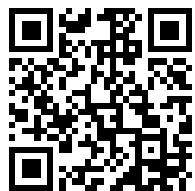

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BENGE L'S
G N O M O N
OF THE
NEW TESTAMENT.

A NEW TRANSLATION,
EDITED BY
CHARLTON T. LEWIS, M. A.,

JOHN ALBERT BENGEL'S
(Tr. of: Gnomon Novi Testamenti)

GNOMON

OF

THE NEW TESTAMENT.

POINTING OUT

FROM THE NATURAL FORCE

OF THE

WORDS, THE SIMPLICITY, DEPTH, HARMONY

AND

SAVING POWER OF ITS DIVINE THOUGHTS.

A NEW TRANSLATION,

BY

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AND

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VOL. II.

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P R E F A C E .

THE plan announced in the preface to Vol. I. has been pursued through this concluding Volume also. No less care has been taken in translating and revising; while experience has perhaps enabled us to work with something more of precision and confidence.

But the Gnomon itself presents one important exception to its general plan. In the year 1741, Bengel had published in German, a very full exposition of the Revelation of St. John. In this work, he applies history and chronology to the interpretation of the prophecy, at great length and with unsurpassed ingenuity; but as it was essential to his scheme that the Lord's second coming should take place A. D. 1836, it cannot be revived now. The Gnomon on the Apocalypse is supplementary to the German exposition; being made up chiefly of critical remarks on the text, and of explanations or defence of statements in that work, which had been misunderstood or attacked by others. A translation would lose little by ending with Jude; but such a change would be inconsistent with our plan. We have therefore given the text of the Revelation a thorough critical revision, by the editions of Tregelles, Tischendorf, and Alford; have omitted most of Bengel's Chronology, now fully refuted by the event, and such discussions as are merely polemic and supplementary to the German Exposition; and have added a few notes, explaining or correcting his statements, and giving a general view of his labors on the Apocalypse and their influence.

The general division of work and responsibility remains as in Volume I.; but Prof. Vincent has translated nearly the whole of the text of Bengel in this Volume. I may therefore be permitted to say that the scholarly accuracy and taste, and the pains-taking fidelity, with which he has performed this task, have not only prevented longer delay in issuing the work, but give it its chief claim to the confidence and gratitude of the Christian student.

CHARLTON T. LEWIS.

TROY UNIVERSITY, *June 29th*, 1861.

LIST OF THE PRINCIPAL BOOKS

QUOTED IN THE EDITOR'S ADDITIONAL NOTES IN THIS VOLUME.

(EXCEPT THOSE ALREADY NAMED IN THE LIST IN VOL. I.)

ALFORD, Henry—"The Greek Testament; with a critically revised Text," etc., etc. Vol. II., 3d ed., 1857. Vol. III., 2nd ed., 1857. Vol. IV., part I., 1859. Vol. IV., part II., 1861. [*Alf.*]

CALVIN, John—"In Novum Testamentum Commentarii," etc. Cura vit A. Tholuck. Vol. V., VI., and VII. Berlin, 1834. [*Calv.*]

DE WETTE, Dr. W. M. L.—"Kurzgefasstes exegetisches Handbuch," etc., Leipsic. Romans, 4th ed., 1847. Corinthians, 3d ed., 1855. Galatians, etc., 2nd ed., 1845. Colossians, etc., 2nd ed., 1847. Titus, etc., 2nd ed., 1847. Peter, etc., 2nd ed., 1853. Revelation, 2nd ed., 1854. [*De W.*]

DÜSTERDIECK, Dr. F., in MEYER'S "Kritisch exegetischer Kommentar," etc. (See below.) The Revelation of John, Göttingen, 1859. [*Düst.*]

HUTHER, Dr. Jno. Ed., in MEYER'S "Kritisch exegetischer Kommentar," etc. (See below.) Timothy, etc. Göttingen, 1850. Peter, etc., 1852. Epistles of John, 1855. James, 1858. [*Hut.*]

LÜCKE, Dr. F.—"Commentar über die Briefe des Evangelisten Johannes," 2nd ed., Bonn, 1836. Versuch einer vollständigen Einleitung in die Offenbarung Johannis. etc., Bonn, 1832. [*Lücke.*]

LÜNEMANN—Geo. Conr. Gottl., in MEYER'S "Kritisch exegetischer Kommentar," etc. (See below.) Thessalonians, Göttingen, 1850. Hebrews, 1855. [*Lün.*]

MEYER, Dr. Heinrich A. W.—“Kritisch exegetischer Kommentar über das Neue Testament.” Göttingen, Romans, 3d ed., 1859. 1st Corinthians, 3d ed., 1856. 2nd Corinthians, 3d ed., 1856. Galatians, 3d ed., 1857. Ephesians, 2nd ed., 1853. Phillipians, etc., 2nd ed., 1859. (Continued by other hands.) [*Mey.*]

TREGELLES, Samuel Prideaux—“The Book of Revelation in Greek, edited from ancient authorities, with a new English version and various readings.” London, 1844. [*Treg.*]

A very few quotations have been made from Neander's Commentary on John's Epistles, [*Neand.*], Hengstenberg on the Apocalypse, [*Hengst.*], Olshausen on Romans, etc., [*Ols.*], Ebrard on Hebrews, [*Ebrard*], and a few others.

ANNOTATIONS

ON

PAUL'S EPISTLE TO THE ROMANS.

CHAPTER I.

1-7. [The Apostolic greeting. *Mey. Paul*—etc. Even the Exordium of this Epistle is arranged with the utmost skill. The author begins by commending his apostleship, ver. 1; then passes naturally to the praise of the Gospel itself; which leads to the discussion of faith, to which, accordingly, he quietly passes on, as if guided by the thread of his own language. *Calv.*]

1. *Paul*—The beginning of the Epistle is the Inscription. [All that we are now accustomed to write in the Subscription, the Address, and the previous Salutation, was put by the ancient Greeks and Romans at the beginning of the letter, and was very brief, as *Paul salutes the Christians at Rome*. But through an abundant measure of the Spirit the apostle expresses this in great exuberance of style, while chiefly insisting on Jesus Christ and his gospel, and his own evangelical office of Apostle. *V. G.*] The epistolary form is more common in the Scriptures of the New Testament, than in the books of the Old Testament; being that not merely of Paul's, Peter's, James's, and Jude's books, but also of both of Luke's and all of John's. Yet more, the Lord Jesus Christ himself, in his own name, gave seven epistles by the hand of John (Rev. ii., iii.); and the whole Apocalypse is like an epistle written by himself. Epistles were usually sent, not to slaves, but to free men, and to those especially who had been emancipated; and the epistolary style of writing is better suited than any other, for spreading the kingdom of God everywhere, and for edifying souls most richly Paul too wrote and

labored more in this way than all the others. For there are extant fourteen epistles from him, which are arranged and divided variously. He wrote one, that to the Hebrews, without prefixing his name; to the rest he added his name; and they were addressed, some to churches, some to individuals. Now, when collected in volumes, the order is such that those with most verses are put first. But the chronological order which I have treated in the *Ordo Temporum*, is much more worthy of consideration. When that is settled, both the apostolic history, and the epistles themselves, afford one another mutual light; and we perceive a correspondence of thoughts, and modes of expression, in epistles written at one time, upon the same state of affairs; and we recognize the spiritual growth of the apostle. There is one division, which, we think, ought to be particularly mentioned in this place. Paul wrote in one way to churches planted by his own labor, in another way to those to which he was not personally known. The former class of epistles may be compared with the ordinary discourses of pastors; the latter with those which visitors deliver. The former are filled with the kindness, or the severity, of an intimate friend, as the state of the churches was more or less accordant with the Gospel; the latter present the Gospel as it were more unmixed, generally, and in the abstract. The former are more for household and daily use, the latter for holidays and festivals, comp. note, on ch. xv. 30. This epistle to the Romans is mostly of the holiday kind. [For *Ἰησοῦ Χριστοῦ*, *Jesus Christ*, read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. *Tisch.*, *Alf.*] *Servant of Jesus Christ*—The conclusion corresponds to this exordium (xv. 15, etc.) *Christ—God*—Everywhere in the epistles of Paul, and the whole New Testament, the contemplation of *God* is most closely connected with that of *Christ*. For example, Gal. ii. 19, etc. [This may also become habitual with us. *V. G.*] *Called to be an apostle*—Supply, of *Jesus Christ*; for the preceding words, *servant of Jesus Christ*, are now more particularly explained. [*An apostle*—In the high and peculiar sense in which the Twelve bore the title. *Alf.*] It is the duty of an *apostle*, and a *called apostle*, to write to the Romans also. [The whole world is certainly exposed to such a servant as this. *V. G.*] The other apostles, indeed, had been trained by long intercourse with Jesus, and called first to be followers and disciples, and afterwards advanced to apostleship. Paul, heretofore a persecutor, on a sudden by a call was made an apostle. So the Jews were saints through the promise; the Greeks became *saints*, merely from *being called*, ver. 6, etc. *The called apostle*, therefore, had a special likeness and connection with the *called saints*. Paul applies a similar title, both to himself and to the Corinthians, 1 Cor.

i. 1, 2. And that similarity suggests the *ὑποτύπωσις*, *pattern*, or shewing forth, spoken of, 1 Tim. i. 16. While Christ calls one, he makes him what he calls him, (comp. ch. iv. 17), and that quickly, Acts ix. 3, etc., 15. *Separated*—Gr. *ἀφορισμένος*. From the same root as *Pharisee*; but Paul here means that he was *separated by God* not only from men, from the Jews, from the disciples, but even from teachers. There was a kind of *separation* before (Gal. i. 15), and one after his call (Acts xiii. 2). To this latter he here refers. *Unto the Gospel*—The kindred verb *προεπηγγείλατο*, *had promised before*, follows; ver. 2. The promise was the Gospel made known, the Gospel is the promise actually fulfilled, Acts xiii. 32. *God promised the Gospel*, that is, he embraced it in a promise. The promise was not merely a promise of the Gospel, but the Gospel itself. [*The Gospel of God*—Not about God, but God's Gospel. Comp. ch. xv. 16; 2 Cor. xi. 7, etc. *Mey., Alf.*]

2. *Which*—The copiousness of Paul's style shows itself in the very inscriptions: hence we must watchfully note the connection of the parentheses. [God has promised not only that he will display his grace in the Son, but also that he will publish that fact to the whole world. Attend closely and grasp it with both hands. *V. G.*] *Promised afore*—Formerly, often, and solemnly. The truth of the promise, and the truth of the fulfilment, confirm each other. *By his prophets*—What God's prophets said, God said, Luke i. 70; Acts iii. 24. *Scriptures*—Ch. xvi. 26. The prophets used the voice, as well as writing, and the voice would have greater weight with a single people, than with the divisions of the whole globe: and so its greater certitude would give *the voice* the preference over *writing*: yet as much importance is ascribed to *writing*, for posterity, as if the voice had not been. So Scripture takes rank before tradition. [The believing Romans were originally, in part, *Jews*, and, in part, *Gentiles*, and Paul has especial regard to the latter, ver. 13. *V. G.*]

3. *Concerning*—The sum of *the Gospel* is, *concerning the Son of God, Jesus Christ our Lord*. [But this is to be connected with the words, *which he promised*. The personal subject in reference to whom God promised the Gospel, is here introduced. *Mey.*] Here an explanation is inserted in this passage, of the meaning of the title, *Son of God*, ver. 3, 4. [JESUS CHRIST IS THE SON OF GOD. This is the ground of all rightful access of Jesus Christ, to his Father and his God; and so of our approach by him, as *our Lord*, to his and our Father and God, who has given us to him as his own. Even before his humiliation, he was indeed the Son of God; but this Sonship was eclipsed by his humiliation, and was disclosed to us only after his re-

urrection. His justification depends on these facts, 1 Tim. iii. 16; 1 John ii. 1; and it is the foundation of our justification, Rom. iv. 25. Hence, in his passion, he placed all his trust in the Father, not on account of his works (for not even the Son gave first to the Father any thing, which the Father was bound to restore him), but for this reason, because he was *the Son*; and thus he went before us in the way, as the Captain and finisher of our faith. Heb. xii. 2. *V. G.*] *Who was born*—So Gal. iv. 4. [From this to the end of ver. 4, describes, in a twofold view, the exalted worth of this *Son*; 1, by the flesh, David's Son; 2, By the Spirit of holiness mightily shewn to be the Son of God. *Mey.*] *According to*—The determinative particle, ver. 4; ix. 5.

4. *Who was defined the Son of God*—He uses *roû*, again, not *xai*, or *δὲ*. The article, repeated, forms an *epitasis*, [i. e., makes the additional words emphatic.] In many passages, where both natures of the Saviour are mentioned, his humanity is put first, because his divinity was most distinctly proved to all, only after his resurrection from the dead. [Hence the word *he*, (Gr. *οὗτος*, *this one*), is so often repeated; i. e., *he*, not any other. Acts ix. 20, 22, (*this*), etc. *V. G.*] The participle *ὁρισθέντος*, *defined* (*declared*) expresses much more than *ἀφωρισμένος*, *separated*, in ver. 1; for one of a number is *separated*, but the one and only one is *defined* or *declared*, Acts x. 42. In that well-known passage, Ps. ii. 7, *κη*, *decree*, is the same as the *ὁρισμός*, the act of *defining*; because the Father has said *most definitely*, *Thou art My Son*. The *ἀπόδειξις*, the *approving* of the Son to men, follows in the train of this *ὁρισμόν*, *defining*, Acts ii. 22. Paul particularly enlarges on the glory of *the Son of God*, when writing to those to whom he had been unable to preach it face to face. Comp. Heb. x. 8, etc., note. *With power*—Most powerfully, most fully; as when the sun shines in *δυνάμει*, *in his strength*. Rev. i. 16. *According to the spirit of holiness*—The word *πῦρ*, *ἅγιος*, *holy*, when *God* is spoken of, not only denotes his blameless uprightness in action, but the very Godhead, or, to speak more properly, the *divinity*, or excellence of the Divine nature. Hence *ἀγιωσύνη*, *sanctity* of being or life, has a kind of middle sense between *ἀγιότης*, *holiness*, and *ἁγιασμόν*, *sanctification*. Comp. Heb. xii. 10, 14. So that there are, as it were, three degrees, *sanctification*, *sanctity of life*, *holiness*. *Holiness* is ascribed to *God the Father*, and *the Son*, and *the Holy Ghost*. And since here the *Holy Spirit* is not mentioned, but *the Spirit of holiness* (*sanctity*, *ἀγιωσύνης*), we must inquire farther, what this so peculiar expression denotes. The name *Spirit* is expressly, and very often, given to the *Holy Spirit*; but *God* is also called a *Spirit*; and

the *Lord*, Jesus Christ, is called a *Spirit*, but in contrast to the *letter*, 2 Cor. iii. 17. But in the strict sense, it is of use to compare with this the fact, that the contrast of *flesh* and *spirit* occurs, as here, so frequently, in passages which speak of Christ, 1 Tim. iii. 16; 1 Pet. iii. 18. And in these passages the word Spirit is applied to whatever is Christ's besides the flesh [assumed by descent from David, Luke i. 35. *V. G.*] (Though that was pure and holy); and above the flesh through his generation by the Father, who *has sanctified* him, John x. 36; in short, the *Godhead* itself. For, as here, *flesh* and *spirit*, so ch. ix. 5, *flesh* and *Godhead* stand in mutual contrast. This spirit is not called *the spirit of holiness*, the peculiar and usual title of the *Holy Spirit*, with whom, however, Jesus was most abundantly filled and anointed, Luke i. 35, iv. 1, 18; John iii. 34; Acts x. 38; but is called in this passage only, *the spirit of sanctity*, to suggest at once the efficacy of that *holiness* or divinity which necessarily followed the Saviour's resurrection, and was most forcibly illustrated by it; and also that *spiritual* and *holy*, or divine power of Jesus Christ glorified, who, however, has retained the *spiritual* body. Before the resurrection, the Spirit was concealed under the *flesh*; after the resurrection the *Spirit of sanctity* entirely concealed the flesh, although he laid aside, not *the flesh*, but what is *fleshly*, (carnal,) (which was also without sin), Luke xxiv. 39. In reference to the former, he once used to call himself the *Son of Man*; in reference to the latter, he is magnified as the *Son of God*. His *visible* state passeth through various changes. At the day of judgment shall appear his glory *as the Son of God*, and his body in great glory. See also John vi. 63, note. *By*—[Gr. ἐξ, *from*.] *The resurrection of the dead*. [Of the dead—Not from the dead, as Eng. Vers., but the resurrection of all the dead, exemplified in that of Jesus himself; *Mey*. Or rather included and involved in it. *De W., Alf.*] Not only *after*, but *through* the resurrection, (for *the resurrection* of Jesus Christ is at once the source and the object of our faith, Acts xvii. 31). The verb ἀνίστημι, *I raise up*, is also used without a preposition, as in Herodotus, ἀναστάντες τῶν βαθρῶν, [i. e., ἀπὸ τῶν βαθρῶν, comp. *Erfurdt*, on *Oed. Tyr.*, 142.], *rising from the seats*: therefore, ἀνδρασις νεκρῶν might be taken in this passage for *the resurrection from the dead*, [and so Eng. Vers.] But in reality the sense is fuller; for it is intimated, that the resurrection of all is intimately connected with the resurrection of Christ. Comp. Acts iv. 2, xxiii. 6, xxvi. 23. Artemonius conjectures ἐξαναστάσεως ἐκ νεκρῶν. And construes thus: περὶ [ver. 3] ἐξαναστάσεως ἐκ νεκρῶν τοῦ υἱοῦ αὐτοῦ κ.τ.λ., *concerning a resurrection of his Son from the dead*,

etc. But, I. The Apposition is obvious concerning *his Son—Jesus Christ*; therefore, the intervening words are all construed in unbroken connection with one another. II. The antithesis is obvious: *ΤΟΥ γενομένου ΕΚ ΚΑΤΑ: ΤΟΥ ὁρισθέντος—ΚΑΤΑ—ΕΞ. Made—of—according—declared according—by (of.)* III. Ἄνδρασις, not ἐξ ἀνδρασις, in Paul's style, is appropriate to Christ; but ἐξ ἀνδρασις [used only in Phil. iii. 2.], to Christians; comp. ἤγειρε, hath raised him, ἐξεγερῆ, will raise us, 1 Cor. vi. 14. Artemonius objects that Christ even previously was the Son of God, Luke iii. 22; John x. 36; Acts ii. 22, x. 38. Answer, Paul here does not infer the Sonship itself, but the ὁρισμὸν, the *definitive marking (declaration)* of the Sonship from the resurrection. With this Chrysostom compares the passages: John ii. 19, viii. 28; Matt. xii. 39; and the preaching of the apostles follows up this *declaring*, Luke xxiv. 47. Therefore, such a mention of the resurrection is most appropriate to this introduction, as Gal. i. 1.

5. *By whom*—By Jesus Christ our Lord. *We have received*—We, the other *apostles* and I. [Better, *himself alone*. Paul often speaks thus in the Plural. *Mey., Alf.*] *Grace and apostleship*—These two things are distinct, but closely connected. *Grace*, a singular measure of grace, was bestowed on the *apostles*, and from it, not only their whole mission, Eph. iii. 2, but also all their actions proceeded, Rom. xii. 3, xv. 15, 16, 18. The word ἀποστολή, *apostleship*, occurs in this sense, Acts i. 25. In the Sept. it means *sending away, a gift sent*, etc. *Obedience to the faith* answers to *grace and apostleship*. *For obedience to the faith*—That all nations may become and abide *submissively obedient to the word* of faith and doctrine concerning Jesus (Acts vi. 7), and so render the *obedience*, consisting in *faith* itself. From its relation to the *Gospel*, the nature of this *obedience* is evident, ch. x. 16, xvi. 26; 1 Pet. i. 2; and ἐπακοή, *obedience*, is ἀκοή μετ' ὑποταγῆς, *hearing with submission*, ch. x. 3, end. So, *Mary believing* said, *Behold, the handmaid of the Lord*, Luke i. 38, 45. *Among all nations*—As *all nations* outwardly obey the empire of Rome, so all nations, even the Romans themselves, ought, with the whole heart, *to be obedient to the faith*. [The reference here is to the *heathen*, the *Gentiles* including the Romans; whom Paul always means by ἔθνη, *nations*, when he speaks of them as objects of his Evangelical labors. Gal. i. 16; ii. 2. Eph. iii. 1, 8, etc. He was the *Apostle of the Gentiles*. *Mey.*] *For his name*—That of *Jesus Christ our Lord*. By him *grace* has come, John i. 17; for him his *ambassadors* act; 2 Cor. v. 20; by him *faith* moves toward God, 1 Peter i. 21.

6. *Among which*—Nations, brought to the obedience of the faith by the calling of Jesus Christ. [More simply, *among whom* (those heathen) *ye also are called of Jesus Christ. Alf.*] *Ye also*—Paul ascribes no superiority to the Romans. Comp. 1 Cor. xiv. 36. Yet he touches upon his reason for writing to the Romans. Presently, in the following verse, he addresses them directly. *Called*—Ver. 7.

7. *To all that be in Rome*—Most of these were of the Gentiles, ver. 13, yet mixed with Jews. They were at Rome, either because they had been born and educated at Rome, or at least as residents there for the time. [Ver. 8 proves that mere sojourners were not included. *Mey.*] They dwelt scattered in a very large city, and had not hitherto been formed into a church. Only *some* used to assemble in the house of Priscilla and Aquila, Rom. xvi. 5. What follows, *beloved*, etc., agrees with the word *all*; for he does not address the Roman idolaters, *Beloved of God, called saints*. These two clauses are without a conjunction, and are parallel; for he, who is of God, is holy. Comp. Heb. iii. 1. He calls the believing Israelites in particular, *beloved of God*, ch. xi. 28; believers of the Gentiles, *called saints*. The Israelites are *holy*, through their fathers, Acts xx. 32, note. Comp. note on ver. 1, of this chapter; but believers of the Gentiles are said to be *sanctified* or *called saints*, holy through their calling, as Paul interprets it, 1 Cor. i. 2. The title is double, and I have referred the first part to the Israelites, the second to the Gentiles. Comp. ver. 5, 6, and add the passages just quoted. The celebrated Baumgarten, in his German exposition of this Epistle, to which we must often refer, writes thus: "This would have given too much countenance to both the differences of religious worship among believers, and that fancied superiority of the Israelites, which Paul is much more disposed to dispute, and which, he assures us, is abrogated and made void." We answer: The privilege of the Israelite (although the *called saint* is as blessed as *the beloved of God*) is as appropriate in Paul's introduction, as the *πρῶτον*, *first*, ch. i. 16, is to the statement of the subject; which Baumgarten defends quite enough. [But no such distinction, which anticipates the burden of the Epistle—that Jew and Gentile are one in guilt and are in Christ, would be in place here, in the exordium. *Alf.*] *Grace*, etc.—This is Paul's usual form. See the beginnings of his epistles, and also Eph. vi. 23. *To you*—Supply, *fall to your lot*. *Peace*—Heb. שלום, *peace*: a common form of salutation among Hebrews, before which is placed χάρις, *grace*, a term in harmony with the New Testament, and the preaching of the apostles. *Grace* comes from God; Hence the condition of *peace* is with man, ch. v. 2, note. *From God our Father and the Lord Jesus*

Christ—A title in frequent use by the apostles, *God and Father, God our Father*; and, when they speak to one another, they do not often say *Κύριος, Lord*, since it stands for the peculiar name of GOD, the *tetragrammaton* [Heb. יהוה, *Jehovah*, always rendered *Κύριος*, in the Sept. and *the LORD* in Eng. Vers., is so called, because it has four letters] is intended; but, in the Old Testament, they had said, *Jehovah our God*. The reason of the difference is: in the Old Testament they were as servants; in the New Testament, sons; but sons know their father so well that there is no need of calling him often by his proper name. Comp. Heb. viii. 11. Farther, Polytheism being rooted out, there is not the same necessity for distinguishing the true God from false gods, by his own name. *Κυρίου, Lord*, is construed, not with *ἡμῶν, our, or of us*. [So as to read, *from God the Father of us and of the Lord*, etc.] For then the order is *the Father of Jesus Christ, and ours*, not *Father of us, and of Jesus Christ*; but with *ἀπὸ, from, [grace from the Lord]*, as obviously in 2 Tim. i. 2. One and the same grace, one and the same peace come from God and Christ. Our confidence and prayer are directed to God, inasmuch as he is the Father of our Lord; and to Jesus Christ, inasmuch as he through himself presents us to the Father.

8. *First*—A *next* does not always follow; and here the feeling has absorbed it. *Μὲν*—[*Indeed*; emphasizing *first*; not rendered in Eng. Ver.] The corresponding *δὲ, but, (now)* follows at ver. 13. Already *indeed* he says, ye are in the faith; *but* yet I desire to contribute something for you. *I give thanks*—All spiritual emotions have left their traces in the opening alone of this epistle. Among these, *thanksgiving* takes preëminence: and with it almost all the epistles begin. The sentence makes this affirmation: You have found faith. *Thanksgiving* is an idea added to modify the expression [strengthening by connecting the fact stated with the feeling of the speaker], comp. note to ch. vi. 17. Paul rejoices that what he, as a debtor to all, holds himself bound to effect elsewhere, was already effected in Rome. *My God*—This phrase, *my God*, expresses *faith, love, hope*, and, therefore, the whole of true religion, Ps. cxliv. 15; Hab. i. 12. *The God whom I serve is my God*; ver. 4. *Through*—The gifts of God come to us *through* Christ, our thanksgivings go to God through Christ. *Faith*—In congratulations of this kind, Paul describes either the whole of Christianity, Col. i. 3, etc., or some part, 1 Cor. i. 5. He therefore mentions *faith* here, as appropriate to his design, ver. 12, 17. *Is spoken of*—[*Is declared*; Gr. *καταγγέλλεται*.] Concise language; You have obtained faith; I hear of it, for it is everywhere declared; so, 1 Thess. i. 8, he says, that the faith

of the Thessalonians is spread abroad *in every place*. *Throughout the whole world*—The goodness and wisdom of God established the faith in the principal cities, especially in Jerusalem and Rome, that it might thence be sent into the whole world.

9. *Witness*—A pious assertion of a needful fact, which could not be perceived by men, especially distant and unknown ones, 2 Cor. xi. 31. *I serve*—As apostle, ch. xv. 16. God's witness is heard in *spiritual* service; and he who serves God desires and rejoices that as many as possible should serve God, 2 Tim. i. 3. [Read, *God is my witness—how unceasingly*, etc., ὡς, *how*, not *that*, as Eng. Ver. Comp. Phil. i. 8; 2 Cor. vii. 15. *Mey.*] *Mention of you*—Paul used to make distinct and explicit *mention* of the churches, and the souls.

10. *If by any means now at length*—Gr. εἴπωσ ἡδὴ ποτέ. The accumulated particles express the strength of desire.

11. *May impart*—Face to face, by preaching the Gospel, ver. 15, by fruitful discourses, prayers, etc. Paul, not satisfied with writing an epistle meantime, retained this purpose, ch. xv. 24. Personal presence effects much more than letters, when it is possible. *Spiritual gift*—With such gifts, the Corinthians who had had Paul's presence, were richly favored; 1 Cor. i. 7, xii. 1, xiv. 1; also the Galatians, Gal. iii. 5. And those churches, which were gladdened by the *presence of the apostles*, evidently had distinguished privileges of this kind; for example, from the apostolic laying on of hands, Acts xix. 2, 6, viii. 17, 18; 2 Tim. i. 6. But hitherto, at least, the Romans were far less privileged in this respect; hence also the list of gifts at ch. xii. 6, 7, is very scanty. He desires therefore to go to help them that *they may be established, for the testimony of Christ was confirmed* by the gifts. 1 Cor. i. 6. Peter no more than Paul, had visited Rome, before this epistle was written, as this passage shews, and indeed the whole tenor of the epistle, for Peter would have imparted what Paul desires to impart to the Romans. Furthermore, Baronius thinks that this epistle was written A.D. 58; but Peter's martyrdom was in A.D. 67. Therefore, if he was ever at Rome, he could not have tarried long at Rome. *Be established*—He speaks modestly; *to establish, is of God*, ch. xvi. 25. Paul implies that he is but an instrument.

12. *That is*—He explains the words, *to see you*, etc. He does not say, *that is*, that I may organize you in the form of a *church*. Care was exercised to prevent the *Church* of Rome from bringing mischief, yet it came afterwards. *Both of you and me*—He not only associates the Romans with himself, desiring *to be comforted* (exhorted) *together with them*, but he even sets them before himself. The style of the apostle differs far from that of the Papal court of Rome.

13. *Not-ignorant*—A usual form with Paul, showing candor of mind. *Brethren*—An address, frequent, holy, adapted to all, simple, affectionate, splendid. It is profitable, in this place, to consider the titles used by the apostles. They seldom introduce proper names, such as *Corinthians*, *Timothy*, etc. Paul most frequently says, *brethren*; sometimes in exhortation, *beloved*, or *my beloved brethren*. James says, *brethren*, *my brethren*, *my beloved brethren*; Peter and Jude always, *beloved*; John, *beloved*, often; once, *brethren*; more than once, *little children*, as Paul says, *my son Timothy*. *Have fruit*—*Have*, an elegantly chosen word, a mean between *receive* and *give*. What profits others, delights Paul himself. He esteems that as *fruit* (Phil. i. 22). In every place, he will have something put out at interest. He somewhat qualifies this desire of gain, by speaking of himself in the following verse as a *debtor*. He both *demand*s and *owes*, ver. 12, 11. By these two cords the 15th verse is strengthened. *Even as*—Good extends itself among as many as possible.

14. *Both to the Greeks and to the Barbarians*—He reckons as Greeks, those to whom he is writing in Greek. [It has been disputed whether Paul would include the Roman church among *Greeks* or *Barbarians*. But there is no occasion for such a question; he simply means by the expression, *all Gentiles*, expressing in its generality, his calling as the Apostle of the Gentiles. *Mey., Alf.*] This division into Greeks and Barbarians comprehends all *Gentiles*. Another follows, *both to the wise and to the unwise*; for there were fools even among the Greeks, wise men even among the Barbarians. To all, he says, I am *debtor*, by my divine mission to all, and servant of all, 2 Cor. iv. 5. They who excel in wisdom or power, still need the Gospel; others are not excluded. Col. i. 28, note.

15. *So*—Therefore, [according to this relation, which makes me debtor to all. *Mey.*] It is a sort of *Epiphonema* [exclamation, after an argument or narrative], and an inference from the whole to an important part. [As to all Gentiles, to you, who hold no mean place among them. *Alf.*] *As much*, etc.—Gr. τὸ κατ' ἐμὲ. That is, *for my part*, or *I*, so far as I am not prevented; so Ezra vi. 11, καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμὲ ποιηθήσεται, and *his house*, so far as it depends upon me, shall be made. *Ready*—Supply *is*, i. e., literally, *my part is ready*. 3 Mac. v. 23, (26), τὸ πρόθυμον τοῦ βασιλέως ἐν ἐτοιμῇ κείσθαι, *the readiness of the king to continue in a state of preparation*. *At Rome*—*To the wise*. Comp. ver. 14. *To the powerful*. Comp. ver. 16, and 1 Cor. i. 24. Therefore the word *Rome* is repeated with emphasis. (See ver. 7.) *Rome*, the capital and theatre of the world. *To preach the Gospel*—The statement of the subject is im-

plied here; I will *write*, what I would wish to have said face to face concerning the *Gospel*.

16. *For I am not ashamed*—He speaks with little force, as becomes the introduction; afterwards he says, *I have whereof I may glory*, ch. xv. 17. To the world, the Gospel is *folly* and *weakness*, 1 Cor. i. 18; wherefore, in the opinion of the world, a man ought to be ashamed of it, especially at Rome; but Paul is not ashamed, 2 Tim. i. 8; 2 Cor. iv. 2. *Of Christ*—Gr. *τοῦ Χριστοῦ*. Baumgarten well shews, why Paul did not say here the Gospel of GOD, or of the SON OF GOD; but the grounds which he alleges give no more reason for reading the words *τοῦ Χριστοῦ*, of *Christ*, than for omitting them. Arguments are easily contrived for both sides; but testimony must be allowed the chief weight; and the testimony for the omission here is sufficient. [So *Tisch.*, *Alf.*, etc., omit them.] *The power of God*—Great and glorious, 2 Cor. x. 4. *Unto salvation*—As Paul sums up the Gospel in this epistle, so he sums up the epistle in this verse, and the next. [The *universality* implied in the *every one*; the *condition* expressed in *that believeth*, and the *power of God* acting unto *salvation*, are the great subjects of the first part of this epistle. *Alf.*] This then is a fit place to present an outline of the epistle. It contains—

I. THE INTRODUCTION, - - - - Chap. i. 1-15.

II. THE STATEMENT, with a Summary of the Proof.

- 1. Of Faith and Righteousness.
- 2. Of Salvation, or, in other words, Life.
- 3. Of Every one that believeth, Jew and Greek, - 16, 17.

To these three divisions, of which the first is discussed from ch. i. 18 to ch. iv., the second from v. to viii., the third from ix. to xi., not only this Discussion itself, but also the Exhortation derived from it, correspond in the same order.

III. THE DISCUSSION.

- 1. On Justification, which is effected,
 - i. Not by works: for alike under sin are
 - The Gentiles, - - - - - 18.
 - The Jews, - - - - - ii. 1.
 - Both together, - - - - 11, 14, 17; iii. 1, 9.
 - ii. But through faith, - - - - 21, 27, 29, 31.

