upon it, we have 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 *really* seen and heard; that he was *quasi* raptus extra se, &c. By retaining the *natural* sense, though confessing the difficulty, we, at least, are enabled (with Whitby) 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.

— ἀρπαγέντα—ἕως τρίτου οὐρ.] 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, that this passage of the Apostle is ridiculed by the author of Philopatri, Lucian iii. 597. fin., where it is said of Paul: Γαλιλαῖος ἀναφαιαντίας ἐπιρρόνιος, ἐς τρίτον οὐρανον δεροβατήσας καὶ τὰ κάλλιστα ἐκμεμαθηκώς. Where there seems a sort of allusion to Aristoph. Nub. 225. where Socrates says: ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

4. ἠρπάγη εἰς τὸν παρ.] It is debated whether this rapture, or vision, be the same as the *last*, or *another*. Most of the best modern Commentators are of the *former* opinion: while the antients and several moderns (as Grot., Bp. Bull, Whitby, Dodd., and Rosenm.) are of the *latter*, understanding by the *παρδ.* the place of departed souls. See Note on Lu. xxiii. 43. Either may, in a certain sense, be true. Chrys. seems to have supposed the latter.

— ἄρρητα ῥήματα] The best Commentators are agreed that this signifies 'words which cannot be uttered.' The ἄ οὐκ ἐξὸν ἀνθρώπῳ λαλ. may mean, '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.'

- 5 ματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλήσαι. Ὑπὲρ τοῦ τοιούτου <sup>1 Supr. 11. 30.</sup> καυχῆσομαι ὑπὲρ δὲ ἑαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς  
6 ἀσθενείαις μου. \* εἰάν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσο- <sup>1 Supr. 10. 8. et 11. 16.</sup>μαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μὴ τις εἰς ἐμὲ  
λογισθῆται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.  
7 \* Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραί- <sup>1 Job. 2. 6.</sup>ρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν ἵνα  
8 με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου τρίς τὸν  
9 Κύριον παρεκάλεσα, ἵνα ἀποστῆ ἀπ' ἐμοῦ· καὶ εἰρηκέ μοι  
“Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ  
τελειοῦται.” ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθε-  
νεῖαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

5. *καυχ.*] The sense is, ‘I may and will boast.’ *ἀσθεν.*, *afflictions*, as in xi. 30.

6. The sense is here only to be completely seen by tracing the connexion with the preceding words. Taking *ὑπὲρ ἑαυτοῦ—μου* from thence, we may express the sense as follows: ‘As to myself, I will boast of nothing but my weaknesses and afflictions, [though I *could* boast of far more. Of these I will not speak in my own name, though I might do so;] for if I *should* choose to boast of them, I should not be foolish, (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 seeth me to be, or heareth of me.’ The sense of *φείδομαι—ἐμοῦ* is well expressed by Abp. Newc. as follows: ‘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. *Εἰς ἐμὲ*, ‘quod attinet ad me.’

7. *ἐδόθη μοι σκόλοψ τῇ σ.*] This is mentioned to lessen the *invidia* which the above disclosure of his high privileges might excite. ‘*Ἐδόθη* signifies (by a popular idiom) ‘was inflicted.’ With respect to the *σκόλ. τῇ σ.*, this is one of the most disputed expressions in the N. T. See the various opinions detailed and reviewed in Rec. Syn. The best Commentators are, with reason, agreed that the word must be taken in the natural sense, as denoting some very painful disorder, or mortifying infirmity; *grievous afflictions* being in all languages expressed by metaphors taken from the piercing of the flesh by thorns or splinters. Various disorders have been supposed to be meant, as the *head-ache*, the *ear-ache*, the *stone* and *gravel*. But it should rather seem that some *chronical* disorder is to be understood, and probably such was exceedingly *mortifying* (by exposing him to the ridicule of the multitude) as well as painful; otherwise the Apostle would scarcely have felt such anxiety to have it removed. No *radical* or *natural* infirmity can be meant, since to have prayed for the removal of *such*, might have savoured of presumption. Besides, *that* could not be imputed to the instrumentality of Satan.

The most probable opinion is that of Whitby, Lord Barrington, Benson, Doddr., Mackn., Rosenm., and the most eminent Commentators, that it was a paralytic and hypocondriac 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 extreme excitement of the visions 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, *chronical paralysis*, such as would produce many most mortifying infirmities. This disorder might be called the *ἄγγελος τοῦ Σατ.*, ‘sent by Satan,’ as being partly inflicted by Satan.

8. *τὸν Κύρ.*] 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 adii.’ *Τρίς* is considered by the Commentators as a certain for an uncertain, but large, number (i. e. *often-times*). To the passages cited by them, I would add the following. Eurip. Hippol. 46. *Μηδεῖς μάταιον εἰς τρὶν εὐξασθαι θεῶν.* Job xxxiii. 29., 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 *διε τρίς* (for which, should be read *εἰς τρίς*).

9. *εἰρηκέ μοι*] Namely, expressed either by *vision* or by the *Bath kol* mentioned in 1 Kings xix. 12. ‘*Ἀρκεῖ 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 you.’ Thus *ἡ χάρις μου* signifies the gracious support of God, both internally and externally. *Τελειοῦται*, ‘plenius sese exserit,’ ‘is more completely manifested.’ See (Grot. ap. Recens. Syn. ‘*Ἐν δόθ.*, i. e. in the weakness of the instruments I employ.

— *ἥδιστα οὖν—ἀσθ. μου*] There is some appearance of incongruity between *ἥδιστα* and *καυχ.*; *ἥδιστα* rather requiring *ὑπόκοσμον*, as in 2 Macc. ii. 28. (which St. Paul seems to have had in mind) *ἥδεως τὴν κακοπαθεῖαν ὑπόκοσμον*. This, however, may be removed by supposing in *καυχ.* a *significatio prægnaus*, thus: ‘Most willingly therefore will I bear with, nay, rather rejoice in and boast over my infirmities

διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ- 10  
μοῖς, ἐν στενωχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ,  
τότε δυνατός εἰμι. <sup>b</sup> Γέγονα ἄφρων [καυχώμενος]· ὑμεῖς 11  
με ἠναγκαίσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι·  
οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν  
εἰμι.

b 1 Cor. 4.  
9. et 15. 8.  
9. 10.  
supr. 11. 1.  
5.

c 1 Cor. 9.  
2. supr. 4.  
2. et 6. 4.  
et 11. 6.  
d 1 Cor. 9.  
12.  
supr. 11. 9.  
e Act. 20.  
33.  
inf. 13. 1.

<sup>c</sup> Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν 12  
ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. <sup>d</sup> τί 13  
γὰρ ἐστὶν ὃ ἠττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ,  
ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; Χαρίσασθέ μοι τὴν  
ἀδικίαν ταύτην. <sup>e</sup> ἰδοὺ, τρίτον ἐτόμως ἔχω ἐλθεῖν πρὸς 14

[than be discouraged under them]. 'Ἦνα ἐπισκηνώσῃ—Χρ. The sense is, 'that the power of Christ may rest upon me [to strengthen and support me].' The Ἦνα may, however, denote result.

10. εὐδοκῶ ἐν ἀσθ.] The sense is well explained by Emmerl., 'I cheerfully bear up under tribulations.' By ἀσθ., ὕβρ., ἀνάγκ., διωγ., στεν., is meant distress of various kinds; ἀσθ. being a general term, as in v. 5., and the following particular ones, by way of illustration and example. The ὑπὲρ Χρ. belongs to all these. In ὅταν ἀσθενῶ, τότε δυν. εἰμι there is a sentiment expressed populariter, and so to be interpreted, q. d. 'The more I am brought down by tribulation, the more do I experience the support of Divine strength.' So Phil. iv. 13. πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ. See also Hebr. xi. 34. and Deut. xxxiii. 25. Philo cited by Wets.: μὴ ἀναπίπτετε, τὸ ἀσθενεῖς ὑμῶν δυνάμεις ἐστί.

11. γέγονα ἄφρων καυχ.] As the Apostle began this detail of his merits and spiritual endowments with the depreciatory softening ἀνέχασθέ μου τῆς ἀφρ. &c. and ὡς ἄφρονα δέξασθε, so he ends it with an apology introductory of the reason for it; q. d. You see, then, 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."

Καυχώμενος after ἀφρων is omitted in many ancient MSS., Versions and Fathers, and is cancelled by Griesb. It 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, and then it would 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 οὐδὲν 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 opinione Pseudopostolorum, q. d. though I am, it seems, a nobody. This may be confirmed from Soph. Trach. 1109. κἄν τὸ μηδὲν ὦ. & Aj. 767. κἄν ὃ μηδὲν ἄν. Thus the phrase οὐδὲν εἶναι, to be a nobody, occurs in Joh. viii. 54.

12. τὰ μὲν σημεῖα] The μὲν is for μέγιστοι, saltem. Τοῦ ἀπ. 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. iii. §. 2. So we should say, he gave proofs of the general, or the hero. Κατειργ., 'have been effected,' scil. ὑφ' ἐμοῦ. Here by σημεῖα are denoted documenta, proofs, as in Matt. xvi. 3. Rom. iv. 11. 1 Cor. xiv. 22. and Thucyd. i. 10. 'Ἐν πάσῃ ὑπομονῇ is taken as supra vi. 4. ἐν παντὶ συνιστῶντες ἑαυτοὺς ἄς Θεοῦ διὰ κοινοῦ ἐν ὑπομονῇ πολλῇ. Or ἐν ὑπομ. may be taken for ὑπομενόντως, perseveringly, as in Lu. viii. 15. Rom. viii. 25. Heb. xii. 1. Here σημ., τέρ., and δυν are associated like the δυν., τέρ., and σημ. at Acts ii. 22. It is well observed by Emmerl.: "Hic non differunt, etsi per se diversas involvunt notiones." Compare Rom. xv. 19.

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 &c. At ὃ supply κατά. Ἦττ. here signifies to be in an inferior condition; of which sense some examples are cited from the Classical writers. Ὑπὲρ here signifies beyond, standing for μάλλον ἢ. The αὐτὸς ἐγὼ 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 burthen-some.'

14. Emmerl. observes that this and the next verse are parenthetical, 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 burdnesome to you [heretofore]; and when I come to you again [as I am now for the third time purposing in mind to do] I will not be burdnesome to you.' So xi. 12. ὃ δὲ ποιῶ καὶ ποιῶσω. The best Commentators are agreed that the τρίτον

- ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν. οὐ γὰρ ζητῶ τὰ ὑμῶν,  
 ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυ-  
 15 ρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. Ἐγὼ δὲ ἥδιστα δαπα-<sup>f Supr. 1. 6</sup>  
 νήσω καὶ ἐκδανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ, <sup>et G. 12, 13.</sup>  
 16 περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι. Ἐστω δέ· <sup>Col. 1. 24.</sup>  
 ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ', ὑπάρχων πανοῦργος, δόλω <sup>2 Tim. 2.</sup>  
 17 ὑμᾶς ἔλαβον. <sup>10</sup> μὴ τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐ- <sup>Supr. 7.</sup>  
 18 τοῦ ἐπλεονέκτησα ὑμᾶς; <sup>h Supr. 8, 6,</sup> Παρεκάλεσα Τίτον, καὶ συναπέ- <sup>16, 18, 22.</sup>  
 στείλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ  
 τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνησι;  
 19 <sup>1</sup> Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογοῦμεθα; κατενώπιον τοῦ <sup>1</sup> <sup>Supr. 5.</sup>  
 Θεοῦ, ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ <sup>12.</sup>  
 20 τῆς ὑμῶν οἰκοδομῆς. <sup>1</sup> φοβούμεαι γὰρ, μὴ πως ἐλθὼν, οὐχ <sup>1</sup> <sup>1 Cor. 4.</sup>  
 οἶους θέλω εὐρῶ ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν οἶον οὐ θέλετε <sup>21.</sup>  
 μήπως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλαί, ψιθυρισμοί, <sup>supr. 10, 2.</sup>  
<sup>infr. 13, 2,</sup> <sup>10.</sup>

is to be referred to the ἐποίμων ἔχω; since it appears from i. 15. that his last visit could only be the *second*. After τρίτον Griesb. and Tittm. insert, from some MSS. and Fathers, τούτο; 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.

— οὐ γὰρ ζητῶ—ὑμᾶς] q. d. I seek not your substance, but only desire the salvation of your souls. Οὐ γὰρ ὀφείλει—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 quædam tacita, liberis parentum hæreditatem adducit."

15. δαπανῆσω καὶ ἐκδαν.] q. d. I am ready to spend my time, substance, health, strength—nay, my very life for your sake. Ἐκδαν. signifies to be utterly exhausted by labours &c. Thus the expression is similar to that at Acts xx. 24. ἀλλ' οὐδενὸς λόγον ποιούμεαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ. The next words εἰ καὶ—ἀγαπῶμαι are well rendered by Emmerl.: 'Si vel amorem vestri, qui in me summus est, vester erga me amor parum æquet.'

16. ἐστω δὲ—ἐλαβον] The Apostle here speaks in the person of his calumniators, making their words his own. Δόλω ὑμᾶς ἔλαβον 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 Emmerl. observes) by a popular mode of expression, for διὰ τινὰ ἐκείνων, οὗς &c.

18. παρεκάλ. Τίτον &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 in my steps,' but delicately substitutes, 'Have we not walked in the same disinterested spirit, pursued the same course?' Τὸν ἀδ. 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. πάλιν δοκεῖτε—ἀπολ.] 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 πάλιν refers to iii. 1. & v. 12. Now the Apostle does not reply to this by a strong negation, οὐχι; 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, Emmerl. 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. Οἶους θέλω, i. e. reformed. In οἶον οὐ θέλ. there is, as at x. 2., punishment hinted at, which is more fully expressed at xiii. 2. οὐ φείσομαι. At ἔρεις, ζῆλοι &c. repeat φοβ. μήπως and ὡσι, '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 nouns 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 ἔρεις, ζῆλ., θυμ. denote the more violent forms, and καταλαλαί and ψιθ., the lower modifications, of anger. Φυσιώσις denotes a party spirit: and ἀκαταστασ. refers to that confusion which must thus arise. Comp. Jam. iii. 16.

κ Infr. 13. 2. *φυσιώσεις, ἀκαταστασίαι· κ μὴ πάλιν ἐλθόντά με ταπεινώσῃ* 21  
 ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρ-  
 τηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορ-  
 νείᾳ καὶ ἀσελγείᾳ ἧ ἔπραξαν.

XIII. <sup>1</sup>ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στό- 1  
 ματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν  
 ῥῆμα. <sup>m</sup>προεῖρηκα καὶ προλέγω, (ὡς παρῶν τὸ δεύτερον, 2  
 καὶ ἀπῶν νῦν) [γράφω] τοῖς προημαρτηκόσι καὶ τοῖς λοι-  
 ποῖς πᾶσιν, ὅτι εἰάν ἐλθω εἰς τὸ πάλιν, οὐ φείσομαι· <sup>n</sup>ἐπεὶ 3  
 δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς  
 οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. <sup>o</sup>καὶ γὰρ εἰ ἐσταυρώθη 4  
 ἐξ ἀσθενείας, ἀλλὰ ζῆ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς  
 ἀσθενοῦμεν ἐν αὐτῇ, ἀλλὰ ζῆσόμεθα σὺν αὐτῇ ἐκ δυνάμεως

21. Here the Apostle hints at something worse, immorality. The *πάλιν* may be taken either with *ἐλθόντά*, or with *ταπεινώσῃ*. But the former seems preferable. *Μὴ με ταπειν. ὁ Θεός μου π. ὑ.*, '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.' *Πενθήσω* is rightly explained by Chrys., Theophyl., and Grot., have the grief not only of seeing impenitence, but of punishing it.

XIII. 1. *τρίτον τοῦτο ἔρχ.*] *for ἐτοιμῶς ἔχω ἐλθεῖν.* See Note supra xii. 14. 'Ἐπὶ στόματος—ῥῆμα. 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, (Numb. 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 &c. Some ancient and several modern Commentators, however, (as Grot., Hamm., and Locke) understand by these witnesses the Apostle's admonitions in his two Epistles; q. d. (to use the words of Mr. Scott) 'As the law of Moses had prescribed, that no accused person should be condemned, unless two or three witnesses testified against him; so the repeated warnings given by 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 that 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 space to repent, he now wrote, to assure 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. *προεῖρηκα καὶ προλέγω*] The sense is, 'I have just told and warned you, and I now say it before-hand.' It is, Emmerl. says, put for the *πολλάκις ἔλεγον, νῦν λέγω* of Phil. iii. 19. and the *προλέγω ὑμῖν καθὼς καὶ προεῖπον* of Gal. v. 21. With respect to the *ὡς παρῶν νῦν*, the best Commentators are agreed that the sense is, 'as if I were present the second time, though now, as yet, absent.' *Eis τὸ δευτ.*, for *eis τὸ πάλιν*, like *eis τὸ ἔπειτα*. The construction is cleared by the parenthesis. *γράφω* is wanting in several MSS. of the Western recension, and is cancelled by Griesb., Tittm., and Vat.; perhaps rightly; as we can account for the insertion, (see Emm. and Rinck) but not for the omission of the word.

3, 4. On the construction and sense of these verses, and also, as connected therewith, the punctuation, difference of opinion exists. Many recent Commentators connect *ἐπεὶ δοκιμὴ—Χριστοῦ* at v. 3. with *ἰαντοῦς περ.* at v. 5., thus making the former contain a *protasis*, and the latter an *apodosis*. And the intermediate words they throw into a parenthesis. See Abp. Newc. and Emmerl. But though this method yields a good sense, I have not ventured to adopt it, because it seems too artificial and far-fetched; nor is the Apostle accustomed so accurately to complete a sentence interpreted by so long a parenthesis. The common mode of pointing and taking the words seems to be more natural, and yields full as good a sense. That of v. 3. is, no doubt, the one assigned by Mr. Scott. By *δοκ.* is meant, as Newc. observes, 'a proof to be evidenced by the exercise of my authority.' *Δυνατεῖ*, viz. in the working of miracles, either to cure or to inflict disorders, and the communication of the spiritual gifts. This *δύναμις* ex-

5 Θεοῦ εἰς ὑμᾶς. Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, <sup>p 1 Cor. 11.</sup>  
 ἑαυτοὺς δοκιμάζετε ἢ οὐκ ἐπιγινώσχετε ἑαυτοὺς, ὅτι Ἰησοῦς <sup>28.</sup>  
 6 Χριστὸς ἐν ὑμῖν ἐστίν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω δὲ  
 7 ὅτι γνῶσασθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι. Ἐύχομαι δὲ <sup>q Supr. 6.</sup>  
 πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα ἡμεῖς  
 δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ  
 8 ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας,  
 9 ἀλλ' ὑπὲρ τῆς ἀληθείας. Ἐχαιρομεν γὰρ ὅταν ἡμεῖς ἀσθε- <sup>r Supr. 11.</sup>  
 νῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο δὲ καὶ εὐχόμεθα, τῆν <sup>30 et 12.</sup>  
<sup>5, 9, 10.</sup>

erted through the instrumentality of Paul, attested his Divine legation as Apostle. Nay his very success in converting them to the Gospel, so that they had received the Spiritual Gifts, 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 appeared to 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 you.' The scope of the argument is 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 like manner, the Apostle and his brethren appeared weak and despicable, as being made like the Saviour; and 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, exerted in their behalf towards the disobedient Corinthians, by inflicting miraculous judgments upon them.'

5. *ἑαυτοὺς πειρ.* &c.] Instead of presumptuously demanding proofs where none could be required, he bids them try and examine themselves; and if they be but in the faith, they will find sufficient proofs of his Divine legation, in the Spiritual Gifts and general reformation produced through his preaching, as well as prove Christ to be in them, by His power. But that would prove his own Divine mission.

— *ἢ οὐκ ἐπίγ.* &c.] The sense seems to be: 'Do ye not know concerning yourselves and find that Jesus Christ is in you?—unless, indeed, ye be not genuine Christians, but deserving rejection, and therefore destitute of proof that Christ is in you.' It should seem that the Apostle here uses *ἀδόκ.* in a double sense *per paronomasiam*. In the latter of the two, the word is used in the next verse. It is here remarked by Mr. Valpy, "that the proof of Christ's presence in any Church was the existence of *miraculous* powers and spiritual gifts in that Church." Which is true as far as it goes; but the Apostle

had, I apprehend, a reference to something besides that, namely the *dwelling of Christ* in their hearts by faith, producing its genuine fruits in good works. Thus they would all, in various ways, consider themselves (to use the words of Mr. Scott) as living demonstrations that Paul was a true Apostle, (see 1 Cor. ix. 1—3.) and they would not dispute that as his claim, without acknowledging themselves to be without proof of their own conversion.

6. *γνῶσασθε—ἀδόκιμοι.* The sense (somewhat dubious) may, I think, be thus expressed: 'But I trust that we find and know that *we*, at least, are not *ἀδόκιμοι*, i. e. destitute of the proof of Divine power in me.' There is, as Theophyl. points out a hint that he might give them a proof in such a way as they "would not" [like] namely, by the supernatural infliction of disease.

7. By the *δόκιμοι* is meant 'giving proof of our divine commission,' namely, in the way hinted at in the last verse, our power of punishing your offences. Here it is proper to observe the ellip. in *οὐχ ἵνα*, and the *diologia* in *εύχομαι*. The sense seems to be this: 'However, I pray that ye may do nothing evil and deserving of punishment; [for it is my wish and purpose] not that our divine commission be by that means approved, but [rather] that ye may do what is right and good, and that we may thereby be, as it were, without that proof, by not having to exercise the power,' viz. of punishing offenders.

8. *οὐ γὰρ δυνάμεθα—ἀληθείας* The sense is here disputed. It may, according to the generality of Commentators, be this: ' [Ye need fear no injustice or partiality;] for our decisions must be agreeable to the truth which is in Jesus, being preserved from error by the same Being who intrusted us with this mighty power.' 'Αλλ' ὑπὲρ τῆς ἀλ. is, as Emmerl. observes, for *ἅλλ' ὀφείλομεν πάντα ποιεῖν ὑπὲρ τῆς ἀλ.* See 1 Tim. iv. 3. 'Ἡ ἀληθ. must here mean true religion; a signification frequent in the N. T.

9. *χαιρομεν γὰρ—δυν. ᾗτε* This has reference to the preceding *ἵνα ὑμεῖς* &c. The sense seems to be: 'Nay so far are we from wishing to give proof of our power, by having to punish your irregularities, that we rather rejoice when we are thus weak, (i. e. *seem* weak, by not having our power shown by the proof) and ye *are* strong [in faith and good works].'

— *ταῦτο δὲ—κατάρτ.* 'This we not only wish, but even pray for, [namely] your reformation and perfection, that we may have no occasion to exercise severity towards you.' *Κατάρτισις* signifies properly the setting of a broken bone, or

ὕμῶν κατάρτισιν. ἵ διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα πα- 10  
1 Cor. 4. 21.  
 21.  
 21.  
 21.  
 21.  
 ρὸν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι  
 ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

Ἰδοὺν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, 11  
1 Rom. 12. 16, 18.  
 16, 18.  
 16, 18.  
 16, 18.  
 16, 18.  
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ  
1 Cor. 1. 10.  
 10.  
 10.  
 10.  
 10.  
 εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ 12  
1 Pet. 3. 8.  
 8.  
 8.  
 8.  
 8.  
 φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ 13  
u Rom. 16. 16.  
 16.  
 16.  
 16.  
 16.  
 Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοι-  
1 Cor. 16. 20.  
 20.  
 20.  
 20.  
 20.  
 νωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς  
 Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

curing a distorted limb. Here it denotes 'your restoration to a sound and perfect state.'

10. διὰ τοῦτο &c.] 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 (ἄχρι) than τῶν γραμμάτων, 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. ἑσεσθε οὖν τέλειοι, 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. καταρῖσει (scil. ὁ Θεός) ἐν παντὶ ἔργῳ ἀγαθῷ.

— παρακαλ.] 'take comfort'; or, as some explain, 'comfort each other.' Τὸ 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 fortifies 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. ἀγίῳ 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 personality 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."



# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

1 **Ι. ΠΑΥΛΟΣ, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· ἡ χάρις ὑμῖν καὶ εἰρήνη**

v. Infr. v. 11. 12. Tit. 1. 3. Act. 2. 24. 32. et 3. 15. et 4. 10. et 10. 40. et 13. 30. 34.  
et 17. 31. Rom. 4. 24. et 8. 11. 1 Cor. 6. 14. et 15. 15. 2 Cor. 4. 14. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20.  
v Rom. 1. 7. 1 Cor. 1. 3. Eph. 1. 2. 1 Pet. 1. 2.

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 for the observance 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 apostolicâ (i.—ii.); altera legis Mosaicæ causas, consilia, abrogationem denique, quæ per Christum facta est, persequitur (iii.—v. 13.); tertiâ præcepta recte ac honeste vivendi repetit et explicatius 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 *conciseness* of expression, which has often occasioned obscurity) far more of skill, order, and, in short, *consummateness* displayed. He truly observes, "*Nihil facile addiderit quispiam, quod argumentorum incredibilem vim augeat, nihil demserit, quod absonum aut debile, nihil trajecerit, quod alieno loco positum videatur*. Bene omnia composita absolutaque sunt, æquabiliter fluunt, et his, qui legant, assensum pene extorquent." See more in Borger's elaborate *Argumentum* in Recens. Syn. and Winer's *Prolegomena*.

C. 1. 1—5. Here is contained the inscription and salutation. *Ἀπόστολος—ἀνθρώπου, scil. ἀποστελλόμενος, commissioned*. The *ἀπ' ἀνθρ.* and *δι' ἀνθρ.* are not, as Koppe and Borger suppose, synonymous. The *ἀπὸ* signifies 'on the part of'; and the *διὰ* '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 *ἀνθρώπου* are meant the Apostles and Presbyters at Jerusalem. It is plain that *ἀνθρ.* (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 ministrations of Christ who appeared to me; and ultimately by the act of God.' *Τοῦ ἐγείρ. αὐτὸν ἐκ 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 legation.

2. *ἀδελφοί*] I have in Rec. Syn. proved that this cannot mean, as some Commentators suppose, 'brother Christians,' but, (as all the antiquaries, and, of the moderns, Beza, Hamm., Whitby, Doddr., Koppe, Rosenm., Michael., Jaspis, and Winer explain) 'brother ministers,'

από Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>1</sup> τοῦ <sup>4</sup>  
 δόντος ἑαυτὸν ἵπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται  
 ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ  
 Θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώ- 5  
 νων ἀμήν.

Θαυμάζω, ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ- 6  
 σαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· ἵδὲ 7  
 οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ παρασσοντες ὑμᾶς, καὶ

γ Act. 15.

1 Cor. 11. 4.

Infr. 5. 15.

“muneris Apostolici socii, itinerumque comites,” to use the words of Winer. Compare 1 Cor. i. 1. 1 Thess. i. 1. Phil. iv. 21. Πάντες, it may be observed, is often applied to a small number, as three or four. Who these were cannot be determined. Ταῖς ἐκκλ., i. e. all of them. Τῶν ἀγίων is here omitted, not by accident, as Koppe imagines, but on purpose, and suitably to the reserve of a reprehensory Epistle.

3. χάρις ὑμῖν &c.] See Note on Rom. i. 7.

4. τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμ.] The sense is, ‘who gave himself up to death because of our sins,’ i. e. as a sacrifice for their expiation. Several MSS., some Fathers, and the Ed. Princ. have, indeed, *περὶ*, which was preferred by Mill, and has been edited by Matth., Griesb., Tittm., and Winer. It is difficult to say which reading deserves the preference; since ὑπὲρ ἁμαρτιῶν and *περὶ* ἁμ. in this sense are both of them found in the N. T., and one is as frequent as the other. And ὑπὲρ and *περὶ* 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 ὑπὲρ. Of *περὶ* (though capable of that perversion to which it has been subjected by the Socinians) the sense is nearly the same; for, as the Commentators remark, *περὶ 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 expiation for sin. Compare 1 Macc. vi. 44. and Tit. ii. 14.

— ὅπως ἐξέληται—πληροῦ] ‘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., Theophyl., and Theod. Ἐξαιρεῖσθαι signifies to rescue any one from evil, and, by implication, 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 ἡ γενεὰ ἡ σκολία, Acts ii. 40.

— κατὰ τὸ θέλ. τοῦ Θεοῦ κ. π. ἡ.] ‘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 Wakef. and Winer, ‘the glory of this deliverance and salvation.’ So in Rom. ii. 36. xvi. 27. Eph. iii. 21. Phil. iv. 20. 2 Tim. iv. 18. 1 Pet. iv. 11. The common version, however, is de-

fended 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 Middl. Gr. A. Ch. v. §. 1.

Whitby 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 in his blood by faith, by which we are translated 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. μετατίθεσθε] The word signifies, in the middle voice, properly to change one’s place; and, figuratively, 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. Τοῦ 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. I, however, agree with 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. Ἐν χάριτι is by many Commentators taken for *eis* χάριν. But the antient and some eminent modern ones, as Koppe and Win., render it, ‘by or through the grace of Christ,’ i. e. unto salvation; as Rom. v. 15. 2 Cor. i. 12. 2 Thess. ii. 16. Which latter mode seems preferable. *Eis* ἕτ. εὐαγγ.; i. e. as it were another, being so corrupted by the admixture of the dogmas of another religion, Judaism.

7. ὁ οὐκ ἔστιν 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 ὁ to refer to εὐαγγ., take the *εἰ μὴ* as put for *ἀλλὰ*. And they lay down the sense either as follows: ‘Which, however, is not another Gospel, but there are some’ &c.; or thus: ‘Which, however, is not another Gospel, not worthy of that name, nor indeed the Gospel at all; but notwithstanding there are some’ &c. Others, as Grot., Calv., Crell., Locke, Homberg, Bornemann, and Win., take the ὁ to refer to the whole thing in question, (πράγμα) and suppose that the Apostle is giving a reason for their defection, and excusing it by throwing the blame on others; q. d. ‘Quæ res nihil in se habet aliud, quàm quod,’ i. e. Cujus rei nulla alia est causa, quàm quod quidam

- 8 θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ἄλλα <sup>1 Cor. 16. 22.</sup>  
καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν <sup>2 Cor. 11. 14.</sup>  
9 παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω· ὡς προειρή- <sup>a Deut. 4. 2. et 12. 32. Prov. 30. 6. Apoc. 22. 18.</sup>  
καμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' <sup>1 Thess. 2. 1. Jac. 4. 4. c 1 Cor. 15. 1, 3. sup. v. 1. d Ephes. 3. 3.</sup>  
10 ὃ παρελάβετε, ἀνάθεμα ἔστω. ἄρτι γὰρ ἀνθρώπους πείθω <sup>e Act. 8. 3 et 22. 4. et 26. 9. Philpp. 3. 6. 1 Tim. 1. 13.</sup>  
ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀν-  
θρώποις ἤρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.  
11 Ἐγνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγε-  
12 λισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· οὐδὲ γὰρ  
ἐγὼ παρὰ ἀνθρώπου παρελάβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ  
13 δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Ἐκούσατε γὰρ τὴν ἐμὴν

sunt qui &c. Each of these methods has attendant difficulties; but the latter is liable to the fewest objections. The sense is nearly the same in both.

— *ταράσσω*. ὑμᾶς &c.] *Ταράσσειν* is here used, as at Acts xv. 24., in the sense to perturb the mind, by throwing in perplexing doubts and inculcating errors. *Μεταστρέψαι*. The word has here its primitive sense, 'to change the nature of any thing by the introduction of something else with which it will not amalgamate;' alluding to the mixture of the Law of Moses with the Gospel. So Aristot. cited by Wets.: τὰ τοῦ *Σ.* μεταστρό.

8. ἀλλὰ καὶ] *quinimo*; as in Lu. xii. 7. and sometimes in the Classical writers. Ἡ ἄγγ. ἐξ οὐρ. Here is supposed what is next to an impossibility, for illustration's sake. See Scott. The Apostle, I conceive, does not (as Mr. Valpy imagines) "intimate, that they might as well suspect an angel might preach to them a Gospel different from his, i. e. a false Gospel, as that he himself should." Chrys. has shown that the words have reference to the other Apostles, especially Peter and James; whose authority was, no doubt, often pleaded (though falsely) for retaining the rites of the Mosaic Law. Παρ' ὃ, 'besides what,' i. e. contrary to what. So Rom. xii. 3. ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν.

— ἀνάθεμα ἔστω] It is truly observed by Win., that ἀνάθεμα does not properly differ from ἀνάθημα, signifying something set apart. In fact, it was only a later form. The early and purer writers use ἀνάθημα, and almost always in a good sense, to denote a votive offering or thing consecrated. The new form, too, was sometimes used in a good sense; though in the Hellenistic writers generally in a bad one, to denote a thing devoted to curses. See more in the Note on I Cor. xvi. 22.

9. Here there is a repetition arising from earnestness, and in order to show his settled judgment. See Theophyl. Παρελάβετε, 'received or learnt [of us].' See Phil. iv. 9.

10. ἄρτι γὰρ—Θεόν] There is here an abruptness and a brevity which occasioned some obscurity, and have led to variety of interpretation. But the best Expositors ancient and modern are in general agreed in regarding the passage either as an apology for the foregoing strong language; or as appealing to themselves whether what the false teachers affirmed of him,

namely, that he suited his doctrine to the humours of men, was not a mere calumny. Both views may be admitted. The ἄρτι refers, as Crell. and Win. have shown, to the whole time which has passed since his conversion to Christianity; q. d. now that I have so long preached the Gospel, and suffered so much for its sake. The πείθω is, as the best Commentators are agreed, to be taken of *endeavour*, by an idiom very frequent, and especially in this verb. Πείθω is not (as Dr. Burton supposes) the same as ζητῶ ἀρέσκειν. See Win., who remarks: πείθειν assensionem, ἀρέσκ. eum qui ex assentione nascitur favorem spectat. Render: 'am I now endeavouring to sway the assent of men to my own private notion.' The interrogation involves a strong negation.

— εἰ γὰρ ἔτι—ἦμην] 'If I were yet or still pleasing men, I should not be a servant of God.' The Apostle (as Mr. Scott suggests) means to say, that had that been his object, he should never have entered on the service of Christ, or so long continued in it: and if, so fundamental a doctrine, he accommodated his discourse to the pride and prejudices of men's hearts; he could not act as 'the servant of Christ,' nor, bidding adieu to fortune and friends, subjected himself to the miseries of propagating a faith every where spoken against, and its professors persecuted." See also the Note of Locke. It may be observed that the γὰρ refers to the negation implied in the preceding interrogation, q. d. [No;] for &c.

11. The connexion is here doubtful. Indeed, some are, with reason, of opinion that there is none; but that a new subject, namely, the proof of his Apostleship, is commenced. See Rec. Syn. The δὲ should, I think, be rendered *autem*, *now*. Γνωρίζω seems here to signify *commonefacio*, as in a kindred passage at I Cor. xv. 1. Οὐκ ἔστι κατὰ ἄνθρ. is for ἀνθρώπινον, i. e., (as the best Commentators ancient and modern are agreed) "is not of human origin, nor composed of human precepts received from men, or taught by men;" as the words following explain. So Plutarch cited by Borger: ἐκεῖνο δὲ οὐκ ἔστι καθ' Ἡσιόδου, οὐδὲ ἀνθρωπίνης ἔργου σοφίας, ἀλλὰ Θεοῦ.

12. δι' ἀποκαλ.] scil. παρελάβον καὶ ἐδιδάχθην; meaning (as Markl. shows) that he had it immediately from Jesus Christ himself, and therefore had no need of instruction from the other Apostles. There is also, no doubt, a refe-

ἀναστροφήν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ 14  
 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν  
 τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρι-  
 κῶν μου παραδόσεων. ὅτε δὲ εὐδόκησεν ὁ Θεός, ὁ ἀφο- 15  
 ρίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χά-  
 ριτος αὐτοῦ, ἡ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐ- 16  
 αγγελιζῶμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσουθε-

1 Act. 9. 15.  
 et 13. 2.  
 Rom. 1. 1.  
 Jer. 1. 5.  
 11 Matt. 16.  
 17.  
 2 Cor. 4. 6.  
 Infr. 2. 8.  
 Ephes. 3. 8.

rence to the mysterious nature of certain things revealed, namely, the peculiar doctrines of the Gospel. The chief of these revelations are supposed to have been communicated to Paul when in Arabia.

13. The γὰρ 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. Ἀναστροφή here is synonymous with the βίωσις of Acts xvi. 4., and signifies manner of life, character, and conduct; as often in the Old and New Testament, and sometimes in the later Classical writers. The ποτὲ 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' ὑπερβ.] for σφόδρα, as often. The expression ἐκκλ. τοῦ Θεοῦ is used, as Winer remarks, to set in a strong point of view the criminality of his conduct. Ἐπόρθουν is a more forcible term than ἐδίωκον, and should be rendered, 'laid it waste,' namely, by dragging its professors to execution. See Acts ix. 21.

14. Προέκοπτον ἐν τῷ Ἰουδ.] 'made proficiency in a knowledge of the rites and forms of the Jewish religion.' Πολλοὺς συνηλ., 'many of my age,' and, by implication, fellow students. Ἐν τῷ γένει μου, 'among my own nation.' Ζηλ. ὑπ. τ. π. μ. π. Verbals like ζηλ. have the force of adjectives, (taking their regimen, whatever that be) and consequently admit an adverb. Ζηλωτῆς νόμου and νόμων is an expression frequently occurring in the Apocrypha. The τῶν πατρ. παραδ. serves to show what was especially meant by Ἰουδαϊσμῷ; 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. εἶτις ζηλωτῆς ἐστὶ τῶν πατριῶν ἐθῶν, καὶ τῆς τοῦ Θεοῦ θρησκείας, ἐπέσθω μοι. Πατρ. here, like the πατρ. in Joseph., is for πατροπαραδότος.

15. εὐδόκησεν] 'is thought good,' 'was pleased,' as Rom. xv. 26. Ὁ ἀφορ. με. The sense seems to be, 'who separated [and, by implication, destined] me to preach the Gospel.' See Acts xiii. 2. xxii. 14. sq. Rom. i. 1. Ὁ 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 δ-δ., than that a 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.

Ἄφορ. must be referred, with the best Commentators ancient and modern, to the foreknowledge of God. See Hamm., who shows that the term cannot with good reason be understood of any irrespective 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.

16. ἀποκαλύψαι-ἐν ἐμοί] Some interpret, '[was pleased] to propagate the religion of His Son by me.' This, however, is liable to several objections, which I have stated in Rec. Syn. And to sink the meaning of ἐν, (with Koppe and Borger) would be uncritical. The ancient Commentators seem right in regarding this as a strong expression, for 'in my mind and heart.' And so, I find, Win. and Scott take it. The ἀφορ. has reference to what was said at v. 12.; and, indeed, vv. 13 & 14. are, in some measure, parenthetical. The words following state the purpose of this revelation, that he should propagate the religion of His Son to the Gentiles, not confining it to Jews, and consequently excluding Judaism as a religion for the world at large.

The εὐθέως (as Koppe and Win. remark) properly belongs to ἀπλήθον in the next verse; though, in consequence of the long clause interposed, a change of construction is introduced by the δλλὰ, "scil. (observes Win.) Paulus, quæ fuit ejus alacritas, interponit negativam sententiam, quæ ipsi in mentem venit." Προαναριθεσθαι signifies properly to commit any thing to another, and in a special sense, to deposit any secret, or communicate any information to another, lay one's cause open to him, refer it to him, confer with, and consult him upon any matter. See Diodorus, cited by Wets. τοῖς μάντεσι προαναθεμένος περὶ τοῦ σημείου, Σαρκὶ καὶ αἵμ., i. e. any man, (by a tacit opposition to God and Christ before named) not even the Apostles, who are just after particularly mentioned. By the τοῖς πρὸ ἐμοῦ ἀποστ., it is shown that at the revelation in question, he received such information as placed him on a

- 17 μὴ σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ  
 18 πάλιν ὑπέστρεψα εἰς Δαμασκόν. <sup>h</sup> Ἐπειτα μετὰ ἑτη τρία <sup>h Act. 9. 26.</sup> ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς  
 19 αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ τῶν ἀποστόλων οὐκ <sup>i Marc. 6. 3. j Rom. 1. 9. et 11. 1. 2 Cor. 1. 23.</sup>  
 20 εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. <sup>j</sup> Ἄ δὲ γράφω <sup>et 11. 31. 1 Thess. 2. 5.</sup>  
 21 ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. <sup>k</sup> Ἐπειτα <sup>1 Tim. 4. 1. 2 Tim. 4. 1. Act. 9. 30.</sup>  
 22 ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· ἡμῶν δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας  
 23 ταῖς ἐν Χριστῷ· μόνον δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων

footing with the *Apostles*, even those who had been invested with that office by Christ himself, nay, even *above* them, since he had received the illumination in a more extraordinary manner than they had.

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 Historian* 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 *here* said, that to adjust 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 lead us to suppose that his stay in Arabia was 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 *ἐνίσχυσεν*, 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 *εὐθέως ἐν ταῖς συναγάγαις ἐκήρυσσε*. And surely the propriety of the *εὐθέως* will not be affected by this short interposed journey. Certain it is that the portion *καὶ εὐθέως—Χριστὸς* must refer to *another narrative*. For I cannot acquiesce in the opinion of Kuinoel, that with the *ἰκαναὶ ἡμέραι* may be numbered the *ἡμέραι τριῶν* mentioned at v. 19. The *state of the Apostle's health* would not admit 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 *ὡς δὲ ἐπληροῦντο ἡμέραι ἰκαναὶ* 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. Σαῦλος δὲ &c. And though that may seem scarcely warranted by the words, yet it must be remembered, that the expression *ἡμέραι*, by an Hebraism, has often only the general signification of *time*: and *ἰκανός* 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 as considerable a time as St. Paul's words require.

18. *ἱστορῆσαι* Π.] *Ἱστορεῖν τινα* 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, vi. 1. 8. (cited by Kypke.) ὅν (scil. Julianum) ἱστορήσα, 'whom I became acquainted with.' The word rarely occurs in the Classical writers. See Acts ix. 26, 27.

19. *Ἰάκωβον*] 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 Borger, 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 *ἀδελφ.* must here be taken in its usual sense *brother*. And this, he supposes, 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 *εἰ μὴ* for *ἀλλά*, and repeats *εἶδον*.

20. Here we have a solemn asseveration by oath (justified by the high importance of the occasion. See Doddr.) 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. Ἰδοὺ, mind! Before *ὅτι* sub. *δυννμ*. The argument, as Whitty observes, is this: "Having, therefore, preached the Gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive my instructions how to preach the Gospel from them."

21. *Συρίας*] Winer observes that by Syria is here to be understood (as appears from Acts ix. 30.) that part of Syria which is elsewhere called *Phœnicæ*.

22. *τῷ προσώπῳ*] 'by person,' personally.

ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἢ ποτὲ ἐπόρθει·

1 Act. 15.2. καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. ΙΙ. 1<sup>ο</sup> Ἐπειτα διὰ δεκα-24

τεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρ- 1

νάβα, συμπαραλαβὼν καὶ Τίτον. ἀνέβην δὲ κατὰ ἀπο- 2

κάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν 2

τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω 3

ἢ ἔδραμον. Ἄλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἦνα- 3

γκάσθη περιτμηθῆναι. ὁ διὰ δὲ τοὺς παρεϊσάκτους ψευδα- 4

*Ἰουδαίας*, i. e. (as Koppe and Win. remark) the country of Judæa, exclusive of *Jerusalem*, where he was well known.

24. *ἐν ἐμοί*]. 'on my account,' 'on account of my conversion,' &c.

II. 1. *διὰ δεκ. ἐτῶν*] 'after the lapse or intervention of 14 years.' This use of *διὰ* for *διαγενομένων* occurs also in Mark ii. 1. and Acts xxiv. 17. On the chronological difficulty involved in the words, see Rec. Syn., Paley, Borger, and Winer. The interpretation of the *πάλιν* depends upon the view adopted.

2. *ἀνέβην κατὰ ἀποκάλ.*] Koppe and Borger show that this is *not* inconsistent with the account at Acts xv. 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, and, it appears, *was* a Divine order. *Ἀνεθέμην αὐτοῖς τὸ ε.*, 'set forth or laid before them the Gospel;' by which (I conceive) is meant setting forth those peculiarities, as to the diase of the rites of the Mosaic law, the free admission of the Gentiles without binding them thereto, and perhaps some of the humbling and peculiar doctrines of the Gospel which seem to have been especially treated on by St. Paul; on all which accounts he might well style it *his Gospel*. At *τοῖς δοκοῦσι* we may supply *εἶναι τι*, which is expressed at v. 6. See Note supra v. 3. In the Classical writers, however, this is generally omitted. So Porphyry cited by De Rhoer opposes *τὰ πλήθη* to the *τοῖς δοκοῦσι*. The expression is well explained by Theod. *ἔνσημοι*, 'persons of' mark, the Apostles and Presbyters. See v. 9. This was done "privately" because (as Abp. Newc. observes) "many could not bear the doctrines, that the Gentiles had a right to admission into the Christian Church, and that all converts were exempted from Jewish observances."

— *μήπως—ἔδραμον*] The meaning is by most modern Commentators supposed to be, 'lest, by not making this communication, I might be misrepresented by my calumniators, and misunderstood by the Apostles, by whose discountenance the good effects both past and future of my labours would be diminished.' As, however, such a sense cannot well be elicited from the words, I prefer the interpretation of Chrys., Theoph., (Ecum., Hyper., Camer., and Borger, 'lest I should be really thought to labour, or have laboured in vain,' i. e. erroneously, and under mistake; which was what his calumniators pretended.

3. *ἀλλ' οὐδὲ Τ. &c.*] The connexion is well laid down by Win. as follows: "So far were they from setting me right, that they did not

even order Titus, though a Greek, to be circumcised;" an irrefragable proof that they did not believe in the necessity of circumcision, but thought with Paul on that subject. *Ἀναγκάζεσθαι* is often used, as here, of the moral compulsion of strong persuasion or urgent representations.

4. *διὰ δὲ τοὺς παρ. ψευδ. &c.*] There is here a difficulty, arising from seeming want of a construction. And the *sentiment* is by some thought to be liable to the objection, that "if Titus remained uncircumcised on account of the false brethren, it may be inferred, that, if there had been *no* false brethren, he *would* have been circumcised;" which runs counter to the Apostle's argument. To remove this difficulty, several Commentators for the last century maintain the sense to be, that Titus was actually circumcised. They lay a strong emphasis on the *ἀναγκ.*, as denoting that the circumcision, though not *compelled*, was judged *expedient*. As to the words *οἱς οὐδὲ πρὸς ἄραν*, which seem adverse to such a sense, the contrariety is endeavoured to be removed by a subtle distinction; in which, however, they so little confide as to propose to cancel the words *οἱς οὐδέ*. Thus the sense will be: 'We consented for a short time, thus more effectually consulting the permanent interest of the Gospel.' This mode of interpretation, however, is liable to insuperable objections, several of which are stated by Borger, Winer, and myself in Rec. Syn., and others will occur to every critical inquirer. Above all, there is not the least reason to suppose *οἱς οὐδέ* interpolated; both external and internal evidence for the words being almost as great as can be imagined. See Borger. Indeed, there is no necessity to resort to so violent a method as the foregoing; since the chief objection may be removed by connecting *διὰ δὲ παρ.*, *not* with the *preceding*, but with the *following* words. It is true that then some verb seems to be wanting; and Stroth, Rosenm., Borger, and Jaspis would repeat *ἀνέβην* or *ἀνεθέμην*. But this is too arbitrary and factitious a mode to be depended upon; and the same may be said of that adopted by Winer, who would interpret the *διὰ δὲ*, 'quod autem pertinet ad,' and take the *οἱς* for *τούτους*. It should rather seem that there is an *anacoluthon*, occasioned by the introduction of the parenthetical clause *οἵτινες—καταδουλ.* Or rather, that thereby not only the thread of the construction is abandoned, but some verb, which St. Paul would otherwise have used, is altogether lost, though easy to be supplied from the context, namely *οὕτως ἐποίησεν*, with reference to his whole conduct on that occasion, both in going up to Jerusalem, and in the measures he

δέλφους, οἵτινες παρεισήλθον κατασκοπήσαι τὴν ἐλευθερίαν  
 ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσω-  
 5 ται....οἷς οὐδὲ πρὸς ἄραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ  
 6 ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. Ἐὰν δὲ  
 τῶν δοκούντων εἶναι τι, ὅποιοι ποτε ἦσαν, οὐδὲν μοι δια-  
 φέρει πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ  
 7 οἱ δοκούντες οὐδὲν προσανέθεντο· ἄλλα τοῦναντίον, ἰδόντες  
 ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς  
 8 Πέτρος τῆς περιτομῆς· (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς  
 ἀποστολὴν τῆς περιτομῆς ἐνήργησε καὶ ἐμοὶ εἰς τὰ  
 9 ἔθνη) καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος

p Deut. 10-17.  
 2 Par. 19. 7.  
 Job. 34. 19.  
 Sap. 6. 8.  
 Eccl. 35.  
 16.  
 Act. 10. 34.  
 Rom. 2. 11.  
 Ephes. 6. 8.  
 Col. 3. 25.  
 1 Pet. 1. 17.  
 1 Act. 13.  
 46.  
 Rom. 11.  
 13.  
 1 Tim. 2. 7.  
 2 Tim. 1.  
 11.  
 1 Act. 9. 15.  
 et 13. 2.  
 et 22. 21.  
 sup. 1. 16.  
 Ephes. 3. 8.

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 Gentile converts, and even those of the Jews, used in respect of the law, 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.

Παρεισ., 'who had been introduced,' or had introduced themselves into the society. So παρα is used in παραδῶ, παρεισέρχομαι &c. By the ἡμᾶς must be understood not only Paul and Titus, but the congregation at large in Antioch. Οὐδὲ πρὸς ἄραν 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. Τῇ ὑποτ. is for πρὸς ὑποταγήν, i. e. ὡστε ὑποτασθ. ; for ὑποτασθ. is a much stronger term than εἶκειν. 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 ἵνα ἡ ἀλήθεια—ἡμᾶς, i. e. 'that the pure and unadulterated Gospel might remain with the Gentiles, and not be perverted or destroyed by Judaizing teachers.' By the ἡμᾶς 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 *anacoluthon*; the Apostle intending to write ἀπὸ τῶν δοκούντων—οὐδὲν μοι προσανέθετο, οὐδὲν προσελαβόμην; though by reason of a somewhat long parenthesis he lost the thread of the construction, and thus changed the Genit. into a Nominative; as it were resuming what was said before the parenthesis. The γὰρ is resumptive.

— τῶν δοκούντων εἶναι τι.] Render, 'those who were of repute,' or thought to be of consequence. Ὅποιοί ποτε, qualescunque. The Apostle means to say that be 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 οὐδὲν μοι διαφέρει, I conceive, means, 'it does not affect my authority as an Apostle.' Ὁ πρόσωπον—λαμβ. see Acts x. 34. In οἱ δοκούντες—προσαν. there is a *paronomasia*,

q. d. those who were thought something [great] in conference added nothing to my knowledge of the Gospel.

7. ἀλλὰ τοῦν.] q. d. may, so far from teaching me any thing, or supposing that they had any thing to teach me, they acknowledged my divine commission, and seeing that I was instructed, &c.—'they gave the right hand of fellowship [as Apostles] to me and Barnabas.' At πεπιστ. supply ὑπὸ Θεοῦ; for a divine communication is implied. See 1 Cor. v. 17. Rom. iii. 2. and Notes. Τὸ εὐάγγ. τῆς ἀκροβυστίας signifies the preaching of the Gospel to the uncircumcised. The nouns ἀκροβυστία and περιτομή are frequently, as here, put for the principles of περιτετυμμένοι &c. 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 γὰρ has reference to a clause omitted, [And this is very true;] for He who &c. Ἐνεργεῖν properly signifies 'to work an effect in or on any thing or person;' and (as Viner. observes) is often used de efficaciâ Dei, quæ ad rem Christianam pertinet; as iii. 9. Eph. i. 11. Phil. ii. 13. 1 Cor. xii. 6. He aptly compares a similar construction in Prov. xxi. (xxix.) 12. γυνὴ ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθόν and correctly assigns the following sense, 'qui in Petro hoc effecit, ut provinciam instituendi Judæos capesseret ac tueretur, qui Petrum admovit muneris apost. in usum Judæorum suscipiendo.' The ἐν, however, has reference to the immediate and extraordinary mode in which each of the two Apostles was appointed to his peculiar charge. Εἰς ἀρ. τῆς περ. is for εἰς τὸ ἀπιστόν με εἶναι τοῖς περιτετυμμένοις. And εἰς τὰ ἔθνη is for εἰς ἀποστολὴν τῶν ἔθνων, as the Syr. translates it.

9. γνόντες.] This and ἰδόντες at v. 7. are in apposition with the Nomin. case to the verb ἔδωκαν, which are Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης. Τὴν χάριν scil. τῆς ἀποστολῆς, as χάριν καὶ ἀποστολὴν (said by Hendiad.) in Rom. i. 5. The χάρις may have reference to the supernatural χαρίσματα necessary to the discharge of the office. Or we may, with Borger, render, 'the favour bestowed upon me in conferring the Apostleship.'

καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες στύλοι εἶναι, δεξιάς  
 ἔδωκαν ἐμοὶ καὶ Βαρνάβη κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη,  
 αὐτοὶ δὲ εἰς τὴν περιτομὴν· <sup>10</sup>μόνον τῶν πτωχῶν ἵνα μνη-  
 μονεύωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ 11  
 ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντ-  
 ἔστην, ὅτι κατεγνωσμένος ἦν. πρὸ τοῦ γὰρ ἔλθειν τινὰς 12  
 ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον,

\* Act. 11.  
 30.  
 et 24. 17.  
 Rom. 15.  
 25.  
 1 Cor. 16. 1.  
 2 Cor. 8. 1.  
 et 9. 1.

Οἱ δοκοῦντες στύλοι 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 ὄντες*. That, however, is too arbitrary a method. The sense is, 'those who were accounted' or reputed to be. So the Peshito Syr. 'qui reputabantur quod essent,' 'who had the repute of being.' And Winer. *Στύλοι εἶναι* scil. *ἐκκλησίας, or τῆς πίστεως*: an architectural metaphor, wherein the Christian society is 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 "columnæ generis humani in recta fide." Eurip. ap. Wets. calls male offspring *στύλοι οἰκῶν*. And Philo cited by Borger says that good men *κίονες εἰσι, δῆμον ἔδον ὑπερείδοντες*. Pindar, too, in his Olymp. ii. 146. calls Hector *Τροίας κίονα*,

9. *δεξιάς ἔδωκαν—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 seem, both fellowship and agreement, or compact, are meant, the former principally, the latter secondarily. And indeed such seems adverted to in the *ἵνα* &c. following. The full sense, then, is: 'They formally acknowledged us as fellow-Apostles, and it was agreed that' &c. At *ἡμεῖς* and *αὐτοὶ* must (as Winer observes) be supplied *εὐαγγελιῶνται* and *εὐαγγελισάμεθα*, from τὸ εὐαγγ. at v. 7.

10. *μόνον τῶν πτωχῶν ἵνα μνημ.*] Sub. *αἰτούντες* or *παρακαλούντες*. An ellip., Koppe observes, frequent before *μόνον* 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 circumscribe my liberty of action as an Apostle by any rules or directions of theirs, but] they only desired that we would be mindful of the poor." In *μνημ.* (as in *ἄντ.*, Ps. viii. 5.) there is, as often, an ellip. of some verb of relieving or helping, from delicacy omitted. By τῶν πτ. the best Commentators from Calvin downwards are agreed, must be understood not the poor generally, but those of Judæa 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 argued by Calvin.

— ὃ καὶ ἐσπούδασα—ποιῆσαι] Koppe and other Commentators here recognise a *pleonasm*

in *αὐτὸ τοῦτο*, which they compare with a similar use of the Hebrew demonstrative *זו* after the relative *הוא*. *Pleonasm*, however, were here unaccountable. And to take the *ὃ*, 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 *ὃ* being suspended on *ποιεῖν*, and the *αὐτὸ* brought in to explain the pronoun relative; on which idiom see Herm. on Soph. Phil. 315. cited by Bornem. But I should prefer regarding this as an instance of a blending of two constructions, (*viz.* *ὃ ποιῆσαι ἐστ.* and *καὶ αὐτὸ τοῦτο ἐστ.* *ποιῆσαι*) which has usually 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. *ὅτε δὲ ἦλθε* II. *εἰς Ἀ.*] 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 xiii. 37.) to have taken place a short time after that period, and made for the purpose of personally inspecting the state of the Antiochian Church, and by his authority and influence, composing the yet remaining differences. Κατὰ πρ. has the same sense as *ἐμπροσθεν πάντων* at v. 14. The phrase *ἀντίστημι κ. πρ.* occurs also at 2 Chron. xiii. 7 & 8. and Deut. vii. 24. and *ἀντιλέγειν κ. πρ.* at Job. xvi. 8. Κατὰ πρ. *ἐναντιοῦσθαι* and other similar expressions also occur in the Classical writers. 'Αντίστη 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 κατεγνωσμένος ἦν] The best Commentators regard this as an example of the participle passive for the Latin past participle in *dus*, and as put for *καταγνωστικός*, i. e. *καταγνώσεως ἄξιος*, 'erat reprehendendus,' as Borger 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 best founded, and is confirmed by the words following. 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 *Horæ Paulinæ* and Scott in loc.

12. *ἔλθειν τινὰς ἀπὸ Ἰ.*] The persons were, no doubt, Jewish converts and Judaizers. The words do not necessarily imply that they were sent by James; though we cannot infer less than that they had his consent for their journey; and probably they had some letters from him to Peter and to Paul. They seem to have been certain of the persons characterized at v. 4. By *ἐθνῶν* the best Expositors understand, not Pagans, but



ὑπέστελλε καὶ ἀφώριζεν αὐτὸν, φοβούμενος τοὺς ἐκ περι-  
 13 τομῆς. καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι  
 14 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. Ἄλλ' <sup>Act. 10.</sup>  
 ὅτε εἶδον, ὅτι οὐκ ὀρθοδοῦσι πρὸς τὴν ἀλήθειαν τοῦ  
 εὐαγγελίου εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων; "Εἰ σὺ,  
 Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰουδαϊκῶς, † τί τὰ <sup>Act. 15.</sup>  
 15 ἔθνη ἀναγκάζεις Ἰουδαΐζειν; ἡμεῖς, φύσει Ἰουδαῖοι καὶ οὐκ <sup>10, 11.</sup>  
<sup>Eph. 2. 12.</sup>

Gentile Christians. *Συνήσθ.* must here chiefly denote *eating with*; though it may include the sense of *associating with*.

12. *ὑπέστελλε*] There is no occasion to supply *αὐτῷ*, since the *αὐτῶν* just after seems to be meant for both *ὑκ.* and *ἀφ.*, the latter of which terms is the stronger. *Τοὺς ἐκ περιτ.*, i. e. the Jews, or the Jewish converts, as Acts x. 45. It is well observed by Dr. Burton, that "we are not to suppose that the persons who came from James again raised the question, which had been settled at the council, or wished to bind 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. *συνυπεκρίθ.*] 'dissembled with him,' 'practised the same dissimulation with him.' The word occurs only in the later Greek writers. So *συναπάγασθαι αὐτῶν τῇ ὑποκρίσει* just after; where *ὑποκρ.* should be rendered *dissimulation*. It is properly an Historic term. Borer recognises a metaphor taken from a *tent*, which hurries any one away with it. But it seems to be rather from a *crowd*. So 2 Pet. iii. 17. *ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες*. See also Note on Rom. xii. 16. Schoettg. here appositely cites the following very curious passage of Arrian in Epict. ii. 9. *Τί ἔξαπατᾷς τοὺς πολλοὺς; τι ὑποκρίνη Ἰουδαῖος ὢν Ἕλληνα; οὐχ ὄρας, πῶς ἕκαστος λέγεται Ἰουδαῖος; πῶς Σύρος; πῶς Αἰγύπτιος; καὶ ὅταν τινα ἐπαμφοτερίζοντα ἴδωμεν, εἰσθάμεν λέγειν οὐκ ἔστιν Ἰουδαῖος, ἀλλ' ὑποκρίνεται. Ὅταν δὲ ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἡρημένου, τότε καὶ ἔστι τῷ ὄντι, καὶ καλεῖται Ἰουδαῖος. οὕτω καὶ ἡμεῖς παραβαπτιστάι, λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δὲ ἄλλο τι.*

14. *οὐκ ὀρθοδοῦσι πρὸς &c.*] 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 *ὀρθοδοξία* occurs no where else. It properly signifies *to direct one's footsteps aright*.

— *ἐθνικῶς ζῆς*] 'Ivost like the Gentiles,' i. e. in non-observance of the Mosaic Law. *Ἰουδαΐζειν* is for *Ἰουδαῖως ζῆν*, 'to observe the Jewish Law.' *Ἀναγκ.* denotes the compulsion of strong influence; for Peter seemed to employ his influence, at least by *example*, to induce the Gentile converts to submit to circumcision, and put themselves under the Jewish Law.

For *τί* several MSS. almost entirely of the Western recension and some Versions and Latin Fathers have *πῶς*, which is edited 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 'quomodo.' Besides, while there is scarcely one example of *πῶς* in this *epostulatory* sense, there are perhaps *twenty* of *τί*; and indeed, had *πῶς* been originally written, it is impossible to suppose it should have been so generally altered to *τί*.

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 *νόμου* 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 Galatians, as *ἡμεῖς οὖν, ἀδελφοί &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 ever way it be determined, "sive (to use the words of Crell.) *sum ad Petrum sermonem persequatur Paulus, sive ejus uberius declarandi causa hæc addat, [i. e., as Vat. expresses it] whether it be a general exposition of the arguments on which that answer was founded illud satis apparet, eum hic ad principale hujus epistolæ argumentum accedere; quod est, hominem non justificari ex operibus legis, sed per fidem Jesu Christi.*"

The *ἡμεῖς* should (though the Commentators notice it not) be construed with *εἰδότες*, forming nominatives absolute, put for a verb and particle. And at *Ἰουδαῖοι* must be supplied *ὄντες*, like *Ἰουδ. ὑπάρχων* 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 *εἰδότες* Griesb. inserts *ὅε*, 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 was perhaps meant rather to come in after *ἡμεῖς*. Ἐξ *ἔθνων ἀμ.* is a *periphrasis* for *ἐθνικοί*; *ἀμ.* 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.,

v Paul. 143. 2.  
 Act. 13. 38.  
 Rom. 1. 17.  
 et 3. 20, 28.  
 et 8. 2.  
 infr. 2. 11.  
 Heb. 7. 18,  
 19.  
 w Rom. 3. 19, 24.  
 et 5. 1.  
 1 Joh. 3. 8,  
 9.  
 x Rom. 6. 11, 14.  
 et 7. 4, 6. et 8. 2. et 14. 7, &c. 2 Cor. 5. 15. 1 Thess. 5. 10. 1 Pet. 4. 2. Heb. 9. 14.

ἐξ ἔθνων ἁμαρτωλοὶ, ἵδόντες ὅτι οὐ δίκαιοῦται ἄνθρωπος 16  
 ἐξ ἔργων νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ καὶ  
 ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ  
 πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιο-  
 κηθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. εἰ δὲ ζητούντες 17  
 δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ,—  
 ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο! εἰ γὰρ ἂ 18  
 κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συν-  
 ἵστημι. x Ἐγὼ γὰρ διὰ νόμου νόμφ ἀπέθανον, ἵνα Θεῷ 19

qua conservata ad Dei favore attingere poteramus, sed ipsimet nos judicantes, hanc non sufficere ad vitam æternam consequendam, Christo nomen dedimus abjecta, cui ipsis natalibus obstricti eramus, lege; quid igitur gentilibus hanc talem legem imperemus, unde nosmet ipsi nullum expectabamus fructum?

16. On the doctrine here inculcated see Rom. iii. 20 & 28. and the Notes. Mackn. and Bp. Middl. take the νόμου to mean Law indefinitely, i. e. any law. The ἐξ is for διὰ. 'Ἐκ πίστεως Χρ.' should be rendered 'by faith in Christ.' With respect to the term δικαιωθῆναι, 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 despisers of His law, but also "omnem omnino gratiam salutarem adipisci, beari, salvari, bonorum omnium participem fieri, quorum demum per Christum et fidem in ejus Evangelium, in hoc et futura vitâ participes fieri possumus." The εἰ μὴ is supposed to be put for ἀλλά; which Winer accounts for by supposing a blending of two sentences.

17. ζητ. δικ. ἐν Χρ. The best Commentators ancient 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. Εὐρέθημεν—ἁμαρτ. 'we are found sinners,' i. e. it be discovered that we are sinners, namely, by having rejected the Jewish Law. Baumgarten and Win. rightly reject the criticism of most recent Commentators that εὐρ. is for εἶναι. In most other passages where this principle is introduced, it pares down this sense. Et εὐρ. ἁμαρτ. 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 ἄρα Χρ. ἀμ. διάκονος; (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 μὴ γένοιτο follows, which is every where 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 interrogation, employing ἄρα, not ἄρα; which enabled him to subjoin the strongest exception to such a conclusion, by μὴ γένοιτο! 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, unjusti-

fied, 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 Judaize: 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. εἰ γὰρ ἂ κατέλυσα—συνίστημι 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 κατέλ. and οἰκοδ. there is (as often in St. Paul's writings) an architectural metaphor. By οἰκοδ. is meant 'observe or enjoin or countenance its observance, as necessary to justification:' by κατέλ., 'pronounce ineffectual for justification.' Παραβ. ἐμ. συνίστ., 'I set forth or declare myself a transgressor [of the Law],' i. e. (as Whitby explains) by not trusting in it for justification; or (as Newc.) by resting my acceptance with God on a Law which places me in the class of transgressors. This sense of συνίστημι occurs also in Rom. iii. 5. v. 8. 2 Cor. vi. 4. and sometimes in the later Classical writers.

19. ἐγὼ γὰρ—ἴσῳ There is much difference of opinion as to the sense of these words. That by νόμος is meant the law of Moses is generally admitted: but on the purport of νόμου the expositors are not agreed. Some ancient and modern ones, as Theophyl., Rosenm., and Borger, take it to mean 'the Christian religion,' called in Rom. iii. 28. νόμος πίστεως. and ix. 31. νόμος δικαιοσύνης. and vi. 2. νόμος Χριστοῦ. This makes, indeed, a good sense; yet one by no means suitable to the context; and it would indispensibly require the Article, and also some substantive added. There can be little doubt that both νόμος and νόμου refer to one and the same thing. Thus, however, the sense is not very obvious. Some expositors, as Mackn. and Dr. Burton, propose to take νόμος as a Dative not of object, but of instrument; of which they adduce examples in abundance. And the sense is laid down as follows: 'In consequence of the law, I was condemned to death by the law.' This, however, besides being very frigid, will not suit with the context, and is negated by

20 ζήσω. Ἰ Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκ ἔτι ἐγώ, ζῆ  
 δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ  
 τῆ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδότος

1 Rom. 6  
 6. supr. 1.  
 4. infr. 5.  
 24. et 6. 14.  
 Eph. 5. 2.  
 Πτ. 2. 14.

the γάρ. The words cannot, I think, be better rendered than they are done in our common version, except that ἀπέθανον should be translated, not 'I am dead,' but (with Wakef. and Middl.) 'I died.' The expression ἀπέθανον τῷ νόμῳ means not only, as Bp. Middl. explains, 'renounced 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 antient and modern expositors (as Theophyl. and Abp. Newc.) explain it, 'by the tenour of the law itself, which foretels 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, Parmus, 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 minuendam dicti invidiam," adds, "quasi dicat: Ipsa lex mihi causa fuit, ut eum desererem—quia nimis rigide mecum egit, ita ut per eam non possem justificationem adipisci, quin potius sua voce me damnavit; adegit igitur me, ut alio me conferrem, et eam disciplinam amplecterer, per quam et longe melior, quam eram sub lege, et longe felicit evaderem, hoc est, justificationem consequerem." The sense may be expressed in 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 νόμῳ and νόμου being rendered 'law' (i. e. law of every kind) merely because 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 Jews, whose law included a moral as well as ceremonial part.

— ἵνα Θεῷ ζήσω] 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 devoted to Him by 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.

ζῆν ἐν πίστει τοῦ υἱοῦ τοῦ Θεοῦ. Borger compares Dionys. Hal. iii. 17. εὐσεβῆ ποιείτε, τῷ πατρὶ (to me, your father) ζῶντες, καὶ οὐδὲν ἀνευ τῆς ἐμῆς γνώμης διαπραττόμενοι.

Χριστῷ συνεστ. may be rendered, 'I have been crucified with Christ,' i. e., as Abp. Newc. explains, 'I have been crucified, as it were, together with Christ, to a law of works and therefore of transgressions. The Apostle, as Borger observes, comparing the death just mentioned with that of Christ on the cross. The *sun* is for *ὡς*. So (Winer remarks) we have *συνθάπτεσθαι τῷ Χριστῷ* in Rom. vi. 4. and Col. ii. 12. And similar is the passage at Rom. vi. 6. ὁ πάλαιος ἡμῶν ἀνθρωπος συνεσταυράθη. Thus the sense, he adds, is as follows: Omnīs vita, quam ego antehac tanquam Judæus egi, adeoque omnia studia et officia, quibus ista vita regebatur (τὸ ζῆν τῷ νόμῳ, τῇ ἀμαρτίᾳ, τῇ σαρκί) nulla amplius sunt: novam nunc, ut homo christianus, ingressus sum vitam (τὸ ζῆν τῷ Θεῷ, τῷ Χριστῷ, τῇ πίστει). This interpretation is supported by the authority of Chrys. Theophyl., (Ecumen., and, of the moderns, Est., who, closely following them, well explains, "per baptismum, qui symbolum est mortis et sepulture Christi; Christo commortuus sum, et consequens sum." By Grot., Par., and Menoch. a modified view is adopted. Gomar. and Scott understand the words of the imputation of the death of Christ, who died for me; meaning that the demands of the law on him had been answered by his Surety, in his obedience unto the death upon the cross; and his union with Christ had made him die to all legal dependencies. This explanation, however, does not suit well with the context.

20. ζῶ δὲ—Χριστός] The sense is: 'Yet I live; [or rather] not I live, but Christ liveth in me,' q. d. (as Win. explains) I do live by myself and by my own powers, but Christ wholly rules me, [by the influences of His Spirit, and grace. Ed.] as the principle of a new life, so that I live unto God and Christian piety. So Theophyl.: Χριστὸς ἐστὶ πάντα ποιῶν ἐν ἡμῖν καὶ κρατῶν καὶ δεσπόζων· καὶ τὸ μὲν ἡμέτερον θέλημα νεκρὸν ἐστὶ, τὸ δὲ ἐκείνου ζῆ καὶ κυβερᾷ τὴν ζῆσιν ἡμῶν. See also Calvin. It may be observed that in οὐκ ἐτι ἐγώ, ζῆ δὲ, St. Paul speaks per correctionem, as at 1 Cor. xv. 10. ἐκοπίασα—οὐκ ἐγώ, ἀλλ' ἡ χάρις &c.

The next words are exegetical of the preceding clause, and may be paraphrased: 'This life in the flesh I lead not on carnal principles, but subserviently to faith in the Son of God, depending solely upon Him and the atonement by the sacrifice of himself for me unto salvation, and abandoning all legal justification.' See Borger and Tittm. in Rec. Syn. The expression ζῆν ἐν τῷ is well explained by Rosenm., Borger, and Winer, *se totum componere ad* &c. In τοῦ ἀγαπήσαντός με—ἐμοῦ there is (as Koppe and Borger observe) an Hendiadys for, 'who so loved me as to yield himself up to death for me.'

1 Heb. 7. 11. **ἐαυτὸν ὑπὲρ ἑμοῦ. ἴ οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ 21**  
**γὰρ διὰ νόμου δίκαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.”**

• Infr. 5. 7. **ΙΙΙ. ἴΩ ἄΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε [τῆ 1**  
**ἀληθεία μὴ πειθεσθαι]; οἷς κατ’ ὄφθαλμοὺς Ἰησοῦς Χρι-**  
**στὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος. ἴ τοῦτο μόνον θέλω 2**  
**μαθεῖν ἀφ’ ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἠ ἐξ**  
**ἀκοῆς πίστεως; Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, 3**

21. οὐκ ἀθετῶ τὴν χ. τ. Θ. &c.] The sense of the passage is, from brevity, somewhat obscure; and it can only be adequately represented in a *paraphrase*, as follows: ‘By thus arguing, I do not frustrate the grace of God in the Gospel [which I should do, if I were to aim at obtaining justification by the Law]; for if justification in the sight of God, so as to be admitted into covenant with him, and consequently to become heirs of future glory, (v. 5.) can arise from observing the law, then there was another way to the divine favour on earth and in heaven than by the death of Christ; then the old covenant of the law superseded the necessity of the new covenant by Christ.’ It is with reason thought by Borger, that at the end of the sentence a clause is to be supplied, the *contrary* to ἀθετῶ τὴν χάριν τ. Θεοῦ. And he compares Hebr. xiii. 2. Apoc. xii. 11. and might have added Rom. iii. 31.

III. Having previously vindicated his Apostleship and doctrine by a statement of facts, the Apostle now proceeds to speak more authoritatively, and comes closer home to the point, entering more fully into the subject of the abrogation of the law. He argues 1. with reference to the case of the *Galatians*; 2. from that of *Abraham*, showing the Law to have been only preparatory to the Gospel. Then, further to excite the attention of those whom he is addressing, he *apostrophises* them; employing an epithet, which must not be *pressed upon*, even could it be *proved* (which I have in Recens. Syn. shown, it has not) that the *Galatians* were a stupid people; for *insult* we cannot suppose to have been intended. See Note on Acts xvii. 22. They are, I conceive, so called with reference to the *levity* and *inconstancy* whereby they had deserted the doctrines of the Apostle, which they had professed and engaged to follow, being so *foolish* as to suffer themselves to be deceived by the arts of false teachers. Thus *Themistius* ascribes to them characteristics such as those of their ancestors the *Galli*, and transmitted to their posterity the modern French, namely, a quickness of apprehension, but united with *levity* and *inconstancy*.

1. τίς ὑμᾶς ἐβάσκανε] There is great force in this address, which will best be rendered ‘hath fascinated you.’ So *Hyperius* ap. Borger: ‘Fascinare proprie dicuntur, qui sic imponent humanis sensibus, et præcipuè oculis, ut aliâ formâ res appareant, quàm re verâ se habeant.’ And Borger thinks this is alluded to in the κατ’ ὄφθ. just after. The later Greek writers use βασκαίνω and καταβ. for γοητεύω and καταγοητεύω. There may, however be an allusion to the power popularly ascribed to sorcery. Ἐβάσκανε seems to be an Hellenistic form for the purer Greek ἐβάσκαμε, which is, indeed, found in some rather modern MSS. and the Ed. Princ.

& *Erasm.*; but is doubtless a *correction*. Τῆ δλ. μὴ πειθ. is dependent on ὥστε understood. By μὴ πειθ. τῆ δλ. is meant, as *Grot.* observes, not retaining the true doctrine once delivered to them, namely, justification through Christ alone. This clause is, however, omitted in several ancient MSS. of the Western recension, some Versions, and many Fathers; and is rejected by most Critics and cancelled by *Griesb.*, as introduced from v. 7. It is indeed probably an interpolation.

— οἷς κατ’ ὄφθαλμοὺς—ἐστ.] Προγράψειν is a *pietistic* term, used with reference to paintings being publicly (πρὸ) exhibited. But it 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]:’ which had been done partly by *preaching* (see 1 Cor. i. 23. and ii. 2.) and partly in the holy representation of Christ crucified, in the *Eucharist*, which perhaps the Apostle had in mind. In οἷς—ἐν ὑμῖν there is a pleonasm, which is accounted a *Hebraism*, but is common to the *popular* phraseology in most languages.

2. τοῦτο μόνον θέλω μαθεῖν &c.] From the examples 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 ancient and most modern expositors) be understood the gifts of the Spirit both internal and external, ordinary and extraordinary; though, 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 *Rosenm.*, it is refuted, and the common interpretation placed beyond doubt by the words of v. 5. ὁ ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, where ἐν. δυν. is plainly exegetical of the preceding.

Ἄκοῆς is not, as many Commentators imagine, put for ὑπακοῆς; but denotes the *hearing*, or being instructed in: and πίστ. signifies the Gospel, as being opposed to νόμου. So in 1 Thess. ii. 13. λόγον ἀκοῆς is equivalent to λόγον ἀκούμενον. The ἔργων is prefixed to νόμου, as in a kindred passage of *Rom. ix. 32.*, to hint at the nature of the Law, as one of words. And ἀκοῆς, to πίστ., because, as the Apostle says, *Rom. x. 17.* ‘faith cometh by hearing [the word of God preached].’

3. ἐναρξάμενοι—ἐπιτελεῖσθε] Render, ‘Having begun in the Spirit, do ye finish with the

- 4 νῦν σαρκὶ ἐπιτελεῖσθε ; ° τσαῦτα ἐπάθετε εἰκῆ ; εἰ γε καὶ 2 Joh. 8.  
 5 εἰκῆ. Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν  
 6 δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως ; ° κα- d Gen. 15.  
 θῶς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δι- Rom. 4. 3.  
 7 καιοσύνην. ° γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν e Rom. 4.  
 8 υἱοὶ Ἀβραὰμ. ° προῖδουσα δὲ ἡ γραφή, ὅτι ἐκ πίστεως δι- 11, 12, 16.  
 καιοῖ τὰ ἔθνη ὁ Θεός, προεηγγελίστατο τῷ Ἀβραὰμ. ° Ὅτι f Gen. 12. 3.  
 9 \* ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ et 18. 18.  
 et 22. 18.  
 et 26. 4.  
 Eccl. 44. 20.  
 Act. 3. 25.

flesh?' 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 gifts of the Gospel? Bp. Middl., indeed, would take πνεύμ. and σαρκί as put for πνευματικῶς and σαρκικῶς. This, however, is a paring down of the sense, which the learned Prelate 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 πνεῦμα may mean a spiritual religion; and σαρκ., a carnal one. And so I find Abp. Newc. interpreted.

4. τσαῦτα ἐπάθετε εἰκῆ] Almost all the best Commentators for more than a century have taken ἐπάθ. 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 Boe and Wolf, has ably maintained the interpretation of the ancient and earlier modern Expositors, 'have ye suffered so many evils?' i. e. persecutions. The great objection to the other is, that, although some few instances have been adduced from the Classical writers of πάσχω used, without the addition of εἰ or such like, in a good sense; yet not one has been produced from either the N. T. or the Sept. Whereas examples of πάσχειν in a bad sense, without any addition, are common in both the Scriptural and Classical writers. So Lucian de Gymn. 13. μάτην τσαῦτα πάσχοιτες. and Luke xiii. 2. τοιαῦτα πεπόνησαι. Besides, the εἶγε and εἰκῆ (scil. πεκ.) 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. Εἶγε καὶ εἰκῆ signify 'If indeed it should turn out that ye have suffered them in vain.' See Abp. Newc.

5. οὖν] This particle is here *resumptive*, and may be rendered now. Ἐπιχορ. is by most Commentators, even Koppe and Borger, regarded as a participle put for a finite verb, by an ellipsis of ἦν. But it seems better to regard the sentence as highly elliptical; something in the latter member ἐξ ἔργων—πίστεως being to be supplied from the former one, namely, ἐπιχορηγήσασθαι from ἐπιχορηγῶν, which is the participle imperfect, not present, and ἐνέργησθαι from ἐνεργῶν. This, I find, is supported by the opinion of Stolz and Winer. Our common version wrongly renders, 'ministered' and 'worketh;' though '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 worked miracles in Galatia, 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 Romans. Καθώς must not be rendered, with Mackn. 'seeing.' The word has here its usual illustrative and comparative force, and may be rendered *quemadmodum*. It also involves an *ὄντως*, 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. οἱ ἐκ πίστεως] Supposed to be a phrase like οἱ ἐκ περιτομῆς for οἱ περιτεταμμένοι, and equivalent to οἱ πιστεύοντες. It seems, however, to be a stronger expression. We may render the passage, 'those who rest on faith,' genuine 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 *οἱ* see Note on Romans iv. 1. and also Rom. ix. 7.

8. Quod in genere docuerat Apostolus, homines nimirum justificari ex fide, non secus atque Abrahamus; id nunc nominatim etiam de gentibus scripturæ testimonio docet: ne quis forte putet, justificationem ex fide, quæ Abrahamo contigerit, et ejus semini promissa fuerit, ad gentes nihil pertinere. (Crell.) By ἡ γραφή must be understood, per prosopeiam, the Holy Spirit, which inspired the words; as Rom. iv. 3. Joh. vii. 38. Προῖδουσα, having fore-seen and fore-known. Δικαιοῖ, 'is to justify,' i. e. would justify. A not uncommon sense of the present tense. Προεγγυ. σῶ Ἀ. The sense is, 'announced before [the giving of the Law, nay, even before the birth of Isaac] the glad tidings.' Προεγγυ. is a very rare term; but it is found in Philo.

— ἐνευλογηθήσονται—ἔθνη] The citation is founded neither on the Hebrew nor the Sept.; and is, Borger thinks, formed from two different passages, ἐνευλογ. ἐν σοὶ from Gen. xii. 3., and πάντα τὰ ἔθνη from Gen. xxii. 18. where τῆς γῆς is added. For εὐλ., ἐνευλογ., is rightly edited by Wets., Matth., Griesb., Tittm., Vat., and Winer, from many MSS. and all the early Editions. Ἐν σοὶ, 72, i. e., as Newc. explains, by

g Deut. 27. ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. "Ὅσοι 10  
 γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶ γέγραπται  
 γὰρ Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι  
 τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ 11  
 ποιῆσαι αὐτά. ἡ ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ  
 τῷ Θεῷ, δῆλον ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. ὁ 12  
 δὲ νόμος οὐκ ἔστιν ἐκ πίστεως ἀλλ' ὁ ποιήσας αὐτὰ  
 [ἄνθρωπος] ζήσεται ἐν αὐτοῖς. Ἰησοῦς ἡμᾶς ἐξηγό- 13  
 ρασεν ἐκ τῆς κατάρως τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν

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. ὅστε οἱ ἐκ πίστεως.—Ἀβρ.] 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, Borger 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 ἔργων νόμου is well rendered by Luther and others, 'those who depend upon the works of the law for salvation.' There is an allusion to the οἱ ἐκ πίστεως at v. 7 & 9. Ὑπὸ κατάραν ε., 'are under curse,' i. e. the curse of the broken law; are ἐπικατάρατοι, 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. Ἐμμένειν 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.' At τοῦ ποιῆσαι there is an ellipsis of ἔνεκα; (as in our old English *for to do*;) and thus it is equivalent to ὥστε π. See the elaborate Dissertation on this use of the Infinitive by Fritzsche in his second Excursus on Matth., p. 843. seqq.

11. ὅτι δὲ—δῆλον] Here is adduced another argument to prove that no man is justified by the law. The δὲ may be rendered *autem*, or *further*. Ἐν νόμῳ, 'by the observance of the law as a condition.' Δικ. is nearly equivalent to the εὐλογεῖσθαι at v. 9. Δῆλον scil. ἐστι, (viz. as Abp. Newc. explains) "from the tenour of the Christian covenant." This the Apostle fortifies from the words of the Prophet. At ὅτι sub. γέ-

γραπται. The passage is also cited at Rom. i. 17. and Hebr. x. 38. Some (as Mackn. and Knapp) would construe: ὁ δίκαιος ἐκ πίστεως ζῆσ. But it is well observed by Bp. Middl., that "that would require ὁ δικ. ὁ ἐκ. π. or else ὁ ἐκ πίστεως δικ., 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 Jew, the Prophet Habakkuk, 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, that οὐκ ἔστιν ἐκ πίστεως means, 'the law depends not upon faith,' i. e. has nothing to do with faith. In οὐκ ἐκ πίστεως (where the π. is *emphatic*) is implied ἀλλ' ἐξ ἔργων. Though that is suggested in the following ἀλλὰ, which belongs, I conceive, both to the clause omitted, and to the one to which it is affixed, where it may be rendered *imo*. See also Theodor. ap. Rec. Syn. Ἄνθρ. 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. Ἰησοῦς ἡμᾶς—κατάρα] Here we have a further argument, derived from the *intent* and object of Christ's death; q. d. 'we are justified by faith, and not by the works of the law, because Christ has redeemed' &c. Vater, however, thinks the connexion is, Non lege, sed per Christum paratur salus. Ἐξηγόρασε, literally, 'hath bought us off from the curse of the law; there being an allusion to the price paid. We have the idiom in our verb to buy off. And ἐξαγοράζειν often signifies 'to liberate a captive by the payment of his ransom'; where the ἐξ denotes the liberation. It is not agreed whether the ἡμᾶς has reference to the Jews only, and by 'the law' be meant the law of Moses; or, to both the Jews

κατὰρα (γέγραπται γάρ Ἐπικατάρατος πᾶς ὁ κρε-  
 14 μάμενος ἐπὶ ξύλου) ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀ-  
 βραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ  
 15 πνεύματος λάβωμεν διὰ τῆς πίστεως. Ἰ. Ἀδελφοί, (κατὰ ἄν-  
 θρωπον λέγω) ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς  
 16 ἀθετεῖ ἢ ἐπιδιάσσειται. κ τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ  
 ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ οὐ λέγει καὶ τοῖς

1 Heb. 9.  
17.k Gen. 12.  
7. et 15. 3.  
et 17. 7.  
et 22. 7. h.  
supr. v. 8.

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 Mackn.; and the former, by the ancient Expositors generally, and, of the modern ones, by Crell., and most of the recent Commentators. It is pithily remarked by Winer: "Judeos, quibus proprie scripta erat lex Mos., et paganos, ad quos et ipsos pertineret, si perpetuam vim haberet, si a Christo non esset sublata." Γε-  
 νόμοι, 'by becoming.' Κατάρρα, for κατάρρα-  
 τος, abstr. for concrete. So Abp. Newc. explains, 'as it were accursed, treated by men as if he had committed a crime worthy of death. Schleus. says it denotes an expiatory sacrifice, one by whose death evil is averted from a whole people. Bp. Pearson on the Creed, Art. iv. 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 affixed a crime,' Deut. xxi. 23.

14. ἵνα εἰς τὰ ἔθνη &c.] The words are closely connected with the ἐξηγόρασεν &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. ἵνα τὴν—πί-  
 στωσιν. Render, 'that so we (both Jews and Gentiles) might receive the promise of the Spirit (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 ἀνθρ. λέγω. 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 ē vitā hominum communi petam." The Commentators need not so many of them have stumbled at the ὅμως, or wished to read ὁμῶς. 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. Ἀθετεῖ, for the ἀκυροῖ at v. 17. Ἐπιδιάσσειται is rightly explained by Schleus. and Borg. 'adds new and

contrary conditions or stipulations.' So Joseph. Bell. ii. 3. uses ἐπιδιαθήκη. Here διαθήκη is by most explained *foedus*; 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 *foedus* and *testamentum*. Κεκυρω., 'when established by attestation.'

16. τῷ δὲ Ἀβρ.] The example is now applied to the promise or covenant of God with Abraham. Δέ, 'now [in like manner].' The plural in ἐπαγγ. must be supposed to regard the repetition of the original engagement. To the Apostle's interpretation of τῷ σπέρματι, and to the mode of taking σπέρμασι, adopted by the Apostle, several recent Commentators have the presumption to take exception; maintaining that the σπέρμα 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. Holden supplies: 'Therefore the blessing of Abraham consisting in justification by faith, must come through Jesus Christ.' I have in Rec. Syn. shown that the assertion made by recent Commentators, that γνη and σπέρμα 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 γνη was never used to denote sons or families. And as to σπέρμα, it is used in the plural for sons in Soph. Ed. C. 599., and occasionally, it is probable, in the sense *races* or families. And it is remarked by Mr. Slade, "that σπέρμα 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 "his Seed," in the singular number, which implied that Christ was 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."

17. Matt. 5. τοῖς πιστεύουσι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον 23  
 17. Act. 13. 38. ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀπο-  
 Rom. 10. 4. καλυφθῆναι. ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς 24  
 1. 1. 12. Χριστὸν, ἵνα ἐκ πίστεως δικαιοθῶμεν. ἐλθούσης δὲ τῆς πί- 25  
 Rom. 8. 15. στωews, οὐκ ἔτι ὑπὸ παιδαγωγὸν ἔσμεν. ἅπαντες γὰρ υἱοὶ 26  
 Infr. 4. 5. Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ὅσοι γὰρ 27  
 3. Rom. 6. εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. οὐκ ἔνι 28  
 3. et 13. 14. Ἰουδαῖοι οὐδὲ Ἕλλη· οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος· οὐκ ἔνι  
 1. 1. 17. ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰη-  
 21. 12. σου. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, 29  
 Rom. 10. 12. καὶ κατ' ἐπαγγελίαν κληρονόμοι. IV. Λέγω δὲ, ἐφ' ὅσον 1  
 13. 15.  
 Col. 3. 11. 12.  
 1. Gen. 12. 13.  
 Rom. 9. 7. Heb. 11. 18.

πίστεως there is no pleonasm of πίστεως, but ἐκ πίστ. is for ἡ ἐκ πίστ. οὐσα. Render, 'in order that the promised blessing which depends on faith in Jesus Christ might be given to them that believe in him.'

23. Having refuted the former objections, the Apostle proceeds to show the use and intent of the law. Πρὸ τοῦ ἐλθ. τὴν πίστιν, 'before the faith (i. e. the dispensation which requires faith in Christ as indispensable, or the Gospel covenant) was introduced.' See Rom. iii. 27. xi. 8. The words following ἐφρουρούμεθα συγκεκ. 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; φρουρ. συγκ. is either 'lege Mos. obstricti tenebamur, tanquam presidio, usque ad' &c., or, 'lege obstricti custodiebamur, asservabamur in' &c.; as 1 Pet. i. 4. τοὺς ἐν δυνάμει Θεοῦ φρουρομένους εἰς σωτηρίαν. The latter sense is preferable, especially as it may, in some measure, include the former. Εἰς τὴν μέλλ. πίστ. ἀποκ. signifies 'until the promulgation of the faith which was afterwards to be revealed.'

24. ὥστε ὁ νόμος—Χριστόν.] As the law was before compared to a jailor, so it is here likened to a παιδαγωγός, by which term the best Expositors have been long agreed is not meant a Schoolmaster, (for that would have been διδάσκαλος) but the person (usually a freedman, 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 διδάσκαλος. See Chrys. cited in Borger. The leading idea here intended, is that of the bringing unto, and preparing for; hinting also at the restraint and discipline under which boys were held till they reached manhood; as if those under the law were νήπιοι compared to the τέλειοι of the Gospel. See Chrys. and Borger in Rec. Syn. "The law was our conductor to Christ (says Newc.) by its doctrines, moral precepts, types, and prophecies; and by showing the difficulty of performing a law of works."

25. οὐκ ἔνι ὑπὸ 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. πάντες] i. e. all of every nation, both Jews and Gentiles. By υἱοὶ ἐστε is meant, 'are admitted to a sort of sonship by adoption,' with the adjunct notion of liberty from unnecessary restraint.

27. ὅσοι γὰρ—ἐνεδ.] Koppe and Borger render, 'For as many of you as, having received baptism, profess 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 ἐνεδύσασθαι Χρ. see Note on Rom. xiii. 14.

28. οὐκ ἔνι &c.] The general sense is, 'there is under the Gospel no discrimination in privileges, no distinction of nation, 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. εἰ ὑμεῖς Χρ.] scil. υἱοί. Τοῦ Ἀ. σπέρμα, i. e. the true spiritual seed. Καὶ κατ' ἐπαγγ. κληρ., 'and heirs by Divine promise [of the blessings attached thereto],' without any need of legal performances.

IV. 1. λέγω δὲ.] This formula (on which see Note at iii. 17.) serves to introduce a continuation of the argument and illustration of the preceding Chapter, first comparing the state of God's Church under the law to that of a minor, whose father is dead; and who, though he be, by legal right, the owner of the whole inheritance, yet, while in his minority, is in a situation little differing, in respect of restraint, from that of a servant; and so continues until the period appointed by his father for putting him into possession of his inheritance. Ὁ κληρ., 'the heir [to any property].' Νήπιος is used in the sense minor in the Classical writers (from Homer to Dionys. Ital.) as well as in the Scriptural ones. Ἐπιτρόπους καὶ οἰκον. should be rendered, (I think) not tutors and governors, but guardians and managers, or stewards, (So Wakef.) or tutors and managers. Here, however, some difference of opinion exists. Many good Expositors take ἐπιτρ. to signify tutors; while most are agreed that by οἰκ. are meant Stewards. It is not, however, I think, necessary to suppose, as many recent Commentators do, that because the minor is said to be under them, such οἰκονόμοι were care-takers of the minor as well as Stewards; for of that no sufficient proof is adduced. We may



- χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου,  
 2 κύριος πάντων ὧν· ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμος,  
 3 ἄχρι τῆς προθεσμίας τοῦ πατρὸς. ὡς οὕτω καὶ ἡμεῖς, ὅτε ἡμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεν δεδουλωμένοι.  
 4 ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμου.  
 5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.  
 6 ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν κρᾶζον Ἀββᾶ, ὁ πατήρ.

v Gen. 49.  
 10.  
 Dan. 9. 24.  
 Matt. 5. 18.  
 Ephes. 1.  
 16.  
 w Job. 1.  
 12.  
 sup. 3. 26.  
 x Rom. 8.  
 15.

suppose the ὑπὸ to refer to the minor having no control over their management. Of both the ἐπιτρ. and οἰκον. we have mention in Gen. xiv. 1. Compare xv. 2. At τῆς προθ. supply ἡμέρας, 'the period previously fixed.' The word often occurs in the later Classical writers. Τοῦ πατρὸς, for ὑπὸ τοῦ πατρὸς; which is the better accounted for since προθ. being, in some measure, an adjective, may stand for a participle, and thus take a genitive.

3. ἡμεῖς i. e. both Jewish and Gentile Christians. Νήπιος, i. e. children in the knowledge of God, (as Theophyl. explains) unable to attain that accurate and complete knowledge of Divine things which pertains to the ἀνόρτες τελείους mentioned in a kindred passage of Eph. iv. 14.

— στοιχεῖα 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 external and worldly institutions) suited indeed 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 οἰκον., q. d. For as the son, for a time, is subject to the governance of these, but when the προθεσμία is accomplished, is, as it were, liberated, and becomes his own master; so we, so long attached τοῖς στοιχείοις τοῦ κόσμου, are liberated from them, by the Son of God being sent into the world for the purpose of delivering us. (Borger.)

— πλήρ. τοῦ χρόνου] The phrase occurs also in Gen. xxv. 24. xxix. 21. Ezek. v. 5., and denotes the end of an appointed time. So πλήρ. τῶν καιρῶν, Eph. i. 10. Thus ὅτε πλήρ. τ. χρ. ἦλθε is equivalent to ὅτε ἐπληροῦτο 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 deli-

vering all nations from the bondage mentioned at v. 3. Ἐξαπ. is not synonymous with ἀπέστ.; but is more significant. Γενόμενον, 'born'; a signification found in Rom. i. 3. Gen. iv. 25. and also in the Classical writers. Γενόμενος ἐκ γυν. is a Hebrew phrase formed on פָּקַד וְיָלַד in Job xiv. 1. and elsewhere. It here denotes that Christ was endued with the whole of the human nature. See Phil. ii. 7. Ὑπὸ νόμον some render 'subjectus legi'; others 'sub lege'; i. e. for Ἰουδαῖοι. Both senses, however, may be included; the latter primarily, the former secondarily. Τοὺς ὑπὸ νόμον, scil. ὄντας ὁ δεδουλωμένους from the preceding, 'under the tyranny and condemnation of the Law,' whether of Moses or of nature. See Rom. iii. 20. Τὴν υἰοθ. See Note on iii. 26. and on Rom. viii. 15 & 23.

6. ὅτι δὲ ἐστε υἱοὶ] 'And because ye are sons.' Wakef. and Borger, however, explain, 'And to show that ye are Sons.' The ellipsis, however, is not used by St. Paul. It is true that the Apostle seems to mean to assert their having received the Spirit as an evidence of the Sonship. But that may be implied as follows: 'And since ye are Sons, God has [in token thereof] sent' &c. "The same argument (observes Mr. Locke) from their having the Spirit, St. Paul uses to the Romans, Rom. viii. 16. And on reading 2 Cor. iv. 17—v. 6. and Eph. i. 11—14. it will be found that the Spirit is looked upon as the seal and assurance of the inheritance of life to those who have received the adoption of sons." This will sufficiently defend the usual interpretation of τὸ πνεῦμα against those recent Commentators who lower it to 'animus Christianus.' Here the ancient and the modern Expositors recognise the express mention of the three persons of the Trinity, with the due distinction. So Bp. Pearson: "Here the Son is distinguished from the Father, as first sent by Him; and the Spirit of the Son is distinguished both from the Father, and from the Son, as sent by the Father, after He had sent the Son. And this our Saviour hath taught us several times, Joh. xiv. 26. xv. 26. Hence we conclude that the Holy Ghost, although He be truly and properly God, is neither God the Father, nor God the Son."

Κρᾶζον signifies 'teaching and enabling us to cry out [in prayer]' with filial confidence, Ἀββᾶ; addressing God as a Father. So Rom. viii. 15. ἐν ᾧ κρᾶζομεν Ἀββᾶ π. Perhaps there is an allusion to the distinction between Slaves and Sons, or others of the family, that the former were not allowed to use the title of Abba in addressing the master of the family. Why the Chaldee term Ἀββᾶ should have been used as

γ Rom. 8. 16, 17. ὡστε οὐκ ἔτι εἰ δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονό- 7  
 16, 17. μος Θεοῦ διὰ Χριστοῦ. Ἄλλὰ τότε μὲν, οὐκ εἰδότες Θεόν, 8  
 4. et 12. 2. ἐδουλεύσατε τοῖς μὴ φύσει οὐσι Θεοῖς· ἄνυν δὲ, γνόντες 9  
 Eph. 2. 11, 12. Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε  
 1. 1 Cor. 8. 3. et 13. 12. πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνω-  
 Col. 2. 20. Philip. 3. 14. θεν δουλεύειν θέλετε; Ἡμέρας παρατηρεῖσθε, καὶ μῆνας 10  
 Heb. 7. 18. b Rom. 14. 5. καὶ καιροὺς καὶ ἑνιαυτούς. φοβούμαι ὑμᾶς, μήπως εἰκῆ κε- 11  
 Col. 2. 16. κοτιᾶκα εἰς ὑμᾶς.

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 ordinarily commenced with Ἀββᾶ; and the *Greek* was meant for those who did not understand the *Chaldee* term.

7. Here we 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 ἔστε. But it may be observed that the singular is adopted to make the application, by its individuality, more forcible. There is a similar transposition in Rom. xii. 19 & 20. 1 Cor. iv. 6. sq. In the ὡστε 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. Κληρ. Θ. signifies heir, i. e. a partaker of the blessings bestowed on men through Christ, viz. justification and redemption, and which are very often denominated an inheritance, to denote certainty of possession.

8—10. Postquam ostendit Apostolus, Judæos ex pristina servitute in libertatem fuisse per Christum vindicatos, et Galatas ejusdem libertatis consortes fuisse factos; nunc eos reprehendit, quod ea libertate prodita, in servitutem redeant; et ostendit, eos prope absurdius nunc facere quam antea, cum ignorantem verum Deum, falsis Diis servirent, quod Deo ejusque voluntate per evangelium cognita legalem servitutem subire ventent. (Crell.)

— ἀλλὰ] Of this particle no satisfactory account is given by the Commentators. It is not, indeed, easy to express its force. It belongs to οὐκ εἰδότες Θεόν, or rather to ἐδουλεύσατε 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 τότε is meant the time when they were ὑπὸ τὰ στοιχεῖα τοῦ κόσμου δεδουλ. v. 3. The οὐκ εἰδότες Θεόν is equivalent to the ἀθεοί in Eph. ii. 11. By the τοῖς μὴ φύσει οὐσι Θεοῖς the ancient and many modern Expositors have are meant 'those who have no existence in nature,' but are mere stocks and stones. The best modern ones, however, as Winer, render 'iis, qui non naturā [sed ex hominum tantum opinione] Dei sunt,' the λεγόμενοι Θεοί of 1 Cor. viii. 5. The latter interpretation is more agreeable to the words, unless we read, from some MSS., τοῖς φύσει μὴ οὐσι. But the best Critics are agreed that that is probably an *altered* reading. It was, we may suppose, introduced from the Scholiasts. It is, however, not impossible that the Apostle intended *both* senses.

The μὲν 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 δὲ, 'or rather,' a *formula corripendi* occurring also in Rom. viii. 34. and often in the Classical writers. Γνωσθέντες ὑπὸ Θεοῦ is rightly explained by Luther, Grot., Newc., and Winer, 'recognised by God as his sons, and approved to be such by the Spiritual gifts imparted to them. See supra iii. 5. 1 Cor. viii. 3. 2 Tim. ii. 19. Wisd. iv. 1.

— πῶς ἐπιστρέφ. &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 *sufficient efficacy* to procure them salvation; for that is all that is meant by the ἀσθενῆ and πτωχὰ, of which the latter is a further illustration under another metaphor, of the idea contained in the former. See Grot., Crell., and Doddr. Theophyl. explains: τὰ μηδεμίαν δύναμιν ἔχοντα πρὸς τὰ προκειμένα ἀγαθὰ μηδὲ ἰσχυρόντα πνευματικῶς ὠφελῆσαι. How the Law of Moses was weak, appears from Hebr. vii. 18 & 19. x. 1.; and how the law of nature, appears from the Epistle to the Romans passim. For that the Apostle has *both* in view, is the opinion of the best Expositors. In πάλιν ἄνωθεν we have a common pleonasm, of which and other similar ones examples are adduced by the Commentators.

10. ἡμέρας—ἑνιαυτούς] Some recent Editors place a mark of interrogation after ἑνιαυτ.; by which, they think, the sense is made stronger. But that does not appear to be the case. Render, 'So then ye observe days and months, and times and years!' Besides, the change in question is countenanced by neither MSS. nor Versions. The ἡμ. refers to the Sabbaths; the μῆνας, to the nonvilennial festivals; and ἐν. to the Sabbatical year and jubilees. By καιροὺς are supposed to be designated the stated festivals. Παρατηρεῖν signifies to superstitiously observe by scrupulously distinguishing them from other days.'

11. In φοβούμαι &c. there is (as Winer observes) a kind of attraction; ὑμᾶς, which belongs to the clause following, being thrown back to the preceding one. The force of μήπως 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. 53. νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν.

Κοπιᾶν is often used by St. Paul of his labour in evangelizing.

- 12 °Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι <sup>c 2 Cor. 2.</sup>  
 13 ὑμῶν· οὐδέν με ἠδικήσατε. °οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς <sup>d 1 Cor. 2.</sup>  
 14 σαρκὸς ἐπηγγελισάμην ὑμῖν τὸ πρότερον· °καὶ τὸν πει- <sup>2 Cor. 11.</sup>  
 ρασμὸν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ <sup>e Malach. 2. 7.</sup>  
 ἐξεπτύσατε· ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χρι- <sup>Matt. 10. 40.</sup>  
 15 στὸν Ἰησοῦν. τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ <sup>Joh. 13. 20.</sup>  
 γὰρ ὑμῖν, ὅτι εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύ-  
 16 ξαντες ἂν ἐδώκατέ μοι. °Ὡστε ἐχθρὸς ὑμῶν γέγονα ἀλη- <sup>f Rom. 10.</sup>  
 17 θεῶν ὑμῖν; °Ζηλοῦσιν ὑμᾶς, οὐ καλῶς. ἀλλὰ ἐκκλείσαι <sup>2 Cor. 11.</sup>

12. γίνεσθε ὡς ἐγὼ &c.] There has been some doubt as to the sense of these words. Some, as Grot., Mor., Wolf, Whitby, and Mackn. take it to be, 'love me with the same affection as I do you.' But, as Winer observes, thus the ὅτι καὶ γὰρ ὡς ὑμεῖς have no suitable sense. The most natural interpretation is that of the antient Expositors and Translators, and of the modern ones, Hamm., Doddr., West, Rosenm., Semler, Koppe, Jaspis, Schleus, Scott, and Winer, who at καὶ γὰρ ὡς ὑμεῖς supply ἐγενόμην, and assign this sense: 'Follow my example in renouncing the law for the Gospel. I was once as zealous for the law as you are; but now I live as do the Gentiles, and not as do the Jews. Do you who are not Jews, but Gentiles, live in like manner as men released from the law.' Thus ὅτι may here, as often, mean *nempe*. In the above way the passage must have been taken by Justin Martyr, who copies it in his Admonit. ad Græcos Ch. ii.

— οὐδέν με ἠδικήσατε] The sense of these words will depend upon that assigned to the preceding ones. According to that which I have adopted, it will be this: 'I have no grievous injuries to complain of at your hands, and therefore in speaking so plainly as I must do, I am not indignant by resentment.'

13. οἴδατε δὲ &c.] The connexion (which is disputed) seems to be as follows: 'I harbour no resentment against you, but rather affection for you, from a remembrance of your kind treatment of me: for when I was labouring under much bodily infirmity, ye did not despise me [on that account]. Δι' ἀσθ. τῆς σαρκ., 'under weakness of body, for ἐν ἀσθενείᾳ. The words πειρασμὸν ἐν τῇ σαρκί have reference to the same thing, and are meant to illustrate the nature of it.'

14. τὸν πειρ. μου τὸν ἐν τῇ σ.] Most Expositors, antient and modern, take this expression to refer to the persecutions and afflictions which he underwent. But to that interpretation insuperable objections have been urged by Whitby, Doddr., Mackn., Slade, Scott, and Borger, with whom and also Newc. and Jaspis, I would understand it to denote the same with the corporeal trial called 'the thorn in the flesh' at 2 Cor. xii. 7. Compare 2 Cor. x. 10. Πειρ. μου—ἐξουθ. οὐδὲ ἐξέπτ. means by a common *hypallage*, 'to set at nought and scorn me on account of my trial.' 'Ἐξέπτ. is a stronger term than ἐξουθ. So Æschyl. δυσχεραίνει καὶ καταπτύει δωροδοκίαν. The words ὡς ἄγγελον Θεοῦ ἐδέξ. do not (as most recent Commentators suppose) denote merely great personal respect, but also, and perhaps chiefly, such obedient admission of doctrine

as if it were promulgated by an angel of God, nay even Jesus Christ himself in person, and not by deputy.

15. τίς—ὑμῶν] (Ecum., Locke, Wolf, Doddr., Koppe, Borg., Jaspis, Winer, and Schleus. rightly regard this as not meant to be *interrogatory*, but *exclamatory*, i. e. 'How great was your solicitation,' or mutual congratulation of yourselves, how happy did you think yourselves and others, [in having such a teacher]! Such, the best Expositors are agreed, is the sense of μακαρισμὸς: as in Rom. iv. 6. λέγειν τὸν μακαρισμὸν, for μακαρίζειν, to pronounce happy. The τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξ. ἂν ἐδώκ. contain a proverbial expression, frequent in the Classical writers, denoting the strongest affection. Indeed the eye is, both in the Scriptural and Classical writers taken to denote what is *dearest* to us.

16. The Apostle now deprecates any offence being taken at his free-spoken expostulations, and hints that that would be unjust. So Thucyd. iv. 17, 3. λάβετε δὲ αὐτοὺς (i. e. my words) μὴ πολεμίως &c. Faithful admonition is the part of a friend, not an enemy. Compare 2 Thess. iii. 15.

— ὥστε] This particle here signifies *siccine?* an *ergo*? So then; as Thucyd. iv. 85, 7. ὥστε οὐκ (lege οὖν) &c. With respect to the words ἐχθ. ὑμῶν, Expositors are not agreed whether the sense be *voobis invisus*, the object of your hatred; or, *voobis infestus*, one who hates you. The former seems preferable; but both senses may be included. Ἀληθεύων ὑμῖν (for εἰς ὑμᾶς) 'by speaking the truth.' The Apostle may have had in mind some such saying as that of Terence: "Obsequium amicos, veritas odium parit."

17. There is an obscurity in this and the next verse, arising partly from extreme brevity, and that delicacy of the Apostle on a subject so personal to himself, which made him rather hint his meaning than speak it fully out; and partly from that union of point and antithesis, which is at first sight not very obvious. The persons meant by ζηλοῦσιν were undoubtedly the false teachers, who endeavoured to draw the Galatians to the observance of the Mosaic Law, and superadd that to Christianity. These persons, it is said, ζηλοῦσιν ὑμᾶς, which is by some supposed to mean, 'imitate your zeal for the Gospel.' But it seems best rendered, with Erasm., Beza, and Crellius, who are followed in our Common version, *ambitiosi or affectant*. And so Win. interprets, observing that the words mean generally 'acri studio in aliquem ferri,' i. e. *expetere*. 'The persons in question do this, but οὐ καλῶς, not with

ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ τὸ ζηλοῦσθαι 18  
 ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς  
 ὑμᾶς. Ἐτεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὐ μορφωθῆ 19  
 Χριστὸς ἐν ὑμῖν!—ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, 20  
 καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

§ 1 Cor. 4.  
 15. Philm.  
 10.  
 Jac. 1. 18.

an honourable or praiseworthy intent, or on 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 Bengel, Wets., Matth., Griesb., Tittm., Vat., and Winer. It was, in fact, discarded by Beza because he did not believe the sense of the ἐκκλησίαι 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, Bretschn., and Winer explain) 'they wish to separate you [from following me, or from connexion with me, or (as Abp. Newc. understands) from my affection] to, as it were, monopolize you to themselves.' The words ἵνα αὐτοὺς ζηλ. plainly mean, by the force of the antithesis, 'that you may attach yourselves to them and their party.'

18. καλὸν δὲ &c.] These words (which have also been wrongly interpreted) were suggested by the οὐ καλῶς 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 [such as you formerly bore to me] is laudable: but 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 ζηλ., 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 (ζηλος), and standing for a noun, as in the case of πρὸ with a neuter participle. It is scarcely possible to conceive a more delicate mode of censuring 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 Seml., Newc., Borger, Vat., and Winer, connected with the preceding; a comma being placed after the ὑμᾶς. But that, I conceive, detracts from the elegance and pathos of this most affectionate address. It is better, with the ancient and most modern Commentators, to suppose τεκν. to commence a new period, i. e. quasi (as Crell. says) amore erga Galatas et summo solutus eorum studio animi dolore abreptus, ita eos alloquitur. The metaphor in τεκν. ὠδίνω is frequent in St. Paul, and scarcely less so in the Rabbinical

writers. The term ὠδίν. refers to the whole process of gestation and formation in the womb, to which the words following ἄχρις οὐ μορφ. Χρ. ἐν ὑμῖν are skillfully accommodated. Perhaps St. Paul had in view Ps. vii. 14. (Sept.) ὠδίστησεν ἀδικίαν, συνέλαβε πόνον, καὶ ἔτεκε ἀνομίαν. 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 factus*. And Theodoret well explains: 'Ἀνέχομαι καὶ δευτέρω ὠδίνω, ἐπειδὴ τῶν πρώτων διήμαρτον, ἀμβρωθρίδιον ἰμῶν 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 ἤθελον &c., in order to make a construction. But a construction would thus 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 πικρῶς θρηνοῦσαν καὶ δλοφυρομένην (like Rachel, Jer. xxxi. 15.) μμεῖται καὶ βοᾷ τεκνία μου &c. 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 treading in the steps of no preceding Editor.

20. ἤθελον—ἄρτι.] The best Commentators are agreed, that ἄν is left to be understood. Indeed Imperfects Indicative are often used for Pluperfects Subjunctive, by the ellip. of ἄν; as Herodot. ix. 45. ἐμάχετο. ix. 77. ἐδίωκον. And so Acts xxv. 22. ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. It is plain that ἤθελ. is wrongly rendered in our common version 'I desire.' Better by Mackn. and Newc., '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 ἄν may also have a reference. See Note on the above passage of Acts, where Newc. falls into the same error as the Common Version here: and the Vulg. and Erasm. commit the same blunder as Wakef. in the present passage, by rendering *vollebam*, 'I was wishing.' The δὲ is perhaps *resumptive*, with reference to the ἐν τῷ παρεῖναι με πρὸς ὑμᾶς at v. 18. 'I could wish, I say, to be present with you now.' The sense of the words following καὶ ἀλλάξαι τὴν φωνήν μου is not very clear. Some, as Pisc., Wolf, Wets., 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,

- 21 Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι τὸν νόμον οὐκ  
 22 ἀκούετε; <sup>b</sup>Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱούς ἔσχεν <sup>h Gen. 16.</sup>  
 23 ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρης· ἄλλ' ὁ <sup>15.</sup>  
 μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς <sup>Act 21. 1, 2.</sup>  
 24 ἐλευθέρης διὰ τῆς ἐπαγγελίας. ἅτινά ἐστὶν ἀλληγορού- <sup>Act 7. 8.</sup>  
<sup>Heb. 11.</sup>  
<sup>11.</sup>  
<sup>i Joh. 8. 39.</sup>  
<sup>Rom. 9. 7.</sup>

however, is harsh, and violence is done to the sense of *ἀπορ.* The true sense is (I doubt not) that assigned by Theodoret, Œcumen., 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 degree of merit or demerit. See 1 Cor. iv. 21. In *ἐν ὅμῳ* the *ἐν* corresponds to the Hebr. *עִם*, 'with.' *Ἀπορ.* is 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 the Hebr. *תָּוַן* in Jerem. ii. 36.

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, respecting the two sons of Abraham, that *Christians*, whom he compares to Isaac (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 *λέγετέ μοι* is, however, not an *Epanalepsis* or *ἀνακοινωνία*, as the Commentators suppose; but an expression of affectionate, yet authoritative, remonstrance, as *εἶπε* in Lu. vii. 42. and *δεῦτε* in Is. i. 18. Ὑπὸ τὸν νόμον is an expression often used by St. Paul, as here, of being subject to the ceremonial law.

— τὸν νόμον οὐκ ἀκ.] 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 Newc. 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* &c.] The *γὰρ* may be rendered *scilicet*, or *exempli gratia*, q. d. The History of Abraham will illustrate what I mean to say, since it contains an apt emblem of the two covenants [between which you are hesitating].

23. *τῆς παιδίσκης—τῆς ἐλ.*] The Article may be thus expressed, 'One from the bond-maid [the concubine,] the other from the free-woman

[the wife].' Ἄλλ' *now*. Κατὰ σάρκα, i. e. after the regular order of nature. In the antithetical words *διὰ τῆς ἐπαγγ.* 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. ἅτινά ἐστὶν ἀλληγορούμενα] 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. 'quæ sunt per allegoriam dicta,' or 'quæ 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 thereto of the Jews and Heathens, 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 Translators and Expositors, and almost all the recent ones, take the sense in general to be, 'quæ sunt allegorizata:' an interpretation strenuously maintained by Chandler, Sykes, Doddr., Pearce, and especially Koppe, Dr. A. Clarke, Borger, and Bp. Marsh, Lect. p. 355. seqq. Difference, however, exists in their modes of rendering; some translating, 'these things have been allegorized,' viz. by Is. 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 case of Christians, which bore some resemblance thereto. One thing is certain, that our common version, retained by Mackn., '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 untenable. 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. Newc., 'are here allegorized [by me],' or, 'are [and may be thus] allegorized,' i. e. accom-

μενα' αὐται γάρ εἰσιν αἱ δύο διαθηκαί· μία μὲν ἀπὸ ὄρους  
 Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἄγαρ (τὸ γὰρ 25  
 Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ) συστοιχεῖ δὲ τῇ νῦν

modated to the case of the Law and the Gospel. In this sense ἀλληγορεῖν is often 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 ἀλληγορεῖσθαι ('are to be understood allegorically') ὅτι Ἑρα μὲν νοεῖται ὁ ἀήρ, Ζεὺς δὲ ὁ αἰθὴρ. 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, 'quæ habent hunc sensum sublimiorem,' or Schleus. as follows, 'Hæc narratio Mosis etiam sensum sublimiorem admittit, quam ipsa verba propriè intellecta monstrant,' or rather, 'may be considered as emblematical, namely, by the correspondence of type and antitype. The same sense is adopted by Chrys. and Theodoret. Οὐ γὰρ (says the latter) τὴν ἱστορίαν ἀνείλεν, ἀλλὰ τὰ ἐν τῇ ἱστορίᾳ προτοπωθέντα διδάσκει. Also by Camerar., Beza, Grot., and Calvin. "Non intelligit Paulus (says Calvin) Mosem eo consilio scripsisse, ut historia in allegoriam verteretur (quod perperam fecit Origines) sed admonet qualiter præsentis causæ historia conveniat, nempe si figuratè in familia Abrahamæ delineatam nobis Ecclesiæ imaginem observemus.'" 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 Allegory." And after censuring Mackn. for confounding the terms allegory and type, the learned Prelate continues: "An allegory is a fictitious narrative: a type is something real. An allegory is a picture of the 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 thence 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. Thus Calvin remarks that ἀλληγ. is here used catuchresticè. And it is plain that the Syriac Translator, in rendering 'these events are allegories of the two covenants,' must have meant types. Nay J. Capell., Gomar, and others render, 'sunt typica, vel figurata.' Finally, when Crell. translates (and that not amiss) 'quæ sunt allegorica,' he evidently takes allegorica in the

sense typica. "Docet enim Paulus (observes he) hanc historiam continere typum quandam rerum quæ futuræ erant. Cum autem hæc, quæ de duobus Abrahami filiis, Ismaele et Isaac, sunt scripta, allegorica esse dicit, non id vult, ea nunquam, prout verba ipsa sonant, contigisse; quod in allegoribus fieri solet, in quibus aliud dicitur aliud significatur, vel intelligitur. Sed istis idem quidem intelligi quod dicitur, verum non hoc solum; sed aliud aliquid præterea, cujus istud sit figura quædam et typus." 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.

— αὐται] these, i. e. these persons, Sarah and Hagar. Εἰσιν, 'signify,' 'represent' (as Matt. xiii. 38. Eph. iv. 9. and often in the N.T.) were emblems of the covenants, the Mosaic and Christian. Al after αὐται 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. Ἀπὸ ὄρους Σ., 'that which came from Mount Sinai [brought by Moses].' Γεννώσα scil. γεννία. The sense is, 'is a covenant which brings forth children unto bondage [to the law and to sin].' ἥτις ἐ. Ἄ., 'And this covenant is represented by Hagar.'

25. τὸ γὰρ Ἄγαρ—Ἀραβία] 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 parenthesis, with Capell., Wolf, and some others. To advert to a great source of difficulty: the most eminent Commentators ancient and modern are agreed, that τὸ Ἄγαρ signifies 'this word Agar.' Thus we may render: 'Now this word Agar 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 ancient Commentators, which is confirmed by the accounts of modern travellers. And it might well have it, since راس in Arabic signifies a rock, or rocky mountain; and as Sinai, by all the descriptions, is remarkably such, it might be κατ' ἐξοχήν called τὸ Ἄγαρ.

The γὰρ signifies scilicet; the words being, not argumentative, but illustrative. They are well paraphrased by Chandler: 'And what makes this similitude the more just, is' &c. 'Ἐν Ἀραβίᾳ is not inserted without reason. It is intended to suggest "namely in the very country where the Ishmaelites dwelt."

— συστοιχεῖ δὲ] scil. ἢ Ἄγαρ. The best Expositors are agreed that the sense is, 'and this Agar corresponds to Jerusalem.' Τῇ νῦν, 'which now is,' i. e. in its present state, (which Winer explains) antequam solemniter instauratur regnum messianum, dum manet res judaica.

- 26 Ἱερουσαλήμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρη ἐστίν, ἣτις ἐστὶ μήτηρ πάντων ἡμῶν· γέγραπται γάρ· Εὐφράνθητι στεῖρα ἢ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα· ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τὰ τέκνα ἐσμέν. Ἄλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς

Τῶν τέκνων αὐτῆς, 'her inhabitants,' as in Lu. xix. 43. (of Jerusalem) *ἐδαφιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί. Δουλεύει, scil. τῷ νόμῳ.*

26. ἡ δὲ ἄνω Ἱερ. Many are the opinions as to what is meant by ἄνω Ἱ. 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 oconomy. And this interpretation is required by the words 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-fetched. 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: ἡ δὲ, (the other woman) ἡ διαθήκη ἐστὶν ἀπὸ ὄρου Σιών, εἰς ἐλευθερίαν γεννώσα, ἣτις ἐστὶ Σάρρα, συστοιχεῖ δὲ τῇ ἄνω Ἱερουσαλήμ, ἣτις ἐστὶ μήτηρ ἡμῶν. This, however, is inconsistent with *ellipse*, and only shows what St. Paul might have written, if he had chosen to make the correspondence complete. As it is, the sense is rather *suggested* than *expressed*. Ἐλευθέρη, free, viz. from spiritual bondage. Μήτηρ πάντων ἡμῶν, i. e. of all true believers. The πάντων, however, is wanting in several MSS., Versions, and Fathers; and is rejected by Mill and Beng., and cancelled by Griesb. and others. It may be an *interpolation*; but the Apostle (as Winer observes) is accustomed to join πάντες with ἡμεῖς or ὑμεῖς; 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 might therefore be removed by the early Critics.

27. εὐφράνθητι—ἄνδρα] 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 στεῖρα ἢ οὐ τίκτ. is to be understood of the *Christian Church*, in a great measure composed of Gentiles: and of τῆς ἐχούσης τὸν ἄνδρα, of the *Jewish Church*. See Chrys., Theophyl., and Whitby. Στεῖρα is brought in with reference to the barrenness of the antitype Sarah. At ῥῆξον sub. φωνῆν. The phrase is common both in the O. T. and the Classical writers.

—πολλὰ—ἄνδρα] Render: 'many more are the children of the deserted and neglected than of her who had a husband.' In ἐχ. τὸν ἄνδρα there is an allusion to the *secundity* which may be expected to result from the circumstances described. Ἐρήμου has reference to the desertion of Sarah by Abraham, to cohabit with Hagar, who is therefore meant by τῆς ἐχ. ἄνδρα. 'The Gentile world (says Chandler) is here represented as a forsaken unmarried woman [rather as a neglected unmarried, or a forsaken 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 that happy alteration 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.'

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 ἐπαγγελίας τέκνα, for τὰ τέκνα τὰ ἐπαγγελώμενα, children divinely promised, not κατὰ σάρκα, like the Jews, Rom. ix. 8. See also supra iii. 14. Κατὰ Ἰσ., 'after the similitude or example of Isaac.' So κατὰ is used in Eph. iv. 24. and often. The words are thus paraphrased by Mr. Holden: 'We believers after the similitude of Isaac, are children to Abraham and Sarah, not as being born after the flesh, v. 23., but by virtue of the promise to make him the father, and her the mother, of many nations,' Gen. xvii. 15, 16. Ch. iii. 8.

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 merely 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 superior. "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." Διῶκω will here denote injurious treatment of every kind, both in deeds and words. And although the Mosaic history records only one instance of

ἔδωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. ἵ ἀλλὰ τί λέγει 30  
 ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν  
 αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης  
 μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας· ἄρα, ἀδελφοί, οὐκ ἐσμὲν 31  
 παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

ο Ἐσα. 9. 3.  
 Joh. 8. 32.  
 Act. 15. 10.  
 Rom. 6. 18.  
 1 Pet. 2. 16.  
 P. Act. 15. 1.

V. ὁ ΤΗ ἐλευθερία οὖν ἣ Χριστὸς ἡμᾶς ἠλευθέρωσε 1  
 στήκετε, καὶ μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε. Ἰδὲ, 2  
 ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι εἰν περιτέμνησθε, Χριστὸς  
 ἡμᾶς οὐδὲν ὠφέλησει. μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ 3

insulting treatment, namely on Ishmael mocking Sarah, when she weaned Isaac; (See Gen. xii. 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 are recorded from tradition in the Rabbinical writings. See Mackn. and Paley's *Horræ Paulinæ*.

30. ἀλλὰ τί λέγει ἡ γραφή; Ἐκβ.] This is meant to indicate that the consequence of unbelief and disobedience in the case of the Jewish Church will be correspondent to that in the case of the antitype Hagar, viz. the being cast out from the presence and favour of God, and from salvation. A solemn warning this to the Judaizing false teachers.

31. ἄρα, ἀδελφοί &c.] The Apostle here, through delicacy, does not fully express, but only hints at the conclusion to be made (which is indicated at large by Chandler and Berger) simply expressing what may serve to suggest it, q. d. 'We believers, then, whether Jews or Gentiles, are not in the state I have represented by Hagar, but in that which I have represented by Sarah; consequently we are not under bondage to sin and death, but are free from them by Christ, being alone heirs of the promises.'

V. Having set forth their Christian liberty, the Apostle subjoins as an inference, that they should steadfastly continue in and maintain the exercise of that liberty from the yoke of the law, which Christ had bestowed on them.

Here there are two remarkable variations of reading, but manifestly inferior to the common one. The origin of both readings (one of which is with singular rashness edited by Griesb.) has been convincingly shown by Rinck to have been mere error, or the emendandi audacia of the early Biblical *Aristarchs*, some of whom appear to have been displeased with the position of the οὖν, and changed it, but (as in many other cases) for the worse. From this change of position, Griesbach irrationally concluded that it ought to have place no where! and cut it out; though without any authority, and notwithstanding that the sentence is thus deprived of what shows its real character.

1. Στήκ. ἐν is equivalent to the Classical ἐμμένειν. The ἦ is for εἰς ἢν. Ἐνέχεσθε is generally explained by κρατεῖσθε. The word is properly used of being held by ropes, nets, &c.; but is often metaphorically employed, as ἐνέχασθαι ἐν νόμοις, to be held in obedience to the laws. See Winer.

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.: τὴν τοῦ οικείου προσώπου ἀξιοπιστίαν ἀντι πάσης ἀποδείξεως τίθησι. But it seems also intended to contrast his doctrine with that of the false teachers; nay, as some think, what he really teaches with what he is by certain persons represented as teaching. The ἰδὲ, *mind!* hints at the great importance of what he is going to say.

— εἰν περιτέμ.] i. e. if ye undertake the ritual law, namely as necessary to justification. Χρ. ἡμᾶς οὐδὲν ὠφ., i. e. 'the Christian religion will be of no avail to your salvation.' "This (Koppe and Winer observe) is said in opposition to the false teachers, and, as occasionally elsewhere, with harshness; though sometimes the Apostle uses more indulgence. See Acts xvi. 8. 1 Cor. ix. 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 partizans*. 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. 28. 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 Whitty. "The Jews (Grot. and Michaelis 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. μαρτύρ.] 'I solemnly declare;' as in Acts xx. 26. μαρτύρομαι ὑμῖν ὅτι &c. The πάλιν signifies *furthermore*. Ὁφειλῆτος ἐστι 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



περιτεμνομένων, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. <sup>19 Tim. 4.</sup>  
 4 καταργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε· <sup>1 Max. 12.</sup>  
 5 τῆς χάριτος ἐξεπέσατε. ἡμεῖς γὰρ πνεύματι ἐκ πίστεως <sup>50.</sup>  
 6 ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ἔν γὰρ Χριστῷ Ἰησοῦ <sup>Joh. 15. 14.</sup>  
 οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις <sup>1 Cor. 7. 19.</sup>  
 7 δι' ἀγάπης ἐνεργουμένη. Ἐτρέχετε καλῶς τίς ὑμᾶς \* ἐνέ- <sup>2 Cor. 5. 16.</sup>  
<sup>Col. 3. 11.</sup>  
<sup>1 Thess. 1.</sup>  
<sup>1 Cor. 9.</sup>  
<sup>24.</sup>  
<sup>supr. 3. 1.</sup>

reason for what might have appeared a rigid restriction.

4-6. Here the Apostle shows *why* circumcision so undertaken must exclude from Christ. Κατηργ. ἀπὸ τ. Χ. The sense is, 'are separated from Christ,' 'have done with Christ,' as Wakef. renders. So Theophyl. οὐδεμίαν κοινωνίαν ἔχετε μετὰ Χρ. So Rom. vii. 2 & 6. καταργ. ἀπὸ τοῦ νόμου. The δικαιοῦσθε means (as Œcumen. observes) δικαιοῦσθαι ζητεῖτε. The next words τῆς χάριτος ἐξεπ. are exegetical of the κατηργ., q. d. ye have no communication with Christ's religion, and therefore are deprived of participation in the Divine grace; are fallen from and have forfeited the hopes of salvation by the Gospel. So 2 Pet. iii. 17. ἵνα μὴ ἐκπίσσητε τοῦ ἰδίου σπληνίου. and Thucyd. viii. 81. It is well observed by Dr. Burton, that "the primary meaning of the verb is still preserved, of a thing becoming useless, or losing its effect."

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 accounted 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 circumlocution is required to fully express the sense. In translating, we may render it 'whereas.' On the sense of the πνεύματι Expositors are not agreed. The ancient and earlier modern ones understand it of the Holy Spirit. Grot., Par., and Ros. interpret, 'by the internal feelings.' 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 covenant, which the Spirit attests, and which communicates the Spirit. These two last interpretations, 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, 'spiritually,' as at iii. 3. and vv. 16, 18 & 25. of this Chapter. Ἀπεκδ. ἐλπίδα is not, I conceive, a pleonasm, (as some recent Commentators imagine) but a very strong mode of expression, denoting anxious longing and hoping for any thing. The word ἀπεκδέχομαι, like ἀποκαρδοκέω, signifies properly to thrust forward the head and neck, as in anxious expectation of hearing or seeing something. See viii. 19. 1 Cor. i. 7. and compare Deut. xxviii. 32. However, πιστιν δικ. may mean, as some eminent Expositors maintain, 'the justification to be expected [from the promises of God].'

6. ἐν γὰρ Χρ. q. d. [I say in faith, and faith only;] for &c. This is (as Chandler observes) "the winding up of the whole argument, and 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 δι' ἀγάπης ἐνεργ., on the sense of which there has been some doubt. But the best Expositors are agreed that ἐνεργ. signifies what shows itself, exerts its force in action, as opposed to mere speculation, what is operative, as opposed to what produces no fruits. Ἀγάπη some understand of love to Christ or to God: others, of love to man, as shown in charity, benevolence. 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. See Chandl. and Newc., and especially Theodoret.

7. ἐτρέχετε κ.] '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.

— τίς ὑμᾶς ἐνέκοψε] The common reading is ἀνέκοψε, 'hath beaten you back;' of which word examples are adduced by Elsn., Krebs, and Loesn. in the sense beat back, and consequently check the course of those who are approaching. Thus we should explain it 'hath retarded, hindered.' And this reading might be very well admitted; but as all the best MSS. all the early Editions except the Erasmian and Stephanic ones, and many Versions and Fathers have ἐνέκοψε, which yields a yet better sense, and one more agreeable to the foregoing agonistical metaphor, it is preferable, and has been with reason adopted by Beng., Matth., Griesb., Tittm., and Vat. Indeed, ἀνεκ. may be a mere error of the press of the Erasmian editions, though the words are often confounded by scribes. Ἐγκ. signifies to cut off any one's course, by digging trenches in his way, and thus stopping his progress. It occurs in Rom. xv. 22. 1 Thess. ii. 18. 1 Pet. iii. 7.

At κείθεσθαι sub. ὥστε or ἔνεκα του. The μὴ is used with κείθ. (though our language would reject it) according to that Greek idiom by which verbs containing or implying denial require or admit a μὴ to be added to the Infinitive following. Of this I have shown the true nature, and proved that there is, in fact, no pleonasm, in various Notes on Thucyd. (Edit.) as Vol. i. pp. 17, 47, 102, 110, 118, 144, 278, Vol. ii. p. 4. Vol. iii. pp. 5, 84, 117, 168. Ἀληθεία here means the true religion as it is in Jesus, the true doctrine of Christ. The τίς is not simply interrogative, but implies grief and indignation, as at iii. 1. τίς ὑμᾶς ἐβάσκανε; Newc. paraphrases, 'Who? what Judaizers, what perverters?'

† Supr. 1. 6. *κοψε, τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ 8*  
 † 1 Cor. 5. *καλοῦντος ὑμᾶς. Ἔτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. 9*  
 † 2 Cor. 2. *ἔγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονή- 10*  
 † 3. et 8. 22. *σετε. ὁ δὲ ταράσσω ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ἦ.*  
 † 1 Cor. 1. *ἔγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώ- 11*  
 † Deut. 13. *κομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ*  
 † 6. et 17. 7. *ἵνα ὄφελον, καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. 12*  
 † Jos. 7. 25.  
 † 1 Cor. 6. 13.

8. ἡ πεισμονῇ] 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 *πείθεσθαι* and *πεισμονή*) requires the interpretation of the antient and most modern Expositors (as Grot., Schleus., and Win.) who render 'this facility of belief, credulity,' *εύπειθεια*, "quâ (as Crell. adds) factum est, ut veritate non obsequeremini," but take up the notion of the necessity of mixing Judaism with Christianity." The word *πεισμονή* is so rare that it has only been found in Eustath. and Hesych. Τοῦ καλοῦντος ὑ. may be taken as at i. 6. where see Note.

9. μικρὰ ζύμη—ζυμοί] A proverbial saying, also occurring at 1 Cor. v. 6. The word *ζύμη* is often used in the N. T. of false doctrines; as Matt. xiii. 33. vi. 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 γάγγραινα νομὴν ἔχει. While others refer it to the false doctrine concerning the necessity of circumcision, and such limited observance of the Law as those Judaizers 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. ἔγὼ πέποιθα—Κυρίῳ] This is intended to soften the harshness of the preceding expressions, by an assurance of yet remaining confidence in them. The *asyndeton* (destroyed by some tasteless Critics, antient and modern) has here great force; and the *ἔγὼ* is emphatic. Render: 'I, for my part,' &c. Πέποιθα—Κυρίῳ 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.' Οὐδὲν ἄλλο φρον. 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 ταράσσω ὑ. ] "However, he that troubleth you," or rather, *perplexes and unsettles you;*" as if that was all he could do, not teach

them. So Galen cited by Wets.: *ταράττοντες μόνον τοὺς μαθανόντας, διδάσκοντες δὲ οὐδὲν.* 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 *ὅστις ἂν ἦ* we may infer that he was a person of some consequence. Βαστ. τὸ 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. ἔγὼ δὲ—ἔτι κηρ.] The Apostle here glances at one of the grossest calumnies respecting him disseminated by the ὁ ταράσσω 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. 'Ἐτι, '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 ἔτι διώκ. should be rendered, 'how is it that I am yet persecuted,' viz. by the Jews and Judaizers. This sense of τί occurs in Lu. i. 62. and elsewhere both in the Scriptural and Classical writers. The Apostle means to argue, that his being yet under such furious persecution from the Jews was a decided proof that he did not preach circumcision and the law. If that be the case (ἀρα) then (he says) κατήργ. τὸ σκάνδαλον τ. σ., of which words the best Commentators are agreed that the sense is: 'the chief matter at which offence is taken [by the persons 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. ὁ σταυρός (called at v. 18. ὁ λόγος τοῦ σταυροῦ) is said κενοῦσθαι. And the doctrine is said at v. 23. to be Ἰουδαίους σκάνδαλον. By σταυροῦ 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. ὄφελον καὶ ἀποκόψ. οἱ ἀναστατ. ὑ.] 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., Rosenm., Semler, Cramer, Koppe, Borger, De Witt, Schleus., Wahl., Bretschn., and Winer) recognise a *sarcastic paronomasia* between *περιτέμνεσθαι* and *ἀποκόψεσθαι*, q. d. 'I wish

13 Ἔμεις γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε ἀδελφοί· μόνον μὴ <sup>a. et 9. 19.</sup> <sup>infr. 6. 2.</sup> <sup>1 Pet. 2. 16.</sup> <sup>2 Pet. 2. 19.</sup> <sup>Jud. 4.</sup> <sup>1 Lev. 19.</sup>  
 τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς  
 14 ἀγάπης δουλεύετε ἀλλήλοις. <sup>b. Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ</sup>  
 18. Mat. 7. 12. et 22. 39. Marc. 12. 31. Rom. 13. 9. Jac. 2. 8.

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 *voluntarily* performed (and therefore is not liable to the objection of Doddr., that "it were inconsistent with the Apostolic character to wish any bodily evil were inflicted by *human violence*") yet I agree with Erasm., Crell., Le Clerc, Elsn., Whitby, and others, that this sentiment has too much of bitterness and levity, (not to say scurrility) 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." As to the passage of Phil. iii. 2., there we have only a paronomasia between *κατατομή* and *περιτομή*, but no aim at a scurrilous jest. Of the other interpretations, that have been proposed, only two seem to merit attention, 1. that of Elsn., Koppe, Newc., and others, who take the sense to be, 'may they be cut off by some disease, or even suffer perdition from God.' But 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., Crell., Whitby, Chandler, Doddr., Jortin, Dresig., Michael., Jaspis, and others, who assign the following sense, '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 *ἀφ' ἑμῶν* is very mild, and like that at iv. 17 & 30. And the use of the fut. middle for fut. passive, is by no means uncommon. The construction with a fut. *indic.* for Infinit. is indeed rare; but examples are adduced from Arrian and Aristænetus. The uncommonness of the word in *this sense* may be tolerated from the *paronomasia*; for, as Win. observes, *ubi paronomasiæ efficiendæ studio ducuntur, optimi quique scriptores verba rariora ponere haud dubitant.* See Note supra v. 8. I cannot, however, think, with Dr. Burton, that the allusion is to the word *ἐνεκοψε* at v. 7.; but rather to the *thing in question*, *περιτομή*, which at Phil. iii. 2. the Apostle calls *κατατομή*. 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 leaveneth 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 is disposed himself to *order* it to be done, (as in 1 Cor. v. 1-5. ix. 13.) because (to use 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 *ἀναστατούντες* here, is like the *ἀναστατώσαντες τὴν οἰκουμένην* at Acts xvii. 6., and is equivalent to the *παράσσω* at v. 10.

13. ἔμεις γὰρ &c.] The recent Commentators in general suppose there is here a connexion with the preceding. The *γὰρ*, however, thus requires much to be supplied; and it may rather refer to the words *πέποιθα εἰς ἑμᾶς—ὅτι οὐδὲν ἄλλο φρονήσατε*; the intermediate ones being, in some measure, parenthetical; q. d. [Do so then] for &c. If this be not admitted, the *γὰρ* may be rendered, with Mack., *now*.

— ἐπ' ἐλευθ.] The *ἐπι* is rendered by Rosenm. and Borger, 'hac lege et conditione ut' &c.; as Thucyd. vii. 82. *εἰ τις βούλεται ἐπ' ἐλευθερίᾳ ὡς σφᾶς ἀπιέναι*. But the sense here must be, 'to the intent that ye should be free [from the law of Moses]'. So 1 Thess. iv. 7. *οὐκ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπι ἀκαθαρσία*.

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.

— μόνον μὴ &c.] Here there is an ellip. not of *ὄρατε* and *ὄποτε*, as the older Expositors supposed, (See Note supra ii. 10. and Win. Gr. § 53. 2.) but only of the latter, or rather as Win. says, *τρέψητε*. Of which ellip. two examples have been adduced from Arrian. There, however, a *δέ* follows the *μόνον*. *Ἀφορμῆν, an occasion or handle*. So Demosth. p. 16. *ἀφορμῆ τοῦ κακῶς φρονεῖν*. The word is generally used of what is bad in itself, or become cause of abuse. *τῆ σαρκί*, for *εἰς τὴν σάρκα*, well explained by Œcum. *εἰς τὸ δουλεῖν ταῖς τῆς σαρκὸς ἐπιθυμίαις*. Compare 1 Pet. ii. 16.

— διὰ τῆς ἀγάπης δουλ. ἀλλ.] The expression *δουλεύειν δι' ἀγ.* is not (as Koppe regards it) put for *ἀγαπᾶν*, but is more significant, denoting *inservire commodis mutuis*; the *δουλ.* marking, as Chrys. observes, the extreme of love. The term is meant to correspond to the *ἐλευθερία* 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. ὁ γὰρ πᾶς νόμος—πληροῦται] By the *πᾶς νόμ.* is meant the whole law, whether Jewish or Christian, as it respects our fellow-creatures; hence called by St. James ii. 8. *νόμος βασιλικὸς*, the prince of laws. *Πληρ.* may signify, as many Expositors suppose, 'is fulfilled'. But the best Commentators are in general agreed that *πληρ.* is equivalent to *ἀνακεφαλαιούται*, 'is comprehended;' as in a similar passage of Romans xiii. 9. The sense, then, is: 'it is re-

ε 2 Cor. 12. **λόγῳ πληροῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου**  
 20. **ὡς ἑαυτὸν.** εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, 15  
 d Rom. 6. **βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.**  
 12. **Ἄλέγω δὲ πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς** 16  
 ε 8. 1, 4, **οὐ μὴ τελέσητε.** ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύ- 17  
 12.  
 ε 13. 14.  
 1 Pet. 2. 11.  
 e Rom. 7.  
 15, &c.

duced to this maxim.' So Isidor. Epist. iv. 15. (cited by Borger.) τὰ γὰρ κατ' εἶδος ἐπαριθ-  
 μούμενα τῶν ἀρετῶν κατορθώματα μία γενικὴ  
 ἀρετὴ περιέλαβεν, ἥς ἡ ἀγάπη τούνομα. The  
 ως, Koppe observes, refers only to the kind, not  
 the degree of love. We are to love others (τὸν  
 πλησίον being put for ἕτερον) 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 ἀγάπη so finely described by St. Paul,  
 1 Cor. xiii., denoting social virtue; and this will  
 chiefly be testified by abstaining from all injury  
 to others. The best commentary on the present  
 passage is Rom. xiii. 9 & 10., especially the  
 latter: ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργά-  
 ζεται· πληρωμα οὖν νόμου ἡ ἀγάπη.

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 δάκν. and  
 κατεσθ. (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 Philodem.  
 ap. Brunck. Analect. 11. 88. γυνώσκω φιλεῖν  
 πάντων τὸν φιλέοντα, καὶ τὸν με δακόντα δα-  
 κεῖν.

In βλέπετε—ἀναλ. the ἀναλ. is accom-  
 modated to the foregoing metaphor; and the best  
 Expositors are agreed that the sense is, 'Take  
 care lest ye be made instruments of mutual de-  
 struction as individuals, and of ruin as a society.'

16. λέγω δέ] A form of earnest exhortation.  
 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. Περιπ., 'live,' 'act'; re-  
 ferring to the habitual manner of life. Πνεύ-  
 ματι. This should be rendered, with Newc.,  
 'by the spirit,' i. e. conformably to its guidance,  
 κατὰ πνεῦμα, as Œcum. explains. By πνεῦμα,  
 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 περιπ. πνεύματι το πνευ-  
 ματικοί εἶναι. Wakef. and Bp. Middl. render  
 πνεύματι '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 un-  
 necessary; for when any word so remarkable as

πνεῦμα is used κατ' ἐξοχήν, the Article may be  
 dispensed with, because it will easily be un-  
 derstood. Πν. is rightly explained by Œcum. as  
 put for κατὰ πνεῦμα. And nothing is clearer  
 than that the sense is the same as in the kindred  
 passage of Rom. viii. 4. seqq. τοῖς μὴ κατὰ  
 σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 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  
 κατὰ πνεῦμα and ἐν πνεύματι. But that is,  
 I apprehend, a weak point in his system. I am  
 persuaded that the anomaly in question occurs  
 much more frequently than he seems to have  
 been aware of. At the same time, such in-  
 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 irrec-  
 oncilable with its alleged nature." Besides, the  
 very principle of notoriety implied in the use  
 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  
 πνεῦμα, 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  
 of resting so much on the absence 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?

— καὶ ἐπιθυμίαν—τελέσ. 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 τελεῖν  
 τὴν ἐπιθ. is also cited from Ach. Tat. p. 91.  
 Salm.

17. ἢ γὰρ σὰρξ &c.] The γὰρ refers to a  
 clause omitted, '[And need have ye to strive to  
 walk after the spirit,] for the flesh' &c. 'Ἐπι-  
 θυμεῖ is for ἐπιθυμίας έχει. By the σὰρξ is  
 meant the animal principle of man's nature,  
 which incites him to gratify sensual appetites.  
 These principles, it is said, ἀντικεῖται ἀλλ.,  
 'are mutually opposite to each other.' The  
 Commentators compare Sext. Emp. ἀντικεῖται  
 δὲ ταῦτα ἀλλήλοισι. and Porphy. de Abst.  
 i. 56. τοῖς νόμοις τοῦ σώματος ἄψεσθαι, βίαι-  
 οῖς ὄδοι, καὶ ἀντικειμένοι τοῖς τοῦ νοῦ νό-  
 μοις. On this subject see the Dissertation of  
 Schoettg. (annexed to his Hor. Hebr.) de Luctu

ματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται  
 18 ἀλλήλοις, ἵνα μὴ ἂν θέλητε, ταῦτα ποιῆτε. <sup>† Rom. 6.</sup> εἰ δὲ πνεύ-  
 19 ματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. <sup>14. et 8. 2.</sup> φανερά δέ ἐστι τὰ ἔργα <sup>† 1 Cor. 3.</sup>  
 τῆς σαρκός· ἀτινά ἐστι [μοιχεία,] <sup>3. et 6. 9.</sup> πορνεία, ἀκαθαρσία, ἀσέλ-  
 20 γεια· εἰδωλολατρεία, φαρμακεία· <sup>Eph. 5. 3.</sup> ἔχθραι, ἔρεις, ζῆλοι, <sup>Col. 3. 5.</sup> θυμοί, <sup>Jac. 3. 14.</sup>

carnis et spiritus ad mentem priscorum Hebræorum.

— Ἰνα μὴ, ἂν θέλ., τ. π.] The common version here seems to be indefensible, unless we understand it, as we may, not of what is *always*, but *often* the case. See Chrys., Borger, and Koppe. The words are rendered by Hamm., Locke, Dodd., Newc., Scott., Slade, and Vater, 'so that ye do not the things that ye would.' Chandler explains, they act sometimes by one of these principles, and sometimes by the other; in either of which cases they do not what they would, or what that principle, which they oppose, would lead them to do. See Scott. And compare Rom. vii. 18.

18. εἰ δὲ πνεύμ. ἀγ.] See Note on v. 16. By ὑπὸ νόμον the Apostle 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 τῶν τ. οὐκ ἐστι νόμος.

19-21. From the enumeration of the works of the flesh now subjoined it should seem, that the Apostle in the foregoing words οὐκ ἐστε ὑπὸ νόμον meant to hint, that they were not thereby freed from the obligation of the moral law, which forms the essence of every law, especially the law of nature; and that those who perform the works of the flesh are, as it were, complete *outlaws*. That those only who obey the spiritual principle can subdue the lusts of the flesh. With this enumeration of vices compare other similar ones in Matt. xv. 19. Mark vii. 21. Rom. i. 29. 1 Cor. vi. 9 & 10. 2 Cor. xii. 20. Eph. v. 3-5. James iii. 14. The order, indeed, of the vices specified varies: but reasons may usually be given for each particular distribution. St. Paul (as I have before pointed out) generally digests them into regular order, and throws them into groups. At the same time, it is plain from the concluding words καὶ τὰ ὅμοια τούτοις, that the list was not meant to be complete; which was, indeed, unnecessary; they being, as the Apostle says, manifest, 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 ὅμοια τούτοις.

The ἔργα 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. Σάρξ denotes, as Theodoret explains, τὸ σαρκικὸν φρόνημα, our corrupt nature, of τῆς ψυχῆς τὴν ἐπὶ τὰ χεῖρω βσπηή, extending, as Doddr. 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 lust, μοιχ., πορ., ακαθ., ἀσέλγ. 2. Those of

superstition, or impiety, εἰδωλ. and φαρμ. 3. Those of anger, discord, enmity, reviling, and contention, ἔχθρ., ἔρ., ζῆλοι, θυμ., ἐριθ., διχσοστ., αἰρ., φθόν., φόνος. 4. Of drunkenness and debauchery, μεθ. κάμοι. 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 Griesb. and others; but rashly; since the external evidence for this is very insufficient, and the internal not strong. The omission arose, I suspect, from *homoteleuton* in MSS. The recently collated MSS. have almost all of them the common reading. By ακαθ. and ἀσέλγ. are denoted the unnatural lusts admitted to in Rom. I.

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 verse) but is coupled with φαρμ., 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 grovelling and sensual mind, which cannot worship 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, nay *personifies* certain of the evil passions of humanity 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,

h 1 Cor. 6.  
9. 10.  
Eph. 5. 5.  
Col. 3. 6.  
Apc. 22.  
15.  
i Eph. 5. 8.  
Col. 3. 12.

ἐριθείαι, διχοστασίαι, αἰρέσεις, <sup>h</sup> φθόνοι, φόνοι μέθαι, κῶμοι, 21  
καὶ τὰ ὅμοια τούτοις ἃ προλέγω ὑμῖν, καθὼς καὶ προει-  
πον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κλη-  
ρονομήσουσιν. ἵ ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, 22

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 *deservedly* adjudged to *spiritual death*.' Moreover, the sense in question of φαρμ. is inconsistent with the word following; and the true interpretation seems to be that adopted by the antient Expositors in general, and most modern ones, i. e. *sojcery* of every kind, including *charms, divinations, incantations, fortunetelling, and attempted intercourse with evil spirits, real or pretended; and other arts, employed sometimes by the heathen priests for the support of their superstition, but oftener by impostors similar to our conjurers, for the purpose of gain.* In all which cases there can be no doubt that there was a mixture of *sojcery 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 phantasmagoria)* is fully proved by Dr. Hibbert on Apparitions. Nor was this all; for such impostors themselves eked out the force of charms, spells, and medicaments, 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 *sojcery*. See Deut. xviii. 9, 10. xi. 15. Exod. xx. 17. Also Levit. xix. and xx. and 2 Chron. xxxviii. Indeed, Sir W. Scott on Demonology, Letter ii., has fully shown, that "the *sojcery, or witchcraft, of the Old Testament* resolves itself into a trafficking with idols, and asking counsel of false deities; in other words, into *idolatry*." Finally, it should seem that the Apostle has in view not so much the persons who *practised* the arts of *sojcery or divination, but rather those who resorted to them.* This would exclude from salvation, as being inconsistent with any true dependence on God; and was, 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 *ἐχθραὶ, ἐριεῖς, ζῆλοι, θυμοί,* are meant of *private enmities, bickerings, emulations, and angry disputes, of ἐριθείαι, διχοστασίαι and φθόνοι, 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., Dodd., and Mackn. By φθόνοι 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 Wets.) φόνοι, στάσεις, ἐριεῖς, μάχαι, καὶ φθόνος. Several eminent Editors and Commentators would cancel the φόνοι, 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 homocoteleuton, and by the early Critics from the same vain notion that induced their modern brethren to cancel it; thinking it strange that *murder* should be inserted 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. μεστοὺς φθόνου, φόνου, ἐρίδος. where the sense seems to be, 'full of envy and strife even to homicide.' It should seem that in placing φόν. in both those passages St. Paul was led by his fondness for *paronomasia*. See the tract of Botcher de Paron. Pauli p. 116. sq.

The last group is μέθαι, κῶμοι, joined also in Rom. xiii. 13. and often in the Classical writers. By the latter are denoted those *nocturnal revelings, usually attendant on an evening of debauchery, consisting of licentious singing, dancing, and parading the streets with drunken riotings.* At ἄ—ῆρι there may be, as Borger says, a *synchysis* of particles. See Note on i. 11. Or we may supply κατὰ 'quod attinet ad.' Προλέγω should be rendered, 'I tell you before-hand,' 'forewarn you.'

22. καρπὸς τοῦ πνεύμ.] The best modern Commentators take καρμ. as put for ἔργα, to correspond to the ἔργα τῆς σαρκὸς 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*; and the seed (namely, the intention) being from ourselves, but the fruit resting with God."

Ἀγάπη 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, opposed to *envy and malevolence, which are works of the flesh.* Εἰρήνη denotes a peaceable

χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, <sup>k 1 Tim. 1. 9.</sup>  
 23 <sup>1 Rom. 6. 6. et 13. 14.</sup> <sup>supr. 2. 20. 1 Pet. 2. 11. m Rom. 8. 5. n Phillip. 2. 3.</sup> <sup>o Rom. 14. 1. et 15. 1. 1 Cor. 2. 15. et 3. 1. et 9. 22.</sup> <sup>1</sup> κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.  
 24 <sup>1</sup> οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς πα-  
 25 θήμασι καὶ ταῖς ἐπιθυμίαις. <sup>m</sup> Εἰ ζῶμεν πνεύματι, πνεύματι  
 26 καὶ στοιχῶμεν. <sup>n</sup> μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκα-  
 1 λούμενοι, ἀλλήλοις φθονοῦντες. VI. Ὁ Ἀδελφοί, εἰάν καὶ  
 προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευμα-

temper of mind, opposed to ἐρις, θυμός, διχοστασίαι, ἀιρέσεις; as μακροθ. seems to be to ζῆλος, which may be paralleled with the τὸ ἐμπλήκτως ὄξύ of Thucyd. iii. 82. So also 2 Tim. iii. 4. *προσετάς*. The above view is supported by Theodoret, who distinguishes μακροθ. from *πραότης* as follows: τῷ τὸν μὲν μακρόθυμον πολὺν ὄντα ἐν φρονήσει, μὴ ὀξύς, ἀλλὰ σχολῆ ἐπιτιθεῖναι τὴν προσήκουσαν δίκην τῷ πταίοντι· τὸν δὲ πρῶον ἀφιέναι παντάσῃ. To proceed, *χρηστ.* and *ἀγαθ.* are modifications of the same virtue, springing partly 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 writers and the Fathers. Πίστις is variously 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, ἄλλο δὲ βᾶζει." Ἐγκράτεια 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 τ.] i. e. 'such dispositions and actions' as those described in the enumeration at v. 18. Οὐκ ἔστι 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—ἐπιθ.] 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. Σταυρ. is used as at supra v. 16.: and πᾶθ. and ἐπιθ. 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. εἰ ζῶμεν—στοιχ.] There is here somewhat of abruptness. Hence the connexion is disputed. The εἰ 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, show it, by acting conformably to it, evincing 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 Hebraism, since examples of the sense are adduced by Wets. from Philo, Polyb., and Sext. Emp., as C. Eth. 59. *στοιχεῖν τοῖς φιλοσόφοις*. The Apostle here adopts the first person through delicacy.

26. μὴ γιν. κενόδ.] q. d. And as a proof that we are living by it, let us &c. The Apostle means to caution them against giving way to pride, conceit, and envy, to which he knew they were prone. Both μὴ γιν. κενόδ. and ἀλλήλ. φθον. seem to chiefly regard their conduct in spiritual matters. So also ἀλλήλ. προκαλούμενοι 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. φθον. follows, it may be supposed that προκαλ. ἀλλ. (which 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.

—εἰάν καὶ προληφθῇ &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 πνευματικοί, i. e. who possess the spiritual gifts mentioned at iii. 5. and consequently advanced in Christian knowledge, and who are (agreeably 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

τικοί καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος· σκο-  
 πῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῆς. ῥ ἀλλήλων τὰ βάρη 2  
 βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χρι-  
 στοῦ. ῥ εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρε- 3  
 ναπατᾶ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε 4  
 εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον·  
 ῥ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ῥ Κοινωνεῖτω δὲ 5  
 ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγα- 6  
 θοῖς. ῥ μὴ πλαγᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ εἰάν 7  
 ῥ 1 Joh. 4. 21. εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον·  
 ῥ 1 Cor. 8. 2. ῥ 1 Cor. 11. ῥ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ῥ Κοινωνεῖτω δὲ  
 ῥ 2 Cor. 13. ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγα-  
 ῥ 1 Thess. 5. 14. ναπατᾶ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε  
 ῥ 1 Joh. 4. 21. εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον·  
 ῥ 1 Cor. 8. 2. ῥ 1 Cor. 11. ῥ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ῥ Κοινωνεῖτω δὲ  
 ῥ 2 Cor. 13. ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγα-  
 ῥ 1 Thess. 5. 14. ναπατᾶ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε  
 ῥ 1 Joh. 4. 21. εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον·  
 ῥ 1 Cor. 8. 2. ῥ 1 Cor. 11. ῥ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ῥ Κοινωνεῖτω δὲ  
 ῥ 2 Cor. 13. ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγα-

Scott. Καταρτίζ., for διαδοῦσθε, ἐπανορθοῦσθε. On the nature of the term I have before treated at 1 Cor. i. 10. and elsewhere. The metaphor is derived from setting right a dislocated limb, in allusion to the *erring member* of Christ's body. Now this is directed to be done ἐν πνεύμ., πραότ., which (notwithstanding that many Expositors refer it to the Holy Spirit, the bestower of it) must mean 'with a spirit and temper of mildness.'

1. σκοπῶν—πειρασθῆς] The sense is, 'each of you [as being] thyself, lest thou also be [so] tempted [as to fall in like manner].' If this be thought too harsh, we may take the *πειρ.* for *ληφθῆς*, with Wakef., who aptly cites from Plutarch: *Γέρων γέροντι γλώσσαν ἰδίστην ἔχει· Παιῖς παιδί, καὶ γυναικὶ πρόσφορον γυνή, | Νοσῶν τ' ἀνὴρ νοσοῦντι, καὶ δυσπραξία | Δηφθεῖς ἐπωδὸς ἐστι. (chimes in with) τῷ πειραμένῳ.*

2. ἀλλήλων τὰ βάρη βαστ.] The sense is, 'Bear with each other's infirmities and faults; called *βάρη*, as being burdensome not only to the person himself, but to others with whom he has intercourse. So Ps. xxxviii. 'My wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.' Comp. Rom. xv. 1. 1 Thess. v. 14. and infra v. 6. On this sense of *βαστάζω*, see Note on xiv. 1.

— καὶ οὕτως ἀναπλ. &c.] The sense is, 'And thus fulfil [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*. So Ignat. (cited by Borger) *Πάντας βαστάζε, ὡς καὶ σὺ ὁ Κύριος, πάντων ἀνέχου ἐν ἀγάπῃ.*

3. εἰ δοκεῖ &c.] The argument is, that this self conceit is *useless*, for it does not make any one the greater; he only deceives *himself*, [not others, much less God]. On the phrase *εἶναι τι* I have before treated. *Μηδὲν ὦν* must be taken *populariter*, to denote 'nothing comparable to what he thinks himself, or claims to be thought,' and, in one sense, nothing at all; as not having learnt the fundamental duties of *humility* and *charity*. *Φρεναπ.* A word not found out of St. Paul's writings, and probably provincial. The sense is that of *ἀπατῶν καρδίαν αὐτοῦ* in a kindred passage of James i. 26.

4, 5. To prevent this fatal mistake, and effectually dissipate the delusion, the Apostle bids them, instead of censuring the failings of others, to examine and try their own actions by the test of God's laws. The words *καὶ τότε εἰς ἑαυτὸν—τὸν ἕτερον* are variously interpreted, and

indeed admit of more than one sense. See Rec. Syn. Several recent Expositors, as Schleus., Koppe, and Borg., take it to be, 'let him keep his boasting to himself alone, and not extend it to others.' But the common interpretation, with some modification, is more natural and agreeable to the words, 'Thus he will have matter of glorying, or rejoicing, in reference to himself, and not to others,' i. e. by comparing himself with others.

5. ἕκαστος—βαστάσει] This admits of two senses, corresponding to the two interpretations of the latter part of the preceding verse. By the one it will denote (as Koppe, Borg., and Win. explain) 'Every one will find frailties enow of his own to wrestle with;' by the other (which is supported by the ancient and most modern Expositors) 'Every man will bear his *own* burden;' i. e. his own burden only, not another's; his own burden of faults and sins, and give his account of them at the last day; consequently we are not to busy ourselves about the burdens of others, nor try to lighten our own burden by making that of our neighbour heavier; but mind solely our own, or, at least, rather try to lighten our neighbour's burden. Thus *φορτ. ἔχω* is for *ἀλτίαν ἔχω*, as Thucyd. iv. 114.

6. κοιν.] 'let him give part.' See Note on Rom. xii. 13. *Τῷ κατ. τ. λ.*, 'to him who instructs him in the Gospel.' *Ἐν πᾶσιν ἀγ.*, for *πάντων ἀγαθῶν*, which is the usual syntax. See Note on Rom. xv. 27. It signifies 'the whole of their property,' meaning that the portion is to be contributed from every part of it. *Κατηχ.* is a term properly applicable only to instruction *vivâ voce*; and it is generally used of religious instruction. Indeed, in the East, instruction of every kind has ever been chiefly carried on thus. See Note on Luke i. 4.

7. μὴ πλαγᾶσθε] A formula generally introductory to some weighty admonition on a subject which the person addressed would be likely to neglect. *Θεὸς οὐ μυκτ.* The sense is, 'is not to be mocked or offended [with impunity].' So Winer well remarks: "Etenim, qui peccant, dicuntur Deo illudere, quod omnipotentiam quasi impotentem existimant, ejusque minas elevant." Both expressions seem to refer to the various subterfuges by which it is usual to seek to evade this duty, q. d. Deceive not yourselves, nor hope to escape the punishment of God, who will not suffer himself to be insulted with impunity. The words following contain properly a *sententia generalis*, which, however, is here meant first to be applied to the preceding



- 8 σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 2 Cor. 2. 3. 13.
- 9 τὸ δὲ καλὸν ποιῶντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θε- y 2 Thes. 3. 13.
- 10 ρίσομεν, μὴ ἐκλύομενοι. ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἔργα- 1 Ep. 2. 10.  
ζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰ- 1 Tim. 5. 8.  
κειοὺς τῆς πίστεως.
- 11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. Philp. 3.
- 12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν 18.

subject of the support of the teachers; (as at 2 Cor. ix. 6.) and then, in the next verses, has a general application. There is a metaphor in which the *flesh* and the *Spirit* are 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.

9. τὸ δὲ καλὸν &c.] 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. xii. 9. Ἐκλύεσθαι signifies to be wearied, and is very often used both in the Scriptural and Classical writers as opposed to *θερίζειν*; of which examples are adduced by Kypke 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 produce. With this elegant use of ἐκκακεῖν and ἐκλύεσθαι as applied to *benevolence*, I would compare Eurip. Bell. frag. 28. 2. Ζείοις τ' ἐπηρεκίς, οὐδὲ ἔκαμψε εἰς φίλους. Athen 276. C. οὐκ ἂν ἐκοπίασε τὰ αὐτὰ παρὰ σκευάζουσα. See also 1 Cor. xv. 58. 2 Thess. ii. 13.

10. ἄρα—πίστεως] The ἄρα is used like ὡστε at 2 Cor. v. 16., and the sense is: 'Having, therefore, these strong motives to sow unto the Spirit, by making pious and charitable contributions, let us do good' &c. 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. Ὡς καιρὸν ἔχ. may mean 'whilst we have the opportunity of this life, and as occasions present themselves.' Ἐργαζ. is a more significant term than *ποιεῖν*, and implies *diligence* in this 'labour of love.' The phrase ἔργ. ἀγαθὸν occurs also in Herodotus. Οἰκείος 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.) bears this testimony (the more valuable, as coming from an Apostate and bitter enemy) τρέφουσιν οἱ δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἐαυτῶν καὶ τοῖς ἡμετέρους. It may be observed that the Apostate has mentioned the Christians by his usual opprobrious term οἱ δυσσεβεῖς, 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. 296. 291. Spanh. he says: Κοινωνητέον—Ἀπασιν ἀνθρώποις, ἀλλὰ τοῖς μὲν ἐπιείκεισιν ἐλευθεριώτερον.

11. πηλίκους ὑμῖν γράμμ. ἔργ.] These words have somewhat perplexed Expositors, some of whom (both ancient and modern ones) take the sense to be, 'See with what great kind of letters,' (i. e. how mis-shapen) &c. This, however, would be frigid, and does not comport with Apostolic gravity, or the *reserve* manifest through the whole Epistle. The difficulty may be removed by taking the πηλ. (with the best Expositors) to denote 'how long,' instead of the customary sense of the word 'how great'; γράμμ. being used, like the Latin *epistola* for a *letter*, as in Acts xxviii. 1. It is well observed by Win., that the letter is called *long* in reference to the ἐν ἐμῇ χειρὶ, i. e. long considering that it was written with his *own hand*. The Apostle meant thereby both to attest its genuineness, and to point to that circumstance, as indicating his affection for them, and anxiety for their welfare and salvation. St. Paul, it is well known, generally dictated his letters to a scribe (as was indeed much the custom in ancient times, especially in the East, where it continues to this day) probably because the infirmity of body alluded to in "the thorn in the flesh," made it tedious and distressing for him to form the characters with any accuracy. See Note on Rom. xvi. 22.

12. ὅσοι θέλουσιν &c.] q. d. It is not I who impel you to the observance of the Mosaic Law, but those who court the gale of popular applause, they instigate you to it. Εὐπροσωπ. is by many explained 'endeavour to please others.' That sense, however, cannot fairly be extracted; and it is best interpreted 'make a fair appearance of piety, commend themselves as very religious, and consequently acquire honour and influence.' So Chrys. explains by εὐδοκίμεν. The word εὐπροσωπέω is not found in the Classical writers; though φαινοπροσωπεῖν and σεμνοπροσω-

ἡμᾶς περιτέμνεσθαι, μόνον, ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ  
 διώκωνται. οὐδὲ γὰρ οἱ † περιτεμνόμενοι αὐτοὶ νόμον φυ- 13  
 λᾶσσουν· ἀλλὰ θέλουσιν ἡμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ  
 ὑμετέρᾳ σαρκὶ καυχῶσινται. ὁ ἔμοι δὲ μὴ γένοιτο καυχᾶ- 14  
 σθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.  
 δι' οὗ ἔμοι κόσμος ἐσταύρωται, καγὼ τῷ κόσμῳ. ἔν γὰρ 15

b Rom. 6.  
 fl. supr. 2.  
 20.  
 c Matt. 12.  
 50.  
 Joh. 15. 14.  
 1 Cor. 7. 19.  
 2 Cor. 5. 16.  
 supr. 5. 6.  
 Col. 3. 11.

there occur. And plausible arguments are by the Rhetoricians called *εὐπρόσωπα*. The *ἐν σαρκὶ* is not well explained *ἐν ἀνθρώποις*. The true sense seems to be that pointed out by Winer. "As (says he) the term *σὰρξ* comprehends every thing that is not of the spirit, nor belongs to it, *εὐπροσωπῶντες ἐν σαρκὶ* 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 Judaizers).' *Ἀναγκάζειν* must here, as elsewhere, be understood of the moral compulsion of earnest persuasion, which will take no denial.

*Τῷ σταυρῷ 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 antient and most modern Expositors from Piscator to Borger, to take the *ἐπὶ* in the sense *propter*; (of which many examples are adduced by Borger) and *σταυρῷ* 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 Doddr.

13. *οἱ περιτεμν.*] Many Commentators refer this to the persons who had thus submitted to undergo circumcision. Others, however, with more propriety, refer to the *Judaizers*. The var. lect. *περιτεμνημένοι*, found in many antient and excellent MSS. of all recensions, and several Fathers and early Editions, is much approved by Matth. and Griesb., 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 τῇ ἡμ. σαρκὶ καυχ.*, where *τεμνημένη* is to be supplied from the *περιτ.* preceding, "Your circumcised flesh" is equivalent to 'your 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 ὠφελεῖ, ἐὰν νόμον πρόσσης*, where he (in conjunction with Mackn. and Schleus.) regards *νόμον* as undoubtedly having that sense. But I have, I 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 may be observed, *νόμος* means (as the context and course of argument require) 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 Doddr. As far as they neglected any part of the ceremonial law, it argued *inconsistency* 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 engraft the Gospel upon the Law, and thus effectually promote their own ambitious and secular views.

14. The *ἔμοι* is emphatical, there being an implied comparison with the *Judaizers*. 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 inculcation of *any* doctrine, [and least of all circumcision] except the plain unmixed 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. *σταυρῷ*, doctrine of the cross.'

— *ἔμοι κόσμος—κόσμῳ*] By *ἐσταύρ.* 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-Christians*, 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 the omission of the article, and having remarked that whenever in the N. T. *κόσμος*, *the world*, occurs in its common acceptation, 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 rules) thinks that, in both these passages, the word has somewhat of the nature of a *proper name*, and can therefore dispense with the Article. He instances Plutarch p. 470. *ὁ δὲ Ζεὺς καὶ Κόσμος*, 'Jupiter and World.' And he might have added Shakspeare, "O World, thy slippery turns!" Since, however, it seems impossible to adopt that view of *κόσμος* at 2 Cor. v. 19., both on account of its harshness, (supposing a sort of *conceit* such as we should not expect in the Apostle) and because *αὐτοῖς* 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

- Χριστῷ Ἰησοῦ οὔτε περιτομή τι \* ἐστὶν οὔτε ἀκροβυστία,  
 16 ἀλλὰ καινὴ κτίσις. <sup>4</sup> καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσου- <sup>d Pml 125.</sup>  
 σιν, εἰρήνην ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ <sup>5</sup>  
 Θεοῦ. <sup>Rom. 2. 29.</sup>  
<sup>et 4. 12.</sup>  
<sup>supr. 3. 29.</sup>
- 17 Ἐτοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ <sup>e 2 Cor. 4.</sup>  
 στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. <sup>10.</sup>
- 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ-  
 ματος ὑμῶν, ἀδελφοί. ἀμήν.
- Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

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 πάντα τὰ ἐν αὐτῷ.

The *Dative* here appears to be for the Accusative with *eis*, '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 ἐκεῖνα ἐλεῖν με δύναται· νεκρὰ γὰρ οὐδὲ αὐτὸς προσδραμεῖν ἐκεινοῖς· νεκρὸς γὰρ εἰμι. See also Bp. Hall cited by Mant.

15. *τι ἐστίν*] 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, Littm., Vat., and Win.; rightly, I think, since the common reading is plainly a gloss, probably from v. 6. Nay *ισχύει*, Rinck says, would involve a *petitio principii*; whereas, with *ἐστίν* the *γὰρ* has its force, denoting the reason why he did not boast of circumcision, as did his adversaries; "for circumcision is nothing." Compare 1 Cor. vii. 19. 'Ἄλλὰ καινὴ κτίσις. 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 illus-

trations in Rec. Syn. and the Note on 2 Cor. v. 17.

16. *τῷ κανόνι τούτῳ στοιχ.*] On the force of *στοιχ.* see Note supra v. 25. and on *καν.* 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 Ἰσρ. τοῦ Θεοῦ is meant the true spiritual Israel. See Note on Rom. ix. 6. In *εἰρήνην ἐπ' αὐτοὺς* we have not an *assertory*, but a *precatory* 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 ἀδελφοῖς.* and v. 17. added afterwards.

17. *τοῦ λοιποῦ*] This is by some rendered 'quod reliquii est.' But it seems rightly taken by Koppe, Beng., and Winer for *λοιπὸν* in 2 Cor. xiii. 11. 1 Thess. iv. 1. henceforward. *Κόπους 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 *στίγματα* 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 *περιφέρειν*, and only means that this is wherever he goes an evidence of his sincerity.

18. *μετὰ τοῦ πν. ὑ.*] The best Expositors are justly agreed that *πνεύματος* stands for mind and heart. But it is not *simply*, as they say, for *ὑμῶν*, 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 ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ.

# ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

f Rom. 1. 7. I. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- 1  
1 Cor. 1. 2. ματος Θεοῦ, τοῖς ἀγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς  
2 Cor. 1. 1. ἐν Χριστῷ Ἰησοῦ. <sup>g</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πα- 2  
g Gal. 1. 3. τρός ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.  
1 Pet. 1. 2.  
h 2 Cor. 1. <sup>h</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ 3  
3.  
1 Pet. 1. 3.

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 no occasion to rebuke, and with 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 expatiating 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 *circular* letter 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 the 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. *Τοῖς ἀγίοις*. See Note on Rom. i. 7. *Καὶ πιστοῖς*. This term seems to be exegetical 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.)

— *εὐλογ. ὁ Θεὸς καὶ πατὴρ* &c.] The sense is, as at Rom. xv. 6., where see Note. With respect to the *accumulation of cognate terms* here in *εὐλογ., εὐλογησας, and εὐλογία*, that was by the antients rather aimed at than avoided. Ὁ *εὐλογησας—πνευμ.*, 'who hath blessed us with (i. e. hath liberally bestowed upon us) every spiritual blessing.' The Commentators 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-

Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν  
 4 τοῖς ἐπουρανίοις ἐν Χριστῷ<sup>1</sup> καθὼς ἐξελέξατο ἡμᾶς ἐν  
 αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-  
 5 μους κατενώπιον αὐτοῦ ἐν ἀγάπῃ<sup>k</sup> προορίσας ἡμᾶς εἰς  
 υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν  
 6 τοῦ θελήματος αὐτοῦ<sup>l</sup> εἰς ἔπαινον δόξης τῆς χάριτος αὐ-  
 1 Luc. 1. 75.  
 Rom. 8. 29,  
 31.  
 Infr. 5. 27.  
 Col. 1. 22.  
 2 Thes. 2.  
 13.  
 2 Tim. 1. 9.  
 et 2. 11.  
 Titus 2. 12.  
 Jac. 2. 5.  
 1 Pet. 1. 1, 2.    k Rom. 8. 15, 29, 30. Gal. 4. 5.    l Matt. 3. 17. et 17. 5.

lation 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 remarkable phrase ἐν τοῖς ἐπουρανίοις, which is interpreted 'in heavenly places' or 'in heavenly things,' according as the ellipsis is supplied by τόποις, or πράγμασι. The former is adopted by the earlier modern Expositors, as Beza, Pisc., and Grot., and, of the later ones, by Wolf, Wells, Chandler, Wakel., Koppe, Schleus., and Wahl, and is supported by the Syriac Version. Thus the sense they assign is 'not only on earth, but in heaven.' This they confirm from the same expression at v. 20. ii. 6. iii. 10., where, they say, it means 'in heavenly places.' Even there, however, Dr. Burton maintains it may mean 'in heavenly or spiritual things.' So also at Joh. iii. 12. τὰ ἐπουράνια are opposed to τὰ ἐπίγεια. And this is probably so at vi. 12. Indeed, the above ellip. is so harsh, and the sense yielded so unsuitable, that it is better, with almost all the antient and most modern Expositors, as Vorst., Casaub., Crell., Schlit., Whitby, Schoetg., Doddr., Rosenm., Jaspis, and Wahl, to take it in the latter sense, understanding by heavenly things (as Doddr. explains) things relating to heaven and tending to fit us for it. Thus ἐν τοῖς ἐπουρ. is, as Schliting observes, in apposition with and exegetical of ἐν πνεύμ. εὐλ.: or rather there is a kind of climax, ἐπουρ. denoting more than πνευμ. Ἐν, 2, through.

4. The Apostle now adverts to the nature of these πνευμ. and ἐπουρ. Καθὼς is for καὶ γάρ, 'for so.' Ἐξελ. ἡμᾶς ἐν α., 'hath selected us, or shown us marks of peculiar favour by and through Him,' or 'Christ;' as 1 Cor. i. 27 & 28. (where see Note) and James ii. 5. Πρὸ κατ. κόσ., i. e. from all eternity. See Note on Matt. xiii. 35. Ἀ εἶναι ἡμᾶς sub. ὄστε, for εἰς τὸ, 'to the end that.' See Win. Gr. Gr. § 38. 3. No. 1. In ἁγίους καὶ ἀμώμους the former term seems to regard the duties of piety, the latter those of morality. The words ἐν ἀγάπῃ are in several MSS., Fathers, and the Greek Commentators (as they are also by some moderns) construed with προορίσας in the next verse. And Koppe and Griesb. point according thereto. I have, however, thought proper, with Tittm. and the Bale Editor, to retain the common punctuation, since the words are more naturally connected with the preceding than the following. This is confirmed by the circumstance that v. 5. is exegetical of v. 4.; and therefore it was likely that, as the portion to be explained commenced with the principal word ἐξελέξατο, so the explanatory one would with προορίσας. Ἐν ἀγάπῃ may, with some, be referred to ἐξελέξατο, and signify 'put of His love to us:' but it more naturally

connects with ἀμώμους, and signifies 'by or in the exercise of charity,' as Pisc., Erasm., Beza, Crell., Schlit., and Doddr., and Chandl. take it. Κατενώπιον αὐτοῦ suggests the idea of true and real.

5. προορίσας &c.] The election of the foregoing verse is here further represented by predestination to sonship. Προορ. ἡμᾶς εἰς υἰοθ. εἰς αὐτὸν is said by Koppe to be put for προορ. εἰσποιησασθαι ἡμᾶς τέκνα αὐτοῦ. Rather for προορ. υιοθετεῖν ἡμᾶς αὐτῷ for εἰς αὐτόν. This adoption, or sonship, had formerly appertained to the *Jesus only*, (Rom. ix. 4. comp. v. 8.) but was now extended, through Christ, to all believers, as denoting that relation in which Christians especially stand to God. Thus the sense is: 'And this election consists in having from eternity decreed for us the privilege of being His sons.' Κατὰ τὴν εὐδ. τ. θελ., 'according to his own mere good pleasure, and because sic visum est.' See Grot. Hence it is plain, and the best Commentators antient and modern are agreed, that the election and predestination in question solely relate to God's eternal purpose of bestowing the privilege of adoption (on which see Note on Rom. viii. 15.) upon the Ephesians and other sincere believers in Christ. This is confirmatory of what was said at v. 3. of spiritual blessings of the highest kind having been imparted to them. Even, indeed, enlightened Calvinistic Commentators (see Doddr.) admit that the Apostle has here no reference to the personal election of individuals, but the election of whole communities and nations, even all the Gentiles, whom God was pleased to admit to the benefits of the Gospel. See more in Wells and Slade, and especially Chandl.

6. Having assured them of God's eternal purpose to call them to the knowledge of the Gospel and the privileges of the Church of God, he proceeds to show them how great an instance this was of the mercy and goodness of God. (Chandl.)

6. εἰς ἔπαινον—αὐτοῦ] The sense is: 'to the praise of his glorious grace,' i. e. that his glorious grace might be admired and adored. Ἐν ἡ. 'by which grace.' Ἐχαρ., 'hath made us accepted,' or, as Chandl. explains, 'hath highly favoured us.' See Lu. i. 28. and Note. Ἐν τῷ ἡγαρ. Render, 'by or through the Beloved;' which rendering is supported by the Peshito Syr. Version, 'per Dilectum.' And so Mackn. Thus τῷ ἡγαρ. is a title of Jesus, like ὁ Χριστός (as in Lu. ii. 26. πρὶν ἢ ἰδῆ τὸν Χριστὸν Κυρίου) or what Aquila substitutes for it in the O. T., ὁ ἡλειμμένος. It appears, then, to have been not a mere appellation, but (like Χριστός) to have denoted office or dignity, with reference to the words of the voice from heaven, Matt. iii. 17. 'This is my beloved Son.' Thus it may be compared with the ὁ μουγενης of Joh. i. 14 & 18.

τοῦ, ἐν ᾧ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ<sup>m</sup> ἐν ᾧ ἔχο- 7  
 μεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφσιν  
 τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ·  
 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει<sup>n</sup> γνω- 8  
 ρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν 9  
 εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ·<sup>o</sup> εἰς οἰκονομίαν τοῦ 10  
 πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν  
 τῷ Χριστῷ, τὰ [τε] ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς·  
 ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρό- 11  
 Dan. 9. 24. Gal. 4. 4. Col. 1. 20. p Act. 26. 18. Rom. 8. 17. Col. 1. 12.

iii. 6 & 18. 1 Joh. iv. 9. where the full sense is, 'only and most dearly beloved.' So the Hebr. *יְהוָה*, which properly denotes *only*, as said of a child, is by the LXX. rendered *ἀγαπώμενος* at Ps. xxii. 21. and xxxv. 17. and at Prov. iv. 3. it is rendered *ἀγαπώμενος* by the LXX. but *μονογενής* by the other Greek Translators. Both ideas, however, seem intended. Thus it is rendered by Dr. French and Mr. Skinner, 'beloved as an only child.' But 'only and most dearly beloved' comes closer to the sense; and the term is not ill rendered in our common Version 'only beloved.' So Lu. vii. 12. *μονογενής τῆ μητρὶ*. The same rendering should, I think, be adopted in the passages of St. John. Both ideas were meant, as Schleus. says, "ad indicandam sublimiorem ejus naturam, quæ multo creaturæ competit."

7. ἐν ᾧ ἔχομεν—αἵματος.] I would render, 'through whom we possess (i. e. to whom we owe) the redemption [procured] by his blood.' So Rom. iii. 21. *διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χρ. Ἰ.* (where see Note) and also Hebr. xi. 35. *οὐ προσδεξάμενος τὴν ἀπολύτρωσιν.* where Wakef. and Bp. Middl. have alone seen the force of the Article, and the former (I find) in the present passage also. I am not, indeed, aware of a single instance in the N. T. where the Article, when used with this word, has not its full force. *τὴν ἄφσιν τ. παραπ.* Render, 'the forgiveness of our sins.' *Παραπ.* properly denotes a *slip* or *fault*, (i. e. a slight transgression) but is also used, especially in the N. T., of sins of every kind. *Πλοῦτ. τ. χάρ.*, i. e. his rich and abundant free-grace.

8. ἦς] for ἧ, (by a common Grecism, in which the relative is attracted by the antecedent) if *ἐπερίσσε* be taken, with many modern Expositors, in a neuter sense, 'in which He hath renewed his abundant goodness to us:' but if, with the antient and some modern ones, in an *active* one, 'to make to abound' (as in 2 Cor. iv. 15. ix. 8) the ἦς will be for ἦν; and Dr. Burton adduces as examples ἦν for ἦ in ii. 4. οἷς for ἄ in ii. 10. ἦς for ἦ in iv. 1. οὐ for ᾧ in Rom. iv. 17. οὐ for ᾧ in Col. i. 23. Render, 'which he has bountifully bestowed upon us.' 'Ἐν σοφ. καὶ φρον. may be construed with *γνωσίσας* which follows; but it is better construed (as it is done by the antient and some eminent modern Expositors) with *ἐπερίσσε*, which precedes. If the words be referred to *God*, the sense will be, 'in the exercise of the greatest wisdom [of plan] and prudence [of execution].' If to the *Ephesians*, it will be, 'in imparting to us the wisdom and prudence necessary to understand the Gospel.' So Col. i. 9. *ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ*

*θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ.* See Chandl. and Newc. Either method is agreeable to the context; but the latter seems preferable, on account of the parallel passage of Colossians, and because the words seem meant to further explain this sense.