- III. Shewn in the instance of Abraham, and by the
 testimony of David, - iv. 1, 6, 9, 13, 18, 22.
 2. On Salvation, - v. 1, 12; vi. 1; vii. 1, 7, 14;
 viii. 1, 14, 24, 31.
 3. On "Every one that believeth," ix. 1, 6, 14, 24, 30;
 x. 1, 11; xi. 1, 7, 11, 25, 33.

- IV. THE EXHORTATION, - - - - - xii. 1, 2.
 1. Of FAITH, and (because the law is estab-
 lished through faith, ch. iii. 31) of love,
 produced by faith, and of righteousness to-
 wards men, 3.—xiii. 10. FAITH is ex-
 pressly named, ch. xii. 3, 6. LOVE, xii. 9,
 and ch. xiii. 8. The definition of RIGHT-
 EOUSNESS is given, xiii. 7, at the beginning.
 2. Of SALVATION, xiii. 11–14. SALVATION is
 expressly named, ch. xiii. 11.
 3. Of the union of JEWS and GENTILES, xiv.
 1, 10, 13, 19; xv. 1, 7–13. Express men-
 tion of both, xv. 8, 9.

- V. CONCLUSION, xv. 14; xvi. 1, 3, 17, 21, 25.

To the Jews—After the Babylonish captivity, as Josephus informs us, all the Israelites were called Jews; hence *Jew* is opposed to *Greek*. For a different reason, *Greek* is opposed to *Barbarian*; ver. 14. *First*—The apostle, as I have shown, treats of *faith*, ch. i. to iv.; of *salvation*, ch. v. to viii.; of *the Jew and the Greek*, ch. ix. to xi. The knowledge of this division greatly aids the right understanding of the epistle. The third part of the discussion, of the Jew and the Greek, neither weakens nor strengthens the genuineness of the particle *πρῶτον*. Paul uses it to shew the guilt of the Jews more effectually, ii. 9, 10; but the Gospel is the power of GOD unto salvation, no more to the believing Jew, than to the Greek.

17. *The righteousness of God*—*The righteousness of God* is often mentioned in the New Testament, often in Isaiah and Daniel, oftenest in the Psalms. It sometimes signifies that *righteousness*, with which *God* himself is righteous, acts righteously, and is acknowledged to be righteous, ch. iii. 5; and also that righteousness, either particular or universal as it is termed in respect of men, which includes also grace and mercy, and which is most shown in condemning sin, and justifying the sinner. And in this view the essential *righteousness*

of God is evidently not to be excluded from the business of justification, ch. iii. 25, etc. Hence it sometimes signifies this latter *righteousness*, by which a man (by the gift of God, Matt. vi. 33) becomes righteous, and is righteous; and that, too, either by laying hold of the righteousness of Jesus Christ through faith, ch. iii. 21, 22, or by imitating that righteousness of God by virtues and good works, James i. 20. Paul, speaking of justification, calls that righteousness of faith *the righteousness of God*; because God has originated and prepared it, reveals and bestows it, approves and crowns it, comp. 2 Pet. i. 1. And to it, therefore, is opposed men's *own* righteousness, Rom. x. 3; comp. Phil. iii. 9. Nay, we ourselves are also called *the righteousness of God*, 2 Cor. v. 21. In this passage, as in the statement, the *righteousness of God* denotes the whole beneficence of God in Jesus Christ, for the salvation of the sinner. *Is revealed*—Hence is manifest the necessity of *the Gospel*, without which neither righteousness nor salvation is known. The *manifestation* of the righteousness of God was made in the death of Christ, ch. iii. 25, etc.; the manifestation and revelation of that righteousness of God, which is through faith, in the Gospel, ch. iii. 21, and in this passage. Here a double *revelation* is made, comp. ver. 18, of wrath and of righteousness. The former, by the law, is but little known to nature; the latter, by the Gospel, altogether unknown to nature. The former precedes and prepares the way; the latter follows. Each *is revealed*; expressed in the present tense, in opposition to the times of ignorance, Acts xvii. 30. *From faith to faith*—Construe thus: the *righteousness which is of or from faith*, as we have presently after *the just from faith*. [But the true construction is, *is revealed from faith to faith*. *Mey., Alf., etc.; i. e.*, Righteousness in the Gospel is made manifest from faith, and has for its end and aim higher faith. *Mey., etc.*] The phrase, *from faith to faith*, means faith alone, for righteousness *from* faith, subsists in faith, without works. *Eic, to*, denotes the destination, the boundary, and limit; see ch. xii. 3, and notes on Chrysostom's work, *De Sacerd.*, p. 415. So. 1 Chron. xvii. 5. Heb. *I have been*, כִּמְדָּבָר מִלֵּאמֹתַי, *from tent to tent*, which does not mean different tents, but a tent alone, with no house or temple. Faith, says Paul, continues faith; faith is beginning and end, (*pro* and *stern*,) for Jews and Gentiles; for Paul too, even to its very consummation, Phil. iii. 7–12. Thus *ex, eic, from, to*, beautifully correspond, as *ἀπό, from, and eic, to*, 2 Cor. iii. 18, said of the purest glory. It is an Euphemism in Paul not yet expressly to exclude works, yet it was necessary that, in this statement, the exclusion should in some way be made. Furthermore it is in accordance with the nature of a propo-

sition, thus introduced, that many other things be inferred from this; for since he does not say, *ἐκ τῆς πίστεως εἰς τὴν πίστιν*, from the faith to the faith, but indefinitely *ἐκ πίστεως εἰς πίστιν*, from faith to faith, so we shall say, from one faith to another, from the faith of God, who offers, to the faith of men, who receive, ch. iii. 2, etc.; from the faith of the Old Testament, and the Jews, to the faith of the New Testament, and of the Gentiles also, ch. iii. 30; from the faith of Paul to the faith of the Romans, ch. i. 12; from one degree of faith to those more advanced, 1 John v. 13; from the faith of the strong to the faith of the weak, ch. xiv. 1, etc.; from our expectant faith, to the faith which is to be divinely made good to us, by the gift of life. As—Paul has just laid down three principles: I. Righteousness is of faith, ver. 17: II. Salvation is of righteousness, ver. 16: III. *To the Jew and the Greek*, ver. 16. The whole is confirmed by *the just by faith shall live*, out of the prophetic record, Hab. ii. 4. [This is the true rendering; not *shall live by faith*, as Eng. Ver. *Mey*. But the general sense is the same in both. *Af.*] See notes on Heb. x. 36, etc. It is the same Spirit, who spoke by the prophets Words, that were to be quoted by Paul; and under whose guidance Paul so appositely and opportunely quoted them, especially in this epistle. *Shall live*—Some of the Latins wrote of old, *lives*, for *shall live*, (Latin, *vivit*, for *vivet*.) an obvious mistake in one small letter, needing no notice or refutation. *Baumgarten*, following *Whitby*, refutes it, and observes, that I have not noticed it.

18, etc. [From here to ch. xi. 36, we have *the doctrinal Exposition of the above truth*; that the Gospel is the Power of God unto salvation to every one that believeth. I. That all are guilty before God, ch. i. 18, to iii. 20. II. The Gentiles, i. 18–32. *Af.*]

18. *Is revealed*—See ver. 17, note. *For*—This particle begins the discussion; the statement being now ended, ch. vi. 19; Matt. i. 18; Acts ii. 15; 1 Cor. xv. 3. The Latins generally omit it. Paul's first argument is this: All are under sin; and the law shows it; therefore, no one is justified by the works of the law. This point is discussed to ch. iii. 20. Hence he infers, therefore it is by faith, ch. iii. 21, etc. *Wrath of God*—[Not *the wrath*.] *Ὁργή*, *wrath*, here without the article, but *ἡ ὀργή*, *the wrath*, is denounced against those who disregard righteousness. There is, as it were, one wrath against Gentiles, and another against Jews. Righteousness and God's wrath form, in a measure, an antithesis. The righteousness of the world crushes the guilty; the righteousness of God crushes the sin, and restores the sinner. Hence *wrath* is mentioned often, especially in this epistle, ch. ii. 5, 8, iii. 5, iv. 15, v. 9, ix. 22, and besides, ch. xii. 19, xiii. 4,

5. [The wrath of God is the Holy One's love of goodness, working towards evil. As Lactantius well says: If God has no wrath for the impious and unrighteous, neither has he love for the pious and righteous. For where objects are opposite in their nature, the affection of the mind must regard both, or else neither. *Mey.*] *From heaven*—This denotes the majesty of the angry God, and his seeing eye, and the extent of his wrath. Whatever is under heaven, and yet not under the Gospel, is under wrath, Ps. xiv. 2. *Against all*—Paul, presenting to view the *wrath* of God, speaks, in the abstract, of sin: presenting *salvation* [ver. 16] in the concrete, of believers. Therefore he now darkly intimates, that for *sinner's* grace has been procured. *Ungodliness and unrighteousness*—These two points are discussed at ver. 23, etc. [Paul often mentions *unrighteousness*, ver. 29, as directly opposed to *righteousness*. *V. G.*] *Men who*—A periphrasis for the Gentiles. *The truth*—To which belongs whatever sound doctrine the heathen writings possess. *In unrighteousness*—The term is taken now in a larger sense than just before, where it is contrasted with *ἀσέβειαν*, *ungodliness*. Here it is *ἀνομία*, *lawlessness*, *iniquity*, ch. vi. 19. *Who hold*—Gr. *κατεχόντων*, *holding back, hindering*. [So *Alf.*, who renders, *of men who hold back the truth, in (and by) iniquity.*] Truth in the understanding strives and urges; but man impedes it. [Such is the most unhappy but abiding self-contradiction in the life of the heathen. *Mey.*]

19. *The known*—That God is known: that God makes himself known; that is, the *actual knowledge that there is a God*, not merely that he can be known. [Not therefore as Eng. Ver., *that which may be known of God*. The meaning is, on this account, *because they have that which is known of God*, rendering them *inexcusable*, therefore is God's wrath revealed, etc. *Mey.*] For at ver. 21, he says, *they knew God*. Plato (b. 5. Polit.) has, τὸ μὲν παντελῶς ὄν, παντελῶς γινώσκον μὴ ὄν δὲ μηδαμῆ, πάντῃ ἀγνωστον, *That which wholly is, is wholly known; but that which is not at all, is in all respects unknown*. *Shewed*—Gr. *ἐφάνερωσε*. Paul has chosen this word with great propriety, as well as *ἀποκαλύπτω*, *reveal*, above.

20. *The invisible things are seen*—An incomparable *Oxymoron* [connecting of opposites]. The invisible things of God would certainly have become visible at the creation if ever; but then, too, they began to be seen only by the understanding. *From the creation*—'Από, *from*, here denotes either a *proof*, as in Matt. xxiv. 32, so that the understanding of the fathers from the creation of the world, may condemn the apostasy of the Gentiles; or rather, *time*, corresponding with the Hebrew *נ*, *from, since; ever since the foundation of the*

world, and beyond, reckoning backward; and with this the *ἀίδιος*, eternal, presently after, agrees. In the former construction, the connection is *καθορᾶται ἀπὸ, are seen from*; in the other, with *δώρατα ἀπὸ, unseen from (since)*. *Things made*—The works produced by *κτίσις*, creation. There are works; therefore there is a creation; therefore there is a Creator. Understood—Gr. *Νοοῦμενα*. None but those who use the *νοῦς*, understanding, *καθορῶσι, see clearly*. *Are seen*—For works are discerned. Antithesis, *ἐσχοτισθη, was darkened*, [ver. 21.] *Power, etc.*—These words stand in apposition with *δώρατα, invisible things*. *Eternal, etc.*—The highest perfection of God, worthy of God, in being and acting; in one word *θειότης*, which signifies *divinity* [not *Godhead*,] as *θεότης, Deity, Godhead*. [So *Alf.*, etc.] *Power*—The first revealed all the attributes of God. His works in a peculiar manner correspond to his several attributes [Isa. xl. 26.] *So that*—Paul not only speaks of some result, but directly takes away excuse. And this clause is like a statement of subject for the following verses. Construe with *φανερὸν ἐστίν, is manifest*, ver. 19. *Without excuse*—So also of the Jews, ch. ii. 1.

21. *Because*—Gr. *διότι*, resumed from ver. 19. They did not sin in ignorance, but knowingly. *God—as God*—This is *ἡ ἀλήθεια, the truth*, the perfect consistency, where worship corresponds to the divine nature. Comp. the opposite, Gal. iv. 8, *by nature no Gods*. *God*—Eternal, Almighty, to be praised by showing forth his glory, and by thanksgiving. *Glorified—were thankful*—We ought to render thanks for benefits; to glorify him for the divine perfections themselves, (contrary to Hobbes.) If a mind could exist out of God, not created by God, it would yet be bound to praise God. *Became vain*—Gr. *ἐματαιώθησαν*. This verb and *ἐσχοτισθη, were darkened*, have a reciprocal force. *כִּבְדוֹ, μάταια ματαιώσθαι, vain, etc.*, are often said of idols, and their worship and worshipers, 2 Kings xvii. 15; Jer. ii. 5; for the mind is assimilated to its object, Ps. cxv. 8. *Vanity* is opposed to *glorifying, the foolish heart* to thanksgiving. *Imaginations*—(*Reasonings*)—Gr. *διαλογισμοῖς*. Variable, uncertain, and foolish. [And *their*—This strengthens what precedes. Comp. Eph. iv. 17, 18. The heart, which through these *vanities* had become foolish, became now dark, losing the truth entirely. *Mey.*]

22. *Became fools*—Sept. Jer. x. 14, etc., *ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως—ψευδῆ ἐχώνευσαν—μάταια ἐστὶν ἔργα ἐμπεπαιγμένα, every man is a fool without (from) knowledge. Their molten images are falsehoods, they are vain and deceitful works*. Throughout this epistle Paul alludes to the last chapters of *Isaiah*, and to the first of

Jeremiah, from which it appears, that the holy man of God was at that time fresh from reading them.

23. *They changed*—With extreme folly, Ps. cvi. 20; Jer. ii. 11. The same impiety, and the same punishment have three degrees. In the first, the emphatic words are *heart, hearts*, ver. 21, 24; *glorified, glory*, and *dishonor their bodies*, ver. 21, 23, 24. In the second, *changed* is emphatic, and the repetition of this verb, not, however, without a distinction between the simple and compound forms, [Gr. ἠλλαξαν, ver. 23; μετήλλαξαν, ver. 26, expresses the retaliation, ver. 25, 26; as παρά, repeated [παρά, more than, ver. 25; against, ver. 26]. In the third, *did not like*, Gr. οὐκ ἐδοκίμασαν, (*approved not*) and ἀδόκιμον, *reprobate*, ver. 28, are emphatic. In the several cases, the word παρέδωκε, *gave up, or over*, expresses the punishment. If a man worships not God as God, he is so far left to himself, that he casts away his manhood, and departs to the utmost from God, in whose image he was made. *The glory of the incorruptible*—The perfections of God may be expressed either in positive or negative terms. The Hebrew language abounds in positive terms, and generally renders the negative by a circumlocution. *Into*—Gr. ἐν. Hebrew ב, Latin *pro, cum, for, with*, so ver. 25. *Man—creeping things*—A descending climax; *corruptible* is to be construed also with *birds*, etc. They often mixed together the forms of man, bird, quadruped, serpent. *In the likeness of an image*—*Image* is the concrete; *likeness*, the abstract, opposed to δόζη, the *glory*. The greater the resemblance of the image to the creature, the more manifestly it departs from the truth.

24. *Wherefore*—One punishment of sin is in its physical consequences, ver. 27, note, *was meet*; another, yet from retributive justice, as here. *In the lusts*—[*In*, not *through*, as Eng. Ver. The lusts of the heart were the *field of action*, in which this dishonor took place. *Alf.*] Ἐν, *in*, not εἰς, *to*. *The lusts* were already there. The men themselves were as the gods they framed. *Uncleanness*—Impiety and impurity are often joined, 1 Thess. iv. 5; so the knowledge of God and purity of mind, Matt. v. 8; 1 John iii. 2, etc. *Dishonor*—*Honor* is its opposite, 1 Thess. iv. 4. Man ought not to debase himself, 1 Cor. vi. 13, etc. *Among their own selves*—Gr. ἐν ἑαυτοῖς. [Eng. Ver., *between themselves*. For which read ἐν αὐτοῖς, *in (among) them*. *Tisch.* So *Alf.*, who renders, *So that their bodies were dishonored among them*.] By fornication, effeminacy, and other crimes. They are the material of their own punishment, and at the cost of it. *How justly! They who dishonor God, punish themselves.*
John Cluver.

25. *The truth*—Which commands us to worship God as God. *Into a lie*—[That is, exchanged for a lie] the price of mythology. *Worshipped*—Internally. *Served*—Externally. *More than*—Gr. *παρα*, ch. xiv. 5.

26. *Vile affections*—(Literally, *Lusts of dishonor*—See Gerber's book on unknown sins). The writings of the heathen are full of such things. *Of dishonor*—The opposite is *honor*, 1 Thess. iv. 4. *Women*—[Gr. *θηλειαι*, females.] In stigmatizing sins, we must often call a spade a spade. The unchaste usually demand from others an absurd modesty. Paul, at the beginning of the epistle, writes to Rome, which he had not yet visited, more plainly than anywhere before. The dignity and earnestness of the judicial style, does not offend modesty by the use of appropriate language. *Use*—Supply of themselves; but it is elliptical; the reason is found, 1 Cor. xi. 9; *we must use*, not enjoy. Note the gravity of the sacred style.

27. *Burned*—With an abominable burning. *That which is unseemly*—Against the very conformation of the body and its members. *Which was meet*—By natural consequence. *Their error*—By which they wandered from God. *Receiving*—Gr. *ἀπολαμβάνοντες*. The contrasted word of the Gentiles; as *will repay*, Gr. *ἀποδώσει*, that of the Jews, ii. 6. In both words, *ἀπό*, *re*—, i. e., *back*, has the same force.

28. *To retain*—Antithesis to *παρέδωκεν*, *gave them over*: *ἔχειν ἐν ἐπιγνώσει*, *to retain in knowledge*, means more than *ἐπιγνώσκειν*, *to know*. They were not altogether without knowledge; but they did not so far profit in the possession of it, as to *retain* (have) God, ver. 32. *Reprobate*—Gr. *ἀδόκιμον*. As *ἄπιστος*, [incredible, Acts xxvi. 8, or *unbelieving*, John xx. 27.] And such words have both an active and passive signification, so *ἀδόκιμος*. Here it denotes in an active sense, the mind, which *approves* things by no means to be approved; to this are given up those who have *disapproved* what was most to be approved. The word *ἀδόκιμον*, *reprobate*, is treated of at ver. 32; *συνευδοχοῦσι*, *have pleasure in*, and the *doing things not convenient*, at ver. 29–31. *Not convenient*—[That is, *not becoming*.] *Meiosis* [language softened to express less than is meant.]

29. *Filled*—A large word; *μεστούς*, *full*, follows presently. *Unrighteousness*—This, the opposite of *righteousness*, is put first; *unmerciful*, last. *Righteousness* has *life*; *unrighteousness*, *death*, ver. 32. The whole enumeration is wisely arranged, nine members on the affections; two on language; three respecting God, one's-self, and his neighbor; two on the management of affairs; and six respecting ties of relationship. Comp. the contraries, ch. xii. 9, etc. [Omit

πορνεία, fornication. Tisch., Alf.] *Fornication*—For a long time I have acknowledged that this word must be retained. It does not appear that it was not read by Clemens Romanus. *Wickedness—malignity*—Gr. *πονηρία—κακία*. The former is the *perverse wickedness* of man, who delights in injuring another, without benefit to himself: the latter is the *vicious disposition* through which one can confer no good on another. *Covetousness—Πλεονεξία*, strictly denotes *avarice*, as often in Paul: otherwise this sin would rarely be blamed by him. But he usually joins it with impurity; for man outside of God, seeks his food in the material creature, either for pleasure or avarice. He appropriates the good of another. *Mischief*—[Eng. Ver., *malignity*.] Gr. *κακοηθεία*. Ammonius explains this a *hidden vice*. Seizing for harm all that belongs to others; making oneself troublesome to another. [Aristotle explains it to mean, *taking everything in bad part, or a bad sense*. There is a work of Plutarch, entitled on the *malignity* (Gr. *κακοηθείας*) of *Herodotus*. Stephens.] *Whisperers*—In secret.

30. *Backbiters*—Openly. *Haters of God*—Men who show their *hatred to God*. [But the word means *hated by God*; so the Vulgate, *Deo odibiles, hateful to God*. There is no good authority for the active sense. Mey., Alf.] *Despiteful*—Gr. *ὕβριστὰς*. Who *insolently* drive away from *themselves* all that is good and salutary. *Proud*—Gr. *ὕπερηφάνους*. Who exalt themselves above *others*. On this vice, and others here noticed, see 2 Tim. iii. 2, etc. *Boasters—Arrogant* in things great and *good*. *Inventors of evil things*—New pleasures, new gains, of new arts for injuring others, as in war, 2 Macc. vii. 31. Antiochus is said to have been an inventor of all evil against the Hebrews.

30. 31. [Omit *ἀσπόνδους, implacable.* Tisch., Alf.] *Disobedient to parents, without understanding, refractory, without natural affection, implacable, unmerciful*—Two triplets, the former referring to superiors, the latter to inferiors.

31. *Covenant breakers*—Gr. *ἄσυνδέτους*. The Sept. translates the Hebrew בוגד, to act with *perfidy*, ἠνυ, to *prevaricate*, by *ἀσυνδέτεῖν, to be ἀσυνδέτοι*.

32. *Judgment*—The mark of God's royalty, that God approves virtues, hates vices, visits the wicked with death, and that justly and deservedly, to show that he is not unjust. For while he punishes the guilty with death, himself is justified. This is acknowledged Royal, even by the Gentiles. *Do*—Gr. *πράσσω, committ*. The repetition of this verb, *ποιῶσιν, do*, intervening, accurately expresses the wantonness of the profligate, opposed to divine justice. *Do such things*—Gr.

ποιοῦσιν. Even with the affections, and reason. The same distinction in ch. ii. 3. *Of death*—Lev. xviii. 24, etc.; Acts xxviii. 4. From time to time every extremely wicked race of men is extirpated, and all posterity comes from those less wicked. [*Death in general as the consequence of Sin. Alf.* But *Mey.* refers it to the future punishment in *Hades*, of which even the heathen had some idea.] *But also*—Gr. ἀλλὰ καὶ. It is worse, *συνευδοχεῖν*, to have pleasure in, for he, who perpetrates the evil, is led away by his own desire, not without condemnation of himself, or even others, (comp. *judgest*, ch. ii. 1), and while approving the law; comp. ch. vii. 16; but he who takes pleasure or approves, with heart and tongue, has, as the fruit of wickedness, wickedness itself. He feeds upon it, heaps his own guilt with others, and inflames others in sin. He is a worse man, who ruins both himself and others, than he who ruins but himself. This is indeed a reprobate mind. Ἀδόκιμον, *reprobate*, and *συνευδοχοῦσι*, take pleasure in, approve, are kindred forms, ver. 28, note. The *judging*, ch. ii. 1, is in contrast with *approving* here. The Gentiles not only do, but also approve. The Jew judges indeed, without approval; yet does them. *Them that do*—Themselves, and others. Comp. Is. iii. 9.

CHAPTER II.

1. [See note on ch. i. 18, etc. In ch. ii. the same, that *all* are guilty before God, is proved of the Jews also. *Alf.*] *Therefore*—Paul passes from the Gentiles to the Jews, as the whole following discourse shows; and yet he uses the particle not of transition, but of inference, (*therefore*,) the latter, as the stronger, absorbing the former. The Gentile does evil; the Jew does evil. Then ver. 6, etc., he includes both Jews and Gentiles. *Inexcusable*—Man seeks a defence. *O man*—In ch. i. he spoke of the Gentiles in the third person, but he deals with the Jew in the second person singular; as the law itself deals with the Jew, not in the second, but in the third person singular; [as Deut. xxvii. 16, etc.], because it had to do with none but the Jew. Comp. ch. iii. 19. But the apostle, who directs his discourse to Gentiles and Jews, addresses the Jew indeed in the second

person singular, but calls him by a name [O man] common to all. Comp. ch. i. 18; not acknowledging the Jew, ver. 17, 28. The same distinction between the third and second persons occurs again, ver. 14, 17. Similarly, the Gentiles are put off till the last judgment, ver. 16; but the Jews are threatened out of the law with a present judgment also. *That judgest*—Far from *having pleasure*, i. 32. Paul uses a weighty expression. The Jew esteems himself superior to the Greek, ver. 19, etc. Paul now calls this *judging*, and thus opens his way to show God's judgment. Self-love, the worse it supposes others, thinks the better of self, Gal. vi. 4. There is here a *Paregmenon* [Connection of kindred words, or of simple words with their compounds, as here, *κρίνεις, κατακρίνεις, judge, condemn.*] For *κατακρίνεις, condemnest*, follows. Comp. ch. xiv. 22, 23; 1 Cor. iv. 3, etc., xi. 29, etc; James ii. 4. [*Wherein*—Gr. ἐν ᾧ, i. e., *in the thing in which*, not *in that*, as Eng. Ver., *Alf.*, etc.] *Another*—With whom thou hast nothing to do; whose more open unrighteousness profits thee nothing; a heathen.

2. *We know*—Without thy teaching, O man, that judgest. *The judgment of God*—Not thine, thou who exceptest thyself. *According to truth*—The highest without distinction; [without error; without partiality. *Mey.*] *δικαίον, righteous judgment*, ver. 5, 6, 11; and according to what is in men, not the outward alone.

3. *Thou*—As distinguished from the Gentile; every one, even without cause, excepts himself; and flatters himself, though he knows not why. *Thou shalt escape*—Through the crevices thou seekest. Every one accused *tries to escape*; he who is acquitted, *escapes*. [But it is not by an *acquittal* that the Jew expects to *escape*; but by being *excepted entirely* from the judgment of God. According to the Jewish notion, only the Gentiles shall be judged; while all Jews, as *the children of the kingdom* of Messiah (Matt. viii. 12), shall inherit it. *Mey.*]

4. *Or*—Men easily become *despisers* of goodness, while they do not perceive God's judgment. The particle *or*, properly is a disjunctive between the vain thought of *escape*, and the plain *treasuring up of wrath* through abuse of goodness itself. *Goodness, forbearance, long-suffering*—Since thou both hast sinned, and art sinning, and wilt sin. [By goodness, GOD restrains his wrath, ver. 5: by forbearance, he keeps himself, as it were, unknown, until he is *revealed*, ver. 6: by long-suffering he delays his *righteous judgment*, ver. 15. *V. G.*] Presently after, τὸ χρηστόν, *the goodness* of God, denotes all these. Even those, who shall be condemned hereafter, might and ought to have repented. [*Riches*—Comp. *Treasurer*, ver. 5. *Mey.*] *Being*

ignorant—Paul wonders at this ignorance. *Leadeth*—Sweetly; not forces by compulsion.

5. *But*—Antithesis between despising *the riches of goodness*, and *treasuring up wrath*. *Hardness*—Antithesis, *χρηστόν*, *goodness*. *Impenitent heart*—The antithesis is *repentance*, ver. 4. *Impenitent*—Gr. *ἀμετανόητον*. He would have said *ἀμετανοήσιαν*, *impenitence*, [a noun, in antithesis to the noun *repentance* ;] often used by later writers; but avoided the word as unusual. *Treasurest*—Although thou, O man, thinkest thou art treasuring up all blessedness. Oh, what may a man lay up, in the many hours of his life, in either direction! Matt. xviii. 24; 1 Tim. vi. 18. [*Treasurest*—Implies that the sentences of divine wrath are stored up little by little; to be brought forth at last as the whole. *Wolf in Mey.*] *Thyself*—Not the other, whom thou judgest. *Wrath—of wrath*—Very strong, *Deinotes* [unusual force] of language. Why have many no sense of wrath? Not yet is the *day of wrath*. But it shall be. *In the day*—Gr. *ἐν*. When *ἐν*, *in*, refers to time, it denotes the present; *εἰς*, *unto*, the future. That day is present to God. But this expression may also be construed with *ὀργήν*, *wrath*. [And this is certainly the true construction. *Thou art treasuring up for thyself wrath in the day of wrath*; i. e., wrath which shall break out on that day, the day of judgment. The Eng. Ver., *against the day*, is wrong. *Mey., Alf.*] *Revelation*—When God shall be revealed, the secrets of man shall be revealed, ver. 16. [Many manuscripts read *καὶ δικαιοκρισίας*, *revelation and righteous judgment*. So *Beng.*] *Righteous judgment*—By far the greatest weight of testimony, and the unquestionable antithesis between *ἀνοχῆς*, *forbearance*, and *ἀποκαλύψεως*, *revelation*, one most worthy of the apostle (comp. that between *ἀνοχῆν* and *ἐνδειξιν*, ch. iii. 26; Ps. l. 21), confirm the reading with *καὶ*, *and*, thus, ver. 4, *goodness and forbearance and long-suffering*, ver. 5, *of wrath and revelation and righteous judgment*. *Καὶ ἀποκαλύψεως, καὶ δικαιοκρισίας*. *Forbearance and revelation*—Have respect to God, and are compared together, like *to declare and forbearance*, ch. iii. 25. *Long-suffering and righteous judgment*—Refer to the sinner, *goodness and wrath* are put generally. Hence they are wrong who omit the particle *καὶ*, *and*, which Origen, in his work against Celsus, in the Bâle manuscript, supports; as Sam. Battier informs us. Instead of *ἀποκαλύψεως*, *revelation*, the Alexandrine manuscript has *ἀναποδόσεως*, *retribution*. I formerly omitted to notice this various reading, which arose from its having the same letters at the beginning as the verb *ἀποδώσει*, and is absurd; nor do I use it now to defend that *καὶ*, *and*, which follows

immediately after. Erasmus observes that *δικαιοκρισίας* was a word new-coined to express a thing not recognized by men before.

6. [This and the following verses say nothing of the means of attaining righteousness before God. They merely state the general law of divine government; *Everywhere and in all, God punishes evil, and rewards good.* Alf.] *Who will render to every man according to his deeds*—Gr. *ὅς ἀποδώσει ἐκδότην κατὰ τὰ ἔργα αὐτοῦ.* So the Sept. in Prov. xxiv. 12, and Ps. lxii. 13, *ὅς ἀποδώσεις,* etc. *Thou wilt render,* etc.—This saying, and that below, ver. 11, are quoted with peculiar frequency. *Will render*—Not only will give, but will repay. [See that you make this the rule of your plans. *V. G.*] *According to*—Paul is here describing generally those who shall obtain life or death, and does it according to the comprehension of those with whom he here has to do; entirely apart from any special ground by which salvation is to be obtained or lost. Therefore this passage is no argument for the merit of good works.

7, 8. *To them who—but to them*—A vaster distinction than many now think.

7. [*Beng.* would supply *οἶσι, with τοῖς*; reading, *To them who are of patient continuance,* etc., and *seek*; but it is better to read, *to those who by endurance in good works, seek for,* etc., (will he render) *eternal life* (Alf.) nearly as Eng. Ver.] *Of patient continuance*—Gr. *κατὰ* (see Acts xxv. 23,) employed here nearly in the same sense as *ἐξ, of,* [*contentions, Gr. of contention*] next verse; save that the latter implies something natural to the sinner; the former something superinduced. The Greek student will see the difference, by an interchange of the particles. *Patient*—etc. Gr. *Patience of work*—So *the patience of hope,* 1 Thess. i. 3; *ὑπομονή, patience,* here includes obedience, steadfastness, and that, submissive. *Good work*—[Eng. Ver.] *Well-doing*—There is great force in the singular number here, Phil. i. 6; Rev. xxii. 12. *Glory*—The construction is, *to those who seek for glory,* etc., (he will render) *life.* Pure love does not exclude faith, hope, desire, 1 Cor. xv. 58. *Seek*—While thou, O Jew, thinkest thou hast no need of seeking. [Industry is requisite. *V. G.* *Immortality*—Gr. *ἀφθαρσίαν, incorruptibility.* Comp. 1 Cor. ix. 25. Alf.]

8. [*Alf.* renders this ver., *but to those who are* (men) *of self-seeking, and disobey the truth, but obey iniquity* (shall accrue) *anger and wrath.* This is the only right construction. *De W.* *Ἐριθεία,* often rendered *contention,* (so Eng. Ver.), is not from *ἔρις, strife,* but *ἐριθός, hireling,* and means *labor for hire,* hence *self-seeking,* as here. *Mey.*] *Unto them of contention*—Paul shrunk from saying directly: *God*

will render to them that are contentious, death or eternal destruction. He therefore leaves that to the conscience of the sinner, to be supplied from the preceding antithesis, *He will render*, not certainly eternal life; and he turns the discourse to those things which follow.

Τοῖς, them, here, has therefore the force of Heb. 5, understood before it, signifying *as concerns*. Comp. ch. iv. 12, notes. Accordingly *ἐπὶ πᾶσαν, upon every*, follows, with propriety, for so we have Ex. xx. 5, Sept. *ἐπὶ τέχνα, ἐπὶ τρίτην καὶ τετάρτην γενεάν, τοῖς μισοῦσί με, upon children, upon the third and fourth generation, for them that hate me*. Furthermore, *ἐξ, of*, as ver. 27, [by nature] and often elsewhere, denotes a party or sect; in reference to those, who are of a contentious party or nation, like thee, O Jew, resisting God. The mark of false Judaism is disobedience, stiff-neckedness, impatience. *Truth—unrighteousness—Two* which are often contrasted, 1 Cor. xiii. 6; 2 Thess. ii. 10, 12; *truth* includes *righteousness*, and *unrighteousness* implies *falsehood*. [For *θυμὸς καὶ ὀργή, indignation and wrath*, read *ὀργή καὶ θυμὸς, wrath and indignation*. Tisch., *Alf. Wrath, ὀργή*, is the abiding, settled mind of God towards them, (John iii. 36); *indignation, θυμὸς*, the outbreak of that anger at the great day of retribution. *Alf.*] The Sept. has, Ps. lxxviii. 49, *θυμὸν καὶ ὀργήν, anger and wrath*. *Anger* inflicts punishment; *wrath* follows up crime. The propriety of the words is seen in Eph. iv. 31, 32, where *χαρίζεσθαι, forgive*, is opposed to the latter, and *εὐσπλαγχνος, kind*, to the former. *θυμὸς* is defined by the Stoics to be *ὀργή ἀρχομένη, incipient wrath*. Nor should we despise the explanation of Ammonius; *θυμὸς* is temporary; *ὀργή* is the lasting remembrance of injury.

9. *Tribulation and anguish—Tribulation* for the present; *στενωχωρία, anxiety or anguish*, for the future; *tribulation* weighs down; *anxiety* frets and distresses. Job xv. 20, etc. In these words we have a proof of the avenging justice of God. For God's wrath leads the sinful creature, experiencing wrath and all adversity, to hate himself, because he has opposed God; and so long as the creature shrinks from this righteous hatred of self, he is under punishment. *Every soul*—This term adds to the universal character of the language, ch. xiii. 1. *First*—So Ps. xciv. 10; *He that chastiseth the nations, shall he not correct* (you among the people?) The Greek partakes with the Jew. [The Jews, as God's people, possessing revelation, with its promises and threats, have the priority in recompense; not only in rewards but also in punishments. *Mey.*]

10. *But glory and honor—Glory*, of God's good pleasure; *honor*, of the divine reward; and *peace*, for the present and for ever. For *δὲ, but*, expresses the opposition between *wrath* and *glory*; *indigna*

tion, and honor; tribulation and anxiety, and peace. Comp. ch. iii. 17, 16. Of these things, those which are joyful are viewed, as they proceed from God; those sorrowful, as felt by man; for the latter are put absolutely in the nominative, while the former, on the contrary, are put in the accusative in ver. 7, as things which God bestows. But why are honor and sorrow contrasted, since the opposite of honor is disgrace, of pleasure sorrow? Ans.: In this passage, we must carefully attend to the word *εἰρήνη*, peace, here opposed to sorrow, that is, to tribulation and anxiety. But at Isaiah lxv. 13, joy (and honor) is opposed to shame (and grief), and each part of the sentence being concisely expressed, is to be supplied from its own opposite. Besides, in the class of blessings, honor is greatest, and in the class of penalties, sorrow; and the highest degree, including all below it, is opposed to the highest degree. So glorying and woe. 1 Cor. ix. 16.

9, 10. Κατεργαζομένου—ἐργαζομένου. [Eng. Ver., doeth, worketh.] The distinction between these words is more easily felt, than explained, more easily ridiculed, than refuted. There is another distinction: ἐπὶ ψυχῇν, on every soul, is said of the punishment; for punishment abides upon it, and the soul will bear it unwillingly. But the reward is given παντὶ τῷ ἐργαζομένῳ, to every one that worketh, the dative of advantage.

12. For as many—The Gentiles: and as many, the Jews. Without law—Gr. ἀνόμῳς. This word occurs twice by Antanaclasis [a word repeated in a modified sense], in the sense, not in the law, not by the law, as is clear from the antithesis. Sinned—The past tense, in respect to the time of judgment. Shall also perish—The word, also, denotes the correspondence between the mode of sinning, and the mode of perishing; he says, they shall also perish; for it was not proper to say they shall be judged, ἀνόμῳς, without law, as he presently says aptly, they shall be judged by the law. In the law, not, ἀνόμῳς, without law—That is, although they had the law. By the law—Ch. iii. 20.

13. For not—A clear definition of the subject. The words have respect also to the Gentiles, but are particularly adapted to the Jews. Of the former, ver. 14, etc., of the latter, ver. 17, etc. Hence, too, ver. 16 depends on ver. 15, not on ver. 12. Much confusion has been caused by enclosing within a parenthesis the passage from the 14th, or even the 13th verse to the 15th. Hearers—Who only hear, however sedulously. Before God—Ver. 2. Doers—If there be men who have shown themselves to be doers, ch. x. 5. They may do things in the law, but cannot shew themselves doers of the whole law.

Shall be justified—This verb, in contrast with the noun *δικαιοι*, *men actually just or righteous*, involves a condition to be performed, and *then* the manifestation of the righteous, to follow in the day of divine judgment.

14. *When*—After Paul has refuted the perverse judgment of the Jews against the Gentiles, he now shows the true judgment of God against the latter. He treats here of the Gentiles more directly, to convict them; and yet, what is granted to them in passing, is granted in order that the Jew may be dealt with the more heavily. But ver. 26 treats of the Gentiles quite incidentally, to convict the Jew. Hence *δταν*, *when*, is used here [ver. 14]; *εαν*, *if*, there [ver. 26]. *For*—He gives the reason, why the Gentiles also are required to be *doers of the law*; for when they do ever so little of it, they acknowledge it binding on them. And yet he shows, that they cannot be justified by the law of nature, or by themselves. There are four sentences, *for*, *when*, etc.; *these*, etc.; *who*, etc.; *the conscience bearing witness along with*, etc. The second is explained by the third, the first by the fourth. *Gentiles*—Not *the Gentiles*; some individuals of the Gentiles; and yet there is no man, who fulfils nothing whatever of the law. He did not choose to say *εθνηκοι*, *heathen*, which is usually taken in a bad sense. *Not the law*—Gr. *μη νομον*, Afterwards we have *νομον μη*, these, *the law not having*. Not even here is the changed order of words without a reason. In the former place, *not* is emphatic to give force to *have not*; in the latter place, the word *νομον*, *the law*, has the emphasis, in contrast with *εαυτοις*, *unto themselves*. So also, *νομος*, *law*, not without a good reason, is used sometimes with the article, sometimes not, ver. 13, 23, 27, iii. 19–21, vii. 1, etc. *By nature*—The construction is, *μη νομον εχοντα φύσει*, *not having the law by nature*. Just as ver. 27, *η εκ φύσεως ακροβυστια*, *the uncircumcision by nature*, contrary to the Syriac version of ver. 27, which connects the word *nature* with *doing*, *doing by nature the law*. The Gentiles are *by nature* (that is of themselves, as born, not as men, but as nations), destitute of the (written) law; the Jews are *by nature* Jews, Gal. ii. 15, and therefore *by nature* have the (written) law, ch. xi. 24, end. Nor yet, is there any danger of losing the force of the construction, which most follow, *do by nature those things, which are of the law*; for what the Gentiles, who have not the law, do, they surely do *by nature*. The term *law*, in the writings of the apostle, does not occur in the philosophical, but in the Hebrew sense, therefore, the phrase, *natural law*, is not found in sacred Scripture. The thing is true, ver. 12. [But the Eng. Ver., *Do by nature*, is right. The meaning is, *do* under the impulse of *natural conscience*.

The connection advocated by *Beng.* robs the addition, *by nature*, of all force. *Mey.*] *Do*—Not only by works, but also by inmost thoughts, ver. 15, end. [Not that the Gentiles could *fulfill* the law. But that a conscientious Gentile, who acts in accordance with particular requirements, does so far set up the law to himself. *Alf.*] *These*—This word gives the collective noun *ἔθνη*, *Gentiles*, a distributive sense [*so far as they really do it. V. G.*] *A law*—[Or rather, *the law*. There is but one law of God, revealed in the conscience, and more clearly by Moses. *Alf.*] What the law is to the Jews, that the Gentiles are to themselves.

15. *Show*—To themselves, to others, and, in some measure to God himself. *The work of the law*—The law itself, with its operation. It is opposed to the letter, which is a circumstance. *Written*, or *a writing*—A noun, not a participle, much less an infinitive. Paul alludes, by contrast, to the tables of Moses. This *writing* precedes the *doing* of those things, *which are in the law*; but afterwards, when any one has done (or has not done) the things commanded, the *showing* follows, and that permanent writing appears more clearly. *Also bearing witness*—An allegory. In a trial, there are prosecutor, accused, witnesses. The witness is conscience; thoughts accuse, or else defend. Nature, and sin itself, *bear witness*: conscience *bears witness also with them*. [While in the outward act they show that the work of the law stands written in their hearts, their *inward moral consciousness* bears witness with them; both *in respect of individuals*, conscience witnessing to itself, and *of each other*, in the moral judgments the heathen form and express of each other's conduct. *Mey.*] *Their conscience*—The soul has no faculty less under its own control than conscience. So *συνειδησις*, *conscience*, and *λογισμός*, *thought*, are joined, Wisd. xvii. 11, 12. *Between one another*—Gr. *μεταξύ ἀλλήλων*, as prosecutor and accused. This expression is put [in Gr.] at the beginning of the clause for emphasis, inasmuch as *thoughts* implicated *with thoughts*, are opposed to *conscience* which respects *the law*. *Their thoughts accusing*—Analyze thus: *the thoughts, which accuse, testifying simultaneously*; but the words *thoughts accusing* stand by themselves. *Or even*—Gr. *ἢ καὶ*. The concessive particle, *even*, shows that the thoughts have far more to accuse, than to defend, and the very defence (comp. 2 Cor. vii. 11, *defending* or *clearing of yourselves*) does not extend to the whole, but only to a part of the conduct, which of itself in turn proves us to be debtors of the whole, i. 20. *Excusing*—An instance, Gen. xx. 4.

16. *In the day*—Construed with *show*; the present tense is no objection; ver. 5. And Paul often says, *in the day of the Lord*,

which means more than *against the day*, 1 Cor. v. 5. Comp. *before*, 1 Tim. v. 21, note. Such as each thing was, such shall it then be seen, be determined, and abide. [But it is better to include verses 14, 15, (not 13-15, as Eng. Ver.,) in a parenthesis, and connect this with ver. 13; *shall be justified—in the day when*, etc. So *Mey.* after *Lachm.*] In that day, that part of the law written on hearts shall be established, having also joined with it some defence of upright acts, although the man be condemned in *judgment*, for other things, himself being accuser. And that implies in this life also, (reasoning from greater to less,) accusation, or even defence, exercised as often as either the future judgment itself is vividly presented to a man, or a foretaste of it in the conscience without his own knowledge. Comp. 1 John iv. 17. And Scripture in speaking of the future, especially of the last things, often presupposes what precedes them. The Jews, ver. 5, as the Gentiles here, are threatened with the future judgment. *The secrets—The conscience, and thoughts.* Comp. 1 Cor. iv. 5. This confirms the connection of this verse with the preceding. The true quality of actions, generally unknown even to the actors themselves, depends on what is secret. See ver. 29. Men judge by what is manifest, even of themselves. The manifest will be judged too, but not then first; for they are judged, from the time when they are wrought; secret deeds, then first. *Men—Even Gentiles.* [*Through Jesus—The judgment of the Lord shall be accomplished through Christ.* The apostles often repeat this truth, among the chief themes of the gospel. *Calv.*] *According to—*That is, as my Gospel teaches. Paul adds this clause, because he here deals with a man who does not yet know Jesus Christ. The Gospel is the whole preaching of Christ; and Christ will be Judge; and the judgment on the Gentiles is not so expressly declared in the Old, as in the New Testament. And it is called the Gospel of Paul, as preached by Paul, even to the Gentiles. Acts xvii. 31. All articles of gospel doctrine, and the article on the last judgment, illustrate one another strongly; and this very article, as respects believers, belongs to the gospel. Acts x. 42; 1 Pet. iv. 5.

17-24. [The pride of the Jews in their law and their God, contrasted with their disobedience. *Alf.*]

17. [For *ἴδε*, *Behold*, read *εἰ δὲ*, but *if*. *Tisch., Alf.* So *Beng.*] *But if—If* (comp. *when*, ver. 14) has some resemblance to an *Anaphora*, [beginning successive sentences with the same word,] save that *ὅταν*, *when*, said of the Gentiles, asserts more; *εἰ, if*, of the Jew, concedes less. After *if*, follows *οὖν*, *therefore* [ver. 21], like *ἀλλὰ*, *but*, (ch. vi. 5,) and *δὲ*, *then*, [not in Eng. Ver.] Acts xi. 17. Comp. Matt. xxv.

27. And the following *οὖν, therefore*, (ver. 21,) sums up the rather long *protasis*, which begins with *εἰ, if*. *A Jew*—This, the highest point of Jewish boasting (a farther description of it being inserted, ver. 17–20, and its refutation added, ver. 21–24), is itself refuted, ver. 25, etc. Moreover, the description of his boasting consists of twice five clauses; of these the first five, from *thou reatest* (ver. 17), to *out of the law* (ver. 18), show what the Jew assumes for himself; the rest, the same number, *thou art confident* (ver. 19), to *in the law* (ver. 20), show what more the Jew thence arrogates to himself, in reference to others. In the two series, the first clause corresponds to the first, the second to the second, and so on; and as the fifth in the former, *instructed*, ver. 18, so the fifth in the latter, *having*, ver. 20, denotes a cause: *because thou art instructed*, and *because thou hast*. *Art called*—Or rather *callest thyself*. Gr. ἐνονομήζη, middle voice: *thou callest thyself, and delightest to be called by this name*. *Restest*—In that which threatens thee with constraint; thou hast a school-master, instead of a father. *In the law*—Paul has a purpose in his frequent use of this noun. *In God*—As though he were thy God, [thy covenant God, peculiarly thine. *Alf.*]

18. *The will*—That is, whatever is approved by the law; so, *the will*, absolutely, Matt. xviii. 14; 1 Cor. xvi. 12. But this *will* is nothing but the will of God; but reverence prevented Paul from adding *of God*. [*Provest things which differ*, is the literal reading of δοκίμαζεις τὰ διαφέροντα; i. e., *provest the right and the wrong*, dost try and conclude what are right to do and what not. *De W.*, etc.]

19. [*Guide of the blind*—Doubtless an allusion to Matt. xv. 14. The Pharisees, most of all Jewish sects, magnified this outward calling of the Jews. *Ols.*] *In darkness*—That of native ignorance.

20. *Form*—Gr. μορφή. The word is taken here in a good sense, in reference to the boasting Jew: the *form*, plan, or *outline*. *Of knowledge and of the truth*—A *Hendiadys*, [i. e., *of knowledge of the truth*;] *the truth* in this passage expresses *accuracy* in established doctrine, now called *orthodoxy*.

21. *Teachest thou not*—A *Metonymy* of the consequent [substitution of antecedent for consequent], i. e., he, who doth not practise, doth not teach himself. *Preachest*—Clearly.

21, 22. *Steal—commit adultery—sacrilege*—Thou sinnest most grievously against thy neighbor, thyself, God. Paul had shown to the Gentiles, that their sins were first against God, next against themselves, next against others. He now inverts the order; for sins against God are very openly practised among the Gentiles, but not

by the Jew. *That abhorrest*—Even in speech. *Idols*—The Jews, from the Babylonish captivity even to our day, abhor idolatry, to which they had been formerly addicted. Yet they put Christ to death, and are fighting the Gospel and glory of God. *Commit sacrilege*—Because thou dost not give God the glory, which is properly God's. [But the contrast of the clauses requires the rendering, *Thou who abhorrest idols, dost thou rob their temples?* The reference is to the temples of the heathen; and there are intimations elsewhere of facts justifying it. *Mey., De W., Alf.*]

23. [*God*—Gr. τὸν θεόν, *the God*, namely, who hath given the law. *Mey.*]

24. [Paul here quotes a *Scripture*, to justify the phrase, *dishonorest thou God*, “For what is written in Isaiah, is no less true now of you.” *Mey., Alf.*] *The name*—Is. lii. 5, Sept. *Through you continually my name is blasphemed among the Gentiles*—Comp. Ezek. xxxvi. 20, etc. *As it is written*—This short clause is suitably placed at the end, as it refers to a thing evident of itself; but it is added for the Jews, ch. iii. 19.

25. *Profiteth*—He does not say *justifieth*; the *profit* is described ch. iii. and iv. Circumcision was still practised among the (believing) Jews. *If*—Paul is not only bringing his adversary's own principles home to him, but speaks his own sentiments, and shows, that they who trust circumcision, while they have violated the law, deceive themselves. *A transgressor*—A word abhorred by a Jew, ver. 27. [*Is become uncircumcision*—That is, the circumcised, if he keep not the law, has no advantage over the uncircumcised. *Mey.*]

26. *Uncircumcision*—That is, an uncircumcised person, for to this the αὐτοῦ, *his*, refers. [*The righteousness*—That is, the moral requirements of the Mosaic Law; which are kept by conforming to the law of nature. An impossible case; but put to show that circumcision is secondary to *keeping the law*. *Mey., Alf.*] *Shall*—The future; *shall be counted*, by righteous judgment. In ver. 25, the past tense γέγονεν, *is made*, now.

27. [*The uncircumcised by nature* (in contrast with by *the letter and circumcision*) *who fulfil the law shall judge*, etc. An independent sentence, advancing the thought; not a question. *De W.*, etc. So *Beng.*] *Judge*—Those, whom thou judgest, shall in turn judge thee at the day of judgment, ver. 16. Matt. xii. 41; 1 Cor. vi. 2, 3. *If it fulfil*—Gr. τελούσα, *keeping*: a splendid word. Therefore ἐάν, *if*, ver. 26, is conditional, and makes no assertion. *Thee*—Its judge *By*—Thou hast the letter, but thou dost even abuse it. There is an antithesis between *by nature*, and *with the letter*; then follows a *Hen-*

diadys, by the letter and circumcision, [i. e., by the circumcision of the letter.] On the letter and spirit, see ch. vii. 6. [*Alf.* paraphrases well: *thee, who in a state of external conformity with the written law, and of circumcision, art yet a transgressor of the law.*]

28. [*For not he who is outwardly* (a Jew, i. e., in confession, circumcision, and ceremonial observance;) *is a* (true, rightly named) Jew. *Mey.*, etc.] *In the flesh*—Contrast, *of the heart*, ver. 29.

29. [*In the spirit*—The living power or element, which fills the inner sphere of being (*De W.*); not a man's spirit, nor the Holy Spirit; but *the spirit* as opposed to *the letter* of the law, and of all God's revelation. *Alf.*] *Whose*—Who seeks and has praise, not from men, etc. *Praise*—Alludes to the name Jew; ירוך, *they shall praise thee*, Gen. xlix. 8. He therefore adds, *oŭ, whose*, not ἧς, *of which* [circumcision]. This is the solution: *The Jew who is one inwardly, he is the Jew who has praise*; i. e., this is true Judaism. It is opposed to the *judging* [ver. 3]. *Not of men*—Who, when they praise themselves, *boast*, ver. 17. *Of God*—Who regards the *heart*.

CHAPTER III.

1–20. [By the testimony of Scripture itself, the advantages of the Jews cannot exempt them from the sentence of guilt before God, which involves all flesh. *Alf.*]

1. *What*—Paul often introduces an objection thus. *Then*—Since circumcision without keeping, and being a Jew outwardly avail not, what has the latter? of what profit is the former? The Jews then have no peculiar privileges. Paul denies the conclusion. There are innumerable exceptions taken by the perverseness of the Jews, and of mankind, against the doctrine set forth in this epistle; Paul removes them all. *Advantage*—Gr. τὸ περισσόν, *excellence*; Heb. יתר, namely, above the Gentiles. This is taken up at ver. 2. *Profit of circumcision*—See on this ch. ii. 25.

2. *Much*—Gr. πολὺ, neuter: supply περισσόν, *advantage*. It rather refers to the concrete, concerning the Jew, than to the abstract, concerning circumcision, ver. 1; this will be treated at ch. iv. 1, 9, etc. So, ch. ii. 29, *oŭ, whose* praise, namely *the Jews*. *First*—[Eng. Ver., *chiefly*, is wrong. *Mey.*, *Alf.*], and therefore *chiefly*.

A *secondly* does not always follow. One privilege of the Jews, admirably adapted to Paul's object, is set forth in this passage (the others will follow, ch. ix. 4, 5); and by this very one, by and by, after finishing this conciliatory address he will all the more strongly convict them. *Were committed*—He, to whom a treasure is intrusted, may manage it either faithfully and skillfully, or otherwise; and the Jews treated the Old Testament Scriptures variously. But Paul says, that the *oracles* of God were intrusted to the Jews in such a manner that the *good to come*, ver. 8, described in them, should belong to the Jews, if they would receive it by faith. [And ver. 3, shows that by *the Oracles of God*, Paul means especially the prophecies of Messiah's glory and kingdom. These are not destroyed by the Jews' unbelief. *Mey.*] Most suggestive thoughts: God is true, faithful, intrusts his revelation to men, is righteous; man is false, faithless, distrustful, unrighteous. *Oracles*—Gr. *λόγια*, a diminutive. The Divine answers were often brief, as in Urim and Thummim. This word means also the *saying* [ver. 4], concerning circumcision, and the other privileges of the Israelites.

3. [Render, *For what? Suppose some were unfaithful, etc. Alf.*] *For what*—Supply, *shall we say*, ver. 5, where also the Gr. *μή* follows to indicate a question; comp. Job xxi. 4, Sept. *If*—Thus the Gentile rival would be likely to object. *Did not believe*—Gr. *ἠπίστησαν*. The words *ἐπιστεύθησαν*, *believed*, *ἠπίστησαν*, *believed not*, *ἀπιστία*, *unbelief*, *πίστις*, *faith*, are from a common root. *Some*—An *euphemism*. [There were *many* such]. Moreover, unbelievers, though numerous, are considered as *some* indefinitely, because they are not the especial subjects; ch. xi. 17; 1 Cor. x. 7; 1 Tim. iv. 1. *Faith*—With which promises will be kept, and *good will come* [ver. 8]. This *faith* abides, though all men were *faithless*; it abides, especially in respect to *the faithful*. They who deny universal grace, have perceived but little of *the faithfulness* of God in respect to *unbelievers*. Even in the case of the lost, the antecedent will of God ought to be highly valued. For what they have not, they yet might have had; and this very circumstance confers upon them a very great privilege; and even though they do not improve it, still this *advantage*, that the glory of God, and the glory of the *faith* of God, are illustrated in them. Comp. *hath abounded*, ver. 7. This *advantage* is something. The apostle, when he would vindicate our faith, appropriately praises *the faith* of God. Comp. 2 Tim. ii. 13. *Make of no effect*—The future, employed with great force in a negative address. The faith of God is unchangeable.

4. *God forbid*—Gr. *οὐ γένοιτο*, *Be it not so*. This expression is

found only in Paul's epistles to the Romans and the Galatians. *Be*—In the judgment. *God be true*—See Ps. cxvi. 12, where God's most faithful retribution is contrasted with man's perfidy. This fact, and the *liar*, are referred to again, in ver. 7. *Every man*—Not even excepting David. Ps. cxvi. 11, Sept., πᾶς ἄνθρωπος ψεύστης, *every man a liar*. Hence David, 1 Sam. xxiv. 9, speaks of *man's words*, that is, falsehood. [And *every man is a liar*, in not doing that to which he has bound himself. They, as members of God's people, had bound themselves to faith in his promises. Yet many disbelieved. *Mey.*] *That thou*, etc., *judged*—Gr. δπως—κρίνεσθαι σε. So the Sept. Ps. li. 6. The prayers which David made in the agony of his repentance, have also a prophetic reference. *That*—Gr. δπως ἄν, implying, *if* only God's faith were tried, if man would dare test it. *Be justified*—*overcome*—In the name of faith and truth. A human judge regards in judgment only the offence of the accused person; nor does he directly consider his own righteousness at all; but God exercises judgment so as to manifest his own *righteousness*, as well as the unrighteousness of men. *Overcome*—Gr. νικᾶν, generally said of a *victory* after the hazard of war, or a lawsuit, or a public game. Here it is said of the judicial victory, which God is sure to obtain. *In thy sayings*—Gr., ἐν τοῖς λόγοις σου. Heb. ברכך, the only passage in which the verb רכר, *to speak*, occurs in the conjugation Kal, and not in the participle; that is, *when thou beginnest to speak*, and in judgment to answer man, who accuses thee, or to proceed against him. [In a general way, indeed, men acknowledge that GOD is just, but when special instances are discussed, then they are fond of defending their own cause. *V. G.*] *When thou art judged*—Gr. ἐν τῷ κρίνεσθαι σε. Heb. בשפטך. God at once both *Krivei*, *judgeth*, and *Kriverai*, *is judged*, i. e., *pleads in judgment*. For here it has the meaning of the middle voice, such as verbs of *contending* often have. It is said of those who dispute in a court of law. See Sept. Is. xliii. 26; Judg. iv. 5; Jer. xxv. 31. Also an instance in Micah vi. 2, etc.; and in 1 Sam. xii. 7. It is unutterable condescension in God to come down and plead his cause with man. [*When thou art judged*—That is, when thy dealings are called in question by man. *Alf.*]

5. *But if*—This new argument, in the person of a Jew, is drawn from the verb *be justified*, ver. 4. *Unrighteousness*—Committed through *unbelief*. *What shall we say*—Paul shows that this *superiority* [ver. i.], does not prevent the Jews from being under sin. *Who taketh vengeance*—On the *unbelieving Jews*. Gr. ὁ ἐπιφέρων, *the inflicter* of wrath. The article is forcible. An allusion to Ps. vii. 11, Sept. *God is a just judge, and one that inflicteth not wrath:*

where it should read, *a God inflicting wrath*. (The Sept. translators mistaking $\kappa\alpha$, *God*, for $\kappa\alpha$, *not*, which differs only in the pointing.) *As a man*—A man might reason thus in human style: My wickedness subserves the Divine glory, and makes it conspicuous, as darkness does light; therefore, I ought not to be punished. [*As a man*—As a common, unenlightened man might speak; apart from the light of Christianity, which knows no such language as the question contains. *Mey.*]

6. *For*—The consequence is drawn from less to greater, as a *negative* conclusion must be. If it were unrighteous in God to take vengeance on the Jew who acts unrighteously, which is absurd, he certainly could not judge the whole world. *Affirmatively*, the reasoning would be this: He who judges the whole world justly, will doubtless also judge justly in this single case. On the other hand, a conclusion is drawn from the greater to the less, 1 Cor. vi. 2. *The world*—For even the *unrighteousness* of the whole world [contrasted with the Jews, ch. xi. 12) *commends the righteousness of God*; and yet God judges the whole world unrighteous, and that justly. Gen. xviii. 25. Nay, in the very judgment, the unrighteousness of man will illustrate in the highest degree the righteousness of God. The Jew acknowledges the righteousness of the Divine judgment on the world; but Paul shows that there is the same ground for judgment on the unbelieving Jew.

7. [Ver. 7, 8, give the *ground* of the question, *how shall God judge the world?* For an *unjust* judge of the world, the fact that his truth is glorified through a man's lie would remove every ground for judging that man as a sinner; and the damnable principle would result for the man himself, *to do evil that good may come*. *Mey.*] *For if*—An *Ætiology* [a statement of the reason] in the person of the opponent, who wishes to strengthen the objection stated at the beginning of ver. 5. [*For*—This follows from ver. 6; and shows that the supposition, carried out, would overthrow all God's judgment, and man's moral life; (ver. 8.) Render, *How shall God judge the world? For if the truth of God hath abounded* (i. e., his faithfulness been manifested) *by means of my falsehood, to his glory, why any longer am I also judged as a sinner? And* (shall we) *not* (rather say) *as we are slanderously reported*, etc., *let us do evil that good may come, whose condemnation* (i. e., that of those who say and act on this principle) *is just*. *Alf.* after *De W.*] *My lie*—What God says is true, and he who does not believe it, makes God a liar, himself being a liar. *Why*—That is, *why* do I even yet excuse myself, as if I had reason to fear? Comp. *why—yet*, ch. ix. 19; Gal. v. 11. *I also*—To whom the

truth of God has been revealed; not only the heathen. *Judged*—Corresponding to *judged*, ver. 4, 6, Sept. Job xl. 4, *τί ἐτι ἐγὼ χρινομαι, why am I yet judged? And not*—That is, *I do not act so, as*; but a change of number or person is introduced, as in ch. iv. 17. *As*—Some slandered Paul; others adopted this sentiment, and said that it was approved by Paul. *Some affirm*—Who pretend our support to cover their perverseness. Paul wrote this epistle principally to confute such. *That we*—Who maintain God's righteousness. *Let us*—The quotation (marked by *ἑτι*) depends strictly on *λέγειν, say. Let us do*—Without fear. *Evil*—Sin. *Good may come*—The same phrase in the Sept. Jer. xvii. 6. The slanderers mean to say this: Good is at hand, ready to come; but evil should prepare the way for it. *Good*—The glory of God. *Whose*—That those who do evil, or even say that we ought to do evil, in order that good may come. *Damnation*—Gr. *τὸ κρίμα, judgment*, which they endeavor to escape by a subterfuge, as *unjust*, will in an especial manner, overtake them. *Just*—Thus Paul puts away utterly that conclusion, and abruptly repels such disputers.

9. *What then*—He resumes the beginning in ver. 1. *Are we better*—[Gr. *προεχόμεθα*; which never means this in the middle voice. Render, *have we an excuse*, which will secure us from the penal righteousness of God? *Mey.*] *Have we any advantage over the Gentiles? Not altogether*—Gr. *ὄν παντως.* [Eng. Ver. *No, in no wise*, is right.] The Jew would say *παντως, altogether*; but Paul contradicts him. In the beginning of this passage, he speaks gently (for, in other places, where *μηδαμῶς, in no wise*, is used, *ὄν παντως, not altogether*, cannot be substituted for it; and in this passage *μηδαμῶς, by no means*, would contradict the concession which he made to them at ver. 2); but he afterwards speaks more severely. [But the question here relates only to *justification*, in which the Jew has no preference at all over the Gentile. *Wern.* and so *De W.*, etc.] *We have before proved*—*Before* I mentioned the privilege of the Jews. Paul deals in chapters i. and ii., as a stern officer of God's justice; but yet he would not speak in the singular number. By the plural, he expresses the assent of his believing readers. *All*—*All the Jews, all the Greeks. Under sin*—*ὑπὸ, under*, denotes subjection, as if *under* the tyranny of sin.

10. *As*—[Hitherto Paul has used arguments to convince men of sin. Now he begins to appeal to *authority*; the surest kind of proof among Christians, *provided authority be ascribed to God alone. Calv.*] That all men are under sin, is very clearly proved from the vices which always, and everywhere, have prevailed among mankind; just as the holiness of Christ is displayed in the innocence of his words

and actions. Paul therefore quotes, with propriety, David and Isaiah, although their complaints apply to their own times, and even that with the exception of the godly, Ps. xiv. 4, etc. For that complaint describes men as God looking down from heaven finds them, not as his grace makes them.

10, 11. See Ps. xiv. 2, etc. Sept. *There is none that doeth righteousness, there is not even one:—Whether there is one that understandeth or seeketh after God.* The general statement is, *there is none righteous*; the parts follow: the dispositions and pursuits, ver. 11, 12; the conversation, ver. 13, 14; the actions, ver. 15, 16, 17; the habits and will, ver. 18. *Righteous*—A fit word in a discourse on *righteousness*. *No, not one*—Who can except any one here? ver. 23, not so much as one *under heaven*. Were one, or at least a few excepted, it might bring favor to all; now wrath is on that account the greater.

11. *There is none that understandeth*—They are without understanding for good. *None that seeketh after*—They are without the will to good. To *seek after*, implies that God is כְּסוּתָהּ, *hidden*, Is. xlv. 15. [Thus the first charge against them is *foolish ignorance*, in not seeking after God. And empty indeed is the man, however learned in all besides, who is without the knowledge of God. All arts and sciences are vanity, without this basis. *Calv.*]

12. *They have turned aside*—They have gone out of the way. Turning aside implies, that all had formerly been in the right path. *Together*—At the same time. *They have become unprofitable*—They have no power to return to the good. And on the contrary, in all these respects they cling to the evil, either secretly, or even openly. They have become *unfit for any useful purpose*. The kindred word *χρηστότης*, *good, usefulness*, follows in the next clause.

13. *Sepulchre*, etc.—Gr. *τάφος*, etc. See Sept. Ps. v. 10, cxl. 4. *Open*—That is, a *sepulchre just laid open*, and therefore very offensive. *Their throat*—Observe the course of conversation, as it flows from the heart, by *the throat, tongues, lips*; the whole is called the *mouth*. A great part of sin is in words. *Under their lips*—For on their lips is honey.

14. *Whose*, etc.—Ps. x. 7, Sept. *whose mouth is full of cursing and bitterness and grief*. *Mouth*—In this and the following verse violence is described, as in ver. 13, deceit. *Cursing*—Against God. *Bitterness*—Against a neighbor.

15–18. *Their feet—known—*Οὐκ εἴδεις—οὐκ ἔγνωσαν. Comp. Is. lix. 7, 8, Sept. So of the feet, Prov. i. 16.

16. *Destruction and misery*—Gr. *Σύντριμμα καὶ ταλαιπωρία*. Heb. *שׁוֹרַר וְהַרְסָה*, *wasting and destruction*.