9. *γνωρίσας*] 'by making known to us [in the Gospel].' *τὸ μυστ. τοῦ θελ. α.* The sense is, his will or purpose long hidden in the mind of God; namely, for the salvation of *all* men, *Gentiles* as well as *Jews*. Compare Rom. xi. 25. and Note. And on *μυστ.* see Note on Rom. xvi. 26.

10. *εἰς οἰκονομίαν ἐν τῷ Χρ.]* The obscurity here, which has occasioned some diversity of interpretation, may be removed in the manner suggested by me in Rec. Syn., namely, by taking the *εἰς* to denote *purpose*. The sense will thus be: '[And this was done] for the plan (i. e. displaying the plan) of (or respecting) the fullness of time,' i. e. the plan to be put in execution at the fullness of time, namely, as is shown by the next words (which are explanatory of the preceding) the plan of bringing all things together in Christ, at the fulness of time. Of this sense of *οἰκονομία* the Commentators adduce examples from Polyb. and Ignat. *Ὁ πλῆρ. τοῦ Χρ.* see Note on Gal. iv. 4. *Ἀνακεφ.* is in apposition with *οἰκον.*: and the sense of *ἀνακεφαλαιώσασθαι*—*Χριστῷ*, according to the best Expositors antient and modern, is, 'namely, that of bringing together into one body, and uniting all beings under one Head, Christ.' So Col. i. 20. *ἀποκατάλλαξαι τὰ πάντα εἰς αὐτόν.* *Τὰ πάντα* is for *τοὺς πάντας*, (by a common idiom) all intelligent beings, meaning both Jews and Gentiles. By *τὰ ἐν οὐρανοῖς* are denoted the *angels*, elsewhere called God's family in heaven, from which his family on earth has been long dissevered, but were now to be united with it into one society. Compare Col. i. 16. and see Chrys. in Recens. Syn. and Doddr.

11. ἐν ᾧ καὶ ἐκληρ.] There is, I conceive, a resumption of the construction at v. 7. *ἐν ᾧ ἔχομεν*, &c.; vv. 10 & 11 being, in some degree, parenthetical. The epianalepsis may be thus expressed, 'By him (I say) through whom also we have *allotted* to this possession.' By *we*, are meant the *believing Jews*. In *προορ. κ. πρῶθ.*, as also in *κατὰ βουλήν τ. θελ.* there is no pleonasm, but a stronger mode of expression; and the sense of the passage may be represented as follows: 'having been predestinated [by this adoption of sons] by the deliberate counsel of Him who accomplishes all His purposes and plans according to His own unfettered will and

- θεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θε-  
 12 λήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον [τῆς] δόξης  
 13 αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ ἔν ᾧ καὶ ὑμεῖς,  
 ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σω-  
 τηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύ-  
 14 ματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀρράβων τῆς κλη-  
 ρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον  
 τῆς δόξης αὐτοῦ.  
 15 Ἐκ τούτου καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ  
 Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,  
 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιούμε-  
 17 νος ἐπὶ τῶν προσευχῶν μου ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν

pleasure.' We have here a description of the omnipotence of the Deity. How the terms *προορ.* and *ἐνεργ.* are reconcilable with man's free-will see Doddr. and Chandler.

12. εἰς τὸ εἶναι—Χριστῷ Render, 'In order that we 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 *ἡμεῖς* of the *Gentiles*. But though a plausible case is made out by the former, thus the *προορ.* 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 *προορ.* 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. Τῆς before δόξης 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 ᾧ καὶ—τῷ ἁγίῳ There is here an apparent irregularity, which several Commentators seek to remove by supplying something after *ὑμεῖς*, either *ἠλπικατε* after *κατηλπ.*, or *ἐκληρώθη* from *ἐκκληρώθημεν* at v. 11. This, however, is harsh: and it is better, with the antient Expositors and, of the modern ones, Grot., Rosenm., and Newc., to suppose a *parenthesis*, and then a *resumption*, after the manner of St. Paul. Render: 'In whom ye also (i. e. the Gentile Christians) believed 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 τὸν λόγον τ. ἀλ. Of ἐσφραγίσθητε τῷ πνεύμ. 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 τῷ ἐπηγγελμένῳ, 'promised,' namely, by the Prophets and by Christ himself before his ascension. On the force of the metaphor in ἐσφρ., and the nature of this sealing, see Notes on Joh. vi. 27. 2 Cor. i. 22. and compare infra iv. 30. Con-

sidering 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. ὅς for δ, 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 ὅς for δ, from considering the Holy Spirit as one of the persons of the Godhead; and therefore, by association of ideas, accommodated the gender accordingly. This, then, affords a strong though undesigned proof of the *personality of the Holy Spirit*. On ἀρράβ. see Note on 2 Cor. v. 5. Εἰς ἀπολύτ. τῆς περιπ. may, with some, be referred to ἀρράβ., q. d. a pledge that the redemption which has been procured for us [by Christ] shall actually be ours; τῆς περιπ. being for περιποιηθεῖσαν scil. ἡμῶν, for ἡν περιποιήσομεθα. See Koppe and Wahl. Compare 1 Thess. v. 9. 2 Thess. ii. 4. 1 Pet. ii. 9. λαὸς εἰς περιποίησιν. Or it may, with others, be referred to ἐσφρ., i. e., as Abp. Newc. explains, 'unto,' or, as Dr. Burton, 'with reference to the purchased possession, i. e. redemption of those whom Christ purchased with his blood. Compare Acts xx. 28.

15. διὰ τούτου 'for this reason,' namely, (as Theoph. explains) 'that ye were sealed with the promised Spirit.' Ἀκούσας τὴν κ. ὑ. πίστιν &c. It is well observed by Locke, Doddr., Mackn., Rosenm., and Mr. Holden, that this language will not prove that the Apostle had never 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. Ἀγάπην, affection and kindness, the φιλαδελφία at 1 Thess. iv. 9.

17. ὁ Θεός—Χριστοῦ 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 here 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

q Rom. 8.  
15, 16.  
2 Cor. 1. 22.  
et 5. 5.  
infr. 4. 30.  
Exod. 19.  
5.  
Deut. 7. 6.  
et 14. 2.  
et 28. 12.  
Rom. 8. 23.  
2 Cor. 1. 22.  
et 5. 5.  
1 Pet. 2. 9.  
Philip. 1.  
3.  
Col. 1. 3.  
Rom. 1. 9.  
Philip. 1.  
3. 4.  
1 Thess. 1.  
2.  
2 Thess. 1.  
3.

Ἰησοῦ Χριστοῦ, ὁ πατήρ τῆς δόξης, δῶν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους 18 τοὺς ὀφθαλμοὺς τῆς \*καρδίας ὑμῶν, εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, <sup>19</sup> καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ· <sup>20</sup> ἢ ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, <sup>21</sup> ὑπε-

πατήρ τῆς δόξης, is by some interpreted 'the glorious Father of Jesus Christ,' understanding the δόξα of the eternal and unchangeable glory of Deity. It is better, however, with others antient and modern, to take πατ. to denote author, cause, and source, a frequent sense, of which many examples are supplied by Schleus. and Wahl. And this is more agreeable to what follows.

The πνεῦμα σοφίας καὶ ἀποκαλύψεως may be interpreted, with Crell., Schlit., Chandl., and Br. Middl., 'a spirit of wisdom and revelation;' there being no Article to authorize us to take πνεῦμα of the Holy Spirit, as most Commentators explain. The πνεῦμα, however, in that sense would be scarcely suitable to ἀποκαλύψεως, which word, from its perpetual use in the N. T., suggests the idea of Divine teaching. It should seem that the Apostle inserted the term to show that he chiefly meant such influences of the Spirit from the Father of all light as should render them wise unto salvation. This view is confirmed by the following apposite passage of 1 Cor. xiv. 6. εἰδὼν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει. 'Ἐν ἐπιγνώσει αὐτοῦ is for εἰς ἐπιγνώσιν, i. e. 'that ye may more and more know him, attain to a more and more perfect knowledge of his religion.'

18. πεφωτισμένοις—ὑμῶν This is explanation of the ἀποκ., as denoting the effect of it. For πεφ. τοὺς ὀφθαλμοὺς, strict propriety, would require τοῖς πεφωτισμένοις. Instead of the common reading τῶν πεφωτισμένων, many of the best MSS., Versions, Fathers, and early Editions have καρδίας, which was preferred by Mill., and received by Beng., Wets., Matth., Griesb., Tittm., and Vat.; and justly; for the common reading (introduced from the Erasmus Editions) is no doubt a gloss. Wets. compares the Ovidian "oculi pectoris," and from Achmet Onir. ὀφθαλμον ἔχει ἐν τῇ καρδίᾳ αὐτοῦ. And Koppe cites from Plato: ἢ τε τῆς διανοίας δὲν ἀρχεται οὐδὲ βλέπειν, ὅταν ἢ τῶν ὀμμάτων ἀκμὴ λήγειν ἐπιχειρῇ. The reading is also confirmed by its Hebraic character; the Hebr. זב denoting not only the seat of the will and affections, but also of the understanding. The τις is for πόση, 'how precious.' Ἐλπίς τῆς κλ. α., for ἔλπ. εἰς ἡν ἐκάλεσεν ὑμᾶς.

The next words καὶ τίς—ἁγίοις are exegetical of the preceding. The sense is: 'And how gloriously rich the inheritance which he has prepared [for true Christians].' So Scott explains, "what riches of grace, consolation, and spiritual blessings were comprised in that glory, which constituted the inheritance conferred on

his saints." And Theophyl.: ταῦτα καλεῖ ἀφαντοῦ δόξαν καὶ υπερβολικὴν, "ineffable and incomprehensible!" Ἐν τοῖς ἁγίοις is for εἰς τοὺς ἁγίους.

19. The sense of this verse depends on the construction of the words κατὰ τὴν ἐνέργειαν—αὐτοῦ, which many Expositors, antient and modern, construe with τοὺς πιστ. But the sense thus arising is so little agreeable to the context, that the best Commentators have been long of opinion, that they must be referred to τὸ ὑπερβάλλον μέγεθος, and the κατὰ signify 'according to,' i. e. similarly to; ἡμᾶς τοὺς πιστ. meaning 'us believers.' They are not, however, agreed on the nature of this comparison, namely, whether it is to Christ's resurrection, by the use of a figure, (namely, as understood of God's power exerted in their conversion, and subsequent support by Divine grace) or in the natural sense, as understood of the power to be exerted in the resurrection of believers; meaning (as Chandl. says) that "the future resurrection of believers shall be accomplished, according to the working of that mighty power which He exerted in Christ, when He raised him from the dead." This last mode of understanding the words, which is supported by Theodoret, of the antient, and by the most eminent modern Commentators, seems most natural and agreeable to the context. For, as Chandl. observes, "as this is the hope of our Christian calling, and the peculiar promise of the Gospel, so it is one of the noblest instances to which even Almighty power itself can reach." Perhaps, however, both comparisons may have been intended; as, I find, thought Hamm. and Mackn., the former of whom speaks of the mighty power shown in raising us sinners, first to a new, and then to an eternal life, which was a work of the same omnipotence with that which he first evidenced in raising Christ from the dead, and exalting him to the highest degree of glory, next to himself in heaven, an emblem and essay of the methods which he has now used towards us, to raise us from the grave of sin, to a new Christian life, and from thence to a glorious eternity."

Ἐν κράτους τῆς ἰσχύος the Genit. ἰσχ. has the force of the adjective ἰσχυρός.

20. καὶ ἐκάθισεν for καὶ καθίσας, the recent Commentators say, considering it as an anacoluthon. It was, however, probably not from inadvertence, but purposely adopted; for the verbs have a far stronger effect in expressing the important truth couched in the next two verses than participles. Thus here, as on other occasions, the Apostle sacrifices the minuter accu-



ράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος,  
 καὶ παντὸς ὀνόματος ὀνομαζομένον, οὐ μόνον ἐν τῷ αἰῶνι  
 22 τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· <sup>a</sup> καὶ πάντα ὑπέταξεν <sup>b</sup> ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα  
 23 τῇ ἐκκλησίᾳ, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ  
 1 πάντα ἐν πᾶσι πληρουμένου. II. <sup>a</sup> Καὶ ὑμᾶς ὄντας νεκροὺς  
 2 τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις, <sup>b</sup> ἐν αἷς ποτὲ περιε-  
 15, 16, et 5. 23, 30. Col. i. 18. et 3. 11.    <sup>a</sup> Col. 2. 13.    <sup>b</sup> Joh. 12. 31. et 14. 30. et 16. 11.    1 Cor. 6. 11. Infr. 5. 6. et 6.  
 12. Col. 3. 6, 7. Titus 3. 3.

racies, and delicate proprieties of style, in order to more forcibly inculcate weighty sentiments, and important truths. 'Ἐν τοῖς ἔπουρ., 'in the heavenly abodes.' A more forcible expression than ἐν τοῖς οὐρανοῖς.

21. It is truly observed by Koppe, that the substantives ἀρχή, ἐξουσία, &c. are abstracts for concretes, namely, the persons who fill those dignities. They are, he adds, *synonymous*, and only import that no notion of power is excluded from the idea of Christ's supereminence and sovereignty. However, ἀρχή and ἐξ. seem to denote the superior, and δυν. and κυρ. those next in dignity. See Note on Matt. xxviii. 18. 'Ὀνόματος, 'title of authority.' 'Ἐν τῷ αἰῶνι τ. and ἐν τῷ μέλλ. import that the power of Christ is infinitely above (ὑπεράνω) all created power, whether human or angelic.

22. Koppe observes, that in πάντα—αὐτοῦ (on which compare Matt. xxviii. 18. and see Note) there is suggested the subjection to which his very enemies must be reduced, and its results in their punishment. On the contrary, to his friends that power will be exerted 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, compare 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 and support of the other members of the body, of which it is chief, and with which it is indissolubly united. 'Ἐδωκε, for τέθεικε or ἔστησε, by an idiom formed from the use of the Hebr. יָרָו. 'ὑπὲρ πάντα, 'over all persons and things.'

23. τὸ πλήρωμα—πληρουμένου] These words are in apposition with σῶμα. And the Church is called his body and fulness, as consisting of many members, being an exceedingly numerous society, under the government of Him who filleth all with all [things]; for so τὰ πάντα ἐν πᾶσι 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. xii. 6. On πλήρωμα, see Note on Rom. xi. 12. Πληρουμένου is to be regarded as a *deponent*, of course with an active sense; of which I have noticed an Example in Aesch. Agam. 304. ἄλλος παρ' ἄλλου διαδοχᾶς πληρούμενοι.

II. 1. καὶ ὑμᾶς ὄντας—ἀμαρτίαις] There has been some doubt on the connexion of these words with the context, namely as to their construction, and the verbs to be supplied. Many antient and most modern Expositors connect them with v. 5., supplying ἐξωσποίησε from συνεξωσποίησε before, where there is thought to be a repetition per epanalepsin. 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 *de* and *cal*), or the *de* is to be rendered *inquam*, and the *cal*, *etiam*. The words are, however, by the recent Commentators, generally connected with the πληρουμένου in the last v. of the preceding Chap., both being so united together, that only a comma is placed after πληρουμένου, with the following sense: 'He who filleth all [his members] with all [spiritual gifts and graces] hath also filled you, who were dead in' &c. 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 they take their train and connexion from v. 18—20. which, he says, are formed by καὶ joining ἐκάθισε v. 20. and συνεξωσποίησε v. 5. together; ὑμᾶς v. 1. and ἡμᾶς v. 5. being governed by συνεξωσποίησε. 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, 18—20. prays that the Ephesians may be so enlightened, as to see the great advantages they received by the 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 forlorn 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 kingdom." The above able Note, though it does not, I conceive, establish the verbal connexion in question, yet plainly marks out the connexion of thought in the Apostle's mind.

Τοῖς παραπτ. (for ἐν τοῖς παρ.) may be rendered 'by or on account of trespasses.' By νεκρὸς εἶναι ἐν ταῖς ἀμαρτίαις 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 Philosophers, who

πατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρ-  
χοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνερ-  
γούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ἐν οἷς καὶ ἡμεῖς 3

called backsliders from philosophy and virtue to vice and sensuality, *dead*. "Οὐτως is the partic. *Imperfect*.

2. *ποτέ*] i. e. before your conversion. Κατὰ τὸν αἰῶνα τοῦ κόσμου τ., 'according to the *seculum*,' as Tacitus calls it, the way or course of the world, i. e. in conformity to its corrupt principles and evil practices. Κατὰ τὸν ἄρχ. τῆς ἐξ. τοῦ ἀέρος. The best Expositors ancient and modern are in general agreed, that ἐξουσίας is put for ἀρχῆς, "power (says Chandl.) for those who exercise the power, or rule, throughout the various degrees of subordinate agency." So Theophyl. explains, ἀρχόντα τῶν ἑναερίων δυνάμεων καὶ ἐξουσιαστῆν παντός ἑναερίου πνεύματος, the leader of those 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 there held his seat of empire. So, among the passages cited by Wets., Philo p. 31. 28. ἐστὶ δὲ καὶ κατὰ τὸν ἀέρα ψύχων ἀσμάτων ἱερωτάτος χόρος. which writer also in various other passages represents them as *innumerable*. Diog. Laert. viii. 32. εἶναι τε πάντα τὸν ἀέρα ψυχῶν ἐμπλεον. These spirits were supposed to be powerful, but malignant and exciting 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 ἐξουσίας of the Apostle. This belief was transmitted to the early Fathers (so Ignat. ad Ephes. §. 13. ἐν ἡ πᾶς πόλεμος καταργεῖται ἀερίων καὶ ἐπιγείων πνευμάτων.) 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 Rabbins, nor, on the other, to suppose that he disbelieved this notion, and yet countenanced it for a temporary purpose. The Apostle every where recognizes 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 Demoniacs. And to argue that because there may seem to be no demoniacal influence *now*, there was none in the *Apostolic age*, were as irrational as to suppose that because no miracles are *now* worked in proof of the truth of the Gospel, none were *then* worked. So to confound the *ordinary* work for 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 κατὰ just before signifies according to the will of. Now as a Genit. is, in thought, implied, so we have the case of πν. accommodated rather to *that* than to the grammatical

construction. Thus the Syriac translation by rendering κατὰ πν. 'juxta voluntatem principis,' removes the anomaly. Newc., Mackn., and Scott endeavour to do away the difficulty by inserting a καὶ before πν., and interpreting ἀρχ. πν. 'author (i. e. cause) or ruler of the evil disposition' &c. But this is, in every view, objectionable. 'Energy. is wrongly rendered by Mackn. 'inwardly works.' It means, literally, 'exerts his energies and manifests his influence.' So Matt. xiv. 2. αὶ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. viz. because he had risen from the dead. Hence Doddr. observes, ἐνεργοῦμενοι denoted *Demoniacs*. The meaning is, that "the Evil Spirit powerfully and manifestly, by their actions, operates in the disobedient;" referring to the *Gentiles*, who are called υἱοὶ τῆς ἀπειθείας; which expression is not synonymous with ἀπειθεῖς, but a stronger term, to denote "devotedly and habitually disobedient." So Lu. xvi. 8. υἱοὶ τοῦ αἰῶνος τούτου, "devoted to this world." Matt. xxiii. 15. υἱοὶ τῆς γεέννης, like υἱοὶ θανάτου in the O. T.

3. ἐν οἷς καὶ ἡμεῖς] 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 Romans.

With respect to the οἷς, Expositors are not agreed whether it is to be referred to υἱοῖς τ. ἀπ., or to παραπτώμασι at v. 1. The latter, which is supported by the Peshito Syr., has much to countenance it. See Rec. Syn. *More*, however, may be urged *against* it: and the objection as to the construction of ἀναστρέφεται with a dative of person, not thing, will not hold, because it is here construed with ἐν ταῖς ἐπιθ. τ. σ. (which words, according to the other view, would be useless); and as here we have ἀναστρ. ἐν ταῖς ἐπιθ., so at 2 Cor. i. 12. we have ἐν ἀπλότητι καὶ εὐκρινείᾳ Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ. Nor need we strictly interpret the ἐν by *inter*; but we may suppose it taken in a *laxer* sense, for σὺν (meaning 'as well as they') of which Schl. Lex. will supply examples. This is confirmed by the καὶ joined with ἡμεῖς. 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. Θελ. τῶν διανοιῶν is not well rendered 'the mind.' It denotes the *passions*, as σαρκὸς the appetites, of our corrupt nature. This natural corruption is implied in θελ., (which should be rendered *propensities*) and is distinctly expressed in the next words, which seem added for that very purpose. Though the φύσει 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 Classical writers enables me to confirm the remark of Mr. Scott, that "the

πάντες ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς  
 ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν  
 4 καὶ ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· ὁ δὲ Θεός, <sup>d Rom. 10.</sup>  
 πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγά-  
 5 πησεν ἡμᾶς, ° καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, ° Rom. 5.  
 6 συναξωποίησε τῷ Χριστῷ, (χαρίτι ἔστε σεσωσμένοι) καὶ 6, 8, 10.  
 συναγγείρει, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ et 6, 4, 5, 8.  
 7 Ἰησοῦ ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν Col. 2. 12.  
 ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι 13. et 3. 1.  
 8 ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. τῇ γὰρ χάριτι ἔστε σεσωσ- Act. 15. 11.  
 9 μένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ἡμῶν Θεοῦ τὸ δῶ- Titus 3. 5.  
 9 ρον· ° οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. ἡ αὐτοῦ γὰρ 1 Matt. 16.  
 10 ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγα- 17.  
 et 11. 6. 1 Cor. 1. 29, 30. 2 Tim. 1. 9. Tit. 3. 5. h Psal. 100. 3. Eps. 29. 23. 2 Cor. 5. 17. sup. 1. 4. infr. 4. 24. Titus 2. 14. Rom. 3. 24. et 4. 16. Philipp. 1. 29. Titus 3. 5. g Rom. 3. 20, 27. et 4. 2. et 9. 11.

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 loquendi*, 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. 'Ὅς ἐμφυτος μὲν πᾶσιν ἀνθρώποις κἀκη.

The expression τέκνα ὀργῆς signifies persons worthy of wrath and punishment. So the Hebr. תּוֹכְחָה in Deut. xxv. 2. (where the Sept. has ἀξίως πληγῶν) 2 Pet. ii. 14. κατὰρας τέκνα. Is. lvii. 4. τέκνα ἀπωλείας. The same idiom has place in υἱός, (both being formed on the Hebr. בן) but sometimes the substantive following is found not in a *passive* sense, as here, but in an *active* one, as v. 2. υἱὸς ἀπειθείας. 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 γὰρ καίπερ. The σύν ἐν συναξωσ. 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 ἔστε σεσωσ. see Note on Rom. iii. 24. and on v. 8.

6. συνεκάθ. ἐν τοῖς ἐπουρ.] This denotes the great dignity of our Christian profession, the participating 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 αἰῶσι τ. ἐπερχ.] 'in all future ages, i. e. all futurity, both of this world and the

next. Τῆς χάριτος αὐτοῦ ἐν χρστ. ἐφ' ἡμᾶς. 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. ἔστε σεσωσ. 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 ὑ.] It has been debated among both ancient and modern Commentators, whether the τοῦτο should be referred to τῆς πίστ., or to σωθῆναι 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 many eminent Commentators. See Chandler, Dean Tucker, and Bp. 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 τὴν πίστιν λέγει δῶρον Θεοῦ, ἀλλὰ τὸ διὰ πίστεως σωθῆναι· τοῦτο δῶρον ἐστὶ Θεοῦ. The ἡμῶν is *emphatic*, and therefore may be rendered *yourselves*, i. e. not derived by any work of yourselves.

9. ἵνα μὴ τις καυχ.] 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 any thing to deserve salvation.]' See Rom. iii. 26, 28. iv. 1-5.

10. αὐτοῦ γὰρ ἐ. ποίημα—ἀγαθοῖς] The γὰρ has occasioned some difficulty, to avoid which, Mackn. 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

θοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

i 1 Cor. 12.  
2. Infr. 5. 8.  
Col. 1. 21.

k Rom. 9.  
4. 1. 1.  
1 Esm. 9. 5,  
6.  
Mich. 5. 5.  
Joh. 10. 16.  
et 16. 33.  
Act. 10. 36.  
Rom. 8. 1.  
Col. 1. 20.  
Gal. 3. 29.

Ἐπιθυμοῦμεν, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ 11  
λεγόμενοι ἀκρόβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκί  
χειροποιήτου, ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, 12  
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν  
διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν  
τῷ κόσμῳ· νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες 13  
μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. 14

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] being [at the same time] formed and fitted 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. xliii. 21. xlv. 21. 'Ἐπι here denotes *purpose*, as often both in the Scriptural and Classical writers. See Schleus. Lex. and Steph. Thes.

The next words are meant to further enforce the sense intended in *κτισθ. ἐπι ἔργ. ἀγαθοῖς*. And (resolving the *οἷς—ἐν 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. Holden) "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., Chandl., and others; though some recent Commentators, as Koppe, Newc., Ros., and Wahl explain, 'for which God has long destined us,' i.e. in which he has determined we should walk. But the other view of the words is decidedly preferable.

11—13. Having spoken to them of the general state of fallen man, and the salvation of all believers, by the rich grace and mercy of God; the Apostle next proceeds to show the Gentile converts the peculiarities of *their case*, which had placed them much further out of the way of mercy than the Jews had been. (Scott.) He illustrates the mercy of God in their conversion, by showing them that God was under no previous obligation, by virtue of any special covenant he had entered into with them, to confer so great a happiness upon them; since they were wholly unacquainted with, and strangers to the only peculiar covenant he had entered into with any part of mankind, and who consequently could have no interest in the peculiar benefits of it. (Chandl.) q. d. 'Wherefore [that ye may understand the magnitude of the benefits ye have received, and the obligation ye lie under to the performance of good works] remember' &c. Ἵμεῖς ποτὲ—σαρκί, literally, 'that ye, once Gentiles in the flesh, (i.e. who were once Gen-

tiles' &c. 'Ἐν σαρκί, 'by natural descent, or carnal origin.' The words *οἱ λεγόμενοι—χειροπ.* are parenthetical: and at *ὅτι ἦτε* there is a *resumption* of the construction. *Οἱ λεγόμενοι ἀκρόβ.*, i.e. who are contemptuously styled the *uncircumcised*; for *ἀκρόβυστοι*, abstr. for concrete; as *περιτομή* just after for *οἱ περιετμημένοι*. So, Schleus. observes, the Hebr. *עֲרָבִי* was a name of contempt applied to the Gentiles by the Jews. See Judg. xiv. 3. xv. 18. Is. lii. 1. *Περὶτ. ἐν σαρκί χειρ.* Render, 'made by hand on the flesh.' This, Grot. observes, is an *emphatical* expression; there being *another* circumcision of the *heart* and spiritual, *ἀχειροπ.* See Col. ii. 11.

12. *χωρὶς Χρ.*] for *χωρισθέντες τοῦ Χρ.*, 'without communion with Christ.' The sense of which is further developed in the next words *ἀπηλλοτρ. τῆς πολ. τ. Ι.*, 'aliens from the citizenship of Israel.' Ἀπαλλ. (which is found only in the later writers) is a stronger term than *ἀλλότριος*; though that word is by Aristotle opposed to *συμπολιταί*. *Πολιτεία* is 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. *Ξένοι* is used for *ἀποξενωμένοι*, (to correspond with the *ἀπηλλ.*) and consequently with the regimen of a participle. *Διαθηκῶν τῆς ἐπαγγ.* Here the Genit. of the noun has the force of an adjective. By these *διαθ.* are meant the Patriarchal and the Mosaic covenants. See Note on Rom. ix. 4. 'Ἐλπίδα μὴ ἔχ.' 'having [therefore] no [assured] hope of eternal life and salvation.' See Chandl. and Doddr. *Καὶ ἄθεοι ἐν τῷ κόσμῳ.* The sense is, 'and [thus] without God,' i.e. as Chandl. explains, "They either knew him not, or did not worship him as God; they had not avouched, or solemnly owned, or taken him for their God; and in consequence, were not avouched, were not owned, and blessed and accepted by him as his peculiar people." See Doddr. The words *ἐν τῷ κόσμῳ* are added to magnify their offence, as living in a world created and preserved for blessing by God, and yet not knowing him or worshipping him as God.

13. The *νυνὶ* here answers to the *ποτὲ* at v. 11. 'Ἐν Χρ. Ἰ., 'by Christ and his religion.' Or we *may*, with Koppe, supply *ὄντες* (compare Rom. viii. 1.) 'having been united to Christ,' 'become Christians.' *Μακρὰν εἶναι* and *ἐγγὺς εἶναι* were figurative expressions denoting respectively the pious worshippers of God and therefore favoured with admittance to His presence; and those who neglected it, (i.e. the Gentiles) and were consequently far removed

- τὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν,  
 15 καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, <sup>m</sup> τὴν ἐχθραν ἐν <sup>m 2 Cor. 5. 17.</sup> τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας ἵνα τοὺς δύο κτίση ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρω-  
 16 πον, ποιῶν εἰρήνην· <sup>n</sup> καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους <sup>n Rom. 6. 6. et 8. 3. Col. 1. 20. et 2. 14.</sup> ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνσας τὴν  
 17 ἐχθραν ἐν αὐτῷ· <sup>o</sup> καὶ ἐλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν <sup>o Psal. 148. 14. Esa. 57. 19. p. Joh. 10. 9. et 14. 6. Rom. 5. 2. Infr. 3. 12. Heb. 4. 16. et 10. 19, 30.</sup>  
 18 τοῖς μακρὰν καὶ τοῖς ἐγγύς, <sup>p</sup> ὅτι δι' αὐτοῦ ἔχομεν τὴν <sup>p Gal. 6. 10.</sup> προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πα-  
 19 τέρα. <sup>q</sup> ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμ-  
 20 πολῖται τῶν ἀγίων καὶ οἰκείοι τοῦ Θεοῦ, <sup>q Gal. 6. 10.</sup> ἔποικοδομηθέντες <sup>q Gal. 6. 10.</sup>  
 Philpp. 3. 20. Heb. 12. 22, 23. r Psal. 118. 22. Esa. 28. 16. Matt. 16. 18. 1 Cor. 3. 9, 10. 1 Pet. 2. 4, 5. Apoc. 21. 14.

from his presence and favour. See Is. lviii. 19. and Notes on Acts ii. 39. and Lu. xv. 13. 'Ἐγγύς ἐγγ.', signifies 'are brought into favour and acceptance with him.' 'Ἐν τῷ αἵμ. τ. Χρ., see Gal. iii. 13 & 18.

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 *ἄνθρωπος* or *Peace*. Τὰ ἀμφότ. The force of the Article may be expressed by rendering, as the sense requires, 'both of the parties.' Sub. μέρη or γένη. 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 μεσότ. is very rare in the Classical writers; though an example is cited by Wets. from Athen. p. 281. τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον διωρτύτειν. It is properly the neuter of the adjective μεσότοιχος. Τοῦ φραγμοῦ is a Genit. of explication, for διάφρασσον 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 produced that mutual enmity to which the Apostle proceeds to advert.

15. Τὴν ἐχθραν 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. Τὸν νόμον is in apposition with ἐχθραν, 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 α., i. e. by the sacrifice of his body on the cross, namely, to bring in that everlasting righteousness of which Daniel prophesied. The ἐντ. and δόγμα. refer to the ceremonial part of the law, and are specified, as being the cause of the disunion. Ὁ καταργ., see Rom. iii. 31. Gal. iii. 17. and Notes.

— ἵνα τὸν—ἄνθ.] literally, 'in order that [thereby] he might by himself form the two classes of men into one new mankind.' At τοὺς δύο sub. ἀνθρώπους, from ἀνθρώπων following. The two classes should be one man, by being one 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 ἐαντῷ, i. e. 'through his means and by his death on the cross.' Ποιῶν '[thus] making.'

16. ἀποκατάλλ.] This is more significant than καταλλ., and refers to the *enmity* previously existing. 'Ἐν ἐνὶ σώμ.,' by composing one body,' i. e. Christ's mystical body, the Church. 'Ἀποκτείνσας τὴν ἐχθ., is not synonymous with καταργήσας τὴν ἐχθραν just before, but a stronger expression, denoting that it is annulled for ever. There may, however, be (as Koppe thinks) an allusion to the metaphor by which laws, when abrogated, are said to be dead. 'Ἐν αὐτῷ scil. σταυρῷ. Or it may refer to Christ.

17. ἐλθὼν] 'having come [into the world.]' Εὐηγγ. εἰρήνην &c. As Christ did not himself preach this peace to the Gentiles, we must understand it as done through the medium of his ambassadors, the Apostles. Εὐαγγελίζεσθαι εἰρήνην (i. e. a mode of obtaining peace and reconciliation with God) is a phrase occurring also at Acts x. 36.

18. τὴν προσαγωγὴν] i. e. (to express the force of the Article) the access which we have. In προσαγ. there is an allusion to introduction to a King or great man. 'Ἐν ἐνὶ πνεύματι, i. e. by the intervention of one and the same Holy Spirit, in his office of Paraclete. See Rom. v. 2. 1 Cor. xii. 13.

19. ἄρα οὖν &c.] Here we have the inference from what has been said at v. 15—18. 'So, or now, then' &c. The terms ξένοι and πάροικοι differ, the former being applied to a *city*, or *country*, the latter to a *family*; thus corresponding respectively to the Latin terms *peregrinus* and *hospes*. In the words following (which are exegetical) the συμμ. refers to the ξένοι, and the οἰκείοι to the πάρ. Compare v. 12. The meaning is, that they all have now every privilege which the Jews had of being the *people* and *family* of God.

20. Ὁ οἶκος implied in οἰκείοι just before, the Apostle engrafs a figurative comparison of the Church to a House or Temple of God; having in mind, it is supposed, the Temple of Ephesus. The present passage is one of great beauty, and especially worthy of admiration from the skill with which the architectural figures are applied to the subject. By προφητῶν, most antient and early modern Expositors understand the prophets of the Old Testament, as being the heralds of the Gospel. As, however, the term is put after ἀποστόλων, and the

ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα ἡ οἰκοδομὴ 21 συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, ἐν ᾧ καὶ 22 ἡμεῖς συνοικοδομεῖσθε, εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. <sup>u</sup> ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν.—<sup>x</sup> εἶγε ἠκούσατε τὴν 2

Old Testament prophets could hardly be said to form part of the *Christian* edifice with the Apostles, the most eminent modern Commentators, from Grot. downwards, seem right in understanding it of the *προφῆται*, or inspired teachers of the New Covenant, so called in various parts of the first Epistle to the Corinthians. See also iv. 11. Acts xi. 27. This, indeed, is placed beyond doubt by v. 5. of the next Chapter.

20. ὄντος ἀκρογωνιαίου] Called in the antient prophecy, Matt. xxi. 42., *κεφαλὴ γωνίας*. In order to understand this expression properly, we must bear in mind, as Chandl. observes, that “the strength of buildings lies in their *angles*; and the corner-stone is that which unites and compacts the different *sides* of them; the *chief* corner-stone is that which is laid at the *foundation*, upon which the whole angle or quoin of the building rests, and which therefore is the principal support and tie of the whole edifice. Now Christ is the chief corner-stone; the main stress of this spiritual building lies and rests upon him, who by his death hath united Jews and Gentiles, the two different constituent parts of it, into one compact, regular building, and temple.” This view is supported by the antient Commentators, and required by the expression *συναρμ.* in the verse following. Compare also v. 14—18.

21. The *ἡ* is not found in several MSS. of Griesb. and Rinck, as also in some Fathers and the Ed. Princ.; and it is cancelled by Beng., Matth., and Knapp, and is marked as probably to be cancelled by Griesb. But without reason, the external testimony being not overpowering, and the internal all in favour of the *Article*; since though required by the propriety of the language, (for, as Bp. Middl. and Vat. observe, *πᾶσα* would signify *every*, whereas the sense *whole* is required, which demands the *Article* to the substantive following. See Middl. Gr. A. i. 7.), yet this propriety is not so commonly known as to induce us to suppose the *Article* to have come from the early Critics, much less the *scribes*. Whereas, that the scribes should *omit* the *Article* was very likely, and might be confirmed by several examples from the best writers, as Thucyd. and others.

Ἐν ᾧ should be rendered ‘by,’ i. e. by means of. *συναρμ.* signifies ‘framed together,’ so that the stones shall *fit in* (*λογέω*), according to the antient manner of building, in which the stones were not squared, but laid *λογάθην*. See Thucyd. iv. 4. and my Note there (Transl. & Ed.) So Anthol. iii. 32. 4. (cited by Wets.) *ἠρμολόγησε τάφον*. In the *ἀρμ.* there is an allusion to *carpenters’ work*, and in the *λογέω* to *masonry*. Chandl. has shown the force of the metaphor. *Εἰς ναὸν ἅγιον ἐν Κυρίῳ* may be rendered

‘into a holy temple through the Lord,’ or rather, ‘into a temple holy to the Lord.’

22. ἐν ᾧ] This *may*, with some, be referred to *Κυρίῳ* just before: but it is better referred by others to *ναόν*. See Chandl. And this, I would observe, is confirmed by a similar use of the rare word *συνακοδ.* in Thucyd. i. 93. (of the walls of Athens) *ξυνοικοδομημένοι μεγάλοι λίθοι καὶ ἐντομῇ ἐγγωνιοι*. Dr. Burton well paraphrases: ‘Into which temple ye also are built together with the Jews, so as to make a building in which God dwells by his Spirit.’ On *εἰς κατοικ.* τοῦ Θεοῦ, see Rom. viii. 9. 1 Cor. iii. 16. 1 Joh. iv. 13. and Notes. Ἐν πνεύματι is by most recent Commentators taken for *πνευματικόν*, and by Bp. Middl. would doubtless have been rendered ‘*spiritually*.’ But the one assigned by the antient and most modern Expositors, ‘by the Holy Spirit’ is far more agreeable to the context and the general tenour of the Apostle’s reasoning.

III. The Apostle having now fully declared that it was the eternal purpose of God, to call the Gentiles to be partakers of the privileges of his church, proceeds to speak of the dignity of his own Apostolical character and office, and of the extraordinary manner by which he was called to, and fitted for it; that hereby he might not only give them a fuller assurance of the truth of the doctrine he had laid down, but prevent their being offended and prejudiced against him, upon account of those persecutions and sufferings to which he was exposed. (Chandl.)

1. ἐγὼ Παῦλος—ἐθνῶν] There is here a seeming deficiency, which the Translators variously supply. Most suppose an ellip. of *εἰμι*, which, however, is shown by Bp. Middl. to be inadmissible. It is better, with many eminent Expositors, (as Abp. Newc., Bp. Middl., and others) to regard vv. 2—13. inclusive as parenthetical; the thread of the reasoning being resumed by a repetition of the *τούτου χάριν* (‘on account of this equal admission of both Jews and Gentiles’). The argument is stated by Bp. Middl. in the following paraphrase: ‘For this cause, I Paul, the prisoner of Jesus Christ, for, since indeed ye cannot but have heard both of my divine commission, and of the nature of the doctrine which I am commanded to teach, (v. 12, 13.) for this cause (*τούτου χάριν* repeated vv. 14—19.) I pray to God, who has been thus merciful in calling you, that ye may be strengthened with might by his Spirit, (v. 16.) that so Christ may dwell in your hearts. After this prayer is subjoined a doxology, (20, 21.) with the concluding Amen.’

2. On the use of *εἶγε* affirmatively for *since*, see Note on Acts xvi. 15. *Τῆν οἶκον. τῆς χάριτος* does not simply signify *Apostleship*, as

- οικονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,  
 3 ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον (καθὼς  
 4 προέγραψα ἐν ὀλίγῳ<sup>a</sup> πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι  
 5 τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ)<sup>b</sup> ὃ [ἐν]  
 6 ἑτέραις γενεαῖς οὐκ ἐγνώρισθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς  
 7 νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφή-  
 8 ταις ἐν πνεύματι<sup>c</sup> \* εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσ-  
 9 σωμα καὶ συμμετόχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ,  
 10 διὰ τοῦ εὐαγγελίου<sup>d</sup> οὐ ἐγενομένη διάκονος κατὰ τὴν δω-  
 11 ρεάν τῆς χάριτος τοῦ Θεοῦ τὴν δοθείσάν μοι κατὰ τὴν ἐνέρ-  
 12 γειαν τῆς δυνάμεως αὐτοῦ. <sup>e</sup> ἐμοὶ τῷ ἐλαχιστοτέρῳ πάν-  
 13 των [τῶν] ἀγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐ-  
 14 αγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, <sup>d</sup> καὶ  
 15 φωτίσαι πάντας, τίς ἡ \* οἰκονομία τοῦ μυστηρίου τοῦ ἀπο-  
 16 κερυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα  
 17 κτίσαντι διὰ Ἰησοῦ Χριστοῦ, <sup>e</sup> ἵνα γνωρισθῇ νῦν ταῖς ἀρ-  
 18 χίστοις) as πρώτιστος, καλλιώτερος, μεῖζότε-  
 19 ρος. Also ἐλαχίστατος is used by Sext. Emp. The Apostle 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 εὐαγγ. sub. ὡστε or εἰς τό. Ἀνεξιχν., 'unsearchable and inconceivable.' So Orat. Manass. v. 6. ἀνεξ. τὸ ἔλεος. See Note on Rom. xi. 23.

some suppose; but, as the best Expositors are agreed, office of Apostle or herald of the grace of God. Τῆς δοθείσης, though grammatically belonging to χάριν, yet seems (by an idiom found in Thucydides and other of the best writers) to be meant for οἶκον. Thus in the parallel passage of Col. i. 25. it is united. In εἰς ὑμᾶς the εἰς denotes the end or purpose, q. d. for your benefit.

3. ὅτι [also] that. Κατὰ ἀποκάλ., for ἐν ἀποκαλύψει. Compare Gal. i. 12. Τὸ μυστήριον, i. e. of the calling of the Gentiles. Καθὼς, for καθ' ἃ. Προέγγ. ἐν ὀλίγῳ, 'I have before briefly glanced at,' namely, i. 9 & 10. ii. 11. sq.

4. πρὸς ὃ This may be taken with Koppe, for ἐν ᾧ, or resolved into ὃ ἀναγινώσκοντες δύνασθε νοῆσαι πρὸς αὐτῷ, i. e. ἐν αὐτῷ. Σύνεσιν denotes intelligence and sagacity (whether natural or acquired) as evinced in a complete and accurate knowledge of any thing.

5. ὡς 'in the same manner as,' i. e. with the same extent and clearness as.

6. Συγκληρ., σύσσω., and συμμα. are all very rare words. Ἐπαγγελία belongs to all of them except σύσσω., which is inserted to denote close union. Σύσσωμος answers to the Latin *incorporat*, and denotes 'many members of the same body,' the Church. Συμμετόχα τῆς ἐπ., 'joint partakers of his promise [of salvation] by Christ.'

7. ἐγεν. διάκονος] i. e. had committed to me the διακονία mentioned at v. 2. The same expression occurs at Col. i. 23. Δωρεάν τ. χάριτος, 'the gracious and free gift.' Ἐνέργειαν τῆς δυν. signifies, 'by the great [and supernatural] efficacy of his power.' See supra i. 19. & 20.

8. ἐμοὶ-ἀγίων] The sense is, 'To me [I say] who am beyond comparison the least of all saints.' Τῶν before ἀγίων is cancelled by Beng., Wets., Matth., Griesb., and Tittm., being not found in many MSS., Fathers, and early Edd. Ἐλαχ. is a comparative for a superlative (ἐλά-

χιστος) as πρώτιστος, καλλιώτερος, μεῖζότερος. Also ἐλαχίστατος is used by Sext. Emp. The Apostle 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 εὐαγγ. sub. ὡστε or εἰς τό. Ἀνεξιχν., 'unsearchable and inconceivable.' So Orat. Manass. v. 6. ἀνεξ. τὸ ἔλεος. See Note on Rom. xi. 23.

9. φωτίσαι] This term is more significant than διδάσκειν, and is very suitable to the light of God's revelation. So Ignat. cited by Grot. πεφωτισμένον ἐν βλήματι Θεοῦ. Instead of the common reading κοιν. a great number of the best 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. Ἀπὸ τῶν αἰώνων signifies 'from the ages [of eternity].' Κτίσαντι 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 Chandl., unite both; which, as the last mentioned Commentator observes, 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, calling them out of their heathen idolatry by Christ also) but is now communicated to the world.'

Διὰ Ἰησοῦ Χριστοῦ, which is not found in some antient MSS., Versions, and Fathers, was rejected by Mill and Beng., and cancelled by Griesb.; and justly; for it may be suspected,

χαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλη-  
 σίας ἢ πολυποίκιλος σοφία τοῦ Θεοῦ· κατὰ πρόθεσιν τῶν 11  
 αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· ἐν 12  
 ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθή-  
 σει διὰ τῆς πίστεως αὐτοῦ. Ἐδιδόξαμεν μὴ ἐκκακεῖν ἐν 13  
 ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.—τούτου 14  
 χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου  
 ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριά ἐν οὐρανοῖς καὶ 15

with Rinck, to have been an alteration of the same early Critics who, as we find from Tertulian, cancelled the *ἐν* just before.

10. *ἵνα γνωρισθῆ—Θεοῦ*] 'to the end that' &c. By *ταῖς ἀρχ. καὶ ἐξ.* are denoted the various orders of angels. See Note on i. 3, 10, & 20. *Ἐν τοῖς ἐπουρ.*, 'in the heavenly mansions.' See i. 20. and ii. 6. *Γνωρ.* 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." *Πολυποίκιλος* signifies 'in various regards conspicuously excellent.' *Διὰ τῆς ἐκκλησίας*, i. e. by the founding, propagating, and governing of the Church.

11. *κατὰ πρόθεσιν—ἐποίησεν ἐν Χ.* [I.] 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 on to the accomplishment of the divine purposes of mercy and favour towards mankind, in and by him." See also Whitby and Locke. *Πρόθ.* 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 *αἰών.* means dispensations, viz. the Patriarchal, the Mosaic, and the Christian. But that is not so apt a sense.

12. *παρρησίαν καὶ προσαγ.*] This 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 *ἐν πεποιθ.* is added in order to explain and strengthen the preceding. *Διὰ τῆς πίστ.* a. Render, 'through the faith we have in him, and confidence in his merits.' See Theophyl. So *πίστ. Χριστοῦ* Phil. iii. 9. Col. ii. 12.

13. *διδό.* i. e., as Chandl. explains, "since ye are made partakers of these invaluable privileges, by the Gospel, which I have preached to you." In *αἰτούμαι μὴ ἐκκακεῖν* &c. there is some obscurity arising from extreme brevity. There is a want of some pronoun at *αἰτ.* Several recent Commentators supply *με*, and take *αἰτ.* in the sense 'I pray God that I may not faint' &c. That, however, cannot be admitted. The context requires *αἰτ.* to be taken in the sense 'I earnestly intreat,' which necessarily implies

*ὑμᾶς*. The difficulty chiefly turns on the words *ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν*. But it will vanish, if we regard the words as comprehending three clauses compressed into one, and which, when dilated in a paraphrase, will yield a plain sense, as follows: 'I intreat you 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, that they are rather matter of glory to you, in behalf of whom I suffer, when you consider the firmness 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 *ὑμῶν* must, I think, be understood not the Ephesians only, but the Gentile Christians generally. "Ἦτις is for *αἰτίαι*; 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 quæ sidera vocatis." 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 by his conversation and preaching among 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, who either occasioned or rejoiced in his sufferings."

14. *τούτου χάριν*] See Note on v. 1. *Πατέρα Κυρ. ἡμῶν Ἰ. Χρ.* is (Rosenm. remarks) used instead of *Θεόν*, to intimate that it is on account of this mysterious connexion that salvation redounds to Christians. From the mention of this connexion 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. *Ἐξ οὗ* "may, Mr. Holden remarks, refer to the Father from whom both men and angels are named, i. e. are denominated 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 *πατριά* is supposed to be adopted from the Jewish manner of speaking, by which the angels were called God's family above, and the chosen people on earth his family below. The *πᾶσα* shows the universality of that incorporation, as much as to say that it



- 16 ἐπὶ γῆς ὀνομάζεται· ἵνα δῆν ὑμῖν, κατὰ τὸν πλοῦτον τῆς <sup>h 2 Cor. 4</sup> δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ <sup>16. infr. 6. 10.</sup>
- 17 εἰς τὸν ἔσω ἄνθρωπον, ἵκατοικῆσαι τὸν Χριστὸν διὰ τῆς <sup>i Col. 2. 7.</sup>
- 18 πίστεως ἐν ταῖς καρδίαις ὑμῶν· ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς
- 19 ἀγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, γνωκαί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρι- <sup>k Rom. 16</sup>
- 20 στοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. <sup>25. Jud. 24.</sup> Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ἢ αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν

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 distinction is done away; 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 this view from the ancient 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 οὐρανοῖς καὶ ἐπὶ γῆς* being for *ἡ ἐν οὐρ. καὶ ἡ ἐπὶ γῆς*, 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 very well be understood. 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.

— *κατὰ τὸν πλ. τ. δ. α.*] The sense seems to be, 'according to his abundant beneficence and mercy, which is His glory.' *Δυνάμει κραταιωθῆναι*, 'to be powerfully strengthened;' *δυνάμει* being for *δυνατῶς*. 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 πν.*, 'by the influence of the Holy Spirit.' *Εἰς*, 'quod attinet ad.' On the expression *ἔσω ἄνθρ.*, see Notes on Rom. vii. 22. 2 Cor. iv. 16. So Plato (cited by Koppe) says *τοῦ ἔσω ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἴσται ἐγκρατέστατος*. The Philosopher probably derived the expression

from the East, where it was prevalent, and perhaps originally proceeded from the Jews.

17. *κατοικῆσαι—ὑμῶν*] Sub. *ὡστε*, for *εἰς τὸ*, denoting *result*. In *κατοικ.* the heart of the Christian believer 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 ἀγάπῃ* &c. of the next verse, which is meant to explain the preceding.

18. *ἀγάπῃ*] i. e. love to Christ and his religion. In *ἐρρ.* and *θεσμ.* it is meant that the love should be deep and sincere. In *τεσμ.* the architectural metaphor is kept up; and, indeed, so in *ἐρρῖξ*; 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. *Ἐξισχ.* is a stronger term than *ισχ.* *Καταλ.* signifies 'to form an adequate conception.' *Πλάτος, μήκος, βάθος, and ὕψος* 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 *ὕψος*. 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. *γνώσασθε—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 finite beings

— *ἵνα πληρωθῆτε—Θεοῦ*] The sense here is disputed; but the one assigned by Grot., Crell., 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, they may be filled with all the spiritual gifts and graces, both ordinary and extraordinary, which God imparts to his faithful worshippers.

1 Gen. 17. ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς 21  
1 Cor. 7. 20. ἰδί. *supr.*  
3. 1. πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων! ἀμήν.

IV. ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ 1  
1 Col. 1. 10. ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, <sup>m</sup> μετὰ πάσης 2  
1 Thess. 2. ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχό-  
12. μνοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνότητητα 3  
1 Rom. 12. τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. <sup>n</sup> Ἐν σῶμα 4  
1 Cor. 12. καὶ ἐν πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλή-  
4, 11. σεως ὑμῶν. <sup>o</sup> εἰς Κύριος, μία πίστις, ἐν βάπτισμα· <sup>p</sup> εἰς 5  
1 Mal. 2. 10. Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ 6  
1 Cor. 12. 6.

20, 21. The general sense of this *doxology* (in which, as Chandl. 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, for instance, of *ὑπὲρ πάντα* and *ὑπὲρ ἐκ περισσοῦ*; 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. 'Now to 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. *Κατὰ τὴν δύναμιν τῆς ἐνεργ. ἐ. ἡ.* The sense is, 'agreeably to that powerful influence of the Spirit which now worketh in us.' See i. 19 & 20. "This power (explains Chandl.) 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 abundantly sufficient to confer on them as 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."

— *εἰς πάσας—αἰῶνων* 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. οὖν] Therefore, i. e. such being your high privileges and hopes. 'Ὁ δέσμιος 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.' Κλήσεως, i. e. the state to which they were called and admitted by the grace of God.

2. *ταπ. καὶ πραότ.*] '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 *ἀνεχομένοις*, there is a slight *anacoluthon*. Ἀνεχ. ἀλλ., 'bearing with each other's provocations.' Ἐν ἀγάπῃ, 'in the exercise of charity.' So 1 Cor. xiii. 7. *πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, 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 συνδ. *τῆς εἰρήνης*, i. e. by the cultivation of that peaceable spirit which binds all together. So Ovid cited by Wets.: "Dissociata locis concordi pace ligavit."

4. ἐν σῶμα κ. ἑ. π.] The sense is, 'There is one body [of you all, namely, the Church] and one Spirit [by whose gifts and graces (as by one life or soul) it is animated; even the Holy Spirit.]" See 1 Cor. xii. 11 & 13.

— *καθὼς καὶ—ὑμῶν* 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 ἐλπ.* is for *εἰς μίαν ἐλπίδα*. Thus the clause is equivalent to *μία ἐλπίς τῆς κλήσεως ὑμῶν*. The *εἰς*, 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. adduced by me in Rec. Syn.: *ὑμεῖς τοῖνυν ὡσπερ ἐλέγχοντες ταύτας κατὰ τῆς στασιᾶς τὰς ἑκωνυμίας ποιούμενοι, κοινὰ μὲν τὰ βουλευτήρια κοινούς δὲ νεώς καὶ τοὺς ἀγῶνας, κοῖνα δὲ πάνθ' ὡς εἶπεν τὰ μέγιστα προσεῖρήκατε.* The same argument is used by Malachi, ii. 10., to induce the Jews to cultivate unanimity. For a refutation of the Romish perversion of *μία 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 *εἰς Θεός*.

6. ὁ ἐπὶ πάντων.] "We deny not (says he) that God the Father is one God over all, or that

7 ἐν πᾶσιν ὑμῖν. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ  
 8 τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. διὸ λέγει Ἄνα-  
 βὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε  
 9 δόματα τοῖς ἀνθρώποις. τὸ δέ, ἀνέβη, τί ἐστίν, εἰ  
 μὴ ὅτι καὶ κατέβη [πρῶτον] εἰς τὰ κατώτερα [μέρη] τῆς  
 10 γῆς; Ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάν-  
 ὅ Rom. 12.  
 3, 6.  
 1 Cor. 12.  
 1 Phil. 68.  
 19.  
 Col. 2. 15.  
 \* Joh. 3. 13.  
 et G. 62.  
 Act. 2. 33.

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 principality 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." Διὰ πάντων, i. e. (to use the words of Chandl.) "filling all things with His presence, and overruling them by His Providence." Ἐν πᾶσιν ὑμῶν, i. e. by the influence of his Spirit and grace.

7. ἐνὶ δὲ—δωρ. τοῦ Χρ.) This is intended to encounter an objection, namely, that the gifts of the Holy Spirit are different in different persons ; which might occasion envy, and be unfavourable to unity. The sense is, '[It is true these gifts are not the same in all ;] but then to each one of us is given the gracious favour of the Spirit according to the measure [not of faith or natural endowments, but] of the gift of Christ,' i. e. in such measure and proportion as Christ thinks fit to bestow. Being, therefore, a free-gift, they ought to excite, not conceit and arrogance, but thankfulness to God for his "unspeakable gift."

8. The Apostle now proceeds to prove the gift of the Spirit to be from Christ, by adverting to Ps. lxxviii. 18. The argument is this : "In the Scriptures some one is said to have ascended up into heaven, and from thence to have distributed gifts unto men. But since God himself cannot be said to have ascended 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 λέγει supply ἡ γραφή ; a frequent ellipsis. The λέγει, 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 ἔδωκε δόματα τοῖς ἀνθρώποις, the Sept. has ἔλαβες δόματα ἐν ἀνθρώποις. The ἀνθρώπων, 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 ἀνθρώποις, which is doubtless the right reading. But the error rests chiefly in the ἐν, for which I would read ἐκ, answering to the *for* of our English Version. Now ἐν and ἐκ are perpetually interchanged. Thus the only variation will be in the use of ἔδωκε δ. τοῖς ἀνθρώποις for ἔλαβες δ. 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 Hebr. וְיָרַד מִן הַשָּׁמַיִם וַיֵּרָד וַיְבָרֵךְ אֶת אֲנָשִׁים. can be no other than 'thou hast received gifts on account of men,' i. e. to give to men. And the Apostle only says ἔδωκε to make the sense plainer, as also does the Chaldee Paraphrast, 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.

—ἀναβὰς] Render, 'having ascended up on high,' i. e., as applied to Christ, into heaven. In ἠχμ. αἰχμαλ. we have a bold expression, probably signifying (as appears from Judg. v. 12.) 'he led captive those who had led others captive,' i. e. obtained a glorious triumph over his enemies. Comp. Col. ii. 15. The enemies of Christ meant in the Apostle's application, must be all the enemies of the Gospel, both men and demons, who had so zealously striven to put it down ; including also (as many Expositors suppose) all things adverse to its progress, as sin, the world, and death, which are often personified.

9. τί ἐστίν] 'what does it infer or imply?' The Apostle's argument is, that, if Christ ascended into heaven, he must have first descended and been on earth. For the original abode in heaven of the Messiah was not doubted by the Jews themselves. The expression τὰ κατώτερα μέρος τῆς γῆς was by many of the old Expositors taken of Hell. That interpretation, however, has been overturned by Bp. Pearson on the Creed, p. 229. Many eminent Commentators antient and modern understand it of the grave, agreeably to the frequent use of the expression in the O. T. As, however, that sense is not very suitable to the Apostle's argument, the best Expositors are now generally agreed, that τὰ κατ. μέρη τῆς γῆς means "the lower regions," namely, of the earth : τῆς γῆς being a Genitive of explanation. Thus the expression καταβὰς εἰς τὰ κατώτ. τῆς γῆς will refer, not to the descent into the grave, but to his descent to earth, and incarnation on earth, terminating with his descent into the grave.

The πρῶτον is in many of the best MSS., Versions, and Fathers, not found ; and may be an interpolation.

10. ὁ καταβὰς—ἀναβὰς] The sense is, 'Now he who thus descended is the same as he who [at his resurrection] ascended far above all the heavens,' i. e. to the highest heaven. Comp. Hebr. vii. 26. Ps. viii. 1. cviii. 4 & 5. Ἴνα πληρ. τὰ π. The best Commentators are agreed, that the neuter is here for the masculine. The sense will then be : 'that thus he might fill all persons (i. e. all believers) with gifts and graces necessary for them.' See i. 23, and iii. 19. The

<sup>u</sup> Act. 21.  
<sup>z</sup> Rom. 12.7.  
<sup>1</sup> Cor. 12.  
<sup>27</sup> Tim. 4.5.  
<sup>1</sup> Rom. 12.  
<sup>5</sup>  
<sup>1</sup> Cor. 12.  
<sup>27</sup>  
<sup>supr.</sup> 1. 23.  
<sup>et</sup> 5. 23.  
<sup>Col.</sup> 1. 24.

των τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. <sup>u</sup>καὶ αὐτὸς 11  
 ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ  
 εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>x</sup>πρὸς τὸν 12  
 καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν  
 τοῦ σώματος τοῦ Χριστοῦ· <sup>z</sup>μέχρι καταστήσωμεν οἱ πάντες 13

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 (μέρη) of the same mystical body of Christ, the Church. So at v. 12. εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χ. Also v. 16. τὸ σῶμα—ἐν μέτρῳ ἐνὸς ἐκάστου μέρους.

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 as we have here only an exemplification of the variety of spiritual gifts, we must not expect in the present passage any such exact detail as that in 1 Cor. xii. 8–11 & 28–30. The οἱ πνευματικοί, 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 *διδάσκαλοι* here seem exactly to correspond to the *προφ.* and *διδ.* there. With respect to the *εὐαγγ.*, however, much difference of opinion exists. In the only two other passages where the word occurs in the N. T., Acts xxi. 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 *εὐαγγ.* was the appellation given to those preachers who aided the labours of the Apostles, (and we may suppose, also the *προφῆται* 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 *εὐαγγελισταί*. But when we consider what were the duties of the seven *εὐαγγελισταί* 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 *εὐαγγελισταί* there is, I apprehend, nothing corresponding in the enumeration at 1 Cor. Or rather the *διδάσκαλοι* there includes the *εὐαγγ.*; for it should seem that the *διδάσκαλοι* 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 *διδάσκαλοι*, and are supposed to have been the same with the *κυβερνήσεις* at 1 Cor. xii. 28. (See, however, the Note there,) or the *οἱ προϊστάμενοι* at Rom. xii. 8. and the *ἐπίσκοποι* of Acts xx. 28. It is thought that the *ποιμένες* were those who had the more important pastoral charges in cities and large towns; the *διδάσκαλοι*, the smaller ones. See Theodoret. Thus it would happen that the *ποιμένες* 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.

The *ἔδωκε* here corresponds to the *ἔδετο* of 1 Cor.; but the former is here used with reference to the *ἔδωκε δόματα* at v. 8.

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. α. This does not mean 'the bringing together Jews and Gentiles,' 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 *καταρτίζεσθαι* is used at 2 Cor. xiii. 11. On this term see Gal. vi. 1. Grot. and Koppe remark that in *πρὸς τὸν καταρτισμὸν—διακονίας* there is a transposition for *εἰς ἔργον διακ.* *πρὸς τὸν κατ. τῶν ἁγ.*, (as in the Æthiopic Version) and that for *εἰς τὸ διακονεῖν τοῖς ἁγίοις πρὸς τὸ καταρτίζεω [αὐτοῦς]*, 'to instruct in all the knowledge they themselves possessed.' So Lu. vi. 40. *καθηρτισμένοι οὗ πάντος (scil. διδάσκαλος) ἔσται ὡς διδάσκαλος.* And so *καταρτίζεσθαι* is used elsewhere. The next words *εἰς οἶκον τ. σώμ. τοῦ Χ.* 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 καταστ. οἱ πάντες &c.* Οἱ πάντες, 'we all,' viz. who form the body of the Church. On the sense here of *καταστ.* see Note on Acts vi. 1. At *μέχρι καταστ.* we may supply, from the preceding, *καταρτίζοντες καὶ οἰκοδομοῦντες.* And by *μέχρι καταστ.* can only be meant, that they should make it their constant endeavour to reach. At *τὴν τῆς ἔπιγν. τ. υ. τ. θ.* repeat *τὴν ἐνὸς.* The sense of *ἐνὸς τῆς ἐπιγν.* seems to be, 'agreement in doctrine and views respecting salvation by the Son of God.' The words following *εἰς μέτρον—τοῦ Χρ.* are further explanatory of what was expressed in *τὸν καταρτισμὸν* just before. *εἰς ἄνδρα τέλ.*, 'unto a complete man,' i. e. unto complete manhood. So *τέλειος* occurs in this sense at Hebr. v. 14. also 1 Cor. xiv. 20. ii. 6. Phil. iii. 15. The words *εἰς μέτρον ἡλικίας* are, I conceive, of the same sense with *ἄνδρα τέλ.*, and are only used to introduce the *τοῦ πληρ. τοῦ Χρ.*; for *ἡλικ.* 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 *ἡλικ.* may mean *manhood*, as in Joh. ix. 21., is proved by the various examples adduced by the Commentators. *Μέτρον* is here used as in Philostr. cited by

- εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ  
 τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πλη-  
 14 ρώματος τοῦ Χριστοῦ· ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνι- γ. Rom. 26. 2.  
Matc. 11. 7.  
1 Cor. 14.  
20.  
Heb. 13. 9.  
 ζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν  
 τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν  
 15 τῆς πλάνης· ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐ- Supr. 1.  
22.  
et 2. 21.  
et 5. 23.  
Col. 1. 12.  
a Rom. 12.  
5.  
1 Cor. 12.  
27.  
supr. 2. 21.  
 16 τὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ ὁ Χριστός· ἐξ οὗ πᾶν  
 τὸ σῶμα συναρμοσθούμενον καὶ συμβιβαζόμενον, διὰ  
 πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς  
 ἐκάστου μέρους, τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς  
 οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.  
 17 Ὁτοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι b Rom. 1.  
9. 18. 21.  
1 Pet. 4. 3.

Wets. τὸ μέτρον τῆς ἡλικίας—*γῆρας ἀρχή*. as also in Lucian cited by Raphael. To which I would add Bion. Od. ii. 13. ἦν δ' ἀνερός ἐς μέτρον ἔλθης. Theocr. Idyll. xiii. 15. It tends to strengthen the sense. Τοῦ πληρ. τ. Χρ. signifies, 'of that wisdom and holiness which becomes the fullness of Christ,' meaning his 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 supported by the authority of Chrys. and Theophyl. In νήπιοι the above metaphor is continued. Μηκέτι shows that they whom he is addressing had been or were so tossed. In κλυδ., περιφ., and the words following there is a metaphor ἐν ναυτικῇ. So also James i. 6. (on the same subject) and περιφ. in Hebr. xiii. 9. Of κλυδ. in a metaphorical sense examples occur in the later writers. The ἀνέμῳ here does not refer to the steady winds of some seas and latitudes, but to the changeable, yet violent, gusts of wind prevalent in the Mediterranean, called Levanters, whose violence the Apostle had, no doubt, often experienced. See Acts xxvii. 14. In κυβείᾳ there is a metaphor taken from playing at dice; which is the meaning of κυβεία. The word, however, had not only that sense, but also that of *cogging* the dice, and in a general way, denoted the *trickery* of gamblers and those who practised *legerdemain*. Ἐν πανουργίᾳ is added by way of explanation. Πρὸς τὴν μεθ. τ. πλ. signifies, 'with concerted or deliberate planning of deceit.' There is some particeps wanting, to be taken with πρὸς.

15. δὲ] 'but on the contrary.' Ἀληθ. ἐν ἀγάπῃ. 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,' (so fully described in 1 Cor. xiii.) so as to let no love of truth militate against it. Ἐς αὐτόν, 'in respect to him;' as Rom. xi. 36. Eph. i. 5. Col. i. 20. At τὰ πάντα supply κατὰ.

16. ἐξ οὗ πᾶν &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: πᾶν τὸ σῶμα τὴν αὐξήσιν τοῦ σώματος ποιεῖται. equivalent to τὸ σῶμα τὴν αὐξ. αὐτοῦ π., by an idiom derived, it is said, from the Hebrew, but, in reality, common to the inartificial style in all languages. Κατ' ἐνέργειαν, 'by the operation or working of each individual part or member, according to the measure [of its power].' The whole body, i. e. the Church, is said to be connected together, by each joint, or member, contributing in common its own peculiar advantage. Thus the general sense is, that as the body is compacted, and, by the common assistance rendered by each of the various joints, ligaments, tendons, and arteries, the whole thrives, and gradually 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 complete spiritual 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. Τοῦτο λέγω καὶ μαρτύρομαι. A very energetic expression denoting, 'This I charge and earnestly entreat.' Ἐν Κυρίῳ, 'by the Lord,' i. e. by the love you bear and the duty you owe to him. Τὰ λοιπὰ ἔθνη, 'the rest of, i. e. the unconverted, Gentiles.' Ἐν ματαιότητι τοῦ νοῦ α. Render, 'in vanity of mind,' i. e. modes of thinking and feeling. So Rom. i. 28. παρέδωκε αὐτοὺς εἰς ἀδόκιμον 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*, *improbability*; others, again, *idolatry*. The first interpretation seems to deserve the preference; but the one last mentioned may be included. This passage περιπατεῖ ἐν ματ. τ. νοῦ α., ἔσκοτ. τῆ διακονίᾳ is altogether a kindred one with Rom. i.

ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν  
 c Supr. 2. ματαιότητι τοῦ νοῦς αὐτῶν, ἑσκοτισμένοι τῇ διανοίᾳ ὄντες, 18  
 12.  
 1 Thes. 4 ἀπῆλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν  
 5. οὖσαν ἐν αὐτοῖς διὰ τὴν πῶρσιν τῆς καρδίας αὐτῶν  
 d Rom. 1. οἵτινες ἀπῆλληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς 19  
 24, 26.  
 e Rom. 6. 6. ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ ὑμεῖς δὲ οὐχ 20  
 supr. 2. 2.  
 3.  
 Col. 2. 11. οὕτως ἐμάθετε τὸν Χριστὸν εἶγε αὐτὸν ἠκούσατε καὶ ἐν 21  
 et 3. 9, 2c.  
 1 Th. 2. 1. αὐτῷ ἐοιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,  
 1 Pet. 2. 1. εἰ ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν πα- 22  
 et 4. 2.

21. where, speaking of the ματαιότης of idolatry, St. Paul says the heathens ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἑσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία i. e. νους. 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 ἑσκοτ. see Note on Rom. i. 21. As the Commentators have here adduced no very apposite Classical examples, the following may be not unacceptable. Joseph. p. 400. 14. καὶ τὴν διανοίαν ἐπεσκοτίσμενοι. & 1238. 25. ἐπεσκοτεῖ γὰρ αὐτῶν ταῖς γνῶμαις ὁ Θεός.

18. ἀπῆλλοτριωμένοι] 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!" Τῆς ζωῆς τοῦ Θεοῦ is for τῆς κατὰ Θεὸν ζωῆς, 'such a life as is 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, τὴν ἐν ἀρετῇ ζωὴν. 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 ἄγνοιαν—καρδίας αὐτῶν, where διὰ τὴν πῶρ. must not be regarded (with Koppe and others) as merely synonymous with διὰ τὴν ἄγν.; 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 πῶρ. see Note on Rom. ii. 7.

19. ἀπῆλληγκότες] 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 πῶρσις just mentioned, it may chiefly denote a being past all feeling of remorse or shame, insensible to the stings of conscience, callous to all sense of right and wrong. Ἀπῆλληγκότες is treated as an adjective with ὄντες understood, and is put for διὰ τὴν ἀπαληψίαν αὐτῶν. On this sense of ἀπό in composition (by which it denotes ceasing from the action expressed by the verb) see my Note on the same use of ἀπαληψάμεντες in Thucyd. ii. 61. fin. (Transl. & Fd.) and ἀπολοφυράμενοι ii. 46. Ἐαυτοὺς παρέδ. τῇ ἀσελγ., 'abandoned themselves to all sorts of lasciviousness and cor-

ruption,' as described in Rom. i. 29. seqq. Ἐν πλεον. is meant to further develop the idea in παρέδ. ἑαυτοῦς, q. d. not only gave themselves up to the perpetration of all vice, but with a greediness of sensuality never to be satiated.

20. οὐχ οὕτως ἐμάθ. τὸν Χρ.] The sense is, 'Ye have not so [imperfectly] learned the doctrine of Christ [as to practise such things].'

21. εἶγε] Most Commentators, and especially the older ones, take εἶγε in the sense *si modo*, which is very agreeable to what follows in the verse. But then there will be a considerable difficulty as to the construction of ἀποθέσθαι at the beginning of the next verse, which cannot, without great harshness, be supposed to depend upon λέγω καὶ μαρτύρομαι at v. 17. It is better, to take the εἶγε, 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 αὐτὸν and αὐτῷ must be understood the doctrine of Christ, as corresponding to Χρ. in the preceding verse. Ἐοιδάχθητε scil. ὑπ' ἐμοῦ. Though the Apostle does not express this, yet he suggests it in the words following καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰ., 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. ἀποθέσθαι ὑμᾶς] Sub. ὥστε, 'You have been [I say] taught that you should put off.' Κατὰ τὴν πρ. ἀν. 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 τὸν παλ. ἄνθρ., i. e. "eum qui in priore vestro vivendi genere;" in which, says Grot., we have an example of *transposition*. So also Koppe, who takes the construction to be: τὸν παλ. ἄνθρ. τὸν κατὰ τὴν προτ. ἀναστ., 'the old man, or disposition and manner in which we formerly lived,' '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.' Τὸν φθεῖρ. is added because ἀναστ. is a vox mediæ significationis. It may be rendered, 'which was corrupt,' i. e. become corrupt. Thus κατὰ τὰς ἐπ. will be for διὰ τῶν ἐπ., 'through the influence of deceitful lusts;' τῆς ἀπάτης being

- λαίων ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς  
 23 ἀπάτης, ἵκανοῦσθαι δὲ τῷ πνεύματι τοῦ νοός ὑμῶν, <sup>f Rom. 6. 4 et 12. 2.</sup>  
 24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτι- <sup>2 Cor. 5. 17. Col. 3. 10.</sup>  
 σθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.  
 25 <sup>ε</sup> Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκα- <sup>ε Zach. 8. 16. Rom. 12. 5.</sup>  
 στος μετὰ τοῦ πλησίον αὐτοῦ ὅτι ἐσμὲν ἀλλήλων  
 26 μέλη. <sup>h</sup> Ὁργίζεσθε καὶ μὴ ἀμαρτάνετε· ὁ ἥλιος μὴ <sup>h Paul. 4. 5.</sup>

for ἀπατήλαις. A mode of explanation supported by the authority of Theophyl. The ἀπάτ. must (notwithstanding what some Commentators say) be understood of that deceit which the sensual appetites (the most deceitful ruinous guides imaginable) practise upon the understanding by the gratification of those lusts which "delude men by vain appearances and fallacious hopes, always ending in disappointment and shame, and which deceive men into the belief that they are harmless, notwithstanding they will be their destruction at the last." On the ὁ πάλαιος and the ὁ καινὸς ἄνθρ. see Notes on Rom. xii. 2. xiii. 4. vi. 4. I Cor. i. 30.

υ. 23. τῷ πν. τ. ν. ὅ.] I must now accede to the opinion of most eminent modern Expositors, that τῷ πν. τοῦ νοός is for τῷ πνεύματι καὶ νοί. I cannot, however, approve of its being rendered 'mente animoque,' as if the mind or understanding alone were to be renewed. That, indeed, is necessary; but the chief renewal must be in the heart or soul, affections, disposition &c. And πνεύμ. is, I think, put with νοός not by *plousiasm*, but to suggest that sense: a use of πνεύμα, indeed, so frequent, that it forms one whole class of senses into which Bp. Middl. (Gr. Art. 166.) distributes the general meaning, i. e. disposition and character. And the present passage excellently confirms and illustrates his remark, that in this class are implied, not the influences of the Holy Spirit, but the effects of them.

24. κατὰ Θεόν] This may be rendered, 'in conformity to the will of God,' with Koppe; or, with Mr. Holden, 'according to the image of God,' in allusion to Gen. i. 26. On κτισθέντα see Note on ii. 10 & 15.

25. The Apostle now proceeds to give some examples first of the old and then of the new man, accompanied with suitable warnings and exhortations. Ψεῦδος. Under this is comprehended deceit of every kind; as is clear from the reason subjoined, "for we are mutually members [of one and the same body]" and, as such, are bound to help each other. Whereas deceit of every kind promotes the contrary; and, by destroying confidence, tends to unloose the bands of society.

26. ὀργίζεσθε καὶ μὴ ἀμαρτ. Many take this interrogatively, q. d. "Are ye angry, and sin not? [impossible] However (καὶ) let not" &c. This, however, is doing great violence to the construction. Nor is it necessary for the purpose in view; since from the air of the sentence, and that of the context, (which is all prohibitory) this cannot be taken as a command to be angry, but is only an implied concession, accompanied with a caution to beware of sinning by that concession. The sense may be expressed in the following paraphrase: 'Be angry [if so it must be, and there

be a reasonable cause, and then only]; but beware [even then] lest you run into sin, by intemperance in yielding to its impulses.' In fact, the words are equivalent to οὐτως ὀργ. ὅστε μὴ ἀμαρτάνειν (ἐν αὐτῷ). And here we have an instance of the sense of a word being qualified by some words following, with which it is closely connected; as in Eurip. Suppl. 557. γνόντας οὖν χρεῶν τάδε, ἄδικομένους τε μετρία, μὴ θυμῷ φέρειν, ἄδικεῖν τε τοιαῦθ, οἷα μὴ βλάψαι πόλιν where Markland annotates thus: "Non autem putandum est Poetam permittere, nedum jubere, ut injurias quis faciat: sed vult, Si quis alteri injuriam faciat, (quod vis evitari potest, prout est vita hominum) caveat tamen ne ea sit injuria quæ Republicam sive Patriam suam lædat." The καὶ is put for ἀλλά; which is supposed to be an Hebraism; though it occurs in Thucyd. iv. 101. med. καὶ πρὸν. πάσης &c. Here; however, the use must have been derived from the former, since the words in question are taken from Ps. iv. 4. Yet there is no little difficulty connected with them in that place. The word ἡρᾶ is rendered 'contremiscete,' 'stand in awe' in both our Versions. How, then, are we to account for the ὀργίζεσθε? It is not true that ἡρᾶ never has the signification of ὀργίζεσθα; for it has it in Prov. xxix. 9. Is. xxviii. 21. Ezek. xvi. 43. Such a signification, however, is scarcely applicable here. Schleus., indeed, would have the term here taken for metu percelli, perterriti, as the word is used generally of any vehement commotion of the mind. And he refers to 2 Kings xix. 7. (Symmachus.) But that is a very insufficient proof. The credit of the Sept. Translators is not to be saved by so harsh a mode of interpretation. It should seem that they mistook the force of the word in this passage, and assigned a sense which they had often done elsewhere, though it has no place here. It must be remembered that the credit of the Apostle is not at all concerned; for he only applies the words to his own purpose, which does not necessarily imply approbation. Besides, the sense in question, though not a good one, is not absurd. Whereas if we adopt the sense of ὀργ. proposed by Schleus., it would follow that the Apostle mistook the true sense of the Sept.; and some might pretend he did that of the Hebrew.

The Apostle, then, knowing that to eradicate all anger was no more possible than to suppress all injury, as at Tit. i. 7. he admonishes us not to be soon angry, so here he exhorts to let it be soon over; for the admonition ὁ ἥλιος—ὑμῶν is an adage, which must have that sense. Thus Plutarch tells us it is a maxim of the Pythagoreans when hurried into anger and abuse, to shake hands and make up the difference before sunset. St. Paul's mode of expression, however, is Hebraic in its air, viz. in μὴ ἐπιθ. ἐπι

1 Jac. 4. 7. ἐπιδύατω ἐπὶ τῷ παροργισμῷ ὑμῶν ἡμδὲ δίδοτε τόπον 27  
 1 Per. 5. 9. τῷ διαβάλλῃ. \* Ὁ κλέπτων μηκέτι κλέπτέτω, μᾶλλον δὲ 28  
 k Act. 20. 34. κοπιᾶτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη με-  
 1 Thess. 4. 11. ταιδόναυ τῷ χρεΐαν ἔχοντι. Ἰ Πᾶς λόγος σαπρὸς ἐκ τοῦ 29  
 2 Thess. 3. 8. 12. στόματος ὑμῶν μὴ ἐκπορευέσθω ἀλλ' εἴ τις ἀγαθὸς πρὸς  
 1 Matt. 12. 36. 38. Infr. 5. 3. 4. οἰκοδομὴν τῆς χρεΐας, ἵνα δῶ χάριμ τοῖς ἀκούουσιν καὶ 30  
 Col. 3. 16. m Esm. 7. 13. μὴ λυκεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφρα-  
 et 63. 10. Luc. 21. 28. Rom. 8. 16, 23. 2 Cor. 1. 22. et 5. 5. supr. 1. 13, 14.

δς. So Deut. xxiv. 15. "Thou shalt give him (i. e. the labourer) his hire; neither shall the sun go down upon it (viz. unpaid)."

27. *μηδὲ δίδ. τόπ. τ. δ.*] Many recent Commentators take τῷ διαβ. 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. 26. Heb. ii. 14. It is also (as Koppe admits) supported by the constant tenour of Scripture, which inculcates 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 anger or nourishing hatred, we are yielding to his temptation.

28. ὁ κλέπτων] 'he who has stolen.' This is the particip. Imperf. 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 practised by necessitous and idle persons. 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 κοπιᾶτω—χερσίν should seem to be as follows: κοπ. ταῖς χερσίν ἐργ. τὸ ἀγαθόν, 'let him labour with his hands (if need be,) working at what is good,' i. e. some honest occupation. This construction is supported by the authority of the Peshito Syr. Version. Some take ἀγαθόν to mean 'a livelihood.' But of this signification there is no proof and little probability. Whereas the former one (supported by Pisc., Erasm., Menoch., Est., Zanch., Vorst. and Grot.) is liable to no objection, for ἐργον may be supplied. In fact, τὸ ἀγαθόν (which may be rendered 'what is good.' So Thucyd. i. 131. οὐκ ἐπ' ἀγαθῷ, 'for no good purpose') is equivalent to ἀγαθόν τι ἐργον, i. e. (as Theodoret explains) ἀγάθην ἐργασίαν, as opposed to the evil industry and pernicious activity of the thief, so graphically described by Cowper in his Task B. iv. The above sense is also very suitable to the context, for, to use the words of Wolf, 'in eo erat Apostolus ut ad virtutis studium cohortaretur; and it is well observed by Grot.: "Bene hoc addit, ne quis putet quiescentis quæstum 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 occupation to be what is honest and creditable.

29. πᾶς—μῃ] for μηδεῖς, by a Hebraism, as also πᾶς—οὐ common in the N. T. See Note on Matt. x. 29. Σαπρὸς (like putidus in Latin) may mean obscene, as it is taken by most Commentators: but, from its own proper signification and the λόγος ἀγαθὸς πρὸς οἰκοδομὴν, to which it is here opposed, it must be also meant of any kind of bad and unprofitable discourse, as brawling, slandering, and the foolish talking and jesting mentioned at v. 4. In fact, there is no great difference between the λόγος σαπρὸς here, and the ῥῆμα ἀργόν of Matt. xii. 36., where see Note. Εἴ τις is, as often, for ἦ τις. And here Doddr. and Mackn., by aiming at great literality, pervert the sense. Ἀγαθὸς πρὸς οἰκ. may be interpreted, with the Syr., 'good and adapted for edification.' There is a *significatio prægnans*. With the τῆς χρεΐας Expositors are much perplexed. In some of the ancient Versions and MSS. it is omitted. Others have τῆς πιστεύου; a manifest change to get rid of a difficulty; though that, and even the omission of the word, is supported by eminent Critics; but in vain. Both external and internal evidence are strongly in favour of the common reading, which might be explained, with some, as *put per hypallagen* for πρὸς χρεΐαν τῆς οἰκοδομῆς, if we could conceive why the sense should have been so expressed in preference. Indeed, the χρεΐαν would thus be almost needless. It is better, with Grot. and Wahl, to take τῆς χρ. as a Genit. subst. put for its cognate adjective. Of which many examples are given by Win. Gr. §. 26. 2. 6. So Erasm. and Vat. well render "quæ sit opus," and Casaub. 'quoties opus est.' Also Theophyl. explains ἀναγκαῖον ὄν τῇ προκειμένῃ χρεΐα. It must not only be edifying in itself, but suitable to the occasion and person. So Plutarch cited by Wets. says that Pericles prayed to the Gods, that no expression (ῥῆμα) might fall from him πρὸς τὴν παρακειμένην χρεΐαν ἀνάρμοστον.

The words ἵνα δῶ χάριμ τοῖς ακ. must not be understood, with many recent Commentators, of giving pleasure to the hearers, or gaining their favour; (see Recens. Syn.) but (with the Syr., Vulg., and the ancient Expositors, and, of the modern ones, Beza, Grot., and Eln.) of being the means of communicating God's grace, or spiritual edification. So 2 Cor. ii. 15. ἵνα δευτέραν χάριμ ἔχητε. See Note on εὐχαρ. at v. 5. The clause is, in fact, exegetical of the πρὸς οἰκοδομὴν τῆς χρεΐας.

30. μὴ λυκεῖτε τὸ Πνεῦμα τ. ᾧ.] This injunction is given with a reference to the preceding vices and all similar ones. Ἐν ᾧ. Render, 'by or through whom,' not whereby, as in our common Version, which was wrongly altered from the *by whom* of all the old English Versions, confirmed by the Peshito Syr., the Vulg., and



- 31 γίσθητε εἰς ἡμέραν ὑπολυτρώσεως. <sup>a</sup> Πᾶσα πικρία καὶ θυ- <sup>o</sup> Col. 3. 19.  
 μὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἄρθήτω ἀφ' ὑμῶν,  
 32 οὖν πάσῃ κακίᾳ. <sup>o</sup> γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐ- <sup>o</sup> Matt. 6.  
 σπλαγχνοὶ, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χρι- <sup>o</sup> Marc. 11.  
 1 στῷ ἐχαρίσατο ὑμῖν. V. <sup>p</sup> Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, <sup>o</sup> Philpp. 2.  
 2 ὡς τέκνα ἀγαπητὰ, <sup>a</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς <sup>o</sup> Col. 3. 12.  
 καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ <sup>o</sup> p. Matt. 6.  
 ἡμῶν προσφορὰν καὶ θυσίαν, τῷ Θεῷ εἰς ὁσμὴν εὐδοκίας. <sup>o</sup> 45, 48.  
 3 <sup>a</sup> Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὄνομα- <sup>o</sup> Luc. 6. 36.  
<sup>a</sup> Tit. 2. 14. Heb. 8. 3. et 9. 14. 1 Pet. 3. 18. 1 Joh. 3. 11, 23. et 4. 21. r Supr. 4. 29. Marc. 7. 21. Gal. 5. 19. Col. 3. 5.

other Versions. And this (as Br. 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 πν. τ. ἄ. τ. Θ. as put for τὸ θεῖον, i. e. τὸν Θεόν. 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 ἅγιον. Thus the τὸ Θεοῦ is omitted in some MSS., Versions, and Fathers, (as Chrys. and Athanasius) 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. ὁ καὶ σφραγ. ἡμᾶς, καὶ τὸν ἀρραβῶνα τοῦ Πνεύματος. and Eph. i. 13. ἐν ᾧ (scil. Χριστῷ) πιστεύσαντες, ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. 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 ἀπολ., 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 acerbity of spirit and manner to brawling and gross abuse. Σὺν πάσῃ κακίᾳ, i. e. all other demonstrations of a malicious and revengeful disposition, and especially, we may suppose, secret calumny.

32. Χρηστοί, εὐσπλαγχνοὶ, and χαρίζ. are nos (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, where they are enjoined to be us forgiving 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 that 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 ἀγαπητὰ there

is, I think, an allusion to the υιοθεσία and its benefits, on which see Rom. viii. 15. and compare 19 & 21. & ix. 11. Gal. iv. 5. Eph. i. 5.

2. περιπατ. ἐν ἀγάπῃ] This is more significant than ἀγαπάτε ἀλλήλους would have been, since it denotes the whole tenour of life. Καθὼς is used as at iv. 32., and carries with it οὕτως καὶ ὑμεῖς ἀλλήλους ἀγαπάτε. In the sacrificial terms προσφορὰν καὶ θυσίαν (as in θυσίαν καὶ προσφορὰν 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. xxxix. Sept. (xl. 6. Hebr.) which passage the Apostle, I apprehend, had in mind, θυσίαν καὶ προσφορὰν οὐκ ἠβλήσας. To correspond to these sacrificial terms we have εἰς ὁσμὴν εὐδοκίας, an expression derived from the Jewish sacrifices, and denoting such as God would receive with approbation and pleasure. See Gen. viii. 21. The εὐωδ. is a Genitive of substantive put for its cognate adjective. See 2 Cor. ii. 14. and Phil. iv. 8.

3. πορνεία δὲ &c.] 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 acceptation, of covetousness. As, however, that does not comport with the πορνεία καὶ πᾶσα ἀκαθαρσία, many recent Expositors take it to mean prostitution for lucre's sake, or getting money by acting as panders to the lust of others. But of such a signification no proof is adduced; and, indeed, the sense is forced and frigid. Some ancient and many eminent modern Commentators, from Estius and Hammond downwards, 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 once named among Christians, cannot be imagined. I am still of opinion, as in Rec. Syn., that the term signifies an insatiable desire of or intemperance in even lawful carnal indulgences. So supra iv. 19. ἑαυτοὺς παρέδωκαν τῇ ἀσέλγείᾳ εἰς ἔργ. ἀκαθαρσίας πάσας ἐν πλεονεξίᾳ. Nor is what is

\* Supr. 4.  
21.  
† 1 Cor. 6.  
10.  
Gal. 5. 19.  
Col. 3. 5.  
Apost. 22.  
16.

ζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις· καὶ αἰσχροτύτης, καὶ 4  
μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον  
εὐχαριστία. τούτο γὰρ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρ- 5

said at v. 5. at all at variance with this. For *excessive sensuality* is as much idolatry as *covetousness*. So Col. iii. 5. *πορνεῖαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακῆν, καὶ τὴν πλεονεξίαν, ἧτις ἐστὶν εἰδωλολατρεία*. 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 Matthæi.

With respect to the *μηδὲ ὄνομα*, it is interpreted by Expositors according to their view of the sense of *πλεονεξία*. Many are of opinion that it is equivalent to *ἀκουέσθω*, 'be heard of.' But as that does not account for the *μηδὲ*, where *μη* would have been *thus* more suitable, I still 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 ὁδὸς πρὸς τὰ πράγματα*.

4. *αἰσχρο. καὶ μωρολ. ἢ εὐτραπ.*] These are meant, I conceive, to exemplify the *λόγος σαπρός* a little before, iv. 29. *Αἰσχρο.* denotes obscenity of speech: and *μωρ.* and *εὐτραπ.* mean literally 'foolish trifling, talking, and jesting,' but here are used, per *ὑποκορισμὸν* (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 Hebr. *פחיתות*, 'the naughtiness of the mouth,' the *stultiloquium* of Plautus; the latter, *βωμολοχία*, *scurrile joking*, (so Aristot. Eth. defines *εὐτραπελία* by *πεπαιδευμένη ὕβρις*.) or rather the *double entendre*, in which (as Chandl. says) indecency is couched in a witty turn, and is, by being thought ingenious, the more dangerously corrupting. With these words we must repeat *ὀνομαζέσθω ἐν ὑμῖν*, with a slight accommodation of sense, i. e. "let none of these be heard of among you." So 1 Cor. v. 1. *πορνεία—ἧτις οὐδὲ ἐν ἔθνεσιν ὀνομαζέται*. The *τὰ οὐκ ἀνήκ.* may be rendered 'things which are not suitable [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 ellipsis seems to be *ἐστω*, 'let εὐχ. 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 *εὐτραπελία* and *εὐχαριστία*, which had the Commentators perceived, they would have seen, that the true interpretation is that of Ilamm., 'edifying and instructive discourse,' such as may (in the words of the

Apostle a little before in admonishing them to abstain from the *λόγος σαπρός*] *δῶ χάριν* (spiritual edification) *τοῖς ἀκούουσιν*. And so Col. iv. 6. *ὁ λόγος ὑμῶν* (scil. *ἐστω*) *πάντοτε ἐν χάριτι*. Now the *paronomasia* is sufficient to justify this use of the word; for in that figure, the *usus loquendi* is not strictly observed. There is a very similar paronomasia at v. 17. *μη γίνεσθε ἄφρονες ἀλλὰ συνιέντες*. The Apostle, however, may also have intended *thanksgiving*, i. e. what causes it, in the sense assigned by Mackn., viz. "discussing on the order and harmony of God's work of creation, the deliverances 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 blessings."

5. *τούτο γὰρ ἐστὲ γινώσκ.*] For *ἐστὲ* several Versions and Fathers have *ἴστε*, which is preferred by the recent Commentators and edited 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 against it; for the words are frequently confounded by the scribes, and *ἴστε* 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, *γινώσκ.* would, according to the *other* reading, be worse than useless. "Ἐστὲ γινώσκ. must not be taken (with most Expositors, and, it should seem, the antient Translators) as put for the Imperative *γινώσκετε*: but it is merely a stronger way of expressing the *Indic.*, q. d. Ye are knowing, i. e. 'ye are [yourselves] sensible' &c. So Thucyd. vii. 64. *αὐτοὶ 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 *πλεονέκτης* does not mean a *covetous* 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. This, indeed, is a sense of the word frequent in the Classical writers. So Thucyd. i. 40. *οἶδε βίαιοι καὶ πλεονέκται εἶσι*. It should seem that the term *there* denotes such a kind of extortion and cheating as borders on *robbery*; while the *ἀπρ.* signifies what we commonly understand by *rapacity*, a taking any advantage of others in bargaining. Here, by the context, *πλεονέκτης* must mean 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. xvii. 18. With *ἐν τῇ βασιλ. τοῦ Χρ. καὶ Θεοῦ* may be compared 1 Cor. vi. 10. *βασιλ. Θεοῦ οὐ*

νος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.  
 6 "μῆδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχε-  
 7 ται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ  
 8 οὖν γίνεσθε συμμετοχοὶ αὐτῶν. ἤτε γὰρ ποτὲ σκότος,  
 9 νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· ὅ  
 γὰρ καρπὸς τοῦ † πνεύματος ἐν πάσῃ ἀγαθῶσιν καὶ δικαιο-  
 10 σύνῃ καὶ ἀληθείᾳ·) ἡ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ  
 11 Κυρίῳ· ἃ καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις  
 \* Rom. 12. 2.    \* Mat. 18. 17.    Rom. 6. 21.    et 13. 12.    1 Cor. 5. 8.    et 10. 20.    2 Cor. 6. 14.    2 Thes. 3. 14.    Heb. 9. 14.

κληρονομήσουσι. 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. "This is (observes 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 Æschyl. ὁ περίεργος καὶ συκοφάντης Δημοσθῆνης, referring to the same person. The contrary of this, as applicable to different persons, we have in this example; ὁ γὰρ σύμβουλος καὶ ὁ συκοφάντης—διαφέρουσι. 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. Θεοῦ must be here meant as a joint predicate of τοῦ; 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 interfere with the construction usual in the case of the most common appellatives."

6. κενοῖς λόγοις] 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 ἀδιάφορα, things indifferent, or at least venial offences. It should seem, too, from the next words, (where ἔρχεται is, I conceive, 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 ἀπατάτω—λόγοις κενοῖς is well illustrated by Col. ii. 4. μὴ τις παραλογίζηται ἐν πιδανολογίᾳ & 8. βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης. On υἱοὺς τῆς ἀπ., see Note on ii. 2.

7. συμμετοχοὶ αὐτῶν] for συμμ. αὐτοῖς; but the adjective is treated as a subst., 'partakers with them [in the punishment which must fall upon them].'

8. ἤτε γὰρ ποτὲ—Κυρίῳ] 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 *remorse* by living suitably to their high calling. Σκότος, for ἐν σκότει, or ἐσκοτισμένοι in Rom. ii. 19. and 1 Joh. i. 6. ἐν τῷ σκότει περιπατῶμεν. 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. πνεύματος] About 12 MSS., several Versions, and some Fathers, read φῶτός, 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 φῶτός 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 πνεύμ. 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 irregularity might the better be tolerated. Καρπὸς denotes the practical effect. On ἀγαθ., see Note on Gal. v. 22. 'Ἄληθ.', true.

10. δοκιμάζοντες &c.] This is closely connected with v. 8. ὡς τέκνα φωτὸς περιπ. The sense of δοκιμ. is disputed; but it seems to be, 'proving by trial or search [in order to know and practice].'

11. μὴ συγκοινωνεῖτε—σκότους] This is meant as a supplement to the exhortation at v. 8. ὡς τέκνα φωτ. περιπ. The expression συγκ. ἔργοις &c., like κοιν. τοῖς ἔργοις ποιηροῖς at 2 Joh. 11. and κοιν. αμαρτίας at 1 Tim. v. 22., signifies 'to partake in evil deeds, either by practising or by approving and countenancing them.' See Rom. i. 32. 'Ἀκόρη', by a *littes*, 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. ἀξυμφορον. 'Ἐλέγχετε. Most Expositors supply αὐτοῖς, meaning the doers of the works: and they render ἐλέγκ. τερπνε, viz. by wholesome correction. This, however, is so harsh that it is better, with Theodoret, the Peshito Syr., Wakef., Schleus., Wahl, and Dr. Burton, to supply αὐτά, (i. e. the ἔργα τοῦ σκότους) and to interpret ἐλ.

<sup>b</sup> Joh. 3. 20, 21. <sup>c</sup> Eas. 26. 19, et 63. 1. <sup>d</sup> Joh. 5. 25. <sup>e</sup> Rom. 6. 4. <sup>f</sup> 5. et 13. 11. <sup>g</sup> 1 Cor. 15. 34. <sup>h</sup> sup. 2. 5. <sup>i</sup> Col. 3. 1. <sup>k</sup> 1 Thess. 5. 6. <sup>l</sup> Col. 4. 5.

τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστί καὶ λέγειν· τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται. πᾶν γὰρ τὸ φανερούμενον φῶς ἐστί· διὸ λέγει· Ἐγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός. <sup>d</sup> Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς 15

'bringing to the light and evince their evil nature, namely, by showing in contrast the opposite virtues. So Photius ap. Œcum. ἐλέγχετε τῇ παραθέσει τοῦ οικείου βίου σκουδαίου. This sense is required by v. 13., with which the present closely connects. And so ἐλέγγω is used both in the Scriptural and classical writers. Nay, such should seem to be the primary sense of the word.

12. τὰ γὰρ κρυφῆ—λέγειν] 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 αὐτῶν, of course, refers to those persons. The γὰρ has reference to a clause omitted, q. d. 'For [as to censuring 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 γιν. and λέγειν. 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 Whitby.

13. τὰ δὲ πάντα—φανεροῦνται] 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 ancient and most modern Expositors. By τὰ πάντα must be meant all the evil deeds just mentioned; and, in fact, v. 13. is closely connected with the μᾶλλον δὲ ἐλέγχ. at v. 11. Rosenm. and Koppe are of opinion 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 v. 12., the Apostle mentions how those deeds of darkness could not well be reprov'd and made to appear what they are, so, in v. 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 πᾶν γὰρ—ἐστί, they are variously interpreted. See Recens. Syn. The preference has generally been given to the sense assigned by Grot., adopted by Newc., Slade, and Holden: 'For it is the light [of severe truth] which makes every thing 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. Πᾶν is plainly in the Nomin., not the Accus. Φῶς, cannot be taken for φανεροῦν. The Apostle would thus have written φῶς γὰρ ἐστί

τὸ φανεροῦν τὸ πᾶν. And the common interpretation (as concerns φανερ.) lies open to the same objection; though the sense yielded is suitable. The true interpretation seems to be that of the ancient 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., (Œcum., and Theophyl. in Rec. Syn.

14. διὸ λέγει &c.] There has been no little controversy as to these words, which, while they seem to be introduced as a quotation from Scripture (for wherever else the form διὸ λέγει occurs in St. Paul, it serves to introduce a citation) are no where found in Scripture. The ancient and many modern Expositors regard the words ἐγειραι—Χριστός 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 λέγει for λέγεται, 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 regarded as formed upon Scripture, (especially Is. lx. 1—3.) τὸ Πνεῦμα 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. Ἐπιφ. σοι seems formed on Is. lx. 1—3. which passage, Wets. remarks, the Jews have always interpreted of the Messiah. And he well illustrates the ἐπιφαύσει from Orph. Hymn. οἱς ἐθέλεις θνητοῖς ἢ ἀθανάτοις ἐπιφαύσκων. On this metaphorical sense of καθ., see Rom. xiii. 11. and Note; on νεκρ., ii. 1.; and on the figurative sense of light, see Joh. i. 4.

15. βλέπετε—περιπ.] 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 at v. 3 & 8. Ἀκριβῶς περιπατεῖν signifies 'to conduct oneself carefully and circumspectly, cautiously minding one's steps.' The πῶς is said to be for ὅτι; to account for which, we may suppose that this is a blending of two modes of expression, βλέπετε πῶς περιπ., and βλέπετε ὅτι ἀκριβῶς περιπ. In μὴ ὡς ἀσσοφοί, ἀλλ' ὡς σοφοί there is a parallelism antitheticus, (such as is found in the Classical as well as the Scriptural writers) where, for emphasis sake, a proposition is expressed both affirma-

- 16 ἄσοφοι, ἀλλ' ὡς σοφοί· ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ • Rom. 12.  
2
- 17 ἡμέραι πονηραὶ εἰσι. <sup>3</sup> διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ • 1. Thes. 4.  
3
- 18 συνιέντες τί τὸ θέλημα τοῦ Κυρίου· <sup>1</sup> καὶ μὴ μεθύσκεσθε • 1. Prov. 20.  
1. et 23. 29.  
• Eccl. 5. 11.  
22.
- οἶνον, ἐν ᾧ ἔστω ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι· • Luc. 21. 34.  
• Col. 3. 16.
- 19 <sup>5</sup> λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις, καὶ ψόδαῖς πνευμα-

tively and negatively; as Joh. i. 20. *ὠμολόγησε καὶ οὐκ ἠρήσατο.*

16. *Ἐξαγοραζόμενοι τὸν καιρὸν &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., Whitty, Locke, and Mackn., 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 not 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 *ἔξαγορ.* τ. κ. must, I think, have reference to *ἀκριβῶς περιπ.* in the preceding verse. And that expression must also refer to the *ἔλεγγετε*, and the whole of v. 14. The Apostle, I apprehend, means to teach them how that *ἔλεγγεις* and *φανέρωσις* might be brought about, namely, by the *ἀκριβῶς περιπατεῖν*. And the words *μη ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ* and *ἔξαγορ. τὸν καιρὸν* are, I think, meant to further urge this circumspection, by showing that thereby they will act like truly wise men, (so Liban. Epist. 627. *σαφρονοῦντων ὅε οἶμαι καρποῦσθαι τὸν καιρὸν, ἵνα μὴ παρελθόντα τὸν καιρὸν ζητῶμεν.*) 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 ἡμέραι πονηραὶ εἰσι* are somewhat obscure, and admit of more than one suitable sense. If they be referred to *ἔξαγορ. τὸν καιρὸν*, 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, not to *ἔξαγορ. τὸν καιρὸν*, but (with the Peshito Syriac) to the *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 virtue, 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.

The above view of the passage is greatly recommended by its being equally suitable to the parallel passage of Colossians, where the *ἐν σοφία περιπατεῖν* is equivalent to the *ἀκριβῶς περιπατεῖν* of the present Epistle; and though *πρὸς τοὺς ἔξω* is not here expressed, yet it is understood in *πρὸς αὐτοὺς*, which may be supplied, with reference to the *αὐτῶν* at v. 12., which relates to the *υἱοῖς τῆς ἀπειθείας* 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 opportunity afforded them, by this tacit reproof of their evil ways, of bringing them to the light of the Gospel.

17. *μη γίνεσθε ἄφρονες, ἀλλὰ &c.*] This is very similar to the *μη ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ* at v. 15. Here, however, the sense is carried still further; *ἄφρ.* being a stronger term than *ἄσοφοι*. And it is supposed that there is an allusion to the feasts of Bacchus, but rather to the Bacchanalian orgies of the heathens; which enables the Apostle to introduce the admonition against drunkenness. Thus the sense is: 'Wherefore [such being your obligations as children of light, live accordingly, and] act not like persons out of their mind, [but a wise and sober part,] understanding what the will of the Lord is [even your sanctification].'

18. *μη μεθύσκ. οἶνω*] A vice to which the Greeks were proverbially prone: indeed the exquisite wines of Ionia, and the nature of the climate, strongly tempted the Asiatic Greeks to excess. The injunction must not be limited, (as is done by some Commentators) but extended to every sort of excess in wine, both in public and in private. 'Ασωτία is not well rendered excess, since that is implied in *μεθύσκ.* It is a very comprehensive term, and denotes the life of a person abandoned to vice. Render, 'in which [drunkenness] there is a tendency to dissoluteness, or utter profligacy.' See Prov. xxxiii. 29. The Apostle, however, may have played on the etymology of the word, and meant to represent *δωρία* as the state of a person whom (to use the Classical saying) "even the Goddess of Salvation herself could not save." And of *these* reformation do we so much despair as the drunkard's? There is an antithetical paronomasia between *μεθ.* and *πληρ. πν.*, i. e. Be not filled with wine, but [rather endeavour to] be filled with the Spirit. The Apostle means to admonish them not to imitate the revels of the heathens, nor seek exhilaration from intemperate drinking, (which would lead to the ruin of both body and soul) but rather to endeavour to be filled with the Spirit, and seek for the satisfying consolations of His influences.

19. *λαλοῦντες ἑαυτοῖς ψαλμοῖς &c.*] These words are, I think, meant to illustrate and exemplify the preceding verse, meaning that, when



26 *σίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς* <sup>α</sup> ἵνα αὐτὴν ἀγι- n Joh. 3. 5.  
et 15. 3.  
et 17. 17.  
Tit. 3. 5.  
1 Pet. 3. 21.  
o Cant. 4. 7.  
supr. 1. 4.  
Col. 1. 22.  
27 *άση, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι* <sup>ο</sup> ἵνα  
*παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν, μὴ ἔχουσαν*  
*σπίλον ἢ ῥυτίδα ἢ τι τῶν ταιούτων, ἀλλ' ἵνα ἡ ἁγία καὶ*  
28 *ἄμωμος.* οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν  
29 *γυναῖκας, ὡς τὰ ἑαυτῶν σώματα.* ὁ ἀγαπῶν τὴν ἑαυτοῦ  
*γυναῖκα ἑαυτὸν ἀγαπᾷ* οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα  
*ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύ-*  
30 *ριος τὴν ἐκκλησίαν.* <sup>ρ</sup> ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, p Rom. 12.  
2 Cor. 6. 15.  
et 12. 27.  
3 Gen. 2.  
24.  
Matt. 19. 5.  
Mar. 10. 7.  
1 Cor. 6. 16.  
31 *ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.* <sup>α</sup> ἀντί  
*τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ*  
*τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυ-*  
32 *ναῖκα αὐτοῦ* καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. τὸ  
*μυστήριον τοῦτο μέγα ἐστίν* ἐγὼ δὲ λέγω εἰς Χριστὸν  
33 *καὶ εἰς τὴν ἐκκλησίαν.* πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος  
*τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν* ἡ δὲ γυνὴ  
*ἵνα φοβῆται τὸν ἄνδρα.*

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. *Καὶ ἑαυτ. παρ.* See Gal. i. 3. and Note.

26. *ἵνα αὐτὴν ἀγάσῃ—ῥήματι*] 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 Whitby and Scott.

27. *ἵνα παραστήσῃ—ἄμωμος*] The sense is, 'that he may 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 beautiful 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. *Σπίλον*, from *σίπαλος*, signifies a spot on a garment, or a freckle on the skin: and the washing here mentioned is supposed to remove it. *Ἄμωμος* is from *α* and *μῶμος*, which is derived from the Hebr. *מִמָּוָה*, 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*. *Τὰ ἑαυτῶν σώματα* is for *ἑαυτούς*, conformably, Koppe says, to the preceding figure; but rather, it should seem, in order to make the application the stronger in the next verse, by the use of *σάρκα*. The argumentation is *popular*, and, therefore, not to be too much pressed on. Thus Aristot. Eth. p. 233. says any one's son is *ὡσπερ μέρος αὐτοῦ*, and then adds: *αὐτόν δὲ προαιρεῖται βλέπειν οὐδεὶς*. I would here compare Hom. II. i. 340. *ὅστις ἀνὴρ ἀγαθὸς καὶ*

*ἔχεφρών* τὴν αὐτοῦ (scil. γυναῖκα) φιλεῖ καὶ κηδέται.

30. *ὅτι μέλη ἐσμὲν—αὐτοῦ*] 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 argument (observes Newc.) is this: On account of this strict union (v. 28, 29.) the relation of a wife supersedes all other relations; as Adam declares."

32. *τὸ μυστήριον—ἐστίν*] 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. *Λέγω εἰς—ἐκκλ.* 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 Newc.) was that Christ should leave the glory which he had with his Father, and should join himself to his spouse, the Church; purchasing this Church by his blood."

33. *πλὴν*] 'however [not to enlarge on this truth respecting Christ] let' &c. [Newc.] The *πλὴν*, however, seems to be *transitive*, resuming what was said at v. 29.; and may be rendered *enimvero*, a sense occurring in the later Classical writers, *Οἱ καθ' ἓνα*. This mode of expression is very rare, and not found in the Classical writers. "ἵνα φοβ. sub. *βλεπέτω*, expressed supra v. 15.

r Col. 3. 20.

• Exod. 20. 12.  
Deut. 5. 16.  
Eccles. 3. 9.  
Matt. 15. 4.  
Marc. 7. 10.  
• Deut. 6. 7. 20.  
Paul. 78. 4.  
Prov. 19. 8. et 20. 17.  
Col. 3. 21.  
• Col. 3. 22.  
1 Tim. 6. 1.  
Tit. 2. 9.  
2 Pet. 2. 18.

VI. Ἵ ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυ- 1  
ρίῳ· τοῦτο γάρ ἴστι δίκαιον. Ἵ Τίμα τὸν πατέρα σου καὶ 2  
τὴν μητέρα ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ· ἵνα 3  
εὐ σοι γένηται, καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς.  
Ἵ Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκ- 4  
τρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.  
Ἵ Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ 5  
φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ  
Χριστῷ· μὴ κατ' ὀφθαλμοδοουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ', 6

VI. 1. τὰ τέκνα] The Article may be thus expressed, 'The children,' i. e. those of you who are children. Ἐν Κυρίῳ, i. e. in deference to the authority of the Lord, ἐν φόβῳ Κ., v. 21. Τοῦτο γάρ ἴ. δ. It is meant, that this is right and just, both by the law of nature and that of revelation.

2. τίμα 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 τιμῶν τὸν ἰατρόν. In ἥτις ἐστὶν ἐντ. *πρ. ἐν ἐπ.* some limitation is intended. Most eminent modern Commentators understand by πρώτη 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 Hamm., Wets., Koppe, Rosenm., Jasp., Schleus., and Wahl) take πρώτη ἐν. to mean a principal commandment, as, from its peculiar importance, it may very well be termed. Of which indefinite sense of πρ., Schleus. and Wahl adduce many examples, though not all to the purpose. Thus the ἐν ἐπαγγ. will mean, 'and 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. Middl., who has shown that πρώτη may very well be taken for ἡ πρώτη.

3. ἵνα εὐ—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 per-

formance 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 marked a blessing under the Mosaic Law (even the performance of a precept which constituted part of the Moral law, engrafted 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 ἀθυμ., 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 Doddr.) "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 νοῦθ. should be rendered 'education and discipline;' the former term seeming to regard 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 δούλοι] '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. vii. 15. Ἐν ἀπλότ. τ. κ., 'with hearty sincerity and good-will.' Ὡς τῷ Χρ., 'as if the service were unto Christ, the heavenly Master, who is, in a more eminent sense, the Lord of the Christian.'

6. μὴ κατ' ὀφθαλμοδοουλ. &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 ὀφθ. and ἀνθρωπ. are both of rare occurrence, (though the latter is found in Ps. liii. 5. Sept.) and denote a service and obedience rendered only when the master is present. Ἐκ ψυχῆς is equivalent to ἐν ἀπλότ.



- ὡς δούλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ  
 7 ἐκ ψυχῆς, μετ' εὐνοίας, δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἄν-  
 8 θρώποις· <sup>2</sup> εἰδότες ὅτι ὁ ἕαν τι ἕκαστος ποιῆσῃ ἀγαθόν, <sup>2</sup> Rom. 2. 6.  
 τούτο κομίζεται παρὰ τοῦ Κυρίου, εἴτε δούλος εἴτε ἐλεύ- <sup>2</sup> Cor. 5. 10.  
 9 θερος. <sup>1</sup> Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀν- <sup>17</sup> Deut. 10.  
 ἔντες τὴν ἀπειλὴν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός <sup>2</sup> Par. 12.  
 ἐστὶν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῶ. <sup>1</sup> Job. 34. 12.  
 10 Τὸ λοιπὸν, ἀδελφοί μου, ἐδύναμούσθε ἐν Κυρίῳ, καὶ <sup>1</sup> Sap. 6. 2.  
 11 ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· <sup>2</sup> ἐδύσασθε τὴν πανοπλίαν <sup>1</sup> Ecc. 35. 12.  
 τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθο- <sup>1</sup> Act. 10. 34.  
 12 δείας τοῦ διαβόλου. <sup>2</sup> ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα <sup>1</sup> Gal. 2. 6.  
<sup>2</sup> Col. 3. 26.  
<sup>1</sup> 1 Pet. 1. 17.  
<sup>2</sup> Rom. 13.  
<sup>12</sup> 2 Cor. 6. 7.  
<sup>1</sup> Col. 3. 12.  
<sup>1</sup> 1 Thes. 5.  
<sup>8</sup> Col. 1. 13.

τῆς καρδίας in the foregoing verse. Μετ' εὐνοίας, 'with good will.'

8. ὁ ἕαν—ἀγαθόν] i.e. by the discharge of their several duties, according to their station. Κομ., 'he shall receive it,' viz. the reward of it.

9. τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς] i.e. 'discharge your duties to them as conscientiously and religiously as they are required to do it to you.' Ἀνέντες τὴν ἀπειλὴν. The sense (here disputed) must depend upon that assigned to ἀπειλὴν, which word is often in the Sept. used of anger and angry objurgation; and we might here take it to mean 'a threatening objurgatory demeanour.' Ἀνέντες will then signify *forbear*, (as in Ps. xxvii. 8. "leave off wrath, let go displeasure.") or *moderating*, as the Margin has it. Thus, however, the Article will have no force; and, after a careful examination of all passages of the Classics, where I could meet with the word, I find no instance of the Article being used without some reference. Now, as ἀνέναι often in the Scriptural writers signifies to remit, (and is so rendered by all the ancient and most of the eminent modern Translators) but scarcely ever to leave off, I am inclined to think that the sense is, 'remitting the severity of punishment you had threatened,' or intended, or which is denounced by the law. So in Xenoph. Mag. Eq. i. 14. ἡ ἀπειλή signifies the punishment awarded by law. Also Plutarch Alex. cited by Wets.: ὡς ὁ ἔωρα τὸν ἵππον ἀφεικόντα τὴν ἀπειλὴν, 'had shaken off all fear of the punishment denounced.' Thus is inculcated a forgiving disposition; and so the Peshito Syr. not ill renders 'forgive them their faults.' This interpretation is placed beyond doubt by the words following; the argument being, Show a forgiving spirit towards your servants, knowing that you stand in great need of forgiveness from that common Master in heaven, in whose sight you are equally servants, and who will make no distinction of persons, or show favour to the rich above the poor.

10—17. The Apostle here draws his practical exhortations to a close by an admonition expressed in a figure taken from military affairs. As the soldiers of Christ, the Ephesians are called upon to stand firm against their various spiritual enemies, in the exercise of the Christian virtues and graces, aptly designated by the *panoply*, or complete suit of armour provided for every true believer; clothed in which they were to fight under the banners of the great

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 can only 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.

Ἐδύναμούσθε ἐν Κυρ. &c. has the same sense as κραταιούσθε in a kindred passage of 1 Cor. xvi. 13. Κρατ. τ. ισχ. 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 reveals hereafter. He 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. τοῦ Θεοῦ] i.e. as it were supplied by God, as the πανοπλία of the ancients (on which see Montfauc. Antiq. Expl. Vol. iv. p. 21.) was by the Monarch, or the state. Στήναι, to withstand, oppose; properly applied to persons, but metaphorically to things, when closely connected with persons. Μεθοδ. must, in this context, be regarded as a military term, denoting *manœuvres*, especially as in some passages cited by the Commentators μέθοδος and τεχνάει are used as synonymous. See supra iv. 14. and Note. Τοῦ Διαβόλου. I have in Rec. Syn. shown that it is in vain many recent Commentators endeavour to exclude all notion of Diabolical agency, by explaining Διαβ. 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 Great author 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 Judaizing teachers.

12. ὅτι—ἡ πάλη] Literally, 'for to us the contest is not with' &c. Πάλη 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 aptly compare a similar passage of Max. Tyr. Diss. v. 9. Vol. i. 79. (Reisk.) where we have mention of Socrates

καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς  
 b 2 Cor. 10. τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. <sup>b</sup> διὰ τοῦτο 13  
 4 ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυναθῆτε ἀντι-  
 στῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασά-  
 c Esa. 11. 5. μενοι στῆναι. <sup>c</sup> στήτε οὖν περιζωπάμενοι τὴν ὄσφυν ὑμῶν 14  
 et 53. 17. Luc. 12. 35. ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ 15  
 2 Cor. 6. 7. 1 Thes. 5. 8. ἵποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς  
 1 Pet. 1. 13

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 *Atreus*, the treachery of *Meno*, and royal machinations: and lastly *Diogenes*, struggling with adversaries even more formidable, namely, poverty, infamy, hunger, and cold. Also *Ælian* V. H. ix. 41. says of *Pausanias*, who was stoned to death in the temple of *Minerva*: *διεπάλαιε τῷ Λίμῳ*. And so *Clarendon* cited in *Johnson's Dictionary* in voc.: "He knew not how to *wrestle* with desperate contingencies."

At αἶμα καὶ σάρκα sub. μόνον, 'merely human enemies,' ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, as *Theoph.* explains; namely, as opposed to *Dæmoniacal* foes. See *Matt.* xvi. 17. and *Gal.* i. 16. So *Hebr.* ii. 14. πάλῃ πρὸς σάρκα. That *Dæmoniacal* opponents are adverted to is clear by the force of the *antithesis*, as also from the τὰ βέλῃ τοῦ πονηροῦ at v. 16. By τὰς ἀρχάς—τὰς ἐξουσίας, the best Expositors ancient 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 τοῦ διαβόλου in the preceding verse) who had long revolted from, and been in opposition to God and his kingdom. See *Rom.* viii. 38. and *Note*. The words πρὸς τοὺς κοσμ. τ. σκ. τ. αἰ. τ. are by some recent Commentators supposed to refer to the *Jewish rulers*. See, however, *Rec. Syn.* 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 ἀρχαὶ τοῦ κόσμου τούτου, and examples of this use are adduced by *Wets.* from the Rabbinical writers. *Irenæus*, too, says *Διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν*, plainly alluding to the present passage, and consequently confirming the common interpretation. Of course, with these *dæmoniacal* rulers are included their *human agents*, *Jews*, *Judaizers*, 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 τὰ πνευμ. is rightly explained as equivalent to τὰ πνεύματα; which is confirmed by the *Syr. Version*. There is, I conceive, an ellipsis of πάγματα, suggested by the foregoing imagery. Τῆς πονηρίας is, by *Hebraism*, for πονηρᾷ. Of the next words ἐν τοῖς ἐπουρ. the sense is disputed. See *Recens. Syn.* Some would supply πράγμασι, i. e. in things relating to heaven and the Gospel; which sense is very ably maintained in an elaborate *Note* of *Chandl.* Perhaps, however, there is no sufficient reason to abandon the common interpretation, (supported by all the ancient and almost all the modern Expositors) by which the ellipsis is supposed to be μέρεσι, designating (according to the opinions of the *Jews*) the abode of those spirits in the aerial regions, and before mentioned supra ii. 2., where see *Note*.

13. ἀντιστῆναι] for στῆναι πρὸς at v. 11. Τῇ ἡμ. τῇ πον., i. e. the day of persecution and temptation. So v. 16. αἱ ἡμέραι πονηραὶ εἰσι. The concluding στῆναι, as antithetically opposed to the ἀντιστ., before, must denote 'to stand triumphant over, survive the contest.' So *Thucyd.* v. 102. καὶ ὑμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ ὁραμένου ἔτι καὶ στῆναι ἑλπίσι ὀρθῶς. where see my *Note* and *Note* on 2 *Cor.* iv. 8., which will place this interpretation beyond doubt. Κατεργ. is not well rendered 'having done, effected, or accomplished all [things].' It seems rightly explained by *Beza*, *Zanch.*, *Kypke*, *Wets.*, *Koppe*, *Schleus.*, 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 *Raphel*.

14. 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. Στήτε signifies 'stand to your arms!' the first thing the soldiers learn. Περιζωπάμενοι, for περιζ. τ. ὀ. ὑ. ἑ. αἰ. ὡς ζωστήρι, or περιζώματι. There is an allusion to the belts with which the flowing vests of the Orientals required to be girded up for any active employment, the ἱμ. Ἐν ἀληθείᾳ, 'truth and sincerity,' true and sincere belief, the bracer up and support of religious constancy. Similar metaphors occur in *Philo Jud.* and *Josephus*. By δικ. must here be meant the constant practice of the moral and Christian virtues, (so *Theophyl.* τὸν καθόλου εὐάρετον βίον) which would be the surest safeguard against the calumnies of Pagan adversaries. It would also be a strong internal support, like the *nil conscio sibi* of the heathen Poets.

15. καὶ ἵποδησάμενοι—εἰρήνης] Of this dif-

- 16 εἰρήνης· ἐπὶ πᾶσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, <sup>d Rom. 8. 17.</sup>  
 ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρω- <sup>1 Thes. 5. 8.</sup>  
 17 μένα σβέσαι· <sup>a</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέ- <sup>Heb. 4. 12.</sup>  
 ξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ρῆμα Θεοῦ· <sup>Apoc. 1. 16.</sup>  
 18 <sup>b</sup> διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ <sup>et 2. 15.</sup>  
 καιρῷ ἐν πνεύματι· καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ <sup>c Mat. 24. 42.</sup>  
 19 προσκαρτερήσει καὶ δεήτει περὶ πάντων τῶν ἁγίων, <sup>et 25. 13.</sup> <sup>1</sup> καὶ <sup>Mar. 13. 33.</sup>  
 ὑπὲρ ἐμοῦ, ἵνα μοι δοθῆι λόγος ἐν ἀνοίξει τοῦ στόματος <sup>Luc. 18. 1.</sup>  
 μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, <sup>Rom. 12. 12.</sup>  
 20 <sup>d</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει· ἵνα ἐν αὐτῷ παρρησιάσω- <sup>Col. 4. 2.</sup>  
 μαί, ὡς δεῖ με λαλήσαι. <sup>1 Thes. 5. 17.</sup> <sup>f Act. 4. 29.</sup> <sup>g Act. 28. 20.</sup> <sup>2 Thes. 3. 1.</sup> <sup>3 Cor. 5. 20.</sup>

ficult 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 slipperiness, or minrness 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 life, supplied by the Gospel.'

16. ἐπὶ πᾶσιν] 'above all,' or rather upon or over all. At ἐν ᾧ δυνήσεσθε—σβέσαι there is no incongruity, as some suppose, in the metaphor. The βέλη πεπυρ. (more properly termed βέλη πύρφορα, or οἰστοὶ πύρφοροι; though πεπυρωμένα occurs in Apollodorus) were slender arrows of cane, to which ignited combustible matter was attached, which when shot would set on fire wood-work, tents, &c. The earliest use of these I have seen recorded is in Herodot. 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 πύρφ. in two corrupt passages of Diod. and Zosimus; also indicated allusions to the πύρφ. οἰστοὶ in Æschyl. 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 θυρεὸν τῆς πίστεως I would compare Ps. xviii. 35. ὑπερασπισμοὶ σωτηρίας and Æschyl. Ag. 1412. ἀσπίς θράσους.

17. τοῦ σωτηρ.] for τῆς σωτηρίας, as in Is. xxviii. 11. Ps. lxxiv. 7. Lu. ii. 30. iii. 6. Acts xxviii. 28. Here it must mean the hope of salvation, as in 1 Thes. v. 8. ἐνδυσάμενοι περικεφαλαίαν ἐλπίδας σωτηρίας. Τοῦ Πνεύμ. (as I have in Recens. Syn. proved) must (notwithstanding what some recent Commentators say) denote the Holy Spirit: and ρῆμα 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. διὰ πάσης π.] 'using prayer of every kind.' Δεήσ. is added to complete the idea. 'Ἐν πνεύμ., 'serently 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; supplicatory, if need be, always hearty and fervent, and persevered in to the utmost, (which is meant by ἐν πάσῃ προσκ.) at all seasons, early and late. 'Ἀγρυπν.' 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 ὑπὲρ &c.] The καὶ signifies 'and particularly.' 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. ἵνα Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου. The ἐν ἀνοίξει—παρρησία 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 μυστ. τοῦ εὐαγγ., see Note on 1 Cor. ii. 7. and Abp. Whately's Essay on the difficulties of St. Paul's writings, p. 209.

20. πρεσβεύω] i. e. I act the part of πρεσβεύων, ambassador. So ὑπὲρ Χρ. πρεσβεύομεν at 2 Cor. v. 20. In ἐν ἀλύσει there is thought to be an allusion to the custom of all nations, to hold inviolate 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 δλ. is denoted 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

h Act. 20.  
4.  
Col. 4. 7.  
2 Tim. 4.  
12.  
Tit. 3. 12.  
12 Tim. 4.  
12.

ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, 21  
πάντα ὑμῖν γνωρίσει Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πι-  
στός διάκονος ἐν Κυρίῳ ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ 22  
τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέση τὰς καρ-  
δίας ὑμῶν, Εἰρήνῃ τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως 23  
ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις 24  
μετὰ πάντων τῶν ἀγαπῶντων τὸν Κύριον ἡμῶν Ἰησοῦν  
Χριστὸν διὰ πάντοτε ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

in the *singular* to express the Hebrew terms in the *plural*.

21. τί πράσσω] This is exegetical of the τὰ κατ' ἐμὲ scil. πράγματα before. It is a popular phrase occurring also in 1 Sam. xvii. 18. Διάκονος ἐν Κ., 'an assistant [to me] in the work of the Lord,' i. e. in the preaching of the Gospel. 'Ο ἀγαπητὸς should not be rendered 'a beloved,' as in almost all our Versions; for that is neglecting the Article; nor 'the beloved,' with Wakef., though the common Version so renders at Rom. xvi. 12. Περὶ τοῦ ἡν ἀγαπήτην, and 3 Joh. i. Γαίω τῷ ἀγαπητῷ. It is clear from Rom. xvi. 12. that the Article cannot be meant to mark *notoriety*, or *celebrity*, and therefore *the* cannot be tolerated. It is, I conceive, used for the possessive pronoun. Thus in Philem 1 & 2. our common Version rightly renders Φιλ. τῷ ἀγαπητῷ and Ἀπ. τῷ ἀγ. by 'our beloved Philemon, and our beloved Appia.' In fact,

there is in these cases an ellipsis of ἐμοῦ or ἡμῶν, which is supplied in Acts xv. 25. Rom. xvi. 5, 8 & 9. 2 Pet. iii. 15. The pronoun belongs to the subst. ἀδελφός or ἀδελφῆ omitted, which is expressed at 2 Pet. iii. 15. and the present passage. Thus at Rom. xvi. 12. and 3 Joh. 1 & 2. the pronoun should be supplied, as is done in the Peshito Syr.

23. ἀγάπη μετὰ πίστ.] 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. ἐν ἀφθαρσίᾳ] This is by most recent Commentators 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 ἀγαπᾶν.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΦΙΛΙΠΠΗΣΙΟΥΣ ΒΗΘΣΟΛΗ.

- 1 I. <sup>κ</sup> ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ Χριστοῦ, <sup>κ</sup> 1 Cor. 1.  
 πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσι ἐν Φιλίπποις,  
 2 σὺν ἐπισκόποις καὶ διακόνοις. Ἰ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ <sup>1 Rom. 1. 7.</sup>  
 Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. <sup>1 Pet. 1. 2.</sup>  
 3 <sup>μ</sup> Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μείᾳ ὑμῶν, <sup>m Rom. 1.</sup>  
 4 πάντοτε ἐν πάσῃ δέξαι μου ὑπὲρ πάντων ὑμῶν μετὰ <sup>9, 10.</sup>  
 5 χαρᾶς τὴν δέξιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ <sup>1 Cor. 1. 4.</sup>  
<sup>Eph. 1. 15.</sup>  
<sup>Col. 1. 3.</sup>  
<sup>1 Thesa. 1.</sup>  
<sup>2 Thesa. 1.</sup>  
<sup>3</sup>

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. 58; 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 censures, 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 τοὺς πρεσβυτέρους οὕτως ἐκάλει, the Apostle here calls their Presbyters their Bishops.' So Chrys., Theodor., (Ecum., and Theophyl., among the Greeks, and, among the Latins, 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 τέως ἐκωνώνων τοῖς ὀνόμασι, "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. lx. 17. Sept. δώσω τοὺς ἀρχόντας σοῦ ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σοῦ ἐν δικαιοσύνῃ.

2-4. See Rom. i. 7-9. and Notes. And on εὐχαρ. τ. Θ. see Note on Eph. i. 15 & 16.

4. Δέξαι is not, as some say, synonymous with προσευχῆ, but signifies supplicatory prayer, or intercession. Τὴν δέξιν may be rendered 'the, or that supplication.' The meaning is, that whenever he offers up supplication for them, he offers it up for them always with joy. This is confirmed by the Syr. Version. See also Scott.

5. ἐπὶ τῇ κοιν. ὑ. ε. εὐαγγ.] On the sense of these words no little difference of opinion exists. The ancient and some eminent modern Expositors, as Eder, 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. ἀπλότης τῆς κοινωνίας εἰς αὐτοὺς. 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 Crell., Sclater, Whitby, Grot., Menoch., Heins., Mackn., Valckn., Rosenm., Scott, and Vater, supported by the authority of the Syr., Vulg., and other ancient 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

ἡ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν <sup>α</sup> πεποιθὼς 6  
 αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτε-  
 λέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ. <sup>ο</sup> καθὼς ἐστὶ δίκαιον 7  
 ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με  
 ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπο-  
 λογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς  
 χάριτος πάντας ὑμᾶς ὄντας. <sup>ρ</sup> μάρτυς γὰρ μου ἐστὶν ὁ 8  
 Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχθοις Ἰησοῦ  
 Χριστοῦ. καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι 9  
 μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθή-  
 σει <sup>ε</sup> εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἥτε εἰλι- 10  
 κρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, <sup>τ</sup> πεπληρωμένοι 11  
 καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ  
 ἐπαινον Θεοῦ.

here be used for ἐν; 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 εἰς for ἐν, 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. 'Ἀπὸ πρώτης ἡμ., scil. τῆς κοινωνίας ὑμῶν. The words refer to and are exegetical of the πάντοτε μετὰ χάρας τὴν δέξαιμι κ., q. d. 'And this I have done from' &c.

6. πεποιθὼς &c.] This states the grounds of his gladness in praying for them. Ἔργον ἀγαθόν, i. e., as some explain, of faith in embracing the Gospel; or, as others, of reformation and sanctification by the Gospel; which is supported by the absence of the Article at ἀγαθόν, and is more agreeable to the next words. In ἐπιτελέσει there is a significatio pragnans. Render, 'will go on with it unto, and finish it at' &c., i. e. 'will carry it forwards till.' See the Note on a kindred passage of 1 Cor. i. 8. ὅς βεβαιώσει ὑμᾶς ὡς τέλος &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. καθὼς ἐστὶ—ὡς ὄντας] The sense is not very clear; but it should seem to be that expressed by Abp. Newc. as follows: 'I may justly be thus confident, 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.' Ἐχειν τινα ἐν καρδίᾳ is an idiom common to most languages. Compare 2 Cor. vii. 3. The ἀπολογία is supposed to refer to the time when he pleaded his cause at

Rome before the Emperor Nero. Ὑμᾶς is repeated at the end of this long sentence to show the reference of ὄντας. Ὁ ὑμᾶς ὄντας may be accusatives absolute.

8. γὰρ] This refers to the διὰ τὸ ἔχειν ὑμᾶς in the preceding verse. Ὁ μάρτ. see Rom. i. 9. and Note. Ἐπιτ. is a stronger term than ἔχειν ἐν καρδίᾳ.

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 ἀγάπη 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. Ἐπιγν. denotes knowledge generally, but especially of divine things. So the Syr. adds spirituali. Αἰσθ. 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. δοκιμάζειν] 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 δοκίμ. τὰ διαφέροντα 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 δοκίμ. 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, Judaizers, and others: but the sense was, I conceive, intended to be general, and to be applied to all cases, as denoting a power to discern the differences of things. Εἰλικ. καὶ ἀπρόσκ. The former term has reference to purity of faith and doctrine; the latter,

- 12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμέ  
 13 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν. ὥστε τοὺς  
 δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὄλῳ τῷ πραι-  
 14 τωρίῳ καὶ τοῖς λοιποῖς πᾶσι, \*καὶ τοὺς πλείονας τῶν ἀδελ-  
 φῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως  
 15 τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ  
 φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν  
 16 κηρύσσουν. οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλ-

\* Eph. 3.  
 13.  
 1 Thess. 3.

to integrity and rectitude of conduct. So Acts xxiv. 16. ἀπρόσκοπον συνείδησιν ἔχειν. Thus it is nearly equivalent to ἀμεμπτοὶ at ii. 15. ἵνα γένησθε ἀμεμπτοὶ. Εἰς ἡμέραν X. must denote the end of their course. See Note supra v. 6. The words πεπληρ. κ. ὁ. are an enlargement on the idea contained in the preceding clause, and represent the good works as being 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. Εἰς Χριστὸν, κ. ἔ. Θ., 'would redound to the glory of Christ and the recommendation and reception of his religion.'

For καρπῶν—τῶν several MSS. of the Western recension and some Versions chiefly the Vulg. have καρπῶν—των, which was preferred by Beng. Storr, and Heins., and has 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, ω and ο are perpetually confounded. The common reading is also more agreeable to the style of the N. T. (So James iii. 17. says the ἡ ἀνωθεν σοφία is μέσση καρπῶν ἀγαθῶν.) and is confirmed by the Pesh. Syr. Version. And although καρπῶν—των be the more difficult reading, and on that account is adopted, yet even that rule is not applicable to a manifest violation of propriety.

12-14. As the Philippians 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. Τὰ κατ' ἐμέ. Sub. πράγματα, 'the events which have happened to me.' Ἐλήλ. εἰς πρ. is for ἀπέβησεν, 'cessit in,' 'have tended to;' as Mark v. 26. The words ὥστε τοῖς δεσμοῖς &c. are, I think, meant to suggest (though they do it obscurely) the manner in which the increase of the Gospel had arisen. The ὥστε should not be rendered 'so that,' but has a peculiar use. Ὅστε—γενέσθαι is, I think, put for εἰς τὸ γενέσθαι, and that is equivalent to ἐν τῷ γεν. St. Paul means to show how this increase has taken place, namely, by his imprisonment becoming known to the public, with the cause of it, even the preaching of a religion so full of hope and consolation to men; besides that persecution naturally furthers the religion it is intended to suppress, and courageous endurance of persecution for religion's sake recommends it and decidedly shows its reality. Many, too, of his

fellow Christians would take courage at the preservation of Paul under imprisonment, and his fortitude in the endurance of it, and his being permitted to preach the Gospel during it.

Πραιτωρίῳ is rightly supposed by the best Commentators to mean the camp or quarters of the Prætorians. Compare Acts xxviii. 16.

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 Judaizers, '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; that so 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, οἱ ἔριν, for ἐξ ἐρίδος or the ἐξ ἐριθείας of the next verse; like the οἱ ἐξ ἐριθείας, 'those who act from a contentious spirit,' Rom. ii. 8. Others δι' εὐδοκίαν, out of goodwill and love to man (especially Paul) for God's sake, as opposed to a party spirit, and thus implying sincerity in the profession of the Gospel.

16, 17. These verses are explanatory of the preceding, v. 16 of the τινὲς μὲν &c., v. 17 of the τινὲς δὲ &c. 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 μὲν is referred to the nearer, and δὲ 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 ἃ μὲν refers to what precedes, and ἃ δὲ to what follows. And it is acutely remarked by Beng. that as καταγγέλλεται belongs to both verses, it is put in that verse which comes first.

Οὐχ ἀγνώστως signifies '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 οἰόμενοι—μου are usually

λουσιν, οὐχ ἀγνώως, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου· οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ 17 εὐαγγελίου κείμεαι· τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προ- 18 φάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ  
 12 Cor. 1. 11. χαίρω, ἀλλὰ καὶ χαρήσομαι. "οἶδα γὰρ ὅτι τοῦτό μοι 19 ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχο-  
 u Rom. 5. 5. ρηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, "κατὰ τὴν ἀποκαρα- 20 δοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι· ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνηθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.  
 'Ἐμοὶ γὰρ τὸ ζῆν Χριστός· καὶ τὸ ἀποθανεῖν κέρδος. 21

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 and many 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. 'Ἐξ ἀγάπης,' 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. *Κείμεαι*. 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 τοῦτο γὰρ κείμεθα*. and Luke ii. 34. *καίτοι εἰς πτώσειν καὶ ἀνάστασιν πολλῶν*. The two senses, indeed, merge into each other.

18-19. *τί γάρ;*] scil. *δισφέρειν*. q. d. not to enlarge on the motives of either class of persons. The *πλὴν* is not well rendered 'nevertheless' or 'notwithstanding.' It is, I conceive, put for *πλὴν οὗτι*, which is found in several MSS. and Fathers, but doubtless from a gloss. The sense (as Grot. points out) is 'Suffice it to say. Προφάσει,' with pretence, i. e. a pretended or professed zeal; corresponding to the *οὐχ ἀγνώως* at v. 16. See also 1 Cor. v. 8. *Χαίρω καὶ χαρ*. 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 ἐν τούτῳ means 'in this state of things,' as is plain from the words following, where the *τούτο* must have that sense. And the *σωτηρ*., 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 or welfare*. So 2 Cor. i. 6. *ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας*. But the words [διὰ] *ἐπιχορηγίας τοῦ πνεύμ.* 'I. Χρ. are more in favour of the other interpretation. To remove this difficulty the best course will be to take *σωτηρ*. in the most general sense of the word, of *benefit*, *welfare*, (as in Acts xxvii. 34. and often) which may then be understood in the two senses of *temporal* and of *spi-*

ritual benefit or good; the former as referred to in *διὰ τῆς ὑμῶν δεήσεως*, (which is placed beyond doubt by 2 Cor. i. 11. *συνσυκορροῦντων ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει* &c. and also Acts xii. 5.) the latter, in *ἐπιχορηγίας τοῦ πνεύματος* 'I. Χρ., which must (notwithstanding what many recent Commentators say) mean 'by the supply of the Holy Spirit of Christ [procured by our prayers], πλεῖς ἐπίδοσιν τῆς χάριτος τοῦ πνεύματος, as Chrys. and Theophyl. explain. So Gal. iii. 5. *ὁ ἐπιχορηγῶν ὑμῖν πνεῦμα*. Compare also 2 Cor. ix. 10. The Spirit is said to be of Christ as being procured by Him; (So Joh. xvi. 7. *ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς*. And that Christ is considered as the bestower of the Spirit, is plain from 2 Cor. iii. 17. *ὁ δὲ Κύριος τὸ Πνεῦμα ἐστίν*. & 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. *ἀποκαρᾶ*.] 'anxious expectation,' as in Rom. viii. 19. 'Ὅτι ἐν οὐδενὶ ἀλεχ. 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. 8. *οὐκ αἰσχυνηθήσομαι*. also 1 Joh. ii. 28. To show that he seeks not his own glory in any success, he adds, *μεγαλυθῶ*. ὁ Χρ. 'Ἐν τῷ σώματι is more energetic than ἐν ἐμοὶ would have been, since martyrs and saints are said to glorify God in their bodies. See Joh. xxi. 19. 1 Cor. vi. 20.

21. *ἐμοὶ γάρ—κέρδος*] The γάρ has reference, I conceive, to a clause omitted, q. d. [And whether one or the other shall befall, is alike to me] *for* &c. On the sense of the words following difference of 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. Χριστὸν (κατὰ) τὸ ἀποθανεῖν κέρδος. Χριστὸς is the subject of both members, and κέρδος the predicate 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 *anti-*thesis, which plainly subsists in this *σεντεντία*. Theodoret (after Chrys.) admirably paraphrases thus: 'Ὀνησιφόρα μοι ἐπιφότερα, καὶ



- 22 εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου, καὶ τί  
 23 αἰρήσομαι οὐ γνωρίζω. <sup>2</sup> συνέχομαι. <sup>3</sup> δὲ ἐκ τῶν δύο, τὴν <sup>2</sup> Cor. 5.  
 ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶμι,  
 24 πολλῶ μᾶλλον κρείσσον· τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί,  
 25 ἀμαγκαιότερον δι' ὑμᾶς. <sup>1</sup> Καὶ τοῦτο πεποιθώς οἶδα, ὅτι <sup>1</sup> Infr. 2.  
 μενῶ καὶ συμπαραμενῶ πάσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν <sup>2</sup> Cor. 1.  
 26 καὶ χαρὰν τῆς πίστεως· <sup>2</sup> ἵνα τὸ καύχημα ὑμῶν περισσεύῃ <sup>14</sup>  
 ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας· πάλιν <sup>14</sup>  
 27 πρὸς ὑμᾶς. <sup>1</sup> Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ <sup>14</sup>  
 πολιτεύεσθε· ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπών, <sup>12</sup>  
 ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὲ πνεύματι, <sup>17</sup> <sup>1</sup> Thes. 1.  
 28 ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, <sup>5</sup> καὶ μὴ <sup>2</sup> Thm. 2.

ἡ ζωῆ, καὶ ὁ θάνατος· καὶ τὴν ζωὴν γὰρ τοῖς  
 τῶν Χριστοῦ νόμοις διακοσμηθῶ, καὶ τὸν θάνατον  
 οὐκ αἰρούμαι μεθ' ἡδονῆς. Any apparent  
 harshness may be imputed to the nature of  
 an *acuta sententia*, where something of per-  
 spicuity must be sacrificed to point. Render:  
 'for as to myself, (I) for ὅ εἰς ἐμὲ φέρεται  
 to live [if I live] will be Christ, (He will be my  
 life, in Him I shall live) and [if I die] to die  
 will be a gain [to me],' since I shall be released  
 from trouble. I have in Rec. Syn. adduced  
 many similar sentences from the Classical writers  
 and Josephus. One must here suffice. Joseph.  
 p. 676. 31. κέρδος εἰ θηήσκειον, τὴν συμφορὰν  
 τὴν ποιούμαι.

22. εἰ δὲ τὸ ζῆν—γνωρίζω Here again is an  
 obscurity (arising, as often, from extreme brevity)  
 which has occasioned variety of interpretation.  
 Mr. Valpy thinks that γνωρίζω is to be referred  
 to both parts of the sentence; and τί is here  
 used for πότερον, utrum; so that this may be  
 rendered: 'Whether to live in the flesh is pro-  
 fitable to me, and whether of the two I should  
 choose, I know not.' But this, I apprehend is  
 doing violence to the construction. The antient  
 and the best modern Expositors are, with reason,  
 agreed that the εἰ δὲ means quoadsi, But if; and  
 the sense was well laid down by Chrys. as fol-  
 lows: 'I said that to die would be gain to me;  
 but if my living in the flesh be profitable [for  
 the work of the ministry,] verily which to chuse, I  
 know not.' Καρπὸς ἔργου is like the Latin  
*opera pretium*. The τοῦτο is pleonastic. Αἰρ.  
 ἰσαίρησομαι; on which see Win. Gr. Gr.  
 § 25. 3. This use of γνωρίζω for γινώσκω is  
 rare, but sometimes found in the later writers.

23. συνέχομαι δὲ ἐκ τῶν δύο] The sense is,  
 'for I am held in suspense between the two  
 strong motives following.' Συνεχ. properly sig-  
 nifies 'to be hemmed in.' (See Note on Acts  
 vii. 7 & 58.) The ἐκ is for ὑπὸ. In ἀναλῦσαι  
 there is a nautical metaphor; the word properly  
 signifying to loose cable. Supply ἐκ τῆς σαρκὸς  
 from the antithetical ἐν τῇ σαρκί. See Note at  
 Lu. xii. 26. and compare 2 Cor. v. 8. See also  
 Paley's remarks in Hor. Paul. Μᾶλλον κρείσ-  
 σον is called a pleonasm: but it is, in fact, a  
 stronger mode of expression. See Matth. Gr.  
 Gr. § 457. 2. and 458. For γὰρ, δὲ is rightly  
 edited by Wets., Matth., Griesb., Knapp, Vat.,

and Tittm., from all the best MSS. and early  
 Editions.

It is truly remarked by Whitby and Doddr.,  
 that this passage strongly confirms the doctrine  
 of an intermediate state of life and sensation be-  
 tween death and the resurrection. See more in  
 Mr. Slade.

24. ἀναγκ.] 'more needful;' a signification  
 frequent in Thucyd. Δι' ὑμᾶς, 'on account of  
 you.'

25. καὶ τοῦτο πεποιθώς &c.] The sense  
 seems to be, 'And I assuredly know,' 'this I  
 feel assured of;' for the τοῦτο and περ. must,  
 with the antient and most modern Expositors, be  
 connected. 'Ὅτι μενῶ καὶ συμπ. π. ὅ., 'that  
 I shall remain [in this life] and continue with  
 you all.' Εἰς τὴν ὑμῶν προκοπὴν—πίστεως.  
 These words depend on προκοπ. as well as  
 χάραν, 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.

26. ἵνα τὸ καύχημα—ὑμῶν] The sense is,  
 'that your rejoicing on account of Christ [and  
 his gospel] may be increased in me, by my re-  
 turn again to you.'

27. πολιτ.] 'conduct yourselves.' See Note  
 on Acts xxiii. 1. And on this elliptical use of  
 μόνον see Note on Gal. ii. 10. 'ἵνα, εἴτε ἐλθὼν  
 —στήκετε. 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' &c. The ellip. was used to avoid  
 tautology. At τὰ περὶ ὁ. supply πράγματα.  
 Στήκ. ἐν ἐνὶ πν. is supposed to contain an ag-  
 onistic 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.

28-30. 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  
 terrified by your adversaries, is to them an  
 evident token of [your] perdition, because they  
 consider it obstinacy in error; but to you [it is  
 an evident token of your eternal] salvation, be-  
 cause you consider it as a proof of the sincerity  
 of your faith, and that of God; for unto you it

πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων ἤτις αὐτοῖς  
 μὲν ἐστὶν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο  
 ἀπὸ Θεοῦ. ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον 29  
 τὸ εἰς αὐτὸν πιστεῦειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν  
 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε 30  
 ἐν ἐμοί. ΙΙ. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παρα- 1  
 μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλά-  
 γχνα καὶ οἰκτιρμοί· ἄ πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ 2  
 αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν  
 φρονούντες· ὁ μηδὲν κατὰ ἐριθειαν ἢ κενοδοξίαν, ἀλλὰ τῇ 3

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 οὖν is *resumptive*; this being a continuation of the admonition at i. 26. *στήκετε ἐν πίστει*. We may observe a great energy in the sentence, chiefly from its being composed of clauses commencing with *εἰ*, which particle (as Rosenm. 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. *Παράκλησις*, i. e. consolation under the sufferings endured for his sake; as *supra* i. 29.; or, as others explain, 'if I am to have any comfort in Christ respecting you.' *Παραμύθιον ἀγάπης* denotes either the comfort arising from that love to God and to man which is the sum and substance of the Gospel, (See I Cor. xiii.) or the comfort arising from the pardon of our sins by Christ's love. *Κοινωνία πνεύμ.* may (as the ancient and most modern Expositors suppose) mean 'fellowship of the Spirit.' See Note on Rom. xv. 30. and on 2 Cor. xiii. 14. Though as there is no Article, almost all the recent Commentators render it *consensio* or *conjunctio animorum*.

2. *πληρ. μ. τ. χαρὰν* '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 τὸ αὐτὸ φρον. and the τὸ ἐν φρον., they are by Phot., Heintz, and Schleusn. supposed to be synonymous. And so Polyb. 441. (cited by Wets.) λέγοντες ἐν καὶ ταῦτο πάυτες. and Aristid. p. 569. ἐν καὶ ταῦτο φρονούντες. On the other hand, Grot., Kypke, Mich., Storr, and Rosenm., 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' ἐριθειαν ἢ κενοδοξίαν*, as if the Apostle had said 'minding the one thing, viz. &c.' "An interpretation (says he) favoured by the Vulg. *id ipsum sentientes*, *Nihil per contentionem neque per inanem gloriam*. But what principally, he thinks, confirms this opinion, is the construction of the sentence following, *μηδὲν κατ' ἐριθειαν*, which

in having no verb assumes the form of a proverbial admonition, such as might be made a subject of reference." But, *pax 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 ellip. in the next sentence is *not ποιεῖτε*, (for that is not a separate sentence containing a gnome) but *ποιούντες*, as was seen by the Peshito Syr. Translator, and by many of the best Expositors. In fact, the clauses which follow, *πληρώσατέ μου τὴν χαρὰν* are all of them dependent upon it, being meant to show *how* they might complete his joy. And as to the Bishop's interpretation being confirmed by the Latin Vulgate, that is not the case: the Vulg. plainly (as the Editors all saw) reading, *not τὸ ἐν*, but *τὸ αὐτὸ*, as also do several MSS., though doubtless from an emendation of those Critics who, like the learned Prelate, stumbled at the ἐν. The emendation, however, was a very ill judged one, since thus not merely tautology would arise, but such a mode of expression as could never have been adopted. As it is, we have a form of speaking not very usual, indeed, but capable of being accounted for. It should seem that the admonition to concord or unanimity is first propounded *generally* in *ἵνα τὸ αὐτὸ φρον.*, and then *specialy*, as resolved into its parts, i. e. *τὴν αὐτὴν ἀγ. ἐχ.* and *σύμφυχοι scil. οὐτες*. With respect to τὸ ἐν φρον., the τὸ ἐν is, I conceive, for ἐν καὶ τὸ αὐτὸ; and thus the Article has a reference, though to a word omitted. It is plain that ἐν καὶ τὸ αὐτὸ is a stronger expression, and there is a climax. By *τὴν αὐτὴν ἀγ. ἐχ.* is meant *concord*, (the *idem velle*) and by the *σύμφ.* unanimity.

3. *μηδὲν κατὰ ἐριθ. &c.*] This chiefly respects the former of the two sorts of agreement above mentioned, and alludes perhaps to the vanity sometimes attendant on the possession of the higher Spiritual Gifts. See Gal. v. 26. I Cor. xii. xiii. & xiv. The next words τῇ ταπειν. &c. suggest the best cure for those dispositions, namely, a spirit of unaffected modesty especially evinced in a disposition to think others better than ourselves, i. e. (with the limitation implied at I Cor. xiii. 7. charity believeth all things) as far as plain facts will permit. Here we may compare Rom. xii. 10. τῇ τιμῇ ἀλλ. προηγούμενοι.

ταπεινοφροσύνη ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν.

4 ἢ μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων <sup>1 Cor. 10. 24.</sup>

5 ἕκαστος. <sup>et 13. 5.</sup> τούτο γὰρ φρονεῖσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ <sup>g. Matt. 11.</sup>

6 Ἰησοῦ· <sup>29.</sup> ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἠγή- <sup>Joh. 13. 15.</sup>

1 Pet. 2. 21. 1 Joh. 2. 6. h Joh. 1. 1, 2. et 17. 5. 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3.

4. μὴ τὰ ἑαυτῶν—ἕκαστος] This is commonly understood as an admonition against selfishness, and as inculcating a disinterested spirit. And many similar moral maxims are adduced by Wets. The interpretation might also have been supported from Thucyd. vi. 12. τὸ ἑαυτῶν μόνον σκοπῶν. Appian i. 380. τὸ ἑαυτοῦ μόνον σκόπει. Soph. Elect. 1114. τοῦμόν δ' οὐχί τοῦκείνου σκοπῶ. Thucyd. i. 17. τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι. But, considering what precedes and follows, it should seem that the words 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 plain that μόνον is to be understood. The above view of the sense is not only adopted by many of the best modern Expositors, but by the ancient ones almost universally, as the very emendation σκοποῦντες, for σκοπεῖτε (for an emendation it is, though edited by Griesb., Knapp, Heinr., and Tittm.) attests.

5. τούτο γὰρ—X. I.] To illustrate and enforce, in the most effectual manner, that conduct which he had enjoined, the Apostle here calls on Christians to cultivate and manifest the same mind, judgment, and disposition, which had been so conspicuous in Christ Jesus. (Scott.) Φρονεῖσθω is regarded by the recent Expositors as used impersonally: but, in fact, it may be said to be put for φρόνημα ἔστω, where φρ. denotes disposition, way of thinking and acting, as in φρόν. τῆς σαρκὸς and φρόν. τοῦ πνεύματος. Thucyd. ii. 43. in a kindred passage: τοὺς δὲ λοιποὺς χρεὶ ἀσφαλεστέραν μὲν εὐχεσθαι, ἀτολμοτέραν δὲ μηδὲν ἀξιῶν διανοίαν χεῖν.

6. ὃς ἐν μορφῇ—Ἰσα Θεῷ] “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 ancient Expositors almost universally, and by far the greater part of the modern ones, are of opinion that ἐν μορφῇ Θεοῦ ὑπάρχ. signifies ‘being in the form and nature of God, i. e. being really God; μορφῇ being taken to denote, by metonymy, the φύσις and οὐσία, 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 μορφῇ several examples have been adduced both from the Classical writers and Josephus. So Plato says that God μένει αἰεὶ ἄπλωσ ἐν τῇ αὐτοῦ μορφῇ. And Joseph. says that the heathens deified the worst passions εἰς Θεοῦ φύσιν καὶ μορφῇν διαπλάσαντες. That the Fathers took the word in this sense, appears from Suic. Thes. ii. 377. Some, indeed, both of the ancient and modern Expositors think ὑπάρχων may be rendered pre-existing. But as that is a point of doubtful disputation, we may be content to ex-

plain ‘subsisting in the real form of God, one with and equal to the Father.’ This view is most ably 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, Carpz., 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 upheld all things by the word of his power.” By the μορφῇ Θεοῦ, therefore, they understand the visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16., and by which he manifested himself to the Patriarchs of old, Deut. v. 22, 24., which was commonly accompanied with a numerous retinue of angels, Ps. lix. 17. and which is called the similitude of the Lord, Num. xii. 8., the face, Ps. xxxi. 16., the presence, Exod. xxxiii. 15., and the shape, Joh. v. 37. This interpretation, they think, is supported by the term μορφῇ, here used, which signifies a person’s 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 μορφῇ has not properly the signification in question, may be admitted; but that it was sometimes so used by the writers on philosophy and theism, is attested by the examples adduced by Elsn. 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 οὐκ ἀρπαγμὸν ἠγ &c., the ancient Expositors generally, and most modern ones, assign as the sense, ‘Christ being in the form of God, did not think it a robbing 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 ἴσος will signify ‘the same in nature;’ and the ἴσα be taken as put for ἴσος. Ἰσα, however, is, strictly speaking, not put for ἴσος. And yet it is fully equivalent to it in sense. And no wonder; since ἴσα εἶναι τιμι is for [κατ'] ἴσα [μέρη] εἶναι, ‘to be at equal shares with, to be on an equal footing with, to be on an equality with.’ That ἴσα 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: admitted of no increase or diminution, he who is as God, or LIKE AS GOD, must be possessed.”

ἰ Paul. 22. **σατο τὸ εἶναι ἴσα Θεοῦ ἄλλ' ἐαυτὸν ἐκένωσε μορφῆν δούλου 7**  
**λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι 8**  
**εὐρέθεῖς ὡς ἄνθρωπος, ἐταπείνωσεν ἐαυτὸν, γενόμενος ὑπὴ-**  
**κος μέρου θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ Θεὸς 9**

these attributes, and consequently possessed of every perfection entering into the very idea of God." As to the *Socinian* interpretation of the words, though supported by the acuteness and learning of Crell., Schilling, Le Clerc, and others, it carries upon it the stamp of falsehood, and is exposed in all its absurdities by Bp. Burnet and Mr. Scott. It is proper, however, to investigate the sense of the phrase *οὐκ ἄρκ. ἡγ.*, where the chief difficulty rests. Several eminent Expositors antient and modern, as Theodoret, Rufin, Wolf, Wets., Abp. Newc. and Bp. Middl., take it to be literally, 'He did not esteem it a prey, a thing worth catching at, a great prize; or meaning, as Abp. Newc. explains, 'he did not eagerly covet to be equal with God.' This last, however, presents a sense at variance with the context, and every way objectionable. And as to explaining, with Theodoret, Bp. Middl., and Dr. Burton, that "Christ was not ostentatious of his equality with God, he acted as if he had it not, he laid it aside:" I see not how such a sense can be extracted from the words. Bp. Middl., indeed, urges that it is confirmed by the few parallel expressions collected by Commentators. But those passages only support (as far as they have any weight) the explanation of *Abp. Newc.*, not of Theodoret. That *ἄρκαγμός* is for *ἄρκαγμα* the Expositors in question take for granted. But if there be no better reason than that alleged by Abp. Newc., namely, that "Wakel. has shown that, according to the genius of the Greek language, *ἄρκαγμός* is for *ἄρκαγμα*," it is a very bad one. For after carefully examining all the words in *—γμός* (about a hundred) I find scarcely any instance of words in *γμός* being put for the cognate form in *γμα*, when that form has a passive sense. Of a *neuter* there are some examples. But in at least four-fifths of the whole, an *active* sense in the *—γμός* is assigned by the Lexicons, of course agreeably to the usage of the best writers: and there is almost always a cognate form in *—γμα*, which has as regularly a *passive* sense. Now if such an extensive usage does not show the *genius of the language*, what does? In vain, too, does Abp. Newc. allege the *rapina* of the Vulg. in defence of his view, since that word, as it is well known, has an *active* as well as a *passive* force. And the Peshito Syr. Translator evidently took it in an *active* sense; for *ῥαβδῶν*, though rendered in the Latin Version *rapina*, yet signifies *direptio*, the act of usurpation, as it is explained in Schaaf's Lexicon. And the sense is found in three other passages of the N. T.

Thus the antient and common interpretation of the words *οὐκ ἄρκ. ἡγ.* is, I am fully persuaded, the true one. And the force of the expression has perhaps never been placed in so striking a light as by Chrys., Theophyl., and (Æcum., as follows: "When any one *usurps* 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, but knew it was his natural dignity."

7. *ἐκένωσεν*] '*seipsum inanavit*,' as the Vulg. renders, emptied himself, divested himself [of Divine glory] as the Pesh. Syr.; and, by implication, '*se ipsum ad statum tenum depressit*,' (which Schleus. indeed, makes the whole sense). "Not (as Dr. Burton remarks) that Christ laid aside his divine nature, but he divested himself of the *μορφῆν Θεοῦ*, the appearance and glory of God," and was content to be as the sun in eclipse, shorn of his beams. *Μορφῆν δούλου λαβὼν*, 'by taking the form of a servant, and by appearing on earth as one of no dignity or reputation, but of lowly condition.' 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 *ὁμοίωμ.*, however, imports not *resemblance* only, but *real nature*. See Note on Rom. viii. 3. *ἐν ὁμοίωμ. σαρκὸς ἐμ.* and compare Heb. ii. 14. xvi. 17.

8. *σχῆμα εἶρ. ὡς ἀθρ.*] Remaining what he was, he took what he was not; his nature was not changed, but he was changed in *σχῆματι*, i. e. *ἐν σαρκί*. (Theophyl.) The *εἶρ* is, I conceive, not put for *ταπείνωσιν*, (as many eminent Expositors antient and modern suppose); but is used with allusion to the wide difference between the *σχῆμα* which our Lord assumed, as compared to the *μορφῆν Θεοῦ*. Nay, the term *εὐρέθεῖς* may be thought to have some allusion thereto; though it is by the recent Commentators in general considered as merely equivalent to *εἶρ*. 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 μορφ. δούλ. λαβὼν* and *ἐν ὁμοίωμ. ἀθρ. γέν.* show how that took place; so here the *σχῆμα εἶρ. ὡς ἀθρ.* and the *γένωμ. ὑπὴκ. θαν.* show the nature and extent of the condescension; namely, in his taking on him the human nature, and in submitting to death. This view is confirmed by the Pesh. Syr. Version, *ῥαβδῶν ὡς 9. διὸ* 'on account of which [condescension]:' '*Υπερέβη*,' has exceedingly exalted himself: "Since (observes Theodoret) one who is God cannot properly be said to be exalted, the exaltation in question must be understood of his human nature." See Job. xviii. 1-6. Acts iii. 32. Heb. ii. 9. '*Ὄνομα* is by the best Expositors

- αὐτῶν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνόματι <sup>m</sup> ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόμῃ κάμψῃ εἴπου- <sup>m</sup> Rom. 4. 23.
- 11 ρανίων καὶ ἐπιγείων καὶ καταχθονίων. <sup>n</sup> καὶ πάντα γλωῖσα <sup>n</sup> ἐξῆμολογήσεται, ὅτι ΚΥΡΙΟΣ Ἰησοῦς Χριστὸς, εἰς δόξαν <sup>n</sup> Apoc. 5. 13. a Joh. 13. 13.
- 12 Θεοῦ Πατρὸς. Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπη- <sup>n</sup> Rom. 2. 36. Act. 14. 9, 11. 1 Cor. 8. 6. et 12. 3.
- κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ <sup>n</sup> μαλλον, ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τῆν
- 13 αὐτῶν σωτηρίαν κατεργάζεσθε. <sup>o</sup> ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργ- <sup>o</sup> 2 Cor. 3. 5. Heb. 12. 21.
- γῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδο-

interpreted dignity (as in Rom. ix. 17. Heb. ix. 4. And so Achmet cited by Schleus. *ἐψησεν ὑψος καὶ ὄνομα πλείων τῶν ἄλλων βασιλείων.*) namely, the dignity of our Lord in his quality of Mediator. See Eph. i. 20. Dr. Tilloch ap. Valpy, however, would render *ὄνομα* the name, viz. the name *Ἰησοῦν*, which, he thinks, is the proper rendering of *Κύριος* 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. The interpretation proposed would require the Article, the omission of which *hers* were a greater irregularity than can any where be found in the writings of St. Paul. Besides, *ἐχαρίσατο* (which is well rendered by Mackn. 'bestowed') would not thus be the proper term.

10, 11. These verses show the nature and extent of the dignity; namely, by having paid to Him an act of the lowliest obedience, (which must here imply religious adoration, see Eph. iii. 14.) and being saluted with a title of dignity correspondent, namely, *Κύριος*. Most recent Commentators regard *ἐν ὄν.* 'I. as equivalent to τῷ 'I.; while the older ones superstitiously enlarge upon it, and the Romanists convert the bowing at the name of Jesus to a formal ceremony. But the Apostle, I conceive, only means to represent the supreme dignity of Jesus by such a term of expression as would designate that of a man in the highest dignity, namely, in not only having the knee 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. xlv. 23. 'Ἐπουρ., ἐπιγ., and καταχθ. refer, not to things, (as our common Version, adopting an error of Tyndale, expresses) but persons, i. e. beings, as in all the best Versions antient and moderna. Καταχθ. is rightly supposed by Theodoret and many eminent moderna 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, refine upon the expression, since, as Chrys. points out, it is only added to complete the idea of all persons in the universe. Ἐξμολ. is a stronger term than ἄμολογ., and denotes public profession, in religious adoration, as seems implied in the εἰς. Κύριος, 'Lord supreme over all persons and things' in his Mediatorial kingdom. Εἰς δόξαν Θεοῦ πατρὸς, 'which redounds to the glory of God the Father.' See *Œcum.* cited in Rec. Syn.

12, 13. On the doctrine of the humiliation and obedience of Christ to God the Father, and the reward thence resulting, the Apostle, by means of the *ὤστε*, engrafs exhortations to obedience in its more general acceptation, as from man to God. See Theophyl. cited in Rec. Syn. 'ὑπεκούσατε, 'have been obedient [to my injunctions].' The words *μὴ ὡς ἐν τῇ ἀπουσίᾳ* are by almost all Commentators referred to the *ὑπηκ.* preceding; but by a few to the words following; which is better; for it may be doubted whether they had been much more obedient during his absence. Besides, the *νῦν* is thus not very suitable. The varr. lectt. 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 mode of removing the difficulty is, I think, 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: Καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ ἐν τῇ ἀπουσίᾳ μου· ἀλλὰ νῦν πολλῶ μαλλον, ἐν τῇ ἀπουσίᾳ μου, κατεργ. &c. The πολλῶ μαλλον is rightly united with κατεργ. by the Pesh. Syr.; and the ἀλλὰ νῦν has a hortative force. Or perhaps the clauses *μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον* and ἀλλὰ ἀπουσία μου may be referred to an elliptical ὑπηκούσατε ('obey me,') taken from ὑπηκ. Thus it will be for ἀλλὰ νῦν ὑπηκούσατε· καὶ κατεργ. Be that as it may, μετὰ φόβου καὶ τρόμου must not be construed (as it is by Pierce and Mackn.) with ἐν τῇ απ. μου, but with κατεργ.: and the best Expositors are agreed that the sense is, 'labour with all diligence, earnestness, and anxiety, to effect your salvation: ' a use of φόβ. καὶ τρ. frequent in the Scriptural and the Classical writers. See Eph. vi. 5. and my Note on Thucyd. ii. 37. 2. διὰ δέος οὐ παρανομοῦμεν, 'we are fearfully cautious of doing any wrong.' In ἔργαζ. there is a metaphor taken from agriculture or other land-labour. The εἰς αὐτῶν is justly supposed to advert to the part taken by the person himself in working out his salvation.

The next words ὁ Θεὸς γὰρ εὐδοκίας 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. ὑπὲρ τῆς εὐδ. should be rendered 'according to his own gratuitous benevolence,' as Eph. i. 5. κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. The free grace and

ρ Rom. 12.  
 17.  
 1 Pet. 2. 12. q  
 et 4. b.  
 q Prov. 4.  
 18.  
 Matt. 5. 14,  
 45.  
 r 2 Cor. 1.  
 14.  
 Gal. 2. 2.  
 1 Thess. 2.  
 19. et 3. 5.  
 a 2 Cor. 7.  
 4.  
 2 Tim. 4. 6.

κίας. ῥ πάντα ποιείτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 14  
 ἵνα γένησθε ἀμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀνώμητα 15  
 ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης· ἐν οἷς φαίσεσθε  
 ὡς φωστῆρες ἐν κόσμῳ, ἵ λόγον ζωῆς ἐπέχοντες· εἰς καὶ-  
 16  
 ἡμα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον,  
 οὐδὲ εἰς κενὸν ἔκοτίασα. Ἐλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ 17  
 θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συχαίρω

mercy of God, as apart from all claims of human merit, is inculcated, in order to promote *humility* as well as diligence. When it is said, 'there is God,' &c. the Apostle, I apprehend, refers to the ἐν τῇ ἀπουσίᾳ μου 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 τὸ θέλειν καὶ τὸ ἐνεργεῖν, is the giving us that strength, working in us those abilities which are 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 ἐνεργεῖν, as regards our actions, must (as Chrys. remarks) denote the *carrying them into effect*, (ἐνεργεῖν being here for ἐπὶ τέλος ἀγεῖν, 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 irrefragably demonstrated by Hamm., Whitby, and Mackn. in loc.; as also in two masterly discourses, one by Bp. Sherlock, Vol. II. Disc. 4., and another by Dr. Balguy 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.

14. πάντα ποιείτε-διαλ.] 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 γογγυ. and διαλ. are designated the effects of the φριθία and κενοδοξία, against which he had there 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-

forming what is enjoined by raising doubts, based on some flimsy reasonings, and by magnifying difficulties. The πάντα ποιείτε must, of course, be understood of the directions of the Spiritual pastors and masters.

15. ἵνα γέν. ἀμ.] The ἵνα imports *tendency*. Ἀκέραιος is derived from a privative and κερᾶω, to mix; and is equivalent to the integer vitæ of Horace. The ἀμεμπτοι and ἀμίμ. are not synonymous, but the latter should be rendered *irreprehensible*. On διεστρ. see Note on Matt. xvii. 17. Acts ii. 40. There is the same metaphor in the Hebr. שָׁרָה, *wicked*, which comes, I suspect, from an old root שָׁרָה, 'to make hooked or crooked, to distort' &c. In fact, not only שָׁרָה, but שָׁרָה, שָׁרָה, שָׁרָה, and שָׁרָה are, I think, only variations of one general idea; and, though regarded as separate roots, are, in fact, derivatives from the primitive biliteral שָׁר, which, it is strange the Lexicographers should not have seen, signifies, literally, 'to hook'; indeed our *hook* is evidently derived from it. It may also be observed that our *wicked* (which word has so perplexed the Etymologists) seems to have come from the Hebr. שָׁרָה, through the medium of the Northern *vicka* or *wickan*, which literally signifies 'to turn from a strait line, at an angle, (שָׁר.) and figuratively to *err*, to *sin* &c.

— ὡς φωστῆρες ἐν κόσμῳ.] In this there is an allusion, not (as some suppose) to *light-houses*, but to the heavenly luminaries, which give light to the world, and are so called in Gen. i. 14 & 16. and elsewhere. The metaphor is frequent both in the Scriptural (as Matt. v. 11 & 16. Eph. v. 8. 1 Thess. xv. 5.) and the Classical writers. By 'ye' must be meant *ye Christians*, not the *Philippians* only, as most Expositors suppose; which occasioned others to take φαίν. as an *Imperative*. But their duty to be such is rather *implied* than expressed.

16. ἐπέχ.] 'holding forth' as persons do a lantern to light others, 'holding the light of Divine knowledge and good example to others.' There is, as Grot. observes, an intermixture of the comparison with the thing compared. Εἰς καύχ. &c. The εἰς denotes *end* or *result*, and is for ὡστε καύχημα μοι ὑμᾶς γενέσθαι, 'so that your conversion to the faith, and your constancy therein, may be a matter for my rejoicing in the day of Christ,' i. e. the day of judgment. On καύχ. in the sense *rejoice*, see Note on 1 Cor. xv. 31. "Ὅτι," namely that, 'as a proof that.' In εἰς κενὸν-ἔκοτίασα there is an agonistic allusion, as at 1 Cor. ix. 26. and Gal. ii. 2. The ἔκοπ. is well illustrated by the ἐν κόποις of 1 Cor. vi. 5. and the whole of that passage. There is here an elegant *litotes*, with which I would compare Solon v. 29. ἀμα γὰρ ἀέλπτα σὺν θεοῖσιν ἦνυσα, "Ἀμα δ' οὐ μᾶτην ἔρδον.

17. ἀλλ' εἰ καὶ σπένδομαι-καὶ λειτ.] Here

18 πᾶσιν ὑμῖν. τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

19 Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι  
 20 ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν. οὐδένα γὰρ  
 21 ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. οἱ  
 πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰη-  
 22 σου. τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι, ὡς πατρὶ τέκ-  
 23 νον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. τούτου μὲν  
 οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμέ, ἔξαντῆς·  
 24 πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.  
 25 Ἄναγκαῖον δὲ ἠγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ  
 συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ  
 26 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· ἐπειδὴ ἐπι-  
 ποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι  
 27 ἡσθένησε. καὶ γὰρ ἡσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ

1 Act. 16. 1.  
 Rom. 16.  
 21.  
 1 Thess. 3.  
 2.  
 1 Cor. 10.  
 24. et 13. 5.  
 2 Tim. 4.  
 10, 16.

x Supr. 1.  
 25.  
 Philem. 22.  
 7 Infr. 4.  
 18.  
 Philem. 2.

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 Philippians 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 *καὶ γὰρ* 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. ἰσόψυχον] as it were 'one endowed with the same soul and disposition,' a *second self*. The word is very rare, but occurs in Ps. lv. 14. *Γνησίως* seems to signify with the same sincere faithful and even parental feelings as he did. So Theophyl. explains it *πατρικῶς*. Compare 1 Tim. i. 2. So in a funeral Inscription cited by Wets. on 4. 3. *Μάρτιος Πούδης τῇ ἰδίᾳ συμβίῳ ἀρετῇ ἡσθίαση γνησίως καὶ σωφρόνως μετ' αὐτοῦ*, faithfully and virtuously.

21. οἱ πάντες] for οἱ πολλοί, the great bulk, supposed to be those of the Judaizing party. And the οὐ may be taken with limitation for *non tamquam*.

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. ἵνα γινῶ τὴν δοκιμὴν ὑμῶν. and ix. 22.

23. μὲν οὖν] The force of this particle is *re-umptive*, 'Him, then,' &c. Ὡς ἂν, 'as soon as.' So 1 Cor. xi. 34. ὡς ἂν ἐλθῶ. The sense is, 'as soon as I shall have seen the state of my

affairs [so as to be enabled to say something positively].' Ἐξαντῆς (*immediately*) is to be construed with *πέμψαι*.

25. δὲ] 'however.' *Συστρατ.*, 'colleague,' literally, 'comrade [in the warfare of the Gospel].' It is not agreed whether *ἀπόστρ.* signifies *messenger*, or *Bishop*, or *teacher*, i. e. minister. The first mentioned sense, (occurring in Joh. xiii. 16.) which is adopted by Theodoret and some eminent modern Expositors, seems to deserve the preference, for of the other significations there is very slender proof. *Λειτουργ.* τῆς χρ. is, I conceive, intended to complete the designation of Epaphroditus's office, namely, that of *messenger*, or *legate* from the Philippians to Paul on the affairs of the Church, and *bearer* of the contribution which he had sent for his relief and support. See 2 Cor. ix. 12.

26. ἐπιποθῶν ἦν] 'he has been longing [to see] you all.' See Note at i. 8. Καὶ ἀδημ. &c. Render, 'and was much troubled on [learning that] ye had heard he had been sick.' So Hippocr. cited by Wets. *δύσων καὶ ἀδημονῶν ὁ θυμός*.

27. παραπλ. θαν.] Heinrichs thinks that propriety of language would require *ἕως θανάτου*, as in Isaiah xxxviii. 1. This, however, is *hypercritical*. 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 *παραπλήσιον* for *παραπλήσιως* no reasonable objection can be made, since I have noted it in Thucyd., Herodot. Polyb., and Lucian, and sometimes with a *Dative*, as Polyb. iii. 33, 17. That it should be used with *θανάτῳ* is not strange, since Xen. Cyrop. v. 1, 11. (Ed. Thiem.) has *παραπλήσιως διακείσθαι*. And Aristotle ap. Steph. Thes. speaks of a disorder *μανία παραπλήσιον*. But what decides this point is, that Hippocr. Epid. 1. (cited by Wets.) has *καὶ οὕτως γὰρ πλησίον ἦκε τοῦ θανάτου κατ' ἐκείνην τὴν ἡμέραν—πλησίον ἀφέκετο θανάτου*. where *πλησίον* is in like manner an adverb. 'Ἠλέησεν α., is used agree-

Θεός αὐτον ἠλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ ἵνα  
 μὴ λύπην ἐπὶ λύπῃ σχῶ. σπουδαιότερως οὖν ἔπεμψα αὐ- 28  
 τὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ ἀλυπότερος ὦ.  
 \* προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ 29  
 τοὺς τοιοῦτους ἐντίμους ἔχετε· \* ὅτι διὰ τὸ ἔργον τοῦ Χρι- 30  
 στοῦ μέχρι θανάτου ἤγγισε, † παραβουλευσάμενος τῇ ψυ-  
 χῇ, ἵνα ἀναπληρωσῇ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λει-  
 τουργίας.

III. <sup>b</sup> ΤΟ λοιπὸν ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ 1  
 αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.  
 \* βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέ- 2

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 οὐκ αὐτὸν—ἐμὲ contain a delicate turn, and attest the affectionate tenderness of the Apostle's heart; as the words ἀδημονῶν—ἡσθ. in the verse preceding do that of Epaphroditus.

28. σπουδ.] This is ill rendered in all our English Versions. The true sense is doubtless that of the Vulg. *festinantius*, and of Theophyl. *ἀνσπερθετώσ*, 'more hastily [than I otherwise should],' namely, for the reason mentioned at v. 25. The words ἵνα ἰδόντες—ὦ contain another instance like those noticed at the preceding verse. Κἀγὼ ἀλυπ. ὦ, viz. by knowing that the person so much beloved by us all is restored to health again.

29. ἐν Κυρίῳ] i. e. 'on the business of the Lord.' Τοὺς τοιοῦτ., 'such persons [as he is].'

30. παραβουλ. τῇ ψυχῇ] 'not regarding his life,' literally, 'consulting ill for his life;' if at least παραβουλ. be the true reading; but some of the most antient MSS., a few Versions, and some Fathers have παραβολ., which is preferred by Salmas., Scaliger, Casaub., Grot., Newc., Wakef., Winer, Wahl, and most Critics, and has been edited by Griesb. and Tittm. The common reading has, however, been already defended by Wolf, Heum., Beng., Elsn., Matth., Mich., Knapp., Schleus., Storr, Heinr., and Nolan; who urge, that, though παραβουλεύεσθαι 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 antient, 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 Translators 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 correction of those Critics who emended the MS. A. B., &c., namely, from the perpetual occurrence of παράβολος and παραβλέσθαι in a sense not unsuitable to the present passage, and

the very great rarity of παραβουλεύεσθαι, 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 analogically. Thus it seems derived from παράβολος, synonymous with κακόβουλος; and, though that word be rare, it is found in Du Cange's Gloss. Græc. accompanied with two authorities, and δυσπράβουλος in the sense here required in Æschyl. Suppl. 113. Also μακοβουλεύεσθαι in Eurip. Ion. 877. ψυχὰ δ' ἀλγεί κακοβουλεύεισ' ἔ. α. Besides, the new reading is contrary to analogy. Compound verbs having frequently the termination —λεω but not —λευω. 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 Philippians, 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.

III. 1. τὸ λοιπὸν] This may be rendered henceforth, or as to what remains; but the sense, as also that of χαίρετε, depends upon whether this verse be connected with the preceding, or with the following; on which see Rec. Syn. Χαίρ. denotes such a cordial profession of the Gospel, as results from an adequate conception of the love of Christ. Τὰ αὐτὰ, 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 γράφειν as here put for λέγειν, as some do. We may, for γράφειν, suppose λέγειν in the clause understood. Μέν—δέ should be rendered 'on the one hand—on the other hand.' Ἀσφαλές ὦ., 'makes you safe,' since, in the words of the adage, 'littera 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. Βλέψ., 'look to,' i. e. beware of. The more usual syntax is with ἀπό 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-



- 3 πετε την κατατομήν· ἡμῶν γάρ ἐσμεν ἢ περιτομή, οἱ πνεύματι † Θεῷ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ  
 4 Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, \*καίπερ ἐγὼ ἔχων πεποιθήσῃ καὶ ἐν σαρκί. Εἴτις δοκεῖ ἄλλος πεποιθέναι ἐν  
 5 σαρκί, ἐγὼ μᾶλλον † περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον

<sup>d</sup> Deut. 10.  
<sup>16.</sup> et 30. 6.  
<sup>Jer.</sup> 4. 4.  
<sup>Joh.</sup> 4. 24.  
<sup>Rom.</sup> 2. 29.  
<sup>et</sup> 4. 11. 12.  
<sup>Col.</sup> 2. 11.  
<sup>e</sup> Gen. 49.  
<sup>37.</sup>  
<sup>Act.</sup> 23. 6.  
<sup>et</sup> 26. 4. 5.  
<sup>Rom.</sup> 11. 1.  
<sup>2</sup> Cor. 11.  
<sup>18,</sup> 21, 22.  
<sup>1</sup> Gen. 17.  
 12.

city) are supposed to have been Jews and Judaizers who had privily crept in and were sowing the seeds of Judaism. As the persons in question had probably called the Gentile Christians of Philippi by this name, (as Theophyl. observes) Paul retorts it on *them*. Τὸν κύναν should be rendered 'the (i. e. these) dogs;' and τούτους κακοῦς ἐργ. '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.) like ἐργάται δόλιοι at 2 Cor. xi. 13. So Theodoret, who explains: οὐ γὰρ οἰκοδομοῦσιν, ἀλλὰ τὴν οἰκοδομίαν κατασκάπτειν ἐπιχειροῦσι. 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 reproachful appellation τούτους κύναν the Apostle subjoins a sarcastic one in τὴν κατατομήν, which the recent Expositors in general regard as denoting the *action itself*, and as opposed to περιτομή, q. d. beware of this mangling of the flesh [for it is no more] which they call *circumcision*.' But that would perhaps require ταύτην τὴν κατ. At any rate, on account of τούτους κακοῦς ἐργ. preceding, to which this corresponds, τὴν κατ. must refer to persons, as indeed is plain from the next verse; μῆτις γὰρ ἐσμεν ἢ περιτομή. The expression seems rightly regarded by Vorst., Gatak., Grot., Roentm., and Wahl as abstract for concrete, to denote those who maintained the necessity of circumcision, which is styled *conscion* (or mangling) by way of contempt.

3. ἡμεῖς γὰρ ἐσμεν ἢ περιτ.] Render, 'for we are the Circumcision,' i. e. we Christians are alone the professors of true circumcision. "It was, Heinec. observes, then customary with Christians to claim to themselves those appellations on which the Jews prided themselves." Οἱ πνεύμ. Θεῷ 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 in Rom. xii. 1. "It is here (observes Bp. Middl.) made the essence, as distinguished from the barren ceremonial observances, on which principally the Jewish opponents of Christianity appeared to set a value. The very same argument is elsewhere urged by the Apostle, especially Rom. ii. 25. to the end of the Chapter." For Θεῷ, very many MSS., early Editions, and Fathers have Θεοῦ, which is adopted by Wets., Matth., and Griesb., but without sufficient reason; since (as Bp. Middl. has shown) "the propriety of the Article, as well as the context, exclude Θεοῦ, and require Θεῷ." Καὶ καυχ. ἐν Χ. Ἰ., 'and who make our boast [not in Jewish rites and privileges,] but in Christ Jesus [only].' Σαρκί,

i. e. carnal and external, as opposed to internal and spiritual religion.