17. *Have not known*—Neither know, nor wish to know.

18. *There is no*—So the Sept. Ps. xxxvi. 2. *Fear*—Not to say *love*, of which nature is much more ignorant. From several passages, in which human depravity is expressed, either in the complaint of God and of the saints, or else in the confessions of penitents. Paul has transcribed some of the words, intimating that the *rest* are to be sought in the same passages. *Their eyes*—The seat of reverence is in the eyes.

19. *What things soever*—He has just now accumulated many testimonies from the law. *The law*—Therefore the testimony, ver. 10, etc., brought forward from the Psalms, strikes the Jews; nor ought they to think that the Gentiles are there accused. Paul has brought no saying of Scripture against the Gentiles, but has dealt with them according to the light of nature. *Law—law*—An instance of *Deinotes*, [impressive vehemence in words]. *That*—[That is, *in order that*. This conviction of the whole world as guilty, is an especial aim of God's revelation. *Alf*. In the profound views of Scripture, many things are represented as the design and purpose, which we are accustomed to think of simply as the result. *Mez*.] He presses this home to the Jews. *Mouth*—Bitter, ver. 14, yet fond of boasting, ver. 27. The Jews are chiefly meant, as the Gentiles by the *world*. *May become*—The world is always *guilty*, but *it becomes* guilty, when the law fulfils its office on it. *All*—Not even excepting the Jews. *The guilt of the Gentiles* is presupposed as manifest; *the Jews* are prosecuted by arguments from *the law*. These are guilty; and by their condemnation the whole *world* is condemned as guilty.

20. *Because*—[Gr. *διότι*. Eng. Ver. *therefore* is wrong. *Alf*., etc.] *Of the law*—Indefinitely, but chiefly the moral law, ver. xix. 9, ch. ii. 21–26; which alone is not *made void*, ver. 31. The works of this law Abraham possessed, before he received circumcision. Paul, in affirming that we are not justified by the works of the law, as opposed not to any particular law, but to faith, means the whole law, of which the ceremonial and the moral laws were parts rather than kinds. Of these the former, as then already abrogated, was not so much taken into account; the fact that the latter was given through Moses, does not make it binding upon us. In the New Testament we have no works of the law at all, apart from grace; for the law gives no strength. Paul has good reason, when he speaks of *works*, for adding always, *of the law*; for his adversaries relied on these, and knew nothing of the better ones which proceed from faith and right-

eousness. *Be justified*—Gr. *δικαιωθήσεται*. On the meaning of this verb, see note on Luke xii. 35. In Paul, at least, it obviously bears its judicial meaning, ver. 19, 24, etc., ch. iv. 5; with the context. On the future, see ver. 30, note. *No flesh*—Gr. *all flesh shall not*. *All flesh* is the same as *the world*, ver. 19, but besides implies the reason; the world and its righteousness are *flesh*. Therefore it is not of itself justified. *In his sight*—Ch. iv. 2, ii. 29. *Law*—Given for that purpose. *Knowledge*—This knowledge of sin does not of itself justify, but it perceives and acknowledges the want of righteousness. *Sin*—*Sin* and *righteousness* are directly and throughout opposed to each other. But sin includes both guilt and depravity. Therefore *righteousness* expresses the opposite of both. *Righteousness* is more abounding, ch. v. 15, 17. It is well said in the *Apology of the Augsburg Confession*, “The good works of the Saints proceed from righteousness, and are well-pleasing because of faith; hence they are the fulfilling of the law.” Hence *δικαιοῦν* means to make righteous, or to justify; a sense in harmony with the form of the word. The only difficulty is in the meaning of the root-word *δικαιος*, *just*, *righteous*. He then who is justified is brought over from sin to righteousness, *i. e.*, from guilt or crime to innocence, from depravity to soundness. Nor yet is the signification double; but the words *sin* and *righteousness* have a simple and pregnant meaning; just, such as is expressed everywhere in the word *ἄφεσις*, *remission* or *forgiveness*, and the verbs which express the act, as *ἁγιάζω*, *sanctify*; *ἀπολούω*, *wash away*; *καθαρίζω*, *cleanse, purify*; etc., 1 Cor. vi. 11., note. Ps. ciii. 3. Mic. vii. 18, etc. And this pregnant meaning of the verb *to justify*, denoting the whole divine benefit, by which we are brought from sin to righteousness, occurs also, for example, in Tit. iii. 7; comp. 2 Cor. v. 21; and Rom. viii. 4; comp. ch. v. 16. But elsewhere, as the subject under discussion demands, it is restricted to some particular part, and especially to deliverance from sin, in so far as *guilt* is viewed in it. And so Paul always uses it when, according to his design, he treats of God justifying the sinner by faith. [*By the law is*—etc. The meaning is, the law gives *only* the knowledge of sin: just as the sin-offerings did not remove sin, but recalled it to mind. (Heb. x. 3.) The law makes the sense of sin clear and strong, but does not strengthen and set right *the will*. *De W.*]

21-26. [Having shown that man has no righteousness of his own through the law, he proceeds to show, that God's righteousness is revealed by Christ, whose atoning death avails for the pardon of believers. *Alf.*]

21. *Now*—Introduces the antithesis, but includes also the idea of

time, ver. 26. *Without the law*—by the law and the prophets—A sweet antithesis. The word *law* is used both in a strict and in an extended sense [*i. e.*, strictly in the phrase, *without the law*; widely in, *by the law*. So *Mey*. David, for instance, must be reckoned among the prophets, ch. iv. 6. *V. G.* *Being witnessed by the law and the prophets*—This clause removes all danger of supposing that the apostle was speaking of a righteousness *opposed* or *strange* to the Old Testament. *Mey.*] *Is manifested*—By the Gospel of Jesus Christ. *Being witnessed by*—According to promise.

22. *Even*—He explains what the righteousness of God is, ver. 21. *By faith of Jesus Christ*—*By faith* in Jesus. See Gal. ii. 16, notes. *Unto*—Connect this with *the righteousness*, ver. 21. *Unto all*—The Jews, who are, as it were, a peculiar vessel. [Rather, destined *unto all*, and actually coming *upon all*, who believe. *Ewald* in *Mey.*] *Upon all*—The Gentiles, who are as a soil which receives an exceedingly abundant reign of grace, comp. ver. 30. *For there is no difference*—Jews and Gentiles are both accused and justified in the same way. The same phrase occurs in ch. x. 12.

23. *Have sinned*—That is, have contracted the guilt of sin. This refers to both the prime act of sin in paradise, and the sinful disposition, as well as the acts of transgression flowing from it. The past tenses often have an inchoative meaning, with the idea of continued action; such as *ἐπίστευσα, ἠλπικα, ἠγάπηκα, ὑπέγκουσα, ἔστηκα, I have taken upon me faith, hope, love, obedience, I have established myself, (and still do so).* *And come short*—From the past, *have sinned*, flows this present, *come short*, and by this word the whole superiority [ver. 1] of the Jews, and all boasting of all flesh, are taken away. The former is a past act; and the latter is an established course of conduct; each denotes deficiency; *they do not attain*, ch. ix. 31. *The glory of God*—The glory of the living God himself which bestows *life*, is signified, ch. vi. 4; and to this, access was open to man, if he had not sinned; but, as a sinner, he fell short of this end of his being; nor does he now attain to it, nor can he in any way endure that glory which would have shone forth in him, Heb. xii. 20, etc.; Ps. lxxviii. 2. Hence he is subject to *death*; for glory and immortality are synonymous terms, and so are death and corruption. But Paul does not more expressly mention *death* itself, until, after the completion of the process of justification, and its going forth even to *life*, he looks at *death* as it were from behind, ch. v. 12. Therefore, the whole state of sin is most perfectly described thus, in this fundamental passage: *They are far from the glory of God*; that is, they have missed the chief end of man. And this very fact includes

every lesser aberration. But the justified recover the hope of that glory, along with a glorying realized most immediately, in the meanwhile (of which they of themselves had been deprived, ver. 27), and the kingdom in *life*. See in general, ch. v. 2, 11, 17, viii. 30, at the end of the verse. Therefore, the antithesis to *they have sinned*, is explained at ver. 24, etc., and ch. iv. throughout, on justification; the antithesis to *they have come short*, in ch. v.; comp. ch. viii. 17, etc. [But the meaning here is, *have come short*, i. e., *failed*, of the honor which God gives. But for their *sinning*, they would have enjoyed God's good pleasure, comp. ch. ii. 29, John xii. 43. *Mey.* So *Alf.*, *De W.*, etc.]

24. *Being justified*—Suddenly, thus a more pleasant scene is opened. [The connection is, *having come short of God's glory*, they must now accept his righteousness as a free gift. *Mey.*, etc.] *By his grace*—Which is not inherent in us, but as it were inclines to us. This is plain from the kindred words *χαρίζομαι, χαριτόω*, to show favor. Melancthon, instead of *grace*, often uses the words *favor* and *mercy*. *His* is emphatic. Comp. ver. 25. *Redemption*—From sin and misery. *Atonement* or *propitiation* and *redemption*, are fundamentally one benefit, namely, *the restoration of the lost sinner*. This is a most complete and pure idea, which answers adequately to the name *JESUS*. [The deliverance from inward sin is not the essence of redemption, but its *consequence*, through the Spirit, when it is appropriated by faith. *Mey.*] *Redemption* refers to *enemies* (and on this point the positive theology of *Koenig* distinctly treats in the passage on *Redemption*), and *reconciliation* refers to *God*; and here the words *propitiation* and *reconciliation* differ; *propitiation* takes away the offence against *God*: *reconciliation* may be viewed from two sides; it removes *God's* indignation against *us*, 2 Cor. v. 19; and *our* alienation from *God*, 2 Cor. v. 20. *In Christ Jesus*—Not without good reason the name *Christ* is sometimes put before *Jesus*. By the Old Testament, progress is made from the knowledge of *Christ* to the knowledge of *Jesus*; in the experience of present faith, from the knowledge of *Jesus* to the knowledge of *Christ*. Comp. 1 Tim. i. 15, note.

25. *Hath set forth*—*Before* the eyes of all. Luke ii. 31. Gr. *προέθετο*; where the *πρὸ* does not denote time, but the force is to set forth. *A propitiatory* [Eng. Ver., *propitiation*, see below.] The allusion is to the *mercy-seat*, (or propitiatory) of the Old Testament, Heb. ix. 5; and by the same Greek term the Sept. generally renders the Heb. כַּפֶּרֶת, Ex. xxv. 17–22. Propitiation presupposes an offence, contrary to the opinion of the Socinians. [But the words *in his*

blood, which follow, make the sense of *an offering* plain here. *Whom God hath set forth as a propitiatory offering.* *Mey., Alf., De W., etc.* *Through faith*—Connect this with a *propitiation*. The apprehending faith gives its inward efficiency to the sacrifice. *Mey., etc.* [*In his blood*—This blood is truly propitiatory. Comp. Lev. xvi. 2, 13, etc. [*Connect in his blood with hath set forth.* His blood, *i. e.*, the shedding of it, it was, by which he was set forth. *Mey., Alf., etc.*] *To declare his righteousness*—This is repeated in the following verse, as if after a parenthesis, to resume the train of thought; only that instead of *εἰς, for*, literally, *for the declaration of*, we find there *πρός, unto*, which implies a something more immediate, ch. xv. 2. Eph. iv. 12. *Declare*—Comp. notes at ch. i. 17. *On account of the remission*—Gr. *πάρεσις*, literally, *pretermission, passing by*; Paul, in the Acts, and to the Ephesians, Colossians, and Hebrews, as well as the other apostles, often speaks of *ἀφεσις, remission*: but he alone, and only in this passage, of *πάρεσις, pretermission*; certainly not at random. There was *remission* even before Christ's advent and death, ch. iv. 7, 3; Matt. ix. 2, in so far as it expresses the application of grace to individuals. But *pretermission* in the Old Testament had respect to transgressions, until *redemption* from them should be accomplished in the death of Christ, Heb. ix. 15; which *redemption, ἀπολύτρωσις*, itself is, however, sometimes also called *ἀφεσις, remission*. Eph. i. 7. *Παριέναι, to pass by*, is nearly the same as *ὕπεριδεῖν, to overlook, wink at*. Acts xvii. 30. Hence, in Sir. xxiii. 3, (2) *μὴ φειδεσθαι, not to spare*, and *μὴ παριέναι, not to pass by*, are parallel; for both imply the *punishment of sin*. *Πάρεσις, pretermission*, is not an imperfect *ἀφεσις, remission*; but the distinction is quite different; *abolition or entire putting away* is opposed to the former (see Heb. ix. 26); *retaining*, to the latter, John xx. 23. Paul, at the same time, praises God's *forbearance*. Sins are the object of *pretermission*; sinners, against whom God hath not prosecuted his claim of forbearance. So long as the one and other of these existed, the righteousness of God was not so apparent; for he seemed not to be so exceedingly angry with sin as he is, but to leave the sinner to himself, *ἀμελεῖν, to regard not*. Heb. viii. 9. But in the blood and atoning death of Christ, God's righteousness was exhibited, with his vengeance against sin itself, that *he might be just*, and with zeal for the deliverance of the sinner, that *he might be the justifier*; and therefore both this vengeance and this zeal are frequently mentioned by the prophets, and especially by Isaiah; for example, ix. 6, lxi. 2. [*The declaring of God's righteousness by the death of Christ necessarily implies the vicarious satisfaction of the sin-offering.* It has no meaning otherwise. *Mey.*] And

διὰ, on account of that pretermission in the forbearance of God, it was necessary that at some time there should be made a declaration of his righteousness. *Past*—Which had been committed, before atonement was made for them by the blood of Christ. Comp. again Heb. ix. 15. In [Eng. Ver. through], marks the time of forbearance. The antithesis is at this time, ver. 26. Gr. ἐν τῷ νῦν καιρῷ, where also the νῦν, now, corresponds to the πρὸ, before, in προγεγονότων, past.

26. *That he might be just and the justifier*—The justice of God not merely appeared, but really exercised itself in the shedding of Christ's blood. Comp. the notes on the preceding verse. *He*—Gr. αὐτὸν, *He himself*, in antithesis to the *person to be justified*. We have here the greatest paradox of the Gospel; for, in the law, God is seen as *just* and *condemning*; in the Gospel, he is seen as being *just* himself, and *justifying* the sinner. *Who believeth*—Gr. τὸν ἐκ πίστεως. Who is of faith, comp. ch. ii. 8.

27. *Where*—A particle expressive of victory in the argument. 1 Cor. i. 20, xv. 55; comp. 2 Pet. iii. 4. *Boasting*—[Gr. ἡ καύχησις, the boasting, that, well known, of the Jews. *Alf.*, etc.] Of the Jew, over the Gentiles, towards God, ch. ii. 17, etc., iv. 2. He may boast, who can say, I am such as I ought to be, master of righteousness and life. The Jews sought that ground of boasting in themselves. *By what law*—Supply, *is boasting excluded*; or rather, *by what law is the work accomplished*? A similar *ellipsis* in ch. iv. 16. *Nay*—Though a man had, by the law, righteousness and a reward, yet he could not boast before God; comp. Luke xvii. 10; now, there being no righteousness by the law, there remains much less room for boasting; and boasting is excluded by the law of faith much more fully than by the law of works. *The law of faith*—An appropriate *Catachresis* [violent use] of the word *law*. This is also a *law*, because it is of Divine appointment, and *subjection* is due to it, ch. x. 3. [But the word *Law* has the same sense throughout. The Gospel is the *Law of faith*, requiring faith as the condition of justification, just as the Mosaic Law was the Law of works, requiring works as its condition. *Mey.*]

28. *Therefore*—Gr. γὰρ, *for*; used for οὖν, *therefore*; in this sense: So far we have written. *For* we wished to set it forth as proved, that it is *by faith*, etc. Most copies read οὖν, *therefore*, but it seems to have been repeated from ver. 27, and γὰρ, *for*, serves the purpose of the argument against boasting, now deduced from justification through faith, ver. 22. [So *Mey.*, *Alf.*, who renders, *for we hold* (reckon) *that a man is justified by faith*, etc., and says that λογίζομεθα cannot mean *conclude*, as Eng. Ver., but *reckon*, as ch. viii. 18. But *Tisch.* retains οὖν, *therefore.*] *By faith*—Gr. πίστι. Luther *allein durch*

den glauben; by *faith alone*, or rather *only by faith*, as he himself explains it. [By adding in his German translation the word *allein*, *only*, here, which is not in the Greek, Luther furnished a pretext for many charges, on the part of enemies, of perverting and changing the Scriptures.] Arithmetically expressed, the demonstration stands thus:—

Two means come to be considered;

Faith and Works,	-	-	2
Works are excluded, subtract	-		1
There remains Faith alone,	-		1

If one be subtracted from two, one remains. [Comp. ch. xi. 6. So the *μόνον*, *only*, is expressed at ver. 29; and so the Sept. added *μόνον*, *only*, in Deut. vi. 13, according to the sense: comp. Matt. iv. 10. The Vulgate has *solum*, *only*, Job xvii. 1, etc., *πίστει μόνῃ*, *by faith alone*, says Basil., in homily 22, On Humility. In short, James, in discussing this very subject, and refuting the abuse of the doctrine of Paul, adds *μόνον*, *only*, ch. ii. 24. And, in fact, volumes are on sale, abounding with testimonies of persons who used the word *allein*, *only*, before Luther. *V. G.*] Justification takes place through faith itself, not in so far as it is faith, or a *work* of the law, but, in so far as it is *faith of Christ*, laying hold *of Christ*; that is, in so far as it has in it something apart from the works of the Law. Gal. iii. 12. [Take care, however, not to misunderstand this point. Faith alone justifies; but it neither is, nor remains alone; it works inwardly and outwardly. *V. G.*] A *man*—Gr. *ἄνθρωπον*, Heb. *אִישׁ*, *any man whatever*, Jew and Greek, comp. the following verse. So *ἄνθρωπος*, *a man*, 1 Cor. iv. 1.

29. *Ye of the Gentiles also*—[Although they are without the law. *V. G.*] As nature, and the Old Testament prophecies teach.

30. [For *ἐπεὶ*, *seeing*, or *since*, *Alf.* (and *Tisch.* 1849, not 1859,) reads *εἴπερ*, *if at least*. This verse is well rendered by *Alf.*; *if at least God is one, who shall justify the circumcision* (the Jews) *by* (Gr. *ἐξ*, *out of*; the state *out of* which the justification arises) *faith*, and the *uncircumcision* (the Gentiles) *through* (by means of) *their faith*.] *Seeing*—He argues, if justification be by the law, then the Gentiles, who are without the law, cannot be justified; yet they also rejoice in God, as a justifier, ch. iv. 16. *It is one*—Namely, *God who* depends on *one*, as its antecedent. *Shall justify*—The future, as we often find it, ch. i. 17, iii. 20, v. 19, 27; 2 Cor. iii. 8, therefore, we have in express terms, *μέλλοντος*, *that was to come*, ch. v. 14; *μέλλει*, *will be*, ch. iv. 24. Paul speaks as if he were looking forward out of the Old Testament into the New. To this refer such expressions as

foreseeing, Gal. iii. 8; *the promise*, iii. 14; *the hope*, v. 5. So John is said *to be about to come*, Matt. xi. 14, xvii. 11; *the wrath to come*, Matt. iii. 7, where the language is the forerunner's, which presupposes the threatenings. *Of or by—through*—The Jews had been long ago in the faith; the Gentiles had lately obtained faith from them. So *through* is used, ver. 22; Eph. ii. 8; *of or by*, Gr. *ἐκ*, often. Compare the same distinction in the particles in ch. ii. 27; and in the things signified, ch. xi. 17, etc. *Through*—Not on account of faith, Gr. *διὰ τῆς πίστεως*, but *through faith*.

31. *The law*—This declaration is like the declaration of the Lord, Matt. v. 17. *We establish*—While we defend that which the law witnesseth, ver. 20, 21, and while we show how the law is truly satisfied through Christ.

CHAPTER IV.

1. *What then*—He proves from the example of Abraham; 1, That justification is of grace; 2, That it has been provided for the Gentiles also, ver. 9. *Our Father*—The ground of the inference from Abraham to us. *Hath found*—Gr. *εὕρηξέναι*. [*Hath found*, i. e., towards his justification, or rather, hath *earned*, as his own. *Alf.*] The word is applied to a new subject, Heb. ix. 12, and Paul intimates, that the way of faith is older than Abraham; and that Abraham, in whom the separation from the Gentiles by circumcision took place, was the first whose example, if any one's, seemed capable of being adduced in favor of works; and yet he, at the same time shows, that this very example is much more in favor of faith; and so he finally confirms by examples, what was already established by arguments. *As pertaining to the flesh*. Abraham is nowhere called *our father according to the flesh*. Therefore the clause is not construed with *father*; for the expression *according to the flesh* is added in mentioning the fathers, only when Christ is the subject of discussion, ch. ix. 5; and Abraham presently, at ver. 11, is shown to be the father of believers, even of those of whom he is not the father according to the flesh. Construe therefore, *hath found as pertaining to the flesh*. In the question itself, Paul inserts something which has

the effect of an answer, that he may leave no countenance for Jewish righteousness, and boasting before God.

2. *If*—A particle implying reluctant concession. *For*—Expressing the cause after the proposition, and the reason for adding in ver. 1, the limitation, *hath found as pertaining to the flesh*. [*By works*—Abraham was before the law, hence Paul does not mention the law, ver. 1–12. *V. G.*] *Before*—*He was not justified by works before God*, and therefore, *has no ground of boasting before God*; but both according to the flesh. [The idea is, suppose that Abraham was justified by works (as the Jews thought) then he had ground for boasting; but he had no such ground in respect to God; (for in that case, not God's free gift, but his own merits justified him.) To abound in good works might bring honor to himself, says *Theodoret*, but could not manifest God's mercy. *Mey.*, etc.]

3. *For*—Refer this to *but not*. *The Scripture*—*Scripture* is elegantly used. He does not here say *Moses*, comp. ch. x. 5. *Abraham believed*—Gen. xv. 6, Sept. and *Abraham believed* in the promise of a numerous seed, and especially of the seed Christ, the seed of the woman, in whom all the promises are yea and amen, and on whose account a numerous seed had been desired. *Was counted*—*λογίζεσθαι*. to number, to estimate, to consider, to reckon, signifies here the act of a gracious will. It is repeated here, very effectively: *ἐλογίσθη*, *was counted*, the passive, as *λογίζεται*, ver. 4, 5, *is reckoned*. Heb.; *he reckoned it to him*, namely, the fact, or his faith; for this is supplied from the verb just preceding, *believed*. *For*—So ch. ii. 26, Acts xix. 27, notes.

4. *Now*—Paul disposes of the contrary. [The case of him that worketh,] so as in the next verse, to draw his conclusion regarding him who does not trust to works, and to prove that Abraham was not *one that worketh*. *To him that worketh*—If there were really any such. We must take both expressions, *him that worketh* and *him that worketh not*, in a double sense: *to work*, and *wages*, are kindred terms in the Heb. *לָבַד*. [He that worketh, here means him who, by his works, performs all that the law requires. *V. G.*] *Reward*—In contrast to *faith*. *Debt*—By virtue of a contract. *Merit*, in its strictest sense, and *debt*, are correlatives.

5. [*Worketh not*—That is, is not an *ἐργάτης*, *worker for hire*. *Justifieth*—Accounts just. *Alf.*] *The ungodly*—This shows the excellence of faith, which hath ordained that the ungodly are justified, ch. v. 6. Compare and consider the end of ver. 17 of this chapter. Translate τὸν ἀσεβῆ, *him who is ungodly*. Justification is individual. This word shows very conclusively that Paul is speaking especially of the

moral law, by whose works no one can be justified. *According to the purpose of the grace of God*—A very ancient translator of the Scriptures into Latin has this clause; and after him, the deacon Hilarius; then the scholiast on Jerome, etc. Beza acknowledges that it is exceedingly suitable; for there is a manifest antithesis between, *not according to grace, but according to debt* [ver. 4] etc., *according to the purpose of the grace of God*. The Greek transcribers might easily omit it, from the initial words *κατὰ* and *καθάρως* beginning with the same letters. Since the publication of the Apparatus, I have concluded to receive this clause, to which Beza is not opposed. Baumgarten objects; let the learned judge. Paul contrasts *works* and *purpose*; and that just when he is speaking definitely of certain believers, the subjects of that purpose, as of Abraham here. [There is no good authority for this clause; and it is properly omitted by all editors.]

6. *Even*—After the law was given by Moses. *David*—David is very properly introduced after Abraham, because both, being among the progenitors of the Messiah, received and propagated the promise. No direct promise regarding the Messiah was given to Moses, because the former is contrasted with the latter, and was not of 'Moses' pedigree. *Describeth the blessedness of the man, μακαρίζω, I pronounce him blessed*. The words are to be thus construed: λέγει, *declares without reference to works*; that is, David, in recounting the ground of bestowing salvation on man, does not mention works at all. The argument from the silence of Scripture is very often conclusive. But David, you say, immediately adds, *and in whose spirit there is no guile*, which is equivalent to adducing works. Ans. It is not equivalent. This addition has no part in the description of the subject, but is part of the predicate, although not even then would the merit of works be established; for the thief who confesses his crime, and does not craftily deny it, does not merit pardon for his offence by his confession. But this is the meaning: *blessed is the man to whom the Lord hath not imputed sin*: blessed is he, and *in his spirit there is no guile*; that is, he is sure of his condition, of the forgiveness of his sins; he may be well assured: *his spirit*, his heart does not deceive him, so as to be, as it were, a קשת רמיה, *a deceitful bow*, Ps. lxxviii. 57. The act of Phinehas too was imputed to him for righteousness, Ps. cvi. 31; not, indeed, as a work: but it was, so to speak, pure faith. He seemed neither to see nor hear anything else, in his pure zeal, to maintain the honor of his God. [The definition of justification in the following verses, as the *remission of sins*, wrought *without works, by faith*, shows clearly that by *works, or the works of the law*,

Paul does not mean merely the forms and ceremonies of the Mosaic ritual; but all good deeds, without exception. *Calv.*]

7. *Are forgiven*—Gr. ἀφέθησαν. So the Sept. Ps. xxxii. 1. The synonymous words are, ἀφιέναι, *to forgive*, ἐπικλύπτειν, *to cover*, οὐ λογίζεσθαι, *not to impute*, that sin committed may be accounted as not committed.

8. *To whom*—The transition from the plural in the preceding, to the singular in this verse is forcible; as also the express mention of the *man* and of the *Lord*.

9. *This*—Paul comprehends in this what he lately said of Abraham and David. *Circumcision*—*Does it come on the circumcision only, by itself, exclusively? or upon the circumcision also?*—*We say*, ver. 3.

10. *How*—This implies more than *when*. *Not in circumcision*—For justification is described, Gen. xv.; circumcision, Gen. xvii.

11. *Sign*—Circumcision itself was a sign, a mark, imprinted on the body, and *the sign of circumcision*, is used just as *taking of rest in sleep*, John xi. 13; and *the virtue of piety*, that is, piety a virtue. *Received*—Obediently. *That*—(Which he had) *in the* (uncircumcision) [Eng. Ver. *which he had, yet being uncircumcised*]. τῆς, *the*, is to be construed with πίστεως, *faith*, with which compare the next verse. *With uncircumcision*—*did, with*; as in ch. ii. 27. [*Yet being uncircumcised*—Paul turns back to the original and spiritual adoption of sons. Abraham's justification took place, when as yet the distinction of circumcised and uncircumcised was unknown; and Christianity, with its justification by faith, leads back to this method of becoming just before God, without any outward condition. *Mey.*]

11, 12. *Father*—Construe, *that he might be the father of all who believe with uncircumcision*. [Gr. δι' ἀκροβυστίας, Eng. Ver., *though they be not circumcised*] and *the father of the circumcision*. *Father* and *seed* are correlatives.

12. *Circumcision*—The abstract for the concrete, *of the circumcised nation*. *To them*—Heb. 5. Generally, it implies *as to*, so τοῖς, *to them*, 1 John v. 16; Luke i. 50, 55. Sept. 1 Chron. xiii. 1: *with the captains, etc., with every leader*, add 2 Chron. xxxi. 2, 16; Num. xxix. 4. *Not—only*—Abraham, therefore, is not the father of *circumcision* to such as are merely of the circumcision, and do not also follow Abraham's faith. *Of the circumcision*—*Ex, of*, means more than ἐν, *in*. *Circumcision* was at least a sign, *uncircumcision* was not even a sign. *But also to those*—[Eng. Ver., *but who also*] so in ver. 16. *In the steps*—The traces of faith are contrasted with the traces of outward circumcision; the path is not trodden by many, but there are traces in it; it is, however, an open way.

13. *For the promise was not through the law*—This appears in the very terms; and the promise was given before the law. *Through the law*, that is, *through the righteousness of the law*, but Paul did not wish to join the mention of righteousness and the law. *Or to his seed*—The ground of the inference from Abraham to all believers. [That is, Abraham is *father of all believers*, for *not the law but the righteousness of faith brings to him or his seed the promise*, etc. If the law had brought the promise, then must the *Jews* as such be the children of Abraham. *Mey.*] *Of the world*—And therefore *of all things*. Comp. 1 Cor. iii. 21. *Heir of the world*, is the same as *father of all the nations*, who accept the blessing. The whole *world* was promised to Abraham and to his seed conjointly throughout the whole world. The land of Canaan fell to Abraham's lot, and so one part was allotted to one, another to another. So also bodily things are a specimen of spiritual. Christ is heir of the world, and of all things, Heb. i. 2, ii. 5, x. 5; Rev. xi. 15; and so are they who believe in him after Abraham's example, Matt. v. 5, notes.

14. *If*—The promise and faith complete the matter: and we must not add the law, as something homogeneous. *They which are of the law*—This phrase recurs in a milder sense in ver. 16. *Made void—and of none effect*—Words synonymous but not interchangeable. Comp. Gal. iii. 17, 15; the word contrasted with these is *sure*, ver. 16. Faith *receives* the fullness of blessings, it is therefore said, on the contrary, to be made *void*, to be of *no effect*. *Faith—the promise*—Correlatives: and appropriately put in retrograde order, in this argument which shows the absurdity of the opposite theory.

15. *The law*—Occurring twice; first, with the article, definitely; next, indefinitely. *Wrath*—Not *grace*, see next verse. Hence the *law* is not of *promise* and of *faith*. *There is not even transgression*—Gr. οὐδὲ παράβασις [Eng. Ver., *there is no transgression.*] He does not say, *not even sin*, comp. ch. v. 13, ii. 12; *offence*, ch. v. 20, and *transgression* refer more expressly to the law which is violated. Transgression rouses wrath.

16. *Of faith*—So *through*, Gr. ἐξ, ch. iii. 30, v. 1. Supply *heirship*, [By *grace*—Not of reward. Comp. ver. 4, ch. iii. 24, *freely.* *Mey.*] comp. ver. 14. *Of the law*—So *of the circumcision*, ver. 12, where the *not only* belongs to *of the circumcision*, but in this verse, *not only* refers to, *to that seed which*. [That part of the *seed* which has the law *here* means only the *believing Jews*; the seed being *believers* only. *Alf.* *Father of us all*—Hence, although Christ is said to be the *Son of David*, believers are not called the sons of David, but of Abraham. *V. G.*]

17. *I have made thee*—So the Sept. Gen. xvii. 5. The construction, *τέθεικά σε, κατέναντι—θεοῦ, I have made thee, before—God*, is like the following, *ἵνα εἰδῆτε, ἄρον, that ye may know—take up*. Matt. ix. 6. Comp. Rom. xv. 3; Acts i. 4. [But the words *As it is written*, etc., as far as *many nations*, are a parenthesis, quoting a passage of Scripture to confirm the words *father of us all*. The connection is, *who is the father of us all, before him whom*, ect. *Mey.* Render, *Before God, in whose sight he believed*, etc. *Mey., Alf.*] *Before God*—Since those nations did not yet exist *before* men. *Whom*—That is, *before God, in whom he believed. Who quickeneth*—Heb. xi. 19, notes. The dead are not dead to God, and to God things which are not are. *Callesh*—Abraham's seed did not yet exist, yet God said, *So shall thy seed be*. The multiplication of the seed assumes the existence of the seed. For example, the centurion says to his servant, who was living and moving, *Do this*; but God says to the light, while it is not, just as if it were, *Come forth, exist*. Think of that often recurring *ἦν, be*, Gen. i., expressing the transition from *nonexistence* to *existence*, produced by God *calling*, Ezek. xxxvi. 29.

18–21. *Who*—Paul shows, that the faith, to which he ascribes justification, is no insignificant thing, but an extraordinary power.

18. *Against hope believed in hope*—[For Abraham's faith was *against hope*, as respected outward things, but was based *in hope*, in himself. *Mey.*] We grasp the same object both by *faith* and by *hope*; *by faith*, as a thing, which is truthfully proclaimed; *by hope*, as an object of joy, which certainly can and will be realized. *He believed in the hope* of the promise, *against the hope* of reason. *Παρά, against*, and *ἐν, in*, the contrasted particles, produce a striking *Oxymoron*, [that is, a union of words producing a seeming contradiction. *That he might become*—That is, *in order to his becoming*. His faith was an essential step in the process. *Alf.*] *So*—As the stars, Gen. xv. 5. Sept. also, *οὕτως, so.—σου, thy*. Comp. Gal. iii. 8, notes.