4. καίπερ ἐγὼ ἔχων &c.] Supply εἰμι, 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 depreciate such grounds of confidence because he possesses them not. Nay he goes still further, declaring that he has more grounds of such confidence than any other; for that is undoubtedly the sense of the words εἴτις — μᾶλλον, which are considered by Commentators as savouring much of Hebraism. Yet I have remarked something similar in a passage, bearing strong resemblance to the present, of Diog. Laert. iii. 43. in the Inscription on the tomb of Plato: Εἰ δὲ τις ἐκ πάντων σοφῆς μέγαν ἔσχει ἔπαινον, τοῦτον (scil. τὸν ἔπαινον) ἔχει πλείστον. The brevity at ἐγὼ μᾶλλον 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. Περιτ. ὀκταήμε. The sense of this idiomatic clause is, as Middl. remarks, 'being in respect of circumcision [circumcised] on the eighth day.' On the reading here there has been some doubt. The Edit. Princ. has περιτομῇ; while the Editions of Erasmi., Steph., Beza, and Elz. have περιτομή. Yet περιτομή was afterwards introduced into the textus receptus; and the MSS. would seem to be decidedly in favour of it. It is moreover preferable; since (as Bp. Middl. observes) περιτομή would require the Article, ('my circumcision was an eighth-day one') and thus the usus loquendi, by which adjectives of time in —ημερος and —αιος are applied to persons, not things, would be violated. Dr. Burton has adopted περιτομή, because "St. Paul means to say, that he was not circumcised as a proselyte." But surely that sense is contained in περιτομή as much as in περιτομή. The Jews regarded circumcision before the eighth day as no circumcision, and after that time as of little avail. Ἐκ γέν. Ἰσρ. φυλ. Βενιαμίν, 'by nature an Israelite, by tribe a Benjaminite.' 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. Ἑβρ. ἐξ Ἑβρ., scil. κερφικώς, 'a Hebrew descended from parents who were Hebrews.' The idiom is found also in Classical writers. Carpz. observes, that the appellation is not properly

8 Act. 8. 3. φαρισαῖος, <sup>ε</sup> κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δίκαι- 6  
 et 9. 1. 4. οσύνην τὴν ἐν νόμῳ γινόμενος ἀμεμπτος. <sup>β</sup> Ἄλλ' ἄτινα ἦν 7  
 Gal. 1. 13. I Tim. 1. 13. μοι κέρδη, ταῦτα ἤγγημαι διὰ τὸν Χριστὸν ζημίαν. <sup>γ</sup> ἀλλὰ 8  
 44. 11. μενούγγε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον  
 1. 11. τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου δι' ὃν τὰ  
 Joh. 9. 23. Col. 2. 2. πάντα ἐζημιώθη, καὶ ἠγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν 9  
 k Rom. 1. 17. et 3. 21, 22. κερδήσω, <sup>κ</sup> καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην 9  
 et 9. 30. et 10. 3, 4c. 1 Rom. 6. 3, 4, 5. τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ  
 et 8. 17. 2 Cor. 4. 10, 11. δικαιοσύνην ἐπὶ τῇ πίστει <sup>ι</sup> τοῦ γινῶναι αὐτὸν, καὶ τὴν δύ- 10  
 2 Tim. 2. 11, 12. ναμν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-  
 1 Pet. 4. 13. μάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴπως κα- 11

synonymous with Ἰσραηλίτης, which is a religious, as that is a political designation. Νόμον. This must, as the best Commentators are agreed, mean the ἔθνη peculiar to Pharisaism: a very rare signification, but of which I have myself adduced two examples in Rec. Syn., Aristoph. Av. 1343. and Thucyd. vi. 16.

6. κατὰ ζῆλον διώκων τὴν ἐκκλ.] 'As to zeal, that was attested by persecution of Christians.' Κατὰ δικαιοσύνην—ἀμεμπτος. It is commonly supposed that δικ. here denotes a diligent observance of the law, i. e. 'as far as regards an exact observance of the law, I was irrepensible.' And this sense may be included; but (as I suggested in Rec. Syn.) the meaning seems chiefly to be, that if justification could have been obtained by the law, he would have had it.

7. ἄτινα] i. e. the things just mentioned and such like. ἠγγημαι—ζημίαν, 'regarded them as no more than occasions of loss,' i. e. not only as useless, but injurious.

8. ἀλλὰ μενούγγε—Κυρίου μου] This is partly explanatory of the preceding, and partly said per εpanorthosin. The full force of the words (where much meaning is contained in the elliptical form ἀλλὰ μενούγγε) 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. Τὸ ὑπερέχον τῆς γν. is (as most recent Commentators are agreed) for τὴν γνώσιν τὴν ὑπερέχουσαν. But I am still of opinion, as in Rec. Syn., that τὸ ὑπερέχον is for τὴν ὑπεροχὴν; 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 γνώσιν Ἰ. Χρ. is meant the revelation of Jesus Christ in the Gospel.' At τὰ πάντα sub. κατὰ. 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. Σκύβαλα is by some eminent Commentators interpreted dross, dregs, refuse. 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. Χριστὸν κερδ. 'obtain the benefits purchased by the sacrifice of Christ.'

9. καὶ εὐρεθῶ ἐν αὐτῷ &c.] This is explanatory of the nature of the benefit from Christ, and has an allusion to the mode by which it is effected. Εὐρ. is not, as most recent Commentators suppose, put for εἶ, but there seems to be an allusion to the judgment of the great day. Thus the sense is, 'and be [at the last] found united to him in faith and obedience.' The ἐν αὐτῷ denotes the spiritual union mentioned by our Lord in Joh vi. 50. ἐν ἐμοὶ μένει κατὰ ἐν αὐτῷ. The next words hint at the means by which this union is to be effected. Μὴ ἔχων &c., i. e. not having as a dependence the righteousness obtainable by the law. See Rom. iii. 20. Ἄλλα τὴν διὰ πίστεως Χρ., 'but that justification [obtained through faith in Christ].' The next words τὴν ἐκ Θεοῦ δικ. ἐπὶ τῇ πίστει, are exegetical of the preceding; where at ἐκ Θεοῦ sub. διδομένην. The ἐπὶ τῇ πίστει. signifies 'on condition of faith.' On the nature of this see Whitby and Mackn.

10. τοῦ γινῶναι αὐτόν] Sub. ἵνα. It is put for ἵνα γινῶ, 'so that I may but know him' &c. This must be connected with the first clause of v. 8., the words δι' ὃν—ἐπὶ τῇ πίστει being in some measure parenthetical. The knowing Christ denotes the knowledge of the Gospel, by which salvation is offered. See Joh. xvii. 3. Τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, 'and its efficacy in confirming my faith in Him, and hope of salvation through him.' See 1 Pet. i. 3 & 4. Τὴν κοινωνίαν τῶν παθ. α. Expressed populariter for τοῦ κοινωνεῖν &c., i. e. ἵνα κοινωνῶ &c. The next clause is explanatory of the preceding, and the sense 'being conformed or likened unto Him in his death.'

11. εἴπως] for ἵνα, ut, as often in the N. T.; or rather 'in order that by any means, by any sacrifice;' as it is taken by Theodoret. The whole passage, is excellently explained by Mr. Scott. That no doubt is intended, was long ago proved by Crell. It is strange that any doubt of the resurrection should have been thought to be imported; for by ἐξανίστα. is denoted not simply resurrection, but the resurrection of the just, in order to be received into celestial glory. At the same time, in this and many similar expressions we are to bear in mind the characteristic modesty of the Apostle, who

- 12 ταυτήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. <sup>m</sup> οὐχ ὅτι ἦδη <sup>n</sup> ἔλαβον ἢ ἦδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ <sup>n</sup> 1 Tim. 6. 12. Heb. 12. 23. n Luc. 9. 62.
- 13 ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. <sup>n</sup> ἀδελφοί, ἐγὼ <sup>o</sup> 1 Cor. 9. 24. 2 Tim. 4. 7. Heb. 3. 1. 1 Rom. 14. 3, 4.
- 14 ἔμμαντόν οὐ λογιζομαι κατεληφέναι· <sup>o</sup> ἐν δέ· τὰ μὲν ὅπισω ἐπιλαυθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ <sup>1</sup> 1 Cor. 2. 6. et 14. 20. 7 Rom. 12. 16. et 15. 5, 7. 1 Cor. 1. 10. Gal. 6. 16. sup. 2. 2. 1 Pet. 3. 2.
- 15 ἐν Χριστῷ Ἰησοῦ. <sup>p</sup> Ὅσοι οὖν τέλειοι, τοῦτο φρονώμεν· καὶ εἰ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκα- <sup>1</sup> 1 Cor. 1. 10. Gal. 6. 16. sup. 2. 2. 1 Pet. 3. 2.
- 16 λύσει. <sup>q</sup> πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

often condescends to speak per *κοινωνίαν*. Thus in the next verse. Compare 1 Cor. ix. 27.

12. οὐχ ὅτι ἦδη ἔλαβον] 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. Τετελ. is usually rendered 'were made perfect.' But the best Expositors ancient and modern are agreed that in this, as well as in διώκω, καταλάβω, and other terms occurring in this and the next verse, there is an agonistic metaphor, as in Lu. xiii. 32. Loesen. aptly compares Philo p. 74. ὅταν τελειώσῃ καὶ βραβεῖον καὶ στεφάνων ἀξιώσῃς. 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 ellipsis 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 ᾧ καὶ κατελ. 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 pressed into 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 impressment of soldiers, sailors, or labourers, for the public service; of which we occasionally read in the Classical writers. Thus Thucyd. vi. 22. ἀγειν αἰτοποιοῦν ἐκ τῶν μυλῶν ἡναγκασμένους ἐμμίσθους. The word is wrongly rendered by our English Translators 'am' or 'have been apprehended.' Rather, 'was laid hold of,' *comprehensus sum*, as the Vulg. and Syr. rightly represent the sense; for that was the proper term to express the idea of impressment.

14. ἐν δέ] There is here an ellip. of some verb, which is variously supplied. It may be either σκοπῶ, or διώκω from what follows. Ἐπιλαυθανόμενος, 'unheedful of,' as in Heb. vi. 16. and elsewhere. Τὰ ὅπισω must at least include all his past attainments and services for the Gospel. The term ἐπεκτεινόμενος 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 auriga suos vincentibus, illum Præteritum tem-

nens extremos inter euntem." In this and other passages here cited, the racer is graphically described as thinking not of the space already run, ("nil credens actum, cum quid supererit agendum") but looking solely to what remains, and regardless of the progress made, stretching forward to traverse that which separates him from the goal. I would compare a similarly metaphorical passage in Diog. Laert. v. 20. ἐρωτηθεὶς πῶς ἂν προκόποιεν οἱ μαθηταί; ἐφη, ἐὰν τοὺς προέχοντας διώκοντες, τοὺς δὲ ὑστεροῦντας μὴ ἀναμένωσι.

— κατὰ σκοπὸν δ. ἔ. τ. β.] 'I press forward towards the goal, for [the obtaining of] the prize.' Τῆς ἄνω κλ., i. e. the hope of salvation in heaven, to which Christ has called us in the Gospel. Βραβεῖον and ἄνω κλ. are thought to have allusion to the βραβεύται or ἀγωνοθέται, who sat on an elevated seat, and called forward the candidates for the βραβεῖον or prize.

15. One cannot but observe the address and delicacy with which the Apostle passes from the indirect admonition of the preceding verses 8—11. inclusive, to the direct exhortation contained in the present; and that first introduced, per *κοινωνίαν*, with 'we,' but immediately changed to 'ye.' Τέλειοι the best Commentators in general interpret 'of full growth in Divine knowledge,' 'fully instructed in the Christian religion,' as in 1 Cor. ii. 6. and Heb. v. 4. So also φρεσὶ τέλειοι γίνεσθε, 1 Cor. xiv. 20. Others understand the expression of moral perfection, as in Eph. v. 14. But that view is not so agreeable to what follows. Τοῦτο φρ., 'let us aim at being thus disposed' as I have already mentioned, namely, to press forward for the prize &c. The next words καὶ εἰ τι—ἀποκαλ. are obscure; but the best Commentators are agreed that there is an allusion to the prejudices of weak, but sincere, Jewish converts, and the misconceptions or inadequate notions entertained by others. Thus the sense will be, 'And if there be aught wherein ye are of different sentiments or feelings, this prejudice or error, God will, I trust, even remove, and open to your minds the truth.' We are not to understand by ἀποκαλ. any supernatural revelation, but such an enlightening as would result from the exercise of the understanding, under the ordinary influences of the Spirit. See Joh. i. 17. and Ps. xxv. 12.

16. πλὴν εἰς ὃ—φρονεῖν] Of this passage both the reading and the interpretation have been controverted. Some ancient MSS. and Versions omit κανόνι—φρονεῖν; others κανόνι

ὅτι 1 Cor. 4.  
 16. et 11. 1.  
 1 Thess. 1.  
 6.  
 2 Thess. 3.  
 9.  
 1 Pet. 5. 3.  
 Rom. 16.  
 17.  
 Gal. 6. 12.  
 1 Hom. 4. 7.  
 Rom. 8. 6.  
 et 16. 18.  
 2 Cor. 11.  
 12. 11.  
 Gal. 6. 13.  
 1 Cor. 1. 7. Ephes. 2. 6. Col. 3. 3. 1 Thess. 1. 10. Titus 2. 13. Hebr. 13. 14.

Ὑμμιμηταὶ μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς 17  
 οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. Ἐπολλοὶ 18  
 γὰρ περιπατοῦσι, οὓς πολλακίς ἔλεγον ὑμῖν, νῦν δὲ καὶ  
 κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὧν 19  
 τὸ τέλος ἀπώλεια· ὃν ὁ Θεὸς ἠ κοιλία, καὶ ἠ δόξα ἐν τῇ  
 αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. Ἡμῶν γὰρ τὸ 20  
 πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδε-

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 the 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 uncritical as cancelling 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, ob homoeoteleuton, and then introduced in the wrong place. Besides, the cancelling compels us to take τῶ αὐτῶ for τούτῳ; which cannot well be allowed: and, indeed, as Rinck, remarks, ἐν τούτῳ or ἐν αὐτῶ 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 engraft on that admonition another, viz. to preserve unity of doctrine, and concord in general. So Rinck justly observes: "Particula πλὴν restringit diversitatem quandam v. 15. (τι ἐτέρως) admissam, quo minus tamen a normâ generali docendi neque a concordia animorum discedatur." 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 engrafted 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 δ' ἐφθ., τούτῳ [δεῖ.] στοιχεῖν τῶ αὐτῶ στοιχεῖν κανόνι. The πλὴν is very elliptical, and may mean, 'But [be that progress what it may]'. So in a kindred passage of Revel. ii. 25. πλὴν ἔχετε, κρατήσατε ἄχρι οὗ ἂν ἤξω. Had Wakef. perceived the ellipsis of δεῖ, (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 τῶ αὐτῶ στοιχεῖν κανόνι is parallel to that at Gal. vi. 16. ὅσοι τῶ κανόνι τούτῳ στοιχησονται. Finally, τὸ αὐτὸ φρονεῖν, which is equivalent to τὸ ἐν φρονεῖν, is added by way of engrafting on the exhortation to unity of doctrine a general one to concord

and unanimity; as Rom. xii. 16. xv. 5. 2 Cor. xiii. 11.

17. συμμιμη. μου γίνεσθε] 'Be joint-imitators of me,' i. e. unite in following my example in all respects. Σκοπεῖτε—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 τύπον, see Note on Acts vii. 44.

18, 19. These verses are in some measure parenthetical. After περιπ. the Commentators suppose an ellipsis of κακῶς, or ἐτέρως. But there seems rather to be an *aprosiopesis*, for delicacy's sake. In the place of a term to characterize their conduct, the Apostle chuses to describe the persons, first generally, as enemies of the cross of Christ; then under their principal characteristics. First, then, 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 circumcision was become unnecessary, (see Notes on Gal. v. 11. vi. 12 & 14.) and in general utterly averse 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 *worldly-mindedness*. Of these the first is expressed by a comparison found in Rom. xvi. 18. and elsewhere. The καὶ ἠ δόξα ἐν τῇ αἰσχ. denotes a hardened insensibility to shame. The οἱ τὰ ἐπίγεια φρονοῦντες should be rendered, 'whose mind is devoted to earthly things,' of course to the neglect of heavenly ones. So Col. iii. 2. τὰ ἄνω φρονεῖτε, μὴ ἐπὶ τῆς γῆς. Wets. compares Hom. Od. xxi. 85. ἐφημέρια φρονέοντες. To which may be added *Æschyl. ap. Stob. p. 98. ὅτι γὰρ βροτεῖον σπερμ' ἐφημέρια φρονεῖ.*

Of these it is said ὦν—ἀπώλ., the sense of which is not, as Wakef. and Heinec. suppose, 'whose aim is the ruin of others;' for that would require ὦν σκότος; nay, perhaps that was more than could be said of many, or at least all. Nor need τέλος be rendered, with some eminent Commentators, *pæna*. 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 Hieros. "quorum finis est in destructionem."

20. This verse connects with v. 17, to which the γὰρ refers. Πολίτ. may denote either conduct, mode of life, ἀναστροφῆ, 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 con-

- 21 <sup>2</sup> χόμεθα Κύριον Ἰησοῦν Χριστόν, <sup>3</sup> ὃς μετασχηματίζει τὸ <sup>4</sup> σῶμα τῆς ταπεινώσεως ἡμῶν, [εἰς τὸ γενέσθαι αὐτὸ] <sup>5</sup> σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ <sup>6</sup> 1 δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα. IV. <sup>7</sup> ὥστε, <sup>8</sup> ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός <sup>9</sup> 2 μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. <sup>10</sup> Εὐωδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. <sup>11</sup> 3 \* <sup>12</sup> ναὶ ἐρωτῶ καὶ σέ, <sup>13</sup> σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, <sup>14</sup> αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν <sup>15</sup> βίβλῳ ζωῆς. <sup>16</sup> 4 <sup>17</sup> \* Χαίrete ἐν Κυρίῳ πάντοτε· <sup>18</sup> πάλιν ἐρῶ, χαίrete. <sup>19</sup> <sup>20</sup> <sup>21</sup>

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 sensuality, selfishness, and worldly-mindedness; namely, Why should I take so much thought for this wretched and perishable body—this paltry self—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. Ἀπεκθ. denotes anxious expectation. Μετασχ. signifies to change the σχῆμα or form of any thing, as 2 Cor. xii. 13 & 15. 1 Cor. iv. 6. On τὸ σῶμα τῆς ταπ., see Note on Eph. iv. 13. The words εἰς τὸ γενέσθαι αὐτὸ are not found in some MSS., are rejected by most Critics, and are cancelled by Griesb. They are probably an interpolation. Κατὰ τὴν ἐνέργειαν—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. xi. 25. Τοῦ δύνασθαι, for τῆς δυνάμεως: but the verb is used in order to suspend upon it [ὥστε] ὑποτάξαι.

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 ὥστε is conclusive, and may be rendered *So then*. Ἐπιπόθ. is not synonymous with ἀγαπ., but a stronger term, also denoting his anxious desire to see them again. See i. 27—30. Χαρὰ καὶ στέφανος, i. e. a cause of rejoicing and of glorying to me. Οὕτω, i. e. as I have above exhorted you. On the expression στ. ἐν Κυρίῳ, see 1 Cor. xv. 1. xvi. 13. Gal. v. 1.

2. τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. This expression may denote both unanimity in doctrine and concord in general. The persons

in question were probably deaconesses of the Church.

3. ναὶ ἐρωτῶ] For καὶ most of the best MSS., Versions, and many Fathers, and all the early Editions have ναὶ, which is approved by almost all the Critics, and adopted by Beng., Wets., Matth., Griesb., Tittm., and Vater. It is on all accounts greatly preferable, being so suitable to ἐρωτῶ, 'Now, I beseech you.' Indeed, there is reason to think that the καὶ was a mere misprint in the 3d Edition of Stephens. Ναὶ has this sense of *quæso* also in Philem. 20. ναὶ, ἀδελφε. and Revel. xxii. 2. ναὶ ἔρχου, Κύριε. The word seems derived from the Hebr. כּוּ. Σύζυγε. On the sense of this word Commentators are not agreed. It seems rightly taken by Heinr. to denote a closer connexion than συνεργοί, supra ii. 25. Otherwise it might be supposed to designate *Eraphroditus*. 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 γνησίως, supra ii. 20. Συλλαμβάνου. The kind of assistance rendered is uncertain. Συνήθλ. denotes co-operation in the furtherance of the Gospel, (so at Rom. xvi. 13. he calls Priscilla his συνεργός) but in what precise way is uncertain. See Rec. Syn. Κλήμεντος. 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. Ὅν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. This expression may, I think, with Heinr., be supposed to be employed in accommodation to the image by which the future life is represented a little before (iii. 20.) as a πολίτευμα, which supposes a list of the citizens' names, from which the names of the unworthy are erased. See Revel. iii. 5. Thus the names of the virtuous are often represented as registered in heaven. See Matt. iii. 5. and especially Revel. 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 Doddr. 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 Revel. xx. 15. xxi. 7.

ἐπεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. 5

c Paul. 55. 23. <sup>c</sup>Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δε- 6

Matt. 6. 25. 1 Tim. 6. 8, 17. 1 Pet. 5. 7. d 1 Joh. 14. 27. Rom. 5. 1. Eph. 2. 14. ἴσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς

τὸν Θεόν. καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα 7

νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν

Χριστῷ Ἰησοῦ.

e Rom. 12. 17. c 13. 13. 1 Thess. 4. 3, 4, 5. f Rom. 15. 33. 2 Cor. 13. 11. <sup>e</sup>Τὸ λοιπὸν, ἀδελφοί· ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα 8

δικαία, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετῆ

καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. ἅ καὶ ἐμάθετε καὶ 9

παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσ-

σετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

g 2 Cor. 11. 3. <sup>g</sup>Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθά- 10

5. τὸ ἐπεικὲς] for ἡ ἐπεικεία. It should be rendered, not *moderation*, (a version derived from the Vulg. *modestia*) but *meekness, gentleness*, implying lenity and a forgiving spirit. So the Pesh. Syr. *lenitas*. This signification is frequent both in the N. T. and the Sept. See Note at 2 Cor. x. 1. Γνωσθήτω π. ἀ., '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 ancient 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 the door." Newc. paraphrases: 'The Lord is near. To him punishment belongs; to you placability and pardon.'

6. μηδὲν μεριμν. Render, 'be not anxiously solicitous about any thing.' See Matt. vi. 25. Ἄλλ' ἐν παντὶ. scil. πράγματι. See Notes at Rom. xii. 12. and Eph. vi. 18. Μετὰ εὐχαρ., '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.") Ἡ ὑπερέχ. πάντα νοῦν, 'which surpasseth all human conception.' Φρουρ. τὰς καρδίας—Ἰησοῦ. 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 φρουρ. must be referred to μηδὲν μεριμνᾶτε 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 feel 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 ἐν παντὶ—τὸν Θεόν 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.' Ἀληθῆ signifies 'truly virtuous,' ἀνάρετα, as Theodoret explains. Σεμνὰ, *honourable*, or respectable. Προσφιλή is best rendered *amiable*, meaning that quality which conciliates love and respect. So Ecclesiasticus xx. 12. ὁ σοφὸς ἐν λόγῳ προσφιλή ποιήσει. 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. Εἴ τις ἔπαινος &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. ἤδη ποτὶ] 'now at length.' Ἀνεθάλετε τὸ ὑπὲρ ἐμ. φρ. Some eminent Commentators take ἀνεθ. in a *Hiphil* sense, 'have made your cause to flourish.' But for that there is no authority: and it is better, with others, to suppose at τὸ φρον. an ellip. of κατὰ or εἰς. As to ἀνεθ., 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

- λετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαι-  
 11 ρεῖσθε δέ. <sup>h</sup> οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμα- <sup>h 1 Tim. 6. 6, 8.</sup>  
 12 θον ἐν οἷς εἰμὶ αὐτάρκης εἶναι. <sup>i</sup> οἶδα δὲ ταπεινοῦσθαι, οἶδα <sup>i 1 Cor. 4. 11.</sup>  
 καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτά- <sup>11. 27.</sup>  
 13 ζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· πάντα  
 14 ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ. <sup>k</sup> πλὴν καλῶς ἐποι- <sup>k Supr. 1.7.</sup>  
 15 ἤσατε, συγκοινωνήσαντές μου τῇ θλίψει. <sup>i</sup> οἶδατε δὲ καὶ <sup>i 1 Cor. 11. 8, 9.</sup>  
 ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλ-  
 θον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς  
 16 λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμῖς μόνοι· ὅτι καὶ ἐν  
 Θεσσαλονίκη καὶ ἄπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε.  
 17 <sup>m</sup> οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν <sup>m Rom. 15. 28.</sup>  
 18 πλεονάζοντα εἰς λόγον ὑμῶν· <sup>n</sup> ἀπέχω δὲ πάντα, καὶ πε- <sup>n Titus 3. 14. a 3 Cor. 9. 13.</sup>  
 ρισεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ τὰρ <sup>n Heb. 13. 16.</sup>  
 19 ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. <sup>o</sup> ὁ <sup>o 2 Cor. 9. 8.</sup>  
 δὲ Θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον

care of me hath revived.' Compare Ezek. xvii. 24. *Φρονεῖν* is here for *φροντίζεω*. The next words *ἐφ' ᾧ—ἡκαιρεῖσθε* are, like the last, rendered obscure by the delicacy and modesty of the writer. He means to suggest the best excuse for them, by presuming that they had not before had an opportunity of sending, or the means. 'Ἠκαίρ.' may be understood of either. See Note on Acts xxviii. 14—16.

11. *οὐχ ὅτι—εἶναι*] These deeply affecting words show that he had been suffering under a decrease of his usual means of subsistence; yet that he had been endeavouring to reduce his desires to a level with his means, so as to be content. The sense is, 'I do not say this with reference to any necessity or penury to which I have been reduced; for I have [happily] learnt in whatever circumstances I am, therein to acquiesce and accommodate myself thereto.' At *οἷς* supply *πράγμασι*. *Αὐτάρκης* is used both of a thing sufficient for the purpose intended; and of a person who feels sufficiency, and is therefore content. So Ecclesiasticus xl. 18. *ζωὴ αὐτάρκους ἐργάτου γλυκαυθήσεται*.

12. *ταπεινοῦσθαι*] This signifies to be in lowly and necessitous circumstances, as Levit. xxv. 29. *ἐάν δὲ ταπεινωθήσεται ὁ ἀδελφός σου παρὰ σοῦ*, and elsewhere in the Scriptural and Classical writers. The antithetical term *περισσ.* signifies to have a superfluity. The sense is rendered plainer by the following *καὶ χορτ. καὶ πεινᾶν*. *Περισσ. καὶ ὕστ.* is a more significant expression than *ταπ. καὶ περισσ.*, ὕστ. signifying 'to be in utter want of the necessaries of life.' In the expression *μεμύημαι* ('I am initiated') there may be, as many Commentators suppose, an allusion to initiation in the Heathen 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. *πλὴν—θλίψει*] 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 entitled 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. μοι ἐν τῷ θλ. μου*. The *ἐν* is supplied in Revel. i. 9. *συγκ. ἐν τῇ θλίψει*.

15. *ἐν ἀρχῇ τ. εὐαγγ.*] 'at the beginning of the Gospel's being preached among them.' *Ἐκοιν.*, contributed. *Εἰς λόγον δόσ. καὶ λήψ.* is added to show that the gift was repeated and constant, denoting a regular reciprocation of gifts and receipts; in which there is an allusion to the *ratio acceptorum et datorum* among the Romans. If any other Church gave, it was something not worth noting down.

16. *καὶ ἄπαξ καὶ δις*] This is by many Commentators supposed to signify 'pretty frequently.' But the plural must here be taken literally, as is shown by Doddr. and especially Paley in his *Hor. Paul.*, where he has illustrated *vv. 15 & 16*.

17. *οὐχ ὅτι ἐπιζητῶ*] Sub. *λέγω*, 'I do not say this because I seek a gift.' *Ἄλλ' ἐπιζητῶ—ὑμῶν*, q. d. I feel pleasure in the gift, not so much on my own account, as yours, considering the fruit that will redound from it in the praise of men, and the recompense of God. In *εἰς λόγον ὑ.* there is the same allusion as *v. 15*.

18. *ἀπέχω πάντα, καὶ περ.*] 'I have all things [necessary,] yea even abound.' This *ἀπέχ.* is for *ἔχ.*, as in Arrian Epict. iii. 24. (cited by Wets.) *τὸ γὰρ εὐδαιμονοῦν ἀπέχεω δεῖ πάντα, ἃ θέλω, πεπληρωμένω τιμὴ εὐκείναι*. *Πεπλ.* is added to strengthen the sense, and to show that he wants not more. On the expression *ὁσμὴ εὐωδ.*, see Notes at Eph. v. 1 & 2. 2 Cor. ii. 14. And on *θυσ. δεκτ.*, see Note at Rom. xii. 1.

19. *πληρώσει*] This seems to be said in allusion to the *πεπλήρ.* at *v. 18*. Render, 'will [I doubt not] abundantly supply.' Some take it

αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ δὲ Θεῷ καὶ Πατρὶ 20  
 ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζον- 21  
 ται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες οἱ 22  
 ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ 23  
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφρο-  
 δίτου.

for the Optative, 'may he fill up.' Πᾶσαν χρ.  
 ὑμῶν, 'whatever you need.' So Thucyd. i. 70.  
 ἀντελείπαντες ἄλλα, ἐπλήρωσαν τὴν χρεῖαν.  
 Κατὰ τὸν πλοῦτον αὐτοῦ, 'according to the  
 abundant power and glorious omnipotence where-  
 by, as Lord of heaven and earth, he can bestow  
 what he will.'

22. οἱ ἐκ τῆς Καίσ. οικ.] i. e. either relations

of Cæsar, or, rather, his domestics. See Joseph.  
 and Philo cited by Krebs and Lozan. The *domus*  
*Cæsaris* often occurs in the Inscriptions, and the  
*oikia Καίσαρος* in the Greek Historians, as Dio  
 Cass. The ἀδελφοί are distinguished from the  
 οἱ ἅγιοι, Christians; and probably were his  
 fellow labourers in the Gospel mentioned at  
 Col. iv. 10—14. Philem. 23, 24.



# ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

- 1 I. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- 1 Rom. 1.  
 2 ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, <sup>Ρ</sup> τοῖς ἐν † Κολοσσαῖς Gal. 1. 3.  
 ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ Eph. 1. 2.  
 εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. 1 Pet. 1.  
 3 Ἐὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν Philipp. 1.  
 4 Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι· ἀκού- 1 Thess. 1.  
 σάντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην 2 Thess. 1.  
 5 τὴν εἰς πάντας τοὺς ἁγίους, <sup>13</sup> διὰ τὴν ἐλπίδα τὴν ἀποκει- Eph. 1.  
Philipp. 5.  
1 Pet. 1.

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 Judaizers) 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 Philosophy 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. Inasmuch 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. ὁ ἀδελφός] 'our brother minister.' On this idiom I have before fully treated. Κολοσ-

σαῖς. Many MSS. and early Editions, and several Versions and Fathers read *Κολασσ.*, which is preferred by most Critics, and adopted by Wets. 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. Vet. Vol. III. p. 147. sq. As the *o* is found in all writers down to the time of Polyænus, 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. εὐχαριστ. &c.] The πάντοτε belongs most properly to προσευχ., though it is by many joined with εὐχαρ. See Eph. i. 15 & 16.

4. ἀκούσ.] 'since we have heard of.' This must be referred to both εὐχαρ. and προσευχ.

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 εὐχαριστοῦμεν, q. d. we give thanks for this hope. Yet v. 4 is not, I conceive, parenthetical; but only a subordinate clause suspended on εὐχαριστ. Ἐλπὶς here denotes the thing hoped for. In ἀποκειμ. 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 βεβιωκόσι ἀποκεῖται γέρας ἐν ἄδου. Compare 2 Tim. iv. 8.

μένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ  
 τῆς ἀληθείας τοῦ εὐαγγελίου, τοῦ παρόντος εἰς ὑμᾶς, καθὼς 6  
 καὶ ἐν παντὶ τῷ κόσμῳ· καὶ ἔστι καρποφορούμενον, καθὼς  
 καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν  
 χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· καθὼς καὶ ἐμάθετε ἀπὸ 7  
 Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς  
 ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας ἡμῖν τὴν 8  
 ὑμῶν ἀγάπην ἐν πνεύματι. Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς 9  
 ἡμέρας ἠκούσαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι,  
 καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος  
 αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ· περιπατήσαι 10  
 ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ  
 ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν  
 τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυναμούμενοι, κατὰ τὸ κράτος 11  
 τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ  
 χαρᾶς· εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς 12

The sense of *προηκ.* 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. 7. Eph. i. 13.

6. *τοῦ παρ.*] for *ὅτι παρέστι*, 'which is come 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 ἔστι καρποφ.*, 'and is bringing forth fruit [everywhere] as among you.' By *καρπ.* 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 αὐξανόμενον*, which is adopted by Griesb. and other Editors; but injudiciously, since it is evidently a marginal gloss, suggested by the *αὐξ.* at v. 10. See Matth. 'Ἐν ἀληθείᾳ, for *ἀληθῶς* (as in Joh. iv. 24.) 'truly, really, and thoroughly understood the gospel of grace.'

7. *καθὼς ἐμάθ.*] The sense seems to be, 'which wide spreading and success of the gospel ye have [no doubt] learnt from' &c. Ὑπὲρ ὑμῶν, 'for your benefit.'

8. *ἐν πνεύμ.*] for *πνευματικῶς*, 'sincere and truly Christian.'

9. *ἀφ' ἧς ἡμέρας—προσευχ.*] Comp. Eph. i. 15 & 16. 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. *Τὴν ἐπίγνω. τοῦ θελ.* 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.

xxii. 10. and see Scott. 'Ἐν 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 [ἐνεκ.] τοῦ, for *εἰς τὸ*, as much as to say, 'the end of knowledge is practice.' *Εἰς πᾶσαν δρ.* Sub. αὐτοῦ, for *ὥστε πάντως ἀρέσκειαι αὐτῷ*. *Ἀρέσκειν* is generally used in a bad sense, but sometimes, in the later writers, in a good one. So Polyb. cited by Raphel: *ἡ τοῦ βασιλεως ἀρεσκεία*. and Philo cited by Loesen. (of Adam) *εἰς ἀρεσκείαν τοῦ πατρὸς καὶ βασιλεως*. 'Ἐν παντὶ ἔργ. ἀγ. καρποφ.' &c. Render, 'by being fruitful in [the performance of] every good work, and 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. *αὐξ. εἰς αὐτόν*.

11. *ἐν πάσῃ δυν. δυναμ.*] This adverts 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 a cheerful patience of endurance. That the strength in question is the strength of the Holy Spirit, is clear from the parallel passage of Eph. iii. 16.

12. *εὐχαριστ.* &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 *ἱκαν.* there is a conjoint notion of enabling and fitting, as in 2 Cor. iii. 6. *ὅτι ἱκανώσεν ἡμᾶς διακόνους καινῆς διαθήκης*. And the construction in *εἰς μερίδα* &c. is adapted to the latter sense. *Μερίδα τοῦ κλήρου* 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 as

- 13 εἰς τὴν μερίδα τοῦ κλήρου τῶν ἀγίων ἐν τῷ φωτί· ὅς<sup>a</sup> ἄρρυσάτο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέ-  
 14 στησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ· β<sup>δ</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν [διὰ τοῦ αἵματος αὐτοῦ,] τὴν  
 15 ἄφεσιν τῶν ἁμαρτιῶν· ὅς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ  
 16 ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι ἐν αὐτῷ ἐκτίσθη  
 τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ

Philipp. 2. 6. Heb. 1. 3. Apoc. 3. 14. 4 Joh. 1. 3. Rom. 8. 38. et 11. 36. 1 Cor. 8. 6. Eph. 1. 21. et 3. 9. Infr. 2. 15. Heb. 1. 2. 1 Pet. 3. 22.

signed to each of them a *μέρις*, portion, or possession (See Gen. xiv. 24.); and all these are supposed to be assigned by *lot*, κλήρω. See also Theophyl. in Rec. Syn. By φωτί. is meant, either the light of heaven, where God is represented as dwelling in light; or, as Theophyl. explains, the light of Divine knowledge, as respects both the present and a future state, when 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. ακ.] i. e. the dominion of ignorance and idolatry, and the tyranny of sin and its author: a sense of ἐξ. occurring in Rom. xiii. 1. Μετέστησε. Heinr. 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 kingdom of knowledge, virtue, and Christ."

14. ἔχομεν τὴν ἀπολ. διὰ τοῦ αἵμ. α.] This has been explained at Eph. i. 7.

15. ὅς ἴσθιν εἰκὼν—κτίσεως] The best Expositors 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 by his having, through his Gospel, made known to us the will of God) see Theophyl. and Theodor. cited in Rec. Syn., as also Bulli Opera p. 212. D. and Abp. Magee, Vol. i. p. 72. n. 487 & 707. "Christ (says Whitby) is the image of God, as making him who is invisible in [his essence, conspicuous to us by the Divine works he wrought, they being such as plainly showed, 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 the image of God here seems necessarily restrained, by the connective particle ὅτι, 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 πρωτότοκος πάσης κτίσεως the opinions of Expositors are very various. But the most natural and best founded view is that of almost all ancient and many eminent modern Commentators, especially Bp.

Middl., who take πρωτότοκος for πρώτος (as in Joh. i. 15 & 30.) and assign as the sense, 'begotten 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." At all events the words will not prove, as the Socinians pretend, that Christ was a created Being; since, as Bp. Horsley observes, "we have not πρωτοκτιστος, (i. e. πρώτος κτισθείς) but πρωτότοκος." Besides, as Dr. Clarke urges, had he been so called, the Socinians would have gained little, because they contend that the Apostle is speaking, not of a natural, but a moral or evangelical Creation. See the able refutation by Whitby of their shallow gloss on the passage. That Commentator however and others (as Schleus.) seem wrong in taking πρωτότ. in a figurative sense, to denote 'Lord of all things, as κληρόνομος πάντων, since (as Mr. Slade observes) the word never is so used except in reference to primogeniture. See Gen. xxvii. 29 & 37. 2 Chron. xxx. 3. Jer. xxxi. 9. And though in Rom. viii. 29. we have τὸν πρ. ἐν πολλοῖς ἀδελφοῖς, yet these Christians are represented not as his creatures, but as his brethren. On that and other accounts, the first mentioned interpretation is greatly preferable; and it is clear that vv. 15 & 18 are illustrative of the nature, as vv. 16 & 17 are an evidence of the pre-existence and divinity of Christ.

16. ὅτι ἐν αὐτῷ ἐκτ. τὰ πάντα] This, I think, I have fully proved in Rec. Syn., must be taken, not (with the ancient Expositors almost universally and most modern ones) of a new and evangelical, but of the natural creation of all things by Christ. "Not one example (says Whitby) can be shown, 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. 2dly, under "things 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 empire." "Indeed (continues Whitby) the words in this sense were far from being true when the Apostle spoke them. He afterwards enters upon the moral creation at vv. 18, 19 & 20." In fact, he engrafts it upon the other.

ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε  
 ἀρχαί, εἴτε ἐξουσίαι, τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν  
 ἐκτίσται· καὶ αὐτὸς ἐστὶ πρὸ πάντων, καὶ τὰ πάντα ἐν 17  
 αὐτῷ συνέστηκε· καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος, 18  
 τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν,  
 ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. ὅτι ἐν αὐτῷ εὐδό- 19  
 κησε πῦν τὸ πλήρωμα κατοικῆσαι, καὶ δι' αὐτοῦ ἀποκαταλ- 20  
 λάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος  
 τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε  
 τὰ ἐν τοῖς οὐρανοῖς· καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμέ- 21  
 νους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς·  
 νυνὶ δὲ ἀποκατήλλαξεν. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, 22  
 διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ  
 ἀνεγκλήτους κατενώπιον αὐτοῦ· εἶγε ἐπιμένετε τῇ πίστει 23

16. δι' αὐτοῦ—ἐκτ.] 'were created by God through Him, as *Instrumental cause*.' *Eis αὐτόν*, 'for Him, as the final Cause, for the manifestation of his power and wisdom in preserving and governing what he had created.' See Phil. ii. 10. sq.

17. πρὸ πάντων] This evidently denotes *pre-existence*, not *supereminence*, as the maintainers of the sense of *moral* creation just before are obliged to interpret. And as little can the words following, *καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε*, be taken of the moral preservation and governance of Christ; for of such a sense there is no example. Whereas of *συνιστ.* in the *physical* sense many examples are adduced from Plato, Philo, Joseph., Diog. Laert., and Aristotle. So Arist., in a kindred passage; *ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῶν συνέστηκε*. Render, not *consist*, but '*subsist*.' It is obvious how undeniably this verse proves the omnipresence, omnipotence, and Deity of Christ. See Joh. i. 1-3. xvii. 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 ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Christ is then said to be *πρωτότ.* ἐκ νεκρῶν, as at 1 Cor. xv. 20. he is called ἀρχὴ τῶν κοιμημένων, the first who was raised from the dead, never to die again. See Note on 1 Cor. xv. 20. 'Ἐν πᾶσι may be referred to both persons and things, and denote 'in all points of comparison.' See Eph. i. 10, 22, 23.

19. ὅτι ἐν αὐτῷ—κατοικ.] There is here thought to be an uncertainty as to the nominative to εὐδόκ., which some suppose to be Χριστός. But that is neither agreeable to the context, nor to the tenour of Scripture. See Peirce. Others imagine it to be τὸ πλήρωμα, 'in Him all the fulness [of the Godhead] was pleased to dwell;' comparing ii. 9. ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. Such a sense, however, of εὐδόκ. would be very harsh, and the sentiment unsuitable to what follows. It is, I

think, quite clear that the true nominative is (as was seen by the Peshito Syr., and the best Commentators are agreed) ὁ πατήρ, taken from 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 τὸ πλήρωμα. It may denote either 'fulness of the god-head;' or 'fulness of power and authority.' See Ephes. i. 23. The latter sense is more agreeable to what follows. But it may include the plenitude of *Divine perfections*. See Scott.

20. On ἀποκατ. τὰ πάντα see Note at Eph. i. 10. Εἰρην. is a modification of the sense of ἀποκαταλλάξαι, i. e. 'having effected mutual peace.' Διὰ τοῦ αἵματος τοῦ στ., 'by his bleeding death on the cross.' See Eph. ii. 14. Εἴτε τὰ ἐπὶ τ. γῆς—τοῖς οὐρ. must be construed with τὰ πάντα, 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 (εἰρηνοποιήσας) between angels and men, which had been interrupted by the fall of man (as is fully shown by Doddr.) and which could only be restored by the reconciliation of man to his offended Maker; so that both might, 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. ὑμᾶς] 'thus you [for example]'. Ἀπηλλ., aliens from God, and consequently alienated or separated from, deprived of, the divine promises and benefits. Τῇ διανοίᾳ, 'in your hearts and minds,' denoting that the evil is deeply seated in the will and affections.

22. ἐν τῷ σώματι—θανάτου] i. e. by his fleshy body given up to death; so said as opposed to his mystical body. At παραστ. supply ὡστε. Compare ii. 13-18. and Eph. v. 27.

23. εἶγε &c.] There is here an ellipsis, thus to be supplied: '[And so it will be with you,] if at least &c. On the next words ἐπιμένετε

- τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν· οὗ ἐγενόμην ἐγὼ
- 24 Παῦλος διάκονος. Ἦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ
- 25 ἐστὶν ἡ ἐκκλησία· ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι
- 26 τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη
- 27 τοῖς ἁγίοις αὐτοῦ· οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
- 28 ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ἣν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ· εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ΙΙ. ἠέλω γὰρ ὑμᾶς εἰδέναί

τῇ πίστει θεοῦ καὶ ἑδραῖοι, 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 πάσῃ τῇ κτίσει are meant all intelligent creatures both Jews and Gentiles; the expression being equivalent to the ἐν παντὶ τῷ κόσμῳ supra v. 6. See also v. 16. and Matt. xxiv. 14. and Note.

24. νῦν χαίρω—σαρκί μου] The sense is, 'Now I rejoice at these my sufferings [undergone] for you [Gentiles], and [I consider that] I [thereby] fill up in my flesh what remain 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 ἀπτι is not, as it is generally considered, pleonastic, but has the sense assigned by Elen. 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. οἰκονομίαν] 'dispensation.' See Note on Eph. iii. 2. Εἰς ὑμᾶς, 'in order to your benefit.' Πληρ. signifies 'to fully promulgate the Gospel [to you Gentiles] so as to leave no part unevangelized.'

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. οἷς ἠθέλ. &c.] 'to whom God was pleased to make known what are the glorious riches and

preciousness of this mystery among the Gentiles.' Πλ. τῆς δόξ., 'the rich and glorious exuberance.' Ὅς ἐστι Χρ. ἐν ὑμῖν. The δτ 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. ἡμεῖς] i.e. myself and Timothy. The sense seems to be, 'Which Gospel we preach, admonishing every man [of whatever nation] of its claim to attention, and teaching every man who attends to the admonition the duties it enjoins.' Or we may, with Theophyl., take νουθ. as referring to moral instruction, and διδ. to doctrinal. The πάντα is repeated for emphasis sake. On παραστ., see Note on 2 Cor. iv. 14. and Eph. v. 27. 'Ἐν πάσῃ σοφίᾳ must chiefly denote spiritual wisdom; but is meant to include, by implication, every sort of knowledge requisite for the purpose.

29. εἰς ὃ] scil. πρᾶγμα. 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. Ἰν κοπ. ἀγ. is a strong expression, illustrated by what is said at 2 Cor. xi. 28. that he has the care of all the [Gentile] churches.

11. Ceasing 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 ἀγωνιζ., 'I say, labour earnestly; for' &c. Ἀγῶνα, 'anxious soli-

ἡλικίου ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἐωράκασι τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρα- κληθῶσιν αἱ καρδίαὶ αὐτῶν, † συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. τοῦτο δὲ λέγω ἵνα μὴ τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄκειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἑρριζωμένοι καὶ ἐποικο- δομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐοιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

citude and earnest care.' Πρὸς ὑμῶν, '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 Paganizing Christians, who had corrupted the simplicity of the Gospel. In *ἔωρ. τὸ πρόσωπόν μ. ἐ. σ.* there is a Hebraism signifying 'to have personal knowledge of.' It is generally supposed that the words *καὶ ὅσοι οὐκ ἔωρ.* show that Paul had not been to Colosse and Laodicea. But thus we must supply *ἄλλοι*; which is uncritical. And yet it is highly improbable that he should have gone throughout Phrygia (Acts xvi. 6. xviii. 23.) without visiting two of its most considerable cities. Indeed, if an emphasis be laid upon the *οὐχ*, 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 *συμβιβασθέντων* many MSS., Versions, and Fathers read *συμβιβασθέντες*, which is edited by Griesb., Tittm., and Vat. Much may be urged on both sides; (see Rec. Syn.) but there is no sufficient reason to prefer *συμβιβασθέντες*. The term refers to the means whereby the schism might be closed, and amity restored. See Note on Eph. iv. 16.

— καὶ εἰς πάντα &c.] "As (remarks Heintr.) the *ἐν* in ἀγάπῃ 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 far more elevated than the false teachers knew." And in order to heighten the representation, he, instead of *εἰς πάντα* or *εἰς πᾶσιν*, says *εἰς πληροφορίαν τῆς συνέσεως*, and, what is yet more, *εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως*. Then, by apposition, he at *εἰς ἐπίγ.* τοῦ μυστηρίου adds the cause why he ascribes πλοῦτ. and πληροφορ. to Christian knowledge, namely, inasmuch as it leads us to understand the μυστήριον or divine decree for blessing men by Christ, hitherto hidden.

3. ἐν ᾧ] scil. Χριστῷ; or, according to others, μυστηρίῳ. Either yields a good sense; but much depends upon whether the words preceding, 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 cancelled them *all*. Render, 'of God even the Father, and of Christ.' See i. 26, 27. The *ᾧ* is better, with most Expositors ancient 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 *θησ. τ. σ. καὶ τ. γν. ἀπόκ.* the sense is, 'in whose Gospel are reposed the most precious and boundless doctrines of Divine wisdom and knowledge.' I would compare Eurip. Alc. 614. *ἐν τοῖς ἀγῶνισι δὲ παντ' ἐνέστι σοφίας (δῶρα)* and Julian, Hymn in Solem 2. *ἀναλάβοντι σοφίας ἀνοιξαι θησαύρους*. 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. τοῦτο δὲ λέγω &c.] There is a reference to v. 2.; 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. Πισθ. signifies a plausible, but sophisticated, representation. The word is of the same form with *χρηστολογία* in Rom. xvi. 18. In this sense *πιθανός* is often used by the best Classical writers.

5. εἰ γὰρ καὶ τῇ σαρκί—εἰμι.] See a kindred passage in 1 Cor. v. 3 & 4. Χαίρων καὶ βλ. By Hendiadys, for *χαίρων βλέπων*. So the Pesh. Syr., 'gaudeo quo videam;' of which idiom examples are adduced by Wets. The βλ. may be understood of the certain information received by Epaphras and others. See 2 Cor. vii. 8. Τάξιν, for *εὐταξίαν*, (by a military metaphor) denoting subordination to their spiritual pastors and masters. See 1 Cor. xiv. 40.

6. τὸν Χρ.] i. e. 'his doctrine.' Ἐν αὐτῷ περιπ., 'act conformably to it.' See Eph. iv. 1.

7. ἑρριζ. καὶ ἐποικ.] See i. 23. and Eph. iii. 18. Βεβαιούμ. is exegetical of ἑρριζ. and ἐποικ. Περισ. denotes more than the περιπ. just before. So Rom. xv. 13. *περ. ἐν ἐλπίδι*. 1 Cor. xv. 58. *περ. ἐν τῷ ἔργῳ τοῦ Κυρίου*. The *ἐν* εὐχ. is for *σὺν* εὐχ.

- 8 <sup>a</sup> Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φι- <sup>b</sup> Mat. 15. 2. Rom. 16. 17. Gal. 4. 3, 9. Infr. ver. 20. Heb. 13. 9.; Job. 1. 14. supr. 1. 19. b. Job. 1. 16. Rom. 8. 38. Eph. 1. 21. c. Deut. 10. 16. et 30. 6. Jer. 4. 4. Rom. 2. 29. et 6. 6. Eph. 4. 22. Infr. 3. 8, 9. Philipp. 3. 3.λοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·
- 9 <sup>a</sup> ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς· <sup>b</sup> καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κε-
- 10 <sup>a</sup> φαλή πάσης ἀρχῆς καὶ ἐξουσίας· <sup>c</sup> ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος [τῶν
- 12 ἀμαρτιῶν] τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, <sup>a</sup> συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγγείραντος
- d Rom. 6. 3, 4. Eph. 1. 19. et 3. 7. Gal. 3. 27.

8. *Βλέπετε μή τις &c.*] 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. *Συλαγωγῶν* here signifies to lead off captive, make spoil of your Christian liberty. So 2 Tim. iii. 6. *ἀχμαλωτεύοντες τὰ γυναικάρια*. In *διὰ τῆς φιλοσ. καὶ κεν. ἀπ.* many recent commentators recognize a hendiad. for *φιλ. ἀπατηλῆς*; for the Apostle, they think, does not condemn philosophy itself, but out of its proper limits, and exercised upon matters beyond its scope. See Schoettg. 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 "vain 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. iii. §. 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, Judaizers, and Paganizers, of whom the former aimed at blending Judaism with Christianity; and the latter (supposed to be the Gnostics) wished to force the doctrine of the Gospel into a conformity with the philosophical system 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 *παράδ. τῶν ἀνθρώπων* 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. *ὅτι ἐν αὐτῷ &c.*] q. d. Beware of any who would draw you away from Christ; for in *Him* &c. 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 in him *bodily*, that is, as the sun 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 *πλήρωμα* of the Gnostics, which, according to them, was made up of their thirty æones, and to the local and partial deities of the heathens, who of them all made up the plenitude of the Godhead." See also Doddr.

10. *κεφαλ.*] 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—ἐξουσία, 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 *περιτομῆ ἀχειρ.* and *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἀμαρτιῶν τῆς σαρκός*, and *ἐν τῇ περιτομῇ τοῦ Χρ.*, we have the principal traits of the true spiritual circumcision required by Christ; on which see Rom. ii. 29. Phil. iii. 3. and compare Deut. xxx. 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 the sins 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 *συνταφέντες αὐτῷ ἐν τῷ βαν.* is, 'having engaged at your baptism

<sup>e</sup> Eph. 2. 1, 11. <sup>f</sup> Eph. 2. 5, 15. <sup>g</sup> Gen. 3. 15. <sup>h</sup> Psal. 68. 18. <sup>i</sup> Esa. 53. 12. <sup>j</sup> Matt. 12. 29. <sup>k</sup> Luc. 11. 22. <sup>l</sup> Job. 12. 31. <sup>m</sup> et 16. 11. <sup>n</sup> Eph. 4. 8, et 6. 12. <sup>o</sup> Heb. 2. 14. <sup>p</sup> 1 Lev. 11. 2. et 23. 2, 4c. <sup>q</sup> Rom. 14. 2, 4c. <sup>r</sup> Gal. 4. 10. <sup>s</sup> 1 Heb. 8. 5. <sup>t</sup> et 10. 1. <sup>u</sup> k Jer. 29. 8. <sup>v</sup> Ezech. 13. 3. <sup>w</sup> Matt. 24. 4. <sup>x</sup> Eph. 5. 6. <sup>y</sup> 2 Thes. 2. 3. <sup>z</sup> 1 Joh. 4. 1.

αὐτὸν ἐκ [τῶν] νεκρῶν. <sup>c</sup> καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς 13 παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωποιοῖσθε σὺν αὐτῷ<sup>f</sup> χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, <sup>g</sup> ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμα- 14 σιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ. <sup>h</sup> ἀπεκδυσάμενος τὰς ἀρχὰς 15 καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτούς ἐν αὐτῷ.

<sup>h</sup> Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν 16 μέρει ἐορτῆς ἢ νομηνίας ἢ σαββάτων. <sup>i</sup> ἅ ἐστι σκιά τῶν 17 μελλόντων, τὸ δὲ σῶμα [τοῦ] Χριστοῦ. <sup>k</sup> μηδεὶς ὑμᾶς κα- 18 ταβραβενέτω, θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν

to renounce sin and walk in newness of life.' *Ὁ ἐν ᾧ συνηγ.* the sense is as in Eph. ii. 5 & 6. where see Note. *Διὰ τῆς πίστεως—νεκρῶν.* Render, 'through faith in and dependence on the power of God, who raised him from the dead [and can therefore raise you].' The *τῶν* 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.

13. *καὶ ὑμᾶς νεκροὺς—παραπτ.* &c.] 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. *τῇ ἀκροβυστίᾳ.* This is usually explained, 'your carnal and corrupt state as heathens,' as opposed to *περιτομῇ χειροσπ.* at v. 11. Several MSS. and some Versions, Fathers, and early Edd. insert *ὑμᾶς* after *συνεζ.*, which is received by Griesb., and others, for *ὑμῖν*, have *ἡμῖν*, 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 subject is resumed, with the introduction of the first person of the pronoun possessive.

14. *ἐξαλείψας—σταυρῷ*] 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 *τοῖς δόγμασι*, where Bp. Middl. thinks there is an ellip. of *σὺν*; which is, however, perhaps unexampled 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 ellip. of *ἐν*, which is supplied in the parallel passage of Eph. ii. 15. *τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας.* Thus it is for *ὃ ἦν ἐν τ. ὁ.* Render, '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' ἡμῶν*, notwithstanding that some render 'with respect to.' The words *ὃ ἦν ὑπεναντίον ἡμῖν*, which are variously interpreted by the recent Commentators (see Rec. Syn.) seem to be simply meant to explain the *καθ' ἡμῶν*, as the *ἤρκεν ἐκ μέσου* (from the Latin *ἔ medio tollere*) is exegetical of *ἐξα-*

*λείψας*, in which there is an allusion to defacing, and thus annulling, a writing. In *προσηλώσας αὐτὸ τῷ σταυρῷ* 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, 'having driven a nail into it by his cross,' (i. e. the atonement through his cross) and therefore annulled it.

15. *ἀπεκδυσάμενος—ἐδειγμ.*] Here there is a succession of military metaphors. *Ἀπεκδ.* alludes to the stripping and plundering of vanquished foes: *ἐδειγμ.*, to their being exposed to public view and derision; and *θριαμβ.* (on which term see 2 Cor. ii. 14. and Note) is added to complete the idea. *Ἐν παρῷ.* is equivalent to *δημοσίᾳ*. By the *ἀρχ. καὶ ἐξ.* are meant those so called at Ephes. vi. 12., namely, the evil spirits and their agents. See Joh. xii. 31. *Ἐν αὐτῷ*, 'by it,' viz. the cross of our Lord; though some refer it to *Χριστῷ*.

16. *μη οὖν &c.*] The sense is, 'Wherefore [such being the case with the ceremonial law,] let no one judge you in [respect of any rite connected with] meats.' *Ἐν μέρει* is used as *ἐν τῷ μέρει τ.* in 2 Cor. iii. 10. ix. 3. On the thing itself, see Rom. xiv. 2—17. and Notes on 1 Pet. iv. 16.

17. *ἅ ἐστι σκιά—Χριστοῦ*] The sense is, 'which things [as compared to the future benefits to be obtained by Christ] are a mere shadow, but the substance is what appertains to Christ and his Gospel.' The best Commentators are agreed that the Genit. *Χρ.* is put for the Dative with *ἐν*; 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.

18. *καταβραβενέτω*] This word (which is called by Jerome a Cilicium, but is found in Demosth., Polyb., and Plutarch) has been variously interpreted, for want of a clear notion of the sense of *καταβ.*, which signifies 1. to artfully



ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκὴ φυσιούμενος ὑπὸ  
 19 τοῦ νοός τῆς σαρκός αὐτοῦ, <sup>1</sup>καὶ οὐ κρατῶν τὴν κεφαλὴν, <sup>1</sup>Eph. 4  
 ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχωρη- <sup>15, 16.</sup>  
 γούμενον καὶ συμβιβάζομενον, αὐξεῖ τὴν αὐξησιν τοῦ Θεοῦ. <sup>in Rom. 6</sup>  
 20 <sup>m</sup> Εἰ [οὐν] ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων <sup>3, 5, ec. 7.</sup>  
 21 τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; “Μὴ <sup>4, 6.</sup>  
 22 ἄψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς.” <sup>Gal. 2. 19.</sup>  
 (ἃ ἐστὶ πάντα εἰς φθο- <sup>et 4. 9.</sup>  
 ράν τῇ ἀποχρήσει) κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν <sup>supr. ver. 8.</sup>  
<sup>in Ess. 20.</sup>  
<sup>Matt. 15. 9.</sup>  
<sup>Tit. 1. 14.</sup>

disappoint any one of the prize he seeks; 2. to circumvent, like *παρалоγιζεσθαι* 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, ‘beguile,’ namely, by drawing you off from the true doctrine to a false and factitious one. Of *θελων* the sense is not clear. It is by many eminent Expositors taken with *ἐν ταπεινοφρ.* 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 Theophyl.) with *καταβ.*; 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, *ταπεινοφρ.* must be taken in *sensu deteriori*, to denote an affected humility. *Θρησκεία τῶν ἀγγ.* It is not agreed whether this means ‘a worshipping of angels,’ the Genitive being considered as a Genitive of object; or, ‘a worship of angels,’ i. e. such as angels render, a sort of extatic devotion, called at v. 23. *ἑλοθρησκεία*. 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 antient and by most modern Expositors, is preferable. The persons in question (supposed to be Gnostics) adopting the opinion of the Essenes 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 *ἃ μὴ ἑώρακεν ἐμβ.* seem 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 prying 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 μηδὲν ἐπιστάμενος*. Compare Matt. ix. 22.

19. *καὶ οὐ 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. *Οἱ ἐξ οὗ πᾶν—συμβιβ.* the sense appears from the Note on Eph. iv. 16. *Αὐξεῖ τὴν αὐξησιν τοῦ Θεοῦ* may either signify ‘the greatest increase,’ *τοῦ Θεοῦ* being taken as an idiom importing the superlative; (see Note on Lu. ii. 48.) or rather, ‘such an increase as God may grant.’ See Schleus. on *αὐξησιν*.

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 Jewish ordinances and Heathen rites, abolished through Christ, (see Eph. ii. 15.) why, as if 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 [ordinance] 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 emptiness, having no solid or true worship in them. On the *τὰ στοιχεῖα*, see Note on Gal. iv. 3. *Δογματίζεσθε*, suffer ordinances (namely, of the Jewish law) to be imposed on you. In *μὴ ἀψ* &c. there is a specimen of the *δόγματα* in question, expressed with the brevity suitable to absolute command. Yet the expressions are not (as some consider them) *synonymous*. The *ἄψῃ* and *θίγῃς* may refer to greater or less contact with things ceremonially unclean. Though the former may denote the same as *γεύσῃ*: 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 *ἃ ἐστὶ πάντα εἰς φθ.* the sense is not a little disputed. See Rec. Syn. If *ἃ πάντα* refer to the *meat prohibited* (as is generally understood) the best sense will be that assigned by the antient 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; X

ο Supr. v. 18. 1 Tim. 4. 8. et 5. 23. 1 Psaal. 110. Rom. 6. 5. Eph. 1. 20. et 2. 6. supr. 2. 12. q Rom. 6. 2, Ac. et 8. 24. 2 Cor. 5. 7. Gal. 2. 20. 1 Cor. 15. 43. Philipp. 3. 21. 1 Joh. 3. 2. \* Rom. 6. 13. et 7. 5. 23. et 8. 13. Eph. 4. 22. et 5. 3. 5. 1 Thes. 4. 5.

ἀνθρώπων ὁ ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθε- 23  
λορησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδία σώματος, οὐκ ἐν  
τιμῇ τινι, πρὸς πλῆσμονὴν τῆς σαρκός. III. Ἐἰ οὖν 1  
συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὐ ὁ Χριστὸς  
ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθημένοι· τὰ ἄνω φρονεῖτε, μὴ 2  
τὰ ἐπὶ τῆς γῆς. Ἄπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυ- 3  
πται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φα- 4  
νερῶθῃ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθή-  
σεσθε ἐν δόξῃ.  
Ἄνεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορ- 5

conformably to the words of our Lord, Matt. xv. 17 & 18. But may it not refer to the prohibitions? q. d. all which prohibitions tend only, in their use, to the destruction of life. The words κατὰ τὰ ἐντάλμ. are to be joined with δόγμ. The sense is, 'conformably to the commandments of men.'

23. ἀτινά] scil. ἐντάλματα. On this use of the relative, by which it serves to connect propositions, instead of the demonstrative pronoun, see Matt. Gr. Gr. §. 477. c. and compare Ephes. v. 6. and Col. iii. 6. Λόγον is by many of the later Expositors from Kypke to Dodder. explained pretext, pretence: but it seems best interpreted by the antient and most modern ones show. So Chrys., who adds οὐ δύναμιν, οὐδὲ ἀλήθειαν. The opposition is suggested by the μὲν, which alludes to a δέ. 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 δυνάμει. 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 Heinr. shows how it arose. So Theophyl. explains it τὴν ὑποκρινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ, 'scrupulosity of worship.' And so the word is used by the early Ecclesiastical writers. As to ἐθελωπερισσοθησκεία in Epiphani. cited by Heinr., we have there, I suspect, two readings (ἐθελωθρ. and its gloss περισσοθρ.) blended together. Ταπεινοφρ. must, from the context, denote that kind of humility under which lurks spiritual pride. With respect to ἀφείδ. σώμ., 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 words οὐκ ἐν τιμῇ—σαρκός are, I conceive, meant to be explanatory of the ἀφειδία, οὐκ ἐν τιμῇ being for ἐν οὐ τιμᾷν, cherish, as in 1 Cor. xii. 23. 1 Tim. v. 17. And πλῆσμον. 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 οὐ 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 sitteth at the right hand of God now and for ever, to bless and reward all his faithful servants.' Φρονεῖν is a stronger term than ζητεῖν, and is so used at Rom. viii. 5. Phil. iii. 10.

3. ἀπεθάνετε &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. ὄταν &c.] This is closely connected with the preceding verse: and Abp. Newc. well paraphrases, 'This being a certain fact that when Christ' &c. He observes that the κέκρυ. of v. 3. is opposed to the φανερ. and φανερωθ. of v. 4., and therefore is explained by them. Ἡ ζωὴ ἡμῶν, i. e. is the author of our life and resurrection. So Joh. xi. 25. ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. Chrys. has here a fine comparison derived from the pearl oyster.

5. νεκρώσατε—γῆς] 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. Πορνείαν, however, may include adultery. By ἀκαθ. and πάθος 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. παρέδωκεν αὐτοὺς εἰς πάθη ἀτιμίας. and 1 Thess. iv. 5. μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν. Hence the Latin *Pathicus*. And as ia

- νείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονε-  
 6 ξίαν, ἣτις ἐστὶν εἰδωλολατρεία<sup>a</sup> ἵδι ἃ ἔρχεται ἡ ὀργὴ τοῦ  
 7 Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας<sup>b</sup> ἕν οἷς καὶ ὑμεῖς πε-  
 8 ρεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς<sup>c</sup>.<sup>x</sup> νυνὶ δὲ ἀπόθεσθε  
 καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰ-  
 9 σχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. Ἰ Μὴ ψευδέσθε εἰς  
 ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς  
 10 πράξεσιν αὐτοῦ<sup>d</sup>.<sup>z</sup> καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινού-  
 11 μενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν<sup>e</sup>. ὅπου  
 οὐκ ἐνὶ Ἑλλην καὶ Ἰουδαίῳ, περιτομῇ καὶ ἀκροβυστία, Βάρ-  
 12 βαρος Σκύθης, δούλος ἐλεύθερος<sup>f</sup>· ἀλλὰ τὰ πάντα καὶ ἐν  
 ἁγίοι καὶ ἡγαπημένοι, σπλάγχνα \* οἰκτιριστοῦ, χρηστότητα,  
 13 ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν<sup>g</sup>. ἀνεχόμενοι ἀλ-  
 λήλων, καὶ χαριζόμενοι ἑαυτοῖς, εἰάν τις πρὸς τινα ἔχη μομ-  
 14 φήν<sup>h</sup>· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς<sup>i</sup>.  
 14<sup>d</sup> ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς  
 15 κελύϊας ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι<sup>j</sup>· καὶ ἐν-  
 14<sup>c</sup> Marc. 11. 25. Eph. 4. 32. d Joh. 3. 34. et 15. 12. Eph. 4. 3. et 5. 2. sup. 2. 2. 1 Thess. 4. 9. 1 Joh. 3. 23. et 4. 21.  
 Eph. 4. 4. c Philpp. 4. 7.

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 *ἐπιθυμίαν κακὴν* are used for that purpose alone. So at 2 Pet. ii. 18. to *ἐπιθυμίαις σαρκὸς* the Apostle subjoins, for the same purpose, *ἐν ἀσελγείαις*. Such words are *not* (as they are by some considered) *redundancies*.

Τὴν *πλεονεξίαν* is by most Expositors antient and modern interpreted *covetousness*. 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., Hamm., Doddr., Wakef., and others, to understand it of an insatiable desire of lawful sensual gratification. So Wakef. not ill renders, 'inordinate desire.' See Note on Ephes.

6. τοὺς υἱοὺς τῆς ἀπειθείας] i. e. the heathens; as Eph. v. 6.

7. ἐν οἷς] This refers to the *ἃ*, 'which sins,' at v. 6.: and the *ἐν αὐτοῖς*, to *υἱοῖς τῆς ἀπειθ.* On this and the next three verses, see Eph. iv. 22—29. and compare 1 Cor. vi. 11. The *ὅτε ἐζήτε ἐν αὐτοῖς* may signify 'when ye were habitually moved by such affections.'

8. Ὁν ὀργην, θυμὸν, see Rom. ii. 8. And on *κακίαν*, see Note on Eph. iv. 31.

11. ὅπου οὐκ ἐνὶ—ἐλεύθερος] 'in which new creation or regeneration it matters not whether Jew or Gentile &c.' See a similar passage in Gal. iii. 28. and compare Act x. 30. Of *βαρβ.* Σκύθης the sense is shown by Heinr. to be, 'Barbarian, nay Scythian;' the two words differing as our *barbarians* and *savages*. The *Scythians* were the rudest of barbarians even to a proverb. The sense of *ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστὸς* will appear from 1 Cor. xv. 28. and Eph. i. 23., where see Notes.

12. *ὡς ἐκλεκτοὶ τοῦ Θεοῦ*] Whitty 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 xxiv. 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 *ἐκλ.* with the words following, exclude any such application. On the metaphor in *ἐνδ.* and *σπλ.* see Rom. xiii. 12. Eph. vi. 11. and the Notes. For the common reading *οἰκτιρισμῶν* many good MSS. and all the early Editions except the Erasmusian have *οἰκτιριστοῦ*, which has been adopted by almost every Editor from Beng. to Vat.; and, I think, rightly: the *οἰκτιρισμῶν*, 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. *Σύνδ. τῆς τελ.*, i. e. the most perfect bond, namely, of union, concord, and harmony; so called because, as Newc. says, "it unites Christians together, and makes them perfect, being the fulfilment and perfection of the commandments. See Rom. xiii. 8—10. Eph. iv. 3. and 1 Tim. i. 5."

15. *ἡ βραβεύετω ἐν ταῖς καρδίαις*] 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, Elsn. and Raphel have shown that the word sometimes signifies

1 Cor. 14. 26. Eph. 5. 19. **χάριστοι γίνεσθε.** ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν 16  
 πλουσίως ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νοουθετοῦντες ἑαυ-  
 τοὺς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι  
 ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ. <sup>g</sup> καὶ πᾶν ὅ τι ἂν 17  
 ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰη-  
 σοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.  
 18. <sup>h</sup> Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [ιδίοις] ἀνδράσιν, ὡς 18  
 ἂν ἦκεν ἐν Κυρίῳ. Ἰοὶ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ 19  
 μὴ πικραίνεσθε πρὸς αὐτάς. <sup>k</sup> Τὰ τέκνα, ὑπακούετε τοῖς 20  
 γονεῦσι κατὰ πάντα· τοῦτο γὰρ ἐστὶν εὐάρεστον \*ἐν Κυ-  
 ρίῳ. Ἰοὶ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ 21  
 ἀθυμῶσιν. <sup>m</sup> Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ 22  
 σάρκα κυρίοις, μὴ ἐν \*ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι,  
 ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν Θεόν. καὶ πᾶν 23  
 ὅ τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ  
 οὐκ ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν 24  
 ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δου-  
 25. <sup>n</sup> οὐκ ἐστὶν 25  
 λέυετε. ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἐστὶ

'to rule,' so the sense perhaps is, 'let it be the director of your feelings.' *Εἰς ἦν καὶ ἐκλ.*, i. e. unto which [peace] also ye were called, i. e. in becoming Christians, and being initiated into his religion who preached peace on earth. *Ἐν ἐνὶ σώματι*, for *εἰς ἐν σώμα* scil. *εἶναι*, i. e. 'that you should be *one body*;' for without peace and concord, unity is out of the question. See Eph. iv. 3. *Εὐχάριστοι* is by some antient and many modern Expositors, including most recent ones, interpreted *gentle, courteous, amiable*. And, indeed, there is much to countenance this sense. See Schleus. Lex. But more natural is the sense assigned by the Greek Commentators and most modern ones, including Grot., Casaub., and Heinr., 'be ye thankful,' i. e. feel and express thankfulness to God, viz. for having called you to such privileges and blessings. So supra ii. 7. *περισσεύοντες ἐν αὐτῇ* (scil. *πίστει*) *ἐν εὐχαριστία*.

16. ὁ λόγος τοῦ Χριστοῦ &c.] I have in Rec. Syn. shown at large that the sense is, 'Let the doctrine of Christ and the truth of the Gospel be deeply impressed on your hearts, accompanied with all spiritual wisdom.' See Col. i. 9. and Eph. i. 8. The *ἐν* is for *σύν*. *Διδάσκ.* is, by anacoluthon, for *διδασκοῦσι*. Render, 'by teaching.' The sense of the whole passage will appear from the Note on Eph. v. 18. Compare also Eph. iv. 29.

17. At πᾶν supply *κατὰ*, 'quod attinet ad.' *Ἐν ὀνόμ.* K. I. signifies, 'agreeably to his will and suitably to his Gospel.' Compare 1 Cor. x. 31. *Δι' αὐτοῦ* is variously, but in general wrongly explained by the recent Commentators. The sense may be that assigned by the antient Expositors, 'by his mediation.'

18—25. From general the Apostle proceeds to particular precepts. Compare Eph. v. 22—33. vi. 1—9. *Ὡς ἀνῆκε* is equivalent to the *δικαιον* of Eph. vi. 1. The literal sense is, 'is right and

just, as being agreeable to the commandment of the Lord.' Πικρ. (corresponding to the *παροργ.* of Ephesians) signifies to carry oneself bitterly, to indulge a spirit of irritability and exacerbation. In this sense the word occurs in Philo, but rarely in the Classical writers, though one example from Demosthenes is adduced by Schleus. The adjective *πικρός* is used in this sense by the writers. For the common reading τῷ Κυρίῳ, many MSS., Versions, Fathers, and early Eds. have ἐν Κυρίῳ, which is adopted by almost every Editor from Beng. to Vat.; and, it should seem, rightly, since this is the more difficult reading. For *ὀφθαλμοδουλείαις*, I have ventured to edit, from many of the most antient MSS. and Chrys. and Theophyl., as also the parallel passage of Ephesians, *ὀφθαλμοδουλείᾳ*, which was preferred by Beng. and approved by Griesb. So also Rinck directs it to be edited, observing that scribes often commit an error at a final *α*. In the present case, it is probable that *ς* was subjoined from the word following. At v. 24. *εἰδότες—κληρ.* the argument 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 ye will receive' &c. In *δντ. τῆς κληρ.* the Genit. is exgetical, and signifies 'the reward which consists in the inheritance of heaven in return [for your obedience].' See Eph. vi. 8. 'Ὁ ἀδικῶν must be referred, *not*, with some, to the master, but to the servant: though by the words *καὶ οὐκ ἐστὶν προσποληψία* it 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. *Τὸ δικαίον καὶ τὴν ἰσότητα* may be rendered 'the just and right thing.' So Thucyd. i. 27. *ἐπὶ τῇ ἰσῃ καὶ*

- 1 *προσωποληψία*. IV. °Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς. ° Eph. 6. 9.
- 2 Ἐν τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ p Luc. 18.
- 3 ἐν εὐχαριστίᾳ· ἃ προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον o Rom. 12. 12. Eph. 6. 18. 2 Thess. 2. 17.
- 4 τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι· ἵνα φανερώσω αὐτὸ, ὡς δεῖ q Matt. 13. 11.
- 5 με λαλήσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν 1 Cor. 4. 1. et 16. 8. 2 Cor. 2. 12.
- 6 καιρὸν ἐξαγοραζόμενοι. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένον, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι. Eph. 6. 19. 2 Thess. 3. 1. supr. 1. 26. et 2. 2. r Eph. 5. 15, 16. 1 Thess. 4. 12.
- 7 Ἐὰν κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητός o Marc. 9. 50. supr. 3. 16.
- 8 ἀδελφός καὶ πιστός διάκονος καὶ σύνδουλος ἐν Κυρίῳ· ὃν t Act. 20. 4. Eph. 6. 21. 2 Tim. 4. 12.
- 9 ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν, u Philem. 10.
- 10 καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν· ἅσιν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν πάντα ὑμῖν x Act. 15. 37. et 19. 29. et 27. 2. y Tim. 4. 11. Philem. 24.
- 11 γνωριούσι τὰ ὡδε. Ἀσπάξεται ὑμᾶς Ἀρίσταρχος ὁ συναϊχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ z Act. 15. 37. et 19. 29. et 27. 2. y Tim. 4. 11. Philem. 24.
- 12 ἐλάβετε ἐντολάς, (εἰάν ἐλθῇ πρὸς ὑμᾶς, δέξασθε αὐτόν) καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς, οὗτοι

ὁμοία. & ii. 44. οὐ γὰρ οἷον τε ἰσὸν τι ἢ δίκαιον βουλευέσθαι, οἱ. Compare also 2 Cor. viii. 13.

1V. 2. τῇ προσ. προσκαρτ.] 'assiduously persevere in prayer.' The phrase is of frequent occurrence. Γρηγ. is here added to denote watchful diligence in it, as 1 Pet. iv. 7. νήφατε εἰς τὰς προσευχάς. The same sentiment, though more fully expressed, occurs in Eph. vi. 18. Ἐν εὐχαρ. is for συν εὐχ. See Note supra iii. 15.

3. προσευχ. ἅμα καὶ π. ἡ.] See Eph. vi. 19. The Apostle, it should seem, desires their prayers, partly to suggest the duty of praying for each other. Θύραν, a favourable opportunity. See Note on Acts xiv. 27. Δέδεμαι, 'am in bonds.' See Note on 1 Cor. ii. 7.

4. ὡς δεῖ με λαλ.] There need have been no doubt as to the sense of this passage, of which the best comment is the parallel one of Eph. vi. 19 & 20. By ὡς δεῖ is meant boldly and authoritatively, as one authorized to do so from being Apostle of the Gentiles.

5. ἐν σοφίᾳ περ.] 'conduct yourselves with prudence,' namely, to avoid giving unnecessary offence. Τοὺς ἔξω, i. e. those who are without the fold of Christ, whether heathens or Jews. See 1 Cor. xii. 13. Of τὸν καιρὸν ἐξαγ. 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 ἐπίχαρις, *courteous, agreeable*, as opposed to ascetic austerities, and therefore likely to make them esteemed. This will tend to fix the sense of the disputed phrase ἅλατι ἡρτυμ., which must not, with many, be interpreted of Divine wisdom, but have the sense 'seasoned with the flavour of, made agreeable by being

blended with wisdom or good sense, (of which salt was the symbol) and thus made more palatable to the hearers. The Apostle means, I conceive, that kind of ability which shows itself in terseness and smartness 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 skilfully pointed and adapted to circumstances.

7—fin.] This portion corresponds to Ephes. vi. 21. On ἀγαπ. ἀδ., see Note on Phil. ii. 25. and Eph. vi. 21.

8. ἵνα γνῶ &c.] That he may obtain a knowledge of your affairs, and make report to me. This anxiety of the Apostle to have that knowledge appears from ii. 1. At τὰ sub. πράγματα; as Thucyd. vii. 25. πρέσβεις ἀγούσα οἵπερ τὰ ὑφέτερα φράσσωσι.

9. ὅς ἐστι ἐξ ὑμῶν] This is generally rendered '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 runaway slave of Philemon, converted by Paul, and concerning whom he wrote his Epistle to Philemon. Τὰ ὡδε, 'the present state of his affairs,' including whatever would be interesting to them as Christians.

10. ἐντολάς] 'instructions, whether by letter, or verbal.'

11. οἱ ὄντες ἐ. περ.] i. e. who are Jewish Christians. The οἴτινες must be resolved into καὶ οὗτοι, as is done by the Pesh. Syr. Translator. Παρηγορία is used, according to the popular idiom, (found also in our own language) for παρηγοροί, οἱ for οἵπερ οὐκ παρηγοροῦν.

μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθη-  
 ςάν μοι παρηγορία. Ἰ' Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, 12  
 δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς  
 προσευχαῖς, ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ  
 θελήματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον 13  
 πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπό-  
 λει. Ἰ' ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός, ὁ ἀγαπητός, καὶ 14  
 Δημᾶς. Ἰ' ἀσπασάσθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμ- 15  
 φᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. Ἰ' καὶ ὅταν ἀνα- 16  
 γνωσθῆ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαο-  
 δικείᾳ ἐκκλησία ἀναγνωσθῆ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ  
 ὑμεῖς ἀναγνῶτε. Ἰ' καὶ εἶπατε Ἀρχίππῳ· “Βλέπε τὴν δια- 17  
 κονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.” Ἰ' ὁ 18  
 ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετέ μου τῶν δεσ-  
 μῶν. Ἰ' χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Κολοσσαεῖς ἐγγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ  
 Ὀνησίμου.

An example of this idiom may be seen in Schleusn. Lex.

12. ἀγωνιζόμενος ὑ. ὑμῶν] ‘praying fervently for you.’ Ἀγων., as Br. Blomf., in his Sermon, 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 προσευχαῖς seems to signify ‘in his prayers.’ Στήτε is not, as Heinr. imagines, for ἦτε. Its force is the same as at Eph. vi. 13. καὶ πάντα κατεργασάμενοι στήναι, and Phil. i. 27. and Galat. v. 1. On τέλειοι, see 1 Cor. ii. 6. and Eph. iv. 13. Πεπλ., i. e. thoroughly endued with all spiritual gifts and graces. Ἐν παντὶ θελ., for εἰς τὸ πᾶν θέλημα. So Eph. iii. 19. ἵνα πληρωθῆτε εἰς πᾶν τὸ πλῆρωμα 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. Α. ὁ ἰατρός, ὁ ἀγαπ. ] 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. ἡ 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. Ἀρχίππῳ. He is supposed to have been discharging the office of ruling Presbyter, i. e. Bishop at Colosse. From the words of the address βλέπε &c., 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 ‘stir 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 διακονίαν, ‘the office.’ Ἐν Κυρίῳ, ‘by the authority of the Lord.’

18. τῇ ἐμῇ χειρὶ II.] See Note on Rom. xvi. 21—23. Μνημ. μου τῶν δ., ‘Be mindful of my bonds, and imitate my courage and constancy in the faith.’

# ΠΑΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

- 1 I. ° ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ<sup>ο Rom. 1. 7.</sup>  
 Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ<sup>2 Cor. 1. 19.</sup>  
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου<sup>Eph. 1. 2.</sup>  
 Ἰησοῦ Χριστοῦ.<sup>1 Pet. 1. 1.</sup>  
 Ἰησοῦ Χριστοῦ.<sup>et 5. 12.</sup>
- 2 Ἐυχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων<sup>1 Rom. 1. 8.</sup>  
 ὑμῶν, μνείαν ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν<sup>2.</sup>  
 3 ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως,<sup>3 Rom. 1. 16.</sup>  
 ἡμῶν, μνείαν ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν<sup>4 Eph. 1. 16.</sup>  
 3 ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως,<sup>5 2 Thess. 1.</sup>  
 ἡμῶν, μνείαν ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν<sup>6 Philipp. 1.</sup>  
 3 ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως,<sup>7 2 Joh. 6. 29.</sup>

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. Σιλουανός] 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 ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς, 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, xvii. 1. escaped with him by night to Bereæ, 10. He staid there with Timothy, when St. Paul went to Athens, 14. and afterwards joined St. Paul at Corinth, xviii. 5. (Dr. Burton.) Τιμόθεος. See Note on Acts xiv. 6. xvi. 1. and Dr. Burton in loc. At ἐν Θεῷ supply οὐσιν. 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 αἰγίους or ἡγιασμένοις, or πιστοῖς, at the commencement of other Epistles.

2. εὐχαρ. &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. ἀδιαλείπτως] for πολλάκις. See Note on Rom. i. 9. Τοῦ ἔργου—ἐλπίδος. This is by many of the more recent Commentators considered, by pleonasm, equivalent to τῆς πίστεως, καὶ ἀγάπης, καὶ ἐλπίδος. The proofs, however, adduced are insufficient. The ἔργον and κόπου must have an intensive effect, and denote, in the former case, *zeal* and *constancy*; and in the latter, *alacrity* and *activity* in the exercise. With respect to ὑπομονῆς τῆς ἐλπ., it must signify 'your patient persevering hope.' See 2 Thess. i. 4. And, were it not for the κόπου τῆς ἀγάπης and ὑπομ. τῆς ἐλπ., we might, with Anselm, Grot., Beza, and others, suppose τοῦ ἔργου τῆς πίστεως to be for πίστεως ἐνεργουμένης, *effective faith*; though, at the same time, the sentiment here is very similar to that at Gal. v. 6. πίστις δι' ἀγάπης ἐνεργουμένη. So Jerome cited by Pelt, (in a recently published learned Commentary on this Epistle) "Illam fidem, quam et justitiae labor et caritatis affectus et passionum tolerantia comprobant." Τοῦ Κυρίου is a *Genit. of object*, for εἰς τὸν Κύριον, 'hope reposed in the Lord, as the only bestower of salvation.' Ἐμπροσθεν τοῦ Θεοῦ &c. This form is by some Expositors antient and modern referred to the three nouns πίστις, ἀγ., and ἐλπ., and supposed to denote (by a Hebraism derived from פָּרַח לְפָנַי) the purity and sincerity of those virtues. Others, however, connect the words with μνημ., 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 κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος  
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ  
 πατρός ἡμῶν· <sup>h</sup>εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, <sup>4</sup>  
 τὴν ἐκλογὴν ὑμῶν, <sup>i</sup>ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη <sup>5</sup>  
 εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύ-  
 ματι ἀγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ. καθὼς οἴδατε οἷοι  
 ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. <sup>k</sup>καὶ ὑμεῖς μιμηταὶ ἡμῶν <sup>6</sup>

<sup>h</sup> 2 Thess.  
<sup>9.</sup> 13.  
<sup>i</sup> 1 Cor. 2. 4.  
<sup>et</sup> 4. 20.  
<sup>2</sup> Cor. 6. 6.  
 Infr. 2. 1.  
<sup>k</sup> Act. 5. 31.  
<sup>l</sup> Cor. 4. 16.  
 et 11. 1.  
 Philipp. 3.  
 17.  
<sup>2</sup> Thess. 3.  
 9.  
 Heb. 10. 34.

καὶ πατρός ἡ. 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 *μνημ.*, but to *εὐχαριστ.* at v. 2. The *μνημ.*, (he adds,) explains the former sentence; and the *εἰδότες* is a sort of appended expression." To suppose, with some, an anacoluthon for *εἰδόντων* is inadmissible. Ὑπὸ Θεοῦ, the best Commentators antient and modern are agreed, must be construed with ἠγαπ., not with τὴν ἐκλ.; as propriety of language almost requires, and the usage of the Apostle elsewhere (as 2 Thess. ii. 15. and Col. iii. 12.) confirms. So also the Peshito Syr. and Vulg. Versions. See Wolf and Pelt. We may compare the Hebrew phrase *יְהוָה יְהוָה*.

The *ἐκλογ.* is by some, especially the Calvinistic Commentators, understood of the absolute election of the persons as individuals to eternal life. But from iii. 5. v. 14. and 2 Thess. iii. 11. it appears that some were disobedient and in danger of falling away. We *μαυ.* therefore, with the best Commentators, interpret it of their election to external 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, (Joh. xv. 19. ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου.) the being converted to the Christian faith. Indeed the word is, I conceive, used as at 2 Pet. i. 10. *σπουδάσατε βεβαίαν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιεῖσθαι*. There should seem, however, to be a reference to that regeneration 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. Τὸ εὐαγγ. 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 ἐγενήθη εἰς ὑμᾶς Pelt compares Gal. iii. 14. ἵνα εἰς τὰ ἔθνη ἡ εὐλογία γένηται. The words ἐν δυνάμει καὶ ἐν πν. ἀγ. are by many eminent Expositors understood of the miracles worked and the supernatural gifts imparted by St. Paul. See Rom. xv. 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, Beza, 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 ἐν πληροφορίᾳ πολλῇ, which, according to the first mentioned sense,

would have to be taken (unless a harsh transposition were supposed) of the *Apostle*, namely his *παράρρησια*. The expression is well rendered by the Pesh. Syr. 'cum firmissima persuasione,' a full assurance and complete conviction. Thus it is equivalent to ἐν πληροφορίᾳ πίστεως, i. e. ἐν π. πεπληρωφορουμένη, 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 as to their election was grounded 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 εἰδότες at v. 4. The full meaning is, as Pelt observes, this: 'ut nos scimus, qua mente vos gratiam divinitus oblatam acceperitis, ita vos scitis, quo animo eandem vobis obtulerimus.' 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 sufferings 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 Theophyl. *πὺρ ἀνεστράφημεν*) which was distinguished by a variety of moral qualities of the most elevated kind, which, while they attested the sincerity 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 ἐγενήθη.] There is here not so long an ellipsis as the one supposed by Doer., Benson, and Mackn., but only that of *ὄντος*, taken from the words left to be supplied in the preceding clause. Thus the words are equivalent to *ὥστε γενεῖσθαι ὑμᾶς μιμητὰς* &c., 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 bearing afflictions, but (as Zanch, Grot., Doddr., Scott, and Pelt explain)



ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει  
 7 πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου ὥστε γενέσθαι ὑμᾶς  
 τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ  
 8 Ἀχαΐᾳ. ἁφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ  
 μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντί  
 9 τὸπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελήλυθεν ὥστε  
 ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς  
 ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν  
 10 Θεῷ ζῶντι καὶ ἀληθινῷ, καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ

in a general way. When the Apostle says that they were imitators of him and the Lord, he, I think, meant, imitators of him, and thereby of the Lord, whom he imitated. This is confirmed by a kindred passage of 1 Cor. xi. 1. *μιμηταὶ μου γενέσθε καθὼς καὶ ἐγὼ Χριστοῦ.* 'Ἐν θλίψει πολλῇ seems to mean, 'though amidst much affliction.' By *μετὰ χαρᾶς πνεύμ. ἁγ.* is meant a joy inspired by the Holy Spirit, which accompanied and rewarded their alacrity in receiving the word, and their firmness 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 xv. 41. The Genit. here denotes *author*, or efficient cause.

7. *ὥστε γεν.*] 'inasmuch that ye became exemplars' &c. On the term *τύπ.* see 1 Cor. x. 6 & 11. Phil. iii. 17. and Notes.

8. [ἁφ' ὑμῶν] This is explained by most of the modern Commentators 'by your instrumentality'; this being taken as a Genit. of cause, as *ἀπὸ* is used elsewhere. The *physical* sense, however, adopted by the earlier Expositors, must not be excluded. There is, in fact, a *sensus pragmaticus*. 'From you the sound of the Gospel first issued, and by your means was spread abroad in all Macedonia.' With the *construction*, indeed, of the sentence, owing to the *οὐ μόνον*—*ἀλλὰ καὶ* the Commentators are not a little perplexed. They are generally agreed in supposing a transposition of *οὐ μόνον*, which must be taken, they think, with *ἐξήχηται*. So Pelt lays down the sense as follows: 'Non in Ach. et Macedonia tantum fides vestra ubique laudatur, sed ipsius quoque effectus ubique terrarum conspiciuntur.' 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 Macedonia 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 *ἐξήχ.* there is an allusion to the *κήρυγμα* of the Gospel, and to that loud and distinct voice with which *κήρυκες* (like our *criers*) were accustomed to speak. How honourable it was for the Gospel to issue forth any where *first* of all the other places of a country, we may infer from 1 Cor. xiv. 36. *ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθε.*

λαλεῖν τι, 'to say any thing,' viz. regarding it, either in commendation, or congratulation.

9, 10. *αὐτοὶ γὰρ*] i. e., as Grot observes (by a construction per *τὸ σημαζόμενον*, like that at Acts viii. 5.) *οὐ ἐν παντί τόπῳ scil. πᾶσι τόποις*, those to whom the tidings of your conversion were brought. 'Ὅποιαν εἰσοδὸν ἔσχομεν.' 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 *ὅποιος, qualis*. The words *καὶ πῶς*—*ἐρχ.* are explanatory of the *ὅποιαν εἰσ.* *ἔσχ.*; where *ἐπεστρ.* πρὸς τὸν Θ. is a formula occurring also in Acts xi. 21. xiv. 15. and 2 Cor. iii. 16., and which denotes, by a Hebrew and figurative phrase, *conversion* from idolatry and paganism or Judaism, to Christianity. The *contrary* is spoken of in 2 Cor. xii. 2., namely a going *πρὸς τὰ εἰδῶλα τὰ ἀφῶνα*. The words following show the *purpose* of this turning [*ὥστε* or *εἰς τὸ*] *δουλεύειν*. So at least Commentators in general supply; though, according to the more enlightened principle of Philology promulgated by Hermann and Matthiæ, the Infinitive is put, like the Latin Gerund, as a complement of the predicate. Now this *worship* implies *obedience*; and the nature of the term suggests the idea of worship the most humble. On Θεῷ ζῶντι καὶ ἀληθ. see Joh. xvii. 1-5.

10. *καὶ ἀναμένειν* &c.] "Here," Pelt remarks, "we have those points 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. 1. 7. 2 Thess. 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. *τὸν ῥυόμενον*. Not 'which delivered,' as in our Common Version, but, 'who delivereth,' as in the Pesh. Syr. 'qui liberat.' And so it is rendered by Tyndale and Abp. Newc. The meaning is, 'who is our deliverer by putting us in the way of salvation.' Thus it is unnecessary to suppose the present

τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. Ὁ Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. Ἡ ἀλλὰ [καὶ] προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· ἀλλὰ καὶ θῶς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν· οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. Οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἶδατε· οὔτε ἐν προφάσει πλεονεξίας, (Θεὸς μάρτυς!) οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν

put for the future. Ὁργή is admitted by the best Commentators to mean punishment.

II. 1. The γὰρ here (which is wrongly taken by our Translators) refers, I conceive, to the ὁποῖαν εἰσοδὸν ἐσχ. at i. 9. q. d. "I need scarcely have said what I did; for ye yourselves know." Κενή, i. e. ineffectual.

2. Here, as Pelt remarks, *e contrario idem probat*. Ἀλλὰ imo. Καὶ after ἀλλὰ is not found in very many MSS., Versions, Fathers, and all the early Editions, except the Erasmusian, and is cancelled by almost every Editor from Beng. and Wets. to Vater. It might, indeed, be justified; but it is so weak in external authority that that is unnecessary. It arose, I suspect, from the imo etiam of the Latin glossographers. The προ in προπαθόντες need not be regarded, as it is by most recent Commentators, as pleonastic. See Acts xvi. 22. xvii. 4. The ὑβρισθέντες refers to his being scourged; a great insult to a Roman citizen. Ἐπαρρ. ἐν τῷ Θεῷ &c. i. e. (as in Acts xiv. 8.) we took courage, in dependence on the aid of our God, to speak &c. Ἄγωνι may be rendered, with many Commentators, 'earnestness and solicitude,' as Col. ii. 1. So the Vulg. *solicitudinem*. And in this sense the word occurs in Thucyd. vii. 71. ὁ δὲ περὶ πολλὸν τὸν ἀγῶνα καὶ ἐξίστασις τῆς γυναικὸς εἶχε. i. e. with earnest and anxious intentness. Or it may mean 'amidst a great struggle' or danger. So Thucyd. ii. 45. ὄρα μέγαν τὸν ἀγῶνα. also Arrian cited by Wolf: ὅτι ἐν ἀγῶνι ἐνεχέταται τὰ κατὰ σφᾶς, καὶ βοηθεῖν δεῖ.

3, 4. This is meant in answer to those who accused him of imposture, or of fanaticism. Παράκλ. here (as at Acts xiii. 15. & xv. 31.) denotes religious instruction generally, (thus it is explained by Chrysost. διδασχῆ) including, of course, the hortatory part. Πλάνης, not deceit, but error, (or self-deceit and fanaticism) or, as others interpret, imposture. Ἐξ ἁκαθάρσ. signifies generally 'proceeding from corrupt motives.' In this sense of moral impurity the word occurs in Rom. vi. 19. 1 Thess. iv. 8., the Sept., and Arrian cited by Koppe. Ἐν δόλῳ [proceeded] with' &c. Koppe observes that ἐκ here denotes counsel; ἐν, manner

of acting. The verb substantive is omitted because the assertion is meant to be general both of past and present.

4. καθὼς δεδοκιμάσμεθα—πιστ. τ. εὐαγγ.] The best Commentators are agreed that this is an irregular construction, to be resolved into ἐδοκίμασε ἡμᾶς ὁ Θεός, ὥστε πιστεύειν ἡμῖν τὸ εὐαγγ. See Win. Gr. Gr. §. 38. l. Note 2. Perhaps, however, there is a blending of two constructions, "as we were approved by God," and, "as we were put in trust with the Gospel." Ἀρέσκοντες, 'endeavouring to please,' as the best Commentators explain. I would compare Ignat. ad Rom. C. 2. οὐ γὰρ θέλω ὑμῖν (I conjecture ὑμᾶς) ἀνθρωπαρεσκῆσαι, ἀλλὰ Θεῷ ἀρέσαι. This use of ἀρέσκω is thought Hellenistic; but I observe it in Soph. Antig. 74. which passage suggests why we should serve God in this world: ἐπεὶ πλείων χρόνος ὂν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε. The ὁ δοκιμάζων τὰς καρδίας is equivalent to the ὁ ἐρευνῶν τὰς καρδίας, Rom. viii. 27. or ὁ καρδιογνώστης, Acts i. 24.

5, 6. The Apostle now proves this purity of intention by adverting to three things which usually affect men, ambition, avarice, and vain glory. At γίνεσθαι ἐν λόγῳ κολακείας we may either, with the ancient and some modern Expositors, take the γίν. ἐν λόγῳ for ἐν λόγῳ εἶναι, i. e. simply to speak; (q. d. we never made use of flattering words) or, with many recent Commentators, take ἐν λόγῳ for κολακεία, Hebriac. Thus γίνεσθαι ἐν answers to the Latin *versari* in aliqua re, vel incurere in eam. Compare a kindred sentiment in 2 Cor. ii. 17. The words οὔτε ἐν προφάσει πλεονεξίας are variously explained. Some sink the sense of προφ. ; others think it serves to limit the πλεον. ; and others assign senses more or less objectionable. The meaning must depend upon the construction, in which the Commentators have almost all failed to perceive that ἐγενήθημεν must be supplied from the corresponding clause preceding. The Pesh. Syr. well renders the passage: 'Neque enim unquam usi sumus sermone adulatorio, quemadmodum nostis, nec occasione avaritiæ. [rather prætextu]. Thus uti prætextu avaritiæ

7 βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι· ἄλλ' ἐγενήθημεν ἥπιοι u 1 Cor. 2  
3. et 9. 1,  
acc.  
2 Cor. 10. 1,  
2 Cor. 10. 1,  
et 10. 4,  
2 Thess. 3  
9.  
2 Cor. 12  
15.  
γ Act. 18.  
3. et 20. 34.  
1 Cor. 4. 12  
2 Cor. 11. 9  
et 12. 13.  
2 Thess. 3.  
8.  
 8 ὡς οὕτως † ἰμειρόμενοι ὑμῶν, εὐδοκούμεν μεταδοῦναι ὑμῖν οὐ  
 μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυ-  
 9 χὰς, διότι ἀγαπητοὶ ἡμῖν γεγέννησθε. Ἰμνημονεύετε γὰρ  
 ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ  
 ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν,  
 10 ἐκηρῴζαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. ὑμεῖς μάρ-  
 τυρες καὶ ὁ Θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν  
 11 τοῖς πιστεύουσιν ἐγενήθημεν· καθάπερ οἴδατε ὡς ἓνα ἕκα-

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."

At ζητούντες supply ἡμεν, from the ἐγενήθημεν of the preceding verse, and that for ἐζητήσαμεν, on which δυνάμενοι is suspended. Δυνάμενοι, 'though we might.' With respect to ἐν βάρει εἶναι, the Commentators are not agreed whether it signifies 'to be burdensome to you, or 'to use authority.' The latter interpretation is adopted by most ancient and many modern Expositors, chiefly because it appears more agreeable to the words preceding. But it should seem that the sentiment, in the clause οὐτε ζητούντες—ἄλλων, is subordinate to that of οὐτε ἐγενήθημεν ἐν προφ. πλεον, (the Θεὸς μαρτύριον being parenthetical) and that the words οὐν ἐν βάρει εἶναι refer to the principal one. This view is confirmed by the language of the Apostle elsewhere. So at ver. 9. πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, also 2 Thess. iii. 8. ἐπιβαρῆσαι 2 Cor. xi. 9. ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα. Whereas the other signification of βάρους 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, ἀλλ' &c.

7. ἥπιοι i. e. as it were a mild parent. So the Homeric πατήρ δ' ὡς ἥπιος ἦεν. 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 θάλπη 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. v. 19.

8. Οὕτως ἰμειρόμενοι ὑ.] 'thus having a strong affection for you.' Instead of ἰμειρ., many MSS. and Fathers and some early Edd. (not however the Ed. Princ.) have ὁμειρ., which has been edited by Matth., Griesb., Koppe,

Tittm., and Vater; but, I think, wrongly. External authority, indeed, is perhaps in its favour; but internal, I apprehend, is quite contrary. Ὅμειρ. is a word destitute of any authority, being found only (besides the Fathers) in a few MSS. (not the text) of Job iii. 21. οἱ ἰμειροῦνται τοῦ θανάτου. And, notwithstanding what Matthæi urges, it is, as Rinck says, *contrary to all analogy*; and, therefore, the plea that it is the more difficult reading must be overruled; especially since it can easily be accounted for as an error of the scribes. Rinck is of opinion that the scribe fell into the error "ob aliterationem τοῦ ἰμε ad proximum ομε, quod in eodem verbo legitur." It should seem, however, that the ο arose from the preceding. In the passage of Job it arose plainly from the οἱ preceding, as the testimony of the Text, almost all the MSS. having ἰμειρ., shows. Matthæi, indeed, says the word occurs in Symmachus's Version of Ps. lxii. 2. But the Editions there have ἰμειρ. Indeed, if even ὁμειρ. were found in some MSS., it might be easily accounted for from the ο preceding. The scribes, I suspect, fell into the error because ἰμειρ. which never came into the common dialect, is not used by any but good writers. Thus when an ο or ω preceded, the scribes, thinking of the common word ὁμνηρεῖσθαι, easily manufactured ὁμειρεσθαι; the εἰ and η being perpetually confounded. I have, therefore, thought proper to follow Wets. and Rinck in retaining the common reading, found in the Ed. Princ. and read, I doubt not, by the Pesh. Syr. Translator.

— εὐδοκούμεν] 'we should have been ready, or disposed,' 'we should have thought good.' A sense found in the N. T. and the later Classical writers, but unknown in the best writers. The usual construction with μεταδοῦναι, the Genit. and Dat., is here changed to Accus. and Dat., from the nature of the thing.

9. ἰμνημονεύετε γὰρ—Θεοῦ] Compare 2 Thess. iii. 7—9. Μνημ., 'ye, no doubt, remember,' i. e. ye must remember. Κόπον καὶ μόχθον, by hendiad., for 'my toilsome labour,' alluding to the hard labour of his trade. Νυκτὸς καὶ ἡμέρας. This is by most recent Commentators considered as equivalent to ἀσάλευκτος, assidue. 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.

10. ὁσίως] This regards duty towards God; ἀκ., that towards men; and ἀμέμπτως denotes the repute of performing both.

στον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ. παρακαλοῦντες ὑμᾶς καὶ  
 1. παραμυθούμενοι, \* καὶ \* μαρτυρόμενοι, εἰς τὸ περιπατήσαι ὑμᾶς 12  
 1. ἄξιως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασι-  
 2. Φιλιπ. 1. λείαν καὶ δόξαν. \* Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ 13  
 3. Col. 1. 10. Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν  
 4. Matt. 10. τοῦ Θεοῦ, ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν  
 5. Gal. 4. 14. ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύ-  
 6. 2 Pet. 3. 2. ουσιν. ὅ ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλη- 14  
 7. b Act. 17. σιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ,  
 8. 5, 13. ὅτι ταῦτ' ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν,  
 9. Heb. 10. 34. καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων \* τῶν καὶ τὸν Κύριον 15  
 10. c Matt. 23. ἀποκτεινάντων Ἰησοῦν καὶ τοὺς [ἰδίους] προφήτας, καὶ ἡμᾶς  
 11. Luc. 13. 33. ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις  
 12. Act. 7. 52. ἐναντίων, ἁ κλωνόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶ- 16  
 13. d Matt. 23. 32. 32. Act. 13. 50. et 14. 5, 19. et 17. 5, 13. et 18. 2. et 19. 8. et 22. 21. 32.

11, 12. Παρακ. παραμ., and μαρτυρ. are not, as Koppe and Rosenm. think, synonymous. Παρακ. and παραμ. differ as our *exhort* and *persuade*. The same sense of παραμ. occurs in Hom. II. θ. 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 μαρτυρομένοι, 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 μαρτύρεσθαι there can be no question. See Note on Acts xxvi. 22. and xxvii. 2. and Poppo on Thucyd. viii. 53. 2. Ὁν εἰς τὸ περιπ. &c. compare Col. i. 16. Βασιλ. καὶ δόξαν, for βασιλείαν ἑνδοξον.

13. Here we have, Pelt observes, a completion of what was begun to be said at v. 2. Διὰ τοῦτο, 'wherefore [since we have been thus successful among you]': In παραλαβόντες—Θεοῦ 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 ἀκοῆς is not (as most recent Commentators imagine) for λόγον, or ἀκοήν. It is well regarded by Theophyl. as equivalent to κήρυγμα, ὡς διὰ τοῦ ἀκουσθῆναι πιστευόμενον. And so Œcum. explains. See Rom. iii. 16. Joh. xvi. 38. The Apostle had in view Is. liii. τις ἐπίστευσε τῇ ἀκοῇ ἡμῶν. 'Ἐδέξασθε' is well rendered by Newc. 'ye embraced it.' So Theophyl. προσέχετε. I would compare Thucyd. i. 95. ἐδέξαντο τοὺς λόγους, καὶ προσέχον τὴν γνώμην. The term differs from παραλαμβάνειν, as implying more or less of approbation. It may be observed that there is here a brevity of expression for ἐδέξασθε αὐτῶν ὡς οὐ λόγον &c. In ὃς καὶ ἐνεργεῖται the ὃς is by some referred to Θεοῦ: but the best Expositors are in general agreed in referring it to the more remote λόγον τ. Θεοῦ: which, indeed, is required by the words following. 'Energy. 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. ὑμεῖς 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. μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ. Ὁν ἐκκλησιῶν—Χρ. Ἰ., see i. 1. and Acts viii. 1—4.

15. ἰδίους] This has been cancelled by Griesb. 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 clench the argument. Or perhaps it was thrown out by some over nice Critics of Græcism; this use being not very Classical. In the expression ἰδίων there is an emphasis, as in lit. i. 12. ἰδίους αὐτῶν προφήτης. The full purport of the Apostle's words is well pointed out by Benson. 'Ἐκδιωκ. is more significant than διωκ., denoting 'to chase away and annihilate.' In Θεῷ μὴ ἀρεσκόντων we are not, I apprehend, to take the μὴ ἀρεσκ., as is 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 meoian, for 'are in disfavour with God,' θεο-στυγεῖς, as Josephus himself admits them to have been. In πᾶσιν ἀνθρώποις ἐναντίων there is an allusion to that unsocial, or rather antisocial, spirit towards other nations, called by Tacitus the adversus omnes alius hostile odium, and of which the later Greek and the Latin Classical writers furnish striking proofs, some of them here adduced by the Commentators, Diod. Sic. p. 525.

16. κλωνόντων] Not so much *forbidding*, as *hindering*; as the best Expositors from Theophyl. downward interpret. This signification is not uncommon in the N. T. See Schleus. and Wahl; whereas the other scarcely occurs more than

σιν' εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

- 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδά-  
 18 σαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. ὁ δὲ ἠβηλῆσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος, καὶ ἄπαξ  
 19 καὶ δις· καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. τίς γὰρ ἡμῶν ἐλ-  
 πῖς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἐμ-  
 προσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρ-  
 1 ουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. ΙΙΙ. Διὸ  
 2 μῆκέτι στέγοντες, εὐδοκῆσαμεν καταλειφθῆναι ἐν Ἀθήναις  
 2 μόνον, ἔκαστος καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διά-  
 κων τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ  
 Χριστοῦ, εἰς τὸ στηριξάαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περι-

o Rom. 1.  
13.  
et 15. 22.

12 Cor. 1.  
14.  
Philipp. 2.  
16. et 1. 1.

1 Act. 16.  
Rom. 16.  
Philipp. 2.  
19.

once. By λαλῆσαι must here be meant generally giving instruction in religion. "ἵνα σωθ., 'in order to their being saved [as well as the Jews].' Εἰς τὸ ἀναπληρ. This is rightly considered by the Greek Commentators as put for ἵνα ἀναπληρωσῶ, q. d. they act as if they meant to fill up &c. So our Lord, Matt. xxiii. 30, 31, 32., after 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. Ἐφθασε δὲ—τέλος. 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 ancient and modern interpret. The signal fulfilment of these words only a few years after is fully testified by Josephus.

17—20. Here the Apostle reverts 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. Ἀπορφ. is a very significant term, (and rare, though I have in Rec. Syn. adduced one example from Æschyl. Choeph. 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. Πρὸς καιρὸν ὥρας. This is by many eminent Commentators taken for πρὸς καιρὸν or πρὸς ὥραν. But it should rather seem that we have here a blending of two synonymous expressions, in order to give a sense stronger than either separately. So Theophyl. and Theodoret rightly explain πρὸς ὀλίγον. In προσώπῳ, οὐ καρδίᾳ there is a delicate turn. And περισσ. ἐσπουδ. and ἐν πολλῇ ἐπιθυμίᾳ there is a blending of two modes of expression, denoting great desire, and earnest endeavours to satisfy it. Τὸ πρό-

σωπον ὑμῶν ἰδ. A Hebrew or rather primitive expression, for 'to visit you.'

18. ἠβηλῆσ. Render, 'we were desirous.' Ἐγὼ 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. Ἀπαξ καὶ δις. See Phil. iv. 16. Ἐνέκοψεν ἡ ὁ Σατ., 'Satan thwarted our purpose.' See Lu. xxii. 3. 1 Cor. vii. 5. Ὁ ἐνέκ. 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. τίς γὰρ—παρουσία] 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 interrogation, to which is subjoined the same sentiment expressed declaratively, with a γὰρ referring to the answer supposed to be given, q. d. 'Are not ye such &c. I may with truth say that ye are; for ye are.' In ἐλτ. χαρ. and καυχ. there seems to be a climax. On the full force of the expressions, see 1 Cor. i. 14. Phil. ii. 6. iv. 6.

ΙΙΙ. 1. μῆκέτι στέγοντες] Here, the best Commentators are agreed, must be supplied from the subject matter τὸν πόθον ὑμῶν (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., Felt in his Proleg., and Curt. cited by him in loc. Καταλειφθῆναι. Dr. Burton remarks: "When he came to Athens, he had sent to Silas and Timothy to follow him 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. παρακαλέσαι] The best Commentators are agreed that as παρακ. is united with στηριξάαι περί τῆς πίστews, the sense is to exhort or admonish, as at Acts xv. 20., where στηριξάαι and παρακ. are likewise conjoined.

h Act. 14. 22. τῆς πίστεως ὑμῶν, ἡ τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι 3  
 Eph. 3. 13. ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα. καὶ γὰρ 4  
 Philpp. 1. 14. ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλί-  
 2 Tim. 3. 12. βεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδατε· ἵδιὰ τοῦτο καὶ γὰρ 5  
 Philpp. 2. 16. μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή  
 πως ἐπέiraσεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ  
 κόπος ἡμῶν. ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' 6  
 ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγά-  
 πην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπι-  
 ποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς· διὰ τοῦτο 7  
 παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ  
 ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν ζῶμεν, εἰάν 8  
 ὑμεῖς στήκητε ἐν Κυρίῳ. τίνα γὰρ εὐχαριστίαν δυνάμεθα 9  
 τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαι-  
 10 Rom. 1. 10, 11. ρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν; κ' νυκτὸς καὶ ἡμέ- 10  
 et 15. 23. ρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσω-

3. τῷ] This denotes *cause*, like the Hebr. *ἵ* put before Infinitives; and thus it is equivalent to the *εἰς τὸ* at v. 5. As to the reading *τοῦ*, it is evidently a gloss, or correction; and *τὸ* an error of the scribes. *Σαίνω* is well derived by Pelt from *σαίω*, and from *σαίω*, to *move* or *stir*. And thus *σαίνεσθαι* signifies to be *swayed* or *moved*, and to be *troubled*; both of which significations may here have place. 'Ἐν ταῖς θλίψεσι ταύταις, 'at these evils [suffered by me and you].' The reason for this is assigned in the next words *εἰς τοῦτο κείμεθα*, which must not be confined to the Apostle and the Thessalonians, but taken *generally*, referring (as is pointed out by Calvin) to the lot or condition of all Christians. *Κείμεθα*, 'are appointed.' See Lu. ii. 34. Phil. i. 17. also Job. v. 7. 2 Tim. iii. 12. Matt. x. 16.

4. καὶ γὰρ] imo etiam, for truly. *Καθὼς καὶ—οἶδατε*. A somewhat harsh construction, it should seem, for *καθὼς* (put for *ὅ*) *καὶ*, *ὡς οἶδατε*, *ἐγένετο*, 'which also, as ye know, came to pass.' The Apostle (says Pelagius cited by Pelt) predicted these, lest their strangeness should dismay them; and in order that the prediction, when fulfilled (as in our Lord's prediction of what he should suffer) might confirm them.

5. Here we have a resumption of what was said at v. 1 & 2; the third and fourth verses being, in some measure, parenthetical. "The Apostle (observes Benson) knew all things respecting Christ's doctrine, but was not inspired with a knowledge of all other things." It may be added, not a *perpetual knowledge*, but only imparted suddenly, as occasion served, like the power of working miracles. *Μήπως ἐπέira. ὁ ὁ πειρα*. Supply *φοβούμενος*, 'fearing lest the Tempter may by some means have tempted you.' So the Commentators generally interpret. The passage, however, is remarkable in its construction, and has been, I think, best rendered by Professor Scholefield ap. Middl. Gr. A. as follows, "I sent to know your faith, whether the

tempter have tempted you by any means, and lest (in that case) our labour be in vain." "Exactly similar (says he) is Eurip. Phœn. 91—2. *μή τις πολιτῶν ἐν τρίβῳ φανταζέται, Κάρου μὲν ἔλθῃ φαύλος, ὡς δοῦλω, ψόγος, Σοὶ δ', ὡς ἀνάσση*. In both cases *μή* has different senses according to the different modes with which it is connected." The above, it may be added, is supported by Theodoret, who thus paraphrases: *ἐπέira μαθεῖν, ποθῶν μή τις* &c. By *ὁ πειρα* is meant *Satan*, mentioned by name at ii. 18. Of course, *ἐπειρα* must be understood of *successful* temptation. See Grot.

7, 8. Pelt observes that as at v. 6. there is a *protasis*, so here we have its *apodosis*. The construction is: *ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν παρεκλήθημεν ἐφ' ὑμῖν, διὰ τῆς ὑμῶν πίστεως*. With *θα. καὶ ἀνάγκη* compare 2 Cor. vi. 4. *ἐν θλίψεσιν, ἐν ἀναγκαῖς*. The *ὅτι* in *ὅτι νῦν ζῶμεν* seems to refer to a clause omitted, q. d. '[We may truly say we were comforted in our distress;] for now, on hearing this good news of you, we do indeed live, i. e. enjoy life; a sense of *ζῆν*, and *vivere* in Latin, common in the best writers, as in the well known "*dum vivimus vivamus*." The words following *εἰάν—Κυρίῳ* do not correspond in construction; but, in fact, there is a blending of two clauses, *νῦν ζῶμεν ὅτι ἐστήκατε*, and *ζῆσομεν εἰάν ἐστήκητε*. On *στήκῃ* in the sense of being steadfast, see Gal. v. 1. Phil. iv. 1.

9. τίνα εὐχαρ.] For τ. *ἀξίαν εὐχ.*, or *πῶς δυνάμεθα εὐχαριστεῖν ἀξίως τῷ Θεῷ*, as Chrys., Theophyl., and Theod. explain. There is an allusion to Ps. cxvi. 12. 'Ἐπὶ πάσῃ τῇ χαρᾷ, for ὑπὲρ π. χαρᾶς, 'on account of the great joy.' This use of *πᾶς* seems to be derived from the Hebrew. 'Ἐμπρ. τοῦ Θεοῦ should be joined with *χαρᾷ*: and, as Chrys. observes, the words are meant to refer to God as the Author of that joy; and to hint that it is his gift, and not to be ascribed to their own exertions alone.

10. ὑπὲρ ἐκπ. δεόμενοι &c.] The feeling of devout thankfulness to God for them, was natur-

- πον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.  
 11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰη-  
 12 σοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. Ὑμᾶς <sup>1 Infr. 5. 15.</sup>  
 δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλ-  
 13 λήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς <sup>m εἰς m 1 Cor. 1. 8.</sup>  
 τὸ στηριξάμενοι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιοσύνῃ, ἐμ- <sup>Philipp. 1. 10.</sup>  
 προσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ <sup>Infr. 5. 23. 2 Thess. 2. 17.</sup>  
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων  
 αὐτοῦ.  
 1 IV. <sup>n</sup> ΤΟ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ πα- <sup>n Philipp. 1. 27. sup. 2. 12.</sup>  
 ρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν  
 τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισ-  
 2 σέυητε μᾶλλον. οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν  
 3 ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. <sup>o Rom. 12. 2.</sup> τοῦτο γάρ ἐστι θέλημα τοῦ  
 4 Θεοῦ, ὁ ἁγιασμός ὑμῶν ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας <sup>Eph. 5. 17. 27.</sup>  
 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκευὸς κτᾶσθαι ἐν ἁγιασμῷ <sup>Philipp. 4. 8.</sup>

ally accompanied with a desire to revisit them, expressed in prayers to that effect; for in *εἰς τὰ ἰδεῖν* the *εἰς* τὸ denotes *end*. In *καταρτ. τὰ ὑστερήμ. τῆς πίστεως ὑμῶν* the sense of *repairing* (i. e. converting) and *completing* seems to be united; as Gal. vi. 1. and 2 Cor. xiii. 11.

11. *δεῖ* autem, *now*. *Κατευθ. τὴν ὁδόν*. This certainly does not mean merely (as some recent Commentators imagine) 'May God grant us to come unto you.' It is, in fact, a sort of *prayer*. And it need not have been debated by Expositors whether there is an allusion to making a strait road, *or* to cutting out and levelling a road; (on which see Matt. iii. 3. and Lu. i. 79.) for *both* may be understood, directing one's steps implying a removal of all impediments. The language (that of humble dependence) is founded on those passages of the O. T., where God is said to direct the ways, or steps, of men, Is. xlv. 13. Ixi. 8. Jerem. x. 23. Prov. iii. 6. and especially xvi. 9., which the Apostle appears to have had in mind. And what is so often in the N. T. ascribed to *God*, is here ascribed to *Christ* also; and in the next verse there is another ascription of what pertains to Deity. On the whole passage it is well remarked by Mr. Holden: 'Here is a direct and immediate address to Jesus Christ, which evinces the propriety and duty of praying to him. This proves his divinity. He is also invoked equally with God the Father; from which we may infer an equality of power; and the matter of this invocation, viz. to guide the Apostle's way to the Thessalonians, and to make them abound in love, &c. supposes omnipotence in Christ, for he who can effect all this must be in power almighty, and in nature God.'

12. Here *πλεον.* and *περισσ.* are used in an *active* sense, (see Note on 2 Cor. ix. 8.) as intended words of this sense are in all languages.

13. *τῶν ἁγίων*] This is by some understood of the holy angels; by others, of all true Christians. The latter sense must be intended; but the former may be included.

On the remainder of the Chapter compare 2 Cor. xi. 2. Eph. v. 27.

IV. 1. *τὸ πῶς*] This signifies, I conceive, the instruction *how*. *Περιπατεῖν καὶ ἀρέσκειν* may be taken for *οὕτως περιπατεῖν ὡστε δορ*; or there may be an Hendiadys for Θεῷ ἀρεσκόντων περιπατεῖν. 'Ἴνα περισσ. μᾶλλον,' that ye may make greater and greater progress.' See the Pesh. Syr.

2. *παραγγελίας*] The term imports an authoritative injunction of a ruler or his legate.

3. *τοῦτο γάρ* &c.] I would here render *γάρ* by *now* (as it ought to be taken in 2 Tim. ii. 7. *νοεῖ ἂ λέγω' δὴν γάρ ὁ Κύριος* &c.) or *then*, as the particle often signifies in the Sept., corresponding to the Hebr. *כִּי*. Or it may mean *nampe*, *exempli gratia*, as introducing a principal instance of the *παραγγελίας*. The *τοῦτο* is not pleonastic, but serves to *strengthen* the expression. And ὁ ἁγιασμός is per appositionem exegeticam. This term, like *ἀγιοσύνη* at iii. 13., denotes universal purity both in actions, and in word and thought. See Scott. The Apostle, however, especially adverts to what, though the lowest branch of it, is yet the most required of Christians. In *ἀπέχ.* there is an exegetical apposition. By *πορνεία* is here meant all kinds of lewdness, as the *πάσης* added in many MSS. and the Syr. expresses.

4. *τὸ ἑαυτοῦ σκευὸς κτᾶσθαι*] The sense of this passage is much controverted, chiefly by the difference of opinion which exists on the sense of *σκευὸς*, which many eminent Expositors ancient and modern interpret *wife*, but, as Salmas. has proved, wrongly. For, as Theodoret remarks, the Apostle's injunction *ἀπέχεσθαι πορνείας* must respect *unmarried* as well as married persons. And the *σκευεὶ τῷ γυναικείῳ* of 1 Pet. iii. 7. will not prove that interpretation, since *ἀσθενέστερον* is there added; and *σκευὸς*, as Pott remarks, is only employed *ipri rei circumscriptibende*. The true interpretation is doubtless

p 1 Cor. 15. καὶ τιμῆ· ἢ μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ 5  
 Eph. 4. 17. μὴ εἰδὸτα τὸν Θεόν. ἔ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν 6  
 18.  
 q 1 Cor. 6. ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἐκδικος ὁ Κύριος  
 περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρ-  
 τυράμεθα. ἴ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, 7  
 r Levit. 11. ἀλλ' ἐν ἀγιασμῷ. τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθε- 8  
 44. et 19. 2. Job. 17. 19. 1 Cor. 1. 2. 1 Luc. 10. 16. 1 Cor. 7. 40. εἰς ἡμᾶς.

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 Philosophers; 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 εἰδέναί 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 κτᾶσθαι is well expressed by Turretin. and Pelt thus: "Qui sese affectibus carnalibus dedunt, non possident corpus suum, non sunt ejus Domini, sed sunt ejus servi. Is igitur τὸ ἐαυτοῦ σκευὸς κτᾶσθαι dicitur, qui corporis sui est compos, ut ipsius obtemperet voluntati." There is also a reference to *abuse* and consequent dishonouring of the body by lust. So Rom. i. 26. πᾶθη ἀτιμίας. The next words μὴ ἐν πάθει ἐπιθυμίας are exegetical of the foregoing, and meant to show the extent of sense intended by *πορνείας*. The best comment on the passage is Rom. i.

6. τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγμ. There has been much difference of opinion as to the sense of these words. Most modern Expositors understand *ὑπερβ.* and *πλεονεκ.* of *covetousness*, or rather *cheating and extortion*; and by τῷ πράγμα, *business*, i. e. commercial transactions; or they take the τῷ as put for *τινι*. That use, however, is contra linguam: and τὸ πρᾶγμα in the sense *business* is unprecedented, and is negated by the use of the Article, which, as Bp. Middl. observes, "limits the sense to the matter in question, namely, the conduct of the incontinent 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 dealing in affairs of trade? especially when τὸ πρᾶγμα 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 Est., De Dieu, Hamm., Raphael, Heintr., Whitby, West, Mackn., Wakef., Newc., Rosenm., and others. Of course, *ὑπερβ.* and *πλεον.* must be understood of *levdness*; 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*. Ὑπερβαίνειν, scil. τὸ δίκαιον, signifies to violate the rule of right, being for *παρὰβ.*, as in 2 Kings xviii. 12. Jer. xxxiv. 18. and often in the Classical writers. The *πλεονεκ.* may be rendered, with most of the above Commentators, *injure*. And so the Pesh. Syr. Translator well renders the passage, 'et ne audeatis transgredi, et injuriā afficere quisque fratrem in hoc negotio.' 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. vii. 2. οὐδένα ἐπλεονεκτήσαμεν. & xii. 17 & 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. 4. ἀδικούμενοί τε, ὡς εἴκοιεν, οἱ ἄνθρωποι μάλιστ' ὀργίζονται ἢ βιαζόμενοι· τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσονος καταναγκάζεσθαι. where *πλ.* signifies to be overreached and taken an unfair advantage of. So iv. 86. of the same writer: ἀπειτὴ εὐτρεπεῖ πλεονεκτῆσαι τινα.

The words following διότι—τούτων 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 κολαστῆς γίνεται τῶν τοιοῦτων. Comp. Gal. v. 21. and Rom. vi. 9-11.

7. ἐπὶ] The sense here is 'for the purpose of,' i. e. that we should practice.

8. ὁ ἀθετῶν] scil. τὴν τοῦ ἀγιασμοῦ κλήσιν. as the Pesh. Syr. Οὐκ—ἀλλά, non tam—quam. On *ἀθετ.* see Note on Gal. ii. 31. By *ἀθετ.* 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 ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ &c. For ἡμᾶς, many MSS., some Versions, and several Fathers and early Edd. have ὑμᾶς, which is adopted by Wets., Koppe, Matth., Tittm., and Vat. But I rather agree with Griesb. and Pelt, that the ἡμᾶς (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 Πνεῦμα 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 ἡμᾶς.



- 9 Ἐπεὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους. καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον καὶ φιλοτιμείσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.
- 13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπησθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχον-

1 Lev. 19.  
18.  
Jer. 31. 34.  
Matt. 22.  
30.  
Joh. 6. 45.  
et 13. 34.  
et 14. 36.  
et 15. 12.  
Eph. 5. 2.  
1 Pet. 4. 8.  
1 Joh. 3.  
11, 23.  
et 4. 31.  
u Act. 20.  
34.  
Eph. 4. 28.  
2 Thess. 3.  
7. 12.  
1 Pet. 4.  
15.  
x Lev. 19.  
28.  
Deut. 14. 1. 2 Sam. 12. 20.

9. φιλαδ.] 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 denoted by charity. By θεοιδ. is 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 Is. liv. 13. "for all shall be taught of God." See also Joh. vi. 44.

10. καὶ γὰρ π.] Render, 'indeed ye do show it.'

11. φιλοτ. ἡσυχ.] 'that ye earnestly study to be quiet.' So φιλ. is used at Rom. xv. 20. 1 Cor. v. 9. Ἠσυχ. 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 interesting religion. Not to say, that the introduction even of any merely intellectual cultivation to an uninformed mind (and the early converts were almost entirely of the lower classes) is apt to indispose it to ordinary occupations, especially bodily labour. The πράσσειν τὰ ἴδια is closely connected with the ἡσυχ. So Hesych.: ἰδιοπραγεῖν, ἴδια πράττειν, ἡσυχάζειν, for so the words should be pointed; the Lexicographer meaning to say, that ἰδιοπρ. and ἡσυχ. are combined. So Plato p. 680. ἡσυχίαν ἔχων καὶ τὰ ἑαυτοῦ πράττειν. And the Schol. on Thucyd. i. 32. in like manner writes τὸ ἰδιοπραγεῖν καὶ ἡσυχάζειν. Instead of ἴδια in this phrase, elegance of Grecism has been thought to require ἑαυτῶν. But an example of ἴδια has been adduced from Galen. And I would compare Thucyd. i. 141. τὰ οικεῖα πράσσειν. On ἐργάζεσθαι ταῖς ἰδίαις χερσὶ, see Eph. iv. 28. and Note. The ἴδ. is here added to strengthen the sense, and because of the τὰ ἴδια before.

12. ἵνα περιπ. εὐσχ. π. τ. ε.] So Col. iv. 5. ἵνα σοφία περιπατεῖτε πρὸς τοὺς ἕξω. Εὐσχ., however, has here a more special sense, 'respectably, creditably;' which must be understood in the general sense, as applicable to all ranks and stations. Τοὺς ἕξω, i.e. 'those out of the pale of the Church,' as often. Μηδενὸς χρ. εἶχ. The full sense, 'that ye may have sufficient for your sustenance, and not be beholden to others.' The Apostle goes still further at Eph. iv. 28. ἵνα ἔχητε μεταδίδοναι τῷ χρεῖαν ἔχοντι. 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 lapses which they make in this respect, 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." Maimonid. de studio Legis iii. 8.

13—18. The Apostle had intimated that 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 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 of 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, by 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. (Benson).

— οὐ θέλω ὑ. ἀγ.] A frequent form of soliciting earnest attention. Ἀπησθε—ἐλπίδα, i.e. are excessively grieved. The οἱ λοιποὶ must have reference to the οἱ ἕξω. Ἐλπεις 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 *exoteric* 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 grovelling; that even their ablest reasoners expressed themselves with so much uncertainty and varia-

γ 1 Cor. 15.  
13, 18.

τες ἐλπίδα. Ἴεὶ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ 14  
ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ

δ 1 Cor. 15.  
22, 51.

ἄξει σὺν αὐτῷ. Ἐτούτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυ- 15  
ρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρου-

α Matt. 24.  
31.

1 Cor. 15.  
51.

2 Thess. 1.  
7.

b Joh. 12.  
26, et 14. 3.

et 17. 24.

Act. 1. 9.

Apoc. 11.  
12.

σίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. ὅτι 16  
αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ  
ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ· καὶ οἱ νεκροὶ

ἐν Χριστῷ ἀναστήσονται πρῶτον. ἔπειτα ἡμεῖς οἱ ζῶντες 17  
οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέ-  
λαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἄερα, καὶ οὕτω πάν-  
τοτε σὺν Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε ἀλλήλους ἐν 18  
τοῖς λόγοις τούτοις.

ε Matt. 24.  
3, 36.

V. Ἐπερὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ 1

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. *εὶ γὰρ πιστεύομεν* &c.] We must (as I suggested in Rec. Syn.) at οὕτω καὶ supply *πιστεύσαμεν*, taken from *πιστεύομεν* just before. This, I find, is supported by the authority of Theodoret and some modern Commentators, as Abp. Newc., who paraphrases: 'If we believe, as we do, the death and resurrection of Christ, we have equal reason to believe' &c. The argument is *popular*, as in 1 Cor. xv. Διὰ τοῦ Ἰησοῦ is by some construed with *τοῖς κοιμ.*; by others with *ἄξει*. The former method, in whichever way it be turned, rests on precarious grounds: and the latter is decidedly preferable; according to which the *ἄξει* will have, as Pelt remarks, a *sensus prægians* for 'will raise them up, and bring them along with Him (i. e. Jesus) into heaven'; so that they may remain with him and partake of his glory. See Joh. xiv. 3. and 1 Cor. xv. 18 & 23. Flatt (comparing 1 Cor. xv. 12, 23. vi. 14. 2 Cor. iv. 14. Rom. viii. 11.) observes that the resurrection of Christ confirms the doctrines and especially the prophecies of Christ, and by placing before our eyes a really dead person brought to life, makes us rest assured of our own resurrection.

15. *τούτο γὰρ κοιμ.*] Render: 'Now this I tell you, on the revelation or authority of the Lord, that those who are alive and shall survive at the coming of the Lord, will by no means anticipate those who are already dead,' namely, in entering into heavenly bliss. Every one, as the Apostle says at 1 Cor. xv. 23. will attain that "in his own order." The words may seem to express, what some suppose them to do, the Apostle's belief that he should survive until the last day. But we may, with many Expositors antient and modern, take the *ἡμεῖς* as said per *κοινωνίαν*, meaning *we Christians*. (See Chrys., Theodor., and Benson.) And certainly, as there is no proof from any other passage, that the Apostle entertained that opinion, so it may very well be doubted whether any such sense is intended *here*. We may, however, suppose, that though the *ἡμεῖς* does not imply that the Apostle *thought* he should live certainly till the last day, yet that he thought it possible the last day

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. (Koppe.) Ἐν κελεύσματι—Θεοῦ Koppe and Rosenm. take as put for ἐν κελ. διὰ φωνῆς 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 labourers exerted themselves in any common effort of strength. See my Note on Thucyd. ii. 92. ἀφ' ἐνός κελ. ἐμβόησαντες. 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 οἱ νεκροὶ ἐν Χρ. 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 οἱ νεκροί. 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 νεφέλαις is for *εἰς νεφ.*, as it is taken by the Pesh. Syr. and almost all Expositors; which is better than interpreting, with some Commentators, 'on the clouds,' by an ellipsis of *ὀχθήσαντες*. *Εἰς ἀπάντ.* is for *ἀπαντάν*, as in Matt. xxv. 1 & 6. Acts xxviii. 15. 1 Sam. ix. 14. Jerem. xli. 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.' Λόγοις τούτ., 'these assurances.'

V. 1. The Apostle here anticipates the *further* inquiry of curious persons, "when shall these things be?" &c. (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

- 2 <sup>α</sup> χρείαν ἔχετε ὑμῖν γράφεσθαι· <sup>α</sup> αὐτοὶ γὰρ ἀκριβῶς οἶδατε, <sup>α</sup> ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. <sup>α</sup> 4 Matt. 24. 42, 43. Marc. 13. 34. Luc. 21. 34. 2 Pet. 3. 9. Apoc. 3. 3. et 16. 15. e Luc. 21. 34, 35. 2 Thess. 1. 9. Ephes. 5. 8. Luc. 16. 8. Rom. 13. 12. Eph. 5. 8. h Matt. 24. 42. et 25. 12. Luc. 21. 34, 35. Rom. 13. 11, 12. 1 Cor. 15. 34. Eph. 5. 14. 1 Pet. 1. 8. Rom. 13. 12. h Eze. 59. 17. Rom. 13. 12. Eph. 6. 14. ac. 1 Rom. 9. 22. 1 Pet. 2. 8. Jude 4. m Rom. 14. 8, 9. 2 Cor. 5. 15.
- 3 <sup>β</sup> ὅταν γὰρ λέγωσιν· Εἰρήνη καὶ ἀσφάλεια· τότε αἰφνιδίως αὐτοῖς ἐφίσταται ὄλεθρος, ὡσπερ ἡ ὕδιν τῇ ἐν γαστρὶ
- 4 ἐχούσῃ· καὶ οὐ μὴ ἐκφύγωσιν. Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ.
- 5 <sup>γ</sup> πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν
- 6 νυκτὸς οὐδὲ σκότους. <sup>δ</sup> Ἄρα οὖν μὴ καθεύδαμεν ὡς καὶ οἱ
- 7 λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. Ὅσοι γὰρ καθεύ-
- 8 θύουσιν. <sup>ε</sup> ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα
- 9 σωτηρίας. Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὄργην, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
- 10 στοῦ, <sup>ς</sup> τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν,
- 11 εἴτε καθεύδαμεν, ἅμα σὺν αὐτῷ ζήσωμεν. διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

surprise the wicked world. Καίρων is more significant than χρόνον, denoting the exact time. Γράφεσθαι, for γραφεῖν (scil. ἐμὲ), as supra iv. 9. Though the passive sense may be retained by supposing an ellip. of τι, thus: 'There is no need that any thing be written [to you]'.  
2. οἶδατε &c.] 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 Serm. p. 20.

3. For greater impressiveness, the Apostle now adverts to the effect which the resurrection will have on the unprepared and wicked. At εἰρήνη supply ἐστι. Ἐφίστ. An expressive term, on which see Lu. xxi. 1, 32 & 33, and Notes.

4, 5. 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. Let us 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 νυκτὸς μεθύουσιν, the Commentators have shown by several passages from the Classical writers (to which may be added Athen. 279 & 433. and Hor. Sat. i. Ebrus et, magnum quod delectus, obambulet Ante noctem facibus.) that the being drunk in the day-time was thought the greatest disgrace. See also 2 Pet. i. 13.

8. The admonition 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" &c.'

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, and the design was mercy. And he hath appointed none to wrath but such as wilfully and obstinately refuse his gracious offers, and persist in vice and wickedness." Εἰς περιποίησιν, for εἰς τὸ περιποιεῖσθαι, and accommodated to ὄργην. So also in 2 Thess. ii. 14. Hebr. x. 39.

10. εἴτε γρηγ. εἴτε καθεύδ.] The best Expositors are agreed that this is put for εἴτε ζῶμεν εἴτε ἀποθάνομεν. 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.

11. οἰκοδ.] An architectural metaphor, as at 1 Cor. viii. 1. This edifying was either by increasing one another's knowledge, and strengthening their faith and hope, or promoting their holiness. Εἰς τὸν ἕνα. Literally, 'one or the other,' for ἀλλήλοισι. A very rare idiom in the Classical writers; though an example is adduced by Wets. from Dionys. Hal. Καθὼς καὶ ποιεῖτε. This praise mixed with the exhortation is delicately thrown in, to make the latter more effectual. Of this an example occurs in Aristid. T. i. 232. 11. σχεδόν δὲ οὐδὲν ἄλλο ἢ δ ποιεῖτε

<sup>a</sup> Rom. 15. 27.  
<sup>b</sup> 1 Cor. 9. 11.  
<sup>c</sup> et 16. 18.  
<sup>d</sup> Gal. 6. 6.  
<sup>e</sup> Philpp. 2. 29.  
<sup>f</sup> 1 Tim. 5. 17.  
<sup>g</sup> Heb. 13. 7.  
<sup>h</sup> 1 Rom. 14. 1.  
<sup>i</sup> Gal. 6. 1, 2.  
<sup>j</sup> 2 Thess. 3. 6, 11, 12.  
<sup>k</sup> 1 Lev. 19. 18.  
<sup>l</sup> Prov. 17. 13.  
<sup>m</sup> et 30. 92. et 24. 29.  
<sup>n</sup> Matt. 5. 39.  
<sup>o</sup> Rom. 12. 17.  
<sup>p</sup> 1 Cor. 6. 7.  
<sup>q</sup> Gal. 6. 10.  
<sup>r</sup> 1 Pet. 3. 9.  
<sup>s</sup> 1 Luc. 10. 20.  
<sup>t</sup> Rom. 12. 12.  
<sup>u</sup> Philpp. 4. 4.  
<sup>v</sup> Eccl. 18. 22.  
<sup>w</sup> Luc. 18. 1.  
<sup>x</sup> Rom. 12. 12.  
<sup>y</sup> Eph. 6. 18.  
<sup>z</sup> Col. 4. 2.  
<sup>aa</sup> Eph. 5. 20.

<sup>a</sup> ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας 12  
ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας  
ὑμᾶς· καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, διὰ 13  
τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. ° Παρακαλοῦμεν 14  
δὲ ὑμᾶς, ἀδελφοί· νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε  
τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε  
πρὸς πάντας. ° Ὁράτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ· 15  
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς  
πάντας. ° πάντοτε χαίρετε· ° ἀδιαλείπτως προσεύχεσθε· ° ἐν 16,  
17

*παρήνεσα.* See also 2 Thessal. iii. 1. καθὼς καὶ πρὸς ὑμᾶς.

12—14. Having exhorted them to comfort and edify one another, the Apostle adds other such exhortations as he found, from Timothy, were necessary. Lest they should 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. (Grot. & Bens.) Εἰδέναι seems to include a mixture of respect, obedience, and gratitude shown especially in making due provision for their comfortable sustenance. From this passage some learned Commentators have inferred the existence then at Thessalonica of the three distinct orders of the Ministry. See Mackn. ap. Rec. Syn. Koppe, however, maintains that the terms *νουθετ.* and *προϊστάμενοι* 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 *κοπιῶντες*. Κοπ. is, indeed, a very general term to denote 'labouring in the promulgation of the Gospel;' as Rom. xvi. 6 & 12. 1 Cor. xv. 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 *κοπιῶντες* are denoted those who occupied the ordinary offices of teaching; and by the *προϊστάμενοι*, the rulers of the church; and that *νουθετοῦντες* is a general term applicable to both.

13. ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπ.] This expression ἡγεῖσθαι ὑπὲρ ἐκπ. answers to the frequent Classical phrase *περὶ κλειστότου ἡγεῖσθαι οὐ ποιεῖσθαι*, 'to make very much of, to hold in the highest honour.' 'Ἐν ἀγάπῃ superadds the idea of loving to that of honouring. The ἔργον denotes the work of instruction, or government, or both. Εἰρηνεύετε ἐν ἑαυτοῖς must have a general sense, and include the preservation of peace between the rulers and the people. See Eph. iv. 3.

14. The best Expositors are agreed that by ὑμᾶς *ad.* are meant those spiritual rulers just before mentioned, and now apostrophized. To these the terms *νουθ.* and *παρ.* are especially suitable: and ἀντέχ. may very well respect the *Deacons*. Ἀτάκτους. This is properly a mili-

tary term, but is of general application, and denotes *insubordination*. 'Ολιγοψύχ., for μικροψύ., 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. Ἀντέχ. τῶν ἀσθ. must from the context, mean 'support the weak [in faith];' a sense of ἀσθ. occurring in Rom. xiv. 1. τῶν ἀσθ. ἐν πίστει. It denotes those who are weak in their notions of religious liberty. Μακροθ. 'be long suffering and indulgent.' Πάντας, not 'all men,' as Benson explains; but all persons of your Christian flock, all, of whatever disposition. Need is there of this *μακροθυμία* to Pastors, since, as Benson observes, the stupidity of some and the infirmities of all, call for great patience and indulgence.

15. ὁράτε μὴ τις κακὸν &c.] This admonition (manifestly intended for all, both rulers and people) is founded on that of Christ, Matt. v. 39 & 44., where see Note. Compare xii. 14. Διώκετε. Not follow, but, earnestly endeavour to do; as Rom. ix. 30. xiii. 13. xiv. 19. 1 Cor. xiv. 1. Phil. iii. 12. Τὸ ἀγαθόν, as being in opposition to κακόν, must denote benevolence and beneficence. Εἰς ἀλλήλ., is well rendered by Professor Scholefield 'towards one another.'

16. πάντ. χαίρετε] It is strange that some eminent Commentators should have explained this as equivalent to a sort of *valédiction*. 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.

17. ἀδιαλείπτως] The meaning of this expression, (which is too much pressed on by some, and too much lowered by others) seems to be *unintermittingly*, i. e. both at all stated times for public or family prayer, and at all such times as are suitable, or required by circumstances, for private devotion. See Lu. xviii. 1. Rom. viii. 1. Compare Eph. vi. 18. Col. i. 8. 'Ἐπαντί. Supply χρόνῳ, τόπῳ, πράγματι, i. e. (as Whitby paraphrases) "for sparing and preventing, for common and extraordinary, general and special, past and present, temporal and spiritual mercies; not only for prosperous and grateful, but also for afflicting providences, for chastisements and reasonable corrections."

18 παντὶ εὐχαριστεῖτε· τούτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ  
 19,20 Ἰησοῦ εἰς ὑμᾶς. 'τὸ πνεῦμα μὴ σβέννυτε· προφητείας μὴ  
 21,22 ἐξουθενεῖτε· πάντα δοκιμάζετε, τὸ καλὸν κατέχετε· ἀπὸ  
 23 παντὸς εἶδους πονηροῦ ἀπέχεσθε. Ἄυτὸς δὲ ὁ Θεὸς τῆς

1 Cor. 14. 30. Eph. 4. 30. 2 Tim. 1. 6. 1 Cor. 2. 11, 15. 1 Joh. 4. 1. x Philip. 4. 8. y 1 Cor. 1. 8. 2 Thess. 3. 13. Philipp. 4. 8.

18. τούτο γὰρ—ὑμᾶς] The sense is: 'For this is the will of God [signified by Jesus Christ] respecting you; this is what God is pleased to order by Jesus Christ to be performed by you.'

19. τὸ πνεῦμα μὴ σβ.] The antient Expositors in general, and all the most eminent modern ones, regard πν. 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 vice in general. 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 every one to profit withal; and thus the admonition will be a kindred one to that at Eph. iv. 30. μὴ λυκεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ. And so Acts vii. 51. τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε. In the passage of 2 Tim. i. 6. ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, both these senses certainly are found, and perhaps the second is predominant.

20. προφ. μὴ ἐξουθ.] 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. 1—11. 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 foretelling 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 perhaps here had in mind by the Apostle, namely, Joh. iv. 1. Μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. By using the plural, St. Paul meant χάρισμα προφητείας.

21. πάντα δοκιμάζετε—κατέχετε] In δοκιμ. 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 this there seems an allusion in the κατέχετε. There are here two remarkable diversities of reading. Several MSS. have πάντα δὲ δοκ.; others, πάντα δοκιμάζοντες. The former of which is edited

by Griesb., Knapp, and Tittm.; the latter, by Matthæi. But I see no reason to adopt either reading. Both were, I conceive, meant to point out the connexion 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 χάρισμα προφητείας: and the πάντα seems to refer to χάρισμα, intending, however, I apprehend, also the doctrines brought forward by the ὁ 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 ellip. of δόγματα. But that is quite inadmissible. The connexion, together with the injunction to the searching of the Spirits, διακρίσει τῶν πνευμάτων 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 age. 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: ὡ δοκιμάζοντες τὸ καλὸν αἰρούται. To which I would add the following one from Marc. Anton. iii. 6. ἀπλῶς καὶ ἐλευθερίως ἐλοῦ τὸ κρείττον καὶ τούτων ἀντέχεσθε.

22. ἀπὸ παντὸς εἶδους πον. ἀπ.] Expositors are not agreed whether εἶδους 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 Pelt. 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 writers. And, moreover, it has little or no 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 them to another?" It is plain that he referred the words to the spiritual persons meant in the three preceding verses.

Bp. Middl., because there is no Article with πον., will not allow it to be taken as a substantive, and renders, 'from every evil appearance.'

εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς· καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη. <sup>24</sup> πιστὸς 24

\* 1 Cor. 1.  
9. et 10. 13.  
2 Cor. 1. 18.  
2 Thessa. 3.  
3.  
\* Rom. 16.  
16.  
1 Cor. 16.  
20.  
2 Cor. 13.  
12.  
1 Pet. 5. 14.  
5 Col. 4. 16.

ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσει.

Ἄδελφοί, προσεύχεσθε περὶ ἡμῶν. <sup>25, 26</sup> ἀσπάσασθε τοὺς 25, 26  
ἀδελφούς πάντας ἐν φιλήματι ἀγίῳ. <sup>27</sup> ὀρκίζω ὑμᾶς τὸν 27  
Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀγίοις ἀδελφοῖς. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 28  
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. Ἀγιάσαι should be rendered, 'may he sanctify.' The expression Θεός τῆς εἰρήνης 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 ἀγ., see Notes on Joh. xvii. 17. and 1 Cor. vi. 11. Ὀλοτελεῖς is for ὀλοτελών; and

ὀλόκρ. is nearly synonymous with ὅλον. Many eminent Commentators maintain that the Apostle, by distinguishing the τὸ πνεῦμα, the ἡ ψυχή, and τὸ σῶμα, meant to advert to the opinion 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. ποιήσει] i. e. will do what He has promised. See Whitby. With vv. 24—26. compare 1 Cor. i. 9. Rom. xv. 31. xvi. 16.

27. ὀρκίζω ὑμᾶς] 'I adjure,' i. e. earnestly entreat you. See Note on Matt. xxvi. 63. Mat. v. 7. Acts xix. 13. At τὸν Κ. supply νῆ.

28. ἡ χάρις &c.] See Rom. i. 7, and Note.

# ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

- 1 I. ° ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ ° 1 Thess.  
Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ 1. 1.
- 2 ἄ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου 41 Cor. 1.  
Ἰησοῦ Χριστοῦ. 3. 1 Thess. 1.  
1. 1. 2.
- 3 ° Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, 1 Pet. 1. 2.  
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπερανξάνει ἡ πίστις ὑμῶν, 2 Eph. 1.  
καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλ- 3. Philipp. 1.  
3. Col. 1. 3.  
4 λήλους· ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκ- 12 Cor. 7.  
14. et 9. 2.  
1 Thess. 2.  
κκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, 18.

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 reprove 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 *valedictory*.

C. I. 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 steadfastness of their faith, and for their patience under persecution; assuring them that when Christ comes to judgment, they should be rewarded, and their persecutors punished. (Benson.) Εὐχαρ. &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 ὀφείλ. εὐχ. is taken by Koppe as

expressed *populariter* for αἰτίαν ἔχω 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 antient Versions. Ἄξιόν ἐστι, for καθήκον or δίκαιον, *par est*, of which expression examples are cited by the Commentators. As ὑπερανξάνει is a stronger term than πλεονάζει, we may infer that their faith had increased in a greater degree than their ἀγάπη, 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. ὥστε—Θεοῦ] Doctoris summa laus posita est in discentium profectibus, 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. *in*, *de*; as in Gal. iv. 20. ἀπορούμαι ἐν ὑμῖν. & i. 24. ἐδόξασαν τὸν Θεὸν ἐν ἐμοί. and sometimes in the Classical writers. In ὑπομονῆς καὶ πίστεως there may be, as most of the later Commentators say, an Hendiad. for ὑπομονὴ τῆς πίστεως, as ὑπομονὴ τῆς ἐλπίδος. 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.'

ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, 5  
g Philipp. 1. (ἕνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ) εἰς τὸ καταζω-  
28.  
1 Thess. 2. θῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.  
14.  
Jud. 6. h εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς 6  
h Zach. 2.  
8.  
1 Thess. θλίψιν· <sup>1</sup> καὶ ἡμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ 7  
4. 16.  
1 Rom. 2. ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ, μετ' ἀγγέλων  
8.  
2 Pet. 3. 7. δυνάμεως αὐτοῦ, <sup>k</sup> ἐν πυρὶ φλογός, δίδοντας ἐδίκησιν τοῖς 8  
2 Pet. 3. 7. μὴ εἰδῶσι Θεὸν καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ  
1 Esa. 2. 19. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· <sup>l</sup> οἵτινες δίκην τίσουσιν, ὅλε- 9  
θρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης

5. ἐνδειγμα—Θεοῦ] These words plainly refer to the preceding; but by what *vinculum* they are connected, is not very clear. If ἐνδ. be supposed to be a *Nominative*, we may supply ὅ ἐστιν; if an *Accusative*, we may supply εἰς, with the Pesh. Syr. The former seems to deserve the preference; and if the words be (with Zanchariz and the Bäle 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 ἰσχυροῦς &c. But by the best Commentators (as Chrys., Theophyl., Calvin, Zanch, Wolf, Whitby, Doddr., Benson, Rosenm., Koppe, Jaspis, and Pelt) it seems rightly referred to διωγμοῖς καὶ θλ., q. d. 'Which suffering of persecution and affliction is a proof of the righteous judgment God will exercise at the last day.' Compare 2 Cor. iv. 7. See also Doddr., Koppe, and Benson ap. Rec. Syn. But no one has so well seized the gist of the passage as Calvin, in the following words. "Si tenemus hoc fidei principium, quod Deus sit justus mundi iudex, ac ejus officium sit mercedem cuique secundum opera sua rependere: hoc alterum sine controversia sequetur, præsentem *δραξίαν* esse demonstrationem iudicii, quod nondum apparet." "Ἐνδειγμα is a rare word for ἐνδείξις. See Phil. i. 27. sq. With respect to εἰς τὸ καταξ., it is by some referred to ἐνδειγμα or δικαίας; (see Pelt.) but better by most recent Expositors to ἀνέχεσθε. Still the connexion is not very close. The sense appears to be: '[Which endurance of yours of afflictions is permitted] in order that you may be made partakers of the kingdom of God.' Εἰς τὸ is frequently so used in the N. T.; of which examples are adduced by Schleus. and Wahl. And the sense above assigned to καταξ. (on which the best Commentators are agreed) is not unfrequent in the N. T., as Lu. xx. 35, 36. This verse serves to introduce the latter portion of the Chapter, which treats of the justice of the divine government.

6—8. Εἴπερ is here *confirmatory*, not *dubitative*, and may be rendered 'siquidem,' if [as is the case]. So it is used in Rom. viii. 9. Παρὰ Θεῷ, 'judice Deo.' Ἀνταπ. is a word of *middle* signification; but it has here more point than a word which had decidedly a bad sense. Ἄνεσιν is also opposed to θλίψιν at 2 Cor. viii. 13. The word properly signifies *release* from labour or affliction, and thus is nearly equivalent to ἀνδραποῦσις. It is figuratively used to denote 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. Μεθ' ἡμῶν, 'together with us.' "Said (observes Benson) to show the *certainty* of the thing."

— ἐν τῇ ἀποκαλ. τοῦ Κυρίου—ἐν πυρὶ φλ.] Here ἀποκ. (on which see Lu. xvii. 30.) is nearly synonymous with φανέρωσις at Col. iii. 4.; but is more significant than παρουσία. Δυνάμεως is not (as some say) for δυνατῶς; but signifies, (as Luther, Calv., and others explain) 'by whom he exercises his power.' Ἐν πυρὶ φλογός may be construed either with the preceding, (as it is done by most recent Commentators) or with the following, as it is by the antients and most moderns. In the former case, it will denote the glory with which the Lord will be clothed at the last day. (See Bens.) In the latter, it will be symbolical of the awful punishment to be inflicted on the wicked, even "the lake of fire," mentioned in Revel. xx. 5. As to the reading φλογ. πυρός, it is a manifest correction. Διδόναι ἐκδ. is for ποιῆσθαι ἐκδ.: By τοῖς μὴ εἰδ., are meant those who have not embraced Christianity; implying the possession of the means of knowledge how to worship God aright, but the neglect of these. Τοῖς ἰσχυρ., i. e. those who, after having embraced the Gospel, have not fulfilled its injunctions.

9. ὅλεθρον αἰών.] This is an exegetical proposition, showing the nature of the punishment, "everlasting perdition." Ὁλ., for ἀπώλειαν, implying misery the most extreme (see Matt. vii. 13. 1 Thess. v. 3.) and utter and irremediable destruction. The words ἀπὸ προσ. τοῦ Κυρίου &c. depend upon τίσουσιν; and their sense must be decided by the force ascribed to the ἀπὸ, which many eminent Commentators suppose to be *causal*, explaining, 'punientur a Domino et a majestate ipsius vim suam exserente.' It is, however, more commonly, and perhaps justly, supposed to signify 'far removed from,' 'thrust from,' as often elsewhere. So in Lu. xiii. 28. ὄντας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ is opposed to ὑμᾶς δὲ ἐκβαλλομένους. See also x. 5. And in the present passage there is supposed to be an allusion to Is. ii. 19. ἀπὸ προσώπου τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης τοῦ ἰσχύος αὐτοῦ. The τὸ προσ. τοῦ Κυρίου is not so much for τοῦ Κυρίου as it is a more energetic and graphic term. So our Lord, Matt. xxv. 41., says to the wicked: πορεύεσθε ἀπ' ἐμοῦ οἱ κατ. εἰς τὸ πῦρ τ. α.



- 10 τῆς ἰσχύος αὐτοῦ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ.
- 11 εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθῶν καὶ ἔργων πίστεως ἐν δυνάμει ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 1 ΙΙ. ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, ἵνα εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπό

m Act. 1.  
11.  
1 Thess. 1.  
10.  
Apoc. 1. 7.

n Jer. 29. 8.  
Matt. 24. 4.  
Ephes. 5. 6.  
Col. 2. 18.  
1 Joh. 4. 1.

10. In ἐνδοξ. ἐν τοῖς ἁγ. α. and θαυμ. ἐν πᾶσι 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. κριθήσονται. to which, after a parenthesis of two verses, corresponds ἐν ἡμέρᾳ at v. 16. So here the words ὅτι—ὑμᾶς are parenthetical; and the sense (which has been variously expressed) seems to be, 'because 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 ὃ 'in order to which,' i. e. that he may be thus glorified in you. The sense of the next clause ἵνα ἀξιώσῃ—Θεὸς ἡμῶν depends upon that assigned to the word ἀξιώσῃ, which some Interpreters explain 'would make you worthy,' i. e. make you to be worthy; equivalent to the ἱκανώσ. at Col. i. 12. A signification 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 καταξιώθῃναι 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. Κλήσεως 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. Καὶ πληρώσῃ—δυνάμει. 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.' Εὐδοκία signifies beneplacitum: and ἀγαθῶν καὶ ἔργων is added to

strengthen the sense. See i. 15 & 17. Rom. x. 1. By πληρ. ἔργων πίστεως (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. ὅπως ἐνδ. τὸ ὄνομα—αὐτῷ This points to the effect of the preceding. Τὸ 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;' the former relating to this world; the latter, to the world to come. But the ἐν may, as Beza supposes, 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 &c. 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. ἐρωτῶμεν] The full sense seems to be, 'we earnestly intreat and exhort you.' The ὑπὲρ must, with almost all the best Commentators, be taken for περὶ, concerning, as often. The early moderns, indeed, took it as put for διὰ, by; considering it as a particular obsecrans. 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 ἐπισ. ἐπ' αὐτὸν, 'our gathering together unto Him.' Ἐπισυναγωγῆ 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 Apocrypha to denote the congregation of the Israelites. The term corresponds to the ἰσάντησις of 1 Thess. iv. 14—27., and is illustrated by Matt. xxiv. 31. συνάξουσι τοὺς ἐκλεκτοὺς 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 relatum et correlatum.'

οὐ νοῦς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ. Ὁ Μῆτις ὑμᾶς ἐξαπατήσῃ κατὰ μη-  
 3  
 11. δένα τρόπον· ὅτι εἰάν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ

2. *εἰς τὸ μὴ ταχ. σαλευθ.*] This depends upon *ἔρωτ.* in the preceding verse; *εἰς τὸ* being for *τοῦ*. *Σαλ.* signifies suffer yourselves to be troubled; of which metaphorical sense of the word we have an example at Acts xvii. 13. Compare Eph. iv. 19. James i. 6. So Arrian cited by Wets.: *μὴ ἀποσαλεύεσθαι διὰ τῶν σοφισμάτων.* 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. *Θροεῖσθαι* is exegetical of *σαλευθ.* See Note on Matt. xxiv. 6. *ὄρατε μὴ θροεῖσθε.* 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 ἐπιστολῆς*, where *πν.* 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 hyposeugma*) with *διὰ ἐπιστ.*; and thus the *ὡς δι' ἡμῶν* will be referred to both (as *λόγον and γράμματα* 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 μηδ. τρόπον*] i. e. neither by these nor any other means.

— *ὅτι εἰάν μὴ ἔλθῃ ἡ ἀποστασία &c.*] There is plainly an omission at the end of the sentence, viz. *ὅτι ἐστὶ Θεός*, of some words to complete the sense, which, from the extreme length of the inserted portion, were forgotten to be supplied. Now, from the *ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ* in the preceding verse, it is plain that the Apostle meant 'that day will not arrive until' &c.

On the purport of this most difficult portion of Scripture, treating of the "Man of sin," great difference of opinion exists, and there has been enough written upon it to fill a Volume. The various interpretations may be distributed into two classes, 1. That which supposes the words to have respect to what was *speedily to happen*, and in a comparatively short time *did* happen; as the *destruction of Jerusalem*, or the *great apostasy* which preceded that event, or the *revolt of the Jews* from the Romans, or the prevalence of the *heresy of the Gnostics*; not to mention other less probable opinions. 2. That which supposes the words to have respect to something which *was to happen long after*; and of the interpretations of this class there are two divisions; 1. of those who think the apostasy and the Man of Sin have already appeared, in *Popery*, or *Mahometanism*; 2. of those who think they are yet to come.

The generality of Commentators consider this whole portion, v 3—12., as having reference to the grand heresy of Popery 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, Br. Newton, Macknight, and others, and is much countenanced by several striking coincidences which exist between the characters of the apostasy, and those of Popery, (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 such serious objections (which 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. As to the interpretations of Class 1., they are all liable to insuperable objections, and deserve little attention. Before I venture to point out where the truth 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 μνημονεύετε* &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 words are plainly meant for the *Thessalonians* only; 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 conversation in question, may to others be unintelligible, or at least very difficult of comprehension. It was, therefore, not to be expected 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 so (and the ancient Expositors were all of that opinion) that the *ὁ ἄνθρωπος τῆς ἀμαρτίας* of St. Paul has reference to the very same character as the *ὁ Ἀντιχριστός* of St. John, (1 Ep.

ἀποκαλυφθῆ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,  
 4 ὁ ἀντικείμενος καὶ ὑπεραιρούμενος ἐπὶ πάντα λεγόμενον Θεὸν <sup>Dan. 11.</sup>  
 ἡ σέβασμα ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν  
 5 καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεὸς.... Οὐ μνημο-  
 6 νεύετε, ὅτι ἐτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; καὶ

iii. 18. and elsewhere) and who is meant, though not called by that name, in the Apocalypse Ch. xiii. Again, the antients all considered the prophecy as one of distant completion, and not to be understood till its fulfilment. They and the most eminent modern Interpreters are agreed, that the prophecy of Daniel, Ch. viii., has reference to the same subject as the words of St. Paul and St. John. Hence it is probable that both St. John and St. Paul had in view the above portion of Daniel, which manifestly relates to the coming of the Son of Man, and the events which should precede and accompany his advent. But that their descriptions were, as some imagine, solely founded thereon, may be doubted. It should seem that something was founded thereon, and the same highly figurative, symbolical, and allegorical mode of expression was adopted; but that many other characteristics of the Apostasy and Anti-Christ, or the Man of Sin, were added by St. Paul (whose words in this whole portion, vv. 3—12., may be regarded as a further illustration of what is obscurely and very figuratively spoken of by Daniel) from the inspiration of the Holy Spirit, or from actual, though limited, revelation. Upon the whole, there seems most reason to suppose, with many eminent Expositors for the last half century, that what is here spoken of has not yet taken place; though I am inclined, for various reasons, to think that the mystery or secret principle of iniquity and apostasy is now actually working, and that when Almighty Providence shall please that the τὸ κατέχον shall no longer impede the full working of the principle, the apostasy, (no doubt consisting of a series of acts, though marked by the Article as one whole) will rapidly display itself; especially when the Man of Sin, or Anti-Christ, shall be revealed, or appear, and who shall be the great Agent of the Evil One in the whole transaction. But to proceed to the verbal interpretation of the most important words and phrases contained in this interesting portion.

'Αποστασία properly denotes abandonment of connexion with any person, which implies, in the case of a King, rebellion. In the Scriptures, however, it almost always means abandonment of a religion, by passing over to another, or to infidelity: but it is scarcely ever, I think, used of corruption of a religion by persons still continuing in the profession of it. The term must here denote, as Calvin says, a very general defection from God by infidelity. And so it was taken by many of the antient Expositors. 'Αποκαλυφθῆ does not, as some suppose, simply denote appearance; but has an allusion to those secret workings of apostasy, which should at various times precede the final and general one. In the expression ὁ ἄνθρ. τῆς ἀμαρτίας we may (with the antient and some eminent modern Expositors) trace, as Pelt says, a parallelism of Satan with Christ. "As the Saviour, clothed in the human nature, appeared at the time decreed by God and Christ,

so will the power of Hell, introduced in the person of a man, δεχόμενος (says Chrys.) τοῦ Σατανᾶ τὴν ἐνέργειαν, appear when the apostasy 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. lvii. 4.

4. ὁ ἀντικείμενος—σέβασμα] In these words the Apostle has doubtless in mind Dan. xi. 36. The ἀντ. and ὑπεραιρ. 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 whatever form, claiming to himself that adoration due to the Deity alone, so as to be the only object of worship. The above mode of interpretation is also supported by most of the antient Expositors. So Chrys. Οὐ γὰρ εἰς εἰδωλολατρείαν ἄξει ἐκείνος, ἀλλ' ἀντιθέος τις ἔσται, καὶ πάντα καταλύσει τοὺς Θεοὺς καὶ κελύσει προσκυνεῖν αὐτὸν ἀντὶ τοῦ Θεοῦ καὶ καθεστήσεται εἰς τὸν ναὸν τοῦ Θεοῦ, οὐ τὸν ἐν Ἱεροσολύμοις μόνον, ἀλλὰ καὶ εἰς τὰς πανταχοῦ ἐκκλησίας, ἐν αἷς ἀρκάσει τὴν προεδρίαν, Θεὸν ἑαυτὸν ἀποδεικνύναι πειρούμενος. The ὑπεραιρ. (on which see 2 Cor. xii. 7.) expresses, Pelt observes, the υπερβολὴν fastus. Of τὸν λεγόμενον Θεὸν (on which compare 1 Cor. viii. 5.) the above view is supported by Grot., Koppe, and Pelt. The word σέβας was used both of God and of men, i. e. such as were considered God's vicergerents on earth, namely, Kings and Emperors. Σέβασμα signifies 'whatever object is worshipped or regarded as God.' See Theophyl. Thus in Wisd. xiv. 20. and Acts xvii. 23. it designates the idols of the heathens. Ὅστε αὐτὸν &c. The ὥστε should be separated from the foregoing by a colon, since (as Pelt observes) "minus consilium quam sequelam innuere videtur." Render, 'inasmuch that.' 'Αυτὸν—καθίσαι is best rendered, 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 ἀποδεκ. ἑαυτὸν ὅτι ἔ. Θε. are, as Chrys. and Pelt observe (comparing 1 Cor. iv. 9.) put for ἐπιδεικνύναι πειρούμενον, i. e. σπουδάζων Θεὸν νομιζέσθαι, as Philo said of Caligula. Considering the highly allegorical or symbolical nature of the whole of this portion, there can be no difficulty in supposing that by "the temple of God" is meant (as 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 μνημονεύετε—ὑμῖν] It now seems to have occurred to the Apostle, that to some all this might be new and unheard; and therefore he reminds them 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.)

q Act. 20.  
29.  
r Joh. 4. 9.  
Esa. 11. 4.  
Apo. 19.  
15. 20. 21.  
Deut. 13.  
1.  
Matt. 24.  
24.  
Joh. 8. 41.  
2 Cor. 4. 4.  
Ephes. 2. 2.  
Apo. 13.  
13, &c.

νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. <sup>9</sup> τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς 7 ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ. μέσου γένηται. <sup>8</sup> καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος· ὃν ὁ Κύριος ἀναλώσει 8 τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. <sup>9</sup> οὐ ἔστιν ἡ παρουσία κατ' 9

6. καὶ νῦν τὸ κατέχον οἴδατε &c.] The νῦν seems rightly taken by Koppe, Flatt, and Pelt as a particle of transition, 'Now then.' As to what is meant by τὸ κατέχον, (well explained by Chrys. τὸ κωλύον) it is difficult to say and impossible to pronounce with certainty. And no wonder, since, as the Apostle is speaking of what they knew, his meaning cannot be expected to be very clear, nor can we expect to understand it. It may here be prudent to imitate the caution of St. Augustine, in the following pithy remark: 'Quoniam scire illos dixit, apertè hoc dicere noluit. Et ideo nos, qui nescimus, quod illi sciebant, pervenire cum labore ad id, quod sensit Apostolus, cupimus, nec valeamus.—Ego prorsus quid dixerit, me fateor ignorare.' I agree with Pelt that the most probable opinion is that of Theodoret, who understands it of the decree of God's Providence, which hinders the appearance of the Man of Sin until the "fulness of time." Εἰς τὸ ἀποκαλ. is suspended on κατέχον, and is not put (as Koppe supposes) for ἀλλ' ὁμῶς ἀποκαλυφθήσεται, but there is a blending of two clauses into one, and the complete sense is, 'prevents him from being revealed, as he will at length be, in his own season, (ἐαυτῷ, for ἰδίῳ) or that agreeable to the counsels of Almighty Providence.' So Joh. vii. 30. ἡ ὥρα αὐτοῦ.

7. τὸ γὰρ μυστήριον ἤδη ἐνεργ. τ. d.] The Apostle saw a most pernicious principle of evil already in his time insinuating itself among Christians, though, from the power which restrained it, not yet fully developed. (Pelt.) Μυστήριον τῆς ἀν. is rightly supposed by Pelt to differ little from the ἀποστασία at v. 3.; since the word ἀνομία may, by its etymology, very well signify ἀποστασία ἀπὸ τοῦ νόμου τοῦ Θεοῦ. So in 2 Macc. ii. 44. those are called ἄνδρες ἄνομοι whose ἀποστασία was mentioned at v. 15. Μυστ. ἀνομ. must, with the ancient Expositors, be taken for κεκρυμμένη ἀνομία; implying a notion of evil, and what consequently seeks concealment. See Joh. iii. 19-21. Ἐνεργεῖται. The verb, Pelt observes, is here, as always in St. Paul, a middle one and joined with a pronoun, per proseroipetiam. Render, 'exerts its force.'

In the next words μόνον—γένηται 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 ὁ κατέχων, that is generally explained according to the hypothesis of the annotator. It seems well observed by Pelt, that ὁ κατέχων may be taken of a "genus

hominum quoddam," a "vis quædam spiritualis simul cum ipso malo inquit habens." And Calvin (cited by Pelt) well annotates thus: "Hoc mysterium iniquitatis, inquit, revelationi opponitur; quia enim nondum tantas vires collegerat Satan, ut palam Antichristus Ecclesiam opprimeret, dicit eum furtim et clanculum moliri, quod apertè suo tempore facturus erit."

8. Here ὁ ἄνομος is, as Pelt remarks, the author of the μυστ. τῆς ἀνομίας. The words following are, as Chrys. remarks, added for the comfort of true Christians. The first clause ἀναλώσει—αὐτοῦ is formed upon Is. xi. 4. and Ps. xxiii. 6. And ἀναλώσει is used for the ἀνελεῖ of the Sept., as being a stronger term, denoting total destruction. As to the reading ἀνελεῖ here found in some MSS., it evidently came from the Sept.; and the common reading may be supported from Thucyd. viii. 65. καὶ ἄλλου τινα ἀνεπιτηθέους αὐτῷ κρύφα ἀνάλασαν, made away with.

The πνεύμ. τοῦ στόματος is well explained by Vat. 'verbo, jussu suo efficacissimo; which is confirmed by Chrys. τῷ ἐπιτάγματι μόνον ἀναλώσει. and Theod. φθέγγεται μόνον, καὶ παναλεθρία παραδώσει (Read ἀναλώσει). The next clause designates the ease and the speed of this destruction, (here represented by the equivalent term καταργ., to utterly destroy any force) namely, by and at his very presence. Bp. Jebb, Sacr. Lit. p. 152. after Chandler, is of opinion that ἀναλ. denotes gradual decay; καταργ., 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." Ἐπιφ. παρ. signifies 'his glorious presence.' Indeed the expression is often both in the Scriptural and Classical writers used to denote divine majesty.

9, 10. Οὐ παρουσία must, of course, be understood of the ἄνομος. The following description of the working of this μυστ. ἀν. is subjoined, not for consolation only, as Beng. thinks, but for warning and other purposes. See Matt. xxiv. 25. Joh. xvi. 4. xiii. 19. Οὐ ἡ παρουσία ἐστὶ κατ' ἐνέργ. τ. Σ. is (as Pelt remarks) for δε παρέσται σὺν τῷ Σ. ἐνεργουμένῳ ἐν αὐτῷ, 'at whose presence Satan will work with great power.' So Eph. ii. 2. he is said to be ἐνεργῶν ἐν τοῖς υἰοῖς τῆς ἀπειθείας. The δυνάμις καὶ σημ. καὶ τέρ. may be taken, with almost all Commentators, as at Acts ii. 21. δυνάμεις καὶ τέρασι καὶ σημείοις. As, however, πάσῃ is here added, it should rather seem that by ἐν πάσῃ δυν. is denoted 'great power; and by σημ. καὶ τέρ., the kinds of power. The ψεύδους qualifies all three. The next words καὶ ἐν πάσῃ ἀπάτῃ τ. ἀδ. advert to other modes by which Antichrist and his agents and abettors will endeavour to advance their course, by every other unrighteous deceit and fraud as well as that of

- ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ  
 10 τέρασι ψεύδους, 'καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς <sup>2 Cor. 2.</sup>  
 ἀπολλυμένοις' ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξ- <sup>15. et 4.3.</sup>  
 11 αιντο εἰς τὸ σωθῆναι αὐτούς. "καὶ διὰ τοῦτο πέμψει <sup>u Rom. 1.</sup>  
 αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτούς <sup>24, &c.</sup>  
 12 τῷ ψεύδει· ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ <sup>1 Tim. 4.1.</sup>  
 ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ.  
 13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ <sup>x 1 Thess.</sup>  
 ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἶλετο ὑμᾶς ὁ <sup>1. 4.</sup>  
 Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος καὶ <sup>supr. 1. 3.</sup>  
 14 πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου  
 ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 15 Χριστοῦ. Ἴαρά οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς <sup>1 Infr. 3. 6.</sup>  
 παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστο-  
 16 λῆς ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ

pretended miracles. 'Ἐν τοῖς ἀπολλυμένοις must, as Pelt says, be joined with ἐνεργεῖται, quod latet in παρουσία κατ' ἐνεργεῖαν. Now this implies a yielding to the arts of the Seducer, and therefore τοῖς ἀπολλ. may be rendered 'among those who are sure to perish,' or 'among the wretched victims of their deceit.' The next words show why they are thus devoted to perdition, and may be rendered, 'inasmuch as they have not admitted the love or care of the truth, in order to their being saved.' The sense, 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, that 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 ψεύδει, 'what is false.'

12. ἵνα κριθ.] Here the best Expositors are agreed that ἵνα denotes, as often, [not end, but effect. See Lu. xi. 50. Κριθ., for κατακρ. The εὐδοκ. ἐν τῇ ἀδ. signifies, 'willingly indulging themselves in false, and therefore wicked doctrines.'

13. ἡμεῖς δὲ—ὑμῶν] A repetition of what was said at i. 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.' Ἀπ' ἀρχῆς signifies 'from eternity,' (as at 1 Joh. i. 1. ὁ ὧν ἀπ' ἀρχῆς) alluding to the eternal purposes of God in calling the Thessalonians to the Christian faith. See Chrys. and Benson. Εἰς σωτηρίαν, for εἰς τὸ σωθῆναι, or ἵνα σωθῶσι. Ἐν ἀγιασμῷ 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, εἶναι ἡμᾶς ἀγίους &c. And at 1 Pet. i. 1 & 2. Christians are termed ἐκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἀγιασμῷ πνεύματος. By πιστεῖ ἀληθ. is meant 'faith in, belief of the truth,' i. e. the Gospel.

14. εἰς ὃ] 'unto which,' namely election and sanctification. Εὐαγγ. ἡμῶν, i. e. the gospel preached by me; as 1 Thess. i. 5. Περιπ. δόξης, like περιπ. σωτηρίας at 1 Thess. v. 9.

15. στήκετε] See Gal. v. 1. 1 Cor. xvi. 3. and Notes. Κρατεῖτε τὰς παραδόσεις, for κατέχ., as 1 Cor. xi. 2. τὰς παραδόσεις κατέχετε. By the παραδ. the best Expositors (except those of the Romanist persuasion) are agreed in understanding, '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 παρέδωκα 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 Theodor., who explains: Ἐχετε κανὸνα διδασκαλίας τοὺς παρ ἡμῶν ὑμῖν προσεχθέντας λόγους, οὓς καὶ παρόντες ὑμῖν ἐκπρόψαμεν, καὶ ἀπόντες ἐγράψαμεν. Ἐν εἶτε διὰ—ἡμῶν, the ἡμῶν belongs to both λόγου and ἐπιστολῆς; and the sense is, 'whether by our word or epistle.' The εἶτε, as Gomar and Pelt remark, is (as in 1 Cor. xiii. 8. and xv. 11.) not disjunctive, but conjunctive, as frequently the Latin sine.

16. 17. This passage is very similar to those at 1 Thess. iii. 11-13. and v. 23. Ὁ Θεὸς καὶ πατήρ ἡμῶν. Render, with Newc. 'our God and Father,' as at Col. ii. 2. Παράκλησιον αἰώνιον καὶ ἔλπ. ἀγ., i. e. the consolation arising from the well-founded hope of everlasting life and salvation. So at 1 Cor. i. 3. God is called the God of all consolation. The ἐλπ. ἀγαθῆ here is equivalent to the μακαρία ἐλπ. at Tit. ii. 11. Ἐν χάριτι must be construed with δόξ. and signifies, 'through [His] grace [alone],' without any merit of ours. Παρακαλέσαι is by the best Expositors understood of that kind of com-

ὁ Θεὸς καὶ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δούσ παρὰ-  
1 Thess. 3. 13. κλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, <sup>2</sup> παρακαλεῖσαι 17  
 ἡμῶν τὰς καρδίας καὶ στηριξίαι ὑμᾶς ἐν παντὶ λόγῳ καὶ  
 ἔργῳ ἀγαθῷ.

<sup>a</sup> Matt. 9. 38.  
 Eph. 6. 19.  
 Col. 4. 3.  
 b Joh. 6. 44.  
 Rom. 15. 31.  
 c Joh. 17. 15.  
 1 Cor. 1. 9.  
 et 10. 13.  
 1 Thess. 5. 24.  
 d 2 Cor. 7. 16.

III. <sup>a</sup>ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα 1  
 ὁ λόγος τοῦ Κυρίου τρέχη καὶ δοξάζεται, καθὼς καὶ πρὸς  
 ὑμᾶς. <sup>b</sup>καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν 2  
 ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. <sup>c</sup>πιστὸς δὲ ἐστὶν ὁ 3  
 Κύριος, ὃς στηριξίαι ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.  
<sup>d</sup>πεποιθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν 4

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 στηριξίαι—ἀγαθῷ we must not, with some Expositors, take the λόγῳ 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 virtuous practice,' or, in the words of Calvin, "ut det illis perseverare tam in piæ et sanctæ vitæ cursu, quam in sanâ doctrinâ."

III. 1. προσεύχεσθε περὶ ἡμῶν, ἵνα &c.] The Apostle here, as occasionally elsewhere, desires 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 τρέχη καὶ δοξάζεται. In the former of those terms there is the same metaphor (taken from a race-course) as in Ps. cxlii. 15. (where the LXX. render, ἕως ἰσχύου δραμεῖται ὁ λόγος αὐτοῦ) which passage was probably in the mind of the Apostle. I would here compare Eurip. Ion. 531. τρέχων ὁ μῦθος ἀν ποιεῖ Τάμα σμημένειν ἀν. The δοξάζ. 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 ῥυσθῶμεν &c.] These words must be connected with ἵνα τρέχη &c. Render, 'And [in order thereto] that we (meaning himself, Silvanus, and Timothy) may be delivered from [the opposition and persecution of] &c. In τῶν ἀτόπων καὶ πον. ἀνθ. the ἀτόπ. is by most recent Expositors regarded as synonymous with πον. 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 unreasonable, and perverse; (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 ἀνθρώποι κατεφθαρμένοι τὸν νοῦν, and, by an explica-

tion of the foregoing, ἀδόκιμοι περὶ τὴν πίστιν. The antient Expositors, indeed, confined it to the latter.

— οὐ 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 frigid and inapposite. The true interpretation is, I apprehend, that of the antient and many eminent modern Expositors, especially Crell., 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-will, such as is introduced in the masterly Notes of Grot. and Crell. See Rec. Syn. The true reason in such a case is that suggested by the Apostle at 2 Cor. iv. 3 & 4.

3. πιστὸς δὲ ὁ Κύριος &c.] This is by the best Expositors supposed to have been suggested by the πίστις of the preceding verse. The connexion 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 opposed the faithfulness of God in performing his promises. See also 1 Cor. i. 8 & 9, and 1 Thess. v. 24." Ἀπὸ τοῦ πονηροῦ. 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. Middl., who urges 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 supported by the authority of the Pesh. Syr. That τοῦ πον. may mean 'evil,' is clear from Rom. xii. 9. ἀποστιγγόντες τὸ πονηρὸν.

4. πεποιθ. &c.] Compare Gal. v. 10. Pelt observes, that it is the Apostle's manner to couch exhortation under exhortation. The ὑμᾶς is opposed to πάντων at v. 2. 'Ἐν Κυρίῳ, i. e. says Chrys., in his benevolence, implying the

5 ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. ὁ δὲ Κύριος κατεθῆναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

6 \* Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντός ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν. 'αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς. ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, \* οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τίνος· ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν.  
9 ἢ οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν· ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ἰ καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν· ὅτι, εἴ τις οὐ θέλει ἐργάζεσθαι, μὴδὲ ἐσθιέτω. ἀκούομεν γὰρ τινὰς περιπατούντας ἐν ὑμῖν ἀτάκτως, μὴδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. \* τοῖς

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 incongruity. Nor is the difficulty removed by taking the words, as Pelt does, thus: 'Confidemus autem, Domino ipso confirmante spem nostram, fore, ut quæ' &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. sq. 2 Cor. iii. 5. Rom. vii. 18.

5. ὁ δὲ Κύριος κατεθῆναι—Θεοῦ] Notwithstanding the attempts here made to establish a sense very different from the one commonly assigned, the latter is doubtless alone the true one. See Rec. Syn. and Pelt. The words (which are quite in the Apostle's manner) may be rendered, 'And now [in order thereto] may the Lord [by his Holy Spirit] direct your hearts unto the love of God.' Ὁν κατεθ. see Note on 1 Thess. iii. 11. Any seeming incongruity is removed by supposing Κύρ. to mean 'the Lord working by the Holy Spirit.' Τὴν ὑπόμ. τ. Χρ. is by most recent Commentators explained, such patience as Christ displayed in his sufferings.' But there seems no reason to abandon the view taken by the antient and most modern Expositors, 'the patient endurance of tribulations such as Christ suffered; and which Christians must be prepared to endure in his cause.'

6-16. We may observe the address with which the Apostle first makes use of soothing language to show his affection for them, and to make palatable the reproofs he was about to introduce, such as were meant to correct a spirit which, while he was at Thessalonica, the Apostle had remarked among some Christians; namely, a disposition to be idle, and throw themselves on

the bounty of their richer or more industrious brethren for maintenance. These he had before enjoined to "quietly work, and eat their own meat." As, however, his injunctions had been little attended to, he repeats them with greater authority and earnestness; strictly commanding the other Christians to break off all familiar intercourse with such, in order thereby to bring them to shame and repentance. Στέλλ. ὑμᾶς, 'that ye withdraw yourselves from,' ἀφίστασθαι, χωρῖσθαι ἀπὸ, as the antient Commentators explain. See Note on 2 Cor. viii. 18-21. 'Ατάκτως περιπ. must here denote an idle life, removed from that regular industry which the great Legislator enjoined on man at the fall. See 1 Thess. v. 14. By the παρὰ. are meant those spoken of at ii. 15.

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.' \* Ὅτι οὐκ ἠτακτ. &c. There seems to be a clause omitted, q. d. '[Only, I say, imitate us;] for' &c.

8. δωρεάν] i. e. without working for it, as it were a free-gift. On the rest of the verse see 1 Cor. iv. 12. Acts xx. 34. 1 Thess. i. 5. ii. 9.

9. ἐξουσίαν] scil. τοῦ δωρεάν ἄρτον φαγεῖν παρὰ ὑμῶν. On which see 1 Cor. ix. 6. Six reasons are assigned by Benson, why the Apostle showed this forbearance, which see in Rec. Syn.

10. εἴ τις οὐ θέλει—ἐσθιέτω] A sort of proverb, of which many examples are adduced.

11. ἀκούομεν γὰρ] The γὰρ has reference to a clause omitted, q. d. '[I am induced to give this injunction] for I have' &c. At ἐργάζ. and περιεργ. there is a paronomasia; as 1 Tim. v. 13. οὐ μόνον ἀργαί, ἀλλὰ καὶ περιέργοι. Περιεργάζεσθαι signifies properly to labour exceedingly; 2. to devote superfluous labour (the περι answering to our over, as in over-work); 3. to labour or give one's attention to things which have no relation to one's own proper business; which is usually the case with busy meddling persons.

δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ  
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι,  
 τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. ἵμεῖς δὲ, ἀδελφοί, μὴ ἐκκακή-  
 σητε καλοποιούντες. <sup>m</sup> Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ  
 ἡμῶν, διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε καὶ μὴ συνανα-  
 μίγνυσθε αὐτῷ, ἵνα ἐντραπή καὶ μὴ ὡς ἐχθρὸν ἠγείσθε,  
 ἀλλὰ νοουθετεῖτε ὡς ἀδελφόν. <sup>n</sup> αὐτὸς δὲ ὁ Κύριος τῆς  
 εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντί τρόπῳ.  
 ὁ Κύριος μετὰ πάντων ὑμῶν.  
 Ὁ ἄσπασμος τῆ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν  
 πάσῃ ἐπιστολῇ· οὕτω γράφω· ἡ χάρις τοῦ Κυρίου ἡμῶν  
 Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.  
 Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

12. μετὰ ἡσυχ.] Namely, as opposed to that unsettled spirit which indisposed them for work, and set them on a disorderly life. The phrase τὸν ἑαυτῶν ἄρτον ἐσθιεῖν seems to be adagial. Many similar expressions are cited from the Classical writers, descriptive of the contrary. So the parasite is said ἀλλοτριοφάγειν to eat *cibum alienum, alienam quadrat*.

13. μὴ ἐκκακήσητε καλοπ.] This is certainly similar to the injunction at Gal. vi. 9. τὸ καλὸν ποιοῦντες μὴ ἐκκακῶμεν, '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 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 ἐπιστ.] Some Expositors antient and modern connect this with σημειώσθε, placing a comma after ἡμῶν, in the sense, 'inform me of the delinquent by letter.' That, however, is negated by the use of the Article; for, as Bp. Middl. has shown, if such had been the

meaning, there would have been none. And σημειώσθε cannot well admit of that sense. Τῆς ἐπιστολῆς may be rendered (with Bp. Middl.) '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 συναναμίγ. see 1 Cor. v. 9 & 11. The expression is equivalent to the συγχρᾶσθαι of Job. iv. 9. Thus it was a sort of excommunication, such as was in use among the Jews. See Schoettg. on Matt. xviii. 17. Ἴνα ἐντραπή, i.e. 'that the shame thereof may bring him to repentance.' Compare Tit. ii. 8. and 1 Cor. iv. 14. and Notes.

15. καὶ μὴ ὡς ἐχθρὸν ἠγ.] '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 νοουθεσία, 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 νοουθ. is to be taken as at 1 Thess. v. 14. Compare Levit. xix. 17.

16. See Matt. xxviii. 20. and compare Rom. xv. 33.

17, 18. See Note on Rom. xvi. 21-23. 1 Cor. xvi. 24.



# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΤΙΜΟΘΕΟΝ

### ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

- 1 I. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπι-  
ταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ  
2 τῆς ἐλπίδος ἡμῶν, Ἰτιμοθέω γνησίω τέκνῳ ἐν πίστει  
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ  
3 Ἰησοῦ τοῦ Κυρίου ἡμῶν. Ἰ Καθὼς παρεκάλεσά σε προσ-  
μείναι ἐν Ἐφέσῃ, πορευόμενος εἰς Μακεδονίαν, ἵνα παρα-  
γ
- Act. 9.  
15.  
Col. 1. 27.  
Gal. 1. 1.  
1 Act. 16.  
1.  
1 Cor. 4. 17.  
1 Thes. 3.  
Gal. 1. 3.  
1 Pet. 1. 2.  
1 Act. 20.  
1. 3.  
Gal. 1. 6, 7.

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.

Vol. II.

C. I. This first Chapter is a sort of preface to the whole Epistle.

1. κατ' ἐπιταγὴν 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' ἐπιταγὴν signifies, 'by the appointment of God,' as Doddr., Benson, Wakef., and Newc. render, following Montan., Erasmus, and others. And so most recent Expositors, who regard it as nearly equivalent to κατὰ τὸ θέλημα Θεοῦ, comparing 2 Cor. i. 1. Gal. i. 1. Σωτῆρος ἡμῶν, 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 ἐλπίδος, i. e., by metonymy, 'the cause of our hope.'

2. γνησίω τέκ.] Render, 'my genuine, or true son;' (as the Pesh. Syr. 'vero.') 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 παρεκάλεσά—Μακεδ.] The construction here is transposed and elliptical. Πορ. εἰς Μακεδ. must be construed between καθὼς and παρεκ. The protasis at καθὼς is without its apodosis οὕτως, which must be supplied. The simplest and most natural method is to understand οὕτως καὶ νῦν παρακαλῶ. To seek the apodosis, with some, at v. 18. is harsh. Παραγγεῖλαις, 'strictly charge.' Μὴ ἕτερον. 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

Z

\* Infr. 4. 7.  
 et 6. 4. 30.  
 2 Tim. 2.  
 16.  
 Titus 1. 14.  
 et 3. 9.  
 1 Rom. 13.  
 8. 2.  
 Gal. 5. 14.  
 u Infr. 6. 4.  
 30.

γείλης τισὶ μὴ ἑτεροδιδασκαλεῖν, ἢ μὲν προσέχειν μύθοις 4  
 καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι  
 μᾶλλον ἢ ἡ οἰκοδομίαν Θεοῦ τὴν ἐν πίστει. ἵ τὸ δὲ τέλος 5  
 τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συν-  
 ειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου ὧν τινὲς 6  
 ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι 7

are supposed to have been the doctrines of the Judaizers.

4. προσέχειν] Sub. νοῦν, 'give attention to.' By the μύθ. are denoted the traditions and interpretations of the Rabbins. So Tit. i. 14. μὴ προσέχοντες Ἰουδαίκοις μύθοις. And this may serve to determine what is meant by the γενεαλογίαις ἀπεράντοις, which words are by some referred to the *Æons* 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 Jews. The μύθ. may relate to the *stories* connected with the genealogies. So Polyb. ix. 2. cited by the Commentators: ἐξαριθμείσθαι τὰ περὶ τὰς γενεαλογίας καὶ μύθους. Some Expositors antient and modern take the ἀπερ. 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 *Æschyl.* and *Aristoph.* it is used for ἀπέρατον; unless, which I suspect, that be, in fact, the true reading. The word is often used with λόγος, 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. τῶ ἀπερῶντι τῆς γενέσεως κύκλου.* *Plutarch i. p. 255. λόγον πρὸς ἀπεράντους δεισιδαιμονίας ἐκφέροντα.* So *Milton.* "And found no end, in wandering mazes lost."

The next words αἵτινες ζητήσεις &c. give another reason why they are not to be attended to, namely, inasmuch as they were *useless*, only affording matter for discussion and controversy. The μᾶλλον may be, as the Commentators say, for καὶ οὐ. The sense of the words following depends upon the *reading*, which is disputed. For οἰκοδομίαν, almost all the MSS., some Versions, and most early Edd. and Fathers have οἰκουμίαν, which is preferred by Grot., Hamm., and Mill, and adopted by almost every Editor from Wets. to Vater. The question is one of no easy determination; for while critical reasons are in favour of οἰκουμίαν, yet it yields, turn it how we will, (whether understanding it of the *Gospel dispensation* 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 the case of readings which violate the propriety of language and yield no tolerable sense. As to the preponderance of MSS. in favour of οἰκον., it is not fatal to οἰκοδ., since in words very similar, likely to be confounded, *manuscript* authority cannot determine a reading. How perpetually Δ and N were confounded, may well be imagined. Examples in abundance may be seen in Schæfer's *Palæogra-*

phical Notes on Greg. Corinth. de Dialectis. Moreover, though οἰκον. be the more difficult reading, yet οἰκοδομία is so rare, and οἰκουμία so frequent a word, that, by another critical canon, we are bound to prefer οἰκοδ., since the scribes perpetually mistake rare words for other and common ones, very similar in appearance. The οἰκοδομην of one very antient MS. was, doubtless, an *emendation* of the Critics. Finally, the common reading is supported by the authority of the Pesh. Syr., the Vulg., and other antient Versions; and is required by what precedes, (for St. Paul would naturally say they were *unprofitable* and *unedifying*; which, on the new reading he does not,) as also by what follows, τέλος, scope, being more suitable to οἰκοδ. than οἰκον. Θεοῦ. A Genitive of substantive for the cognate adjective, as δύναμις Θεοῦ in Rom. i. 16. 1 Cor. i. 18. τὴν ἐν πίστει, scil. οὖσαν, which is found in the Gospel.' So at vi. 20. the contrary are called *κενοφωνίας βεβήλου.*

5. τὸ τέλος] 'the scope, end, and object.' Τῆς παραγγελίας is commonly rendered *precept*, *commandment*; meaning the revelation of God in the Gospel. But it is *better* taken, with Crell., of the system or body of commandments (παραγγελάτων) which we are to observe. Many Expositors, however, from Benson downwards, understand it of the charge which Timothy was to deliver; which last view seems to deserve the preference, and is confirmed by v. 18. ταύτην τὴν παραγγελίαν. See Scott. The interpretation of ἀγάπη will depend on the view adopted of παραγγ. According to the former, it will denote love to God and man: according to the latter, the τὴν ἀγάπην at Col. iii. 14. ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος. 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 undissembled conviction of Gospel truth.

6. ὧν] 'from which [virtues].' In ἀστοχ. and ἐξετρ. 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. ἐξετρετῆς οδοῦ δικαίας. See also 2 Pet. ii. 15. *Mat.* has a reference to the vain speculations, or endless and unprofitable ζητήσεις mentioned at v. 4., and called *κενοφωνίας* at vi. 20.

7. θέλοντες] i. e., as many eminent Expositors take it, desiring to be [thought], affecting to be, as Col. ii. 18. Νομοδ., i. e. doctors or teachers of the [Christian] law. The term, indeed, properly signifies a Doctor of the Jewish law; but the term is here used, because the persons in question were Judaizing Christians, and therefore likely to cling to the old term, rather than adopt the *πρεσβύτερος* or other terms generally used among Christians. Μη νοουμένη

νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἅ λέγουσι, μήτε περὶ  
 8 τῶν διαβιβαιοῦνται· <sup>x</sup> οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἰν <sup>z Rom. 7.</sup>  
 9 τις αὐτῷ νομίμως χρῆται, <sup>y</sup> εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ <sup>Gal. 3. 19.</sup>  
 οὐ κείται, ἀνόμοις δὲ καὶ ἀνποτάκτοις, ἀσεβέσι καὶ ἀμαρ-  
 τωλοῖς, ἀνοσίοις καὶ βεβήλοισι· πατραλώαις καὶ μητραλώαις,  
 10 ἀνδροφόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύ-  
 σταῖς, ἐπίορκοις, καὶ εἴτι ἕτερον τῆ ὑγιαίνουσῃ διδασκαλίᾳ

should be rendered, 'though understanding not what they say;' a popular phrase, to which is subjoined the recondite one *μήτε περὶ τῶν διαβιβαιοῦνται*, where *διαβ.* is used, as often in the later writers, of strongly affirming or strenuously maintaining any thing. 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 real intent of the Gospel. To which the Apostle in the next words adverts, in order to make his meaning the clearer, and also to show that he does not despise the Law.

8. οἶδαμεν] 'we know [and admit].' Καλός, 'excellent,' both in nature and intent, especially the moral law; though the ceremonial was excellent in its true intent. Νομίμως χρῆται, 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. εἰδὼς τοῦτο, ὅτι—οὐ κείται] By νόμος many eminent Expositors understand the minatory 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 contemn 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 Mosaic, nor any other law, is directed against 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. subjoins, against such there is no law, οὐκ ἔστι νόμος, which appears to be exactly equivalent to the νόμος οὐ κείται in the present verse. "I do not deny (continues he) that the Mosaic Law is comprehended in νόμος; I contend only, that νόμος 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: the Mosaic Law, says St. Paul, was intended to restrain the wicked; against the just, neither it nor any other law was ever promulged. [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 νόμος 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 ἀνόμοις, and ἀνποτάκτοις. (*lawless and unruly*) are, by way of exemplification, followed up by special ones. These, however, are introduced by the connecting link of some which are partly general and partly special, as ἀσεβ. and ἀνοσ., ἀμαρτ., and βεβ.; and which rather consists in principle than in practice. Ἀμαρτ. may be taken, with some, to mean idolaters: but, in fact, it is synonymous with the ἀσεβ., with which term it is often connected both in the New and Old Testament. Ἀνοσ. and βεβ. 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 πόρνοις must be denoted adulterers as well as fornicators. Ἀρσεν. seems here to denote sodomites of both kinds, namely, both the μαλακοὶ and the ἀρσεν. mentioned at 1 Cor. vi. 9. To murder and sins of uncleanness of the worst sort, the Apostle, in ἀνδραποδισταῖς, 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 of the deepest dye; and always punished with death. By the ψευσταὶ and ἐπίορκοι are denoted different modifications of the same crime, (so Rom. i. 31. ἀσύνθετοι, ἀπονοδοί) the latter rising beyond the former as perjury exceeds perfidy. For ψευστ. does not, I conceive, simply mean, as it is generally interpreted, *liars*, but *deceivers*, utterly faithless, as in Rom. iii. 4. 1 Joh. ii. 4 & 22. So Thucyd. 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, ψευστ. and ἐπίορκ.) thus: *ὅτι λέγος ἔχουσι ὅτι ὄρκος φοβερὸς*, which passage is exactly parallel to this of St. Paul, and the best comment upon it. The εἴ τι is for ὅ τι, q. d. whatever else, as Wakef. renders. At ἕτερον supply ἔθος or such like. By ὑγιαίν. διδ. is meant, by metonymy, 'what sound doctrine, or moral teaching, enjoins.' The ὑγ. denotes what is both true in itself and salutary in its effects. So ὑγιαίνοντες λόγοι at vi. 3. 2 Tim. i. 13. and Philo cited by Leosn. Also Plutarch cited by Wets. has *ὄζας περὶ Θεῶν ὑγιαίνουσας καὶ ἀληθεῖς*. The Article τῆ is not pleonastic, but may be expressed thus, 'contrary to whatever is' &c.

ἀντίκειται, <sup>1</sup>κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου 11  
 Θεοῦ, ὃ ἐπιστεύθην ἐγὼ καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί 12  
 με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο  
 θέμενος εἰς διακονίαν, <sup>2</sup>τὸν πρότερον ὄντα βλάσφημον καὶ 13  
 διώκτην καὶ ὑβριστήν. ἀλλ' ἠλεήθη, ὅτι ἀγνοῶν ἐποίησα  
 ἐν ἀπιστίᾳ ὑπερεπλέονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν 14  
 μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. <sup>3</sup>πιστός 15  
 ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἠλ-  
 θεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι ὡν πρῶτός εἰμι ἐγὼ  
 ἀλλὰ διὰ τοῦτο ἠλεήθη, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδειξῆται 16  
 Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν  
 τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. <sup>4</sup>τῷ 17  
 δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ [σοφῷ]

11. κατὰ 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. Κατὰ τὸ ε. signifies, 'which is agreeable to;' equivalent to τοῦ εὐαγγελίου. So the Pesh. Syr. Translator well renders, 'et omni rei quæ est contraria doctrinæ sanæ Evangelii' &c. Μακαρίος is an epithet applied 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 ἐδύον.] literally, 'who gave me the ability and qualifications [for discharging this trust];' of course, implying all that Divine illumination and supernatural power (called δύναμις, 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 πιστ. με ἠγ. θεμ. εἰς διακ. for ὅτι ἐθέτο με, πιστόν ἠγήσαμένος, εἰς διακ.

13. In βλάσφ., διώκ., and ὑβρ. there is a climax; the spirit of ill-will being in the second and third terms carried into greater and greater effect. On βλάσφ., see Acts xxvi. 11.; on διώκ., Gal. i. 13; and on ὑβρ., Acts viii. 3 & 11. ix. 2. In ὅτι ἀγνοῶν—ἀπιστία there is an obscurity and seeming incongruity, arising from 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. ὑπερεπλέονασε—ἀγάπης] This, 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. 1 Cor. xv. 9. "The πιστ. (says Newc.) is opposed to the ἀπιστία; and the ἀγάπης to the βλάσφ."

15. Πιστός—ἄξιος] The sense is, 'Assuredly true and worthy of entire acceptance is the assertion that' &c. Ἀποδ. ἄξιος is often found in the later Classical writers and Philo. Σῶσαι 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. "Ὁν πρῶτός εἰμι 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,' i. e. one of the chief. But whether πρώτος ever has that sense may be questioned; certainly not in Eph. 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 1 Cor. xv. 9. ἐγὼ εἰμι ἐλάχιστος τῶν ἀποστόλων.

16. ἀλλὰ διὰ τοῦτο ἠλ. &c.] The sense seems to be: 'Howbeit for this reason [also] was I' &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 πᾶσαν μακ., 'the greatest long-suffering.' Πρὸς ὑποτύπ. Ἰησοῦ. 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

Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

- 18<sup>d</sup> Ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τέκνον Τιμόθεε, <sup>4 Infr. 6.</sup> <sup>12.</sup> <sup>2 Tim. 4.</sup> κατὰ τὰς προαγούσας ἐπὶ σέ προφητείας, ἵνα στρατεύῃ ἐν <sup>7.</sup>
- 19 αὐταῖς τὴν καλὴν στρατείαν, ἔχων πίστιν καὶ ἀγαθὴν συν- <sup>Infr. 3. 2</sup> εἶδησιν, ἣν τινὲς ἀποσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν
- 20 ὧν ἑστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σα- <sup>11 Cor. 4.</sup> <sup>6.</sup> <sup>2 Tim. 2.</sup> <sup>17. et 4. 14.</sup> τανῶ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.
- 1 ΠΙ. ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

of God breaks out (as often) into an expression of praise and adoration. Βασιλεῖ. The word is often applied to God, as being Sovereign of the Universe, King of Kings. Αφθάρτω, as distinguished from earthly monarchs. Αοράτω as φῶς οὐκ ἔχει ἀπόστατον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται. vi. 16. On μόνω σοφῷ, see Rom. xvi. 27. I have here pointed as I have, because it has been shown by Br. Middl., that ἀφθ. and ἀορ. agree not with θεῶσι, but with Θεῷ, and the true construction is, "To the eternal King, the immortal, invisible, only wise God;" the Article before ἀφθάρτω being, as frequently elsewhere, omitted before a Title in apposition. The σοφῷ is not found in some ancient 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. σοι, ἵνα, κατὰ τὰς πρ. ἐπὶ σέ προφ., στρατ. &c. With the words τὰς πρ. αγγ. ἰ. σ. πρ. the later Commentators are much perplexed, 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 προαγ. προφ. respecting Timothy are understood of the revelations made by the Spirit to Apostles, or persons possessing the Spiritual gift called the προφητεία, of the existence of which we have indubitable evidence in the N. T. See Chrys., Theophyl., Theodor., and Œcumen. Thus the revelations were, that he would be a person who should much benefit the Church, and be very proper to be invested with government in it. See Whitby. Ἐπι, 'concerning;' a signification not very frequent, but which is found in Mark ix. 12. γέγραπται ἐπὶ τὸν υἱὸν τ. α. Hebr. vii. 13. ἐφ' ὃν λέγεται ταῦτα. 2 Cor. ii. 3. 2 Thess. iii. 4. Προαγ. may be rendered 'antecedent,' or 'preceding,' (as Heb. vii. 18.) namely, which preceded his appointment to the ministerial office. Στρατεύῃ. Not 'mightest,' but 'mayest war.' The military metaphor is employed in allusion to the courage and vigilance requisite to his office. Such (Wets. has shown) are employed by the Classical writers with reference to any office, public or even private, representing life

as a warfare, and man as a soldier. The Article τὴν is not pleonastic; the sense being, 'the good warfare,' namely, of faith; as vi. 12. ἀγ. τὸν καλὸν ἀγῶνα τῆς πίστεως. For there is, as Theophyl. remarks, a κακὴ στρατεία, the making our members instruments of unrighteousness. So the Pesh. Syr., 'militiam hanc bonam.' There is the same ellipsis of πίστεως at 2 Tim. iv. 7. τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι. The ἐν αὐταῖς seems to mean, 'by and through them,' i. e. by the stimulus proceeding from those revelations, even the desire not to be found unworthy of them. So ἐν is used at 2 Cor. iv. 6.

19. ἔχων] for κατέχων, 'retaining, keeping.' Πίστιν καὶ ἀγ. συνέιδ. Mentioned supra v. 5., and forming the principal virtues of the Christian soldier. Πίστ. must here respect orthodoxy of doctrine; and συνέιδ., sincerity in teaching it. Ἀπώσ., 'having cast off.' In περὶ τὴν πίστιν ἐναυάγησαν there is a nautical metaphor, sometimes found in the later writers. The most apposite example adduced is Philo i. 678. ναυαγ. περὶ γλώτταν ἀθυρον ἢ περὶ γάστρα ἀπληστον. The περὶ is, I conceive, adopted with reference to the nautical phrase alluded to, namely, ναυαγεῖν or γὰν προσβάλλειν, or περιβ. περὶ ἔρμα, as in Thucyd. vii. 25, 7.

20. οὓς παρέδωκα τ. Σατ.] See Note on 1 Cor. v. 5. "Ἴνα παιδ. μὴ βλασφ. This does not mean, as Beza thinks, 'ne impune ferant suas blasphemias;' 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 irreverent, 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. 1089. Ἴνα γυνὴ τρέφειν τὴν γλώσσαν ἡσυχωτέραν, "that he may learn to keep a stiller tongue."

ΠΙ. The Apostle now proceeds to particulars, and to give directions for the regulation of the Church; and first as to its external state, commencing with the most important of external observances, public worship.

1. δεήσεις, προσευχάς, ἐπτ., εὐχ.] By the first of these terms (which, however, are regarded by some antient and modern Expositors as synonymous) may be meant deprecations of evil; by the second, supplications for good; by the third, intercession for others; by the fourth, grateful acknowledgements to the Divine goodness for their preservation or prosperity. By πάντ. ἀνθρ. are meant all, both Christians and non-Christians,

ε Jer. 29. 7. ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα 2  
 ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ 3  
 σεμνότητι. τούτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ  
 σωτῆρος ἡμῶν Θεοῦ, ἡ ὅς πάντας ἀνθρώπους θέλει σωθῆναι 4  
 καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθειν. εἰς γὰρ Θεός, εἰς καὶ 5  
 μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

h Eszech. 18.  
 23.

2 Pet. 3. 9.

1 Joh. 17. 3.

Rom. 3. 30.

et 10. 12.

Gal. 3. 19.

Heb. 9. 15.

in opposition, Benson thinks, to the narrow bigotry of the Jews.

2. τῶν ἐν ὑπεροχῇ] These are equivalent to the οἱ ἐν τέλει of the Classical writers, 'those who hold any office in the State,' the ἐξουσία of Tit. iii. 1. "ἵνα ἤρεμον—διάγωμεν. 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 chiefly, and in a religious view, with reference to the will of God, by whom the powers that be are ordained; but partly, and in a political one, in return for that quietness, which can no otherwise 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 δίκαιον) of the next verse; the former, in the ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ of v. 3.

3. ἀπόδ.] for ἐναρεστ. in Heb. xiii. 21.

On σωτῆρας, see Note on i. 1.

4. πάντας] 'all men,' both Christians and non-Christians. This seems suggested by the reference in καλὸν of the former verse. Σωθῆναι, i. e., 'to be put into the way of salvation' and finally obtain it. The words following καὶ—ἔλθειν 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 prægnans in ἐπίγ., which word always in the N. T. denotes full and exact knowledge. And so ἐπιγνωσῶσκω often. The conjoint and implicit sense 'recognition' is found in the verb at Matt. xiv. 35. Mark vi. 54. Lu. xxiv. 16. Acts iii. 10. xii. 14.

5. εἰς γὰρ Θεός—Ἰησοῦς.] This seems to have reference, 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 alike 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 μεσ., (by which it is taken as merely meaning one who makes known the mind of two parties to each other, and concludes an agreement or covenant between them) that is disproved by the words of the next verse, ὁ δούς ἐαυτὸν ἀντίλυτρον ὑπὲρ πάντων, from which it plainly appears that the principal notion of μεσ., as applied to Christ, is that of atonement. This is irrefragably proved by Whitty 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 Mackn. 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 shows at 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 as to the nature 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 Whitty.

As to the other Socinian perversion of the passage, which represents Christ as here called a mere man, it has been abundantly refuted by Mr. Pearson, Bull, and Warburton, and Dr. Mackn. 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'Oyly 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 ἀνθρώπος, which word is never found so applied to any other person, as Moses or John." And though in Numb. xii. 3. we have ὁ ἄνθρωπος Μωϋσῆς πρῶτος (ἦν) yet there, it must be observed, the Article is found, (which it is not here, in any MS.) nay more, it is there required; where it should have been rendered this man: for there is surely no reason why ἄνθρωπος should not be so translated in that passage, as in Esther ix. 4. מרדכי ἄνθρωπος 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 οὔτος, αὐτός, and ὁ δε in Heb. iii. 3. vii. 4 & 24. viii. 3. and x. 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 κατ' ἐξοχήν, since he did not possess the human nature in a pre-eminent degree. The learned Prelate rightly regards ἄνθρωπος as used as a Title, in the same way as Κύριον Ἰ. Χρ. 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 θεῶς ἀνθρώπος. 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

6 ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον καιροῖς <sup>h Matt. 20. 22.</sup>  
 7 ἰδίως. <sup>1 Cor. 1. 6.</sup> εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν <sup>Eph. 1. 7.</sup>  
 λέγω ἐν Χριστῷ, οὐ ψευδομαι,) διδάσκαλος ἐθνῶν ἐν πί- <sup>Col. 1. 14.</sup>  
 8 στει καὶ ἀληθείᾳ. <sup>m Βούλομαι οὖν προσεύχεσθαι τοὺς ἀν-</sup> <sup>9 Thim. 1. 10.</sup>  
 δρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς <sup>1 Act. 9. 15.</sup>  
 9 καὶ διαλογισμοῦ. <sup>n ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ</sup> <sup>et 13. 2.</sup>  
 κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν <sup>et 22. 21.</sup>  
<sup>Rom. 1. 9.</sup> <sup>et 4. 1.</sup> <sup>et 11. 13.</sup> <sup>et 15. 18.</sup> <sup>Eph. 3. 8.</sup> <sup>Gal. 1. 16.</sup>  
<sup>et 2. 8.</sup> <sup>2 Tim. 1. 11.</sup> <sup>m Ps. 134. 2.</sup> <sup>Ess. 1. 15.</sup> <sup>Mal. 1. 11.</sup> <sup>Joh. 4. 21.</sup> <sup>n Titus 2. 3.</sup> <sup>1 Pet. 3. 3.</sup>

necessary." "Furthermore Jesus Christ (says Whitby) has 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. ὁ δὸς ἑαυτὸν ἀντὶ λυτ. ὕ. π.] See Matt. xx. 28. and Note, and Bps. Sanderson and Beveridge in Mant. The ἀντὶ λυτ. of this passage is a stronger term than the λυτρ. of Matthew; and is well explained by Hesych. ἀντίδοτον, implying the substitution of one person for another. See 1 Cor. xv. 3. 2 Cor. v. 21. Tit. ii. 14. 1 Pet. i. 18. The next words τὸ μαρτύριον καιροῖς, 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 antient Critics; and are of no value except to show what the antients supposed to be the sense. As to the interpretation of the *moderns*, Abp. 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, without any thing corresponding in the Greek, cannot be admitted. It is far better, with Bp. Middl., 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., where ἰδίως 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 fullness of time.'

7. ἀλήθειαν—οὐ ψευδομαι] This emphatic and very solemn form of asseveration occurs also at Rom. ix. 1. See also Job. i. 19 & 20. and Note. 'Ἐν πίστει καὶ ἀληθ., 'in the faith of Christ and the truth of the Gospel,' as Newc. explains.

8. The οὖν is resumptive, and refers to the direction at v. 1. Βούλομαι here and at 1 Tim. ix. 14. Tit. iii. 8. may be rendered, 'It is my wish.' Τοὺς ἀνδρας, 'the men,' as having opposed to it just after τὰς γυναῖκας. 'Ἐν παντὶ τόπῳ 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. 'Ἐπαίροντας χεῖρας refers to the action usually adopted in fervent prayer. So Ps. cxli. 2. ἔπαροις τῶν χειρῶν. Though similar ones occur in the best Classical writers. The use with an epithet is very rare; though I have in Rec. Syn. adduced one example from Philo, where the καθαράς there answers to the ὁσίους here, which means 'unpolluted by vice,' in allusion to the carefully washed hands of the Jews and Judaizers. The ὀργῆς καὶ διαλογισμοῦ 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 antient Versions. The common interpretation 'doubting' yields, indeed, a not unsuitable sense, but is liable to objection. The full sense seems to be, 'disputing about matters of doubt and scruple.'

9. ὡσαύτως καὶ γυναῖκας &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 ὡσαύτως. Now, as it is likely the Apostle would address something to the women as well as the men on the subject of prayer, I agree with the antient and a few eminent modern Expositors, as Grot., that we must repeat not only βούλομαι, from the preceding, but also προσεύχεσθαι. Grotius, indeed, repeats the whole sentence. But that is harsh and unnecessary; for ὡσαύτως may be taken to mean ἐν παντὶ τόπῳ—διαλογισμοῦ. There seems to be here, as often, a blending of two sentences into one; and thus a καὶ is to be repeated with κοσμεῖν. So at ὡσαύτως in Lu. xiii. 3. and 1 Cor. xi. 25. εἰσθεν must be repeated from the preceding; and in 1 Tim. iii. 8 & 11. v. 25. Tit. ii. 3 & 6. δεῖ εἶναι 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 be too apt to err; the former from a spirit of contention, the latter from vanity and fondness for exterior adornment.

In μετὰ αἰδοῦς &c. the Apostle here further develops his meaning; q. d. 'And let this adornment be rather with modesty than with' &c. (the αἰδ. καὶ σωφρ. answering to what Pericles in Thucyd. ii. 45. calls "the virtue of their sex and its greatest glory;," and who carries the ἐν ἡσυχίᾳ εἶναι 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 μὴ in this kind of con-

πλέγμασιν, ἢ χρυσῶ, ἢ μαργαρίταις, ἢ ἱματισμῶ πολυτε-  
 λει· ἀλλ', ὁ πρέπει γυναῖξιν ἐπαγγελόμεναι θεοσέβειαν, 10  
 δι' ἔργων ἀγαθῶν. Ὁ Γυνὴ ἐν ἡσυχία μανθανέτω ἐν πάσῃ 11  
 ὑποταγῇ· γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεν- 12  
 τῶν ἀνδρῶν, ἀλλ' εἶναι ἐν ἡσυχία. Ῥ' Ἀδάμ γὰρ πρῶτος 13  
 ἐπλάσθη, εἶτα Εὐα. ἧ καὶ Ἀδάμ οὐκ ἠπατήθη ἢ δὲ γυνὴ 14  
 ἀπατηθεῖσα ἐν παραβάσει γέγονε. σωθήσεται δὲ διὰ τῆς 15  
 τεκνογονίας, εὖν μεινωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῶ,  
 μετὰ σωφροσύνης.

o Gen. 3.  
 16.  
 1 Cor. 14.  
 34.  
 Eph. 5. 94.  
 p Gen. 1.  
 27. et 2.  
 18. 22.  
 1 Cor. 11.  
 8, 9.  
 q Gen. 3. 6.  
 2 Cor. 11. 3.

verse construction stands for οὐκ—ἀλλὰ, *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 ἐμπλοκὴ τριχῶν of St. Peter and the κρῶβυλον of Thucydides; both meaning a topping of braided hair. By the χρυσῶ are denoted the golden head-bands, bracelets, armlets, anklets, ear-rings. By the μαργ., ornaments made of precious stones. So aureum in Latin is used for ornaments of gold; as Virg. Æn. iv. 138. Crines noduntur in aurum. In illustration of the sentiment, Wets. cites Xenoph. Mem. 2. τὸ σώμα τῆ καθαρότητι κεκοσμημένον, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σκήμα σωφροσύνη. To which I would add a passage still more apposite from Philostr. Heroic. C. 13. ἐκομᾶ τε ἀνεπαχθῶς· οὐ γὰρ ἤσκει τὴν κόμην, οὐδὲ ὑπέκειτο αὐτῇ, ἀλλὰ μόνον τὴν ἀρετὴν ἐποιεῖτο κόσμημα., where the sentence οὐ γὰρ ἤσκει τὴν κόμην is qualified and explained by the following οὐδὲ ὑπέκειτο αὐτῇ.

10. ἐπαγγ.] This use of the word, by which it denotes the following a course of life, or adopting a set of opinions, is found also in the best Classical writers. Θεοσ. 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 ἡσ. μανθ. &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. Αὐθεντεῖν 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 hand, αὐτοδικεῖν. Hence it comes to mean ἐξουσιάζειν. At εἶναι ἐν ἡσυχία, Heinr. supplies κελεύω. But I should prefer βούλομαι from the preceding. Ἠσυχ. here cannot, as Rosenm. imagines, denote the not discharging a public office (for the woman occupied the Diaconal office), but that peaceable acquiescence (the ἡσυχίον πνεύματος 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 ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἀνδρα, which passage is the best comment on the present. Her being created as an helpmeet to man, implies an inferiority to and dependence on man. The ἐπλάσθη here is equivalent to the ἐκτίσθη there, and has reference to Gen. ii. 7. ἔπλασεν ὁ θεὸς τὸν ἀνθρ. χεῖρ ἀπὸ τῆς γῆς.

With respect to the second argument, Ἀδάμ οὐκ ἠπατ., here the ancient and most modern Expositors repeat, from the preceding, πρῶτος. 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. εἶναι corresponds to the Latin in culpa esse.

15. σωθήσεται δὲ—σωφροσύνης] This passage has occasioned great perplexity to Expositors; and all the interpretations proposed are more or less objectionable. The difficulty centres in τεκνογ., and has been attempted to be removed by ascribing to it some peculiar sense, as education, or offspring; the διὰ being taken for σύν. 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 σωθ., which many eminent Commentators think may here denote only temporal deliverance. 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



- 1 III. 'ΠΙΣΤΟΣ ὁ λόγος' εἴ τις ἐπίσκοπῆς ὀρέγεται, <sup>Act. 20.</sup>  
 2 καλοῦ ἔργου ἐπιθυμεῖ. 'δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπ- <sup>Philipp. 1.</sup>  
 τον εἶναι, μᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, <sup>1. Τιτωσ. 1.</sup>  
 3 φιλόξενον, διδακτικόν' μὴ πάρονον, μὴ πλήκτην, μὴ αἰσ- <sup>2 Tim. 2.</sup>

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 child-bearing. 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 τεκν.* 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 are to discharge other and *economical* functions connected therewith.

1. *πιστός ὁ 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 *σωθήσεται* &c. But though the formula is used of what goes before at iv. 9., yet it has a 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 *ἐπισκ.* and *πρεσβ.* 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 *καλὸν ἔργον*, 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. *ἀνεπίληπτος* is properly an *agonistical* 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.

τοῖς ἔχθροῖς *ἀνεπ. εἶναι*. Of the words *μᾶς γυναικὸς ἄνδρα* the sense has been disputed. That the Apostle forbids *polygamy*, cannot be doubted; but the only question is, whether he means to forbid more than one wife *at a time*, or more than one wife *at all*: q. d. the candidate shall not have married a second wife. *Authenticity* seems most in favour of the former interpretation; but, as in a kindred passage of v. 9., where it is required of a *widow*, in order to be put on the list for support by the Church, to have been *ἐνὸς ἀνδρὸς γυνή*, the expression *cannot* refer to *polygamy*, and as it seems (as Chrys. says) to have been the chief intent of the Apostle *κωλύειν τὴν ἀμετρίαν*, it may be supposed that he forbids second marriage in a Bishop lest, in an age when divorce was so prevalent, Ministers might be induced to practise divorce, and thus subject themselves to scandal, as if actuated by improper motives.

For *νηφάλιον*, the reading of many of the best MSS. and all the early Ed., *νηφάλειον* was introduced by Beza, but without sufficient reason; and the former has been rightly restored by Wets., Griesb., Matth., Tittm., 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. *Σώφρ.* should, I think, be rendered 'sober-minded.' *Κόσμ.*, 'orderly,' 'decorous,' *σεμνοπρεπῆς*, 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 was expected of the heathen Priests. So *Aeschyl.* Theb. 606, Amphiarus is described as being a model for priests thus: *ὄρθος δ' ὁ μάντις σώφρων, δίκαιος, ἀγαθός, εὐσεβής, ἀνὴρ, μέγας προφήτης*. On *φιλόξενον*, *hospitable*, see Rom. xii. 13. and compare Hebr. xiii. 2. *Διδακτ.*, '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 πάρονον*] Some Expositors, antient and modern, take this to be equivalent to *ὑβριστικὴν* or *αὐθαδέην*; which is, indeed, much countenanced by three vices in the clause standing opposed to the three virtues in the next. But the expression *μὴ οἶνω προσέχοντα* said of the Deacons 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 *πλήκτην* is commonly rendered 'striker.' But, as the expression is opposed to the *ἀμαχον* in the next clause, it is better explained, with the most eminent Commentators antient and modern, *quarrelsome*, *litigious*. Or it may denote, as Theod. and other antients interpret, 'vehement, impetuous, and bitter in censuring,' the *ἐμπλήκτως* ὀξύς of Thucyd. iii. 82. Of this metaphorical sense, rare in the Classical writers, an example occurs in *Dicæarchus*, p. 16., *βρασεῖς δὲ καὶ ὑβρισταὶ καὶ ὑπε;*

χροκερδῆ ἄλλ' ἐπεικῆ, ἄμαχον, ἀφιλάργυρον τοῦ ἰδίου 4  
οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ  
πάσης σεμνότητος· (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ 5  
οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἵνα 6  
<sup>1</sup> μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. <sup>2</sup> δεῖ δὲ αὐ- 7  
<sup>12</sup> τὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν ἵνα μὴ εἰς  
<sup>2</sup> ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. <sup>3</sup> Διακόνους 8  
ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἶνῳ πολλῷ προσέχο-  
<sup>7</sup> <sup>19</sup> τας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως 9  
ἐν καθαρᾷ συνειδήσει. καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, 10  
εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες. γυναῖκας ὡσαύτως 11

ρήφανοι κλήεται τε &c. And Pollux vi. 129. reckons among the disturbers of the state τοὺς κλήκτας.

Μὴ αἰσχροκερδῆ is in many MSS., Versions, and Fathers not found; and is rejected by several Critics and cancelled by Griesb. The words may be an interpolation from 1 Tim.; for as to the argument of Wets., that to three vices are opposed in the following clause three virtues, that cuts two ways; for it may be urged that the words were introduced to complete the sense, and cause the very correspondence in question. And certainly the style of St. Paul, like that of Thucydides, is characterised by variety, not affecting the exactness of Isocrates. With respect to the word itself, it is used by the best writers to denote one who will gain money by methods, though not dishonest, yet base. Here it, no doubt, means 'fond of lucre,' even though derived from mean sources, which implies covetousness, or a desire to retain it. On this subject see the admirable sketch of Theophrastus. The next three terms correspond to the preceding.

4. καλῶς προϊστ. 'well or creditably regulating.' Of the citations in Wets. the most apt is Diog. Laert. i. 70. τῆς αὐτοῦ οἰκίας καλῶς προστατεῖν. To which may be added the following from Dionys. Hal. i. p. 178. ἐμέμφετο δὲ τοὺς κακῶς προϊσταμένους τῶν ἰδίων. The words μετὰ πάσης σεμν. are to be construed with τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, denoting the demeanour to be adopted. And the τέκνα ἔχοντα ἐν ὑποταγῇ adverts to the case wherein the καλῶς προϊστ. is most requisite.

5. εἰ δέ τις—ἐπιμελήσεται] Founded on a sort of proverb, that he who cannot manage his private affairs, is not fit to be intrusted with those of the public.

6. μὴ νεόφυτον] literally not 'one newly planted or grafted into the Church,' but a new convert, by a metaphor like that in 1 Cor. iii. 6. ἐγγὺς ἐφότυσα. There is also implied a notion of the *raueness* and imperfect acquaintance with the doctrines of Christianity that would be found in a new convert: which seems referred to in the τυφωθείς just after; since imperfect knowledge generates conceit. See vi. 9. The words εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου are by most Expositors antient and modern understood of falling into the same condemnation and punishment which the Devil fell into, through pride: which is supported by the authority of

the Pesh. Syr. And thus this passage will be (as Dr. Burton says) "one of the few places in the Bible, which speak of pride as the cause of the angels having been punished." Several eminent Expositors, however, from Luther and Erasm. downwards, take τοῦ διαβ. to mean the calumniator or slanderous enemy of the Gospel; the noun being, they say, used generally of those who seek an occasion to calumniate the Christians. But the former interpretation is greatly preferable.

7. μαρτυρίαν] This may be best rendered reputation, or character. τῶν ἔξωθεν, 'non-Christians.' Εἰς ὀνειδ. scil. τῶν ἔξωθεν. By παγίδα τοῦ διαβόλου some modern Expositors understand 'the snares of the calumniators.' That sense, however, is frigid. Τοῦ διαβ. is best taken, with the most eminent Interpreters, from the Pesh. Syr. downwards, to mean the 'Devil.' Παγ. may denote, in a generic sense, the various snares which, as we learn from Scripture, the Tempter is ever laying to entrap our virtue. But probably one temptation may here be particularly meant, namely, as Theophyl. and Doddr. think, that of not being scandalized for nothing.

8—10. The qualifications for Deacons are comparatively few, such being omitted as have reference to government or teaching. Διλόγοι, '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. Μὴ οἶνῳ πολλῷ προσέχ. On the propensity or habit of excess in wine, I have noted a fine remark occasioned in Philostr. V. Ap. i. 8. καὶ τὸν οἶνον ἐναντιοῦσθαι τῇ τοῦ νοῦ συστάσει, διαβολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα.

9. ἔχοντας—συνειδήσει] These words are variously interpreted. The meaning seems simply to be, 'holding the doctrines of the faith sincerely and even conscientiously.' So i. 19. ἔχων πίστιν καὶ ἀγάθην συνειδήσει. Οἱ μυστ. τῆς πίστεως in this sense, see Eph. i. 9. & vi. 19. Col. iv. 3. and compare 1 Cor. ii. 7.

10. καὶ οὗτοι] 'those too,' viz. as well as the Presbyters; for examination as to character and qualifications was to precede election.

11. γυναῖκας] Most modern Commentators understand 'the Deacon's wives;' but the antient 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

- 12 σεμνὰς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι. διάκο-  
νοι ἕστωσαν μίᾳς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστά-  
13 μνοι καὶ τῶν ἰδίων οἴκων. <sup>a</sup>οἱ γὰρ καλῶς διακονήσαντες, <sup>1</sup> Matt. 25.  
βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρρησίαν  
14 ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπί-  
15 ζων ἐλθεῖν πρὸς σε τάχιον <sup>a</sup>εάν δὲ βραδύνω, ἵνα εἰδῆς πῶς  
δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἣτις ἐστὶν ἐκκλησία Θεοῦ  
16 ζῶντος, στύλος καὶ ἐδραῖωμα τῆς ἀληθείας. <sup>b</sup>καὶ ὁμολογου-  
μένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον—Θεὸς ἐφα- <sup>2</sup> Tim. 2.  
<sup>30.</sup>  
<sup>b</sup> Marc. 16.  
<sup>17, 18.</sup>  
<sup>Joh. 1. 14.</sup>  
<sup>Eph. 3. 5.</sup>  
<sup>6.</sup>  
<sup>1 Joh. 1. 2.</sup>  
<sup>1 Pet. 3. 12.</sup>

same time, it is probable that the same persons might often be both.

12. See supra vv. 2 & 4.

13. βαθμὸν καλὸν περιπ. Literally, 'obtain an honourable post and step,' i. e. a higher degree, viz. of Presbyter, or Bishop. Πολλὴν παρρ. Supply περιπ. 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. εἰάν δὲ βραδύνω, ἵνα εἰδῆς] The best mode of removing the difficulty here seems to be to repeat ταῦτα γράφω from the preceding verse; q. d. '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 στύλος καὶ ἐδρ. τῆς ἀληθ. have been variously interpreted. See Pool's Synop., Wolf's Curæ, and especially Deyling's Obes. Sacr. Vol. i. Diss. lxxvi. and Weber's Diss. 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 to ἐκκλησία, or to εἰδῆς, understanding it 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, as James, Peter, and John, Gal. ii. 9; yet he 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 ἐδρ. have this sense, στύλ. must also have it. As to the latter mode, it overloads the sentiment and καὶ ὁμολογουμένως—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 is, 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, upholds it as the foundation, just as pillars support an edifice. In στύλ. there is, as Gothofred 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 ὁμολογουμένως—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 an abruptness, by a sort of hiatus in the sense between μυστ. 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 mark denoting the aposiopesis. 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 ὄς; but most rashly; for the external evidence in favour of it is next to nothing; only three MSS. having ὄ, and one ὄ; and those all of the Western recension, and probably altered from the Vulgate. As to Versions, though most of them favour the ὄς, yet they cannot be balanced against the great bulk of the MSS. The Latin Fathers, indeed, support the ὄ; 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 ὄς. For it has been irrefragably proved by Matthæi, Dr. Burton, (in his Testim. p. 141. seqq.) and Rinck, that their testimony is upon the whole decidedly in favour of Θεός. The false reasonings of Griesb. and Belsham have been fully exposed by Dr. Burton, and the British

νερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,  
 ἐκνήχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀεληφθη ἐν δόξῃ.  
 IV. Ὁ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς 1  
 ἀποστήσονται τινὲς τῆς πίστεως, προσέχοντες πνεύμασι  
 πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, 2

Critic, ii. 297.; the former adducing evidence of the mode in which the passage was understood by the Ante-Nicene fathers, by citations from Barnabas, Clem. Alex., Hippolytus, and Dionys. Alex.; to which others are added by Rinck from Ignat. Ep. to the Ephesians § 19. Θεοῦ ἀνθρωπίνως φανερούμενου. Bengel and Rinck are decidedly of opinion, that the reading ΟΣ arose from ΘΣ; and not ΘΣ from ΟΣ. Matthæi, 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 ἐφανέρωθη. Now in a question of testimony, like this, it might be sufficient to prove that external evidence is decidedly in favour of Θεός. 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 ὅς is liable to almost every objection in interpretation, and violates all the rules of construction. It cannot legitimately have any antecedent but Θεοῦ ζῶντος. 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, quæ sublimiori dictioni hujus commatis minimè congruat. Et quum structura sex propositionum inter se admodum æqualis sit, valde displicet, primam pro relativa accipi, et inde a secunda apodosin statui, licet omnino desit ὁτός seu αὐτός, et æque a tertia seu quarta propositione apodosin assequere possit. Neque vero est critici, ejusmodi difficiles lectiones, easque testimoniis externis parum firmas, præferre, quibus admisis, constructio claudicat, atque loquendi usus offenditur."

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 ὡφθη seems to be taken

in an emphatic sense, for 'was beheld with wonder and admiration.' Ἐν ἔθνεσιν, 'in the Gentile nations [as well as Judæa].'

IV. 1. τὸ δὲ Πνεῦμα ῥητῶς λέγει] The connexion 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 τὸ Πν. some eminent Expositors understand that portion of the Spirit vouchsafed to the Prophets of the O. T.; as, for instance, Dan. xi. 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. Revel. ii. 7. ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. By ὑστ. καιρ. are meant, as in Acts ii. 17. Heb. i. l. 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. Ἀποστήσονται τ. π., 'will fall away from the faith.' This has, no doubt, the same reference as the ἀποστασία in a parallel passage at 2 Thes. 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. Πνεῦμα πλάνοις (in which we have subst. for adjct.) signifies persons who profess to speak by the Spirit, but in reality are impostors. The πλάνοις serves to decide the sense, which otherwise would only be, 'one professing a divine inspiration;' as 2 Thes. ii. 2. 1 Joh. iv. 1. iii. 6. With respect to διδασκ. 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 devilish, i. e. impious. So in James iii. 15. we have σοφία δαιμονιώδη.

2. ἐν ὑποκρ. ψευδ.] The construction here is somewhat perplexed; but as to the ἀντίποιος supposed by some, it is utterly inadmissible; as is also the factitious mode of construction proposed by Heinr., who would supply ὄντες, or repeat προσέχοντες. The words depend, I conceive, upon ἀποστήσονται; and the ἐν must, with many eminent Expositors, be taken for διὰ, Heb. בַּ, by or through. By ὑποκρ. is meant a pretence to extraordinary sanctity; such persons, in the words of 2 Tim. iii. 5., ἔχοντες μορφῶσιν εὐσεβείας, τὴν δὲ δυνάμει αὐτῆς ἠρημίοναι. In the figurative expression κεκατωτ. τὴν ἰδ. συν. Commentators are not agreed whether the metaphor is taken from the branding of persons for crimes, or from the cauterising or searing employed by surgeons with mortified flesh, which is, as such, insensible to all feeling. The latter view, which is supported by the authority of

- 3 κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, <sup>a</sup> κωλυόντων γαμείν, <sup>d</sup> ἰδιάν συν., greatly preferable. So Eph. iv. 19. οἷτινες ἀπηλλαγότες &c.
- 4 εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. <sup>e</sup> ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως. <sup>f</sup> Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔση διάκονος Ἰησοῦ Χριστοῦ, ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας. <sup>g</sup> Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. <sup>h</sup> ἢ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος <sup>6</sup>

Theodore, is, on account of the adjective *τὴν ἰδίαν συν.*, greatly preferable. So Eph. iv. 19. οἷτινες ἀπηλλαγότες &c.

3. ἀπέχ. βρωμ.] Here Expositors in general are agreed that *κελυόντων* is to be supplied, taken from *κωλ.* before; comparing 1 Cor. xiv. 34. But it may better be paralleled with 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 *κωλύω* includes within itself both; yet, in the second clause, a *verbum imperandi* is to be repeated, as in the former case. On βρωμ. see Note on Acts ii. 44. Εἰς μετὰλ., 'to be partaken of.' Μετὰ εὐχ. See Note on Eph. v. 4. Τοῖς π., for ὑπὸ τῶν πιστῶν.

4. κτίσμα] This means 'any thing provided by God in the creation.' Ἀπόβλ., for ἀποβολῆς ἔξιον. Compare Rom. xiv. 6. 1 Cor. x. 31.

5. ἀγιάζεται—ἐντεύξ.] These words do not so much give a reason for the preceding, as limit the foregoing position, and show that every *κτίσμα Θεοῦ* may become *καλόν*, (for that is what is meant by *ἀγιάζεται*) namely, if it be partaken and enjoyed *διὰ λόγου Θεοῦ καὶ ἐντεύξεως*, in conjunction with, preceded by the use of, &c. *Διὰ λόγου Θεοῦ* signifies, 'by the word of man uttered in honour of God.'

6. ταῦτα] This must denote all instructions that have been before given. Ὑποτιθεσθαι signifies 'to lay any thing before another,' as instruction or admonition. Ἐντρέφόμενος &c., '[thou wilt be] one nourished up in the doctrines of faith.' The words following apply what was said generally of a *καλὸς διάκονος* to Timothy: and the *διδ.* refers to the Apostle's own instruction. The passage is well paraphrased by Mackn. Ἐντρέφεσθαι and the Latin *imnutiri* are often used with Datives denoting instruction. Παρηκολ., hast attended to, followed up, and learnt.

7. βεβήλους—παραιτοῦ] The mention of *διδασκ.* reminded the Apostle of a kind of instruction and learning to which Jewish youths particularly attended, namely, that of the Rabbinical traditions and speculations, such as we find in the Talmud, namely, the *μῦθοι καὶ γυναικ. ἀπειραντ.* of i. 4. To these the epithets here used are quite applicable: and *βεβήλ.* may refer to something akin to the Pagan superstitions. *Γραώδεις*, silly, absurd; like the Latin *anilis*. So Strabo cited by Wets. calls poetry

*γραώδη μυθολογίαν*. To which may be added *Jambl. Vit. Pyth. γραώδεις ὑποθηκας.* and, on the sentiment, *Phil. Jud. 132. C. τῷ δὲ Θεοῦ θεραπευτῇ προεπαδὸς ἀληθείας περιέχεσθαι, τὴν ἀβέβαιαν μυθοποιῶν χαιρεῖν εἰποντι. Παραιτοῦ* signifies, 'have nothing to do with;' as *περιίστασο* 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. *Εὐσέβεια* is here used as at iii. 16; though 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 γύμν. σεαυτὸν there is an agonistical metaphor, from which the Apostle seems to have taken occasion to show the high importance of this *γυμνασία* by contrasting its benefits with those resulting from the *γυμνασία* to which 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. *ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ, ἀφθαρτον.* The above seems to be the most natural and consistent view of the sense; though many Expositors understand the *γυμν.* 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 discountenances it. And indeed such a use of *γυμνασία*, or even of *γυμνάσειν*, is destitute of authority. *Σωματικὴ* is for *τοῦ σώματος*, (as *μάχας νομίας*, Tit. iii. 9.) and means the exercising or training of the body. The term *γυμνασία* 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 pugilists, and expressed by the term *ἐγκρατεύεσθαι* in 1 Cor. ix. 25. The whole was denoted by the term *γυμνασία*.

*Πρὸς ὀλίγον* may be understood both of *de-*

ἔστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.  
 ἰ πιστός ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. <sup>κ</sup> εἰς τοῦτο γὰρ 9  
 καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, 10  
 ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγ- 11  
 γελλε ταῦτα καὶ δίδασκε. ἰ μηδεὶς σου τῆς νεότητος κατα- 12  
 φρονεῖτω· ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀνα-  
 στροφῇ· ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγγελίᾳ. ἕως 13  
 ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-  
 σκαλίᾳ. <sup>μ</sup> μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι 14

*græe and duration.* Πρὸς πάντα, 'in every way.' The ἐπαγγελίαν 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 productive of many temporal blessings. See Bens., Newc., and Scott.

9. ὁ λόγος] i. e., as the best Expositors are agreed, the above, namely, ἡ εὐσέβεια πρὸς πάντα ἀφέλιμος. The words πιστός—ἄξιος are, indeed, in some measure, parenthetical; the γὰρ in the next verse referring to the ἐπαγγελίαν ἕχ., at v. 8.

10. εἰς τοῦτο] scil. τὸ ἔχειν ἐπαγγ. &c. ἀφορῶντες, 'with a view to the promises and blessings attached to a godly life.' Κοπιῶμεν—ὀνειδ. The sense seems to be, 'we undergo the toils [we do in spreading 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. "Ὅτι ἠλπ., 'because our hope and trust is in the promises of God.' 'Ἐστὶ σωτὴρ 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 countenanced by what follows, and the same expression supra ii. 3 & 4., yet see Note there. The real and full sense seems to be, 'who is the temporal 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 πιστῶν, i. e. true believers of whatever nation. Wets. here compares similar sentiments from Plutarch and Hierocles; though probably derived, at least by the latter, from the New Testament.

12. μηδεὶς—καταφρ.] From the connexion of this with the next clause, by means of the ἀλλά, 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*, ἐν λόγῳ, ἐν ἀναστροφῇ, in words and actions, conversation and conduct; then *specially*; where the ἀγ. must be taken of love both to God and man, the ἀγάπη ἀνυπόκριτος of a similar passage in 2 Cor. vi. 6. Πίστις must here have reference to the outward profession rather than the internal sentiments. With respect to ἐν 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 πνεύμ. 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 πνεῦμα and πν (an abbreviation for πνεύματι). Or rather, I suspect, the eye of the scribe passed from the first to the second ἐν, and thus πνεύματι 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 πνεῦμα §. 6. on Matt. i. 18.) the effects of the influence of the Holy Spirit are to be understood.

13. πρόσεχε τῇ ἀναγ.] 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 better understand the Scriptures, and would 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 doctrinâ quibus Theologus studiosos erudiri oportet." I would only further observe that as the Apostle put τῇ ἀναγ. before παρακλ. and δασκ., he probably meant to hint the necessity of the former to the effectual exercise of the latter.

14. τοῦ χαρ. ἐν σοὶ] Notwithstanding this must chiefly allude to the Spiritual Gifts which Timothy had received, it may include the ordinary gifts and graces, by which his endowments in learning would be sanctified. They were given διὰ προφ., i. e. according to prophecy; of which the passage at i. 18. is the best comment. The words μετὰ ἐπιθ. τ. χειρῶν τ. πρεσβ. are not at variance with what is said in a kindred passage at 2 Tim. i. 6. διὰ τῆς ἐπιθ. τ. χειρῶν μου, since the μετὰ here only denotes concurrence in the thing. How far that extended, we are not informed; nor is it necessary for us to know.

διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-  
 15 τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἢ προκοπῇ  
 16 φανερά ἢ ἐν πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπί-  
 μενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ  
 τοὺς ἀκούοντάς σου.

1 V. ΠΡΕΣΒΥΤΕΡΩι μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς <sup>2 Lev. 19.</sup>  
 2 πατέρα· νεωτέρους, ὡς ἀδελφούς· πρεσβυτέρας, ὡς μητέρας·  
 3 νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνεΐᾳ. Χήρας τίμα τὰς  
 4 ὄντως χήρας. °εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαν- <sup>o Gen. 45.</sup>  
 θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς <sup>16, Ac.</sup>  
 ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστὶ καλὸν καὶ ἀπο- <sup>Matt. 15. 4.</sup>  
 5 δεκτὸν ἐνώπιον τοῦ Θεοῦ. °ἢ δὲ ὄντως χήρα καὶ μεμονωμένη <sup>Marc. 7. 10,</sup>  
 ἤλικεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς <sup>Ac. Eph. 6. 1, 2.</sup>  
 6 προσευχαῖς νυκτὸς καὶ ἡμέρας· ἢ δὲ σπαταλῶσα, ζῶσα <sup>p Luc. 2. 38</sup>  
<sup>et 18. 1.</sup>

15. ταῦτα μελέτα] The sense is, 'Exercise thyself in these things, make them thy perpetual care and study.' So the words are explained by Professor Scholeff., who aptly compares Thucyd. i. 142. (as said of the long training and practice by which the Athenians had attained their naval preeminence) μελετῶντες αὐτὸ εὐδὲς ἀπὸ τῶν Μηδικῶν. The Apostle, I apprehend, had still in mind the above agnostical metaphor; since the term μελ. is (as Benson observes) used of all preparatory exercises, whether of mind or body. In ἐν τούτ. ἴσθι there is the same idiom as in the Horatian 'totus in illis.' 'Ἐν πᾶσιν, 'among all persons,' as the best Expositors render; though some interpret it, 'in all things.' 16. σεαυτῷ καὶ τ. δ.] 'to thy life and doctrine.' The αὐτοῖς has the same reference as the τούτοις before; and ἐπίμ. answers to the ἴσθι ἐν τ.

V. 1. πρεσβ.] The best Expositors are agreed, that this does not mean a presbyter, but an elderly person, as being opposed to the νεωτέρου and νεωτέροις just after. 'Ἐπιπλήξῃς denotes sharp rebuke and oburgation, with a reference to the πλῆγαι, the *verbera lingue*. 'Ὡς πατέρα, 'as you would a father.' Such was indeed, in theory at least, the custom of antiquity. And Diog. Laert. in his life of Plato, ascribes a similar sentiment to that Philosopher. Παρακάλει, 'intreat them [to act more circum-spectly].' 'Ἐν πάσῃ ἀγνεΐᾳ, 'with the utmost regard to decorum.'

3. τίμα] The best Expositors antient and modern are agreed that the sense is, 'support,' or honourably provide for, as at v. 17. Matt. xv. 4-6. See Notes on Mark vii. 9-13. Compare Acts xxviii. 10. Τὰς ὄντως χ., i. e. those who are really widows in the proper sense of the word, and adverted to at v. 5., namely, destitute. See Note supra iv. 25. From what the Fathers and Greek Commentators tell us, it appears that these persons were supported by the funds of the Church. And from what follows it is clear that they were filling an office; the name χήραι being as much one of office as Ἐπίσκοπος, πρεσβύτερος, and διάκονος. On its exact duties, however, Expositors are not agreed. That they instructed the younger females in the principles of

the Christian faith, is pretty certain; but whether they were the same as the *Deaconesses*, is yet a disputed point. It should seem more probable that they were not necessarily the same; but having once been such, during the life of their husbands, they were not removed from that office. Be that as it may, the existence of such an order as the χήραι requires no very strong testimony from Ecclesiastical History; since, from the extremely retired life of the women in Greece and other parts of the East, and their almost total separation from the other sex, they would much need the assistance of such persons; who might either convert them to the Christian faith, or farther instruct them in its doctrines and duties.

4. ἔκγονα] The term denotes any remove further than children, as grand-children, or great grand-children. Prof. Scholeff. well renders *descendants*. Μανθ., 'let [those children] learn.' From whom, need not be debated; since we have here a popular form of expression equivalent to 'let them learn [a lesson indeed proper for them to know].' So Thucyd. i. 34. μαθέτωσαν ὡς &c., where the force of the idiom has been best seen by Steph. or the Schol. Πρῶτον, i. e. before they extend their charity to others. Εὐσεβ. τὸν ἴδιον οἶκον, 'to show piety (i. e. pious care and support) to their own family,' meaning by an idiom common to our own language, their parents or progenitors, προγόνοις, as is plainly expressed in the next clause. So Thucyd. i. 17. ἐς τὸ τὸν ἴδιον οἶκον αὐξεν. This use of εὐσεβεῖν was almost as common in Greek as that of *pious* and *pietas* in the Latin. The expression ἀμοιβὰς ἀποδιδόναι hints that this is no more than repaying a debt to them for their former care and attention to them. Similar expressions, on the same subject, are frequent in the Classical writers. Καλόν, i. e. good in itself and as regards men.

5. ἤλικεν ἐπὶ τὸν Θεόν—ἡμέρας] These words hint at the qualifications required in such persons, namely a genuine and constantly operative faith, and habits of devotion, both at stated times, and at all needful seasons.

6. ἢ δὲ σπαταλῶσα] 'but she who liveth a luxurious and dissipated life.' The word is

τέθνηκε. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ᾖσιν. 7  
 ἡ Gal. 6. 10. 2 Tim. 3. 5. Titus 1. 16. <sup>2</sup> εἰ δὲ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν 8  
 πίστιν ἤρηται, καὶ ἔστιν ἀπίστου χείρων. Χήρα κατα- 9  
 λεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα, γεγонуῖα ἐνὸς ἀνδρὸς  
 ἡ Gen. 18. 4. ἡ 19. 2. Luc. 7. 38, 44. 1 Pet. 4. 9. ἡ γυνή, ἔν ἔργοις καλοῖς μαρτυρουμένη· εἰ ἔτακτοτρόφησεν, 10  
 εἰ ἐξενδοχῆσεν, εἰ ἀγίων πόδας ἐνήψεν, εἰ θλαβομένοις  
 ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεωτέρας 11  
 δὲ χήρας παραιτοῦ. ὅταν γὰρ καταστρημάσῃσι τοῦ  
 Χριστοῦ, γαμῆν θέλουσιν, ἔχουσαι κρίμα, ὅτι τὴν πρώτην 12  
 • Titus 2. 3. πίστιν ἠθέτησαν· ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερ- 13

rare; but its sense is plain from the context and from James v. 5. ἐτραφήσατε καὶ ἐσωπαλήσατε. The term comes from *σπατάλη*, the skin. But the metaphor is certainly not (as Schleus. imagines) *ē cutis pruritu*, but *ē cute bene curatā*, a common figure to denote luxury. So Hor. Epist. l. 4, 15. *Me pinguem et nitidum, bene curatā cute, viues.* Τέθνηκε, 'is spiritually dead,' i. e. in sin. See Eph. ii. 1. Similar sentiments are found in the Apocrypha, the Rabbinical writers, and even the Grecian Philosophers. It is implied, that such are not to be the persons appointed.

8. εἰ δὲ τις—χείρων] This depends upon ἀνεπίλ. in the preceding verse; and the δὲ is well rendered by the Pesh. Syr. enim; q. d. that so they do not incur censure [from the heathens;] for, indeed, whoever &c. At τῶν οἰκείων the Commentators need not have stumbled, as if it meant no more than ἰδίων. The two words are, indeed, in their general use, synonymous; but οἰκ. denotes properly a nearer connexion than ἰδίων. So Thucyd. ii. 51. τὰς ὀλοφύρσεις τῶν ἀπογινομένων τελευτῶντες καὶ οἱ οἰκεῖοι ἐξέκαμον, ἢ τὸ πᾶν πολλοῦ κακοῦ νυκίενοι. This use of οἰκεῖος is founded on that of οἶκος supra v. 4. Τὴν πίστιν ἤρη., 'he demith [by his works] that faith [which he professes];' for that teaches him the τίμα τῶν πατέρα καὶ μητέρα σου. Ἀπίστου χείρων, i. e. is less observant of the moral and relative duties than unbelievers; for such were not often deficient in this respect; and indeed the laws strictly required them to maintain their parents.

9. καταλεγέσθω] 'be chosen' or approved, literally, 'be put on the list.' These (as I observed at v. 3.) there is reason to think were not Deaconesses; and they are plainly distinguished by Epiphanius. They might, however, assist them in some of their duties. Ἐνὸς ἀνδρὸς γυνή. It is strange that some eminent Expositors should have taken this to denote, or at least include, preserving conjugal fidelity. The expression plainly signifies the having had but one husband. So Lu. ii. 28. ζήσασα μετὰ ἀνδρὸς scil. ἐνός. It corresponds to the Latin *unita*.

10. ἐν] for ἐπι, for. Μαρκ., 'borne testimony to.' Εἰ ἐτεκοντρόφησε. Here it is not necessary to suppose some rare sense of ἐι; but it will be sufficient to repeat χήρα καταλεγέσθω. By ἐτεκν. is meant 'educated,' and, as is implied in the context, *virtuously*. So Eph. vi. 4. ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουσία Κυρίου. Of course, it must be meant of such

children as she has had, if any; for we are not to suppose, with Heintz., that the bearing of children is here insisted on. Nay at a later period we find, from *Eccelesiastical History*, that aged virgins were received into the number of the χήραι. Ἐξεν. denotes hospitably entertaining Christian brethren, chiefly, we may suppose, travelling preachers, as *ἀγίων* just after occurs. On d. πόδας ἐνήψεν 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 grateful, is meant to designate generally kind attention to the comfort of guests. Ἐπὴκ., literally, 'has followed up,' i. e. has lost no opportunity of practising it.

11. ὅταν γὰρ καταστρη.] There is not, as Heintz. 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 *στρησ.* comes from *στρηνής*, stiff, and figuratively *stubborn, rebellious*. Compare 1 Sam. ii. 29. and Deut. xxxii. 15.

12. ἔχουσαι κρίμα—ἠθέτησαν] Expositors are not agreed whether the πίστις. is to be interpreted of the Christian faith, and ἠθέτ., of abandoning it; or whether it is to be understood of the engagement to celibacy and devoting themselves to the office of χήρα, which marriage would render impossible; and ἠθέτ. of making light of and forsaking it. As to the former interpretation, I am not aware of any example of ἀθετεῖν τὴν πίστιν, or ἄθ. 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 suitability of the expression πρώτην might be scrupled; since Paganism was their first religion. Whereas, according to the sense it carries in the second interpretation, it is very apt. And the phrase ἀθετεῖν τὴν πίστιν is frequent in the later Classical writers and the Sept. Indeed, the words preceding evidently allude to an engagement to celibacy; and therefore to τὴν πίστιν. may most naturally be referred. Πρώτην is for προτέραν, as often in the N. T.; though there is no occasion to follow the idiom in any version. The κρίμα will thus mean *condemnation*, severe censure; πίστις., a solemn engagement, perhaps by vow.

13. ἅμα δὲ καὶ ἀργαὶ μανθν., &c.] This corresponds to the γαμῆν θέλουσιν at v. 11.; v. 12 being, in some measure, parenthetical; q. d.



- χόμενοι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι  
 14 καὶ περιέργοι, λαλοῦσαι τὰ μὴ δεόντα. <sup>1 Cor. 7. 9.</sup> βούλομαι οὖν  
 νεωτέρας γαμῆν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορ-  
 15 μὴν δίδοναι τῷ ἀντικειμένῳ λοιδορίας χάριν. ἤδη γάρ τινες  
 16 ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. <sup>Supr. v. 3.</sup> "Εἰ τις πιστὸς ἢ πιστῆ" <sup>x Rom. 12.</sup>  
<sup>R. et 15. 27.</sup>  
<sup>1 Cor. 9. 11.</sup>  
<sup>et 13. 22.</sup>  
<sup>Gal. 6. 6.</sup>  
<sup>Philipp. 2.</sup>  
<sup>28.</sup>  
 17 <sup>1 Thes. 5.</sup> "Οἱ καλῶς προσετώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιού-  
 σθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.  
 18 <sup>7 Deut. 24.</sup> λέγει γὰρ ἡ γραφή· Βοῦν ἀλωῶντα οὐ φιμώσεις·  
<sup>14. et 25. 4.</sup>  
<sup>Lev. 19. 13.</sup>  
 19 καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. <sup>Matt. 10.</sup> "Κατὰ πρεσβυτέ-  
<sup>10.</sup>  
<sup>Luc. 10. 7.</sup>  
<sup>1 Cor. 9. 9.</sup>  
<sup>Deut. 19.</sup>  
 20 τριῶν μαρτύρων. Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων <sup>15.</sup>

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 intermeddling; a spirit which is admirably depicted in Theophrastus *περὶ καλίας*. See also the one *περὶ περιεργίας*. Between the terms *ἀργαί* and *περιέργοι*, we may observe a *paronomasia*, as in 2 Thes. iii. 11. *Φλύαρος* comes from *φλύος*, a bubble: and to blow up such well signifies the occupation of a trifler. *Λαλοῦσαι τὰ μὴ δεόντα* may mean 'talking scandal.' So Eurip. *Phœn.* 205. *Φιλόψογον γὰρ χρῆμα θελειῶν ἐφν' Σμικρὰς δ' ἀφορμάς ἢν λαβῶσι τῶν λόγων, Πλειῶν ἐπιαισφύρουσιν. ἠδὸν δὲ τις ἔναιξι, μὴδὲν ὑγιά ἀλλήλαις λέγειν.*

14. *νεωτέρας*] i. e. the younger *widows*, not *women*, as in our common Version and Wakef.; for of those the context alone treats. Indeed, *χῆρας* is added in several MSS., and expressed by the Greek Commentators. *Βούλομαι* is only to be understood of *wish*, not *injunction*. The Apostle wished them to be left to marry, if they thought proper, and an opportunity offered. At *τεκνογονεῖν* and *οἰκοδ.* I would supply *ὥστε*: and that is for *ἵνα τεκνογονῶσι καὶ οἰκοδ.*, 'that they may be occupied in the duties of mothers and wives, and [thereby] give no handle' &c. *Τῷ ἀντικειμένῳ* is used in a generic sense, for *τοῖς ἀντικειμένοις*. Compare Lu. xxi. 13. 1 Cor. xvi. 9. Phil. i. 20. 2 Thes. ii. 5. *Λοιδ. χάριν*, for *λοιδ. ἔνεκα*, and that for *eis λοιδορίαν*.

15. *ἔστρ. ὀπίσω 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. *ἔχει χῆρας*] 'have near relations who are poor widows, i. e. as mothers, grandmothers, daughters, or sisters. In 6 MSS. and 3 inferior Versions the words *πιστὸς ἢ πιστῆ* are not found; and in others not *ἢ πιστῆ*. But in either case it was evidently an omission to remove an unusual expression.

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17. From the relief of the poor, the Apostle proceeds to the support of ministers; though with an obscurity of expression (arising from delicacy) which prevents us from acquiring any exact information. That a stipend was appropriated to the support of the minister, is certain; but on the amount, and the mode of collection, we are left to conjecture. We have, however, some glimmering of light afforded in a passage of Euseb. H. E. v. 28. (cited by Wets.) where there is mention of a certain Bishop being engaged *ὥστε λαμβάνειν μηνιαία δηνάρια ῥυ'* at 150 Denaria a month. The *προεστ. πρεσβ.* must not be taken, with some, of the *Pastoral* duties properly so called; but of the *directive* functions of one or more ruling Presbyter, who regulated and had the government of the Church of a city or district. *Ἀξιοῦσθ.* signifies not merely, 'let them receive,' but, 'let them receive as their just due.' So Heb. iii. 3. *πλείονος γὰρ δόξης οἶτος παρά Μωσῆν ἤξισται*. *Τιμῆς* may denote both competent reward and suitable respect. And *διπλ.*, as the best Expositors ancient and modern are agreed, is to be taken as put for *πολλῆς*, 'liberal stipend.' A sense of the word as common as in the English *double*, and here, I think, to be preferred to the one commonly assigned, because the Apostle never descends to particulars on this subject, as indeed rarely do the Ecclesiastical Historians. By *κοπιῶντες—διδ.* is plainly meant, 'discharging the regular *pastoral* duties.' See Benson.

18. *καὶ ἄξιος—αὐτοῦ*] These words are nowhere to be found in the O. T.; and as we are not compelled here to repeat *λέγει ἡ γραφή*, we may suppose that the words in question are introduced as a proverbial maxim. For although it occurs in Matt. x. 10. and Lu. x. 7., yet it is doubtful whether either of those Gospels was then in being. And even our Lord may have adopted this, as he has done many other proverbial sayings.

19. *κατὰ πρεσβ.*] Not, 'an elderly person,' as many interpret; but 'a presbyter.' See Whitby. 'Ἐπι, 'under the testimony of.' A rule founded on the Law, Deut. xix. 15., and adverted to at Matt. xviii. 16. Joh. viii. 17.

20. *τοὺς ἀμαρτ.*] It is not agreed whether the *presbyters*, or the *people at large*, are here to

A A

• Dent. 17. ἐλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. <sup>a</sup> Διαμαρτύρομαι 21  
 4. et 19. 18. ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκ-  
 Infir. 6. 13. τῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος,  
 Gal. 1. 20. μηδὲν ποιῶν κατὰ πρόσκλισην. <sup>b</sup> Χεῖρας ταχέως μηδενί 22  
 Philpp. 1. 8. ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις· σεαυτὸν ἀγνὸν  
 1 Thim. 2. 5. et 5. 27. τήρει. <sup>c</sup> Μηκέτι ὑδροπότει, ἀλλ' οἴνω ὀλίγῳ χρῶ, διὰ τὸν 23  
 b Act. 6. 6. στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. <sup>d</sup> Τινῶν ἀν- 24  
 et 8. 17. θρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν·  
 et 13. 6. τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως καὶ τὰ καλὰ ἔργα 25  
 et 19. 6. πρόδηλά ἐστι καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύ-  
 sup. 4. 14. νатаι.  
 2 Tim. 1. 6. c Paul. 104. 15. VI. <sup>e</sup> Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότας 1  
 d Gal. 5. 19. • Eph. 6. 5. Col. 3. 22. Tit. 2. 5, 8, 9. 1 Pet. 2. 18.

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 chief end of punishment, namely, the prevention of crime.

21. Διαμ. &c.] A most solemn charge, with which Heindr. compares Joseph. Bell. ii. 16, 4. μαρτύρομαι ὑμῶν τὰ ἀγία, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ. It may partly extend to all the foregoing injunctions; but it chiefly respects the last; and the ταῦτα meaning 'all these matters of discipline.' Χωρὶς προκρίμ., 'keeping yourself apart from prejudice or prepossession.' The word indeed seems formed from the Latin *præjudicium*. Κατὰ πρόσκλι., 'through partiality, or undue favour.' So Clemens' Epist. to Corinth. κατὰ προσκλίσει.

22, 23. χεῖρας—ἐπιτίθει] 'Lay hands hastily or inadvertently on no man.' Μηδὲ κοιν. ἀμ. ἀλλ., i. e. 'Do not [by thus ordaining unfit persons] make thyself answerable for their delinquencies.' The next words Μηκέτι ὑδροπ. 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 is 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 abstemiousness, 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 irreverent 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 superstition of those who, from that, or any other ascetic practice, claim the praise of superior sanctity.

24, 25. This must, as was before observed, be connected with the preceding; and the sense of the whole may be expressed as follows: 'Keep thyself pure from all participation in other men's sins by ordaining unfit persons to the ministry; [To avoid which, however, will require much circumspection and consideration;] for though some men's sins are discernible without any close examination, anticipating, as it were, the judgment passed on them; yet, in other persons, their faults only follow, and are known after much examination. In like manner it is with respect to men's virtues. Some immediately appear; others are only known after long acquaintance with the persons.' Τὰ ἄλλως ἔχοντα &c. The sense seems to be: 'those good works which are otherwise than manifest (i. e. οὐ πρόδηλα) cannot, whether they be good or bad, be long hid.' See Whitby and Newc.

VI. 1. The admonitions in this and the following verse are (as appears from v. 3.) intended to correct certain contrary positions of the false teachers, commonly supposed to have been Judaizers, who, as some eminent Commentators imagine, wanted to introduce into the Christian Church the doctrine that, as no Jew was to remain a slave for life, so ought no Christian; thus releasing men from civil duties, under the pretence of religious rights; to the great scandal of the Gospel. Indeed, into errors of this kind ignorant or unreflecting persons might easily fall, (partly by misinterpreting the metaphorical language of the Apostle) even without the corruption of any Judaizing teachers. It was obvious that the spirit of the Gospel is adverse to slavery; and, in proportion as its injunctions are obeyed, tends to root out a practice in which folly and injustice are both alike conspicuous. And it was natural for persons so ignorant as slaves to regard the Gospel as freeing men from all obligations intrinsically and fundamentally inconsistent with justice and equity. Thus the admonition was highly seasonable.

— ὅσοι εἰσὶν ὑπὸ ζυγὸν δ.] The Commentators do not sufficiently advert to the strength of this expression, in which there is a blending of two expressions (Compare Gal. v. 1. ζυγὸν δουλείας ἐνέχεσθε) and that, as it seems, to put the case in its strongest point of view (supposing even the harshest bondage) in order to make the injunction to obedience the more decided. See

- πάσης τιμῆς ἀξίους ἠγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ  
 2 Θεοῦ καὶ ἡ διδασκαλία βλασφημηῖται. οἱ δὲ πιστοὺς ἔχου-  
 τες δεσπότης, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν·  
 ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ  
 οἱ τῆς ἐνεργεσίας ἀντιλαμβανόμενοι. ταῦτι δίδασκε καὶ  
 3 παρακάλει. Ἐἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται  
 ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 4 καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν ἐπι-  
 στάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν  
 5 γίνεται φθόνος, ἔρις, βλασφημῖαι, ὑπόνοιαι πονηραί, ἢ † παρα-  
 διατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημέ-  
 νων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.  
 6 ἀφίστασο ἀπὸ τῶν τοιούτων. ἵ Ἔστι δὲ πορισμὸς μέγας  
 7 ἡ εὐσέβεια μετὰ αὐταρκείας. ἰ οὐδὲν γὰρ εἰσηνέγκαμεν

parallel exhortations in Eph. vi. 5-8. and 1 Pet. ii. 18. where see Notes.

2. *μη καταφρον.*] *scil. αὐτῶν.* This denotes neglecting to obey their orders, as being their equals in religious matters. So Matt. vi. 24. *ἡ ἰσὺς ἀντιζηταί, καὶ τοῦ ἐτέρου καταφρονήσεις.* 'Ἀλλὰ μᾶλλον δουλ. Render, 'but let them serve them the rather, i. e. the more zealously and faithfully. So μᾶλλον ἀγαπᾶν in Joh. iii. 19, and xii. 43. and often elsewhere. At ἀγαπητοὶ supply ἀδελφοί. This serves to strengthen the preceding term πιστοί. The next words οἱ τῆς ἐνεργ. ἀντιλ. must not, with some, be referred to the slaves, (which yields a very frigid sense) but, with many eminent Expositors ancient 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 ἐνεργ. 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 ἐνεργεσία signifies benefit conferred on any one in the only other passage of the N. T. where the word occurs, (Acts iv. 9. ἐνεργεσία ἀνθρώπων.) the above interpretation may very well be 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 πιστοί, as we must, in the sense it just before bears, believing, or believers (as in numerous other passages of the N. T.); and ἀγαπητοὶ 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. *ἑτεροδιδ.*] See Note supra i. 3. Προσέρχ., accede to, acquiesce in. See 1 Pet. ii. 4. Ὑγιαίν. λόγοις. Render, 'sound words.' A medical

metaphor, used several times in this and the second Epistle to Timothy, and that to Titus. By εὐσέβ. is meant 'the true religion,' the Gospel, as supra iii. 16. and elsewhere.

4. *τετύφωται μηδὲν ἐπιστ.*] The sense is, 'he is puffed up with pride, though knowing nothing.' So Polyb. ii. 81. ἀνοῦσι καὶ τετύφ. Τετύφ. is equivalent to the φυσιοῦμενος of a similar passage of Col. ii. 18. Νοσῶν is used agreeably to the metaphor in ὑγ., and denotes 'having a morbid fondness for,' of which examples are adduced in Wets. and Rec. Syn., e. gr. Diog. ap. Athen. p. 104. Σποᾶς λογαρίων ἀναπεπλησμένοι. Plato in Phædr. p. 282. ἀπανθήσει τῷ νοσοῦντι περὶ λόγων ἀκοήν. The ζητήσεις are those mentioned at i. 4.; and λογ. the verbal altercations thence arising.

5. *παραδιατριβαὶ*] The reading here is uncertain. Griesb. edits, from 4 uncial and about 20 other MSS., διαπαρᾶδ., which Schleus. prefers; but, I think, without reason. The compound διαπαρᾶδ. 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 inanity; and the δια vehemence. Ἀπεστερημένων, 'desstitute of;' literally, '[self] deprived of.' Νομίζ. πορισμὸν εἶναι τ. εὐσ. Render, with Newc., 'supposing that godliness is gain,' i. e. regarding the Gospel or any other religion only as subservient to gain. The Article, as Newc. observes, shows that εὐσέβ. is the subject, not the predicate. So Dionys. Hal. iii. 5. (cited by Wets.) οἱ δὲ χρηματισμὸν ἠγοῦμενοι τὸν πόλεμον. On ἀφίστ. ἀπὸ τῶν τ. may be compared Ecclesiasticus vii. 2. ἀποστῆθι ἀπὸ ἀδίκου. And so περιίστασο, ii. 16.

6. *ἔστι δὲ πορισμὸς μέγ.* &c.] Here 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 contented spirit which it inculcates, produces the truest spirit, even the greatest happiness. So Philo. cited by Wets. τί ἂν εἴη κέρδος λυσιτελέστων οὐσιότητος.

7. οὐδὲν γὰρ εἰσ. &c.] The γὰρ refers to a

<sup>1</sup> Pml. 55. <sup>23.</sup>  
<sup>1</sup> Eccl. 29. <sup>23.</sup>  
<sup>23.</sup> Matt. 6. 25.  
<sup>1</sup> Heb. 13. 5.  
<sup>1</sup> 1 Pet. 5. 7.  
<sup>1</sup> Prov. 11. 28.  
<sup>et</sup> 20. 21.  
<sup>et</sup> 28. 20.  
<sup>22.</sup> Matt. 13.  
<sup>22.</sup> Marc. 4. 19.  
<sup>1</sup> Jac. 5. 1.  
<sup>1</sup> Exod. 23. 8.  
<sup>1</sup> Deut. 16. 19.  
<sup>1</sup> Prov. 15. 16.  
<sup>1</sup> 2 Tim. 2. 22.  
<sup>1</sup> 1 Cor. 9. 25, 26. Philipp. 3. 12, 14. *supr.* 1. 18. *infr.* ver. 18. 2 Tim. 4. 7.

εἰς τὸν κόσμον, ὄηλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·  
 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἄρκεσθη- 8  
 σόμεθα. <sup>m</sup> Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρα- 9  
 σμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλα-  
 βερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ  
 ἀπώλειαν. <sup>n</sup> ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαρ- 10  
 γυρία ἧς τινὲς ὀρεγόμενοι ἀπέπλανήθησαν ἀπὸ τῆς πίστεως,  
 καὶ ἑαυτοὺς περιέπειραν οὐνάταις πολλαῖς. <sup>o</sup> Σὺ δέ, ὦ ἀν- 11  
 θρωπε τοῦ Θεοῦ, ταῦτα φεύγε. δίδωκε δὲ δικαιοσύνην, εὐσε-  
 βειαν, πίστιν, ἀγάπην, ὑπομονήν, πρότητα. <sup>p</sup> ἀγωνίζου 12

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. Loesa. compares Philo p. 852. C. Μηδὲν εἰς κόσμον, ἀλλὰ μηδὲ σαυτὸν εἰσηνεγκας· γυμνὸς μὲν γὰρ ἦλθες, γυμνὸς πάν-  
 λις ἀπίης.

8. The Apostle here shows the nature of the above ἀταρκαία (v. 6.). And διατρ. is put in the plural to answer to σκεπάσμ., 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 is it that Heir. attempts to refine away and sink this impressive admonition into Jewish opinions. Avarice and idolatry 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. Οἱ βουλ. πλ. means, 'those who study to be rich, and devote their thoughts to increase their wealth;' thus including those who are already rich. Εἰς πειρ. καὶ παγ., 'into ensnaring temptations,' namely, both in spending what they have, and in gaining more. The words following point out the effects; where ἀνοήτ. refers to all such gratifications as are beneath the dignity of a reasonable being. Βλαβερὰς, namely, as always more or less pernicious to health and happiness, ever cheating the sensualist with the shadow, but never giving him the substance of happiness. The metaphor in βυθίζουσι—ἀπώλειαν is bold, and I cannot but suspect that Longin. de Sabilim. §. 44. had in mind this passage (as he elsewhere quotes Moses) in the following citation by Wets.: ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δολαγωγούει, μᾶλλον δὲ ὡς ἂν εἴποι τις, καταβυθίζουσι αὐτάνθρωποι ἤδη τοὺς βίους. Thucydides, too, 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 this; being, by the impetuous and irresistible dominion of some insatiable lust, hurried into dangers and ruin. Τῶν κακῶν, 'mischiefs and vices.' Ἦε τινὲς ὄρ. Render, 'through the lust of which;' as in the above passage of Thucyd. ὄργη τῶν ἀνθρώπων. It is strange that some (as Beza, Elsn., Doddr., Mackn., and Burton) should take this to mean 'have pierced

themselves all over from head to foot.' The περι is for ἐπι or ἐν; and περιπεῖρειν 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 π. οὐν. occurs in Homer and Orpheus cited by Wets. to which I would add Æsop. Fab. 304. ἑαυτοὺς περιπέειροντες ἀποπίστοις, 'unexpect'd evils.' Ὀδὴν is a very strong term, derived, I apprehend, from ὀδόν, and thus denoting a gnawing pain.

11. ἀνθρωπε τοῦ Θεοῦ] A title formerly given to the prophets of the O. T., and therefore very suitable to the inspired teachers of the New, and indeed to Ministers of succeeding ages, as denoting 'one devoted to God, and employed in making His will known unto man.' See 2 Cor. v. 20. and 2 Tim. iii. 17. Δικαιοσύνη—πρότητα. 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, worthy of remark, that he ends both lists with the qualities of meekness and forbearance, meaning, it should seem, to hint, that by these alone can the other virtues be made effectual to the purpose of the "man of God," even the salvation of souls.

12. ἀγωνίζου τὸν καλὸν ἀγ. τ. π.] Occasione superioris admonitionis in generali περὶ αἰνεσθαι effunditur, quæ illum quodam quasi vocis suæ classico ad strenuè officii sui munera obunda 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. Καλόν. Honourable indeed, as compared with the ignoble objects which called forth the exertions of the ἀγωνισταί. (1 Cor. ix. 25.) The agonistic allusion (which see also at 1 Cor. ix. 24-27.) is kept up in ἐπιλαβοῦ, with reference to the eagerness with which the ἀγωνισταὶ strove to attain the prize; for endeavour here is to be united with the sense of the verb. See Glass Phil. Sacr. and Note on Joh. vii. 52. ἴδε. By rendering the word 'obtain,' as most recent Commentators do, the spirit of the metaphor is lost. Εἰς ἣν ἐκλ. 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 καλή, as being a full profession of faith and

- τῶν καλῶν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν
- 13 ἐνώπιον πολλῶν μαρτύρων. <sup>9</sup> Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζῶντος πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Παλάτου τὴν καλὴν ὁμολογίαν, τηρήσαι σε τὴν ἐντολὴν ἀσπίλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- 15 ἦν καιροῖς ἰδίους δεῖξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων,
- 16 ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰῶνον. ἀμήν.
- 17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφροεῖν, μηδὲ ἠλπικεῖναι ἐπὶ πλούτου ἀδηλόγητι. ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν· ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, ἐν-  
19 μεταδότους εἶναι, κοινωνικοὺς, ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου

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 enjoined 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 ζῶντος seem meant to animate the courage of Timothy in defence of the Gospel, as well as his zeal and exertions in fulfilling his vows, from the remembrance of that Being who gave him life and preserved it, and would raise him up at the last day. (see Rom. iv. 17. Eph. ii. 5. 1 Pet. iii. 18.) and give him an eternal inheritance. In μαρτυρήσαντος—ὁμολ. there is a blending of two phrases; for though μαρτυροῦσαν μαρτυρεῖν be used, and also ὁμολογίαν ὁμολογεῖν, yet never, I think, μαρτυροῦσαν ὁμολογεῖν. The τὴν ought to be expressed both here and in the preceding verse, as denoting notoriety.

14. τηρήσαι σε] Sub. ὥστε. By ἐντολή is meant the injunction before given to 'fight the good fight of faith.' Ἀσπίλον ἀνεπ. is for ὥστε ἀσπ. καὶ ἀνεπ. εἶναι. The ἐπιφαν. 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 1 Cor. i. 8. θε καὶ βασιλεύσει ὑμᾶς ὅτε τέλει ἀνεγκλήτους ἐν τῇ ἡμέρᾳ 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 closes the passage. (Heintr.) Καρ. ἰδ., 'at his own good time,' be that sooner or later. Μακάρ. See Note supra i. 11. Δυνάστης, as 2 Macc. iii.

24. xii. 15. xv. 23. On μόνος, see Rom. xvi. 27. The epithet is applied to all the attributes of the Deity, to show that He is so transcendently the possessor of them, that He alone may be said to possess them.

16. ὁ μόνος ἔχων ἀθαν.] i. e. 'immortality self-derived;' by which it is implied that he alone can confer it. So Joh. v. 26. "hath life in himself." Ὅν εἶδεν οὐδ. &c. So Joh. i. 18. Θεὸν οὐδεὶς ἑώρακε πρόποτε.

17. τοῖς πλουσίοις &c.] From his anxiety with respect to a class of persons of whose salvation his own language, and still more that of his Lord, asserted the great difficulty, the Apostle subjoins, by way of postscript, what follows. In τοῖς πλουσ. ἐν τῷ νῦν α. we have a tacit opposition to the spiritually rich. (Matt. vi. 20. xix. 21.) And here I would compare Plato de Repub. 696. B. 'Ἐν μουῇ γὰρ εὐτὴ ἐρξασιν οἱ τῷ ὄντι πλουτοῖ, οὐ χρυσοῖν, ἀλλ' οὐ εἰ τῶν ἐδαίμωννα πλουτεῖν, ὥστε ἀγαθῆ. Πλούτου ἀδελ., for πλοῦτῶ ἀδελφ. Πλουσίως εἰς ἀπόλ. This imports not only living, but an enjoyment of life, as far as innocence extends. The argument is, that as God is so bountiful as to satisfy all our wants, and to some (as the rich) supplies these blessings πλουσίως, so He expects that the rich should imitate His beneficence, by liberally imparting thereof to their fellow-creatures.

19. ἀποθησ. ἑαυτοῖς θεμ. &c.] There is here a certain harshness of expression arising from a blending of two metaphors, and a catachresis, by which ἀνεπ. is put for καταβαλλ. or κατατίθεσθαι, as in Thucyd. iv. 87. αἰῶνον ὄξαν καταθ. Θεμ. implies the firmness and certainty of the good laid up, i. e. a good ground for hoping. Here Schleus. aptly compares Tobit iv. 9. θεμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης.

ζωῆς. Ὡς Τιμόθεε, τὴν \* παραθήκην φύλαξον, ἐκτρεπόμε- 20  
 νος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου  
 γνώσεως· ἣν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστό- 21  
 χησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἣτις  
 ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

20. The Apostle cannot conclude without again urging the injunctions contained in i. 18. and iv. 7. The κενοφ. here is equivalent to the ματαιολογία at i. 6. It is here further called ψευδώνυμος γνώσις. In ἀντιθ. there is, I think, an allusion to the ἐναντιώσεις of speculative 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 Gentile Christians who paved the way to Gnosticism.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

- 1 **Ι. ΠΑΥΛΟΣ** ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ,
- 2 ἂ Τιμοθέε ἀγαπητῷ τέκνῳ χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
- 3 Ἐγὼ χάριν ἔχω τῷ Θεῷ, ὃ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν (μεμνημένος σου τῶν δακρῶν) ἵνα χάρις πληρωθῷ ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησε πρῶτον ἐν τῇ μάμμῃ σου Λαίδει καὶ τῇ μητρὶ σου
- 4 Εὐνίκη πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ. Ἐγὼ γὰρ οὐκ ἔχω ἄλλο ἀντικείμενον τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. οὐ γὰρ ἔδωκεν
- a Gal. 1. 3.  
1 Tim. 1. 2.  
1 Pet. 1. 2.
- b Act. 22.  
3. et 22. 1.  
et 24. 14.  
Rom. 1. 8.  
Eph. 1. 16.  
1 Thess. 1.  
2. et 3. 10.
- c Act. 16. 1.
- d Act. 6. 8.  
et 8. 17.  
et 13. 2.  
et 19. 6.  
1 Tim. 4.  
14. et 5. 22.  
Rom. 8.  
15.

This Epistle was manifestly written by St. Paul while in confinement, probably at Rome. Not, however, in the imprisonment mentioned at Acts xviii., 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 κατὰ in this somewhat unusual expression denotes end or counsel, q. d. that I might publish the promise of salvation through Christ.

3. χάρις ἔχω τ. Θ.] See 1 Thess. i. 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. Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λέγουσιν αἰρεῖσιν, οὕτως λατρεύω τῷ πατρὶ Ἰησοῦ &c. What the Apostle here says was meant against the Jews, who accused him of abandoning the God of his Fathers. Ἐν καθ. συνειδ. need not have perplexed the Commenta-

tors, but is to be taken as Acts xiii. 1. συνειδ. ἀγαθῆ πεπολιτευμαι. xxiv. 16. and 1 Tim. iii. 9. Hebr. xiii. 18. 1 Pet. iii. 16 & 21. The *ὡς* is, as Rosenm. and Heinr. say, for *ὅτι*. And by *ἀδιάλ.* ἔχω τὴν περὶ σοῦ μνείαν it is meant that he gives thanks to God that he has reason to bear Timothy in mind.

4. τῶν δακρῶν] No doubt, the tears of Timothy at their last separation.

5. ὑπόμνησιν λαμβ.] for ὑπομνησκόμενοι. Ἐνώκησε 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. At *ὅτι* supply *ἐνοικεῖ* from ἐνώκησε.

6. δι' ἣν αἰτ.] i. e. that it may continue to dwell. Ἀναζωπυρεῖν τ. χάρ. 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 χάρισμα 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 ἔδωκεν—σφρονησμοῦ] The Apos-

ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης καὶ  
σωφρονισμοῦ. ἢ μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυ- 8  
ρίου ἡκῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπά-  
θησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, ἢ τοῦ σώσαντος 9  
ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν,  
ἀλλὰ κατ' ἴδιαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν  
Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων, ἢ φανερωθεῖσαν δὲ νῦν 10  
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,  
καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωῆς καὶ  
ἀφθαρσίας διὰ τοῦ εὐαγγελίου· εἰς ὃ ἐτέθη ἐγὼ κήρυξ 11  
κατὰ ἐπιτολὴν τοῦ Θεοῦ τοῦ πατρὸς ἡμῶν Ἰησοῦ Χριστοῦ.  
[Act. 21. 33. Rom. 1. 16. Eph. 3. 1. et 4. 1. Col. 4. 16. Philipp. 1. 1. et 4. 14. 1 Tim. 2. 6. Infra. 2. 3. Philim. 1. 9. 13. κ Rom. 8. 29. et 9. 11. Eph. 1. 4. et 2. 8. et 3. 11. 1 Th. 3. 4. 5. 6. ἢ 2 Es. 25. 8. Rom. 16. 25. 1 Cor. 15. 54. 55. Eph. 1. 9. et 3. 9. Col. 1. 26. Tit. L. 2. Heb. 2. 14. 1 Pet. 1. 20. Act. 9. 15. et 13. 2. et 22. 21. Eph. 3. 8. Gal. 1. 15. et 3. 8. 1 Tim. 2. 7.]

tle here delicately (per. *κοινωνῶν*) 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 fortitude, tempered with discretion, as well as love, which constrains the minister to attempt the salvation of souls, even amidst dangers. See 2 Cor. v. 14. *Σωφρ.* is well explained by Newc. of prudence in displaying miraculous powers, in, avoiding or softening persecutions, in teaching and admonishing. The words are well paraphrased by Theodoret. as follows: *Τοῦ πνεύματος τὴν χάριν δέδωκεν ἡμῖν ὁ Θεός, οὐχ ἵνα δειλιώμεν τοὺς ὑπὲρ τῆς εὐσεβείας κινδύνους, ἀλλὰ ἵνα θελας δυνάμεις ἐμφοροῦμεροι, θερμοῦς μὲν αὐτὸν ἀγαπήσωμεν, σωφρονίσωμεν δὲ τῶν ἐν ἡμῖν κινουμένων παθημάτων τὴν ἀταξίαν.*

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. *Μαρτύριον*, i. e. the preaching, and profession of the Gospel. *Δέσμιον αὐτοῦ*, i. e. on his account. See Note on Phil. iii. 1. *Κατὰ δύναμιν Θεοῦ*, Bp. Middl. has shown is not connected with τῷ εὐαγγελίῳ, for then the Article would have been repeated, τῷ εὐαγγελίῳ τῷ κατὰ δύναμιν, but it is joined with the verb, thus: "but do thou jointly suffer the evil which the Gospel brings, according to the support which God affords." "The early preachers of the Gospel (says Newc.) had great support from the certainty that God was with them."

9. *τοῦ σώσαντος*] 'who puts us into the way of salvation.' See Note on Matt. i. 21. *καλέσαντος κλήσει ἀγία*. See Gal. i. 6. The epithet respects the purpose of the calling, i. e. to make us holy here, and eternally happy hereafter. Compare 1 Pet. i. 15. *Οὐ κατὰ τὰ ἔργα ἡ.* See Eph. ii. 8. *Πρόθεσιν*, for προαίρεσιν; See Note on Rom. ix. 11. viii. 28. seq. Eph. iii. 11. *τῆν δοθ. ἡμῖν* is well rendered by Professor Scholefield 'the grace which was given us'; *δοθ.* belonging, as he observes, to *χάριν*, not to *πρόθ.* That, indeed, is clear from the Article.

10. *καταργήσ. τὸν θάνατον*] i. e., as the best

Commentators explain, (see Theophyl., 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. 26—27. and Hebr. ii. 14. And in an Inscription found in Nubia, mentioned by Bornem. de Glossis, p. 48., it is said of God: *ὁ τὸν θάνατον καταργήσας καὶ ἀθνη καταπατήσας.* *Ἐπιφανεῖα* here denotes Christ's appearance in the flesh; though elsewhere the word always means his second appearance to judge the world. 'Αφθαρσίαν is exegetical of *ζωῆν*.

— *φωτίσαντος*] 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 than any thing plainly revealed in the Old Test." See Bp. Warburton's Div. Leg. L. 1. There had been many guesses on the subject; but since, as Paley says, he alone discovers who proves, thus the term *φωτ.* is perfectly applicable. In this view, I would compare Arrian Epict. i. 4. *τῷ δὲ τὴν ἀληθείαν ἐρόῦσσι καὶ φωτίζαντι.*

11. *εἰς ὃ*] for the Classical *ἐφ' ὅπερ*. By τὴν παραθήκην 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: 'Eor I know very well whom I have trusted with my soul; and am firmly persuaded that he is able to keep that deposit of mine, and to restore it safe unto me, in the judgment of the great day.' It is truly remarked by Slade, that the phrase τὴν παραθήκην μὴ ἄλλοι 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 παρακαταθήκην φύλαξιν, and not τὴν παρακαταθήκην σου. And further, since the Apostle there speaks of Timothy keeping the



12 καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· <sup>κ</sup> δι' ἣν αἰτίαν καὶ <sup>κ</sup> Ερθ. 3. 1.  
 ταῦτα πάσχω. ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὡ πε-  
 πίστευκα· καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην  
 13 μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. <sup>ι</sup> Ὑποτύπωσιν ἔχε <sup>ι</sup> Inf. 3. 14  
 ὑγιαίνοντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ  
 14 ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· <sup>μ</sup> τὴν καλὴν παραθήκην φύ- <sup>μ</sup> 1 Tim.  
 15 λαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικούντος ἐν ἡμῖν. <sup>ν</sup> ΟΙ- <sup>ν</sup> Act. 19.  
 δας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, <sup>ν</sup> 10. Inf. 4.  
 16 ὧν ἐστὶ Φύγελλος καὶ Ἑρμογένης. <sup>ο</sup> Δὴ ἔλεος ὁ Κύριος <sup>ο</sup> Act. 28.  
 τῷ Ὀνησιφόρου οἴκῳ ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν <sup>ο</sup> 20.  
 17 ἄλυσίν μου οὐκ ἐπῆσχύνθη, ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπου- <sup>ο</sup> Eph. 6. 20.  
 18 δαιότερον ἐζήτησέ με καὶ εὐρέ· (δὴ αὐτῷ ὁ Κύριος εὐρεῖν <sup>ο</sup> Inf. 4. 19.  
 ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ) καὶ ὅσα ἐν Ἐφέσῳ  
 διηκόνησε, βέλτιον σὺ γινώσκεις.  
 1 ΠΙ. ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ  
 2 ἐν Χριστῷ Ἰησοῦ. <sup>ρ</sup> καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν <sup>ρ</sup> 1 Tim. 3  
 μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ <sup>ρ</sup> Tit. 1. 5.  
 3 ἔσονται καὶ ἐτέρους διδάξαι. <sup>σ</sup> σὺ οὖν κακοπάθησον ὡς κα- <sup>σ</sup> Supr. 1.  
 8. Inf. 4. 5.

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. *ὡς πιστῷ κτιστῇ παρατιθέσθωσαν ταῖς ψυχαῖς ἑαυτῶν*. See also the able Note of Whitty. That by ἐκείνην τ. ἡμ. 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. 20. *ὅποσπῆσαντες δὲ τὴν ἐκείνην τῇ ἡμέρᾳ*, 'on the day in question.' & vii. 31. *τότε*. i. 101. *τότε*, that remarkable time known to all.

13. Now follow some exhortations, first general, and then special. On ὑποτ., see Note on 1 Tim. i. 16. And on ὑγ., see Note on 1 Tim. i. 11. & vi. 3. and Wakef. S. C. 72. By ὑποτύπωσιν, Mr. Valpy thinks, is denoted that part of the evangelical scriptures, which were then written, (as in Rom. ii. 20. *νόμοισι* 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 ἔχε must be connected with ἐν πίστει καὶ ἀγάπῃ. Tim. was to hold fast this summary, not in faith only, but with love and charity towards those who might differ from him in some respects.

14. *παραθήκην*] Such, for *παρακαταθήκην*, is the reading of very many MSS., early Ed. up to the fourth and fifth of Erasm., and many Fathers: which has been justly restored by Beng., Wets., Matth., Griesb., Tittm., and Vat.; *παρακαταθήκη* being the Attic form, *παραθήκη*

the common one. See Wasse and Popp. on Thucyd. ii. 72. By this *παραθ.* 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. *Ἀπεστρ.* 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. *Ἰδόντες*, i. e. in a manner all.

16. The family of Onesiphorus acted the reverse; and therefore the Apostle prays that they may find mercy and acceptance with God. On *ἀνέψυξε*, see Note on Col. iv. 11. The word seems to signify properly to 'bring a person to life again (*ανα*) who is fainting with heat, by giving him air.' *Οὐκ ἐπῆσχ.*, 'he was not ashamed, as were the rest.'

11. 1. *ἐνδυναμοῦ ἐν τῇ χάρι.* &c.] I have in Rec. Syn. shown at large, that this cannot mean less than 'Strengthen thyself by every exertion, in dependence on the grace bestowed by and through Jesus Christ.'

2. *διὰ πολλῶν μαρτ.*] There has been some doubt as to the persons here referred to. It seems best, with Vatab., Est., Beza, Wolf, Rosenm., and Heinr., to understand the presbyters and others present at Timothy's ordination, (mentioned at 1 Tim. i. 18. iv. 11. vii. 12. and 2 Tim. i. 6.) which was, no doubt, accompanied with a public Charge, the substance of which St. Paul desires may be delivered to others also. In *παραθου* there is the same metaphor as in *παραθήκην*, supra i. 14. and elsewhere. The next words *πιστοῖς-διδάξαι* advert to the two principal qualifications for the ministry, *fidelity*, and *fitness for preaching* or instructing.

3. A military allusion, as at 1 Tim. i. 18. vi.

1 Cor. 9. 25. **λὸς στρατιώτης Ἰησοῦ Χριστοῦ. ὁὐδεὶς στρατευόμενος** 4  
 1 Cor. 9. 10. **ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολο-**  
 2 Sam. 7. 12. **γῆσαντι ἀρέσῃ. εἰάν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται εἰάν** 5  
 Psal. 132. 11. **μὴ νομίμως ἀθλήσῃ. τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον** 6  
 Ess. 11. 1. **τῶν καρπῶν μεταλαμβάνειν. νόει ἂ λέγω· δῶν γάρ σοι ὁ** 7  
 Matt. 1. 1. **Κύριος σύνεσις ἐν πᾶσι. ἠμνημόνευε Ἰησοῦν Χριστὸν ἐγη-**  
 Act. 2. 30. **γερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγ-**  
 et 13. 23. **γελίόν μου ἠ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος·** 9  
 Rom. 1. 3. **ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδετα.** <sup>sup.</sup> **διὰ τοῦτο πάντα ὑπο-**  
 u Eph. 3. 1, **μένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχῃσι**  
 13. et 4. 1. **18.**  
 Col. 1. 24. **18.**  
 u Eph. 3. 1, **18.**  
 et 4. 3, 19. **18.**  
 Philipp. 1. **18.**  
 7. **18.**  
 Col. 1. 24. **18.**

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 πραγμ.* 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 *τῷ στρατολ.* is meant the person who has taken him into pay, the Emperor or other monarch. *Ἀρέση*, 'may approve himself.'

5. On the military St. Paul now engrafs an *agonistical* allusion; as in 1 Cor. ix. 25. *Ἀθλῆ*, 'contend in the games,' viz. by wrestling. *Οὐ στεφ.*, '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. *ὁδὸς μοι ἀπόδειξις, εἰ νομίμως ἠλθῆσας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας*. The phrase *νομίμως ἀθλ.* 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 over them.

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 *πρῶτον* is to be referred to. It is most naturally connected with *μεταλ.*; and such is the construction adopted by the generality of Expositors antient and modern. The sense, however, thus arising either involves what is inconsistent with facts, or (even when helped out by the harsh ellipsis of *ἵνα κοπιᾷ*, '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., Erasmod., Beza, Calvin, Casaub., Hamm., Pearce, Wolf, Benson, Doddr., and almost all recent Commentators) to join *πρῶτον* with *κοπιῶντα*, 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: *Δεῖ τὸν γεωργὸν*

*πρῶτον κοπ. τ. καρπ. μετ.*, where *κοπ.* 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].' *Πρῶτον* for *πρότερον*, as often in the N. T.

7. *νόει ἂ λέγω*] This refers to all the foregoing admonitions from i. 8. forwards. Some difficulty attaches to the *γάρ* following, as introducing a *prayer* or *wish*. This, indeed, is removed in some MSS., which have *ὡσεῖς*; but I suspect, from emendation. The *γάρ* 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 Hoogev. ap. Valpy imagines; but rather such as Benson and Wahl point out. 'For it is my prayer that the Lord' &c., i. e. for *ὄφελον, or εὐχόμεαι, ἵνα δῶν*.

8. *μνημ.* [*Ἰ. Χρ. &c.*] Here there is a continuation of the admonition in *νόει ἂ λέγω*. 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. *Κατὰ τ. εὐαγγ. μου*, 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. *Ὡς, for ὡς εἰ*. Of *ἀλλ' ὁ λόγος—δέδετα* 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. *διὰ τοῦτο*] 'On this consideration.' *Διὰ τοὺς ἐκλεκτοὺς*, 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 antient and modern 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

- 11 τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. Ὑπιστὸς ὁ γ Rom. 6. 5, 8c.
- 12 λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· ἂ εἰ ὑπομέ-  
νομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσε-  
ται ἡμᾶς· ἂ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι  
ἐαυτὸν οὐ δύναται.
- 14 ὅτι ταῦτα ὑπομίμησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυ-  
ρίου, μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ  
τῶν ἀκούοντων. Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ  
Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς  
ἀληθείας. Ὅτι τὰς δὲ βεβήλους κενοφωνίας περιύστασο· ἐπὶ  
πλείον γὰρ προκόψουσιν ἀσεβείας· ἂ καὶ ὁ λόγος αὐτῶν ὡς  
γάγγραινα νομῆν ἔξει· ὡν ἐστὶν Ὑμέναιος καὶ Φίλητος,  
οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνά-  
στασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.

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 scilicet. The weighty saying which this introduces was, it seems, commonly employed by Christians to strengthen themselves to endurance of persecution. See 1 Pet. iv. 13. Συναπ. here signifies to die, or be ready to die, martyrs to the Gospel, as Christ did. Συζ., 'we shall enjoy eternal felicity with him.' Εἰ ὑπομ., 'if we bear patiently persecution or death.' Συμβ. A climax from συζήσ. On the force of the expression, see Rom. v. 17.

13. εἰ ἀπιστ.] The sense, according to the best modern Expositors, is as Mr. Valpy expresses it: 'The mutability is entirely on the side of them 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 ἀρνήσ. ἢ οὐ δύν. is meant, as Rosenm. says, 'cannot act contrary to his nature, which is altogether veracious, 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. διαμαρτυρόμενος ἐνώπιον. τ. Κ.] See 1 Tim. v. 21. On λογομ., see 1 Tim. vi. 4. At ἐπὶ καταστροφῇ there is not an ellipsis of εἰ μὴ or ἀλλὰ. Much energy is imparted by the Ἀσυνδeton. The general sense is, 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. σπούδασον.] 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 ὀρθοτομ., an allusion to the Jewish Priests cutting or dividing a sacrifice into its proper parts; or to the scribes dividing the Law into sections (see Benson and Doddr.); 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., Wets. in loc., Schleus., and others. It is, they think, a metaphor taken from those who proceed by a direct road, leaving crooked and winding paths; as τέμνειν ὄδον or κλεῖθρον εὐθείαν, and the Latin *viam secare*. This, however, is liable to two objections. 1. That it drops the idea of ἐργατής. 2. That it does not sufficiently unfold that part of ὀρθοτομοῦντα 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 husbandmen, who cut their furrows straight; so the teacher also is to be commended who follows the canon, or rule, of the Divine Oracles." Thus it 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. Γάγγρ. is (as Rosenm. observes) not an actual cancer, but something like it. So I find Castell. in his Lex. Med. calls it an incipient mortification. Νομῆν ἔξει, i. e. has a tendency to eat or spread further. So in Acts iv. 17. (of a pernicious opinion) ἵνα μὴ ἐπὶ πλείον διανεμηθῇ. On the nature of the opinions adverted to, see Rec. Syn.

<sup>f</sup> Joh. 10.  
<sup>14</sup> ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν 19  
 σφραγίδα ταύτην Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ καὶ  
<sup>g</sup> Rom. 9.  
<sup>21.</sup> ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ χρυσᾶ καὶ ἀρ- 20  
 γυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὄστράκινα, καὶ ἃ μὲν εἰς τιμὴν,  
<sup>h</sup> Infr. 3.  
<sup>17.</sup> ἃ δὲ εἰς ἀτιμίαν. <sup>b</sup> εἰάν οὖν τις ἐκκαθάρῃ εαυτὸν ἀπὸ τούτων, 21  
 ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον, καὶ εὐχρηστον τῷ δε-  
<sup>i</sup> I Cor. 1.  
<sup>2.</sup> σπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοίμασμένον. <sup>1</sup> Τὰς δὲ νεω- 22  
<sup>1</sup> Tim. 6.  
<sup>11.</sup> τερικὰς ἐπιθυμίας φεύγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγά-  
<sup>k</sup> 1 Tim. 1.  
<sup>4.</sup> πην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθα-  
<sup>4.</sup> κτ 4.  
<sup>7.</sup> ρᾶς καρδίας. <sup>k</sup> Τὰς δὲ μωρὰς καὶ ἀπαιδέυτους ζητήσεις 23  
<sup>ε</sup> 6.  
<sup>4.</sup> παρατιτοῦ, εἰδὼς ὅτι γεννώσι μάχας. <sup>1</sup> δούλον δὲ Κυρίου οὐ 24  
<sup>11</sup> Tim. 3.  
<sup>2.</sup> δεῖ μάχεσθαι, ἀλλ' ἦπιον εἶναι πρὸς πάντας, διδακτικὸν,  
<sup>Tit. 1. 8.</sup> ἀνεξίκακον, <sup>m</sup> ἐν πρώτῃ παιδεύοντα τοὺς ἀντιδιατιθεμένους· 25  
<sup>Tit. 2. 2.</sup>  
<sup>Gal. 6. 1.</sup>

19. ὁ μέντοι στερεὸς &c.] This is a passage of no ordinary difficulty, on which considerable diversity of opinion exists. The view most generally adopted for the last half century is, that, as *σφραγίς* often denotes an *inscription*, so it may here be used in allusion to the custom of engraving on a slab deposited at the foundation of a building, something indicating the purpose of its erection. Thus by *θεμέλ.* will be meant the *religion* which has God for its author, the chief purposes of which are adverted to in the two sentences following. This interpretation, however, is unsupported by authority, and, indeed, little agreeable to the context. Slade and Valpy adopt that of Wells: 'Nevertheless, the foundation of God, i. e. the fundamental doctrine of the resurrection, whereon principally God has designed the truth of the Gospel to be built, standeth sure and firm, having this seal, i. e. being confirmed after the same way as God confirmed the authority of Moses and Aaron against the gainsayings of Korah and his companions. Finally, Theodoret explains by the following paraphrase: *παρασαλέρισται οὐ δύναται τὴν τῆς ἀληθείας κρηπίδα· ὁ Θεὸς γὰρ τοῦτου τέθεικε τὸν θεμέλιον, σφραγίς δὲ τοῦ θεμελίου, τῆς ἀναστάσεως ἢ ἄλις.* Perhaps the interpretation first mentioned may be united with this; q. d. 'The main fabric itself, and especially that fundamental doctrine of the resurrection, standeth firm.' And then what is added may be understood of the *religion*, not the *doctrine*. And certainly, in respect to religion, the two sentences which are supposed to be inscribed upon it, contain matter for serious meditation, and constant recollection to all its professors.

20. ἐν μεγάλῃ δὲ—*οἰκίᾳ*] Here the difficulty arises, as at Rom. v. 12., from the application of the similitude being not expressed. It is not agreed whether the *μεγ. οἰκία* means the *world*, or the *visible Church*. The latter, however, appears to be the true view. By the *σκευὴ* some think are meant *Ministers*; others, *Christians in general*; which latter interpretation is preferable, and may include the other.

21. ἐκκαθ. ] 'keep thyself pure.' *Τούτων*, viz. heretical teachers. *Εἰς πᾶν ἔργον ἀγ. ἡτοιμ.*

is exegetical of the *εὐχρηστον*; and *ἡτοιμ.* signifies 'accommodated to,' as in Prov. xxii. 9. 22. *νεωτερικὰ ἐπιθ.* This is not to be interpreted of *lusts* properly so called, (though many examples of that signification are adduced by the Commentators) such a sense being foreign to the context, and the character of the Apostle. And the *abstinence* elsewhere ascribed to Timothy excludes the idea of *sensuality*. It should seem that *νεωτ.* is here for *μεγακώδεις*, (so Philo cited by Wets.: *μεγ. ἐπιθυμίας*, literally, younker-like) and that the Apostle means that heady, vehement, impetuous, rash, vain, arrogant disposition, to which young men are prone. To this the Apostle has allusion in those traits at iii. 4. *ἀλόγους, ὑπερήφανοι, ἀκρατεῖς, προπετεῖς, τετυφωμένοι.* See Theophyl., Theod., and Ecum. The words following must be meant to refer to the qualities designated by *νεωτ. ἐπιθ.* The sense seems to be, 'Cultivate justice (sobriety, &c., see Acts xiv. 26. Heb. xi. 23.) fidelity' &c., as in Rom. iii. 3. and Tit. ii. 10. Or *δικ.* and *πίστ.* may mean, generally, virtue and piety. So Matt. xxiii. 23. *τὴν κρίσιν καὶ τὴν πίστιν.* See also Acts vi. 5. & xi. 24. *Ἀγάθη* and *εἰρ.* denotes a loving and peaceable disposition. By the next words *μετὰ τῶν—καρδιῶν* it is suggested that this is to be evinced even to those who conscientiously differ from him in opinion on matters not affecting fundamentals.

23. *ἀπαιδέυτους*] '*insultus*,' which tend to no solid information, and are founded in folly, if not ignorance; being, in fact, the *κενοφωνίαι* and *ἀντιθέσεις* τῆς *φρονήσεως* of 1 Tim. vi. 20.

24, 25. *δούλον Κυρίου*] 'a servant of the Lord,' i. e. a minister of the Gospel. *Μάχεσθαι*, 'be disputatious and quarrelsome.' See Tit. iii. 2. *Ὁν διδακτ.* see 1 Tim. iii. 2. *Ἀμειλικαίως* properly signifies patient of injuries; as in Hierocl. cited by Wets. (see also Wind. ii. 16.) Here, however, it must denote tolerant of those petulant expressions which arise from controversy. The next words (*ὡμίς* the *διδ.*), and *μνηστ.* out the manner of the thing. *Τοὺς ἀντιδ. ἄν.* I conceive, a *sensus prægn.*, signifying those who are of a contrary opinion, and maintain it in op-

μή ποτε δι' αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀλη-  
26 θείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξω-  
γρημένοι ὑπ' αὐτῶν, εἰς τὸ ἐκείνου θέλημα.

1 III. <sup>n</sup> ΤΟΥΤΟ Δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις  
2 ἐνστήσονται καιροὶ χαλεποί. ἔσονται γὰρ οἱ ἄνθρωποι φιλ-  
λανται, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γο-  
3 νεύσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διά-  
4 βολοὶ, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδάται, προπετεῖς,  
5 τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μόρ-  
φωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρηνημένοι. καὶ τού-

n 1 Tim. 4.  
1.  
2 Pet. 2. 1.  
et 3. 3.  
Jud. 18.  
o Matt. 7.  
15.  
et 18. 17.  
Rom. 16.  
2 Thes. 3.  
6.  
1 Tim. 5. 8.  
supr. 2. 16.  
23.  
Th. 1. 16.  
et 3. 10.  
2 Joh. 10.

position to him. *Ὁ μήποτε* ('trying whether') see Note at Lu. iii. 15. and Rom. xi. 21. *Εἰς ἐπίγνωσιν ἀλ.* This means, 'that so they may acknowledge the truth which they had rejected.' The Apostle then hints at the sinfulness of their even conscientious opposition to the truth, by making it need *repentance*. Compare Acts xi. 18.

26. *καὶ ἀνανήψ.* &c.] 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 metaphors of *sobering from inebriety*, and that of *disengaging oneself from a snare*, here denoting *temptation*. So 1 Tim. vi. 9. *ἐμπίπτουσιν εἰς πειρασμῶν καὶ παγίδων*. On this mixture of metaphor on this subject, I have myself adduced several examples from Liban., Joseph., Cebes, and the Orac. Sibyll. 'Ἐξωγρημένοι, 'after having been led captive.' On *ἐκείνου* for *αὐτοῦ*, see Scultetus 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 to avoid so distinct a recognition 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 desp'rate, and they sleep the sleep of death!"

III. 1. Compare 1 Tim. iv. 1.; the expression *δοξ. ἡμ.* here being equivalent to the *ὑστερ. καιροὶ* of 1 Tim. iv. 1. 'Ἐστήσ., 'will arrive.' So 2 Thes. ii. 2. *ἐπέστηκε*. The *χαλεποὶ* is, as Theophyl. remarks, *for φανὸς πονηροί*; and we have here a popular idiom.

2—5. The Apostle now illustrates the *χαλεποὶ*, in a description full of energy, containing, as in Rom. i., a long drawn *συναθροισμὸς*, with which the Commentators compare some from the Classical writers, all serving to show the degeneracy of Christians at the *καιροὶ χαλεποὶ* 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 vices seem here (as on almost all occasions in St. Paul's writings) to be enume-

rated with some regard to plan, so as to form *clusters*, of which *φιλάστοι* and *φιλάργυροι* 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 man's preservation; but it was generally used, like our *selfish*, in a bad sense. The next group comprises, I think, *ἀλαζόνες, ὑπερήφ., βλάσφ.*, which may be rendered 'boasters, arrogant, railers.' The two first terms are associated at Rom. i. 30. And the *βλάσφ.* corresponds to the *ὑβριστὰς* there. The next group comprises, I conceive, the *γον. ἀπειθ., ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι*; those vices being naturally connected. For, as Theophyl. observes, he who is disobedient to parents, will be ungrateful to others. And he that is such, is *ἀνόσιος*, because *τὴν ὕψιν καὶ τὸ ὀφειλόμενον ἀθετεῖ*. He will also be *ἄστοργος*; since for whom will he feel affection, if he has none for his benefactor? He will also be *ἄσπονδος*, for whom will he keep covenant with, if not with his parent, or benefactor? It should seem that the three last are introduced, as in Rom. i. 30., by way of *climax* to the preceding. 'Ἀνόσ., here means, I conceive, 'violators of the most solemn civil obligations,' which are called *δοξα* as opposed to *ἱερά* (or Divine obligations) by the best writers. So Thucyd. ii. 52. *ἐς δολιχάριαν ἐτραπόντο καὶ ἱερῶν καὶ δόσιων.* & v. 104. *ἴσιοι πρὸς οὐ δικαίους ἰσάμεθα.* & iii. 84. See Taylor on *Æschin.* p. 49 & 50. The present passage and Rom. i. 30. seem to be imitated by Apollon. Epist. 56. *ὑμῖν δὲ ἄσπονδοι καὶ ἀκηρυκτα καὶ ἀμελικτα ἔτι τε ἀνέρα καὶ θθεα, τὰ πρὸς γουεῖς πρὸς τέκνα, τὰ πρὸς φίλους συγγενεῖς φιλέτας*. 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 *διάβ., ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι*, of which terms the first may be rendered 'calumniators,' namely, on the principle of bringing all down to their own level. *Ἀκρατεῖς* is generally regarded as equivalent to *ἀκάλαστοι*, 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 Erasmi., Beza, Casaub., Pisc., Grot., and Wolf, render) *intemperantes*, for *ἀκρατεῖς ἐαυτῶν scil. ἐπιθυμιῶν, affectuum*, 'having no mastery over their passions and affections,' literally, un-reined. And

<sup>p</sup> Matt. 23. τους ἀποτρέπου. <sup>p</sup> ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς 6  
<sup>14</sup> Tit. 1. 11. τὰς οἰκίας καὶ αἰχμαλωτεύοντες [τὰ] γυναικάρια σεσωρευ- 7  
 μένα ἀμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε μαν- 7  
 θάνοντα, καὶ μῆδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνά- 8  
<sup>q</sup> Exod. 7. 11. <sup>q</sup> ὄν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν 8  
<sup>11</sup> Tit. 6. 5. Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι 9  
<sup>1</sup> Tit. 4. 6. κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. Ἄλλ' 9  
 οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἐκδήλος 10  
 ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. Ἰσὺ δὲ παρηκο- 10

although examples of this *absolute* use in a general sense are rare, yet Aristotle furnishes more than one in his Eth. vii. 1 & 4. And so Hippocr. Epidem. L. iv. and Thucyd. iii. 84. ἀκρατῆς ὄργης, 'ungovernable in its impetuosity.' This trait consorts well with the *προσπετεῖς* just after. And, indeed, the next word *ἀνήμεροι*, *fierce*, *savage*, seems an illustration of this, as the ἀφίλαγ. may illustrate the *διάβολοι*. The ἀφιλάγαθος is explained by some eminent Commentators 'haters and averse to all that is good.' See Doddr. and Bens. The word is very rare; but as φιλάγαθος occurs at i. 8. in the sense 'a lover of good men,' we ought surely here to render, with Newc., 'haters of good men;' which well consorts with the *διάβ.* preceding. With ἀφιλ. is, I think, conjoined *προδόται*, indicating a *treacherous* way of showing their hatred of the good, and bringing them into trouble with the persecutors, whether Jews or Heathens. The *προσπετεῖς* and *τετυφ.* form another group. The former, (on which see Note on Acts xix. 36.) answers to the ἐμπληκτῶς ὄξυς of Thucyd. iii. 83., signifying a headlong, rash, reckless spirit. Τετυφ. has been before treated on. Lastly, we have what may be considered a *general* trait, *φιλήδονοι μάλλον ἢ φιλόθεοι*, with which Wets. compares Demoph. *φιλήδονοι καὶ φιλόθεοι τὸν αὐτὸν ἀδύνατον ἐστί*. Philo 333. 49. *φιλήδονοι καὶ φιλοπαθῆ μάλλον ἢ φιλόθεοι*. By the *πῶν*, in *φιλήδ.* may be meant sensuality in general; but it is probable the Apostle chiefly intended 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 Loesn. has *ἐπιμορφάζει τὴν εὐσεβείαν*.

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 ἀποστασία 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 mystery 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. Τούτους. for *τούτους*. So the ἐκ τούτων of the next verse is well rendered, 'of this sort.'

6. οἱ ἐνδύν. εἰς τὰς οἰκ.] Here the Apostle throws in a peculiar trait of their character, namely, of insinuating themselves into the confidence of families, for the sake of interested purposes. Αἰχμ., 'domineering over.' In illustration of this, passages are cited by the Commentators from Irenæus, Josephus, and others. The Pharisees, it seems, had always employed these means. Indeed, the same thing has happened in every age, and been practised by religionists the most widely separated. Jerome asserts that all heresies begin with women: and Less, in a Dissertation on this passage, says: "Veteratores istius modi plerumque varium et mutabile semper fœminam adoriui: hujus conscientia pro lubitu imperare, ejusque ope familias regere integrasque respublicas, historia docet æque ac nostri temporis experientia."

Σεσωρευμένα αμ. the Lex. Cyrill. well explains *βεβαρημένα αμ.* So in Ps. i. 4. (which St. Paul seems to have had in mind) for the *πληρῆς ἀμαρτιῶν* of the Sept., the other Greek Versions have *βεβαρημένα*. This may, I think, partly denote the weight of former sins burdening the conscience (see Matt. xi. 28.); from the guilt of which they sought to be delivered on easy terms. By ἐπιθυμ. ποικ. many understand carnal lusts and vices of every kind, in which they were indulged by their teachers. But by what follows it should seem to be the lust of the heart that is meant. (See Ps. lxxxi. 12.) So at ii. 22. *νεωτερικὰς ἐπιθυμίας*. & iv. 3. *κατὰ τὰς ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους*. The strong passions of the female sex have, in all ages, been worked upon by impostors.

7. πάντοτε μαθάνοντα—δύναμενα] Here we have an example of a verb being used of *endeavour* after the action denoted; for that they *did* really learn, cannot be supposed. Moreover, of this was probably a sort of proverbial manner of speaking.

8. Ἰαννῆς καὶ Ἰαμ.] Names of two Egyptian Magicians, who, as we learn, (not from Moses, but from the Rabbins, confirmed by Pliny and other Classical writers) were magicians at the court of Pharaoh, and who opposed their sleight of hand tricks to the miracles of Moses. Ὁν κατεφθαρμένοι τὸν νοῦν, see 1 Tim. vi. 5., and ὀδόκιμοι, the Notes on Rom. i. 28. and 1 Cor. ix. 27. Compare 1 Tim. vi. 5.

9. ἐπὶ πλεῖον] It here signifies 'very far.' The ἄνοια involves the conjoint notions of extreme folly, presumption, and impiety; in which last sense it often occurs in the Sept.

10. σὺ δὲ] The δὲ is *adversative*, and serves to contrast the abandonment of the true faith by the

- λούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ  
 11 πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διω- Paul. 34.  
21.  
Act. 13, 50.  
et 14, 2, 19,  
22.  
2 Cor. 1. 10.  
 γμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν  
 Ἰκονίᾳ, ἐν Λύστροις· οἷους διωγμούς ὑπήνεγκα· καὶ ἐκ πάν-  
 12 των με ἐρρύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες Matt. 16.  
24.  
Luc. 24, 26.  
Joh. 17, 14.  
Act. 14, 22.  
1 Thess. 3.  
3.  
1 Supr. 2.  
2.  
 13 εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. Πουηροὶ δὲ  
 ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χειρόν, πλανῶντες  
 14 καὶ πλανώμενοι. Ὡς δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώ-  
 15 θης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερά

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 *παρηκ. τῇ ἀληθείᾳ*, the Apostle says *μον 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 adverting 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 *παρηκ.* see Note on Lu. i. 3. 1 Tim. iv. 6. The term here signifies *follow up*; as 2 Macc. ix. 27. *Ἀγωγῇ* is for *ἀναστροφῇ*, as often in Classical writers. *Προθέσει* 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 προσμένει τῷ Κυρίῳ*. But the notion of firmness and resolution are there communicated by *καρδίας* and *προσμι*; whereas, here there is no adjunct, and therefore the usual sense *purpose, scope, aims, and designs* (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 *ἀγωγῇ* and *προθέσει* come, as in 1 Tim. iv. 12., the special ones *πίστ., μακροθ., ἀγ.,* and *ὑπομ.* *Πίστις* is explained by many Commentators *faithfulness*, as in 1 Tim. iv. 12. There, however, *ἀγάπη* comes first, and is afterwards followed by *πίστις*; while here *πίστ.* 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 *πίστις* and *ἀγάπη* in order to introduce with each the virtue resulting from it. That *πίστις* is closely connected with *μακροθ.*, is plain from Heb. vi. 12. which passage is the best comment on the present: *ἠμῆται τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας*. And that *ἀγάπη* is equally connected with *ὑπομονή*, appears from 1 Tim. vi. 11. *πίστιν, ἀγάπην, ὑπομονήν*. Tit. ii. 2. *τῇ ἀγάπῃ, τῇ ὑπομονῇ*. Whereas of *πίστις* followed by *ὑπομονή* ex-

cept Heb. vi. 12.; nor of *ἀγάπη* followed by *μακροθυμία*. Besides, St. Paul seems to have subjoined *ὑπομ.* to intimate that the *love* was, as it regarded men, of that fervent kind which constrained him to bear any thing and every thing to accomplish the saving of souls. The best comment on this whole passage is Rom. v. 1—9. In *τοῖς διωγμοῖς* there is an exegetical apposition. Render 'namely by.' At *οἷους δ.* must be supplied from the context, *παρεκλούθηκας*, which, by an accommodation of sense, may mean 'thou well knowest.' *Καὶ*, 'and [yet].'

12. *εὐσεβῶς ζῆν ἐν Χρ. Ἰ.*] A formula denoting to live with the piety and holiness suitable to the Christian faith. *Θέλοντες* denotes purpose and intention. *Διωχθήσονται*. The remark is more or less applicable in every age, (see Acts xiv. 22. and Note) especially at periods when (like the Apostolic) the good and evil principles are brought into close collision.

13. *πουηροὶ—χειρόν*] Here there is an indirect admonition to Timothy to go forward in the right path, from strength to strength, and righteousness to righteousness, as the impostors or false teachers in question will go on from bad to worse. The next words *πλαν. καὶ πλανώμενοι* some eminent Commentators take to mean, that as they deceive some, so are they themselves the dupes of others. But though such might sometimes be the case, the words are, I conceive, meant to suggest how it happened that they went from bad to worse, namely, by the influence of *self-deception* as well as that of deceiving others: for men are observed to repeat falsities till they almost believe them themselves. The process is finely depicted in the 5th Book of Cowper's Task, where, speaking of the flimsy excuses and shallow shifts of the sinner, it is said:

"They gain at last his unreserv'd assent;  
 Till, harden'd his heart's temper in the forge  
 Of lust, and on the anvil of despair,  
 He slights the strokes of conscience. Nothing  
 moves,

Or nothing much, his constancy in ill;  
 Vain tamp'ring has but foster'd his disease;  
 'Tis desp'rate, and he sleeps the sleep of death!'"

14. *ἐπιστάθης*] The sense is, 'thou hast learnt with full certainty and certain persuasion.' So Hesych. *ἐπληροφορήθης*. The words following show the grounds of that assurance, namely, 1. that he had been taught it by a Divine Legate like Paul. 2. that the truths were founded on what had been learnt by him when a child, and were deeply rooted in his mind; for his mother was a Jewess; and mothers are more likely to

γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ  
 x Rom. 15. πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. x πᾶσα γραφή θεόπνευ- 16  
 2 Pet. 1. 19, 20. στος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς  
 ἔπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ ἵνα ἄρτιος 17  
 ᾦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισ-  
 μένος. IV. Διαιμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ 1  
 καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζών-  
 Gal. 1. 20. τας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασι-  
 Philipp. 1. 1. λειαν αὐτοῦ· κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως 2  
 1 Thess. 2. ἔλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ  
 1 Tim. 5. 21. ἐτ. 6. 13. διδαχῇ. ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσῃς διδασκα- 3  
 λίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας εἰ-

carefully communicate a religion than fathers. *Eldōs* must be repeated, in the sense 'mindful.' By the *ἱερά γράμμ.* are meant (as the best Commentators ancient 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 *ἱερά* as being by revelation from God. *Τὰ δυνάμενά σε σοφίσει—Ἰησοῦ.* 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. *πᾶσα γραφή—δικαιοσύνη*] This is, I conceive, meant to further explain what was said in the preceding verse, proving and illustrating the *ἱερά* and the *εἰς σωτηρίαν* there. There is evidently an ellipsis of *ἔστι*: but Commentators are not agreed whether it should be introduced between *γραφῆ* and *θεόπνευστος*, or between *θεόπν.* and *καὶ ὠφέλ.*, thus joining *θεόπν.* in immediate concord with *πᾶσα γραφή*. The latter method is adopted by *Theodoret*, of the ancient, and most eminent Commentators, from *Camer.* to *Heinr.* and *Jaspis*; q. d. all inspired Scripture is also profitable &c. This, however, is not permitted by the *καὶ*, which is found in every existing MS. 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 *καὶ* 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 *γραφῆ* must be meant of the *ἱερά γράμματα* just before mentioned, q. d. the whole of such [Scripture] is divinely inspired. The terms *διδασκ.*, *ἐλεγχον*, *ἐπανάρθωσιν*, and *παιδ.* must not be dismissed in the summary way they are done by *Heinr.*; the two first being regarded as a hendiad., the fourth as synonymous with the third. It should seem that the two first respect doctrine; and the two last practices; *διδασκ.* denoting instruction in the truth; *ἐλεγχ.* conviction of the opposite errors. *Ἐπανάρθωσιν* always denotes reformation of manners or life; and *παιδ.* 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 ἄνθρ. τοῦ Θεοῦ, 'the teacher of the Gospel,' see Note on 1 Tim. vi. 11. On ἄρτιος, which is equivalent to *κατηρητισμένος*, see *Lu. vi. 40.* and Note, and on ἐξηρητ. Note on Acts xxi. 5. Of πρὸς πᾶν ἔ. the sense is, 'for every good purpose [his ministry is intended to answer]'. See 1 Tim. vii. 11. and compare 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 engrafs an earnest exhortation to the perpetual and zealous use of them.

1. *Διαιμαρτ.*] See Note on a similar passage of 1 Tim. v. 21. Here τοῦ μέλλοντος—αὐτοῦ 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 fidelity. 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 his mediatorial one.

2. *ἐπίστηθι*] '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. *Εὐκαίρως ἀκαίρως* 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.' *Ἐλεγχον, ἐπιτίμ.*, 'confute, [viz. those who are in error of doctrine] reprove [viz. the unruly or the immoral in life].'  
*Παρακάλεσον*, 'exhort to continuance in sound doctrine and holy life.' And this to be done ἐν πάσῃ μακροθ., with the greatest patience. The next words καὶ διδαχῆ are not (as *Rosenm.* imagines) per hendiad.; but *πάσῃ* must be repeated, the sense being 'and with every [suitable] instruction,' i. e. sound doctrine, as appears from what follows just after, τῆς ὑγιαίνουσῃς διδασκαλίας οὐκ ἀνέξονται. *Rosenm.* compares *Plutarch de Educ.* (speaking of parents instructing their children) *διδάσκοντας, ἀπειλούντας, δεομένους, συμβουλευούτας.*

3. τῆς ὑγιαίν. διδ.] See 1 Tim. i. 10. 2 Tim. i. 13. Οὐκ ἀνέξ., 'will not bear to listen to.'



- 4 τοῖς ἐπισωρεύουσι διδασκάλους, κηθόμενοι τὴν ἀκοήν<sup>a</sup>· καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέφουσι, ἐπὶ δὲ
- 5 τοὺς μύθους ἐκτραπήσονται. <sup>a</sup>Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου
- 6 πληροφόρησον. <sup>b</sup>Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς
- 7 τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· τὸν ἀγῶνα τὸν καλὸν ἠγά-
- 8 ρισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· <sup>d</sup>λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ δίκαιος κριτῆς· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπήκοσι τὴν ἐπιφάνειαν αὐτοῦ.
- 9,10 Σπούδασον ἐλθεῖν πρός με ταχέως. <sup>e</sup>Δημᾶς γὰρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορευθῆ εἰς Θεσσαλονικίην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·
- 11 Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
- 12 σεαυτοῦ· ἐστὶ γὰρ μοι εὐχρηστος εἰς διακονίαν. <sup>f</sup>Τυχικὸν
- 13 δὲ ἀπέστειλα εἰς Ἐφεσον. Τὸν φαιλόνην ὃν ἀπέλιπον ἐν

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. Κατὰ τὰς ἰδ. ἐπιθυμίας is by the earlier Commentators construed with ἐπισωρεύουσι; by the later ones with διδασκ.; which latter method seems preferable, since it is more agreeable to the usus loquendi, yields a better sense, and is more suitable to the style of St. Paul, which does not reject transposition. The words may be rendered, 'according to their fancies or inclinations.' See supra in. 6. and Note. The term ἐπισωρ. implies contempt on the part of the writer, q. d. 'there will be no want of persons iustus farinae.' The next words suggest why they will do so, namely, κηθόμενοι τὴν ἀκοήν, literally, 'having a tickling in the ears,' i. e. wanting to be gratified with something which may please their fancies. So Hesych. ἤτοῦτες τί ἀκούσαι καθ' ἑδονήν. Passive for reciprocal. Of this expression several examples are adduced by Wets., to which I would add one yet more to the purpose from Julian, p. 333. δυνάμενοι τὰς ἀκοὰς ἡμῶν κηθιστάσθαι παραμυθίασθαι. See also Thucyd. iii. 38. ἀκοήν ἑδονῆν ἡσώμενοι.

4. μύθους.] This hints at the false nature of the doctrines; and the mythic, story-telling nature of the discourses; such being ever employed ad captandam, i. e., as Theodoret observes, τέρψαν οὐκ ὀνησιν ἔχοντα. So Isocrat. cited by Wets. opposes ἀφελίμου λόγου το μύθου. I would adduce the following passage of Thucyd. i. 21. αἱ λογογράφοι ἐνέθεσαν ἐπὶ τὸ προσηγοριώτερον τῆ ἀκροασει ἢ ἀληθέστερον, ὅσα ἀπεβέβηκτα καὶ τὰ πολλὰ ἐπὶ χρόνου αὐτῶν ἀπίστωται ἐπὶ τὸ μύθουδες ἐκπειρηκέντα.

5. νῆφε.] See I Thess. v. 6. and Note. And on κακοπάθησον, see supra ii. 3. and Note. Also on πληροφ., 'fully accomplish,' Note on Acts xii. 8.

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6. ἐγὼ γὰρ ἤδη σπένδομαι. &c.] The ἐγὼ is emphatical, and corresponds to the σὺ in the former verse. And the γὰρ refers to a clause understood, q. d. Do thou fully discharge thy ministerial duties, nor expect any further exhortation from me; for I already &c. Σπένδομαι, i. e. ἐπιθανάτιος εἰμι. Expositors, however, are not agreed whether the meaning is, 'I am ready to be poured upon,' as the victim had the libation poured upon its head; or, 'I am ready to be poured,' i. e. my blood, as a libation. The latter sense seems preferable, (since the term is not ἐπισπ., but σπένδο.) and is confirmed by Phil. ii. 17. 'ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ &c. where see Note.

7. See Note on I Tim. vi. 12. And on δρόμον τετέλεκα, Note on Acts xx. 24. Τὴν πίστιν τετήρηκα is by many eminent Commentators rendered 'I have preserved my fidelity.' I am not, however, aware of any authority for that phrase; whereas τηροῦν is often followed by words similar in sense to τὴν πίστιν, meaning the doctrines and precepts of the Christian religion; and this signification always carries the Article. That of fidelity scarcely ever occurs. Finally, as the sense yielded is much less apt, the common interpretation 'I have kept the precepts of the Christian religion,' is preferable.

8. ἀπόκειται μοι.] 'is laid up as ready.' See Notes on Col. i. 5—8. I Thess. ii. 19. Gal. i. 15. 'Ἐν ἐκείνῃ τῇ ἡμέρᾳ.' See Note supra i. 12. Of τοῖς ἠγάκ. τῶν ἐπιφάνειαν αὐτοῦ the sense seems to be, 'who have reason to look forward with satisfaction to his coming,' i. e. by having fought the good fight and kept the faith.

10. ἐγκατέλιπεν ἀγαπ. &c.]. Demas, it seems, through cowardice, deserted him, and, through worldly-mindedness, preferred some opportunity of temporal advantage to assisting the Apostle, and furthering the Gospel.

11. Μάρκον.] See Col. iv. 10.

13. φαιλόνην.] Some MSS. and Eld. have

B B

Ἐρωᾶδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μά-  
 λιστα τὰς μεμβράνας. <sup>1</sup> Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι <sup>14</sup>  
 κακὰ ἐνεδείξατο· ἀποδώῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐ-  
 τοῦ· ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέ- <sup>15</sup>  
 ροῖς λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμ- <sup>16</sup>  
 παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λο-  
 γισθεῖν· ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυναμώσέ με, ἵνα <sup>17</sup>  
 δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ <sup>18</sup>  
 ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος· καὶ ῥύσεται με <sup>18</sup>  
 ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν  
 βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας  
 τῶν αἰῶνων. ἀμήν.

i Act. 18. 2.  
 Rom. 16. 3.  
 supr. 1. 16.  
 k Act. 19.  
 22. et 20. 4.  
 et 21. 29.

<sup>1</sup> Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρον <sup>19</sup>  
 οἶκον. <sup>κ</sup> Ἐραστός ἐμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλι- <sup>20</sup>

φαίωλον, which is probably the more correct spelling, though perhaps not that adopted in the later Grecism. The word seems at first to have been *φαιωλή* (whence the Latin *Penula*) then per metathesis *φαιλόνη*, afterwards altered to *φενόλη* and *φελόνη*. If, however, the etymology of Salmasius (who derives it from *φελός*) be right, *φελόνη* 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 *ἰσὶβ*; or else a *portmanteau*.

14. Ἀλέξ.] See 1 Tim. i. 21. and Acts xix. 33. Ἀποδώῃ &c. At this 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 probability an *apostate*. At the same time, I cannot but agree with the antients, and several eminent moderns, that there is here, properly speaking, 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 ἡμ. λόγ., is probably meant the doctrine of the Gospel.

16. πρ. ἀπολογία] A hearing he had granted him at Rome; and he was in expectation of a *second*, during which, it is said, this Epistle was written. And, as we learn from Ecclesiastical History, this second hearing, or trial, turned out very different from the first, since the Imperial butcher, in a rage (as Chrys. tells us) at his conversion of the royal cup-bearer, had him beheaded. Μὴ αὐτοῖς λογισθεῖν. See Rom. iv. 8. and Note. These words are in strong contrast with those of the preceding verse. But it should seem that the Apostle had in view the different motives of the persons.

17. παρέστη] i. e. by secret help and support. So Homer says Minerva παρέστη, helped Achilles. By κήρυγ. is meant the Gospel, as 1 Cor. xv. 14. Πληροφ., 'might obtain full credence.' See Rom. iv. 21. The *ῥάστα* is to be taken,

Heinr. and Rosenm. say, *populariter*, for many of different nations, i. e. who had business at the court. The words, however, are not, with those and other Commentators, to be referred to his *defence* only. They appertain to the preaching of the Gospel by him during his long confinement, by which in a manner all the nations might be said to hear it; since Rome was the resort of persons from every nation of the civilized world, individuals from each of which would hear the Gospel, and carry tidings of it, or diffuse its doctrines, in their respective countries.

— ἐρρύσθην ἐκ στόματος λ.] The best Expositors are agreed in understanding the λέοντος of the Emperor Nero. Here may there not be an allusion to a well known fable of Æsop? for Paul's deliverance at court, which might be called the *lion's den*, would justify the expression in almost its literal sense.

18. καὶ ῥύσεται—πονηροῦ] 'And the Lord will, I trust, deliver me from every evil work,' i. e. all dangers, temptations, and adversities; for such appears to be the simplest interpretation of ἔργου πονηροῦ, 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 language. Compare 1 Kings xvii. 57. 2 Cor. i. 11.

19. καὶ τὸν Ὀνησ.] That the Romanists 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 Commentators should do the same, is unaccountable. For, as Benson observes, 'he might be gone 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 Romanists always profess to follow) uniformly tends to establish. They, however, say that he was yet at Rome; which, from i. 6. (where see Note) appears not so probable. Heinr. maintains that in both places it may signify, by a familiar idiom, *Onesiphorus and his family*. And he compares the phrase *οἰ*

21 πον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον πρὸ χειμῶνος ἔλθειν.

Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ 22 Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

ἀμφὶ τὸν Σωκράτη. This, however, appears precarious. It is sufficient to say, that there is *no proof* that he was *dead*, and little *probability*; since thus *οἶκον* 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 argument for proving Onesiphorus alive, is that St. Paul *prays* for him, since he *no where* prays for the dead, or any of the Apostles; that, in discussing the doctrine with a Romanist, can be no argument at all; since it takes the thing for granted.

# ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

11 1 Tim. 3.  
16. et 6. 5.

m Num.  
23. 19.  
Rom. 1. 2.  
et 16. 25.  
Eph. 1. 9.  
et 3. 9.  
Col. 1. 26.  
2 Tim. 1.  
9, 10.  
et 2. 13.  
1 Pet. 1. 20.  
n Act. 20.  
24.  
2 Cor. 2. 12.  
et 7. 14.  
et 8. 6, 16.

Gal. 1. 1.  
et 2. 3.  
1 Thes. 2.  
4.  
Eph. 1. 2.  
Col. 1. 2.

I. <sup>1</sup> ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, <sup>m</sup> ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, <sup>n</sup> ἐφάνερωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ. <sup>o</sup> Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

<sup>p</sup> Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λοιπὸν ἀποποιῶ ἐπιδορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους.

This Epistle bears so very strong a resemblance to the first Epistle to Timothy, that that 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 mind." 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 Crete.

C. I. 1—3. κατὰ πίστιν] 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 καὶ ἐπίγνωσιν—εὐσέβ. the sense is, 'and for the promotion, the acknowledgment of the true doctrine which is intended to lead us to holiness.' See 1 Tim. vi. 3. Ἐκλεκτῶν, 'of faithful Christians.' See 2 Tim. ii. 10. Ἐπ' ἐλπίδι ζωῆς, for εἰς ἀλ-

πίδα, 'hope of obtaining salvation.' Ὁ ἀψευδής. An appellation of God, like ὁ δληθινός, and used by the heathen writers as well as by the Scriptural ones. Πρὸ χρόνων αἰωνίων. See Notes on 2 Tim. i. 9—11. "Αἰών (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 πρὸ χρόνων αἰωνίων, if taken literally for before these αἰῶνες or periods of time began, would mean, from the beginning of the world." Ὁ ἐφάνερωσε, see 2 Tim. i. 10. and on καιροῖς ἰδίους, Acts i. 7. and 1 Tim. ii. 6. and Notes. Τὸν λόγον. So λόγ. ἐπαγγελίας at Rom. ix. 9. Ὁ κατ' ἐπιταγὴν τοῦ σωτ. ἡμ. Θε. 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. Κατὰ κοινὴν πίστιν, 'according to the faith common to both of us and all Christians.' Χάρις &c. See Note on 1 Tim. i. 2.

5. By the expressions κατέλιπον and ἐπιδορθώσῃ, it appears that Paul had been at Crete, and laid the foundation for the Ecclesiastical settlement of the island. For κατέλιπον, some 12 or 14 MSS. have ἀπέλ. 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 ἀπ in composition are perpetually confounded. Καταλ. is frequently used in the sense here required not only by St. Luke, but by St. Paul,

- 6 ρους, ὡς ἐγὼ σοὶ διαταξάμην<sup>9</sup> εἴ τις ἐστὶν ἀνέγκλητος,<sup>1</sup> μίᾳ γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ  
 7 ἄσωτίας, ἢ ἀνυπότακτα. <sup>1</sup> δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμου<sup>2</sup> μὴ αὐθάδη, μὴ ὀργίλον,<sup>3</sup>  
 8 μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλό-  
 9 ξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ἀν-  
 εχόμενον τοῦ κατὰ τὴν διδασκαλίαν πιστοῦ λόγου, ἵνα δυνα-  
 τὸς ἦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ  
 10 τοὺς ἀντιλέγοντας ἐλέγχειν. <sup>1</sup> Εἰσὶ γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ  
 11 περιτομῆς<sup>2</sup> οὓς δεῖ ἐπιστομίζεῖν<sup>3</sup> ὄλτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

<sup>1</sup> 1 Tim. 3.  
<sup>2</sup> Lev. 10.9.  
 Matt. 24.  
<sup>3</sup> 45.  
<sup>1</sup> 1 Cor. 4.1.  
 Eph. 5. 18.  
<sup>1</sup> 1 Tim. 3.  
 3. 15.  
<sup>1</sup> 1 Pet. 5. 2.  
<sup>1</sup> 1 Tim. 3.  
<sup>2</sup> 1 Tim. 1.  
 10. et 6. 3.  
<sup>2</sup> 1 Tim. 1.  
 10. et 4. 3.  
 Inf. 2. 1.  
<sup>2</sup> Act. 15. 1.  
<sup>1</sup> 1 Tim. 1.6.  
<sup>2</sup> Matt. 23.  
 23.  
<sup>1</sup> 1 Tim. 6. 5.  
<sup>2</sup> 1 Tim. 3. 6.

as in a kindred passage of Thess. iii. 1. καταλειφθῆναι ἐν Ἀθήναις. Moreover, though the writers of the N. T. sometimes use καταλ. where a Classical writer would have employed ἀπολ., yet never the contrary. "ἵνα τὰ λείποντα ἐπιδιόρθῃ." The complete sense (not seen by the Commentators) seems to be, 'that thou mightest further put in order the things which remained unarranged.' Ἐπι is here intensive, and has the same force as in ἐπιδιατάσσομαι at Gal. iii. 15. Of the verb no example has been adduced; but several of the nouns ἐπιδιόρθωσις with τῶν λειπόντων. The terms καταστήσης πρεσβ. plainly show that Titus was invested with Episcopal authority in the highest sense of the word ἐπίσκοπος, which was sometimes, as at v. 7. and Acts xx. 17 & 28., used in the lower sense of πρεσβύτερος, 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 a harsher or more factitious gloss was never promulgated by the Socinians themselves. Κατὰ πόλιν. 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 πόλις was often given to towns. Σοὶ διαταξ., 'gave my directions to thee.' Paul, it seems, had not time to give the directions and injunctions, which he now sends.

6. εἴ τις ἐστίν] Render 'whoever is,' such as are &c. Compare 1 Tim. iii. 2—7. The ἀνέγκλητος here is equivalent to the ἀνεπιόλητος there. Πιστός. Render, with Newc., 'believing;' a sense frequent in St. Paul; implying also an obedience to the requisitions of the Gospel, and especially those which are then specified. Ἀνυπότακτα, 'disorderly and unruly.' So in 1 Tim. iii. 4. the person is to have his children ἐν ὑποταγῇ.

7—9. Compare 1 Tim. iii. 23. and Notes. Ὁ Θεοῦ οἶκος, 'as the Steward of God's family,' which every congregation is. See the fine Collect for Good Friday in our Liturgy. It is well remarked by Rosenm., that if fidelity be required in perishable earthly affairs, how much more is it in spiritual ones. See 1 Cor. iv. 2. Αὐθάδης, self-willed. See a spirited sketch of this character

in Theophr. Char. C. 15. Ὀργίλον may be rendered 'passionate.' On the other terms, see 1 Tim. Φιλόγ. 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 Sirach vii. 22. Ἀντεχόμενον, 'closely adhering to,' literally, holding fast any thing, in opposition to [αὐτῷ] one who would wrest it away. This also implies diligent attendance to, as in 1 Thess. v. 14. ἀντήχουθε τῶν ἀσθενῶν, and sometimes in the Classical writers. By πιστός λόγος are denoted the sure and certain truths of the Gospel. In which sense πιστός is often joined with λόγος. Παρακαλεῖν ἐν τῇ διδ. ὑγ. is by most of the later Commentators explained of exhorting them to embrace and abide by sound doctrine. That, however, involves a very harsh ellipsis. The ἐν 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. (which it is strange should not have occurred to the Commentators) ἐλέγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδασχῇ. Professor Scholefield well renders: 'That he may be able both to exhort [men] by sound doctrine, and to convince gainsayers.' On ὑγ., see Note at 1 Tim. i. 10.

10. The καὶ after πολλοὶ is in several MSS. not found; and in others is put before ματαιολόγ. It is, therefore, with reason, suspected by the Editors to be interpolated; probably by some early Critics who thought a copula was required. Ἀνυπότ. here seems to denote disobedience both in doctrine and discipline; Judaizers being probably for the most part intended. Ματαιολ., those who are at 1 Tim. i. 6. said to have turned aside εἰς ματαιολογίαν. The φρεναπάται are those who at Rom. xvi. 18. are called ἕξαπατῶντες τὰς καρδίας τῶν ἀκάκων.

11. ἐπιστομίζεῖν.] 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 full confutation; just as a horse when well bridled, is not disposed to be unruly. Of which sense examples are adduced by the Commentators, to which others are added in Rec. Syn.

— ὅλους οἴκους ἀνατρέ.] i. e. 'subvert the

# ΠΑΤΡΟΥ ΤΟΥ ΑΠΟΣΤ

Η ΠΡΟΣ

## ΤΙΤΟΝ ΕΠΙΣΤΟ

αἰὲ 12  
αὐτῆ 13  
ι, ἵνα  
μύθοις, 14  
λήθειαν.  
ένοις καὶ 15  
καὶ ὁ νοῦς  
ς δὲ ἔργοις 16  
πρὸς πᾶν ἔρ-

11 Tim. 3.  
16. et 6. 3.

m Num.  
23. 19.  
Rom. 1. 2.  
et 16. 23.  
Eph. 1. 9.  
et 3. 9.  
Col. 1. 26.  
2 Tim. 1.  
9. 10.  
et 2. 13.  
1 Pet. 1. 20.  
n Act. 20.  
24.  
2 Cor. 2. 12.  
et 7. 14.  
et 8. 6, 16.  
Gal. 1. 1.  
et 2. 3.  
1 Thess. 2.  
4.  
e Eph. 1. 2.  
Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2.

I. ΠΑΥΛΟΣ δούλος Θεοῦ  
στοῦ, κατὰ πίστιν ἐκλεκτῶν  
τῆς κατ' εὐσέβειαν, ἢ ἐπ'  
γεῖλατο ὁ ἀψευδῆς Θεὸς  
δὲ καιροῖς ἰδίους τὸν λόγον  
θῆν ἐγὼ κατ' ἐπιταγήν  
γνησίῳ τέκνῳ κατὰ κληρονομίαν  
Θεοῦ πατρὸς καὶ  
ἡμῶν.  
Ἰούδου χα  
ποντα ἐπίδιορθ

αἰνούση διδασκαλίᾳ 1  
σώφρονας, ὑγιαίνοντας 2  
πρεσβύτιδας ὡσαύτως 3  
διαβόλους, μὴ οἶνω πολλῶ

This Epistle bears so very  
to the first Epistle to Titus  
frequently, with the No  
sufficient comment or  
affinity are clearly att  
the circumstances in w  
were placed, and w  
See Paley's Hor.  
balance in phrase  
the Epistle to  
the Ephesians  
the two Ep  
same time,  
the writers  
was writte  
supposed  
Epistle  
have be  
that to  
the ten i  
self,  
doubt  
was  
sit  
2  
1  
13. ἐγχε αὐτοῦς ἀποτ.] See Note on  
xiii. 10.  
14. μὴ προσέχ. Ἰουδ. μύθοις] See Note on  
1 Tim. i. 4.  
15. πάντα μὲν καθαρὰ—συνεῖδ.] Compare a  
similar sentiment in Tim. iv. 4 & 5. and Rom.

iv. 14 & 23. The Apostle takes occasion from  
what has been said of Jewish fables and tra-  
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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,' i. e. may be eaten  
without defilement: but to the polluted [in  
heart] and unfaithful to Christ nothing is pure.

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βείας, τὴν δὲ δύναμιν αὐτῆς ἠρημένοι. Ὁ  
βδελυκτοί, 'worthy of execration,' see Note  
on Matt. xxiv. 15. And on ἀδόκ., see Note on  
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II. 1—6. See 1 Tim. iii. 11. v. 14. and Notes.  
2. πρεσβ.] Repeat λαλεῖ, in the sense εἶπε,  
bid. Πρεσβ. is by some eminent Expositors  
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2 Tim. iii. 10., where see Notes.

3. καταστήματι] 'deportment;' correspond-  
ing to the French 'maintenir,' whence our main.  
So Porph. cited by Wets. τὸ δὲ σεμνὸν καὶ ἐκ  
τοῦ Καταστήματος ἐωρᾶτο. and Simpl. τὸ



εἰπέ τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης· “Κρήτες αἰὲν 12  
ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.” ἡ μαρτυρία αὕτη 13  
ἐστὶν ἀληθής. δι’ ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμους, ἵνα  
ὑγιαίνωσιν ἐν τῇ πίστει, ἢ μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, 14  
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.  
πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ 15  
ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς  
καὶ ἡ συνείδησις. \* Θεὸν ὁμολογοῦσιν εἰδέναί, τοῖς δὲ ἔργοις 16  
ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔρ-  
γον ἀγαθὸν ἀδόκιμοι.

γ Em. 29.  
13.  
Matt. 15. 9.  
Col. 2. 22.  
1 Tim. 1. 4.  
et 4. 7.  
et 5. 20.  
et Matt. 15.  
11.  
Luc. 11. 39.  
41.  
Act. 10. 15.  
Rom. 14.  
14. 20.  
1 Cor. 6. 12.  
et 10. 23.  
25.  
1 Tim. 4. 3.  
4.  
\* 2 Tim. 3.  
5.  
Jude 4.  
b 1 Tim. 2.  
9. et 13.  
1 Pet. 3. 3.

II. ΣΥ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ 1  
πρεσβύτας νηφαλέους εἶναι, σεμνοῦς, σώφρονας, ὑγιαίνοντας 2  
τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·<sup>b</sup> πρεσβύτιδας ὡσαύτως 3  
ἐν καταστήματι ἱεροκρεπῆς, μὴ διαβόλους, μὴ οἶνω πολλῷ

faith of whole families.' So 2 Tim. ii. 18. τὴν πίστιν ἀνατρέπουσι. This, indeed, is hinted at in the words *διὸ ἃ μὴ δεῖ*, where there is a *litotes*, as in Is. lxvi. 4. and Joh. xxi. 18. I would here compare Plato p. 960. *ὄλας οἰκίας χρημάτων χάριν ἐπιχειροῦσι κατ' ἀκρας ἐξαιρεῖν*. These are the kind of persons described in 2 Tim. iii. 6. *οἱ ἐδύοντες εἰς οἰκίας αἰχμαλ.*, and who are at v. 2. described as *φιλάργυροι*.

12. *εἰπέ τις—προφ.*] Here *ἴδιος αὐτῶν* is put per *epanorthosin* on *ἐξ αὐτῶν*, and is a stronger expression. *Προφ.* is by *Newc.* and others rendered *poet.* And, indeed, the term, like *uates* 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. *Epinemides*, however, (who is admitted to be the person here meant) was not a poet, but a prophet, and a writer *περὶ χρημάτων*, and, as Theophyl. says (imitating Thucydides vii. 50.) *θειασμοῖς καὶ ἀποτροπιασμοῖς προσεχῶν, καὶ μαντικῆν δοκῶν κατορθῶν*, 'was reputed to be a *μάντις*.' He is called by Apulejus *satidicus*, and by Cicero *vaticinans*. It should, therefore, seem that St. Paul had reference to his *prophetic* rather than *poetic* celebrity. The words *Κρήτες δὲ ψεύσται* were borrowed by Callimachus (Hymn on Jove v. 8.) (though it had probably become a proverb) who proves the truth of the *ἀέλ*, from their having fabricated a tomb which they pretended was Jupiter's. "Thus (says Bp. Warburton) proclaiming a truth concealed from the vulgar, that the Gods were only mortals raised to Divine honours for the benefits they had conferred on men." This character always adhered to them, as the Greek Proverb testifies, i. e. *Τρία κάππα κάκιστα· Καππαδοκία, καὶ Κρήτη, καὶ Κιλίκια*. which is the best illustration of the *κακὰ θηρία* just after, of which terms the latter may denote their *brutishness*, as the words following do their *gluttony and sloth*. See Rec. Syn.

13. *ἔλεγε αὐτοὺς ἀποτ.*] See Note on 2 Cor. xiii. 10.

14. *μὴ προσέχ.* Ἰουδ. μύθοις] See Note on 1 Tim. i. 4.

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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,' i. e. may be eaten without defilement: but to the polluted [in heart] and unfaithful to Christ nothing is pure.

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3. *καταστήματι*] 'deportment;' corresponding to the French '*maintien*,' whence our *mien*. So Porph. cited by Wets. *τὸ δὲ σεμνὸν καὶ ἐκ τοῦ Καταστήματος ἑωράτο*. and Simpl. τὸ



- 4 δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας,  
 5 φιλάνδρους εἶναι, φιλοτέκνους, ὁσώφρονας, ἀγνάς, οἰκου- c Gen. 3.  
16.  
1 Cor. 14.  
34.  
Eph. 5. 22.  
Col. 3. 18.  
1 Tim. 6. 1.  
1 Pet. 3. 1.  
1 Tim. 4.  
12. 1.  
1 Pet. 5. 3.  
1 Tim. 5.  
14.  
1 Pet. 2. 12.  
15. et 3. 16.  
 ροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ  
 6 λόγος τοῦ Θεοῦ βλασφημηταί. Τοὺς νεωτέρους ὡσαύτως  
 7 παρακάλει σωφρονεῖν<sup>a</sup> περὶ πάντα σεαυτὸν παρεχόμενος  
 τύπον καλῶν ἔργων ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνό-  
 8 τητα, ἀφθαρσίαν, ὁ λόγον ὑγιῆ, ἀκατάγνωστον ἵνα ὁ ἐξ  
 ἐναντίας ἐντραπῆ, μὴδὲν ἔχων περὶ \* ἡμῶν λέγειν φαῦλον.  
 9 Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν ἐναρέ- c Eph. 6. 5.  
Col. 3. 22.  
1 Tim. 6.  
1. 2.  
1 Pet. 2. 18.  
 10 στους εἶναι, μὴ ἀντιλέγοντας μὴ νοσφιζόμενος, ἀλλὰ πί-  
 στιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν τοῦ  
 σωτήρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.  
 11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν g 1 Tim. 2.  
4. infr. 3. 4.  
b Eph. 1. 4.  
Col. 1. 22.  
2 Tim. 1. 9.  
1 Joh. 2. 16.  
 12 ἀνθρώποις, ἡ παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν

κατ. σεμόν. In *Ιεροκρ.* the reference should seem to be, not, as many eminent Expositors suppose, to *dress*, but to the *καταστήματι*, denoting that their deportment should be suitable to their holy calling. So Menand. cited by Schleus. *Ιερ. τέρην. Διαβόλου*, 'given to slander.' *Δεδουλ.*, 'addicted to;' nearly synonymous with *προσέχοντας* at 1 Tim. iii. 8., though a somewhat stronger term, and illustrated by Joh. viii. 34. and Rom. vi. 14. *Καλοδιδασκ.*, 'teachers of what is καλόν,' i. e. virtuous and decorous.

4, 5. *ἵνα σωφρονίζωσι*. &c.] These words show the chief purpose of the instructors, namely, that they should teach them to be *ὁσώφρονες*, acting as mistresses, and regulators of their morals. There is no reason to suppose, with some, an allusion to the ten *σωφρονισταί*, who were chosen as Censors of the morals of the Athenian youth; for the term was used (as Hemsterh. 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. *σωφρονιστὰς τῆς γνώμης*, '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. 488.) *εὐσεβεία γυναικεία, ὁ πρὸς τὸν ἄνδρα ἔρως*. in like manner as *modesty* is by Pericles in his Funeral Oration (Thucyd. ii. 45.) called the virtue of the female sex. In *οἰκουροῦς* we have a very significant term, denoting not only 'stayers at home,' but *ex adjuncto*, caretakers of the house, *house-wives*. So Theophyl. explains by *οἰκονομικὰς*, which, I would observe, is the sense of the obscure term *στεγανόμους* in Lycophr. Cass. 1095., who just after uses the term *οἰκουρία* to denote *housewifery*. 'Αγαθὰς 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 *οἰκοδεσποῖναι* of Artemid. ii. 33. or the *bona-famina* of Ennius; namely, *good managers*. Thus it will be exe-

getical of the preceding. On *ἵνα μὴ ὁ λόγος* &c. see 1 Tim. vi. 1.

7, 8. *τύπον*] See 1 Tim. iv. 12. and Note. *Παρεχόμενος*, 'showing forth thyself.' At *ἐν τῇ διδ. ἀδιαφθορίαν* repeat *παρέχ.*, in the sense *ἐνδεικνυόμενος*. The *ἀδιαφ.* has reference to the *καπηλευνὸν τὸν λόγον τοῦ Θεοῦ* at 2 Cor. ii. 17., i. e. corrupting it for the sake of lucre, or other improper motives. Now this regards the *person*, as *λόγον ὑγιῆ*, (by a metaphor often occurring in the Epistles to Timothy and Titus) does the *thing*. 'Ακατάγνω. is properly a *forensic* term; but here stands for the *ἀνεπίληπτος* at 1 Tim. vi. 14. At *ἐξ ἐναντίας* supply *γνώμης*; this expression being equivalent to the *ὁ ἀντικείμενος* at 1 Tim. v. 14., and including both Jews and Judaizers. The same occurs in Thucyd. vii. 45. *τὸ ἐξ ἐναντίας*. 'Ἐντραπῆ,' that he may be ashamed; as 2 Thess. iii. 14. Compare a similar passage at 1 Cor. xiv. 24.

9, 10. Compare similar admonitions at 1 Tim. vi. 1. sq. Eph. vi. 5—8. Col. iii. 22. The *ἀντιλέγ.* here is equivalent to the *ἀνταποκρίνεσθαι* of Rom. ix. 30. Hence may be understood and defended the words of Æschyl. Theb. 244. *καλιστόμεισ αὐ*; for so I would point, regarding the preceding line as spoken *aside*. Hence the conjecture of Bp. Blomfield, *πολυστόμεισ*, however learned and ingenious, is unnecessary.  
 10. *νοσφιζέι*] See Note on Acts v. 1 & 2. *οἰκουροῦς* ἡμ. θ., 'of God our Saviour,' see Note at 1 Tim. i. 1 & 2.

11, 12. *ἐπεφάνη—ἀνθρώποις*] 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 contained 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 atonement and expiation by Jesus; and, finally, the strong incentive to perform all

καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνας καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· <sup>1</sup> προσδεχόμενοι τὴν μακαρίαν <sup>13</sup> ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· <sup>κ</sup> ὃς ἔδωκεν εαυτὸν ὑπὲρ ἡμῶν, <sup>14</sup> ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισι ἐαυτῶν λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. <sup>1</sup> Ταῦτα λάλει καὶ <sup>15</sup> παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

III. <sup>μ</sup> ὙΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἔξουσίαις <sup>1</sup> ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς

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.' Πᾶσιν ἀνθρώποις must be construed, not with ἐπεφάνη, but with ἡ σωτήριος, thus 'which bringeth salvation to all men, whether Jews or Gentiles.' Ἐπεφάνη, 'hath been revealed and promulgated.' Παιδεύουσα, for εἰς τὸ παιδεύειν. The ἵνα is for εἶναι, and ἀρησαμένοι may be rendered rejecting, renouncing. So Thucyd. vi. 56. ἔταρον τὴν πείρασιν. Ἀσέβ. denotes not only neglect of the proper object of worship by idolatry, but by those vices which result from it. Ὁν τὰς κοσμικὰς ἐπιθ. the best comment is 1 Joh. ii. 16. Σωφρ. denotes virtue as regards ourselves; δικ., as regards our fellow creatures; and εὐσεβῶς, 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 proprietas linguae, is the one assigned to the passage by almost all the antients, and by the early modern Expositors, as Erasmus, Grot., and Beza, 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 Scholefield. But, besides the argument founded on the propriety of language (of which the Greek scholars were better judges than the modern ones), that of Beza, who urges that ἐπιφ. 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 Doddr. and Mackn., 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 μέγδου 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. λυτρώσῃται] 'might redeem us.' The word is here a verbum prægnans, denoting not merely withdrawing men from sin by a pure doctrine and a holy example, but paying the λυτρῶν 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 καθάρισι &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. Περιούσιος, in this Hellenistic use, (derived from the Sept.) signifies (as Chrysa. observes) what is εἰαιρετόν, or chosen out from other things, eximium, by an allusion to the title formerly given to the Jews by God, of λαὸς περιούσιος. (Exod. xix. 6. Deut. vii. 6.) This use is formed on that of the Hebr. נִיבָר. See Eph. ii. 10. So 1 Pet. ii. 9. λαὸς εἰς περιποίησιν.

15. λάλει] 'speak,' namely, by preaching. Ἐλεγχε. This must not be rendered, with Rosenm. and others, 'enjoin;' for which signification there is no authority. No perplexity would here have existed, had the comma of the early Editions after παρακάλει 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. λάλει πρῶτον καὶ παρακάλει, εἶτα ἔλεγχε. The μετ. ἐπιταγῆς may be explained, with Theophyl., μετ. ἀθεντίας, i. e. in the exercise of the authority vested in thee as God's minister for that very purpose. So 2 Tim. iv. 2. κήρυξον—ἔλεγξον—παρακάλεσον.

—μηδεὶς σου περιφρον.] i. e. give no one just cause to despise thee; as in 1 Tim. iv. 12.

III. 1. See Rom. xiii. 1. compared with Col. i. 10. Expositors are not agreed whether πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς ε. 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, ἡ μὴδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν  
 3 ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους. ὁ ἦμεν  
 γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύ-  
 οντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ  
 4 διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους. ὅτε δὲ ἡ χρη-  
 στότης καὶ ἡ φιλανθρωπία ἐπέφάνη τοῦ σωτῆρος ἡμῶν  
 5 Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς,  
 Act. 15. 11. Rom. 3. 20, 28. et 4. 2, 6. et 9. 11. et 11. 6. Eph. 1. 4. et 2. 4, 9. et 5. 26. Gal. 2. 16. 2 Tim. 1. 9.

2. μὴδένα βλασφ., ἀμάχ. εἶναι] These words may advert to the characters of the Cretans, as *κακὰ θηρία*. The *ἐπεικ.* seems to relate to general meekness of deportment: and the *πραότ.*, to mildness and forbearance towards heathen opponents. So 2 Tim. ii. 25. ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους. See also 1 Tim. vi. 11.

3. ἦμεν γὰρ ποτὲ &c.] The propriety of the γὰρ is sufficiently apparent; this being meant to assign a reason for such lenity and mildness towards abusive 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 for the ἡμεῖς the Apostle speaks per *κοινωνίαν*, 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 scarcely any particular suitable to Paul when a Jew; whereas all of them are very similar to those by which the Apostle describes the heathens, Rom. i. and elsewhere. 'Ανόητοι has reference to the peculiar ignorance of atheism, or polytheism, idolatry, and unacquaintance with the religion revealed by God. Πλανώμενοι is nearly synonymous. So Hebr. v. 2. it is joined with ἀγνοῶν, and πλαν. may, as there, signify 'deceiving yourselves,' implying error. So 1 Joh. i. 8. ἐάν ποτε πλανώμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. The ἀπειθεῖς, as being placed between ἀνοήτ. and πλαν., must denote a contumacious refusing of belief and obedience, corresponding to the expression at Rom. i. 28. οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει. So at Eph. ii. 2. the heathens are called οἱ υἱοὶ τῆς ἀπειθείας. On the δουλεύοντες ἐπιθυμ. καὶ ἡδ. ποικίλαις 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. πεπληρωμένοι κακίᾳ· μεστοὶ φθόνου, φόνου, ἐριδος. Στυγητοὶ, 'hateful (or deserving of hatred) to God and good men.' So Rom. i. 30. θεοστυγεῖς. The μισοῦντες ἀλλήλους has no exact counterpart in the above passage; but it is implied in the ἀσυνθέτους, ἀσπύργους, ἀσπόνδους. We may render, in the words of Tacitus, 'invisus mutuis odiis.' Several passages are here adduced by Wets. from the Classical writers; to which I have in Rec. Syn. added others; e. gr. Aristid. μισοῦντες καὶ μισοῦμενοι διήγον.

4—6. Compare the kindred passages at Gal. iv. 3—6. and Eph. ii. 1—10. the latter of which especially is a good comment on the present. Φιλανθρωπία must here be taken in its proper sense of love to man. Τοῦ σωτῆρος ἡμῶν Θεοῦ

may be rendered, with Bp. Middl., '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 ἐν δικ.] Supply ὄντων. Ἐν δικ. is a phrase for the adjunct. δίκαια. Ὡν ἐποίησ. 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 done, by virtue of the new nature given to Christians, and the renewing of the Holy Spirit, from being conditions of their future happiness. And when the Apostle says κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, his meaning is, that by his free mercy he brought us from a state of wrath and condemnation, into the way of salvation; in which, if we walk, and continue, we shall assuredly obtain salvation." Ἐλεον, 'the love and mercy of God;' as Eph. ii. 4. Ἐρώσω. The best Expositors are agreed that the sense is, 'hath put into a state of salvation.' See Note on Matt. i. 21. and Acts ii. 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 λουτροῦ παλ. 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 παλιγγ. 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 λουτροῦ, 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. διδοὺ μέγα παράδειγμα μετανοίας ἀληθινῆς, καὶ μέγα γυναικισμα παλιγγενεσίας. The ἀνακαι. πν. ἀγ. 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.

ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ πα-  
 λιγγενεσίας, καὶ ἀνακαινώσεως πνεύματος ἁγίου, ἃ οὐ ἐξέχεεν  
 ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν  
 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα,  
 κατ' ἐλπίδα, ζωῆς αἰωνίου. Πιστὸς ὁ λόγος· καὶ περὶ τούτων  
 βούλομαι σε διαβεβαιουῖσθαι ἵνα φροντίζωσι καλῶν ἔργων  
 προϊστασθαι οἱ πεπιστευκότες τῷ Θεῷ. ταῦτά ἐστι τὰ  
 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. Ἰμωρὰς δὲ ζητήσεις καὶ  
 γενεαλογίας καὶ ἔρις καὶ μάχας νομικὰς περίστασο· εἰσὶ  
 γὰρ ἀνωφελεῖς καὶ μάταιοι. Ἄαιρετικὸν ἄνθρωπον μετὰ  
 μίαν καὶ δευτέραν νοθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπ-  
 ται ὁ τοιοῦτος, καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος.

Glocester Ridley, (cited in Mant and D'Oyly) which leaves, in fact, little about which moderate men, careful to understand each other, would differ.

6. ἐξέχεεν—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 Notes.

8. πιστὸς 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 ἵνα 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 may maintain good works.' The cause 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 another kindred passage which all the Commentators, I believe, have omitted to adduce, namely, Eph. ii. 9 & 10. where, after having at large treated on the subject of salvation by grace (as here) adding that it is not of works, lest any man should boast, he subjoins: αὐτοῦ γὰρ ἔσμεν ποιῆμα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προηγοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. where the γὰρ refers to a clause omitted, q. d. [Yet works must be done,] for &c. Hence it is clear that the καλῶν ἔργων here must have the same sense as the ἔργοις ἀγαθοῖς there: and consequently it must not be limited, with many eminent Commentators, to works of benevolence, still less the business of our vocation, but be extended to good works of every kind. Προϊστασθαι signifies 1. to set oneself about any thing; 2. to assiduously practise it; a sense sometimes found in the Classical writers. Ταῦτα εἰ. τὰ καλὰ. Some 14 MSS. have not the τὰ,

which Bp. Middl. is disposed to cancel, because he does not perceive the force of it. And hence Mr. Valpy, with more than his usual boldness, and less than his usual judgment, has thought proper, alone of all the Editors, to cancel the word. It is surely difficult to imagine how it should have been introduced into nearly nine-tenths of the MSS.; for Rinck's collations present no variation. Whereas, for its omission we can well account; namely, from the antient Critics being as unable to discover its force as was Bp. Middl. Yet, if I mistake not, it is susceptible of a very good sense, namely: 'These are the things (i. e. duties) which are good and profitable unto men.' A sense certainly much stronger than that yielded by the common version, and such as is very agreeable to the *Asyndeton*, which in St. Paul is usually introductory to a sentiment of more than usual energy. Indeed, it is required by the contrast in the next verse: for in the pursuit of curious speculations, and scholastic subtleties, unconnected with the main articles of our faith, and the common rules of human duty, practice is usually neglected. I will only further observe, that the τὰ was, I find, read and understood as above by the Pesh. Syr. Translator in the following version, 'Hæc sunt quæ bona sunt et utilia hominibus.'

9. See Notes at 1 Tim. i. 4. 2 Tim. ii. 16 & 17.

10, 11. The mention of frivolous questions and curious subtleties naturally introduces that of the heresies and schisms which they generate. Compare Rom. xvi. 17. where see Note. On the sense of ἀαιρετικὸν ἄνθρωπον, and of the term σχίσμα much has been written. Suffice it here to say, that *alp.* 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, *schism* is the promulgation and supporting of such heresies. See Bingham's Ecclesiastical Antiq. l. xvi. 6. 21. Vitringa de Synag. p. 755. sq. and Scott.

11. εἰδὼς ὅτι—αὐτοκατ.] These obscure and controverted 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-

- 12 Ὃταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδασον  
 ἔλθειν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχει-  
 13 μάσαι. Ἰζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρό-  
 14 πεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. μανθανέτωσαν δὲ καὶ οἱ  
 ἡμέτεροι καλῶν ἔργων προίστασθαι εἰς τὰς ἀναγκαίας χρείας,  
 15 ἵνα μὴ ὦσιν ἄκαρποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες·  
 ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ  
 πάντων ὑμῶν. ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον  
 χειροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακε-  
 δονίας.

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 ancient interpretations, from their simplicity, deserve more attention. Chrys., Theophyl., and (Ecum. explain it ἀναπολόγητος, or condemned by himself and his own conscience. And it is well remarked by Theodoret, that the import of the whole verse is ἀνοήτως γὰρ ἔστι ὁ πόνος.

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."

# ΠΑΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

<sup>a</sup> Eph. 3. 1. <sup>1</sup> ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ 1  
<sup>et</sup> 4. 1. ἀδελφός, Φιλήμων τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, <sup>a</sup> καὶ 2  
<sup>2</sup> Tim. 1. 8. Ἀπφία τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιωτῇ ἡμῶν,  
<sup>a</sup> Rom. 16. καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ 3  
<sup>1</sup> Cor. 16. Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.  
<sup>Col.</sup> 4. 15, 17. <sup>b</sup> Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμε- 4  
<sup>Philipp.</sup> 2. 25. νος ἐπὶ τῶν προσευχῶν μου, <sup>c</sup> ἀκούων σου τὴν ἀγάπην καὶ 5  
<sup>b</sup> 1 Thess. 1. 2. <sup>c</sup> Eph. 1. 15. τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάν-  
<sup>2</sup> Thess. 1. 3. Col. 1. 4.