19. *Being not weak*—Reason might have suggested causes of weakness. [*Tisch.* (not *Alf.*) omits *ἤδη, now. His own—of Sarah's*—The old age of both, and the previous barrenness of one, increase the difficulty, and prove that Isaac's birth was miraculous. The course of the history shows, that Sarah gave birth to Isaac only through her union with Abraham. His renewed bodily vigor remained even in his marriage with Keturah. [*He considered not*—This does not *contradict* the history in Gen. xvii. 17, for it does not refer to it at all; but to Gen. xv. 5, 6;—another incident, with which it is in complete harmony. *Mey.*] *When he was about a hundred years old*—After

Shem, we read of no one who begat children after the age of one hundred, Gen. xi.

20. *At*—The promise was the ground of his confidence. *Staggered not*—What *doubt* is, appears from its opposite *was strong*. Mark this in your contest with doubt. *Giving*—These things, *giving glory to God*, and *being fully persuaded*, are closely connected. [Every act which tends to his honor is said to *give glory to God*. See Josh. vii. 19. Jer. xiii. 16. John ix. 24, etc. Here it was done, through *acknowledging the Omnipotence of God. Mey.*] *Glory*—*The glory of truth* (its opposite is stigmatized in 1 John v. 10, in the case of him who believes not) and of power.

21. [*Tisch.* (not *Alf.*) omits *xai, and*, at the beginning of this verse.]

22. [*Therefore*—Namely, because he gave glory to God. *V. G.* Rather, because his faith was so strong; ver. 18–21. *Mey.*]

23. *For his sake*—Who was dead long before. [*For us*—Who should be incited by Abraham's example. *V. G.*]

24. *Him, that raised up*—Comp. v. 17, *quickeneth the dead*. Abraham's faith was directed to what would and could come to pass, ours to what has actually occurred; the faith of both is directed to the Quickener.

25. *Was delivered*—So the Sept. Is. liii. 12, *and for their iniquities he was delivered up*. [Eng. Ver., *made intercession for the transgressors*.] God is not said to have inflicted death upon Christ; although he inflicted on him *griefs*; but to *have delivered up* Christ, or else Christ is said to *have died*, ch. viii. 34. I do not deny the fact itself, see Zech. xiii. 7; but the phrases are so moulded as to express rather the *passion* laid upon Christ by the Father, and the *death* obediently endured by Christ. [*For—for*—Gr. *διὰ, διὰ*, in two senses; he was *delivered for our sins*; i. e., because we had sinned; *he was raised again for our justification*; i. e., that we might be justified. *Alf.*] *Justification*—Gr. *δικαιωσιν*. A verbal noun, differing from *δικαιοσύνη, righteousness*. Faith flows from Christ's resurrection and justification also, Col. ii. 12; 1 Pet. i. 21. The ground of our belief in God, is, that he raised Jesus Christ from the dead. Yet Jesus Christ's obedience and his own blood justify us nevertheless. See ch. iii. 25, v. 19.

CHAPTER V.

1-21. [Paul, having treated of *the righteousness of faith*, first of *its necessity* (ch. i. 18, iii. 21); then its *nature* (iii. 21-30); then its *harmony with the law* (iii. 31, iv. 25), now describes *the blessed state* of those justified by faith, (ver. 1-11), and contrasts it with *the ruin which came through Adam* (12-19), and is heightened by the law, (20, 21.) *Mey.*]

1. *Therefore being justified by faith*—This clause sums up what precedes; comp. *justification*, ch. iv. 25. [For *ἐχομεν*, *we have*, the best manuscripts, etc., read *ἐχομεν*, *let us have*. So *Lachm.*, *Tregelles*. But *Tisch.*, *Alf.*, *Mey.*, *De W.*, etc., retain the common text.] *Peace*—We are no longer *enemies*, ver. 10, nor do we fear *wrath*, ver. 9, *we have peace, and we rejoice*, which is the principal topic of chapters v. vi. vii. viii. [Hence Paul so often joins peace with grace. *V.G.*] *With*—Gr. *πρὸς*, *towards, as regards*; God embraces us in peace. *The*—(Lord of us) [not rendered in Eng. Ver.] Paul gives the full title, *our Lord Jesus Christ*, especially at the beginning or end of any discussion, ver. 11, 21, vi. 11, 23, which last verse, however, is more closely connected with those that precede, than with those that follow, at the beginning of which, the word *brethren* is placed.

2. *Access*—Eph. ii. 17, iii. 12. *We have had*—[The Eng. Ver., *we have*, is wrong. *Mey.*, *Alf.*, etc. *We have had*, i. e., *since we became Christians*. *De W.*] The preterite in contrast with the present, *we have*, ver. 1. Justification is *access unto grace*; *peace* is the state of continuance in grace, which removes the enmity. So, Paul in his salutations usually joins them, *grace to you and peace*; comp. Num. vi. 25, 26. It comprehends both the *past* and *present*; and, soon after, speaking of hope, the *future*; wherefore construe thus: *we have peace and we glory*. [Omit *τῇ πίστει*, *by faith*. *Tisch.*, *Alf.*] *In which*—*Grace* always remains *grace*; it never becomes *debt*. *We stand*—We have obtained a standing-place. *Rejoice*—In a manner new and true; comp. ch. iii. 27. *Hope of the glory of God*—Comp. ch. iii. 23, viii. 30; Jude ver. 24. [That which his people shall share. The Latin paraphrases correctly; *the glory of the children of God*. *Mey.*] Christ in us, *the hope of glory*, Col. i. 27; John xvii. 22. Therefore, *glory* is not *glorying itself*, but is its surest object in the future.

3. *We glory*—Construe with ver. 11, see notes. *Tribulations*—Tribulations throughout this life seem to deliver us up to *death*, not to *glory*, and yet not only are they not unfavorable to hope, but even

aid it. *Worketh patience*—In believers; for in unbelievers the result is rather impatience and apostasy. *Patience* is not learned without adversity; it characterizes a mind not only prompt, but also strong to endure.

4. *And patience experience*—Again, conversely. (*The trying of your faith worketh patience*) James i. 3. It will be difficult to find any one using *δοκιμή*, *experience*, before Paul: *δοκιμή* is the quality of that man, who is *δοκιμος*. [*Who has been proved by various casualties and perils. V. G.*] *Experience, hope*—Heb. vi. 9, 10, 11; where ver. 10 illustrates *experience*; ver. 9, 11, *hope*. Comp. Rev. iii. 10. *Hope*—Of which ver. 2 treats. The discourse returns to *hope*; and to this whole [*i. e.*, from *rejoice*, in ver. 2, to *maketh not ashamed*, ver. 5] the Aetiology [statement of the reason] *because*, at ver. 5, refers.

5. *Maketh not ashamed*—A *Tapeinosis* [less said than the writer wishes understood]; that is, *hope* affords us the highest *glorying*, and will not deceive; *hope* shall be *fact*. *Because*—The present is described, ver. 5–8. Thence, hope for the future is inferred, ver. 9–11. *The love*—God's *love towards us*; ver. 8; the ground of our hope; for it is an eternal love. [For however overwhelmed by afflictions, we yet do not cease to perceive *God's love toward us*; which is a much richer consolation than prosperity would be. *Calv.*] *Is shed abroad*—Most abundantly; whence we have this very feeling, *αἰσθησις*, *perception*. *In our hearts*—Not *into our hearts*. This indicates that the Holy Spirit himself is in the believer's heart. *By*—The reason is assigned for our whole present state, in which the Holy Spirit is the earnest of the future. [This is the first mention of the Holy Spirit in this discussion. When a man is really brought to this point, he at length perceives distinctly the Holy Spirit's operation. *V. G.*] *Given*—Through faith. Acts xv. 8; Gal. iii. 2, 14.

6. *Yet*—Construe with *ὄντων*, *when we were*. *For*—God's wondrous love is set forth. *Without strength*—*Ἀσθένεια* is that weakness of a mind made ashamed (comp. the beginning of ver. 5) which is opposed to *glorying*, (comp. notes on 2 Cor. xi. 30); we have the contrasted word at ver. 11, where this paragraph also, which begins with *being without strength*, returns to the point from which it started. There was weakness, and that deadly (comp. 1 Cor. xv. 43), on the part of—

<i>The ungodly,</i> <i>Sinners,</i> <i>Enemies,</i>	}	opposed to whom, are	{	<i>Good men.</i> <i>The righteous.</i> <i>The reconciled.</i>
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See on the weakness and strength of glorying, Ps. lxxviii. 2, and the

following verses [lxxi. 16, civ. 35]; Is. xxxiii. 24, ch. xlv. 24; 1 Cor. i. 31; Heb. ii. 15. Add the verbal parallelism, 2 Cor. xi. 21. *In due time died*—כָּתַב, κατὰ καιρὸν, *in his time*, Is. lx. 22. When our weakness had reached its height, then Christ died, at the time which God had predetermined, so that he died neither too soon nor too late (comp. *at this time*, ch. vii. 26), and was not held too long under death. Paul limits his expression, and he cannot here speak of Christ's death, without, at the same time, thinking of the counsel of GOD, and of Christ's resurrection, ver. 10, ch. iv. 25, viii. 34. The question, why Christ did not come sooner, is not an idle one; see Heb. ix. 26; Gal. iv. 4; Eph. i. 10; Mark i. 15, xii. 6, just as the question, why the law was not given sooner, is no idle one, ver. 14. [For—Gr. ὑπὲρ, *on behalf of, for the sake of. Mey., Alf.*]

7. *Righteous—good*—Gr. δίκαιον—τοῦ ἀγαθοῦ. Masculines; with which comp. ver. 6, 8. [It is much disputed whether the words *righteous*, δίκαιον, and *good*, ἀγαθοῦ, here mean the same or different characters. Beng.'s reasoning, which follows, seems conclusive, that a distinction is meant. *Ols.* well states it; the *righteous* does all that is required, the *good* does more than others can ask. The former commands respect, the latter love.] When there is doubt of the meaning of an expression, or a distinction between words, it will be very advantageous to test it by substituting something, or by transposing the words. Thus, by transposing here, we shall read: μόλις γὰρ ὑπὲρ ἀγαθοῦ τις ἀποθανεῖται, ὑπὲρ γὰρ δίκαιου τάχα τις καὶ τολμᾷ ἀποθανεῖν, *for scarcely for a good man will one die, for peradventure for a righteous man, some one would even dare to die*); suppose, also, that ἀγαθοῦ, *good*, is put without the article. You will immediately perceive the disadvantage attending this change, and it will appear that there is both some difference between δίκαιον, *righteous*, and ἀγαθὸν, *good*, and a great one between δίκαιον, *righteous*, and τὸν ἀγαθὸν, *the good*, wherever that difference may be found hereafter. In fact, the article so placed, makes a climax. Every good man is righteous; but every righteous man is not good. *Gregory Thaumaturgus*; περὶ πολλοῦ καὶ ΤΟΥ παντός, *of much value and invaluable*. *Chrysostom*; μικρὰ τὰντα καὶ ΤΟ μηδέν, *those trivial things, and what is of no importance whatever*. The Hebrews call a man צַדִּיק, who performs his lawful duties; רַחֵם, who also performs acts of kindness. The Greeks call the former δίκαιος, *just*; the latter, δσιος, *pious*; צַדִּיק and צַדִּיק, Zeph. ii. 3. But here we have not δσιου, *pious*, but τοῦ ἀγαθοῦ, *the good*. Wherefore that distinction between the Hebrew words does not determine the point. But this is certain, that just as δσιος, *pious*, so also ἀγαθός, *good*, expresses more than δίκαιος, *right-*

eous. (See Matt. v. 45, and lest you should think them there also to be merely synonymous, try that same transposition, and it will be seen, that the mention of the *genial* sun with the *just*, and the *useful* rain with the *good*, is not so suitable, likewise Luke xxiii. 50.) And so Paul, here, judges τὸν ἀγαθόν, *the good man*, to be more worthy, that one should die for him, than δίκαιον, *a righteous man*. Ἄσεβεις and ὁ ἀγαθός, *the ungodly* and *the good man*, also δίκαιος and ἀμαρτωλοί, *a righteous man* and *sinner*s, are respectively opposed to each other. What then is the result? Δίκαιος, indefinitely, implies *an innocent man*; ὁ ἀγαθός, *one perfect in all that piety demands*, excellent, honorable, princely, blessed, for example, the father of his country. For —[scarcely], for here γὰρ, *for*, has a disjunctive force as in many cases. *Peradventure, one, even, dares*—These words each amplify what is stated in ver. 8; τῶν, *peradventure*, for τῶν ἁπλῶς, weakens the affirmation; τις, *one*, is evidently put indefinitely; nor is it regarded, whether he who dies for a just or for the good man, is in a state of wrath or of grace; καὶ, *even*, concessive, shows, why Paul says not simply, *dies*, as if it were a daily occurrence; but *dares to die*, is more proper, since it is something great and unusual. Τοῦ μὲν, *dares*, [Eng. Ver., *would dare*,] as if an auxiliary verb, corresponds to the future, *will one die*; *dares*, endures. *To die*—Dost thou wish to have the most faithful friends? *be a good man*.

8. *Commendeth*—A most elegant expression. Persons are usually commended to us, who were previously unknown to us or were strangers. Comp. *he interposed*, etc., [Gr. ἐμειότευσε, Eng. Ver., *confirmed*]. Heb. vi. 17. *But*—This comparison assumes that God's love toward Christ, is as great as God's love toward himself. Therefore the Son is equal to God. *Sinners*—We were not only not *good*, but not even *righteous*.

9. [*Much more then*—That is, *there is far less reason then to doubt*. *Now*, Gr. νῦν, refers to *while we were yet sinners*, ver. 8. *Mey.*] *Being justified*—Opposed to *sinners*, ver. 8. *Now*—The memory of Jesus Christ's death was then *fresh* among believers. *From wrath*—Which otherwise does not cease: wrath abides upon those who do not attain to grace.

10. *If*—Often εἰ, *if*, especially in this and the eighth chapter of this epistle, does not so much denote the condition as strengthen the conclusion.

11. *We joy*—[For χαυρόμενοι, literally, *glorying*, Beng. reads χαυρόμεθα, *we glory*; with the same sense. Render, *And not only so, but we also triumph in God, through our Lord Jesus Christ, through whom we have now received (our) reconciliation*. Alf. *Now*

he scales the highest point of *glorying*. For when we glory that God is ours, all that can be dreamed or wished of good is implied in this, flowing out of it as a fountain. For not only is God the chief good, but he contains all good, and all parts of good; and he is ours through Christ. *Calv.*] The whole discourse from ver. 3 to 11, is comprehended in one construction, thus: *and not only so, but we glory in tribulations also (knowing, ver. 3—by his life, ver. 10) and not only so, but we also joy in God, etc.* Thus the sense, suspended by a long parenthesis, is most elegantly and sweetly completed, according to the following arrangement of the apostle, lately perceived by us, *We have peace, and we rejoice not only in the HOPE of the glory of God; but, even amid tribulations, we glory, I say, in God himself, through our Lord Jesus Christ, by whom we have NOW received the atonement.* Most of the more recent copies have made it *καυχώμενοι*, as if the construction were, *being reconciled, we shall be saved, and glorying*; according to the reading which is more generally received. *In God*—Gr. *Ἐν τῷ Θεῷ*. Not before God, ch. iv. 2. *The reconciliation*—Gr. *καταλλαγῆν*, [Eng. Ver., *atonement.*] Glorying for love, which means something more, follows *the reconciliation* and deliverance from wrath.

12. *Wherefore*—This refers to the whole preceding discussion, from which the apostle draws these conclusions concerning sin and righteousness, herein making not so much a digression as a return. In imitation of Paul's method, we must treat of actual sin, according to the first and following chapters, and then go back to the source of sin. Paul does not speak expressly of what theologians call original sin; but Adam's sin sufficiently demonstrates man's guilt; its many, and mournful fruits suffice to prove man's habitual corruption. And man, through justification, at length looks back upon, and apprehends the doctrine of the origin of evil, and the other things connected with it. [Thus the reference here is to sin as a *power* ruling over mankind; a *principle* in us, and a *state* in which we are involved. *Alf.*] This second part, however, has a special connection with the first part of this chapter; comp. the *much more*, which reigns [ver. 17] on both sides; ver. 9, etc., 15, etc., for the very glorying of believers is exhibited; comp. ver. 11, with ver. 21. The equality, too, of Jews and Gentiles, and therefore of all men, is herein included. *As*—The first member of the sentence, which the words *and so* continue; for *so also* does not follow. The conclusion, from a change in the language, is concealed in what follows. *Man*—Why is nothing said of the woman? Ans. 1. Adam had received the commandment. 2. He was not only the Head of his race, but also of Eve. 3. Had Adam not listened to his wife, only one would have sinned. More-

over, why is nothing said of Satan, who is the first cause of sin? Ans. 1. Satan is opposed to God; Adam to Christ; moreover, here the economy of grace is described as it belongs to Christ, rather than as it belongs to God: therefore, God is once mentioned, ver. 15; Satan is never mentioned. 2. What has Satan to do with the grace of Christ? *Sin—death*—Two distinct evils, which Paul discusses successively at great length. *Into the world*—*Into this world*, denoting the human race. *Entered*—Began to exist in the world; for it had not before existed outside of the world. [*Death*—Not that man was created immortal, 1 Cor. xv. 47. But he would have become so, through the tree of life; Gen. iii. 22. *Mey.*] *And by*—Therefore, death could not have entered before sin. *And so*—Namely, by one man. *Upon*—Upon all, wholly. [Omit ὁ θάνατος, *death*, before *passed*—*Tisch., Alf.*] *Passed*—When sin once entered, which had not been in the world at the beginning. *For that*—Ἐφ' ᾧ, *for that*, with the verb ἥμαρτον, *have sinned*, has the same meaning as διὰ, *by*, with the genitive, τῆς ἁμαρτίας, *sin*. The meaning is, *through the fact that*, or *inasmuch as all have sinned*, comp. the ἐφ' ᾧ, *for that*, 2 Cor. v. 4, and soon after, the other ἐπι, *over*, in ver. 14. *All*—Without exception. The question is not about the particular sin of individuals; in Adam's sin all have sinned, as all died in Christ's death for their salvation, 2 Cor. v. 15. The Targum on Ruth, ch. iv., at the end; (לַע) *Through the counsel which the serpent gave to Eve, all the inhabitants of the earth became subject to death*, (אֲחֵרֵינוּ כּוּמָא) Targum on Eccl. ch. vii. at the end. *The serpent and Eve made the day of death rush suddenly upon man and upon all the inhabitants of the earth.* *Sin* precedes *death*; but the *universality of death* becomes known before the *universality of sin*. This is the plan of arrangement of the four clauses in this verse.

13. [The argument is: *Sin was in humanity*; but the death of individuals could not be occasioned by their *own sins*; for *they had not the law*, which denounces death for sin; and therefore *sin was not* in this sense *imputed to them*. Hence their death must be referred to Adam's sin; and thus Adam is the representative man of the race, and the *type* (Gr. τύπος) *of him which was to come*, Christ. *Mey.*] *Until*—Sin was in the world, not only after the law was given by Moses, but also all the time before the law from Adam to Moses, during which sinners *sinned without the law*, ch. ii. 12, for the condition of all before Moses, and of the Gentiles afterwards, was equal; but this sin was not, properly, the cause of death: because there is no imputation of sin without the law, and consequently there is no death; comp. ver. 20. Adam's sin entailing evil on all, is called the

sin, (*ἡ ἁμαρτία*), twice in the preceding verse; now, in this verse, sin in general is called *ἁμαρτία* without the article. *Is not imputed*—The apostle is not speaking here of men's negligence, which disregards sin in the absence of a law, but of the Divine judgment, because sin is not usually imputed even by God, in the absence of the law. Comp. *ἔλλογε*, *put to my account*, Philem. v. 18, note. *Sin* therefore does not denote heinous crimes, such as those for which the Sodomites were punished before Moses' time, but the common evil. Chrysostom on this passage shows well, what Paul intended to prove by this argument, "that not the very sin of transgressing the law, but that of Adam's disobedience brought universal destruction: for that all died even before the law."

14. *Reigned*—Chrysostom says, How did it reign? In the likeness of Adam's transgression. He therefore construed *in the likeness* with *reigned*; and doubtless *reigned, I say*, may be supplied, comp. vi. 5. A *reign* is ascribed to death, as well as *power*, Heb. ii. 14. Scarcely indeed has any sovereign so many subjects, as death has removed kings. It is a vast kingdom. This is no Hebraism; sin rules; righteousness rules. *From—to*—The dispensation respecting the whole human race is threefold. 1. Before the law. 2. Under the law. 3. Under grace. Each man experiences the power of that dispensation, chap. vii. *Even*—The particle indicates a kind of persons subject to death, whom it might have seemed that death would spare above all others; and therefore it establishes the universality of death. [Not only against those, he says, who, after the age of Moses, committed many sins which were to be imputed to them according to the law, but even against those, long before, who did not commit such sins. *V. G.*] *Over*—This is a paradox; death reigned over those who had not sinned. Paul is fond of such paradoxes in speaking of this mystery, comp. v. 19; 2 Cor. v. 21; Rom. iv. 5. *Those who had not sinned*—All indeed from Adam to Moses have sinned, although some were virtuous, others profligate; but because they sinned without law, without which sin is not imputed, they are called *those who had not sinned*; but Adam is called *the one who sinned*, ver. 16. Observe, if those seven precepts of Noah were what they are said to be, Paul would have described *those who had not sinned*, from Adam to Noah, not to Moses. *After the similitude*—As Adam, when *he transgressed* the law, died, *likewise* also they died, *who did not transgress*, or rather, *who did not sin*; for Paul varies the words in speaking of Adam, and of all others. This is the conclusion: That men died before the law, resulted from *the similitude of Adam's transgression*; that is, Because their footing and

Adam's was the same: they died because of another guilt, not for that which they themselves had contracted, namely, the guilt contracted by Adam. In fact, the death of many is ascribed directly to the fall of the one, ver. 15. Thus it is not denied that death is the wages of any sin whatever; but it is proved that the first cause of death was the first sin. This has destroyed us, just as the robber, who has plundered his victim, after having murdered him, is punished for the murder, and yet he did not rob with impunity, since the punishment of the robbery was merged in that of the murder; but, as compared with the punishment of murder, it was scarcely taken into account. *Of Adam*—In this one verse we have the name of the individual *Adam*; in all the others, the appellative noun, *man*. But, while Adam's name is forgotten, the name of Jesus Christ is plainly preached, ver. 15, 17. [*Who is the figure of him that was to come*—*Beng.* renders τοῦ μέλλοντος, *that which was to come*; but the words evidently refer to Ἀδάμ, just before; and must be rendered *of him*, etc., as Eng. Ver. So *Mey., De W., etc.*] ὅς, *who*, for ὃ, *which thing*, agrees in gender with τύπος, *figure: that which was to come*, τὸ μέλλον, is in the neuter gender. Hence, what is said of the future, ver. 17, 19. This paragraph from ver. 12, contains by implication the whole comparison of the first and second Adam, so far as they correspond; for what follows refers to the differences between them, and the conclusion should be inferred from the first part of the proposition at ver. 12, thus: So, *by one man* righteousness entered into the world and *by* righteousness life; and so life passed upon all men, because all are justified. And at ver. 14, All shall reign in life, after the similitude of Christ, who has rendered all obedience; although they have not by themselves fulfilled all righteousness. Again Chrysostom says, How is he a figure? Because just as he became the occasion of death, introduced by eating the forbidden fruit, to his descendants, although they had not eaten of the fruit, so also Christ has become the provider of righteousness to those who are his, although they have not wrought righteousness; and this he has freely given us all by the cross; therefore he EVERYWHERE urges One thing, and repeatedly presents it. We may farther add: as Adam's sin, independently of our subsequent sins, brought death upon us, so Christ's righteousness, independently of the good works afterwards performed by us, procures for us life; nevertheless every pious act, as every sin, receives its appropriate recompense.

15. [The thought is, *But*—Although Adam is a type of Christ, although, as the heads of old and new humanity, they form a typical parallel, yet the work and its effects are very different in the two

cases. They are opposites. *Mey.*] *But not*—Adam and Christ, regarded from contrary points, agree absolutely [that is, in being representative], differ in the degree. Paul first intimates their agreement, ver. 12–14, expressing the first member of the proposition, leaving the conclusion, meanwhile, to be understood. Then, he much more directly and expressly describes the difference: *now the offence and the gift differ*; 1. In extent, ver. 15; 2. The very man from whom sin proceeded, and this very Person, from whom the gift came, differ in power, ver. 16; and these two members are connected by *Anaphora* [that is, repeating at the beginning the same words], *not as*, ver. 15 and 16; and the *Ætiology* [assigning the cause], in ver. 17, comprehends both. Finally, after previously stating this difference, by way of *Protherapia* [*precaution*], he introduces and follows up by *Protasis* and *Apodosis* [that is, by a clause where the sense is suspended, and another clause required to complete it]; the comparison itself, viewed in the relation of effect, ver. 18, and of cause, ver. 19. *The offence—the free gift*—The contrasts in this passage are to be most carefully observed, from which the proper signification of the apostle's words is best gathered. Presently, in this verse, and then in ver. 17, the gift is expressed by synonymous terms. *The many*—Gr. *οἱ πολλοί*, [Eng. Ver., *many*.] This includes *all*, for the article has a meaning relative to *all*, ver. 12, comp. 1 Cor. x. 17. *Grace*—*Grace* and the *gift* differ, ver. 17; Eph. iii. 7. *Grace* is opposed to the *offence*; the *gift*, to *they are dead*, and it is the *gift of life*. The Papists regard that as grace, which is a gift, and what follows grace, as they define it, they do not consider a gift, but a merit. But nothing is at our cost. [The Eng. Ver., is obscure. Render, *much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many. Alf.* Similarly *Beng.*] *In the grace—of Christ*—See Matt. iii. 17; Luke ii. 14, 40, 52; John i. 14, 16, 17; Gal. i. 6; Eph. i. 5, 6, 7. The grace of God is the grace of Christ, conferred by the Father upon Christ, that it may flow from him to us. *By the [grace] of the [one man]*—Gr. *τῆ τοῦ*. [Eng. Ver., *which is by one*.] Articles most forcible, Col. i. 19: *τῆ*, *by the*, especially, is very prudently added; for if it were wanting, one might I think suppose that *of one*, depended on *gift*, rather than on *grace*. As it is, it is evident that the grace of God, and the grace of Jesus Christ, are the things predicated; comp. viii. 35, 39, on love. [Connect the words *by grace* with *hath abounded*; i. e., *through the grace of Christ, this grace and gift have become abundant. Mey., etc.*] *By one man*—Paul (more than the other apostles, who had seen him before his passion) gladly calls Jesus *man*, in this work, 1 Cor.

xv. 21; 1 Tim. ii. 5. Who can exclude Christ's human nature from the Mediatorial office? When Paul in this verse calls Christ *man*, he does not call Adam so; and ver. 19, where he gives the title to Adam, he does not give it to Christ (comp. Heb. xii. 18, note). Adam and Christ, it is clear, do not sustain *our humanity* at the same time; and either Adam rendered himself unworthy of the name of man; or the name of man is scarcely sufficiently worthy of Christ. Moreover, Christ is generally designated from his human nature, when the question is about bringing men to God, Heb. ii. 6, etc.: from his Divine nature, when the subject is the Saviour's coming to us, and the protection he affords us against our enemies, Tit. ii. 13. No mention is here made of the Mother of God; and if her conception was necessarily immaculate, she must have had no father, but only a mother, like him, whom she bore. Eccles. vii. 29. [*Unto many*—Gr. *the many*, i. e., all humanity, to whom the grace of God is given in rich abundance, in so far as the offering of Christ has obtained the grace and gift of God for all; though their enjoyment of it is conditioned on their faith. *Mey.*]

16. *And*—The general sense is this: *and not, as by one that sinned* (is the judgment:) (so by one, the author of righteousness, is) *the gift*; that is, moreover the relation in the two cases is not the same. *Of one*—Namely, *offence*; for the antithesis, *of many offences*, follows. The one offence was of the one man; the many offences are of many men. [It is better, with *Alf.*, etc., to render, *For the judgment* (of God on Adam) *was by occasion of one man* (who sinned, not *one transgression*, as *Beng.*) *unto condemnation*. I frankly confess, that I do not well understand how this plural very clearly proves that Paul is not treating here of original sin, as if it ever exists without the accompaniment of other sins, which some one of the later commentators assumes. Doubtless the Apostle distinctly shows that the gift in Christ is the cure both for original sin, and for the actual offences of individuals BESIDES. There are, certainly, many actual sins, which are not to be considered as the necessary consequence of the first sin (otherwise all the morality of our actions would now cease); but there is *no* sin, whether it be called original or actual, whose pardon and removal should not be considered as the mere effect of the gift, *χαρισματος*. Therefore the power of the gift, *τοῦ χαρισματος*, is greater than that of the judgment, *τοῦ κρίματος*. *E. B.*]

17. [For *τῷ τοῦ ἐνός*, *by one man's*, read *ἐν ἐνί*, *by one*. *Tisch.* (not *Alf.*)] *By one man's—by one*—A very significant repetition; lest the sins committed by individuals should rather seem to have produced death. *Reigned*—The word in the preterite looks back from the

economy of grace to that of sin; as presently, *shall reign*, in the future, looks forward from the economy of sin, to that of grace and eternal life; so ver. 19. *Abundance*—Gr. *περισσείαν*. *Πλεονάζειν*, to *abound*, and *περισσεύειν*, to *superabound*, differ, as *much* in the positive, and *more* in the comparative, ver. 20. *Abundance* of grace is opposed to the one offence. *They which receive*—*λαμβάνειν*, to *receive*, may be understood either to express a passive *receiving* or an active *taking*. The former is better; still the relation to *gift* better suits the act of *taking*. In justification, man does something; but the act of taking, so far as it is an act, does not justify, but that which is taken or grasped. *The gift* and *taking* are correlatives. [The *present* tense is used, to denote that *the receiving* is not *one act* merely, but *a continued process*. *De W.* (after *Rothe*), *Alf.*, etc.] Furthermore, this verb is not used, in speaking of sin; for the same reason, that we are not said to *reign* in death, but death *reigned*; but life reigns in us, 2 Cor. iv. 12, and we in life. Christ, here, is King of them that reign. *Life* and *reigning* are mentioned conjointly also, in Rev. xx. 4. The term *life* is repeated from ch. i. 17, and often recurs, presently in ver. 18, 21, and in the following chapters. [*Jesus Christ*—The name is here in full put at the end, defining the unnamed but well-known *one*; as it were *in triumph*. *Mey.*]

18. *Therefore then*—Gr. *ἀρα οὖν* [Eng. Ver., *therefore*]; *ἀρα*, *therefore*, draws the inference, logically: *οὖν*, *then*, concludes, almost rhetorically: for this subject is not farther discussed than in this and the next verse. *Of one—of one*—Masculine; as appears from the contrasted word *all*. *One*, generally put without *man*, designates very forcibly, *one*, either of the two. *Righteousness—justification*—Gr. *δικαιομα*, *righteousness*, is, so to speak, the foundation for *δικαιώσει*, *justification*; obedience, righteousness fulfilled. [That is, the *δικαιομα* is *the pronouncing free from condemnation*, on the part of God; the outward basis of justification, the *δικαιωσις* is *the justification*, as it is to be appropriated by the faith of the individual. So *Mey.*] It may be called *justificamentum*, the ground and material of justification, as *ἔδραιωμα* denotes a firmament; *ἔνδυμα*, vestment. [*Beng.* quotes many examples of the admitted fact that verbal nouns in Greek with this ending, *μα*, denote *the effect* of the action expressed by the verb-root.] The following scheme exhibits the exquisite propriety of the terms:

	A.	B.	C.	D.
Ver. 16.	χρῖμα, judgment.	καταχρῖμα, condemnation.	χάρισμα, free gift.	δικαίωμα, righteousness.
Ver. 18.	παραπτώμα, offence.	κατάχρημα, condemnation.	δικαίωμα, righteousness.	D. δικαίωσις ζωῆς, justification of life.

In both verses A and B correspond, and likewise C and D; but A and C are opposed; so also B and D. In ver. 16 the transaction on God's part is described; in ver. 18 on the part of Adam and of Christ; and that, with less variety of words respecting the economy of sin, than respecting the economy of grace. *Justification of life* is that Divine declaration, by which the sinner, subject to death, has life awarded him, and that justly.

19. *Disobedience*—*παρά*, [implying neglect] in *παρακοή*, *disobedience*, [literally, *neglect to hear*,] very appositely points out the reason of the first step in Adam's fall. It is asked, how could the understanding or the will of an upright man have received injury, or committed an offence? Ans. The understanding and the will simultaneously wavered through neglect, nor can any thing prior to neglect be conceived; as the beginning of a city's capture is the remissness of the guards. Adam was seduced *through carelessness*; as *Chrysostom* says, Homil. xxvii. on Gen., and fully in Homil. lx. on Matt. "Whence did man wish to disobey God? from *heedlessness*." *Disobedience* implies this carelessness. The opposite here is *obedience*, from which arises an excellent argument as to active obedience, without which Christ's atonement could not be called *obedience*. Hence he is so often praised as *blameless*. [*Sinners*—Not by imputation; but actual sinners by practice; Adam's disobedience having been the *inlet* to all this. *Alf.*] *Shall be made*—It is one thing for a man to be made righteous, even where imputation is spoken of, it is another to be justified, since the former is the basis and foundation of justification, and necessarily precedes true justification, which it underlies: for a man must necessarily be righteous, before he can be truly justified. But we have both from Christ, for both the merit of Christ's satisfaction, imputed to a man in himself unrighteous, already constitutes him righteous, since it procures for him the righteousness, by which he is righteous; and by virtue of this righteousness, obtained by that merit, he is necessarily justified where that justification is needed; that is, he is

justly acquitted by merit, who in this way is righteous. *Thom. Gattaker*. This is right. Nevertheless the apostle, as at the close, seems to set forth such a making of men righteous, as may follow the act of justification, and is included in the expression *be found*, Phil. iii. 9; comp. Gal. ii. 17. *The many*—Gr. *οἱ πολλοί*, [Eng. Ver., *many*], *All men*, ver. 18, 15.