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 was become 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. 1. 1. δέσμιος X. 'I.] 'a prisoner for the sake of, or in the cause of Jesus Christ.' See 2 Tim. i. 8. and Note. *Συνεργῶν*. Literally, 'helper [in the cause of the Gospel],' whether as Deacon, or preacher to the congregation assembling at his house, is uncertain.

2. Ἀπφία] Said by the antients to have been the wife of Philemon: and Archippus, they tell us, was his son, and a Deacon in the Church.

On *συστρατ.* see Phil. ii. 25. and Note. With respect to τῇ κατ' οἶκόν σου ἐκκλησίᾳ, Benson has given good reasons for supposing that this was not the whole congregation of the Christians at Colosse, but a part only. The Christians there (as in most other places at this period of persecution, before they were allowed to build edifices for the common worship of considerable numbers) probably assembled in small parties at the houses of some of the leading persons among the Christians, who happened to have rooms convenient for the purpose. See Rom. xvi. 5, 11. and 1 Cor. xvi. 19.

4. εὐχαριστῶ &c.] See 2 Tim. i. 3. and Note.

5. ἀκούων—πίστιν] Here Commentators are agreed that there is a transposition (*per Chiasmum et Synchysin*) for τὴν ἀγάπην ὑμῶν εἰς πᾶστας τοὺς ἁγίους, καὶ τὴν πίστιν ὑμῶν πρὸς τὸν Κύριον Ἰ., as in Col. i. 4. and Eph. i. 15. It was left for the taste and judgment of Bp. Jebb to account for this seeming irregularity, which he has satisfactorily done in his *Sacred Literature*, p. 345—347.; rightly tracing the reason to the different objects of those Epistles as compared with that of the present. "In the former case, he observes, it was requisite to give prominence to *faith*; in the latter, the object would be promoted by making *love toward the saints* the prominent member of the period. St. Paul, therefore, has distributed his terms like a consummate master of language: he placed *love* first, and the *object of that love* last; including *faith toward Christ*, the originative fountain of all Christian love, between these two extremes: thus, instead of detracting from the grand impression, the mention of Christian faith promotes it."

- 6 τας τοὺς ἁγίους ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν,  
 7 εἰς Χριστὸν Ἰησοῦν. † χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν  
 8 ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ. Διό, πολλὴν ἐν <sup>4.1</sup> <sup>2.6.</sup> Θεοῦ  
 9 Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ  
 τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν ὡς Παῦλος  
 10 πρεσβύτης, νυνὶ δὲ καὶ δέσμος Ἰησοῦ Χριστοῦ. παρα- <sup>1</sup> <sup>15.</sup> <sup>Gal. 4. 19.</sup> <sup>Col. 4. 9.</sup> καλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς  
 11 δεσμοῖς μου, Ὀνήσιμον, (τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ  
 12 σοὶ καὶ ἐμοὶ εὐχρηστον,) ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν,  
 13 τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. Ὁν ἐγὼ ἐβου-  
 λόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν  
 14 τοῖς δεσμοῖς τοῦ εὐαγγελίου· ἄχωρις δὲ τῆς σῆς γνώμης <sup>12</sup> <sup>Cor. 2.7.</sup>

6. ὅπως ἡ κοιν. &c.] The best Commentators are agreed that here *προσευχῶν* is to be supplied from *προσευχῶν* at v. 4., 'praying that,' Ἡ κοιν. τῆς πίστεώς σου (as I have shown in *Recens. Syn.*) must mean 'thy communication or participation in the faith.' Compare *Tit. i. 4.* and *Jude 3.* 'Ἐνεργῆς, 'effectual,' as in *Gal. v. 6.* 'Ἐν ἐπιγνώσει, for εἰς ἐπίγνωσιν. The sense of the clause is not quite certain, but it is most probably what Mr. Holden suggests, i.e. "by leading you all to the knowledge that every good which you possess, or practise, is for, and redounds to, the honour and glory of Christ." For the common reading *ἡμῖν*, many MSS., early Edd., and Fathers have *ἡμῖν*, which has been adopted by almost every Editor from Beng. to Vater.

7. *χάριν*] Some MSS., Versions, Fathers, and early Edd. have *χαρὰν*, which has been edited by Griesb., Tittm., and Valpy; but, I think, without sufficient reason; since the *external* evidence for *χαρὰν* is very weak; the MSS. which support it being only 15, and all of the Western recension, and abounding in *corrections*. As to *Versions*, they are in a case of this kind no evidence; and the authority of Fathers very slight. With respect to the *internal* evidence, it is decidedly in favour of *χάριν*, as being the more difficult reading. That it may have the sense *joy*, is proved both from the examples adduced from the Classical writers and from 2 *Cor. i. 15.*, where *one* MS. has *χαρὰν*, which is acknowledged to be a gloss. Therefore why not here? And as the Greek Commentators explain *χάριν* by *χαρὰν*, the thing is certain.

8, 9. *διό*] 'This being the case,' i.e. since you have shown so benevolent and liberal a spirit to Christians. 'Ἐχων παρρ. ἐν Χρ., i.e. such as I might, by the authority of Christ and as his Apostle use. *τὸ ἀνῆκον*, i.e. what is proper for you to do as a Christian. *Διὰ τὴν ἀγάπην* seems to mean, 'because of the love [which subsists between us].' *Πρεσβύτης* should (as Bp. Middl. observes) be rendered 'an old man.' "There are (says Heinr.) three claims on which he grounds his request; 1. as being an *Apostle* to whom *Philemon* was indebted; 2. as being an

*old man*; (and to such we are loath to refuse a request); 3. as being a *prisoner in the cause of the Gospel*, i.e. for the Gospel's sake." See Note at *Tit. i. 1-5.* The repetition of *παρακαλῶ* after a parenthetical clause has great energy. On the use of *τοιοῦτος* Wets. aptly compares *Andocid.* in *Alcib. δὲ δὲ πάντων δεινότατος ἐστίν, τοιοῦτος ὢν, ὡς εἴρους, τῷ δήμῳ τοὺς λόγους ποιεῖται.*

10. *ἐγέννησα*] i.e. have converted to the Christian faith; by a metaphor common both in the N. T. and the Rabbinical writers.

11. *τὸν ποτέ σοι—εὐχρηστον*] On the admirable address shown in thus introducing the request to be made, see *Benson*. "Ἄχρηστον is supposed to be used, per *litoten*, in the sense *injurious*; since from v. 18 & 19, it appears that he had robbed his master. See, however, the Note there.

12. *τὰ ἐμὰ σπλάγχνα*] i.e. whom I love as if it were myself, or my own son. So the best Commentators explain, comparing *Eeth. vii. 3.* and adducing several examples from the Classical writers of *σπλάγχνα* in the sense *son*. To which may be added another in *Soph. Antig. 1053.* *Προσλαβοῦ*, 'take him to thy confidence and protection.' A sense of the word found in *Acts xxviii. 2.*

13. *ὃν ἐγὼ ἐβουλόμην πρὸς ἐμ. κατέχειν*] This is added to show the Apostle's decided opinion that he is *now εὐχρηστος*. "Ἐπὲρ σοῦ, for *ἀντὶ σοῦ*, 'in thy stead,' "i.e." says *Fell*, "as thou wouldst have done hadst thou been present." *Διακ.* refers, not so much to the waiting on of a servant, but to the *kind offices* which a spiritual father had a right to expect from those whom he had begotten in the faith.

14. *χωρὶς δὲ σῆς γνώμης*] Literally, 'without thy determination [on the point].' I would remark, that the Classical writers in this sense use *ἀνευ*, in preference to *χωρὶς*. So *Herodian v. 1.* *ἐμοὶ δὲ σκοπός, μηδὲν τι πράττειν ἀνευ τῆς ὑμετέρας γνώμης*. *Xenoph. Mem. iv. sub. fin.* *ἀνευ τῆς τοῦ προτέρου δεσπότην γνώμης*.—"Ἴνα μὴ ὡς κατὰ &c. 'that the benefit [if you chose to give him up to me],' (or, as *Benson* explains, of pardoning and receiving

οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ἦ, ἀλλὰ κατὰ ἐκούσιον. τάχα γὰρ διὰ τοῦτο ἐχωρίσθη 15 πρὸς ὄραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς· οὐκέτι ὡς δούλον, 16 ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσω δέ μᾶλλον σοί, καὶ ἐν σαρκί καὶ ἐν Κυρίῳ; Εἰ οὖν ἐμέ 17 ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἠδίκησέ 18 σε ἢ ὀφείλει, τοῦτο ἐμοί ἐλλόγει. ἐγὼ Παῦλος ἔγραψα 19 τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοί ὅτι καὶ σεαυτὸν μοι προσοφείλεις. Ναὶ, ἀδελφέ, ἐγὼ σου ὀναίμην 20 ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγγχνα ἐν Κυρίῳ. Ἔπεποι- 21 θῶς τῇ ὑπακοῇ σου ἤγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις. Ἡ<sup>h</sup> Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω 22 γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. Ἄσπάζονται σε Ἐπαφρᾶς ὁ συναιχμαλωτὸς μου ἐν Χριστῷ 23 Ἰησοῦ, Μάρκος, Ἄρισταρχος, Δημᾶς, Λουκάς, οἱ συνεργοὶ 24 μου. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ 25 πνεύματος ὑμῶν. ἀμήν.

Πρὸς Φιλίμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

g 2 Cor. 7.  
16.  
h 2 Cor. 1.  
11.  
Philipp. 1.  
25.  
et 2. 24.  
Heb. 13. 2.  
i Col. 1. 7.  
et 4. 12.  
k Act. 12.  
19, 28.  
et 15. 37.  
et 19. 29.  
et 20. 4.  
et 27. 2.  
Col. 4. 10.  
14.  
2 Tim. 4.  
10, 11.  
1 Pet. 5. 13.

him into favour) may not be as it were compulsory, but voluntary. This use of τὸ ἀγαθόν is very rare; but examples have been adduced.

15. The Commentators remark on the euphemism in ἐχωρίσθη, 'was parted from you;' and they are agreed that the words suggest the probability that this separation happened κατὰ θεϊαν οἰκονομίαν, by Divine Providence. "There was," observes Benson, "no human intention on the part of Onesimus, 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 Onesimus, and eventually of Philemon. Compare Gen. xlv. 5. and 1. 20. This could not indeed justify Onesimus's running away (Rom. iii. 8.); but hence is magnified the gracious mercy of God, who had brought good out of evil." "Ἰνα αἰώνιον αὐτὸν ἀπέχῃς. 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 if," as Dr. Burton observes, "Onesimus 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."

18. εἰ δέ τι ἠδίκησέ σε, ἢ ὀφείλει] From these words many infer that Onesimus 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. Ἡδικ. 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 Onesimus had robbed his master of. Though indeed some consider it as an euphemism. Benson and Heinr., suppose that he had in some way contracted debts, which his master had been obliged to pay. Τοῦτο ἐμοί ἐλλόγει. Literally, 'reckon that in the account between us as an item for me to pay.'

19. ἐγὼ Παῦλος ἔγρα. τ. ἐ. χ.] q. d. For greater certainty, take my engagement; I Paul [do hereby] write with my own hand, I will repay it. So οἰκειόχειρος ἀσφαλείαι in Pachym. L. vi. 26. and οἰκειόχειρος in Ducange Gloss. Græc.

20. ναί—Κυρίῳ] 'Do (w) brother, grant that I may enjoy this from thee, as from 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. ὑπακοῇ] Benson and others take this in the sense compliance. 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. Εἰδὼς ὅτι—ποιήσεις. Some think this hints that he should manumit Onesimus; while others recognise no such meaning. Indeed it is not clear what is intended.

22. ξενίαν] See Note on Acts xxviii. 23

25. μετὰ τοῦ πνεύμ. ὑ.] See 2 Tim. iv. 2. 2.



# ΠΑΡΑΤΗ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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 Apocalypse. 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, Erasm., Grot., and Cameron, one or other of the three just mentioned; and Luther ascribes the composition to *Apollos*. The Commentators of the next century and a half in general maintained St. Paul to be the author; and among these Owen, Whitby, Wolf, Carpx., 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 *Apollos*, 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 ancient 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 fullness 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 ancient and general opinion. For if that involves *some* difficulties, the hypotheses which ascribe the Epistle to Barnabas, Clemens, Luke, or Apollos, involve *far more*, and, indeed, are utterly untenable. As to the opinion of Seyffarth 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

<sup>1</sup> Num. 12.  
6, 8.

Ι. <sup>1</sup> ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας <sup>1</sup>  
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἑσχάτου τῶν

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. is an *address* combined with dissertation and argumentative matter, in order to give the latter more effect—is, I think, indisputable. Also that it was written by the *author himself*, and in Greek, appears from the style. That it was meant for Jews, and *converted* Jews, is apparent from the *matter*, 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 *antients*, combine in deciding it to have been addressed to the *Palentine* 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. Holden observes, "is to confirm the faith of the Hebrew Christians, who were in danger of apostatizing through the solicitations of their brethren of the Jewish race, who still adhered to the law of Moses, and were inveterately hostile to the Gospel. In pursuance of this design, the Apostle chiefly founds his reasonings on the Scriptures of the Old Testament, as best adapted to guard the converts against the dangers to which they were exposed. From *them*, therefore, especially, he with wonderful dexterity and force of argument evinces, 1st, that Christ is pre-eminent, not only above Moses, but above angels, and really possessed of essential divinity: 2dly, that Christ is a High Priest of an order different from, and far superior to the Aaronical priesthood: 3dly, 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: 4thly, 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 unequalled; 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. *πολυμέρως καὶ πολυτρόπως*] Expositors are not agreed whether these words are to be kept distinct in sense, or to be connected as synonymous, and designating, by intensity, the *variety* of the *antient* revelations; q. d. "in various and different ways." Keeping them distinct, some assign to *πολυμέρως* the sense 'at various times'; others that of 'in sundry parts'; or they unite both. This, however, seems to be inadmissible: and the sense 'at sundry times' is destitute of authority, and unsupported by any of the *antient* Versions. The first mentioned mode of interpretation is therefore preferable, which is confirmed by passages of Maxim. Tyr. and Philo, where we have *πολυμέρως καὶ πολυτρόπως*, and *πολυμέρως καὶ πολυτρόπως*, nay in one passage associated with the addition of *σικίλου*. It is not, however, clear whether *πολυτρόπως* (or both words taken conjointly) be meant, as most Commentators think, "of the various modes of Divine revelation, by dreams, visions, symbols, *Urim* and *Thummim*, prophetic ecstasy;" or, as Dindorf and Kuin. maintain, of "the variety in general of the things and doctrines which God commanded to be revealed by the Prophets." *Ἡέλας*, 'in ancient times,' i. e. those of the Mosaic Dispensation. *ἀλλεὺν* properly denotes oral communication; but sometimes, as here, communication made in *any way*, for the purpose of instruction. *Ἐν, for διὰ Προφ.* here, as often, denotes those who communicate the Divine will. For the common reading *ἐσχάτων*, very many MSS., early Edd., and Fathers have *ἐσχάτου*, which has been, with good reason, adopted by every Editor of note from Mill to Vater, being confirmed by the occurrence of the very expression in the Sept. at Num. xxiv. 14. Ez. xxxviii. 16. Jer. xliii. 20; and though *ἐσχάτων* elsewhere occurs. Moreover, *ἐσχάτου* is to be preferred, as being the more difficult reading. With respect to the *sense* of *ἐπ' ἐσχάτου*, it generally imports 'at a future time' more or less remote, according to the *subject*. When the times of the Messiah are spoken of, the expressions *ἐσχάται ἡμέραι, — καιροί, or χρόνος ἐσχάτος*, and *τὸ ἐσχάτον τῶν ἡμερῶν* mean the *last times*, since then an end would be put to the Mosaic Dispensation by the coming of the Messiah. Thus the expression *ἐσχ. ἡμ.* was occasionally applied by the Apostles to denote the time shortly previous to the advent of Christ to judgment at the end of the world. Sometimes, however, it was employed to denote the *period of the Gospel, the last dispensation of God*; that of the Messiah. And such seems to be the sense here. *Ἡμῖν* must, from the context, mean 'us Jews,' though not to the exclusion of the Gentiles.

2 ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ ὃν ἔθηκε κληρο-<sup>m</sup> <sup>Paal. 2.</sup>  
 3 νόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, ὃς ὦν<sup>8.</sup> <sup>Matt. 21.</sup>  
 ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐ-<sup>38.</sup>  
 τοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, <sup>Joh. 1. 3.</sup>  
 δι' αὐτοῦ καθαρισμόν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν, <sup>Eph. 1. 10.</sup>  
<sup>et 3. 4.</sup>  
<sup>(Gal. 4. 4.)</sup>  
<sup>Col. 1. 16.</sup>  
<sup>n</sup> <sup>Paal. 110.</sup>  
<sup>1.</sup>  
<sup>Sap. 7. 26.</sup>

Joh. 1. 4. et 14. 9. 2 Cor. 4. 4. Col. 1. 16, 17. Philpp. 2. 6. Infr. 8. 1. et 9. 13, &c. et 12. 2. Apoc. 4. 11.

This use of *υἱῷ* 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 write either *ὁ υἱὸς τοῦ θεοῦ*, or *υἱὸς 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 *υἱὸς* may here be considered, like *Χριστός* for *ὁ Χριστός τοῦ θεοῦ*, as an appellation converted into a proper name, and consequently entitled to the same license which we sometimes find in *Χριστός*; very rarely, indeed, in the Gospels and Acts, but frequently in the Epistles. Thus it appears that there is no ellipsis of *αὐτοῦ*, since, considering *Υἱῷ* as a proper name, none is necessary.

2. ἔθηκε] for *κατίστησε*. *Κληρον.*, the best Expositors are agreed, is used in the sense *Lord*, or *Possessor*. So at Gal. iv. 1. the Son is said to be *κύριος πάντων*. And Christ is so called at Acts x. 36. See also ii. 36. A Hebraism, Stuart thinks, formed from *שר*. But the use rather seems formed from that of the Latin *heres* for *dominus*. Still to render it 'Lord,' as is done by Stuart, is objectionable; since *κληρον.* was used for *κύριος* to hint at something further. See Theophyl. *Κληρον. πάντων* may be rendered 'Lord of all things by inheritance' in virtue of his *Sonship* just mentioned. In the same sense *κληρόνομος κόσμου* occurs at Rom. iv. 13. *Πάντων* denotes all persons as well as things. Compare v. 3. vi. 14. *Δι' οὗ*. Kuin. justly rejects the version of Grot. and others, 'on account of whom;' "since *δι' οὗ* and *δι' οὗ* are no where confounded, but kept distinct in this Epistle." It may be added that the *sense* arising would be inapposite, and the thing itself in contradiction to what is said repeatedly in the N. T., as Joh. i. 3. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16 & 17. from which it appears that the words must be understood of an efficient creation by Christ, as all the antient Fathers are agreed. So Just. Martyr: *ὃ τοὺς οὐρανοὺς ἐκτίσεν*. By *τοὺς αἰῶνας* is meant, as at xi. 3. and 1 Tim. 1. 17., the whole system of created things, the *universes*, (as it ought here to be rendered) answering to the *πάντα* of Joh. i. 3. where, to make it yet stronger, is added *καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὃ γέγονεν*. This sense of *αἶων* (found also at Wisd. iv. 2. xiii. 9. xiv. 6.) is confined to the plural, being formed by the Alexandrian Jews on the Hebr. *עוֹלָמוֹת*. Thus the Pesh. Syr. here uses *כְּלָל*, i. e. the universe.

3. ἀπαύγασμα—ὑποστ.] Render, 'the effulgence of his glory and the exact image of his substance or essence.' *Δόξα* corresponds to the

Heb. *כְּבוֹד*, and, like it, is used of the Divine majesty of the Deity. *Ἀπαύγασμα* denotes properly the light reflected from a lucid body; but it is often used by Philo in the sense of *εἰκὼν*. Perhaps the Apostle had here in view Wisd. vii. 25, 26. where wisdom is said to be an *ἀτμὸς τῆς τοῦ θεοῦ δυνάμεως, ἀπρόβροια τῆς τοῦ παντοκράτορος δόξης, ἀπαύγασμα φωτὸς διδίου, ἑσπυρον τῆς τοῦ θεοῦ ἐνεργείας, εἰκὼν τῆς ἀγαθότητος*. There is something similar in Col. i. 15. *εἰκὼν τοῦ ἀόρατου Θεοῦ*. See also Ezek. i. 28. *Χαρακτήρ* denotes 1. an impression made by a seal, or from a die; 2. an exact resemblance, (*εἰκὼν*) of which sense examples are adduced from Aristotle and Philo. *ὑπόστασις* signifies, as the best Commentators are agreed, not *person*, (a sense unknown until after the Arian controversy in the fourth century,) but *substance*, or *essence*, denoting the mode of being, namely *reality of existence*. Thus Kuin. cites examples of *ὑπόστασις* as opposed to *φαντασία*, or *ἠμφασίς*. The above sense, it may be observed, is supported by the authority of the Pesh. Syr. The meaning, then, is, that the glory of the Father was reflected on the Son, and the *ὑπόστασις* of the Father was impressed on the Son, so that the Son represented it, as an impression represents the seal, forming a perfect representation of God's person and attributes, i. e. of the perfections subsisting in God.

— φέρων τὰ πάντα &c.] *Φέρων* is rendered by Newc. 'ruling;' by Stuart, 'controlling.' But I prefer our common version 'upholding,' which is supported by the Pesh. Syr., Chrys., and Theoph.: *συγκρατεῖ* scil. *τὰ διαπύπυρα*. Perhaps with reference to Ps. lxxv. 3. "I bear up the pillars of it." Thus it is for *ἀναφέρων*, which involves an adjunct notion of regulating and ruling, as the Hebr. *מָשַׁל* denotes both to *preside* and to *govern*. *Ῥῆμα τῆς δυνάμ.* is, by Hebraism, for *ῥήματι δυνατῆς*, 'by his powerful fiat;' *כְּבֹד* and *ῥῆμα* being often used in the O. T. of the *fiat* of Omnipotence. See Gen. i. 3. Ps. xxxiii. 9. and Col. i. 17. *Δι' αὐτοῦ* is equivalent to *διὰ τῆς θυσίας αὐτοῦ*, as ix. 12 & 26. i. 14.; not by the blood of victims. *Καθαρισμόν ποιησάμενος τῶν ἀμαρτιῶν* is equivalent to *ἵλασκ. τὰς ἀμαρτίας* υ. 17., and *ποιεῖν λύτρωσιν* at Lu. i. 68., 'having made expiation for our sins.' A sense of *καθαρισμὸν* frequent in the Sept. 'Ἐκάθισε has, by an ellipsis of *αὐτοῦ*, the sense 'seated himself.' To sit at the right hand of a King implied, by Oriental customs, participation in the government. *Τῆς μεγαλειότης* scil. *τοῦ θεοῦ*. Abstract for concrete, 'the Almighty.' So Liber Enochi (cited by Stuart) *ἐνώπιον τῆς δόξης τῆς μεγαλειότης*. 'Ἐν ὑψηλοῖς. Equivalent to *ἐν ἐπουρανίοις* in a kindred passage of Eph. i. 20.

ο Εφ. 1. ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, ὅσοῦτόν 4  
 21. κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ  
 Φίλιπ. 2, 9. 10. αὐτοὺς κεκληρονόμηκεν ὄνομα. ῥΤίτι γὰρ εἶπε ποτὲ τῶν 5  
 10. 14. ἀγγέλων Ἰῖός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά  
 1 Παρ. 22. 10. σε; καὶ πάλιν Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ  
 et 28. 6. 10. αὐτὸς ἔσται μοι εἰς υἱόν; ὅταν δὲ πάλιν εἰσαγάγῃ 6  
 Psal. 9. 7. Act. 13. 33. infr. 5. 5. q Psal. 97. 8. Rom. 8. 29. Col. 1. 18.

4. τ. κρείττων γενόμε. τῶν ἀγγέλων] 'being constituted so much superior in rank to the angels.' From the examples cited by the Commentators it appears that κρείττων was used in an august sense of the Gods and Demigods of the Heathens. Διαφορώτερον, for ὑψηλ. This use of παρὰ after comparatives (answering to the Heb. ׀, the Latin *præ*, and the English *than*) is found both in the Sept. and Classical writers. The *comparison* thus implied in παρὰ is derived from its original sense of 'by the side of,' or 'parallel with.' Κεκλ. is used as at v. 2. ὄνομα is by many modern Commentators explained 'dignity;' but by the antients and the generality of moderns, 'name,' or title, i. e. of ΣΟΝ; which is preferable; for, as Kuin. and Stuart observe, "the argument in the sequel shows that the title ΣΟΝ is the ground on which the superiority over the angels is proved." This confirms what I observed on Ἰῖός 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 interrogation) 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 sublimer import. "In such a sense (observes Stuart) as in these passages, namely, one that imported supreme 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, consequently, he had an appellation of a more exalted nature than that of the angels, who are servants, (i. 14.) not lords." The force of the argument lies in υἱός μου and γεγέννηκα, 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 γεγέννηκα 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 preferable, on which see Stuart. It is universally agreed, that γεγένν., after dropping the metaphor, (on the nature of which see Kuin. and Stuart) denotes constituted, appointed.

— ἐγὼ ἔσομαι—εἰς υἱόν] This was said pri-

marily of Solomon; though, as Dr. Burton observes, there are expressions which cannot apply to him. Εἰς υἱόν is a literal version of the Heb. בן לִי, though purity of Greek idiom would require αὐτοῦ. On the exact nature of the position and of the Apostle's argument see Stuart.

6. ὅταν δὲ πάλιν—λέγει] The difficulties found in this passage rest on πάλιν and εἰσαγ. ; 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, indeed, contends that it is not transposed, and thinks δὲ πάλιν means 'Again also, when he' &c. But the words δὲ and πάλιν do not, properly speaking, belong to each other; the δὲ belonging to ὅταν εἰσαγ. ; and the πάλιν (if it have the same sense as in the former verse) must belong to λέγων taken from λέγει, or εἰσαγ. taken from εἶπε just before. Thus the literal sense is, 'And when, speaking in another place, he introduces' &c. Therefore our common Version, which is supported by the Pesh. Syr., is sufficiently correct. The term εἰσαγ. is variously interpreted; but I agree with Ernesti, Valckn., and Kuin., in preferring the sense commonly assigned, namely, of introducing, as it were, to the world, by the predictions and promises 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 Valckn.) the sense to be, 'describes as being, or to be brought into the world.' So Hemsterhus. on T. Magist. v. γεννᾷ remarks: "Venuste quis et ornate dicitur aliquid facere, quod fieri vel factum esse scribit, narrat, statuit, opinatur," and he subjoins examples, one of which from Aristotle is very much to our present purpose, where it is said of Empedocles: ὅταν συναγάγῃ εἰς τὴν ἄπασαν φύσιν. To which I add Thucyd. i. 10. said of Homer: πεποίηκε γὰρ χιλ. καὶ διαν. νεῶν, 'he has made it consist of.' And Plato Hipp. Men. p. 201. ὁ Ἀχιλλεύς οὐ πολέτροπος τῷ Ὀμήρῳ πεποίηται. Indeed I have noted at least twenty other passages from Herodotus down to Synesius. It should seem that the term εἰσαγ. was used by the Apostle, from his having in mind not so much the Θεός to which the preceding context points, but rather the Sacred writer, speaking under Divine inspiration. That the Apostle intends the Psalmist at v. 7 & 8. is, I think, clear; which is better than supposing (with many eminent Commentators) that he means the Scripture. Τὸν πρῶτόγονον 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. lxxxix. 20. compared with Rom. viii.

τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει. Καὶ προσκυνή-  
 7 σάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Καὶ πρὸς <sup>Psal. 104.</sup>  
 μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους  
 αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς  
 8 φλόγα· πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεός, <sup>Psal. 45.</sup>  
 εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἢ ῥάβ-

29.) was a title of the Messiah, and when the force of the metaphor is duly weighed, (on which see Schoettg. and Kuin.) among the Lord of men and angels, or, as the Apostle at Col. i. 16. more fully expresses it, τὸν πρωτότοκον πάσης κτίσεως. 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 πνεῦμα by ἄγγελοι; 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. xxv. 7. Ps. viii. 5. lxxii. 1., which would be very suitable to the context 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 Article with ἄγγελος 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 irrefragable. And it may be observed that the προσκυνῆ here has the same reference as the γόνυ κάμψαι 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) γόνυ κάμψαι ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πάσα γλῶσσα ἑξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πατρὸς.

7. To further prove this inferiority of the Angels to Christ, the Apostle now adduces passages from the Psalms in which they are called ministers, but Christ KING supreme and perpetual. (Kuin.) Πρὸς, 'as regards,' in reference to.' The words following are from Ps. civ. 4. (Sept.), though for πυρὸς φλόγα we have πυρ φλόγον; which, however, will not prove that the Apostle quoted from memory, as Kuinoel imagines; but only that he gave another version to עֲבָדָה, and that so similar to the version of Symmachus, that it is not improbable 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 πνεύματα and πυρὸς φλόγα, or in τοὺς ἀγγ. and τοὺς λειτουργοὺς. Many eminent Expositors (especially the more recent ones) adopt the latter view, rendering, 'who maketh the winds his messengers, and flames of fire his ministers.' See Newc. and Campb. This interpretation, however, as Bp. Middl. shows, would require the Article at πνεῦμα. and ἀγγ. And though it be very agreeable to the context of the Psalm, yet that of the Epistle requires the one first 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 ἀγγ. 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 introducing the angels as the ministering servants of the Deity." Supposing, however, the construction in question to be established, it will yet remain to determine the sense of πνεύματα, 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 conveniently be omitted, such a principle must be regarded as precarious. The question 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 Carpz. observes) there can be no comparison between an *intelligent ens* and what is not intelligent." 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 employs his angels as the winds, and his ministering servants as lightnings,' q. d. *Angels* not less than the winds and lightnings obey his fiat. As he employs the winds and lightnings as instruments of his will, so does he the angels as his agents. At πνεῦμα. and πυρὸς φλόγα there is the common ellipsis of *ὧν*.

8. πρὸς δὲ τὸν υἱόν] Not, 'unto,' as our common Version (following the Vulg.) renders; but 'respecting,' a sense adopted by the best Commentators, and supported by the authority of the Pesh. Syr. Δὲ here is equivalent to ἀλλά, contra. Ὁ Θεός. Nomin. for Vocat., as elsewhere in the N. T., and generally throughout the Sept. This clearly ascribes Divinity to the Son; and even Rosenm. on the Psalm grants "etiam veteres Hebræos Divinam originem et naturam Messiam tribuissent." Thus the Prophet Isaiah ix. 6. "His Name shall be called Wonderful, Counsellor, the mighty God" &c. In θρόν. and ῥάβδ. we have emblems of *dominion*; and as the former clause designates the *perpetuity*, so does the latter the perfect equity of the Son's government. For the best Jewish Commentators admit this 45th Psalm to relate, at least in a secondary sense, to the Messiah. Εὐθύτητος. A Genit. subst. for the cognate adjective.

<sup>1</sup> Act. 14.  
<sup>36.</sup>

δος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ 9  
ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός ὁ  
Θεός σου, ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους

<sup>1</sup> Psal. 108.  
<sup>36.</sup>

σου, "Καὶ σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἔθεμε- 10  
λίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.

9. ἠγάπησας—ἀνομ.] This is illustrative of the εὐθύτης before. The best Commentators are agreed that the Aorist here denotes, as often, what is *customary*; and thus it is well represented by the *Present* tense. The force of the words (increased by the use of the *negative* form following the affirmative) is this, 'perfectly equitable and just is thy government.' At ἔχρισε—ἔλαιον ἀγαλλιᾶσεως there is commonly supposed to be an allusion to the inauguration of Kings and Prophets by *anointing*; here alluding to the anointing of Christ by the Holy Spirit for his regal and priestly office in the Church. To this, however, both the context and the *usus loquendi* are adverse. See Kuin. and Stuart. Indeed anointing with perfumed oil was often used to do honour to a guest. See Lu. vii. 46. Joh. xii. 3. And χρίειν sometimes simply denotes *ornare, instruere*, (as in Acts x. 38.) which seems to be the sense here. And ἀγαλλ. has reference to the notion of exaltation and celebrity included in that of *honouring*; as Chrys. must have taken it, since he explains ἀγαλλ. by ἀγλαισμοῦ, καλλωπισμοῦ ὁδοῦς. By the τοὺς μετόχους (answering to the Hebr. עֲמֻנָה) are meant associates in dignity, *symparochous*, i. e. *fellow Kings*, as Dr. French and Mr. Skinner well render, aptly comparing Revel. xix. 16. "And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." The *Accusative* is here (by an idiom found also occasionally in the Classical writers) put for the *Dative*, which is the general syntax. It is not clear whether the first ὁ Θεός is a *Nominative*, or a *Vocative*. Many eminent Expositors, ancient and modern, including Ernesti, Kuin., and Stuart, suppose the *latter*; while Dr. French and Mr. Skinner, more properly, I think, adopt the former view, which yields a preferable sense; and the occurrence of the ὁ Θεός before as a *Vocative* only shows that it *may*, not that it *must* be so taken here.

10-12. The καί, 'and further,' connects this with the testimonies at v. 8. The passage is taken from Ps. cii. 25-27., which most Commentators maintain does not relate *primarily* to the *Messiah*, but to *Jehovah*, absolutely considered. See the instructive Excursus of Stuart on this point. He rightly observes that "there is nothing in the Psalm which forbids its application to the *Messiah*; but many passages which are most applicable to Him: and such a reference is supported by the fact that several Psalms do contain such predictions." That the writer of the Epistle so considered the Psalm, is plain. But Stuart shows that if it were quoted to be applicable merely to *Jehovah*, there would be no difficulty with the quotation here, since the *application* of the same words to the Son of God which were originally spoken of *Jehovah*, would be the same as saying, What was affirmed by the Psalm of *Jehovah*, may be as truly affirmed of the Son: the weight of the argument as to the

Divine nature of Christ would be the same, 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. ὁ δὲ τὰ πάντα κατασκευάσας (ἑστὶ) 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 'thy years never end,' I would render 'thy years will never fail,' 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. Κατ' ἀρχάς is best rendered 'of old,' since the Sept. only rendered עַל־בְּרֵשִׁית, with reference to the ἐν ἀρχῇ of Genes. i. 1. Θεμελ. denotes the *first act* of creation, with allusion to the idea entertained of the earth by the Hebrews. The use of τῶν χειρῶν imports not *instrumentality* (as Stuart supposes), but *power*, as Menoch., Est., and Kuin. understand. By the αὐτοί may, with Kuin. and Stuart, be supposed to be meant the heavens and the earth; both having been mentioned. Thus ἡ γῆ, καὶ οἱ οὐρανοί are a periphrasis of the world. See Gen. i. l. xiv. 19. And the gender is accommodated to οὐρ. In the last mentioned and the *masculine* gender. For διαμένεις a few MSS. have δαμένεις, which is adopted by some Critics, as Knapp and Stuart. But the other is plainly the true reading, and is supported by the authority of the Pesh. Syr. Translator, who renders 'es-permanens.' And there is nothing to hinder the Hebr. נֶחְמָה 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, as "the same yesterday, to-day, and for ever," (See xiii. 8.) who saith εἰμι ὁ ὄΝ. It is, moreover, required by what follows, the σὺ ὁ αὐτός εἰ corresponding to the σὺ διαμένεις. The words καὶ πάντες—ἀλλὰ, are exegetical of ἀπολούνται, as καὶ τὰ ἔτη—ἐκλείβει, of διαμένεις. With πάντες ὡς ἑαυτοῦ παλαιωθήσονται compare Is. li. 6. Περιβ. denotes a *wrapper*, or outer garment, like the *byke* or *boruouse* of the Arabs. In that and the ἐλθεῖς 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 Revel. xxi. 1. Compare xx. 11. The ἔτη denotes *existence*; q. d. He is immortal. So Theophyl. explains ἀπολούνται by μετασχηματισθήσονται. Of σὺ δὲ ὁ αὐτός εἰ the sense 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 xiii. 8. So Philo (cited by Carpz.) says of the Sun ὁ αὐτός ἐστὶν αἰ.

- 11 <sup>2</sup> αὐτοὶ ἀπολούνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς Exh. 31. 6  
2 Pat. 3. 7.
- 12 ἰμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον 10.  
7 Paul. 110.
- ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς Matt. 22.  
44.
- 13 εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. Ἵπρὸς τίνα δὲ Marc. 12.  
35.
- τῶν ἀγγέλων εἰρηκέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως Luc. 20. 42.  
Act. 2. 34.
- ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου; 1 Cor. 15.  
25.  
26.
- 14 <sup>2</sup> Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀπο- 27.  
Ephes. 1.
- στελλόμενα διὰ τοῖς μέλλοντας κληρονομεῖν σωτηρίαν; Infr. 10. 1.  
2. et 12. 2.  
9. et 11. 2.  
8. et 91. 11.
- 1 II. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς a Deut. 27.  
26.
- ἀκουσθεῖσι, μὴ ποτε παραρρῶμεν. <sup>2</sup> εἰ γὰρ ὁ δι' ἀγγέλων Act. 7. 38.  
53.  
Gal. 3. 19.

13. πρὸς τίνα δὲ &c.] So *τίνα* at v. 5. The sense is: 'Where does God even address the angels in terms implying that they are *σύνθρονοι* with him;' for such is implied by the phrase *κάθου ἐκ δεξιῶν*. See Notes on Matt. xxii. 44. and Acts ii. 34. The words *ἕως ἂν θῶ—ποδῶν σου* involve an image of complete subjection, 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 λειτουργικὰ πνεύματα, &c.] This forms 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 to inherit (i. e. obtain) salvation?' They are said to be *λειτουργικὰ πνεύματα*, (an expression formed on Ps. ciii. 21. Sept. *εὐλογεῖτε τὸν Κύριον λειτουργοὶ αὐτοῦ ποιοῦντες τὰ θελήματα αὐτοῦ*) as being merely *διάκονοι* Θεοῦ, not *σύνθρονοι*, like Christ. The next words are exegetical of the *λειτουργικὰ*, and show the nature of that service. The *ἀπόστολλαι* is inserted in order to show that they have no self-derived dignity, but are only *ἀπόστολλαι*, with delegated authority; which is the constant doctrine of the O. T. So the angels are called, in the Rabbinical writers, "angels of ministry." And Philo cited by Carpz. says: *ἀγγέλοι, ἐπιτρέπεται καὶ διακονοῖε ὁ δημιουργὸς εὐθεὶ χρῆσθαι πρὸς τὴν τῶν θητῶν ἐπίστασιν*. The use of *πνεῦμα* here seems formed on Num. xxvii. 16. Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός. The words *τοῖς μέλλοντας ἀλαφρ. σωτ.* seem to be simply a periphrasis denoting 'faithful and true Christians,' and therefore ought not to have been adduced in support of the Calvinistic tenets. See Scott.

11. 1. διὰ τοῦτο] 'wherefore,' i. e. such being the infinite superiority of Christ, the Head of the new Dispensation, over the angels, the mediators of the old &c. From the above, then, 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 interweaving 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 *ἡμᾶς* the Apostle, as often, speaks per' κτίσασιν. *Περισσοτέρως* is by some construed with *προσέχειν*; by others with *δεῖ*. It

seems meant to refer to both. At *ἀκουσθ.* supply *ρήμασι* scil. *λόγοις*, doctrines of the Gospel. With respect to *παραρρῶμεν*, the Commentators are not agreed whether it denotes to glide or slide from them, turn aside from them, fall from them, so as to perish; or, to let them glide or slip from the mind. And Stuart takes the sense to be, 'lest we should pass by, neglect the things heard;' supporting his version from Prov. iii. 21. (the only example of the word in the Sept.) *οὐδὲ μὴ παραρρῶμεν, neglect not, τήρησον δὲ ἐμὴν βουλήν*, and Clem. Alex. *ἵνα μὴ παραρρῶμεν τῆς ἀληθείας*, "neglect or transgress the truth." Yet, ably as this interpretation is supported, the proofs of the sense in question are invalid. The passage of Proverbs is not to the point, since, from the wide discrepancy from the Hebrew, and the irregularity of the sense, there is, as the best Critics are agreed, reason to suspect corruption, and that *παραρρῶνῃ* is the true reading; and the Hebrew verb there, *רל*, signifies to decline, recede 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 ancient and most modern Expositors, and also adopted, after a learned discussion of the sense, by Kuin., who remarks: "Imago petita est a torrente ex imbre copioso collecto, qui fluere desinit, quando imber cessavit, et dilapsus aquis extinguitur. Sic Job. vi. 15."

2. εἰ γὰρ ὁ δι' ἀγγέλων λαλ. λόγ.] To show why the Gospel should be obeyed, the Apostle proceeds to argue *ex minori ad majus*. Notwithstanding what some eminent Expositors maintain, this must denote the promulgation of the Mosaic law, as appears from Gal. iii. 19. ὁ νόμος διαταγῆς δι' ἀγγέλων. and Acts vii. 53. *ἔλάβετε τὸν νόμον εἰς διαταγὰς ἀγγ.* where see Notes. And in a similar argumentation at x. 28. we have *τὸν νόμον Μωσέως*. Any seeming discrepancy between what is said in those passages and that now under our view, as compared with Exod. xx. 1. and elsewhere, where 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 Excursus 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,

λαληθεῖς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις  
 καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν· <sup>β</sup> πῶς ἡμεῖς <sup>3</sup>  
 ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἦτις ἀρχὴν  
 λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων  
 εἰς ἡμᾶς ἐβεβαιώθη· <sup>4</sup> συνεπιμαρτυροῦντος τοῦ Θεοῦ σημε-  
 οῖς τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ πνεύματος  
 ἀγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.  
<sup>5</sup> Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλ-

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 author 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." Βέβαιος, i. e. firm by being carried into full execution. See Rom. iv. 16. Heb. ix. 19. 2 Pet. i. 19. Παράβασις and παρακοή are nearly synonymous; but the latter implies contumacy as well as disobedience. Μισθ. 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 justly supposed by Fischer to have been taken from the common dialect, for the Classical μισθοδοσία, used by Thucyd. viii. 83.

3. τηλικαύτης σωτηρίας] Σωτ. is taken by the best Commentators for λόγου σωτ., which occurs in Acts xiii. 26., the Gospel, or Christian religion. Σωτ., however, may, by metonymy, denote the means, or the doctrine of salvation; there being, as appears from the τηλικ., a tacit comparison between the temporal salvation of the Law, and the eternal salvation of the Gospel. Ἄμελ. is used for a stronger term, involving the sense of total disregard and contempt by apostasy. See x. 26. Ἀρχὴν λαβοῦσα corresponds to the Latin *initium capere*. Λαλ., for τοῦ λαλ. The whole being, as Kuin. observes, for ἐν ἀρχῇ λαληθεῖσα. Εἰς ἡμᾶς ἐβεβαιώθη is rightly regarded by Ernesti and Kuin. as a formula *prægnans*, and to be explained ἦλθεν εἰς ἡμᾶς καὶ ἐβεβαιώθη, i. e. was delivered into with confirmation, διεπορθμεύθη πιστῶς, as Theophyl. explains. In ἡμᾶς there is, as before, a κοίνωσις, meaning the Hebrews, whom he is addressing.

4. συνεπιμαρτυροῦντος—θέλησιν] This is exegetical of the ἐβεβ., 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 σημ., τέρ., and ποικ. δυν. see Note on Acts ii. 22. Δυν. may be taken, with Stuart, to mean *miraculous powers*. Otherwise, it should seem, ποικ. 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. διαίρεσις δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ πνεῦμα &c. & xii. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαίρουσιν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

5. οὐ γὰρ ἀγγέλοις—λαλοῦμεν] 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 or head of the New dispensation, and that angels were not employed as mediators in it, would satisfy them that Jesus was superior to the angels; since the place which he holds in the *new economy*, is higher than that 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 had 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, the possession 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.)



βλουσαν, περι ἧς λαλοῦμεν· ἡ δεκαετηρία δὲ που τις ἔστιν ἡ  
 λέγων· Τί ἐστὶν ἄνθρωπος, ὅτι μιμησκή αὐτοῦ ἡ  
 7 υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν; Ἠλάττωσας

τὴν οἰκουμένην τὴν μέλλουσαν must, from the context, denote the new dispensation (as opposed to the old) i. e. the Gospel dispensation, commencing at Christ's first advent, and to be completed at his final advent, and then to be merged into the economy to subsist under the reign of Christ. See Witsius cited by Kuin. The term μέλλ. is used because as long as the Temple and Jewish state were in being, the old dispensation might yet be said to continue. Hence the propriety of the phrase advent of Christ as applied to the destruction of Jerusalem and the Jewish state. Schoettg. has shown that the Jews used מָבֵן לְיָשָׁרָה to denote reign or dispensation.

δ. δεκαετ. δὲ π. τισ] There is here a lacuna, which may be thus supplied: "but God put it in subjection to Christ;" which suppressed clause is implied in the proof itself: and the connexion is: "but, to use the words of scripture, What is man", &c. (Kuin.) This mode of citation by no means implies an ignorance of the writer in question, nor even of the part of his work meant; but only supposes so familiar a knowledge of both in the reader, as only to need the words being cited. Schoettg. and Carpz. have shown that this is a mode of citation common in the Rabbinical writers and not unexampled in the Classical writers. It often, I think, occurs in Eustathius, and sometimes in the Scholiasts on Aristoph., Eurip., and Thucyd. Thus it is as much as to say, 'to which assumption of the human nature and its consequences the words of the Psalmist (for τῆς, by the subject, must imply a sacred writer) are referable. That the passage is applicable to the Messiah, we might infer even from our Lord's applying another part of the Psalm to himself. (Matt. xxi. 16.) This, however, will not prove, as some imagine, that the whole Psalm is meant of the Messiah alone. That notion has been refuted at large by Bp. Middl., who shows that "this Psalm is an instance of the existence in the O. T. of various passages having both a primary and a secondary sense, i. e. capable of a two-fold application, being directly applicable to circumstances then past, or present, or soon to be accomplished; and indirectly to others, which Divine Providence was about to develope under a future Dispensation." "Indeed (continues he) on no other hypothesis can we avoid one of two great difficulties: for else we must assert, that the multitude of applications made by Christ and his Apostles are fanciful and unauthorized, and wholly inadequate to prove the points, for which they are cited; or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it is a mere illusion. Of the 8th Psalm the primary import is so certain that it could not be mistaken. וְיָשָׁרָה לָנוּ may surely be taken of Palestine." The learned Prelate shows that the objections advanced against this view only tend to establish a secondary, not to disprove a primary sense. It may readily be admitted that the words, though primarily spoken of Adam and

his descendants, cannot in their full and complete sense have their sole reference to them, because they expressly represent a person, who after a while was advanced to the highest dignities, a perfect Lord and governor over all created beings, a complete conqueror over all the enemies of God's kingdom."

But to consider the phraseology in detail, μιμησκή ('shouldst bear in mind,') is explained by the antithetical term ἐπισκέπη, which denotes regard, viz. with favour and protection. It is truly observed by Bp. Middl., that the real difficulty of the Psalm, as applied in the Epistle, lies in εἰς, which signifies both in a small degree, and also for a short time, the former sense adapted to man, the latter to our Saviour. In this case (he continues) three suppositions appear possible; either that the Psalmist has used the word to signify in a small degree, which is the more common meaning, and that the Apostle availing himself of its ambiguity has employed βραχύ τι in the other sense; or else that the Psalmist had by inspiration a knowledge of man's future resurrection and exaltation to the condition of angels, in which case he might properly say for a little time; or lastly, that the Apostle was content to use the phrase, as the Psalmist had used it, to signify in a small degree, since this was sufficiently expressive of the condition of human nature, though the other sense would have been more immediately applicable to the condescension of Christ: and of these the last appears to be the least embarrassed with difficulties. If the Psalmist has declared man to be little inferior to the angels, the application of this phrase to Christ will signify that He took the human nature: the only difference will be, that what in the one case is made matter of pride and exultation, is a subject of humiliation in the other." This interpretation of βραχύ τι is entirely confirmed by the authority of Dindorf, Kuin., and Stuart, who show that that sense is required in the Psalm, and is far more suitable in the Epistle. And the Apostle, as they observe, was fully justified in using ἀγγέλους, it being intended in the Sept., and indeed maintained by many of the best Interpreters Hebrew and Christian, to convey the true sense of עֲמָלָה. Δόξη and τιμή are terms synonymous, but combined to raise the sense. Στεφ. denotes ornare. On the nature or origin of the metaphor see my Note on Thucyd. iv. 121. The present passage seems to have been had in mind by Philostr. V. Ap. i. 11. οἱ θεοὶ—στεφανώσαντες, οὐ χρυσοῖς στεφανοῖς, ἀλλ' ἀγαθοῖς παῖσι.

The next words καὶ κατέστησας—σοῦ, not found in very many MSS., (including those recently collated by Rinck) as also some Edd. and MSS. of the Pesh. Syr., the Slav., and several Fathers and all the Greek Commentators, were regarded as spurious by Mill, Beng., and Wets., and cancelled by Griesb., Matth., and Schott; and, I think, justly; for it is easy to account for their insertion, namely from the Sept.; but not for their omission.

αὐτὸν βραχὺ τι παρ' ἀγγέλους δόξῃ καὶ τιμῇ  
 ἔστεφανώσας αὐτόν. [καὶ κατέστησας αὐτόν ἐπὶ τὰ  
 ἔργα τῶν χειρῶν σου] ἵ πάντα ὑπέταξας ὑποκάτω 8  
 τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ  
 πάντα, οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω 9  
 ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. Ἐτὸν δὲ βραχὺ τι 9  
 παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πά-  
 θημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἔστεφανωμένον ὅπως  
 χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. Ἡ Ἐπρεπε 10

Paul. 2. 7.  
 Matt. 28.  
 18.  
 1 Cor. 15.  
 25, 27.  
 Eph. 1. 22.  
 2 Act. 2. 33.  
 Philp. 2. 7.  
 8.  
 h Luc. 24.  
 26, 46.  
 Act. 3. 15.  
 et 5. 31.  
 Rom. 11.  
 36.  
 Philp. 2. 9.  
 Infr. 5. 9.  
 et 12. 2.

8. πάντα ὑπέταξας τ. ποδ. a.] i. e. thou hast given him complete and universal dominion. A metaphor formed from Oriental customs, and copiously illustrated by Dind. and Stuart. Compare 1 Cor. xv. 27. Τὰ πάντα, as Bp. Middl. observes, "is a term whose extent seems ascertained by the subjoined enumeration of the several classes of brute creatures, v. 7, 8. of Ps. viii. But as πάντα may include all things without exception, and angels as well as men, what proves the secondary sense, by no means disproves the primary."

— ἐν γὰρ τῷ &c.] The Apostle now proceeds to comment on and argue from the above citation. The γὰρ may be rendered *scilicet*. The expressions ἐν τῷ ὑποτάξαι—*δύναμι*. are a strong designation of the universality of the subjection. Ἰσοῦς. and ἀφήκεν may, with many recent Commentators, be referred to the writer, by the figure mentioned in the Note on *εὐαγγέλιον* supra i. β. But it is more agreeable to the context and scope of the passage to suppose it (with the ancient and most modern Expositors) to relate to God. And such is the view taken by Kuin., who cites from Boehme the just remark, "celebrare voluit auctor Jesum divinitus constitutum regem et dominum, ac Deum ipsum mox v. 9. appellavit."

νῦν δὲ—ὑποτεταγμένα] q. d. this was fulfilled in no man, therefore it must be referred to Christ. (Kuin.) See more in Rosenm. ap. Rec. Sya.

9. τὸν δὲ βραχὺ τι—ἔστεφ.] The construction here is much disputed. Bp. Middl. thinks it is clearly as follows: "Him, who was made a little lower than the angels [for a short time] (i. e. who took the human nature) even Jesus, we behold, on account of his having suffered death, crowned with glory and honour." "The subject (says he) is τὸν δὲ βραχὺ τι—Ἰησοῦν, and the predicate is all which follows. The subjoined clause ὅπως &c. may be understood to be the reason assigned why Christ suffered death as mentioned in *διὰ τὸ πάθημα*." The above view of the construction appears to be the true one, and it is exceedingly confirmed by the very elaborate investigation of the sense instituted by Kuin., who, after detailing several modes of construction and interpretation which have been proposed, embraces the following: "At qui per breve tempus angelis inferior factus fuerat, videmus Jesum, (eundemque) propter necem toleratam honore et gloria ornatum, ita ut adeo per Dei gratiam pro omnibus mortuus sit, ut adeo mors ejus non vulgaris, sed salutaris fuerit." Δόξῃ

καὶ τιμῇ ἔστ. is well explained by Dr. Burton "made Lord of life and all things." And the ὅπως—θανάτου he well paraphrases, "That his death may, by the grace of God, become efficacious for all men;" i. e. for the salvation of all men. Ἰπὲρ παντὸς is for ἵπὲρ πάντων, the whole human race, whether Jews or Gentiles. Γεύσ. θανάτου denotes to experience, suffer death; a Hebrew idiom.

10. The Apostle proceeds to show how suitable this crowning of Jesus with glory and honour was to the wisdom, justice, and other attributes of God. (Rosenm. & Kuin.) See also Doddr. The sense of the passage is well expressed by Kuin. thus: "Decebat eum cuius causâ, et per quem omnia sunt, cum filios multos ad felicitatem perducere voluerit, salutis eorum auctorem ad summum dignitatis dignitatem evahere." Moreover it is justly remarked by Kuin.: "Ἰπρέπει in N. T. poni solet de eo quod necessè est, quod honestas, vel officii ratio postulat, atque adeo idem valet quod ἀναγκαῖον viii. 3. ὀφείλει infra v. 17., δεῖ Matt. iii. 15." By ἀπὸς is meant God, not, as some say, Christ. The words δι' ἑν—*τά* (where supply ἔγενετο) are a formula designating the supreme Lord, Creator, and Preserver of all things, as Rom. xi. 36. Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτόν τὰ πάντα. On the construction, as respects ἀγαθόντα, Expositors are not agreed. Many construe it with the words following, thus referring it to Christ. But thus the sentiment seems overloaded. It is better, with Ern., Dind., and Kuin., to suppose ἀγαθόντα as put, per anacoluthon, for ἀγαθόντι, as is frequent in St. Paul, as 2 Cor. xii. 17. Col. iii. 16. and often in the Classical writers, especially Thucyd. The sense is, "after he had decreed to bring men to glory," i. e. to bring them [back] to life and salvation [from death and misery]. A sense of δόξα occurring in Rom. v. 2. 1 Cor. ii. 8. By πολλοὺς υἱοὺς are denoted "all true Christians." Ἀρχηγόν is, as Theophyl. says, for αἰτιον. So v. 9. αἰτιος σωτηρίας αὐτῶν αἰωνίου. Acts iii. 15. ἀρχηγός τῆς ζωῆς. And Philo says *καλιγγενεσίας ἀρχηγόν*. See also Bp. Blomfield on *Æschyl.* Ag. 250., who remarks: "non ducem sed auctorem." The *πάθημάτων* relates not only to the death of Christ, but to those many acute sufferings which preceded it. On the exact sense and nature of the metaphor in *τελειώσαι* some difference of opinion exists. It is justly observed by Knapp and Kuin., that *τελειοῦν* (a word frequent in this Epistle) denotes properly to bring to an

- γὰρ αὐτῷ δι' ὄν τὰ πάντα καὶ δι' οὐ τὰ πάντα, πολλοὺς  
 υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐ-  
 11 τῶν διὰ παθημάτων τελειῶσαι. ὁ τε γὰρ ἀγιάζων καὶ οἱ  
 ἀγιάζομενοι, ἐξ ἐνὸς πάντες. δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται  
 12 ἀδελφοὺς αὐτοὺς καλεῖν ἔλεγων Ἀπαγγελῶ τὸ ὄνομά  
 σου τοῖς ἀδελφοῖς μου, ἐν μέσφ ἐκκλησίας ὑμνήσω  
 σε. καὶ πάλιν Ἐγὼ ἔσομαι πεποισθὼς ἐπ' αὐτῷ.  
 13 Καὶ πάλιν Ἰδοὺ ἐγὼ, καὶ τὰ παιδία ἃ μοι ἔδωκεν  
 14 ὁ Θεός. Ἐπεὶ οὖν τὰ παιδία κεκοινῶνθε σαρκὸς καὶ

<sup>1</sup> Act. 17.  
<sup>2</sup> Infr. 10. 10.  
<sup>3</sup> 14.  
<sup>4</sup> 1 Paul. 22.  
<sup>5</sup> 23, 25.  
<sup>6</sup> 1 Sam. 22.  
<sup>7</sup> 3.  
<sup>8</sup> Paul. 12. 3.  
<sup>9</sup> Rom. 8. 18.  
<sup>10</sup> Joh. 10. 29.  
<sup>11</sup> et 17. 6, 9,  
<sup>12</sup> 11, 12.  
<sup>13</sup> m. Eas. 25.  
<sup>14</sup> 8.  
<sup>15</sup> Oas. 13. 14.  
<sup>16</sup> Joh. 1. 14.  
<sup>17</sup> 1 Cor. 15.  
<sup>18</sup> 54, 55.  
<sup>19</sup> Philip. 2. 7.  
<sup>20</sup> 2 Tim. 1.  
<sup>21</sup> 10.

end; as Acts xx. 24. τελ. τὸν δρόμον. 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 he who proclaims the victor and bestows the prize is said τελειοῦν τινα, and those who receive it are said τελειοῦσθαι; 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.

11. ὁ τε γὰρ ἀγιάζων—πάντες] To effectually exclude perversion of the sense, it is better here to render 'the expiator and the sanctified.' It has been abundantly proved by Ern., Kuin., and Stuart, that, amongst its other senses, ἀγιάζειν denotes to purify from sin, free any one from its punishment, to expiate. Hence at Heb. ix. 13, sq. it is interchanged with καθαρίζειν. And that it must have that sense here, is thus proved by Kuin.: "Sermo est v. 9, 10. de mortis quam subiit Christus ut omnibus hominibus pateret aditus ad Dei favorem et salutem perennem; ad eam refertur ἀγιάζειν, et hoc ipsum verbum permutatur v. 17. cum formula διασώσθαι τὰς ἀμαρτίας, peccata expiare." The γὰρ has reference to a clause omitted, q. d. I say many sons; for the expiator and the expiated are all sons of one Father, God. At ἐνὸς some supply γένους, or σπέρματος, or αἵματος; 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 creatures. See Theophyl. Οὐκ ἐπαισχύνεται, 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 man, where would be his condescension in calling men his brethren; whereas if he possessed a higher nature, and ἐκέλευσε αὐτὸν, μορφῆν δούλου λαβών, 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. λέγων, 'since he

(i. e. Christ) says. Ἀπαγγελῶ &c. for which the Sept. has the synonyme διγγήσομαι. (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. Ἐκοινῶ. means primarily the assembly of the nation congregated at Jerusalem; but secondarily the assembly of the faithful.

13. The citations in this verse are by some supposed to be from Ps. xviii. 3. 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. observes) have been no doubt as to the thing, but for the second καὶ πάλιν, 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 he possesses a nature like theirs, and therefore they are his brethren." "These words (Newc. remarks) Christ may be supposed to use. Accordingly, while on earth, he called his disciples his children, Joh. xiii. 33. xxi. 6., 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 κεκοινῶνθε σαρκὸς καὶ αἵματος, the best Expositors are agreed, is meant 'possessed a human nature,' as 1 Cor. v. 50. and often. By the ταῖδια are denoted the spiritual children of Christ. Καὶ, for οὕτω. The παραπλησίως signifies, not 'in a similar manner,' but, by an idiom common in the best writers, (especially Thucyd.) 'in the very same manner.' Ἴνα διὰ τοῦ—τὸν διὰβ. 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.' Καταργ. is here used as at the kindred passage of 2 Tim. i. 10. Ἰησοῦ

αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα  
 διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ  
 θανάτου, τούτέστι τὸν Διάβολον, καὶ ἀπαλλάξῃ τούτους, 15  
 ὅσοι φόβῳ θανάτου διὰ παντός τοῦ ζῆν ἔνοχοι ἦσαν δου-  
 λείας. οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σέρε- 16  
 ματος Ἀβραάμ ἐπιλαμβάνεται. ὅθεν ὤφειλε κατὰ πάντα 17  
 τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς  
 ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρ-  
 τίας τοῦ λαοῦ. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς, δύ- 18  
 νάται τοῖς πειραζομένοις βοηθῆσαι.

Χριστοῦ καταργήσαντος τὸν θάν. Here, however, the Apostle, instead of θάν., adopts τὸν τὸ κράτος &c., in order, Kuin. thinks, to match the preceding imagery. In what sense the Devil is here said τὸ κράτος ἔχειν τοῦ θανάτου, has been not 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 Samaël. Possibly the the Apostle might allude to this notion; but there seems to be rather, according to the antient and most modern Commentators, a reference to the history of the Fall in Genesis iii. 15., wherefore our Lord, Joh. 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 sin. We may, then, paraphrase, 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 ἀπαλλάξῃ &c. are explanatory of the foregoing, and thus paraphrased by Abp. Newc.; '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.' Ἀπαλλ. is probably a forensic term, also denoting to liberate from slavery. By τούτους must be understood the τὰ παιδιά of v. 14. Ἐνοχος is here used in its primitive sense, for ἐνεχόμενος, subject, literally, held bound. The physical sense is very rare; but it occurs in an epigram in Steph. Thes. ἐπ' ἀγκύρας ἔνοχον βάρους. The phrase ἔνοχος εἶναι δουλείας is like the ζυγῶ δουλείας ἐνεχέσθαι at Gal. v. 1. Διὰ παντός τοῦ ζῆν is for διὰ πάσης τῆς ζωῆς.

16. οὐ γὰρ—ἐπιλαμβ.] On the sense of these words some difference of opinion exists. The difficulty hinges on ἐπιλαμβ., 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. 18. βοηθῆσαι is substituted for ἐπιλαμβ. here. The above sense is agreeable at once to the usual force of the word, and to the context. Ἐπιλ. signifies 1. to take by the hand; 2. to raise up, help, assist. Δῆπου, certe, utique. The expression σέρεμ. Ἀβραάμ 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.

17, 18. These verses contain an inference from the foregoing. "Ὅθεν, whence, i. e. because he was to be their helper and redeemer. The argument may be thus stated in the words of Mr. Holden: "As Christ did not come to redeem angels, but men, it was proper and necessary that he should be made like unto them, in order to effect this object." Κατὰ πάντα ὁμ. signifies 'to be, in every respect, in the same condition,' i. e. as far as extended to the human nature, its innocent infirmities and amiable sympathies. See Stuart. Ἐλεήμων, as sympathizing with the human frailties and infirmities he had experienced. Πιστός, i. e. faithful and trust-worthy, namely, in the duty laid upon him as High Priest. The words following εἰς τὸ ἰλάσκ. suggest the purpose of that priesthood, to expiate the sins of the people. Ἰλάσκεσθαι answers in the Sept. to the Hebr. כָּפַר, to cover, remove from sight, and, as used of sins, to forgive; and takes either a Dative or Genit. with περί. In Ecclesiasticus xxviii. 5., however, we have (similar to the present construction) τις ἐξιλάσεται (will expiate) τὰς ἀμαρτίας αὐτοῦ. And so in Dan. ix. 24. 1 Sam. iii. 14. The full construction seems to be ἰλάσασθαι τίνα κατὰ τι, and ἐξιλάσασθαι τὸν Κύριον occurs in Zach. vii. 2. This, however, was sometimes, as we see, shortened to ἰλ. τι, in which case ἰλ. signifies to make an appeasement.

18. ἐν ᾧ] inasmuch as, ἡκβ. So ἐν τούτῳ in Lu. x. 20. Joh. xvi. 30. Hebr. xi. 2. Πέπονθεν α. περ. The sense is, 'hath suffered by being put to trial with various affections. Δύναται τοῖς περ. βοηθ. Founded on the common sentiment of every age, that experience of calamity peculiarly fits men to sympathize in it, and disposes them to succour the afflicted. Δύναται implies with the power, also the disposition to succour.

- 1 III. ὁ ΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου  
 μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς  
 2 ὁμολογίας ἡμῶν [Χριστὸν] Ἰησοῦν πιστὸν ὄντα τῷ  
 ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ.  
 3 Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἤξιώται, καθ' ὅσον

q Rom. 15.  
 8. Philip. 3.  
 14. Infr. 4.  
 14. et 6. 20.  
 et 8. 1.  
 et 9. 11.  
 r Num. 12.  
 7. Infr.  
 ver. 5.  
 Zach. 6.  
 12.  
 Mat. 16.  
 18.

III. Next to the consideration, that the "law was διαταγὴ δι' ἀγγέλων," 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 pre-eminence, 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 θεράπων ἐν τῷ οἴκῳ, and Christ ὡς υἱὸς ἐπὶ τὸν οἶκον, to evince the superiority of the latter to the former. The exhortation contained in v. 1. is on the same subject with the preceding Chapter, and by ἀπόστολος and ἀρχιερεὺς he meant to comprise the sum of the 2d Chapter; τὸν ἀπόστολον including what at ii. 3. he had said respecting the preaching of the Gospel introduced by Christ; and τὸν ἀρχιερ., 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—xii. 13., and passes on to evince the superiority of Christ to Moses; in pursuance of which he first uses the term ἀπόστολος. (Kuini.)

1. ὅθεν] for διὰ τοῦτο, 'This being the case.' Ἀδελφ. ἅγ. The best Expositors are in general agreed that the sense is simply 'Christian brethren and friends.' In interpreting κλήσ. ἔπουρ. μέτοχοι the best Expositors unite in taking κλήσ. to denote the invitation or offer of the Gospel, and its benefits to all who will accept it, and fulfil its requisitions. On the intent, however, of ἔπουρ. they are not agreed; some supposing it to regard the nature of the blessing proffered in the Gospel, as being of a celestial kind, (so Phil. iii. 14. τῆς ἁνω κλήσεως) far exceeding those of the law in spirituality and value. Others think it respects the origin of the offer, as being from heaven, by being promulgated by one from heaven, even Christ (see ii. 3. xii. 25.); which latter view is confirmed vi. 4. and xii. 25. And so Boehme and Kuini., who take κλήσ. ἐπ. as put for κλήσ. οὐρανόθεν ἡμῖν γενομένη. Κατανοήσατε, 'attentively consider.' An expression used to solicit attention to what is of high moment. Τὸν ἀπόστ. καὶ ἀρχ. Of these terms the former designates Christ as legatus Dei et interpres voluntatis ejus, (as in Joh. iii. 34. x. 36. xiii. 16. xx. 21. Heb. i. 1.) and is adopted because of the comparison with Moses, who was such. In ἀρχ. there is involved a comparison with Ἀaron, the first and most eminent ἀρχιερεὺς. It is meant, that as Aaron

was the ἀρχιερεὺς 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 ὁμολογ. 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 ἀρχιερεὺς τῆς ὁμολογίας, it is no where in the N. T. used in any other sense than profession, which the most eminent Expositors have here adopted, taking the meaning to be, 'our profession of him as our Lord,' τὸν ἀπόστολον καὶ ἀρχ. τὸν ὁμολογούμενον ὑφ' ἡμῶν. But the expression may simply denote faith, as in x. 23. And so it is explained by Chrys.

2. πιστὸν] i. e. as faithfully discharging all the duties of his office of Legate or High Priest, revealing to mankind the will of God. Τῷ ποιήσαντι. Supply ἀποστ. καὶ ἀρχ. This use of ποιεῖν in the sense constitute, is supposed to be founded on the Hebr. פָּעַל; but a similar usage is found in all languages. Πιστὸν—ὄλῳ τῷ οἴκῳ. Founded on Num. xii. 7. where the words are used of Moses. From the context it is plain that οἴκῳ 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 αὐτοῦ, as appears from Num. xii. 7., is meant God.

3. πλείονος γὰρ &c.] The γὰρ connects with κατανοήσατε &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. Kuini. well annotates thus: "The writer by implication calls Christ τὸν κατασκευάσαντα, the founder and master of a new family, with whom 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 Latins 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 οὗτος, 'this person,' see Note on 1 Tim. ii. 5.

12 Cor. 5. πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· ἵπῶς 4  
 17. Eph. 2. 10. γὰρ οἶκος κατασκευάζεται ὑπὸ τινός. ὁ δὲ τὰ πάντα κα-  
 18. Deut. 18. τασκευάσας, Θεός. καὶ Μωσῆς μὲν πιστός ἐν ὅλῳ τῷ οἴκῳ 5  
 15. 16. αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων  
 18. 19. x Χριστός δὲ, ὡς Υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. οὐ οἶκός ἐσμεν 6  
 2 Cor. 6. 16. ἡμεῖς, εἴαν περ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπί-  
 Eph. 2. 21. 22. δος μέχρι τέλους βεβαίαν κατάσχωμεν. Ἰδιό (καθὼς λέ- 7  
 1 Tim. 3. 15. γει τὸ Πνεῦμα τὸ ἅγιον) Σήμερον εἴαν τῆς φωνῆς αὐ-

4. πᾶς γὰρ 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 Whitby to Stuart, suppose the words to be an argument to show the superiority of Christ over 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 is, I think, well represented by Abp. 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. i. 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 Mackn.) supply after Θεός 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. Τὰ πάντα means 'all of them,' viz. those dispensations. The καὶ at the commencement of the next verse means *scilicet, nimirum, ita*.

5, 6. The θεράπων is opposed to the Υἱός a little after; though the term is properly opposed to κύριος, as denoting one who despatches any business as assistant to, or under the direction of the principal, i. e. the κύριος, and is synonymous with οἰκονομος. As, however, Υἱός has been shown to be tantamount to κύριος, there is no anomaly. The next words εἰς μαρτύριον τῶν λαληθ. state the object of Moses' service, namely, to deliver to the people what was to be promulgated and taught from God in the religion intended to be introductory to a more perfect dispensation. For such is the sense, if μαρτ. 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 θεράπων, the former view seems preferable; though perhaps the latter sense may be alluded to. Εἰς μαρτ. is for εἰς τὸ μαρτυρεῖν, to teach or give directions. See Kuin. Υἱός may be, as Theophyl. says, for υἱὸς καὶ κληρονομος, equivalent to κύριος. From the structure of the words it is plain that πιστός ἦν must here be repeated. The opposition, too, is not only between θεράπων and υἱός, or κύριος, but between ἐν τῷ οἴκῳ and ἐπὶ τὸν οἶκον, to show the difference between Moses and Christ. The former was part of the family; the latter *over* the family in quality of Lord. Here it is doubted whether αὐτόν or αὐτοῦ be the true reading. The former is greatly superior in external testimony. But in so minute a difference, *manuscript* evidence is of little weight; and every thing must depend upon comparative fitness. And here αὐτόν is, I think, superior, as yielding a sense more agreeable to the idea of κύριος involved in Υἱός. This reading is supported by the Syr. and Vulg. Versions, and preferred by Gros., Wolf, Carpz., Hesnr., Kuin., and others.

6. οὐ οἶκός ἐσμεν φ.] Some MSS. and Versions have δε οἶκ., which is preferred by certain Critics on the ground that otherwise the Article would be required at οἶκ. But it has been shown by Bp. Middl. 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 δε than οὐ. In the next clause, τὴν παρρ. καὶ τὸ καύχ. τῆς ἐλπίδος may be rendered, 'our confidence and joy of hope,' i. e. of the hope of salvation by the Gospel. The παρρησία, *fides*, has reference to the ὁμολογία, or profession of faith, supra v. 1. and infra iv. 14. κρατῶμεν τῆς ὁμολογίας! So also x. 18. ἔχοντες παρρησίαν εἰς τὴν εὐδοκίαν τῶν ἁγίων, and in a kindred sentiment at x. 85. μη ἀποβάλλετε τὴν παρρησίαν ὑμῶν: The same sentiment occurs at v. 14. The expression τὸ καύχ. τῆς ἐλπίδος is added to further qualify the idea contained in παρρησία, as not only a mere confidence, but a joyfully hopeful one. Βεβαίαν is made to agree with παρρ., as being the more important noun, designating the principal thing. Καύχ. in this sense occurs at Phil. iii. 20: Τέλευσι. 'the end of life,' as 1 Cor. i. 20: ἀναστ. αὐτοῦ 7. The foregoing clause οὐ οἶκος—τέλευσι is

8 τοῦ ἀκούσθητε, ἢ μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ἢ Exod. 17.  
ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πε- Num. 20.  
9 ρασμοῦ ἐν τῇ ἐρήμῳ· οὐ ἐπείρασάν με οἱ πατέρες ἡμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου· τεσσα-  
10 ράκοντα ἔτη διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον· Αἰεὶ πλακῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγ-  
11 νωσαν τὰς ὁδοὺς μου· ἢ ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Num. 14.  
12 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. Βλέπετε, Deut. 1. 34.

ably employed as a vinculum to connect the *παρήσια* 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. xc. 7—11. Διὸ, 'wherefore,' i. e. such being the superiority of Christ to Moses. Many eminent Expositors, indeed, refer the διὸ to *βλέπετε* 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 *σκληρύνητε* at v. 8., in the sense: 'Wherefore (as the Holy Spirit speaks by the Prophet, whose words I make my own) to day' &c. 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 to us designed to keep us faithfully devoted to God and the Gospel. Finally, as the message of mercy did not profit them, because not embraced in faith; nay, 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 *τῆς φωνῆς*, 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 aptly compare Joh. x. 14—16., which is a good comment on the sense here; the expression being equivalent to the *ἀλήθειαν ἐπουρανίου*, supra v. 1. The *σήμερον* is very emphatical, and is explained by v. 13. It signifies 'this very time,' viz. of the admonition, *ἀρχὴ οὐ τὸ σήμερον αὐλείται*, (see also iv. 7.) since that alone is the 'day of salvation.' See 2 Cor. vi. 2. compared with Joh. ix. 4.

8. *μὴ σκληρύνητε τ. κ.* i. e. 'Be not obstinate and disobedient [as your fore-fathers were].' See Ps. lxxviii. 8. The words *ὡς ἐν τῷ παραπικρασμῷ* are well rendered by Kuin.: 'at [olam] factum loco, qui a rebellione dicitur, tempore tentationis in deserto factus; and he shows that even in the *Psalm*, Meribah 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 κατ' ἐξοχήν; for though the Jews provoked and tried 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. *οὐ*] This, as the best Commentators are agreed, is for *ἔδωκεν*. And in *ἔδοκ.* (i. e. put him to proof, to see what he would do) there may be a climax. Καὶ εἶδον, Grot., Rosent., 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 *καὶ*, like that of the Hebrew *ו*, is not unrequent. By the *ἔργα* are denoted the wonderful works wrought for their preservation and protection in Egypt, and their sustenance in the desert.

10. *διὸ*] This is added by the Apostle to make the words following more impressive. Προσώχθισα is best rendered, 'indignatus sum; the metaphor being the same as in *προσκόρουσ* and *προσκόπτω*; though it is derived 'e re nautica'; the word signifying, as used of a ship, to impinge on the shore. The figurative sense occurs also in Ecclesiasticus l. 25. ἐν θυμῷ ἐθνεσὶ προσώχθισεν ἡ ψυχὴ μου. and 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 *τεσσα. ἔτη* to which it adverts. Καρδία must be understood of the affections, as appears from the words following, which are illustrative: and *ἔγνωσαν* implies not simple ignorance, but the not caring to know, or even disapproval, as far as they might know.

11. *ὡς*] for *ὡστε*, 'wherefore,' as often in the later writers. Et. So the Hebrews used *כן* in the latter clause of an oath which ran thus: *God so do to me, if (כן) I do thus*, &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 *כן* had then the force of a strong negative; see 2 Sam. xi. 11. 1 Sam. xiv. 45. alibi. (Stuart.) *τὴν κατάπ. μου*, i. e. the rest which I had provided for them. The word is combined with *κληρονομία* in Deut. xii. 9.

ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὐ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας·<sup>b</sup> μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, εἰάν περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν<sup>c</sup> ἐν τῷ λέγεσθαι· Σήμερον, εἰάν τῆς φωνῆς αὐτοῦ<sup>d</sup> ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. τινες γὰρ ἀκούσαντες παρεπίκραναν; 16 ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως.<sup>d</sup> τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρ- 17 τήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; ἔτισι δὲ ἔωμοσε 18 μὴ εἰσελεύεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς 30. ἀπειθήσασιν; Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν 19

<sup>b</sup> Rom. 8: 17.

<sup>c</sup> Supr. ver. 7.

<sup>d</sup> Num. 14: 22, 27, et 26, 65. Psal. 106: 26.

<sup>d</sup> 1 Cor. 10, 5, 8c.

<sup>d</sup> Jud. 5.

<sup>d</sup> Num. 14: 30.

<sup>d</sup> Deut. 1: 34.

12. πονηρὰ] 'wicked, sinful.' In ἀπιστίας we have the Genit. subst. for an adjective. Ἀποστ. ἀπὸ Θεοῦ denotes to apostatize from His religion, the Gospel.

13. παρακαλ.] Carpz. shows that under παρακ. is comprehended teaching, admonition, entreaty, consolation, reprehension, &c., each to be used as the case might suit. Ἐαυτοὺς, for ἀλλήλους, as often. Ἀχρις—καλεῖται. A forcible expression importing 'as long as it can be said "to-day do so;"' or, (to 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.' Ἴνα μὴ σκληρυνθῇ, q. d. [Use these means,] that none may, by neglect of them, be hardened and grow callous to all reasoning. Ἀπάτη τῆς ἀμαρτ. is by the best Expositors antient and modern understood of the delusion to unbelief and apostasy. But ἀμαρτ. may be taken of that corruption of our nature, the φρόνημα τῆς σαρκός, which blinds the understanding, and, by giving undue weight to carnal reasonings, plunges men into unbelief and sin.

14. μέτοχοι γὰρ—κατάσχωμεν] 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. [κατέχετε τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν] μέτοχοι γὰρ γεγόναμεν. By μέτ. τοῦ Χρ. is 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. Ἐάντερ has reference to the implied sense, and suspends it on a conditional. Supply μόνον. Ὑποστ. is synonymous with the παρρησίαν at v. 6. Ἀχρι τῆς ὑποστ. is for τὴν ἐξ ἀρχῆς ὑπόστασιν, 'constancy in the profession of the Gospel.'

15. ἐν τῷ λέγεσθαι· 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 λέγεσθαι is put for κατὰ τὸ λεγόμενον: (see Theophyl.) or rather we may render it, with Kuin., 'Whilst [I say] it is said, the warn-

ing is sounded in your ears, To day &c. So ἐν τῷ λέγειν at viii. 13.

16. τινες γὰρ—Μωσέως] The words are commonly taken declaratively, in the sense expressed in our 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: 'quiam enim auditā voce divinā Deum irritarunt? nonne omnes qui Mosis ductu ex Ægypto egressi erant?' 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 Ægypt do this?' To the above sense, however, Kuin. takes some well founded exception, and, after remarking that γὰρ in interrogation signifies nam and enim, and that ἀλλὰ even in interrogation "objection et occupationi inservit," says that the sense fully expressed would be: 'Quiam seditionem moverunt? num negari potest, fuisse eos qui ex Ægypto exierant? imo vero mere ii erant qui exierant:' and when expressed in interrogation, as follows: 'at nonne omnes illi seditioni Mōe duce ex Ægypto exierant?' It being thus denied that those rebellious persons had not yet been benefited by God.

17—19. The general sense, apart from the δεινότης of the mode of expression, is that expressed by Kuin. as follows: 'But what was the fate of those Israelites, whom God had brought out of Ægypt, and blessed with so many and great benefits, who had revolted from God? their carcases 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 apostatize from Christ. Kuin. observes that the terms ἀμαρτ., ἀπειθεία, and ἀπιστία are used pro-



1 δι' ἀπιστίαν. IV. Φοβηθῶμεν οὖν μὴ ποτε, καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῆ 2 τις ἐξ ὑμῶν ὑστερηκεῖναι. καὶ γὰρ ἐσμὲν εὐηγγελισμένοι, καθάπερ κάκεινοί· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ † συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν.

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 *ὡν τὰ κῶλα ἐπέσεν ἐν τ. ἐρ.* there is a graphic representation of destruction by a violent death. If *καταστράφη* were substituted for *ἐπέσε*, it would, indeed, be yet more so. But *πίπτω*, like the Hebr. *בָּרַח*, of itself suggests the idea of a sudden and violent death. See Ex. vi. 11. Judg. iv. 22. 1 Sam. xxxi. 8. *Κῶλα* (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 *κῶλα*, as leg and arm bones, are soon all that are left by the vultures, and those continue for a long time uncorrupted.

*Ὁμοσε* may denote solemn asseveration 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 Apostle, would lead us to suppose exclusion implied from the heavenly Canaan also, or, from the *rest of God*."

— *καὶ* 'and [so],' so then. *καὶ* is often thus used, forming the last link of a chain of reasoning. *Ἡδυνῆθ.* is wrongly rendered by some recent Expositors *would* not. It is well observed by Grot., Carpz., and Ern., that both *ἴδων.* and *βλέπομεν* 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. xcv. 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. *φοβηθῶμεν*] The sense is, 'let us solicitously beware lest.' So Phil. ii. 12. *μετὰ φόβον καὶ τρόμον τὴν ἐ. σωτηρίαν καταργήσθε*. Then is shown the nature of this promise and of the rest bestowed. *καταλειπ. ἐπαγγ.* It is not agreed whether the sense is, 'spred promise,' or 'relict promise.' The signification *desert*, or *neglect*, is found both in the Scriptural and Classical writers; but Abresch has shown that that would here require *καταλείπων ἐπαγγελίαν*. 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. *Ἵστεροῦν* signifies 1. to come too late for a thing, and miss of it; 2. to fail of obtaining any thing. The *δοκῆ* is generally considered as pleonastic; but the best Commentators ancient and modern have seen that it is here introduced to soften the harshness of the *ὄστρ.*, as in 1 Cor. vii. 40. and other passages cited by Kuin. and Stuart.

2. *καὶ γὰρ ἐσμὲν εὐηγγ.*] 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. *Ὁ λόγος τῆς ἀκ.* A Hebraism for *ὁ ἀκουσθῆναι λόγος*, '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 συγκεκραμένους—ἀκούσ.*] Many eminent Expositors suppose *συγκεκ.* 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 Wets. *τὴν ἐκ λόγου δύναμιν ἤθει χρηστῶ συγκεκραμένην ἔχειν*. Thus the sense is, as Stuart renders, 'faith not accompanying it.' *Τοῖς ἀκούσ.*, for *ὑπὸ τῶν ἀκουσάτων*. Instead of *συγκεκραμένους*, several MSS. have *συγκεκραμένους*, which is approved by Mill, Wets.,

(Psal. 65. 11. <sup>1</sup> εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς 3  
 εἶρηκεν Ὡς ἔμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται  
 εἰς τὴν κατάπαυσιν μου· καίτοι τῶν ἔργων ἀπὸ κατα-  
<sup>Gen. 2. 2. Exod. 20. 11. et 31. 17.</sup> <sup>2</sup> βολῆς κόσμου γενηθέντων. <sup>3</sup> Εἶρηκε γὰρ που περὶ τῆς 4  
 ἐβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ  
 τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· καὶ ἐν  
 τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν 5  
 μου. Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν, καὶ 6  
 οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀκείθειαν—

Griesb., Heinr., 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 *συγκεκριμένους*. Moreover, *συγκεκριμένους* might easily creep in by reason of the *ἐκείνους* 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 propounded, especially by the recent Expositors, which, however, I agree with Kuin., are on various accounts inadmissible. The antient and common interpretation is recommended by its simplicity and suitability 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 Revel. 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. 4.) the *Sabbath*, (calling it *σαββατισμός*) v. 9, 10.; it being a saying of the Jewish Doctors, that the sabbath was an image of the future rest of the departed after the resurrection. See Wets. and Schoettg. *Εἰσερχόμεθα* is said to be for *εἰσελεύσόμεθα*, 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 *οἱ πιστ.* are opposed to the *τοῖς ἀπειθήσασιν* at iii. 18. iv. 2. The *καίτοι* 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 ellip. at *καίτοι* is *κατάπαυσιν ἀπὸ*. See vv. 4 & 10. The Article *τῶν* refers to *τοῦ Θεοῦ* omitted. *Γενηθέντων* must signify 'gone through' or completed: and *ἀπὸ καταβολῆς*, 'after the creation.' As to the two new interpretations here propounded 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 εἶρηκεν* &c. It seems best to understand after *εἶρηκεν* the words *περὶ τῶν*

*ἀπιστησάντων*, to correspond to the *οἱ πιστεύσαντες*, which, indeed, suggests this subaddition. And such omissions of words serving to show the reference, or indicate the application, are very frequent after the formulas *καθὼς γέγραπται* and such like, of which *καθὼς εἶρηκεν* here is one, being equivalent to the *καθὼς εἶπεν* at Joh. i. 23. and elsewhere, and the *καθὼς εἰρηγήται* just after. One example must suffice. 2 Cor. vi. 16. *ὑμεῖς γὰρ ναὶ Θεοῦ ὅσατε Ἰσραὴλ καθὼς εἶπεν ὁ Θεός· Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἔμπεριται.* Now in such a case the formula merely means that some truth adverted to may be collected from the words thus introduced. Thus here the meaning is, that the truth just mentioned may be collected from the words of God concerning the faithless Hebrews, that they should not enter into His rest; implying that the *faithful* would.

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 *αὐτοῦ* and *μου*; 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 refute an argument of the Jews, that they had entered into this rest promised when they had the institution of the Sabbath." The purpose of the *περὶ τῆς ἐβδ.* simply is, to make the reference in *που* more definite; and therefore *λέγων* may be supplied. Thus there will be a sort of reference, in use among the antients and found both in the Scriptural and Classical writers, by which, as books were not distributed into Chapters, a division was made according to the prominent subjects any where treated. See my Note on Thucyd. i. 9. ἐν τοῦ σκίπτρον τῆ παράδοσει εἶρηκε. At *εἶρηκε* supply *ἡ γραφή*, often expressed, and sometimes left to be understood.

6. *Ἐπεὶ οὖν—ἀπειθείαν*] 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 ὑπερὸν εὐαγγελισθέντες εἰσελεύσονται διὰ πίστιν*. 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.

7 ἡ καὶν τιμὴ ὀρίζει ἡμέραν, Σήμερον ἐν Δαβὶδ λέγων, μετὰ  
 τοσούτον χρόνον καθὺς εἴρηται· Σήμερον, αἶψα τῆς φε-  
 νῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας  
 8 ὑμῶν, εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν παρὶ  
 9 ἄλλῃ ἐλάλει μετὰ ταῦτα ἡμέρας· ἄρα ἀπολείπεται σαβ-  
 10 βατισμὸς τῷ λαῷ τοῦ Θεοῦ· ὁ γὰρ εἰσελθὼν εἰς τὴν κα-  
 τάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων  
 11 αὐτοῦ, ὡς περ ἀπὸ τῶν ἰδίων ὁ Θεός· Σπουδάσωμεν οὖν  
 εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ  
 12 τις ὑποδείγματι πέσῃ τῆς ἀπειθείας· ζῶν γὰρ ὁ λόγος  
 τοῦ Θεοῦ καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαι-  
 13 ραν δίστομον, καὶ δίκνυμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ  
 πνεύματος, ἀρμῶν τε καὶ μυελῶν· καὶ κριτικὸς ἐνθυμήσῃ  
 13 καὶ ἐννοῶν καρδίας· καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον

h Psal. 65.  
 7. supr. 3.  
 7. 15.  
 i Eccl. 12.  
 11.  
 Eze. 49. 2.  
 Jer. 23. 22.  
 1 Cor. 14.  
 24.  
 2 Cor. 10.  
 4. 5.  
 Eph. 6. 17.  
 i Psal. 51.  
 13. 14. 15.  
 eze 34. 16.  
 ec. 90. 8.  
 ec. 138. 11.  
 12.  
 Eccl. 13.  
 20.

7, 8. The argument here is not very clearly expressed; but it may be laid down, with Whitby and the best Expositors, as follows: '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, otherwise the Holy Ghost would not so long after that, in David's time, have spoken of another day of entering into his rest; it follows, therefore, that there must be yet another rest remaining to the people of God.' See more in Stuart. The term *σαββατισμὸς* (which is very rare) is substituted for *ἀνάπαυσις*, partly to exclude any notion, that the rest of God spoken of might be the *Sabbatical rest*, and partly by thus comparing it with the Sabbath to hint that that was a symbol of the true and spiritual sabbath of which their Doctors spake, the rest and felicity of the world to come.

10. ὁ γὰρ εἰσελθὼν—ὁ Θεός] 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 *σαββατισμὸς*.

11. On the foregoing position the Apostle enlarges, by way of conclusion from it, an exhortation (similar to those at iii. 12—14. and iv. 1.) to strive after this rest. "Ἴνα μὴ—ἀπειθεῖτε, 'lest any one [of you] perish by the same example of unbelief and contumacy.' There is here an Hypallage for ἐν τῇ ἀπειθείᾳ τῇ ἐν ὑποδείγματι.

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 interpreting which, and determining the scope 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 mandatory declarations to be found therein. Now this minatory word (see 3 Eedr. i. 47.) is said to be ζῶν καὶ ἐνεργῆς, i. e. perhendens, i. e. of mighty energy and efficacy, ever in

force, and to be fulfilled on the disobedient. This force of ζῶν is found both in the Scriptural and Classical writers. So 1 Pet. i. 3. ἐλπὶς ζωσαν 1 Eedr. iv. 38. Ecclesiasticus xlii. 23. Soph. (Ed. Tyr. μετατετα ζωτα. This terrible force and efficacy is then figuratively described, 1. as being τομώτερον—δίστομον, 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 Euphr. Hel. 989. δίστομον εἶφορ. "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. i. 16. ii. 12, 16. xix. 15, 21." This efficacy is still further set forth by comparing it to the dreadful effects produced on the body by the μάχαιρα δίστομος, viz. by cutting asunder the trunk so as to divide the joints and marrow, i. e. to divide the joints, including the commissure of the ribs, 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 ψυχῆς and πνεύματος. (see 1 Thess. v. 23. and Note) nor ascribe to the writer philosophical subtleties alien to the passage.

The words following καὶ κριτικὸς &c. contain another piece of instruction, grafted on the former, and suggested by the figure in ἀνωμένους—μυελῶν. And it should seem, (as Dindl., 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. κριτικὸς signifies 'able to judge or take cognizance of.' The general sense seems to be, that 'God dives 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 unperceived.' See Dindl., Kuin., and Stuart.

In the next words the foregoing sentiment is further developed. The general sense is, 'Yea there is nothing in creation [not even the inmost

1 Supr. 3. 1.  
 infr. 6. 20.  
 et 7. 26.  
 et 8. 1.  
 et 8. 11, 24.  
 et 10. 23.  
 m Esa. 53. 8.  
 Luc. 22. 28.  
 9 Cor. 5. 21.  
 Philipp. 2. 7.  
 supr. 2. 17.  
 1 Pet. 2. 22.  
 1 Joh. 3. 5.  
 a Rom. 3.  
 25.  
 Eph. 2. 18.  
 et 3. 12.  
 infr. 10. 19,  
 &c.

αὐτοῦ, πάντα δὲ γυμνά καὶ τέτραχλησιμένα τοῖς ὀφθαλμοῖς  
 αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

14 Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρα-  
 14 νοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

15 Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς  
 15 ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιό-  
 16 τητα χωρὶς ἁμαρτίας. ἢ προσερχώμεθα οὖν μετὰ παρρη-  
 16 σίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν

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 *τέτραχλησιμένα* 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 bending back the head so as to expose the neck, as in slaughtering animals, or executing criminals; and which was especially necessary for the dreadful *μερισμὸς* 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. Πρὸς ὃν ἡμῖν ὁ λόγος may signify either, 'with whom we have to do,' or, 'to whom we have to give an account;' 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 *κριτικὸς*, and implied in *τετραχλ.*

14—16. The Apostle now returns to a subject only hinted at, supra iii. 1. where he calls Christ the *ἀρχιερεὺς* of the Christian religion. And this comparison of Christ with the *ἀρχιερεὺς* 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 from its great consequence, as having a direct bearing on the most important part of our Lord's office, his Atonement for sin by the sacrifice of himself. The *μέγαν* has much significance, adverting to those points of superiority in Christ over Moses above mentioned. Διεληλ. τοὺς οὐρανοὺς, 'who has passed through the heavens,' viz. so as to reach the seat of the majesty on high. The Jews reckoned three heavens, the aerial, the sidereal, and the highest heaven, or the residence of God and the Angels, called by Sirach xvi. 18. ὁ οὐρανὸς τοῦ οὐρανοῦ. and in Lu. xiii. 43. *παρδύσεις*. 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 furthest of which and through the Veil that hid it from view, 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 ὁμολογίας is to be taken as at iii. 1., where see Note.

15. οὐ γὰρ ἔχομεν—ἁμαρτίας] 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 sympathise with our infirmities. So *συμπ.* is used in the Sept. and Philo. Ἀσθ. has a conjunct notion of the misery resulting from human frailty. The *πεπειρ.* adverts both to trials by affliction, and temptations to sin. Καθ' ὁμοιότη. scil. ἡμῶν, for ὁμοίως, or *παρεπλησίως 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 him as upon us; but only, that he was exposed to be attacked by them, in like manner as we are. 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." Χωρὶς ἁμαρτίας is strangely explained by some ancient and many eminent modern Expositors to mean 'without giving way under those afflictions;' a sense frigid and inept. It is plain from the *ασθ.* and the *πεπειρ.* 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. 5. As, however, *πεπειρ.* has two senses, so here the former may be included.

16. προσερχώμεθα—χάριτος] Here is contained an inference and 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 *προσερχ.* 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 they offered a sacrifice. In θρόνῳ τῆς χάρ. 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 dispensing ἔλεον καὶ χάριν. The throne must be understood as that of God, on which also Christ sitteth at his right hand. Λάβωμεν and εὐρωμεν are synonymous, though the latter is rather the stronger term. Ἐλεος 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 *πεπειραμένον* at v. 15., viz.

- 1 εὐρωμεν, εἰς εὐκαιρον βοήθειαν. V. ὁ πᾶς γὰρ ἀρχιερεὺς ἐξ  
 ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς  
 τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,  
 2 ἢ μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις· ἐπεὶ  
 3 καὶ αὐτὸς περικείται ἀσθένειαν· ἢ καὶ διὰ ταύτην ὀφείλει,  
 καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν  
 4 ὑπὲρ ἁμαρτιῶν. Καὶ οὐχ ἑαυτῷ τὶς λαμβάνει τὴν τιμὴν,  
 ἀλλὰ [ὁ] καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ [ὁ]  
 5 Ἀρῶν. οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννη-  
 θῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱὸς μου  
 6 εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε· καθὼς καὶ ἐν ἑτέρῳ  
 λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-

metry and compassion as vouchsafed in affliction and trial, and amidst frailties and sins, (with reference to the *ἀσθενείαι* at v. 15.) *grace* vouchsafed at all times, to comfort, support, and sanctify them. *Εἰς εὐκαιρ. βοήθ.*, for *εἰς βοήθ. ἐν καιρῶ.*

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. Ἐξ ἀνθρώπων λαμβανόμενος, i. e., as Kuin. well explains, of merely human condition; there being a tacit comparison with the Jewish high priests, who were mere men, with the great and Divine High Priest. Here λαμβάνειν, like the Hebr. קָבַץ, 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 by the appellation. Καθίστ., 'is appointed [such].' Τὰ πρὸς Θεόν. Supply κατὰ and πράγματα. The sense is, 'is appointed [such] for the benefit of men, in respect to their observances towards God.' See ii. 17. and Note. Προσφ. A sacrificial term, found also in Matt. v. 23. Joh. xvi. 2. where see Notes. Δῶρα καὶ θυσίας. These terms are properly distinct; the former being the *original* term, and such as chiefly respected the most ancient 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.) δῶρον includes the idea of both unbloody and bloody sacrifices. Here the terms are both used to denote universality.

2. μετριοπαθεῖν δυν. Grot. and Beza well explain δυνάμενος apt, fitted, ready. Of μετριοπαθεῖν the sense is much disputed. As it corresponds to the συμπάθειαι δυνάμενος 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.

Of which signification examples occur in Dionys. Hal., Joseph., Philo, and Plutarch. In ἀγνοοῦσι καὶ πλαν. there is not, I conceive, (as some eminent Commentators have supposed) a Hendiad. for τοῖς ἐξ ἀγν. πλαν.; for as Dind., Kuin., and Stuart remark, the indulgence of the high priest on earth was not limited merely to this class of offenders, much less is the clemency of our great High Priest in the heavens so limited. See also Levit. vi. 1—7. They rightly regard the words as being, by the Hellenistic use, found in the Sept., nearly synonymous. See Ps. xxv. 7. compared with 2 Chron. xviii. 13. and Hos. iv. 16., where ἀγν. is put for *ἁμαρτάνειν*. And so ἀγνοεῖ and ἀγνόημα in Ecclesiasticus v. 18. and ἀγνόημα, in Hebr. ix. 7. See Kuin. In fact, in this use, and partly in that of πλαν. (a *pastoral* metaphor) there is a ὑποκορισμὸς. In περικείται ἀσθένειαν there is a metaphor taken from *clothing*, employed, as in many other cases, to denote the being intimately conversant with, and implying a notion of *habit*. Thus here it well denotes that sinfulness which clings to us like the fatal garment of Nessus to Hercules, the effects of which are so finely described by Soph. Trach. 770. καὶ προσπίπτετο Πλευραίων δριτσκόλλος, ὥστε τέκτονον Χιτῶν ἄπαν κατ' ἀβρῶν. The *δοθ.* imports *frailty*, liability to sin.

3. διὰ ταύτην] 'on account of this frailty [and the sinning consequent upon it].' Καὶ περὶ ἑαυτοῦ. This he was bound to do, if conscious of any particular sin. The sacrifice was a young bullock, which, for greater security, was always offered up by the High Priest for himself on the day of Expiation. See Levit. xvi. 11 & 24.

4—6. "The argument (says Kuin.) is, that the same God who constituted the High Priests of the Jews, constituted Christ, who did not arrogate to himself the office, but was appointed by God." Τιμῇ, like the Latin *honor*, is often used of office, whether civil, military, or religious. Λαμβ. ἑαυτῷ signifies, 'to arrogate to oneself that to which one has no claim.' The use of the *Present* tense here denotes what is *customary*; and, by an idiom found at vii. 13. and elsewhere, the sense is; 'no one can lawfully, or ought to take;' it must be by Divine appointment. The ὁ before καλούμενος in the common text has been cancelled (on the autho-

u Matt. 26. **χισεδέκ.** "Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις 7  
 36, 40. **τε καὶ ικετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανά-**  
 et 37. 46. **του μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσεέγγας, καὶ**  
 50. **του μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσεέγγας, καὶ**  
 Marc. 14. **εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὧν Υἱὸς, ἔμαθεν 8**  
 33, 36. **ἀφ' ὧν ἔπαθε τὴν ὑπακοήν' καὶ τελειωθεὶς ἐγένετο τοῖς 9**  
 et 15. 34, 37. **ἀφ' ὧν ἔπαθε τὴν ὑπακοήν' καὶ τελειωθεὶς ἐγένετο τοῖς 9**  
 Luc. 22. 42. **ἀφ' ὧν ἔπαθε τὴν ὑπακοήν' καὶ τελειωθεὶς ἐγένετο τοῖς 9**  
 et 23. 46. **ἀφ' ὧν ἔπαθε τὴν ὑπακοήν' καὶ τελειωθεὶς ἐγένετο τοῖς 9**  
 Job. 12. 27. **ἀφ' ὧν ἔπαθε τὴν ὑπακοήν' καὶ τελειωθεὶς ἐγένετο τοῖς 9**  
 et 17. 1. x Philp. 2. 6. γ Supr. 2. 10.

city of many MSS. and early Editions) by Beng., Griesb., Matth., Knapp., Tittm., and Vat.; and justly; since it might easily originate with the scribes, or even some injudicious Critics; though, as Bp. Middl. observes, it disturbs the sense; *καλούμενος* being opposed to *ἰαντῶ*, q. d. "not of his own accord, but being called thereto by God." On the same authority the *ὁ* before 'Ααρὼν' 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 Melchizedek's was but a type. 'Εαυτὸν *ἑδόξασε* corresponds to the *ἰαντῶ λαμβάνει*. And at *ὁ ἀλήθεως πρὸς αὐτὸν* must be supplied, not per *ellipsis*, but from the context, *ἑδόξασε αὐτόν*. It is meant, that Christ's Pontifical office was far superior to that under the law, 'inasmuch as he was appointed to it by 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 the Messiah by our Lord himself, Matt. xxii. 43.) plainly designates *appointment*. And in the latter that is *implied* in the address Υἱὸς, which, in its august sense, *included* the dignity in question. See i. 5. and Note. Κατὰ τὴν τάξιν Μελχ. the best Expositors (supported by the Pesh. Syr.) are agreed, 'as καθ' ὁμοιότητα, 'after the manner of,' as the writer expresses it at vii. 15. So 2 Macc. ix. 18. ἐπιστολὴν ικετηρίας τάξιν (for πρόνοιαν) ἔχουσι. "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 those whom he was addressing, by suggesting various considerations, adapted to reprove v. 11—14.; to warn, vi. 1—9.; as well as to excite and animate them, vi. 10—20."

7—9. The exact reference, scope, and bearing of these verses is much disputed. They seem rightly regarded by Newc. and Stuart as explanatory of v. 2. Following whom, Mr. Holden thinks, that "here is shown the fitness of our Saviour to be a merciful and compassionating

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 *θανάτου εὐλαβείας*, and *τελειωθεὶς*; and still more a perplexity in the construction, which some attempt to remove by putting in a parenthesis *δεήσεις τε—εὐλαβείας*, or v. 8. or, with Griesb. and Valpy, the words *καίπερ ὧν υἱός*. To each of these methods there are objections: and none such effectually removes the difficulty. The obscurity seems to be chiefly occasioned by the insertion of the words *καὶ εἰσακουσθεὶς ἀπὸ εὐλ.*, and if these are considered as parenthetical, the sense will be effectually cleared; as will appear by an investigation of the sense in detail. 'Ἡμέρ. τῆς σαρκὸς signifies 'during the time when he lived as a man, among them'; in which there is an evident allusion to the period before he had put off his Divine nature, of course implying that he *had* such. So the Pesh. Syr., 'cum carne esset vestitus.' Σαρκὸς also carries with it a notion of the frailty and misery of the flesh; the whole, as Stuart observes, designating the condition of the Locos on earth, (see Joh. i. 14. 1 Tim. iii. 16.) and the period of the Saviour's humiliation. *Δεήσεις* and *ικετ.* are terms nearly synonymous, (though the latter is rather the stronger, and therefore introduced last) but united for intensity of sense. Μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων must be construed after *δεήσ.* καὶ *ικ.*; and the whole is best referred to our Lord's earnest prayers and agony in the Garden at Gethsemane. Of *προσφέρειν δέησιν* and *δεήσεις* examples are adduced from the later Classical writers. With respect to *εἰσακουσθεὶς ἀπὸ τῆς εὐλ.*, it has ever been a disputed question whether the *εὐλαβ.* should be rendered *fear*, or *piety*. The *usus loquendi* permits either version. But as the sense yielded by the latter is somewhat frigid, the former interpretation (supported by the most eminent Expositors ancient and modern) is preferable. Of the signification *fear*, or *anxiety*, examples frequently occur in the later Greek writers and the Sept. Thus *εἰσάκ.* will have two meanings, by what is called a *sensus prægnans*; an idiom common both in the Scriptural and Classical writers; and the Commentators refer to a similar use of the Hebr. קַוָּה in Ps. xxii. 22. and Job xxxv. 12. How he was delivered from this fear we learn from Lu. xxii. 43., namely, by being strengthened by an Angel. *Καίπερ ὧν υἱός* should not be rendered 'though he were a son,' but 'though he was son,' i. e. the Son of God. So *υἱός* occurs without the Article at i. i. iii. 16. In *ἔμαθεν—ἔπαθε* there is admitted to be a *paronomasia*, (a figure frequent in the writings of St. Paul) probably founded on the proverb μαθήματα τὰ παθήματα, and that traced to Herodot. i. 107. Indeed a *paronomasia* on the *verbs* is frequently

- 10 ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, προσαγορευθεῖς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
- 11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν,
- 12 ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. <sup>1</sup>καὶ γὰρ, ὀφείλοντες <sup>1</sup>1 Cor. 1 εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ <sup>1, 2, 3</sup>1 Pt. 2. 2 διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ
- 13 στερεᾶς τροφῆς. <sup>1</sup>πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος <sup>1</sup>1 Cor. 3. 2, et 14. 30. ἔστιν ἡ <sup>2</sup>Eph. 4. 14. στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασ-

found in the best authors. In *ἔμαθε τὴν ὑπακοήν* 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 has reference to the *ἔπαθε* at v. 8., and must therefore have the same sense as ii. 10. *διὰ τῶν παθημάτων τελειωθείς*, which, as appears from the preceding verse, is 'brought or exalted to glory in heaven.' The *ὑπακ.* denotes obedience to his Gospel, as prompt and complete as that rendered by our Lord to God the Father. *Αἴτιος*, *effector*, like the *ἀρχηγός* at ii. 10. Examples of the phrase are adduced from Aeschines and Philo. Of *προσαγορευθεῖς* 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*. Appointment to office was in antient, as indeed in modern times, made by addressing and saluting the person by the title attached to the office.

11—14. *Περὶ οὗ*] 'respecting which [personage].' Or the *οὗ* may be referred to the subject of the priesthood of Melchizedek. See Ern. and Kuin. *Πολὺς ἡμῖν—λέγειν*, 'we (i. e. I) have much to say, and difficult to be explained,' or brought to your comprehension. *νωθροὶ γεγόν.* *ταῖς ἀκοαῖς*, 'you are become sluggish to learn,' or, as it is commonly explained, to understand.

12. *διὰ τὸν χρόνον*] 'in respect to, or considering the time [ye have learnt the Gospel].' It is meant, that they had learnt long enough to be *teachers*, i. e. long enough to understand not merely the elements, but the more recondite doctrines of the Gospel. At *διδάσκειν* supply *ἡμᾶς*. The *τίνα* is well rendered by Kuin. *quænam*. Supply *ἔστι*. *Στοιχεῖα τῆς ἀρχῆς, ἢ τὰ πρῶτα στοιχεῖα. Τῶν λογίων τοῦ Θεοῦ*. This is by some understood of the oracles of God in the O. T. That, however, is so little agreeable 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 γεγόνατε χρεῖαν ἔχοντες* &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. *γάλα* is opposed to *βρώμα*. *Στερεὰ 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 *νέα 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 *ἄπειρος λόγου δικαιοσύνης*.' So Philo p. 188. cited by Carpz. *ἔπει δὲ νηπίαι μὲν ἔστι γάλα τροφή· τελείους δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἴεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν—τελείαι δὲ καὶ ἀυρόδωσαν εὐπρεπεῖς—* (I conjecture *εὐπρεπεῖς*) αἱ ἄφηγῆσαι. The expression *λόγου δικαιοσύνης* is variously interpreted. It may mean, as it is generally explained, 'the doctrine of salvation,' i. e. the Christian religion. By Abresch, Ern., Rosenm., Dind., and Kuin., it has been proved to denote *doctrinam institutionem perfectiorem*, i. e. *sublimiorem*; and the *στερ. τροφή* here being equivalent to the *τελειώτης* 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 *τελείων*, *στερεὰ τροφή*, and *ἕξιν* are equally adapted both to the natural and the allegorical sense. *Τελείων* properly signifies *adult*. The Genit. in *τελείων* denotes *fitness* for. *Διὰ τὴν ἕξιν*, 'by habit induced by long use and exercise;' *ἕξιν* signifying properly a habit of *body*, and, metaphorically, a habit of mind, which *supposes* use, custom, and exercise. *Τὰ αἰσθητήρια ἔχοντων*. Supply *ὄργανα*, i. e. *τὴν αἰσθησιν*, as Rosenm. explains; or rather *τὰς αἰσθήσεις*, as in a fragment of Ælian, p. 1051. It here denotes the *internal* senses.

μένα ἔχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ. VI. Διὸ 1  
ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελει-  
ότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετα-  
νοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, βαπτισμῶν 2

Καλοῦ and κακοῦ signify *right* and *wrong*, or, the truth and falsehood. Vater observes that the language is skilfully constructed, holding midway between reproof and excitation.

VI. 1. Διὸ] 'Such being the case,' i. e. since solid food is more suitable to the adult and further advanced. On the sense of ἀφέντες some difference of opinion exists. It has been generally supposed to mean, 'leaving behind,' q. d. quitting this immaturity of Christian knowledge, let us go on unto τελειότητα, a maturer state. This view of the sense is ably maintained by Theophyl. and Stuart, of whom the latter thinks it is required by the ἀδύνατον at v. 4., and lays down the following as the reasoning: "Christian brethren, who ought, by this time to be qualified, by your knowledge of religion, to become teachers of it, quit the state of ignorance in which you are. Let it not be necessary any more to teach you the first rudiments of Christian doctrine. Such progress we *must* make, Deo volente. Stationary we cannot remain; we *must* either advance or recede. But guard well, I beseech you, against receding; ἀδύνατον γάρ, &c. The best modern Expositors, however, (supported by the antient Versions) have supposed the sense to be as follows (in the words of Stuart): 'Omitting not to insist on the first elements of Christian doctrine, let me proceed to the consideration of the subject of repentance, baptism, &c.; which I will do, i. e. I will discuss the higher principles, if God permit;' or, 'Which [first rudiments] I shall discuss by and by, Deo volente;' referring καὶ τοῦτο ποιήσομεν to the discussion of the doctrines just mentioned. This latter interpretation is, I conceive, preferable; for the other, though ingeniously supported by Stuart, and seeming to be most agreeable to the context, cannot be extracted from the words without much violence. Kuin. aptly compares Theophyl. Char. ἀφείς τὸ προσημαίνεισθαι. and Isocr. Evag. C. 12. εἰ τοὺς μύθους νῦν ἀφέντες τὴν ἀλήθειαν σκοπώμεν. The τὸν τῆς ἀρχῆς τοῦ Χρ. λόγον is explained by v. 12. στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ Χρ. Consequently τὸν τῆς ἀρχῆς is for τὸν πρώτων; and τοῦ Χρ. is here for the τὰ λόγια τοῦ Χρ. there. In φερώμεθα there is a nautical metaphor. On τελ. see Note at v. 13. The word here denotes the more perfect doctrine τῶν τελείων, the λόγος δικ. of v. 13. and the η στερεὰ τροφή at vv. 12 & 14.

— μὴ πάλιν—αιώνιου] The interpretation here will depend upon the view adopted respecting the sense of the preceding words. It should seem that the Apostle meant to advert to the chief of the elementary doctrines of the Christian religion, (as in Rom. xv. 20. and 1 Cor. iii. 10.) omitting such as were implied in the very profession of the religion. And therefore we are not to expect to find *all* that are specified in similar enumerations at 1 Cor. xv. 3, 4. 1 Thess. i. 9 & 10. Tit. ii. 11—14.; though some of them may be ἐν τοῖς πρώτοις.

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 μετανοίας, πίστις, βαπτ. &c. 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 διδαχῆς 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 a separate particular, but be joined with the βαπτ. 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 particulars are naturally connected, and the best comment on them is Acts xx. 21. διαμαρτυρούμενοι Ἰουδαίους τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. See also Acts ii. 38. xxvi. 30. In μεταν. there is a sensus prægnans, such as is sometimes found in μετανοεῖν, by which is meant both repentance and reformation, the ceasing from evil, and the learning to do well; (this being alluded to in the ἀπό). The νεκρῶν 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 ἔργων. The true sense of faith in God here has been already explained.

2. βαπτισμῶν] The plural here involves some difficulty; there being but *one* Christian baptism: and to take the word in a distributive sense would be harsh. Most Commentators regard it as plural for singular, and denoting Christian baptism; alleging a similar use in αἵματα, καρδία, πορνεία &c. Yet they never proved, by a single example, that this idiom extended to βαπτισμοί; which, indeed, were very improbable. The word is used in three other passages of the N. T., though no where in the sense of baptism, (which is expressed invariably by βάπτισμα) but always in the sense washing. Thus it is better, with Lamborch, Barrington, Dind., Roseum., Schl., and others, to understand it of the various ceremonial washings of the Jews, (so ix. 10. διαφοροῖς βαπτισμοῖς.) 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, Kuin., and Dr. Burton, to take βαπτισμῶν as a general term referring both to the Jewish and Christian baptisms, and implying, in the adjunct διδαχῆς, such a comparison of one with the other, and such a knowledge of the difference



διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ  
 3 κριματος αἰωνίου. <sup>b</sup> καὶ τοῦτο ποιήσομεν, εἴαν περ ἐπιτρέπη <sup>b Act. 18.</sup>  
 ὁ Θεός. <sup>c</sup> Ἀδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας, γευσά- <sup>1 Cor. 4. 19.</sup>  
 μένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενη- <sup>Jac. 4. 15.</sup>  
 5 θέντας πνεύματος ἁγίου, καὶ καλὸν γευσάμενους Θεοῦ ῥῆμα <sup>o Matt. 12.</sup>  
 6 δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν <sup>31. 45.</sup>  
 ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν <sup>infr. 10. 36.</sup>  
<sup>2 Pet. 2. 20.</sup>  
<sup>1 Joh. 4. 10.</sup>  
<sup>et 5. 16.</sup>

between them, as would lead to the adoption of the latter. *Ἐπιθέσεις 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. *Ἀναστάσεως 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 xxiv. 15.) *ἐλπίδα ἔχων εἰς τὸν Θεόν, ἦν καὶ αὐτοὶ οὗτοι προσδέχονταί, ἀνάστασιν μέλλειν ἴσσεσθαι νεκρῶν, δικαίως τε καὶ δόξων*.

Finally, *κρίμα* here means a period of judgment as at Acts xxiv. 25. *τοῦ κριματος τοῦ μέλλοντος*. The *αἰωνίου* is used to denote that the consequences of the award will be eternal.

3. καὶ τοῦτο ποιήσομεν, εἴαν ἐπιτ. ὁ Θεός.] The best Expositors are agreed, that this is to be referred to the words *ἐπὶ τὴν τελειότητα φερόμεθα* at v. 1. Yet the sense is not, I apprehend, what most of them suppose, 'we will advance in Christian knowledge, go on *ἐπὶ τελειότητα*, should God permit,' i. e. give us life and opportunity. The sense should seem to be that assigned by many eminent Expositors antient 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., Jasp., and Kuin. It is observed by Theophyl., that the Apostle says *εἴπερ ἐπιτρέπη ὁ Θεός*, 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 language in question would be appropriate in both points of view." To which purpose the words of St. James iv. 15. are appropriate, *ἀντὶ τοῦ λέγειν ἡμᾶς Ἐάν ὁ Κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκείνο*. See also 1 Cor. iv. 19. xvi. 7.

4, 5, 6. Much difference of opinion exists as to the sense contained in these verses, in determining which it is of consequence to settle the connection as contained in *ἀδύνατον γάρ*. Some

refer that to the preceding verse; 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 *ἀδύνατον* 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. Holden: "Let us strive to go on to perfection, and resolve upon it, v. 1—3., for it is impossible to renew again by repentance 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 of v. 1. 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 *γάρ* 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 excite to a greater 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 vobis comparate, ne a religione deficiatis;] nam qui religionis luce collustrati sunt, et ab ea deficiunt, ad meliorem frugem revocari non possunt, et pœnas luent gravissimas." Almost all the best Commentators antient 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; though he admits the word is sometimes 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 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 *Apostolic*

τοῦ Θεοῦ καὶ παραδειγματίζοντας. γῆ γὰρ ἡ πιῶσα τὸν ἕρποντα ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθροτον ἐκείνους δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλο-

age, who by resisting, nay, even calumniating, 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. Holden) "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 in contrast the precious benefits accruing to *true believers*, with the hopeless condition of *apostates*, whose guilt is forcibly represented by being indirectly 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 τὸν ἅπαξ φωτισθέντας—αἰῶνος meant to designate the benefits in question as distributed into two parts, 1. those of Divine knowledge, 2. those which confer happiness. The ἅπαξ φωστ. and the μετόχους γεν. πν. ἀγ. fall into the former class; the other three into the latter. And it is well observed by Böhme, that φωσιζ. "pertinet ad intelligentiam; γένεσθαι ad sensum ex intellecta doctrina oriundum." But to advert to the former class, by φωτισθέντας is denoted the being enlightened by the truths of the Gospel. (Eph. i. 18. iii. 9.) And the metaphor is frequent in the Sept. The expression may be compared with the λαμβάνει τὴν ἐπίγνωσιν τῆς ἀληθείας 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 βαπτισθέντας. 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 ἐγκαινίζειν: and as we know the Apostles never allowed a *repetition* of baptism, the ἀδύνατον may have had an allusion to the non-reiteration of baptism. With respect to the other particular μετόχ. γεν. πνεύμ. 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 γενοσαμένοις, which, by a figure extending to the Hebr. זָכַק, the Latin *gustare*, and the correspondent terms in most languages, signifies *to have experience of*. So Ps. xxiv. 9. Sept. γεύσασθε καὶ ἴδετε ὅτι χρηστός ὁ Κύριος. 1 Pet. ii. 3. εἴπαρ ἐγεύσασθε ὅτι χρηστός ὁ Κύριος. 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 *γενσ.* in both cases by *taste*, we may suppose some difference of sense, which seems to be this. In the former case it signifies *to have experience*; and in the latter, *to know* [viz. the benefit of any thing] by *experience*. Δωρεὰς ἐπουρανίου 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. κλησεως ἐπουρανίου. The καλὸν Θεοῦ ῥῆμα is variously interpreted. Many eminent Commentators understand it of the Gospel or Christian religion with its blessings, as derived from God. But thus there would be no more than the sense contained in *δωρ. ἐπουρ.* 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 here and salvation hereafter: a sense of ῥῆμα found also in Lu. i. 38. & ii. 29. and sometimes in the Sept., and corresponding to that of the Hebr. דְּבַר יְיָ. So also St. Paul, 2 Cor. i. 20. calls the Gospel τὴν ἐπαγγελίαν Θεοῦ ἐν Χριστῷ. Of the next expression *δυνάμεις μέλλοντος αἰῶνος* the sense is obscurely expressed. Many eminent 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 meant to illustrate it.

Παραπεσόντας. Literally, 'those who have fallen away.' A mild expression for τοὺς ἀποστῆντας. Thus the LXX. render the same Hebrew word עָזַב by παρακίπτειν and ἀποστασις and ἀποστασία. Here it is equivalent to the εμαρτάνειν and ἀποστῆναι ἀπὸ Θεοῦ [ζῶντος at x. 26. & iii. 12. Ἀκακισθῆναι signifies 1. to restore decayed edifices; 2. to renew or restore, in a metaphorical sense. So Chrys. explains: τὴν ψυχὴν παλαιωθῆσαν ἀνακακισθῆναι. Here ἀνακ. εἰς μετ. is for ἀνακ. ὥστε μεταρθεῖν, implying καὶ ἀναστρέφειν εἰς τὸν Κύριον, which is expressed at Acts xxvi. 20. The next words ἀναστῆναι. &c. represent the peculiar enormity of the offence, namely, that by turning apostates they represent Christ as an impostor, and consequently his crucifixion as just, and thereby put him to shame. Ἐαυτοῖς, i. e. apud se, for ἐν εαυτοῖς, quantum in se. See Stuart. On παραδύναι, see Note on Matt. i. 19.

7, 8. γῆ γὰρ ἡ πιῶσα &c.] To enforce the admonition contained in ἀδύνατον, 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

8 γίας ἀπὸ τοῦ Θεοῦ ἐκφέρουσα δὲ ἀκάθαρτα καὶ τριβόλους, 4 Prov. 14.  
31.  
Matt. 10.  
42.  
et 25. 40.  
Marc. 9. 41.  
Joh. 13. 20.  
1 Rom. 3. 4.  
1 Thess. 1.  
3.  
9 ἀδόκιμος καὶ κατάρτας ἐγγύς ἦς τὸ τέλος εἰς καύσιν. Πε-  
πίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχό- 3 Thess. 1.  
6, 7.  
10 μενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. οὐ γὰρ ἄδικος ὁ  
Θεός, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ [τοῦ κόπου] τῆς

heaven has upon them; in the one causing exuberance of corn or grass, in the other raising up nought 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, "Depart from me ye cursed into everlasting fire!"

The metaphors in *πιῶσα, τίκτουσα*, and its synonyme *εκφέρουσα*, are common to all languages. *Βοτάνη* in Classical usage denotes any vegetable produce except corn; but in the Hellenistic, corn is also included. *Εὐθετος* properly denotes *fitted or fit*; and then *suitable to, useful for*. Δι' οὗς, 'on account of whom,' as the best Expositors interpret. *Μεταλαμβάνει εὐλογ.*, 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. xxvii. 27. "the smell of a field which the Lord hath blessed," i. e. blooming and fruitful. Thus, on the contrary, at Ps. cvii. 34. *Ἐθετο καρπόφορον εἰς ἄλμην, ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.*

At *ἐκφέρουσα* 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, 'But the land (supplying ἡ at *ἐκφέρουσα*) which [after receiving rain and cultivation] bringeth forth thorns,' &c. *Ἀδόκιμος*, i. e. is held despicable by its owner, as unfit for cultivation. The word is properly used of *money* that will not pass. *Κατάρτας ἐγγύς*. The sense seems to be, 'is near being cursed by God to utter harrenness,' the opposite to *μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ*. So the Hebrews called a sterile field *ἐπικατάρτος*, i. e. devoted by God to a curse. Ἡ τὸ τέλος εἰς καύσιν. The best Expositors are agreed that *εἰς καύσιν* (scil. *ἐστιν*) is a Hebraism formed on קָצַף וְנָרַת, and that the verbal is for the Infinitive passive used as a noun. See Is. xiv. 15. The *καύσιν* must not be understood, with some Expositors (as Mackn. and Burton) 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 foul 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 *foul surface* is burned. So Virg. Georg. i. 85. "Sæpe etiam steriles incendere profuit agros." Such sort of burning as that of stubble and thorns is in the O. T. a frequent image of Divine vengeance. See Nahum i. 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. *πεπίσμεθα δὲ &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. *Πεπίσμεθα* 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 aptly compares Gal. v. 10. *ἐγὼ πέποιθα εἰς ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονήσετε.* and yet at iii. 1. he had called them *foolish*. In τὰ ἐχόμενα 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*. Ἐχόμε. σωτ. may be rendered, 'which are connected with and promotive of salvation.' The *σωτ.* here answers to the *εὐλογ.* at v. 7. The *ἐχόμενα*, however, seems to savour somewhat of uncertainty.

10. *οὐ γὰρ ἄδικος &c.*] Whitby paraphrases thus: 'For [if ye be not wanting to yourselves] God is not unmindful' &c. But this is a perversion of the sense, which, indeed, is misunderstood by almost all the Paraphrasts. 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 that 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, settle them; and thus give an additional hope of their perseverance unto salvation. So Jude 24. *δυναμενος (scil. Θεός) φυλάξει ὑμᾶς ἀπταστότους.* At *ἐπιλαθέσθαι* supply *ώστε*, as in Galat. iii. 1. Μη ἐπιλαθ. here is, per meiosis, for *μηνήσεται*. See Heb. xiii. 3. "In the sacred writers (ob-

ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν 11 τὴν αὐτὴν ἐνδεικνύσθαι σπουδὴν πρὸς τὴν πληροφориαν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ 12 τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούμενων τὰς ἐπαγγελίας. Ὁ τῷ γὰρ Ἀβραάμ ἐπαγγελιάμενος ὁ Θεός, ἐπεὶ 13 κατ' οὐδενὸς εἶχε μείζονος ὁμοσai, ὤμοσε καθ' ἑαυτοῦ λέγων· Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων 14

ε Gen. 12.  
3. et 17. 4.  
et 22. 17.  
Psalm. 106. 9.  
Luc. 1. 73.

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 τῆς ἀγάπης the words τοῦ κόπου are not found in several good MSS., important ancient Versions, and some Fathers, and have been rejected by Mill and Beng. and cancelled by Griesb., 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 introduced from the parallel passage at 1 Thess. i. 3. And when Matthæi 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 ἔργου ὑμῶν, καὶ τῆς ἀγάπης may be rendered literally, 'your labour, namely, that of the benevolence which ye have shown;' there being a sort of hendiadys, as in Soph. Aj. 536. ἐπήνεσ' ἔργον καὶ προνοίαν, ἦν ἔθου. The εἰς τὸ ὄνομα αὐτοῦ may mean 'towards him,' as being for his sake, and in his cause. Διακονήσαντες καὶ διακονοῦντες may be rendered 'by having administered to [the necessities and promoted the comfort of] the saints, and by [still] administering [thereto].' Διακ. has reference, not to charity only, but also to all the offices of hospitality and kindness due τοῖς ἀγίοις, 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 πληροφориαν τῆς ἐλπίδος is for πληροφ. πεπληροφορημένην, signifying a sure hope, as at x. 22. ἐν πληροφориα πίστεως, 'unwavering faith,' and Col. ii. 2. ἡ πληροφ. τῆς συνέσεως, for ἡ σύνεσις πλήρης, and 1 Thess. i. 5. ἐν πληροφориα πολλῇ. The πρὸς before τὴν πληροφ. signifies 'bestowed upon.' Or it may be meant to denote the end of action.

The next words ἵνα μὴ νωθροὶ ἕc. are explanatory of the ἐνδεικνύσθαι σπουδὴν before, and must, as many of the best Expositors are agreed, have reference to the ἐλκ. preceding; q. d. 'that ye be not sluggish or faint in your hope,' to rouse 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. Com-

pare James v. 7 & 8. Κληρονομούμενων is explained by Dr. Burton (after Peirce 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.' That interpretation, however, appears to be unfounded; and though I would not go so far as to call that and some other interpretations (with Mr. Scott) absurd, yet I apprehend the only true one is that of the ancient and most modern Commentators, who take κληρ. as an Aorist, and explain, 'who have come into the enjoyment of the promised blessing of salvation,' understanding the κληρ. as referring partly to the patriarchs their pious progenitors, who lived by faith in 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 ably proved by Kuin. that no other interpretation can be maintained. The plural in ἐπαγγ., 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. xiii. 16 & 18. xvi. 3. xxviii. 13.) all, however, centring in the promises of salvation through a Redeemer.

13, 14. Here the Apostle takes occasion, from the foregoing to excite them to perseverance, by enlarging on the certainty of the promises of God confirmed by oath; recalling to their minds the many examples of faith presented by their ancestors, especially Abraham, whom he extols, though soon shows to have been inferior to Melchizedek; thus paving the way to represent the dignity of Christ, who was greatly superior to both. Γάρ, 'for example.' Εἶπε. Literally, 'had it in his power:' a signification frequent both in the Scriptural and Classical writers. Ὄμοσε καθ' ἑαυτοῦ. 'Sanctissime promisit, pledged his eternal Godhead to fulfil his engagement. So God is said at Num. xiv. 21., and elsewhere in the O. T., to swear by himself, as having none superior to swear by. It is well observed by Kuin., that "when God in Scripture is said to have sworn, it is only meant to show the truth and firmness of the promise, as coming from One who cannot repent, "in whom is no variableness neither shadow of turning." Ἡ μὲν. A formula of solemn engagement, often occurring in the Classical writers. Πληθύνων πλ. σε is well rendered by Böhme, 'Nac ego fausta quævis tibi præbebo, et omnibus te implebo bonis.' Εὐλογ. is here, as often, to be taken de effectu, i. e. blessing. The Apostle,

- 15 πληθυνῶ σε· καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγ-  
 16 γελίας. ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, <sup>Exod. 22.</sup>  
 καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος.  
 17 ἐν ᾧ περισσώτερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κλη-  
 ρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ.  
 18 ἐμεσίτευσεν ὄρκῳ ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν  
 οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν  
 19 οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. ἢ ὡς

remarks Dr. Burton, only quotes part of the promise, because it was so well known to his readers; 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 *constancy*, as at v. 12. iii. 6. and elsewhere: and in order to enjoin the more strongly, remarks, that it was only through *constancy*, in faith that Abraham obtained the promised blessing. Τῆς ἐπαγγελίας. Namely, that of a son who should produce a progeny which should become numerous. The preternatural birth of a son under such remarkable circumstances was a sufficient pledge 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, indeed, obtain by *actual possession*; but by *anticipation*, *confident hope*, and unwavering 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 themselves, who can avenge falsehood, meaning God, who is called in Joh. x. 26. μείζων πάντων. Of the next words καὶ πάσης—ὁ ὄρκος 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 others in rendering, 'the oath for confirmation;' since, as Abresch and Bp. Middl. observe, that sense would require ὁ εἰς βεβ. ὄρκος. "The meaning (adds the latter) is this: The oath (implied in ὀμνύουσι 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 authority of Kuin, and of Ecumen.: καὶ πέρας πάσης ἀντιλογίας καὶ ἀμφισβήτησεως, εἰς τὸ βεβαιῶσαι τὰ λεγόμενα παρ' αὐτοῦ (Read αὐτῶν) ἵστιν ὁ ὄρκος. See also Theophyl.

17. ἐν ᾧ περισσ. βουλόμενος—ὄρκῳ.] 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 without the interposition of an oath, yet, in consideration of human weakness, He subjoined an oath to the promise.' This is supported by the authority of Theophyl., who observes, that "the Almighty sware 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." Ἐν ᾧ, wherefore. Τὸ ἀμετάθετον τ. βουλ. α., 'the

immutability of his will or purpose. 'Ἐμεσίτευσεν ὄρκῳ. This disputed expression is rendered by the Pesh. Syr., 'obstrinxit se jurejurando;' by the Vulg., 'interposuit jusjurandum.' Of the various interpretations adopted by modern Expositors, I agree with Kuin, in preferring that of Bretsch., who explains μεσίτευειν *sponsorem esse*, since a sponsor acts the part of a mediator between two parties. He renders, 'promissiones veritatem spondit jumento,' and cites an example of μεσίτης in the sense *sponsor* from Josephus.

18. Ἴνα διὰ δύο πραγμάτων ἀμετ.] 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 afflicted 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 *promise*, 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 immutable 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 objection might be made on the score of harshness, occur in the best writers, as, for instance, Thucyd. ii. 95. ἐστράτευσεν διὰ δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπράξαι, τὴν δὲ αὐτὸς ἀποδοῦναι. where see my Note.

'Ἐν οἷς, 'on account of which.' Πεύσασθαι, to deceive, falsify his word. Παράκλησιν is variously explained: but Kuin. seems right in retaining the common interpretation, *consolation*, which is supported by the authority of the best ancient Versions and Commentators. In οἱ καταφυγόντες κρατῆσαι τῆς προκειμ. ἐλπ. there is a *sensus prægnans*, 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.* referring to the *βραβεῖον*. The refuge is supposed to be sought by flying from sin, sorrow, and death, to obtain the hope of eternal life by Christ. Ἐλπ. 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 passes to that of an *anchor*. Ἦν refers not to παράκλησιν, but to ἐλπίδα. So common was

ἀγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ  
 εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ὅπου 20  
 πρὸδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν  
 Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.  
 VII. ΟΥΤΟΣ γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλήμ, 1

g Supr. 3.  
 1. et 4. 14.  
 infr. 8. 1.  
 et 9. 11.

h Gen. 14.  
 18, &c.

the metaphor here used, that an anchor is found on ancient medals as a symbol of hope. Ἐχομεν, for κατέχ., Dind. says, citing from an anonymous writer ap. Chrys. κατέχειν τὴν ἀγκυραν τοῦ πνεύματος. There was, too, an ancient proverb ἐν πίσει (a sure cable) καρδίαν τηρεῖν. Elsewh., the best Expositors are agreed, is to be referred, not to ἀγκ., but to εἰσ. Render, 'which hope enters into the inner sanctuary, where God dwells.' The καταπέτασμα was the thick veil which separated the Sanctum Sanctorum, (that which parted the Sanctum from the Court being called κάλυμμα, which designated Heaven. Joseph. uses the very expression εἰς τὸ ἐσώτερον καταπέτασμα. "The meaning (says Stuart) is, that the objects of hope 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 εἰσερχ., might mean, 'which gives us an entrance.' And such, I find, is the view of the sense adopted by Vater and Dr. Burton.

20. ὅπου πρὸδρομος &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 προδραμεῖν is often used of running forward to deliver a message, or trace 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 πρὸδρομος σῆς παρασκευῆς χάριν ἦκω. Thus it is implied, that the possibility of entering heaven is ascertained, and preparation made for those that follow. And here the best comment is Joh. xiv. 2. πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. 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 ἡμῶν plainly refers to Christ's Priesthood, and serves to introduce, by the mention of Melchizedek, a 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," Heb. ix. 11, 12, 22—26.

VII. The Apostle now takes up a subject which he had before glanced at, v. 6 & 10., 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 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 Aaraonical priests, and Christ is a priest after the order of Melchizedek, Christ must be far superior to them. (Dind., Jaspis, 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's priesthood over Aaron's demonstrated. (Schöttg.) On the whole of this parallel Limborch cited by Kuin. well remarks: "Observandum est, scriptorem sacrum non hoc velle, omnia quæ Melchisedeco cum Christo communia dici, secundum literam precise esse similia, sed certo quodam modo loquendi: ac perinde de Melchisedeco quædam dicere, quæ de illo non alio sensu dicuntur, nisi quatenus Christo assimilatur, quæque absolute de Melchisedeco dici non possunt: ac proinde quod at v. 9. ut sermo elevein, ut ita dicam, idem etiam alii, quæ v. 3. de Melchisedeco ait, applicandum; i. e. certo tantum modo loquendi hæc de Melchisedeco dici."

1. The γὰρ is resumptive and explanatory, and may be rendered enim, non. Some Commentators after λευεὺς supply ἦν. That, however, mangles the course of argument, from an examination of which, Kuin. shows that "the periodus oratorica drawn from v. 1. ends at the words of v. 3. μένει λευεὺς εἰς τὸ διηνεκές; 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 Article at Μεχ., which Bp. Middl. shows would not otherwise have been employed. Here it has been doubted whether Μεχ. 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 Scriptures would be mere wax to be moulded any way. Many antients and some moderns have supposed

ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραάμ  
 ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας  
 2 αὐτὸν, ἢ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶ-  
 τον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ  
 3 βασιλεὺς Σαλήμ, (ὅ ἐστι βασιλεὺς εἰρήνης) ἀπάτωρ, ἀμήτωρ,

him to have been a *superhuman* person; and others, the same as Enoch, or Shem, or Job. But the most eminent Commentators (supported by Josephus) are of opinion that he was a descendant, not far removed, of one of the sons of Noah; that he was a powerful chieftain, or head of a tribe, among the Canaanites, and, after the custom of the patriarchal ages (transmitted to those earliest colonies in America, and found in Mexico) was, as head of his tribe, both King and Priest. Σαλήμ. Whether this was the same as *Jerusalem*, is not agreed. Almost all the ancient and most modern Expositors think it was; while some, as Carpz., Heintr., 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. Ἱερεὺς τοῦ Θεοῦ τ. ὑψ. Some eminent recent Commentators have thought that ἱερεὺς here only signifies *minister*: but Winzer in a learned Dissertation on the Priesthood of Christ, cited by Kuin., has quite refuted that notion, and satisfactorily shown that Melchizedek was such a priest as offered up sacrifices; as, indeed, is apparent from the comparison with Christ as priest, who offered up himself in the place of a victim to God. And he is called by Philo p. 381. ὁ μέγας ἀρχιερεὺς. How highly the Jews of the Apostle's days esteemed the honour of priesthood, the Commentators have fully established; which, as Stuart observes, "shows that the Apostle, by exhibiting and proving the priesthood of Christ, not only pointed out the way in which the pardon of sin had been effected, but also contributed much towards causing the Messiah to be honoured, in the view of the Hebrews."

— ὁ συναντήσας Α.] Kuin. has here ably removed a *seeming* discrepancy between this account and what is said in Gen. xiv. 17., from whence it may, he observes, be collected that Melchizedek met Abraham, though the circumstance is only expressly mentioned of the *King of Sodom*. Notwithstanding all our Translators render κοπῆς 'slaughter,' yet its true sense, I conceive, is simply *defeat*, meaning a total overthrow, literally the *beating*. The metaphor is found in the Hebr. כָּוַץ, the Greek κόπτω, the Latin *cadere*, and the English *beat*. In the same manner, too, I would take Josh. x. 20. κοπτόντες ἀπὸ τοῦ κοπῆν μεγάλην σφόδρα. See also Judith xv. 17. and Deut. xviii. 15. Εὐλογήσας is by many recent Commentators taken to mean no more than 'having congratulated him.' See Ros. and Schleus. But it has been fully proved by Ernesti, Winzer, and Kuin., that the word must here have that more eminent sense which the ancient Expositors assign to it, as denoting a sacerdotal benediction. So that the expression does not simply denote *bona apprecari*, but *ea ut certo eventura apprecari*. See Levit. ix. 22. Num. vi. 23. This is plain from v. 7. τὸ ἐλάττω ὑπὸ τοῦ κρείττονος εὐλογεῖται. It is implied

therefore that what was uttered was ex auctoritate monituque divino; in short, such a blessing as that which Jacob desired, and obtained of the angel, Gen. xxxii. 29.

2. ἀπὸ πάντων] scil. τῶν ἀκροθινίων, as is expressed at 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, ἔσβεσθη (by the Rabbins) that this tenth was given *μικροῦ Θεοῦ χάριστήρια τῆς νικῆς*. 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 Parkh. to have existed as early as the dispersion of Babel; nay may he thinks have made a part of the Patriarchal religion before the deluge. Βασιλεὺς δικαιοσύνης does *not* merely mean βασιλεὺς δίκαιος; but, as Ern., 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 Rabbins themselves explain) with allusion to that *justification* which we obtain alone by the intercession of the great High Priest, *Jesus*. The expression is similar to the ὁ Θεὸς τῆς εἰρήνης and ὁ Θεὸς πάσης παρακλήσεως 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 reconciler of man 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 ancient 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. Syr., 'cujus nec pater, nec mater scripti sunt in genealogiis.' 2. That of others, as Kuin., who, adopting nearly the same, though a yet more correct view, interprets, 'who had not a father a priest, nor a mother the daughter of a priest.' Ἀγεν. is added for explanation, and means properly one whose origin and pedigree are unknown. But the sense here is clear from v. 6. μὴ γενεαλογούμενος ἐξ αὐτῶν scil. υἱῶν Λεβί. Therefore ἀγενεαλ. 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

ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,  
 ἀφωμοιωμένος δὲ τῷ νιῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ  
 1 *Gen. 14.* *30.* *18.* *21, 26.* *Deut. 18. 1.* *Jos. 14. 4.* *2 Par. 31. 5.* *1 Gen. 14.* *20.* *Rom. 4. 13.* *Gal. 3. 16.*  
 διηκεές. Ἱθεωρεῖτε δέ, πληλίκος οὗτος, ᾧ καὶ δεκάτην 4  
 Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. Ἐκαὶ οἱ 5  
 μὲν ἐκ τῶν νιῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν  
 ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι  
 τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξελλυθότας ἐκ τῆς ὀσφύος  
 Ἀβραὰμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε 6  
 τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε.  
 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος 7  
 εὐλογεῖται. καὶ ᾧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι 8

divine nature no mother. So Is. liii. 8. "who shall declare his generation!"

Of the next words *μήτε ἀρχὴν—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 Schmid and Kuin., 'having no beginning of his [Sacerdotal] days, nor end of his [Sacerdotal] 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 *ἀφωμοιωμένος τῷ νιῷ 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 tithe to him; consequently the inferiority acknowledged by him must attach to his descendants. Πηλίκος, 'of what great dignity!' Τῶν ἀκροθ., The word properly denoted the first fruits or ἀπαρχαί of the spoils taken in war; but came at length to designate the whole of those spoils, from which the ἀπαρχή was 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.

5. καὶ οἱ μὲν—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 tithe of the people, that is their own

brethren, though sprung from the loins of Abraham [like themselves]. Τὴν ἱερατείαν λαμβ. is said, since, though all the tribe had a right to tithes, all were not priests, but only the sons of Aaron. The argument goes on the principle (acknowledged by those here addressed) that the rendering of tithes to another implied inferiority in the payer. With ἐντολὴν ἔχουσιν compare Joh. xix. 7. νόμον ἔχουσιν. Ἀποδεκατόω generally signifies to pay tithes, but here to receive them, as also in I Sam. viii. 15. Nehem. x. 37. Ἐξέρχασθαι ἐκ τῆς ὀσφύος ταιος is a Hellenistic phrase, found in the Sept. and corresponding to the Classical one γενναῖσθαι ἰπὸ ταιος.

6, 7. ὁ δὲ μὴ γενεαλ. ε. α.] '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 Ἀβρ.: and εὐλόγ. 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 ἐπαγγελίας 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 dignitatis gratia, or employed in a general sense. The εἰ is argumentative, and may be rendered now. The τὸ ἔλαττον is reckoned among the examples of the use of the neuter for the masc., as Joh. vi. 37. πάν. I Cor. vi. 11. ταῦτα. 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. ᾧδε, here, i. e. under the Levitical law, which assigned them tithes. Οἱ ἀποθνήσκοντες, i. e. those who exercise their office only in succession, each succeeding to the other by death, and consequently only life-possessors. Ἐκεῖ δὲ, 'but there,' i. e. in the case of Melchizedek's priesthood. Μαρτυρούμενος εἶτι ζῆ, i. e. one receiveth them (i. e. tithes) of whom it is testified (namely Ps. cx.) that he liveth [for ever]. μένει εἰς διηκεές, as it is said at v. 3. See Theophyl., Kuin., and Stuart.



9 λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῆ. Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δε-  
 10 δεκάτωται· <sup>m</sup> ἔτι γὰρ ἐν τῇ ὄσφύϊ τοῦ πατρὸς ἦν, ὅτε <sup>m Gen. 14. 20.</sup>  
 11 συνήνητησεν αὐτῷ ὁ Μελχισεδέκ. <sup>n Gal. 2. 21.</sup> Ἐἰ μὲν οὖν τελείωσις <sup>Inf. ver. 18, 19.</sup>  
 διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ  
 νενομοθέτητο,) τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεκέκ  
 ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν  
 12 λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ 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 ἔπος εἰπεῖν*, (so frequent in almost every good writer, that it is strange any should have mistaken its sense) intended to hint that he did not mean to press on the argument. See some excellent remarks in Stuart's 14th Excursus.

— ἐν τῇ ὄσφύϊ &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 Aaraonic 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 appointed, v. 12. Now that the Levitical priesthood was intended to be changed is evident from this, that Christ, of whom the things in Pa. 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. 14. And farther, it is still more clear, from God's oath, that there was to be another priest, different from and superior to the Aaraonic 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 preminent."

The particle *μὲν οὖν* is *continuative* and *conclusive*. *Τελείωσις ἦν*. 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 *τελειοῦν* see Note at ii. 10. On the use of the Imperative in ἦν see

Matth. Gr. Gr. §. 510. Of the words *ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο* the sense is disputed, and depends upon that assigned to *ἐπ' αὐτῇ*. This, the best Commentators are now agreed, must mean 'under the condition of being subject to it,' i. e. the priesthood. Perhaps, however, the *αὐτῇ* 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 *ἐπὶ* occurring in 2 Tim. ii. 14. Lu. v. 5. ix. 48. Acts iii. 16. 1 Cor. i. 4. Phil. i. 5. iii. 9. And so *ἐπ' ᾧ* in Rom. v. 12. 2 Cor. v. 4. Phil. iv. 10. *Τίς ἔτι χρεία—ἱερέα*. 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. "Ἐτερον, 'one of another tribe.'" So v. 13. *φυλῆς ἑτέρας μετέσχηκεν*. *Ἀνίστασθαι*, '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.

12. *μετατιθεμένης γὰρ—γίνεται*] There has been needless obscurity occasioned here by rendering the *γὰρ* *nam, for*. The use of it here falls, I conceive, under that extensive class of its various senses, where the reason referred to is to be gathered from the context. And we may render it *nempe, scilicet, quippe*; of which sense several examples may be seen in Schleus. Lex. in v. §. 4. The Pesh. Syr. renders *sed*. By *νόμον* is meant the Mosaic dispensation: and the omission of the Article may be ascribed to its being deemed unnecessary, the sense being suggested by the subject. The *μετατιθ.* imports abandonment of the old and the substitution of a new law. That a change of the priesthood involved a change of the law, is not what the Apostle means to prove; for that his readers would readily admit. But that there was this change of priesthood (necessarily involving a change of law) is what he proceeds to establish, vv. 13—17., and that by two arguments, 1. That the High Priest Christ was not descended from the tribe of Judah, 13 & 14. 2. That he was to be a High Priest for ever, and consequently no change of priesthood is any longer to be expected. See Kuin. Moreover, as Christ's priesthood differed from the Levitical, so must

καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ λέγεται ταῦτα, 13  
 φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ  
 ἑθυσιαστηρίῳ. ὁ πρόδηλον γὰρ, ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ 14  
 Κύριος ἡμῶν. εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς  
 ἐλάλησε. Καὶ περισσότερον ἐτι κατάδηλόν ἐστιν, εἰ κατὰ 15  
 τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ  
 κατὰ νόμον ἐντολῆς. †σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύ- 16  
 ναμιν ζωῆς ἀκαταλύτου. ἡ μαρτυρεῖ γάρ: Ὅτι σὺ ἱερεὺς 17  
 εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. ἡ ἀθέ- 18

o. Ess. 11. 1.  
 Matt. 1. 2,  
 &c.  
 Luc. 3. 33.

p. Paul. 110.  
 4.  
 sup. 5. 6.  
 q. Gal. 4. 9.

the law by which it is regulated differ from that which regulated the Aaronical priesthood. See Stuart.

13. ἐφ' ὃν] 'super quem, de quo.' So πρὸς ὃν, i. 7. Ταῦτα, i. e. his being a priest after the order of Melchizedek, and of an eternal priesthood. Μετέσχ. Literally, 'had part in, had to do with, i. e. belonged to.' So Diod. Sic. p. 217. (cited by Munthe) μετέχει τῆς παραλίου. Προσέσχηκε τῷ θυσ., 'gave attendance on the observances of the altar.' Thus it is equivalent to the προσεδρεύειν τῷ θυσ. at 1 Cor. ix. 13. Πρόδηλον is a stronger term than ὄηλον, and synonymous with the κατάδηλον in the verse following. See Rec. Syn. and Note on 1 Tim. v. 24. In ἀνατέταλκεν the best Commentators are agreed that the metaphor is derived from the springing up of plants; and they remark that the Heb. נִצַּח (*a plant*) is often used in the O. T. of the Messiah, and נִצַּח is sometimes rendered by the Sept. ἀνατολή, and sometimes βλάστημα. Also ἔρος and θάλας are in the Classical writers used of illustrious persons.

15, 16. περισσότερον κατὰ.] 'still plainer it is,' namely, that the priesthood of Christ is far superior to that of Aaron, and that the law is to be changed. Εἰ, 'seeing that,' 'because,' for ὅτι. Ἀνίσταται signifies 'is risen up and exists.' Κατὰ τὴν ὁμοιότη., equivalent to κατὰ τὴν τάξιν. On the sense of the next words ὃς οὐ κατὰ—γέγονε see Dind. and Kuin., the 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 so, 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 words 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 νόμος ἐντολῆς Kuin. compares Rom. ii. 26. δικαιώματα τοῦ νόμου, and well observes that the Apostle might have written

κατὰ νόμον σαρκικόν, but that he used the circumlocution for better correspondence to κατὰ δύν. ζ. α'. On the var. lect. σαρκίως 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, 19. The Apostle here 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 τὴν τάξιν Μελχ.; for this order of things was contrary to the Mosaic law. (Kuin.) q. d. For there 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 τὸ α. ἀσθ. καὶ ἀνωφ., 'because of its weakness and uselessness,' (viz. for the desired object, expiation) as is made clear by the parallel clause οὐδὲν—νόμος, 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 τελεῖσθαι see Note on ii. 10. To advert to the construction, ἀθέτοις μὲν has corresponding to it ἐπεισ. δε. with a repetition of γίνεται. A view adopted by the best modern Expositors and supported by the authority of the Exophyl. Our English versions, indeed, proceed on another mode of construction, by which ἐτελείωσε is repeated, as if it were written: ὁ γὰρ νόμος οὐδένα ἐτελείωσεν, ἀλλὰ ἔλπιε ἐπειτα εἰσαγομένη [ἐτελείωσεν]. This, however, cannot be justified. Ἀθέτοις is a very rare word; though its verb ἀθετώ 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 ἀσθ. and ἀνωφ. to the law, there is, we may observe, something very similar to the language used in the Epistles of St. Paul to the Romans and Galatians. So Gal. iii. 3. ἀσθενῆ καὶ πτωχὰ στοιχεῖα 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 to the Romans and Galatians, which point out how the law was weak, and in what sense it was useless;

τῆσι μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς  
 19 ἀσθενὲς καὶ ἀνωφελές, (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος,) r Joh. 1. 17.  
Act. 13. 39.  
Rom. 3. 21.  
2d. et 2. 3.  
Eph. 2. 18.  
et 3. 12.  
Gal. 2. 16.  
supra 4. 16.  
Phil. 110.  
 ἐπεισαγωγῆ δὲ κρείττους ἐλπίδος, δι' ἧς ἐγγιζόμεν τῷ  
 20 Θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας· (οἱ μὲν γὰρ  
 21 χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκω-  
 μοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὁμοσε Κύριος  
 καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
 22 κατὰ τὴν τάξιν Μελχισεδέκ') κατὰ τοσοῦτον κρεί- Infra. a. a.  
 23 ττους διαθήκης γέγονεν ἕγγυος Ἰησοῦς. Καὶ οἱ μὲν πλεί-

showing, as Carpz. 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. ἐγγιζόμεν τ. Θ.] 'we have access to God.' The best comment on this is Eph. iii. 12. ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ. The sense of ἐγγιζειν or προσέρχεσθαι or προσᾶγειν τῷ Θεῷ is, to be permitted to have access to God in prayer with the hope of acceptance and favour.

20-23. Here is further proved the superiority of Christ, from his having been appointed with the solemnity of an oath, while the Aaronical priests were not; by which is implied superiority in the former.

The construction here is involved and somewhat irregular; for at οὐ χωρὶς ὀρκωμοσίας is to be supplied from what follows, ἱερεῖς γέγονε Ἰησοῦς; or, with Schmid, Böhme, and Kuin., διαθήκης ἕγγυος γέγονε: and καθ' ὅσον at v. 20 has answering to it κατὰ τοσοῦτον at v. 22., the intermediate portion (v. 21.) being parenthetical and added for explanation. The words may be literally rendered, 'And [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, &c.) in just 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 as 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 οὐ χωρὶς ὀρκ. there is a meiosis. Ὄρκωμοσία is not (as Kuin. considers it) the same as ὄρκος, but, as Tittm. de Syn. observes, signifies a solemn affirmation or promise on oath. It is a rare word, though found in Ez. xvii. 19. 3 Eadr. viii. 9. The Classical writers use ὀρκωμοσίον, though in the sense 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 οὐ μεταμελεῖ, "will not alter the purpose which hath gone out of his mouth," Ps. lxxxix. 34. Διαθήκη signifies 1. a disposition or arrangement of any thing; 2. a covenant;

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3. when applied to the Jewish law, or to Christianity, it denotes (with allusion to the engagements and conditions involved) a dispensation. ἕγγυος, 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 ἕγγυητής or ἐχέγγυος. It is learnedly treated on by Salmas. de Usur. C. 16. and Kuin. in loc. The term, it may be observed, is one of extensive signification, and here carries with it a double sense, namely of Surety and 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 Christ undertook to answer 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 ἀρχιερεῖς; though ἱερεῖς, and not ἀρχ., seems here to be used in order to include the priests as well as the High Priest. Εἰς τὸ γέγον., for γεγόνασαι. An idiom not unfrequent in the N. T., and sometimes occurring in the Classical writers, as Thucyd. i. 38. ἀπόσποντες ὄσμεν. The πλείονες (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. Θανάτῳ, 'by death.' Παράμεινε μασ (as Wakef., 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 μέν, 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, πάντοτε ζῶν, as it is said at v. 25. Ἀπαράβατον. Literally, 'not transmissible,' not having to be transmitted or to pass into different hands in succession. So Theophyl. explains by ἀδιόδοχον; which interpretation is also supported by the Pesh. Syr. And so Atha-

E 2

u Rom. 8.  
34.  
1 Tim. 2. 5.  
Infr. 9. 24.  
1 Joh. 2. 2.  
x Rom. 8.  
34.  
supr. 4. 14.  
15.  
Infr. 9. 24.  
1 Joh. 2. 2.

ονές εἰσι γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παρα-  
μένειν· ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαρά- 24  
βατον ἔχει τὴν ἱερωσύνην· ὅθεν καὶ σώζειν εἰς τὸ παντελὲς 25  
δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε  
ζῶν, εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ὁ τοιοῦτος γὰρ ἡμῖν 26

naius explains it *ἀδιαδέκτον*. The word occurs only in the later writers, and is used either *actively*, (as in Joseph. *εὐσεβεία ἀπαρ.*) or *passively*, as in Epict. *νόμος ἀπαρ.* and Plutarch, *λόγος Θεῖος ἀπαρ.*

The argument is this: "God has by oath constituted the Messiah *ἱερεῖα 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 *conclusion* that he is able to completely procure salvation for all who have access to God through Him, and not the Jewish High Priest. So supra v. 19. *ὅτι ἢς ἐγγίζομεν τῷ Θεῷ*. The *proof* of this ability lies in the words following, *πάντοτε ζῶν*, 'since he liveth for ever.' *Σώζειν* must not, with some Expositors, be understood of *temporal preservation*; but, as Böhme and Kuin, observe, must be used, as the term always is by the writer of this Epistle, "sacro verbi sensu, de pontifice illo, qui morte seu sacrificio quodam expiatorio interveniente salvos beatosque τοὺς πιστοὺς præstiterit et adhuc præstat." See v. 22. on *ἐγγυος*. *Εἰς τὸ παντελὲς* admits of two senses, *entirely*, or *for always*, according as it is referred to *σώζειν*, or to *δύναται*; 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 *πάντοτε ζῶν* following. But as it is placed *between* *σώζειν* and *δύναται*, may we not suppose that the Apostle intended it to be referred to *both*, and in the sense adapted to each? Thus it may have all the extent of signification ascribed by Mr. Scott. *Προσερχομένους* is to be understood like *ἐγγίζ.* at v. 19., where see Note.

25. *εἰς τὸ ἐντυγχάνειν ὑ. α.*] The sense is, 'so that he can [always] make intercession for them.' The term may, like *ἐγγυος* 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. "Ἐντυγχάνειν *τιμι* properly signifies to *meet with any one*. Hence it also denotes to approach or 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 expiation both scattered incense, and made prayers for the people; the very office ascribed by Philo to his Logos, whom he represents as *παράκλητος* and *ἱκέτης*. And so at 1 Joh. ii. 2. Christ is said to be *παράκλητος*, *deprecator*, *Für sprecher*. Now here Christ, as our great High Priest, seems to be compared with the Jewish Priest in the work of *deprecation*." This, however, is taking too confined a view. *Intercession*, in its most

general sense, must here be intended, which may include both *deprecation* and that sort of *intercession*, which is ascribed to our Lord by St. John, ii. 1. *Παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χρ.* Now from the full discussion on the sense of *παράκλητος* at Joh. xiv. 16. (in *Recens. Syn.*) it appears that the word denotes *advocate*, or *intercessor*, which is, I conceive, the chief sense here and at 1 Joh. ii. 1.; though that of *Helper*, the one ascribed by most eminent Expositors to *παρ.* in the above passage 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 prayers for acceptance, through the ransom 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 *παράκλ.* or *ὁ ἐντυγχάνων* corresponded to the *Patronus* of the Romans.

26—28. In order to excite them to come unto the all sufficient and never 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 *needful* to be such (for that is admitted to be the force of the *ἐκρεπε*) for the purposes of expiation and salvation, he strikingly represents the superiority of Christ who was such; for that is *implied* in the words of the Apostle. "Ὅσιος 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 Timæi Lex. *ἀκακοί, οἱ ἔξω κακίας*. Hebr. *דן. Ἀμίαντος, intaminatus*. "This (Stuart observes) 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 *ὀσιος* and *ἀκακος*." Rather, it should seem, an intensity of the latter only; as James i. 27. *καρδία καθαρά καὶ ἀμίαντος*. "Κεχωρισμένοι ἀπὸ τῶν αἰ. is argued by Stuart as synonymous with *ἀμίαντος* and added for intensity. But it rather seems to denote, 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 *χωρὶς ἀμαρτίας*, iv. 15." Ἵψηλότερος *τῶν οὐρ.* (he adds) is equivalent to the *διεληλυθότα τοὺς οὐρανοὺς* at v. 14. and the *ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλειότητος ἐν τοῖς οὐρανοῖς* at viii. 1. Thus Jesus is represented as being *σύνθρονος*. See Joh. xvii. 5. Eph. iv. 10. Apoc. iii. 21. All which phrases denote the most exalted dignity and majesty, not on earth

ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενομέ-  
 27 νος· ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὡς περ οἱ ἀρχιε-  
 ρεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν,  
 ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, εαυτὸν  
 28 ἀνενέγκας. ὁ νόμος γὰρ ἀνθρώπου καθίστησιν ἀρχιερεῖς,  
 ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ  
 τὸν νόμον Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.  
 1 VIII. \*ΚΕΦΑΛΑΙΟΝ Δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον  
 ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς με-

7 Lev. 9. 7.  
 et 16. 6. 11.  
 supr. 6. 3.  
 infr. 9. 12.  
 28.  
 et 10. 12.  
 † Supr. 2.  
 10. et 5. 1.  
 2. 9.  
 † Eph. 1.  
 20.  
 Col. 3. 1.  
 supr. 1. 3.  
 13. et 3. 1.  
 et 4. 14.  
 et 6. 20.  
 infr. 9. 11.  
 et 12. 2.

only, but in heaven; consequently representing him infinitely above the Jewish High Priests.

27. ἐχει] For ἔχη, says Böhme; "because the writer was thinking of the celestial and therefore present High Priest." On the expression καθ' ἡμέραν much difference of opinion exists. Some would supply ὀρισμένην or τεταγμένην, 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. 'Αναφέρειν is a sacrificial term, as at 1 Pet. ii. 5. and Hebr. xiii. 15. ἀναφ. ἐπὶ τὸ θυσιαστήριον.

— τοῦτο γὰρ ἐποίησεν ἐφ. ἑ. ἀνεν.] 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 sin; consequently he had no occasion to repeat it. And as to the former, he needed it not, being free from all sin].' That the τοῦτο γὰρ &c. 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.

28. ὁ νόμος γὰρ &c.] Here is given the reason for the difference said to exist between the Levitical Priests and Christ, our High Priest. The sense is: 'For the law maketh men High Priests, who [themselves] have moral infirmity and consequently sin [and therefore can, per se, offer no expiation]; but the promise of oath (i. e. the sworn promise) which was subsequent to the law [appoints] the Son [High Priest] who is supremely perfected, and exalted for evermore.' Τετελειωμένον. Not consecrated, but, as the best Expositors understand, perfected and exalted to the height of dignity, so as to be able, by his own merits, to expiate the sins of the whole world. Υἱόν, Son of God, Messiah. See Note on ii. 10. v. 9.

VIII. In order further to demonstrate that

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 Commentator then proceeds 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 adduces 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 but sincerely maintained; as it must be 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 discoursed 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 most eminent Expositors antient and modern have with reason assigned to κεφάλαιον 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 ἐπι just after to mean 'in respect to.'

1. ἐκδθ.] See Notes on i. 3. vii. 26. Here the regal is joined to the High Priestly dignity.

b Infr. 9. 8, 11, 24.  
 c 10. 21.  
 c Eph. 5. 2.  
 supr. 5. 1.  
 d Exod. 25. 40.  
 Act. 7. 44.  
 Col. 2. 17.  
 Infr. 10. 1.  
 e 2 Cor. 3. 6.  
 supr. 7. 22.

γαλωσύνης ἐν τοῖς οὐρανοῖς, ὧν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἀνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, οὐτῶν [τῶν] ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχηματίσται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν. Ὅρα γάρ, φησι, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντά σοι ἐν τῷ ὄρει. νυνὶ δὲ διαφωρτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι δια-

He sat while in the temple; the High Priests stood. See vv. 10—12. (Kuin.)

2. λειτουργός.] See Notes on Rom. xiii. 6. and Phil. ii. 25. By the τὰ ἅγια (scil. μέρη) is here meant, as often in this Epistle, the Sanctum Sanctorum, as opposed to the ἅγιον κοσμηκόν at ix. 1. And, considering that the conjunct term σκηνῆς has the epithet ἀληθινῆς, (like ἄριστος ἀληθινός in Joh. vi. 32.) true and worthy of the name, it seems that that epithet may, also be mentally extended to ἀγ. and both ἀγ. and σκ. be so called, as being heavenly, (in opposition to the χειροποίητον, constituted by Moses ix. 11.) and therefore truly such, as opposed to the earthly ones, which were only shadows of the heavenly. So τὰ ἅγια 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 γάρ has reference to a clause omitted, and thus to be supplied: 'We have a High Priest and Minister of holy things in heaven; for &c.' By προσφ. δῶρα καὶ θυσ. are especially meant 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 oblation to present. What that 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 ἐπὶ γῆς &c.] The full sense is, '[Christ does sustain the character of Priest in heaven;] for' &c. Dind. 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 oblation he presents must be in the heavenly temple, i.e. heaven. Τῶν before ἱερέων is in a few MSS. and Chrys. not found, and has been with reason rejected by Bp. Middl. and Rinck, as at variance with propriety of language, τῶν προσφερόντων being the subject, and ἱερ.

the object. It probably arose from the τῶν preceding.

5. οἷτινες ὑποδείγ. &c.] The sense (not observed by the Commentators) appears to be: 'Who, however, serve unto a ministry [in a temple] which is but an image and adumbration of the temple in heaven.' So xiii. 10. σκηνῆς λατρεύειν. Ὑπόδειγμα signifies properly a sketch (sometimes called σκιαγράφημα) 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. Σκιᾷ is added to make the sense of ὑποδ. more distinct, and alludes to the substance of the other ministry or temple. Τῶν ἐπουρανίων is equivalent to the τῶν ἐν οὐρανοῖς at ix. 23.—Καθὼς κεχηματίσται—σκηνήν. This is meant to show the propriety of the terms ὑποδ. and σκιᾷ; and represents the directions given to Moses about the construction of the tabernacle as intimating its emblematical nature. On χηματίζειν, see Notes at Matt. ii. 12. Lu. ii. 26. Acts x. 22. Φησι, scil. ὁ Θεός. Compare Acts vii. 44.

6. νυνὶ δὲ διαφ. τ. λ.] The full sense and course of argument is this: 'But, as things now are, (i.e. Christ being a Priest in heaven) 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 ἱερατείας. Τέτευχε, 'hath obtained and possesses.' Μεσίτης signifies one who mediates between two parties, equivalent to the ἔγγυος at vii. 22. Μεσῆγγυος was the pure Greek term. Μεσίτης 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 ἔτι ἐπὶ κρ. ἐπαγγ. show how they are better, namely, as respecting an eternal, not a temporal and earthly inheritance, supplying that expiation and atonement of which the old Covenant was destitute. Ἐπὶ here signifies sub conditione; a sense often used in speaking of covenants. Νενομοθέτηται, Rosenm. 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 laws, (νομοθετεῖ) and holds out certain promises

θήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέ-  
 7 τηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμπτος, οὐκ ἂν δευ-  
 8 τέρως ἐζητεῖτο τόπος. <sup>Jer. 31</sup> <sup>31, &c.</sup> 'μεμφόμενος γὰρ αὐτοῖς λέγει  
 'Ιδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντε-  
 λέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα  
 9 διαθήκην καινὴν οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα  
 τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου  
 τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπ-  
 10 τος· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,  
 καὶ γὰρ ἐπέλαβον αὐτοὺς λέγει Κύριος. <sup>Jer. 31</sup> <sup>33, &c.</sup> <sup>Zech. 8 &</sup> 'ὅτι αὕτη ἡ  
 διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς  
 ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς  
 τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπι-

(ἐπαγγελίας.) "The better promises (observes Stuart) follow in vv. 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. *Εἰ γὰρ—τόπος*. The argument is, that the introduction of a *new Covenant* implies the insufficiency of the former. *Ἀμεμπτος*, 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 Whitby, Kuin., and Stuart. *Οὐκ ἂν δευτ. ἐζητ. τόπος* is well rendered by Kuin., 'posteriori non quaeretur 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. *μεμφόμε. γὰρ α. λ.*] Commentators are not agreed whether *μεμφ.* is to be joined with *αὐτοῖς*, or be referred to *διαθήκη* 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 *αὐτῇ* 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 adduced to prove that that covenant and religion introduced was not *ἀμεμπτος*. 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 writers'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. *Ἀυτοῖς scil. Ἰσραηλίταις*, as suggested by the context. *Ἐρχονται*, 'are coming,' 'are to come.' A use of the Present attached to *prophecy*. The *καὶ* answers to the Hebr. *ו*, for *when*. *Καινὴν*, i. e. as being not like the old, but formed on better promises.

9. *κατὰ* here, like the Hebr. *כ*, denotes *similitude*, as in 1 Pet. i. 15., and sometimes in the Classical writers. In the words *ἐν ἡμέρᾳ ἐπέλαβ. μου τῆς χειρὸς αὐτῶν* there is (as Kuin. remarks) a Hebraism for *ἐν ἡμέρᾳ ὅτε ἐπέλαβόμην τ. χ. α.* On which sense of *ἐπιλαβ.* see Note on ii. 16. *Οὐκ ἐνέμειναν ἐν τῇ διαθ.*, per meiosis for 'they violated 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 *διαθ.* are here meant the precepts enjoined in the covenant, the *νομοθετήματα*, (see Note on v. 6.) and what had been undertaken to be performed. *Ἡμέλησα αὐτῶν*, 'I disregarded them,' 'took no care of them.' This perfectly agrees with the Sept.; but judging from Sym. and the Vulg., most of the modern Versions would seem to be very dissimilar to the sense. 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 *proprietas linguae*. The best Expositors, both Jewish and Christian, have long been agreed that *בב* *יבגב* 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. *ἀτιμασθήσονται*.

10. Hebr. *ו*, *enim*, or *scilicet*. Kuin. ob-

γράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐ-  
 τοὶ ἔσονται μοι εἰς λαόν. <sup>h</sup> καὶ οὐ μὴ διδάξωσιν, 11  
 ἕκαστος τὸν \*πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελ-  
 φὸν αὐτοῦ, λέγων· Γνωθὶ τὸν Κύριον· ὅτι πάντες  
 εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν.  
<sup>i</sup> ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν 12  
 ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ  
 μνησθῶ ἔτι. ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν 13  
 πρώτην· τὸ δὲ παλιουμένον καὶ γηράσκον ἐγγὺς ἀφανισ-

h Joh. 6.  
46, 65.  
Infr. 10. 16.  
1 Joh. 2.  
27.

i Rom. 11.  
27.

serves that *διατίθεσθαι διαθήκην* occurs also in Aristoph. Av. 438. For *διδόνε* the Sept. has *διδούς δώσω*, and the Hebr. simply *יגיד*, I will give. Most Commentators suppose *διδούς* to be put for *δώσω*. But it is better, with Kuin., to suppose an ellipsis of *εἰμι* or *ἔσομαι*. This use of *διδόνε* for 'will put' would seem quite Hebraic. And yet an example is adduced by Kuin. from Xen. Cyr. viii. 2, 20. *ὁ μὲν οἱ Θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις*. There is, I suspect, a blending of two expressions. As to the metaphor in *ἐπὶ καρδίᾳ ἐπιγράψω*, it occurs also in Rom. ii. 15. and 2 Cor. iii. 3. nor is it unusual in the Classical writers. The sentiment in *ἔσομαι αὐτοῖς—λαόν* 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 obedience and worship on the other.

11. *οὐ μὴ διδ.*] The best Expositors are agreed that the sense is, 'they will have no need to teach.' Instead of the common reading *πλησίον*, almost all the MSS. and early Edd., and several Versions and Fathers have *πολίτην*, as in the Sept., which was preferred by Beng. and Wets., and was restored to the text by Matth., Griesb., Knapp, Schott, Tittm., and Vat.; and justly; for thus the weight of external evidence demands, though *internal* might be urged for *πλησίον*. The words *λέγων· Γνωθὶ τὸν Κύριον* are, as Kuin. says, illustrative of the *admonition* adverted to in *διδάσκειν*. 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. *ὅτι ἴλεως ἔσομαι &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.) "Ἰλεως is properly applicable to *persons*: and hereby *ἀδικίαις* is for *ἀδίκους*. *Μὴ μνησθῶ*. 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. *ἐν τῷ λέγειν—ἀφανισμοῦ*] From the prophecy announcing that a new covenant would be formed, the Apostle *infers* the abrogation of the old. By *πεπαλαίωκε* 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 near 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 any thing which is liable to age, must ultimately be subject to *ἀφανισμὸς* entire abolition. The expression *ἐγγὺς ἀφανισμοῦ* may be supposed to indicate the writer's persuasion that the Jewish temple worship was destined to experience a speedy destruction, which took place ten years after.

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: finally that to Christ belongs a far more excellent priesthood, as being Mediator of an infinitely superior covenant. This subject he further enlarges 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 splendour of the tabernacles constituted 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., Jaspis, Kuin., and Stuart, may be not unacceptable.

The earthly temple, with the various apparatus 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 *expiation* and *atonement*. Christ, the heavenly High Priest, entered the eternal sanctuary with his own blood, and pro-



1 μου. ΙΧ. <sup>κ</sup> ΕΙΧΕ μὲν οὖν καὶ ἡ πρώτη [σκηνή] δικαιο- <sup>κ</sup> Exod. 25.  
 2 ματα λατρείας, τό τε Ἅγιον κοσμικόν. <sup>1</sup> Σκηνή γὰρ κα- <sup>δ</sup> et 36. 8.  
<sup>1</sup> Exod. 25.  
 et 25. 1, &c. et 36. 1, &c. Lev. 24. 5, &c.

cured eternal redemption for all penitent sinners. While the earthly High Priest, entering the terrene 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, vv. 18—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 law were but 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—26. And as all men 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, vv. 27, 28.

1. μὲν οὖν] This is *transitive* and *continuative*, (as in Acts i. 18. ix. 31. xv. 30. xvii. 30. xxiii. 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 Kuin. are agreed that διαθήκη is to be understood from the preceding, as in our common version. And it is even found in the *text* of several MSS. Δικαιώματα λατρ., 'ordinances of service,' or worship. The δικαιώμ. is well explained by the *Phyphyl.* θεσμούς καὶ νομοθεσίας. And λατρεία and λατρεύειν are often used κατ' ἐξοχήν of Divine service. Λατρείαι 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.

— τό τε Ἅγιον κοσμικόν] 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 τὸ ἅγιον τὸ κοσμικόν, or else τὸ κοσμικόν ἅγιον. And so Prof. Scholefield, who remarks that "both ἅγιον 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 Homberg, Bp. Middl., Wakef., and Prof. S. understood to mean

'the sacred furniture,' vasa sacra, totumque apparatus 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 Prelate, indeed, traces its existence in the Rabbinical term קִסְוֵי־קֹדֶשׁ, 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 Gloss. Gr. in v. I find καὶ ἐνέουσεν αὐτὸν κοσμικῶ. But this proof here halts on the same foot as the last; Leo being a writer *infimæ Græcitatæ*, 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 κόσμιον, which word *does* occur, and in the sense *ornament* (namely, of dress) in the Alexandrine writers, as Judg. viii. 26. (Symm.) Cohel. xii. 9. So the Gloss. Cyrill. κόσμια γυναικῶς and κόσμια κεφαλῆς. And examples are adduced by Ducange from Achmet. Onir., Theophanes, Didymus on Homer, and Liban. Now the existence of κόσμιον accounts for the extreme rarity of κοσμικόν; since, in fact, the latter word was *not wanted*. As, therefore, no proof can be alleged of the existence of the substantive κοσμικόν in the *Apostolic* age, the above interpretation must be rejected, and the adjective use of κοσμικόν retained. In order, however, to determine its *sense*, it is necessary to ascertain that of τὸ ἅγιον. It certainly means the *Temple* at large, δῶμα being understood. So the Pesh. Syr. '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. ὁ μὲν πᾶς νεὸς Ἅγιον ἐκαλεῖτο. and ix. 3. And such, I apprehend, is the very case here; and τὸ belonging, I conceive, not to ἅγιον, but to κοσμικόν. As to the ἅγιον, it does not *need* the Article, being used as a proper name. So ix. 24. χειροποιήτα ἅγια. Nor will this require us to read (as Bp. Middl. supposes) τὸ κοσμικόν ἅγιον. We have only to consider it as put *for* that reading. It is plain the Apostle does not mean the Article for ἅγ., since in the two parallel passages at ix. 3 & 24. he has used none. But to proceed to the sense of κοσμικόν, the antient 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 κοσμικόν as equivalent to ἐπίγειον, χειροποιήτων, ταύτης κτίσεως at v. 11., to which is opposed the σκίνη ἀληθινή, the ἅγιον ἀληθινον, and ἑπουράνιον at viii. 2. ix. 23, 24., as also the ἡ ἑρουραλίμ ἐπουρά-

m Exod. 16.  
33. et 25.  
10, 21.  
et 26. 33.  
et 34. 29.  
Num. 17.  
10.  
1 Reg. 8. 9. m  
2 Par. 5. 10.

τεσκευάσθη· ἡ πρώτη, ἐν ἣ ἡ τε λυχνία καὶ ἡ τράπεζα  
καὶ ἡ πρόθεσις τῶν ἄρτων, ἧτις λέγεται Ἅγια. μετὰ δὲ 3  
τὸ δεύτερον καταπέτασμα σκηνῆ ἡ λεγομένη Ἅγια ἁγίων,  
χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθή- 4

νισα at xii. 22. and Rev. xxi. 2. It is well observed by Kuin., that the writer used the term *κοσμικόν*, because he meant now to show (as he does at v. 8. seqq.) the imperfection of the Jewish religion. From the *καὶ* it is plain that the full sense intended is this: 'As the former covenant had ordinances of worship and a worldly Sanctuary; so has the second ordinances of worship and a heavenly one.'

2. ἡ πρώτη.] The best Commentators are agreed that *πρώτη* is here, as often, (see Wahl's *Lex.*) for *προτέρα*, and denotes the anterior, or outward part of the tabernacle, corresponding to the *בנין* or *פרואוס* in the Temple; for the Tabernacle of Moses, like the temple of Solomon and that of Zorobabel, was divided by a Veil into two tabernacles (in allusion to which, the whole Sanctuary is called in Ps. xliii. 3. *מזבחי*, Sept. *σκηνώματα*). Stuart thinks we should here have expected, according to the rules laid down by Grammarians, (no doubt alluding to *Bp. Middl.*) that either *σκηνή* would have the Article, or *πρώτη* omit it: whence he argues that the Canons laid down on the subject are unfounded. That, however, does by no means appear from the present passage, in which, whatever there may be of irregularity in other respects, there is none as regards the use of the Article. We have only a brevity, and consequent peculiarity of construction, common in St. Paul and Thucyd. So far, indeed, from the above being the case, the *σκηνή*, whether considered as an appellative or as a proper name, did not require the Article; whereas, the *πρώτη* could not dispense with it, since the writer meant, after mentioning the tabernacle generally, to advert to its two *σκηναι*. And it is referred to in the *ἧτις λέγεται ἅγια* just after. No difficulty, indeed, would have existed, had the writer expressed his meaning more fully, thus: 'For a tabernacle was constructed [consisting of two parts or tabernacles,] the first, wherein was the &c., and the second, which contained' &c. Yet Thucydides himself might have written as St. Paul has done, except that he would probably have *hinted* his meaning by *ἡ μὲν πρώτη*; though he might, as often, not have subjoined *ἡ δὲ δευτέρα*, but left it, as St. Paul has, to be implied in the *μετὰ τὸ δεύτερον καταπέτασμα*. The misconception of the recent Critics arose from the incorrect punctuation of the modern Editions. I have pointed as was done by Beza, Schmid, Pisc., Capell., and Crell.

On *λυχνία* see Exod. xxv. 31. seqq. And on *ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων*, see Exod. xxv. 23. By most Expositors *ἡ πρόθ. τῶν ἄρτων* is regarded as put for *οἱ ἄρτοι οἱ προτιθέμενοι*. But it may rather be taken, with others, as put for *οἱ ἄρτοι τῆς προθέσεως*, (see Matt. xii. 11.) the Shew-bread, so called as being placed before the Lord, elsewhere denominated the *לחם הניס*, literally *presence-bread*. The altar of incense is here not mentioned because, as the writer expresses it at v. 12., he

does not profess to give an exact detail. The *ἧτις* refers, not to the *πρόθ.*, but to *ἡ πρώτη* (*σκηνή*). The Article here and just after is omitted because *ἅγια* is here a proper name. Yet *Ἅγια* must not be written, with some Editors; for the sacred writers do not denote the Sanctum by *ἡ ἅγια*, but *τὸ ἅγιον* scil. *δῶμα*, or *τὰ ἅγια scil. μερῆ*. See vv. 3, 8, 12, 24. iv. 19. xiii. 11.

3. *δύτερον καταπέτ.*] For there was a second, which separated the Sanctum from the Court, and called *ἐπίσαστρον*. *Σκηνή* here dispenses with the Article, because it is sufficiently defined by the *ἡ λεγομένη* &c. following.

4. *θυμιατήριον*] Commentators have been much perplexed to explain what is here meant. The term is usually interpreted 'the altar of incense.' A sense, indeed, found in Joseph. and Philo. But the Sept. always calls it *θυμιατήριον*. 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 Sanctorum. Besides, its very use shows that it could not have been put in the Sanctum Sanctorum, because to that there was access only once a year, by the High Priest alone. (Kuin.) The learned Commentator seems right in understanding the expression (with Stuart and many eminent Expositors, as Deyling, Altling, and Ernesti) of the *golden censer* which the High Priest took with him on entering the Sanctum Sanctorum, on the day of expiation. (See Levit. xvi. 12. sq.) This use of the word is, they prove, 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 Sanctorum *once*, how could this censer be laid up, as the *ἔχουσα* 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 Sanctorum, it certainly was so laid up. Grot., Limb., Storr, and Kuin. would remove the difficulty by taking *ἔχουσα* in an extended sense, and supposing that the Sanctum Sanctorum 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 Zeibech in a Dissertation on the subject, who is of opinion, that the golden censer was *always* in the Sanctum Sanctorum, 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 Sanctorum; 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

κῆς περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ στάμνος χρυσῆ  
 ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ  
 5 αἱ πλάκες τῆς διαθήκης· ὁ ὑπεράνω δὲ αὐτῆς Χερουβίμ δύο <sup>ο Exod. 25. 18.</sup>  
 ζῆς, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν  
 6 λέγειν κατὰ μέρος. Ὁ τούτων δὲ οὕτω κατεσκευασμένων, εἰς <sup>ο Num. 28. 3. Exod. 30. 10. Lev. 16. 2, 15, 34. infr. ver. 25.</sup>  
 7 λατρείας ἐπιτελοῦντες· ῥ εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ  
 ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὁ προσφέρει <sup>q Joh. 14. 6. infr. 10. 19, 20.</sup>  
 8 ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἅ τοῦτο δη-

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 every thing concerning the Temple and its service, and his minute accuracy on other points. Indeed, as Kuin. observes, it is *cutting*, not untying the knot.

— πάντοθεν] i. e. both outside and inside, as we find from Exod. xxv. 1. Levit. xvi. 12., as also Joseph. and Philo. Ἐν ἣ, 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, Hind., Kuin., and Stuart adopt the opinion of Deyling and Carpz., 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. αὐτῆς] scil. τῆς κιβωτοῦ, not διαθήκης, as some suppose (for thus the sense is inapposite): and though this be going far back for an antecedent, yet the words ἐν ἣ στάμνος are, in some degree, paranthetical. Χερ. δόξης. 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 δόξης 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 shinning around them, supposed to be alluded to in Ps. lxxx. 1. On the persuasion among all nations of some particular place being selected by the Deity for the manifestation of his presence see Mackn. Ἰλαστήριον. This was the ἄβ, cover, or lid of the ark, so called (or the mercy-seat) because by 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." Περὶ ὧν, i. e. the sacred furniture of the tabernacle just mentioned. Οὐκ ἔστι νῦν λέγειν. 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 so particular a description as to trace their symbolical allusions.

6. τούτων δὲ οὕτω κατεσκευ. ] Render: 'Now these things being [thus] prepared,' i. e. set in due order. Διὰ παντός scil. χρόνου, 'at all the regular times of sacrifice.' Εἰσίσαι. 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. Ἐπιτελ. τας λατρ., 'accomplishing the services [ordained by God].' Λατρ. is a general term, including, though not limited to, sacrifices, as some suppose. Ἐπιτ. is a term used of the performance of all sacred rites.

7. ἅπαξ τ. ἐν.] 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) ἅπαξ τ. ἐ. 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.) αὐτὰ, εἰς ἃ ἅπαξ τοῦ ἑνιαυτοῦ ὁ μέγας ἀρχιερεὺς τῆ νηστεία λεγομένη—κἀν αὐτὸς ὁ ἀρχιερεὺς οὐσὶν ἡμέραις τοῦ ἔτους, ἢ καὶ τῆ αὐτῆ τρις ἢ καὶ τετράκις εἰσφοιτήσῃ, θανάτου ἀπαραίτητον ὑπομένει. By ἀγνοήματα 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 wilfulness, and the more heinous offences, as murder, adultery, incest, blasphemy. This signification of the word is also found in the Classical writers. See my Note on Thucyd. vi. 84. No. 25.

8. τοῦτο] Some supply διὰ, or κατὰ, i. e. 'by this restriction and difficulty of access.' That, however, involves a needless harshness; and it is better, with others, to regard τοῦτο as re-

λοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν.

† Act. 13.  
39.  
Gal. 3. 21.

• Lev. 11. 2.  
Num. 19.  
7. &c.

ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν 9  
δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συ-  
νείδησιν τελειῶσαι τὸν λατρεύοντα, \*μόνον ἐπὶ βρώμασι 10  
καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, [καὶ] δικαιώμασι

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. Τοῦ Πν. Since this intimation implies an *action*, and the Article is used, πνεύμ. is rightly supposed by Bp. Middl. to denote the Holy Spirit in a *personal sense*, as inspiring Moses when he wrote. Τὴν τῶν ἁγ. ὁδ. is put for τὴν εἰς τὰ ἁγία (scil. τὰ ἐπουράνια) ὁδόν. So Matt. x. 5. εἰς ὁδὸν ἰθῶν μὴ ἀπέλθῃτε. It is meant that through Jesus alone, mankind, whether Jews or Gentiles, have free access to the heavenly mercy-seat, the throne of grace, which had before been obstructed by the hampering nature of the ceremonial law. By τῆς πρώτης σκηνῆς (which has been variously interpreted) is, I think, meant simply the first dispensation, i. e. that under the first temple. The image in ἐχούσης στάσιν is suited to the figure in σκηνῆς. Of στάσιν ἐχῆν in the figurative sense to denote *subsist*, examples are adduced from Dionys. Hal. and Polybius.

9. ἥτις] scil. σκηνῆ, 'which [temple-service]' impeding free access to God. Παραβ. scil. ἔστι, 'is, or has been, a type or figure or adumbration,' namely, of the entrance of the more excellent High Priest into heaven, thereby obtaining free access to God. Εἰς τὸν καιρὸν τὸν ἐνεστ. is best rendered 'up to the present time,' i. e., as Kuin. well explains, the τὸν καιρὸν τῆς διορθώσεως at v. 10., and which had then begun (see x. 10—14, 19, 22.) when there was no longer occasion for type or figure in question; though by the continuance of the Temple-service and the perverse unbelief of the Jews, it might be said still to exist. Of this sense of *eis, usque ad*, many examples are adduced by Kuin. 'Ενεστ., though in the Preterite, has, as often, a sense of the present. Καθ' ὃν scil. καιρὸν, 'during which period.' By δῶρα and θυσ. are denoted all sorts of expiatory sacrifices. Δυνάμεναι is accommodated in gender to the nearer and more important noun. The sense of μὴ δυνάμεναι—λατρεύοντα (somewhat disputed) seems to be, 'which cannot perfectly tranquilize the conscience of the worshipper [who offers these expiatory sacrifices].' The literal meaning is, 'cannot make the worshipper perfect in respect to his conscience.' This doctrine the Jews had indeed been taught by their Prophets; but, as far as the great multitude was concerned, in vain.

10. μόνον—ἐπικείμενα] The Commentators are not a little perplexed to determine the construction and interpretation of these words, of which even the reading is debated. Several varr. lectt. exist, especially δικαιώματα for δικαιώμασι; which, however, seem only so many dif-

ferent attempts at removing what seemed a harsh construction, namely, δῶρά τε καὶ θυσίαι—δυνάμεναι—ἐπικείμενα. Matth. well annotates thus: "Nulla causa corrigendi erat. Cum enim antecederet δῶρα καὶ θυσίαι, pluribus interpositis, ista omnia neutro genere complecti poterat Paulus per ἐπικείμενα. Plura loca similia apud Thucydidem reperias." With respect to the construction, most Commentators ancient and modern seem to take ἐπικείμενα twice, i. e. with ἐπὶ βρώμασι καὶ πόμασι, and with μέχρι καιρὸν διορθ., the ἐπὶ being put for ἐν. And, indeed, this would seem the most natural construction, but it leads to a sense very objectionable; for how oblations and sacrifices can be said to *assist* in meats, drinks, and ablutions, it is not easy to see. It should therefore seem that ἐπικ. is only to be taken *once*, and that μόνον μέχρι καιρὸν διορθ. ἐπικ. are alone to be referred to δῶρα καὶ θυσίαι; also that the words ἐπὶ βρώμασι καὶ—σαρκός are meant to designate another class of ritual observances, of which they too, it is meant, are mere ordinances of the *lesh*, and, therefore, cannot quiet the conscience as make the worshipper perfect. Thus the ἐν. must not be rendered *in*, but, with the best Commentators, either *preter*, or *cum*. The ἐκ. σαρκός may denote other similar observances as circumcision, &c.; but as the ellipsis of ἄλλοις is rather harsh, it is better to suppose this clause meant to qualify the preceding, and show the true nature of the βρώμ., πόμ., and thus the καὶ will have the explanatory force, as when placed between two nouns in apposition. (of which see examples in the *Lexx.*) and signify *nempe*. It is, however, omitted in 8 ancient MSS., 6 Versions and Fathers, and is cancelled by Griesb. In interpreting βρώμ. καὶ πόμ., it is strange there should have such diversity of opinion, since the subject of the context, 'particular sacrifices,' shows that the words must mean 'the regulations concerning meats and drink-permitted or forbidden by the Mosaic law.' Βαπτ. δ. denotes those ceremonial ablutions of various sorts, some respecting the *priests*, others, the *people at large*, detailed in Levit. and Numb. Now these, in addition to the preceding class of ritual observances, i. e. the various kinds of sacrifices, were ἐπικείμενα, i. e. enjoined and to be in force μέχρι καιρὸν διορθ., which the best Expositors are agreed denotes the time of reformation, i. e. of the Gospel dispensation, which should introduce a reformation of religion, by a change of external forms into a vital and spiritual worship. Thus it is called in Acts iii. 21. χρόνον ἀποκαταστάσεως. The term διορθώσεως 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 διορθ. τῶν πολ.) we might suppose the Apostle had in mind the words of Is. xl. 2. πάντα τὰ σκολιὰ εἰς εὐθείαν.

- 11 σαρκός, μέχρι καιροῦ διορθώσεως ἐπικείμενα. Ἐχριστὸς δὲ <sup>† Supr. 3. 1.</sup>  
 παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς <sup>† 4. 14.</sup>  
 μείζονος καὶ τελειότερας σκηνῆς, οὐ χειροποιήτου, (τουτέ- <sup>† 6. 20.</sup>  
 12 στιν οὐ ταύτης τῆς κτίσεως,) <sup>† 8. 1.</sup> "οὐδὲ δι' αἵματος τράγων <sup>u Act. 20.</sup>  
 καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσηλθεν ἐφάπαξ εἰς <sup>28.</sup>  
 13 τὰ ἅγια, αἰώνιαν λύτρωσιν εὐράμενος. <sup>† Eph. 1. 7.</sup> εἰ γὰρ τὸ αἷμα <sup>Col. 1. 14.</sup>  
 ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς <sup>Infra. 10. 10.</sup>  
 κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα. <sup>1 Pet. 1. 19.</sup>  
 14 <sup>† 1. 5.</sup> πὸς μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος <sup>† 5. 9.</sup>  
 αἰωνίου ἐαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν <sup>† Lev. 16.</sup>  
 αἰωνίου <sup>14. 16.</sup> ἐαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν <sup>Num. 19.</sup>  
 αἰωνίου <sup>2. 4.</sup> ἐαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν <sup>Infra. 10. 4.</sup>  
 αἰωνίου <sup>7. Luc. 1.</sup> ἐαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν <sup>75.</sup>  
 αἰωνίου <sup>Rom. 6. 13.</sup> ἐαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν <sup>Apos. 1. 5.</sup>  
 αἰωνίου <sup>Eph. 5. 2. Gal. 1. 4. et 2. 20. Tit. 2. 14. supr. 6. 1. 1 Pet. 1. 19. et 3. 18. et 4. 2. 1 Joh. 1. 7.</sup> ἐαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν

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. ἀρχ. τῶν μελλ. ἀγ.] Of this the true and complete sense seems to be that expressed by Kuin. thus. 'cum Christus has in terras venisset, eum in finem, ut, morte superata (διὰ αἵματος ἰδίου v. 12.) feret pontifex cui deberemus bona futura.' He rightly regards τῶν μελλόντων ἀγαθῶν as a Genit. of cause, as Joh. vi. 35. ἀρτος ζωῆς, and Phil. iv. 9. Θεὸς τῆς εἰρήνης. By τὰ μελλόντα, he justly observes, are meant free access to God, v. 8., expiation perpetually available, v. 12. x. 4., tranquillity of mind and conscience, v. 9. x. 2 & 3., and eternal felicity, v. 15. The blessings were 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. Διὰ τῆς μείζονος καὶ τελ. σκηνῆς. It is not agreed to what this σκ. 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 the Jewish high-priest, who, on the day of expiation, passed through the Sanctum 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 Sanctum from the Holy of Holies. Σκηνὴ τελ. will then denote the exterior parts of the heavenly Aedytum. Thus at iv. 14. Christ is spoken of as διεληλυθώς τοὺς οὐρανοὺς. This view, too, is confirmed by

the Article τῆς; for there may be supposed an allusion to the σκηνὴ κοσμικὴ and ἐπίγειος at vv. 1 & 2. Χειροπ. of course means 'not made by human hands,' as is plain from the explanation in the next words οὐ ταύτης τῆς κτίσεως, which mean 'not of this world or creation, not of earthly, but heavenly structure,' scil. ἢ ἐπηξεν ὁ Θεός, viii. 2. Thus the διὰ will be for σύν or ἐν, as in Rom. xiv. 20. and often.

12. ἐφάπαξ] 'once,' i. e. at his ascension, and once for all; for the term may mean both.

13—15. Here is an argumentum a minori ad majus. Σποδὸς δαμάλεως. See Num. xix. 2-9. 'Ραντίζουσα, 'sprinkling,' i. e. when mixed with water, forming a holy liquid used to purify the defiled. In ἀγιάζει πρὸς &c. the preposition denotes 'so as to produce.' See Wahl.

— διὰ Πνεύματος αἰωνίου] Here we have a very unusual expression, 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 very 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 fewest. 1. That of the ancient 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 of 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 Πνεύμ. to the sense merely of spirit, disposition,—in short, any thing but that of the Holy Spirit; though, at least, it should seem that the ancient 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 Lips. 1825. He is evidently inclined to understand it of the influence; though it may, he

συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ

z Act. 13.  
39.

ζῶντι; \* Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως 15

Rom. 3. 25. et 5. 6. 1 Tim. 2. 5. Iust. 12. 24. 1 Pet. 3. 18.

thinks, be explained, ' Spiritus ille hoc effecisse statuat. ' Of course, the *action* implied in *effecisse* 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 the noun is suspended on a preposition. 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. *Νεκρῶν ἔργων*, 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 upon absurdity, as is strongly and fully stated by Le Clerc, Mackn., Slade, Kuin., Holden, and Prof. Scholefield. It is inquired what sense there is in the *mediator* of a testament? How a testament can need a mediator? How any one can be called the mediator of his own testament? How the Mosaic law can be called a testament? Who was the testator, God or Moses? And how can it be said that the testator died to render it valid? This, indeed, is so plain that 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. *κρείττονος διαθήκης μεσίτης*) 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., Stuedel, and especially by Prof. Scholefield: the *latter*, as ably, by Erasim., Wolf, Whitby, Alberti, Beng., Schleus., Wahl, Bretsch., 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 there was no remission of sin, 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 *θανάτου τοῦ διαθεμένου* 'the death of the appointed [sacrifice]') which, however, are skillfully removed by Prof. Scholefield, who gives the following version of vv. 16 & 17. 'For where a covenant is, there must of necessity be brought in the death of the mediating [sacrifice]. For a covenant is valid over dead [sacrifices]; since it is never of any force while the mediating [sacrifice] continues alive.' This version he justifies and illustrates in the following able examination of the course of argument. 'For this end, viz. that he might purge 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. *ἵνα θανάτου γενομένου*, &c. In that sense the 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 *διατίθεσθαι* in the Classical writers. And on *ἐπι νεκροῖς*, he observes, that as the proposition is a general one, there is no objection to *νεκροῖς* being in the plural; and he aptly compares a similar construction in Eurip. Ion. 236. *ἐπι δ' ἀσφάκτοις Μηλοῖσι δόμων μη κάρτι' εἰς μυχόν.*

θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ  
 διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημέ-  
 16 νοι τῆς αἰωνίου κληρονομίας. ὅπου γὰρ διαθήκη, θάνατον  
 17 ἀνάγκη φέρεσθαι τοῦ διαθεμένου· \* διαθήκη γὰρ ἐπὶ νεκροῖς \* Gal. 3. 16.  
 18 βεβαία, ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῆ ὁ διαθεμένος; ὅθεν  
 19 οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. <sup>b</sup> λαληθείσης <sup>δ</sup> Ἐκκοδ. 24.  
 γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ <sup>5, 6.</sup>  
 λαῶ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος <sup>15, 12.</sup>  
 καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον, καὶ

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 τοῦ διαθεμένου and ἐπὶ νεκροῖς are differently interpreted. It is maintained (to use the words of Mr. Slade) that "the Apostle takes advantage of the two-fold sense of διαθήκη, 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 διαθήκη means both covenant and testament (each being a solemn disposition) and as covenant in general antiently (and especially that on Mount Sinai) were ratified with blood, the Apostle, in comparing the new διαθήκη 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 here introducing διαθ. in a sense deviating from, though closely connecting with that adopted in the preceding verse, is set forth at large by Stuart and Kuin., 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 διαθήκη in the sense testament from Diod. Sic., Lucian, Joseph., Philo, and Polyb. Though he grants that neither διαθήκη nor διατίθημι are used in the Sept. of a testament, nor תּוּבָה in Hebr. Many examples are adduced by him of a similar transition ex dilogia, as in the use of κατάπρασις at iii. & iv. And he observes that St. Paul in his Epistles "verbi sono invitatus, ad aliam rem transit," as in Rom. iii. 2. So also 1 Pet. iii. 9., 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 τοῦ διαθεμένου and ἐπὶ νεκροῖς supported by this class of Expositors, and which is accordant with our common versions, is most suitable to the usus loquendi.

But to advert to one or two points connected with v. 15. (on which both parties are agreed) θανάτου γενομένου—κληρονομίας 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 προγεγονότα ἁμαρτήματα of the Jews and Gentiles to be expiated by the blood of Christ. Οἱ κεκλημένοι, the best Expositors are agreed, must not be joined with τῆς αἰωνίου κληρονομίας, but those words are to be referred to the ἐπαγγελίαν, so that ἐπαγγ. τῆς αἰωνίου κληρονομίας be taken for κληρ. ἐπηγγελμένη. At the commencement of v. 16. Kuin. well refers the γὰρ to a clause to be supplied in thought; q. d. [Christus mori debebat]; nam testamentum non nisi testatoris mortis insecuta valet. Φέρεσθαι may be best rendered, as it is done by Prof. Scholefield, to whose version the *insequi* of Kuin. is equivalent. And of this sense an example is adduced by Kuin. from Philo. On the ἐπὶ νεκροῖς Kuin. exposes the weakness of the interpretation of the other class of Expositors, and remarks (after Carpz.) that the word is used [like our corpse] only of the dead body of a man, not of a beast. Aware, it should seem, of which objection, Prof. Scholefield proposes that ἐπὶ νεκροῖς should be rendered 'in the case of its mediator being put to death.' I see not, however, how that can be admitted.

18. By ἡ πρώτη διαθ. 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 Kuin.: "[Christ the mediator of the new Covenant was bound to die;] wherefore even the old Covenant, which was to be an adumbration of the new, was confirmed by the blood of victims." This sense of ἐγκ. occurs also in 1 Kings. viii. 63. (as used of the temple) καὶ ἐνεκαίνισε τὸν οἶκον (corresponding to the Heb. קָדַשׁ), and 1 Mac. iv. 36., where it answers to our *handsel*. And as that *handselling* 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 διαθηκαί.

19. This verse is explanatory and confirmatory of what was contained in the preceding. The πάσης ἐντολῆς refers to Ἐκκοδ. xxiv. 4 & 7. Κατὰ νόμον, i. e. κατὰ τὸν νόμον τοῦ Θεοῦ, 'as God had commanded him.' Λαβὼν—ἐρράντισε. 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

c Exod. 24. πάντα τὸν λαὸν ἐρράντισε ἑλέγων· Τοῦτο τὸ αἷμα τῆς 20  
 R. Matt. 26. διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. ἄ καὶ τὴν 21  
 28. σκηνὴν δὲ καὶ πάντα τὰ σκευὴ τῆς λειτουργίας τῷ αἵματι  
 d Exod. 29. ὁμοίως ἐρράντισε. ἔ καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζε- 22  
 36. 19. et 16. ται κατὰ τὸν νόμον, καὶ χωρὶς αἰματεκχυσίας οὐ γίνεται  
 14. ἄφεις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐ- 23  
 f Rom. 8. ρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι  
 34. supr. 7. θυσίαις παρὰ ταύτας. ἰ οὐ γὰρ εἰς χειροποίητα ἅγια εἰσήλ- 24  
 25. θεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν  
 1 Joh. 2. 2. οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.  
 e Exod. 30. 10. οὐδ' ἵνα πολλάκις προσφέρῃ εαυτὸν, ὡσπερ ὁ ἀρχιερεὺς 25  
 Levit. 16. 2, 34. supr. 9. 7.

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 his readers. 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 hyssop 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 no 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 τὸν λαόν, that need not be pressed on, but may be taken in a limited sense.

20. αἷμα τῆς διαθ.] 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. Πρὸς ὑμᾶς is said to be for a datus commodi, ὑμῖν.

21. The dedication of the Tabernacle, here adverted to, is described at Exod. xl. 8. sq. 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. This 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. σχεδόν] This limitation is employed because some things, which could endure fire, were purified by fire, and others by water. Levit. xvi. 28. Numb. xxxi. 23. Χωρὶς αἵμ. &c. Agreeable 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 absolved from his sins or defilements. On the reasons see Braun, Owen, Dind., and Kuin. The word αἰματεκχυσία 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. ἀνάγκη οὖν—ταύτας] 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 ὑπόδειγμα see viii. 5. Now all things done by the tabernacle worship, 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 κρείττοσι θυσίαις, viz. with the sacrifice of Christ alone. In καθαρίζεσθαι 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 καθαρίζεσθαι, instead of saying that an entrance by them is given to that heaven. (Rosenm.) Καθαρίζεσθαι, to be repeated at the end of the verse, should be rendered (per dilogiam) consecrari. (Kuin.)

24. The heavenly priesthood of Jesus Christ is here again mentioned, and further set forth. (Kuin.) Ὁ χειροπ. see supra v. 11. Ἀντίτυπα is nearly synonymous with the ὑπόδειγμα before explained; and denotes the resemblances relative to Christ in his mediatorial high-priestly capacity, and as Lord in 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. Ἐμφανισθῆναι 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 with the rites of the law as performed by the High Priest, are pointed out by the Commentators.

25. οὐδ'] scil. εἰσῆλθεν εἰς τὸν οὐρανόν. 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, 1. inasmuch as the High Priest entered into the Sanctum Sanctorum with the blood of another, namely, of the victims, so that the High



εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ  
 26<sup>h</sup> (ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου)  
 νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρ-  
 27 τίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. καὶ καθ' ὅσον  
 ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο  
 28 κρίσις· οὕτω καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολ-  
 λῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφ-  
 θήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.  
 1 X. <sup>k</sup> ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγα-  
 θῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν  
 ταῖς αὐταῖς θυσίαις ἅς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέ-

h 1 Cor. 10.  
 11.  
 Eph. 1. 10.  
 Gal. 4. 4.

i Matt. 26.  
 28.  
 Rom. 5. 6.  
 8. 15.  
 et 6. 10.  
 1 Pet. 3. 18.

k Col. 2. 17.  
 supr. 8. 5.  
 et 9. 9.

Priest and the victim were distinct; Christ, however, by his *own blood*, so that the High Priest is identified with the victim. 2. That the High Priest having entered the Sanctuary, again went forth from it, and repeated this ingress and egress yearly, so as to enter several times; Christ, however, once only. (Limborch.) Ἐαυτὸν, for τὸ ἴδιον αἷμα, ix. 12. Ἐν, cum. 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, ἐπὶ συντελείᾳ 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. xiii. 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 offering himself a 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.) Φανερ. here is to be taken as ἐμφαν at v. 24.

27, 28. The Apostle shows by a new argument, derived *a simili*, that Christ ought *once* only to offer *himself*, namely, because his sacrifice and death were one and the same. Nor does he properly intend to affirm that all men must die, but that it is appointed for them *once* to die, and that after death, nothing shall remain but judgment. (Dind.) Ἄπαξ, 'once for all.' See Note on Rom. iii. 21. So it is used in Thucyd. i. 139. ἐδόκει ἅπαξ περὶ πάντων ἀποκρίνασθαι. At προσενεχθεὶς supply εἰς θυσίαν. A sacrificial term. So vii. 27. ἔφαταξ ἑαυτὸν δυνεγκας. On εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας see 1 Pet. ii. 24. The passage strongly attests the doctrine of the Atonement. On the expression πολλῶν Bp. Middl. has the following luminous annotation. "We are told that οἱ πολλοὶ is often equivalent to πάντων. It is not, however, quite certain, that the Apostle here meant to express πάντων; 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 Epist. ii. 10. it is said, that Christ bringeth *many* sons πολλοὺς υἱοὺς 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, it is considered that by *all* the terms will not be accepted."

At χωρὶς ἁμαρτίας ὀθήσεται we must not, with many Expositors, interpret ἀμ. a *sin-offering*; but, as these words correspond to the εἰς ἀθέτησιν—πεφανέρωται at v. 26., explain χωρὶς ἁμαρτίας, with Peirce, Kuin., and Böhme, 'without having occasion to bear our sins [in order to atonement].' Εἰς σωτ. may, with some, be referred to ἀπεκδεχομένους; but it seems more properly referred by the best Expositors to σωθης., where, as Kuin. observes, aptior et gravior sententia precedit. And he expresses the sense of the clause thus: 'will not appear as a piacular victim, to expiate sin, but to bestow eternal felicity on his faithful worshippers.'

C. X. The scope of vv. 1—18 is to evince 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 if they had been so, once offering them would have been sufficient, v. 2. But the continual repetition of them shows, that sin remained unpardoned, notwithstanding the previous sacrifices offered for it, 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 Ps. xl. which is prophetic of the Messiah, 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 ἔχων &c.] The γὰρ is rightly referred by Newc. and Kuin. to a clause to be



εἰσερχόμενος εἰς τὸν κόσμον λέγει· Θυσίαν καὶ προσ-  
 φορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι.  
 6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.  
 7 τότε εἶπον. Ἴδου ἤκω (ἐν κεφαλίδι βιβλίου γέ-  
 γραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλη-  
 8 μά σου. ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφο-  
 ρὰν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ  
 ἠθέλησας, οὐδὲ εὐδόκησας· (αἴτινες κατὰ τὸν νόμον  
 9 προσφέρονται) τότε εἶρηκεν· Ἴδου ἤκω τοῦ ποιῆσαι,  
 [ὁ Θεός,] τὸ θέλημά σου· ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ  
 10 δεύτερον στήσῃ. Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν [οἱ] <sup>12</sup> <sub>12</sub>  
 διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ  
 11 ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λειτουργ-

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 docuisti,' as in *Is. l. 4.* & *5. l Sam. xx. 2.* the phrase *קח לך* signifies, 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 *εἰσερχόμενος εἰς τὸν κόσμον* just before. And at v. 10. in the words *διὰ τῆς προσφορᾶς τοῦ σώματος* Ἰ. Χρ. there is an evident reference to the *σῶμα κατηρτίσω μοι* at v. 5, which must, together with the *εἰσερχ. εἰς τὸν κόσμον* before, be understood of the incarnation of the Redeemer, with allusion also to the *expiation* he 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 fur-  
 Vor. II.

nished by the words *εἰσερχ. εἰς τὸν κόσμον* of the pre-existence of Christ in heaven.

7. τότε] 'then.' In the Hebr. *ק*. 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 *ק* and *תָּוָה*; and we may (with Carpz., Ern., Schmidt, Morus, Tittm., Gesen., Dr. French, Stuart, and Kuin.) render "therefore." By the *κεφαλ. βιβλ.* is meant the Pentateuch, and such other parts of the Scriptures of the O. T. as were then in being. *Κεφαλ.*, 'roll.' So called with reference to the wooden *rollers* about which the sheets of parchment were rolled, and which had at one end a *κεφαλis*, or sort of carved or turned *head*, (which gave name to the whole,) of which Kuin. remarks, a figure is given by *Hugo* 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. *Ἀνώτερον λέγων*, i. e. after saying on the former part of the passage.

9. τότε εἶρηκεν] 'he hath said next.' *Ἀναιρεῖ* contains a conclusion from the foregoing words. By *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.) *Ἐν ᾧ θελ.*, '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.* *Ἠγιασμένοι ἐσμὲν*, 'we are atoned for, purified and made holy, expiation is made for us, and pardon of our sins obtained.' Comp. *vv. 4 & 11. ii. 11.* *Ἐφάπαξ* must be referred, not, with some, to *ἡγιασμ.*, but to *προσφ.* Comp. v. 14. and *supra ix. 26 & 28.* The sense is 'once for all.'

11—15. The Apostle had, at *ἐφάπαξ* again adverted to a point on which his Hebrew readers might think there was a superiority in the Jewish œconomy, namely, that the expiation made by

γῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες  
o Paul. 110. 1. Act. 2. 34. 1 Cor. 15. 28. Eph. 1. 20. Col. 3. 1. 1 Tim. 1. 3. 13. et 8. 1.  
 οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· ὁ αὐτὸς δὲ, μίαν 12  
 ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκά-  
 θισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τε- 13  
 θῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐ-  
 τοῦ. μᾶ γὰρ προσφορᾷ τετελειώκεν εἰς τὸ διηνεκές τοὺς 14  
 ἀγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· 15  
p Jer. 31. 31. Ac. Rom. 11. 27. sup. 8. 8.  
 μετὰ γὰρ τὸ προειρηκέναι· Ἡ αὐτὴ ἡ διαθήκη ἣν δια- 16  
 θήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας,  
 λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν,  
 καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτοὺς·  
q Joh. 10. 9. et 14. 6. Rom. 5. 2. Eph. 2. 13. 16. et 3. 12. sup. 9. 8. 12.  
 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν 17  
 οὐ μὴ μνησθῶ ἔτι. ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι 18  
 προσφορὰ περὶ ἁμαρτίας.  
 ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν 19

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 availing, and not be *temporary*, 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 *λεπτός* is meant the priests generally in their course, including the High Priest. *ἔστηκε* 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. *Πολλάκις* refers to the frequent repetition; and *ταῖς αὐτὰς θυσίας*, to the regular courses of the services.

12. *αὐτός*] Griesb. and Knapp edit *οὗτος*, from some MSS. But this reading Kuin. shows to have evidently arisen from correction. And

he well observes, that *αὐτός* (ipse) was used honoris causa, as Hom. II. viii. 4. *αὐτός δὲ* (Jupiter) *σφ' ἀγόρευε*, Θεοὶ δ' ὑπὸ πάντες ἄκουος. Thus, too, the expression *αὐτός ἔφα* as used by the Pythagoreans of their master. *Εἰς τὸ διηνεκές* is construed by Valckn., Dind., Böhme, and Stuart with *θυσίαν*: but by the Commentators generally, and recently by Kuin., with *ἐκάθισεν*, which he shows is more agreeable to the context. and moreover *εἰς τὸ διην. ἐκάθισεν* is *ορρωπέ* to *ἔστηκε καθ' ἡμέραν* *λειτ.* and *μίαν προσφ. θυσίαν* at v. 11.

13. *τὸ λοιπὸν*] 'thenceforth,' *Ἐκδεχ.*, 'awaiting.' See i. 13. On the next words see ii. 8. Matt. xxii. 44. Acts ii. 34. 1 Cor. xv. 27 & 28.

16. *αὐτῆ. ἡ διαθήκη &c.*] This passage (from Jerem. xxxi. 31. sq.) had been before cited at viii. 8. seqq.; but with a different intent. The Apostle has here not adduced the *whole* passage, because he had given it complete before, and since the *nervus probandi* is especially inherent in the words here taken. (Kuin.) *Δὲ, autem.* The *ἡμῖν* refers to himself and his readers, and indeed all Christians. Kuin. observes, that Beza. De Dieu, Storr, Böhme, and others rightly connect *μετὰ γὰρ τὸ προειρ.* with *λέγει Κύριος*. In *διδούς νόμους—αὐτῶν* there is a slight deviation from both the Sept. and the Hebrew, and that in order to make the words better understood and applied by his readers.

18. *οὐκέτι*] scil. *ἔστι*, 'is needed.'

19. Here ends the *doctrinal* part of the Epistle. the remainder of which is occupied with *admonitory*, 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; intermingling, however, encouragements and promises, to excite them to aim at obtaining the rewards of obedience unto the end.

— *παρρησίαν εἰς τὴν εἴσοδον*] Literally, 'a confidence for the access,' i. e. a confidence that ye may enter. In *τῶν ἁγ.* we have a Genit. for

- 20 ἀγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίμωσεν ἡμῖν, ὁδὸν πρόσ-  
 φατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τουτέστι τῆς  
 21 σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, r Supr. 4  
14, 16.  
• Esch. 36.  
25.  
 22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πί-  
 στεως, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς,  
 23 καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ κατέχωμεν τὴν ὁμο-  
 λογίαν τῆς ἐλπίδος ἀκλήνῃ (πιστὸς γὰρ ὁ ἐπαγγελιάμε-  
 24 νος) καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ

an Accus. with *eis*. The expression means the true Holy of Holies, heaven. The Article before *εἰσοδόν* has a reference to the access as before mentioned. Ἰησοῦ is *emphatical*, and alludes to the High Priest's entering the Sanctum Sanctorum with the blood of the victim.

20. ἣν] scil. *εἰσοδόν*. At ὁδὸν supply *κατὰ*. Ζῶσαν is best rendered, with the antient and some eminent modern Expositors, *vivificam*, for *ζωποιοῦσαν* or *eis ζωὴν ἀγούσαν*, 'which leads to salvation.' Ἐνεκαίμωσεν is variously interpreted; by some 'novam paravit.' But there is no occasion to abandon the antient and more general sense, *ἐνεκ. ἡμῖν*, 'consecrated for our use,' namely, by himself first entering upon it. We are not, however, to understand the word in the *Ecclesiastical* sense; but in that above illustrated at ix. 18. Chrys. well explains, ἣν κατεσκεύασε, καὶ ἣς ἤρξατο. ἐγκαίμωσεν γὰρ λέγεται ἀρχὴ χρῆσεως. ἣν κατεσκεύασε καὶ δι' ἣς αὐτὸς ἐβάδισεν. To consecrate a way is to open it for access and dedicate it to use. At διὰ τοῦ καταπετ. sub. *ἀγούσαν*. By this expression (on which see Note at vi. 19.) is meant Christ's body, which is, by a bold figure, (though similar to others at Joh. x. 7. xiv. 6.) compared to the veil of the Temple. The sense is: 'As the veil of the Temple had to be removed for the entrance of the High Priest into the holy of holies, so was Christ's body to be removed by death, in order to enter into the true sanctuary, heaven, and open the way to all Christians.' So Rosenm. and Kuin. Or we may, with Stuart and Holden, suppose a paronomasia in *διὰ*, thus: 'As the holy of holies could only be entered through the veil, so believers can only have access to heaven, of which it was the representation, through the body of Jesus, which was once offered for sin.'

21. οἶκον τοῦ Θεοῦ] i. e., as Theod. and Œcumen., of the antient, and the best modern Expositors understand, the heavenly temple, Heaven. By others, however, it is explained the Church.

22. προσερχώμεθα] 'let us approach in prayer, and worship,' as iv. 16. vii. 19. and elsewhere. Ἀληθ. καρδίας is best explained a sincere, faithful and true disposition of heart. So Is. xxxviii. 4. ἐπορεύθη ἐνώπιόν σου μετ' ἀληθείας, ἐν καρδίᾳ ἀληθινῇ. 2 Kings xx. 4. ἐπερίπατσα ἐνώπιόν σου ἐν ἀληθείᾳ καὶ καρδίᾳ πλήρει. (or, as is read in some MSS., τελείᾳ.) Ἐν πληροφ. πίστεως, 'with a fully assured faith.' See supra vi. 11. Col. ii. 2. 1 Thes. i. 5. Ἐρραντ. and λελουμένοι are terms belonging to the Temple service; and the rites to which they allude had a reference to expiation, or to moral purity. Ἐρραντ. τὰς καρδίας ἀπὸ συν. πον.

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. ἐπι συνειδήσι πονηρᾷ.

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 parallel with a Jewish rite. 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 purifying water of baptism.' 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 antient Versions.

— κατέχωμεν] So κρατῶμεν at iv. 14. τὴν ὁμολογίαν τῆς ἐλπ. 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 ἐλπ. (with most recent Commentators) to a mere periphrasis for the Christian religion. It may, I think, be regarded as a phrasing pregnant; 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. Πιστὸς γὰρ ὁ ἐπαγγ. '[which we may well do:]' for God will surely keep his promises, and therefore we may well perform our engagements.

24. κατανοῶμεν ἀλλ. &c.] Many Expositors interpret *καταν.* 'take care of; and understand ἀγάπη 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 the Apostle has just been exhorting to a steady and lively faith, so he 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 ἀγάπη, in the full sense of the word, as described in 1 Cor. xiii. So Gal. v. 6. πιστὶς δι' ἀγάπης ἐνεργουμένη. The Apostle,

u Rom. 13. καλῶν ἔργων, " μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἐαν- 25  
 11. τῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσοῦτη  
 2 Pet. 3. 9, 11, 14. μᾶλλον ὅσω βλέπετε ἐγγιζούσαν τὴν ἡμέραν. \* Ἐκοσιῶς 26  
 x Num. 15. γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν  
 30. τῆς ἀληθείας, οὐκ ἔτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία·  
 Matt. 12. ὀφραὶ δὲ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν 27  
 31. ἄλλοττος τοὺς ὑπεναντίους. \* ἀθετήσας τὸ νόμον Μωσέως 28  
 sup. 6. 4. 18. et 3. 8.  
 2 Pet. 2. 20, 31. 1 Joh. 5. 16. 7 Eszech. 36. 5. Sophon. 1. 18. et 3. 8. \* Num. 35. 30. Deut. 17. 6. et 19. 15. Matt. 18. 16. Joh. 8. 17. 2 Cor. 13. 1.

however, so expresses this admonition as to advert 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 dispositions, so as to commend, imitate, 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. 13. xii. 15. 1 Thess. v. 14. This sense of *κατανοέω* for *ἐπισκοπέω* is not infrequent: and the term *παροξυσμός* is susceptible of a good as well as a bad sense.

25. μὴ ἐγκατ. τὴν ἐπισυναγωγὴν ἐ.] On the import of *ἐπισυν.* some difference of opinion exists. To omit certain confined and harsh interpretations, 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 principle of emulation, by which the sluggishness with which he reproaches them at v. 11. might be obviated; namely, regular attendance on the various assemblies for *divine worship*, whether in the public congregation, or in those more private meetings for social or even family worship. This sense, Kuin. proves, is required by the context. How indispensable this was to the producing the above ends, and how neglect of this duty would tend, (and that not remotely) to *apostasy* itself, it is scarcely necessary to observe. Nor are we justified in seeking to diminish the force of the injunction by adverting to the peculiar circumstances 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, (*fas est ab hoste doceri*.) and ought to make those pause who seek, by ingenious sophistry, 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

devotion of the poet, or the philosopher, may be secretly nourished by prayer, meditation, and study: but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit. The interruption of that public exercise may consummate in the period of a few years, the important work of a *national revolution*. The memory of theological opinions cannot long be preserved without the artificial aids of priests and of books."

But to advert to a few points in the phraseology, this use of *ἐπισυν.* in preference to *συναγ.* was, no doubt, intended for distinction from the Jewish meetings. At *παρακαλοῦντες* (scil. *ἐαυτοῦς*) must not, with some, be supplied *εἰς τὴν ἐπισυνάγεσθαι*; but it is to be understood as explanatory of the *παροξυσμός* 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 τοσοῦτη μᾶλλον* &c. are to be referred to the whole admonition at v. 23. *Τὴν ἡμέραν*. 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 favour 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 *apostatize*, there will be no hope of pardon and acceptance, but their case will be desperate. *Ἀμαρτ.* may be rendered '[thus] sin,' viz. by *apostasy*. *Οὐκέτι—θυσία*, '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 *πυρὸς ζῆλος*, denoting the fiery anger of God, often thus designated in the O. T. See Ps. xxi. 9. Num. xvi. 25. Mal. iv. 1. Hebr. v. 17. xii. 29. A lively image of the utter perdition of God's enemies.

28, 29. Here is an argumentum a minori ad majus, to show the heavy wrath which hangs over apostates, when even Moses' law punished such defection most severely. By the *νόμος* is plainly meant the ceremonial law, for a wilful violation of which, no persons, however dignified, were spared from punishment. The words *ῥόσος—ἐνυβρίσας* place in a strong light the guilt of apostates. The interjected *δοκίετε* has great energy; and *αἰ.* great elegance. *Κατασκ.* implies the utmost contempt, insult, and contumely, by representing him (with the Jews) as an impostor. *Καὶ τὸ αἷμα—ἠγάσθη*, 'and who

χωρὶς οἰκτιρμῶν, ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν, ἀποθνήσκει·  
 29 ἅπῳ δοκεῖτε χείρονος ἀξιοθήσεται τιμωρίας ὁ τὸν υἱὸν <sup>a</sup> 1 Cor. 11.  
 τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν <sup>29.</sup>  
 ἠγησάμενος ἐν ᾧ ἠγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐν-  
 30 βρίας; <sup>b</sup> οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ <sup>b</sup> Deut. 32.  
 ἀνταποδώσω, [λέγει Κύριος]. καὶ πάλιν· Κύριος κρι- <sup>35, 36.</sup>  
 31 νεὶ τὸν λαὸν αὐτοῦ. φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας <sup>Rom. 12.</sup>  
 32 Θεοῦ ζῶντος. <sup>c</sup> Ἀναμμιήσκεσθε δὲ τὰς πρότερον ἡμέρας, <sup>c</sup> Gal. 3. 4.  
<sup>Philipp. 1.</sup>  
<sup>29, 30.</sup>  
<sup>Col. 2. 1.</sup>

regardeth the blood of the covenant (i. e. the blood of Christ shed to ratify the new covenant) wherewith 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 expiatory efficacy.' Καὶ τὸ Πνεῦμα τ. χ. ἐμβρίας. The sense of these words is, I conceive, that assigned by the antient 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 μέτοχοι Πνεύματος ἁγίου. Many recent foreign Commentators indeed, and the Wakefields 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. Middl. 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 Syr. version the Spirit of Holiness: the gracious throne, a title of the Almighty, is in this Epist. iv. 16. ὁ θρόνος τῆς χάριτος; and the all-gracious God is 1 Pet. v. 10. ὁ Θεὸς πάσης χάριτος. And here τὸ Πνεῦμα τῆς χάριτος, the gracious Spirit, 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 ἐμβρί- ζειν in Greek has for its object things and even 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 dæmoniacal agency; the sin against the Holy Ghost.

30, 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. xxii. 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 Versions, and are, with some reason, rejected by several Critics. Καὶ πάλιν, 'and again,' or also. The words following are taken from Deut. xxiii. 36., though found also in Ps. cxxxv. 14., probably derived from Deut. The κριεὶς 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 that 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. Φοβερὸν answers to the Latin *horribile*, as in Cicero: "Horribile est causam capitis dicere." The expression ἐμπίπτειν εἰς χεῖρα τινος, Kuin. shows, denotes to fall into any one's power for evil, as revenge, or punishment. The epithet ζῶντος 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. ἀναμμιήσκεσθε—παθίμ.] 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 this passage is a very similar sentiment at Gal. iii. 3 & 4. Οὕτως ἀνόητοι ἔστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; Τόσαῦτα ἐπάθετε εἰκῆ; εἶπε καὶ εἰκῆ! Πρότερον is here used adjectively, as often in Thucyd. On φωτισθ., 'enlightened by conversion to the Gospel,' see vi. 5. In ἀθλῶσιν there is an agonistic metaphor: and ἀθλ. παθ. should be rendered 'a great conflict or struggle with afflictions.' I would here compare Thucyd. ii. 45. ταισι ἢ ἀδελφοῖσι ὄρω μέγαρ τὸν ἀγῶνα.

ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων

4 Philp. 1. 7. et 4. 14. d τούτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τούτο 33  
 e Marc. 5. 12. et 6. 20. δε, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες· e καὶ 34  
 et 19. 21. γὰρ τοῖς † δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἀρπαγὴν  
 Luc. 12. 33. Act. 5. 41. et 21. 33. 1 Thes. 2. 14. 1 Tim. 6. 19. Jac. 1. 2.

The nature of these 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, *ὀνειδ. καὶ θλίψ. θεατριζόμενοι*, of which the sense is, 'being exposed to open and public abuse and vexations,' as criminals are in a theatre or public spectacle: an allusion to the *ἀγῶν* maintained with beasts by miserable wretches thus *θεατριζόμενοι*, 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. *Δοκῶ γὰρ ὅτι ὁ θεὸς ἡμᾶς τοῖς ἀποστόλοις ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανάτους, ὅτι θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.* The term *ἐκθεατρίζει*, 'to expose to public ignominy,' is cited by Raphael from Polyb. *Τοῦτο μὲν καὶ τοῦτο δὲ εἰς partitice formulas frequent in the best writers. Κοινωνοὶ τῶν ὁύτως ἀναστρ. 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 *κοινωνία* seems not to be comprehended by the recent 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 *γὰρ* may be rendered 'for instance,' scilicet. Thus Thucyd. vii. 71. says of the Athenian and Syracusan land forces in Sicily standing by to witness the last and decisive combat between the Athenian and Syracusan fleets, that they had *πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης*, and a little further on: *οἱ δ' ἐπὶ τὸ ἠσώμενον βλέψαντες δλοφυμῶ τε ἅμα μετὰ βοῆς ἐχρῶντο, καὶ ἀπὸ τῶν δρωμένων τῆς ὄψεως καὶ τῆν γνώμην μάλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. ἄλλοι δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυμαχίας ἀπιδόντες, διὰ τὸ ἀκρίτους ζυγεγὲς τῆς ἀμύλλης, καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιεῶς ζυματούοντες, ἐν τοῖς χαλεπώτατα διήγουν.* To this amiable principle of sympathy, which makes us *participators* in the evils of our friends, the Apostle has another fine allusion at xiii. 1. *μνησθε τῶν δεσμίων, ὡς συνδεδεμένοι.*

Here, however, no little difference of opinion exists as to the *reading*. Instead of the common one *δεσμοῖς μου*, 11 MSS. and several Versions have *δεσμίαις*, 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 Heins., Capell., Wolf, Carpz., Mich.,

Noess., Matth., Mackn., Schleus., Nolan, Bp. Jebb, and Rinck; and is undoubtedly to be retained, as it has been done by Titm. and Val.; 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 Wets. and Valckn. that it is not good Greek. But it may be observed that in questions of *this kind* Wets. is not fully competent to decide; and as to the *latter*, it has been shown by Bp. Jebb. *Sacr. Lit. p. 354.*, that his testimony is negatived by his own admission *supra* iv. 15. *συνεπαθῆσαι ταῖς ἀσθενείαις*, that "it might be used by the best Greek writers." That *συνπ.* can be and is used of *things* even by the writer of this *Epistle* is plain from the above passage, and from a passage of Isocr. adduced from Wetstein by Bp. Jebb, very similar to the one before us: *ὥστε καὶ ταῖς μικραῖς ἀτυχίαις ἐκαστος ἡμῶν πολλοὺς εἶχε συνεπαθῆσάντας*, 'so that each of us had many to sympathize even with our small mischances.' "Now (says he) since it is unquestionably pure Greek to say *συνεπαθῆσαι ταῖς ἀτυχίαις*, where can be the solecism in saying *τοῖς δεσμοῖς συνεπαθῆσαι*? These phrases, indeed, may be elliptical: *δεσμοῖς μου συνεπαθῆσατε* [μοι]. *συνεπαθῆσαι* [ἡμῶν] *ταῖς ἀσθενείαις ἡμῶν. ἀτυχίαις ἡμῶν συνεπαθῆσάντας* [ἡμῶν]." The ellipsis, however, extends even further than this. The complete phrase is *συνπ. μοι ἐν τοῖς δεσμοῖς μου*; and in the process of abbreviating it, there is an hypallage. So also in Phil. iv. 14. *συγκολλησάντες μου τῇ θλίψει*, there is a similar hypallage for *συνπ. μοι ἐν τῇ θλίψει μου*. But to proceed, it has been well observed by Wolf and Rinck, that the correctness of the common reading is strongly attested by the *καὶ* (*eten*), which with *δεσμοῖς* would be unnecessary. The *μου* may, as Rinck conjectures, have been accidentally omitted after the *μοις* preceding, (as which he gives an example at Philem. 10.) and then *δεσμοῖς* have been changed into *δεσμίαις*, to make a sense. I rather, however, suspect that *δεσμοῖς* was a deliberate alteration of those sapient Aristarchs of ancient times, who, when they met with a recondite phrase, or harsh construction, applied themselves to remove the difficulty by *emendation*, (though they were as ill 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 *δεσμοῖς μου* supports the Pauline origin of the *Epistle*; since St. Paul very often mentions his bonds, (not in a boasting spirit, but as seals and confirmations of the truth of the Gospel,) and the *δεσμ.* is generally followed by a *μου*. 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



τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν [ἐν] ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς  
 35 καὶ μένουσαν. ἢ μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, <sup>1 Marc. 10. 3. 4.</sup>  
 36 ἣτις ἔχει μισθαποδοσίαν μεγάλην. ἢ ὑπομονῆς γὰρ ἔχετε <sup>1 Luc. 21. 19.</sup>  
 χρεΐαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε τὴν  
 37 ἐπαγγελίαν. ἢ Ἐτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος <sup>h Habac. 2. 4.</sup>  
 38 ἤξει καὶ οὐ χρονιεῖ. ὁ δὲ δίκαιος ἐκ πίστεως ζή- <sup>Agg. 2. 7.</sup>  
 σεται· καὶ εἰ ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ <sup>Luc. 18. 8.</sup>  
 μου ἐν αὐτῷ. ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπό- <sup>Rom. 1. 17.</sup>  
 39 λειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. <sup>Gal. 3. 11.</sup>  
 1 XI. Ἔστι δὲ πίστις ἐλπίζομένων ὑπόστασις, <sup>1 Pet. 1. 6 et 5. 10.</sup>  
<sup>2 Pet. 3. 8.</sup>  
<sup>1 Rom. 8. 24.</sup>  
<sup>2 Cor. 4. 18.</sup>

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. 210. 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 latter have been chiefly actuated in their rejection of the common reading by their persuasion, that St. Paul was not the author of the Epistle?

— προσεδέξασθε ] 'endued.' A signification found in the Sept.; but not, I think, in the Classical writers. Ὑπαρξιν, wealth or possession. A signification confined to the later writers. Ἐν is omitted in many MSS. and Versions and almost all the early Edd.; and has been, with reason, cancelled by Wets., Beng., Griesb., Matth., Knapp, and Schott. It, no doubt, arose from the *Grammatici*, who did not perceive that *ἑαυτοῖς* is a *Dat. commodi*.

35. μὴ ἀποβάλητε τ. π. ὑ.] 'Abandon not, then, this your confident hope,' namely, the παρρησίαν spoken of supra v. 19. Ἐχει, 'carries with it.'

36. ὑπομ. γὰρ ἔχ. χρ.] [I say, cast not away the confidence:] for ye have need to constantly retain it. Ἰνα, 'in order that.' Τὸ θέλ. τοῦ Θεοῦ π., '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. Τὴν ἐπαγγ., 'the promised gift [of eternal life],' the μισθαποδοσία at v. 35., and the ὑπαρξιν ἐν οὐρανοῖς 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 γὰρ 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 μικρὸν ὅσον ὅσον is used by the best writers to designate 'a very very short time.' Ὁ ἐρχόμενος 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 ἐκ πίστεως suggests the means by which the just shall attain this life, viz. by his persevering and enduring faith and reliance on God; of which the Apostle soon after takes occasion to illustrate the nature, and exemplify the efficacy in the Worthies of the O. T. Ἐάν ὑποστ., 'but if any one lose his confidence, and withdraw himself from the pledged faith in God.' At οὐκ εὐδ. αὐτῷ 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 skilfully 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. Ὁν ὑποτέλλω and ὑποστολή, see Note on Acts xx. 18—21. At ὑποστολῆς and πίστεως we may suppose an ellipsis, not, with some, of *νίαι* or *τέκνα*, but of *ἐκ*, 'of the number,' and take the words as abstract for concrete (the thing for the person). The *εἰς* indicates the result or event of such conduct in the persons in question; and the *περιπ.* being opposed to the ἀπωλείας, must mean, not possession, (as some explain) but the saving or preserving of the soul; a sense found in the Sept.

XI. 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. ἐστι δὲ πίστις—βλεπομένων] Some an-

μάτων ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἔμαρτυρήθησαν οἱ πρεσβύτεροι. <sup>k</sup> Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι. <sup>l</sup> Πίστει πλείονα θυσίαν Ἀβελ παρὰ Καὶν προσήνεγκε τῷ Θεῷ, δι' ἧς ἔμαρτυρήθη εἶναι δίκαιος, μαρ-

tient Expositors regard this rather as an *encomium* 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 best modern Expositors, take ὑπόστ., 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 persuasus de rebus illis quæ sunt in spe, ac si jam essent actu.' And so Tyndale: 'Faythe is a sure confydence' &c. ἔλεγχος. 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., who explains "*persuasio firma*, quæ ex argumentis oritur iisque nititur, de rebus quæ sensibus non percipiuntur veritate." I should prefer rendering, with Newc., *conviction*, i. e. the principle which produces conviction of what cannot be demonstrated to the senses. But of this use of the word there is no proof. It should seem (though the modern Expositors have not perceived it) that the true sense here of ἔλεγχος is its *primitive* one, 'a bringing to light,' φανέρωσις, as Theophyl. well explains. And so the Pesh. Syr. Translator 'revelatio eorum quæ non conspiciuntur; who, if he had supplied here 'ac si jam essent in conspectu,' as he had done in the former clause 'ac si jam essent actu,' he would have given the complete sense. So also Chrys.: *πίστις εἰς τὴν αὐτὴν τοῖς ὁραμένοις φέρει πληροφορίαν τὰ μὴ ὁραμένα*. Thus faith is both a disposition and a principle.

From the above definition of the Apostle, 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. Ἐμαρτ., 'were approved and commended [by God and man]. The γὰρ shows the *proof*, q. d. 'This is the very nature of faith, for from the *possession* of this disposition' &c.

3. Πίστει—Θεοῦ] The Apostle proves, 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 μὴ with φαινομένων, and assigning as the sense, 'ita ut ex iis quæ non essent, ea quæ sunt existerent,' as in 2 Macc. vii. 28. οὐκ ἔξ ὄντων ἐποίησε αὐτὰ (i. e. the universe). But the natural construction of μὴ is with γεγονέναι, 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, at His fiat, the material creation was brought into existence, and formed into the things we see.'" So Rom. iv. 17. Θεοῦ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, and Philo de Creatione: τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. See Joh. i. 3, and compare 2 Pet. iii. 5. Also Rosenm. ap. Rec. Syn. Eis τὸ, for ὄσπερ.

4. πίστει πλείονα—Θεῷ] 'By virtue of faith Abel' &c.; implying that it was his faith which made his offering more acceptable. Some, indeed, say his offering was more acceptable as 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, (as Kuin.) that the superiority of Abel's faith consisted in its being unhesitating, and founded on 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 Abp. Magee on Atonement p. 52. shows) that his faith was especially superior as being not directed to God *alone*, (recognizing his existence, 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 witnessing of his offerings, which was refused to Cain. See more in Mackn. and Scott. δι' ἧς, 'on account of which.' Ἐμαρτ. εἶναι δίκ. Literally, 'he was borne testimony to [by God] to be' &c., i. e. testimony was borne by God that he was such. Δίκ. is an epithet as constantly applied to Abel in the Scriptures, in Philo, and Josephus. Μαρτυρ. ἐπὶ τοῖς ὁμοίωσιν αὐτοῦ. This is explanatory of the preceding. The ἐπὶ signifies *respecting* or *as regards*, as viii. 1. Μαρτ., '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 that was are not told in the O. T. But the Jewish Expositors and the most eminent Commentators ancient 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 ancient this opinion is, appears from the circumstance being inserted by Theodotion in the words of his Version of Gen. iv. 4. where instead of ἐπέειδεν we have ἐπέειδεν καὶ ἐνεπύρισεν. For the latter 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 ancient writings* on

τυρουντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς  
 5 ἀποθανῶν ἐτι \* λαλεῖ. <sup>m</sup> Πίστει Ἐνώχ μετετέθη τοῦ μὴ <sup>aa</sup> Gen. 3.  
 ἰδεῖν θάνατον, (καὶ οὐχ εὐρίσκετο, διότι μετέθηκεν <sup>24</sup> Eccl. 44.  
 αὐτὸν ὁ Θεός,) πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύ- <sup>16</sup> et 49. 16.  
 6 ρηται εὐηρεστηκέναι τῷ Θεῷ· χαρὶς δὲ πίστεως ἀδύνατον  
 εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ,  
 ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. <sup>n</sup> Gen. 6.  
 7 <sup>n</sup> Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, <sup>13</sup> Eccl. 44.  
 εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου <sup>17</sup> Rom. 3. 22.  
<sup>19</sup> Philipp. 3.

the antiquities of the Hebrew nation repositied 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 the Vulg. *λαλεῖται*, 20 MSS., most of the Versions, and many Fathers have *λαλεῖ*, which is preferred by Grot., Mill, Valckna., 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, *λαλεῖ* is certainly preferable, not only as being the more difficult reading, 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 speaketh, 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. *magna testatur voce per umbras: Discite iustitiam moniti, et non temnere Divos.* Perhaps this mode of expression may have been suggested by the still bolder figure in Gen. iv. 10. *φωνῆ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρὸς με ἐκ τῆς γῆς.* So also infra xii. 24. *αἵματι ῥαντισμοῦ κρείττονα λαλοῦντι &c.*

5, 6. His faith the Apostle *infers* from his having a testimony of approbation from God; since without faith it is impossible to have such approbation. To this faith the Apostle ascribes his being translated so as not to experience death. The sense, however, of the words *μετετέθη* &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 arguments urged are detailed and reviewed by Kuin.; who very properly rejects that notion, and accedes to the opinion of the antient and most modern Commentators, that both writers meant to represent Enoch as removed to heaven alive. The words, indeed, of the Apostle *τοῦ μὴ ἰδεῖν 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.; the *καὶ οὐχ*—Θεός being a citation, justifying what is said in the foregoing clause. But the expression *οὐχ εὐρίσκετο*, taken in conjunction with *μετέθηκε*, 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 *נָפַח* in recording the death of the other patriarchs, of Enoch alone he employs the term *נָפַח*, (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 *οὐχ εὐρ.* is a faithful version of the Hebr. *וְנָפַח*, 'and he was not,' with which Kuin. compares the " *nec deinde in terris Romulus fuit*" of Livy i. 16. That 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 *נָפַח* in both the above passages, appears from Ch. xlviii. 9. & xlix. 14. where if the term *ἀνεληφθη* 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 Ench.

6. *πιστεῦσαι γὰρ δεῖ—γίνεται*]. The sense seems to be this: "There can be no sincere worship 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 implication, 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. *Προσερχ.* is a frequent term to denote worship. On the ratio metaphoræ see Stuart and Kuin.

7. *πίστει χρηματισθεὶς—οἴκου αὐτοῦ*] 'It was by faith that Noah, being admonished by a divine revelation concerning things not yet seen

αὐτοῦ δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν  
 δικαιοσύνης ἐγένετο κληρονόμος. ° Πίστει καλούμενος Ἀβραάμ 8  
 ὁ Gen. 12. 1, 4. ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς  
 Act. 7. 2. κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. Πί- 9  
 στει παρέκτισεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρία  
 ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγ-  
 κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. ° ἐξεδέχετο γὰρ 10  
 ὁ Gen. 17. 19. ε. 21. 2. τὴν τοῦς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημι-  
 Luc. 1. 36. ourγὸς ὁ Θεός. ° Πίστει καὶ αὐτῇ Σάρρα δύναμις εἰς κα- 11  
 Rom. 4. 19.

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. *ἔλεγχος οὐ βλεπομένων*. *Εὐλαβηθεὶς* is by some eminent Expositors interpreted 'metuens diluivium.' And so our common Version 'moved with fear.' The idea of fear, however, seems not to the purpose; and it is better, with Ern., Carpz., Wakef., Newc., Rosenm., Kuin., and Stuart, to understand religious reverence respecting the divine oracle. In which sense the word occurs at Acts xiii. 10. The *πίστει* must, as Kuin. observes, be referred to *εὐλαβηθεὶς κατεσκεύασε, ας πίστει* at v. 8. to *ὑπήκουσε*, not *καλούμενος*. Δι' ἧς. Several eminent Expositors ancient and modern refer this to *κιβωτόν*, i.e. by the building of which ark. But it is better, with Grot., Heinr., Dind., Kuin., and Stuart, to refer it to *πίστιν*, the principal subject in view, though not the nearest antecedent. By this faith it is said Noah κατέκρινε τὸν κόσμον, namely, inasmuch as, says Grot., any one is said to condemn others who, by his own deeds, shows what they ought to have done; and thus convicts them of blame 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. *κατακρινεὶ δὲ δίκαιος καμῶν τοὺς ζῶντας ἀσεβεῖν*. So *κρίνειν* is used in Rom. ii. 27. *Ἐγένετο κληρ.*, for *ἐκκληρονόμησε*, 'became possessed of.' By *δικαιοσύνη κατὰ πίστ.* 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 the doctrine of justification by faith in a Redeemer was no doubt made known.

8. καλούμενος] 'being called up, invited, bidden.' So Gen. xii. 1. *δεῦρο εἰς τὴν γῆν ἣν σοι δεῖξω*, compared with Acts vii. 3. At *ἐξελθεῖν* supply *ἄσπε*. The words *μὴ ἐπιστ. ποῦ ἔρχ.* are 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. 1. 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. Παρέκτισεν εἰς τὴν γῆν is (as Kuin observes) for *εἰσῆλθε εἰς τὴν γῆν, καὶ παρέκτισε ἐκεῖ*. 'Ὡς ἄλλ., for *οὐκ ἴδιαν*, 'as if it were a land in which he had no concern.' *Ἐσκηναῖς κατ.* is meant to prove and illustrate the *παρέκτ.*, designating the life of the Nomads or rovers of the desert in every age. The words *μετὰ—τῆς αὐτῆς* are (as Kuin. observes) to be referred to all that has preceded in the verse. and the *μετὰ* (as Grot., Rosenm., and Kuin. point out) does not mark time, but parity of circumstances, signifying *as well as, in the manner of*, (as Phil. iv. 3.) denoting community both a circumstances and of disposition. His so living is mentioned to show his faith, q. d. It was by faith in the promise of God that he was content to go and live in a foreign land, and as a foreigner there, though fully assured that it was to be the inheritance of his posterity.

The next words *ἐξεδέχετο γὰρ—ὁ Θεός* are meant to show the principle on which he was content so to live, namely, that of faith, (agreeably to the description at v. 1.) even the patient hope of the city which hath foundations, (as opposed to the Nomadic life adverted to at v. 9.) the heavenly Jerusalem mentioned at xii. 22. and often in the Apocalypse described in glowing imagery, such as that which the Jews applied to the new Jerusalem, which they thought would descend from heaven. The same imagery the Apostles adopted, but fixed this new Jerusalem in heaven, and meant by it heaven itself. The expression *θεμελίους ἔχουσαν* must, of course, be taken figuratively, and be equivalent to the *μένουσαν*, which is used at xiii. 14. meaning a community never to be dissolved. The *τεχνίτης καὶ δημιουργός* are only used in adaptation to the metaphor; though there is great propriety in the terms, which, as the Commentators show, are often, in the Classical writers, used of God as Creator of the universe. *Ἐξεδέχετο* is not well rendered 'looked for' or 'expected.' Rather, 'anxiously waited for.' So Gen. xix. 18. (which passage the Apostle may have had in mind) we have 'waited for thy salvation, O Lord.' See also Ps. xl. 1. Is. xxv. 9. xxvi. 8. xxxiii. 2. Ps. xxxiii. 20. Ixii. 1. Phil. iii. 20. *συντήρα ἀπεκδεχομένοις αὐτόν*. See also Rom. viii. 8. xix. 23, 25. 1 Cor. i. 7. Gal. v. 5.

11, 12. αὐτῇ Σ.] 'Sarah herself.' The αὐτῇ alludes to what, from circumstances, seemed physically impossible, and the incredulity in

ταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν,  
 12 ἔπει πιστὸν ἠγήσατο τὸν ἐπαγγελίαμενον. Ἰδιὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένοι, καθὼς τὰ ἄστρα  
 τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἢ παρὰ τὸ χεῖλος  
 13 τῆς θαλάσσης ἢ ἀναριθμήτος. Κατὰ πίστιν ἀπέθανον οὗ-  
 τοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν  
 αὐτὰς ἰδόντες, [καὶ πεισθέντες] καὶ ἀσπασάμενοι, καὶ ὁμο-  
 λογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἰσιν ἐπὶ τῆς γῆς.

r Gen. 15.  
 5. et 22. 17.  
 Rom. 4. 18.

r Gen. 23. 4.  
 et 47. 9.  
 1. Par. 29.  
 Psal. 39. 13.  
 et 119. 19.  
 Joh. 8. 33.

consequence which she had at first entertained, when the thing was announced to her, and which was even participated by Abraham, though the reproof of the Lord, and due consideration brought both to a firm belief; for the history in Genesis implies as much of Sarah, though it does not express it, as the Apostle does. *Εἰς καταβολὴν σπέρματος.* This may be regarded, with many of the best Expositors antient and modern, as a brief mode of expression for *εἰς ὑποδοχὴν καὶ κατάσχεσιν τοῦ σπέρματος* τῶν καταβλεθέντων; being, it should seem, a popular way of denoting the act of conception. Some, indeed, as Ernesti, Kuin, &c., interpret, 'for the foundation of a family,' 'in order to found a family.' That sense, however, is frigid, and does not suit the words following; if, at least, *ἔτεκε* be cancelled, as these Critics contend it should, and has been done by Griesb. and Valpy. Though when it is considered how very frequently the two stages of conception and parturition are introduced by the sacred writers, where *one* might have sufficed, the cancelling is surely ill judged; for which, indeed, there is next to no authority, and internal evidence is against it. The word was, no doubt, cancelled by the same kind of Critics as those who after *Σάρρα* foisted in *στειρα οὐσα*, as thinking that the physical impossibility of the thing ought to have been adverted to; though, as we have seen, it is alluded to in the *αὐτῇ*. Moreover, it will not follow that because words have certain senses separately, they must therefore have them when associated. It is the *usus loquendi* that must decide that point. And *here* no authority is alleged, nor can be alleged, since it would involve an unprecedented confusion of metaphor. Indeed, there never could have been any doubt as to the true sense, had the Commentators remembered two passages of the O. T. which contain a similar inartificial and popular mode of expressing the idea of conception, *Levit. xii. 2.* "When a woman shall conceive, *γυνὴ, εἰν σπερματισθῆ* (Sept.) and *Numb. v. 28.* (speaking of a woman who has been tried for adultery and found pure) she shall be declared innocent, *γυνὴ γνήτη, καὶ ἐκσπερματισί* (for *ἐκσπερματισθήσεται*) *σπέρμα.* (Sept.) where the sense, as is universally agreed, is, 'she shall conceive [and bring forth children],' E. V. "she shall conceive seed." So in the present passage the Vulg. well renders 'virtutem in conceptionem seminis accepit.' Also the Pesh. Syr., 'accipit vim ut reciperet semen,' and so the antient Italic and Æthiopic Versions; supporting the view of the sense above adopted.

12. ἐνός] namely, Abraham. Καὶ ταῦτα,

idique, 'and that.' On *νεκρ.* see Rom. iv. 19. and Note. The idiom in *χεῖλος* (margin) is used also in the Classical writers, and found both in the Hebrew *כַּף* 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.

13, 14. *κατὰ πίστιν ἀπέθανον οὗτοι πάντες*] Some learned Commentators interpret the promises alluded to in this chapter as *temporal*; and are consequently reduced to the necessity of confining the expression *οὗτοι 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 declaration, 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 *τὰς ἐπαγγελίας* 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 πεισθέντες*, not found in most of the MSS., Versions, early Edd., and many of the Fathers, have been rejected by almost 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 *ἀσπασάμενοι* following, of which (from the many examples adduced by Wets., Kypke, Loesn., and Kuin.) the sense evidently is, 'hailing them, joyfully anticipating and embracing them.'

— *ξένοι καὶ παρεπίδημοὶ ε. ε. τ. γ.]* Render, 'foreigners and sojourners on earth,' i. e. in this world as compared with heaven: a view of the sense supported by the examples adduced by the Commentators. Kuin. justly supposes

οὐ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζη-  
 τοῦσι. καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον 15  
 ἂν καιρὸν ἀνακάμψαι ἑνὶ δὲ κρείττονος ὀρέγονται, τουτέ- 16  
 στω ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, θεὸς  
 ἐπικαλεῖσθαι αὐτῶν ἠτοίμασε γὰρ αὐτοῖς πόλιν. Ἐπίστει 17  
 προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος· καὶ τὸν μο-  
 νογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, ἔκ πρὸς 18  
 ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεται ἡ σὺ σπέρμα  
 λογιζόμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, 19

the Apostle to have had in mind Gen. xxiii. 4. where Abraham says to the Hittites: *παρόικος καὶ παρέπιθῆμος ἐγὼ εἰμι μεθ' ὑμῶν*, also xxviii. 4. & xlvii. 9. And though there the terms merely regard the land of Canaan; and the *παροικία*, the wandering life of the Nomades, 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 Kuin.: "The Patriarchs, tented Nomades, professed themselves to be strangers, and thereby showed they were desirous of some country as a permanent abode. If they 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 τοιαῦτα λέγ.*, 'they who use such language.' *Καιρὸν*, opportunity. *Ἀνακάμπτω* is here used as in Matt. ii. 12. Acts xviii. 21. *Ἐνὶ δὲ &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 was acknowledged by most of the Philosophers who believed in a future state, from whom the Commentators have adduced several extracts. *Διὸ*, i. e. since they had such undoubting faith in the Divine promises. *Οὐκ ἐπαισχύνεται—αὐτῶν*. Render, 'does not disdain (i. e. per meosin, *vouchsafes*. See Note on ii. 11.) to be called their God; which implied the notion of Protector, Preserver, and Benefactor. *ἠτοίμασε γὰρ α. 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 *σκηναὶ* at v. 9.) even a heavenly one. On *ἠτοίμ.* see Note on Matt. xxv. 34.

17—19. *προσενήνοχεν*. This is one of the many instances of verbs being simply expressed, when *will* or endeavour to perform the action is meant. An idiom, as appears from the examples adduced by the Commentators, as old as the time of Homer. In the present case the action was all but done, and was only hindered by the Divine command. It had, therefore, the same merit as if done; and has been always regarded

by the Jewish writers from Philo downwards as a complete sacrifice. *Πειραζόμενος*, 'when he (i. e. his faith) was put to the proof.' *Ὁ τὰς ἐπαγγ. ἀναδεξ.*, 'he who had received the promises,' i. e. Abraham. "The clause (*says* Stuart) is designed to augment the force of the description of Abraham's case. It was not simply that Abraham, in circumstances common to others, i. e. surrounded by several children, and without any special promises, made the offering in question; but it was Abraham to whom God had repeatedly made promises of a numerous progeny; and it was Abraham's only son, i. e. only son of promise, on whom all the promises of God respecting a future progeny were suspended, who was the offering which he stood ready to make." *Πρὸς δὲ*. Not, 'of whom,' but 'to whom,' as the best Expositors are agreed; and which is supported by the authority of the Pesh. Syr., and required by the context.

— *ἐν Ἰσαὰκ κληθ. σ. π.*] 'after Isaac shall thy seed be named,' i. e. the seed which is promised thee must descend only from Isaac. (Stuart.)

19. *λογιζόμενος ὅτι—ὁ Θεός*] 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. *ὅθεν αὐτὸν καὶ ἐν παραβ. ἐκομίσαστο*, words of no little difficulty, and which have been variously interpreted. Many eminent Expositors ancient and modern have taken the *ἐν παραβολῇ* for *ἐν τύπῳ* or *ἐν συμβόλῳ τῆς ἀναστάσεως*. Such an ellipsis, 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 he, 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 point of similitude or comparison. Some as Newc., Hamm., Whitty, and Stuart, suppose it to be to the *νεκρώσεως* 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 *κατὰ ταῦτα νεκροὶ ἦσαν*. This, however, is harsh, and it is better, with Calvin, Limb., and Kuin., to suppose the sense to be.

- 20 ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἔκομίσατο. ὧ Πίστει περὶ μελ-  
 21 λόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. ὧ Πί-  
 στει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε·  
 καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.  
 22 ὧ Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσ-  
 ραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.  
 23 ὧ Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέ-  
 ρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβή-

<sup>γ</sup> Gen. 27.  
<sup>27, 29.</sup>  
<sup>δ</sup> Gen. 48.  
 5, 15, 16,  
 20.  
 et 47. 31.

<sup>α</sup> Gen. 50.  
 24.

<sup>β</sup> Exod. 1.  
 16. et 2.  
 2, 11.  
 Act. 7. 20.

'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 raised from the dead) 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) τὸ κομίσασθαι τὸν ἀδελφὸν ἀνύβριστον, 'received him back unhurt.'

20. *πίστει*] '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: "εὐλογεῖν hoc loco ut vi. 6. ubi v. not. non simpliciter notat *apprecari*, sed ea ut certo eventura *apprecari*, *prænuntiare*." He also shows that Philo regarded these εὐλόγια as predictions. The words *περὶ μελλ.* must not, with some, be construed with *πίστει*, but with *εὐλόγ.*; and the sense is, 'respecting their future condition.' And though the blessings turned out different from his intention, yet the blessings were not the less delivered in faith.

21. *πίστει*] 'in faith [that his blessing would be effectual].' Ἀποθνήσκων may be interpreted with some latitude, to mean 'when about to die;' which is required by the facts as recorded in Genesis. Προσεκύνησεν—αὐτοῦ. This is, as usual, a citation from the Sept.; and therefore the credit of the writer is not concerned in the question whether the Hebrew נשׂו should be rendered 'staff' or 'bed's head.' The word will bear either sense, according to the pointing; and some (as Doddr., Mackn., and Stuart) strenuously maintain the former. Their reasonings, however, seem inconclusive. I agree with Rosenm., Gesen., and Kuin. in preferring the sense 'bed's head,' which is supported by the Masoretic pointing, and by all the antient Versions except the Sept. And indeed the π is more naturally rendered 'the' than 'his.' Nor is this sense liable to any serious objection, if we understand the נשׂו not of the head of a bed such as we use, but the upper part formed of a long pillow, or divan, something like our Grecian sofa. On this Jacob was, no doubt, reclining with his arm, and towards this, in aiming at the kneeling posture appropriate to worship, he would necessarily be turned. The προσκύνησις was, we may suppose, an act of devout thankfulness to God for having protected him through life, and brought about his burial in the land of promise, whither he, with the eye of faith, looked forward to the removal of his posterity.

From what, however, is said in Genesis we find that the blessing of his sons took place not at the time of his worshipping towards the bed's head, but afterwards; not, however, as Mich-

imagines, a considerable time after; for the Heb. נשׂו and the Greek *μετὰ ταῦτα* are often used of a short time after. And that it could not be long, is plain from the words of xlvi. 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 circumstances 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 *καὶ προσεκύνησε—αὐτοῦ* to form a clause quite distinct from the preceding; and that *πίστει* 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 circumstances were within a very short space of each other; and as the principle of faith was equally conspicuous in both, they are therefore mentioned conjointly. I have pointed accordingly, on the authority of the Vulgate and the Editions of Griesb., Tittm., Vater, and the Bâle Editor; and long before them of Phot. ap. Ecum. who, I find, confirms my opinion as to the repetition of *πίστει*, as appears from his words which are these: τασσούτων, φησιν, ἐπίστευσε τοῖς ἐσομένοις, ὅτι καὶ προσεκύνησε τῷ ῥάβδῳ, δοκῶν ὄραν τὰ ἐσόμενα.

22. *πίστει—ἐνετείλατο*] These words were, I apprehend, intended to be explanatory of what was said at v. 20. and 21., and to more fully develope their sense. It was faith, the Apostle shows, that was the moving principle both in the εὐλογία and the προσκύνησις. And the words ἐμνημόνευσε περὶ τῆς ἐξόδου τῶν υἱῶν. Ἰ. (where ἐμνημ. must be understood of prophetic mention) are meant to illustrate the *περὶ τῶν μελλόντων*; and the *περὶ τῶν ὁστέων α. ἐν.* to point to the circumstance which led to the προσκύνησις. 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 μελλόντων*.

23—28. Here the Apostle illustrates the principle of faith as operating on another great Founder, as it were, of the Jewish nation; and introduces the chief instances of his faith by adverting 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

c Exod. 2.  
10, 11.  
Ps. 84. 11.

θησαν τὸ διάταγμα τοῦ βασιλέως. Ἐπίσται Μωσῆς μέ- 24  
γας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ,  
μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ 25  
πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν μείζονα πλοῦτον 26  
ἠγῆσάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ονειδισμόν τοῦ  
Χριστοῦ ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. Ἐπίσται 27  
κατέλιπεν Αἴγυπτον, μὴ φοβηθεῖς τὸν θυμὸν τοῦ βασι- 28  
λέως· τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησε. Ἐπίσται πε- 29  
ποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ  
ὁ ὀλοθρευῶν τὰ πρωτότοκα θίγῃ αὐτῶν. Ἐπίσται διέβη 29

d Exod. 10.  
28, 29.  
et 12. 31,  
&c.  
et 13. 17,  
&c.  
e Exod. 12.  
3, &c.  
et 21. 22.  
f Exod. 14.  
21, 22.

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 august 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. *μέγας γενόμενος* 'when he had attained maturity of age.' This sense of *μέγας*, which occurs in the best writers from Homer downwards, is supported by the authority of the Pesh. Syr. and required by the Hebrew. ἠρνήσατο λέγεσθαι 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 chuse 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 *πρόσκαιρον* 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 Αἰγύπτῳ several MSS. and Versions, and some Fathers and early Edd. have Αἰγύπτου, which is edited by Griesb., Matth., Knapp, Schott, and Tittm., who regard the common reading as a gloss. But how Αἰγύπτου should require a gloss, it is not easy to see. It should rather seem that Αἰγύπτου is a correction. And the support of Versions in a case like this is not strong. With respect to the expression *ονειδισμόν τοῦ Χρ.*, it is variously explained. The most probable interpretations are the following. The antient and most modern Expositors interpret, 'contumely similar to that which Christ suffered; remarking that the Genit. often denotes comparison or similitude, as Lu. xi. 29. σημεῖον Ἰωᾶ. 2 Cor. iv. 10. νέκρουσιν τοῦ Ἰησοῦ. 2 Cor. i. 5. καθήματα Χριστοῦ.' This, however, seems too confined a view of the sense,

and it is better, with Bp. Hall, Scott, and Kuin. 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. 4 & 9. Or we may, with Dr. Owen and Bp. Bull, take the *ονειδ.* τοῦ Χρ. to designate, though in another view, the same with the foregoing τὸ συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, he being, as Bps. Fell and Bull show, the Angel-Jehovah 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 to be expected in heaven, of which the possession of Canaan was but a type.

27. τὸν θυμὸν τ. β.] With allusion, it is supposed, to the words of Pharaoh at parting, "See my face no more, for" &c. Ἐκαρτ., 'bore up under all his sufferings and perils.' Τὸν ἀόρατον. i. e. the Monarch who is invisible. An appellation appropriate to the Deity. See 1 Tim. i. 17.

28. πεποίηκε] Almost all Expositors take τ to mean 'celebrated,' except Böhme and Kuin. who, I conceive, rightly render 'instituted;' observing that a term of latitude is adapted, to suit both τὸ πάσχα and τὴν πρόσχυ. τοῦ αἵματος. 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 by faith in his blood. See Owen, Mackn., and Scott, and compare 1 Cor. v. 7. Τὴν πρόσχυ., i. e. the effusion and sprinkling of blood mentioned in Exod. xii. 7 & 22. Ὁ ὀλοθρευῶν, scil. ἀγγελος, i. e. ὀλοθρευτῆς 1 Cor. x. 10.

29. πίσται] i. e. faith in the promise of deliverance. Διέβησαν, scil. οἱ Ἰσραηλιταί, to be understood from the context. Τὴν ἐρυθρὰν θάλασσαν. 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 ἠψῶν, the weedy sea. And so the Pesh. Syr. Translator renders by ܫܘܡܝ ܫܘܡܝ "the sea Suph;" whence it would appear to have been commonly so called when the Version was made. At ἡ many supply ἐλάσσης; others, more properly, διαβάσεων. But I prefer, with Kuin., ζηρᾶς, i. e. "cujus sit periculum facturi, an transitum esset prelatum." Πείραν λαμβ. τινος is a phrase com-



σαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς ἧς πείραν λαβόν-  
 30 *tes* οἱ Αἰγύπτιοι κατεπόθησαν. Ἔπιστει τὰ τεῖχη Ἰεριχῶ  
 31 ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. Ἔπιστει Ῥαᾶβ ἡ  
 πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατα-  
 32 σκόπους μετ' εἰρήνης. Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ  
 με διηγούμενον ὁ χρόνος περὶ Γεδεὼν Βαράκ τε καὶ Σαμ-  
 ψὼν καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σαμουὴλ καὶ τῶν προφη-  
 33 τῶν ὅτι διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο  
 δικαιοσύνην, ἐπέτυχον ἐπαγγελῶν, ἔφραξαν στόματα λεόν-

ε Jos. 6. 90.  
 ε Jos. 2. 1.  
 et 6. 23.  
 Juc. 3. 25.  
 1 Jud. 4. 6.  
 et 6. 11.  
 et 11. 1.  
 et 12. 7.  
 et 13. 24.  
 1 Sam. 1.  
 20. et 12.  
 17. dec.  
 et 13. 14.  
 et 17. 45.  
 k Judic. 14.  
 6.  
 1 Sam. 17.  
 34.  
 2 Sam. 8. 1.  
 et 10. 18.  
 et 12. 29.  
 Dan. 6. 22.

mon in the best writers, but also found in the Sept., as Deut. xxviii. 56.

30. *πίστει—ἡμέρας*] 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 *ἐπὶ 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 place 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 so stumbled at this term here and in James ii. 25. that they have attempted to affix to it some signification varying from the common one, either *idolotress*, or *hostess*. Now the former is quite inadmissible in a plain narration like that in Josh. ii. 1. vi. 17. xxii. 21. And the latter, though somewhat supported by Joseph. and the Chaldee paraphrast, is untenable; for, as the best Hebraists are agreed, *ἡν* will bear no such sense, since it cannot come from the root *ἡν*, to *feed*, but from *ἡν*, to commit whoredom. Besides, as Kuin. suggests, were we even to adopt that sense, "it would come to the same thing; since, in antient 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, in later times, rendered inns necessary; 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 Mackn., 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 into the body 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.

*Εἰρήνης* 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 words 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 mention (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 best, success in their public measures, whether of war, or legislation and government in general. The expressions which follow are partly *general*, and meant to illustrate the obtaining of the promises; as, for instance, *ἐδουναμύθησαν ἀπὸ ἀσθενείας*, which Owen thinks refers to Is. xxxviii. 9. But it is probably to be taken of political or military strength; the words following *ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ* carrying the idea still further. And both expressions apply to Joshua, Barak, Gideon, Samson, Jephtha, 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. τῷ δὲ στρατεύματι τῶν Ἀθηναίων, ὡς ἐκ κακῶν, ῥώμῃ τι ἐγγεγένητο, 'a sort of strengthening, arising out of weakness and adversity.' The next words are, I conceive, a climax on the preceding; and *ἔκλιναν* is for *ἐνέκλ.*, (as in Hom. ε. 37.) literally meaning, 'made their ranks give way,' i. e. routed the troops. Παρεμβ., like *στρατόπεδα*, often in the Classical writers denotes the armies which fill the camps. Ἀλλοτριῶν, foreigners, heathens, as the Philistines and others.

The other expressions, as *ἔφραξαν στόματα λεόντων*, *ἔσβησαν δύναμιν πυρός*, *ἔφρυγον στόματα μαχ.*, are *special*; and the first adverts to

1 Judic. 7.  
21.  
et 15. 15.  
1 Sam. 14.  
1. Ac.  
et 20. 1.  
2 Sam. 7.  
12.  
1 Reg. 9. 4.  
et 14. 1.  
Ac.  
2 Reg. 6.  
16. et 20. 7.  
1 Chron.  
24. 9.  
Joh. 42. 10.  
Paul. 6. 9.  
et 10. 20.  
Ac.  
Esa. 38. 31. Dan. 3. 25. 1 Reg. 17. 23. 2 Reg. 4. 36. 2 Mach. 6. 19. 28. et 7. 7. Ac. Act. 22. 25. Jer. 20. 2. 1 Reg. 21. 13. 2 Reg. 1. 8. Matt. 3. 4.

ἔσβησαν δύναμιν πυρὸς, ἔφυγον στάματα μαρτύρια 34  
ἐνδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐκ πᾶ-  
λέμου, παρεμβολαῖς ἔκλυαν ἀλλοθρίων. ἔλαβον, γυμναίε- 35  
σιν; ἀναπάσσεως τοὺς νεκροὺς αὐτῶν ἄλλοι δὲ ἐτυμπαίνε-  
σαν; οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττους 36  
ἀναστήσωμεν τήχῳσιν ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων 37  
κείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς ὀλιβίσθησαν, 37  
ἐπείρασθησαν, ζῆπειράσθησαν, ἐν φόβῳ μαχαίρας ἀπέθανον

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, ἔφυγον στόμ. μεχ., may refer to the frequent and wonderful escapes of David from the sword of Saul. The expression is regarded as a *Hebraism*; though it is sometimes found in the Classical writers. See Rec. Syn.

35, 36. The Apostle now passes (by a natural association of ideas) 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 *πίσται* or *διὰ πίστεως* may be supplied from the preceding; though it is plainly implied. Ἐξ ἀναστ. should be rendered 'by a resurrection.' Thus it is equivalent to ἀναστήσαντος. In this and the next two verses the Apostle passes 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 shew that the duty of faith quite as much pertained to one as the other.

With respect to the ἐτυμπ., the Commentators are perplexed 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 correct view seems to be this. Τύμπανον signifies: 1. a beating 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 τυμπαίνω came to be equivalent to σφαιρίζω, ἐκδέρω, may, even ἀποκεφαλίζω ἢ ἀναίρειν, because we may suppose the punishment ended with beheading, or beating out the brains with a club. When the Lexicographers explain τίνανσιν by κρεμᾶν, 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 Eleazer, 2 Macc. vi. 19.

— οὐ προσδεξ. τ. ἀπολ.] 'not accepting the proffered deliverance at the price of apostasy.' Κρείττ. ἀναστ., 'resurrection to another and a better life. See Theophyl. and Rosenm. The allusion in ἐμπαιγμῶν is thought to be to 2 Macc. vii. 1.; for that is the μαστ., δεσμ., and φυλ. See Owen or Scott.

37, 38. The punishment of the τυμπ. was generally unto death; but in this clause, ὀλιβίσθησαν—ἀπέθανον, 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 impiety. The prophet Zechariah, and, as some say, Jeremiah died this death. By the next term is designated the being sawn 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 heathen writers; as Herodot. ii. 139. συμβουλευέμεν—τοὺς ἰσάας—μεσοῦς διαταμείν.

On the expression ἐπειράσθησαν there has been much discussion. Some regard it as an interpolation, or a var. lect. of ἐπείρασθ., 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 in the least countenanced by the MSS. How it should be a gloss, or why as emendation of ἐπείρασθ., it is not easy to see; for 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. coincides in the opinion of those who would cancel the word, for which is alleged the authority of some Versions and Fathers. A testimony, however, very slender; for in so few as three MSS. the omission may surely be imputed to *homocolepten*; besides that a term so difficult would be likely to be cancelled by those who, like the above Critics, were willing to remove what appeared to them inexplicable. And it was, no doubt, left out in the Versions because the translators could not explain it. As to the Fathers, they in citation only 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, Hallek, Pfaff, Schmidt, Carpz., Matth., and Ern.; and must be explained as may seem most proper. It is first to be determined whether the expression has a general or a special sense. Against the former, (viz. tried or tempted to apostasy) it is urged, that that sense had been before expressed, and that it is not likely, so accurate a writer would pass from very special terms to one so general. And therefore Sykes, Semler, and Ern. take it, by a change of genus for species, to denote being put to the torture. For this sense, however, no authority is adduced; and the interpretation is so harsh, 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

περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν ὑστερούμενοι,  
 38 θλιβόμενοι, κακουχούμενοι (ὧν οὐκ ἦν ἄξιος ὁ κόσμος!)  
 ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς  
 39 ὄραις τῆς γῆς. <sup>2</sup> Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ <sup>2</sup> μαρτ. v. 2.  
 40 τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ  
 περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν  
 τελιωθῶσι.  
 1 XII. <sup>1</sup> ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς, τοσοῦτον ἔχοντες περι-  
 κείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, <sup>1</sup> Rom. 6. 4  
<sup>2</sup> et 12. 12.  
<sup>3</sup> 1 Cor. 9. 24.  
<sup>4</sup> 2 Cor. 7. 1.  
<sup>5</sup> Eph. 4. 22.  
<sup>6</sup> Phillip. 3.  
<sup>7</sup> 13. 14.  
<sup>8</sup> Col. 2. 8.  
<sup>9</sup> 1 Pet. 2. 1.  
<sup>10</sup> et 4. 2.  
<sup>11</sup> μαρτ. 10. 38.

found in the acknowledged writings of St. Paul. Thus we may, with Crell., Glass, Limborch, J. Capell., Hasæus, Wells, Mackn., Carpz., and Stuart, take it to mean that they were assailed by temptations to apostasy, or at least simulation, by the motives both of hope and fear, especially the former, sometimes insinuated under the prospect of exquisite 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 expression following, ἐν φόνῳ μαχ. ἀπέθανον there is a 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 μηλωταῖς and αἰγ. δέρμ. 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 ὑστ., θλιβ., κακουχούμενοι designate every variety of pinching want and distress. Κακουχ. should be rendered 'cruelly treated,' as xiii. 3. The next words ἐν ἐρημίαις — γῆς advert to the other miseries of their condition, as houseless wanderers; (so 1 Cor. iv. 11. ἀστατοῦμεν.) though, as in the case of the preceding, περιήλθον ἐν μηλωταῖς &c., there is something graphic. By the σπηλαίοις are denoted caverns; by the ὄραις, caves. 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 Jotapata. Philo, too, (cited by Carpz.) makes mention of men, women, and children being obliged to make their abode in a cave.

The words ὧν οὐκ ἦν ἀξ. ὁ κόσμος contain a sentiment with which Wets. compares some from the Rabbins. The true scope of the remark (misapprehended by Grot. and others) is doubtless that pointed out by Owen, namely, that it is meant to obviate an 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. μαρτυρηθέντες] 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 ἐπαγγελίαν and κρείττον τι, of which the former (as Kuin. and 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 ancient 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 φαλ. (in which there is an agonistic metaphor) see Note on ii. 10. There may, however, be a reference to the atonement, and the full sense be, as Mr. Holden, after Stuart, explains: 'because God had determined that without the benefit of that dispensation which is now made known to us, they should not be perfected by the expiation 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 chastisements intended for their good in the end. He founds his exhortation (introduced in the form of a conclusion) on a view which seems to have been suggested by the foregoing agonistic allusions, 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 innumerable 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-

r Luc. 24.  
96, 46.  
Act. 3. 15.  
et 5. 31.  
Phillip. p.  
2.  
8, ac.  
1 Pet. 1. 3.  
supr. 1. 3.  
13 et 2. 10.  
et 8. 1.

καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν  
προκειμένον ἡμῖν ἀγῶνα· ἄφορῶντες εἰς τὸν τῆς πίστεως  
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν· ὃς, ἀντὶ τῆς προκειμένης  
αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας,

tions. Wets. elegantly paraphrases thus: 'Fingite animo vestro omnes heroas, quorum constantiam et fidem modo laudavi, vos circumstare, et spectatores sedere vestri cursus, vestrae vel constantiae vel defectiois.'

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 (by means of previous training) superfluous flesh. 2. That he patiently endured the toil necessary to the race. 3. That he kept his eye fixed on the goal, where the βραβευτής 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. Ὀγκον should be rendered, not *ponderere*, but *onere*, encumbrance: and as ὄγκος τοῦ σώματος, 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 ὄγκος to allude to pride, or worldly-mindedness. These, however, and other special senses are too limited, and it is best 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 εὐπερίστατον ἀμ. the metaphor is abandoned, not from inadvertence, but to suggest the application intended to be made: and as ὄγκον designated sin or frailty in general, so here the expression τὴν εὐπερίστατον ἀμ. points to one particular sinful disposition which they should strive to throw off. That some particular sin is meant, is plain from the use of the Article; and as πάντα ὄγκον 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 πίστις before inculcated,) or *timidity* in professing the Gospel; which would constantly tempt them to apostasy either actual, or virtual; and to which their peculiar circumstances especially exposed them. Thus it will not be difficult to fix the sense of the disputed expression εὐπερίστατον, which being an ἀπαξ λεγόμενον, is best understood from the context. Thus though, from its etymology, it might have almost any of the senses assigned by Commentators, yet the context will admit only of 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 εὐπερίχυτος &c. I therefore prefer, with Grot.,

Crell., Capell., Kypke, Wakef., and Kuin., to 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 Kypke compares Max. Tyr. τὰς περιστάσεις πάσας ἀπέδωκε, καὶ τῶν δεσμῶν ἐξέλευσεν αὐτόν. Now long clothes are bands to the runner. See Note on Gal. vi. 2 & 6.

By ὑπομονῆς is denoted, not *patience*, but *endurance* and *perseverance*. The race or course is termed ἀγῶν to suggest the struggle or conflict to be maintained with various evil propensities; a struggle for life. There is, however, no irregularity in the expression, of which several examples are adduced; as Dionys. Χαὶ ὃς δὲ ἕτερον νοῦν τὸν ὑπὲρ τῆς ψυχῆς ἀγῶνι τρέχει, subit.

2. Ἀφορ. denotes a fixed attention to one object, implying a looking off (ἀφ) from others which claim our attention. Ἀρχηγόν, '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 Abp. Secker's able Note cited in Mant and D'Oyly. 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 τελειωτής is admitted to be an agonistic term, this interpretation is decidedly preferable. Thus ἀρχ. 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 βραβευτής 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 βραβ. who distributed the prize. So Philo p. 74. cited by Kuin. τότε οὖν ὁ ψυχῆς μάλιστα νεκροφορεῖ σαυτὴν ὑπολήψη· ἀρεγὲ οὐχ ὅταν τελειωθῆς καὶ βραβείων καὶ στεφάνων ἀξιώθῃς. The ἀντὶ is variously explained: but it has been fully shown by Kuin. that no interpretation is so suitable to the context as the common one, 'because of,' which he shows, easily arises from the use of ἀντὶ to denote the price of any labour or service, and is equivalent to that of ἕνεκα. And indeed the idea of reward is inherent in the χαρᾶς; 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 σταυρὸν is rightly rendered by Bp. Middl. 'a cross,' i. e. a death by crucifixion, the ignominy of which is adverted to in the next words, with which Wets. compares from Herodian κρόνους καὶ θάλασσας καταφρονῶν. For ἐκάθισεν I have, with all the Editors since the time of Beng., adopted

3 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ \*κεκάθικεν. ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι.

4 \*Οὐπω μέχρι αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρ-  
 5 τίαν ἀνταγωνιζόμενοι· καὶ ἐκλέησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγόρρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχο-  
 6 μενος· ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει· μαστιγοῖ δὲ  
 7 πάντα υἱὸν ὃν παραδέχεται. Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἐστὶν υἱὸς

κεκάθικεν, the reading of the best MSS. and all the early Editions except the Erasmusian, which first gave ἐκάθικεν, by an error of the press, afterwards unwarily corrected by the Editor to ἐκάθισεν.

3. The Apostle now turns the discourse directly to his readers. *Ἀναλογίσασθε γὰρ &c.* 'Reflect on, consider Him [high and holy as he is] who experienced so great an opposition of the impious against Him.' *Ἀντιλογία* (as Kuin. shows) may denote repugnancia, and opposition generally, both in words and deeds. And he (with Chrys., Carpz., Dind., and Rosenm.) assigns that sense here. Yet insult, contumely, and calumny must be principally intended. *Ἴνα μὴ κάμητε-ἐκλύομενοι.* This is well rendered by Castellio 'ne despondeatis, defatigati animos.' In κάμ. and ἐκλ. there is a continuation of the agonistic metaphor; the terms being both ἐπαλεστρά. It is, however, not agreed whether ταῖς ψυχαῖς should be construed with κάμητε, or with ἐκλ. Kuin., after a diligent investigation, decides in favour of the latter mode, citing from Plutarch ταῖς διαβολαῖς ἐκλελυμένοις. But that the words would be as suitable to κάμ., is certain from a passage of Diod. Sic. ἥδη κάμνοντες ταῖς ψυχαῖς. 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. That such is the general sense intended, is evident from the words following, and is admitted by almost all Expositors; though the difficulty is to show how it arises. The terms ἀντικ. and ἀνταγων. would seem not applicable to persons so circumstanced as were those here addressed: and in what sense they can be supposed ἀβίστασθαι and ἀναγωνίσασθαι 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 πρὸς τὴν ἁμαρτίαν. To remove this difficulty, some, as Carpz., Ern., Heintr., and Stuart, take τὴν ἁμαρτίαν for τοὺς ἁμαρτωλοὺς. But it is too arbitrary and unauthorized a method, merely devised to avoid a difficulty. Τὴν ἁμαρ-

τίαν is commonly interpreted 'sin.' But though the idea of withstanding and contesting with sin, is sufficiently obvious; yet not so that of contesting with sin μέχρι αἵματος. And to suppose, 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 αἵματος is always for φόβου. Indeed, the sense in question 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 ἡ ἁμαρτία here to have reference, as at v. 1., to the sin of apostasy; though, in the present case, we must understand the temptation to it. Or, as there seems to be a continuation of the agonistic metaphor, we may, with Böhme and Kuin., suppose a προσορροεῖα, as often in the Epistle to the Romans, and always (as here) with the Article. Thus the sense intended by the Apostle seems to be as follows. 'In the contests and struggles with what besets and hampers your spiritual course, the temptation to apostatize, ye have never been required to seal your faith with your blood. You have only been called upon to suffer the comparatively light evils of confiscation, banishment, and ignominy; and yet in bearing these with so little fortitude, (see v. 12.) you seem to forget the exhortation' &c. In καὶ ἐκλέησθε the καὶ is well rendered by Kuin. tamen, 'and [yet]'; by which there will be no occasion, with many eminent Commentators, to take the clause καὶ ἐκλέησθε—διαλέγεται as interrogative. There is, as Kuin. observes, reprehension joined with exhortation. And the υἱοῖς is emphatic. The passage cited is from Prov. iii. 11 & 12., and agrees with the Sept., except that the μου, corresponding to the Hebr. ׀, is not found in the Sept. Παιδεία in the sense chastisement is not used in the Classical writers; but it occurs in Ecclesiasticus xviii. 14., and παιδεύειν, to correct, in the Sept. Μηδὲ ἐκλύο, 'be not disheartened.' Ἐλεγχ. is synonymous with παιδ. The next clause ὃν γὰρ παραδέχεται 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

ἡμ. οὐ παιδεύει πατήρ; εἰ δὲ χωρὶς ἐστε παιδεῖας, ἢ 8  
 μέτοχοι γεγονῶσι πάντες, ἄρα νόθοι ἐστέ, καὶ οὐχ υἱοί.  
 " εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχονεν παιδευ- 9  
 τας, καὶ ἐνετρεπάμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα  
 τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; Οἱ μὲν γὰρ πρὸς 10  
 ὀλίγας ἡμέρας κατὰ τὰ δοκοῦν αὐτοῖς ἐπαιδεύον· ὁ δὲ ἐπὶ  
 τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

Num. 16.  
 22.  
 Eccl. 17. 18.  
 Eccl. 12. 1.  
 Eccl. 17. 16.  
 Zach. 12. 1.

above passage, though with the omission of a conclusive particle, *per asyndeton*, a figure in St. Paul's writings often used with great effect. As, however, *εἰ* so seldom begins a sentence, the ancient scribes stumbled at it, and supposing it to be connected with the preceding words, wrote *εἰς*, the *ε* arising from the *ο* following. Such is, I apprehend, the true origin of the *εἰς*, which has been half approved by Griesb., and received into the text by Matth.; though most rashly. The reading *ἢ παιδεῖας*, represented by the Vulg. and some inferior Versions, was doubtless an *emendation* on *εἰς παιδεῖας*. Finally, the *εἰ* is required by the course of reasoning, and by the antithetical *εἰ* at v. 8. Ὑπομένετε, 'ye bear patiently.' Προσφέρεται ὑμ., 'treateth you.' A signification common in the best writers. *Tis γὰρ* &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 Jaspis and Kuin, thus: 'Hence, if ye have to conflict with trials and tribulations, you 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 *χωρὶς παιδείας*.' By "all" are meant all true sons of God, and beloved by him. The *ἄρα* is well rendered by Kuin. 'inde sequitur.'

9, 10. Here is adduced 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.) Εἶτα. Here again the scribes or Critics stumbled at the *Asyndeton*, and emended *εἰ δὲ*. The interpretation *ἵνα νοσῶ*? 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 ancient and modern are agreed, for *σαρκοῦς*, 'natural,' as in Rom. ix. 8. τὰ τέκνα τῆς σαρκὸς. Παιδεύτας, 'chastisers.' Ἐνετρεπ., 'we reverently submitted to their behests.' Τῷ πατρὶ τῶν πνευμ. A very peculiar expression, and therefore variously interpreted. Some, regarding the sentence as perfectly antithetical, and supposing ἡμῶν 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., Mackn., 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 givest life to all men.' Moreover, the sentiment yielded is not apposite to the argument. It is therefore better, with some eminent Expositors ancient and modern (as Chrys., Theophyl., Pesh. Syr., Crell., Grot., Milton, Rosenm., Wolf, Middl. and Kuin.) to suppose this a *Hebraism* for *spiritual Father*, as opposed to our natural father, which, it is shown, is quite suitable to the context. Thus we have just after ζήσομεν, and v. 10. εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ God (Kuin. observes) is so called "quatenus animus nostrum curat, ut emendetur, nos ad consequendam felicitatem perennem educat." Quintil. ii. 9. calls preceptors *parentes non quidem corpus, sed mentium*. "This is true as far as it goes; but the fact is, that there is a reference to the work of regeneration effected by the Divine Spirit, whereby faithful Christians are said to be begotten again of God, 1 Pet. i. 3 and 1 Joh. v. 18. See Grot., Milton ap. Valp. and Wolf. Καὶ ζήσομεν is for ἵνα ζήσομεν. So the Pesh. Syr. 'ut vivamus.' The *καὶ*, however, is not, as Kuin. imagines, really used in the sense of *ἵνα*; but is elliptically put for *καὶ οὕτως ζήσομεν*, corresponding to the *καὶ ἐνετρεπάμεθα* in the preceding clause. Reads 'and thus live,' i. e. attain everlasting happiness a sense found in the Latin *vivere*, as in the "dum vivimus vivamus" so finely paraphrased in the well-known Epigram of Doddridge.

In the verse following the words *πρὸς ὀλίγας ἡμ.* are to be repeated in the second member of the sentence. In the first case it refers to the period of childhood; in the second, to the brief period of our sojourn on earth. Compare 1 Pet. i. 6. Το κατὰ τὸ δοκοῦν αὐτοῖς corresponds to the *ἐπὶ τὸ συμφέρον* scil. *ἡμῶν*, to be supplied from the context. The former, however, is not, as it has been generally done, be understood of arbitrariness only, but of a neglect of direct punishment to its chief end, the reformation and the final good of the offender; and aiming rather to excite *fear*, which is only the *means*, rather than promote *virtus*, the *end*; and seeking an end of their own, the gratifying their ill-humour. Εἰς τὸ μεταλαβεῖν τ. ἀγ. a. 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 regenerating 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 *θεῖαι κοινωνοὶ φύσεως* at which community we are commanded to aim. See Matt. v. 41. compared with *Lent.* xix. 2.

- 11 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηλικὸν τοῖς δι' αὐτῆς  
 12 γυμνασμένοις ἀποδίδωσι δικαιοσύνης. <sup>1</sup> Διὸ τὰς παρει- 1 Rom. 31. 2  
7 Marc. 5. 8  
Rom. 12.  
12.  
8 Tim. 2.  
22.  
18 Deut. 29.  
18  
Act. 17. 13.  
2 Cor. 6. 1.  
Gal. 5. 12.  
Eph. 3. 12.  
 μένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορ-  
 13 θώσατε· καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν  
 14 ὑμῶν, ἵνα μὴ τὸ χεῖρον ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον. <sup>2</sup> Εἰρή-  
 νην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς  
 15 οὐδεὶς ὄψεται τὸν Κύριον· <sup>3</sup> ἐπισκοποῦντες μὴ τις ὑστερῶν

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 *δοκεῖ* is emphatical, *seemeth* to be. At *οὐ χαρᾶς* supply *πράγμα*: or rather it may be considered as a Genit. of quality, put for an adjective. So Aristotle said of education, that its roots are bitter, but its fruits sweet. Compare James i. 2. Πᾶσα, 'of every kind,' even though not severe. Πρὸς τὸ παρὸν refers to the time of suffering under it. Εἰρηλικόν. The word is here used in the sense of *salutary*, i. e. productive of true happiness, the peace of God, which passeth all understanding, Phil. iv. 7. (ol. iii. 15. And so it is explained by Wolf and Scott. Others, however, derive the use from the Hebrew idiom, by which *עֲנָוָה* denotes *happiness*. Δικαιοσύνης is a Genit. of *explication*, i. e. even of righteousness and justification. In τοῖς δι' αὐτῆς γυμν. there is a return 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 superiority 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.) Τὰς παραλελυμένας—ὑμῶν. These words are taken from Is. xxxv. 3.; though not a regular citation, but only an *accommodation* of a passage of Scripture to the present purpose. The exact nature of the metaphor in *παρεμ.* and *παραλελ.* has been disputed. Some, as Raphael, Carpz., Heintz., 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 *παραλύσθαι* and *παρίσθαι* are used to denote the effects of *fatigue* and over exertion on the body, and some-

times employed of *weakness* of mind, or low spirits. So Jerem. vi. 24. *παραλύθησαν αἱ χεῖρες.* and 2 Chron. xv. 4. *μὴ ἐκλύθησαν αἱ χεῖρες.* Some therefore suppose this to be an image taken from wearied wayfarers. But the best Commentators antient and modern are in general agreed that there is here, as before, an *agonistic* allusion. So Kuin.: "Comparat scriptor lectores suos demissos et ad defectionem pronos, partim cum athletic et luctatoribus defatigatis v. 13. partim ex pugno indicto et compressione claudicantibus v. 14. Philo in lib. de congr. erud. gr. p. 448. Α. οἱ μὲν γὰρ προκαμῶντες ἀνέπεισον, βαρὺν ἀντίπαλον ἡγήσασμένοι τῶν πόνου καὶ τὰς χεῖρας ὑπ' ἀσθενείας ὕστερ ἀπειρηκότες ἀλλήλων."

13. καὶ τροχιάς—ὑμῶν] The sentiment is founded on Prov. iv. 36. ὀρθὰς τροχιάς ποιεῖ σοὶ ποδοί, καὶ τὰς δόδοι σου καταβύβου. The words are well explained by Kuin.: "vitate, removete in via qua inceditis, omnes salebras, obstacula omnia, ne pedem offendatis, non sine cautione et circumspectione incedite, ne pes claudus plane luctetur sed convalescat h. e. imagine omnia: vos qui in fide nutatis, removete omnia constantis fidei impedimenta, deponite vexationum et persecutionum metum, amorem rerum terrenarum, neque aures præbete 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 produce and promote the latter. See Rosenm. and Jaspis. Διακ. is here used as in 1 Cor. xiv. 1. δ. τὴν ἀγ. Ἀγιασμὸν must not, with many Expositors antient and modern, be taken in a limited sense, but be understood in its most extended acceptation, to denote a pious and holy life. Ὁψεται τὸν Κ. is a Hebraism denoting admittance 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.

15. ἐπισκοποῦντες—θεοῦ] Monetur his verbis Christiani firmiores ut alius sint exemplo et incitamento ad constantiam, ut diligenter curent, ne vacillantes a religione deciscant. (Kuin.) Ἐπισκ., literally, 'seeing to it,' i. e. minding. At μὴ τις ὑστερῶν supply ᾗ. By τῆς χερ. τοῦ θεοῦ is usually understood the *Christian religion*. But that is forbidden by the ὑστ., unless it be taken in a very unusual sense for

ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ρίζα πικρίας ἀνωφύουσα ἐνοχλῆ, καὶ διὰ ταύτης μανθῶσι πολλοί· <sup>16</sup> μή τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· <sup>17</sup> ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη μετανοίας γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

“Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ καὶ σκότῳ καὶ θυέλλῃ, <sup>18</sup> καὶ σάλπιγγι-<sup>19</sup>

*deficers.* 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 *μή τις ρίζα—πολλοί* there is some obscurity, arising chiefly from a seeming confusion in the metaphor, to remove which, Grot., Whitby, Mill, and Valckn. would read for ἐνοχλῆ, ἐν χολῆ, 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. And, moreover, as seven MSS. of 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 Holmes'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 Masoretical 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, was 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.) as follows: “The words *μή τις ὑστερῶν* &c. 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 *μή τις ρίζα* &c., which is directed against the crime of apostasy and the leading others into it by evil example. 2dly. The apostate is represented as *profligate and profane*, and is compared with Esau; for as he sold his birth-right for a mess of pottage, 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 deserves 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 deep and wide, so as to be with difficulty eradicated; and spread so fast as to infect the

ground in every direction. Thus ἐνοχλῆ signifying ‘annoy, give trouble to,’ (of which we have many examples may be seen in Steph. Thes.) is very suitable. By the same metaphor Antiochus Epiphanes is, 1 Macc. i. 11., called *ρίζα ἀνεπιτηδῶς*, 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 in a passage of Dionys. Hal. Antiq. p. 602. 10. there is a like confusion of metaphor, thus: ὥστε (I conjecture ὥστε οὐ) περίστιν ἡμῖν Ἰαεὶ καὶ ἀλεξήματα τῶν ἀναβλαστανόντων ἐκ αὐτῶν κακοῦ ζητεῖν, ὅποσα εἰς ἀνθρώπων πίστει λογισμῶν, μενούσης ἐτι τῆς ποικυρῆς ρίζης.

The *βρώσεως μιᾶς* is best rendered ‘a single meal,’ viz., as we learn from Genes. xv. 34. ἄρτον καὶ ἕψημα φακοῦ. Of this sense of the word examples are adduced by Schleus. from Homer and Polyb. *Τὰ πρωτοτόκια*, ‘the right of primogeniture.’ The word is only found here and in Gen. xv. 32. xvii. 36.

17. The lesson which this is meant to read to apostatizing or backsliding Christians is obvious. See Owen and Scott. ‘*Ἀπεδοκιμάσθη*. The sense is, ‘he met with a refusal,’ his request was rejected.’ The best Expositors are in general agreed that *τόπος μετανοίας* signifies a changing of any one's intention, and the *τόπος* denotes *means*; the general sense being ‘he found no means of inducing [Israel] to change his intention, and alter his words.’ This 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 *μεταν.* and *τόπος* many examples are adduced by the Commentators. Those who adopt the common interpretation, by which the *μεταν.* is understood of Esau, refer the *αὐτῆν* to *εὐλογίαν*; which is harsh. It were better, with Mr. Rose, in a Sermon on this text, to suppose a reference to *τόπος μετανοίας*; the gender being accommodated to the more important word. But to ascribe the *μεταν.* to Esau, involves such difficulties that it cannot be admitted. According to the view first mentioned, the *αὐτῆν* will refer, as it most naturally does, to the *μετανοίας*.

18—21. In again pressing on his readers the duty of perseverance in faith and holiness, the Apostle dwells on the superior excellence of the Christian religion, contrasting the condition of worshippers under the old and the new law, which he designates by the two mountains, Sinai and Sion; illustrating the subject from the nar-



- γος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο  
 20 μὴ προστεθῆναι αὐτοῖς λόγον· (οὐκ ἔφερον γὰρ τὸ δια- Exod. 19.  
13.  
 στελλόμενον· Κὰν θηριον θίγη τοῦ ὄρους, λιθοβολη-  
 21 θήσεται [ἢ βολίδι κατατοξενθήσεται] καὶ—οὗτω  
 φοβερὸν ἦν τὸ φανταζόμενον—Μωσῆς εἶπεν· Ἐκφοβός Gal. 4. 22.  
Apoc. 3. 12.  
et 21. 2. 10.  
 22 εἰμι καὶ ἔντρομος) ἄλλὰ προσελλύθατε Σιών ὄρει, καὶ

ration at Exod. xix. 20. sq., 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 proportionably more criminal and perilous to reject it. (Theoph., Kuin., Storr, and Scott.) The γὰρ has reference to the caution at v. 15. μὴ ὑστερεῖν τῆς πίστεως. Προσέρχεσθαι is a term denoting religious service and worship generally; but it may designate, as here, embracing a religion. Of ψηλαφ. the sense has been disputed. Many Expositors from Wolf downwards explain it 'touched [from heaven] ἐν πυρὶ, by lightning,' with which the narration of Moses shows the mountain was struck. But ψηλαφᾶω does not mean to touch, but to feel of, handle; which were unsuitable to the thing in question. And as to connecting it with πυρὶ, to help out the sense, this (as Kuin. observes) involves a harsh transposition, and introduces a needless tautology quite alien to the genius of the writer. Kuin. justly retains the antient and common interpretation, by which ψηλαφ. is joined with ὄρει, and taken for ψηλαφῆσθαι, in the sense contractabilem, (as the Pesh. Syr. renders it) 'which could be handled,' equivalent to the αἰσθητὸν and ἐπίγειον, the material, corporeal, or palpable and tangible mount, in opposition to the incorporeal, spiritual, and heavenly one, the heavenly *Sion*, v. 22. So Quintil. (cited by Kuin.) says 'v. quod sit incorporeale, apprehendi manu non posse. And Cicero has mente contractare. Κεκαυμ. π., 'and that burnt with fire.' So Deut. iv. 11. καὶ τὸ ὄρος ἐκαίετο πυρὶ.

The words following advert to the tremendous circumstances which attended the promulgation of the law at Mount Sinai, and which struck terror into the people; circumstances whose dignity must not be lowered by attempts at minute explanation, where (as in similar passages at 1 Cor. xv. 52. and 1 Thess. iv. 16.) all such must fail, and where it becomes Interpreters to "pull off their shoes from their feet, being on holy ground."

In παρητήσαντο 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 παρ. see Note on Acts xxv. 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. Οὐκ ἔφερον, for οὐκ ὄψεμενον, 'could not bear it without terror and awe.' Τὸ διαστελλ., 'the interdict [expressed as follows]. For the words ἢ βολίδι κατατο-

ξενθήσεται after λιθοβ. there is so little authority of MSS. and Versions that they have been justly cancelled by almost all Editors from Beng. to Vater. They were not in the Ed. Pr., but were introduced, with many other interpolations and inferior readings, by Erasmus. The interpolation was from Exod. xix. 13.

21. καὶ, οὗτω &c.] Render, 'Nay, so terrible was the spectacle.' The καὶ is for ἀλλὰ καὶ. I have here pointed (with Vater and Stuart) as the parenthetical character of the words οὗτω—φανταζ. requires. Μωσῆς, 'even Moses,' notwithstanding his typical mediatorship, sanctity, and long communion with God. Ἐκφοβός ε. καὶ ἐστ. This, indeed, is not expressly mentioned in the O. T. narration of the transaction; and the terror ascribed to Moes, Deut. ix. 19., was upon another occasion. Stuart, however, thinks it is implied in Exod. xix. 16.; and he and others are of opinion, that the circumstance was introduced from tradition. To that principle, however, there is no occasion to resort in the present case. The fear of Moses is so plainly implied in the narrative, that he may be supposed, in effect, to have said this to himself: (See Job iv. 14.) and therefore the Apostle might very properly ascribe to him words uttered by him on a similar occasion, as recorded in Deut. ix. 19. And this he chose to do in order the more strongly to impress on his readers the terrific nature of the Mosaic economy. That the words καὶ ἔντρομος were then in some copies, we may infer from the reading of the Vulg.

22—25. Here the contrast between the two dispensations is especially marked. By Σιών is meant, as Theophyl. and Stuart point out, the heavenly *Sion*, as opposed to the palpable or tangible mount Sinai; and the general sense intended in this whole passage may, with Mr. Holden, be thus expressed: 'You are now admitted to the privileges of the heavenly city, are come to a dispensation mild and benign, and which will lead to the possession of all the glories and blessings of the celestial Jerusalem.' This simple sentiment is adorned with every thing striking in imagery and expression. The great question, however, (though a most difficult one to determine, and neglected by almost all the Commentators) is, what is the *subject* of this sublime description? The Commentators in general say, *the Christian Church on earth*. But to this Kuin. strongly objects, as inconsistent with the μυσ. ἀγγέλων, the πνεύμ. δικ. τερ., and other expressions. The intent of the Apostle, he thinks, was to show that the blessedness destined for the worshippers of Christ is most certain; as certain as if they were already enjoying it; having in a manner arrived at heaven and the life in heaven. See ix. 11, 13, 14. compared with xi. 10 & 14. Such, too, is the view taken by Knapp and Stuart, the latter of whom observes, that the mention of

πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἑπουρανίω· καὶ μυριάσιν,  
 ἁγγέλων ἑπουρανίω, καὶ ἑκατὰ πρῶτοτόκων ἐν οὐραῖς 23  
 νοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύματι

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 Sion' &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 its promises 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, properly speaking, terminates at 'Ἱερ. ἑπουρανίω' (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 διαθήκης νέας μεσίτη* the Apostle forsakes the imagery suited to the Church of God in heaven, and returns to that on earth; for 'Ἰησοῦ' seems to belong to the former, and *μεσίτη διαθήκης νέας* to the latter; 'Ἰησοῦ' being the *vinculum* which connects them; though the *προσεληλύθατε* 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. Thus 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 αἵματι βαντισμοῦ*, 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, the best Expositors are agreed, is the sense of *παρὰ τὸν Ἄβελ*) 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 'Ἱερ. ἑπουρ.' is in opposition with and explanatory of the preceding; 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 *plasmum* very unsuitable to the sense brevity of the writer. Other reasons, less decisive, but not without weight, are adduced by Stuart, who avers, that the Greek admits of no other construction than that which is involved in the punctuation which he adopts. Πρωτότοκων 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. *קָדְשׁ*, 'a solemn assembly,' at Hos. ix. 5., where is added *מִן*, a festival, rendered *πρωτότοκων* by Symmachus, at Levit. xxiii. 41. Πρωτότ. here simply denotes those who enjoy distinguished privileges, or are well beloved, without reference to the original idea of *primogeniture*. 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 persons as the *πνεύμασι δικαίων τετελ.* just after, with especial reference to the illustrious examples of faith in the preceding Chapter. Ἀπογεγραμμένων should be rendered 'enrolled,' the term being employed suitably to the preceding ones πόλει and ἑκατὰ. 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 heavenly city is represented as having its "book 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 κριτῇ Θεῷ πάντων* most recent Editors and Commentators place a comma after *κριτῇ*, 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 Heinr., Morus, and Winer, rightly recognise a transposition, for Θεῷ κριτῇ 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 *κριτῆς 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. Δικαίων, 'the righteous,' 'the justified.' Τετελ. signifies *consummated* by admission to their final state of glory and happiness. See Notes at xi. 39. and Phil. iii. 12. The *αἵματι βαντισμοῦ* has been already explained. The expression may have, as Dr. Burton thinks, an allusion to Moes

24 δικάτων τετελειωμένων, <sup>h</sup> καὶ διαθήκης νέας μεσότη· Ἰησοῦ, <sup>h</sup> Gen. 4.  
καὶ αἵματι ραντισμοῦ \* κρείττον λαλοῦντι παρὰ τοῦ Ἀβελ. <sup>10.</sup>  
25 Ἐλάτετε, μὴ παραιτήσηθε τὸν λαλοῦντα· εἰ γὰρ ἐξέικον <sup>Exod. 24. 8.</sup>  
οὐκ ἔφυγον, τὸν ἐπὶ [τῆς] γῆς παραιτησάμενοι χρηματί- <sup>1 Tim. 2. 5.</sup>  
ζοντα, πολλῶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρε- <sup>supr. 8. 6.</sup>  
26 φόμενοι· <sup>et 9. 12.</sup> οὐ ἡ φωνὴ τῆν γῆν ἐσάλευσε τότε· νῦν δέ <sup>et 10. 22.</sup>  
<sup>et 11. 4.</sup>  
<sup>1 Pet. 1. 2.</sup>  
<sup>1 Supr. 2. 3.</sup>  
<sup>et 10. 22.</sup>  
<sup>h Agg. 9. 7.</sup>  
<sup>supr. ver.</sup>  
<sup>15.</sup>

sprinkling the people, and saying, Behold the blood of the covenant, Exod. xxiv. 8.

For the common reading κρείττονα most of the MSS. and Versions, together with several Fathers and all the early Edd. except the Erasmusian, have κρείττον, which was preferred by Mill, Beng., and Wets., and has been adopted by Griesb., Matth., Knapp, Schott, and Tittm. The common reading *may*, as Kuin. thinks, have been introduced from vi. 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 Ἀβελ some MSS. and Fathers have τὸ Ἀβ. scil. αἷμα, which is approved by Grot., Valckn., and Rinck. It, however, violates the propriety of the Article; 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 Crell, Theophyl., Fell, Rosenm., 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 all is awful and terrific; 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.

25. τὸν λαλοῦντα] 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 τὸν ἐπὶ τῆς γῆς χρηματίζοντα, as opposed to the τὸν ἀπ' οὐρανῶν, these have been not a little disputed. One thing is clear, that χρηματίζω here signifies to promulgate the will of God to man; as Jerem. xix. 18. λόγον ἐχηματίσας ἐν τῷ ὀνόματι μου. and Hebr. viii. 5. καθὼς ἐχηματίσται Μωσῆς. and xi. 7. and often in Josephus. Most Commentators understand by these two expressions Moses and Christ, the former as God's inter-nunciatus on earth; the latter as speaking from heaven by 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 Kuin. 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 τὸν ἐπὶ γῆς (for so, instead of ἐπὶ τῆς, it is rightly edited, from many MSS. and early Edd. by Griesb., Matth., Knapp, Schott, Vat., and Tittm.) and τὸν ἀπ' οὐρανῶν as belonging, not to *χρημ.*, but to *δὸντα* understood; so as to be equivalent to the adjectives ἐπίγειον and οὐράνιον. Comp. i. 1. We might, indeed, have expected ἀπὸ or ἐκ γῆς; but it may be observed that ἐπὶ γῆς 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 ὁ οὐ ἐπὶ γῆς may be for ἐπίγειος, is plain from 1 Cor. xv. 47. ὁ πρῶτος ἀνθρώπος ἐκ γῆς, χοϊκός. Thus also the τὸν ὄντα ἀπ' οὐρανῶν here corresponds to the ὁ Κύριος ἐξ οὐρανοῦ there; denoting the heavenly origin of Christ. Hence, though almost all Commentators (including Kuin.) repeat χρηματίζοντα ἀπ' οὐρανῶν, 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 ἐφυγον (which stands for ἐξέφ.) supply δίκην from the subject. And at ἡμεῖς supply φευξόμεθα. In πολλῶ μᾶλλον there is an argumentum a minori ad majus. Ἀποστρ., 'turn away from,' reject, or renounce. A stronger term than παραιτησάμενοι. See Matth. v. 42. and Note.

26. οὐ ἡ φωνὴ &c.] i. e. the voice sounding from Sinai. See supra v. 19. The best Expositors are in general agreed that the οὐ 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 Rabbinical 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 ANGEL-JEHOVAH worshipped in the Hebrew Church. See Acts vii. 53. and 1 Cor. x. 4 & 9. Ἐσάλευσε. Literally, made it shake as a ship at anchor is tossed by the waves. Νῦν δέ. It is well observed by Kuin., that "since νῦν is opposed to τότε, 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-

1 Pa. 102.  
27.  
Matt. 24.  
35.  
2 Pet. 3. 10.  
10 1 Pet. 2.  
5.  
n Deut. 4.  
24. et 9. 3.  
o Rom. 12.  
10.  
Eph. 4. 3.  
1 Pet. 1. 22.  
et 2. 17.  
et 3. 8.  
et 4. 8.  
p Gen. 18.  
1. et 19. 1.  
Rom. 12.  
13. 1 Pet. 4. 9.

ἐπήγγελται λέγων Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον  
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. ἵτὸ δὲ ἐτι ἅπαξ 27  
δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων,  
ἵνα μείνη τὰ μὴ σαλευόμενα. ἵδιὸ βασιλείαν ἀσάλευτον 28  
παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύομεν εὐ-  
ρέστως τῷ Θεῷ μετὰ αἰδούσ καὶ εὐλαβείας. ἵκαὶ γὰρ ὁ 29  
Θεὸς ἡμῶν πῦρ καταναλίσκον.

XIII. Ὁ Η ΦΙΛΑΔΕΛΦΙΑ ΜΕΝΕΤΩ ἵτῆς φιλοξενίας μὴ 1

sive ἐπήγγ." And he renders, 'quod autem hæc tempora attinet, promit hoc.' The ἐπήγγ. 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. Newc.

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 οὐ μόνον ἀλλὰ 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 οὐρανόν, but to go forward to the end 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, 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. τὸ δὲ ἐτι ἅπαξ—μετάθεσιν] Here we have, as Kuin. remarks, a comment of the writer on the passage of the Prophet, q. d. 'This yet once more signifieth 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 ἅπαξ 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 ὡς πεποιημένων 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. πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι. Thus πεποιημένων will be for χειροποίητα, caduca, mutabilia, as opposed to τοῖς ἀσάλευτοῖς, as at viii. 2 & ix. 24. τοῖς ἔπουρανίοις. Such is the view of the sense adopted by Beza, Elsn., 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; ἵνα μείνη τὰ μὴ σαλευόμενα." i. e. "continue to the end of the world unshaken, so 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: 'inducit abolitionem mutabilium, imperfactorum, quippe factorum (np. ita factorum) = consilio ut [illa imperfecta] expectarent stabili i. e. ut tandiu durarent, quam in eorum locum succederent stabilia, perfecta h. e. religio christiana cum omnibus commodis et ornamentis quæ suis cultoribus præbet.'

28, 29. βασιλ. ἀσάλ.] i. e. the βασιλείαν τοῦ Θεοῦ, the Gospel dispensation, which is never to be abolished. So most Commentators interpret. Kuin., however, takes it to mean 'felicitatem in alterâ vitâ futuram;' which view is, indeed, countenanced by the figure in παραλ. Ἐχωμεν χάριν. 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. Theophyl., and Œcumen., of the ancient Expositors, and many eminent modern ones, (as Dind., Rosenm., Stuart, Böhme, and Kuin.) to assign the following sense: 'cum per Christi religionem spes nobis contingerit felicitatis perennis certissima; gratiam memori mente Deo persolvamus, ita, ut eum colamus cum reverentia et metu.' The εὐλαβ. 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 this godly fear should be entertained, threatening the same severity to apostatizing Christians as was formerly shewn to Israelites. Καὶ γὰρ ὁ Θεὸς ἡ. κ. 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 Epistolæ pars hortativa specialior, quæ varii generis officia Hebræis injungit. (Kuin.)

1—3. ἡ φιλ. μενέτω] The sense, as the best Expositors are agreed, is: 'let mutual love of each other as Christians continue to be culti-

- 2 ἐπιλανθάνεσθε διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες  
 3 ἀγγέλους. ἠμιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι·  
 4 τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. τίμιος  
 ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ  
 5 μοιχοὺς κρινεῖ ὁ Θεός. ἠαφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι  
 τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ'  
 6 οὐ μὴ σε ἐγκαταλίπω· ὥστε θαρρῶντας ἡμᾶς λέγειν·  
 Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι, τί ποιήσῃ  
 7 μοι ἄνθρωπος; ἠμνημονέυετε τῶν ἠγουμένων ὑμῶν, οἵτινες

1 Matt. 25.  
 2 Rom. 12.  
 3 Col. 4. 18.  
 4 1 Pet. 3. 8.  
 5 Exod. 23.  
 6 Deut. 16.  
 7 Deut. 19.  
 8 et 31. 6. &  
 9 1 Chron.  
 10 28. 20.  
 11 Josu. 1. 5.  
 12 Prov. 15.  
 13 16.  
 14 Matt. 6. 25.  
 15 34.

Philipp. 4. 11. 1 Tim. 6. 6, &c. • Paul. 56. 5, 12. et 118. 6. • Infir. ver. 17.

vated [as heretofore], and firmly rooted in your practice.' Τῆν φιλοξ. A virtue closely connected 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 ἐπιλ.* Kuin. observes: "Negatio expressa contrarium affirmationem concludit." Of this examples are numerous in the best writers. Ἐλαθόν ξενίσαι., 'unconsciously entertained.' On this Attic idiom see Viger. p. 256. and Matth. Gr. Gr. The argument (intended to anticipate an objection, that the persons may be *obscure* 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. *ἠμιμνήσκεσθε τῶν δεσμ. ὡς συνδ.* An injunction to such a lively sympathy with the prisoners, as if they were fellow sufferers. The *μιμν.* must, however, by the context, imply relief as well as sympathy. So in Hebr. ii. 6., and *μνημονεύειν* in Gal. ii. 10. Col. iv. 18. *τῶν κακουχ.*, 'those who are suffering under calamity or distress,' viz. for the Gospel's sake. See supra xi. 37. The words *ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.* 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 hortatory, the best Expositors in general are, with reason, agreed that the ellipsis here is not *ἔστι*, but *ἔστω*. See Scholefield. It is now, moreover, generally admitted, that *ἐν πᾶσι* signifies *inter omnes*, (a sense supported by the authority of the Pesh. Syr.) where Böhme and Kuin. supply *caribes*, 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 matrimony, gave a handle to immorality both in themselves and others. The *ἐν πᾶσι*, however, may simply mean 'among or for all persons,' without exception 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. *ἀφιλ. ὁ τρόπος* scil. *ἔστω*. Τρόπος, for ἦθος, conduct, habits, and character. Ἀρκού-

μενοι scil. *ἔστω*, 'cultivate contentment.' Τοῖς παρ., 'with your present condition.' So Phocyl. 4. ἀρκέσθαι τοῖς παρούσιν καὶ ἀλλοτρίων ἀπέχεσθαι. This, of course, does not forbid them to better their condition by industry and activity. Then is given the reason for this contented acquiescence, namely the assurance of God (for by the *αὐτὸς* is meant Θεός just before occurring) that he will never abandon to want those who trust in him; for such is implied in the words here adduced; whence cited, the Commentators are not agreed. Some say from Josh. i. 4.; others, from Deut. xxi. 6.; others, again, from 1 Chron. xxviii. 30. As, however, none of those passages exactly correspond, it should rather seem that the expression *εἶρηκεν* is meant of the general purport of God's declarations in those and such like passages, as Ps. xxxvii. 25 & 28. Is. xli. 10. Though, as Philo p. 344. cites these very words as a λόγιον τοῦ Θεοῦ, Storr and Kuin. suppose, not without reason, that the words were a proverbial form founded on Scripture. Indeed, the manner in which the citation following (from Ps. xviii. 6.) is introduced, serves to show that the passage was commonly employed for the purpose of consolation. The meaning, as Stuart observes, is: "Under whatever trials and difficulties we may be placed, we need not be filled with terror or painful apprehension; for God will help us. At τί ποιήσῃ μοι ἄνθρ. Beng., Griesb., Tittm., Vat., Gratz., Kuin., and other Editors have introduced a mark of interrogation after the ἄνθρωπος, alleging that the Hebrew original requires that punctuation. That, however, depends upon the Masoretical punctuation, which, though adopted by most Translators and Commentators, is rejected by some, as in our common Version; and justly; for the separation has something harsh, and the sentiment has thus more of *δεισιότης* than is suitable to the style of Scripture. I find that Dr. French and Mr. Skinner have, with their usual judgment and taste, adopted the declarative sense of *ἦν*, which is required by the declarative form of the second clause of the next verse, ("therefore shall I" &c.) which is plainly a parallelism on this. But if, indeed, there were no other authority for retaining the declarative form in the words of the Apostle, it would be sufficient that the Sept. has it, and that so strongly marked by the insertion of a *καὶ* as not to be evaded.

7. *μνημ.* 'preserve in mind,' viz. so as to feel due gratitude, and to follow their holy example. By the ἠγούμε. are meant their spiritual pastors and masters, elsewhere called *προϊστά-*

v Jer. 29. 8.  
Matt. 24. 4.  
Joh. 6. 27.  
Rom. 14.  
17.  
et 16. 17.  
Eph. 4. 14.  
et 5. 6.  
Col. 2. 8.  
16.  
2 Thes. 2.  
1 Tim. 4. 3.  
1 Joh. 4. 1.

ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ ὡς ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμῆσθε τὴν πίστιν.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. ἡ διδαχαῖς ποικίλαις καὶ ξένοις μὴ περιφέρεσθε καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. Ἐχομεν θυσιαστή-

μενοι, ἐπίσκοποι καὶ πρεσβύτεροι. So Clemens Rom. Epist. to the Corinthians, cited by Kuin. ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν. The ἡγουμ. here are the same as the προϊστάμενοι νοουθετοῦντες of 1 Thess. v. 12., as appears from the words following. By the ὡς ἀναθεωροῦντες—πίστιν is suggested what was chiefly meant by the μνημονεύετε. Ἀναθ. 'attentively reflecting on.' Τὴν ἔκβ. τ. ἀναστ., i. e. (as the best Expositors are agreed) the result of their conduct or manner of life, viz. as seen in their blessed exit from this life, and the termination of their mortal trials by entering into the joy of their Lord. The next words advert to the means by which they might follow their examples and attain their end, namely by imitating their faith.

8. Ἰησοῦς—αἰῶνας] Expositors are not agreed as to the reference of these words, whether to the verses preceding or following. The antients and most moderns adopt the former view: but the most eminent moderns, and especially the recent Expositors, the latter. It is ably observed by Kuin.: "Aliam cohortationem additurus scriptor affinem ei quam v. 7. continet, ex eaque profluentem, nempe ut puram et incorruptam servarent Christi doctrinam, nec avite religionis ritus cum ea conjungerent, generaliore sententiam v. 8. præmitit." Prof. Scholefield, too, remarks that the order of the words of v. 7, as well as the train of thought seems decidedly opposed to such a connexion. And he connects as follows: "Jesus Christ is the same;" therefore be ye the same, and "be not carried about with divers and strange doctrines," but let "the heart be established;" in order to which establishment, seek for more grace, and do not go back to meats and other observances of the Mosaic ritual, &c. Thus by "Christ" may, according to the above Commentators, be denoted (as at Rom. viii. 10. and Eph. iv. 20.) the doctrine of Christ; though, I apprehend, with an allusion to His eternal and immutable nature. It is not, however, absolutely necessary to suppose that; and as what is here said seems to be suggested by the μιμ. τὴν πίστιν in the former verse, so the sentence Ἰησοῦς—αἰῶνας is a vinculum to unite the sentiments of both verses, q. d. 'Jesus Christ is always the same, yesterday, to day, and for ever; his faith the same. Let then your faith be the same; and be not carried away &c. Comp. Gal. i. 8, 9.

9. ποικίλαις καὶ ξένοις] By these terms are designated doctrines varying in themselves, and all of them at variance with the truth as it is in Jesus, who is the same yesterday &c. The doctrines in question were chiefly those of the Judaizers, though probably others also are intended. For the common reading περιφέρεσθε many MSS., Versions, and Fathers have παραφ., which was preferred by Mill, Grot., Beng., and

Wets., and has been edited by Griesb., Matth. Knapp, Schott, Vat., and Titum.; and justly: for though παρά καὶ περί in composition are perpetually confounded, yet here παραφ. 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. Scholefield; but a few remarks may be proper. It is plain from the words οὐκ ὠφελήθησαν that καλὸν ἐστὶ is for συμφέρον, as at 1 Cor. vii. 1 & 26. ix. 15. The expression βεβαιῶν τὴν καρδίαν is aptly compared by Michaelis with the Hebr. בל' שפ. 'to refresh the heart [with food],' Gen. xviii. 15. and Judg. xix. 5 & 8. στήρισον τὴν καρδίαν σου & Ps. civ. 15. Here, however, by καρδία is meant the soul of man, which is confirmed and blessed by Gospel doctrine. By βρώμασι 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 must not be intermixed with the Christian religion." These and such like observances, it is added, οὐκ ὠφελήθησαν, have contributed nothing to that heart-felt holiness, peace, and blessedness, which the Gospel confers; nay are pernicious, as working contrary to it.

10—14. A difficult portion this, owing to the recondite nature of the metaphors employed. The chief difficulty respects the θυσιαστήριον, which most of our best Commentators suppose to be put, by metonymy, for the victim offered on the altar, being suggested by the βρώματα preceding; q. d. 'We Christians have our sacrifices, (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 Judaizers) have no right to partake,' i. e. they are not authorized 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. Newc. "For Christ is a sin-offering, of which oblation 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-

11 μιον, ἔξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λα-  
 12 τρέυοντες. ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρ-  
 13 τίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα  
 14 κατακαίεται ἔξω τῆς παρεμβολῆς. Ἰδιὸν καὶ Ἰησοῦς, ἵνα  
 15 ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης  
 16 ἔπαθε. τοίνυν ἐξερχάμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβο-  
 17 λῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες. οὐ γὰρ ἔχομεν ὡδε  
 18 μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. Ἐπι-  
 19 ζήτωμεν οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντός τῷ Θεῷ,  
 20 τούτεστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.  
 21 Ἐπιζήτωμεν οὖν εὐκοίαις καὶ κοινωνίας μὴ ἐπιλανθάνεσθε τοιαύτας  
 22 γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.  
 23 Ἐπειθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε αὐτοὶ γὰρ

Exod. 29.  
 14.  
 Lev. 4. 12.  
 21. c. 6. 7.  
 et 16. 27.  
 Num. 19. 3.  
 y Joh. 19. 18.  
 = Mich. 2.  
 10.  
 Philip. 3.  
 20. supr. 11.  
 10. 16.  
 a Lev. 7. 12.  
 Pual. 50. 23.  
 et 51. 19.  
 Oec. 14. 3.  
 Eph. 5. 20.  
 1 Pet. 2. 5.  
 b 2 Cor. 9.  
 12.  
 Philip. 4.  
 18.  
 c Eséch. 3.  
 18. et 33.  
 2. 8.  
 Philip. 2. 20.  
 1 Thim. 5.  
 12.  
 1 Tim. 5. 17.  
 1 Pet. 5. 2.

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 Jerusalem, and accordingly none can partake of the blessings of his sacrifice, till they come 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 christianis non solum est legibus, quæ cibos licitos illicitosve et sacros, omninoque ritus spectant, quos Judæi religiose observant; nos habemus hârom sacrum, et quidem præstantius, verum tale, quod ex lege Mosaica Judæi comedere non possunt, est enim caro victimæ piacularis." He further observes, that οἱ λαοὶ τῇ σκηνῇ, though properly 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 vv. 11 & 12 there is a regular antithesis carried on. Thus are opposed to each other αἷμα ζῶων, and αἷμα ἰδίου Χριστοῦ; the Ἀρχιερεὺς of the Old Testament, and Jesus, the ἀρχιερεὺς μέγας τῆς ὁμολογίας; κατακαίειν, and πύλαι; ἔξω τῆς παρεμβολῆς, and ἔξω τῆς πύλης. As in sacrifices περὶ ἁμαρτίας the victims were burnt ἔξω τῆς παρεμβολῆς, so Christ was, according to a custom then common, nailed to the cross. In this respect, too, Christ was like unto these victims, namely, that he suffered without the gates of Jerusalem."

13. τοίνυν ἐξερχ. &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, and to feel unshaken attachment to his religion. Here there is (as at Matth. x. 31. λαμβάνειν σταυρόν) an allusion to Christ's bearing his cross; for by τὸν ὀνειδ. is meant the cause of his reproach, the cross.

14. οὐ γὰρ ἔχομεν—τὴν μέλλ.] 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.

15. δι' αὐτοῦ οὖν ἀναφέρωμεν—Θεῷ] It is justly observed by Kuin., that this exhortation is deduced not from what immediately preceded, but from the whole argumentation, especially vv. 10—12. The sense is: 'By him therefore (i. e. 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 the earth, but] a sacrifice of praise.' The expression occurs in Levit. vii. 13 & 16. and 2 Chron. xxix. 31., and corresponds to the Hebr. תרבו תרבו, a sacrifice of thanks. The words following, τούτεστι &c. are exegetical 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. Καρπὸς τῶν χειλέων is a phrase derived from Hos. xiv. 3. καρπὸν χειλέων ἡμῶν, "fruits from our lips;" a free version of the Hebrew. Ὁμολογ. has here the usual sense of praising, celebrating &c.

16. εὐκοίαις καὶ κοιν.] These terms are nearly synonymous; but the latter is added to explain and strengthen the sense of the former.

17. πείθεσθε—καὶ ὑπέικετε] The terms are

ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσונτες ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσι-18  
τελές γὰρ ὑμῖν τοῦτο. Προσεύχεσθε περὶ ἡμῶν· πεποι-  
θαμεν γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς  
θέλοντες ἀναστρέφεσθαι. περισσοτέρως δὲ παρακαλῶ τοῦτο 19  
ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

d Est. 40.  
11.  
Esch. 34.  
23.  
Zach. 9. 11.  
Joh. 10. 11.  
Act. 2. 24.  
1 Pet. 2. 25.  
et s. 4.  
e 2 Cor. 3.  
5.  
Philipp. 2.  
13.

Ἄ ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν 20  
ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰω-  
νίου, τὸν Κύριον ἡμῶν Ἰησοῦν, ἑκαταρτίσαι ὑμᾶς ἐν παντί 21  
ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν  
ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ ᾧ  
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· ἀνέχεσθε τοῦ λόγου τῆς 22  
παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γι- 23  
νώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ (ἐὰν  
τάχιον ἔρχηται) ὄψομαι ὑμᾶς. Ἀσπάσασθε πάντας τοὺς 24  
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς  
οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. 25

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμο-  
θέου.

synonymous, but combined to strengthen the sense. It is well observed by Bretschn. cited by Kuin.: "Indicatur verbis *πείθεσθε, υπείκετε* obsequium quod cedit aliorum admonitionibus et eorum praeceptis se duci patitur." In *ἀγρυπν.* 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. "Ὡς λόγ. ἀποδ., i. e. 'as those who must render an account [at the day of judgment],' implying the awful responsibility of ministers. Compare Ezek. iii. 17. In the next words *ἵνα μετὰ χαρᾶς* many refer the *τοῦτο* to *λόγον ἀποδ.*, 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 *ἀγρυπν. ὑπὲρ τ. ψυχ. ὑμ.*, that being the *primary* thing; the other introduced to show the *consequence* of that primary thing. *Ἄλυσιτελές γὰρ ὑ. 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 εἰρ.* see Rom. xv. 33.; and on *ποιμ. τῶν προβ.* see Joh. x. 11. *Καταρτ. ἐν π. ἔργ. ἀγ.* 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.' *Εἰς τὸ ποιῆσαι τὸ θελ. α.*, i. e., as Stuart explains, perform all that he requires: which some think involves a *tautology*. 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 *δι' ὀλίγων* 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 *comparatē*, 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*, to refer only to the exhortations, admonitions, and reproofs contained in the Epistle. "Rogat (says Kuin.) lectores, ut eas [cohortationes, admonitiones et reprehensiones] æqui bonique consulant, præsertim cum hac in re brevior fuerit, etsi longior esse potuerit."

23. *ἀπολελ.*] 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.



# ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 I. 'ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦ- (Joh. 7. 35.  
λος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν. Act. 6. 1. 4.  
1 Pet. 1. 1.

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 at 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 there breathes throughout a Christian spirit of meekness, gentleness, and benignity, eminently calculated to persuade." See Jaspis 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 *δευότητα*, grandis est, vehemens atque incitata, frequens imaginum luminibus et comparationum atque exemplorum luce. Interdum sublimis spiritu pene propheticus adurgit, et sententiarum pondere ac troporum et figurarum ornamentis et sermonis poetici fulgorum effertur." The learned Bp. Jebb is of the same opinion.

C. 1. 1. *δοῦλος*] See Rom. i. 1. and Note. It is truly observed by Benson and Rosenm. that the omission of *ἀπόστολος* will not prove the writer not to have been an Apostle, since the same

ε. Matt. 5.  
11, 12.  
Act. 5. 41.  
Rom. 5. 3.  
Heb. 10. 34.  
1 Pet. 1. 6.  
h. Rom. 5.  
3.  
1 Pet. 1. 7.  
i. Prov. 2. 3.  
Jer. 29. 12.  
Matt. 7. 7.  
et 21. 32.  
Marc. 11. 94. Luc. 11. 9. Joh. 14. 13. et 15. 7. et 16. 23. 1 Joh. 3. 22. et 5. 14.

“Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν περισ-  
μοῖς περιπέσητε ποικίλοις· ἠγωνίζοντες ὅτι τὸ δοκίμιον  
ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν. ἡ δὲ ὑπομονὴ  
ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι, ἐν μη-  
δενὶ λειπόμενοι. Ἐἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω  
παρὰ τοῦ δίδόντος Θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντες,

omission is observable in the Epistles of St. John and those of St. Paul to the Philippians, Ephesians, and Thessalonians. *Ταῖς δώδεκα—δισσοφῶν.* See the introduction. *Χαίρειν.* Supply λέγει. So *εὐ πράττειν, υἱαίνειν*, and other formulas wishing health and happiness, frequent in the Classical writers. The present occurs also in Acts xv. 23. xxiii. 26., and often in the Apocrypha. 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 *ܠܘܠܘܐ, peace*, i. e. the peace of God.

2. *πᾶσαν χαρὰν—ποικίλοις*] 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” &c. This, indeed, is partly suggested in the next verse. *Πᾶσαν χαρὰν*, ‘nought but joy,’ or a matter of rejoicing. See Col. i. 9—11. 1 Tim. i. 16. Of this use of *πᾶς* several examples are adduced by Wets. and Hottinger. *Πειρασμοῖς.* The best Commentators are agreed that the sense is ‘trials and tribulations;’ (as Lu. viii. 13, 22, 28. and often) those being especially meant which try our religious faith. At the same time it is true, as Mr. Scott observes, that every trial occasions a temptation, and every temptation a trial. *Περαιπτεῖν* with a Dative is equivalent to *ἐμπέπτειν εἰς*; though it is a stronger expression and always used of what is calamitous, as Thucyd. ii. 64. *τοιούτῃ πάθει περιπέσου-  
τες.*

3. *ἠγωνίζ. ὅτι—ὑπομονήν*] 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., *ὑπομονὴ κατεργάζεται τὴν δοκίμην.* But *δοκίμιον* differs from *δοκίμη* in this, that the latter signifies the proof itself; the former, the *δοκίμασία*, or act of proving.

4. *ἡ δὲ ὑπομονὴ ἔργον τέλ. ἐχ.*] 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 harsh, and not to be fairly elicited from the words. There seems no sufficient reason to abandon the common interpretation, which is required by the adversative *δὲ* and the Article in *ὑπομ.*, ‘this patience.’ It is also adopted by Hottinger, who says this is for *τῆς δὲ ὑπομονῆς ἔργον τέλειον ἐστὼ.* 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 so resigned a state of mind that they would be rendered complete and mature in every part of the Christian character, fit for the duties of their stations, wanting nothing to the performance of every good work.” So 1 Cor. i. 7. *ὥστε μὴ ὑστερεῖσθαι ὑμᾶς ἐν μηδενὶ χαρίσματι.* The terms *τέλ.* and *ὀλόκλη.* are nearly synonymous. And *ὀλοτελής* in 1 Thess. v. 23. *ἀγιώσαι ὑμᾶς ὅλ.* is another synonyme: though the minute difference is well expressed by Tittm. de Syn. p. 181. as follows: *Ὀλόκληρος est integer sans partibus; τέλ. est perfectus et solutus omnibus numeris. Ὀλοσ. est omni ex parte perfectus.* I would compare Isocr. Panath. *τούτους φεμὶ καὶ φρονίμους εἶναι, καὶ τελείους ἀνδρας, καὶ πᾶσας εἶχει τὰς ἀρετὰς.* By Loesn., Hottinger, and Pott it is thought there is here an allusion to the sacrificial law of the Jews, by which both the victims and the sacrificing priests were required to be *τέλειοι, ὀλόκληροι, and ἀμωμοί.*

5—8. The best Expositors are in general agreed that by *σοφία* is here meant, not spiritual knowledge, but practical wisdom, prudence and discretion, as iii. 13, 15, 17. 2 Pet. iii. 15., which would be highly instrumental to the *τέλειον ἔργον* just mentioned, by enabling them to improve their afflictions. So Jaspis ably defines it to be “sapientia quæ cernitur in eo, ut quis justâ cognitione instructus, de causis et de fructu harum miseriarum ritè cogitet, justum pretium rebus externis, quarum jacturam facit, statuat, firmâ fiduciâ, præstantiâque animi gaudeat; ut sciat, quid in singulis rebus agendum sit, quod personis, temporis, ac loco conveniat.” *Τοῦ δὲ Θεοῦ—ὀνειδ.* The full sense is, ‘who giveth [this and all other good gifts] to all men’ &c. *Ἀπλῶς* is by the recent Commentators in general explained *simpliciter*, as opposed to the selfish motives and private ends which often accompany human gifts. There is, however, no reason to abandon the common interpretation, supported by the authority of the ancient Versions, ‘liberally;’ though the other sense may be included. And it is adverted to in the *καὶ μὴ ὀνειδ.*, which is an expression of extensive signification, and may mean ‘does not [as men often do] rebuke those

6 ἐπιδοθήσεται αὐτῷ. αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμίζου  
7 μένῃ καὶ ῥιπίζομένῃ. μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκείνος,  
8 ὅτι ληφεταιί τι παρὰ τοῦ Κυρίου. ἀνὴρ δὴ ψυχός, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω δὲ ὁ ἀδελφός  
9 ὁ ταπεινός ἐν τῷ ὕψει αὐτοῦ· ὁ δὲ πλούσιος ἐν τῷ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται·  
11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσῳ, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ ἐνπρέπεια τοῦ

x Job. 14. 2.  
Psal. 10. 3.  
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who ask with importunity, or upbraid them with the benefits conferred, and dwell on them with irksome commemoration. Thus Philemon says of such a giver *καλῶς ποιήσας, οὐ καλῶς ἐνεπίδοσας*: ἔργον καθεῖλες πλούσιον πτωχῷ λόγῳ. And so Plutarch: *ἅπανα ὀνειδίζομένη χάρις ἐπαχθῆναι καὶ ἀχάρις*.

6. *αἰτείτω δὲ—διακρ.*] By ἐν πίστει is meant 'full assurance,' viz. of God's power to give it, his goodness, and his willingness to bestow it, as far as shall be fitting. The sense is further expressed by the words following [κατὰ] μηδὲν διακρ., i. e. with an undoubting dependence on God's power and willingness to grant whatever we need. A sense of διακρ. which has been explained at Matth. xxi. 21. Mark xi. 23. Acts x. 20. The meaning is then illustrated by a comparison of the state of mind of one who doubts, with a wave of the sea; a figure sometimes employed in the Classical writers to designate the contrary to γαλήνη, a calm. *Ἀνεμίζεσθαι* and *ῥιπίζ.* signify to be raised by the wind into waves or ripples, like *κλύδωνίζεσθαι* and *περιφέρεσθαι* at Eph. iv. 14.: an apt image of the mind of an unstable man, fluctuating between belief and disbelief, hope and despair. So Dio Chrys. (cited by Wets.) speaking of the vulgar, compared with the sea, says *ὡς αὐτοῦ ῥιπίζεται*. Of the term *ἀνεμίζω* the Commentators produce no example. But it occurs in Hesych. *ἀναψύξαι. ἀνεμίσαι*.

7, 8. 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 apophthegm introduced, for greater effect, *per asyndeton*. *Δίψυχος*. This is well explained by Œcumen., (cited and translated by Campbell,) to mean a man of unsettled 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 any thing for this present life. Thus the sense is, 'Such a man, unsteady in his sentiments, is unstable in all his conduct and purposes.' *Δίψ.*, 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 *διλογος* and *διπλοος*. The difference is well stated by Tittm. de Syn. N. T. as follows: "Hæ voces incertam hominis ingenium denotant. Fallunt hi tres omnes; διλογος dictis, διπλοος

moribus quoque, vultu, factis &c., διψυχος, quoniam ipse non constat sibi, sed mutat sententiam," namely, in the words of Curtius cited by Rosenm., "qui nec velle nec nolle quicquam diu potest, quemque modo consilii pœnitet, modo pœnitentiæ ipsius." Now it is implied that such a one will not obtain his request, because he cannot ask with that undoubting faith indispensable in him who addresses 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.) *Καυχάσθω δὲ* &c. In interpreting these words many have run into strange conceits, which they would have suppressed, had they considered the context and the nature of the sentence, which is strongly antithetical, as is usual in an *accusé dictum*, and therefore not to be rigorously pressed on. *Ὁ ἀδελφός* means a Christian brother. And each is supposed to be such; for *ὁ ἀδελφός* is to be repeated at *ὁ πλούσιος*. And *ταπεινός*, as opposed to *πλούσιος*, signifies lowly in condition or circumstances. *Καυχάσθω*, as applied to the poor brother, signifies, 'let him rejoice,' 'comfort himself.' *Ἐν τῷ ὕψει αὐτοῦ*, 'in his exaltation,' viz. to the privileges of the Gospel. See 1 Pet. v. 6. *Καυχ.* ἐν τῷ ταπεινώσει αὐτοῦ, as applied to the rich man, signifies, 'let him rejoice in his humiliation,' i. e. that he is brought by the Gospel to be lowly in heart, poor in spirit, and is thus in the way of salvation. The words following suggest a strong motive to this humility, depicting the instability of wealth and pomp, by an image (frequent in Scripture,) taken from the ephemeral duration of the gaudy flowers of the field. This image is further unfolded at v. 11., where, Pott remarks, the application of the imagery passes into a narration of the things, as in some of the parables of our Lord. The comparison is found in various parts of Scripture, and frequently in the Classical writers. Σὺν τῷ καύσῳ. Ep. Middl. observes that there is something unnatural in representing the sun to rise with its heat; which cannot be intense, compared with that of noon; though a hot wind may as well blow at the rising of the sun as at any other period. He therefore rejects the common interpretation *heat*; and, with many learned Commentators understands, and, I conceive, rightly, of a *burning wind*, the Hebr. *ערף*, which in the Sept. is sometimes called *καύσος* and sometimes *Νότος*. Now this, as we learn from Oriental travellers, often blows up at sunrise. It is an East wind, and, blowing from the Desert of Arabia, is dry and scorching.

προσώπου αὐτοῦ ἀπόλετο·—οὕτω καὶ ὁ πλούσιος ἐν ταῖς  
 πορείαις αὐτοῦ μαραινθήσεται. <sup>1</sup> Μακάριος ἀνὴρ ὃς ὑπομένει <sup>12</sup>  
 πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον  
 τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν  
 αὐτόν.

1 Job. 5:17.  
 Prov. 3:11.  
 Matt. 10:  
 22. et 19.  
 33. 23.  
 2 Tim. 4: 8.  
 Heb. 12: 5.  
 1 Pet. 3: 14.  
 et 5: 4.  
 Apoc. 2: 10.  
 et 3: 19.

Μηδεὶς πειραζόμενος λεγέτω, "Ὅτι "ἀπὸ τοῦ Θεοῦ <sup>15</sup>  
 πειράζομαι." ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει  
 δὲ αὐτοὺς οὐδένα. ἕκαστος δὲ πειράζεται, ἀπὸ τῆς ἰδίας <sup>14</sup>  
 ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· εἶτα ἡ Ἐπιθυμία <sup>15</sup>

The next words οὕτω καί—μαραινθήσεται contain the application. 'So [suddenly] perisheth the rich man in the midst of his pursuits or occupations.' A sense of *πορεία* occurring in Prov. ii. 7. And so ὁδός 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 stated 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 ὑπομένει is meant 'bears with fortitude and patience the trials he is exposed to.' Δόκιμος γεν., 'having been approved.' So the Pesh. Syr. and Vulg., 'after he has been approved,' viz. in consequence of such patient endurance. The term is agonistic, and illustrated by Kypke from the δοκιμασία of the Grecian ἀγῶνες.

13—18. Having spoken of the benefit of temptations in the sense of trials, the Apostle now touches on those of another kind, namely, solicitations 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, therefore, though trials may be ascribed to God, yet temptations 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. "Ἐκαστος δὲ—δελεάζ." But whosoever is tempted and impelled to sin, is hurried away and enticed by his own lusts.' Rosenm. paraphrases: '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 Æschines contra Timarch. p. 27. 5. μὴ γὰρ οἴεσθε τὰς τῶν ἀδικημάτων φρασὶ ἀπὸ Θεῶν, ἀλλ' οὐχ ὑπ' ἀνθρώπων ἀσελγείας γίνεσθαι.—ἀλλ' αἱ προνοεῖαι τοῦ σώματος ἡδοναί, καὶ τὸ μηδὲν ἱκανὸν ἠγείσθαι, ταῦτα πληροὶ τὰ λησθηρία, ταῦτ' εἰς τὸν

ἐπακροκίλητα ἐμβιβάζειν. With respect to the term ἐξελκ., it simply signifies to draw any one away from the right course, i. e. from virtue and his real good. So Xenoph. cited by Rabel: Εἰ αὐτὸν ἐπιδικονεῖ αὐτὸν μὴ ὑπὸ τῶν παρατῆκα ἡδονῶν ἐλκόμενον ἀπὸ τῶν ἀγαθῶν. 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 mens' 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 δελεαζόμενος there is a piscatory metaphor, δελεάζ., being added to complete and illustrate the idiom. So Athen. p. 306. (cited by Wets.) ἀνελασθεῖτε δὲ ὡς δελεάζεται, οὔτε σαρκὶ οὔτε ἄλλῳ τινὲ ἐμψύχῳ. Ælian. An. vi. 31. (cited by Schless.) ὑπὸ τῆς ἡδονῆς ἐλκόμενοι. Virg. "trahit sua quemque voluptas." Δελεάζω, 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 fishes with a hook and bait. Thus Plutarch, in a strikingly similar passage, cited by Pott, says, τὸ γλυκὸ τῆς ἐπιθυμίας, ὡς περ δέλεαρ ἐξέλκειν ἀνθρώπους. By ἐπιθυμία is here meant evil concupiscence, the ἐπιθυμία κακῆ of Col. iii. 5. and the ἐπιθ. τῆς ἀπάτης of Eph. iv. 22.

Ἡ ἀμαρτία and ἡ ἐπιθυμία 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 Æschyl. Agam. 738—746. where, after saying that Ἵβρις begets, to the evil of men, a new progeny, he adds: Νεαρὰ φάονος κότον, Δαιμόνα τῶν ἄραχον Ἄνιερὸν θρόνος μελαίνας μελάθροισιν ἄτας, Εἰδομέναν τοκυΐσιν. I would, with Dr. S. Butler, there read νεκρὰ φύει κόρον, which is confirmed by a passage of Theogn. cited by Wakefield: τίεται τοι κόρος ἴβριος. Also, it may be added, by Herodot. viii. 77. where is adduced the following line, from an Oracle of Baucis: δια Δίκη σβέσσει κρατερὸν Κόρον, Ἵβριος υἱόν. This, it may be observed, was probably in the mind of Æschyl. in the above passage. I would further add, that the conjec-

- συλλαβούσα τίκτει ἁμαρτίαν ἢ δὲ ἁμαρτία ἀποτελεσθεῖσα  
 16 ἀποκύνει θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί,  
 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθὲν ἐστὶ,  
 καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι  
 18 παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. Ἡ βουληθεὶς ἀπεκύνησεν  
 ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν  
 αὐτοῦ κτισμάτων.  
 19 Ὅστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος

≡ Prov. 2.  
 6.  
 Eccl. 14. 37.  
 et 46. 10.  
 Malach. 3.  
 6.  
 Job. 3. 37.  
 Rom. 11.  
 29.  
 1 Cor. 4. 7.  
 = Joh. 1.  
 13. et 3. 3.  
 1 Cor. 4. 15.  
 Gal. 4. 19.  
 1 Pet. 1. 23.  
 = Prov. 17.  
 27.  
 Eccl. 5. 1. 2.

eure κόρον is placed beyond doubt by Pind. Olymp. 1. 90. Κόρη δ' ἔλειν (for ἔλαβεν) Ἄταν. Now Ἄτη 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 Æschyl. Pers. 826. Ὑβρις γὰρ ἐξανθοῦσ' ἐκάρπτωσε στάχυν Ἄτης, ὅθεν πάγκλαυτος ἐξαμὰ θείρου. 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.

Vv. 16 & 17. serve to confirm what was said at v. 13. ὁ γὰρ Θεὸς—οὐδὲνα. And the sentence is introduced by a formula (similar to several in St. Paul, as 1 Cor. vi. 9. xv. 33. 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. Ἄνωθεν is for οὐρανόθεν, ὕψους. With respect to the expression πατὴρ τῶν φώτων, 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 spiritual light, and consequent happiness, 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 παραλλαγὴν καὶ τροπῆς ἀποσκίασμα as astronomical terms. And Mr. Valpy (from Hamm.) explains thus: "Παραλλαγὴν 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 τροπῆν 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 Δακτικοί, ἑταρόδακτικοί, καὶ περιδακτικοί. According to which is the word ἀποσκίασμα, 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 παραλλαγὴν, which means the sun's parallel; but that the above sense of παραλλαγὴν might be the popular one. Bp. Jebb, indeed, adopts (after Wakefield) 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 πᾶσα δόσις &c. Βουληθεὶς 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 θελήματος αὐτοῦ. In ἀπεκύνησεν ἡμᾶς λόγῳ ἀληθ. 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 ἀπεκ. we should have had the usual term ἀνεγενν., denoting our regeneration by the Gospel. So 1 Pet. i. 3. ἀναγεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς. & 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. Ἡμᾶς means 'us Jews,' as appears from the ἀπαρχὴν, 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. &c. ἔστιν ἀπαρχὴ τῆς Ἀσίας Χριστόν. and Rev. xi. 16. and 1 Cor. xvi. 15. ἀπαρχὴ τῆς Ἀχαΐας. 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 ἀπαρχὴ τῶν κτισμάτων.

19, 20. Ὅστε] 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 who love and obey him—therefore, such being the case, let every one' &c. The general admonition here given, ἔστω πᾶς—λαλήσας (together with another just after subjoined, γίνεσθε ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταὶ) forms as it were a text, on which the Apostle dilates (with the exception of a digression at ii. 1.—13., censuring the undue respect of persons in religious assemblies) up to iv. 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

ταχύς· εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλήσαι, βραδύς εἰς ὀργήν· ὀργή γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. Διὸ ἀποθέμενοι πᾶσαν ῥυκαρίαν καὶ περισσείαν 21 κακίας, ἐν πρᾶτῃτι δέξασθε τὸν ἐμφυτον λόγον τὸν δυναμειον σώσαι τὰς ψυχὰς ὑμῶν. Γίνεσθε δὲ ποιηταὶ λόγου, 22 καὶ μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτοὺς. ὅτι εἰ 23 τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἕοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο 24 ὅποιός ἦν. Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς 25

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 acrimonious controversial spirit, impatient 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. διὸ ἀποθέμενοι—ψυχὰς ὑμῶν seem 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, receive with meekness' &c. They are first to lay aside all the iniquities of their former life, seeking, in the words of 2 Pet. i. 7., καθαρίζεσθαι τῶν πάλαι ἁμαρτιῶν; then to embrace the truth with alacrity, hear 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 ἀποθέμενοι—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 ἐν πρᾶτῃτι—λόγον is meant to be explanatory of the admonitions ἔστω βραδύς εἰς τὸ λαλήσαι, βραδύς εἰς ὀργήν; and in ὀργή γὰρ—κατεργάζεται we have a brief and, as it were, parenthetical illustration of the βραδύς εἰς ὀργήν; though that, as well as the other heads of admonition, is more fully illustrated further on; the writer commencing with the last, as lying nearest.

Such 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 ταχύς εἰς τὸ ἀκ. the Commentators compare Ecclesiasticus v. 11. γίνου ταχὺ ἐν ἀκροάσει. Λαλήσαι is to be understood of conversation, discussion, and, in a certain sense, teaching. The sense of ὀργήν 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, whose purpose is to make them holy here, and happy hereafter. The terms ῥυκαρίαν and περισσείαν κακίας, if they be referred to the words immediately preceding, will denote ill lan-

guage and excessive censoriousness and morosity. 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 forsake the interpretation of the antients, by which ῥυκ. and κακ. are understood to designate vice in general. This use of ῥυκαρία and κακία is confirmed by 1 Pet. iii. 21. οὐ τὰρκὸς ἀπέθεσθαι ῥύπον, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα. And that of κακία, by a similar expression at 1 Cor. v. 8. ἐν ζῆλῳ κακίας καὶ πονηρίας. So also Acts viii. 22. μετανόησον ἀπὸ κακίας. 1 Pet. ii. 16. 1 Cor. xiv. 20. Περισεύαν κακίας may be for κακίαν τὴν περισσείαν, 'remaining wickedness.' But it should rather seem that ῥυκ. refers to vice of the body; and κακίαν 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) τὰὐτὰ οὐκ ἔχωτες τὰς ἐπαγγελίας, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ. Now the παντὸς and ἐπιτελ. there explain the κακίας here.

The Gospel is here called λόγος ἐμφυτος agreeably to that figure by which its effects on the heart are compared to seed sown, and plants 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 ἐμφυτον 'sown into our nature.' Moreover, the Apostle represents the Gospel as an object of awfully momentous concern, even as that alone which can save their souls.

To the admonition καὶ μὴ μόνον ἀκροαταὶ ἔστω the warning παραλογιζ. ἑαυτοὺς, denoting that by so doing they will only deceive themselves ('perverting the word, says Bp. Jebb. into a moral opiate') and will not attain the expected salvation.

23—25. Here the Apostle illustrates the case of the unfruitful hearer by a popular comparison (and therefore not to be too rigorously interpreted as if every one who sees his face in a glass forgets when he goes away) presenting a most apt emblem of the forgetful hearer. The meaning of the words (as Hamm. explains) is this, 'that the word of God is a glass, reflecting to a man the portraiture of himself, ὅποιός ἐστι, whether

ἐλευθερίας, καὶ παραμείνας, οὗτος, οὐκ ἀκροατὴς ἐπιλησμονῆς  
 γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποι-  
 26 ᾗσει αὐτοῦ ἔσται. "Εἴ τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν, μὴ  
 χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ,  
 27 τούτου μίταιος ἢ θρησκεία. θρησκεία καθαρὰ καὶ ἀμιαντος  
 παρὰ [τῷ] Θεῷ καὶ Πατρὶ αὐτῆ ἔστιν ἐπισκέπτεσθαι ὀρ-  
 φανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τη-  
 ρεῖν ἀπὸ τοῦ κόσμου.

1 Π. x' ἈΔΕΛΦΟΙ ΜΟΝ, μὴ ἐν προσωποληψίαις ἔχετε  
 τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

u Paul. 34.  
 14.  
 infr. 3. 6.  
 1 Pet. 3. 10.

x Lev. 19.  
 15.  
 Deut. 1. 17.  
 et 16. 19.  
 Prov. 24.  
 23.

Eccl. 42. 2.  
 Mat. 22.  
 16.

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." Πρόσωπον τῆς γενέσεως is, as Rosenm. says, for γνήσιον, real, natural, the τὴν εἰκόνα τοῦ προσώπου ὁμοίαν of Artemid. Op. ii. 7. κατοπτριζεσθαι δὲ καὶ ὁρᾶν τὴν ἑαυτοῦ εἰκόνα ὁμοίαν ἐν κατοπτρῷ ἀγαθόν.

25. Here the Apostle makes the effect the stronger, by contrasting the case of the attentive hearer: and to κατανοοῦντι (which term only denotes the act of beholding, i. e. with no marked attention) is opposed παρακούψας, 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 1 Pet. i. 12. εἰς ἃ ἐπιθυμοῦσιν ἀγγελοὶ παρακούψαι. Here there is an accommodation to the same metaphor, of a looking-glass, as in the foregoing sentence. Νόμον τέλ. τ. τῆς ἀλευθ., 'the perfect law, that of liberty.' What this is, Expositors 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. as 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. ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἀλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. In the comparison it is implied, that this law is a mirror into which the Christian may look to judge of his true spiritual character. The term παραμείνας denotes fixedness and permanency of attention. In the words following, ἐπιλησμονῆς is a Genitive of subst. for adjective. Ποιητὴς ἔργου scil. τοῦ νόμου, 'of the work enjoined by the law.' Ἐν τῇ ποίσει αὐτοῦ, scil. τοῦ νόμου, 'in his performing of the law.'

26. The Apostle here brings the admonition close home to their bosoms; and, with reference to some among the persons he is addressing, puts the case of one who δοκεῖ θρησκός εἶναι, i. e. has the reputation of piety, and, as appears from what follows, "thinketh himself," but mistak-

ingly, "to be pious," and who, moreover, doth not bridle his tongue, is not βραδὴ εἰς τὸ λαλῆσαι and εἰς ὀργὴν. That man's religion, it is said, is vain and inefficacious, and will profit him nothing. On the use here of δοκεῖ, see my Note on Thucyd. i. 79. ἀνὴρ συνετὸς δοκῶν εἶναι. Θρησκός is a rare word only found elsewhere in Hesych. Ἀπατῶν καρδίαν is synonymous with the παραλογ. ἑαυτοῦ at v. 22. Of the metaphor in χαλιναγ. several examples are adduced by Wets. See also Note on Gal. vi. 3.

27. Having declared what religion is not, the Apostle now points out what it is. This, however, (as Carpz. and Grot. observe) is not to be taken as a description of the whole of religion; but an illustration of it, by a reference to some of its principal duties, beneficence and moral purity. "True religion (observes Dr. Maltby in an eloquent Sermon on this text) must be practical, uniting piety with benevolence: it is to do good, and to be good; and what may not be included in this definition is not essential to, nay, may be repugnant to, the spirit of true religion." Παρὰ Θεῷ καὶ Π. should be rendered, 'before God even the Father.' So the Pesh. Syr. 'coram Deo Patre.' Ἐπισκ., 'to visit [for the sake of comforting and relieving].' See Note on Matt. xxv. 35. Ἀμιαντος is added to καθαρός both to strengthen the sense, and to correspond to the ἄσπιλον in the next clause. Ἐαυτὸν should be rendered 'oneself.' On which see Matth. and Buttm. Gr. Gr. By τοῦ κόσμου is meant the vicious part of the world, and its licentious practices.

11. 1. From exhorting them to benevolence and care of the poor, the Apostle proceeds to warn them against a practice, the very opposite to this, namely, that invidious preference of the rich over the poor, even in their religious assemblies. (Pott.) Hence it is clear that the μὴ is not (as some suppose) interrogative, but prohibitive. And notwithstanding the variety of interpretations, (see Poole, Wolf, and Pott) the true sense of μὴ ἐν προσωπολ. &c. seems to be: 'Do not hold the faith of Christ with respect of persons; i. e. do not, in the exercise of the offices of your religion, show undue respect of persons. Τῆς δόξης μὴ be construed (as some maintain it should) with τὴν πίστιν; but it is more naturally construed with τοῦ Κυρίου; which latter method is supported by the authority of the antient Versions. Thus it is, by Hebraism, put for ἐνόβου, as 1 Cor. ii. 8., where see Note.

εάν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακ- 2  
 τύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ  
 ἐσθῆτι, καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν 3  
 λαμπρὰν, καὶ εἶπητε αὐτῷ· Σὺ κάθου ὡδε καλῶς, καὶ τῷ  
 πτωχῷ εἶπητε· Σὺ στήθι ἐκεῖ, ἢ κάθου ὡδε ὑπὸ τὸ ὑπο- 4  
 πόδιόν μου· καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κρι- 4  
 ται διαλογισμῶν πονηρῶν; Ἰ' Αὐκοῦσατε, ἀδελφοί μου ἀγα- 5  
 πητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου  
 [τούτου,] πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασι-  
 λείας, ἥ ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; ἢ ὑμεῖς δὲ 6  
 ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν

γ Exod. 20.  
 6.  
 1 Sam. 2.  
 30.  
 Prov. 8. 17.  
 Matt. 5. 3.  
 Luc. 12. 31.  
 Job. 7. 48.  
 1 Cor. 1.  
 26. &c.  
 1 Tim. 6.  
 18, 19.  
 1 Cor. 11.  
 22.

The ἐν is for σὺν, as often. This plural use of προσωπολ. is very rare.

2. εἰάν γὰρ εἰσέλθῃ] This is intended to explain what was meant by the ἐν προσ. ἐχ. τὴν πίστιν just before, 'If, for instance,' &c. Τὴν συναγωγὴν is taken by several Commentators, as Hamm., Whitby, Wells, and Mackn., to denote not your place of worship, but 'your judicial assemblies;' such being, they say, held in the places of worship, as was the case with the Jews. This interpretation, they think, is required by vv. 4, 6, 9. But there is not a shadow of authority for assigning such a signification; and the above passages do not render it necessary, since the sense in question may be included, if συναγωγὴν be understood of assembly in the place of public worship whether for worship or for judicial purposes. On either of these occasions προσωποληψία would be alike improper. That συναγωγή was sometimes used to denote a Christian place of worship were of itself very probable, and is certain not only from the present passage, but also from Hebr. x. 25. And the term would be likely to be retained, with other similar ones, by the Jewish Christians. The singular, it may be observed, is used generically for the plural. Χρυσοδακτύλιος, 'one who wears rings on his fingers,' as the rich generally did. The word is said to occur no where else. It is, however, formed analogically; and was probably not coined, as has been supposed, by St. James, but one of the many thousands of words of the common dialect not preserved in the writings which have come down to us.

3. ἐπιβλέψῃτε] 'show an especial regard to.'

4. καὶ οὐ διεκρίθητε—πονηρῶν] On the construction and sense here a difference of opinion exists. That the sentence is interrogative, (though some deny it,) seems pretty certain; for taken declaratively, the sense is frigid and forced. It is true that the commencing καὶ is adverse to this, and for that reason was cancelled by the early Critics; but it may very well be rendered then, as in Lu. x. 29. καὶ τίς ἐστὶ μου πλησίον; and often in καὶ πῶς. It is not so clear what is the sense of διεκρ. That it must be taken actively, is generally agreed; but the sense is variously assigned. The two most probable interpretations are the following. 1. 'We are in doubt or hesitation;' which has been adopted by Pott and others. 2. That of the antient and most modern Expositors, 'are ye

not partial?' or, as Wakef. renders, 'do ye not make partial distinctions?' Ἐν ἑαυτοῖς, for ἐν τῇ καρδίᾳ ὑμῶν, as Mark xi. 23. The partiality is shown by προσωποληψία. In so doing, he adds [οὐκ] ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; this is explanatory of the foregoing, and (the Genitive being one not of object, but attribute, by Hebraism) the sense is, 'do ye not judge according to false reasonings!' are ye not judges who form your judgments on erroneous reasonings and false estimates, viz. of any one's worth by his outward appearance.

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 so 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 to the Gospel evinced by the persons in question, from their being not entangled in the temptations which beset the rich; whence the Gospel was said to be preached especially to the poor. Compare 1 Cor. i. 26-28. Τοῦ κόσμου, for ἐν τῷ κόσμῳ. Of the words πλουσίους ἐν πίστει &c. the construction is somewhat disputed. Most Expositors supply ὥστε εἶναι. But thus a sense arises, which was not, it should seem, intended by the Apostle. It is better, with others, to suppose an ellipsis of ὄντας; or, which comes to the same thing, regard πλουσίους 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 those of faith.' Καὶ κληρον., 'and [thus] inheritors' &c. In ἢ ἐπηγγ. τοῖς ἀγαπῶσιν αὐτόν it is implied that they are of the class of those who love and obey God.

6. ὑμεῖς δὲ ἦτ. τ. πτ.] 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-



- 7 ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ  
 8 βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; \* Εἰ <sup>a Lev. 19.</sup>  
 μὲν τοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφήν Ἄγα- <sup>18.</sup>  
 πῆσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε) <sup>Matt. 22.</sup>  
 9 <sup>b</sup> εἰ δὲ προσωποληπτεῖτε, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι <sup>Marc. 12.</sup>  
 10 ὑπὸ τοῦ νόμου ὡς παραβάται. \* ὅστις γὰρ ὅλον τὸν νόμον <sup>31.</sup>  
 11 τηρήσει, πταίσει δὲ ἐν ἐνί, γέγονε πάντων ἑνοχος. <sup>d</sup> ὁ γὰρ <sup>Rom. 13.</sup>  
 εἰπὼν· Μὴ μοιχεύσης, εἶπε καὶ· Μὴ φονεύσης· εἰ δὲ οὐ <sup>8, 9.</sup>  
 12 μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. \* Οὕτω <sup>Eph. 5. 2.</sup>  
 λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμον ἐλευθερίας μέλλον- <sup>1 Thess. 4.</sup>  
 13 τες κρίνεσθαι· ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· <sup>Gal. 5. 14.</sup>  
 [καὶ] κατακαυχᾶται ἔλεος κρίσεως. <sup>b Lev. 19.</sup>  
<sup>15.</sup>  
<sup>Deut. 1. 17.</sup>  
<sup>et 16. 19.</sup>  
<sup>c Deut. 37.</sup>  
<sup>26.</sup>  
<sup>Matt. 5.</sup>  
<sup>19, 27.</sup>  
<sup>Gal. 3. 10.</sup>  
<sup>d Exod. 20.</sup>  
<sup>15, 14.</sup>  
<sup>Deut. 5. 17.</sup>  
<sup>e Supr. 1.</sup>  
<sup>25.</sup>

\* Matt. 6. 15. et 18. 35. et 25. 41, 42. Marc. 11. 25. Luc. 16. 25. 1 Joh. 4. 17, 18.

as, ye treat the poor man with disdain, viz. by thus giving him no seat, or thrusting him to the lowest. Pott and the Bala Editor place a mark of interrogation after πτωχόν, 'And do ye then despise the poor man?' But the declarative sense seems preferable, as having, if less of *δεινότης*, more of gravity; and, by coming in where it does, it imparts more spirit to the subsequent interrogation. Οὐχ οἱ πλούσιοι—ὑμᾶς; here, as Rosenm. and Pott 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 impostor. Here there is an allusion to the words of the form in baptism. Some, indeed, as Pott, understand the ὄνομα τὸ ἐπικλ. 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 Judaizers, clung to the Law, would be an argument of great weight,) the Apostle urging what is not only a positive injunction of that Law, but what forms a fundamental principle of all Divine law, and extending to the Gospel likewise. For the best Expositors are agreed that βασιλικός, as it often denotes what is principal, or eminently good and excellent, so is here applied to this maxim, as being what Christ calls the ἐντολὴ πρώτη καὶ μεγάλη, and St. Paul the πλήρωμα τοῦ νόμου; denoting the superior obligation and preeminence of this precept, as including all the duties which belong to the sacred table. Thus Plato cited by Wets. says τὸ μὲν ὄρθον νόμος ἐστὶ βασιλικός.

9. ἐλεγχόμενοι—παραβάται] '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, when he acts contrary to its injunctions. By the νόμου is meant the law just mentioned, or such others as more

especially forbid respect of persons, as Levit. xix. 15.

10. ὅστις γὰρ—ἑνοχος] 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 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 deliberately, presumptuously, 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. Ἐνοχος π., for ἑνοχος κριματι 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. 27. V. 11. is explanatory, and popularly illustrative of what 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 γέγονας πάντων ἑνοχος. 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 *οὐδ* is omitted per *asyndeton*, 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 seem 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. Burton in the following paraphrase: 'Do not be so fond of talking of your law of liberty, as if you might act as you pleased: 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

g Matt. 7.  
26.  
supra. i. 23.

h Luc. 3.  
11.  
1 Joh. 3.  
17.  
1 Joh. 3.  
18.

Ἔτι τὸ ὄφελος, ἀδελφοί μου, εἰς πίστιν λέγει τις 14  
ἔχειν, ἔργα δὲ μὴ ἔχει; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;  
ἢ Ἐάν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπώ 15  
μενοι ὡσεὶ τῆς ἐφημέρου τροφῆς, εἶπη δὲ τις αὐτοῖς· εἶ 16  
ὕμῶν· “Ἐπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορταίεσθε” —  
μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος· τί τὸ ὄφε- 17  
λος; οὕτω καὶ ἡ πίστις, εἰς μὴ ἔργα ἔχει, νεκρὰ ἐστὶ καθ’ 18  
ἐαυτήν. ἀλλ’ ἐρεῖ τις· Σὺ πίστιν ἔχεις, καγὼ ἔργα ἔχω 18

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 ἡ κρίσις—ἔλεος and κατακαυχᾶται ἔλεος κρίσεως have an *adagio* 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 *adage*, and worded in the *strong* manner that such often are, it must not be strained in the interpretation, nor eked out by some such unauthorized additions as Benson and Doddr. introduce into their paraphrases. Its *full* sense is that expressed by Vater, ‘non solum lætatur, sed confidenter expectat κρίσις; (a use of *κατα* occurring in Thucyd. iii. 83.) though it must be limited in the present application, and may be represented thus, ‘whereas pity shown to others disarms judgment.’ Καὶ before κατακαυχ. 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 word, and not hearers only; 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 vv. 15 & 16. he illustrates this inutility by a familiar comparison, and one which glanced at the very failure in question; q. d. As good words, even if accompanied by good will and courtesy, do not profit the distressed; so neither does faith without works benefit the believer. Νεκρὰ ἐστὶ καθ’ ἑαυτήν. ‘is of itself dead and inefficacious.’

18. ἀλλ’ ἐρεῖ τις—μου] There are few passages that, with the appearance of plainness, have more perplexed Expositors than this; as will be seen by consulting Poole, Wolf, and Poit. That it perplexed the *antients*, and called forth the arts of the *Emendatores*, we may infer from the various readings, especially that remarkable one by which, for the vulg. ἐκ (in the first place) 14 MSS. and most of the *antient*

Versions have *χωρίς*; where one *must* be an alteration of the other. The former has been adopted by almost all Critics, and edited by Griesb. Knapp, Pott, Vater, and Titm. Thus 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 excellence 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 *re*, and by thy deeds. This, however, is passing over the difficulty in καγὼ ἔργα ἔχω. 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 may have faith, and another works,’ that is forbidden by the context; for the *solifidian* objector would surely have said, Σὺ ἔργα ἔχεις, καγὼ πίστιν ἔχω. Besides, it is far more likely that ἐκ should have been altered to *χωρίς* than *χωρίς* to ἐκ, (for *χωρίς τῶν ἔργων* occurs at v. 20.) and *χωρίς* is as inferior in *external* as in *internal* testimony. Nor are we warranted in rejecting so strongly attested a reading as ἐκ, 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 Mill, Doddr., Carpz., Mackn., and Slade, is sufficiently apposite. “Thou professest 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 tempers and lives.” Yet here again the first clause interposes 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 *solifidian* 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 work 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.

δεῖξόν μοι τὴν πίστιν σου † ἐκ τῶν ἔργων σου, καὶ γὰρ δεῖξω  
 19 σοὶ ἐκ τῶν ἔργων μου τὴν πίστιν μου. <sup>k</sup> Σὺ πιστεύεις ὅτι <sup>h Marc. L</sup>  
 ὁ Θεὸς εἰς ἓστι; Καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύ-  
 20 ονσι, καὶ φρίσσωσι. Θέλεις δὲ γυνῶμαι ἢ ἄνθρωπε κενά,  
 21 ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν; Ἄβραάμ ὁ <sup>1 Gen. 22.</sup>  
 πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνεύγκας Ἰσαὰκ <sup>9, 12.</sup>  
 22 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <sup>m</sup> βλέπεις ὅτι ἡ <sup>m Heb. 11.</sup>  
 πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ  
 23 πίστις ἐτελειώθη; <sup>n</sup> καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· <sup>n Gen. 15.</sup>  
 Ἐπίστευσε δὲ Ἄβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ <sup>o Chron.</sup>  
 24 εἰς δικαιοσύνην· καὶ φίλος Θεοῦ ἐκλήθη. ὁράτε τοίνυν <sup>30, 7.</sup>  
 ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μό- <sup>1 Rom. 4, 5.</sup>  
 25 νον; <sup>o</sup> Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαι- <sup>Gal. 3, 6.</sup>  
 ὠθή ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα; <sup>1 John. 2, 1.</sup>  
 26 Ὡσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτω <sup>et 6, 23.</sup>  
 καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν. <sup>Heb. 11.</sup>

19. *σὺ πιστεύεις—φρίσσωσι*] 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 *εἰς Θεὸν* 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 *θέλεις γυνῶμαι*; which is a less dogmatical mode of expression than "know." *Κενά*, 'foolish.' An address similar to several of our Lord and of St. Paul, when the truth endeavoured to be brought home to the conviction is so obvious as scarcely to require the proof, and also used in cases of grave and just reprehension.