20. *Law*—Gr. *νόμος* [Eng. Ver., *the law*.] The omission of the article heightens the sublimity. *Entered*—Gr. *παρεισῆλθε*. *Stole in* by Moses, ver. 14. The contrasted word is, *entered*, ver. 12; Sin therefore is older than the law. [*That the offence might abound*—This denotes the *design* of God in giving the law; and cannot be reasoned away, as meaning *that the knowledge or consciousness* of sin might abound. This was the *consequence* of giving the law, and cannot be taken out of the *purpose* of God. But it was only a *mediate* purpose; not the great end in view; a means which must be realized before the *overabundance of grace* could enter. For the law, with the multiplied offence, awakened the conscience and made active and prominent the necessity for redemption. *Mey., De W.* So *Alf.*, who renders, *But the law* (of Moses) *came in besides* (besides the facts stated before, of the many being made sinners, and made righteous; and as a transition point between them); *in order that the transgression might multiply*. *But* (this terrible end was not God's ultimate design; he had a farther and gracious one) *where sin multiplied*, (God's) *grace exceedingly abounded*.] *Might abound*—Ch. vii. 7, etc. Sin is not imputed without the law; when the law stole in, sin appeared as *abounding*: but, before the law, Adam's fall should be regarded as the cause of death. *The offence*—Supply, *and sin*. All the sins of mankind, compared with Adam's, are as it were offshoots; it is the root. *Ἀμαρτία*, *sin*, in the singular, is considered as a plague most widely spread; and it also comprehends all actual *παραπτώματα*, *offences*, ver. 16. *The sin*—Gr. *ἡ ἁμαρτία*, [Eng. Ver., *sin*.] Or, *the offence and sin*; for they differ; see notes on ver. 14; *the sin*, in the singular number, John i. 29. *Did much more abound*—A third party overcoming the conqueror of the conquered is superior to both: sin conquered man: grace conquers sin; therefore the power of grace is greatest.

21. [*As sin*—As *sin* is called *the sting of death*, because death has no dominion over a man save because of sin; so sin exercises its power through death, and is thence said to *reign in*, or *through death*. *Calv.* Eng. Ver., *unto death*, is wrong.] *In death—unto life*—Note the difference between the particles *ἐν*, *in*, and *εἰς*, *unto*. Death has its goal and boundary, life is everlasting, and divinely extended. Death

is not said to be eternal; life is called eternal, ch. vi. 21, etc. *Grace might reign*—Grace therefore has had, as it were, no reign, that is, a most brief one before the fall. We may believe that Adam sinned not long after he was created. *Jesus*—Now Adam is not even mentioned: but Christ alone is prominent.

CHAPTER VI.

1. [For ἐπιμενοῦμεν; *Shall we continue*—Read ἐπιμενοῦμεν, let us continue. Tisch., Alf. The deliberative subjunctive; *must we think that we may persist* in sin? Alf.] *Shall we continue*—Hitherto he has treated of the past and the present: now he treats of the future; and in words suited to those immediately preceding, respecting the abounding of grace. Here the *continuing* in sin is presented; in the 15th verse, the return to sin, which had been overcome. The man who has obtained grace, may turn in either direction. Paul in this discussion turns his back on sin.

2. *Are dead*—[But ἀπεθάνομεν is simply *died*; not *are dead*. Alf.] In baptism and justification.

3. *Or*—Gr. ἢ [not rendered in Eng. Ver.] A disjunctive interrogation. *Know ye not*—The doctrine of baptism was known to all. The same form of expression occurs, ch. vii. 1, to which *know ye not?* corresponds, ver. 16, xi. 2, and 1 Cor. throughout. *Ignorance* is a great hindrance; knowledge is not sufficient. *So many—as*—No one of the Christians was by that time unbaptized. *Were baptized*—The mention of *Baptism* is extremely appropriate to this place; for an adult, a worthy candidate for Baptism, must have experienced these things, which the apostle has hitherto been describing. Paul in his more formal epistles to the churches (Rom. Cor. Gal. Eph. Col.), at the beginning of which he calls himself an apostle, mentions *Baptism* expressly; in the more familiar (Phil. Thess.), he assumes it. *Into*—The ground of our baptism. *Christ Jesus*—The name Christ is here put first, because it is the main point here, ver. 4, Gal. iii. 27. *Into his death*—He who is baptized puts on *Christ*, the second Adam; he is baptized, I say, into a whole Christ, and so also into his death, and it is just as if, at that moment, Christ suffered, died, and were buried for

such a man, and as if such a man suffered, died, were buried with Christ.

4. *We were buried with him*—Gr. *συνεταφύμεν* [Eng. Ver., less correctly, *we are buried.*] The fruits of Christ's burial. Immersion in baptism, or at least the pouring of water upon the person, represents burial, burial is an evidence of death. *Into*—Construed with *baptism*, comp. ver. 3. *As—so*—Abbreviated for, *As Christ was raised from the dead by the glory of the Father*, [i. e., received from the Father. *Mey.*] So we also should rise, and as Christ reigns eternally in the Father's glory, and in that life to which he has risen, *so we also should walk in newness of life.* *By*—*By* is also said of the Father at 1 Cor. i. 9. *The glory*—*Δόξα*, is the *glory* of the Divine life, of *incorruptibility*, ch. i. 23, of the power and virtue, by which both Christ was raised, and we are restored to a new life, and conformed to God, Eph. i. 19, etc. *In newness*—Ch. vii. 6; 2 Cor. v. 15, etc. This newness consists in life.

5. *Planted*—Gr. *σύμψυτος*; [Eng. Ver., *planted together* is certainly wrong; see below.] Sept. *βουνὸς σύμψυτος, δρυμὸς σύμψυτος, a planted hill, a planted forest*, Amos ix. 13; Zech. xi. 2, and on this account *ὁμοιώματι, in the likeness*, here may be taken in the ablative. *Σύμψυτοι, planted together*, with the dative, is a word very significant; comp. ver. 4, 6. Cluver translates *engendered together, grown together her*—[And this seems to be the best rendering here. *For if we / we become united with the likeness of his death, so shall we be also with his resurrection.* Christians partake only of the *likeness* of the death, but of the *actual* resurrection; hence the words *likeness* of are not to be supplied, as in Eng. Ver., before *his resurrection.* *Alf.*] All spiritual quickening power is in Christ, and that power centers in baptism; *σὺν, together*, is used, as in the opposite word *συνεσταυρώθη, crucified with*; and the simple word *φύομαι, to spring up*, refers to *θάνατον, death*, and *ἀνάστασιν, resurrection.* *Yea also*—Gr. *ἀλλὰ καὶ* [Eng. Ver., *also.*] The contrast is between death and the resurrection. *We shall be*—Supply, *planted* in a new life. The future, see ch. v. 19.

6. *Man*—The abstract for the concrete, as in ch. vii. 22, and elsewhere. *That—henceforth*—The particles should be carefully noticed; also the three synonymous nouns, and the verbs added to them. *Might be destroyed*—Stripped of its *dominion.* *The body of sin*—The mortal body, abounding in sin and lusts, etc., ver. 12, so *the body of death*, ch. vii. 24, note.

7. *Dead—To sin*, ver. 2. [But this sense is inadmissible here, where the statement is *general.* *Mey.* Fully expressed, it would read:

As a man that is dead is acquitted and released from guilt and bondage (among men, no reference to God's judgment); so a man that has died to sin is acquitted from its guilt and released from its bondage. Alf.] Is freed from sin—Sin has no longer any legal claim against him; comp. ver. 6, 9, so that he is no longer a debtor, ch. viii. 12. As respects the past, he is justified from guilt; as respects the future, from its dominion, ver. 14.

8. *If*—The conclusion falls chiefly on the verb, *shall live with*.

9. *Knowing*—This word depends on *we believe*. *Death*—Without the article, *any kind of death*. *No more*—*Death* never had dominion over Christ, yet it had assailed him, Acts ii. 24; and had it held him it might have been said to have dominion over him; which God forbid. Paul was unwilling to say here, *reigneth*.

10. *In that*—This is stronger than *ὅτι, that*. [But it is better to render *ὅ*, as the direct object, thus: *For the death which he died, unto sin he died, once for all. Alf. So Mey., etc.*] *Unto sin*—The dative of disadvantage, as in ver. 11. Sin had been cast upon Christ, but Christ abolished it by his death for us; he truly *died*. *Once for all*—Gr. *ἐφάπαξ*. [Eng. Ver., *once*.] This is stronger here than *ἀπαξ, once*. [It is emphatic, and excludes the idea of repetition. *Mey.*] So Heb. vii. 27, and *ἀπαξ, once*, 1 Pet. iii. 18. *He liveth unto God*—A glorious life from God, ver. 4, full of divine vigor, eternal. For God is the God of the living.

11. *Ye reckon*—Gr. *λογίζεσθε*. [So *Beng.* But Eng. Ver., *reckon ye*.] The indicative; for the imperative begins in the next verse. [But it is better to take it as imperative, with Eng. Ver., *De W., Mey.*, (3d ed.) and all recent commentators.] So *λογίζόμεθα, we conclude*, iii. 28. Every one should *reckon* himself according to his state. *Εἶναι—To be*—is omitted by a few copies, but they are ancient. Baumgarten adopts this reading. I consider it doubtful. [*Tisch., Alf.*, etc., omit it.] *Through—or in*—Gr. *ἐν*. Construe with *alive*, and even with *dead*: ver. 8, only that the prepositions *with* and *by*, ch. vii. 4, are rather used with *dead*. [Omit *τῷ Κυρίῳ ὑμῶν, Our Lord. Tisch., Alf.*]

12. *Not*—Refer the *ἀλλά, but*, to *μὴ, not*, and refer *and your members*, etc., to *neither*. [The force of this dissuasion and exhortation is striking. *V. G.*] *Let not sin therefore reign*—The same verb occurs in ch. v. 21. A synonymous term in ver. 9. It is a correlative of *serve*, ver. 6. *Mortal*—For you, who now live, are alienated from your body, ch. viii. 10. [Omit the words *ἀυτῆ ἐν, it in. Tisch., Alf.*] *It in*—This savors of a paraphrase. *In the lusts thereof*—That is, *of the body*. The bodily appetites are the fuel; sin is the fire.

13. *Neither yield ye*—Gr. *παριστάνετε*. The first aor. *παριστάνετε*, *yield*, soon after is more forcible than this present. *Your members; yourselves and your members*—First, the Christian's character is considered; secondly, his actions and duties. Man, who is dead in sin, could not properly be said to *yield HIMSELF to sin*: but he, who is alive, may yield himself to God. *Instruments*—Or rather *arms, weapons*, Gr. *δπλα*. A figure, derived from war, as *wages*, ver. 23. [*Sin* is viewed as the ruler who uses the man's limbs as his weapons, to fight against God's sovereignty. *Mey.*] *Of unrighteousness*—Which is opposed to the righteous will of God. *Unto sin*—Sin is here considered as a tyrant. *Yield*—As to a king. *From the dead*—The Christian is *alive from the dead*. He had been dead, he now lives. Comp. Eph. v. 14, note, Rev. iii. 1–3. Sleep, too, is here the image of *death*. *Of righteousness*—The contrasted word is *of unrighteousness*.

14. *Shall not have dominion*—Sin has neither the right nor the power; it shall not force men to serve it unwillingly. [Rather, *shall not become lord over you*. *Mey.* That is, eventually and finally; *Alf.* There is here a consolation for believers, that they may not fail in seeking holiness through a sense of weakness. Use all your powers to follow after righteousness. Amid the remains of the flesh you will stumble somewhat. Do not despair; for the works of believers are not now brought to the rigid test of the law, but kindly and graciously accepted by God, being cleansed from impurity. The yoke of the law cannot be borne; flee to Christ as advocate! *Calv.*] *Under the law*—Sin rules him, who is under the law.

15. *Under*—Ch. vii. 2, 14. [For *ἁμαρτήσομεν*, *indicative*, *shall we sin?* read *ἁμαρτήσωμεν*, *let us sin?* *Tisch.*, *Alf.* Comp. ver. 1.]

16. *Servants*—*Servitude* is denoted, from which *obedience* follows. *Servants*—The state of *servitude*, which follows *obedience*, is signified, 2 Pet. ii. 19. *Unto*—*Εἰς*, *unto*, occurs twice in this verse, depending on *servants*. [*Death*—Not bodily, nor spiritual, merely, but *eternal*; the end of the service of sin. *Mey.*] *Of obedience*—*Obedience*, used absolutely, is taken in a good sense. Righteousness, too, promptly claims as her own, those who obey her. *Unto righteousness*—Supply, *and of righteousness unto life*: as appears from the contrast [*death*], comp. ver. 20, and 22, iii. 20, note.

17. *But God be thanked*—An idiom peculiar to Paul, who usually expresses categorical propositions, not absolutely and nakedly, but, as it were, with some qualification, that is, with an intimation of affection, thanksgiving, prayer, etc. 1 Cor. xiv. 18; 2 Tim. ii. 7, note. The *Enthymeme* [simple statement] of this passage stands

thus: *You were the servants of sin; but now you have become obedient to righteousness*: but there is added the sentiment, *God be thanked, that though ye were the servants of sin, ye have now obeyed righteousness*. [But the word ἤτε, is emphatic, as denoting a past state; *But God be thanked that ye were the servants of sin*; i. e., that this service is past. *Mey., Alf.*] This qualification, however, here implies this also, that this is the blessed state of the Romans, which they should by all means maintain. This observation will show the apostle's meaning in many passages, and the warmth of his feelings. *That*—So *that*, with *indeed*, understood, John iii. 19. *Servants*—Especially in heathenism. *From the heart*—The truth and power of the Christian religion. The wicked cannot be wicked with their whole heart, but even unconsciously and continually repent of their conduct, and of their slavery to sin; but the good are good from the heart, and voluntarily. [*That form*—Gr. τύπον, *type*, i. e., perhaps, the *Pauline* doctrine, as distinguished from that of Judaizing Christians, or opponents of Paul. *De W., Mey.* *No human doctrine, but God's alone, overcomes the human heart.* *V. G.*] *To which ye were delivered*—Gr. εἰς ἃν παρεδόθητε, [Eng. Ver., *which was delivered unto you.*] Explain thus, *you obeyed the form of doctrine* (comp. *obedient in all things*, 2 Cor. ii. 9). *Unto which you were delivered*—Comp. εἰς, Gal. i. 6. The case of the relative, concisely expressed, depends on the word preceding, ch. iv. 17, or following ch. x. 14. *You were delivered*—That phrase is here elegantly inverted, and is a very graceful expression respecting those who, when freed from sin, yield themselves, ver. 16, with a great change of masters, to the honorable service of righteousness. *Form*—A very beautiful term, Ex. xxv. 40. Christ is that form, Gal. iv. 19. *Of doctrine*—That rule and standard, to which the servant conforms, is shown to him merely *by the doctrine*; he does not need constraint.

18. *Render, and having been freed from sin, ye were enslaved to righteousness.* *Alf.*] *Being made free*—The following synopsis of the apostle's plan up to this point will be useful:—

I.	<i>Sin,</i>	Ch. iii. 9.
II.	The perception of sin from the law; the sense of <i>wrath</i> ; inward <i>death</i> .	iii. 20.
III.	The revelation of God's righteousness in Christ, by the Gospel, against sin, for the sinner.	iii. 21.
IV.	Paul's central idea, FAITH ; embracing that revelation unreservedly, and striving successfully for righteousness itself.	iii. 22.

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| V. | The remission of sins, and justification, by which God the judge views man's sin as uncommitted, and righteousness lost, as retained. | Ch. iii. 24. |
| VI. | The gift of the Holy Spirit; Divine love shed abroad in the heart; the new inner life. | v. 5, vi. 4. |
| VII. | The free service of <i>righteousness</i> in good works. | vi. 12. |

From this view, it appears why Paul, in proving justification by faith alone, against those who doubt or err, often mentions the gift of the Holy Spirit, and the other things which follow justification. As righteousness flows from faith, adoption accompanies righteousness, the gift of the Holy Spirit, with the cry, *Abba, Father*, and with newness of life, follows adoption; but faith and righteousness are not in themselves perceptible; whereas the gift of the Holy Ghost produces very conspicuous and prominent effects; comp. *bare them witness*, Acts xv. 8. Farther, the excellence of these fruits, most effectually proves the worthlessness of men's works.

19. [In ver. 16-18, Paul has represented the idea of the highest moral freedom, in view of the moral necessity which it contains, (*to serve God is true freedom, August.*) as a *service*, a *slavery*. Now he remarks, not exactly as an excuse ("The Apostle apologizes," *Alf.*), but to enable the reader to separate the idea from this figurative form, that he borrows this comparison from a relation common among men. *Mey.* Thus, *I speak as a man, on account of the* (intellectual) *weakness of your flesh* (because you need such figures of speech), *for, like as ye have rendered up your members, etc. Alf.] After the manner of men*—Human language is frequent, and in a measure constant, whereby Scripture adapts itself to us. Too plain language does not always suit the subject. The accusative is used for the adverb. [According to our mode of speaking, it may be rendered: I must speak to you very plainly. *V. G.*] *Because of*—Slowness of understanding arises from fleshly weakness, that is, of a nature merely human, comp. 1 Cor. iii. 3. [*Infirmity*—Those who desire discourse to be everywhere quite plain, should perceive in this a mark of their own weakness, and should not take offence at a more profound expression of the truth, but should thankfully consider it a great blessing, if in one way or other, they have happened to understand the subject: at first, the expression of the truth is more lofty, afterwards plainer, as with Nicodemus. John iii. 3, 15. What pleases the most is not the best. *V. G.*] *To iniquity unto iniquity*—

A *Ploce* [that is, the repetition of a word, to express some attribute of it], not observed by the Syriac version. The [to] *iniquity* (before which *uncleanness* is put, as a part before a whole) is opposed to *righteousness*; [unto] *iniquity* is opposed to *holiness*. *Righteousness* corresponds to the Divine will, *holiness*, as it were, to the whole of the Divine nature. The servants of righteousness progress, workers of iniquity are workers of iniquity, nothing more. [*Unto holiness*—Gr. *ἀγιασμόν*. Moral purity and consecration to God. *Mey.*]

20. *Of sin*—This case is emphatic; *sin* had taken possession of you. *From righteousness*—That is, in respect of righteousness. [He calls them whom no tie of obedience binds, *free from righteousness*. This is the liberty of the flesh, which frees us from subjection to God, that it may bind us as slaves to the devil. Wretched, accursed liberty, which with an unbridled, yes, insane impulse, runs riot to destruction. *Calv.*]

21. [The proper pointing is, *Τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς ὑμῶν ἐπαισχύνεσθε*. *Tisch., Alf.* Render, *What fruit then had ye at that time?* (Things, deeds) *of which ye are now ashamed*. *Alf.* But *Beng.* construes as Eng. Ver.] This whole period has the force of a negative interrogation. He says, that the righteous have their *fruit* unto holiness; but he does not consider those things which are “unfruitful,” worthy of the name of *fruit*. Eph. v. 11. He says, therefore, those things which now make you ashamed, were, indeed, formerly not *fruits*. Others put the mark of interrogation after *then*, so that *ἐφ' οἷς*, *whereof*, may answer the question; but then the apostle should have said *ἐφ' ᾧ*, *for which*, supply *καρπῶν*, *fruit*. [But it is better to point as *Tisch., Alf., Ols.*, etc. See note above. The sense is; *what fruit did ye then obtain?* Answer, (*deeds*, the fruit of the man considered as a tree; his *actions*, as always in the New Testament. *Alf.*), *of which ye are now ashamed*. *De W.* Sanctification is the reverse of this shame, ver. 22, just as in 1 Cor. i. 28, 30, that which is base and sanctification, are in contrast; but the multitude of Christians are now ashamed of sanctification, which is esteemed something base. What a fearful death threatens such! O the times, O the morals! *V. G.*] *Now*—When you have repented. *For*—Instead of *moreover*; but it has a greater separative power, comp. ver. 22, at the end, *δὲ, and moreover*; so *γὰρ*, *for*, ch. v. 7. *In those things*—He does not say, *these things*; he regards them as far past. *Death*—The epithet *eternal*, ver. 23, is never added to this noun, not only as respects those in whom death yields to life, but not even in relation to those who shall go away into *everlasting fire, torment and destruction*. If any one can think, that it is by chance,

and not design, that Scripture, when *eternal life* is expressly mentioned, never names its opposite, *eternal death*, but everywhere speaks of it differently, and that, too, in so many places, I, for my part, leave him to regard as equivalent the phrases, *eternal destruction*, etc. The reason of the difference, however, is this: Scripture often describes *death*, by personification, as an enemy, and one to be destroyed; but it does not so describe *torment*.

22. *But now*—Paul has used *νυνὶ*, *now*, very often, and always with *ὁὐ*, *but*. *Ye have*; or, *have ye*, comp. ver. 19. *Unto holiness*—Contrasted with *of which you are ashamed*, ver. 21. Ye are a holy priesthood of God. The reference seems to be to Amos ii. 11, לַנְזִירִים, Sept. εἰς ἁγιασμόν, for *holiness*; [Eng. Ver. has *Nazarites*.]

23. *The [wages]—the [gift]*—The mark of the subject. *Wages—gift*—Evil deeds earn their own pay; not so, good works; for the former obtain wages, the latter a gift: *δψώνια*, *wages*, in the plural, [properly, that of *soldiers*. *Theophyl.* in *Mey.*] *χάρισμα*, a *gift*, in the singular, with a stronger force.

CHAPTER VII.

1-6. [Explanation and proof of ch. vi. 14. *Ye are not under the law, but under grace.* Alf.] *H, Or*, [not rendered in Eng. Ver.] The disjunctive interrogation. There is a close connection here with ch. vi., the words of which, at ver. 6, 14, 21, *he destroyed—have dominion,—fruit,—death*, etc., recur in this chapter. The comparison of the Old and New state is continued. *To them that know*—The Jews; although all Christians should know the law. *The law*—For example, of marriage. The whole *law*, in accordance with the opening of this portion, is put by *Synecdoche*, [that is, the use of the whole for a part,] for the *law of marriage*. *Over a man—Over a woman*, ver. 2, comp. 1 Pet. iii. 4, where the *inner man* presupposes the outer, and the parallelism consists in *man* being used also separately of *the woman*, not merely of Adam, the husband. *Man* here is used generically; but in the second verse, Paul applies it to the woman. *So long as*—Neither longer nor shorter. *Liveth*—The Law. [But Eng. Ver. is correct; as long as *he*—the husband—liveth.

So *Mey.*, *Alf.*, etc.] A personification. In the conclusion, life and death are ascribed, not to the law, but to us; whereas, here is the first part of the proposition, in which, according to the apostle's meaning, life or death is ascribed to the law itself, and to the husband. What is here said, depends on the nature of the things related, which are the law and man. When either party dies, the other is considered to be dead. Thus both members of the proposition agree.

2. [Render, *For* (an example, which is also a proof) *the married woman is bound by the law to the living husband*; (the word *living* is emphatic, *Mey*): *but if the husband have died, she is set free from* (Gr. annulled from) *the law of the husband. Alf.*] *Which hath an husband*—Gr. Ἰπανδροζ. So the Sept. *Is bound*—It may be construed with *to her husband*, and with *by the law*. *The law of her husband*—The apposition, *from the law*, i. e., *her husband*, would not be unsuitable.

3. *Shall be called*—*She will receive the name of an adulteress*, and that too, by the force of the law. *She shall bring upon herself the name of an adulteress. If she be married to another man*—Sept. Deut. xxiv. 2.

4. *So that*—Gr. ὥστε. [Eng. Ver., *wherefore*.] This word is stronger than οὕτως, *thus*. *Ye are become dead*—Which denotes more than *ye are dead*. The sum of the comparison is, the husband or wife, by the death of either, is restored to liberty; for in the first member of the proposition, the party dying is the husband; in the conclusion, the party dying is that which corresponds to the wife. *By the body*—A great mystery. In the atonement for sin, why is the body rather than the soul of Christ usually mentioned? Ans. The theatre and workshop of sin is our flesh; and for this, the holy flesh of the Son of God is the remedy. *Who is raised*—And therefore alive. *We should bring forth fruit*—He comes from the second person to the first; *fruit* corresponds to offspring; for the simile is from marriage.

5. *We were in the flesh*—That is, carnal. See the opposite ver. 6, at the end. [Better to interpret it, *when we were not yet dead to the law*, i. e., in the period before death with Christ. *Mey.*, *De W.*, *Alf.*] *By*—Ver. 8. *Unto that death*—Gr. τῆ θανάτῳ. [Eng. Ver., *death*.] Of which ver. 13, ch. viii. 6, speak.

6. [For ἀποθνήσκοντες, that *being dead*, read ἀποθνήσκοντες, *having died*; i. e., *we*. *Tisch.*, etc. So *Alf.*, who renders, *But now* (opposed to ὅτε, *when*, ver. 5), *have we been delivered from the law; having died to that wherein we were held.*] *Being dead*—So ver. 4, *ye are become dead*, said of that party, which corresponds to the wife: comp.

Gal. ii. 19. *Wherein*—Gr. ἐν ᾧ. A plain construction in this sense: we have been freed by death from the law, which held us. *Were held*—An expressive term; comp. συνέκλεισε, *concluded*, ch. xi. 32, ἐφρουρούμεθα, *kept*, Gal. iii. 23. *In newness of spirit, and not in the oldness of the letter*—We have the same contrast ch. ii. 29; 2 Cor. iii. 6. *The letter* is the law considered, not in itself, since, thus considered, it is spiritual and living, ver. 14; Acts vii. 38, but in respect of the sinner, to whom it cannot give spirit and life, but leaves him to death, nay, even devotes him to it more completely: although he may meanwhile aim to do what the letter and its sound command; so that the appearance and the name may remain, just as a dead hand is still a hand. But the Spirit is given by the Gospel and by faith, and bestows life and newness, 2 Cor. iii. 6; comp. John vi. 63. By the words *oldness* and *newness*, Paul refers to the two covenants, although believers have now long enjoyed the first fruits of the New covenant; and at the present unbelievers retain the remnants, yea the whole essence of the Old Testament. Observe too, the *in*, is put once, not twice. We have served *oldness*, not God: comp. Gal. iv. 9, οἷς, *whereunto*, now we serve not *newness*, but God *in newness*, ch. vi. 22.

7-13. [The Jewish Christian, reverencing the Law of his Fathers, might be offended by ver. 5, 6, drawing the inference that the law, if the occasion of sin, must be worthless and even immoral. Paul states this as a possible inference, ver. 7, rejects it, and then shows (to ver. 13), that the law is good in itself, but is that which leads to the knowledge of sin, and is abused by sin to a man's destruction. *Mey.*]

7. *Is the law sin?*—He, who has heard the same things stated of the law and of sin, will perhaps object thus: Is the law sin, or the sinful cause of sin? comp. ver. 13, note. *Sin*—Observe again the propriety and difference of the terms:

ὁ νόμος· τὸ λέγειν τοῦ νόμου.
the law; the saying of the law.
 ἡ ἁμαρτία· ἡ ἐπιθυμία.
sin; lust.

Οὐκ ἔγνων, *I had not known*, (from γινώσκω,) οὐκ ᾔδειν, *I had not known*, (from οἶδα.) Ἐγνων is the greater, οἶδα the less. Hence the latter, since even the less degree is denied, is an advance. ἁμαρτία, *sin*, is as it were the sinful principle from which every disease and outbreak of lust springs. *I had not known*—Paul often speaks indefinitely in the first person, not only for perspicuity, but from the

constant application of his remarks to himself; see 1 Cor. v. 12, vi. 12. And so also here. [*I*—When he says *I*, in *me*, etc., he refers to our common humanity. *Theodor.* Under his own person, he speaks of human nature. *Theophil.* both in *Mey.* That is, Paul expresses of himself, what is meant to apply to every man in general, in respect of his relation to the Mosaic law. Paul's own experience, so far from being *excluded* thus, appears with peculiar vividness and depth, and represents that of mankind. The subject meant by *I*, *me*, is therefore *man* in his merely human and natural condition. Paul transfers himself, as it were, to that state which preceded his conversion, and represents it as present. *Mey.* This is now the common interpretation of this disputed passage. *Calvin*, and many after him, refer this chapter entire to the struggles of a Christian, after he is born again. But this is contradicted by many phrases (esp. ver. 25, *carnal, sold under sin*, than which stronger language can scarcely be found in the New Testament; *Stuart.*), and is inappropriate to the context. (*Thol.*, etc.) *Beng.* is right in referring ch. vii. to the legalist, in earnest indeed, but who does not find his sanctification in grace; and ch. viii. to the man justified by grace. *Thol.* So *De W.*, *Stuart*, *Ols.*, etc.] *For even lust*—Gr. *τὴν τε γὰρ ἐπιθυμίαν.* [Eng. Ver., omits *τε*, *even.*] '*Ἡ ἁμαρτία, sin*, is deeper and more hidden: *ἡ ἐπιθυμία, lust*, rather assails the sense, and at the same time betrays *sin*, as smoke does fire. The particles *τε γὰρ*, *for even*, indicate this distinction; and *sin*, that one indwelling evil, produces a variety of *lust*: see what follows; and again *lust* brings forth *sin* finished, James i. 15. [Sin lies concealed in man, as heat in drink, which, if you judge by sensation, may be very cold. *V. G.*] *I had not known*—That *lust* was an evil; or rather, I had not known *lust* itself; its motion at length meets the eye. *Said moreover*—Now it said so, by itself; then, in my mind: comp. *when the commandment came*, ver. 9.

8. *By the commandment*—The construction is with the following verb [*καταργήσατο, wrought concupiscence by the commandment.* Not as Eng. Ver., *Taking occasion by the commandment*]; as in ver. 11, twice. *Without—dead*—A self-evident statement. *Dead*—Supply *was*: It did not so much rage through concupiscence: or supply *is*.

9. *I was alive*—*Ζῆν, to live*, here does not merely signify *to pass one's life*, but it is put in direct opposition to *death*. This is the Pharisaic spirit, comp. the next verse. [I seemed to myself indeed to be extremely well. *V. G.* But this must not be so weakened. He means *I was alive*, free from death, in the life of childish innocence, before the law began its work upon me. There is no allusion to the

Pharisaic spirit or state, as *Beng.* supposes. *Mey.*, etc.] *Without the law*—The law being removed, being kept at a distance, as if it did not exist. *Came*—In contrast with *χωρίς*, *without*. *The commandment*—*Ἐντολή*, a *commandment* is part of the law, with a more express idea of compulsory power, which restrains, enjoins, urges, prohibits, threatens. *Revived*—Just as it had lived, when it had entered the world by Adam. [This is far from the apostle's meaning. He presents his experience as the type of that of *each man*, not of *humanity* as a whole. But the rendering *revived* is right. *Sin* is a *living* power in men, which is *dead*, however, showing no life, until the *law* comes; when it assumes its true nature; and *revives*. *Mey.*] *I died*—I lost that life which I had.

10. *Was found*—Gr. *εὑρέθη*. [Eng. Ver., *I found*.] So *εὑρίσκω*, *I find*, ver 21. *To life*—On the ground of God's original intention, and otherwise, on the ground of my own opinion, *when living without the law*. *Life* indicates both joy and activity; *death* implies the opposite. *This*—Gr. *αὐτή*, [not rendered in Eng. Ver. *Beng.* prefers *αὐτή*, *itself*. But *Tisch.*, *Alf.*, *Mey.*, etc., have *αὐτή*, *this*.] The same. Comp. Acts viii. 26, note.

11. *Deceived*—Led me into by-paths, as the robber leads the traveler; and while I supposed I was going to life, I fell into death. *Slew me*—This is the limit of the economy of sin, on the confines of grace.

12. [*Wherefore*—That is, although *sin*, the evil principle within me, has abused this law, which in itself is good, to my ruin, yet, etc. *Mey.*, *Alf.*, etc.] *Holy*—Supply from what follows, *and just and good*; although it was necessary to multiply these synonymous terms chiefly in defence of the *commandment*, with its caustic power: *holy*, *just*, *good*, in relation to its efficient cause, its form, and its end; or *holy*, as respects my duties to God; *just*, as respects my neighbor; *good*, as respects my own nature; with which whatever is commanded harmonizes, for life is promised, ver. 10. The third of these three epithets is taken up very appropriately in the next verse.

13. *The (good)*—Gr. *τὸ*. [Eng. Ver., *that which is*.] *Then, that which is good*—Mark the force of the article. [*But sin*—Render, *but sin, that it might appear as sin; by working death for me through the means of the good*, etc. *Mey.*] *Death*—The greatest evil, and the cause of death, the greatest evil. *But sin*—Supply, *was made death to me*; for the participle *κατεργαζομένη*, *working*, without the substantive verb, does not constitute the predicate. *That it might appear sin*—*Ploce*, [that is, repetition of a word to express an attribute of it]: *sin*, by no means *good*. This agrees with what precedes.