21. In proof and illustration of the foregoing assertion, of the necessity of good works to a true justifying faith, the Apostle adduces the examples of Abraham and Rahab. *ἀνεύγκας* is well rendered by Prof. Scholefield, 'in offering up,' i. e. in being ready to offer him up; which is always regarded in Scripture as a real sacrifice. Abraham's justification by faith had, indeed, taken place long before this offering up of his son, and, as Prof. Scholefield 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 incomparable *Harmonia Apostolica*, as 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, Hebr. xi. 17."

22. *ἡ πίστις σ. τ. ε. α.]* 'his faith wrought with his works,' i. e. was subservient to the production of them. So the Pesh. Syr., 'fides ejus auxilio fuit operibus suis.' This use of *συνεργεῖν* is rare, but examples are adduced from Philo. *καὶ ἐκ τῶν ἔργων—ἐτελ.*, 'and by works his faith was rendered complete,' made available to justification by actual obediences.

23. *ἐπληρώθη*] 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. *Ἐκλήθη*, '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, 26. *ἡ πόρνη*] On the sense of this term see Note at Hebr. xi. 31. Ἰσοδ., 'by having received into her house.' Ἐκβαλ., 'by having put them forth,' simply sent them away. A sense occurring in Matt. ix. 25. Ἐτέρα ὁδῷ, 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 *γὰρ* refers,) as appears 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

p Matt. 7.  
1. et 23. 6.  
Luc. 6. 37.  
Rom. 2. 20,  
21.  
q Eccl. 7.  
20.  
Psal. 34.  
14.  
Prov. 30. 9.  
Ecclesi. 14.  
1. et 19. 16.  
et 25. 11.  
Matt. 12.  
37.  
supr. 1. 26.  
1 Pet. 3.  
10.  
1 Joh. 1. 8.  
r Psal. 32.  
9.  
s Psal. 12.  
45.  
et 73. 8, 9.

III. Ἡ ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, 1  
εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα ἢ πολλὰ γὰρ πταίωμεν 2  
ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ,  
δυνατὸς χαλιναγωγῆσαι καὶ ὄλον τὸ σῶμα. Ἰδοὺ, τῶν ἰπ- 3  
πων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ κεί-  
θεσθαι αὐτοὺς ἡμῖν, καὶ ὄλον τὸ σῶμα αὐτῶν μετάγομεν.  
Ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέ- 4  
μων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου  
ἂν ἡ ὀρμὴ τοῦ εὐθύνοτος βούληται ἢ οὕτω καὶ ἡ γλώσσα 5  
μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἡλί-  
Prov. 12. 18. et 15. 2.

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 i. 19. ἔστω πᾶς ἄνθρωπος βραδὺς εἰς τὸ λαλῆσαι? 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 chastised 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. μὴ πολλοὶ διδ. γίν. This seems to be a popular form of expression for 'Do not abound in teachers, let there not be a πολυδιδασκαλία, avoid that evil. So Thucyd. vi. 72. μέγα δὲ βλάβαι τὴν πολυαρχίαν, 'the multitude of commanders.' By teachers we are not so much to understand ministers, as private instructors in religion, and censors of the morals of the people. In adducing a reason why they should avoid this evil, the Apostle spares their feelings, only adverting to a motive of interest, εἰδότες—ληψόμεθα, 'knowing that we [who are teachers] will be called to a stricter account [and, if found wanting, severer punishment].' Such appears to be the full sense of this briefly worded clause. In the next, the γὰρ refers to a clause omitted, q. d. '[And reason have we to be found deficient:] for in many respects we all err.' Perhaps, too, it is implied, as Rosenm. suggests, that as all persons are liable to commit faults, so they who take upon themselves the office of teaching, make their liability the greater.

In the next words, the Apostle enforces the foregoing precept from the difficulty of governing the tongue, adverting to one especial error into which such persons mostly run, namely, that of too great vehemence and love of censure. If any one, it is said, offend not in speech, he is [comparatively] a perfect man, able [if he can govern his tongue] to hold in subjection the other members of the body likewise, i. e. all his appetites and passions; and "thereby, as Ben-

son observes, he will be best able to instruct the ignorant, and rebuke the guilty."

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, v. 3., and steer ships even in the midst of storms by means of a small helm, v. 4., so the tongue is a little member, yet boasteth (or rather can effect) great things, v. 5. That such is its power is further shown at vv. 6—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. Χαλινούς—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 bridle is much like bringing about the ship by turning the helm. Σκληρῶν, tempestuous. I would compare a similar passage of Arist. Quæst. Mech. v. μεγέθη πλοίων κινεῖται (great bulks of ships) ὑπὸ μικροῦ οἰάκου. The ὀρμὴ is not well rendered force; rather impetus, will, in which sense the word is often used in the later Historians. And so the Pesh. Syr.

5. οὕτω καὶ ἡ γλώσσα &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. ἐρωτηθεὶς τί ἐστὶν ἐν ἀνθρώποις ἀγαθὸν τί καὶ φαῦλον; ἔφη γλώσσα. In μεγαλ. there is a sensus prægnans, effecting being implied; inasmuch that Bp. Jebb renders, 'worketh mightily;' observing that the smallness of the instrument is the association link in the comparison. Ὀλίγον—ἀνάπτει. 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. Ὑλην. It is not agreed whether this signifies materiam, or silvam. The former sense may be confirmed from Thucyd. ii. 75., 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. Ἀνάπτει. Literally, kindles up.

6 κην ὕλην ἀνάπτει· <sup>1</sup>καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. <sup>2</sup>οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γέεννης· <sup>3</sup>πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, <sup>4</sup>δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· <sup>5</sup>ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου. <sup>6</sup>ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους

1 Matt. 15.  
11, 18, 19.  
2 Marc. 7.  
15, 20, 22.

3 Gen. 1.  
27. et 9. 6.

6. καὶ ἡ γλῶσσα—ἀδικίας] On the sense of this passage much difference of opinion exists. The difficulty turns upon the κόσμος, which some would alter; while various senses are assigned to it by others. Elsn., Seml., Storr, and Wakef. render it the *adornor*, or *varnisher*; which might, indeed, be supported from Thucyd. iii. 67. ἐργῶν ἀμαρτανομένων λόγοι ἐπισκοσμηθέντες προκαλύμματα γίνονται. But not to mention other objections, this sense does not suit well with the context, which rather requires 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 *congeries*, as Pott explains, citing Prov. xvii. 6. and other examples of this sense. He renders the whole passage as follows: 'Ah! quantillus sæpe ignis quantas salvas incendit! Et lingua ignis, congeries ista omnium scelerum!' Thus the Article ἡ is not, as some say, pleonastic, but has an intensive sense. Though perhaps it is merely used agreeably to the custom of the language as respects its primitive sense 'the world': nor is there any occasion to deviate from our common version, except to express the Article. Οὕτως (scil. ὡς πῦρ) ἡ γλῶσσα—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 corrupter of the whole body.' The οὕτως is in several MSS. and Versions not found; but its omission may very well be attributed to the difficulty of explaining it. Ἡ σπιλοῦσα. Participle for subst. verbal, the ὁ σπιλητής or σπιλωτής, the contaminator of the whole body, namely, by enflaming 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 φλογίζουσα τὸν τροχὸν τῆς γεν. the most correct interpretation seems to be that adopted by Grot., Heins., Michaelis, Carpz., Rosenm., 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 γέεννης is variously interpreted. The sense is well ex-

pressed by Bp. Jebb thus: '[It is also a world] itself enflamed from hell.' By γέεννης 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 "darts tempered in hell," and excites to sin by this instrument of all evil, the tongue. So Euthym. p. 1127. τοὺς Ἰουδαίους ἐξέκαυσεν ὁ Διάβολος. "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 of the sea." Πᾶσα γὰρ φύσις—θανάτ. Here φύσις does not signify *kind*; nor is it to be regarded, with some, as *pleonastic*; but it means the *disposition* implanted in animals. So Pott: 'conata omnibus animalibus ferocia.' The distribution of the brute creation here adopted is founded on Gen. ix. 2 & 3. and Ps. vii. 7 & 8. Sept., which passages are the best illustration of the present; nor is there any thing to contravene the *three-fold* division generally used, suitably to the elements. In δαμάζεται καὶ δεδάμα. there is no pleonasm, but a pointed mode of expression. Τῇ φύσει, again, is not pleonastic, but signifies *ingenium*, *solertia*. Of course, the πᾶσα is meant to be *limitative*; the sentiment merely being, that the most ferocious beasts are tamed by man. Τὴν δὲ γλῶσσαν—θανάτ. 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. κακὸν, μεστὴ ἰοῦ θαν. 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 laud and magnify "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

τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόμα-10  
τος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρὴ ἀδελφοί μου,  
ταῦτα οὕτω γίνεσθαι! μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς 11  
βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; μὴ δύναται, ἀδελφοί μου, 12  
συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ  
ἀλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.

x Eph. 5. 8.

γ Rom. 13. καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. <sup>1</sup> εἰ 14  
13

1 Cor. 2. κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. <sup>2</sup> Οὐκ ἔστιν 15  
6, 7.

1 Cor. 3. αὐτὴ ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικῆ,  
3. δαιμονιώδης. <sup>3</sup> ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστα- 16

Gal. 5. 30. σία καὶ πᾶν φᾶλλον πρᾶγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον 17  
μὲν ἀγνή ἐστίν, ἔπειτα εἰρηλικῆ, ἐπιεικῆς, εὐπειθῆς, μεστή

all, and man, his last best work, and living image, are no less practically than magnificently introduced. (Bp. Jebb.) 'Ἐν αὐτῇ εὐλογοῦμεν—γίνεσθαι. Here τὸν Θεὸν καὶ πατέρα may, with Prof. Scholefield, be rendered, 'our God and Father.' Εὐλόγ. 'we worship.' Καταρῶμεθα is said per κοινωσίαν. "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, as representatives, at once, of organic bodies, and of vegetable life."

12. The interrogation implies a strong negation, to which the οὕτως &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. γίνεσθε ποιηταὶ λόγου, and then to advert to the other subject, Σοφὸς καὶ ἐπιστήμων, 'wise and knowing.' So the Hebr. נָבִין וְכַחֵם. The former term seems to have reference to acquired wisdom; the latter to natural sagacity. Δειξάτω—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. ב, 'by evincing.' Πρ. σοφ., for σοφία πραεῖα. 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—κεχρῶσμενον δὲ οὐκ ἡδύσματι, τῇ πραύτητι. & p. 528. τὸ κατὰ φύσιν ἐρμηνεύειν

μαθῶν, ἐπεκόσμησεν αὐτὸ ἀραισμένη πραύτητι.

14. εἰ δὲ ζῆλον—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 ancient 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 having 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, 15—18. 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 ἔστιν—δαιμονιώδης. 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 what is required in true or spiritual religion.

16. 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 φᾶλλον πρᾶγμα is said, because from such a source ought but evil can arise.

17. 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, perfecting 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; willing

18 ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνπόκριτος. καρπὸς δὲ [τῆς] δικαιοσύνης ἐν εἰρήνῃ σκεῖρεται τοῖς ποιοῦσιν εἰρήνην.

- 1 IV. Ὁ ΠΟΘΕΝ ΠΟΛΕΜΟΙ ΚΑΙ ΜΑΧΑΙ ΕΝ ὙΜΙΝ; ΟὐΚ ἔντευθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φρονεῦτε καὶ ζῆλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. Ἐμοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν; Ὁς ἂν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου ἔχθρὸς τοῦ Θεοῦ καθίσταται. ἢ ὅκαίτε ὅτι κενῶς ἢ γραφὴ λέγει· “ Πρὸς φθόνον

et 17. 14. Rom. 8. 8. Gal. 1. 10. 1 Joh. 2. 15. • Gen. 6. 5. et 8. 21. Num. 11. 29.

*hypocrisy*, free from all affectation of superior sanctity or purity.

18. *καρπὸς δὲ—εἰρήνην*] In the interpretation of this Commentators are not quite agreed. One thing, however, is certain, that *τοῖς ποιοῦσιν εἰρήνην* should be rendered ‘who cultivate.’ The sense is well expressed by Whitby and also by Doddr. 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 traced from their original spring, even of the lusts and passions natural to the human heart. (Pott.)

1. *πόλεμοι καὶ μάχαι* ‘contests and strifes.’ It is not agreed whether civil or religious contentions 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, *ἡδονῶν*, 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. *Στρατ.*, ‘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 set 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.’ *Φρονεῖτε* would seem a very harsh term, and thus some conjecture *φρονεῖτε*, 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 disensions, 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, as being at variance with His plans for the promotion of virtue and happiness. *Καθίσταται*, ‘is [thereby] become.’

5. *ἢ ὅκαίτε—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. Scholefield) this, “that the 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 *πνεῦμα* 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 γραφὴ* 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. Scholefield, 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

ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκρησεν ἐν ἡμῖν;” μείζονα δὲ 6  
 δίδωσι χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφάνους ἀντι-  
 τάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. Ὑποτάγητε 7  
 οὖν τῷ Θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύζεται ἀφ’  
 ὑμῶν· ἡγγίσατε τῷ Θεῷ, καὶ ἐγγεῖ ὑμῖν. καθαρῖσατε 8  
 χεῖρας, ἀμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, διψυχοὶ. Ἰταλαι 9  
 πωρησατε καὶ πενθήσατε καὶ κλαύσατε. Ὁ γέλως ὑμῶν  
 εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.  
 Ἐταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς. 10  
 ἸΜὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλεῖ 11  
 1 <sup>1</sup>Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλεῖ 11

et 18. 14. 1 Pet. 5. 6. 1 Matt. 7. 1. Luc. 6. 37. Rom. 2. 1. 1 Cor. 4. 5.

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.’ Ἐπιποθεῖν πρὸς φθόνον is a rare construction; yet the same syntax and use of ἐπι-, occurs in Deut. xiii. 8. Ps. xli. 1. lxxxiii. 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 ὑπερηφ. will be denoted all the foregoing classes of persons, the envious, the conceited, the censorious, the quarrelsome, the spiritually proud, and the worldly; who, as they resist the grace, and, in various ways, transgress the will of God, may be said to be ὑπερηφ. 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 Sac. 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 dropt, 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 ready to facilitate and prosper; the process, namely, of sincere repentance. Then are graphically described the workings of repentance. Of the two clauses ὁ γέλως—μεταστραφήτω and καὶ ἡ χαρὰ εἰς κατ. the former recapitulates the state of temporary sorrow; weeping being but an action of the feelings when excited, not a calm habitual temper of the mind and heart. Thus it is most correctly opposed to *laughter*, also the temporary effect of temporary excitement. The latter describes not any thing eternal, 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 Thucyd. vii. 75. κατὰ φεῖά τε τις ἅμα καὶ κατὰ μῆψις σφῶν αἰτιῶν πολλῆ ἦν.] 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 a Christian spirit. Moreover, 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 ταπεινώθητε &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 repentance to which they are called, namely, that it will, if it be real, heartfelt, and productive of 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 *cessure* and *detraction*; reminding them that such arrogant censoriousness was, in effect, censuring or condemning the Christian law, which forbids such a disposition, 1. by despising its prohibitions against detraction; 2. by sitting in judgment upon the fitness of the law rather than pre-



- ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμον,  
καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου,  
12 ἀλλὰ κριτῆς. <sup>m</sup> εἰς ἔστιν ὁ νομοθέτης ὁ δυνάμενος σῶσαι <sup>m</sup> Rom. 14.  
καὶ ἀπολέσαι· σὺ τίς εἶ ὃς κρίνεις τὸν ἕτερον; <sup>4</sup> Prov. 27.  
13 <sup>n</sup> Ἄγε νῦν, οἱ λέγοντες· “Σήμερον ἡ αὔριον πορευσά-  
μεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν  
14 ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν.” <sup>1</sup> οἵτινες οὐκ  
ἐπίστασθε τὸ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς  
γὰρ ἔστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανίζο-  
15 μένη· ῥᾶντι τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ  
16 ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἡ ἐκεῖνο· <sup>1</sup> νῦν δὲ καυχᾶσθε  
ἐν ταῖς ἀλαζονείαις ὑμῶν· <sup>1</sup> πᾶσα καύχησις τοιαύτη πονηρὰ  
17 ἔστιν. <sup>1</sup> εἰδοῦσι οὖν καλὸν ποιεῖν, καὶ μὴ ποιῶντι, ἀμαρτία  
αὐτῷ ἔστιν.
- 1 V. <sup>n</sup> Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ <sup>1</sup> Tim. 6.9.

forming it, and by thus setting up as arbiters 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 *νόμον* some understand the law of Moses; others, the Gospel. Bp. Middl., 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 Rabbinical writer in Schoettg. Hor. Hebr., “*Nemo alteri detrahit, qui non simul Deum abneget.*”

13—16. The Apostle next proceeds to reprove and expose the self-sufficiency, worldly spirit, and unbelieving irreligious language, which were manifested by many in another way. (Scott.) 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. *Ἄγε* seems here to be a form of soliciting attention; as Is. i. 18. *καὶ δεῦτε δὴ, διελέγχθημεν, λέγει Κύριος.* So the Latin *age*. In *σήμερον ἡ αὔριον—κερδήσωμεν* the Apostle represents the worldly-minded persons in question 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. *Ἐνιαυτὸν ἕνα*. A certain for an uncertain, but somewhat long, period.

14. *οἵτινες—αὔριον*] Literally, ‘ye who know not (i. e. though ye know not) the event of the morrow.’ Supply *πεπραγμένον, or πρᾶγμα*, i. e. whether you shall hold your property, or be removed from all enjoyment of it by death, or hopeless sickness. See Prov. xxvii. 1, which passage the Apostle had here in mind, and with which I would compare Soph. *Œd.* Col. 567.

*Ἐξοῦδ’ ἀνὴρ ὢν, χεῖτε τῆς ἐκ αὔριον* Οὐδὲν πλεόν μοι σοῦ μέτεστιν ἡμέρας. To illustrate this, the Apostle subjoins *ποία γὰρ ἡ ζωὴ ὑμῶν*; ‘For *what*, or how fleeting and frail, is your life! how short a span at the most!’ *Ἀτμὶς γὰρ &c.*, ‘Why it is a vapour, appearing for a short time, and then vanishing away.’ The *conclusion* is, that we ought not to be too anxious to provide necessaries for so short a sojourn, but should cast ourselves on the protection of that God on whom we wholly depend, and endeavour to seek his favour.

15. *ἄντι τοῦ λέγειν—ἐκεῖνο*] These words are closely connected with *σήμερον ἡ αὔριον* (the clause *ποία γὰρ—ἀφανίζομένη* 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 adduced by Wets.) though we may suppose, rather as common phrases and words of course. See Note on Hebr. vi. 3.

16. *νῦν δὲ καυχᾶσθε ἐν τ. ἀλ.*] ‘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. *εἰδοῦσι οὖν—ἔστιν*] 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. ix. 41. xv. 22. Rom. i. 20. There is reference *either* (as some think) to all 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.

C. V. 1—6. Many learned Commentators suppose this portion to be addressed to the *unbelieving* Jews, among whom the Jewish Christians lived under persecution, and of whom many were rich and led a dissolute life. The

ταῖς τάλαιπωρίας ὑμῶν ταῖς ἐπερχομέναις. ὁ πλοῦτος  
 ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν  
 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν  
 εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν  
 ὡς πῦρ ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις. ἰδοὺ, ὁ μισθὸς  
 τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπώστερη-  
 μένος ἀφ' ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ  
 ὦτα Κυρίου Σαβαῶθ εἰσεληλύθασιν. ἔτρουφήσατε ἐπὶ τῆς

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 Judæa 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 Carpz., 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 Carpz. and Rosenm.

2, 3. The imagery here is borrowed from the antient prophets; Job xiii. 28. Ps. xxi. 9. Isa. x. 16. xxvii. 11. xxx. 11.; and is used to designate the perishable 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 bre," i.e. will show that 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, is 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 *arrigo* 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 *φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ*, 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 never ending, which results from the abuse of riches, or the amassing of them by unlawful methods. Yet there is, I conceive, also an allusion to the "fire that is not quenched," which most partly be alluded to in the next clause, *ἔθησαυρεν ἐν ἰσχ. ἡμ.*, with which, indeed, many eminent Commentators antient and modern construe the preceding words *ὡς πῦρ*, in the sense, 'ye have as it were treasured up fire to consume you in 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. Barne, that "it occasions a confusion of metaphor, and leaves *ἔθησ.* without Accusative," the former is of no weight in a passage, like this, of Æschylus or Pindaric sublimity; and the latter is utterly without force, since the Accus., by a common idiom, is included in the verb itself. So Bp. Jebb well explains: 'Ye have laid up treasures for the "last days":—treasures! but of what kind? Let the last days tell: the days of the destruction of your nation. St. Paul (Rom. ii. 5.) fully expresses what St. James indignantly suppresses, *θησαυρίζετε σεαυτῶ ὄργην ἐν ἡμέρᾳ ὄργης.*

4. The Apostle proceeds to severely censure those who amassed riches by various acts, if not of dishonesty yet of oppression to their labourers, diminishing their wages, or stopping part on various pretexts. By a fine figure found in Lev. xix. 13. Deut. xxiv. 14, 15., Malachi iii. 5. and elsewhere, the withheld wages of the laborious are personified and said to call on God for vengeance. And here the passage of Malachi seems to have been especially had in view by the Apostle. *Τὰς χώρας*, 'fields.' A Hellenistic use. *Τῶν θερ.*, 'those who have gathered in your harvest.' On the expression *Κόρυτοι Σαρ.* see Note on Rom. ix. 29. By "entering the ears" is 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 translation. We have the same luxurious profligacy, 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 *σκαταλ.* see Note on 1 Tim. v. 6. Of *ἐθρέψατε—σφαγήτε* 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 Æschyl. Agam. 1659. *Καρρίας* may be rendered *genti-*

γῆς, καὶ ἐσπαταλήσατε ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν  
6 ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον οὐκ  
ἀντιτάσσεται ὑμῖν.

7 <sup>14</sup> Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ <sup>14</sup> Domat.  
Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμον καρπὸν τῆς  
γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρῶϊμον καὶ  
8 ὄψιμον· μακροθυμήσατε καὶ ὑμεῖς, στηριζατε τὰς καρδίας  
9 ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. <sup>23</sup> Matt. 24. "Μὴ στεναίετε  
κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ [κατα]κρηθῆτε ἰδοὺ, ὁ κρι-  
10 τῆς πρὸ τῶν θυρῶν ἔστηκεν. <sup>12</sup> b Matt. 5. Ὑπόδειγμα λάβετε τῆς  
κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προ-  
11 φήτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. <sup>18</sup> c Num. 14. ἰδοὺ, μακαρίζομεν  
τοὺς ὑπομένοντας. τὴν ὑπομονὴν Ἰαῶβ ἠκούσατε, καὶ τὸ  
τέλος Κυρίου εἶδετε· ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος <sup>22</sup> Joh. 1. 21.  
<sup>22</sup> et 42. 10. <sup>23</sup> Psal. 103. <sup>24</sup> Matt. 5. 11.

6. κατεδικάσατε—ὑμῖν] To the cruelty and gross sensuality above mentioned the Apostle adds another kind of cruelty, and that founded in cowardice. The expressions κατέδ. and ἐφονεύσ. 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. Middl., 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 δίκαιούς, is much too strong; and the strictly definitive 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. ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἀπεκτείνατε. & vii. 5. τὸν δίκαιον, οὗ ὑμεῖς φονεῖτε γεγέννησθε. 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 ἀντιτάσσεται ὑμῖν some take interrogatively. But that is unnecessary; and Bp. Middl. has justly decided that *He*, meaning Christ, carried on from τὸν δίκαιον, is the Nominative to ἀντιτάσσ., and that the sense is: 'The Saviour opposes not your perverseness, 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-

firms and illustrates by the example of the husbandman, and by that held out to them in the suffering Prophets. (Pott.) *Μακρ.* has a double signification, *patiently endures*, and *patiently wait* for. By the *ὑετὸν πρ.* are meant the autumnal, and by the *ὑετὸν ὄψ.* the vernal rains. These in Judæa come on in a regular course. By the *παρουσία 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. Horsley 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 στεναί. κατ' ἀλλ.*] Render: 'Do not murmur or be impatient against each other.' Said in opposition to the foregoing *μακροθ.*, 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.

10. *ὑπόδειγμα*] On the force of this word see Note at Joh. xiii. 15. *τῆς κακοπ.* Either the word here signifies constancy in enduring sufferings, or, with *τῆς μακρ.*, 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. *μακαρίζομεν*] 'we pronounce those blessed,' agreeably to Christ's words, Matt. v. 11 & 12. *τοὺς ὑπομ.*, 'who bear with patience the trials appointed for them by God.' See Matt. xxiv. 13. *τὸ τέλος Κυρίου*, 'the [happy] end which the Lord put to his sufferings;' with reference to Job. xlii. 12., where the *τὰ ἔσχατα* answers to the *τὸ τέλος* here. *Κυρίου* is a Genit. of cause for *ὑπὸ τοῦ Κυρίου* scil. *δοθέν*, of which examples are cited both from the Scriptural and Classical writers. The *ὅτι* I would take for *διότι*, because. So the Pesh. Syr.

καὶ οἰκτίρων. Ἐπὶ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε 12  
 14, &c.  
 2 Cor. 1. 17. μῆτε τὸν οὐρανὸν μῆτε τὴν γῆν μῆτε ἄλλον τινα ὄρκον  
 18. ἢ τῶν ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ κρίσει  
 • Eph. 5. πέσητε. Ἐκακοπαθεὶ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεί 13  
 19. Col. 3. 16. τίς; ψαλλέτω. Ἄσθενεὶ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς 14  
 1 Marc. 6. 13. πρεσβυτέρους τῆς ἐκκλησίας· καὶ προσευξάσθωσαν ἐπ' αὐτὸν  
 et 16. 18. ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. καὶ ἡ 15

12. μὴ ὀμνύετε] 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 (ἐπὶ 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 are agreed. And indeed our Saviour's words, Matt. v. 34—37. (which were, no doubt, in the mind of the Apostle) will permit no other interpretation. Ἦ τῶν ὑμῶν τὸ ναὶ—οὐ seem to have been a proverbial expression to denote simple affirmation or negation, repeated if need be, but unaccompanied with oaths. Ὑπὸ κρίσει πέρ, for εἰς κρίσειν ἐμπέσητε, which phrase occurs in Eccles. xxix. 19. Κρίσειν, for κατάκρισιν, 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 ψαλλέτω 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. τοὺς 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 ἀσθενεὶ must, from the context, be understood of severe sickness, especially if, as is, with reason, generally supposed, 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 ὀνόματι are by some united with προσευξ. ε. α.; but by others, with ἀλείψ. αὐτὸν ἐλ. It should seem that they belong to *both*, since the whole was done in dependence on the aid of God, solemnly 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 con-

junction with miraculous power. Nay our Lord himself condescended to employ certain *medicinal* working miracles. In the case of these presbyters, as in that of the *Apostles*, the oil may have been only used as *symbolical* 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 *preternatural* healing; otherwise the strong expressions εὐχή τῆς πίστεως σώσει καὶ ἰσχυρί and others, must be taken with such a limitation as, in the present context, would involve considerable harshness. There can be little doubt, however, that in the *next generation* the thing became (what most recent Commentators *have* suppose it) a *solemn religious ceremony* comprehending a *symbolical rite*, the use of which tended to produce the blessings prayed for, as far as was consistent with the plans of Divine providence. Of course, the εὐχή τῆς πίστεως would, 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 ii. 16. Rom. xii. 3. 1 Cor. xii. 9. xiii. 2.; or, the prayer offered up by those who have that faith to 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. 28. 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 *always* followed, his assertion is, I think, not borne out by any sufficient proof. See the judicious Note of Mr. Scott, who acutely observes: "It cannot be supposed, that these miraculous cures could be performed at all times: but there seems to have been some impression on the mind of the person who wrought the miracle, and a peculiar exercise of faith for that purpose." There were possibly some cases in which the means adverted to only *tended* to recovery and forgiveness, did not *produce* them; and therefore as to the question before us the maxim "in medio tutissimus ibis" may be used with advantage. (The thing is sufficiently plain, that the Romish practice of Extreme Unction is quite unjustifiable, being used under circumstances widely different. It was, as Scott and Holden observe, absurdly thus to found a *perpetual ordinance* on a practice which was extraordinary and miraculous; and as the miraculous gifts of healing have long ceased, the symbolical ceremony of anointing with oil ought not to be retained.

- εὐχὴ τῆς πίστεως σώσει τὸν κάμοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κὰν ἀμαρτίας ἢ πεποικῶς, ἀφεθήσεται αὐτῷ.
- 16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου
- 17 ἐνεργουμένη. ἘἭλιος ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν
- 18 ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.
- 19 Ἄδελφοί, εἰάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τὸν ἄμαρτων ἔκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἔκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

16. *ἔξομολογεῖσθε—ἐνεργουμένη*] There has been some doubt as to the sense of this verse, and that chiefly from difference of opinion as to the *connotation*. Some regard this as a fresh exhortation, unconnected with the preceding context, and enjoying a mutual confession of faults or injuries, and a mutual supplication to God for spiritual health. But to assign this figurative sense to *ἰαθῆτε* in the *present* context, is very harsh. And most 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 injurer, if penitent; 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 Romish 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 *πολὺ—ἐνεργουμένη*, namely, that the earnest energetic prayers of the righteous have great efficacy: Some eminent Commentators, indeed, explain *ἐνεργ.* 'inwrought 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. Ὅμοιοπαθῆς, 'a mere man, subject to the frailties of men.' See Note on Acts xiv. 15. *Προσευχῇ προσήξ.*, 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 *τῆς ἀληθ.* 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 *ἁμαρτων ἔκ ὁδοῦ*. The use of the term *ἀληθ.*, however, in conjunction with the others, shows that error in doctrine is also intended. *Σώσει ψυχὴν*, 'he will be the means of saving.' *Θανάτου*, i. e. death spiritual and eternal.

— *καὶ καλύψει πλῆθος ἀμ.*] 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 Hamm., Whitby, Wells, Pyle, Atterbury, and Doddr.; 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. *καλύψει* is to be understood, not of the person who has the love, or charity, but of him who is the *object* of it.

# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

I. <sup>1</sup> ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς <sup>1</sup> παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, <sup>2</sup> Ἀσίας, καὶ Βιθυνίας, <sup>m</sup> κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν <sup>3</sup> ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

<sup>n</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>o</sup> εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, <sup>p</sup> τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν, ἐτοιμὴν ἀπο-

<sup>1</sup> Joh. 7. 35.  
Act 8. 1, 4.  
Jac. 1. 1.

<sup>m</sup> Rom. 1. 7. et 8. 29.  
<sup>1</sup> Cor. 1. 3.  
Gal. 1. 3.  
Eph. 1. 2.  
Heb. 12. 24.  
<sup>2</sup> Pet. 1. 2.  
Jude 3.  
<sup>n</sup> Joh. 3. 3.  
5.  
Rom. 6. 23.  
1 Cor. 15. 20.  
<sup>3</sup> Cor. 1. 3.  
Eph. 1. 3.  
Jac. 1. 18.  
<sup>o</sup> Col. 1. 5.  
<sup>p</sup> 1 Tim. 1. 12.

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 67 or 68, 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 Judæa, 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 Βαβυλωνί 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 expression παρεπιδήμοις διασπορᾶς 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 irre-

gular, the mind of the writer being solely intent on delivering the truths of the Gospel; but it is 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. I. 1. ἐκλεκτοῖς] i. e. elected to the privileges of the Gospel. See Rom. viii. 33. Παρεπιδήμοις διασπορᾶς, 'the Christians who sojourn in the different countries where the Jews are dispersed.' See the Introduction. On the term διασπορά see Note on Joh. vii. 35.

2. κατὰ πρόγνωσιν Θεοῦ] See Acts ii. 23. Rom. viii. 28. seq. Eph. i. 5. The phrase is to be referred, by transposition, to ἐκλ. preceding 'Ἐν ἀγιασμῷ πν.,' 'by the sanctification or sanctifying influences of the Spirit.' Εἰς ὑπακοήν, i. e. in order that they should obey the Gospel. Καὶ [εἰς] ῥαντισμὸν αἵμ. '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 &c. Compare Rom. i. 7. and 1 Cor. i. 3.

3—5. The Apostle opens his subject by calling on his readers to join with him in blessing the God and Father of our Lord Jesus Christ for His 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. The paves the way for the mention, at v. 6., of trials and persecutions. 'Ὁ ἀγαθ.,' 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

- 6 καλυφθῆναι ἐν καιρῷ ἐσχάτῳ ἢ ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον  
 7 ἄρτι, εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα  
 τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμωτέρον χρυσίου τοῦ  
 ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ εἰς ἔπαι-  
 νον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ  
 8 ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν, ἄρτι μὴ ὀρώντες, πιστεύ-  
 οντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῳ,  
 9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηριαν ψυχῶν  
 10 ἢ περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφήται οἱ  
 11 περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἔρευνῶντες εἰς  
 τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ,  
 προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ

Rom. 5. 3.  
 2 Cor. 4. 17.  
 Heb. 10. 37.  
 Jac. 1. 2.  
 infr. 5. 10.  
 1 Prov. 17. 3.  
 Eccl. 48. 10.  
 1 Cor. 3. 13.  
 Jac. 1. 3.  
 infr. 4. 12.  
 1 Joh. 30. 19.  
 2 Cor. 5. 7.  
 Heb. 11. 1.  
 27.  
 1 Joh. 4. 20.  
 1 Gen. 49.  
 10.  
 Dan. 2. 44.  
 et 9. 24.  
 Aggr. 2. 8.  
 2 Zech. 6. 12.  
 Matt. 13. 17.  
 Luc. 10. 34.  
 1 Paul. 22. 7.  
 Eccl. 53. 3.  
 &c.  
 Dan. 9. 24.  
 1 Luc. 24. 35.  
 2 Pet. 1. 21.

opposition to the notion of some recent Commentators) by a kindred passage of Tit. iii. 5. κατὰ τὸν αὐτοῦ ἔλεον, ἔσωσεν ἡμᾶς, διὰ λου-  
 τροῦ παλιγγενεσίας, καὶ ἀνακαίνωσως πνεύ-  
 ματος ἀγίου. Ζῶσαν, for ζωοποιούσαν, in allu-  
 sion to the life and immortality brought to  
 light by the Gospel. So ὁδὸς ζωσα at Hebr. x.  
 20. This hope was introduced by Christ's re-  
 surrection, inasmuch as that showed the possi-  
 bility of our own resurrection; and as being a  
 proof and pledge thereof, and a seal and con-  
 firmation of the truth of the Christian doctrine.  
 In εἰς κληρῶν. ἀφθ. is shown the object of that  
 hope; ἀφθ. denoting that it is imperishable,  
 and ἀμίαντον uncontaminated by those frailties  
 and vices which so much disturb all human  
 happiness, and untainted with that evil which  
 in this world is necessarily mixed with good. Ἀμύ-  
 ραντος, 'never-fading,' because (as Mackn. re-  
 marks) it never grows old; its beauties will re-  
 main fresh through all eternity; and its pleasures  
 never become insipid by enjoyment. Τετηρ.  
 ἐν οὐρανῶν εἰς ἡ. See Col. i. 5. 2 Tim. iv. 8.  
 Τοῦς—εἰς σωτηρίαν, 'For you who are pre-  
 served and guarded by the powerful protection  
 of God (who can give us all the felicity we hope  
 for), through faith, i. e. through the profession  
 of the Gospel, by which ye obtain it,' or, as  
 some explain it, under condition of faith in the  
 Gospel. Ἐτοιμὴν ἀποκαλ., 'destined to be  
 revealed and imparted.' Ἐν καιρῷ ἐσχάτῳ,  
 i. e. under the Gospel dispensation, or rather at  
 the consummation of all things at the general  
 judgment.

6. ἐν ᾧ ἀγαλλιᾶσθε—πειρασμοῖς 'in which  
 [circumstances] (namely, of being kept by the  
 power of God and hope in his salvation) ye  
 greatly rejoice,' or, 'rejoice, exult ye,' as Mr.  
 Valpy renders, observing that "the whole seems  
 to be an exhortation, only momentarily suspend-  
 ed, to inform those who are addressed of the  
 desire which the prophets had to understand  
 'what the Spirit of Christ, speaking by them,  
 did signify when it testified beforehand the suf-  
 ferings of Christ, and the glory that should fol-  
 low.'" Εἰ δέον ἐ., 'if, or since, thus it must  
 be,' viz. from circumstances. The sense of the  
 passage is: 'This felicity ye expect, though now,  
 for a time, ye suffer under various tribulations  
 inflicted on you by the unbelieving Jews and  
 Gentiles.

7. ἵνα τὸ δοκίμιον—Χριστοῦ] The sense is:  
 'This trial of your faith [by affliction], being  
 much more precious than that of gold which is  
 tried in the fire, [as the sincerity of your faith is  
 tried by afflictions] may be found [to issue] unto  
 praise' &c. "The troubles (remarks Dr. Bur-  
 ton) which tried the Christians, were really of  
 much more value than gold, which is itself tried  
 in the fire. Gold is purified at the time, but  
 afterwards perishes; the Christians are not only  
 purified by the trial, but arrive finally at the  
 happiness of heaven." On the expression εἰς  
 ἔπαινον, see Note on Rom. xiii. 3.; and on  
 δοκίμ. τ. πίστ. see Note at James i. 3. Ἐν  
 ἀποκαλ. Ἰ. Χ., 'at the revelation of Jesus  
 Christ [in the final judgment].'

8, 9. οὐκ εἰδότες 'though not having seen  
 [in the flesh, on earth]. Πίστ. εἰς ὃν. The  
 ground of that trust, and indeed consummation  
 by anticipation, is expressed in the words κομι-  
 ζόμενοι—σωτηρίαν, where κομ. is supposed to be  
 an agonistic metaphor. By the intermediate  
 words it is intimated, that that trust is not only  
 a hopeful, but an exulting and inexpressibly  
 joyful one. Such appears to be the most correct  
 exposition of the sense.

10. περὶ ἧς—προφ.] The sense is, 'Concern-  
 ing which felicity, and its nature, the Prophets  
 studiously examined, and diligently inquired  
 after, [the Prophets, I say] who prophesied of  
 the grace which was to come unto you.' Ἐξεζ.,  
 literally, 'sought out.' "The prophets (says  
 Rosenm.) knew that something good was re-  
 served for our later times; but the exact nature  
 they did not fully comprehend. They pro-  
 phesied of the blessings whereof we are par-  
 takers; though mostly shadowed under types  
 and figures."

11. ἐρευν. εἰς τίνα—δόξαν] The sense seems  
 to be: 'investigating at what particular time,  
 and what kind of time [whether of national pros-  
 perity, or of adversity] that would happen,  
 which the Holy Spirit within them, given by  
 Christ, had showed to them, signifying what  
 Christ should suffer, and the glory to which he  
 should be exalted.' The Apostle is supposed to  
 have had in view Dan. ix. 22. sq. At τὰ εἰς  
 Χρ. παθήματα supply ἐσόμενα, scil. ἀπο-  
 βησόμενα. The δόξας has reference to his re-  
 surrection, ascension, and final glorifica-  
 tion.

u Dan. 12.  
 9, 13. ταῦτα δόξας· <sup>u</sup>οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ <sup>12</sup>  
 Act. 2. 4. διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισ-  
 Eph. 3. 10. μένων ὑμᾶς ἐν Πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,  
 Heb. 11. 13, 39. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύναι. <sup>x</sup> Διὸ ἀναζωσάμενα <sup>13</sup>  
 x Luc. 12. 35. τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίζατε  
 et 21. 34. Rom. 13. 13. ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χρι-  
 Eph. 6. 14. στοῦ· <sup>y</sup>ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρό- <sup>14</sup>  
 1 Thes. 5. 6. τερων ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· <sup>a</sup>ἀλλὰ κατὰ τὸν κα- <sup>15</sup>  
 y Act. 17. 30. λέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ  
 Lev. 11. 44. et 19. 2 et 20. 7. γενήθητε· <sup>a</sup>διότι γέγραπται· Ἅγιοι γένεσθε, ὅτι ἐγὼ <sup>16</sup>  
 Luc. 1. 74, 75. ἅγιός εἰμι. <sup>b</sup>καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπο- <sup>17</sup>  
 2 Cor. 7. 1. λήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς  
 Lev. 11. 44. et 19. 2 et 20. 7. παροικίας ὑμῶν χρόνον ἀναστράφητε· <sup>c</sup>εἰδότες ὅτι οὐ φθα- <sup>18</sup>  
 b Deut. 10. 17. ριστοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν  
 2 Par. 19. 7. ἀναστροφῆς πατροπαράδοτου, <sup>d</sup>ἀλλὰ τιμῷ αἵματι, ὡς ἀμ- <sup>19</sup>  
 Job. 34. 19. νου ἀμώμου καὶ ἀσπίλου, Χριστοῦ, <sup>e</sup>προεγνωσμένου μὲν <sup>20</sup>  
 Act. 10. 34, 36. πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν  
 Rom. 2. 10, 11. Heb. 11. 13. <sup>c</sup> 1 Cor. 6. 20. et 7. 23. <sup>d</sup> Job. 1. 29, 36. Act. 20. 28. 1 Cor. 5. 7. Heb. 9. 19, 14. 1 Joh. 1. 7. Apos. 1. 5. et 1. 3  
<sup>e</sup> Act. 2. 24. Rom. 3. 25. et 16. 25. Eph. 1. 9. et 3. 9. Gal. 4. 4. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. Heb. 1. 2. Apos. 13. 8.

12. οἷς ἀπεκαλύφθη—ἄγγελοι παρακύναι] '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 announcing 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. ταῦτα δὲ τῶν πεμφθέντων διακονούντων πρὸς τὸν Νάβαλον. By the ἄ 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 παρακ. (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 founds some urgent exhortations to a holy life, suitable to such high privileges and promises. The metaphor in ἀναζωσ. (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 νήφ. see 1 Thess. v. 6. and 2 Tim. iv. 5. Τελείως is by some taken for εἰς τέλος; by others explained constantly, or entirely; which two significations may be united. Φερομένην &c., 'which is brought or offered to you by the revelation of Christ,' or, 'which is to be conferred on you at' &c.

14. μὴ συσχημ.] See Note at Rom. xii. 2. and compare iv. 2. Ἐν τῇ ἀγνοίᾳ, for ἐν τῷ χρόνῳ τῆς ἀγνοίας at Acts xvii. 3., i. e. before they had been enlightened by the Gospel.

15. τὸν καλέσαντα] scil. Θεόν. So Gal. v. 8. τοῦ καλούντος ὑμᾶς.

17. καὶ εἰ Πατέρα—ἀναστράφ.] A second argument for a virtuous life, derived from the Divine goodness and justice. Καὶ, ποτε, and further. Εἰ, for διότι, since. Πατέρα ἐμ. &c. 'ye worship as a father Him who impartially judgeth according to every one's works,' showing no preference to Jews over Gentiles. Compare a similar sentiment at Acts x. 34. Ὁ ἀναστρ. see 2 Cor. i. 12. Eph. ii. 3. Παροικίας sojourn. See Hebr. xi. 13. Ἐν φόβῳ, for μετὰ φόβον in Heb. xi. 12.

18—21. εἰδότες ὅτι—πατροκ.] 'knowing [to ye do] and bearing in mind, that ye were not by corruptible things, [however precious] gold and silver, liberated from your vain and foolish manner of life, received from your forefathers.' Ματαίας, vicious, as Tit. iii. 9. and μεταϊότης at Eph. iv. 17. and Ps. xiii. 11. liv. 2.; alluding both to idolatry and to the vice which it brought with it. In ἐλυτρώθητε ἀτιμῷ αἵματι there is a strong reference to the work of atonement effected by the sacrifice of Christ. And in ἀμώμου and ἀσπ., there is an allusion to the perfection required in the victim under the law, which typified the great sacrifice of Christ; with reference either to the paschal lamb, or to the lamb which was daily sacrificed for the sins of the people. The ὡς may be rendered 'as being.' The sense of vv. 20, 21, may be thus expressed: 'Of that Christ, I say, who was ordained, or destined to this work of liberation and redemption before the creation of the world, but made his appearance in these latter times for your sakes, who, by him and his preaching, trust in God that raised him from the dead and glorified him, so that your faith and hope are



- 21 χρόνων δι' ὑμᾶς τούς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν <sup>Act. 2. 33. Philipp. 2. 9.</sup>  
 εγγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα ὥστε  
 22 τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. <sup>Act. 15. 9. Rom. 12. 10.</sup> Ἐὰν ψυχὰς  
 ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος  
 εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους  
 23 ἀγαπήσατε ἐκτενωῶς. <sup>1 Tim. 1. 5. Heb. 13. 1. inf. 2. 17. b Joh. 1. 13. et 3. 3, 5. 1 Joh. 3. 9.</sup> ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθα-  
 τῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζωῆς Θεοῦ καὶ μένοντος  
 24 εἰς τὸν αἰῶνα. <sup>1 Paul. 102. 12. et 103. 15. Eccel. 14. 18. Eze. 40. 6.</sup> διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα  
 δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρ-  
 25 τος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· τὸ δὲ ῥῆμα Κυ-  
 ρίου μένει εἰς τὸν αἰῶνα. τούτο δὲ ἐστὶ τὸ ῥῆμα τὸ  
 1 εὐαγγελισθὲν εἰς ὑμᾶς. II. <sup>1 Cor. 14. 20. Eph. 4. 22. Col. 3. 8. Heb. 12. 1. 1 Paul. 34. 9.</sup> Ἀποθέμενοι οὖν πᾶσαν κα-  
 κίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους, καὶ πᾶσας  
 2 καταλαλιὰς, ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα  
 3 ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε· εἶπερ ἐγεύσασθε ὅτι  
 χριστὸς ὁ Κύριος.  
 4 <sup>m Paul. 118. 22. Eph. 2. 20.</sup> Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων  
 μὲν ἀποδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἐν-  
 5 τιμον, <sup>n Esm. 61. 6. et 65. 21. Hose. 14. 2. Mal. 1. 11.</sup> καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομησθε, οἶκος πνευ-  
 ματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικᾶς θυσίας εὐ-

Rom. 12. 1. Eph. 2. 21, 22. Philipp. 4. 18. Heb. 3. 6. et 12. 28. et 13. 15. Apoc. 1. 6. et 5. 10.

[reposed] in God.' Προεγ. signifies fore-ordained or decreed; as in Rom. viii. 29., where the word is joined with προορίζειν. Of this sense the most apposite example I have noted is Thucyd. ii. 64. fin. On ἐσχ. τῶν χρόνων, see Hebr. i. 1. and Note. Ὑμᾶς, 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 worshippers.'

22. τὰς ψυχὰς ὑμῶν ἡγνικότες &c.] to 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 διὰ πν. 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 unto sanctification. Εἰς καθ. καρδίας is taken as at 1 Tim. i. 5. I would compare Æschyl. Eum. 282. ἀφ' ἀγνοῦ στόματος.

23. ἀναγεγενν.] 'since ye are born again,' viz. by conversion. The best comment on this is a similar passage at James i. 18. Μένοντος εἰς τὸν αἰῶνα may be referred either to 'God' (with Grot. and Elsn., who cite Dan. vi. 26.

αὐτὸς ἐστὶ Θεὸς ζῶν καὶ μένων) or to λόγου, 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, 25. 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 ῥῆμα—αἰῶνα. Paraphrase, 'But the word of the Lord is invariably true, always efficacious, and tending to eternal life and happiness.' Τούτο δὲ—εἰς ὑμᾶς. The sense is: 'and that eternal truth is the very doctrine which is preached to you.'

II. 1, 2. Compare similar passages at Rom. vi. 4. Eph. iv. 25. Tit. iii. 2. Τὸ λογικὸν ἄδολον γάλα, 'the pure and uncorrupt doctrines of the Gospel.' ἵνα ἐν αὐτῷ αὐξ., 'that ye may make a progress in Christian holiness.' See 1 Cor. iii. 2.

3. εἶπερ ἐγεύσασθε—Κύριος] Render, 'since that ye have experienced how gracious the Lord is;' in other words, 'As infants, 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

• Esa. 28.  
16.  
Rom. 9. 33.  
p Psal. 118.  
22.  
Esa. 8. 14.  
Matt. 21.  
42.  
Luc. 2. 34.  
Act. 4. 11.  
Rom. 9. 33.  
q 1 Cor. 1.  
23.  
r Exod. 14.  
5, 6.  
Deut. 7. 6.  
et 14. 2.  
et 26. 18.  
Eph. 1. 14.  
et 5. 8.  
Col. 1. 13.  
Apo. 1. 6.  
et 5. 10.  
• Ose. 1. 10.  
et 2. 23.  
Rom. 9. 25.

προσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. ° Διὸ καὶ περιέ-  
χει ἐν τῇ γραφῇ Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρο-  
γωνιαῖον, ἐκλεκτὸν, ἐντιμον· καὶ ὁ πιστεύων ἐπὶ  
αὐτῷ, οὐ μὴ κατασχυνοθῆ. ῥ ὑμῖν οὖν ἡ τιμὴ τοῖς π-  
στεύουσιν· ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκο-  
δομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ  
λίθος προσκόμματος καὶ πέτρα σκανδάλου· ° οἱ προσ-  
κόπτουσι τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν· ῑ ὑμεῖς  
δὲ γένος ἐκλεκτὸν, βασιλείον ἱεράτευμα, ἔθνος  
ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς  
ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ  
θαυμαστὸν αὐτοῦ φῶς· ° οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς τοῦ  
Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

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, Hebr. 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 chief corner-stone, into a spiritual society, 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. 19. 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. 6. 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. (Holden.) 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 *protasis*, the latter an *apodosis*; and the purpose of them is to exhort Christians not only to *receive*, but to *practise* the precepts of the Gospel. On the term *προσερχ.*, see Note at 1 Tim. vi. 3—5.

6, 7. Returning to the subject of v. 4., the Apostle shows that, in a passage of the Old Testament, Christ is compared with a corner-stone, and those who fly to this stone are declared blessed. (Pott.) Περιέχει, for περιέχεται. So the Pesh. Syr. 'dicitur.' Of this sense an example is cited by Rosenm. from Joseph. Antiq. xi. 4. 7. καθὼς ἐν αὐτῇ (scil. ἐπιστολῇ) περιέχει. See Note at Rom. ix. 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 sublimer and mystical

acceptation which was doubtless intended by the Prophet as well as the primary one, in which security in Zion (or Jerusalem) is promised to those who take refuge there from the tyranny of Sennacherib. 'Ἐκλ., 'select.' 'Ὁ πιστεύων ἐπὶ αὐτῷ' 'in it,' as Campb. renders.

— ὑμῖν οὖν—γωνίας] Render: 'Unto you, therefore who [thus] firmly believe, belongs the preciousness [which I speak of].' Τοῖς ἐκλεκτοῖς 'as regards the unbelieving and disobedient.' Λίθος προσκ. Render, 'a stone at which one may stumble,' just as a corner-stone, those placed to sustain the walls of a building, may be stumbled at by a careless passer by, or his injury.

8. οἱ προσκόπτουσι—ἀπειθ.] These words are exegetical of the preceding, and hint the application. Eis ὃ (scil. προσκόμμα) ἐπέσθω. The best Commentators are agreed, that, by popular idiom, it is only meant that into stumbling and disobedience they were permitted by God to fall. See Is. viii. 15. compared with Matt. xxi. 44. Lu. ii. 34. Rom. ix. 32. At such events, the meaning cannot be (to use the words of Mr. Valpy) that the unbelieving Jews were appointed to disobedience; but only, that being disobedient to the Gospel so clearly revealed, and by so many miracles and distributions of the Holy Ghost confirmed, they were appointed to the punishment of that disobedience, to fall and perish.

9, 10. The Apostle again sets forth the Christian privilege to be obtained by faith in Christ. See Note supra iii. 4. The expression γῶς ἐκλ. is derived from Is. xliii. 20.; βασιλ. εἰς from Exod. xix. 6.; ἔθνος ἅγιον from Deut. x. 6. xiv. 2.; and λαὸς εἰς περιποίησιν from Exod. xix. 5. and Mal. iii. 17. See Note on Acts ii. 28. All these expressions are still more applicable to Christians. Ὅσας τὰς—φῶς, 'that ye should show forth [by words and deeds] the praises of him who hath called [and drawn] you from the darkness [of ignorance, sin, and misery] to the light of knowledge, truth, and happiness.' Ἐξαγγ. literally signifies to tell those without what is done within, and is used in the present sense at Ps. lxxi. 15. lxxiii. 28.

10. οἱ ποτὲ—Θεοῦ] The sense is, 'who formerly were not a people of God, but now are so.'

- 11 Ἄγαπῆτοι παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται  
 12 κατὰ τῆς ψυχῆς· ἡ ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν  
 13 ἡμέρᾳ ἐπισκοπῆς. Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· ἢ εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπόμενοι, εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ.  
 17<sup>b</sup> πάντα τιμῆσατε· τὴν ἀδελφότητα ἀγαπάτε, τὸν Θεὸν φοβείσθε, τὸν βασιλέα τιμᾶτε.  
 18 Ὅι οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπότης, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς ἄσκολοῖς. Τούτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑπο-

Eph. 4. 3. Philip. 2. 3. Heb. 13. 1. supr. 1. 22. Infr. 5. 5. 2 Pet. 1. 7. c Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Titus 2. 9. 4 Marc. 5. 10. 2 Cor. 7. 10.

who were not [formerly] received into favour, and made a people of God, but now have been made such.' The words are taken from Hos. ii. 25., with an application to Christians.

11, 12. An exhortation to live worthy of so precious a Gospel, especially by abstaining from all lasciviousness and immorality, or sensuality. Compare Hebr. xi. 13. Rom. vi. 12. James iv. 1. The nature of the argument here will be best seen by supposing, with Grot., Rosenm., and Pott, that the Apostle is reminding them of their situation as παροικοι and παρεπιδήμοι in a foreign country, and also of their like situation in this world, as compared with the next; and then, in the next verse, takes occasion, from their situation as Christian strangers in Heathen countries, to press on them the duty of adorning the doctrine of God our Saviour in all things. In the words αἵτινες στρατ. κ. τ. ψ. there is a military metaphor. Ἀναστροφῆν, 'conduct.' See Note on James iii. 13. Ἐν τοῖς ἔθν., who, it is implied, are close observers of your actions. At ἐποπτ. must be understood, not (as Rosenm. supposes) ὑμᾶς, but αὐτὰ, i. e. τὰ κατὰ ἔργα; as is clear from a kindred passage at iii. 2. ἐποπτεύσαντες τὴν ἀγνήν ἀναστροφὴν ὑμῶν. Ἐποπτεύω signifies to closely inspect; so that ἐποπτεύσαντες is for ἐὰν ἐποπτεύσωσι, i. e. 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 ἡμερᾶ ἐπισκοπῆν 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.

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.) Ὑποτάγητε, 'be in subjection,' 'subject yourselves.' Compare similar admonitions at Rom. xiii. 1. seqq. and Tit. iii. 1. The sense here of κράτις, 'political institution,' is rare, and founded on the use of the Hebr. כְּרָב, like that of the Latin creare as used of appointing magistrates.

15. Ἀγνωσία here denotes false accusations, or unfounded objections, as arising from the ignorance or prejudices τῶν ἀφρόνων.

16. ὡς ἐλεύθεροι—ἐλευθερίαν] This the Apostle subjoins to prevent any such mistake as to the nature of their Christian liberty, as to suppose themselves thereby exempted from obedience to lawfully appointed governors. By κακία is here meant, in a special sense, disaffection and sedition. "Some Jewish Christians (says Benson) did this, who expecting a political kingdom, visible on the earth, were apt to suppose Christians to be free from all public laws, κυριότητα ἀθετοῦντες, says Jude." Ὁ δούλοι Θεοῦ, i. e. 'as bound to the observance of the divine laws,' and therefore subject to those whom God wills us to serve. For it is the will of God that there should be magistrates whom we may obey.

17. πάντα τιμῆσατε] 'Honour all,' viz. to whom honour is due; as Rom. xiii. 7. A general injunction afterwards explained by its species. Τὴν ἀδελφότητα, ἀγ., 'love the Christian fraternity.' Abstract for concrete. (Rosenm.) Τὸν Θεὸν φοβείσθε. This term in Scripture unites the kindred ideas of reverence and obedience.

18—20] See a similar admonition at Eph. vi. 5—8. Ὅι οἰκέται, literally, 'ye who are servants.' The word properly denotes domestics, or house-servants, but must here denote all. Σκολοῖς, for καλεστοῖς, δυσκόλοις.

φέρει τις λύπας, πάσχω· ἀδίκως. ° ποῖον γὰρ κλέος, εἰ ἀμαρ-  
 τάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοπα-  
 οῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ.  
 ° Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ  
 ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσῃτε  
 τοῖς ἴχνεσιν αὐτοῦ. ° ὃς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ  
 εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. ° ὃς λοιδορούμε-  
 νος οὐκ ἀντελοιδόρει, πάσχω· οὐκ ἠπείλει· παρεδίδου δὲ τῷ  
 κρίνοντι δικαίως. ° ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν  
 ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπο-  
 γενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι αὐτοῦ  
 ἰάθητε. ° ἥτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπε-  
 στράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν  
 ὑμῶν.

III. Ἰ. ΟΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις  
 ἀνδράσιν, ἵνα καὶ εἰ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν  
 γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθήσονται, ἐποπτεύ-  
 σαντες τὴν ἐν φόβῳ ἀγνῆν ἀναστροφὴν ὑμῶν. ° ὧν ἔστω  
 οὐχ ὁ ἐξῶθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ  
 ἐνδύσεως ἱματίων κόσμος· ° ἀλλ' ὁ κρυπτός τῆς καρδίας ἀν-

21—23. 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. ὃς ἀμαρτίαν—αὐτοῦ] 'who sinned neither in deed nor word.'

23. Ἀτ παρεδίδου supply εἰ αὐτῶν ὁ κρίσις.

24. ὃς τὰς ἀμαρτίας—ἰάθητε] An allusion to Is. liii. 12., and denoting, as the best Expositors are agreed, 'who bare the punishment of our sins upon the cross; for that ἀναφέρειν 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 οὐ τῷ μῶλωπι αὐτοῦ ἰάθη., 'by whose stripes and wounds (μῶλ. 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 antient philosophers held vicious passions and dispositions to be sicknesses of the mind, as Plut. Op. Moral. vi. 24. 4. τῶν τῆς ψυχῆς ἀρρώστημάτων καὶ παθῶν ἢ φιλοσοφία μόνη φαρμακόν ἐστι. where the words καὶ παθῶν are subjoined κατ' ἐπεξήγησιν. The words ἵνα ταῖς ἀμαρτίαις—ζήσωμεν 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." The words ἥτε γὰρ—ὑμῶν are meant to illustrate the preciousness of the salva-

tion, and present a fine image of unmixed misery and utter destitution. The καὶ is explicative. There is here a blending of the image with the thing compared: and ἐπισκ. is added to explain how Christ is our shepherd.

III. 1. ὁμοίως αἱ γυν.] Here are carried forward the duties of obedience, from that of subjects to sovereigns, and servants to masters to the domestic and family relations of wives to husbands. By the subjection here enjoined is meant such as is agreeable to the customs and laws in force in any country. Yet the term never authorizes more than ready and willing, not slavish, obedience. In which view Rosenm. cites Joseph. Ant. i. xlix. 8. (of the maidens of Leah and Rachel) δούλαι μὲν οὐδαμῶς, ὑποταγμέναι δέ. 'Ἀπειθ. τῷ λόγῳ,' are not believers in the Gospel, have not embraced it. Τῆς ἀναστροφῆς, 'the conduct,' i. e. such virtuous and prudent conduct as the Apostle enjoins. "Ἀνευ λόγου, i. e. without any formal argument or proof. Such fruits of the Gospel supply a tacit, but powerful proof of its beneficial tendency, and a popular argument for its truth. Κεφδ., i. e. may be gained over to the Gospel. Thus the expression is equivalent to σώζειν, 'put into the way of salvation.'

2. ἐν φόβῳ] for σύν φόβῳ, i. e. with respectful deportment. See Eph. v. 33.

3. ὧν ἔστω οὐχ—κόσμος] This injunction, like a similar admonition at 1 Tim. ii. 9. sq., is to be understood in a comparative sense; the ὧν being for non tam—quam. Indeed, that passage is the best comment on the present. On the whole subject I have treated at large in Rec. Syn.

4. ὁ κρυπτός τῆς κ. ἀνθρ.] i. e. let it extend to the mind, τὸν ἔσω ἄνθρωπον, Rom. vii. 21..

- ἄθροπος, ἐν τῷ ἀφθάρτῳ τοῦ πρᾶξος καὶ ἡσυχίου πνεύματος,  
 5 ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτέλεις. οὕτω γὰρ ποτὲ καὶ  
 αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν ἐκόσμουσαν ἐάν-  
 6 τὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν ὡς Σάρρα ὑπῆ-  
 κούσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα  
 ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόσην.  
 7 Ὁῖ ἀνδρες ὁμοίως, συνοικούντες κατὰ γνώσιν, ὡς ἀσθενεστέρω  
 σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ † συγκληρο-  
 νόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς  
 ἡμῶν.  
 8 Ὁ τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλαδέλ-  
 9 φοι, εὐσπλαγχοι, † φιλόφρονες· ἢ μὴ ἀποδιδόντες κακὸν ἀντὶ  
 κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τὸνναντίον δὲ εὐλογούν-  
 τες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρο-

o Gen. 18.  
 12.  
 p 1 Cor. 7.  
 3. et 12. 22.  
 Eph. 2. 28.  
 ac.  
 Col. 3. 19.  
 q Rom. 12.  
 16. et 15. 5.  
 1 Philipp. 2.  
 2. et 3. 16.  
 7. Prov. 19.  
 18.  
 Prov. 17.  
 13.  
 et 20. 22.  
 et 24. 29.  
 Matt. 5. 39.  
 et 26. 34.  
 Rom. 12.  
 17.  
 1 Cor. 6. 7.  
 1 Thes. 5.  
 15.  
 1 Tim. 4. 8.

internal and mental, as opposed to external ornament, q. d. Vests soon fade and wear out, while the internal ornament is ever during; forming, in the words of the Poet,

"A wreath that cannot fade, of flowers that bloom

With most success when all beside decay."

The Θεοῦ 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. Ἐλπίζ. ἐπὶ 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. Connubia nostra repulit, ac dominum Æneam in regna recepit. & iv. 10. Phrygio servire marito. 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 ἀγαθοποιούσαι—πτόσην 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. κατὰ γνώσιν] i. e. in a manner suitable to the superior knowledge you enjoy by the Gospel. ὡς ἀσθεν. σκεύει τῷ γυναικείῳ. The exact ratio metaphoricæ of σκεύει is not very clear. It is generally interpreted *tool, utensil, ὄργανον*, as Aristotle calls the wife. As, however, σκεῦος literally signifies *any thing made*, so it may here very well have the sense *creature*. Some MSS. here have *μέρει*, which, though evidently a gloss, well expresses the sense. The expression *τιμῆ*

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 crystallinis, quia sollicitè tractantur." And so often in the Rabbinis *honore utorem*. Wets. here cites Epict. p. 62. *τιμῶνται αἱ γυναῖκες ὑπὸ τῶν ἀνδρῶν*. So also Philo ii. 36, 9. (of Abraham with respect to Sarah) *διὰ τὴν τιμὴν ἣν ἀπένευμε τῇ γαμέτῃ*. Eurip. Troad. 735. *ὦ φίλτατ', ὦ περίσσα τιμηθεὶς τέκνον. & Orest. 449. παῖδ' ἀγκαλαῖσι περιφέρων, τιμῶν 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 added, *εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ἡμῶν*, i. e. to 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 *συγκληρόνομοι*, many MSS. and the *textus receptus* have *συγκληρονόμοις*. But the former is decidedly preferable. Moreover, for the common reading *ἐκκόπτεσθαι*, many MSS. and all the early Editions have *ἐγκ.* which is preferred by almost all Critics, was adopted by Wets., and has been edited by Beng., Griesb., Matth., Vater, 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. Τὸ τέλος is best rendered by Erasm., Grot., Rosenm., and Pott 'in summâ; equivalent to the Classical *ἐν κεφαλαιῷ*. On *φιλάδ.*, see Note at i. 22. and compare Col. iii. 12. sq.

9. On *ἀποδ. κακὸν ἀντὶ κακοῦ* see Rom. xii. 17. and Note; and on *εὐλογ.* 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.'

• Psal. 34.  
13, &c.  
Jac. 1. 26.

• Psal. 37.  
27.  
Esa. 1. 16.  
3 Joh. 11.

• Esa. 6.  
12, 13.  
Jer. 1. 8.  
Matt. 5. 10.  
et 10. 22.  
supr. 2. 20.  
et 4. 14.  
• Job. 1. 21.  
Psal. 119.  
46.  
Act. 4. 8  
• Titus 2.  
8. supr. 2.  
12, 15, 19.

• Rom. 1. 4  
et 5. 6.  
2 Cor. 13.  
4.  
Heb. 9. 15,  
28.  
• Eph. 2.  
17.  
Infr. 4. 6.

νομήσητε. Ὅ γὰρ θέλων ζῶν ἄγαπᾶν, καὶ ἰδεῖν<sup>10</sup>  
ἡμέρας ἀγαθᾶς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ  
κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον.  
Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν<sup>11</sup> ζη-  
τησάτω εἰρήνην καὶ διωξάτω αὐτήν. ὅτι οἱ ὀφθαλ-<sup>12</sup>  
μοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅσα αὐτοῦ εἰς δέησιν  
αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιούντας κακά.  
Καὶ τίς ὁ κακῶσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;<sup>13</sup>  
ἄλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι<sup>14</sup>· τὸν δὲ<sup>14</sup>  
φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε· ὁ Κύ-<sup>15</sup>  
ριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἔτοι-  
μοι δὲ αἰεὶ πρὸς ἀπολογία<sup>16</sup>ν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον  
περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραύτητος καὶ φόβου· συν-<sup>16</sup>  
εἶδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς  
κακοποιῶν, κατασχυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγα-  
θὴν ἐν Χριστῷ ἀναστροφῆν. Κρεῖττον γὰρ ἀγαθοποιού-<sup>17</sup>  
ντας, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποι-  
οῦντας· ὅτι καὶ Χριστὸς ἀπαξ περὶ ἁμαρτιῶν ἔπαθε, δι-<sup>18</sup>  
καιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ· θανατω-  
θεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ [τῷ] πνεύματι· ἐν ᾧ καὶ<sup>19</sup>

10—12. The preceding words εἰδότες ὅτι—  
κληρον. are, in some measure, parenthetical:  
with on the words λοιδορίαν ἀντὶ λοιδορ. the  
Apostle engrafts an exhortation to curb the  
tongue, in words derived from Ps. xxxiv. 13  
& 14., though with a slight adaptation. Ὅ  
θέλων ζῶν ἄγαπᾶν may be rendered, 'he  
who desires to enjoy life and happiness.'

— οἱ ὀφθαλμοὶ &c.] The ὀφθ. suggests in-  
tent observance and watching over; and the  
ὅσα implies readiness to hearken to their peti-  
tions. Πρόσωπον—ἐπὶ graphically represents  
the anger of the Lord.

13—15. καὶ τίς ὁ—γένησθε] The interroga-  
tion implies a negation, *nonne*. At the same  
time, the nature of the context, the doctrine of  
Scripture elsewhere, and indeed the words them-  
selves show that it is not meant as an assurance  
that they shall never be harmed. There is  
merely a reference to what will ordinarily hap-  
pen. Thus the next words advert to what is  
extraordinary, (anticipating an objection,) and  
the argument for consolation is like that at Matt.  
v. 10. μακάριοι οἱ διδωγμένοι ἕνεκεν δικαιοσύ-  
νης. which passage appears to have been in the  
mind of the Apostle, who may by κακῶσων mean  
such injury as shall be ultimate and abiding, by  
an argument the same as at Matt. x. 28. μὴ  
φοβείσθε ἀπὸ τῶν ἀποκτενούντων τὸ σῶμα,  
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φο-  
βήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν  
καὶ σῶμα ἀπολέσαι ἐν γέννησι. At v. 14. the  
φόβον is for φοβητῶν, *terriculamentum*, as  
Rom. xiii. 3.

— Κύριον δὲ—ὑμῶν] This has been variously  
interpreted; but the best Expositors are in ge-  
neral agreed that it means, 'Let the Lord God

be made the object of your deepest and most  
heartfelt reverence, so as to be deeply impressed  
with a sense of his holiness and all-perfect at-  
tributes. "This fear of God (says Abp. Leighton  
turns other fears out of doors; there is no room  
for them where this great fear is, and hence  
greater than they all, yet it disturbs not as they  
do, yea, it brings as great quiet as they brought  
trouble."

— πρὸς ἀπολογία] for λόγον δίδοναι. See  
Note at Acts xxii. 1. Μετὰ πραύτητος καὶ φ.  
'mildly and respectfully.'

16. συνεἶδ. ἔχοντες ἀγ.] Render, 'maintain-  
ing a good conscience.' ἵνα ἐν ᾧ καταλαλοῦ-  
σιν—ἀναστροφῆν. Render, 'so that in the  
whereof they speak against you, as evil doers,  
they who thus slander your virtuous and Chris-  
tian conversation may be ashamed.' Οὐ ἐντ.  
see Note at Matt. v. 44.

17, 18. The Apostle here, by anticipating  
comforts the Christians under the injuries of the  
profane, by an argument derived from the will  
of God, and the example of Christ; q. d. He  
who suffers for crimes, can expect no com-  
pense; but he who suffers for God may con-  
fidently look forward to a great one. Again, α.  
ὅτι καὶ Χριστὸς—ἀδίκων the argument is, 'If  
Christ suffered for us who were then evil, how  
much more should we be prepared to die, or  
suffer tribulation, for the glory of Christ, and  
the edification of Christians.' Προσαγάγῃ, i. e.  
bring us into a state of reconciliation. Θανα-  
τωθεὶς—πνεύματι. There is an antithesis be-  
tween σαρκὶ καὶ πνεύματι; the former denot-  
ing Christ's human nature, wherein he suffered in the  
body; the latter, his Divine and spiritual nature.

19. ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι &c.]

20 τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξεν, ἵ ἀπειθήσασι <sup>b Gen. 6. 3.</sup>  
 ποτέ, ὅτε \*ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέ- <sup>5, 14.</sup>  
 ραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι (τουτέ- <sup>et 7. 1.</sup>  
<sup>18.</sup>  
<sup>Matt. 24. 38.</sup>  
<sup>Luc. 17. 36.</sup>  
<sup>Rom. 2. 4.</sup>  
<sup>2 Pet. 2. 5.</sup>

Ἐν ᾧ. '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, Elsn., and Mackn., 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 are now confined 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 ancient 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 (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; or 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 this, 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 seclusion from the external world, a place of unfinished happiness, consisting in rest, security, and hope, more than enjoyment. It is a place which the souls of men never would have entered, had not sin 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 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 preached neither repentance nor faith; for the preaching of either comes 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 ἀπαξ ἐξεδέχετο almost all the MSS. and early Editions, except the Erasmusian and Stephanic ones, have ἀπεξεδέχετο, which is preferred by almost all the Critics, and edited by Beng., Wets., 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.

20. εἰς ἣν ὀλίγοι—ψυχὰς διεσώθ. δι' ὕδατος] The best mode of treating these words is to regard διεσώθ. as a verbum prægnans, including the sense of another verb, one of motion, and corresponding to εἰς ἣν, thus: 'into which a few (namely, eight) persons embarked, and were saved through the water,' which last expression is to be understood like διὰ πυλῶν at 1 Cor. iii. 15. So, I find, Prof. Scholefield, who explains, "not by means of, but were preserved through it, during its continuance, and brought safe out of it."

c Eph. 5. 26. **στιν ὁκτῷ) ψυχαὶ διεσώθησαν δι' ὕδατος· ἡ καὶ ἡμᾶς ἀντί-  
τίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύτου,  
ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστά-  
σεως Ἰησοῦ Χριστοῦ· ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευ-  
θεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν  
καὶ δυνάμεων.**

d Psal. 110. 1.  
1. Rom. 8. 38.  
Eph. 1. 20.  
Col. 3. 1.  
e Rom. 6. 8.  
Heb. 12. 1.  
f Rom. 14. 7.  
g Cor. 5. 15.  
Eph. 4. 24.  
Gal. 2. 20.  
1 Thess. 5. 10.  
Heb. 9. 14.  
g Eph. 4. 17.

**IV. Ἐξοῦ τοῦ οὐνοῦ παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ  
ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκί  
πέπαυται ἀμαρτίας) εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας,  
ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βιώσαι χρό-  
νον. ἄρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου  
τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν  
ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ**

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, through 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.' *Συνειδ. ἀγαθῆς ἐπερ. εἰς Θεόν*, i.e. (explains Mr. Holden) by that 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 the 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 Whitby 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. 20. 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. seqq. 1 Cor. xv. 24. Eph. i. 21.

IV. The Apostle here returns to the subject he had been treating at iii. 17., and again proposes the example of Christ, whom he exhorts them to imitate in his holiness as well as in his sufferings, whatever opposition they might encounter; and, for their comfort, he reminds them of a righteous judgment to come, when they should be rewarded and their enemies punished.

1, 2. *Χριστοῦ οὐκ—ὀπλίσασθε*] The sense though disputed, seems to be: 'Since Christ suffered for us in the flesh, arm or furnish yourselves with the same temper of mind which armed him,' namely, (to use the words of Scott) a resigned and self-denying, meek, steadfast, and intrepid frame of spirit, resulting from confidence in God, love to him, and zeal for his glory. Of this use of *ὀπλ.* (in which there is a military metaphor) examples are adduced by Schlessinger as Joseph. *καθολ.* τὴν τοῦ Θεοῦ λογικὴν ἐγκρατείαν. Liban. *ὄπλ.* τῆ σωφροσύνης. Soph. El. 99. *θράσους ὀπλίσσεται*. The result of the spirit is expressed in the words *εἰς τὸ μηκέτι χρόνον*. Thus they would no longer live in a time that might be allowed them on earth conformably to the lust of men, (i.e. the carnal) but to the will of God. Moreover, as the word *ὀπλιζ.* naturally suggests the idea of endurance, self-denial, and suffering, so, for their consolation, the Apostle adds the reflection, *ὁ παθὼν—ἀμαρτίας*, namely, he that suffers is [usually or naturally] freed from the dominion of sin, the temptations of prosperity being withdrawn. For adversity, to use the words of a celebrated Poet "leaves us leisure to be good."

3. *ἄρκετὸς γὰρ &c.*] 'Now suffice it for the time past of our life to have practised the things to which the Heathens are prone.' I would compare Joseph. p. 844. Huds. *ὁ παρεληλυθὼς χρόνος οὐκ ἐπέμειλλεν ἡμῶν ἐπιτελεῖν οὐτῶ βουλευθεῖσαι μετὰ ἀρετῆς*, and Thiers. 71. *μεχρι μὲν οὐν τοῦδε ἠρίσθη ἡμῶν ἡ βλαβερὰ*. The words *πεπορευμένους ἐν ἀσελγείαις* are exegetical of the foregoing; and *πεπορ.* depends upon *ἡμᾶς* to be supplied *κατεργ.* It signifies 'habitually living.' The terms *ἀσελγ.* and the succeeding ones see



- 4 ἀθεμίτοις εἰδωλολατρείαις· ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημούντες. <sup>h</sup> οἱ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρίναι <sup>h</sup> ζῶντας καὶ νεκρούς. <sup>i</sup> εἰς τοῦτο γὰρ καὶ νεκροὶ εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.
- 7 <sup>k</sup> Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν καὶ <sup>l</sup> νήψατε εἰς τὰς προσευχάς. <sup>m</sup> πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν <sup>n</sup> φιλόξενοι εἰς ἀλλήλους, ἀνευ γογγυσ-

<sup>h</sup> Act. 10.  
42.  
<sup>i</sup> Cor. 15.  
51, 52.  
<sup>k</sup> Job. 5. 25.  
sup. 3. 19.  
<sup>l</sup> Mart. 96.  
41.  
<sup>m</sup> Luc. 21. 34.  
&c.  
<sup>n</sup> Rom. 13. 12.  
Philip. 4. 5.  
Col. 4. 1.  
Infr. 5. 8.  
<sup>o</sup> Pet. 3. 9.  
11.  
<sup>p</sup> 1 Joh. 2. 18.  
<sup>q</sup> Prov. 10.  
12.  
<sup>r</sup> Jac. 5. 20.  
<sup>s</sup> Rom. 12.  
13.  
Philip. 2. 14.  
Heb. 13. 2.

meant to exemplify the vices they had been attached to. By *ἀσελγ.* and *ἐπιθ.* are denoted fornication, adultery, and such like: by *οἰνοφλ., κώμοις,* and *πότοις,* intemperance in drinking, and the debauchery and revels attendant on it. See Rom. xiii. 13. *Πότοις* is for *συμπόσιαις,* 'drinking parties.' With respect to the term *εἰδωλ.,* as the Jews do not appear to have been guilty of idolatry properly so called, the Commentators suppose either that this has reference only to the Gentile converts; or that by "idolatry" 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 indubitable evidence in Philo and Josephus.

4. ἐν ᾧ ξενίζ.] This may, with Pott, be resolved into ἐν τούτῳ ὅ ἐξεν. ὅτι &c., 'they are amazed at this, namely, that.' This sense of ξεν., 'to think strange,' is found only in Polyb., Plutarch, Josephus, and other later writers. Μη συντ., 'when you do not run with them.' Τὴν ἀσ ἀνάχ., literally, sink of profligacy and abominable dissoluteness.

5. ἀποδ. λόγον] 'give an account,' i. e. come to judgment [for this conduct]. Τῷ ἑτοίμως ἔχοντι, 'to Him who is ready [at his own appointed season] to judge.' Here we have simply a designation of the office of the great Judge; and therefore Wets., Benson, and Mackn. are wrong in seeking refinements.

6. εἰς τοῦτο—πνεύματι] The sense is here obscure, and therefore the context is the more carefully to be attended to; according to which the interpretations of those who (as Whitby, Doddr., and others) take νεκ. in a figurative sense (namely spiritually dead, i. e. in trespasses and sins, meaning the Gentiles) cannot, I think, be admitted. Yet understanding it in a physical sense, (conformably to the interpretation of the word adopted in the preceding verse,) the perplexing question is, how the Gospel can be said to be preached to the dead? A thing no where asserted in Scripture, and contradictory to the tenour of it. To obviate this, some, as Slade, comparing the passage with iii. 19., understand the assertion to be, that the Gospel had been proclaimed even to the dead (καὶ νεκροῖς), that they will be judged by the law of nature for the things done in the body, and be rewarded, in proportion to their deserts, by a spiritual life, according to the will and power of God. As, however, νεκροῖς must, it should seem, be in-

terpreted as in the preceding verse, it involves the least difficulty to suppose, with the above Commentators, and Wets. and Jaspis, that it is meant of those, who, being Christians, have died for the profession of the faith. The general sense is thus expressed by Rosenm.: 'Even to those who in these times have suffered death, was brought the glad annunciation, that although they had suffered death in the flesh, yet by the divine omnipotence they shall be made alive.' The same view of the sense is adopted by Dr. Burton, as follows; 'It was on this principle of a general judgment, that the Christians who are already dead had the Gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit.'

7. πάντων δὲ τὸ τέλος ἤγγικε] 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. 5. James v. 8 & 9. And as to the objection that, if so, St. Peter was misinformed as to 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. Σωφρονήσατε—τὰς προσευχάς, 'be sober-minded and on the alert by the exercise of prayer.' See 1 Thes. v. 6 & 8. I would compare Plutarch Adv. Stoic. §. 19. νήψων πρὸς ἀρετὴν οὐδε ἔστι.

8. ἐκτενῆ] i. e., as Ecumen. explains, διαρκῆ, ἐπὶ πολὺ διατείνουσαν. Compare 1 Cor. xiii. 4. Εἰς ἑαυτοὺς, 'one to another.' Ὅτι ἡ ἀγ. καλύψει πλῆθος ἁμ. 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, τὰ πλείστα περὶ αὐτὸν ἁμαρτήματα φίλων ἀπέκρυπτε. So also Procop. p. 129. 12, ἐνθυμίσειε ὡς φιλία μὲν αἰτίας πολλὰς καλύπτων πέφυκεν, ἐχθρὰ δὲ οὐδὲ τῶν σμικροτάτων.

9. See Rom. xii. 13. Hebr. xiii. 2.

n Prov. 3.  
28.  
Matt. 25.  
14.  
Luc. 12. 42.  
Rom. 12. 6.  
1 Cor. 4. 1.  
2. et 12. 4.  
2 Cor. 8. 11.  
Eph. 4. 11.  
Titus 1. 7.  
o Jer. 23.  
22.  
Rom. 12.  
6, 7, 8.  
p Eas. 48.  
10.  
1 Cor. 3.  
13.  
supr. 1. 7.  
q 2 Cor. 4.  
10.  
Philipp. 3.  
10.  
Col. 1. 24.  
2 Tim. 2.  
10.  
Apoc. 1. 9.  
r Matt. 5.  
10, 11.  
supr. 2. 20.  
et 3. 14.  
s Supr. 2.  
20.

μῶν. ἵ ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ δια-  
κονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. ὅτι  
τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος καὶ  
χορηγεί ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ  
Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας  
τῶν αἰώνων. ἀμήν.

Ῥ Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πει-  
ρασμὸν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβαινόντος· ἅλλα  
καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα  
καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμε-  
νοι. Ἴ Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ  
τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται·  
κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.  
ἵ μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακο-

10, 11. 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 *καλοὶ οἰκονόμοι* 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 *χάρισμα* 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 adverting 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 Diaconal 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. Phœn. 565. Οὔτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί, τὰ τῶν Θεῶν δ' ἔχοντες ἐπιμελούμεθα· ὅταν δὲ χρῆσασ' ἀνὰ φαιρουνὰ πάλιν.

On λαλεῖ see Note at 1 Cor. xiv. 27. At ἐν πᾶσι supply *πράγμασι*. The doxology following is, it should seem, to be referred to the Father.

12—19. Here the Apostle exhorts them to patiently endure afflictions in the cause of Christ, using two arguments: 1. That the heavier the trials

are which we have borne on earth, after the example of Christ, the greater will be our future reward, v. 13. 2. That afflictions suffered by conscience sake are no longer to be accounted such, v. 14. fin. It was not, the Apostle here, a strange or unusual thing for the people of God to be persecuted. 3. That though they suffered here, as Christ did, they should hereafter be glorified together with him. 4. That besides the prospect of that future glory, they had, at present, the spirit of God for their comfort and support. 5. That it was an honour for any one of them to suffer, not as a malefactor, but as a Christian. 6. That though afflictions began with the faithful, yet the weight of the storm would fall on the believers.

— μὴ ξενίζεσθε—συμβαίν. ] The sense is, 'Be not surprised [and therefore troubled] by or through, the fire for trial (i. e. the severe persecution permitted, for your trial) which you must suffer.' The words ὡς ξένου—συμβ. are etymological of ξενίζ. In the expression *πείρασμοι* πειρασμῶν there is an allusion to the quest or torment by fire.

13. ἀλλὰ καθὸ—ἀγαλλ. ] 'But rather, do participate in the sufferings of Christ, rejoicing. In this participation in the sufferings of Christ it is implied that the cause is the same, that is, true religion.'

14. τὸ τῆς δόξης—ἀναπαύεται ] 'The glorious Spirit of God rests on you [for your support and consolation].' The next words contrast the different views in which these spiritual endowments would appear, in order to display the power of the Spirit, who, though blasphemed and denied by their persecutors, was glorified in them.

15. μὴ γάρ—φονεὺς ] The full sense is, 'speak not of suffering in a bad cause,' but 'none of you so act as to suffer' &c. The expression *ἄλλοτριοεπίσκοπος* is variously explained. Rec. Syn. No interpretation is so little objectionable as the common one, 'a busy-body,' who intermeddles in business which does not belong to him. Now as it can be proved that there were laws against *λογόποιοι*, or those invented or circulated false political reports.

- 16 πεινῶς, ἢ ὡς ἀλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ  
 αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.  
 17 ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ  
 Θεοῦ. εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων  
 18 τῶν τῷ Θεοῦ εὐαγγελίῳ; "καὶ εἰ ὁ δίκαιος μόλις  
 σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται;  
 19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ ὡς πι-  
 στῶ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθο-  
 ποιῷα.
- 1 V. ὙΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμ-  
 πρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ  
 2 καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· "ποιμά-  
 νατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπίσκοποῦντες μὴ ἀναγ-  
 καστῶς, ἀλλ' ἐκουσίως· μὴδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·  
 3 μὴδὲ ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι

it is not improbable that ἀλλοτρ. 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 in 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 περιέργοι, λαλοῦσαι τὰ μὴ δεόντα. Thus it seems clear that the terms περιέργοι and ἀλλοτριοεπίσκοπος are as nearly as may be of the same sense; the first meaning a busy-body; and the latter a busy-body in other's affairs; which affinity is well exemplified by the following passage of Philostr. Epist. Apoll. 59. εἰ μὴ περιέργος ἦς, οὐκ ἦν ἐν τοῖς ἀλλοτρίοις πράγμασι δίκαιος, "if you had not been a busy-body, you would not have been a judge in other men's affairs."

16. Χριστιανός] See Note at Acts xi. 26. Ἐν τῷ μέρει τ., '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, τί τὸ τέλος τῶν ἀπειθούντων, 'what will be the end or lot of the wicked?' implying a bad one, utter perdition.

The words of the next verse, no doubt, admit of the same application as the preceding, and are so applied by the above Commentators, σώζεται 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.

19. ὥστε καὶ—ἀγαθοποιῷα] The sense seems to be: 'Wherefore let those who suffer according to the will and permission of God, commit their lives and souls unto Him, as unto a faithful and benevolent Creator, at the same time continuing in well-doing.'

V. The Apostle now gives particular injunctions to the presbyters, i. e. the Bishops and Pastors of the Church, and also to preachers, the former to feed the flock of Christ committed to their charge; the latter to obey their admonitions.

1. ὁ συμπρ.] Though one of the chief Apostles, St. Peter modestly styles himself a co-presbyter. Ὁ καὶ τῆς μελλούσης—κοιν., 'and who am also a partaker of the glory which shall be revealed' viz. at the resurrection (see Phil. iii. 21). "Not meaning, however, (as Mr. Holden observes) that he was then a partaker, but that he had then a right to it; that he was then in a justified state, which, if persevered in, would end in his participation in the glory which we shall enjoy at the resurrection, Rom. viii. 17, 18. 2 Tim. iv. 7, 8."

2. ποιμνιον—Θεοῦ] A pastoral metaphor common in Scripture, and found also in the Classical writers. The sense is: 'Nourish with sound doctrine, and take care of the morals of those committed to your care.' Μὴδὲ ἀναγκαστῶς. Perhaps with reference to some who served, indeed, the office without stipend, but with indifference and want of zeal. Μὴδὲ αἰσχροκ., ἀλλὰ προθύμως, i. e. not discharging the office for the sake of lucre, (which would be base) but with good will, toto corde, (as the Syr. Translator renders) and only accepting the lucre to enable you to discharge the office.

3. κατακυρ. τῶν κλήρων] Though Θεοῦ be here not expressed, it is to be understood, as at ποιμνίου just after. The κλήρων is variously explained; by some, of the possessions of the Church. For which signification there is, indeed, sufficient authority; but little probability in the thing itself; though Mr. Slade thinks that, as there were contributions, there might be a fund. Considering, however, the poverty of the primi-

b Eas. 40.  
11.  
Esch. 34.  
23.  
Joh. 10. 11.  
1 Cor. 9. 25.  
2 Tim. 4. 8.  
Heb. 13. 20.  
Jac. 1. 12.  
supr. 1. 4.  
c 2. 25.  
e Prov. 3.  
34.  
Rom. 12.  
10. 16.  
Eph. 5. 21.  
Philipp. 2.  
3.  
Jac. 4. 6.  
d Job. 22.  
29.  
Prov. 29.  
23.  
Matt. 23.  
12.  
Luc. 1. 52.  
et 14. 11.  
et 18. 14.  
Jac. 4. 10.  
e Paul. 37.  
5. et 55. 23.  
Matt. 6.  
25, 26.  
Luc. 12. 22.  
1 Cor. 9. 9.  
Philipp. 4.  
6.  
1 Tim. 6. 8.  
Heb. 13. 5.  
f Job. 1. 7.  
Luc. 21. 16.  
et 22. 31.  
1 Thess. 5. 6. supr. 1. 13. et 4. 7. g Eph. 4. 27. et 6. 11, 13. Jac. 4. 7. h 2 Cor. 4. 17. Heb. 10. 37. et 13. 21. supr. 1. 6.

του ποιμνίου·<sup>b</sup> και, φανερωθέντος του ἀρχιποίμενος, κομ-  
εἴσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

“Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ  
ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβύ-  
σασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπει-  
νοῖς δὲ δίδωσι χάριν. ταπεινώθητε οὖν ὑπὸ τὴν κρα-  
ταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·<sup>c</sup> πᾶσα  
τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ’ αὐτὸν, ὅτι αὐτῷ μέ-  
λει περὶ ὑμῶν.

Ἔνήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν, Διάβο-  
λος, ὡς λέων ὠρυόμενος περιπατεῖ ζῆτῶν τίνα καταπιῇ. ὅψ  
ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθ-  
μάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

Ἡ ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν  
αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας,  
αὐτὸς καταρτίσαι ὑμᾶς, στηριζαί, σθενώσαι, θεμελιώσαι  
αὐτῷ ἢ δόξα, καὶ τὸ κτᾶτος εἰς τοὺς αἰῶνας τῶν αἰῶνων!<sup>h</sup>  
ἀμήν.

tive Christians, and other circumstances, that is unlikely. Now κατακυριεύοντες κλήρων, in the simple diction of the sacred writer, can only apply to persons. And the best Commentators are in general agreed that it means the Churches or congregations called God's heritages, in allusion to the division of Canaan by κλήροι, lots, which formed separate heritages.

4. See i. 3—5. ii. 25. and 1 Cor. ix. 25. 2 Tim. iv. 8. and Notes.

5. νεώτεροι.] This, being opposed to the πρεσβ., which term is admitted to be one of office, must denote other persons inferior to them (as being under their superintendance) and bound to pay deference to them. Πάντες δὲ ἀλλ. ὑποστ., i. e. each according to your different ranks and stations. Τὴν ταπειν. ἐγκομβύσασθε. The word ἐγκομβούσθαι is derived from κόμβος, 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 ἐγκώμβωμα,) a sort of moveable garment or cape put over the other vestments, and fastened by knots and bands to the collar. Hence ἐγκομβούσθαι came to mean, in a general way, to be ornamentally clothed: and as all sorts of clothing are, in the antique languages, applied to denote moral habits, especially 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 Ælian V. H. p. 10. ἡμπείχεται δὲ σωφροσύνη. and Hom. II. A. 149. ἀναιδίην ἐκκειμένε. where Heyne remarks: “Dicitur aliquis indutus, i. e. instructus, ease iis quæ ipsi propria sunt et solennia.”

6—7. The Apostle here exhorts them to a patient submission to the chastisement of God's powerful hand, trusting to Him alone for deliverance and glory, and reposing with calm

affiance on his all gracious Providence. In ἐπιρρίψαντες there is a significatio præpassi. i. e. casting off all anxious cares, and reposing them on &c. The expression is taken from Ps. lv. 23.

8, 9. The Apostle here repeats his exhortations to sobriety and vigilance; and accordingly reminds them that the great spiritual advantage of mankind is permitted to try the virtuous with afflictions and temptations. Many recent Commentators, indeed, because διάβολος has not the Article, render it ‘a malicious accuser.’ But, closely connected as it is with ἀντίδικος, it cannot but mean (as Bp. Middl. explains) ‘your opposing evil Spirit,’ or, the Evil Spirit who is your opposer; for the Article at ἀντίδ. properly belongs to Διάβολος. Here there is supposed to be an allusion to Job i. 7. This passage, I have in Rec. Syn. shown at large, must have reference not merely to what the Devil effects by his agents, but of himself, evincing his personality and evil agency over men. It is plain that temptation is here chiefly affirmed, and affliction only as a means of temptation. The temptations would for the most part be to apostasiz.

In εἰδότες—ἐπιτελεῖσθαι the argument is: ‘Your case is not singular; the same persecutions are carried on in your Christian brethren throughout the whole world.’ Ἐπίστα. is for ἐνεργεῖσθαι. And τὰ αὐτὰ τῶν παθ. for τὰ αὐτὰ τὰ παθήματα.

10, 11. The Apostle did not pray that they might be exempt from trials; but he besought the God of all grace, the inexhaustible source of every kind of grace, who had called them to the hope and sure earnest of eternal glory, by Christ that, after they had suffered awhile, for the increase of their faith, he would make them mature and complete in holiness; establish them in the peace and hope of the Gospel, strengthen them

- 12 <sup>1</sup> Διὰ Σιλουανου̅ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζο- <sup>1 Heb. 13.</sup>  
 μαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην <sup>22.</sup>  
 13 εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε. <sup>2</sup> Ἀσπάζεται <sup>1 Act. 12.</sup>  
 ὑμᾶς ἢ ἐν Βαβυλωνί συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς μου. <sup>13, 25.</sup>  
 14 <sup>1</sup> ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν <sup>1 Rom. 16.</sup>  
 πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν. <sup>16.</sup>  
<sup>1 Cor. 16.</sup>  
<sup>2 Cor. 13.</sup>  
<sup>12.</sup>  
<sup>1 Thess. 5.</sup>  
<sup>26.</sup>

to resist all temptations, endure all sufferings, and perform all duties; settling them immoveably 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.) Ὀλίγων, i. e. for this brief period of our earthly sojourn. Καταρτίσαι, 'may he perfect you more and more in the knowledge and practice of religion.' Στηρίξαι, 'confirm you in the practice of what you know.' Σθενώσαι, 'strengthen you to the performance.' Θεμελ., settle, immoveably ground you.

12. ὡς λογίζομαι] This, like many similar expressions both in the antient and modern languages, implies, not *doubt*, but *firm persuasion*; as Rom. viii. 18. So that there is no reason, with Grot., to resort to the sense 'si bene meminī, which is founded, as Rosenm. shows, on a baseless hypothesis. Ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστ., '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, ἐκκλησία. Ἐν Βαβυλωνί. 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.

# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

### I. ΣΥΜΕΩΝ Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ

Χριστοῦ, τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ  
 τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ· χάρις ἡμῖν  
 καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ  
 τοῦ Κυρίου ἡμῶν.

Ἦς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς  
 ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ  
 καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς· (ὅ δι' ὧν τὰ μέγιστα

in Joh. 17.  
 3.  
 Rom. 1. 7.  
 1 Pet. 1. 2.  
 Jud. 2.  
 in Joh. 17.  
 3.  
 e. Ess. 26.  
 4.  
 Joh. 1. 12.  
 Rom. 8. 15.  
 2 Cor. 3. 18.  
 Eph. 4. 24.  
 Gal. 3. 26.  
 Heb. 12. 10.  
 1 Joh. 3. 2.

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 ἰσότημον—Χριστοῦ] Prof. Scholefield 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. 'I. Χρ. See also Eph. v. 5. Tit. ii. 13., as also the masterly Note in justification of the rendering 'our God and

Saviour' by Bp. Middl., who proves that the passage is plainly and unequivocally to be understood as an assumption that Jesus Christ is our God and Saviour. The word ἰσότημι is formed similarly to ἰσόμοιρος. The term λαχ. has reference to salvation being considered as an inheritance. See 1 Pet. v. 3. Δικ. may denote mode of justification or becoming righteous, appointed &c.; though most Commentators regard it as put for χάριτι, as the Hebr. אֲרָמָה often used.

3. ὡς πάντα ἡμῖν—ἀρετῆς] The construction (which is tortuous) is thus laid down by Pott: ὡς τῆς θείας δυνάμεως αὐτοῦ πάντα τὰ πρὸς ζωὴν καὶ εὐσέβειαν ἡμῖν δεδωρημένην διὰ—ἀρετῆς (δι' ὧν—φθορᾶς) καὶ αὐτὸ τῶν &c. The sense is, 'forasmuch as God, by his almighty power, hath bestowed on us all things pertaining to life and godliness, eternal happiness and the holiness which is to fit us for it. The best Commentators are agreed that δόξα is to be taken in an active sense; an idiom found in verbs which want the Perfect Middle, in which the Passive is used. Examples of which and in this very verb, are adduced by Loos from Philo. Διὰ τῆς ἐπιγνώσεως should perhaps be rendered, 'by the bringing us to the knowledge or acknowledgment of.' Διὰ δόξης καὶ ἀρετῆς is, by hendiadys, for 'by his glorious benignity,' or, as some explain, power. It is best rendered 'excellence.' See 1 Pet. ii. 9.

4. δι' ὧν] The ὧν is by some referred to εὐχ. καὶ ἀρετῆς; by others, to πάντα. It may include both, i.e. 'by all which things.' By ἐντ. are meant the Gospel promises of pardon and salvation through Christ. The best Commentators are in general agreed that δέδοισ. should have an active sense, (gave) as δεδωρημένη is before. Διὰ τούτων—φύσεως. The sense (as I have proved in Rec. Syn.) is, 'in order that being excited by these promises, you may strive to become partakers [by imitation] of it'

ἡμῖν καὶ τίμα ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων  
 γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ  
 5 ἐν ἐπιθυμίᾳ φθορᾶς) καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν  
 παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν  
 6 ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνῶσει τὴν  
 7 ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ  
 ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ-  
 8 φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. <sup>1</sup> ταῦτα γὰρ <sup>1</sup> Titus 3.  
 ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους <sup>14</sup> q. Est. 62.  
 καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπί- <sup>10</sup>  
 9 γνωσιν. <sup>9</sup> ὃ γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστὶ, μωπά- <sup>1</sup> Joh. 1. 17.  
<sup>1</sup> Joh. 2. 9.

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 their 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.) Καὶ αὐτὸ τοῦτο. Supply κατὰ, 'for this very reason;' (the καὶ signifying 'thus' or 'so') q. d. since God has granted all the means of holiness (vv. 3, 4.) do your part. This view of the construction and sense is, I find, supported by Prof. Scholefi., who aptly compares Eurip. Orest. 667-8. ἄρεις, ἀδύνατον; αὐτὸ τοῦτο, τοῦτο φιλουὶ Ἐν τοῖς κακοῖς χρη τοῖς φίλοισιν ὠφελεῖν. Σπουδὴν πᾶσαν παρῖαι. is not well taken, with Rosenm. and others, for σπουδάζοντες. 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. Ἐπιχορηγ., 'furnish forth,' 'manifest;' perhaps by a metaphor taken from the χορηγός 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 hanging by that glorious link, Faith, and ending with that virtue to which they should all tend, Love. The ἐν throughout this whole passage is for *et* with the Accus. unto; 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. Τὴν ἀρετὴν. The best Commentators are justly agreed that ἀρετῇ here denotes courage and constancy in professing the faith, amidst persecution and temptation. A signification frequent in the Classical writers from Homer downwards, and found in the Latin *virtus*. Τὴν γνῶ-

σιν, 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 ἀρετῇ. The remaining particulars are not digested in any regular order. They may be explained, with Mr. Scott, as follows. Ἐγκρατείας, 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. Ἰστομολή. 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. Εὐσέβειαν, 'godliness;' consisting of all those holy affections and dispositions which constitute the spiritual worshipper and truly devoted servant of God. Φιλαδελφίαν. An unfeigned fervent love of Christians, as brethren in the Lord. See Hebr. 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."

8. ταῦτα γὰρ [ἐπίγνωσιν] The sense is, 'For if those virtues reside in, abound and be on the increase in you, they will prove you to be those whose knowledge of the religion of Christ is not barren and unfruitful in good works, [such as religious knowledge should produce].'

9. ὃ γὰρ μὴ πάρεστι [ἐμαρτυρίῳ] The sense is, 'He who is destitute of these moral virtues, and yet expects salvation by the Gospel, which imperatively enjoins 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 on 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 an holy life, after baptism. Faith alone was sufficient for the former, but not for the latter."

ζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ  
 ἁμαρτιῶν. <sup>1</sup> Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν <sup>10</sup>  
<sup>1</sup> 1 Joh. 3.  
<sup>19.</sup> ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι ταῦτα γὰρ ποι-  
 οῦντες οὐ μὴ πταίσητέ ποτε. οὕτω γὰρ πλουσίως ἐπι-  
 11  
 χορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ  
 Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

Διὸ οὐκ ἀμελήσω αἰεὶ ὑμᾶς ὑπομιμησέω περὶ τούτων, <sup>12</sup>  
 καίπερ εἰδόντας, καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

• Infr. 3. 1. <sup>1</sup> δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώ- <sup>13</sup>  
<sup>1</sup> Joh. 21.  
<sup>18, 19.</sup> ματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· εἰδὼς ὅτι ταχινή ἐστιν <sup>14</sup>  
<sup>2</sup> Tim. 4. 6.  
<sup>1</sup> Matt. 17.  
<sup>1.</sup> ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν  
<sup>1</sup> Joh. 1. 14.  
<sup>1</sup> Cor. 1. 17.  
<sup>13.</sup> Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. σπουδάσω δὲ καὶ ἐκάστοτε <sup>15</sup>  
<sup>13.</sup> ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποι-  
<sup>1</sup> Joh. 1. 1.  
<sup>et 4. 14.</sup> εἶσθαι. <sup>16</sup> Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες <sup>16</sup>  
<sup>2</sup> Matt. 3.  
<sup>17.</sup> ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
<sup>17.</sup> εἰς τὸν οὐρανὸν ἀναστὰς, καὶ ἐκείθεν ἐκπορεύσας, ἵνα  
<sup>Marc. 1. 11.</sup> ἐκπορεύσας, ἵνα  
<sup>et 9. 7.</sup> ἐκπορεύσας, ἵνα  
<sup>Luc. 3. 22.</sup> ἐκπορεύσας, ἵνα  
<sup>et 9. 35.</sup> ἐκπορεύσας, ἵνα  
<sup>Col. 1. 13.</sup> ἐκπορεύσας, ἵνα  
 δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου  
 μεγαλειότητος. \*λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν <sup>17</sup>

10, 11. It is plain that κλ. and ἐκλ. are here synonymous, and denote admission into the Christian covenant. "And this being conditional, there was, as Mr. Slade observes, no impropriety in the converts 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 πταίσητέ ποτε, 'ye shall 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 αἰών. βασ., 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. vi. 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. Καίπερ εἰδόντες, 'even though ye may know them.' For ὑμᾶς αἰεὶ, αἰεὶ ὑμᾶς is edited by Griesb. and Titm., from many MSS. and the Ed. Princ.

13, 14. σκηνώματός] 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. Heracl. 690. σμικρὸν τὸ σὸν σκηνώμα. In καθὼς καὶ ὁ Κύριος—μοι the Apostle alludes to the words of Christ, Joh. xxi. 18. sq. But whether καθὼς 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 this 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.

15. σπουδάσω δὲ] 'I will, I say, endeavour, viz. by committing his admonitions (such as those which follow) to writing.'

16. οὐ γὰρ σεσοφ. &c.] Render, with Newc. and Scholel., 'For we did not follow cunningly devised fables when we made known unto you &c. The connexion here with the preceding is not very obvious; but it is probably such as is 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 popular objection. Σεσοφ. μύθοις, fables artfully fabricated and dressed up, like the sophistical hypotheses of the philosophers, I would compare Diod. Sic. ii. 134. μύθους ἡγοῦνται περὶ λαοῦς τὰς περὶ τῶν Ἀμαζονίων ἀρχαιολογίας. The sense is well expressed by Rosenm. thus: 'We do not press this on your belief, by the use of such fictitious stories and fables as the Greek legislators had recourse to, or other crafty persons.' Δύναμιν καὶ παρ., for δύναμιν παρουσίαν, with reference to the second advent of a Lord to judgment. Ἐπόπται γενηθέντες—εἰ γὰρ, with reference to the Transfiguration. Ἐπόπ. is here synonymous with ἀπόπται; the former signifying spectators, the latter spectators.

17. λαβὼν γὰρ] scil. ἦν. Φωνῆς ἐνεργείας δόξης. Render, 'such a voice from the exalted glory being pronounced over them, saying.' See Note at Matt. xvii. 5. seqq.



καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύσδε ὑπὸ τῆς μεγα-  
 λοκρεποῦς δόξης· “Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπῆ-  
 18 τός, εἰς ὃν ἐγὼ εὐδόκησα.” καὶ ταύτην τὴν φωνὴν ἡμεῖς  
 ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ  
 19 ὄρει τῷ ἁγίῳ. Ἔχομεν βεβαιώτερον, τὸν προφητικόν,  
 λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι  
 ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος  
 20 ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. τούτο πρῶτον γινώ-  
 σκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ  
 21 γίνεται. οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προ-  
 φητεία, ἀλλ’ ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν  
 [οἱ] ἅγιοι Θεοῦ ἄνθρωποι.

1 II. ὁ ἔΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς

19. ἔχομεν βεβ. τὸν προφ. λόγον &c.] It has been an exceedingly debated point whether the *προφ. λόγ.* belongs to the prophecies of the O. T., or to those of the New. Most Commentators and Theologians suppose the *former*; but others, especially Bp. Warburton, (Works vol. x. p. 166. seqq.) 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 confirmed 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 Bps. Warburton and Horsley with their usual ability; but, I apprehend, with less than their usual success. The prophecies of the N. T. may be included; yet those of the O. T. must have been chiefly intended. Abp. Newc. well paraphrases, ‘In addition to the miracle just mentioned, and to many other miracles, we have also the word of prophecy more sure, or confirmed, now, than others had formerly. Prophecy is a growing argument. Events have proved the truth of many prophecies, and have established our faith in those which remain unfulfilled.’ And on the next words “as unto a light” &c. he remarks, “Prophecies bear a resemblance to this, till their accomplishment; at which time the day of knowledge respecting them may be said to dawn, and the day-star to rise in the hearts of Christians.”

20. πᾶσα προφ. γρ. ἰδίας ἐπιλ. οὐ γίνεται.] On the sense of this obscure passage Expositors are by no means agreed. Some suppose it to mean, ‘No prophecy is to be interpreted by itself, but to be taken in connexion with others, is to be referred to the whole system, and explained as best accords therewith;’ which yields a very good sense, but whether it be that intended by the Apostle, may be doubted. It is more in accordance with the context to interpret, with

others: ‘No prophecy is of private impulse or invention,’ i. e. proceeds from the prophet’s own fancy. A very good sense also, and supported by some passages of Philo and Josephus; yet such as is not easily deducible from the words; though, as *ἐπιλυσις* is a very rare word, the sense assigned may have been in use. See Mill, Benson, and Newc.

21. οὐ γὰρ θελήματι ἀνθρ.] This is explanatory of the preceding, according to the interpretation last mentioned. Render, ‘for prophecy was not uttered’ &c. The term *φέρεσθαι* was often used of inspiration. Hence prophets were said to be *θεοφῶρητοι*.

II. 1. The Apostle shows that *all* are not prophets who *call* themselves such; and turns from the evidence of true to that of *false* prophets and teachers. Ἐγένοντο δὲ ἀπώλειαν. The sense is, ‘There were, however, also *false* prophets among the [Israelitish] people; thus also will there be among you *false* teachers, who shall introduce pernicious heresies, even denying the Lord that purchased them [with his own blood]; bringing thereby on themselves speedy destruction.’ On the persons here meant by these *false* teachers, much difference of opinion exists. Some suppose them to have been the *Gnostics*, or *Niccolaitans*; others, *Judaizers*, holding 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 *characteristics* as presented by the Apostle for our warning.

By *παρεισῆξ.* is denoted the surreptitious craft with which the doctrines in question were introduced. The words *αἰρέσεις ἀπωλείας* designate that they were at once heretical and highly pernicious. A more *definite* charge is couched in the next words, *καὶ τὸν διγυρόσαντα*, the sense of which depends upon the reference in *δεσπότην*, whether to *God*, (as many eminent Expositors suppose,) or to *Christ*, according to the ancients 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 interpretation, they are not quite to the point; and the latter is almost required by *διγυρόσαντα*. Thus, *δεσπ.* will, as often, be for *Κύριον*. We are not,

γ Πτ. 119.  
105.  
Joh. 5. 35.  
2 Cor. 4. 6.  
Apo. 22.  
16.  
2 Rom. 12.  
6.  
2 Tim. 3.  
16.  
1 Pet. 1. 11.  
b Deut. 13.  
1.  
Matt. 24.  
11.  
Act. 20. 29.  
1 Cor. 11.  
19.  
1 Tim. 4. 1.  
2 Tim. 3. 1.  
5.  
Jud. 4. 18.

καὶ ἐν ἡμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπώλειας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἐαυτοῖς ταχυνὴν ἀπώλειαν (καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται) καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται οἷς τὸ κρίμα ἔκκαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. Ἐἰ γὰρ ὁ

c Deut. 32. 35.  
1 Tim. 6. 5.  
Tit. 1. 11.  
Jud. 4.  
d Job. 4. 18.  
Luc. 8. 31.  
Joh. 8. 44.  
1 Joh. 3. 8.  
Jud. 6.  
Apo. 20. 2.

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 ineffable glory of his second advent; and regarded the account of the Apostles on that subject as a fable 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. *ἀσελγείαις*] This (for the common reading *ἀπώλειαις*) found in almost all the MSS., Versions, and early Editions, except the Erasmus 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. 'Ασελγ. may be rendered 'dissolute doctrines and practices.' By ἡ ὁδὸς τῆς ἀληθείας is meant the Gospel, or Christian religion. See Note on Acts ix. 2. Βλασφ., 'will be calumniated and regarded as false.' I would compare Joseph, p. 1078. ἀπιστίαν τῆς ἀληθείας κατέχευε.

3. καὶ ἐν πλεον. &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 merchandize.' Wets. cites two examples of πλάττειν λόγους, to which I add the following from Iseus p. 70. λόγους πεπλάσμενοις ἀξιώσει πιστεῦειν ὑμᾶς. The words in question (i. e. doctrines and notions) were fictitious, devised ad captandum, and to flatter the corruptions of human nature. At οἷς τὸ κρίμα νυστάζει the relative is to be resolved into δὲ ἐκείνοις scil. ἐκείνων; and at ἔκκαλαι supply προγεγραμμένοι or such like, as appears from the parallel passage of Jude 4. ἀνθρώποι οἱ παλαιοὶ προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. Νυστάζει εἰς χρονίζεται; as Eurip. Hec. 662. οὐποτ' εὔδει λυκρά σου κηρύγματα. and Æschyl. Theb. 54. καὶ τῶνδε πύστις οὐκ ὀκνῶ χρονίζεται. The sense is: 'But their long denounced sentence lingereth not, nor doth their destruction slumber;' meaning (as Dr. Burton says) that there are many instances in old times, which show that such persons are sure to be punished.

4—9. These verses are illustrative by example of the method of God's judgment in such cases;

and meant to verify what was before said, the κρίμα ἔκκαλαι οὐκ ἀργεῖ, that God visits vice with punishment, and virtue with rewards. With respect to the construction here, it is irregular: there being no clause to correspond to the ε. γὰρ—οὐκ ἐφείσατο: but after ἐφείσατο may be supplied from the context some such words as οὐδ' ἐκείνων φείσεται. In ἀμαρτ. there is reference to the rebellion of the fallen angels. Σειραῖς ζόφου ταρταρώσας is an expression truly Æschylean, in which ταρτ. is derived from the Heathen, and σειραῖς ζόφου from the Jewish mythology: the Tartarus being a part of Hades, in which criminals were supposed to be confined till the day of judgment. Now they are not represented as being in actual torments, but only *adjudged* to them, and in the mean time committed to the security of chains of darkness, i. e. to places where utter darkness holds them as it were enchained. So Wisd. xvii. 18. εὐλασίαν σκότους εἰδὼσαν. In exemplifying and illustrating the expression the Commentators might have added a very similar one in Herodot. v. 77., where in an Athenian inscription in the Acropolis, it is said of captives held in fetters, Δεσμῶν ἐν ἀχλυοῦντι σιδηρῶν εἰσβέσαν ὕβρι. The image, however, seems to have been derived from the Jewish Rabbinus. Thus Sohar Gees. fol. 45. col. 178. "Postquam (filii Dei) filios genuerunt, sumpsit eos Deus, et ad montem tenebrarum perduxit, ligavitque eos catenis ferreas, quæ usque ad medium abyssi magna pertingunt."

For τρημένους, τηρουμένους is found in almost all the best MSS. and early Editions, and is edited by nearly every Critic from Wets. to Vater. Ὀυδοον Νῶε. This, by a common idiom in the best writers, must mean 'Noah with seven others.' Κήρυκα δικ., 'a herald to proclaim to the world tidings of the righteousness which is by faith,' of which St Paul says, Hebr. xi. 7., he was himself an heir. Καταστρώρη κατέκρινεν, i. e. executed punishment upon them by utter destruction. See Note on Rom. viii. 3. Ἰπόδειγμα—τεθεικῶς, 'having made them a type and example of the future punishment of the wicked.' Καταπονούμενον—ἀσαστ. 'wearing out (i. e. grievously harassed) by the profligate behaviour of men who trampled on all laws. On καταπ. compare Ps. xcvi. 10. επι. 58. Βλέμματι γὰρ—ἐβασάνιζεν. This is explanatory of the preceding καταπον., and the construction is, ὁ γὰρ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, (while he dwelt among them) ἐβασάνιζε βλέμματι καὶ ἀκοῇ, ἡμέραν ἐξ ἡμέρας, φηχὴν δίκαιαν, ἀνόμοις ἔργοις. The βλέμματι καὶ ἀκοῇ denote the mode in which he was daily tormented with their wicked conduct. The Dative in ἀνόμοις is governed of ἐπι under stood.

- Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου, ταρταρώσας, παρέδωκεν εἰς κρίσιν \* τηρουμένους<sup>1</sup>
- 5<sup>ο</sup> καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιο-<sup>2</sup>σύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας<sup>3</sup>
- 6<sup>ο</sup> καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ<sup>4</sup>
- 7 κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· \* καὶ δίκαιον Λῶτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ-<sup>5</sup>
- 8 γείᾳ ἀναστροφῆς, ἐρρύσατο—<sup>6</sup> ἑβλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν<sup>7</sup>
- 9 δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν. Ἰοῖδε Κύριος εὐσεβεῖς<sup>8</sup> ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολα-<sup>9</sup>
- 10 ζομένους τηρεῖν· \* μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπι-<sup>10</sup>θυμῆ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονούντας·<sup>11</sup> (τολμηταί, αὐθαδεῖς, δόξας οὐ τρέμουσι βλασφημοῦντες!)
- 11 ὅπου ἄγγελοι, ἰσχυὶ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι<sup>12</sup>
- 12 κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. οὗτοι δέ, (ὡς ἄλογα ζῶα, φυσικὰ, γεγενημένα εἰς ἄλωσιν καὶ φθορὰν,) ἐν<sup>13</sup> οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν κατα-<sup>14</sup>
- 13 φθαρήσονται, \* κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι<sup>15</sup>

9. οἶδε Κύριος—τηρεῖν] 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 οἶδε imports both knowledge of the means, and power and disposition to use them. Πειρασμοῦ should be rendered 'trial,' i. e. trials. Κολαζομένους, for κολασθησομένους, 'then to be punished.' So the Pesh. Syr. *cruciandos*. See James i. 2. Ἀδίκους—τηρεῖν. This suggests the other part of the inference, that the vengeance of God, though it may slumber, will at length visit those corrupt teachers with the same condign punishment as that which befel 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. Τοὺς ὀπίσω &c. may be rendered, 'who live conformably to the flesh, in the lust of pollution,' 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 scruple not to speak evil even of rulers in high stations.' On the term *τολμ.* I have fully treated on Thucyd. i. 70. This sense of *αὐθ.* occurs in Thucyd. viii. 84. ὁ δὲ αὐθαδέστερον τι ἀπεκρίναντο. Δόξας, for τοὺς ἐνδόξους.

11. ἰσχυὶ—ὄντες] 'though far superior in strength and power.' On the reference in κατ' αὐτῶν the Commentators are not agreed. Some suppose it to be to the δόξας just before; others, to the *τολμηταί, αὐθαδεῖς*. Neither interpreta-

tion, however, is tenable. It is best referred, with Benson, Newc., and others, to the ἀγγέλων ἀμαρτ. at v. 4., unless we read κατ' αὐτῶν, (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 calumniate 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 ἐνδοξοί. The same Jewish tradition is supposed to have been had in view 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 οὐ φέρουσι—κρίσιν, '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 to be taken and destroyed,) 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. (See Jude 10.) Κομιούμενοι μισθ., 'thus receiving the reward of their unrighteousness.' Compare the parallel passage of Jude 10.

13, 14. Here are introduced more particular charges, those of gross sensuality, profligacy, and insatiable avarice and rapacity. And it should seem that σπῖλοι καὶ μῶμοι are a parenthetical exclamation, like the *τολμηταί* &c. at v. 10. The meaning is, 'they are a scandal to the

τὴν ἐν ἡμέρᾳ τρυφῆν, (σπίλοι καὶ μῶμοι!) ἐντρυφῶντες  
 ἐν ταῖς † ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν ὀφθαλμοὺς 14  
 ἔχοντες μεσοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας  
 δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην 15  
 † πλεονεξίαις ἔχοντες, κατάρως τέκνα! καταλιπόντες 15  
 [τὴν] εὐθείαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ  
 ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, 16  
 ἔλεγε δὲ ἔσχεν ἰδίας παρανομίας ὑποζύγιον ἄφωνον ἐν  
 ἀνθρώπου φωνῇ φθεγγόμενον ἐκώλυσε τὴν τοῦ προφήτου 17  
 παραφρονίαν. Ὁὐτοὶ εἰσι πηγαὶ ἀνδρῶν, νεφέλαι ὑπὸ

o Num. 22.  
7, 91.  
Jud. 11.

p Jud. 12.

Christian society! See Jude 12. and Eph. v. 27. They are further described as revelling in sensual luxury, indulging in it even ἐν ἡμέρᾳ; 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.

— ἐντρυφῶντες—ὑμῖν] The phraseology is harsh and anomalous, and the sense much disputed. The most probable interpretation is that of Pott, 'oblectantes se in fraudibus suis et dolis, quibus utantur ad alios decipiendos et pecuniā emungendos.' Yet this seems not all that is meant. The words appear to be intended to further unfold the idea of ἡδονῆν—τρυφῆν preceding, 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 ἐντρυφῶντες for ἐν τρυφῇ διάγοντες; since of ἐντρυφῶν in the sense luxuriari examples may be seen in Steph. Thes., to which I would add a passage that may have been had in mind by the Apostle, Isaiah lv. 2. φάγεσθε ἀγαθὰ, καὶ ἐντρυφῆσθε ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν.

14. ὀφθ. μεστ. μοιχ.] i. e. by their looks show the lasciviousness of their hearts. Ἀκαταπαύστ., 'and that cannot cease from impure imaginations or lascivious practices. Δελεάζοντες &c. Here we have another trait, namely, their craft in beguiling unstable persons, and consummate art in making the utmost advantage which they could ἐν ταῖς ἀπάταις αὐτῶν, as if they could never be satisfied. The plural in πλεον. denotes the various arts by which they extracted gain from their deluded votaries. The γεγυμν., the deliberate and habitual mode of doing the thing. So Joseph. p. 1246. 11. γυμνάζοντες τὴν ἀπονομίαν. For πλεονεξίας, some MSS. have πλεονεξίας, which is edited by Matth., Griesb., Tittm. and Vater.

The Apostle then exclaims, with reference to their whole character, (perhaps having in view Is. lvii. 3. τέκνα ἀπωλείας) κατάρως τέκνα! which is usually regarded as put for τέκνα κατάρωσα. 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 that 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 *curst persons*, the relation of children being implied in the connexion in which they are thus placed with the curse."

15. καταλιπόντες—ἐπλανήθησαν] The Apostle, resuming his description, represents them as having utterly forsaken "the right way" of scriptural truth and holy obedience, and quitted 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 Balazam counselled the Moabites to entice the Israelites to illicit connexion with their women, and thus 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 gratifying their own avarice and sensuality,) in like manner called forth the vengeance of God. Μισθὸν ἀδικίας ἠγ. Of the morals of Balazam we know nothing; but it is plainly implied in the O. T. history, and confirmed by Philo, Josephus, and all the Jewish Interpreters, that covetousness tempted 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 to expend on their own lusts.

Τὴν before εὐθείαν is in several MSS. and early Edd. not found; and is cancelled by Beng. Griesb., Matth., and others. But the external evidence for the word is too strong to justify cancelling it.

16. ἔλεγε δὲ ἔσχεν ἰδ. παρ.] 'received a rebuke for his iniquity.' φθεγγ., 'by speaking. Τὴν παραφρ., i. e. his vain attempt to oppose God's will.

17. οὐτοὶ εἰσι—ἐλαυν.] A most lively comparison, to designate the persons in question as promising much, but constantly disappointing expectation; specious but deceiving, as well as destitute of water, and clouds which bring no rain; than which no disappointment can, in Eastern countries, be greater, and of which the former sometimes not merely disappoints, but lure travellers to destruction, which the Apostle no doubt, had in mind. See more in Benson and Mackn. The strong metaphor ὁ ζόφος τοῦ σκοτους, for ὁ ζόφος ὁ σκοτεινός designates a place

- λαίλακος ἐλανθόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα  
 18 τετήρηται. Ἐπέρογκα γὰρ ματαιότητος φθεγγόμενοι, <sup>q Act. 2. 40. Jud. 16.</sup>  
 δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄντως  
 19 ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους· ἔλευθερίαν <sup>r Joh. 8. 34. Rom. 8. 16. Gal. 5. 13. 1 Pet. 2. 16. Jud. 4. 43, &c. Heb. 6. 4. et 10. 36.</sup>  
 αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθο-  
 20 ρᾶς ᾧ γὰρ τις ἤττηται, τούτῳ καὶ δεδούλωται. Ἐἰ γὰρ  
 ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ  
 Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμ-  
 πλακέντες ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα  
 21 τῶν πρώτων. κραιττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι <sup>r Luc. 12. 47, 48.</sup>  
 τὴν ὁδὸν τῆς δικαιοσύνης, ἣ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς  
 22 παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. ὠ συμβέβηκε δὲ αὐτοῖς <sup>u Prov. 26. 11.</sup>  
 τὸ τῆς ἀληθοῦς παροιμίας· Ἐὐὺν ἐπιστρέψας ἐπὶ τὸ  
 ἴδιον ἐξέραμα· καὶ Ὑς λουσαμένη, εἰς κύλισμα βορ-  
 βόρου.

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. ἔπερογκα—φθγγ. &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 thus 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." φθγγ., 'by speaking.' Ἐν, 'by.' At ἔπερογκα supply ῥήματα. I would compare Aristoph. Ran. 971., who speaks of certain diction as οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἔπαχθων. See also Polyæn. p. 749.—Τοὺς ὄντως ἀποφ. &c., 'those who had [once] really disengaged themselves from' &c. This sense of ἀποφ. is not rare; and the construction itself is frequent.

19. ἔλευθερίαν] i. e. liberty both religious, (as releasing them from what was thought unnecessary strictness of life,) and, probably, political. See Whitby and Benson. This they offered, but most inconsistently, themselves being slaves of corruption and vice. The best comment here is Joh. viii. 34. and Rom. vi. 16—20. The next words ᾧ γὰρ τις ἤττη. &c. have the air of a proverb, and were, we may suppose, of popular application. See the noble passage in Cowper's Task, B. 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 professed Christians, 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 violence to far clearer light and fuller conviction. (Scott.) So Thucyd. i. 86. ἐπὶ λασίας ζημίας ἀξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κάκοι γεγίνηται.

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. Diss. 12. φιλοσοφία δὲ καὶ ἐπιστήμη καὶ ἀρετὴ τοῖς ἀπαξ φεύγουσιν ἀβατοὶ μένει καὶ ἀδιόλακτος.

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. Ἐξέραμα, from ἐξέρω, which is derived from the ἔτυμ. Mag. from ἐξ and ἐρα, the earth. That, however, involves no little absurdity. Ἐρῶς is, I suspect, from the Hebr. ררע, to empty out. And the term signified not only to vomit, but to spit.

111. The Apostle here declares, that he wrote this and the former Epistle, to put them in mind of Christ's final advent to judgment, and to excite them to prepare for it. But withal he informs them, that they must expect to hear the notion ridiculed by foolish and wicked men. To show how ill founded is this ridicule, he intimates that the first constitution of the earth was such as to occasion the Flood, and that the present one tends to a dissolution by fire, which

x Supr. 1.  
13.

γ 1 Tim. 4  
1.  
2 Tim. 3. 1.  
Jud. 18.  
Esa. 5. 19.  
Jer. 17. 15.  
Ezech. 12.  
52.

a Gen. 1. 6,  
9.  
Psal. 24. 2.  
et 33. 6.  
et 136. 6.  
b Gen. 7.  
10, 21.

III. \* ΤΑΥΤΗΝ ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομήσει τὴν εἰλικρινῆ διάνοιαν· μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος· <sup>1</sup> τοῦτο πρῶτον γινώσκοντες, ὅτι <sup>2</sup> ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαίκται, κατὰ τὰς <sup>3</sup> ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, <sup>4</sup> καὶ λέγοντες· 'Πῶς <sup>5</sup> ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.' <sup>6</sup> Λαθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, <sup>7</sup> δι' ὧν ὁ τότε κόσμος ὕδατι κατα-

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 stedfastness in the faith. (Benson.)

1. ταύτην—γράφω ἐπιστολὴν] The sense seems to be that assigned by Wakef., 'This is the second Epistle, beloved, that I am writing to you.' 'Ἐν αἷς, 'in both of which,' for ἐν ἧ, ὡς καὶ ἐν τῇ πρώτῃ. Τὴν εἰλ. διάνοιαν, 'your pure and well meaning minds.' The Commentators cite from Plato the phrase εἰλικρινεῖ τῇ διανοίᾳ χρώμενος.

2. μνησθ. ] for εἰς τὸ μνησθ. Προειρ. ρ. See i. 12 & 13. ii. 21. The construction is as if they were written καὶ τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου καὶ Σωτῆρος.

3. ἐλεύσονται—ἐμπαίκται] After τῶν ἡμερῶν many MSS. and almost all the Versions add ἐμπαίγμονῃ, which is approved by most Critics and introduced into the text by Bengel, Griesb., Tittm., and Vater. Whether taken with ἐμπ., for σὺν ἐμπ., or with ἐλεύσονται, they certainly strengthen the sense. By πρῶτον is not so much to be understood what was to happen first, as (with Benson) a premise 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. 'Ἐπ' ἐσχάτου τ. ἡμ. 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· Πῶς ἐστὶν &c.] By the αὐτοῦ is plainly meant 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 insinuation that there was no hope of an event so long delayed.

So Benson paraphrases, 'Where is the promised advent of Christ? what proof or sign of his appearing again?' By his coming is meant his coming to judgment, as appears from the answer to those scoffers, vv. 5—13. 'Ἀφ' ἧς γὰρ 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 will fancy, 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 so. St. Peter answers, that this is not the fact, for the world had been once destroyed by water, and would be again by fire. (Rosenm.) Λαθάνει αὐτοὺς τ. θέλ. This is generally thought to import a wilful ignorance of what they knew, but 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, 'it escapes the notice of those who think or give it as their opinion that &c.' By the οὐρ. 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 due admixture of water that the earth has its firmness, coherence, &c. Others, again, as Capell., Kypke, Elsn., Rosenm., Pott, and most recent Commentators, suppose the sense to be, 'the earth with its atmosphere (i. e. the aerial heaven) being formed out of water, and consisting by means of water.' Συμίστ., for εἰστάσιον ἔχοντι. So Thales said that πάντα ἐξ ὕδατος συμίσταται; as also other philosophers. This latter view is more agreeable to the usus loquendi, and perhaps deserves the preference. Συνεστῶσα is, by Zeugma, to be referred to οὐρανοὶ as well as γῆ, as if it were written ὅτι οὐρανοὶ καὶ γῆ ἦσαν ἑκπαλαί καὶ συνεστ. &c. Τῷ τοῦ Θεοῦ λόγῳ, 'by the fiat of God.'

6. δι' ὧν] Some supply ὕδατων; others, τῷ

- 7 κλισθεὶς ἀπώλετο. <sup>c</sup>οὶ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ  
 λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρί-  
 8 σεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. <sup>d</sup>Ἐν δὲ τούτῳ  
 μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ  
 9 ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. <sup>e</sup>οὐ βραδύνει  
 ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυτῆτα ἠγοῦνται,  
 ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι,  
 10 ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. <sup>f</sup>Ἦξει δὲ ἡ ἡμέρα  
 Κυρίου ὡς κλέπτῃς [ἐν νυκτί]· ἐν ἣ ὁ οὐρανὸς ροιζήδον παρ-  
 ελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ  
 11 τὰ ἐν αὐτῇ ἔργα κατακαήσεται. Τούτων οὖν πάντων λυ-  
 μένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς  
 12 καὶ εὐσεβείις, <sup>g</sup>προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν

οὐρανῶν καὶ τῆς γῆς. I should prefer (with Markl.) *πραγμάτων*, i.e. by which constitution of things. By ὁ τότε κόσμος is meant the world as it existed at the deluge recorded by Moses. The term ἀπώλετο has reference to men and animals that perished at its destruction.

7. οὶ δὲ νῦν οὐρανοὶ—ἀνθρώπων] "From the circumstantial manner (says Mr. Slade) in which the final conflagration of the heavens and the earth is contrasted with the destruction of the old world, it appears that the Apostle has given, not a figurative, but a real representation of what will hereafter take place."

8. ἐν δὲ τούτῳ—ἡμέρα μία] The Apostle here proceeds to show why the Lord defers the last judgment, namely, out of his long-suffering, and that the sinner may come to repentance: and this he prefaces with a saying found in Ps. xc. 4. and frequent in the Rabbinical writings, importing that God does not measure his duration as we do ours, who are apt to measure the Divine mind by our own weak conceptions. (Rosenm. and Valpy.)

9. οὐ βραδύνει—ἠγοῦνται] The sense, obscure from brevity, seems to be, 'The Lord does not procrastinate as to his promises, as some think, [attributing to him] a slowness of performance.' At *ἠγάγῃ*, supply *ἄνεκα, quod attinet ad*. And by *promise* is to be understood *fulfilment of promise*, by a common metonymy; so that there is no need to supply, with Schleus., *ἀναπλήρωσιν*, or *τελείωσιν*; still less, to resort to any change of reading, with Grot., or unauthorized construction, with Mackn. It means, as Dr. Burton says, the declarations of Scripture concerning the second coming of Christ. 'Ἀλλὰ μακροθ. εἰς ἡμᾶς. The sense seems to be, 'but he thus acts out of long-suffering toward us,' i.e. all men, but especially the wicked. *Εἰς μετάν. χωρ.* Of this expression and of *εἰς μετάνοιαν ἔρχεσθαι*, examples are adduced from the later Classical writers. It is not, however, to be regarded, with some, as merely put for *μετανοεῖν*; but is a more significant expression, corresponding to the Latin *se convertere ad penitentiam*.

10. ἦξει—ἐν νυκτί] The words ἐν νυκτί are in several MSS. and Versions and some Fathers not found; and are cancelled by most recent

Editors. They may, indeed, be an interpolation from 1 Thes. v. 2.; but the external evidence is too weak to prove that. 'Ροιζήδον,' with a mighty crash, ἠχητήριον, as Hesych. explains. The term properly denotes 'with a whiz,' such as is made by the noise of a body impelled through the air with great force. It should seem that the world will pass away only as to the purpose it had served; for, as Bens. observes, it is not necessary to suppose, with some, that the world will be annihilated, or removed with its atmosphere, from its present orbit. It may be said to *pass away*, if the form and constitution be altered; as the old world is at v. 6. said to have been destroyed by water. *Στοιχεῖα δὲ καυσ. κατακ.* Many think that *στοιχ.* cannot denote the elements properly so called, but the *heavenly bodies*. But the usual signification of the word may be retained. See Bens. cited in Rec. Syn. The sense is well expressed by Mr. Scott as follows: 'Then all "the elements," of which the earth and its atmosphere, and all the luminaries connected with it, are composed, shall melt "with intense heat;" and not only one vast city, or one whole nation, but the earth, with all its cities, forests, mountains, yea, the contents of its bowels to the very centre, as well as all the works of men, however admired or magnificent, which cover the surface of it, shall constitute one vast conflagration, and be reduced to as confused a Chaos, as that from which it was first created.' By the *ἔργα ἐν αὐτῇ* are meant the various works of human art and industry. Thus, to use the words of our English Æschylus, "The cloud capt towers, the gorgeous palaces, the solemn temples, the great globe itself, and all that it inherits, shall dissolve, and, like the baseless fabric of a dream, leave not a wreck behind!"

11. ποταποὺς δεῖ ὑπάρχειν &c.] In this sentence we should have expected first an *interrogation*, and then an answer to it. Here, however, the question and answer are intermingled, *populariter*. The interrogation, indeed, here, as often, partakes of *exclamation*. *Ἐδοσθ.* is exegetical of *ἀγ. ἀναστ.*; and in both the plural refers to the number.

12. σπεύδ. τὴν παρ.] *Σπεύδ.* is well rendered by Prof. Scholefield 'hastening on,' as

τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται. <sup>h</sup> καινοὺς δὲ οὐρανοὺς <sup>13</sup> καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. <sup>i</sup> Διό, ἀγαπητοὶ, ταῦτα προσ- <sup>14</sup> δοκῶντες, σπουδάσατε ἀσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ. <sup>k</sup> καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν <sup>15</sup> σωτηρίαν ἠγείσθε. καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, <sup>l</sup> ὡς <sup>16</sup> καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων. ἐν οἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. <sup>m</sup> Ὑμεῖς οὖν, ἀγαπητοὶ, προγι- <sup>17</sup> νώσκοντες φυλάσσετε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. αὐξάνετε δὲ <sup>18</sup> ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ ὑνὴ καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

<sup>h</sup> Eas. 65.  
17. et 66. 2.  
Apo. 21. 1.

<sup>i</sup> 1 Cor. 1. 8.  
Phillip. 1.  
10.  
<sup>1</sup> Thes. 3.  
13. et 5. 23.  
<sup>k</sup> Rom. 2.  
4.  
supr. ver. 9.

<sup>l</sup> Rom. 8.  
16.  
<sup>1</sup> Cor. 15.  
24.  
<sup>1</sup> Thes. 4.  
15.

<sup>m</sup> Marc. 13.  
23.

Thucyd. vi. 39. *κακὰ σπεύδοντες*. 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., 'avidē desiderantes,' and by Newc. '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' ἣν, scil. ἡμέρας or *καρποσίαν*. On 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 out. 'Ἐν εἰρήνῃ 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 rather requires the common interpretation 'in peace with their great Judge.'

— καθὼς καὶ &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 mentioned vv. 14, 15.; as, for instance, Eph. ii. 3—5. Col. i. 21. 1 Tim. ii. 4. He also speaks of these things in his other Epistles. (Benson & Holden.)

16. ἐν οἷς ἐστὶ δυσνόητά—ἀπώλειαν] Here some difference of opinion exists as to the sense, which mainly depends upon the reading. For the vulg. οἷς, several Versions and some Fathers have αἷς, 'the Epistles;' which is preferred by Beza, Müll, 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 Critics) the other might, at an early period, usurp its place." Yet the weight of authority is decidedly in favour of οἷς, which is retained by all the Editors, and preferred by most of the Commentators. So also Prof. Scholef., 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 ἀμαθεῖς 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 ἀστήρικτοι, those who have no fixed principles of Christian doctrine to guide them. By the τὰς λοιπὰς γραφάς, are meant all the Scriptures of the N. T. then extant, as well as those of the Old. Τὴν ἰδ. ἀπώλειαν. The best Commentators are agreed that this does not mean *perdition*, eternal punishment in the next world, but *pernicium*, i. e., as Abp. Newc. 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 reprobation of other individuals to eternal destruction. The εἰς may, however, denote *tendency to*, i. e. if not prevented by repentance and the grace of God.

17. φυλάσσετε] 'be on your guard.' Τὰς ἀθέσμων πλάνῃ συναπ., 'hurried away (see Note on Gal. ii. 13.) by the error and deceit of those lawless [scorners]' mentioned supra ii. 7. [εἰ συναπ. there is a metaphor taken, as Benson says from a torrent. The ἐκπέσητε τοῦ ἰδίου στηριγμοῦ is well opposed to the ἀστήρικτοι at v. 16. Στηριγν. denotes *constancy* in the faith as well as in the purity of doctrine. On ἐκπίπτ. see Gal. v. 4.

18. αὐξάνετε] Here there is an idiom (elsewhere found) by which with the sense of the verb is conjoined a notion of *endeavour*, i. e. strive to grow.



# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

1 I. Ὁ ἦΝ ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἔθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλά-  
 2 φησαν, περὶ τοῦ Λόγου τῆς ζωῆς· (ὁ καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν

<sup>a</sup> Luc. 24.  
<sup>30.</sup>  
<sup>b</sup> Joh. 1. 1.  
<sup>14.</sup>  
<sup>c</sup> et 20. 27.  
<sup>d</sup> 2 Pet. 1. 16.  
<sup>e</sup> Joh. 1. 1.  
<sup>f</sup> Rom. 16.  
<sup>g</sup> Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2.

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 constant 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 *ὁ* as neuter for masc. *ὁς*, thus: *ὁς ἦν ἀπ' ἀρχῆς, ὃν ἀκηκ., ὃν ἑωρ.* &c. But though the neuter is often used for the masc., yet it is only under certain circumstances; and the principle cannot be introduced here without great violence to the construction. The subject is plainly the *Λόγος τῆς ζωῆς*, which expression, however, cannot mean, as some suppose, the *Gospel*; for the Apostle is evidently speaking of a person, as the terms used and the context show. 'Απ' ἀρχῆς is by some explained 'from all eternity.' As, however, it is connected, not with *Λόγος τῆς ζωῆς*, but with *ὁ 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 expressions *ἀκηκ., ἐωράκ., ἔθεασ.,* and *ἐψηλ.*, (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 ἐψηλ.* 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 xvii. 27. *εἰ ἄραγε ψηλάφησιν αὐτὸν καὶ εὐροῖεν.* Though, from the *χεῖρες* being here expressed, there may be an allusion to what is related (the same term being employed) in Lu. xxiv. 39. and Joh. xx. 27.; probably to indirectly refute the notion of some heretics, that Jesus had not a substantial body. *Λόγος τῆς ζωῆς* is usually taken for *Λόγος τοῦ σώματος*. But it is rather for *ζωοποιούντος*, agreeably to what is said at Joh. i. 4. *ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.*

2. The best Commentators are justly agreed that *ἡ ζωὴ* 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. i. 1 & 2.) and was, I say, manifested unto us [in the flesh].' See iii. 5. Joh. i. 14. 1 Tim. iii. 16.

τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν.)<sup>1</sup> Ὁ ἐώρακαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν<sup>2</sup> ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μετ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.<sup>3</sup> καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ<sup>4</sup> χαρὰ ὑμῶν ἡ πεπληρωμένη. Ἡ καὶ αὕτη ἐστὶν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκοτει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.<sup>5</sup> Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.<sup>6</sup> Ἐὰν εἴπωμεν ὅτι ἁμαρτιαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστὶν ἐν ἡμῖν.<sup>7</sup> Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶ καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας, καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.

3. ὁ ἐώρακαμεν καὶ ἀκηκ.] '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 adverts 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 ὁ may be rendered now.

4. καὶ ταῦτα—πεπληρ.] 'And [accordingly] these things we write unto you, that your spiritual joy [and the blessings you enjoy by that communion] may be consummate.' This is meant to more fully develop the sense conveyed at v. 3. Ἀπαγγέλλομεν ὑμῖν, ἵνα &c. 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 αὕτη ἐστὶ &c.] 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.

For ἐπαγγελία, ἀγγελία is edited, from many MSS., Versions, Fathers, and early Editions, by Wets., Griesb., Matth., Knapp, Tittm., and Vater; and rightly; for ἐπαγγ. is doubtless a gloss. The sense here seems to include the notions of message and declaration. To show the true nature of the doctrine contained in this ἀγγελία, the Apostle lays down a fundamental and unquestionable position, representing, by a figure common in the writings of St. John, the purity and perfection of God. The sense may be thus expressed, with Dr. Shuttleworth: "God is the great Fountain of light and purity, unsoiled by any shadow of darkness or pollution whatever." See more in Hamm.

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 τῷ σκοτει περιπ., 'and yet live in the habitual communion of impurity and vice.' See Eph. v. 8. Οὐ ποιοῦμεν τὴν δλ., 'we do not act agreeably to the doctrine of truth in the Gospel.' This phrase ποιεῖν ἀληθ. is frequent in St. John. V. 9. presents a strong contrast, in the blessed effects of the opposite conduct. 'If we imitate the perfections of the Deity, by practising holiness, we have κοινωνίαν μετ' ἀλλήλων, which the Commentators are agreed must, from the context (see v. 6.) denote holding mutual communion 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 [then] the blood of Jesus Christ his Son cleanseth us from all sin,' i. e., as Abp. Newc. explains, ratifies the covenant of pardon to the sincerely penitent. Thus hinting at the former being the indispensable condition of the latter. See ii. 2.

8, 10. While the Apostle strenuously insisted on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him, 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, and dissemble

- 1 ΙΙ. <sup>α</sup> ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρ- <sup>α Rom. 8. 34.</sup>  
 τητε, καὶ εἴαν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν <sup>1 Tim. 2. 5.</sup>  
 2 Πατέρα, Ἰησοῦν Χριστὸν δίκαιον· <sup>α</sup> καὶ αὐτὸς ἰλασμός ἐστι <sup>Heb. 7. 24.</sup>  
 περὶ τῶν ἀμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, <sup>23. et 24.</sup>  
 3 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκο- <sup>γ Joh. 4. 12.</sup>  
 μεν, ὅτι ἐγνώκαμεν αὐτὸν, εἴαν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>Rom. 3. 25.</sup>  
 4 <sup>α</sup> ὁ λέγων· Ἐγνώκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τη- <sup>2 Cor. 5. 18.</sup>  
 5 ρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστίν. <sup>α</sup> ὅς <sup>Col. 1. 20.</sup>  
 ὁ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη <sup>infr. 4. 10.</sup>  
 τοῦ Θεοῦ τετελειώται. ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ <sup>14.</sup>

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 his Son. In that case (it is added) ὁ λόγος αὐτοῦ—ἡμῖν, his word (i. e. his revelation in the Gospel has no place in our hearts, (where it ought to be *engrafted*, 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 repented and forsaken sin. 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 Apostle to recommend in this Epistle, he urges the propitiation and intercession 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. *τεκνία μου*] 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. Καὶ εἴαν ἀμάρτη, 'If, however, any (through frailty or precipitancy) do sin, he need not utterly despair; for in that case we have a παράκλητον πρὸς τὸν Πατέρα, one who will plead our case with Him. On the full sense of Παράκλητος, see Note at Joh. xiv. 10. Compare also Hebr. ix. 24. Δίκαιον may be for τὸν Δίκαιον. See James v. 6. Or rather, as the absence of the Article requires, it should be rendered *sinless*, as 1 Pet. iii. 18. Hebr. vii. 26.

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2. *ἰλασμός*] for *ἰλαστής*, as in Ezek. xlii. 27. Ps. xlix. 8. See Whitty or Slade. Οὐ περὶ τῶν—ὅλου τοῦ κόσμου. 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 ὅλου τοῦ κόσμου, being opposed to the ἡμῶν, i. e. us Christians, can only 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 'partakers of Christ,' and of all his blessings, as if he had become incarnate, and died upon the cross, for them alone. See also Mackn. and Dr. Barrow cited in D'Oyly and Mant.

3—6. The Apostle here shows the necessity of repentance and reformation of all sin; and that all pretences to religion unaccompanied by a 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. Γινώσκομεν may be freely rendered 'we may know,' or be sure. The αὐτὸν is generally referred to Christ, as being the nearer antecedent; but by some Commentators, to God the Father. By γιν. 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 failing, 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 *γνώσις*, the favourite term of the Gnostics, that he who boasted of profound knowledge, and at the same time rejected the commandments of Christ, had not a real, but only a pretended knowledge; and that in him only the love of God is perfected, τετελειώται, who keeps God's word. The expression τετελ. is a term which was used in the

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b Joh. 15. ἐσμέν. <sup>b</sup> ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος <sup>6</sup>  
 4, 5.  
 1 Pet. 2. 21. περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. <sup>c</sup> ἀδελφοί, οὐκ <sup>7</sup>  
 o Infr. 3.  
 11.  
 2 Joh. 5. ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν  
 d Joh. 1. 9. εἶχετε ἀπ' ἀρχῆς ἢ ἐντολὴ ἢ παλαιά, ἔστιν ὁ λόγος ὃν  
 et 8. 12. ἠκούσατε ἀπ' ἀρχῆς. <sup>d</sup> πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, <sup>8</sup>  
 et 13. 34. ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παρὰ-  
 et 15. 12. γεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. <sup>e</sup> ὁ λέγων ἐν <sup>9</sup>  
 Rom. 13. τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ  
 12. ἔστιν ἕως ἄρτι. <sup>f</sup> ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ <sup>10</sup>  
 1 Thess. 5. μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. <sup>g</sup> ὁ δὲ μισῶν τὸν <sup>11</sup>  
 2. ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περι-  
 2 Pet. 1. 19. πατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε <sup>12</sup>  
 Infr. 3. 14, τοὺς ὀφθαλμοὺς αὐτοῦ. <sup>h</sup> Γράφω ὑμῖν, τέκνια, ὅτι ἀφέω-  
 15.  
 1 Joh. 12. <sup>i</sup>  
 35.  
 2 Pet. 1. 10. <sup>j</sup>  
 Infr. 3. <sup>k</sup>  
 14.  
 h Luc. 24. <sup>l</sup>  
 47.  
 Act. 4. 12. <sup>m</sup>  
 et 13. 35.

schools of the philosophers, and applied to the scholars called Esoterici, 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 ἐν τούτῳ—ἐσμέν there is the same sentiment as before, with the substitution of the synonymous phrase ἐν αὐτῷ εἶναι. 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. οὐκ ἐντολὴν καινὴν] 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 vv. 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 false ones. It was, indeed, as old as the Mosaic law; but, on the other hand, (for that is the sense of *καινὴν*) certain considerations entitled it to the appellation of *new*, both as regarded Christ and themselves (*ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν*). See more in Benson, Slade, Bp. Hall, and Abp. Secker cited in D'Oyly and Mant. To this, however, Mr. Holden, with some reason, objects, and thinks it 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 be-

ginning [of the Gospel,] Joh. xiii. 15. *Ἄξιον* [another and] a new commandment I write unto you, which is true in him and in you;" i. e. calling it a new commandment I am saying what is true, both as regards him (Christ) and you; "because the [spiritual] darkness is passed, and the true light [of the Gospel] now shineth." v. 8. The new commandment which I refer is touching Christian love. He that saith, &c. vv. 9-11. See Joh. xiii. 34. compared with Rom. xiii. 12. Eph. v. 8. 1 Thes. v. 5.

9-11. Having called the practices of Gentilism darkness, and the Gospel the true light, the Apostle continues to blend the same image in delivering his new commandment, or injunction of *brotherly love*, contained in these three verses. (Abp. Newc.) He applies the same reasoning to those who, like the Gnostics, pretended to be ἐν τῷ φωτὶ or highly enlightened. And he shows that there can be no true knowledge of God, according to the test supplied at v. 3., because they do not keep his commandments, transgressing one main commandment: "love thy neighbour as thyself." By hating their fellow-creature, and, it may be, fellow Christians, they showed that they were yet in darkness and sin. This sentiment is further developed in the next two verses, the assertion being, that it is he alone who loveth his brother, that is really and abiding in light; nor was there any thing in him likely to occasion his falling into offence or sin; whereas, he who hated his brother was habitually and continually in darkness, not knowing whither he went, (i. e. not aware of the dangers that beset his path,) and was therefore likely to meet with many *scandalals*; and consequently to stumble often and grievously. Such a man (it is meant) shows that he is involved in the grossest ignorance of his religion, its essence, and duties; and, as far as he is a professor of Christianity, and aims at salvation, he entirely wanders both in conception and action from the object he seeks; and like the blind Sodomites, vainly wears himself to find the door of salvation.

12-15. On the interpretation of these verse Commentators are somewhat perplexed, explaining of tautology and ambiguity. But those

13 ται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. γράφω ὑμῖν, παιδία, 14 ὅτι ἐγνώκατε τὸν Πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι 15 ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν. μὴ ἀγαπᾶτε τὸν κόσμον, μὴδὲ τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ

Eph. 6. 10.

Matt. 6.

Rom. 12. 2.

Gal. 1. 10. Jac. 4. 4.

tautology, as it is by no means rare in the antient writers, is not infrequent 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. μὴ ἀγαπᾶτε—κόσμου, the discourse being continued up to κόσμου. Thus after first addressing himself to all Christians by the general term of endearment *τεκνία*, (as he had done at v. 1. by *ἀγαπητοί*), 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 νομισατε νεότητά μὲν καὶ γῆρας ἀνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τὸ τε φαῦλον καὶ τὸ μέισον καὶ τὸ πάνυ ἀκριβὲς ἀν' ἐξυγκραθὲν μάλιστ' ἐν ἰσχύει.*

But to advert to the phraseology in detail: v. 12. *ἀφείναι—αὐτοῦ*, there seems to be in *γράφω* a significant *prægnans*, the full sense being, 'I tell or remind you that alone through faith in him, and by virtue of his atonement, are' &c. In the same manner must the *γράφω* at v. 13. be taken. *Ἐγνώκατε τὸν ἀπ' ἀρχῆς*. Notwithstanding what is urged by Wakef., Mackn., and others, there can be no doubt that the sense is that assigned by the antient and most modern Expositors, and well expressed by Bp. Middl. thus: 'Ye have known the Person who was from the beginning, or, who has existed from eternity.' 'So (adds he) *ὁ ἐν τοῖς οὐρανοῖς* 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 ἀπ' 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. *ἐπετίμησε τοῖς ἔθνεσιν ὁ ἀπ' ἀρχῆς*, which writer, no doubt, had in mind the present passage.

By the *νεανίσκοι* are meant persons in the flower of life: and at *νενικ.* their duty is hinted by what they are *supposed* to have done, or to be doing; with allusion to those fiery temptations ("darts 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 *νεανίσκοι*, 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. Now follows 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. 269. as follows. "The *subject* is laid down in a two-fold 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 condensed, '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, that 'he who doeth the will of God, 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 proceeding 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,

1 Paul. 90.  
10.  
Eph. 40. 6.  
1 Cor. 7. 31.  
Jac. 1. 10.  
et 4. 14.  
1 Pet. 1. 24.  
m Matt. 24.  
5, 24.  
Act. 20. 29.  
2 Thess. 2.  
3.  
2 Joh. 7.  
2 Paul. 41.  
10.  
Act. 80. 30.  
1 Cor. 11.  
19.  
o Paul. 45.  
8. et 133. 2.  
Joh. 14. 26.  
et 16. 13.  
Heb. 1. 3.

ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ 16  
ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ  
ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ τοῦ  
κόσμου ἐστί. <sup>1</sup> καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία 17  
αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.  
<sup>m</sup> Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀν- 18  
τίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·  
ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. <sup>n</sup> Ἐξ ἡμῶν ἐξηλ- 19  
θον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμε-  
νήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσι  
πάντες ἐξ ἡμῶν. <sup>o</sup> Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου, 20

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 ὀφθ. may have the sense above laid down; but may we not take it in the most extensive acceptation, 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 τὴν ἑπαροίαν τῆς καυχῆσεως αὐτῶν, τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν. 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 Clinias says the sources of evil are three, love of pleasure, love of money, and love of glory.

The construction at ὅτι πᾶν ἐν τῷ κόσμῳ—ἐκ τοῦ κόσμου, though it has perplexed Grot. and others, is sufficiently plain; πᾶν ἐν τῷ κόσμῳ being (as Bp. Jebb observes) the Nominative case to οὐκ ἔστιν, and the intermediate words only an enumeration of the constituent parts of that πᾶν. With ὁ κόσμος παράγεται compare 1 Cor. vii. 31. παράγει γὰρ τὸ σῆμα τοῦ κόσμου τούτου. and James iv. 14.

18—28. 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. (Benson.) Ἐσχάτη ὥρα ἐστίν. This expression has been variously interpreted. The most probable sense is, 'the last period of the Jewish œconomy, when many false Christs were to appear. With respect to the exact meaning of ἀντίχριστοι, 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 ἀντικείμενος of St. Paul, 2 Thess. ii. 4., the Man of Sin. (See Note there.) The latter cannot (as some imagine) denote the false Christs predicted by our Lord, Matt. xxiv. 23—25.; for ἀντί will not here bear such a sense. Nor do the characters of the persons in question,

as given at iv. 7. and 2 Joh. vii., correspond. These plainly designate the persons, not as opposites, but opposers of Christ. Though it should seem (as Mr. Scott supposes) that the direct and avowed opposers of Christianity, whether Jewish 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, in 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 priestly office, by substituting other methods of 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 prophetic office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word. This is very agreeable to the description of antichrist in v. 22. ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. & 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 were never really of us [Apostles], i.e. not sound Christians at 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. Εἰσι, for ἦσαν, as often.

20. ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου. The term χρίσμα, occurring here and at v. 27., has plainly a metaphorical sense, as χρίμα 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 imparting 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. i. 22.) or of the Graces of the Spirit for sanctifica-

21 καὶ οἴδατε πάντα. οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν  
 ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεύδος ἐκ τῆς  
 22 ἀληθείας οὐκ ἔστι. ῥ Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνού- p Infr. 4. 3.  
2 Joh. 7.  
 μενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀν-  
 23 τίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. ῥ πᾶς q Luc. 19.  
3  
Joh. 15. 23.  
2 Tim. 2.  
 ὁ ἀρνούμενος τὸν Υἱόν, οὐδὲ τὸν Πατέρα ἔχει. ὁ ὁμολογῶν  
 24 τὸν Υἱόν καὶ Πατέρα ἔχει. Ὑμεῖς οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς ἐν  
 ὑμῖν μενέτω. εἰ ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ  
 25 ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν  
 ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζῶν τὴν

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 τοῦ Ἁγίου the best Expositors are agreed is meant Christ. The πάντα must (as Grot. observes) be restricted by the subject matter (as at 1 Cor. ix. 22. xv. 27.) to mean 'all things necessary to salvation.' The ἀλλ' ὅτι may be rendered 'but [as supposing that] ye know it. Καὶ ὅτι πᾶν ἄλ., 'and [as sensible that] every lie or false doctrine proceeds not from the truth, being inconsistent therewith.' Agreeably to the above view, the connexion is well laid down by Mr. Holden thus: 'The antichristian persons (v. 18.) were manifested not to belong to our society, (v. 19.) and you received among you the communication of spiritual gifts and graces from Christ, the Holy One, (Acts iii. 14.) "and you know all things" relating to your religion, (v. 20.) for which reason "I have not written to you, because ye know not the truth [of the Gospel]; but because ye know it, and that no lie [no false doctrine] is of the truth," I have written to you these things.' (v. 21.)

22, 23. τίς ἐστὶν ὁ Χριστός] The Apostle means to say, that this general self-evident proposition was not more certain, than the particular application of it to the delusions of the seducers; whose false doctrines could not proceed from the same source with the truth of God. (Scott.) This is to be understood comparatē, 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 ὁ ψεύστης is the same with ὁ ἀντίχριστος following. See Note supra v. 18. It should seem also that both ὁ ψεύστης and ὁ ἀντίχρ. are to be taken in a generic sense, to denote the class of persons each individually such. The οὐκ is used (according to the Greek idiom) only to strengthen the negation. The words, however, have been thought obscure; yet they cease to be so, if the purpose of the writer be considered, which seems to have been to designate the false teachers, or heretical persons, as ψεύσται and ἀντίχριστοι, 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 Deity 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: or his offices, as the anointed 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 ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν 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 ὁ ἀρνούμενος—ἔχει 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 denieth the Son, cannot retain the true knowledge of the Father, because he can be known only through the Son. Joh. i. 18. iv. 23 & 24. viii. 19, 55. xiv. 6, 7. xvi. 3. Matt. xi. 27." By the ἔχει is meant having a knowledge or spiritual relationship; and the expression is nearly allied to the κοινωσίαν ἔχει μετὰ 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, Titm., 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, then, 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,

αίονιον. ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 26

Ἔτι καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει. 27

καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ

χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ

ἐστί ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ. \* Καὶ 28

νῦν, τέκνια, μένετε ἐν αὐτῷ ἵνα ὅταν φανερωθῇ, ἔχωμεν

παρρησίαν, καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ

αὐτοῦ. Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ 29

ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

ΙΙΙ. ἸΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πα- 1

τήρ, ἵνα τέκνα Θεοῦ κληθῶμεν! διὰ τοῦτο ὁ κόσμος οὐ γι-

νώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. Ἄγαπητοί, νῦν τέκνα 2

Θεοῦ ἐσμέν· καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν δὲ

ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὁψόμεθα αὐ-

τόν καθὼς ἐστί. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' 3

αὐτῷ ἀγνίζει εαυτόν, καθὼς ἐκείνος ἀγνός ἐστι. Ἰ Πᾶς ὁ 4

Jer. 31.  
33, 34.  
Joh. 14. 26.  
et 18. 13.  
Heb. 8. 10,  
11.

• Marc. 8.  
38.  
Infr. 3. 2.  
† Infr. 3. 7,  
10.

† Joh. 1.  
12. et 16. 3.  
et 17. 25.  
† Esm. 56. 6.  
Matt. 5. 12.  
Joh. 1. 12.

Rom. 8. 15,  
18, 23.

1 Cor. 13.  
12.

et 15. 49.  
2 Cor. 4. 17.  
et 5. 7.

Gal. 5. 96.  
et 4. 6.

Philipp. 3.  
21.

Col. 3. 4.  
2 Pet. 1. 4.  
† Infr. 5.  
17.

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 promise given by God to all true believers, namely, to bestow on them eternal life and felicity. *Τὴν ζωὴν τὴν αἰών.* is in apposition with *ἡ ἀπαγγελία*.

27. See Notes at vv. 18, 19, 20, 24. Some stumble at the *οὐ χρεῖαν—τίς διδάσκῃ ὑμᾶς*; but there is, in fact, no difficulty, and the sense is, doubtless, that assigned by Mr. Scott, that in respect of real believers, "the anointing," 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 when he shall appear, we (i. e. not only ye, but myself) 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. *μήπως ἐὰν εὐρωσῶν ὑμᾶς ἀπαρασκευάστους, κατασχυνθῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς)*.

29. *ἐὰν εἰδῆτε &c.* 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, practises 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. v. 2, 9. 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 present privileges with the hope of an inconceivable felicity, and show that all who have this hope "purify themselves as He is pure." (*Scott*) *Ποταπὴν ἀγάπην.* 'how vast a proof of love!' *Κληθ.* denotes the *actually being*, as included in the being called. Thus in several MSS. is added, by gloss, *καὶ ἐσμέν.* The *διὰ τοῦτο* must be referred to *ἐστίν.* and the sense is, 'The world, therefore, recognises us not as sons of God, nor comprehends the nature and glory of this filiation, because it doth not acknowledge Him [as God].' i. e. *οὐκ ἔγνω Θεὸν ἐδόξασαν,* (in the words of Rom. i. 21.) and that from spiritual blindness.

2. *νῦν τέκνα Θεοῦ—ἐστί.* Here we have a solemn repetition of the same assertion, with another truth engrafted 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. *Οὐπω ἔφαν. τί ἐστίν.* 'it doth not yet appear [even to Christians, much less to the profane world] in what state or condition we shall be placed.' At *ἐὰν φαν. for ἐστίν φαν.* scil. *καρυστός,* 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 *ὅμοιοι* we are to understand likeness in attributes and qualities, and in condition and salvation. And no wonder, *ἐστίν,* (because) *ὁψόμεθα αὐτόν καθὼς ἐστί,* not *ἐν αἰετίματι,* *ἢ πρόσωπον, πρὸς πρόσωπον,* 1 Cor. xiii. 12., implying felicity consummate. See also 1 Cor. xv. 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 will



ποιῶν τὴν ἀμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ καὶ ἡ ἀμαρτία  
 5 ἔστιν ἡ ἀνομία. <sup>a</sup> καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα <sup>b</sup> 1 Tim. 3. 4.  
9.  
2 Cor. 5.  
21.  
 6 τὰς ἀμαρτίας ἡμῶν ἄρῃ καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστι. <sup>c</sup> πᾶς  
 ὁ ἐν αὐτῷ μένων, οὐχ ἀμαρτάνει πᾶς ὁ ἀμαρτάνων, οὐχ  
 7 ἔώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. <sup>d</sup> Τεκνία, μηδεὶς πλα-  
 νάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δικαίος ἐστί, καθὼς ἐκεῖ-  
 8 νος δικαίος ἐστί. <sup>e</sup> ὁ ποιῶν τὴν ἀμαρτίαν, ἐκ τοῦ Διαβόλου  
 ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ Διάβολος ἀμαρτάνει. εἰς τοῦτο ἐφα-  
 νερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου.  
 9 <sup>d</sup> πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι  
 σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἀμαρτάνειν,  
 10 ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. <sup>e</sup> ἐν τούτῳ φανερά ἐστί τὰ 1 Tim. 4. 2.  
 τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ Διαβόλου. Πᾶς ὁ μὴ

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 after 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 manifested" 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. (Scott.) V. 4. seems to be an identical 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. οὐχ ἀμαρτάνει] i. e. (as all the best Expositors are agreed, and is required by the rest of Scripture) sinneth not habitually, wilfully, and presumptuously. Whosoever doth so sin, (it is added) hath no true knowledge of Him, or conception of his doctrine.

7. μηδεὶς πλανάτω ὑμᾶς &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.) Ὁ ποιῶν—ἐστίν. The sense is, 'He alone who is habitually and in the main righteous, in imitation of his Saviour, is truly righteous.' See Doddr. and Bens., 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. ὁ ποιῶν—ἐστίν] Ποιῶν must here again be understood of habit, and the full sense of this briefly-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.' Ἀπ' ἀρχῆς with the present tense denotes perpetuity of action. At *eis τοῦτο*—Διαβόλου supply *καίτοι*, 'and yet.' The omission of such ratiocinative particles is one of the peculiarities of St. John's style. The sentiment corresponds to that at v. 5.

9. πᾶς ὁ γεγεννημένος—οὐ ποιεῖ] The sentiment is nearly allied to that at v. 6. πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἀμαρτάνει; son-ship and intimate union being cognate ideas. In both passages, then, the sense must be the same; and ἀμαρτίαν ποιεῖ must be explained, like ἀμαρτάνει, of deliberate and habitual sin. To fully understand this passage, ὁ γεγεννημένος ἐκ τοῦ Θεοῦ must be understood as at ii. 29. where see Note; and ἀμαρτίαν οὐ ποιεῖ like οὐχ ἀμαρτάνει at v. 6. With respect to the expression σπέρμα αὐτοῦ, 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 consisting 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, οὐ δύναται ἀμαρτάνειν, as the best Commentators explain, 'he cannot bring himself to sin' viz. wilfully and habitually. See (Ecum., Grot., and Wets., and also Milton cited by Valpy.

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 engraft a particular one, respecting that branch of our duty to men which consists in love and kindness to our brethen, i. e. not only brother Christians, but brother men.

ποῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν  
 τὸν ἀδελφὸν αὐτοῦ. ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Κεῖν  
 ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξε τὸν ἀδελφὸν αὐτοῦ. καὶ  
 χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ  
 ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ἢ μὴ θαυμάζετε, ἀδελ-  
 φοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ἵ ημεῖς οἶδαμεν ὅτι μετα-  
 βεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν  
 τοὺς ἀδελφοὺς. ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ  
 θανάτῳ. ἢ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος  
 ἐστὶ· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν  
 αἰώνιον ἐν αὐτῷ μένουσαν. ἵ Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά-  
 πην, ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ  
 ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. ἢ ὅς  
 ὁ ἄν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν  
 αὐτοῦ χρειαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπὸ  
 αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; ἢ Τεκνία  
 μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλῶσση, ἀλλ' ἔργῳ καὶ ἀλη-

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 ἀγγελία) 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 envying, hating, and murdering his brother.

The words οὐ καθὼς—αὐτοῦ 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.

13. Compare v. 1. 14. ἡμεῖς οἶδαμεν—τοὺς ἀδελφοὺς] 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

hateth his brother is as it were under the ban of God, the Apostle adds, that such a one ἀνθρωποκτόνος ἐστί, 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 ἀνθρωποκτόνος, see Note at Joh. viii. 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 this might be understood, by considering "the love of God" to sinners. (Scott.) Ἐν τούτῳ—ἔθηκε. 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 τιθέναι ψυχῆν, see Note at Joh. x. 11, 15. In the expression ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθ. it has been well pointed out by Carpz., Rosenm., and Jaapis, we are to consider alone the notion universalis, and not to interpret it rigorously, but understand it of making very great sacrifices, exposing ourselves to imminent perils.

17, 18. See iv. 20. Lu. iii. 11. 2 Cor. viii. 4. compared with Rom. xii. 9. Κλείειν τὰ σπλάγχνα ἀπὸ τίνος is a figurative way of expressing the as it were barring the heart against compassion. At πῶς ἡ ἀγάπη &c. the interrogation involves a strong negation. So πῶς γὰρ (in which see Hoogew. Part. p. 548) is equivalent to οὐδαμῶς; for at the πῶς γὰρ is supplied the verb preceding in the Optative with αὐν, 'How should it be?' Thus also πῶς οὐ; is equivalent to a strong assertion, as in Thucyd. iv. 92.

19 θεία. Καὶ ἐν τούτῳ γινώσκωμεν ὅτι ἐκ τῆς ἀληθείας ἐσ-  
 20 μέν. καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ὅτι  
 εὖ καταγινώσκει ἡμῶν ἢ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς  
 21 τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ἀγαπητοί, εὖ ἢ  
 καρδία ἡμῶν μὴ καταγινώσκει ἡμῶν, παρρησίαν ἔχομεν πρὸς  
 22 τὸν Θεόν, καὶ ὁ εὖ αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι  
 τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ  
 23 ποιούμεν. Ἡ καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσω-  
 μεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγα-  
 24 πῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. καὶ ὁ τη-  
 ρῶν τὰς ἐντολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ.  
 καὶ ἐν τούτῳ γινώσκωμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύ-  
 ματος οὗ ἡμῖν ἔδωκεν.

1 IV. ἉΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ  
 δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν ὅτι πολλοὶ  
 2 ψευδοπροφήται ἐξελθόντες εἰς τὸν κόσμον. ἐν τούτῳ  
 γινώσχετε τὸ πνεῦμα τοῦ Θεοῦ πᾶν πνεῦμα ὁ ὁμολογεῖ

Ἐφ. 5. 2. 1 Thes. 4. 9. 1 Pet. 4. 8. Infr. 4. 12. sup. ver. 11. q Joh. 14. 23. et 15. 10. Rom. 8. 9. Infr. 4. 12. 1 Jer. 29. 8.  
 Matt. 7. 15. 16. et 24. 4, 5, 24. 1 Cor. 14. 23. Eph. 5. 6. Col. 2. 18. 1 Thes. 5. 21. 1 Pet. 2. 1. 2 Joh. 7. Apoc. 2. 2.  
 1 Cor. 12. 3. sup. 2. 22. et 5. 1. 2 Joh. 7.

19. καὶ ἐν τούτῳ—*ισμῶν*] 'And by this we know whether we are of the truth [in this respect, i. e. of love to others].' Rosenm. compares the phrases ἐκ Θεοῦ εἶναι and εἶναι ἐκ τῆς ἀληθείας, i. e. to be agreeable to truth, and sincerely profess it; and Capz., ἐκ τοῦ Διαβόλου εἶναι, Joh. iii. 8. ἐκ τοῦ κόσμου &c. The ἀληθ. he rightly explains 'true religion.' Καὶ ἔμπροσθεν—*ἡμῶν*. The sense is: 'And in the sight of Him [our Judge] we may, in this important respect, set our hearts at rest.' For he who truly loves all men, may trust that the mercy and favour of God will not be withheld from him.

20, 21. Some obscurity and difficulty here exist, arising from extreme brevity; in removing which, a clause must be supplied from the preceding 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 consequently our hearts, instead of being assured before 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 αὕτη ἐστὶν—*ἡμῖν*] 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 τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ πίστεως. The singular, Rosenm. thinks, is used because one precept follows from the other. See Joh. iii. 16. vii. 3.

24. καὶ ὁ τηρῶν—*αὐτοῦ*] 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 μένει, see ii. 5. 'Ἐν τούτῳ,' by this sign.'

IV. 1. The Apostle follows up 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 enjoin brotherly love.

—*παντὶ πνεύματι*] '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. 'Ἐξελθ. εἰς τὸν κόσμον,' have publicly appeared.' See Joh. vi. 14. x. 36. Ψευδοπρ., men falsely pretending to inspiration.

2. ἐν τούτῳ γιν. τὸ πνεῦμα τ. Θ.] 'By this mark or token ye may know.' Compare Matth. xi. 6. Πᾶν πνεῦμα—*ἐκ τοῦ Θεοῦ ἐστὶ*. The sense seems to be, 'Every such person so claiming to have the Spirit, who publicly professes that Jesus Christ was made very and actual man [for our redemption] is from God,' i. e. his pretensions are valid. See 1 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 Docetæ and others, who held Jesus Christ to have been a mere φάντασμα, destitute of a real body. Now the Apostle maintains that he came really [clothed] in the flesh, i. e. in a human body. This, however, will by

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστὶ  
 1 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογῆι τὸν Ἰησοῦν Χριστὸν ἐν  
 2 σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἐστὶ καὶ τοῦτό ἐστι τὸ  
 3 τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῇ  
 4 κόσμῳ ἐστὶν ἤδη. Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστέ, τέκνια, καὶ  
 5 νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῇ  
 6 κόσμῳ. Ἐκ τούτου γινώσκουσι καὶ ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ τοῦ  
 7 Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν· ὃς οὐκ  
 8 ἐστὶν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώ-  
 9 σκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλά-  
 10 νης. Ἀγαπήτοι, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ  
 11 τοῦ Θεοῦ ἐστὶ καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέν-  
 12 νηται, καὶ γινώσκει τὸν Θεόν· ὁ μὴ ἀγαπῶν, οὐκ ἔγνω  
 13 τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. Ἐν τούτῳ ἐφανε-  
 14 ρώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν  
 15 μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσω-  
 16 μεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς 10

no means prove what the Socinian Commentator Schlichting infers, that Jesus Christ was a mere man: nay, as Holden observes, it plainly implies the contrary, that he might have come in a different 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 Vindiciæ Bibliæ of a learned Jew of this country, Hurwitz.

3. καὶ τοῦτό ἐστι τὸ τοῦ ἀντι.] Supply πρᾶγμα, or σημεῖον, i. e. the mark by which you will know any one to be an antichrist (i. e. 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. πᾶς γὰρ ὃς μὴ ὁμολογήσῃ Ἰ. Χρ. ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς μὴ ὁμολογήσῃ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστίν.

4. ἐκ τοῦ Θεοῦ ἐστέ] i. e., as Scott explains, ye are born of God; his children being his image. So at v. 7. ἐκ τοῦ Θεοῦ ἐστὶ is interchanged with ἐκ τοῦ Θεοῦ γεγέννηται. Καὶ νενικ. αὐτούς, scil. τοὺς ἀντιχρίστους, to be supplied from the preceding. The sense (as Rosenm. explains) is, 'ye have frustrated all their attempts to pervert you from the purity of the Gospel.' The next words show how this triumph is obtained, 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. αὐτοῦ—ἀκούει] The sense is, 'They, i. e. the teachers in question, are [not of God, but] of the world,' actuated by a worldly spirit. 'In that spirit they speak, and thereby the world hearkens to them.'

6. ἡμεῖς] i. e. the Apostles and divinely inspired teachers. Ὁ γινώσκων τὸν Θ., 'he who

knoweth God aright,' namely, by regeneration and faith. 'Ἐκ τούτου γιν., '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 distinguish those who were "of God;" so now the reverently receiving the truths of the Gospel as contained in the Holy Scriptures, and promulgated by God's ministers, properly commissioned, is the touch-stone to try men's hearts, whether they "savour of the things that be of God," or, "those that be of men."

7, 8. Here the Apostle resumes his exhortation at iii. 23.; which reiteration Benson ascribes to the false teachers being very defective in this duty. "Ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐ." "By the very name of the Deity (observes Grot.) every one understands the source of all excellence."

9, 10. Here we have the same sense as at John iii. 16. and supra iii. 16. By ζῆσω. are denoted 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. On the term Δεσμὸν see Note supra ii. 1, 2. Τὸν μονογενῆ ἡ here added to τὸν Υἱὸν αὐτοῦ in order, as Mackn. suggests, to heighten 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 in this passage, the Apostle intended to overturn the error of Ebion 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.

- ἠγάπησαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. <sup>a</sup>ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. <sup>b</sup>Θεὸν οὐδεὶς πώποτε θεάταται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. <sup>c</sup>ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.
- 14 <sup>d</sup>Καὶ ἡμεῖς θεαίμεθα καὶ μαρτυροῦμεν, ὅτι ὁ Πατὴρ ἀπέσταλκε τὸν Υἱὸν σωτῆρα τοῦ κόσμου· ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. <sup>e</sup>Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.
- 17 <sup>f</sup>Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. <sup>g</sup>Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ

<sup>a</sup> Mat. 18. 33.  
<sup>b</sup> Joh. 15. 12, 13.  
<sup>c</sup> Exod. 33. 21.  
<sup>d</sup> Deut. 4. 12.  
<sup>e</sup> Joh. 1. 18.  
<sup>f</sup> 1 Tim. 1. 17.  
<sup>g</sup> 1 Cor. 13. 13.  
 et 3. 24.  
 c Joh. 14. 20.  
 et 17. 21.  
 sup. 3. 24.  
 d Joh. 1. 14.  
 sup. 1. 1.

<sup>h</sup> Supr. v. 8.  
 12.

<sup>i</sup> Jac. 2. 13.  
 1 Pet. 1. 15.  
 sup. 3. 3.  
 19, 21.

<sup>j</sup> Supr. 2. 4.  
 et 3. 17.

12. Θεὸν 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 οὐδεὶς &c. see Joh. 1. 18. and on μένει, ii. 5.

13. ἐν τούτῳ γινώσκουμεν—ἡμῖν] The same sentiment as at iii. 24., except that here ὅτι ἐν αὐτῷ μένομεν is intended to complete the idea of conjunction.

14. καὶ ἡμεῖς θεαίμεθα] q. d. 'Let no doubt be entertained of this striking proof of the love of God; for we have actually seen' &c. Σωτῆρα is in apposition with Υἱόν.

15. ὃς ἂν ὁμολογήσῃ—Θεῷ] 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. ἐν ἡμῖν] for eis ἡμᾶς; or, μένων ἐν ἡμῖν, as at vv. 2, 13, 15. The sense may be thus expressed: 'And [to induce men so to believe] we [Apostles] can affirm that we do surely know the love which God hath to us.'

17. ἐν τούτῳ τετελείωται—τούτῳ] 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. φόβος οὐκ ἐστὶν—κόλασιν] 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. Φόβος 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. ἡμεῖς ἀγαπῶμεν—ἡμᾶς] Many eminent Commentators from Grot. downwards take ἀγ. 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 is (as Abp. Newc. says) a just and sober one, not requiring too high perfection from human nature. See also Doddr. and especially Jortin (cited in D'Oyly and Mant).

20. ἐάν τις &c.] 'If any one say, I love God, and yet hate his brother.' Ψεύστης ἐ., 'he

τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῆ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακε, τὸν Θεοῦ ὃν οὐχ ἐώρακε πῶς δύναται ἀγαπᾶν; <sup>h</sup> καὶ ταύτην <sup>21</sup> τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεοῦ, ἀγαπᾶ καὶ τὸν ἀδελφὸν αὐτοῦ.

<sup>b</sup> Lev. 19.  
<sup>18.</sup>  
<sup>15.</sup> Matt. 22.  
<sup>39.</sup>  
<sup>Joh. 13. 34.</sup>  
<sup>et 15. 12.</sup>  
<sup>Eph. 5. 2.</sup>  
<sup>1 Thesa. 4.</sup>  
<sup>9.</sup>  
<sup>1 Pet. 4. 8.</sup>  
<sup>supr. 3. 11,</sup>  
<sup>35.</sup>  
<sup>1 Joh. 1. 12,</sup>  
<sup>13.</sup>  
<sup>supr. 2. 22,</sup>  
<sup>23.</sup>  
<sup>et 4. 2. 15.</sup>  
<sup>j Matt. 11.</sup>  
<sup>29, 31.</sup>  
<sup>Joh. 14. 15,</sup>  
<sup>21</sup>  
<sup>et 15. 10.</sup>  
<sup>2 Joh. 6.</sup>  
<sup>k Joh. 16.</sup>  
<sup>33.</sup>  
  
<sup>1 1. Cor. 15.</sup>  
<sup>57.</sup>  
<sup>supr. 4. 4,</sup>  
<sup>15.</sup>  
<sup>m Joh. 19.</sup>  
<sup>34.</sup>

V. <sup>1</sup> ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννησάντα, ἀγαπᾶ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεοῦ ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>1</sup> αὕτη γὰρ ἐστίν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. <sup>2</sup> ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστίν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις ἡμῶν. <sup>1</sup> τίς ἐστίν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ Θεοῦ;

<sup>m</sup> Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς

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 lovers of Christ, overcoming 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 Christians are children of the same God. Πιστ. imports, as Rosenm. observes, a full and sincere belief, and hope of the promises, accompanied with a fulfilment of the precepts, of God. Καὶ πᾶς &c., 'But [thus] every one who truly loveth Him' &c. The sentiment has the air of an adage, q. d. He who loves the parent will naturally love the child.

2. ἐν τούτῳ γινώσκουμεν—τηρῶμεν.] The Apostle here argues a generali ad speciale. Since what was said at v. 1. was universally true, so also it holds good of the love of God. (Rosenm.) Here there has been some doubt as to the construction, and, as dependent thereon, the sense. Ecumen. supposes an inversion; Grot., a transposition, thus: ἐν τούτῳ γινώσκουμεν ὅτι τὸν Θεοῦ ἀγαπῶμεν, ὅταν ἀγαπῶμεν τὰ τέκνα αὐτοῦ, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. This, however, is violent and unnecessary, since the words, as they stand, yield a very good sense,

viz.: 'By this may we know that we love the children of God aright, when we love God, and keep his commandments.'

3. αὕτη γὰρ—τηρῶμεν.] The sense is: 'This is the proof and evidence of our love to God, that we keep his commandments.' The next words καὶ αἱ ἐντολαὶ—εἰσιν seem meant to indirectly contrast the comparatively light injunctions of the Gospel with those of the Law, which were a heavy burden. In proof of which the Apostle proceeds to show how they are easy, adverting to those points in which the Gospel is especially superior to the Law, namely, the love of God, as opposed to the fear of him, the renewal of the heart by the communication of Divine grace, which the Law did not, and a law not provide.

4. ὅτι πᾶν τὸ γεγεννημένον—τὸν κόσμον.] 'Now, as a proof of this (γὰρ) whosoever is born of God, overcomes [the temptations of] the world.' Then is suggested the grand principle by which the victory is obtained, in the words καὶ αὕτη—πίστις ἡμῶν. where at last there is a metonymy of the effect for the efficient, and αὕτη is for τούτο, as just before.

5. τίς ἐστίν—Θεοῦ;] Here (as at ii. 22.) the interrogation is strongly affirmative. As is shown by Bp. Horsley ap. Slade, to believe Jesus to be the Son of God is to believe that he is God incarnate. Of course, the belief must be a vital one, evincing its truth by its fruits; otherwise it will not conquer. See Scott on vv. 4, 5.

6. I am still (as in Recens. Syn.) of opinion (with Wells and Carpz.) that by the water and blood St. John intended to advert to the sacraments; by water meaning the "laver of regeneration," and by blood, the Lord's Supper; in which the wine is poured out as a symbol of the blood of the New Covenant. "By the former (adds Carpz.) we are regenerated, and become sons of God; and by the latter we are united with God, and obtain a victory over the world (vv. 4 & 5)." Agreeably to this view, M-

- ὁ Χριστὸς, οὐκ ἐν τῷ ὕδατι μόνου, ἀλλ' ἐν τῷ ὕδατι καὶ  
 7 τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι  
 τὸ Πνεῦμά ἐστίν ἡ ἀλήθεια. ὅτι τρεῖς εἰσιν οἱ μαρτυ- <sup>n Matt. 28.</sup>  
 ροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον <sup>19.</sup>  
 8 Πνεῦμα. καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ <sup>Joh. 1. 1.</sup>  
 μαρτυροῦντες ἐν τῇ γῆ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ <sup>1 Cor. 12. 4.</sup>  
 9 τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. Ὁ εἰ τὴν μαρ- <sup>5, 6.</sup>  
 τυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ <sup>Apo. 12</sup>  
 μεῖζων ἐστίν· ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ Θεοῦ, ἣν <sup>13.</sup>  
 10 μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. Ὁ πιστεύων εἰς τὸν <sup>o Joh. 5. 37.</sup>  
 Υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πισ- <sup>et 8. 17. 18.</sup>  
 τεύων τῷ Θεῷ, ψεύστην πεποιήκεν αὐτὸν, ὅτι οὐ πεπι-  
 στευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ  
 11 τοῦ Υἱοῦ αὐτοῦ. Καὶ αὕτη ἐστίν ἡ μαρτυρία, ὅτι ζῶν <sup>q Joh. 1. 4.</sup>

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—οἱ τρεῖς εἰς τὸ ἐν εἰσιν] On a passage, like the present, on which *Volumes* have been written by the most eminent Scholars, it is impossible, within the compass of a Note, to give even the briefest sketch of the state of a question so extensive in its bearings, as that which relates to the authenticity and interpretation of the disputed passage placed within brackets, especially as the present work has already much exceeded the prescribed limits. Nor can this be necessary, since, I presume, most of my readers possess Mr. Horne's invaluable Introduction, which contains a condensed statement of the arguments on both sides of the question. Those, however, who desire to obtain complete information on the subject are referred to the masterly labours of Bengelius, Ernesti, Bps. Horsley, Middl., and Burgess, Prof. Knittel, and Drs. Nolan and Hales, for the authenticity; and Prof. Porson, Bp. Marsh, and Crito Cantabrigiensis, on the other side. Preminent, however, must be considered the labours of the very learned and venerable Bishop of Salisbury in defence of the passage, in his Vindication and his Letter to the Archdeacon of Cardigan, and recently in his able and most seasonable Tract in Answer to Mrs. J. Baillie. So successful indeed have these proved (and the learned Prelate is constantly adding new accessions of strength to the external and internal evidence in support of the verses) that it is no wonder some of the most learned and able men of his time, as Bp. Tomline and Dr. Hales, should have been induced to alter their opinion and decide in favour of the passage. For my own part, I regard the authenticity of the verses as, though doubtful, yet verging to probability. And as few will deny that it would at one time have been thought impossible for so

much to have been urged in defence of the verses as has been done by the Bishop of Salisbury, so it should seem the part of candour neither to receive the passage as indubitably genuine, nor reject it as spurious, but to wait for the results of that rapid advance in Biblical Criticism which, as Bp. Middleton says, has grown up within the life-time of persons yet in existence. The same learned Prelate indeed observed, 20 years ago, that "there was reason to think, though so much labour and critical acuteness had been bestowed on these verses, more was yet to be done before the mystery in which they are involved could be wholly developed." It would, however, seem that much of what he thought so necessary, has been already furnished by the Bp. of Salisbury, Drs. Nolan and Hales, and Prof. Knittel.

Inclining, as I decidedly do, to the opinion that the passage in question is genuine, I have pleasure in subjoining the following admirable paraphrase 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.

11. καὶ αὕτη ἐ. ἡ μαρτ.] i. e. the truth testified or declared by God.

1 Joh. 3. 3. αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ  
 εἰ 5. 24. αὐτοῦ ἐστίν. ὁ ἔχων τὸν Υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ  
 1 Joh. 20. 31. ἔχων τὸν Υἱόν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

ἜΤΑΥΤΑ ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα  
 τοῦ Υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ  
 ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. Καὶ  
 αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι εἰάν τι  
 αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. καὶ εἰάν τι  
 οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν  
 τὰ αἰτήματα ἃ ἠτήκαμεν παρ' αὐτοῦ. Ἐάν τις ἴδῃ τὸν  
 ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,  
 αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς  
 θάνατον. ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περι ἑκείνης  
 λέγω ἵνα ἐρωτήσῃ· πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἐστὶ  
 ἁμαρτία οὐ πρὸς θάνατον. Οἶδαμεν ὅτι πᾶς ὁ γεγεννη-  
 μένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ

13. ταῦτα ἔγραψα—Θεοῦ] To remove what might seem tautology, we must take πιστ. in the last clause *emphatically*, i. e. as denoting reality, and heartfelt constancy of profession, as opposed to a cold historical belief. Abp. 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 petitions they put up would be granted in the best 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 ἐστὶν ἡ παρρησία may be rendered, 'And on this (namely, that we know we may expect future salvation,) rests our sure confidence in God. At εἰάν οἶδαμεν &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 ὃ must be understood κατὰ. The difficulty, which has perplexed Commentators, may be removed by supposing (with Doddr.) 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 at the Apostolic age. According to this view, the sense is well expressed by Mr. Holden in the following paraphrase and explanation: 'If any man, endowed with the extraordinary gifts of the Spirit, see his brother sin a sin which is not 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. 'There is a sin unto death,' i. e. which is to be punished with death, and 'I do not say that he [the man endowed with extraordinary gifts] shall pray for it;' in this he must be guided by the immediate impulse of the Spirit. It is true, indeed, that 'all unrighteousness is sin; and [yet] there is a sin not unto death,' v. 17. i. e. there are some sins of a less aggravated nature, which do not draw down upon them such diseases as are to end in death. At δώσει the subject is ὁ Θεός on which and such like ellipses, see Win. Gr. Gr. §. 41. 2. Ἐμαρτάνοντα ἁμαρτίαν is supposed to be an Hebraism; but I find it in Euseb. Hippol. 20. τῷ ἡμαρτήκεν εἰς ὃ ἁμαρτία. Prof. Scholefield rightly remarks, that "the reference of αὐτῷ is to the ἀδελφὸς that has sinned, not to him that prays for him; and the τῷ ἁμαρτάνουσι &c. is an epexegesis, 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."

18. ὁ γεγεννη. ἐκ τοῦ Θεοῦ] See Note at Joh. viii. 47. Οὐχ ἁμαρτ. See Note supra iii. Τηρεῖ, i. e. 'preserveth himself pure [from such unworthy conduct].' The full expression occurs in James i. 27. δοκιλον ἑαυτὸν τηρεῖν. Ὁ τῷ ἡνός, 'the Evil One.' By ἀπτ. is meant to touch as to hurt or injure, as Joh. ix. 19.



- Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.  
 19 οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ  
 20 πονηρῷ κείται. \*οἶδαμεν δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἦκει· καὶ <sup>Luc. 24.</sup>  
 δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ <sup>Joh. 17. 3.</sup>  
 ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.  
 21 οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. \*Τεκνία, <sup>1 Cor. 10.</sup>  
 φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν. <sup>14.</sup>

19. οἶδαμεν—ἐσμέν] The connexion 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 τῷ πονηρῷ is masculine, not neuter; which is supported by the authority of the Pesh. Syr. They have, moreover, shown that κείσθαι ἐν τινι signifies to be under any one's influence.

20. οἶδαμεν δὲ—αἰώνιος] 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 ἀληθινόν) 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.'

The learned Prelate supports his application of the τὸν ἀληθ. to Jesus Christ, by the weighty authorities of Athanasius, Bp. Pearson, Whitby, Doddr., and Scott, to which might be added that of the learned Lampe on John, Vol. iii. p. 371.

21. φυλάξατε—εἰδώλων] i.e. [Such being the case,] keep yourselves from idolatry of every kind, and every approach to it. See Benson. The ἀμήν may be rendered So be it, importing a wish and prayer that they may do so.

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀληθειαν, διὰ τὴν ἀληθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ Θεοῦ Πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπα-

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 πρεσβ.] As the word πρεσβ. 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 πρεσβ. κατ' ἐξοχήν, 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.

— ἐκλεκτῇ Κυρία] On the sense of this address considerable difference of opinion exists. From what Bp. Middl. remarks, it should seem that only *two* interpretations have any semblance of truth. 1. That by which ἐκλεκτῇ is taken as an adjective, and rendered, 'to the chosen, excellent, or truly Christian Lady.' Yet this, Bp. Middl. maintains, would require τῇ Κυρία τῇ ἐκλ., or at least τῇ ἐκλ. K. And he adopts the interpretation of those who, as Grot., Wolf, and Wets., take ἐκλ. as a *proper name*, 'to the Lady Eclecta;' which he endeavours to show is unexceptionable in point of phraseology; a

title of honour following the proper name, and not admitting the Article. The learned Prelate, however, adduces no examples of *titles of honour* in such a position; but only of *names of professions*. Moreover, we must thus either understand τῆς ἐκλεκτῆς at the end of the Epistle in a different sense, or suppose *another sister of the same name*. These words, indeed, Bp. Middl. proposes to *cancel*, as spurious. But for that there is not the least authority: and until such is produced, we must retain the common interpretation, and suppose the Apostle to have omitted the Article; which may very well be accounted for, since where can such sort of brevity be so allowable as in the Inscriptions of Epistles. Thus we address to *Lord* —, not the Lord; the addition of the proper name supplying the place of the definite Article. It is true, that there is here no proper name; but the Apostle might omit that, as having addressed the letter on the outside with the name of the Lady in question.

The relative οὗς agrees in *sense* with both τέκνοις and Κυρία. Ἐν ἀληθείᾳ, for ἀληθείᾳ τὴν ἀληθειαν, 'the truth,' i. e. the Gospel. All πάντες supply ἡμεῖς; which seems necessary from the ἡμῶν of the verse following.

2. διὰ τὴν ἀληθειαν—αἰῶνα] Repeat ἡμεῖς ἀγαπῶμεν from the context: 'We [I say] love you because of the truth (i. e. the true religion) which remaineth in us, and will ever remain; i. e. by hypallage, in which we continue and will ever continue.'

3. ἔσται] Future for Opt., by Hebraism Ἐν ἀληθείᾳ καὶ ἀγ., 'by, or with, knowledge of the truth, and mutual love,' whereby the blessings and graces of God were bestowed and preserved.

4. ἐχάρην—ἀληθείᾳ] Render, 'I rejoiced greatly, because I found [some] of thy children living in the [profession and practice of]'

- τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ  
 5 πατρός. <sup>b</sup>καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων <sup>b</sup>Joh. 13.  
 σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν <sup>c</sup>15. 12.  
 6 ἀλλήλους. <sup>c</sup>καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ <sup>d</sup>Eph. 5. 2.  
 τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε <sup>e</sup>1 Thim. 4.  
 7 ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. <sup>d</sup>ὅτι πολλοὶ πλάνοι <sup>f</sup>1 Pet. 4. 8.  
 εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χρι- <sup>g</sup>1 Joh. 2. 7.  
 στὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ <sup>h</sup>2. et 3. 11.  
 8 ἀντίχριστος. <sup>e</sup>Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἅ <sup>i</sup>23. et 4. 21.  
 9 εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. <sup>f</sup>πᾶς ὁ <sup>j</sup>Joh. 15.  
 παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεοῦ <sup>k</sup>10.  
 οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ <sup>l</sup>1 Joh. 2.  
 10 τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. <sup>g</sup>Εἴ τις ἔρχεται πρὸς ὑμᾶς, <sup>m</sup>d Mat. 24.  
 καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς <sup>n</sup>5. 24.  
 11 οἶκον, καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ γὰρ λέγων αὐτῷ <sup>o</sup>2 Pet. 2. 1.  
 χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. <sup>p</sup>1 Joh. 2. 1.  
 12 <sup>h</sup>Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάριτος <sup>q</sup>18. 22. et 4.  
 καὶ μέλανος· ἀλλὰ ἐλίψω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα <sup>r</sup>1. 2. 3.  
 πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν ἢ πεπληρωμένη. <sup>s</sup>Gal. 3. 4.  
 13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. <sup>t</sup>1 Joh. 2.  
 ἀμῆν. <sup>u</sup>23.

truth, as we have it revealed to us [through Jesus Christ] by God the Father.'

5, 6. See a kindred sentiment at 1 Joh. ii. 7, 8. & ii. 18. 'Ερωτῶ ἵνα ἀγαπῶμεν is supposed to be a delicate mode of expression for ἐρ. ἵνα ἀγάπητε. By ἀγαπ. ἀλλ. is meant, as Grot. and Rosenm. show, love one to another.

7. ὅτι πολλοί—σαρκί] This seems to be connected with v. 3., the intermediate verses being in some 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. Οὗτός ἐστιν ὁ πλ., q. d. that kind of person, or every such person, is the kind of deceiver I mean.

8. βλέπετε ε.] for φυλάσσετε ε., mind, take heed to yourselves. ἵνα μὴ ἀπολέσωμεν ἅ εἰργ., 'in order that we [your teachers] may

not lose our reward.' 'Ἀλλὰ μισθὸν πλ. ἀπολάβ. The sense seems to be, 'that we may receive the ample reward which will accrue to us, if ye continue steadfast.' The πλήρη hints at some reward which the teacher would receive in the other case; which, indeed, were but just, since disciples may apostatize, and bring discredit to the master, without his being to blame.

9. See 1 Joh. ii. 23.

10. χαίρειν αὐτῷ μὴ λέγετε] Χαίρειν λέγειν was a form of salutation, expressive of friendly feelings. But as the receiving any such teacher into her house, and addressing such a salutation, could not but imply some degree of approbation and countenance to his doctrines, so it is forbidden by the Apostle; though by no means out of any uncharitable disposition towards such persons as men.

12. διὰ χάριτος καὶ μέλανος] A sort of proverbial phrase, as also is στόμα πρὸς στόμα λαλήσαι.

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

**Ὁ ΠΡΕΣΒΥΤΕΡΟΣ** Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ  
 ἐν ἀληθείᾳ. ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι  
 12 Joh. 4. καὶ ὑγιαίνειν, καθὼς εὐδοοῦνταί σου ἡ ψυχὴ. Ἐχάρην γὰρ  
 λαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,  
 καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μείζοτεράν τούτων οὐκ  
 ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπα-  
 τοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ εἰς ἐργάσῃ εἰς τοὺς  
 ἀδελφοὺς καὶ εἰς τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ  
 ἐνώπιον ἐκκλησίας· οὐς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ  
 Θεοῦ. ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες  
 ἀπὸ τῶν ἐθνῶν. ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς  
 τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἐγραψα  
 τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ

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—σου ἡ ψυχὴ*] 'above all things I heartily wish and pray that thou mayest be prosperous, and enjoy health of body, even as thy soul prospereth.' The *περὶ* may be construed either with *εὐχομαι*, or with *εὐδο*. But the former is the more natural mode. So *περὶ* is used in Pind. Olymp. vi. 84. *περὶ θνητῶν, ante omnes mortales*. *Εὐδοῦσθαί* properly signifies to be set well forward on one's way; 2. to go in one's way aright; 3. to be prosperous; as here and Rom. i. 10. *εἶπαι ποτε εὐδοθήσομαι*.

4. *τούτων*] for *τούτου*. 'Ina, for ἡ ἴνα. *Μείζοτ*. A provincial form for *μείζονα*.

5. *πιστὸν ποιεῖς*] scil. *ἔργον*, 'thou actest in a manner worthy of the Gospel.' So Liban. cited by the Commentators, *ὄχι Ἑλληνικὸν τοῦτο ποιεῖς*. *Καὶ εἰς τοὺς ξ*, 'even unto strangers,' i. e. those Christians who were strangers.

6. *ἐκκλησία*] i. e. 'the Church at Ephesus.' *Προσπ.*, 'by sending them forward and helping them on their journey.' See Note at Acts xv. 3. *Ἀξίως τοῦ Θεοῦ*, in a manner worthy of that

God whose servants they are, and whose Gospel they preach. (Newc.)

7. *ὑπὲρ τοῦ ὀνόμ.*] '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. *Ἐξῆλθον* 'went forth [from their homes].' *Μηδὲν λαμβάνειν* 'receiving no pay [nothing more than support from their converts.]'

9. *ἔγραψα*] The sense is disputed. But it 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 where Gaius lived: these persons were now going again to the same place, and St. John sent this letter by them recommending them to Gaius. He had wished to address it to the whole church; but Diotrophes did not allow the authority of St. John, and refused to receive the persons recommended by him." Ὁ φιλοπρ. αὐτῶν, i. e. the member of the Church. Various conjectures have been hazarded concerning this Diotrophes; all, however, destitute of foundation. *Οὐκ ἐπιδέχεται ἡμᾶς*, i. e. refuses to recognise my authority to attend to my admonitions.

- 10 ἐπιδέχεται ἡμᾶς. διὰ τοῦτο εἰάν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρ-  
κουμενος ἐπὶ τούτοις, οὐ τε αὐτὸς ἐπιδέχεται τοὺς ἀδελ-  
φούς, καὶ τοὺς βουλομένους καλύει, καὶ ἐκ τῆς ἐκκλησίας  
11 ἐκβάλλει. ἂ Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγα- † Paul. 37.  
37.  
Eph. 1. 16.  
1 Pet. 3. 11.  
1 Joh. 3. 6.  
θόν. ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ κακοποιῶν οὐχ  
12 εἴρακε τὸν Θεόν. Δημητρίφ μεμαρτύρηται ὑπὸ πάντων,  
καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ  
οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθῆς ἐστὶ.  
13 Ἐπολλά εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ 13 Joh. 12.  
14 καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα  
15 πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπάζονται σε οἱ  
φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

10. ὑπομνήσω αὐτοῦ τὰ ἔργα] 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. εἰάν ἔλθω οὐ φείσομαι. As to the cavil raised upon the sentiment, it is completely overturned by Whitby. Καὶ ἐκ τῆς ἐκκλ. ἐκβ. As it can hardly be supposed that Diotrephes would excommunicate any one on so frivolous a pretext, it is best, with Heum., Carpz., 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 κακὸν, ἀλλὰ τὸ ἀγαθόν] '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. μεμαρτ. ὑπὸ πάντων] 'has a good testimony borne to him by all.' See Acts xvi. 2. Heb. xi. 2. In ὑπ' αὐτῆς τῆς ἀλ. there is an acute dictum, not to be too much pressed on. It means, as Carpz. explains, re ipsa; i. e., as Mr. Holden expresses, 'he is in truth and reality what report represents him.' Καὶ οἶδατε ὅτι &c. Compare ix. 35.

15. οἱ φίλοι—κατ' ὄνομα] 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.

# ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

m Luc. 6.  
16.  
Joh. 17: 11.  
Act. 1. 13.  
1 Pet. 1. 5.

n Philpp.  
1. 27.  
1 Tim. 1.  
18. et 6. 12.  
2 Tim. 4. 7.  
o Rom. 9.  
21. 22.  
Tit. 1. 16.  
1 Pet. 2. 8.  
2 Pet. 2. 1.  
3. 18.

<sup>m</sup> ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

<sup>n</sup> Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. Ὁ Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προ-

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. τοῖς ἐν Θεῷ πατρὶ ἡγ. Equivalent to ἡγιασμένοι ἐν Χριστῷ at 1 Cor. i. 2., 'true Christians.' Τετηρ. 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.

3. πᾶσαν σπουδὴν—ἀγίοις] 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 to the saints.' With σπουδὴν ποιούμενος compare 2 Pet. i. 5. σπουδὴν πᾶσαν παρεισένεγκαν. With the next words Wets. compares 2 Mac. ix. 21. ἀναγκαῖον ἠγησάμην φρονίαις τῆς κοινῆς πάντων ἀσφαλείας. Ἐπαγων. τῆ π. σται, for ἀγων. ἐπὶ τῇ π., 'to earnestly strive for the faith,' here called ἡ κοινὴ σωτηρία because the salvation it held out was common to all nations, and all classes or conditions of men. See Note on Philem. 5. Ἀπαξ, namely, at the beginning of the Gospel. Compare the parallel passage at 2 Pet. ii. 21.

4. παρεῖδυσαν] Οἱ πάλαι προγεγ. ἢ προγεγρ. is supposed to be a forensic term, and the expression οἱ πρόγεγοι. ἐς κρίμα to denote those cited to trial by posting up their names; those whose names were posted up, as required, ἐς κρίμα, for condemnation and punishment. There may be an allusion to either or both of these. So 2 Pet. ii. 3. οἱς τὸ κρίμα οὐκ εἶπε. The expression, therefore, does not imply the predestination of the persons, but merely imports that they were long since foretold, and thereby designated, as persons who should suffer. Τὸ τὸ κρίμα, i. e. such a punishment as the Apostle proceeds to state, vv. 5—7, 11, 15. Τῷ Θεῷ—ἀσέλγ., 'who abuse the gracious dispensation of the Gospel [meant to encourage holiness and exertion, and promote holiness] into the occasion of lasciviousness.' Compare 1 Pet. ii. 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 penitent, and represented that mercy as having no limits, and as extending even to unrepented and unrepent sinner. Μετατ. signifies to alter any thing from its original purpose, and, in a figurative

γεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ  
 ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δε-  
 σπότην [Θεὸν] καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμε-  
 5 νοι. Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἅπαξ  
 τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύ-  
 6 τερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν ἠαγγέλους τε τοὺς  
 μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ  
 ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις  
 7 ὑπὸ ζόφου τετήρηκεν ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ  
 περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορευσα-  
 σαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δειγμα  
 8 πυρὸς αἰωνίου δίκην ὑπέχουσαι. Ὅμοίως μέντοι καὶ οὔτοι,  
 ἐνυπνιαζόμενοι, σάρκα μὲν μαινοῦσι, κυριότητα δὲ ἀθετοῦσι,

p Num. 14.  
 29, Ac.  
 et 35, 64,  
 65.  
 Psal. 106.  
 26.  
 1 Cor. 10. 3.  
 Heb. 3. 19,  
 19,  
 1 Job. 8.  
 44.  
 2 Pet. 2. 4.  
 1 Gen. 19.  
 24.  
 Deut. 29.  
 23.  
 Esa. 13. 19.  
 Jer. 50. 16.  
 et 50. 40.  
 Thren. 4. 6.  
 Esch. 16.  
 49.  
 Hos. 11. 8.  
 Amos 4. 11.  
 Luc. 17. 29.  
 2 Pet. 2. 6.  
 2 Pet. 2.  
 10, 11.

sense, to abuse. Τὸν μόνον—Χριστόν. If the Θεὸν here be genuine, the δεσπότην Θεὸν and Κύριον (according to the Canon of Mr. Sharp and Br. Middl.) must be understood of one person, (as is done by the Syriac and Coptic Translators) i. e. 'denying our only Lord God, Jesus Christ.' Compare 2 Pet. ii. 1—3. and Note.

5. ὑπομνήσαι δὲ ὑμᾶς—τοῦτο] It is not quite agreed what ἅπαξ is to be construed with, and what the sense is. Some join it with ὑπομνήσαι, construing thus: ὑπομνήσαι δὲ ὑμᾶς βούλομαι ἅπαξ τοῦτο, καίπερ 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 ἅπαξ is not fully proved, I prefer the former view, and have pointed with Dr. Burton, who well paraphrases 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, ascribed by some to ἅπαξ, they cannot here be admitted. Τὸ δεύτερον, 'afterwards.' Τοὺς μὴ πιστ., for ἀπιστήσαντας, or rather ἀπειθεῖσαντας (compare Hebr. iv. 2.); unbelief producing disobedience. Ἀπόλεσε. So, the Apostle hints, God will deal with false Christian professors.

6. τοὺς μὴ τηρ. τὴν ἐ. ἀ.] Some doubt exists as to the sense of τὴν ἀρχὴν ἐαυτῶν, which the earlier Commentators in general explain 'their first state;' the later 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. This view of the sense is supported by the authority of Cyril, and is certainly more agreeable to the usus loquendi and the context. On this whole passage, see Notes at 2 Pet. ii. 4—10. Οἰκητήριον is, by some supposed to mean 'their proper habitation [in heaven]'; a metaphor, Laumann (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].' Εἰς κρίσιν μ. ἡ., by hypallage for εἰς ἡμέραν κρίσεως, 2 Pet. ii. 9.

Δεσμοῖς—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 Laumann, "historiam arbitror verè gestam, nobis omnino incognitam. Unde tantæ tenebræ, haud facile discutiendæ, ob historiam prisæv antiquitatis inscitiam."

7. αἱ περ. α. π.] i. e. the circumjacent cities of Admah, Zeboim, and Zoar. The τοῦτοις refers to the inhabitants of those cities, by the figure πρὸς τὸ σημαίνον. The words ἀπελθ. ὁ. σ. ἐ. are exegetical of the ἐκπορευ. ; and the ἐτέρας is very significant, as denoting all sorts of uncleanness. See 2 Pet. ii. 4. and Note. Δείγμα, for ὡς παράδειγμα. So 3 Macc. cited by Rosenm. πῶς—σοδομίτας πυρὶ καὶ θείῳ κατεφλέξας, παράδειγμα τοῖς ἐπιγινόμενοις καταστήσας. Δίκην ὑπέχει, pœnas dare, to suffer punishment. The sense of αἰώνιον is injudiciously lowered by the recent Commentators. The full sense intended by the Apostle seems to be this: 'They are publicly set forth for an everlasting example [in their fiery destruction] of the punishment God sometimes inflicts for sin in this world, and which is but a faint type of that which he hath reserved for the next.'

8. ὁμοίως—βλασφ.] Render: 'In like manner, notwithstanding [such awful examples of punishment are held out] these dreamers defile the flesh [with lewdness], set at nought government, and revile dignities.' See 2 Pet. ii. 10, 11. No difficulty here presents itself, except in ἐνυπνιαζόμενοι, which the older Commentators supposed to allude to the obscene dreams of the persons in question. This, however, is harsh and frigid. The best Expositors, from Beza and Grot. down to Laumann, are justly agreed that the term must be taken in a figurative sense, denoting the following idle and delusive fancies, promising themselves security and acceptance in courses which the Gospel disallows. Less perplexity would have presented itself to the Commentators, had the Editors pointed the word off, as is now done. This, indeed, is agreeable to propriety; the word standing for οἱ ἐνυπνιαζόμενοι. So the Pesh. Syr. 'qui in somnia imaginantur.'

1 Dan. 10.  
 13. et 12. 1.  
 Zach. 3. 2.  
 9 Pet. 2. 11.  
 Apoc. 12. 7.  
 2 Gen. 4. 8.  
 Num. 16. 1.  
 et 21. 7. 21.  
 2 Pet. 2. 15.  
 1 Joh. 3. 12.  
 7 Prov. 25.  
 11.  
 9 Pet. 2. 13.  
 17.  
 2 Es. 57.  
 10.

δόξας δὲ βλασφημοῦσιν. ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε 9  
 τῷ Διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σά-  
 ματος, οὐκ ἐτόλμησε κρίσιν ἐπιενεγκεῖν βλασφημίας, ἀλλ'  
 εἶπεν Ἐπιτιμῆσαι σοι Κύριος! οὗτοι δὲ ὅσα μὲν οὐκ 10  
 οἶδασι βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα,  
 ἐπίστανται, ἐν τούτοις φθείρονται. Οὐαὶ αὐτοῖς! ὅτι τῇ 11  
 ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ  
 μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπέωλοντο.  
 Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ἡμῶν σπιλάδες, συννεύ- 12  
 χούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι,  
 ὑπὸ ἀνέμων \* παραφερόμεναι· δένδρα φθινοπωρινά, ἄκαρπα,  
 δις ἀποθανόντα, ἐκριζωθέντα· \* κύματα ἄγρια θαλάσσης, ἑκα- 13

9. ὁ δὲ Μιχαὴλ &c.] The connexion 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 better example, who, even 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, how much less ought we against men in authority, even supposing them in some things to behave amiss." To do it therefore when they behave well, must be an offence yet more aggravated.

This again is supposed by most recent Commentators to have been derived from an Apocryphal book (now lost) called the *διάβασις Μωσέως*; and to have been merely introduced by St. Jude as an instructive 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*. Laurmann, too, (who has diligently discussed the matter in his Dissertation 'de fonte doctrinæ Judæ') says: "Judas *historiam* narrat, non *mythum*. At ignoramus quam narrat *historiam*, et quo fonte *petitam*: et, quod rei difficultatem auget, non omnem *historiam* narrat, at ex *historiâ* quippe tum temporis bene cognitâ 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 his readers.

10. This verse contains the same sentiment as 2 Pet. ii. 12. where see Note. In *φυσικῶς ἐπίστανται* we have a plainer expression than that used at 2 Pet. The sense is, 'which they know by natural instinct,' or the impulses of appetite and passion.

11—13. See 2 Pet. ii. 15—17. and Notes. Τῇ πλάνῃ—ἐξῆχ. The sense is: 'They impetuously rush upon the sin committed by Balaam for the lure of gain, i. e. as he excited the people to whoredom with the Moabites, so they, through love of lucre, encourage Christians in carnal lusts. 'Αντιλογία here denotes rebellion, or insurrection; a signification of which Laurm. adduces an example from the Protevang. Jacobi

v. 9. *Εἰσιν ἐν ταῖς ἀγάπαις—ποιμ.* The sense is, 'These wretches are spots and a disgrace to your love-feasts, when they feast with you to an excess which shows no reverence to God, nor regard to man.' *Σπιλάδες* is by many learned Commentators taken of rocks on the surface of the sea. See Wets. and Laurm. This sense however, would involve such incongruity of figure, that it may be better to retain the common interpretation '*spots*,' the *σπιλοι* of St. Peter; which is adopted by Beza, Grotius, Benson, Hemsterh., Schneid., and Wassenber *Συννεύχ.,* and *ποιμ.* are Nominativi pendentes. The *ἀφόβως* seems to mean that they have no concern about any but themselves. Compare the kindred passage in Ezek. xxxiv. 8. The *ἐάντων* is emphatical. *Νεφέλαι ἄνυδροι.* "These waterless clouds (says Rosenm.) are a fit emblem of the false teachers, who promised much of evangelical truth and purity, but performed little worthy of the title; q. d. 'As clouds carried aloft in the air, but devoid of water, do not nourish the earth, so these boasters hurry about, promising much, but performing little, and doing no benefit.' Thus a proverb in Schulten's Aethiolog. "Doctus sine opere est ut nubes sine pluvia." For *περιφερόμεναι*, many MSS. Versions, and early Editions have *παρεχόμεναι* which has been adopted by almost all the Editors from Wets. to Vater. But the common reading may, after all, be the right one. See Hebr. xiii. 9. *Δένδρα φθιν.* This is commonly understood of trees as they are at the end of Autumn, without leaves or fruit. Yet these false teachers may be said to have had *leaves* if they had not *fruit*. It is better, therefore to suppose trees as they are towards the end of Autumn, with *leaves*, but *without fruit*, i. e. promising, but not performing; as in the case of the fig-tree, Mark xi. 13. The expression *κύματα ἄγρια* is a very unusual one; but it occurs in Wisd. xiv. 1. The Commentators remark that *ἄγριος* is scarcely ever applied to inanimate objects. Yet I have noted the following very apposite example in Herodot. viii. 13. *πολλὸν ἦν ἐτι ἀγριώτερον, τοσοῦτος ὅσα κελάγει φερομένοις ἐπέπιπτε.* Ἐπαφροζοντα is usually rendered *despumantes*, *foaming out* (as if it were *ἐξαφρ.*, which occurs in Æschyl. Agam. 1034. *αἰματηρὸν ἐξαφοῖε μένος*). Rather, 'foaming up,' viz. on the shore



- φρίζαντα τὰς ἑαυτῶν αἰσχύνας ἀστέρες πλανῆται, οἷς ὁ
- 14 ζόφος τοῦ σκότους εἰς [τὸν] αἰῶνα τετήρηται. Ἐπροφή- a Gen. 5  
12.  
Dan. 7. 10.  
Act. 1. 11.  
1 Thess. 1.  
10.  
2 Thess. 1.  
10.  
Apo. 1. 7.  
b Zach. 14.  
5.  
Matt. 12.  
36.  
et 23. 31.  
2 Thess. 1.  
7.  
τευσσε δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ, Ἐνώχ, λέγων
- 15 "Ἰδοὺ ἦλθε Κύριος ἐν \*ἀγίαις μυριάσιν αὐτοῦ ποιῆσαι c Phal. 15.  
10.  
2 Pet. 2. 12.  
κρίσιν κατὰ πάντων, καὶ ἐξελεγεῖται πάντας τοὺς ἀσεβεῖς  
αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβη-  
σαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐ-  
τοῦ ἀμαρτωλοὶ ἀσεβεῖς."
- 16 "Οὗτοί εἰσι γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυ-  
μίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρ-  
17 ογκά, θαυμάζοντες πρόσωπα ὠφελείας χάριν. Ὑμεῖς δέ,  
ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ  
18 τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι d Act. 20.  
29.  
1 Tim. 4. 1.  
2 Tim. 3. 1.  
et 4. 3.  
2 Pet. 2. 1.  
et 3. 3.  
1 Prov. 12.  
1.  
Ezech. 14.  
1.  
Hos. 4. 14.  
et 9. 10.  
1 Cor. 2. 14.  
ἐλεγον ὑμῖν, ὅτι "ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαίκται,  
κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν."
- 19 "Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ  
20 ἔχοντες. Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει  
ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἀγίῳ προσευχόμενοι.  
21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος

the ἀφρος being not only the foam of the sea, but (as we find by the Schol. on Hom. II. O. 626.) the τὸ χορτώδες τῆς θαλάσσης, ἀπόβλημα, the wreck, or sea-weeds, &c. thrown up on the shore by the sea. And this illustrates the αἰσχύναι just after. For, as the wreck is the refuse of the sea, so were the foolish and obscene discourses (the αἰσχύναι being rightly supposed by Rosenm. to denote the αἰσχρολόγια, the filthiness and foolish talking mentioned by St. Paul) which these persons spouted forth, their shame. Compare Is. Ivi. 20.

The expression ἀστέρες πλανῆται is well explained by the ἀστέρες διαθέοντες, 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 Æthiopic 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 αὐτῶν into πάντων, and has added, for greater effect, πάντα. Ἄγλαια μυριάσιν, for μυριάσιν ἀγίαις, is found in almost all the best MSS. and early Edd., and adopted by almost every Editor from Wets. downwards.

16. γογγυσταί] i. e. murmurers and censurers of their superiors, sparing no dignity. Μεμψίμ. may be literally rendered fault-finders, of which character a spirited sketch is given by Theophrastus. The words κατὰ τὰς ἐπιθυμίας α. πορ. are usually understood as descriptive of their lusts. 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 προτετεῖς of 2 Tim. iii. 4. Λαλεῖ ὑπέρογκά, i. e. as Hesych. explains, ὑπέρμετρα. I would compare Æschyl. Theb. 438. ἐς οὐρανὸν Πέμπει—κυμαίνοντ' ἔπη.

The Apostle then adds another evil trait, θαυμάζοντες πρόσωπα. An expression occurring in Levit. xix. 15., (and so θαυμάζειν in the Classical writers) denoting paying court to the great or wealthy, ὠφελείας χάριν, 'for what they could get.' So Thucyd. i. 28. φίλους ποιεῖσθαι οὐτὸ οὐ βούλονται, ὠφελείας ἕνεκα.

17. τῶν ῥημάτων—ἀποστ.] 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 foresaw that, after their departure, false teachers would creep in, and by attractive doctrines draw many after them."

19. οὗτοί εἰσιν οἱ ἀποδ.] Render, [Aye] these are the men who [now] are exciting separation and causing schism, both in their own case and others. The ἐαυτοῦς, found in the common text, is, no doubt, from the margin, being absent from almost all the MSS., Versions, and early Edd.; and it has been justly cancelled by Beng., Wets., and Matth., though retained by Griesb. Ψυχικοί. See Note on 1 Cor. ii. 14.

20. ἐποικοδομοῦντες] On the force of the metaphor, see Notes at Acts xx. 32. and 1 Cor. iii. 10. sq. Ἄγιωτ., i. e. which was intended to make men holy. Ἐν πνεύμ. ἀγίῳ, for διὰ πνεύμ. ἀγίου, 'by the aid and influence of the Holy Spirit.' The best comment (as Laurm. observes) may be found in Rom. viii. 26.

21. ἐαυτοῦς—τηρ.] The sense is, 'Keep your-

τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. Καὶ εἰς  
 ἄρ. 3. 4 οὓς μὲν ἐλεεῖτε διακρινόμενοι· οὓς δὲ ἐν φόβῳ σώζετε, ἐκ  
 τοῦ πυρὸς ἀρπάζοντες, μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.  
 ἡ Rom. 16. 25. Eph. 3. 20. Ἐγὼ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταιστοὺς, καὶ στή-  
 ραι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,  
 ἡ Rom. 16. 27. ἡ μόνῳ [σοφῶ] Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, εἰς  
 ἡ Tim. 1. 17. κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας.  
 αἰμίν.

selves and each other.' 'Ἐν ἀγάπῃ Θεοῦ signifies (as Benson and Carpz. explain) 'in love towards God.' Προσδεχ. τ. ἑλ. τ. κ., '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 *ἐαυτοὺς ἐν ἀγάπῃ Θεοῦ 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.' 'Ἐλεεῖν 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 *οὓς μὲν ἐλεεῖτε* may respect the *people seduced*; so may the *οὓς δὲ* denote some of the *deceivers*, to whom the words *ἐν φόβῳ σώζετε*

are very suitable. The sense of these words is, I conceive, not, 'terrify with denunciations of Divine vengeance,' as most Commentators explain; but, 'anxiously strive to save, implying circumspection and exertion; as Phil. ii. 12. *Ἐκ πυρὸς ἀρπάζειν* is a proverbial expression common to all ages.

The closing words *μισούντες καὶ χιτῶνα* 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 is, 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 doxology which concludes this fine Epistle compare similar ones at Rom. xvi. 27. Eph. v. 27. Col. i. 26. 1 Tim. iii. 3. *Σοφῶ* is absent from almost all the MSS., Versions, and early Editions, and is justly cancelled by most Editors.

# ΑΠΟΚΑΛΥΨΙΣ

## ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

### 1 I. 'ΑΠΟΚΑΛΥΨΙΣ 'Ιησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει

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 fanatical 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. 95 or 96., and in the Isle of Patmos, (as we find from i. 6.) whither 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 Matthæi justly observes, "primò constituenda lectio; deinde 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 Arethas and Andreas. And the errors of that MS. were, as Matthæi 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, Wets., Matth., and Griesb., 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 *Prophecical 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, Wets., Matth., and Griesb. In all doubtful cases the Text of Matthæi 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 τάχει] i. e. in a comparatively

καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ  
 αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ  
 τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα [† τε] εἶδε. Μακά-  
 ριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προ-  
 φητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ  
 καιρὸς ἐγγύς.

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις  
 ἡμῖν καὶ εἰρήνη ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος  
 καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ [ἔστιν] ἐνώπιον τοῦ θρό-  
 νου αὐτοῦ· καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός,  
 ὁ πρωτότοκος [ἐκ] τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων  
 τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν  
 ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς  
 \* Βασιλείαν· ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα  
 καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

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. 'Ἐσήμανε, intimated, made known, showed. The construction is harsh, and may be resolved either thus, καὶ ἀποστείλας (Θεὸς ἢ Ἰησοῦς) scil. τὴν ἀποκάλυψιν ἐσήμανεν διὰ τ. ἀ., or thus: καὶ ἀποστείλας (τὸν ἀγγέλου αὐτοῦ) ἐσήμανε διὰ τοῦτο &c. 2. ἐμαρτύρησε] 'hath [herein] solemnly testified 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, Heinr. thinks, to soften the harshness of the apposition, having the sense even. Yet may not the true reading be ὅσα γὰρ εἶδε? This would yield an excellent sense; and the two words are perpetually confounded. With ὅσα εἶδε we may compare 1 Joh. i. 1.

3. ὁ ἀναγινώσκων καὶ οἱ ἀκ.] This has reference to the ancient custom, when books were scarce, for one to read to a considerable number of others who heard what was read. Τῆρ. here denotes the keeping in the heart what was read (see Lu. ii. 51.) so as to observe the injunctions therein. Ὁ καιρὸς ἐγγύς, 'the time [of their being fulfilled, or beginning to be fulfilled] is near.'

4. ἀπὸ τοῦ ὁ ὢν &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 injudiciously, as 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 ancient, 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 ὁ ὢν and especially ὁ ἦν might be used, like I AM in Exod. iii. 14. as an indeclinable title of Jehovah, (the Hebrew not admitting of inflection 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. Middl., too, I find, is of the same opinion as to the necessity of the Article. Yet when he says that Matthæi regards Θεοῦ as a Scholium, there must be some mistake; for Matth. editis Θεοῦ.

The words following ἀπὸ τῶν ἑπτὰ πνευμάτων &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 ἑπτὰ πνευμάτων as the same with ἑπτὰ ἀγγελοι 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 made to 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. ὁ μάρτυς.] This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect ὁ μάρτυς with what follows, as if it was τῷ μάρτυρι τῷ ἀγαπήσαντι—αὐτῷ ἡ δόξα. (Burton.) Πιστός, i. e. worthy of implicit confidence. Ὁ πρωτότοκος &c. See Col. i. 15 & 18., from whence the ἔτι here, only found in a few MSS. and cancelled by most Editors, was doubtless derived. The expression ὁ ἀρχων-γῆς seems best regarded as a designation of his Messiahship, the Messiah being, as the Commentators remark, called Elioum, most high, in Ps. lxxxix. 27. It should seem also (though that seems not to have been

- 7 ὁ Ἰδοῦ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν  
 πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψον-  
 ται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.
- 8 Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, [ἀρχὴ καὶ τέλος,] λέγει [ὁ]  
 Κύριος, ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντο-  
 κράτωρ.
- 9 Ἐγὼ Ἰωάννης, ὁ [καὶ] ἀδελφὸς ὑμῶν καὶ συγκοινωνός  
 ἐν τῇ θλίψει καὶ [ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ  
 Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ  
 τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χρι-  
 στοῦ. Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ  
 ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος· λεγούσης·
- 10 [Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω ὁ πρῶτος καὶ ὁ ἔσχατος· καί,]  
 Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ  
 ἐκκλησίαις [ταῖς ἐν Ἀσίᾳ,] εἰς Ἔφεσον, καὶ εἰς Σμύρναν,  
 καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεϊς, καὶ  
 εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. Καὶ ἐπέστρεψα  
 βλέπειν τὴν φωνὴν ἣτις † ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέ-  
 ψας εἶδον ἑπτὰ λυχνίας χρυσαῖς, καὶ ἐν μέσῳ τῶν ἑπτὰ  
 λυχνιῶν ὅμοιον Ἰησοῦ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ πε-

• Eze. 3.  
13, 14.  
Dan. 7. 13.  
Zach. 12.  
10.  
Matz. 24.  
30.  
• et 25. 31.  
et 26. 64.  
Joh. 19. 37.  
Act. 1. 11.  
1 Thess. 1.  
10.  
2 Thess. 1.  
10.  
Jud. 14.  
• Eze. 41.  
4. et 44. 6.  
et 45. 12.  
supr. v. 4.  
Infr. 21. 6.  
et 22. 13.  
q Rom. 8.  
17.  
Philipp. 1.  
7. et 4. 14.  
2 Tim. 1. 8.  
et 2. 12.  
• Infr. 4. 2.  
et Infr. 2. 8.  
et 22. 13.

• Esach. 1.  
36.  
Dan. 7. 12.  
Infr. 2. 1.  
et 14. 14.  
et 15. 6.

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 ἀγαπ. and λούσαντι are connected with what follows, αὐτῷ ἢ δόξα. The clause, it may be observed, is a strong attestation to the atonement of Christ. Καὶ ἐποίησεν at v. 6. is for καὶ τῷ ποιήσαντι, by Hebraism. Βασιλείαν. Vulg. βασιλεῖς καὶ, no doubt, from a marginal explanation. On the thing itself, see 1 Pet. ii. 5, 9.

7. It is plain from this verse, that the glory and power in v. 6. are ascribed to Christ. (Burton.) (Compare Dan. vii. 13. Καὶ οἵτινες, 'even they who,' Ἐξεκέντησαν. See Joh. xix. 37. Even they, it is implied, were to acknowledge his Majesty. Καὶ κόψ. &c. See Zech. xii. 10—14.

8. ἐγὼ εἰμι—ἐρχόμενος] The alterations here made in the text are supported by the highest authority of MSS. and Critics. With respect to the sense, it is very applicable to God the Father, as most recent Commentators interpret (to which purpose similar expressions are cited from the classical and Rabbinical writers); but the context (see v. 7. and 17, 18. & ii. 8.) plainly shows that it is applied to God the Son, who applies those titles to himself, xxi. 6. xxii. 13.; which fully establishes the Deity of Christ.

9. By τῇ θλίψει and ὑπομονῇ Ἰ. Χρ. are denoted afflictions and troubles to be endured for the sake and in the cause of Christ: and βασιλ. means that he is to be partaker with them in the kingdom prepared for them, and alluded to supra v. 6.

10. ἐγενόμην ἐν πνεύμ. i. e. the Spirit presented a vision to my mind. (Newc.) Equiva-

lent to ἐν ἰκοτάσει γενέσθαι at Acts x. 10. xxii. 17., for ἰκοτάσις πίπτει εἰς ἐμέ, opposed to ἐν σώματι, 2 Cor. xii. 2. (Heinr.)

12. βλέπειν τὴν φωνὴν] Dr. Burton refers to a similar idiom in Æschyl. Sept. 103. κτύπον δίδορμα. The sense is: 'I turned about [to discover] who it was that had uttered the voice.' Ἐπτὰ λ. χρ. One among the many allusions to the Jewish worship (there being in the Temple a golden lamp with seven branches). These are, as appears from v. 20., a symbolical designation of the seven Churches. It is well observed by Jaspis, that the mode of teaching by emblems was very usual in ancient times. For ἐλάλησε, many MSS. have ἐλάλει, which is edited by Matth.

13. ὅμοιον Ἰησοῦ ἀνθρ.] Most recent Commentators, arguing from the absence of the Article, render 'a son of man,' i. e. a human being, in the form of one. Yet the absence of the Article will not prove this to be the sense intended. And though Dean Woodhouse adopts this interpretation, and ingeniously accounts for the expression being used of Jesus Christ; yet there is no reason to abandon the opinion of the ancient and most modern Commentators, that it means the Son of Man. See Note on Hebr. i. 2.; the Article being implied, though not expressed, since the title corresponds to that at Dan. vii. 13., where the Sept. closely follows the Hebrew, which could not express the Article. See Bp. Middl. Πρὸς τοῖς μαστοῖς, for περὶ τὰ στήθη, 'about the breasts.' At ποδήρη supply χιτῶνα, denoting a robe descending to the feet, such as was worn by persons of dignity, especially priests, Exod. xxviii. 27. And so Josephus and Philo.

u Dan. 7. 2. ριεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσοῦν ἢ δὲ κεφαλὴ 14  
 infr. 19. 12. αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκόν, ὡς χιών καὶ  
 x infr. 14. οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός. \* καὶ οἱ πόδες αὐτοῦ 15  
 2. ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεκυρωμένοι καὶ ἡ φωνὴ  
 y Es. 49. αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. † καὶ ἔχων ἐν τῇ δεξιᾷ 16  
 2. αὐτοῦ χειρὶ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ  
 Eph. 6. 17. ῥομφαία δίστομος ὄξεια ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ,  
 Heb. 4. 12. ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. \* Καὶ ὅτε εἶδον 17  
 infr. ver. 20. et 2. 1. 12. αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός καὶ ἐπέθηκε  
 et 3. 1. τὴν δεξιὰν αὐτοῦ [χειρὰ] ἐπ' ἐμέ λέγων [μοι] Μὴ φο-  
 et 19. 15, 21. βουῖ ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, \* καὶ ὁ ζῶν, καὶ 18  
 s Es. 41. 4. et 44. 6. ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰῶ-  
 et 48. 12. νων, [ἀμήν] καὶ ἔχω τὰς κλεῖς τοῦ ᾄδου καὶ τοῦ θανάτου  
 Dan. 8. 18. Γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσὶ, καὶ ἃ μέλλει γίνεσθαι μετὰ 19  
 et 10. 10. ταῦτα. † τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ 20  
 supr. ver. 11. τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς. οἱ ἑπτὰ  
 infr. 2. 8. ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶ καὶ αἱ ἑπτὰ  
 s Job. 12. 14. λυχνίαι [ἃς εἶδες,] ἑπτὰ ἐκκλησίαι εἰσὶ.  
 Psal. 68. 21. II. Ὁ Τῶ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον 1  
 Es. 22. 22. Ταδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐ-

c Supr. 1.  
13, 16, 20.

14. ἢ δὲ κεφαλὴ—πυρός] 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.

15. χαλκολιβάνῳ] 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 *smelting brass*, (from χαλκός and λείβω or κλίβανος) or χαλκός and λίβανος, Mount Libanus; as Hesiod Scut. 112. describes Hercules as having feet of ορείχαλκος, 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 ὑδ. πολλῶν is a most noble image of grandeur and majesty.

16. ἀστέρας ἑπτὰ] 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 (remarks Jaspis) as men wear rings and brilliants 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." Ρομφ. δίστ. Metaphorically denoting the word of God, the doctrine of the Gospel. See Lu. ii. 35. Heb. iv. 12. compared with Is. xi. 4. xlix. 2. 2 Thess. ii. 8 & 12. also Dan. x. 5 & 6. vii. 9. Ezek. viii. 2.

18. τὰς κλεῖς—ᾄδου] i. e. power over death and the dead, to unlock the gates of Hades and make my disciples triumph over it, by giving both life and salvation.

19. οὖν] This has been wrongly passed by in our Translation; though, as Grot. and Woodh. observe, the particle has great force. "A εἰσὶ

καὶ ἃ μέλλει γ. μ. τ. "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."

20. τὸ μυστ.] The mystical meaning: the meaning concealed under figurative resemblances. (Woodhouse.) See xvii. 7. In ἀγγελοῖ τῶν επ. εκκλ. 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 ἀγγελοῖ to denote either the ministering Spirits employed in the invisible government of these churches; or their visible governors who presided over them.

II. 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. xiv. 3. xxvii. 3. xxviii. 2. xxix. 2. xxxi. 2.), are nevertheless meant for the benefit of the Church Catholic in all succeeding ages.

1. ὁ κρατῶν] Render, 'who holds in charge.' Ὁ περιπατῶν—χρυσῶν. This figuratively represents Christ as walking amidst the Church for observation as well as support and direction.

- του, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·  
 2 <sup>4</sup> Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακούς· καὶ ἐπειράσω τοὺς  
 \* λέγοντας, ἑαυτοὺς εἶναι ἀποστόλους καὶ οὐκ εἰσὶ, καὶ εὐ-  
 3 ρες αὐτοὺς ψευδεῖς· καὶ ἐβάστασας, καὶ ὑπομονὴν ἔχεις, καὶ  
 4 διὰ τὸ ὄνομά μου κεκοπίακας, καὶ οὐ κέκμηκας. Ἄλλ' ἔχω  
 5 κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκας. μνη-  
 μόνευε οὖν πόθεν [ἐκ]πέπτωκας, καὶ μετανόησον, καὶ τὰ  
 6 πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχύ, καὶ κι-  
 νήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, εἰὰν μὴ μετα-  
 7 νοήσῃς. Ἄλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νι-  
 8 κολαϊτῶν· ἃ καγὼ μισῶ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ  
 Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φα-  
 9 γεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν [μέσῳ] \* τῷ πα-  
 ραδείσῳ τοῦ Θεοῦ.  
 8 <sup>5</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον·  
 Ταδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς  
 9 καὶ ἔζησεν· <sup>6</sup> Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν  
 πτωχείαν, (ἀλλὰ πλούσιος [δὲ] εἶ) καὶ τὴν βλασφημίαν τῶν  
 λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συν-  
 10 αγωγή τοῦ Σατανᾶ. Ἰμῶν φοβοῦ ἃ μέλλεις πάσχειν.  
 ἰδοῦ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα

<sup>d</sup> 1 Joh. 4.  
<sup>2</sup> Infr. ver.  
 9, 13, 18.

<sup>e</sup> Infr. ver.  
 15.  
 (Matth. 11.  
 15. et 13. 9.  
 Gen. 2. 9.  
 Infr. 22. 2.

<sup>f</sup> Esm. 41.  
 4. et 44. 6.  
 Infr. 1. 8.  
 11, 17, 18.

<sup>h</sup> Supr. ver.  
 2. Infr. ver.  
 13, 18.

<sup>i</sup> 1 Cor. 9.  
 25.  
 2 Tim. 2. 5.  
 et 4. 7. 8.  
 Jac. 1. 12.

2. οἶδα τ. δ. 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 ἐν τῷ κόπῳ ὑπομονήν. Οὐ δύνη βαστ., 'thou canst not bear with endure.' This expression and ἐβάστασας οἶδα τὸν κόπον σου and οὐ κέκμηκας are antithetically opposed to each other; and their full import is explained by Woodhouse. Ἐπειράσω, 'thou hast put to the proof or trial.'

4. ἔχω κατὰ σοῦ] See Note on Acts xix. 38. Τὴν ἀγάπην—ἀφήκας, 'thou remittest [part] of thy first love [to men and obedience to my religion].'

5. τὰ πρῶτα ἔργα] for τὰ ἔργα τῆς πρώτης ἀγάπης. By κινήσω τὴν λ. is meant, I will remove thee from being a Church by taking away the preaching of the Gospel. A most alarming and rousing denunciation.

6. ἀλλὰ τοῦτο ἔχεις &c.] 'but thou hast this [praise], that of hating 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 Woodh.

7. τῷ νικῶντι] i. e. who overcometh the temptations of the world, the flesh, and the Devil. Φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς &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 paradysum eique gustandum præbet arborem vitæ." Ἔξυλον, by a usage derived from the Sept., denotes tree, which, by a common metonymy, is put for the fruit.

9. καὶ τῆς θλ. καὶ τῆν πτ.] 'even they,' &c. See v. 2. 1 Cor. i. 26. 2 Cor. viii. 2. Πλούσιος, i. e. spiritually rich. See Matth. vi. 20. and 2 Cor. vi. 10. Ἄλλὰ, but, or though indeed. Τῶν λεγόντων—εἰσὶν. 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. It means, they yet claimed to be exclusively the people of God, ἀλλὰ συναγωγή τοῦ Σ., 'but are the synagogue or people of Satan.' Συναγ. for λαός, as the Hebr. קהל for עמ in Levit. xvi. 17. Compare Joh. viii. 39—45.

10 ὁ διάβολος] Namely, by his instruments, the devilish Jewish persecutors. See Joh. viii. 44. ἵνα πειρασθῆτε, 'that ye may be put to the proof and purified [in the fire of affliction].' Ἡμερῶν δέκα. Some take these days for years (as usual in prophecy); others, to denote a very short space; (as Gen. xxiv. 55. Num. xi. 19. Dan. i. 4. 1 Sam. xxv. 38.) which might be justified by history. See Daubuz and Newton. Τὸν στέφανον τ. ζ. Render, 'the crown of life,' or glorious immortality. See 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4. an agonistic metaphor.

πειρασθῆτε· καὶ ἔξετε θλίψιν ἡμερῶν δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. <sup>κ</sup> Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῆ ἔκ τοῦ θανάτου τοῦ δευτέρου.

<sup>l</sup> Matt. 13. 9.  
<sup>supr.</sup> ver. 7.  
<sup>infr.</sup> 30. 14.  
et 31. 8.

<sup>l</sup> Supr. 1. 16.  
<sup>infr.</sup> ver. 16.

<sup>l</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγὰμῳ ἐκκλησίας γράψον· <sup>l</sup> Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξειαν· Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις [ἐν] αἰς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς. <sup>m</sup> Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρα-

<sup>m</sup> Num. 23. et 24. et 24. 14. et 25. 1. et 31. 16.

τούντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλαὰμ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν, <sup>o</sup> ὁμοίως. <sup>a</sup> Μετανόησον οὖν εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

<sup>a</sup> Eas. 11. 4. et 49. 2.  
<sup>Eph.</sup> 6. 17.  
<sup>3</sup> Thoms. 2. 8.  
<sup>Heb.</sup> 4. 12.  
<sup>supr.</sup> 1. 16.  
<sup>infr.</sup> 19. 15. 21.  
<sup>o</sup> Matt. 13. 9.  
<sup>supr.</sup> ver. 7. 11.  
<sup>infr.</sup> 3. 12.

11. οὐ μὴ ἀδικηθῆ ἔκ &c.] 'shall by no means be hurt by the second death'; in other words, 'he may be hurt even unto death by the malice 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. τὴν ῥομφαίαν—ὀξειαν] i. e. τὸν λόγον τοῦ Θεοῦ v. 16 and i. 16. Hebr. iv. 12.

13. κρατεῖς τὸ ὄνομά μου] i. e. adhere firmly to me and my religion. "Ὁπου ὁ θρόνος τ. Σ., 'where is the seat of Satan; 'so called from being, as we learn from Arethas, more given to idolatry (and consequently vice) than any other place in Asia. At ἐν αἰς Ἀντ. supply ἦν, 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. Τὴν διδ. 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—15, 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. ὁμοίως] This, for ὁ μισῶ, (found in almost all MSS., Versions, and early Edd., has been justly adopted by Beng., Wets., Griesb., Matth., Tittm., and Vater.

16. ῥομφ. τ. στόμ.] See Note supra v. 12.

17. τοῦ μάννα τ. κεκρ.] i. e. the bread of life in its spiritual sense, as indicated by our Lord x. 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, as 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 κρυπτός τῆς καρδίας ἀνθρώπου. Ψῆφον λευκήν. 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. "Ὄνομα καινόν." 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 favoured 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. "Ὁ οὐδεὶς ἔγνω—λαμβ. is well explained with Newc., 'at the time when it is given, secret and mysterious to all men but to him who receives it.'



- 18 <sup>ρ</sup>ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον p Supr. 1. 14, 15.  
 Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς  
 αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκο-
- 19 λιβάνῳ. Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν δια-  
 κονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα
- 20 σου [καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων. Ἰὼν ἔχω q 1 Reg. 16. 31. 2 Reg. 9. 7. Act. 15. 20. 1 Cor. 10. 19, 20.  
 κατὰ σοῦ [ὀλίγα,] ὅτι \*ἀφεῖς τὴν γυναῖκα Ἰεζαβὴλ \*ἢ  
 †λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς
- 21 ἐμούς δούλους, πορνεῦσαι καὶ εἰδωλόθута φαγεῖν. Καὶ  
 ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ [ἐκ τῆς πορνείας αὐτῆς]. r 1 Sam. 16. 1 Chron. 28. 2. et 29. 17. Psal. 7. 10. et 32. 19. et 62. 13. Jer. 11. 20. et 17. 18. Matt. 16. 27. Joh. 2. 24, 25. Act. 1. 24. Rom. 2. 6. et 14. 12. 2 Cor. 5. 10. Gal. 6. 5. Infr. 20. 12. †Psal. 2. 6. Matt. 12. 28. Luc. 22. 29. 1 Cor. 6. 3. Infr. 3. 21.
- 22 καὶ οὐ \*θλεῖ μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. ἰδοὺ [ἐγὼ] βάλλω  
 αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν  
 μεγάλην, ἂν μὴ μετανοήσωσιν ἐκ τῶν ἔργων \*αὐτῆς.
- 23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γινώσκονται  
 πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγὼ εἰμι ὁ ἐρευνητὴν νεφροὺς καὶ
- 24 καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν  
 δὲ λέγω [καὶ] τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ  
 ἔχουσι τὴν διδαχὴν ταύτην, [καὶ] οἵτινες οὐκ ἔγνωσαν τὰ  
 βάθη τοῦ Σατανᾶ (ὡς λέγουσιν). Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο
- 25 βάρος· ἢ πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἴξω.
- 26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργά μου, δώσω

18. ὁ ἔχων τοὺς ὀφθαλμοὺς—πυρός] See Note at i. 14. So Eurip. Hec. 1255. πυρᾷ ἔχουσα δέρματα. where the Schol. explains by πυρᾷ-δαι ὀφθαλμοὺς ἔχουσα. See also Wakef. on Eurip. Ion. 1281.

19. καὶ τὰ—ἔσχατα πλείονα τῶν πρώτων] The reverse of what is said of the Ephesians, v. 4., and of some at 2 Pet. ii. 20.

20. The alterations of the common reading in this verse are all founded on the strongest authority, and have been adopted by all the best Editors. It is, however, probable that λέγει, not λέγουσα, is the true reading. Many Critics and Editors, on the authority of many MSS., insert σοῦ after γυναῖκα. This, however, would produce much incongruity; and the σοῦ was not unlikely to be inserted by the scribes; but that it should have been omitted by them is very improbable. Thus our Common Version rightly renders woman, as also the Vulg. and Tertullian. Some female heresiarch seems to be meant; though by the expression may be designated such kind of persons under the character of the leader. See Woodhouse. Καὶ διδάσκει—τούς. Vulg. διδάσκειν καὶ πλανᾶσθαι.

21, 22. In these verses fornication and adultery are interchanged; both denoting the spiritual fornication or adultery of apostasy from the truth, by heresy. Τοὺς μοιχ. μετ' αὐτῆς, i. e. those who hold her heretical doctrines. Αὐτῆς. Vulg. αὐτῶν. The "casting upon a bed" denotes afflicting with severe sickness, or pains and afflictions similar thereto, as a punishment of heresy. Βάλλειν ἐπὶ κλίνην, Heinr. ob-

erves, is a Syriac phrase to signify 'morbum immittere,' 2 Sam. xiii. 5.: and persons confined to their bed by sickness are called κλινοπετεῖς.

23. ἐγὼ εἰμι ὁ ἐρευνητὴν νεφ. καὶ κ.] A title peculiar to Deity, and here taken by the Son of God. Ὑμῖν ἐκάστῳ, φρ ὑμῶν ἐκάστῳ.

24. ὅσοι—ἔχουσι] φρ ὅσοι ἔχετε, by an idiom common in the prophetic style. By τοῖς λοιποῖς are meant the great number which remained, when separated from the bad. Τὴν διδ. τ., 'this doctrine,' namely, on the lawfulness of eating idol meats and of adultery. At οἵτινες—Σατ. there is a repetition of the sentiment, with a substitution for διδ. of a phrase expressing the nature of the doctrines in question, and formed (as appears from the αἰ λέγουσι) on a favourite phrase of the professors of them. They called their doctrines βάθη τοῦ Θεοῦ, (a phrase perhaps borrowed from St. Paul, 1 Cor. ii. 10.) the deep mysteries of God. But our Lord calls such mysteries of iniquity, the deep mysteries of Satan. Οὐ βαλῶ—βάρος πλὴν ὃ ἔχ. &c. The full sense, expressed with extreme brevity, seems to be this, 'I will lay no other injunction except what ye have already received [from my ministers,] (See Acts xv. 28.) that that faith which ye have ye hold fast till I come,' i. e. till the day of judgment, or of death.

26—28. To perseverance in the faith of Christ, and in the works arising thence, is promised "power over the nations," i. e. over the yet unconverted Gentiles. And 'this, in the verse following, is explained to be the same power which the Saviour himself had received over them, and

<sup>11</sup> Psal. 2, 9.  
9. et 48. 15.

αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν.—καὶ ποιμανεῖ αὐ-<sup>27</sup>  
τοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκευῆ τὰ κεραμικὰ  
συντριβεται.—ὡς καὶ γὰρ εἶληφα παρὰ τοῦ πατρός μου· καὶ<sup>28</sup>  
ὄψω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. <sup>x</sup> Ὁ ἔχων οὖς ἀκου-<sup>29</sup>  
σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

<sup>y</sup> Supr. 1. 4.  
16. 20.  
et 2. 1.  
Infr. 4. 5.  
et 5. 6.

III. <sup>y</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας <sup>1</sup>  
γράφον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ  
Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι

[τῷ] ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, <sup>2</sup>  
καὶ στήριζον τὰ λοιπὰ ἃ ἐμελλον ἄποθανεῖν. οὐ γὰρ  
εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.

<sup>a</sup> Infr. ver.

19.  
Matt. 24.  
42. 43.

Luc. 12. 30,  
40.

<sup>1</sup> Thess. 5.  
2.

<sup>2</sup> Pet. 3. 10.

Infr. 16. 15.

<sup>a</sup> Infr. 4. 4.

et 6. 11.

et 7. 9, 13.

<sup>b</sup> Exod. 32.  
32.

Psal. 69.  
29.

Matt. 10.  
32. z.

Luc. 12. 6.  
Phillip. 4.  
3.

Infr. 13. 8.

et 20. 12.

et 21. 27.

<sup>a</sup> μνημόνευε οὖν πῶς εἶληφας καὶ ἤκουσας, καὶ τήρει καὶ <sup>3</sup>  
μετανόησον. Ἐὰν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σέ ὡς  
κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ. <sup>a</sup> Ἐχεις <sup>4</sup>

ὀλίγα ὀνόματα [καὶ] ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια  
αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί  
εἰσιν. <sup>b</sup> Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· <sup>5</sup>

καὶ οὐ μὴ ἐξαιλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς  
ζωῆς, καὶ [ἐξ]ομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ  
πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων <sup>6</sup>

οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

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 Daubuz and Newc., understand ἐξουσίαν 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 anacoluthon in ὁ νικῶν ὄψω αὐτῷ is frequent in Scripture, and also found in the Classical writers. See Glass Phil. S. p. 446. In ὄψω—πρωϊνόν Expositors are not agreed on the reference in ἀστέρα. As Christ, xxii. 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. ὁ ἔχων τὰ ἑπτὰ πν. τ. θ.] i. e.

either, whose commands the Seven Spirits obey; or, who giveth the Holy Spirit; the interpretation here depending upon that at i. 4. See also i. 16 & 20. ὄνομα ἔχεις, 'hast a repute.' Καὶ, 'and yet.' Νεκρὸν εἶ, 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. τὰ λοιπὰ] i. e. the remaining principles of piety and holiness. Ἐμελλον, Vulg. ἐμελλει. Perhaps, however, the true reading is ἐμελλει ἀποβαλεῖν, which is edited by Matth. Πεπληρ., for τέλεια, complete, perfectly answering to what God requires. See Col. iv. 12. and Note.

3. In πῶς (for ποία) εἶληφας καὶ ἤκουσας the former term refers to doctrines, the latter to precepts. ἦξω ὡς κλέπτης. A comparison used by our Lord, and from him by St. Paul, St. Peter, and St. John.

4. ὀνόματα] 'persons,' as xiv. 4. and Acts i. 15. In ἐμόλυναν there is a common metaphor by which sin is designated as defilement. Τὰ ἱμάτια is added to suit with the following image designating high honour and happiness. See more in Woodhouse. With περιπατ. ἐν λευκοῖς (occurring in Joh. xx. 12.) Heinr. compares from Arrian Epict. iii. 22., περιπατεῖν ἐν οκκίνοις.

5. οὐ μὴ ἐξαιλείψω—ζωῆς] The metaphor here may be the same as in Phil. iv. 3. where see Note. Jaspis, however, supposes the similitude to be taken from a memorandum-book. Compare Dan. xii. 1—4.

- 7 °Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· <sup>c Infr. ver. 14. Job. 12. 14. Est. 22. 22. sup. 1. 18.</sup>  
 Ταδε λέγει ὁ ἅγιος ὁ ἀληθινός· ὁ ἔχων τὴν κλεῖν τοῦ  
 Δαβίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ  
 8 οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώ-  
 πιον σου θύραν ἀνεφωγμένην, \* ἣν οὐδεὶς δύναται κλείσαι αὐ-  
 τήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν  
 9 λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. ἰδοὺ, δίδωμι ἐκ <sup>d Supr. 2. 9.</sup>  
 τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰου-  
 δαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ, ποιήσω  
 αὐτοὺς ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν  
 10 σου, καὶ γινῶσιν ὅτι ἐγὼ ἠγάπησά σε. Ὅτι ἐτήρησας  
 τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σὲ τηρήσω ἐκ τῆς  
 ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἴκου-  
 μένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.  
 11 °[Ἰδοὺ,] ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ <sup>e Philip. 4. 5. sup. 1. 3. et 2. 25. Infr. 22. 7. 12. 1 Reg. 7. 21. Gal. 4. 26. Heb. 12. 22. sup. 2. 17. Infr. 21. 4. 10. et 22. 4.</sup>  
 12 τὸν στέφανον σου. Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν  
 τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ  
 γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα  
 τῆς πόλεως τοῦ Θεοῦ μου, τῆς κεινῆς Ἱερουσαλὴμ, ἣ  
 \*καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ  
 13 ὄνομά μου τὸ καινόν. Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα  
 λέγει ταῖς ἐκκλησίαις.  
 14 °Καὶ τῷ ἀγγέλῳ τῆς \*ἐν Λαοδικείᾳ ἐκκλησίας γράψον· <sup>f Col. 1. 15. sup. 1. 5. 6. et 3. 7.</sup>  
 Ταδε λέγει ὁ Ἄμην, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ  
 15 ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Οἶδά σου τὰ ἔργα, ὅτι  
 οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς \*ἦς ἡ

7. ὁ ἔχων τὴν κλεῖν τοῦ Δ.] i. e. has the power of shutting out, or receiving into the spiritual 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. xvi. 19. on *δεῖν* and *λύειν*.

8. *θύραν ἀνεφωγ.*] i. e. an opportunity of preaching the Gospel; as 1 Cor. xvi. 9. 2 Cor. ii. 12. *Μικρὰν δύν.*, i. e., as Newc. explains, has not numbers, wealth, and power to repel persecution.

9. *δίδωμι ἐκ*] This is regarded as put for *ποιήσω*. But there is rather a significatio prægnans; and Dr. Burton well paraphrases: 'I will give some of these persons into your power, and cause them to come,' &c. viz. to come over to Christianity, and thus honour thee. See Rom. xi. 1.

10—12. These verses contain a promise of honour and glory in the eternal temple in heaven to those who persevere in the faith, i. 3. ii. 15, 17. Gal. ii. 9. (Holden.) *Τὸν λόγον τῆς ὑπομ.*, i. e., as Heinec. explains, doctrinam meam, quæ inter præcepta alia et ὑπομονῆν injungit, et quidem ὑπομονῆν μου, i. e. valem, qualem ipse præstiti, i. 9. See also Vater. *Πειρασμ.*, trial and calamity. *Ἐρχ.*, approaching. So 1 Thess. i. 10. ἡ ὄρη ἐρχομένη. *Στέφ.* scil. ζῆσις.

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12. *ποιήσω αὐτὸν στύλον ἐν τ. ν.]* A metaphor denoting high dignity and trust. See Gal. ii. 9. 1 Tim. iii. 15. Compare also Is. xxii. 17—26. In the next words the metaphor is abandoned, and the sense is, that he shall not be put from that house; implying, as Daubuz remarks, an eternal state to be enjoyed in the New Jerusalem. *Καταβαίνουσα. Vulg. καταβαίνει. Τὸ ὄνομά μου καινόν.* See xix. 16.

14. *ἐν Λαοδ. ἐκκλησίας]* Vulg. τῆς ἐκκλ. Λαοδικέων. Ὁ Ἄμην, i. e. the Truth itself, as God is called in the O. T., the God of truth, *ἦς*. See also 2 Cor. i. 20. compared with Joh. viii. 12—19. Ὁ μάρτυς ὁ π. See Note at i. 6. Ἡ ἀρχὴ τῆς κτ. See Col. i. 15—18. and compare Joh. i. 3.

15. *οὔτε ψυχρὸς εἶ οὔτε ζ.]* i. e. lukewarm and indifferent as to religion, neither abandoning, nor fully observing it. ὄφελον—ζεστός! "By the cold, as Dr. Woodh. observes, is meant, not persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affection. But of such persons there is hope and expectation that the time may come, when, from experience of the vanity of mere worldly pursuits, they may listen to the sugges-

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ζεστός! Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε  
 ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. ὅτι λέγεις  
 ὅτι πλούσιος εἰμί, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω,  
 καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινός, καὶ  
 πτωχὸς καὶ τυφλὸς καὶ γυμνός. Συμβουλεύω σοι ἀγορά-  
 σαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλου-  
 τήσῃς· καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ  
 ἡ αἰσχύνῃ τῆς γυμνότητός σου· καὶ κολλούριον ἔγχριστον  
 τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. Ἐγὼ ὅσους ἐὰν φιλῶ,  
 ἐλέγχω καὶ παιδεύω. \*Ζήλευε οὖν καὶ μετανοήσον.  
 Ἴδού, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω. ἐάν τις ἀκούσῃ  
 τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς  
 αὐτόν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.  
 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ  
 μου, ὡς καὶ ἐγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου  
 ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα  
 λέγει ταῖς ἐκκλησίαις.

IV. °ΜΕΤΑ ταῦτα εἶδον· καὶ ἰδοὺ θύρα ἀνεωγμένη ἐν  
 τῷ οὐρανῷ· καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος  
 λαλοῦσῃ μετ' ἐμοῦ, \*λέγων· Ἀνάβα ὧδε, καὶ δείξω σοι ἃ  
 δεῖ γενέσθαι μετὰ ταῦτα. καὶ εὐθέως ἐγενόμην ἐν πνεύ-

tions of the Spirit, and turn their affections to their proper objects, God and his works and promises." So our Lord said that the Publicans, and even characters decidedly vicious, would go to heaven sooner than the Pharisees, and that the kingdom of heaven is taken by force.

16. χλιαρὸς] lukewarm. The word rarely occurs, but is sometimes found in the later writers.

17. πτωχὸς—τυφλὸς—γυμνός] These three defects and their remedies are mentioned in v. 18. (Burton.) Vat. remarks: "Ταλαίπ. et ἐλ. universim, singula miseræ genera sequuntur; v. 18. ad eadem respicitur."

18. The allegory is continued, and similarly to Matth. vi. 20. Συμβ. σοι. See supra v. 15. "Paupertati (remarks Jaspis) opponitur aurum probatum; nuditati opponuntur vestimenta candida; cæcitatibus collyrium, oculorum medicamentum." Ἀγοράσαι, 'procure [by purchase].' See a similar passage in Is. lv. 1 & 2. The words παρ' ἐμοῦ are, as Heinr. observes, meant to be emphatic, Christ being the dispenser of true riches. See Matth. xiii. 14. sq. Χρυσίον πεπυρωμένον ἐκ πυρός, i. e. gold of the purest sort, tried in the fire, and assayed, (See Prov. x. 21.) i. e. the Gospel. To remedy their nakedness and blindness, they are to seek to be clothed in the white garment of Christian righteousness, and to remove their blindness by the ointment of Christ, that they may see the true light of the Gospel.

19—21. See Hebr. xii. 5—12. Lu. xii. 37. Joh. iii. 29. vi. 35.

20. αὐτὸς μετ' ἐμοῦ] scil. δειπνήσει, i. e. I

will invite him to a heavenly banquet. See Note at Joh. xiv. 23.

IV. 1. μετὰ ταῦτα εἶδον] The sense is, 'I had after this another vision,' extending to v. 18. I have pointed accordingly, with the Latin Vulgate. This and the next Chapter form an introduction to the prophetic part of the Book. Θύρα ἀνεωγμένη ἐν τῷ οὐρ., 'a door [as it were] was opened.' See Ezek. i. 1. Matth. iii. 16. Acts vii. 56. and Daubuz in loc. Ἡ πρώτη. This is justly supposed by Dr. Burton to be an allusion to i. 10., q. d. 'Lo! the heavens were opened, and lo! there was the former voice which I had heard as of a trumpet speaking to me, and it said' &c.

2. ἐγεν. ἐν πνεύμ.] See Note supra i. 10. Καθήμενος scil. ἦν. The Person, as Daubuz remarks, is, by His attributes, plainly Jehorah God the Father. "We are not to imagine (see Doddr.) that the Person sitting on the throne [or the Lamb] or the four and twenty elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist." In the thing signified by each symbol (says Mr. Valpy) it is allowed by many, that in the description given of the throne, there is a reference to the tabernacle and temple service." And he adds an extract from Tilloch, who traces the coincidence throughout, as does also Abp. Newcome, though somewhat differently. Dr. Woodh., however, has done most towards illustrating the thing. The πρεσβ., v. 4., are supposed by some to denote the ministers of the Christian church.

ματι· και ιδου, θρονος ἔκειτο ἐν τῷ οὐρανῷ, και ἐπὶ τοῦ  
 3 θρόνου καθήμενος. [και ὁ καθήμενος ἦν] ὁμοιος ὀράσει  
 λίθῳ ἰάσπιδι και σαρδίνῳ· και ἰρις κυκλόθεν τοῦ θρόνου  
 4 ὁμοία ὀράσει σμαραγδίνῳ. Και κυκλόθεν τοῦ θρόνου θρόνοι  
 εἴκοσι [και] τέσσαρες· και ἐπὶ τοὺς θρόνους [εἶδον] τοὺς  
 εἴκοσι και τέσσαρας πρεσβυτέρους καθημένους, περιβεβλη-  
 μένους ἐν ἱματίοις λευκοῖς, και [ἔσχον] ἐπὶ τὰς κεφαλὰς  
 5 αὐτῶν στεφάνους χρυσοῦς. <sup>9</sup> Και ἐκ τοῦ θρόνου ἐκπορεύ- <sup>9</sup> Supr. 1.  
 ονται ἀστρακαι και βρονται και φωναί. και ἐπτὰ λαμ- <sup>4. et 3. 1.</sup>  
 πάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ <sup>Infr. 5. 6.</sup>  
 6 ἐπτὰ πνεύματα τοῦ Θεοῦ. <sup>1</sup> και ἐνώπιον τοῦ θρόνου θά- <sup>Infr. 15.</sup>  
 λασσα ὑαλινῆ ὁμοία κρυστάλλῳ. Και ἐν μέσῳ τοῦ θρόνου <sup>2</sup>  
 και κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν  
 7 ἔμπροσθεν και ὀπισθεν. και τὸ ζῶον τὸ πρῶτον ὁμοιον  
 λέοντι, και τὸ δεύτερον ζῶον ὁμοιον μόσχῳ, και τὸ τρίτον  
 ζῶον ἔχον τὸ πρόσωπον ἴως ἀνθρωπος, και τὸ τέταρτον  
 8 ζῶον ὁμοιον ἀετῷ πετομένῳ. <sup>10</sup> Και τέσσαρα ζῶα ἐν καθ' <sup>10</sup> Σμ. α. 2.  
 ἑαυτὸ εἶχον ἀνά πτέρυγας ἐξ, κυκλόθεν και ἔσασθεν \* γέμου- <sup>3.</sup>  
 σιν ὀφθαλμῶν, και ἀνάπασιν οὐκ ἔχουσιν ἡμέρας και νυ- <sup>Infr. 1. 4.</sup>  
 κτὸς λέγοντα· Ἄγιος, ἄγιος, ἄγιος Κύριος ὁ Θεὸς ὁ <sup>Infr. 11. 17.</sup>  
 9 παντοκράτωρ, ὁ ἦν και ὁ ὢν και ὁ ἐρχόμενος! Και <sup>et 16. 5.</sup>  
 ὅταν δώσουσι τὰ ζῶα δόξαν και τιμὴν και εὐχαριστίαν τῷ  
 καθήμενῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν  
 10 αἰώνων, πεσοῦνται οἱ εἴκοσι και τέσσαρες πρεσβύτεροι  
 ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου, και προσκυνήσουσι  
 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, και βαλοῦσι τοὺς  
 11 στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες· Ἄξιος εἶ, <sup>Infr. 3. 12.</sup>  
 Κύριε, λαβεῖν τὴν δόξαν και τὴν τιμὴν και τὴν δύναμιν  
 ὅτι σὺ ἔκτισας τὰ πάντα, και διὰ τὸ θέλημά σου \* ἦσαν  
 και ἐκτίσθησαν.

others, the Jewish and Christian Churches, the twelve Patriarchs, and the twelve Apostles. The layer of glass, analogous to that of brass under the Law, is supposed to be symbolical of the spiritual purity necessary for exaltation in heaven (See Hebr. x. 22.); as also the jasper and sardine stone, of the purity, glory, and awful justice of the Divine nature.

6. τέσσαρα ζῶα] '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 Bulkeley adduces several examples of ζῶον to denote, not creature, but even a human being; especially one from Origen, who applies it even to our Lord Jesus, πάντων ζῶων καθάρωτερος. 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 swiftness 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 και νυκτός.] Said per anthropopathiam, to denote continually, at all fit times. Ο ἦν-ἐρχ. An expression denoting the eternity of the Deity.

10. βαλοῦσι τοὺς στεφ. &c.] in sign of deep reverence and perfect subjection. This the Commentators have illustrated by various passages of the Classical and also Rabbinical writers.

11. ἦσαν] Vulg. *erant*, which might be defended.

u Ezech. 2.  
9, 10.

x Phillpp.  
2. 10.  
Infr. ver.  
13.

γ Gen. 49.  
9, 10.  
Esa. 11. 1,  
10.  
Rom. 15.  
12.  
Infr. 22. 16.  
\* Zech. 3. 9.  
et 4. 10.  
Joh. 1. 29,  
36.

1 Pet. 1. 19.  
supr. 1. 4.  
et 3. 1.  
et 4. 5.

a Paul. 141.  
2.  
Infr. 8. 3, 4.  
et 14. 2.  
b Act. 20.  
28.

1 Cor. 6. 20.  
et 7. 23.  
Eph. 1. 7.  
Col. 1. 14.  
Heb. 9. 12.  
et 10. 10.

1 Pet. 1. 18,  
19.

2 Pet. 2. 1.  
1 Joh. 1. 7.  
supr. 4. 11.  
Infr. 14. 3.

V. "ΚΑΙ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατασφραγισμένον σφραγίσιν ἑπτά. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ· Τίς ἐστὶν ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ; \* Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι [καὶ ἀναγῶναι] τὸ βιβλίον, οὔτε βλέπειν αὐτό. \* καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ [ὦν] ἐκ τῆς φυλῆς Ἰουδα, ἡ ρίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον καὶ [λύσαι] τὰς ἑπτὰ σφραγίδας αὐτοῦ. \* Καὶ εἶδον, [καὶ ἰδοὺ] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστῆκός ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, \* αἱ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε καὶ εἴληφε [τὸ βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. \* καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· <sup>b</sup> καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· <sup>9</sup> Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας

V. 1. βιβλίον] Under this image are denoted the prophecies which follow. This volume of prophecy is said to be in the right hand of God, as being of divine original, and infallibly true: it is written within and without, as being abundant and perfect in matter; and sealed with seven seals, as having its fulfilment in successive times. No one, either in heaven or earth, was worthy to unfold this volume of prophecy, except the Lamb of God, the Saviour of the world, vv. 2—6; and as no other could explain the scheme of the divine administration, when he took the book into his hand for this purpose, the living creatures and elders, i. e. the angelic host, and the Church of the redeemed triumphant in heaven, pay him a glad and willing homage, vv. 7—14. (Holden.) The participation of our Lord here in the praises and prayers offered to the Father, proves his essential Deity. Γεγραμμένον ἔσωθεν καὶ ὄπισθεν. The long rolls of parchment used by the antients, which we call books, were seldom written but on one side, namely, that which was in rolling turned inwards; any one written on both sides was called *διπλογράφος*. By this circumstance is here denoted the *copiousness* of the matter. Κατεσφρ., 'sealed down;' the seals (as Dr. Burton observes) being placed on the last fold, so that the roll could not be opened without breaking them.

2. κηρύσσοντα] 'proclaiming, as a herald,' such as the Rabbins supposed to be in heaven.

3. ἠδύνατο] i. e. could undertake it, as being

of dignity competent; explained by the ἄξιός ἐυρέθη just after.

5. ἐνίκησεν—ἀνοῖξαι] i. e., as Dr. Burton renders, hath prevailed so as to open. Ὁ λέων—Ἰουδα. So called in allusion to Jacob's prophecy, Gen. xlix. 9. Ἡ ρίζα Δ. So Isaiah ii. 10. calls Christ ἡ ρίζα τοῦ Ἰεσσαί.

6. ἄρνιον ἑστ. ὡς ἐσφαγμ.] 'as if newly slain.' "An emblematical representation (see Scott) of the Saviour's High Priesthood before God, in our nature, as risen from the dead through the merit of his Sacrifice in behalf of 'all who come to the Father through him;' so that it was in consequence of that atonement which the sacrificing of spotless lambs had figured from the beginning, that he prevailed to open the book." Ὁφθ. ἑπτὰ. So Zech. iv. 10. ἑπτὰ οὗτοι ὀφθαλμοὶ εἰσιν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν. On the ἑπτὰ πν. see Note supra i. 4. It is observed by Newc., that horns and eyes are emblems of power and wisdom.

8. φιάλας] Not vials, but cups, patens, something like dishes. See Schweigh. on Herodot. ii. 151. Αἱ εἰσιν αἱ προσ. τῶν ἁγ., i. e., Newc. explains, which denote that the prayers of God's true worshippers are acceptable spiritual sacrifices.

9. ᾠδὴν καινὴν] "So called, (says Newc.) because adapted to a new occasion." So ὁ καινὸν ii. 17. iii. 12. Ἄξιός ἐστι &c. A sort of acclamation usual in antient times, to hail a newly elected Emperor.

αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ  
 αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ  
 10 ἔθνου, καὶ ἐποίησας \* αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ <sup>c Exod. 19. 6.</sup>  
 11 ἱερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς γῆς. <sup>1 Pet. 2. 5.</sup> \*Καὶ εἶδον καὶ <sup>9.</sup>  
 ἤκουσα φωνὴν ἀγγέλων πολλῶν \* κύκλῳ τοῦ θρόνου καὶ τῶν <sup>supr. 1. 6.</sup>  
 ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν <sup>Inftr. 90. 6.</sup>  
 12 μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, \* λέγοντες φωνῇ <sup>d Dan. 7. 10.</sup>  
 μεγάλη· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν <sup>Supr. 4. 11.</sup>  
 δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύϊν καὶ τιμὴν καὶ  
 13 δόξαν καὶ εὐλογίαν. \* Καὶ πᾶν κτίσμα ὃ [ἐστίν] ἐν τῷ <sup>Philpp. 2. 10.</sup>  
 οὐρανῷ, καὶ \* ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ  
 τῆς θαλάσσης ἃ ἐστὶ, καὶ τὰ ἐν αὐτοῖς, \* πάντας, ἤκουσα  
 λέγοντας· Τῷ καθήμενῷ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ  
 εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
 14 αἰῶνας τῶν αἰῶνων! Καὶ τὰ τέσσαρα ζῶα ἔλεγον· Ἀμήν·  
 καὶ οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι ἔπεσον καὶ προσεκύνη-  
 σαν [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων].

1 VI. ΚΑΙ εἶδον, ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ  
 σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγον-  
 2 τος ὡς \* φωνὴ βροντῆς· Ἔρχου καὶ ἴδε. \* καὶ εἶδον, καὶ <sup>Inftr. 12. 11.</sup>  
 ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον·  
 καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.  
 3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ  
 4 δευτέρου ζώου λέγοντος· Ἔρχου! [καὶ βλέπε.] καὶ ἐξῆλ-  
 θεν ἄλλος ἵππος πυρρόος· καὶ τῷ καθήμενῳ ἐπ' αὐτῷ ἐδόθη  
 αὐτῷ λαβεῖν τὴν εἰρήνην [ἀπὸ] τῆς γῆς, καὶ ἵνα ἀλλήλους  
 5 σφάζωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. Καὶ ὅτε ἤνοιξε  
 τὴν \* σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέ-  
 γοντος· Ἔρχου καὶ βλέπε! καὶ εἶδον, καὶ ἰδοὺ ἵππος  
 μέλας, καὶ ὁ καθήμενος ἐπ' \* αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ

11. τῶν ζώων] This is governed not by κύκλῳ, but by φωνῆν, thus: 'I heard the voices of the angels round the throne, and of the ζῶα, and of the elders.' (Burton.)

12. λαβεῖν τὴν δύναμιν—εὐλογίαν] This seven-fold praise is supposed to correspond to the seven-fold attributes above.

13. τὰ ἐν αὐτοῖς] i. e. the things in the sea as well as in the earth; the dead committed to them. (Newc.)

VI. 1. μίαν] for πρώτην. A common Hebrew idiom. Ἔρχου καὶ ἴδε. A form of speaking 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 fatidicus*, or book of the counsels of God, as Mede calls it, and discloses a series of symbolical prophecies 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 tabulà quasi depicta ante oculos sistit, ita, ut etiam omnia in figuras convertat."

2. The bow, the white horse, and the crown, are emblems of victory, triumph, and royalty, even the final triumph of the Gospel over all opposition. The imagery here is similar to that at Zech. vi. 1—6. In ἵνα νικήσῃ there is a Hellenistic idiom, the sense being, 'that he should gain victory after victory.'

3, 4. Ἴππος πυρρόος—μεγ.] A symbol of wars, seditions, and blood-shedding; though on the event referred to Interpreters are not agreed. One thing is clear, that the "great sword" cannot be, as some imagine, a sword of state, or justice; but that of war or devastation.

5, 6. Ἴππος μέλας] An emblem of war, the colour being of evil omen. Ζυγόν. On the re-

<sup>h</sup> *Infr.* 2. 4. αὐτοῦ. <sup>h</sup> καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων β λέγουσαν· “Χοινῆξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου” καὶ· “τὸ ἔλαιον καὶ τὸν οἶνον, μὴ ἀδικήσῃς.” Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα [φω- 7 νήν] τοῦ τετάρτου ζώου λέγουσαν· “Ἐρχου καὶ βλέπε. καὶ 8 εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος· καὶ ὁ Ἄδης ἀκολουθεῖ μετ’ αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνειν, ἐπὶ τὸ τέταρτον τῆς γῆς, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

<sup>i</sup> *Supr.* 1. 9.  
*infr.* 8. 3.  
et 9. 13.  
et 14. 18.  
et 18. 10.  
et 20. 4.

<sup>i</sup> Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω 9 τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. καὶ \*ἐ- 10 κραξαν φωνῇ μεγάλῃ λέγοντες· “Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ [ὁ] ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;” <sup>k</sup> Καὶ \*ἐδόθη αὐτοῖς 11 στολὴ λευκὴ· καὶ ἐρρήθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον [μικρὸν], ἕως [οὔ] † πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

<sup>k</sup> *Supr.* 3. 5.  
*infr.* 7. 9.  
14.

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 Newc., Heintr., and Jaspis, of scales for exactly weighing out the corn; an apt designation of famine; corn being usually *measured*. The chœnix 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 dearness. By the *σίτου* 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 ἔλαιον—μὴ ἀδικ.*, 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 Heintr., seems preferable. Perhaps, however, there is no occasion to suppose an ellipsis of *κατὰ*; but we may suppose *μὴ ἀδικ.* 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 adverted to the four articles which then formed the main support of life.

8. *χλωρός* [‘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 sallow hue incident to fear, according to the Homeric *μέ δὲ χλωρόν δέος εἶλε*. Τὸ τέταρτ. τῆς γῆς scil. 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, by the more special ones of what is most destructive of the human race, war, famine, and pestilence. The terms *ἐν ῥομφαίᾳ—τῆς γῆς* are very similar to those at Ezek. iv. 21., where the Prophet denounces God’s four sore judgments upon Jerusalem. By *θανάτῳ* is denoted *pestilence*: a sense which may very well be admitted, since pestilence usually follows in the train of war. So an antient Oracle in Thucyd. ii. 54. *ἡρω- Δωριακὸς πόλεμος, καὶ λοιμὸς ἀμ’ αὐτῷ*. The words *καὶ ὑπὸ τῶν θηρίων τῆς γῆς* may be rendered, ‘by the means or instrumentality of the beasts.’ A very appropriate addition: for as Abp. Newc. observes, wild beasts increase where destructive calamities thin mankind. See Exod. xxiii. 29. (which passage it is strange should not have been adduced by the Commentators) *οὐκ ἐκβαλῶ αὐτοὺς ἐν ἐνιαυτῷ ὅτι ἵνα μὴ γένηται ἡ γῆ ἄρημος, καὶ πολλὰ ζῆνται ἐπὶ εἰ τα θηρία τῆς γῆς*. One instance of history affords of 500 wolves entering a depopulated city.

9—11. *διὰ τὸν λόγον—εἶχον* [‘in the case of God’s word [the Gospel], and for the testimony which they had borne [to its truth] λέγοντες, for λέγουσαι, by the figure *πρὸς τὸ σημαίνον*. After *μαρτ.* is, in many MSS. and early Edd., added *τοῦ δρνίου*, which is adopted by Matth. The reading, however, is by the appearance of a gloss. “Ἔως πότε ἄρ. is well remarked by Jaspis: “*Martyres illi seu vindictæ cupiditate incensi hanc questionem pronunt, sed modo scintillantur, quando vincinia eventum habitura sint.*” So also at xii. 11.



- 12 <sup>1</sup> Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην· καὶ ἰδοὺ σεισμός μέγας ἐγένετο· καὶ ὁ ἥλιος ἐγένετο μέλας ὡς
- 13 σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει
- 14 τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀέμου σιοιμένη, <sup>m</sup> καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· <sup>n</sup> καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι, καὶ οἱ πλούσιοι καὶ οἱ \* ἰσχυροὶ, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας
- 16 τῶν ὄρων, <sup>o</sup> καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέστετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;
- 1 VII. ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῶ-

sqg. For ἀπό many MSS. and early Editions have ἐκ, which is edited by Beng. and Matth.; but, I conceive, injudiciously; the former being more likely to be the true reading, since the idiom seems formed from the use of the Hebr. עַל, and signifies 'on the part of.' Ἐδῶθη—λευκή. Such is the reading of almost all the MSS. and early Edd., adopted by all the best Editors. Thus the sense is, the gift of a white robe as a symbol of God's acceptance. "Eως πληρ. Render, '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 πληρώσονται most MSS. have πληρώσῃσι; and some, with the Ed. Princ., πληρωθῶσι, which is adopted by Beng., Wets., and Tittm.; the other, by Griesb., Matth., and Vater. To me the latter seems preferable; for although the above Critics urge that πληρώσῃσι 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 σ and θ are perpetually confounded both in writing and in pronunciation.

12—17. This sixth seal is generally understood 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 Maximian 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.

Σάκκος τρίχ. denotes the coarse hair-cloth, of a blackish colour, then in common use. After σελήνη many MSS. have ὄλη, which is adopted by most Critics. But I suspect it to have come

from the margin. The image in ὡς συκὴ—ὀλύνθους αὐτῆς is a very striking one, and such as attests accurate observation; violent winds and tempests shaking off the unripe and half formed figs in great numbers.

14. ὁ οὐρανός—εἰλισσ.] 'the heaven (i. e. the ethereal, or the firmament) was parted off, or separated in the midst, and the part removed, as a scroll is rolled up.' So Is. xxxiv. 4. καὶ εἰλιγῆσεται ὁ οὐρανὸς ὡς βιβλίον ἐκίν. Heinr. aptly compares Plin. Epist. vi. 16. (of an earthquake) omnia quasi emota sedibus suis.

15. καὶ οἱ βασιλεῖς &c.] Here are finely described 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. Ἐκρυψαν—ὄρων. I would compare Procop. p. 197. 25., which passage seems imitated from the present: φημι δὲ ἡμῖν ἀφίξεσθαι χρόνον, ἥνικα ὑπὸ ταῖς ἀκάνθαις βουλόμενοι τὰς κεφαλὰς κρύπτεσθαι, οὐδὰμ ἕξεται. See also Eurip. Hippol. 285. sqq.

VII. This Chapter is admitted to be a continuation 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 persecutions against the Church ceased. Others, however, 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

τας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς  
 ἢ Infr. 14. μῆτε ἐπὶ τῆς θαλάσσης, μῆτε ἐπὶ † πᾶν δένδρον. <sup>ρ</sup> Καὶ εἶδον ἄλλον ἄγγελον \* ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, <sup>ρ</sup> λέγων· Μὴ ἀδικήσητε τὴν γῆν μῆτε τὴν θάλασσαν μῆτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. <sup>ρ</sup> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ῥμδ̄ χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἰῶν Ἰσραὴλ· ἐκ φυλῆς Ἰούδα, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἀσὴρ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Συμεὼν, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσῆφ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ιβ̄ χιλιάδες ἐσφραγισμένοι.

• Supr. 3.  
 5, 18.  
 et 6, 11.  
 infr. ver. 14.

\* ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμήσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἄρρίου, † περιβεβλημένοι στολὰς λευκάς, καὶ φοίτες

wrath to come, and the consequent triumph of men and angels.

1. τὰς τέσσαρας γωνίας τ. γ.] 'the four quarters,' corresponding to the four cardinal points. The ἀγγέλους must be understood according to the general view above adverted to. Μῆτε 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 τ, which is edited by Matth. But it appears to be a gloss; and the strongly Hebraic idiom of the common reading attests its genuineness.

2. ἀπὸ ἀνατολῆς ἡλ.] The chief cardinal point, as being that from which the sun rises, inasmuch 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 is become extinct. Joseph is here put for Ephraim. Levi is mentioned, because equally participated in the benefits of Christ.

9. ὄχλος πολὺς—ἠδύνατο] By these we understand the Gentile converts to the Gospel; others, those composing, with the preceding, the universal and visible Church of Christ. Others, again, suppose the "multitude" to be the spirits of just men made perfect and received into glory, especially the martyrs and confessors of the primitive Church. By their being clothed in white robes, and having palm branches, is denoted their spiritual victory, justification, and sanctification.

For περιβεβλημένοι many MSS. have περιβεβλημένους, which is adopted by Beng., Matth., Griesb., Vater, and Heinar., who suppose the common reading to have arisen from emendation, to remove the anacoluthon in the text. A principle, however, so far distrusted by Matth., that he has, from a few MSS., altered ἐστῶτες into ἐστῶτας. Yet that reading seems to have originated in emendation; and I suspect that the οὗς in περιβεβλημένους arose from blending the end of the word with the beginning of the next. As to the anacoluthon, we are not to bring in irregularities casually.

- 10 ἐν ταῖς χερσὶν αὐτῶν· 'καὶ \*κράζουσι φωνῇ μεγάλη λέγοντες· Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ Ἀρνίῳ. Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσαύρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ \*τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ λέγοντες· Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰῶνων! ἀμήν. Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνας εἰσὶ, καὶ πόθεν ἦλθον; "καὶ εἶρηκα αὐτῷ· Κύριε, σὺ οἶδας. καὶ εἶπέ μοι· Οὗτοι εἰσὶν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ Ἀρνίου. <sup>2</sup>διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. Ὅχι πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· <sup>3</sup>ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὀδηγήσει αὐτούς ἐπὶ ζώσας πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

<sup>1</sup> Psal. 3. 9.  
Esa. 43. 11.  
Jer. 3. 23.  
Hos. 13. 4.

<sup>2</sup> Esa. 1.  
18.  
Heb. 9. 14.  
1 Joh. 1. 7.  
supr. 1. 5.

<sup>3</sup> Esa. 4. 5.

<sup>4</sup> Psal. 121.  
Esa. 49. 10.

<sup>5</sup> Psal. 23.  
Esa. 25. 8.  
Joh. 10. 11.  
Infr. 21. 4.

10. ἡ σωτηρία—Ἀρνίῳ] 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 ἐκ τῶν Ἰουδαίων, 'salvation is from the Jews.' Acts iv. 12. ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. Revel. xii. 10. xiv. 1. Compare also v. 12.

13—17. Here are described the glory and felicity of the Church. Τίνας εἰσὶ—ἦλθον; "The question (observes Daubuz) is not asked for want of knowledge, but to excite attention. In ἔπλυναν—Ἀρνίον there is the strongest attestation to the truth of the doctrine of the atonement. See Hebr. ix. 14. and Note. Εἰσὶν ἐνώπιον &c. Here I would compare a fine passage in Theocrit. Idyll. xvii. 16—25. containing the ἀποθίσις of the Ptolemies of Egypt. Λατρεύουσιν—ναῷ αὐτοῦ. Namely, as priests (see i. 6.); though a priesthood far more august than the Levitical. Σκηνώσει ἐπ' αὐτούς, i. e. as Jaspis explains, 'will ever cheer them with his presence, and defend and protect them from harm.' And he compares Num. ix. 18, 22., where σκηνοῦν is in this sense interchanged with σκιδεῖν.

16, 17. The general sentiment here is, that they shall be delivered from all the evils and miseries under which they laboured; and this is expressed by imagery of the most beautiful kind (often found in the O. T. See Is. xlix. 9 & 10. Iv. 1. Ps. xxiii. 2.) designating, as Mr. Valpy observes, "the primitive evils from which they

shall be everlastingly delivered, and also the positive good in which they shall eternally rest." Ἐξαλείψει—αὐτῶν. Thus it is well observed by an heathen writer, εἰ ἔξομεν Κάκει μερμύνας οἱ θανούμενοι βροτῶν, Οὐκ οἶδ', ὅποι τις τρέφεται· τὸ γὰρ θανεῖν Κακῶν μέγιστον φάρμακον νομίζεται. Eurip. Heracl. 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 wars &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 foretel and recount the history of the same times, but much more particularly and minutely, and under different characters. The seals foretel the history of the Christian Church: and the first six contain a short, rapid, and general sketch of the progress of Christ-

VIII. ΚΑΙ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμη, <sup>1</sup>  
 ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον. Καὶ εἶδον τοὺς <sup>2</sup>  
 ἑπτὰ ἄγγελους, οἱ ἐνώπιον τοῦ Θεοῦ ἑπτήκασι, καὶ ἐδόθη-  
 σαν αὐτοῖς ἑπτὰ σάλπιγγες. <sup>3</sup> καὶ ἄλλος ἄγγελος ἦλθε, <sup>3</sup>  
 καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν  
 καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευ-  
 χαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ  
 ἐνώπιον τοῦ θρόνου. <sup>4</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων <sup>4</sup>  
 ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον  
 τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέ-  
 μισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς  
 τὴν γῆν· καὶ ἐγένοντο φῶναι καὶ βρονταὶ καὶ ἀστραπαὶ καὶ  
 σεισμός.

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας <sup>6</sup>  
 ἠτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἄγγελος :

ianity from its first establishment in the world, to that time, yet future, when the enemies of Christ shall be separated for punishment, and his faithful servants for heavenly favour and rewards. Such is the outline of the Christian history. Many important intervals remain yet to be filled up under the seventh seal, which will be found to contain all the prophecies remaining, and, by retracing the history of the Christian Church, to supply many events which were reserved for a more particular notice and display."

1. ἠνοιξε] scil. τὸ Ἄρνιον. Ἐγένετο σιγὴ—ἡμῶριον. This is generally supposed to be an allusion to a ceremony in Jewish worship, of silence for secret prayer, while incense was offered on the golden altar in the Sanctuary. It seems better, however, to suppose the awful silence merely as suspending the gratification of holy curiosity, and as a solemn pause, "pertinens ad τὸ πρόκειον," as Jaspis says, introductory to yet more august representations. This, indeed, is nearly the view taken by Bp. Newton and Dean Woodhouse.

3. ἄλλος ἄγγελος] The great Angel of the Covenant, the Lord Jesus, as most Commentators explain. To this, however, well founded objections have been made by Dean Woodh., who supposes, that the angel represents the Christian priesthood in general, exercised in subordination to the great High Priest.

— ἵνα δώσῃ—ἁγίω] 'that he might give it to the prayers of the saints,' i. e. that he might give the effect of incense to the prayers of the saints. (Vitringa & Burton.) Thus showing by an expressive emblem that the prayers of the saints are acceptable to God. Δώσῃ, Vater observes, for δώσει, as at Joh. xvii. 2.

5. εἴληφε—τὸν λιβανωτὸν—καὶ ἔβαλεν εἰς τὴν γῆν] This preparatory vision may, with Dean Woodh., be supposed to concern the Christian Church; and this burning incense be understood, with him, to denote the Christian worship and religion, pure and heavenly in its origin and nature, but which, being sent down to earth, and mixing with the passions of sinful

men, produces signal commotions. It begins in pure incense, which is offered up purely for a time; till mingling with human corruptions, it becomes the instrument of discord and violence. Now this is only a general view. In the sequel of this seal are more particularly depicted the heresies and commotions which, under the name of Christianity, afflicted the Christian world, and almost banished from it true religion. The symbolical action of casting the contents of the golden censer upon earth naturally paves the way for the representation of the effects of the Gospel thus sent, in producing commotions upon earth, agreeably to our Lord's words, Lu. xii. 42. πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, i. e. divisions and discords.

6. On the intent of these trumpets considerable difference of opinion exists. The best founded view seems to be that of Dean Woodh. who supposes them to designate hostile attacks; and thinks that throughout the object is the same—the pure Christian Church; and that the assailants are not only its infidel and acknowledged foes, but also those, its most formidable enemies, who professing to belong to its body, have taught doctrines, and pursued measures, contrary to its purity, destructive of its peace, and almost of its existence, the heretics and Antichristian corrupters. "A view (continues he) confirmed by the fact, that in those visions of the trumpets whose meaning can be most accurately ascertained, the Christian Church is evidently the object of assault. Such it is seen to be in the fifth and sixth trumpets, and yet more clearly and confessedly in the seventh; where (xi. 15.) upon the angel's sounding, the heavenly voices immediately proclaim the victory, and award the kingdoms of the world to Christ; and that this Church is to partake the happiness and glory of his victory and reign is apparent from the subsequent song of the elders, and indeed from all holy writ. In this seventh and last conflict the contending powers are fully declared, and we may reasonably suppose them the same in all the stages of the warfare, under the four first trumpets, as well as under the three last."

ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι,  
 καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον, τῆς γῆς κατεκάη, καὶ τὸ  
 8 τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατε-  
 κάη. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα  
 [πυρὶ] καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ  
 9 τρίτον τῆς θαλάσσης αἶμα. καὶ ἀπέθανε τὸ τρίτον τῶν  
 κτισμάτων τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχάς, καὶ τὸ  
 10 τρίτον τῶν πλοίων διεφθάρη. Καὶ ὁ τρίτος ἄγγελος ἐσάλ-  
 πισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς  
 λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ  
 11 τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγε-  
 ται ἄψινθος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψιν-  
 θον· καὶ πολλοὶ [τῶν] ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων,  
 12 ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ  
 ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης  
 καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐ-  
 τῶν, καὶ ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ  
 13 ὁμοίως. Καὶ εἶδον καὶ ἤκουσα ἐνός \* αἰετοῦ πετομένου ἐν  
 μεσουρανήματι λέγοντος φωνῇ μεγάλῃ· Οὐαὶ, οὐαὶ, οὐαὶ  
 τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς  
 σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

7. ἐγένετο—αἵματι] Compare Exod. ix. 23, 24. Ezek. xxvi. 15, 16.; whence it is plain that the ἐν has been here rightly inserted, from many MSS. and early Editions, by the most eminent Editors, who also, on the best authority, insert καὶ τὸ τρίτον τῆς γῆς κατεκάη. The omission, no doubt, arose from the recurrence of κατεκάη. The whole imagery is often adopted to denote great calamity, as χάλαζα is a symbol of Divine wrath infra xi. 19. xvi. 21. Εἰς τὴν γῆν, 'upon the land,' as distinguished from the sea. See v. 8. So Dr. Woodh., who also takes τὴν γῆν to denote Jewish Christians; and τὴν θάλασσαν at v. 8. the Gentile Christians. "By the trees he understands genuine Christians, many of them (τὸ τρίτον denoting a considerable part) destroyed by the fire of persecution; by the green grass, those Christians who make a fair show, but in time of persecution fall away. He also considers the imagery of the remainder of this Chapter as symbolically designating the corruptions of the Gospel by Heretics, and the darkness and ignorance subsequent to that corruption." It must, however, be confessed that here, at least, the other hypotheses above adverted to are more probable. The opinion of the recent foreign Commentators is briefly expressed by Jaspis as follows: "Nil autem continetur v. 7—12. quam publicarum calamitatum omnis generis publica ac sollemnis declaratio. Singuli angeli singula mala suo clangore prænantiant quidem, neque tamen ideo singulæ calamitatum species quærenda sunt. Sub variis imaginibus et figuris ad ornandam et amplificandam orationem una eademque res describitur, summa nimirum calamitas." This mode of viewing the subject is akin

to that frequently resorted to in similar cases by our learned Continental brethren, and seems to save much trouble, but in general tends to any thing but real and sound knowledge, only summarily despatching matters which we are unable to explain. Thus here, though specious, it cannot safely be adopted.

8. ὄρος—καιόμενον &c.] This Heinr. and Jaspis regard in the same light as that of a star falling into the sea, which was thought an ill omen.

12. Imago satis obvia summæ communis miseris, ut contraria summam communem felicitatem indicat, Is. xxx. 26. (Jaspis.)

13. αἰετοῦ] for ἀγγέλου, ὡς αἰετοῦ, who rent the air like an eagle. The common reading ἀγγέλου is plainly from the margin. Μεσουρανήματι may be rendered 'the mid-heaven,' or the space between heaven and earth, and answering to the ethereal heaven, or the sky. Οὐαὶ, οὐαὶ—σαλπίζειν. The sense may be thus expressed, with Jaspis: 'Ferri adhuc poterant, quæ vidisti, omnia; sed tria illa mala, nunc ingruentia, funestissimum afferent exitum.' The exact reference in these verses will be according to the hypothesis adopted; and to any of the above it is very suitable. Dr. Woodh. observes, that under the four first trumpets, which have their beginning from this period, the storm increases; and under the three last, it advances to its maturity, and produces the most special and desolating effects, by three distinct explosions. The three voices correspond to the three last trumpets, which, or the war-trumpets, are generally regarded as predicting the miserable state of the Church in the dark ages.

c Luc. 8.  
31.  
Infr. 17. 8.

d Eszech. 9.  
4. sup. 6.  
6. et 7. 3.

e Esa. 2. 19.  
Jer. 8. 3.  
Hos. 10. 8.  
Luc. 23. 30.  
supr. 6. 16.

f Exod. 10.  
4.  
Sap. 16. 9.  
Joel. 2. 4.

g Joel. 1. 6.

ΙΧ. ° ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον 1  
ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἔδωκε 2  
αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. καὶ ἤνοιξε τὸ 2  
φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς 3  
καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ αἴθρ 3  
ἐκ τοῦ καπνοῦ τοῦ φρέατος. Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον 3  
ἀκρίδες εἰς τὴν γῆν, καὶ ἔδωκεν αὐταῖς ἐξουσία, ὡς ἔχουσιν 4  
ἐξουσίαν οἱ σκορπίοι τῆς γῆς. ° καὶ ἐρρέθη αὐταῖς ἵνα μὴ 4  
αδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν 4  
δένδρον, εἰ μὴ τοὺς ἀνθρώπους [μόνους] οἵτινες οὐκ ἔχουσι 5  
τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ 5  
ἔδωκεν αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι 6  
μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς 6  
σκορπίου, ὅταν παῖση ἄνθρωπον. ° καὶ ἐν ταῖς ἡμέραις 6  
ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ \* οὐ μὴ 6  
εὐρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φευξέ- 7  
ται ὁ θάνατος ἀπ' αὐτῶν. ° Καὶ τὰ ὁμοιώματα τῶν ἀκρί- 7  
δων ὅμοια ἵπποις ἠτομασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς 7  
κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα 7  
αὐτῶν ὡς πρόσωπα ἀνθρώπων, ° καὶ εἶχον τρίχας ὡς τρί- 8  
χας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. καὶ 8  
εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτε- 8  
ρῶγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων 9  
εἰς πόλεμον. καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίου, καὶ κέν- 10

IX. *αστέρα*] It is generally agreed, that this must denote, agreeably to the symbolical 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 *Mohammed*; but good reasons are given by Dean Woodhouse why it may be supposed to denote *Satan*, the instigator to all heresy, and the great *Heresiarch*. Τοῦ φρέατος τῆς ἀβύσσου, i. e., as Daubuz explains, the abyss of waters in the bowels of the earth. The subsequent expressions, *καπνός*, *ἐσκοτίσθη*, and *ἀκρίδες* have all assigned to them by Woodh. a *mystical* sense. Others take a very different view, according to the hypothesis adopted.

3. *ὡς ἔχουσιν ἐξουσίαν οἱ σκορπ.*] i. e. power not to kill, but to torture and inflict misery.

4. *οὐκ ἔχουσι—αὐτῶν*] This must denote true Christians, as opposed to corrupt believers or hypocritical professors.

5. *μῆνας πέντε*] With allusion, it is supposed, to the very period of existence of these ephemeral creatures, which are hatched in spring, and die at the end of the summer.

6. *ζητήσουσι—ὁ 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 described, 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 here meant; they being always famed for horsemanship. Thus the *crowns* will correspond to the *turbans* of that people; and their having the hair of women, is explained by the Arabian custom 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 characteristics which suit the *Zelote*, according to the hypothesis of many learned Commentators. See Joseph. Bell. Jud. iv. 9, 10. cited by Henry. *γυναικίμονοι δὲ τὰς ὄψεις ἐφόρων ταῖς ἐξιαῖς· θρηπτόμενοι δὲ τοῖς βαδίσμασιν ἐπιπτετες ἐξαιτίας ἐγένοντο πολεμισταί.* These are, Bp. Newton thinks, some things here said 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. The

- τρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι·  
 11 τοὺς ἀνθρώπους μῆνας πέντε. <sup>h</sup> Καὶ ἔχουσιν ἐφ' αὐτῶν βα- <sup>h</sup> Supr. v.  
 σιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἐβραϊστὶ <sup>1</sup>  
 12 Ἀβαδδὼν, † καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. <sup>1</sup> Ἡ <sup>1</sup> Supr. 8.  
 οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἐτι δύο οὐαὶ μετὰ <sup>13</sup>  
 ταῦτα.  
 13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν μίαν  
 ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ  
 14 ἐνώπιον τοῦ Θεοῦ <sup>k</sup> λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃ ἔχων τὴν <sup>k</sup> Supr. 7. 1.  
 σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους  
 15 ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. καὶ ἐλύθησαν οἱ  
 τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν  
 καὶ μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀν-  
 16 θρώπων. <sup>1</sup> καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ <sup>1</sup> Psal. 68.  
 δύο μυριάδες μυριάδων· [καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν. <sup>18</sup> Dan. 7. 10.  
 17 Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθη-  
 μένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ἡκινθίνους  
 καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λέόν-  
 των· καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπ-  
 18 νὸς καὶ θεῖον. \* ἀπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ  
 τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ  
 ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.  
 19 \* ἡ γὰρ ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν \* ἐστι καὶ ἐν  
 ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχου-  
 20 σαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. <sup>m</sup> Καὶ οἱ λοιποὶ τῶν <sup>m</sup> Lev. 17.  
 ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, <sup>7</sup> Deut. 31.  
 οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ <sup>17</sup> Psal. 106.  
 προσκυνήσωσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσᾶ καὶ τὰ <sup>37</sup> et 115.  
<sup>5</sup> et 135. 5.

view, however, has one point materially to support it, which is, that by the locusts are not meant soldiers, but heretics. Ἀρμάτων ἵππων π., '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. κέντρα—οὐραῖς αὐτῶν] This is meant to show that they were ruginacious, ever ready to hurt as well as to spoil. So Pliny Hist. xi. 25. cited by Heinr., says of scorpions: "Semper cauda in ictu est, nulloque momento meditari cessat, ne quando desit occasioni." Ἡ ἐξουσία αὐτῶν scil. ἦν, τοῦ &c.; equivalent to ἐδόθη αὐτοῖς supra v. 5. Thus ἐξουσία is used, as infra v. 19., of the virtue or power with which nature endues animals.

11. For καὶ ἐν many MSS. have ἐν δὲ, which is adopted by most Editors; but it has the appearance of emendation. Ἀβαδδὼν. Hebr. רבבא, literally, the destroyer. There is perhaps allusion to Job xxvi. 6. xxviii. 22. and Prov. xv. 11.; for there it is joined with לַמָּוֶת and מוֹת as to correspond to the Greek Αἰδῆς. It may here designate Satan, as the instigator of heresy.

12. ἡ οὐαὶ—ταῦτα] This is supposed by some to be meant to distinguish the woes, and to suggest that sometime will elapse between the first, and the second and third. The words may be regarded, with Heinr., as those of the angel exclaiming aloud in the mid-heaven.

13—21. This is by one class of interpreters referred to the victories of Vespasian; by others, to those of the Mahometans; the first woe being, they think, of the Arabian locusts; and the next, of the Euphratean horsemen. It should seem, however, as Dr. Burton thinks, that by Εὐφράτῃ may only be meant that the invasion should come from the East. Dean Woodh., while he admits that this vision may be fitly applied to the irruption of particular Mahometan nations, yet suggests that the symbols of this vision, although more strictly applicable to the first grand irruption by Mahomet and his Saracens, may not unfitly be so applied as to comprehend them all.

20, 21. Whatever hypothesis be adopted respecting this vision, it seems evident that these verses designate the state of the Christian world during the period in question, whatever that may

ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· καὶ ὡς<sup>21</sup> μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακευῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

<sup>1</sup> Matt. 17.  
<sup>2</sup> sup. r. 1.  
16.

<sup>3</sup> Dan. 8.  
<sup>26</sup>  
εἰ 12. 4, 9.

<sup>7</sup> Dan. 12.

<sup>9</sup> Infr. 11.  
15.

X. <sup>1</sup> «ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην· καὶ [ἡ] ἴρις ἐπὶ τῆς κεφαλῆς· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός· καὶ † εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ \* τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν καὶ ἔκραξε φωνῇ μεγάλῃ ὡς περ λέων μυκάται. καὶ ὅτε ἔκραξεν, ἐλάλησαν [αἱ] ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· <sup>2</sup> καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ [τὰς φωνὰς ἑαυτῶν], <sup>3</sup> ἔμελλον γράφειν. καὶ ἤκουσα φωνῆν ἐκ τοῦ οὐρανοῦ λέγουσαν [μοι]. <sup>4</sup> Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς. <sup>5</sup> καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανόν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι <sup>6</sup> χρόνος οὐκ \* ἐτί ἐσται· <sup>7</sup> ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς

be. It may be meant, that the foregoing plagues of Divine wrath on the corrupt Christian world did not produce reformation; the remnant not abandoning their senseless and idolatrous superstitions, and the vices attendant thereon. By the τὰ δαιμόνια are meant the spirits of departed saints. Φόνων, namely, of those who opposed their superstitions. Φαρμ. may mean either exorcisms, or pretended miracles, (see Gal. v. 20.) or the poisoning of their opposers. Πορν. and κλεμμ. may, with Bp. Newton, be understood of the tolerating of public brothels, and of exactions and impositions.

X. 1. ἄγγελον—στύλοι 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. βιβλαρίδιον] 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.

— ἔθηκε τὸν πόδα—γῆν] Namely, to denote his sovereign authority over the whole terrestrial globe; and also to intimate his intention of spreading the Gospel through every part of it. (Scott.)

4. σφράγισον—γράψῃς] Compare Dan. xii. 26. xii. 9.

5. ἤρε τὴν χεῖρα αὐτοῦ &c.] A gesture anciently used in swearing. See Gen. xiv. 22. (Newc.)

6. ὅτι χρόνος οὐκέτι ἐ.] I cannot but entirely agree with Professor Scholefield, that neither the common translation, nor another which has been proposed, 'that the time should be,' gives a satisfactory sense; and that the words ought to be rendered, 'that there should be no more delay;' the scope of the passage being, that without any further delay, upon the sounding of the seventh angel, "the mystery of God should be finished." Such, too, is the view of the sense adopted by Heinr. and Jaspis. Yet this sense of delay cannot, I think, be proved to exist in the χρόνος. It should rather seem to rest on the ἐσται, which is probably used pre-eminently for ἐνεσται. So Thucyd. i. 80. εἰ δὲ μελετήσομεν καὶ ἀντιπαρεσκευασόμεθα χρόνος ἐνεσται, 'time must intervene:' to omit other passages which I could adduce.



τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ \* ἔτε-  
λέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε † τοῖς ἐαυ-  
τοῦ ‡ δούλοις τοῖς προφήταις.

8 Ἔκει ἡ φωνὴ ἦν ἠκούσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα <sup>4</sup> Supr. ver.  
μετ' ἐμοῦ καὶ λέγουσα· Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ  
ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς  
9 θαλάσσης καὶ ἐπὶ τῆς γῆς. Ἐκεῖ ἀπῆλθον πρὸς τὸν ἄγ- 6 Ezech. 3  
γελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει 1, 2, 3  
μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοι-  
10 λίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. καὶ  
ἐλάβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ  
κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ·  
11 καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει  
μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ  
γλώσσαις καὶ βασιλεῦσι πολλοῖς.

1 XI. Ἐκεῖ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· 7 Ezech. 40  
Ἐγειραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσια- et 41. et 42  
2 στήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· <sup>8</sup> καὶ τὴν αὐλὴν u Ezech. 4  
τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω καὶ μὴ αὐτὴν μετρήσῃς, 17, 19, 20.  
ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι infr. 13. 5.  
3 μῆνας τεσσαράκοντα δύο. <sup>9</sup> Καὶ δώσω τοῖς δυοῖς μάρτυσί x Infr. 12  
μου, καὶ προφητεῦσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα 6  
4 περιβεβλημένοι σάκκου. <sup>10</sup> Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ y Zech. 4  
2, 3, 11, 14.

7. καὶ ἐτελέσθη] Bp. Middl. in a learned Note has satisfactorily proved that the words should 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 a Future. Thus Judg. iv. 8. "if thou wilt go with me, I will go," literally, 'and I went.'

9. κατάφαγε αὐτό] i. e. meditate on and digest its matter, so as to be able to prophesy still further, concerning peoples &c. See more in Woodh. The words following denote, that the contents would give partly *comfort*, and partly *sorrow*. Compare a very similar passage in Ezek. iii. 1—3.

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 symbolical 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 symbolical 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 εἰσπῆκει, which, however, are found in very few MSS., and were evidently supplied to furnish a Nominative case to λέγων; though indeed Dean Woodh. 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. Woodh. explains. Others interpret differently, according to the particular hypothesis adopted.

2. ἐκβαλε ἔξω] i. e. put out of your measurement, take no account of it. Τὴν πόλιν ἁγ. i. e. the Christian Church. Πατήσουσι. Drs. Woodh. 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. i. 12. compared with Ps. xlv. 4. But the most learned Commentators (and recently Heinr. and Jaspis) take πατ. for καταπατ. or ὑβρίζειν, as did our Translators. The word is used, they observe, of what is overturned and destroyed in wars and tumults; (see Lu. xxi. 24. 1 Macc. iv. 60.) also of profanation of things sacred, as 1 Macc. iii. 45. and Dan. viii. 13. ix. 27.

3. τοῖς δυοῖς μάρτυρ.] 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*. Περιβεβ. σάκκου. This may denote mourning, persecution, and martyrdom.

4. αἱ δύο ἐλαῖαι] By these Zerubbabel and Joshua are denoted, Zech. iv. 11—14. Αἱ δύο λυχ., which being fed by the oil of the olive-

δύο λυχνίαι αἱ ἐνώπιον τοῦ \* Κυρίου τῆς γῆς ἑστῶσαι. καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.

<sup>a</sup> Οὗτοι ἔχουσι ἐξουσίαν κλείσαι τὸν οὐρανόν, ἵνα μὴ ἕτερός <sup>b</sup> βρέχη ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσι ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἶμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ ὅσας ἐὰν θελήσωσι. <sup>c</sup> Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. <sup>d</sup> καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἑστηράθη. καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων \* τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς \* μνήμα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς † χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφήται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἕστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς· Ἀνάβητε ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ εθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβα ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. <sup>e</sup> Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδού, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

<sup>a</sup> Exod. 7. et 8. et 9. et 10. et 12. 1 Reg. 17. 1.

<sup>a</sup> Dan. 7. 21. infr. 13. 1. 7. 11. et 17. 8.

<sup>b</sup> Infr. 17. 2. 5. et 18. 10.

<sup>c</sup> Supr. 8. 13. et 9. 12. infr. 15. 1.

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. οὗτοι ἔχουσι—οὐρανόν] 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. ὅταν τελέσωσι τὴν μαρτυρίαν] i. e. when this succession of witnesses shall have continued as long as the Providence of God may think fit. (Newc.) Ἀβύσσου, the sea, as at xvii. 8. Compare xiii. 6.

8. τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατ. τ. πόλ.] An example of the greatest brutality and indignity. Καλεῖται πνευμ., 'is mystically called.'

So πνευματικόν at 1 Pet. ii. 5. Σόδ. καὶ Αἴγ. Both are fit types, the former of lewdness, the latter of intemperance.

9—13. On the prophetic sense of these verses see Mr. Scott and Dean Woodh.

10. δῶρα πέμψ. ἀλλ.] A custom of expressing great joy. See Esth. ix. 22. Ἐβασάνισαν. 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 1260 days, as stated in v. 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 v. 14—18. On the purport, however, of these, equal diversity of opinion exists. It should seem, as Dr. Burton supposes, that they refer to a future extension of the Gospel.

- 15 <sup>4</sup> Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο φω- <sup>4 Supr. 10.</sup>  
ναὶ μεγάλαι ἐν τῷ οὐρανῷ \* λέγοντες· Ἐγένοντο αἱ βασι- <sup>7.</sup>  
λεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐ-  
16 τοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰῶνων! \* Καὶ οἱ <sup>o Supr. 4. 4.</sup>  
εἴκοσι [καὶ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ <sup>10. et 5. 2.</sup>  
καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα  
17 αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ <sup>1</sup> λέγοντες· Εὐχαριστοῦ- <sup>(Supr. 1.</sup>  
μέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν [καὶ ὁ <sup>4. 2.</sup>  
ἐρχόμενος]· ὅτι εἴληψας τὴν δύναμίν σου τὴν μεγάλην καὶ <sup>Inf. 16. 5.</sup>  
18 ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή <sup>et 19. 6.</sup>  
σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν  
μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις  
καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ  
τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν  
γῆν.  
19 <sup>6</sup> Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη <sup>5. Inf. 15.</sup>  
ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ  
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ  
1 χάλαζα μεγάλη. XII. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ  
οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη  
ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς  
2 στέφανος ἀστέρων δώδεκα· καὶ ἐν γαστρὶ ἔχουσα κράζει  
3 ὠδίνουσα καὶ βασανιζομένη τεκεῖν. Καὶ ὤφθη ἄλλο σημεῖον

17. εἴληψας τὴν δύν.] 'thou hast taken to thee this great strength.' So Is. li. 9. ἰδούσας τὴν ἰσχύον τοῦ βραχίονός σου.

18. ὠργίσθησαν] 'they were rebellious and contumacious.' Ps. xcix. 1. Ἦλθεν ἡ ὀργή σου &c. Supply ἐπ' αὐτά. The imagery seems derived from Ps. ii. 2. seqq., applied in a similar manner at Acts iv. 26. sq. It is well observed by Heinr. that the σου is emphatical, q. d. ultionem meditataus est Jona, et ejus ὀργή contra illorum ὀργήν insurrexit (per paronomas. ut infra διαφθεῖραι τοὺς διαφθ). In the words following the construction is harsh, and the mode of expression obscurely brief. The sense may, with Heinr., be fully evolved as follows: καιρὸς ἐστὶ, νεκροῖς μὲν (δούλοις σου) τοῦ κριθῆναι, σοὶ δὲ, ὁ Θεός, καιρὸς ἐστὶ τοῦ δοῦναι μισθὸν αὐτοῖς, καὶ σοὶ ἐστὶ καιρὸς τοῦ διαφθεῖραι τοὺς διαφθείροντας. It is not clear whether διαφθείροντας 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 graphically) 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 Vol. II.

the latter clause the purport of the sublime imagery introduced is not clear. See Bp. 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 relative to the prophesying of "the two witnesses" in the foregoing Chapter. A number of additional particulars are introduced, but they all relate to the period of 1260 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.

— περιβεβλημένη τὸν ἥλιον—δώδεκα] By the γυνή 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 designated by the sublimely figurative phraseology subjoined, which is supposed to be derived from Gen. xxxvii. 9. See Keiff on Artemid. iv. 49. No. 1. Compare also Gal. iv. 19. Or these emblems may, Abp. Newc. thinks, denote 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, xxi. 14.

2. ὠδίνουσα] 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 Micah v. 3. Rom. viii. 22. (Woodh. & Burton.)

ἐν τῷ οὐρανῷ καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγη. <sup>h</sup>καὶ ἔτεκεν υἱὸν ἄρρην, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. <sup>i</sup>καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοκμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέψωσιν αὐτὴν, ἡμέρας χιλίας διακοσίας ἑξήκοντα.

<sup>h</sup> Psal. 2. 9.  
supr. 2. 27.  
Infr. 19. 15.

<sup>i</sup> Supr. 11.  
3.

<sup>j</sup> Dan. 10.  
13, 21.  
et 12. 1.  
Judae 9.

<sup>k</sup> Dan. 2.  
35.  
<sup>l</sup> Gen. 3. 1,  
4.  
Luc. 10. 18.  
Joh. 12. 31.  
<sup>m</sup> 1 Cor. 11. 3.  
Infr. 20. 2.

<sup>m</sup> Joh. 1. 9.  
et 2. 5.  
Zech. 3. 1.  
supr. 11. 15.

<sup>n</sup> Rom. 8.  
33, 34, 37.  
et 16. 20.

<sup>j</sup> Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἔπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, <sup>k</sup>καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὗρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ. <sup>l</sup>καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. <sup>m</sup>Καὶ ἤκουσα φωνὴν μεγάλην ἠλέγουσαν ἐν τῷ οὐρανῷ· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. <sup>n</sup>καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου <sup>o</sup>καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ οὐκ ἠγάπησαν

3. ἔχων κεφαλὰς—διαδήματα] All meant to suggest mighty power among the kingdoms of the earth.

4. In ἡ οὐρὰ αὐτοῦ σύρει—οὐρανοῦ there seems to be an allusion to the notion of a comet across the heaven. "Ἴνα καταφάγη," that he may utterly destroy.

5. ποιμαίνειν—ῥάβδῳ σιδηρᾷ] i.e. finally subdue all her enemies, on some of whom God will execute signal vengeance. (Newc.)

6. ἔφυγεν εἰς τὴν ἔρ.] 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 Newc.) 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 καὶ ἔφυγεν πόλ., 'Now there had been war;' and that vv. 7—13 are parenthetical, and relate to an event prior to that in the preceding verse. "It accounts (he says) for the hostility of Satan to the Church of Christ." In this view I am inclined to coincide.

9. καὶ ἐβλήθη &c.] A spirited symbolical presentation of the complete victory of Christianity over heathenism.

10. ὁ κατήγορος τῶν ἀδ. ἡ.] See James 1. 6—12. ii. 1—7. and Notes.

11. οὐκ ἠγάπησαν τὴν ψυχὴν α. δ. θ.] The phraseology is Hebraic, and obscure from brevity. The sense is 'they were careless of life, and went unto hazarding death.' Bp. Middl. cannot imagine why our Translators used the ancient phrase "unto the death," especially as they were not led to it by the original. Had the 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 why the Article should here have been used. It was an *idiom* in frequent use formerly. Hackluyt says of Chancellor's voyage to Russia

- 12 τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. ὁ δὲ διὰ τοῦτο εὐφραίνεσθε <sup>ο Psal. 96. 11. Km. 49. 13. sup. 8. 13.</sup>  
οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τῇ γῇ καὶ τῇ  
θαλάσῃ! ὅτι κατέβη ὁ Διάβολος πρὸς ὑμᾶς ἔχων θυμὸν
- 13 μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. Καὶ ὅτε εἶδεν ὁ δράκων  
ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε  
14 τὸν ἄρρῆνα. Ἔκαστος ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ <sup>ρ Dan. 7. 26. ε 12. 7. sup. ver. 6.</sup>  
ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν  
τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς, καὶ  
15 ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφως. Καὶ ἔβαλεν ὁ  
ὄφης ἵδρωσιν τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς  
16 ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιῆσιν. καὶ ἐβόηθησεν  
ἡ γῆ τῇ γυναικὶ καὶ ἠνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ  
κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος  
17 αὐτοῦ. Ἐκαστος ἐργάσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ <sup>ρ 1 Joh. 5. 10.</sup>  
ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος  
αὐτῆς, τῶν τηρούντων τὰς ἐντολάς τοῦ Θεοῦ καὶ ἐχόντων  
τὴν μαρτυρίαν [τοῦ] Ἰησοῦ [Χριστοῦ].
- 18 Καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης· XIII. Ἐκαστος <sup>ρ Dan. 7. 7. infr. 17. 3. 9. 12.</sup>  
εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχων κεφαλὰς  
ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα  
διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.
- 2 καὶ τὸ θηρίον ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες <sup>ο Supr. 12. 9.</sup>  
αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.  
καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον  
3 αὐτοῦ καὶ ἐξουσίαν μεγάλην. καὶ [εἶδον] μίαν τῶν κεφα- <sup>ρ Infr. 17. 3.</sup>  
λῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον καὶ ἡ πληγὴ τοῦ  
θανάτου αὐτοῦ ἔθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ γῆ  
4 ὀπίσω τοῦ θηρίου, καὶ προσεκύνησαν τῷ δράκοντι, ὅτι <sup>ρ Infr. 18. 18.</sup>  
ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ  
λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι  
5 μετ' αὐτοῦ; καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ <sup>ρ Dan. 7. 8. 11. ε 11. 36. sup. 11. 2.</sup>

and the attempt to bring about a commercial treaty with Great Britain, "he resolved either to bring that to passe, or els to die the death."

15—17. These verses are variously interpreted. See Scott and Woodh. The sense may simply be that expressed by Abp. 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.' Ποταμὸν, 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 Woodh. 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 Woodh. and Dr. Burton,) be supposed to represent the persecuting *Secular* power; the second, the persecuting *Ecclesiastical* power.

3. ἐθαύμασε—θηρίου] Here we have a blending of two forms of expression; and the full sense is, 'the whole world surveyed the beast with admiration, and went after him.' So Joh. xii. 19. ὁ κόσμος [ἄλλοι, added in many MSS. and Versions] ὅπισω αὐτοῦ ἀπῆλθεν.

βάσει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ. <sup>10</sup>καὶ αὐτὸς πίνεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. <sup>11</sup>καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων. καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. <sup>12</sup>Ὡδὲ ὑπομονὴ τῶν ἁγίων ἐστίν [ὡδὲ] οἱ τηροῦντες τὰς ἐντολάς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

<sup>13</sup>Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης [μοί]. <sup>14</sup>Γράψον Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

<sup>15</sup>Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος Ἰϋῶ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. <sup>16</sup>καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κρᾶζων ἐν μεγάλῃ φωνῇ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἤλθέ [σοι] ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ. καὶ ἄλλος ἄγγελος

10, 11. The heaviest punishments here and hereafter are threatened. (Newc.) In καὶ αὐτὸς πίνεται there is, as Heinr. remarks, an *antiphrasis*, q. d. He had before a cup of inebriating sweetness; but now he will drink the cup of Divine wrath in total draught. See Jer. xxv. 15. Is. li. 17 & 22. *Κεκερασ. ἀκράτου*. 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 Woodh. in loc. So Ps. lxxv. 8. (Sept.) *ποτηρίον οἴνου πλήρη κεράσματος*.

12. *ὡδὲ—ἐστίν*] 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 *ὑπομονή*, constans perseverantia, adhibenda est ab *ἀγίοις*. Vid. 2 Tim. iv. 7. *Οἱ τηροῦντες*, by anacoluthon for *τῶν τηρούντων*. (Heinr.)

13. Heinr. here recognises an anticipation of an objection,—that this *ὑπομονή* 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 orders to be put on record for an everlasting remembrance henceforward—that blessed &c. At *Κυρίῳ* supply *ὄντες*. For *ἀπάρτι* some read *ἀπάρτι*, and construe it with *μακ*. But the frigid sense arises. In *ἵνα ἀναπαύσωνται* Heinr. observes, used *εκβατικῶς*, and is nearly equivalent to *ἔτι*. *Τὰ δὲ ἔργα—αὐτῶν*. We compare Soph. Phil. 1437. *οὐ γὰρ εὐσεβῶσιν ἀνθρώποις βρότοις*.

14. Here again the judgments of God upon the adherents of the beast are adverted to, and represented under the figures of *harvest* and *reaping*, often, both in the Scriptural and Classical writers, symbolical of *destruction*. See Joel iii. 13. Isa. xvii. 5. Jer. viii. 3. Hom. II. λ. 67. Virg. Æn. x. 513. The Messiah is represented under the similitude of a *husbandman*, committing the work of reaping to his labourers, and holding in his own hand a sickle, as a symbol of *punishment*—the execution of the judgment committed to him by the Father, Joh. v. 22. The figure in *τῷ ναῷ* καθ. is found also in Dan. vii. 13. Virg. Æn. ix. 640. (Heinr.)

ἔξηλθεν ἐκ τοῦ θνσιασθηρίου ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὄξυ λέγων· Πέμψον σου τὸ δρέπανον τὸ ὄξυ, καὶ τρύγησον τοὺς βότρωας τῆς ἀμπελου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς. <sup>19</sup> καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ † τὴν μεγάλην. <sup>20</sup> καὶ ἐπατήθη ἡ ληνὸς \* ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

1 XV. <sup>b</sup> ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς <sup>14</sup> 2 ἑσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. <sup>c</sup> Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ· καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκότος αὐτοῦ καὶ [ἐκ τοῦ χαράγματος αὐτοῦ,] ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας <sup>3</sup> τοῦ Θεοῦ. <sup>d</sup> καὶ ᾄδουσι τὴν ψῆδὴν Μωσέως δούλου τοῦ Θεοῦ καὶ τὴν ψῆδὴν τοῦ Ἀρτίου λέγοντες· Μεγάλα καὶ θαυμαστά <sup>4</sup> τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἔθνῶν. \* τίς οὐ μὴ

20. In ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ there is, as often, a blending of the thing itself with the thing thereby signified: and indeed αἷμα might be used of the blood, i. e. juice of the grape. See Gen. xlix. 11. In ἄχρι 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. Destitute of 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 woe-trumpet; in great measure at least. Before he sees the effects of the ministry of the seven angels, who had it in charge to inflict the seven last plagues, the Apostle records an 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. Do 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 Reformation, 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.

2. θάλασσαν ὑαλίνην] i. e. a large crystalline laver, similar to the sea in Solomon's Temple. The fire in it (also part of the temple-furniture) is supposed to denote the anger of God about to be displayed. By νικῶντας ἐκ τοῦ θηρίου Heinr. proves is meant not victorious over the beast, but victorious after having escaped the power of the beast, there being a constructio pŕægnans thus to be resolved: νικῶντας (for νενικηκότες) τὸ θῆριον, καὶ σωθέντες ἐξ αὐτοῦ. —Ἐπὶ τὴν θάλασσαν. Not on, but by the sea, as Prof. Scholefield renders.

3, 4. ψῆδὴν Μωσ.] i. e. a song of triumph similar to that sung by him, on the children of Israel being delivered from Egyptian bondage, Exod. xv. (Heinr.) The ψῆδὴ τοῦ Ἀρτίου is





- ποταμούς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγενετο αἷμα.
- 5<sup>1</sup> Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος· Δίκαιος <sup>1 Supr. 1. 4, 2. et 4. 2. et 11. 17.</sup> [Κύριε] εἶ, ὁ ὢν καὶ ὁ ἦν [καὶ] ὁ Ὅσιος, ὅτι ταῦτα ἔκρι-
- 6 νας. <sup>m</sup> ὅτι αἷμα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα <sup>m Marc. 23. 34.</sup>
- 7 αὐτοῖς ἔδωκας πιεῖν ἄξιον [γάρ] εἰσι! <sup>a</sup> καὶ ἤκουσα [ἄλ- <sup>m Supr. 9. 13. et 15. 3.</sup>
- λου ἐκ] τοῦ θυσιαστηρίου λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ
- 8 παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου. Καὶ ὁ
- 9 τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον·
- καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. <sup>o</sup> καὶ <sup>o Infr. ver. 11, 12.</sup>
- ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμη-  
σαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πλη-  
γὰς ταύτας, καὶ οὐ μετενόησαν, δοῦναι αὐτῷ δόξαν.
- 10 Καὶ [ὁ] πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ  
ἐπὶ τὸν θρόνον τοῦ θηρίου καὶ ἐγένετο ἡ βασιλεία αὐτοῦ  
ἔσκοτωμένη· καὶ ἔμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πό-  
11 νου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων  
αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν
- 12 ἔργων αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην  
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξη-  
13 τῶν ἀπὸ ἀνατολῶν ἡλίου. <sup>p</sup> Καὶ εἶδον ἐκ τοῦ στόματος  
τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ  
στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα \* ὡς <sup>p Supr. 12. 9. infr. 19. 20. et 20. 10. q Marc. 24. 42, 43. Luc. 12. 39. 1 Thes. 5. 2. 2 Thes. 2. 9. 2 Pet. 3. 10. supr. 2. 10. et 13. 13. infr. 17. 14. et 19. 19. 20. et 20. 2. r Marc. 24. 44. Luc. 12. 39. 2 Cor. 4. 3. 1 Thes. 5. 2. 2 Pet. 3. 10. supr. 3. 3. 4. 18.</sup>
- 14 βάτραχοι <sup>9</sup> (εἰσὶ γὰρ πνεύματα δαιμόνων ποιῶντα σημεῖα,) <sup>9</sup>  
ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς [γῆς καὶ τῆς] οἰκουμέ-  
νης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας
- 15 ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. (Ἰδού, <sup>2</sup>  
ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ

4. πηγὰς τῶν ὑδ.] water-springs or fountains. The expression occurs also at vii. 17. xxi. 6. Joh. iv. 14. and *Æsch. Soc. Dial.* iii. 20.; but rarely elsewhere.

5. ἀγγέλου τῶν ὑδ.] From the Rabbinical writers (see Schoettg. *Hor. Hebr.*) it appears that the Jews were accustomed to assign to every part of creation its peculiar angel. Ὅτι ταῦτα ἐκρίνας, 'because thou hast thus executed judgment.' Archbishop Newc. well renders, 'Just art thou—the Being that is and that was, the Holy One.'

9. τοῦ ἔχοντος ἐξουσίαν—ταύτας] 'who had power to inflict these scourges.' Δοῦναι α. δόξαν, 'so as to give him glory.'

10. ἐγένετο ἡ βασιλεία α. ἔσκ.] Eheu! perit omnis splendor et spissis tenebris obvolvatur, ἐγένετο ἡ βασιλ. α. ἔσκοτ., id quod pessimi erat ominis, vid. supra ad c. 6. 12—15.; 8. 12. Respicitur autem ad tenebras, quæ Ægyptum occupasse leguntur, *Exod.* 10. 21. (Heinr.) See my Note on Acts vii. 24. Καὶ

ἔμασσῶντο τὰς γλ. A lively and graphic description of desperation.

12. ἵνα ἐτοιμασθῆ—ἡλίον] As it cannot be determined whether this is to be understood figuratively, or literally, it were useless to detail the opinions of Expositors. Of the above modes of taking the words the latter is the more probable, since the Euphrates is the natural barrier to Syria and Asia Minor, against any hostile attacks from the more Eastern countries of Persia and others.

13. τοῦ ψευδοκ.] The θηρίου described at xiii. 11—17. Ὁς βάτραχοι. These are supposed to designate ecclesiastics falsely pretending to miracles, and characterized by impurity, vain-glory, and impudence. See Artemid. ii. 15. cited by Heinr. βάτραχοι ἄνδρας γοήτας καὶ βωμολόχου προσημαίνουσι.

14. εἰς τὸν πόλεμον—μεγάλης] The full sense is, 'to go out to war on the great day of combat against Almighty God.'

15. ἰδού, ἔρχομαι ὡς κλέπτης—αὐτοῦ] The

ιμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῆ, καὶ βλέπωσι τὴν  
 ἀσχημοσύνην αὐτοῦ) καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον<sup>16</sup>  
 τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών. \*Καὶ ὁ ἕβδομος<sup>17</sup>  
 [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ \* ἐπὶ τὸν αέρα· καὶ  
 ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ  
 θρόνου λέγουσα· Γέγονε! \*καὶ ἐγένοντο † φωναὶ καὶ βρον-<sup>18</sup>  
 ται καὶ ἀστραπαί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένε-  
 το ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικούτος  
 σεισμὸς οὕτω μέγας. \*καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς<sup>19</sup>  
 τρία μέρη· καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλῶν  
 ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ πο-<sup>20</sup>  
 τήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. \*καὶ πᾶσα<sup>21</sup>  
 νῆσος ἔφηνγε, καὶ ὄρη οὐχ εὐρέθησαν· \*καὶ χάλαζα μεγάλη<sup>22</sup>  
 ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώ-  
 πους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς  
 πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς  
 σφόδρα.

XVII. \*ΚΑΙ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν<sup>1</sup>  
 ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων·  
 [μοι] Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνῆς τῆς μεγάλης,  
 τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν· \*μεθ' ἧς ἐπόρ-<sup>2</sup>

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. xii. 39. compared with 1 Thess. v. 2. 2 Pet. iii. 10. also Matth. xxiv. 50. xxv. 13. Compare also Gen. ix. 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,' מגידו, denoting figuratively the mountain of destruction, with allusion to the great slaughter there; (Judg. v. 19. 2 Kings xxiii. 29.) or 'the dry mountainous tract,' such as the Jews supposed to be the abode of demons.

17. ἐπὶ τὸν αέρα] as the seat of the dominion of the Devil, called in Eph. ii. 2. ὁ ἀρχὼν τῆς ἐξουσίας τοῦ ἀερός.

18. Γέγονε] 'actum est, fuit urbs!' An awful fiat from Him who "spake, and it was done; who commanded, and it stood fast." Ps. xxiii. 9. Ἀστραπαί—βρονταί. Usual fore-runners of great calamities. Σεισμοὶ ἐγένετο μέγ., 'a tremendous earthquake,' as appears by the description of its effects in the next two verses. The whole is supposed by Dean Woodh. and Dr. Burton to denote great political and religious changes brought about by Divine interposition.

19. ἐγένετο—εἰς τρία μέρη] 'was divided or torn into three parts,' it should seem, by the chasms left by the earthquake. Ἐμνήσθη, 'was remembered [for visitation and punishment].' See xviii. 5. and 3 Joh. 10.

20. πᾶσα νῆσος—χάλαζα—ὡς ταλ.] Hyperbolic expressions, but denoting the greatness of these Divine judgments.

XVII. This and the next Chapter seem a continuation of the prophetic description of the events under the seventh vial; 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 ὑδ. τῶν πολλῶν.] 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. li. 13, 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' ἧς ἐπόρνη] i. e. imitated her fornication or spiritual adultery. By the οἱ κατοικ. τῆς

- νευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. <sup>b</sup> καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον <sup>b</sup> <sup>Supr. 13.</sup> <sup>1. Infr. xv.</sup> <sup>7, 8.</sup> γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων
- 4 βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. <sup>c</sup> καὶ <sup>c</sup> <sup>Infr. 18.</sup> <sup>16.</sup> ἡ γυνὴ ἦν περιβεβλημένη \* πορφύρου καὶ κοκκίνου καὶ κροσωμένη χρυσοῦ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων
- 5 καὶ \* τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς· <sup>d</sup> καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· Μυστήριον! ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ. <sup>e</sup> καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ <sup>e</sup> <sup>Infr. 18.</sup> <sup>24.</sup> τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.
- 7 Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγὼ σοὶ ἐρῶ τὸ μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
- 8 κέρατα. <sup>f</sup> Θηρίον, ὃ εἶδες, ἦν καὶ οὐκ ἔστι· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, \* βλέπόντων τὸ θηρίον ὃ τι ἦν, καὶ οὐκ ἔστι, \* καὶ
- 9 πάρεσται. <sup>g</sup> ὡς ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ <sup>g</sup> <sup>Supr. 13.</sup> <sup>1, 16.</sup> ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν· καὶ βασιλεῖς ἑπτὰ εἰσιν. οἱ πέντε ἔπεσαν, [καὶ] ὁ εἰς ἐστίν, ὁ

γῆν 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. ἐν πνεύματι] scil. ὄντα.

4. ἡ γυνή] Of this verse see the explanation by Bp. Newton cited in D'Oyly and Mant. Τὰ ἀκάθαρτα τῆς. The common reading ἀκαθάρτητος τῆς 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 Scholz will be most acceptable.

5. ἐπὶ τὸ μέτωπον—γεγο.] After the custom of harlots to have their name written on their forehead. Μυστήριον. It is justly observed by Heinr., that this is not a part of the inscription, but is said by apposition; and is to be construed in an adjective sense with ὄνομα, as if it were ὄνομα μυστικόν or μυστηριώδες. The name Babylon inscribed on her forehead is not to be understood properly of Babylon itself.

but μυστικῶς, μεταφορικῶς (xi. 8.) of another city.

6. μεθύουσα—ἁγίων] So Deut. xxxii. 42. μεθύσω τὰ βέλη μου ἐφ' αἵματος. 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 ἔχοντος—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 traced by Expositors, not to be implicitly relied on.

8. βλέπόντων] scil. αὐτῶν, 'they seeing;' for ὁρῶντων, Genit. absolute. The common reading βλέπορτες is a mere alteration.

9. ὡς ὁ νοῦς—σοφίαν] See supra xiii. 10 & 18. xiv. 12. The sense, however, is disputed. It is probably, as Jaspis expresses it, 'In his enodandis cerni potest ingenii acumen.' Heinr., however, by ὁ νοῦς understands the allegorical meaning of this emblem; and in σοφίαν ἔχει ὡς he thinks, may be taken for οὕτως or τήνδε: 'the interpretation of this, and indeed of the following visions, will exercise the ingenuity of the inquirer:' or if ἔχει be supposed to be, as often, for παρέχει, 'will make thee wise. by affording thee an opportunity of exercising

ἄλλος οὐπω ἦλθε καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μείναι καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδους ἔστι, <sup>11</sup> καὶ ἐκ τῶν ἐπτὰ ἔστι, καὶ εἰς ἀπώλειαν ὑπάγει. <sup>12</sup> Καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥρω λαμβάνουσι μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσι, <sup>13</sup> καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἐαυτῶν τῷ θηρίῳ δίδουσιν. <sup>14</sup> οὗτοι μετὰ τοῦ Αρνίου πολεμήσουσι, καὶ τὸ Ἄρνιον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἔστι καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

<sup>h</sup> Dan. 7.  
<sup>90.</sup> *supr.*  
<sup>13.</sup> l.

<sup>i</sup> 1 Tim. 6.  
<sup>15.</sup> *supr.*  
<sup>16.</sup> 14.  
*infr.* 19. 16.

<sup>k</sup> Eze. 8. 7.

<sup>l</sup> *Infr.* 18. 8.

<sup>m</sup> *Supr.* 16.  
<sup>19.</sup>

<sup>15</sup> Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι. <sup>16</sup> Καὶ τὰ δέκα κέρατα ἃ εἶδες, \* καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἠρρωμαμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ. ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν, ποιῆσαι <sup>17</sup> τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι \* τελεσθῆσονται τὰ ῥήματα τοῦ Θεοῦ. <sup>18</sup> Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

XVIII. ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ· <sup>2</sup> καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ [μεγάλῃ] λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη! καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου· <sup>3</sup> ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

<sup>n</sup> Eze. 13.  
<sup>21.</sup> et 21. 9.  
et 34. 11,  
14.  
Jer. 50. 39.  
et 51. 9,  
37.  
*supr.* 14. 8.

<sup>o</sup> *Supr.* 14.  
<sup>8.</sup> et 17. 2.

<sup>p</sup> Gen. 19.  
<sup>19.</sup>  
Eze. 48. 90.  
et 52. 11,  
Jer. 50. 8,  
et 51. 6, 45.  
2 Cor. 6. 17.

<sup>4</sup> Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν·

thy ingenuity,' equivalent to what is said at xiii. 18.

11. ὃ ἦν—ἔστι] viz. that did exist under his former heads, and does not do so any longer, but exists under another form. (Holden).

13. μίαν γνώμην ἔχ.] 'will be of one mind.'

14. Κύριος κυρίων—βασιλ.] A plain assertion of the Divinity of our Lord, fully admitted even by Heintz.

16, 17. These verses contain strong metaphors importing utter destruction.

XVIII. 1. ἄλλον ἄγγελον] Or rather Christ himself, or an emblematical representation of him. Τῆς δόξης αὐτοῦ, 'his glorious light' or splendour.

2. ἔπεσεν, ἔπεσε &c.] Compare Is. xxi. 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 those, 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. xxxiv. 11. Φυλακῆ, haunt or lurking-place. Μεμισ., 'hateful,' because the unclean were held in especial abhorrence by the Jews.

3. Here is given the reason why this ruin has overtaken the city. Στρήνου. See Note on 1 Tim. v. 11. With this compare a similar passage in Is. xxiii. 8. with respect to Tyre.

Ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσητε  
 ταῖς ἀμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν  
 5 αὐτῆς· ὅτι \*ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ  
 6 οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. Ἄπό-  
 δοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν [ὑμῖν], καὶ διπλώσατε  
 αὐτῇ διπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε  
 7 κεράσατε αὐτῇ διπλοῦν· ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρη-  
 νίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν  
 τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ χήρα οὐκ  
 8 εἰμί, καὶ πένθος οὐ μὴ ἴδω. διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ  
 ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός·  
 καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ  
 9 κρίνων αὐτήν. Καὶ κλαύσονται [αὐτήν] καὶ κόψονται ἐπ’  
 αὐτῇ οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορευέσαντες καὶ  
 στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως  
 10 αὐτῆς, ἅπο μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασι-  
 νισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ! ἡ πόλις ἡ μεγάλη,  
 Βαβυλῶν ἡ πόλις ἡ ἰσχυρὰ, ὅτι [ἐν] μιᾷ ὥρᾳ ἦλθεν ἡ κρί-  
 11 σις σου. Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν,  
 12 ἐπ’ αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γό-  
 μων χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου,  
 καὶ βύσσου καὶ πορφύρας, καὶ σηρικῶν καὶ κοκκίνου, καὶ  
 πᾶν ξύλον θύινον καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν  
 σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ καὶ σιδήρου καὶ  
 13 μαρμάρου, καὶ κινάμωμον καὶ ἄμμων καὶ θυμιάματα, καὶ μύ-

q Supr. 16.  
19.  
r Paul. 137.  
5.  
Jer. 50. 15.  
supr. 14.  
10.

Em. 47. 8.

1 2 Thess.  
2. 8. supr.  
17. 16.

u Eszech.  
36. 16.  
supr. 17. 2.  
et 18. 3.  
infr. ver.  
18.

v Em. 21. 9.  
Jer. 51. 8.  
supr. 14. 8.

Eszech.  
27. 35.

Eszech.  
27. 13.

4. ἐξέλθετε ἐξ αὐτῆς &c.] Compare Jer. li. 6. Namb. xvi. 26. 2 Cor. vi. 17.

5. ἐκολλήθησαν] This, for the common reading ἠκολούθησαν, is found in very many MSS. and early Edd., and has been adopted by Wets., Griesb., Matth., Tittm., Heinr., and Vat.; and justly; for though the common reading be 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 caelestem proficiscentibus peccata tenacissimè, perpetui comites et accusatores. Gen. xviii. 20, 21. infr. ix. 13. et Odysse. O. 328. τῶν ἕβρις τὴ βίη τὰ σιδήρου οὐρανὸν ἤκει. Cf. Jer. li. 18." Ἐμνημ. See Note at xvi. 9.

6. Here they are enjoined not only to avoid communication with her, as accused, but to avenge her fornications and seductions, and that by a double retaliation; which is expressed in the strong figures found also in Jerem. l. 15. xvi. 18.

7. ἐστρηνίασε] 'hath played the lascivious wanton.' Κάθημαι βασίλισσα—ἴδω. All images of serenity and peace. Comp. Is. xlvi. 7 & 8. Ez. xxvii. 3.

8. ἐν μιᾷ ἡμέρᾳ] i. e. suddenly and at once. Κρίνων, for κατακρίνων.

9. καὶ στρην.]] 'and have lived in wanton luxury.'

11. τὸν γόμον] The word signifies a freight or freighted merchandize. With the whole passage compare Eszech. xxvii.

12. Now follows a list of the various sorts of luxurious merchandize, 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 (Thucyd. ii. 38.) says figuratively of Athens, was literally true of Rome: ἐπιστρέφεται δὲ, διὰ μέγεθος τῆς πόλεως, ἐκ πάσης γῆς τὰ πάντα.

— θυίνον] 'of citron,' or some other such odoriferous wood.

13. καὶ ἄμμων] A sort of aromatic perfume, on which see Schleus. Lex. The word is in some MSS. not found, being, no doubt, omitted per homocoteleuton. Σεμιδαλιον, 'the finest flour.' Καὶ κτήνη—ψυχὰς ἀνθρ. Prof. Scholef. renders. 'And sheep, and the merchandize 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 γόμων χρυσοῦ in the pre-

ρον καὶ λίβανον, καὶ οἶνον καὶ ἔλαιον, καὶ σεμίδαλι καὶ σῖτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. καὶ ἡ ὀψώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σου, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ \* ἀπόλωτο ἀπὸ σου· καὶ οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες<sup>15</sup> ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιαισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, \* [καὶ] λέγοντες<sup>16</sup>· Οὐαὶ, οὐαὶ! ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμῆ καὶ μαργαρίταις· ὅτι μῆ ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος. <sup>b</sup> Καὶ πᾶς κυβερνήτης καὶ πᾶς ἐπὶ τῶν πλοίων [ὁ ὄμιλος], καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, \* καὶ ἔκραζον † ὀρώντες<sup>18</sup> τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>d</sup> Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς<sup>19</sup> αὐτῶν, καὶ ἔκραζον, κλαίοντες καὶ πενθοῦντες, λέγοντες· Οὐαὶ, οὐαὶ! ἡ πόλις ἡ μεγάλη, ἐν ἣ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς! ὅτι μῆ ὥρα ἡρημώθη. <sup>e</sup> Εὐφραίνου ἐπ' αὐτῇ, οὐρανεῖ, καὶ<sup>20</sup> οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκριεν ὁ Θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς.

<sup>f</sup> Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν,<sup>21</sup> καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὀρηματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι.

<sup>g</sup> καὶ φωνὴ κιθαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῆ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι· <sup>h</sup> καὶ φῶς λύχνου οὐ μὴ φανῆ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς· ὅτι

<sup>a</sup> Supr. 17. 4.

<sup>b</sup> Esa. 23. 14. Ezech. 27. 29.

<sup>c</sup> Esa. 24. 10. marg. ver. 9. et 13. 4.

<sup>d</sup> Jos. 7. 6. Joh. 2. 12.

<sup>e</sup> Esa. 44. 23. et 49. 13. Jer. 51. 48. infr. 19. 2.

<sup>f</sup> Jer. 51. 48.

<sup>g</sup> Esa. 24. 8. Jer. 7. 34. et 16. 9. et 25. 10. Ezech. 26. 13.

<sup>h</sup> Esa. 23. 8. Jer. 7. 34. et 16. 9. et 25. 10.

ceding verse. Such, too, is the opinion of Heinr., who, moreover, remarks on ψυχὰς: "Hæc vox spectat ad mancipia, uti φαῖν ἐστὶν Ezech. xxvii. 13. de mancipiis adhibetur, et in Polyb. Excerpt. p. 1488. adent.: κέραιοι οὐ μόνον τοῦ σώματος, ἀλλὰ καὶ τῆς ψυχῆς (vitæ physicæ, non πνεύματος) et nos perinde loquimur Soelenverkäufer."

14. ἡ ὀψώρα] 'the rich fruits.' An emblem of luxury.

16. κεχρυσωμένη] 'she who was sumptuously decked with gold.'

17. πᾶς κυβερνήτης] See my Note on Thucyd. (Edit.) Vol. i. 163. n. 126. With respect to the controverted expression πᾶς ἐπὶ τῶν πλοίων, it might be shown by many proofs from the Classical writers, that the meaning of it must be 'every supercargo.' The ὁ ὄμιλος after πλοίων has but slender authority, and is evidently, as

Matth. and others suppose it, from the margin, notwithstanding the learned demur made by Br. Middl. "Ὅσοι τὴν θάλασσαν ἐργ., is not a mere Hellenistic phrase, but occurs also in the later Classical writers.

19. πάντες—θάλασση] 'all who had ships [sailing] on the sea,' i. e. on trading voyages.

21. λίθον—ἔβαλεν εἰς θάλασσαν.] So in Jerem. 51. 63 & 64. the fall of Babylon is signified by a stone cast into the Euphrates. Οὕτως ὀρηματι (as Heinr. says) for τοιοῦτον ἢ τοσοῦτον ὀρηματι.

22. πᾶς τεχνίτης] 'artificers of every sort.' Φωνὴ μύλου, i. e. the noise of the hand-engine for grinding corn, of which there must have been an immense number in such a vast city.

23. φῶς λύχνου—σοὶ ἔτι.] Meant to suggest that there will be an utter end to all the gaieties and luxuries of life. "Ὅτι οἱ ἔμποροι, q. d.

24 ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη<sup>1</sup> καὶ<sup>2</sup> ἐν αὐτῇ αἷμα προφητῶν καὶ ἀγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

1 XIX. <sup>3</sup> [ΚΑΙ] μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολ-<sup>4</sup> λου μεγάλης ἐν τῷ οὐρανῷ λέγοντος· Ἀλληλοῦῖα! ἡ σω-<sup>5</sup> τηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις [Κυρίου] τῷ

2 Θεῷ ἡμῶν·<sup>1</sup> ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἐφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκασε τὸ αἷμα τῶν δούλων αὐτοῦ

3 ἐκ [τῆς] χειρὸς αὐτῆς.<sup>2</sup> καὶ δεύτερον εἶρηκαν· Ἀλληλοῦῖα! καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰῶνων!

4<sup>3</sup> Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἴκοσι [καὶ] τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ

5 ἐπὶ τοῦ θρόνου λέγοντες· Ἀμήν· Ἀλληλοῦῖα! Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, [καὶ] οἱ μικροὶ

6 καὶ οἱ μεγάλοι.<sup>4</sup> καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων· Ἀλληλοῦῖα! ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ

7 παντοκράτωρ.<sup>5</sup> χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ

8 αὐτοῦ ἠτοίμασεν ἑαυτήν.<sup>6</sup> καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον †καθαρὸν καὶ λαμπρὸν· (τὸ γὰρ βύσσινον τὰ δικαιοματὰ ἐστὶ τῶν ἀγίων.)

9<sup>7</sup> Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ.<sup>8</sup> Καὶ ἔπεσον ἔμπροσθεν

10 τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μὴ—σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· Τῷ Θεῷ προσκύνησον· (ἡ

'[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.

2. ἐξεδίκασε τὸ αἷμα &c.] I would compare Lycophon 1397. ἀδελφῆς αἷμα τιμοροῦμενος.

7. ἦλθεν ὁ γάμος—ἑαυτήν] A most beautiful representation by imagery elsewhere occurring in the N. T., (as 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. προσκυνῆσαι 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.) Ἡ γὰρ μαρτυρία—τῆς προφητείας. The best interpretation I have seen of this passage is that of J. F. à Stade, given by Wolfius; it supposes the angel to say: 'Do not offer me the worship due to God; I am unworthy of the honour, since I am not superior to yourself, but exercise the same function. We both testify of Christ; you to the present generation, I to posterity. Wherefore, love me as a brother and fellow-labourer, but do not worship me as God.' If this be the meaning of a text, which has created much dispute, and nothing, I think, can be more clear and satisfactory, we have here a convertible proposition. "Ἡ μαρτυρία τοῦ Ἰησοῦ, the office of an Apostle which you fill, says the angel, and τὸ πνεῦμα τῆς προφητείας exercised by me, are not different in value or dignity, but are one and the same thing." (Bp. Middl.)

γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.)

Ἔκαστος ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. οἱ δὲ ὄφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· ὁ λόγος τοῦ Θεοῦ. Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν [καὶ] καθαρὸν. καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ [τὸ] ὄνομα γεγραμμένον· ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ. Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῇ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέμοις τοῖς πετομένοις ἐν μεσουρανήματι· Δεῦτε καὶ \* συναχθήτε εἰς τὸ δεῖπνον \* τὸ μέγα τοῦ Θεοῦ· ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν καὶ μεγάλων. Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρός τὴν καιομένην ἐν [τῷ] θείῳ. καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. ἌΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην

11—21. Here our Lord is introduced as enabling 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 vv. 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-



- 2 ἐπὶ τὴν χεῖρα αὐτοῦ. <sup>ο</sup>καὶ ἐκράτησε τὸν δράκοντα τὸν ὄφιν <sup>ο</sup>2 Pet. 2. 4. <sup>supr.</sup> 12. 9.
- 3 αὐτὸν χίλια ἔτη· <sup>ι</sup>καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ <sup>f</sup>Supr. 16. 14, 16. <sup>infr.</sup> v. 8.
- ἔκλεισεν [αὐτὸν] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλα-  
νῆσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῆ τὰ χίλια ἔτη· καὶ μετὰ
- 4 ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον. <sup>ε</sup>Καὶ εἶδον θρό-  
νους· καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρῖμα ἐδόθη αὐτοῖς· καὶ  
τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ  
καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν  
τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα  
ἐπὶ τὸ μέτωπον [αὐτῶν] καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ
- 5 ἔζησαν καὶ ἐβασίλευσεν μετὰ Χριστοῦ χίλια ἔτη· οἱ δὲ  
λοιποὶ τῶν νεκρῶν οὐκ ἠνέζησαν \* ἄχρι τελεσθῆ τὰ χίλια
- 6 ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. <sup>h</sup>Μακάριος καὶ ἅγιος <sup>h</sup>Esa. 61. 6.
- ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων † ὁ  
θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν· ἀλλ' ἐσονται ἱερεῖς τοῦ  
Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια  
ἔτη.
- 7 Καὶ ὅταν τελεσθῆ τὰ χίλια ἔτη, λυθήσεται ὁ Σατα-  
8 νᾶς ἐκ τῆς φυλακῆς αὐτοῦ, <sup>ι</sup>καὶ ἐξελεύσεται πλανῆσαι τὰ  
ἔθνη τὰ ἐν ταῖς τέσσαρα γωνίαις τῆς γῆς, τὸν Γῶγ καὶ  
τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς
- 9 αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλά-  
τος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ  
τὴν πόλιν τὴν ἡγαπημένην· <sup>κ</sup>καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ
- 10 ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς· καὶ ὁ Διάβολος ὁ  
πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου,  
ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθή-  
σονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- 11 <sup>ι</sup>Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ'  
αὐτοῦ· οὐ ἀπὸ προσώπου ἐφύγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ
- 12 τόπος οὐχ εὐρέθη αὐτοῖς. <sup>m</sup>καὶ εἶδον τοὺς νεκροὺς, μικροὺς  
καὶ μεγάλους ἐστῶτας ἐνώπιον τοῦ \* θρόνου καὶ βιβλία

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 restraints 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.)

4. καὶ ἐκάθ. Supply times.

— καὶ τὰς ψυχὰς] Repeat εἶδον. Καὶ οἵτι-  
νε οὐ προσεκ. This is well rendered by Prof. Scholeff. 'and whosoever worshipped not.' Com-  
pare ii. 24.

8. τὸν Γῶγ καὶ τὸν Μαγῶγ] An allusion, it is supposed, to Ezek. xxviii. & xxxix. What nations are here meant Expositors are wholly unable to ascertain. It is, however, probable that no particular nations are meant; but that these are only names designating bodies of men, inimical to the Gospel.

ἠνεύχθησαν· καὶ βιβλίον ἄλλο ἠνεύχθη, ὃ ἐστὶ τῆς ζωῆς. καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς † ἐν αὐτοῖς νεκρούς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

<sup>11</sup> καὶ ὁ θάνατος καὶ ὁ Ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός [ἐστὶν] ὁ δεύτερος θάνατος. καὶ εἴ τις οὐκ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

<sup>11</sup> 1 Cor. 15. 26, 54, 55.

<sup>12</sup> 1 Cor. 11. 2.

<sup>13</sup> Gal. 4. 26.

<sup>14</sup> Heb. 11. 10.

<sup>15</sup> et 12. 22.

<sup>16</sup> et 13. 14.

<sup>17</sup> supr. 3. 12.

<sup>18</sup> infr. var.

<sup>19</sup> 10.

<sup>20</sup> q Eszech.

<sup>21</sup> 43. 7.

<sup>22</sup> r Esch. 25.

<sup>23</sup> et 35. 10.

<sup>24</sup> 1 Cor. 15.

<sup>25</sup> 26, 54.

<sup>26</sup> supr. 7. 17.

<sup>27</sup> 1 Esch. 43.

<sup>28</sup> 19.

<sup>29</sup> 2 Cor. 5. 17.

<sup>30</sup> supr. 4. 2.

<sup>31</sup> et 19. 9.

<sup>32</sup> et 20. 11.

<sup>33</sup> 1 Esch. 12.

<sup>34</sup> et 41. 4.

<sup>35</sup> et 44. 6.

<sup>36</sup> et 58. 1.

<sup>37</sup> Joh. 4. 10.

<sup>38</sup> 14. et 7. 37.

<sup>39</sup> supr. 1. 8.

<sup>40</sup> et 16. 17.

<sup>41</sup> infr. 22. 13.

<sup>42</sup> 17.

<sup>43</sup> w Zach. 8.

<sup>44</sup> R.

<sup>45</sup> Heb. 8. 10.

<sup>46</sup> x 1 Cor. 6.

<sup>47</sup> 9.

<sup>48</sup> Gal. 5. 21.

<sup>49</sup> Eph. 5. 5.

<sup>50</sup> 1 Tim. 1. 9.

<sup>51</sup> Heb. 12. 14.

<sup>52</sup> supr. 20.

<sup>53</sup> 14. 15.

<sup>54</sup> infr. 22. 15.

XXI. ° ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν. ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε· καὶ ἡ θάλασσα οὐκ ἐστὶν ἔτι. ° Καὶ [ἐγὼ Ἰωάννης] εἶδον τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἠτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ° καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν Θεὸς αὐτῶν. ° καὶ ἐξαλείψει [ὁ Θεός] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν· καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον. ° Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει μοι· Γράψον· Ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ εἰσὶ. ° καὶ εἶπέ μοι· Γέγονε. ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· ° ὁ νικῶν κληρονομήσει \* ταῦτα, καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι ὁ υἱός. ° † δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυ-

14. οὗτός ἐστιν ὁ δεύτ. 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, xx. 4-6.) is to be taken in a figurative acceptance; consequently that the present Chapters are to be understood of time *subsequent* to the general judgment. This I think, has been proved by none more ably 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 good men for ever.

5. ὁ καθήμενος ἐπὶ τοῦ θρ.] This is either the Father, or his great Representative.

6. Compare Ch. i. & ii. Γέγονε. Equivalent to τετέλεσται, 'all things are brought to a consummation.' Τῆς πηγῆς τοῦ ὕδ. τ. ζ. A perennial spring of running water, as Newc. observes, is a fit emblem of happiness and immortality.

μένοις καὶ φονεῦσι, καὶ πόρνοις καὶ \* φαρμακοῖς, καὶ εἰδω-  
λολάτραις καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ  
λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῃ· ὅ ἐστι \* ὁ θάνατος ὁ δεύ-  
τερος.

- 9 <sup>γ</sup> Καὶ ἦλθε [πρὸς με] εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἔχον- γ Supr. 15.  
1. 6, 7.  
et 12. 7.  
των τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν  
ἐσχάτων· καὶ ἐλάλησε μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω σοι  
10 τὴν νύμφην, τοῦ Ἀρνίου τὴν γυναῖκα. <sup>α</sup> καὶ ἀπήνεγκέ με α Gal. 4. 36.  
Heb. 12. 22.  
supr. 1. 10.  
et 3. 12.  
et 21. 2.  
ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν  
πόλιν [τὴν μεγάλην] τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν  
11 ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ·  
[καὶ] ὁ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ  
12 ἰάσπιδι κρυσταλλίζοντι. <sup>α</sup> ἔχουσάν [τε] τείχος μέγα καὶ α Esach. 48.  
31.  
ὑψηλόν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἁγ-  
γέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστί τῶν  
13 δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ. Ἀπ' ἀνατολῆς πυλῶνες  
τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς,  
14 ἀπὸ δυσμῶν πυλῶνες τρεῖς. <sup>β</sup> καὶ τὸ τεῖχος τῆς πόλεως β Matt. 16.  
18.  
Eph. 2. 19.  
30.  
ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα  
15 ἀποστόλων τοῦ Ἀρνίου. <sup>γ</sup> Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε μέ- γ Esach. 40-  
3.  
Zach. 2. 1.  
τρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς  
16 πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. <sup>δ</sup> καὶ ἡ πόλις τετρά- δ Eph. 3. 18.  
γωνος κεῖται, καὶ τὸ μήκος αὐτῆς [τοσοῦτόν ἐστιν] † ὅσον  
καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ  
σταδίων· δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ  
17 ὕψος αὐτῆς ἰσά ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκα-  
τὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ  
18 ἐστί ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τεύχους αὐτῆς  
ἰασπις· καὶ ἡ πόλις χρυσοῦν καθαρὸν ὁμοία ὑάλῳ καθαρῷ.  
19 καὶ οἱ θεμέλιοι τοῦ τεύχους τῆς πόλεως παντὶ λίθῳ τιμῆ  
κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἰασπις, ὁ δεῦτερος σάπ-  
20 φειρος, ὁ τρίτος χαλκῶδων, ὁ τέταρτος σμάραγδος, ὁ πέμ-  
πτος σαρδόνυξ, ὁ ἕκτος σάρδιος, ὁ ἕβδομος χρυσόλιθος, ὁ  
ὄγδοος βήρυλλος, ὁ ἕννατος τοπάζιον, ὁ δέκατος χρυσόπρα-  
21 σος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. καὶ οἱ

9. τὴν νύμφην &c.] Meaning the Church of Christ in a state of glory and bliss.

11. τὴν δόξαν τοῦ Θεοῦ] the Schechinah. On the description which follows, see Bp. Newton, Dean Woodh., and Bp. Lowth on Is. liv. 11. I would observe (since the thing seems not properly understood by Commentators) that at v. 14. the θεμελίους δώδεκα denote twelve courses of foundation stones called by Aristoph. Av. 1136. θεμέλιοι λίθοι. These courses were called δόμοι. Thus in Herodotus's description of the manner

in which the walls of Babylon were built, it is said, i. 179., ὀρύσσοντες ἅμα τὴν τάφρον, ἐπλίθειον τὴν γῆν ἐκ τοῦ ὀρύγματος ἐκφερομένην· ἐλύσαντες δὲ πλίθειον ἱκανὰς, ἄπτησαν αὐτάς ἐν καμίνοισι. μετὰ δὲ, τελευτῆματι χρῶμενοι ἀσφάλτῳ θερμῇ καὶ διὰ τριήκοντα δόμων πλίθειον ταροσὸς καλάμων διαστοιβαζόντες, ἐδίεμαν πρῶτα μὲν τῆς τάφρου τὰ χεῖλεα. But this whole subject will be fully illustrated in some Memoirs on the antient state of Babylon, Thebes, and other cities of the East

δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνά εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαγωγῆς. Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ, καὶ τὸ Ἄρνιον. καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἄρνιον· καὶ † τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν· καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνῶν εἰς αὐτήν. Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου. XXII. Καὶ ἔδειξέ μοι [καθαρὸν] ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρυσταλλόν, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἄρνιου. ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν ξύλον ζωῆς, ποιῶν καρποὺς δώδεκα, κατὰ μῆνα ἓνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνῶν. Καὶ πᾶν \* κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἄρνιου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτῷ, καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ νύξ οὐκ ἔσται ἐκεῖ· καὶ χρεῖαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς \* φωτιεῖ ἐπ' αὐτούς· καὶ βασιλεύουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

°ΚΑΙ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν [ἀγίων] προφητῶν

mostest antiquity, which I formed many years since, and hope ere long to lay before the Public.

22. ναὸν οὐκ εἶδον ἐν α.] as being now unnecessary in the immediate presence of God.

25. οἱ πυλῶνες α. οὐ μὴ κλεισθ.] An emblem of peace. So Horace, *Apertis otia portis.* (Newc.)

XXII. 1. ποταμὸν] See Note at xxi. 6.

2. ξύλον ζωῆς] Prof. Scholef. follows Bp. Middl. in rendering 'was a tree of life; and this, as he observes, to avoid the inconsistency of saying that the ONE tree was on each side of the river. "Another interpretation, however, (continues he) has been advanced by Dr. Owen, which is entitled to some consideration: 'And the river being on either side of it.' And this might be carried even a little further: 'In the midst of the street of it and of the river, being (viz. both the street and the river being) on either side of it,' [the tree.]" 'Ἐντεῦθεν

καὶ ἐντ. Like the Latin *hinc illinc*, 'on every side.'

7. Here terminates the prophetic portion of the Apostle's sublime representation of the destinies of the Church from its origin to consummation; and the remainder of the Book is confirmatory and hortatory, demanding a due attention to its sublime contents, and conformity in their practice.

3. πᾶν καθῆ.] for ἀνάθεμα] Here Abp. Newc. and Dr. Burton justly suppose an allusion to the curse connected with the tree of life in the garden of Eden. The general sense being, 'the fatal effects of the first curse, pronounced in consequence of the first transgression, shall cease; the displeasure of God will be here unknown.'

5. βασιλ. εἰς αἰῶνας] 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.

e Esa. 60.  
19.  
Zech. 14. 7.  
Infr. 22. 5.

f Esa. 60.  
3. 5.  
et 66. 12.

g Esa. 60.  
11. 20.  
Zech. 14. 7.  
supr. 3. 8.  
Infr. 22. 5.  
h Exod. 32.  
32.

i Pa. 69. 29.  
Esa. 35. 8.  
Joel. 3. 17.  
Phyllip. 4.  
3. supr. 3. 5.  
et 20. 12.  
Infr. 22.  
14. 15.  
j Ezech. 47.  
1.  
Zech. 14. 8.  
k Gen. 2. 9.  
l Ezech. 47.  
12.  
supr. 2. 7.  
et 21. 21.

l Zech. 14.  
11.

m Matt. 5.  
8.  
1 Cor. 13.  
12.  
1 Joh. 3. 2.  
supr. 3. 12.  
n Psal. 36.  
10.  
o Esa. 60. 19.  
20.  
Zach. 14.  
6. 7.  
supr. 21.  
23.  
p Supr. 1.  
1. et 19. 9.  
et 21. 5.

- ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ  
 7 ἃ δεῖ γενέσθαι ἐν τάχει. Ἰδού, ἔρχομαι ταχύ. μακάριος p Supr. 1. 3  
et 3. 11.  
 ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.  
 8 <sup>9</sup> Καὶ ἐγὼ Ἰωάννης ὁ ἑβλέπων ταῦτα καὶ ἀκούων. καὶ ὅτε q Act. 10.  
26.  
et 14. 14.  
supr. 19.  
10.  
 ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν  
 9 ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει  
 μοι Ὅρα μὴ—σύνδουλός σου [γάρ] εἰμι, καὶ τῶν ἀδελφῶν  
 σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ  
 10 βιβλίου τούτου. τῷ Θεῷ προσκύνησον. Ἐκάλει μοι  
 Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βι-  
 11 βλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδι-  
 κησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι· καὶ ὁ  
 12 δίκαιος δικαιοθήτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. [Ἐκάλει] t Em. 40.  
10.  
et 62. 11.  
vid. supr.  
21. 12.  
u Em. 41.  
4. et 44. 6.  
et 48. 11.  
supr. 1. 8.  
11. et 21. 6.  
z 1 Joh. 3.  
23.  
 ἰδού, ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι  
 15 ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. Ἐγὼ [εἰμι] τὸ Α καὶ  
 τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.  
 14 <sup>15</sup> Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται  
 ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν  
 15 εἰσέλθωσιν εἰς τὴν πόλιν. Ἐξὼ [δὲ] οἱ κύνες καὶ οἱ φαρ-  
 μακοὶ, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι,  
 καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.  
 16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι  
 ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος  
 17 [τοῦ] Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ἄπρωϊνός. Καὶ τὸ  
 πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἐρχου· καὶ ὁ ἀκούων εἰπάτω·  
 Ἐρχου. καὶ ὁ διψῶν ἐρχέσθω καὶ ὁ θέλων λαμβανέτω τὸ  
 18 ὕδωρ ζωῆς δωρεάν.

[Συμ]μαρτυροῦμαι ἐγὼ [γάρ] παντὶ ἀκούοντι τοὺς λό-  
 γους τῆς προφητείας τοῦ βιβλίου τούτου· εἴαν τις ἐπιτιθῇ  
 19 \* ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς  
 γεγραμμένας ἐν βιβλίῳ τούτῳ. <sup>b</sup> καὶ εἴαν τις ἀφέλῃ ἀπὸ  
 τῶν λόγων βιβλίου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ  
 Θεὸς τὸ μέρος αὐτοῦ ἀπὸ \* Ξύλου τῆς ζωῆς, καὶ ἐκ τῆς  
 20 πόλεως τῆς ἁγίας, [καὶ] τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

11. ὁ ἀδικῶν ἀδικ. ἔτι] 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 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. οἱ κύνες] 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. Ἀφαιρήσει ὁ Θεὸς—ζωῆς] In this expression there seems a double allusion, first to the keeping of an account-book, in which every one's μέρος or portion is entered down, and crossed out when taken away; 2. to the βιβλίος of a will, from which any one's name being removed disinherits him. So Joseph. Ant. xvii. 4. 2. τὸν υἱὸν αὐτῆς—ἐξήλειψε τῶν δια-  
 θηκῶν.

Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε Ἰησοῦ!

·21 Ἡ χάρις τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάντων [ὑμῶν] τῶν ἀγίων. Ἀμήν.

ΤΕΛΟΣ.