By that which is good—death—A paradox, and the adjective *good* is used very forcibly for the substantive, the *law*. *Working*—A principle, which must be explained thus: sin was made death to me, since it accomplished my death even by that which is good. It is no tautology; for *by that which is good* strengthens the second part of this sentence. *That—might become*—This depends on *working*. So *iva, that*, repeated, forms a gradation. If any one prefer to make it an *Anaphora* [repetition of the same word in beginnings], the second part of the sentence will thus also explain the first. *Exceeding sinful*—Castellio translates it, *as sinful as possible*: because, namely, by *that which is good*, the commandment, it works in me what is *evil*, death. *By*—Construe with *might become*.

14–25. [Proof of the important principle; *But sin*, etc., ver. 13. For the law is spiritual, but man (naturally, and out of Christ) is carnal and under the power of sin; against the moral will of his better self, he is hurried away by the might of the sinful principle within him, to evil. *Mey.*]

14. [*We know that*—That is, *it is acknowledged, and obvious*. *Chrysost.* in *Mey.*] *Is spiritual*—It requires the agreement of every feeling of man with the mind of God; but God is a Spirit. *Carnal*—Ver. 18. *I am*—Paul, after comparing the twofold state of believers, the former in the flesh, ver. 5, and the present in the Spirit, ver. 6, next proceeds from the description of the first to the description of the second, and does so with a view both to answer two objections, which, because of that comparison might be framed in these words: *therefore the law is sin*, ver. 7, and, *therefore the law is death*, ver. 13; and to interweave in the solution of these the whole course of a man, from his state under the law to his state under grace, thinking, sighing, striving, and struggling-forth, and to show the function of the law in this matter: this, I say, he does, ver. 7–25, until at ch. viii. 1, he goes further. Therefore in this 14th verse the particle *for* does not permit any leap at all, much less does the subject itself allow so great a leap to be made from the one state into the other; for Paul directly opposes the carnal state in this verse, and the spiritual state, ch. viii. 4, as also slavery in this and the 23d verse, and liberty, viii. 2. Moreover he uses, before the 14th verse, verbs in the past tense; then, for the sake of more lively expression, verbs in the present tense, to be resolved into the past, just as he is wont elsewhere to exchange cases, moods, etc., to impart ease to his language; and for example in ch. viii. 2, 4, he passes from the singular to the plural number, and in the same chapter ver. 9, from the first to the second person. Also the discourse is the more suitably turned from the past

to the present time, as a man can only understand really the nature of his former state under the law, after he has come under grace; and from the present he can form a clearer judgment of the past. Finally, that state and process, though one and the same, has various degrees, which should be expressed either more or less in the past tense, and it is gradually that he sighs, strives, and struggles forth to liberty. The apostle's language becomes gradually calmer, as we shall see. *Hence it is less wonderful that interpreters differ.* They seek their main arguments, some from the former, others from the latter part of this passage, and yet endeavor to explain the whole section as referring to one state, either under sin, or under grace. [We must observe in general, that Paul, as often elsewhere, so here, from ver. 7, is not speaking of his own character, but under the figure of a man, engaged in this contest. That contest is described here at length, but the business itself, so far as concerns the decisive point, is in many cases quickly accomplished; although believers must contend with the enemy, till their deliverance is accomplished, ver. 24, ch. viii. 23. *V. G.*] *Sold*—A man, sold into slavery, is more wretched, than a born slave, and he is called a sold man, because he was not originally a slave. The same word occurs in Judg. iii. 8; 1 Kings xxi. 25. *Sold: Captive*, ver. 23. [This unqualified assertion, *carnal, sold under sin*, and that in contrast to *spiritual*, ought to have prevented the misconception of *August.*, etc., in supposing this passage to refer to one already *born again*. True, even he has remains in his carnal nature of the former disease, and *flesh* and *spirit* contend in him; but he is not *carnal* as opposed to *spiritual*; else he must have fallen back from the new birth. In the man *born again*, the conflict is between *flesh* and (*the Holy*) *Spirit*, but in the carnal man, it is between the flesh and his own moral nature; while in the former the spirit may be and ought to be victorious. *Mey.*]

15. *For that which*—He describes slavery so as not to excuse himself, but to accuse the tyranny of sin, and to deplore his own misery, ver. 17, 20. *Γάρ, for*, tends to strengthen *sold*. The slave serves an unworthy master, first, joyfully, then, with grief, lastly, he shakes off the yoke. *I allow not*—Gr. *γινώσκω*. As good; the same as *to consent to it, that it is good*, ver. 16, which forms the contrast; its opposite is *I hate*. [But the Gr. *γίγνώσκω* means *know*; and Eng. *Ver.* and *Beng.* are wrong. *Render, for that which I do I know not*, i. e., it occurs without any perception on my part of its moral relation. Such is the case of the slave, who acts as the tool of his master, without being conscious of the real nature and aim of his actions. *Mey.* So *Alf.*] *I would*, he does not say, *I love*, which would

imply more, but *I would*, intending to oppose this to *I hate*, immediately following. [Omit *τούτο*, *that*, the first time. *Tisch.*, *Alf.*] *Do—do—Gr. πράσσω, ποιῶ*. There is a distinction between *πράσσω* and *ποιῶ* common among the Greeks;—the former implies something weightier than the latter. The former is put twice in the present tense, first in a negative, and then in an affirmative assertion, *οὐ πράσσω*, *I practise not*, the thing is not put in practice; *ποιῶ*, *I do*, inwardly and outwardly. These words are interchanged, ver. 19, xiii. 3, 4; and this interchange is not only not contrary to the nature of the discourse which is gradually culminating, but it even helps and strengthens it; for at ver. 15, the sense of the evil is not yet so bitter, and therefore he does not even name it, but at ver. 19, he is now very indignant that he should thus impose evil on himself. The farther the soul is from *evil*, the greater is its distress at touching the smallest particle of evil with even a finger.

16. *I consent*—[*Gr. σύμψημι*, *I speak with, or join my voice to*: i. e., *I add my voice to that of the law, affirming that it is good. Mey.*] *Συνήδομαι*, *I delight*, is stronger, ver. 22, note. The assent of a man to the law against himself, is a remarkable trait of true religion, a powerful testimony for God. *Good—Gr. Καλός*. The law, even apart from its legality, is good: *καλός*, *beautiful*, suggests holiness, justice, and goodness, ver. 12.

17. [*Now then—Since this which I have just stated, is so. Alf.*] *No longer*—This is repeated, ver. 20. *That dwelleth*—Ver. 18, 20. This word is afterwards used of the Spirit, ch. viii. 9.

18. *I know*—This very knowledge is a part of this state, here described. *That is*—A limitation; *in me* is more than *in my flesh*, and yet the flesh is not called sin itself; but Paul says, sin dwells in the flesh. And already this state, of which Paul is treating, carries with it something good. [Omit *εὕρισχω*, *I find. Tisch.*, *Alf.* Read, *For to will is present with me, but to perform that which is good, is not.*] *To will*—The Accusative, *good*, is not added, the poverty of the language thus expressing the feebleness of *willing*. *Is present*—Without the victory. The contrast as to the performance of good, is the *not* soon after. My mind, though seeking, does not really find it.

20. [Hence follows the very principle to be proved, ver. 17. *Mey.*] *No more*—Namely, as I used to do it. A sense of calmness and deliverance gradually arises. *I* is emphatic in opposition to *sin*. He who says emphatically, It is not *I that will* it, instead of, *I would not*, (ver. 16,) is already farther removed from sin.

21. *I find*—In this distressing conflict *I find* the law, without which I formerly lived. This is all. That proposition in ver. 14, is

repeated. *The law*—Gr. τὸν νόμον. [Eng. Ver., a law.] *The law* itself, in itself holy. *When I would*—Gr. τῷ θέλωτι ἐμοί, [literally, unto me willing.] The Dative of advantage: I find the law not sinful or deadly to me. The first principles of harmony, friendship, and agreement between the law and man, are expressed with admirable nicety. The participle is purposely put first, to *me willing*, in opposition to the second *me*, used soon after absolutely. With the words, *to me willing*, comp. Phil. ii. 13. *Is present with me*—Here the balance is changed; for at ver. 18, the good will *is present*; as the weaker part, now the evil, though not the evil will, *is present*, as the weaker part. [This is the rendering of *Chrysostom*, *Theophylact*, etc., and of *Meyer's* 2nd ed. But it does not accord with the purpose of the Apostle here, which is, in drawing this inference, to sum up the misery of the condition he describes. It is better (connecting τὸν νόμον, the Mosaic law, with τῷ θέλωτι ἐμοί, *me that will*, and ποιεῖν, as infinitive of purpose) to render; *I find thus, while I will the law* (my will is directed to the law) *to do the good, that the evil is present to me*. What depth of wretchedness! My moral nature wills the law, in order to do what is good, but the evil is at hand in my carnal self to make vain this will! *Mey.*]

22. *I delight*—This too is already more than σύμφημι, *I consent*, ver. 16. *The inward*—He already considers the name of the inward, but not yet of the *new* man; so also in ver. 25 he says, With my *mind*, not with my *spirit*. [For even he who is not yet *born again* has an *inward man*, that which *receives* the Spirit and grace; (comp. 2 Cor. iv. 16: Eph. iii. 16;) but it is not *the work* of the Spirit. This last is *the new man*, (Eph. ii. 10.) *Mey.* So *Thol.*, etc.]

23. *I see*—From the higher region of the soul, as from a watch-tower, which is called νοῦς, *the mind*, and is the repository of conscience. *Another*—And different one. *Members*—The soul is as the king; the members are as the citizens; sin is, as an enemy, admitted through the fault of the king, who is to be punished through the oppression of the citizens. *The law of my mind*—Which delights in the Divine law. *Bringing me into captivity*—By every actual victory. The apostle again speaks somewhat harshly in his holy impatience: the figure is taken from war, comp. *warring*.

24. *O wretched man that I am!*—[But Beng., *wretched me in being a man!*] *Man*, if he were sinless, is noble and blessed; with sin, he rather wishes not to be a man, than to be such a man. *The man* speaks of *man's* state in itself, as it is by nature. This cry for help is the last thing in the struggle, and, henceforth, convinced that he is helpless, he begins, as it were, unknowingly to pray, *Who shall deliver*

me? and he seeks release, and waits until God manifests himself in Christ, in answer to that *who*. This is *the moment of mystical death*. Believers retain something of this feeling, even until death, viii. 23. *Shall deliver*—Power is necessary. The verb is properly used; for *ρῆσθαι*, to deliver, is to drag from DEATH. *From the body*—The body being dead through sin, ch. viii. 10. The death of the body is the full accomplishment of that death, of which ver. 13 treats, and yet in death there is to be deliverance. *This*—*Σῶμα θανάτου τούτου*, the body of this death, is for *σῶμα θανάτου τούτο*, this body of death. Comp. Acts v. 20, note. [*Ols.* refers *τούτου*, this, to *σώματος*, body, adding that the pronoun is placed after the noun by an Hebrew idiom. But the Eng. Ver., *the body of this death*, is right; *this death* being that drawn on by sin, and described just previously. So *Mey.*, *Alf.*, etc.]

25. [For *εὐχαριστῶ*, I thank, read, *χαρίζ*, thanks to. *Tisch.*, *Alf. I*—Not Paul, for himself alone, but as the same representative person expressed by *I*, *me*, heretofore. A change, not of person, but of scene and circumstances. The actual man has bewailed his wretchedness, *out of Christ*; now he is *in Christ*, and triumphs in his lot, because after that cry for rescue, the rescue itself is come. *Mey.*] *Thank*—This is unexpectedly, though most pleasantly, mentioned, and is now at length rightly acknowledged, as the only refuge. The sentence is categorical: God *will deliver* me by Christ; the thing is not in my own power: and that sentence sums up the matter; but the expression of feeling (of which see on ch. vi. 17), *I give thanks*, is added. (As in 1 Cor. xv. 57; the sentiment is, God giveth us the victory; but there is added, *Thanks be to God*.) And the phrase, *I give thanks*, as a joyful hymn, stands contrasted with the sad complaint, in the preceding verse, *wretched that I am*. *Then*—He concludes those topics, on which he had entered at ver. 7. [*I myself*—Gr. *αὐτὸς ἐγὼ*, that is, *I myself*, in contrast with Christ the Saviour. Having expressed the need of salvation, and thanks for it, he pauses and sums up the consequence of all said in ver. 14–23, in a brief description of the division within man; *I myself* (alone, without Christ, the man in and for himself. *Mey.*) *serve with the reason* (*τῷ νοί*) *the law of God*; but, etc. *De W.*] *The law of God—the law of sin—νόμος*, law, is the Dative, not the Ablative, ver. 23. Man is now equally balanced between slavery and freedom, and yet at the same time, panting for liberty, he acknowledges that the law is holy and blameless. The balance is rarely even. Here the inclination to good has now become the stronger.

CHAPTER VIII.

1. [*Now*—In contrast with the unregenerate condition ascribed in ch. vii. *Mey.*] *There is therefore now no condemnation*—The apostle comes now to deliverance and liberty. Moreover he does not use the adversative *δὲ, but*; he uses the conclusive *ἀρα, therefore*, comp. on ch. ii. 1; because at the end of ch. vii. he had already reached the limits of this state. Now, too, he clearly returns from his admirable digression to the line of thought in ch. vii. 6. And, in token of this, the particle *now*, which denotes present time, was used there, and is resumed here. *Condemned* in ver. 3, refers to *condemnation* here. [Omit the clause, *Who walk not after the flesh, but after the Spirit.* *Tisch., Alf., Mey., etc.*]

1, 2. *Who walk; for the law*—The *Ætiology* [assigning of the reason] by a parenthesis suspends the train of thought (*for the law of death* (ver. 2); *in us who walk*, ver. 4); and as this parenthesis is terminated by *Epanalepsis* [that is, the same word or words are before and at the close of the parenthesis], the expression *but after the spirit* completes the period, where the *but* is opposed rather to the *not* in ver. 1. than to the *not* in ver. 4. *But after the spirit* is omitted in the first verse, on the most respectable testimony. But Paul immediately discusses the *not after the flesh*; then as he advances, he adds, *but after the spirit*, ver. 4, note.

2. *The law of the spirit*—The Gospel inscribed on the heart; comp. ch. iii. 27; 2 Cor. iii. 8. *The spirit* makes alive, and this *life* quickens the Christian. *Hath made me free*—A mild term, and in the past tense; he had formerly put the weightier verb *ῥύσεται, shall deliver*, in the future. Grace renders that most easy, which seems difficult to man under the law, or rather does it itself. Both are opposed to *bringing me into captivity*, ch. vii. 23. *Of sin and death*—[This is defined, ch. vi. 23, 25. Not then the Mosaic law, but the law of sin in our members. Hence too *the law of the spirit*, contrasted with it, must denote an inner power, as *Beng.* expounds it. *Mey.*] He refers to what he said in behalf of God's law, ch. vii. 7, and 13. Observe that *and* is put here, and not at the beginning of the verse in the contrasted clause *of the spirit of life*, where either the connective is wanting, *of spirit, of life*, or it must be explained thus, τὸ Πνεῦμα τῆς ζωῆς, the Spirit of life.

3. *The [impossible thing of the law*—Eng. Ver., *what the law could not, etc.*] This word has an adjective force, thus: God has accomplished the condemnation of sin, which was impossible for the law;

God condemned sin in the flesh (*which the law could not do*, namely, condemn sin) without destroying the sinner. *Tò ἀδύνατον*, *what was impossible*, has an active meaning here; and Luther's paraphrase gives the Apostle's meaning. *The law*—Not only ceremonial, but also moral; for if the moral law had involved this possibility, the Son of God's mission would have been unnecessary. Furthermore, the word *impossible*, implying a deprivation, assumes something previously possessed: formerly the law could afford righteousness and life, ch. vii. 10. Hence man so willingly follows the traces of that first path even after the fall. *His own*—*ἰδίου*, *his own*, ver. 32. *His own*, over whom sin and death had no power. *Sending*—This denotes a sort of separation, as it were, of the Son from the Father, that he might be the Mediator. *In the likeness of sinful flesh*—The construction is with *κατέχευε*, *condemned*. [But Eng. Ver., *sending his own Son in the likeness of sinful flesh* is right; see below.] We, with our flesh utterly tainted with sin, should have been consigned to death; but *God*, in the likeness of that *flesh* (for justice required the likeness), that is, in the real and holy flesh of his own Son, and that too *for sin*, *condemned* that *sin* which was in our flesh, that we might be freed; *ἐν*, *in*, is construed with *condemned*, compare *by*, ch. vii. 4. [But the apostle is speaking of the removal, not of *guilt* but of the practice of sin; the weakness of the law in its want of *sanctifying* power; its want of *justifying* power has been dealt with before. Hence we must not connect *condemned sin in the likeness*, etc., as *Beng.*; but as Eng. Ver. *Alf.*] *For sin*—*sin*—The substantive is repeated, as in Luke xi. 17, note, *when the house is divided, the house falls*. But a *Ploce* [repetition of a word to express an attribute of it] is here added, as the use of the article only in the latter place indicates. These two terms refer to each other, as do *the likeness of flesh* and *flesh*, *περὶ*, *for*: *περὶ ἁμαρτίας*, *for sin*, is equivalent to a noun, as in Ps. xl. 6. *Sin-offering*—Gr. *περὶ ἁμαρτίας*, *for sin*. Heb. x. 6, 8. But here, in the epistle to the Romans, I explain it thus: *God condemned sin, because it is sin*. Sin was condemned *as sin*. So sin is put twice in the same signification (not in a double signification as happens in an *Antanaclasis*, [use of the same word twice in a twofold sense,]) but the article *τὴν*, *the* [not rendered in Eng. Ver.], adds an *Epitasis*, [*emphatic addition*.] *Condemned*—Removed, exhausted, finished, destroyed all its strength, *deprived sin of its power*, (compare *impossible* above—sin which was laid on the Son of God. For execution also follows the *condemnation* of sin. It is the opposite of *to justify*, ver. 1; ch. v. 18, note, and 2 Cor. iii. 9.

4. *Righteousness*—In contrast with *condemnation*, ver. 1. *Might*

be fulfilled—That *fulfilment* is soon after described, ver. 5–11; thence comes the *for*, ver. 5. *Works of righteousness* follow him that is *justified*: sin is condemned, he who had been a sinner, now acts rightly, and the law does not pursue him. *Not after the flesh*—In contrast with *in the flesh*, ver. 3. Paul has now come at length to the clear distinction between *flesh* and *spirit*. The *spirit* denotes either the Spirit of God, or the spirit of believers, ver. 16. The latter is a new power produced and maintained in us by *him*; and the reference is, wherever *flesh* stands in opposition.

5. *For they that*—From this passage Paul first describes the condition of believers; and secondly, by way of illustration, its opposite. *Who are*—A condition. *Mind*—A feeling arising from the condition.

6. *The mind* [of the flesh]—Gr. τὸ φρόνημα. [Eng. Ver., *to be carnally minded*.] Corresponds to *mind*, ver. 5. *Death—life*—In this life with its continuation in another, comp. ch. vi. 23. *Life and peace*—By the addition of the word *peace*, he prepares the way for the transition to the next verse, where *enmity* is described.

7. [*Because*—The reason why *to be carnally minded* can tend to no result but eternal *death*; because it is enmity to God, the prime source of life. *Mey*. *Neither can be*—Hence the pretext of impossibility, by which they desire to excuse themselves, who are here reproved as carnal. *V. G.*]

8. [*And*—Gr. δὲ, Eng. Ver., wrongly, *so then*. *Alf.*] Added to increase the emphasis. *Please*—Ἀπέσχω, *I please*, here, as often, signifies not only *I please*, but *I desire to please*, 1 Cor. x. 33; Gal. i. 10; it is akin to *be subject*, in the preceding verse.

9. *The Spirit of God, the Spirit of Christ*—A remarkable testimony to the Holy Trinity, and its economy in the hearts of believers, comp. ch. v. 8, 5, xiv. 17, 18, xv. 16, 30; Mark xii. 36; John xv. 26; Gal. iv. 6; Eph. i. 17, ii. 18, 22; 1 Pet. i. 2; Acts ii. 33; Heb. ii. 3, 4; 1 Cor. vi. 11, 13, etc.; 2 Cor. iii. 3, 4. Refer ver. 11, to the *Spirit of God*, ver. 10, to the *Spirit of Christ*. For the distinctive marks, proceed in this order: He who has the Spirit, has Christ; he who has Christ, has God. Comp. on such an order, 1 Cor. xii. 4, etc.; Eph. iv. 4, etc. *In you*—*In*, a particle to be carefully noted in this chapter, ver. 1–4, 8–11, 15, concerning the carnal and spiritual state. *We in God, God in us*. *He*—*This man* is not Christ's; and therefore, this whole discourse has no reference to him. *His*—Christ's: he is a Christian, who is Christ's.

10. [The connection of thought is: *if*, on the other hand, *Christ is in you*, then you have these blessed fruits to enjoy; 1. though the

body is a prey to death, because of sin, yet the spirit is life, through righteousness; ver. 10. 2. But even the mortal body will He, who raised up Christ, quicken, because Christ's spirit dwells in you, ver. 11. *Mey.*] *And if Christ*—Where the Spirit of Christ is, there Christ is, comp. the preceding verse. *The body*—Sinful, for here it is opposed to the Spirit, not to the soul. *Dead*—The concrete: he says *dead*, instead of *about to die*, very forcibly; adjudged and given to death. So those feel, who have experienced the separation of soul and spirit, or of nature and grace. *But*—An immediate opposition, excluding Purgatory, which is suited neither to *body* nor *spirit*, and at variance with the remaining economy of this very full epistle, ver. 30, 34, 38, ch. vi. 22, 23. *Life*—The abstract. *Because of*—Righteousness produces life, as sin death; life does not produce righteousness, contrary to the Papists. *Righteousness*—*The just—shall live.*

11. [For τὸν Χριστὸν, *Christ*, read Ἰησοῦν, *Jesus—Tisch., Alf. So Beng.*] *Jesus*—Afterwards in the conclusion, *Christ*. The name *Jesus* refers to himself; the name *Christ* to us. The former title, as a proper name, belongs to the person; the latter, as an appellative, to the office. *Shall quicken*—Comp. *life*, ver. 6. This life knows no condemnation, ver. 1. *By*—2 Cor. i. 22. One and the same Spirit is Christ's, and is in believers; therefore as Christ lives, so believers shall live.

12–17. [Hence we are bound, not to live after the flesh, for this brings death, but the rule of the Spirit, on the contrary, brings life; because, as actuated by God's Spirit, we are God's children, and sure of the glory to come. *Mey.*]

12. *We are*—We so acknowledge and consider ourselves. A kind of teaching, bordering on exhortation; (so, *we are*, is also used in Gal. iv. 31) and which presupposes willing hearers. *Delight* mitigates the sense of *debt*. [But what is the condition of the carnal? These are really debtors, and so confess themselves as often as they declare their inability to live spiritually. *V. G.*] *Not to the flesh*—Add, *but to the spirit*; but this is elegantly left to be understood. *After the flesh*—Which tries to recall us to bondage.

13. [For—The flesh is a wretched paymaster. Who would be its debtor? *V. G.*] *Of the body*—Others read τῆς σαρκός, *of the flesh*. *Ye shall live*—He does not say, μέλλετε ζῆν, *you are about to obtain life*, but ζήσεσθε, *you will remain in life*. In the repentance of those, in whom the flesh had ruled, and in the temptations of those, in whom the Spirit reigns, the flesh and the Spirit are, so to speak, evenly balanced: grace anticipating the former, sin, the latter; to whichever side a man turns, from it he receives his title. With this passage,

Paul entirely dismisses the carnal state and having now finished that part which he had begun at ch. vi. 1, he describes the pure and living state of believers.

14. *Are led*—In the middle voice; *are led* willingly. [This is the sum of what precedes; the sum of what follows is, *they are the sons of God*. *V. G.* *Then*—Emphatic; *then*, and no others. *Alf.*] *They are the sons of God*—Others read *υἱοὶ θεοῦ εἰσιν*, or *υἱοὶ εἰσι θεοῦ*. There are thus three readings, of which I prefer the second, which is sustained by the third, since the word *υἱοὶ*, *sons*, is placed first for emphasis; and the emphasis led me to touch upon this variety in the readings. *Sons*—The Spirit is given to sons, Gal. iv. 6. Here Paul begins to discuss those topics, which he afterwards comprehends under, *He glorified*, ver. 30; he does not, however, describe unmixed glory, but only that whose taste is still tempered with the cross. Therefore the sum of his remarks is, through sufferings to glory; support is interwoven with sufferings. Hence the whole connection of the discourse will be obvious.

15. *For*—This refers to *sons* in the preceding verse. *The spirit of bondage*—The Holy Spirit was not even in the Old Testament a spirit of bondage; but he so developed his power among those believers, in whom he then dwelt, that there was, nevertheless, a secret sense of bondage, among those who were but *children*, Gal. iv. 1. *Again*—As formerly. The Romans as Gentiles had had groundless fear; but not the spirit of fear, as those into whose place the Gentiles had come. The Church of all ages is, as it were, one moral person; so the word *again*, Gal. iv. 9, v. 1. *To fear*—See Heb. ii. 15, note. *Of adoption*—See Gal. iv. 1, etc. [*By*—Or rather, *in which*, as the element of our inner life. *Mey.*] *We cry*—One and all. *Cry* implies vehemence, with desire, confidence, a just claim, perseverance. And the Holy Spirit himself *cries*: *Abba, Father*, Gal. iv. 6, note. [If, while you live, you have not experienced this, mourn, and eagerly seek it; but if you have experienced it, see that you joyfully continue in it. *V. G.*]

16. *With the* [spirit of us,] Gr. *τῷ* [Eng. Ver., *our spirit*.] Our spirit *testifies*; the Spirit of God himself *testifies with* our spirit. [But *σὺν*, *with*, in composition, here does not refer to *our spirit*, but to *agreement in fact*, with what goes before; *The Spirit himself testifies to our spirit*, etc. *De W., Alf.* Our spirit is human, 1 Cor. ii. 11; and therefore its testimony is in itself not infallible, Mal. ii. 16. *V. G.*] Blessed are they who clearly perceive this testimony. *Itself* refers to ver. 14.

17. *Joint-heirs*—That we may know that it is a very great inherit

ance, which God gives us; for he has assuredly given a great inheritance to his Son. *If so be*—This short clause is a new proposition, relating to what follows. *We suffer with*—To this refer *sufferings* in the next verse, and likewise, *may be glorified together, to the glory* in the next verse.

18. *For*—The reason why he just now mentioned suffering and glorification. *Of this present time*—The cross in the New Testament is greater than formerly, but it is short. *Καρὸς*, a short time; the present and future are contrasted. *To be compared with*—That is, if they be compared. *In us*—Comp. 2 Cor. v. 2.

18, 19. *Revealed—manifestation*—The glory is revealed, and then also the sons of God are revealed.

19. *Earnest expectation*—This denotes the hope of the coming event, and the effort of the mind, eagerly panting for it. *The expectation of the creature*—That is, the creature waiting, or expecting. Luther on this passage calls it, *final waiting*. *Of the creature*—Gr. τῆς κτίσεως. [This word ἡ κτίσις, may mean *creation*, that is, *the act of creation*; or, *the creation*, that is, *the created*, and that in general, Mark x. 6, xiii. 19, etc.; or in a more or less special sense, as the context requires. The right rendering here is *nature*, or *the whole animate and inanimate creation*, as distinguished from man: without reference, of course, to angels or other worlds. *Mey., De W., Alf.*] *The creature* here does not denote angels, who are free from vanity; nor men in general, although not even those most subject to vanity are excluded, who, although in the bustle of life they regard vanity as liberty, and partly stifle, partly conceal their groaning, yet in calm, quiet, sleepless, and dangerous seasons, they breathe forth many sighs, which are heard by God alone; nor are the virtuous Gentiles excluded; but believers are expressly opposed to the *creature*. As to the rest, all the visible creation is intended, and every class according to its capacity, [ver. 39, i. 25]. As every creature stands related to the sons of God, so, here, the things stated of the former stand related to those stated of the latter. The wicked neither desire, nor will obtain liberty. Misfortunes have accrued to the creature from sin; reparation will accrue to the creature from the glory of the sons of God. *Sons*—Τέκνων, *children*, ver. 21. *Waiteth*—Gr. ἀπεχδέχεται. 'And in this compound signifies the waiting for a thing *hoped for*, because of the promise. The same word is in ver. 23, and in like manner ἀποκαρπυδοκία, *earnest expectation*, above.

20. *To vanity*—[That is, *instability*, the liability to change and decay of all created things. *Alf.*] Whence the first of believers, whom the Scriptures commend, was called אַבֶּל, *Abel* [*vanity*]. *Glory* is op-

posed both to *vanity and corruption*; and the greatest *vanity* is idolatry, ch. i. 21, 23. *Vanity* is abuse and waste; the malignant spirits themselves rule over the creature. *Was made subject*—Passive with a middle meaning, though it partially personifies. *Not willingly*—For in the beginning it was otherwise; thence it is that the creature would rather be *made subject to Christ*, Heb. ii. 7, 8. *By reason of him who hath subjected*—That is, by reason of God, Gen. iii. 17, v. 29. Adam rendered it liable to vanity, but he did not *subject it*.

21. *In hope*—Construe with *was made subject*, so, *in hope* is put absolutely, Acts ii. 26; and comp. *by hope*, ver. 24. *Shall be delivered*—Deliverance is not accomplished by complete destruction; otherwise quadrupeds, when butchered, would fall with pleasure. *From the bondage of corruption* [*the bondage which is corruption*; apposition; *Mey.*] *into the glorious liberty*—[Gr. *The freedom of the glory of etc.*, and so it ought to be rendered. The freedom consists in, and is a component part of, the glorious state. *Alf.*] *Ἀπὸ, from, and εἰς, into,* are opposed. *From* denotes the point from which; *into*, the point to which. *Bondage and liberty* belong to the creature; *corruption and glory* to men, believers. *Vanity*, ver. 20, is something more subtle than *corruption*. Not only *deliverance*, but also *liberty*, is the goal, to which the creature in its own way is tending. *Into the liberty*—That they may freely subserve the glory of the sons. *Cluver.* [On the idea of the renovation and glorification of all nature at the revelation of the glory of Christ, see Is. xi. 6, etc., lxxv. 17, etc.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. xxi. *Alf.*]

22. *For*—This *Ætiology* [assigning a reason] supposes, that the groaning of the creature is not in vain, but that it is heard by God. *The whole*—It is considered as a whole, comp. ver. 28, 32, 39. *Groaneth together*—With united groanings. Dio Cassius, book 39, gives a singular example in the *wailing* of the elephants, which Pompey devoted to the public shows contrary to an express pledge as men interpreted it; and the people themselves were so affected by it, that they cursed the commander. *Until*—He insinuates, that there will be an end of its pains and groans.

23. *And not only*—The conclusion is drawn from the strong groaning to that which is much stronger. [There is some doubt as to the reading here, but not affecting the sense. *Tisch.* omits *ἡμεῖς, we,* which however is understood; *Alf.* retains it.] *Ourselves—even we ourselves*—Gr. *αὐτοὶ—καὶ ἡμεῖς αὐτοὶ.* The former *αὐτοὶ, ourselves,* refers by way of contrast to *the creature*, ver. 22: the latter to ver. 26, concerning the *Spirit*; and yet the same subject is denoted; otherwise the apostle would have said, *αὐτοὶ οἱ τῆν ἀπαρχὴν, κ.τ.λ.*

[*Ourselves having the first fruits*, etc., i. e., *though we have* them; not *which have*, as Eng. Ver. *Alf., Mey.*] *The first fruits of the Spirit*—That is the *Spirit*, who is the *first fruits*, see 2 Cor. i. 22, note. *We are a kind of first fruits of God's creatures*, James i. 18; and we have the *first fruits of the Spirit*; and the same Spirit enters into all *creatures*, Ps. cxxxix. 7, from which passage the groaning of the creature is explained. The sons of God are said to have the *first fruits*, so long as they are in the way. They who possess the *first fruits*, and the accompanying good, are the same. *Which have*—This involves the cause; *because we have*. *Within ourselves*—Implying, that the groaning of believers differs widely from that of the creature. *We groan*—*Στενάζω*, *I groan*, here, and in ver. 22, signifies *to desire with groaning*; comp. 2 Cor. v. 4. *The [redemption]*—This article shows by the apposition, if it be analyzed, that this sentiment is contained in it, *the redemption of our body constitutes the adoption*. *Redemption*—This will be at the last day, which they already supposed to be at hand; *liberty* is akin to this. Comp. Luke xx. 36. [*The redemption is that of the body*, from all defects of its earthly nature; and will constitute it an incorruptible body, glorified like Christ's. Phil. iii. 21; 1 Cor. xv. 51. *Mey.* That liberty, by which we are freed from the body is not meant, but that by which the body is freed from death. *V. G.*]

24. *Hope*—The dative, not of the means, but of the manner; *we are so saved*, that something may even yet remain, for which we may hope,—both salvation and glory. He limits the present salvation, but in limiting, he takes it for granted. *Why—yet*—*Why yet* does he hope for it? *With* vision, hope is needless. The blessed will be sure of the eternity of their blessedness, because they will not need hope; and will therefore be established.

25. *But if*—The patient waiting of believers is deduced from the nature of hope.

26. *Also*—Not only the whole creation groans, but the Holy Spirit himself aids; comp. ver. 23, note 2. On both sides, believers have such as groan and sympathize with them,—on the one side, the whole *creation*; on the other, what is more important, the *Spirit*. So far as the Spirit groans, it respects *us*: So far as he *also* helps, it respects *the creature*. *Helpeth*—Gr. *συναντιλαμβάνεται*, in which *σύν*, *with*, has the same force in this compound as in *συμμαρτυρεῖ*, *beareth witness with*, ver. 16. [For *Ταῖς ἀσθενείαις*, *infirmities*, read, *τῇ ἀσθενείᾳ*, *infirmity*. *Tisch., Alf.*] *Infirmities*—In our knowledge and in our prayers; the abstract for the concrete, *infirmities*, that is *our prayers*, which are in themselves infirm. *For*—Paul explains what the *infirm*

mities are. *What—as—Comp. how or what*, Matt. x. 19. *Maketh intercession*—Gr. ὑπερευχαίνε. Ὑπέρ, abundantly, as in ver. 37, ὑπερνικῶμεν, *we are more than conquerors*, and ὑπερπερισσεύσεν, *did much more abound*, ch. v. 20. Both ὑπερευχαίνει, in this verse, and ἐντυχαίνει, *maketh intercession*, ver. 27, are predicates of the same subject, viz. the Holy Spirit. It is usual first to put the compound verb with its proper emphasis, and then merely to repeat, in its stead, the simple form. Thus in Rom. xv. 4, we have first προεγράφη, *were written aforetime*, and ἐγράφη, *were written*, follows, which is the genuine reading. [Omit ὑπὲρ ἡμῶν, *for us*, Tisch., Alf., etc. The idea is expressed by ὑπέρ, *for*, or *in behalf of*, in the verb ὑπερευχαίνει, which means *intercedes for* (us) not *intercedes abundantly*, as Beng. supposes. Mey., etc.] *With groanings*—Gr. στεναγμοῖς. Every groan (the root of the word being στενός, *strait*) proceeds from distress: therefore the matter of our groanings is from ourselves; but the Holy Spirit gives it form, whence the groanings of believers, whether from joy or sorrow, are unutterable.

27. *But*—Gr. δὲ. [Not *and*, as Eng. Ver.,] refers to *not*, implied in ἀλαλήτος, *that cannot be uttered*. *The hearts*—The Spirit dwells in the hearts, and *intercedes*. Christ is in heaven. *He who searches the hearts* is the Father, to whom especially this is attributed in Scripture. *The mind of the Spirit*—Comp. φρόνημα, *the mind* [of the flesh], ver. 6. *Of the Spirit*—The Holy Spirit, as in the preceding verse. *According to*—κατὰ θεόν, *according to God*, not κατὰ ἄνθρωπον, *according to man*, (comp. 1 John iii. 20, as is worthy of God, and acceptable and manifest to him. The Holy Spirit understands the style of the court of heaven, which is acceptable to the Father. κατὰ, *according to*, has the emphasis, as beginning the clause. *For saints*—[Not as Eng. Ver., *the saints*.] The article is not added; the *saints* are those, who are both near to *God*, and are worthy of aid, for whom the Spirit intercedes.

28. *And we know*—Contrasted with, *we know not*, ver. 26. *To them that love*—The subject is here described from the fruit of those things before mentioned,—namely, love to God; which causes believers to receive contentedly *all* God's dispensations, and steadily to overcome all difficulties and temptations, [James i. 12. Paul is an example, 2 Cor. i. 8–11. V. G.] Presently, in the case of *the called*, the reason is given, why those who love God are so blessed. *All things work together*—By groanings, and otherwise. So 1 Macc. xii. 1, *time works with him*. *For good*—Until their glorification, ver. 30, end. *To them who are the called according to his purpose*—A new proposition in reference to what follows. The apostle, designing to

sum up the whole blessing of justification and glorification, ver. 30, now returns first to its fundamental principles, which only can be known from these sweetest fruits: he at the same time prepares us for the ninth chapter: *πρόθεσις*, is *God's purpose*, to save his own people. *Κλητοῖς*, *the called*, is a noun, not a participle; as *οἷον*, *who are*, is added: the *purpose* is unfolded, ver. 29, the *called*, ver. 30.

29. [This and the following ver., explain and carry out the idea in the words, *called according to his purpose*; as the ground of the *we know*, ver. 28. "For the Divine economy of salvation leads Christians safely and certainly to glory," hence nothing contrary to this plan can effect any influence on them for evil; ver. 31, etc. *Mey.*] *Did foreknow*—Hafenreffer renders, *He formerly acknowledged*. *Πρόθεσις*, the *purpose*, comprehends *πρόγνωσιν*, *foreknowledge*, and *προορισμὸν*, *predestination*, for *calling* is connected with both the former and the two latter, ver. 28–30; Eph. i. 9, where however *θέλημα*, *his will*, has a wider meaning than *predestination*, and assuredly *predestination* accompanies *foreknowledge*, for *foreknowledge* takes away reprobation, ch. xi. 2. Moreover *reprobation* and *predestination* are opposed. *Predestined—conformed*—He declares, who they are, whom *he foreknew*, namely, the *conformed*. This is the characteristic [impress of the seal] of those who were foreknown and are to be glorified, 2 Tim. ii. 19; Phil. iii. 10, 21. [But Eng. Ver., *to be conformed*, gives the true sense. So *Mey.*, etc.] *To the image*—Construed with *συμμόρφους*, *conformed*, although *σύμμορφον*, *conformable*, Phil. iii. 10, governs the dative. Here it has more the force of a substantive with the genitive. This likeness is the very *adoption of sons*, not the cross or glory; for the latter follows only after *justification*; on which, see ver. 30: but they who are the *sons* of God are Christ's *brethren*. *Conformity* to his cross or his glory, follows *conformity* to the Son of God, Gal. iv. 19. So Eph. i. 5. *Having predestinated us unto the adoption of children*. *To the* (being)—Gr. *εἰς τὸ*. [Eng. Ver., *that he might be*.] The reason for joining *predestination* with *foreknowledge*, namely, Christ should have many brethren; but this multitude of brethren would fail, or at least would be diminished, if there were *foreknowledge* without *predestination*. *Predestination* overcomes all obstacles to the salvation of believers and changes adversity into prosperity. *Might be*—And might be seen to be. *The first-born*—The glorious resurrection of Christ, and of believers, is itself a kind of generation, Matt. xix. 28.

30. *Them he also justified*—Paul does not make the number of those, who are called, justified, glorified, to be absolutely equal; he

does not deny that the believer may fail between the special call, and the glorification, ch. xi. 22; nor does he deny that there are also persons called, who may not be justified; but he shows, that God, so far as he is concerned, conducts his people from step to step. *He glorified*—Ver. 17–24. He speaks in the preterite, as if looking back from the goal to the course of faith; from eternal glory, to the eternity in which God decreed the glorification. [Comp. Ps. xvi. 3.]

31–39. [This whole passage is a commentary on ver. 28. *Mey.*]

31. *To these things*—Spoken of in chapters iii., v., viii.; that is to say, we cannot go, think, or wish farther. And if anyone, through unbelief, should wish to adduce anything against these things (comp. Luke xiv. 6), he cannot. [It may be justly said, that the gate of heaven here lies open, ver. 31–39. *V. G.*] *If*—The conditional, instead of the causal, strengthens the conclusion. Many think that there are three sections in this passage, every one of which begins by a question, with *τίς, who?* with an *Anaphora* [that is, repetition of the same word in beginnings], and has its answer immediately following, which is called *Anthypophora* [that is, an answer anticipating an objection]. But the apostle contemplated a different analysis. There are four sections beginning with this verse: one, general; and three, special; every one of them contains, first, rejoicing for Grace; and then a suitable question, challenging all opposition, to which, *I am persuaded*, is an answer. The first, a general section, is, *If God be for us, who can be against us?* The first special section is this, concerning the past: *He who spared not his own Son, but delivered him up for us all; how shall he not also with him freely give us all things? WHO shall lay anything to the charge of God's elect?* (Here in the question, the inference is from glorying for the past; for the nature of the subject did not suffer the section to be expressed by *past tenses* only. Accordingly there is also a double *future* in *shall freely give, shall lay to the charge*; but it manifestly refers to *past events*. God will forgive all the sins that have been committed. No one can now accuse God's elect on account of their sins. And the *how* and *who* are thus combined in the same section, but there is also a double relation, 1, *God did not spare his own Son*. Therefore, *He will also give us with him all things*. 2, *He delivered him up for us all*. Therefore, *no one shall lay anything to the charge of God's elect*.) The second section respects the present; *It is God that justifieth, who is he that condemneth?* comp. by all means, Isa. l. 8, 9. The third section concerns the future; *It is Christ, etc. WHO shall separate us?* For something future is implied in the *shall separate*; comp. the end of ver. 38. The Past and Present are the foundation of the Future, and Christ's love is often

inferred from his death, ch. v. 5, etc.; Gal. ii. 20; Rev. i. 5. Such an interrogative conclusion is common, and admirably suits a spirited discourse. Acts viii. 33; Num. xxiv. 9; Job ix. 12, xxxiv. 29; Ps. xxvi. 1; Isa. xiv. 27, xliii. 13; Lam. ii. 13, end of verse; Amos iii. 8.

32. *He that*—This first special section has four sentences: the third refers to the first, the fourth to the second. He did not spare his Son; therefore there is nothing which he will not give. He delivered up his Son for us; therefore no one shall accuse us on account of our sins, ch. iv. 25. *He was delivered.* Nor is *who shall lay anything to the charge* so closely connected with what follows, as with what precedes; for the delivering up of Christ for us forbids all accusation, whereas *our justification* does not forbid accusation, but overcomes it. *Ἢ*, [an emphatic particle, which cannot be adequately rendered,] has an exultant sweetness, as the *xai, even—also*, ver. 34, repeated: *ὅς, who*, has its antecedent, *he*, implied in the following words. *Spared not*—Sept., *thou hast not withheld thy son*, Gen. xxii. 16, concerning Abraham and Isaac; and Paul seems to have had that passage in mind. God, so to speak, did violence to his paternal love. *Us all*—In other places it is generally said, *all we, of all of us*; but here *us* is put first with greater force and emphasis. The perception of grace with respect to *ourselves*, precedes our perception of *universal* grace. Many examples of its application are found without mention of its universality, as 1 Tim. i. 15, 16; whereas its universality is afterwards commended to stimulate to farther duties, ib. ii. 1, etc. *Delivered up*—So Sept., Isa. liiii. 6. *With him also*—*Kai, also*, adds an *Epitasis* [emphatic addition] to the reasoning from the greater to the less. It was more, *not to spare his Son*; now, *with the Son*, that is, when we have the Son already sacrificed for us, he will surely give us freely all things. *All things*—That are salutary. *Freely give*—In contrast with *he did not spare*. The consequences of redemption are themselves also of grace.

33. *Of God's elect*—Ver. 29. [Some render all these clauses as questions, *Who will lay, etc? Will God that justifieth? Who will condemn? Will Christ, who died, etc.? So De W., Alf.* But it is better (with *Tisch.*) to punctuate as in Eng. Ver., and render, *Who will bring complaint against the elect of God?* (answer with triumphant counter-question,) *God is the justifier, who the condemner?* (comp. Is. l. 8. And as concerns Christ,) *Christ is he that died*, nay, rather that is arisen, who also is at the right hand, etc., *Mey.*] *That justifieth*—*To justify* and *condemn* are opposed, ver. 3, note. In Isa. l. 8,

9, a passage previously quoted, there is similarly first a supposition, and then an answer interrogatively expressed; as,

A. *He is near, that justifieth me:*

B. 1. *Who will contend with me? let us stand together.*

(Here, and for the time, this is placed on Old Testament grounds, because he is near; but in Romans he is called, *God that justifieth*, without any restriction).

2. *Who is the lord of my cause? let him come near to me.*

C. *Behold the Lord God will help me:*

D. *Who is he that shall condemn me?*

Here the apostle seems to have assumed A, and on the contrary to have omitted B, and likewise to have omitted C, and on the contrary to have quoted D.

34. *That died, yea rather—who even—who also*—The order of enumerating the contrary things, ver. 35, 38, 39, corresponds to these four points. In ver. 35, are lighter and smaller matters, which may be all referred to *death*, ver. 38, since they, as it were, lead the way to *death*. The matters in ver. 38, 39, are more weighty. This will presently be more fully developed. *Rather*—Ch. v. 10. Our faith should rest on Christ's death, but it should *rather* also so far progress, as to lean on his resurrection, dominion, and second coming. *Is at the right hand of God*—He is able to save: he himself and the Father. The ascension is not previously mentioned, nor does the mention of his glorious coming follow; for the former is the act of sitting at the right hand of God, the latter entirely removes all that threatens separation from the love of God, and introduces the state of glory of which ver. 30 treats. *Maketh intercession*—He is willing to save: he himself and the Father.

35. [*Who*—Gr. *τίς* for *τι*, *what*, to correspond with preceding. *Mey., Alf.*] *Shall separate us*—A perpetual union, for the future, with the love of Christ and of God, is inferred from Christ's *death, resurrection, sitting at the right hand of God*, and *intercession*, comp. ch. v. 5, 6, 9, 10; Heb. vii. 25. But the *who* is presently explained by the enumeration without an *Ætiology* [assigning the reason] following: from which again it appears, that the *Ætiology* must be sought before *who shall separate us*, in ver. 34: and he says *who*, not *what*, although he adds *affliction*, etc., because enemies lurk under these misfortunes. *From the love*—Towards us, ver. 37, 39. The ground of this impossibility of our separation from the love of Christ is love; the ground of this confidence is love clearly perceived. *Of Christ*—God's love and Christ's are one, ver. 39. [Here, *Christ's love* for us. Comp. ver. 37. *Mey., etc.*] *Nakedness*—*The want of clothing*, the extreme

of poverty, 1 Cor. iv. 11; 2 Cor. xi. 27. The enumeration proceeds for the most part in pairs, *hunger and nakedness*, etc. *Peril*—Hypocrites often yield to mere dangers. *Or sword*—An instrument of *slaughter*. Paul names the method of his own death, ch. xvi. 4; Phil. ii. 17, note. Many martyrs, who survived other tortures, *were despatched* with the sword.

36. *As*—He states why he enumerates in the preceding verse so many trials. *For thy sake—slaughter*—So the Sept., Ps. xlv. 23. Both the Old Testament church, and much more that of the New Testament, might have so spoken; and the latter may still so speak. *For thy sake*—It is good thus to suffer: sorrow for other causes in which the world abounds, is vain. *We are killed*—The first class of the blessed is mostly filled up with those who met a violent death, Matt. xxiii. 34, 35; Heb. xi. 37; Rev. vi. 11, xx. 4. *All the day*—So the Sept., in many passages, כל היום, a proverbial expression; *the whole day, all the day*: Matt. xx. 6. Ps. 44, ver. 16, 9: *We are accounted*—By our enemies, by ourselves.

37. *We are more than conquerors*—We have strength not only equal and sufficient, but far more than enough to overcome the preceding evils: and not even shall the evils, which follow, injure us, because Christ, because God is greater than all. In this section there is designated that highest mark, as it were, which the Christian can attain, before his happy departure. *Through him that loved*—The Aorist: *through him who hath with his love embraced* us in Christ, and therefore proves us by trials. [Rather, through *Christ himself*, who hath loved us; as the question, *who shall separate us from the love of Christ?* ver. 35 requires. *Mey.*]

38. *I am persuaded*—All doubt being overcome. *For*—Minor things do not hurt us; *for* even greater things shall not hurt us. [Transpose οὔτε δυνάμεις, *nor powers*, after οὔτε μέλλοντα, *nor things to come*. *Tisch., Alf.* So *Beng.*] *Neither death, etc.*—This is introduced from ver. 34, in an admirable order:

*Neither death shall hurt us,
nor life*: comp. ch. xiv. 9.

*nor angels, nor principalities, nor things
present, nor things to come*: comp. Eph.
i. 20, 21.

*nor power, nor height, nor depth, nor any
other creature.*

*for Christ hath died:
He rose again*:

*Christ is at the right
hand of God.*

*He makes inter-
cession.*

Hence the order of the words is explained. For the enumeration proceeds in pairs: *neither death nor life; nor things present, nor things to come*. The other two pairs are subjoined by *Chiasmus* [cross refer-

ence of pairs of words or clauses]; *nor power, nor height, nor depth, nor any other creature*; in such a way, however, that in some sense, also *power* and *height, depth*, and *any creature* may be respectively joined. A similar *Chiasmus* [cross reference] occurs at Matt. xii. 22, so that *the blind and dumb both spake and saw*. But if any one prefers the more commonly received order of enumeration, he may read thus:

Neither death, nor life:
nor angels, nor principalities, nor powers:
nor things present, nor things to come:
nor height, nor depth, nor any other creature,

so that there may be four pairs of species, and the second and fourth pairs may have the class added in the first or last place. But older testimony maintains the superiority of the former order. I acknowledge that the received order of the words is easier, and the reader is free to choose either. At least the relation of this enumeration to ver. 34, demonstrated above, is so evident, and so full of saving doctrine, that it cannot be regarded as an *arbitrary* interpretation. Now, we shall consider the same clauses singly. *Death*—*Death* is considered most terrible, and is here put first, comp. ver. 34, and the order of its series, and ver. 36. Therefore the death also, which is inflicted by men, is indicated: burning alive, strangulation, casting to wild beasts, etc. [The author, in his German version, suspects that the state of the dead is here indicated, rather than actual slaughter; because in v. 35, every kind of death may be included under the term *Sword*. *E. B.*] *Life*—And in it *tribulation*, etc., ver. 35; likewise length of life, tranquillity, and all living *men*. None of these things shall injure, comp. 1 Cor. iii. 22. *Angels*—*Angels* are mentioned, after the implied mention of men, by way of gradation; 1 Cor. xv. 24, note. Here good angels may be understood (conditionally, as Gal. i. 8), and wicked angels (absolutely): (for it will be found that the latter are also called *angels* absolutely, not merely *angels of the devil*; Matt. xxv. 41. [A mistake: *angels* alone means always *good angels*. *Mey.*]) 1 Cor. iv. 9, vi. 3, xi. 10; 1 Tim. iii. 16; 1 Pet. iii. 22; 2 Pet. ii. 4; Jude, ver. 6; Rev. ix. 11, etc.; Ps. lxxviii. 49. *Principalities*—These are also included under the name *angels*, as well as other orders, Heb. i. 4, 14; but those seem to be specially called *angels*, [messengers] who are more frequently sent than the rest. They are thus called *principalities*, and also *thrones*, Col. i. 16; but not *kingdoms*, for the *kingdom* belongs to the Son of God, 1 Cor. xv. 24, 25. [Comp. also Col. i. 16; Eph. i. 21, and 1 Cor. xv. 24;

Eph. vi. 12; Col. ii. 15, where Paul recognizes a distinction of rank and of power among the angels. *Mey.*] *Nor things present, nor things to come*—Things *past* are not mentioned, not even sins; for they have passed away. *Present things* are the events that happen to us during our pilgrimage, or to the whole world, until it come to an end. For the saints are viewed either individually, or collectively. *Things to come* refer to whatever will happen to us either after our time in the world, or after that of the whole world, as the last judgment, the burning of the world, eternal punishment; or those things, which, though they now exist, will yet become known to us by name in the future world, and not till then. *Nor power*—[Gr. *δύναμις* in the singular, according to *Beng.* But *δυνάμεις*, *powers*, is right.] *Δύναμις*, *power*, often corresponds to the Hebrew word *קֶצֶץ*, and signifies *forces*, *hosts*.

39. *Nor height nor depth*—*Things past* and *future* refer to differences of times, *height and depth* to differences of places. We do not know the number, magnitude, and variety of things, comprehended in these words, and yet we do not fear them. *Height* here is finely used for heaven; *depth* for the abyss; [But the words are used in their most general sense. *Mey.* No *extremes of space.* *Alf.*] With which comp. ch. x. 6, 7; Eph. iv. 8, 9, 10, that is, neither the arduous and high things, nor the dangerous and deep things, I will not say, of the feelings, of the affections, of fame, and of wealth, Phil. iv. 12, nor will I say, of walls, of mountains, and of waters, but even of heaven and of the abyss itself, of which even the bare conception can appal the human mind, terrify us. Furthermore, Paul does not say in Greek, *ὑψος*, *height*, *βάθος*, *depth*, as he does elsewhere in another sense; nor *ὑψωμα*, a *height*, *βάθυσμα*, a *depth*, (as Plutarch says, *ὑψώματα τῶν ἀστέρων*, *the heights of the stars*, and Theophrastus, *βαθύσματα τῆς λίμνης*, *the depths of the lake*) but *ὑψωμα*, a *height*, *βάθος*, *depth*; using purposely, as it were, the derivative and primitive, and securing a variety in sound. ° *Υψος*, the primitive noun, signifies *height* absolutely; *ὑψωμα*, a sort of verbal noun, is not so much *height*, as something *made high* or *raised*; *ὑψος* belongs to God, and the third heaven, from which comes nothing hurtful; *ὑψωμα* has perhaps some likeness in sound to *στερέωμα*, *firmament*, which is often used by the Sept., and here certainly refers to those regions, to which it is difficult to ascend, and where the powers of darkness range, *exalting* themselves fearfully against us: *βάθος*, how far soever it descends, does us no injury. *Creature*—Whatever exists outside of God, and of whatever kind. He does not even condescend to mention visible enemies. *Shall be able*—Although they

make many attempts. *To separate*—Neither by violence, ver. 35, nor by law, ver. 33, 34. [*The love of God*—God's love to us in Christ. *Mey., Alf.*]

CHAPTER IX.

1, etc. [This and the tenth and eleventh chapters, are an appendix, as it were, on the exclusion of most of the Jews from Christianity; 1. The lament for them, (ix. 1-5.) 2. The divine justification of it, (ix. 6-29.) 3. The guilt rests with the Jews themselves, (ix. 30-x. 21.) 4. The consolation (xi. 11-32), with praise to God, (xi. 33-36). *Mey.*]

1. *Truth*—On the connection, see on ch. i. 16, note. The article is not added here [as in Eng. Ver.] Comp. 2 Cor. vii. 14, xi. 10, because he refers not to the whole truth, but to a special truth, in which sense also *ἀληθείαι*, *truths*, in the plural is used in Ps. xii. 2, Sept.; 2 Macc. vii. 6. This declaration chiefly relates to ver. 3, where *for* is put as in Matt. i. 18. Therefore in ver. 2, *ὅτι* denotes *because* [not as Eng. Ver., *that*], and indicates the cause of the prayer. For verse 2 obtained credit of itself without so strong an assertion. *I say*—The apostle speaks deliberately. *In Christ*—*εἰς, ἐν, in*, has sometimes the force of an oath. [But the idea is, *in Christ*, as the element in which my soul moves and has its being. *'Εν, in*, never has the force of an oath, except where a verb meaning *to swear*, etc., is connected with it. *Mey.*] *I lie not*—This is equivalent to that clause, *I say the truth*. Its own confirmation is added to each. This chapter throughout in its phrases and figures approaches the Hebrew idiom. *Conscience*—The criterion of truth is in the conscience and in the *heart*, which the inward testimony of the Holy Spirit enlightens and confirms.

2. *Heaviness*—In spiritual things the extremes of grief and (see the end of ch. 8) joy may exist together. Paul perceived, from how great blessings, already enumerated, the Jews excluded themselves, and at the same time he declares, that he does not say what he has to say in an unfriendly spirit towards his persecutors. *I have—in my heart*—These are equivalent in each half of the verse.

3. *I could wish*—A verb in the imperfect tense, involving a potential or conditional meaning, *if Christ would permit*. His grief was *unceasing*, but this *prayer* does not seem here to be called *unceasing*, or *absolute*. Human words cannot express fully the emotions of holy souls; nor are those emotions always the same; nor can those souls always draw from themselves such a prayer as this. A soul not far advanced, cannot comprehend this. It is not easy to estimate the measure of love in a Moses and a Paul. For our limited reason does not grasp it; as the child cannot comprehend the courage of warriors. With those two men themselves, what may be in a good sense called *ecstatic*, was something sudden and extraordinary. Even they themselves were unable to perform such acts as these at any time they chose. *Grief* and *sorrow* for the people's danger and distress, shame for their fault, zeal for their salvation, for the safety of so great a multitude, and for still farther promoting God's glory by the preservation of such a people, so transported them, that they for a time forgot themselves, Exod. xxxii. 32. I am inclined to paraphrase thus that passage: *Pardon them: if thou dost not pardon*, turn upon me the punishment destined for them, that is, as Moses elsewhere says, *kill me*, Num. xi. 15. Therefore the book of temporal life is understood without reference to eternal life, according to the nature, economy, and style of the Old Testament; comp. Ex. xxxiii. 3, 5. The book of temporal life is meant in Ps. cxxxix. 16. [But the words *a Curse from Christ*, can refer only to the *eternal destruction*. The energetic expression of self-denial and self-abandoning love must not be measured by a standard of calm reflection. *Mey.*] *I myself*—Construe with *were*. *Were accursed*—It will suffice to compare this passage with Gal. iii. 13, where Christ is said *to have been made a curse for us*. The meaning is, I could have wished to bring the misery of the Jews on my own head, and to be in their place. The Jews, rejecting the faith, were accursed from Christ; comp. Gal. i. 8, 9, v. 4. Whether he wished only the deprivation of all good, and his own destruction, or annihilation, or the eternal suffering also of every evil, bodily and spiritual, or whether, in the very excitement of that prayer, he clearly conceived the matter, who knows whether Paul himself, had he been questioned, could have defined? Certainly, self was quite forgotten; he only regarded others, for the sake of the Divine glory; comp. 2 Cor. xii. 15. From the highest faith (ch. viii.) he now displays the highest love, enkindled by the Divine love. What he had wished could not be done, but his prayer was pious and sincere, although under the tacit condition, *if it could be done*; comp. Rom. viii. 38, *I am persuaded*; Ex. xxxii. 33. *From Christ*—So

ἀπό, from 1 Cor. i. 30; or, as Christ, being made a *curse*, was abandoned by the *Father*; so Paul, filled with Christ, wished in place of the Jews to be forsaken by *Christ*, as if accursed. He is not speaking of exclusion from the everlasting society of the church. These two things differ, for *κατάρα* קללה, *curse*, is the more forcible, and implies something more absolute: חרם, *anathema*, something relative, Gal. i. 8, 9; 1 Cor. xvi. 22: the former is severe, the latter mild; the former expresses the power of reconciliation by Christ's cross; the latter is more suitable to Paul; nor can the one be substituted for the other, either here, or in the passages quoted. [For—Not instead of; but for their good; to effect their salvation. So *Grotius*: "If by this I could lead them to true righteousness and eternal salvation." *Mey.*] The [brethren of me] Gr. τῶν, [Eng. Ver., *my brethren.*] He speaks of the whole multitude, not of individuals. *My brethren*—Expressing the cause of his so great love. *My kinsmen according to the flesh*—Expressing the cause of his prayer, showing why the prayer, other things being equal, was right; and by adding *kinsmen*, he shows that the word *brethren* is not understood, as usual, of Christians, but of the Jews. Christ was made a *curse* for us, because we were his *kinsmen*.

4. *Who*—He now explains the cause of his sorrow and grief: that Israel does not enjoy so great blessings. He uses great *Euphemia* [softening of an unwelcome truth]. *To whom pertaineth the adoption—the promises*—Six privileges are enumerated by three pairs of correlatives: and in the first pair, *God the Father* is referred to; in the second, *Christ*; in the third, *the Holy Spirit*; comp. Eph. iii. 6, note. *The adoption and the glory*—That is, that Israel is the first-born son of God, and the God of glory is their God, Deut. iv. 7, 33, 34; Ps. cvi. 20, (xlvii. 5); but by the force of the correlatives, God is at the same time the Father of Israel, and Israel is God's people. This relation is likewise concisely in Rev. xxi. 7; comp. Rom. viii. 18, 19. Some understand δόξαν, *the glory*, of the ark of the covenant; but Paul is not speaking here of anything bodily. God himself is called the *Glory* of his people Israel, by the same *Metonymy* [change of name] as he is called the *Fear*, instead of the God of Isaac, Gen. xxxi. 42, 54. [But all the other nouns are separate matters of fact; so here it is better to take the *glory* as the *glory of the Lord* (Ex. xxiv. 16; xl. 34, etc.); the *visible symbolic presence of God*, as in the pillar of cloud and of fire, and in the *Shekinah* of the ark. *Alf., Mey.*] *And the covenants and the giving of the law*—Comp. Heb. viii. 6. Why the *covenants* are put before the *giving of the law*, appears from Gal. iii. 17. Διαθήκαι, *covenants*, is plural, because the

testament, or covenant, was both often and variously repeated, Lev. xxvi. 42, 45; Eph. ii. 12; Heb. i. 1; and because there were two administrations of it, Gal. iv. 24, the one promising, the other fulfilling. *And the service of God and the promises*—Acts xxvi. 6, 7; Eph. i. 13; Heb. viii. 5, 6. Here *the giving of the law and the service of God, the covenants and the promises* correspond by *Chiasmus* [cross reference of pairs of words or clauses]. *The promises* flow from *the covenants*; and *the service of God* was instituted by *the giving of the law*. [The promises procured for the service of God its dignity. Moreover, the Holy Spirit was promised, Gal. iii. 14. *V. G.*]

5. *And of whom*—Of the Israelites, Acts iii. 22. To the six privileges of the Israelites lately mentioned are now added a seventh and eighth, respecting the fathers, and the Messiah himself. *Israel* is a noble and a holy people. [*Who is*—etc. The punctuation and sense are much disputed. *Tisch.*, *Mey.*, etc., put a period after *σδρα*, i. e., in English, after *Christ came*. The remainder is then a *doxology*, independent of what precedes; *God who is over all be blessed forever*. This is grammatically possible, but it is better to render as Eng. Ver. So *Alf.*, *Ol.*, *Thol.*, and most commentators.] *Who is*—Gr. *ὁ ὄν*, that is, *ὁ ἔστι*, but the participle has narrower meaning. Artemon properly proves from Paul's grief, that there is no doxology in this passage: but at the same time he with his associates contends, that Paul wrote *ὄν ὁ ἐπὶ πάντων, Θεός*, i. e., *whose is he that is over all, God*, etc. [But for this there is no authority, and none defend it now. We therefore omit part of *Beng.*'s argument against it.] Artemon objects to the common reading: I. Christ is nowhere in the Scriptures expressly called God. *Ans.* Nowhere? Doubtless because Artemon seeks to get rid of all those passages either by a different reading, or a different interpretation. He himself admits, that too many proofs of one thing should not be demanded. As regards the rest, see note on John i. 1. He objects, II. If Paul wrote *ὁ ὄν*, i. e., Christ, *who is*, he omitted the Israelites' principal privilege, that the Almighty God was their God. *Ans.* The *adoption* and the *glory* had consisted in that; therefore he did not omit it; nor is *the Lord is the God of Israel*, ever expressed in these words, *Thine, O Israel, is God blessed for ever*. He urges further; Christ is included even in the *covenants*, and yet Paul soon after makes mention of *Christ*; how much more of God the Father himself! *Ans.* The reason does not hold good in both cases. Paul mentions in the order of time all Israel's privileges (the fathers being incidentally joined with Christ). He therefore mentions Christ, as he was manifested; but a similar mention of God was unnecessary. Moreover,

Christ was peculiarly related to the Israelites; but God was also the God of the Gentiles, ch. iii. 29: and the Jews openly rejected not God but Christ. What? In the very root of the name *Israel*, and therefore of the *Israelites*, to which the apostle refers, ver. 4, 6, the name *El, God*, is found. He objects, III. The opinion of the Fathers disagrees with this: nay, the false Ignatius reckons among Satan's servants those who said that Jesus himself is God over all. *Ans.* By this phrase, he has incautiously described the Sabellians, next to whom he ranks the Artemonites in the same class. Otherwise the fathers often apply Paul's phraseology respecting Christ to the Father, and thus prove its true force; and yet the apostle is superior to the fathers. Wolf refutes Artemonius at length. *Over all*—The Father is certainly excepted, 1 Cor. xv. 27. *Christ is of the fathers, according to the flesh; and at the same time was, is, and shall be over all, since he is God blessed for ever. Amen!* The same praise is ascribed to the Father and the Son, 2 Cor. xi. 31. *Over all*, which is contrasted with *of whom*, shows both the pre-existence of Christ to the fathers, in opposition to his descent from the fathers according to the flesh, and his infinite majesty and dominion full of grace over Jews and Gentiles; comp. on the phrase, Eph. iv. 6; on the fact itself, John viii. 58; Matt. xxii. 45. They are wrong, who *either* place the period here; for then he must have written *εὐλογητός ὁ Θεός*, (if this had been an appropriate place for such a doxology;) *or* after *σάρκα*. [See note on preceding page.] *God*—We should greatly rejoice, that in this formal description Christ is so plainly called God. The apostles, who wrote before John, assume Christ's deity as acknowledged; whence they do not directly discuss it, but yet when it comes in their way, they mark it most gloriously. Paul, ch. v. 15, had called Jesus Christ *man*; he now calls him God; so also 1 Tim. ii. 5, iii. 16. The one title supports the other. *Blessed*—*הַקְּרָה*. By this epithet we unite in giving all praise to God, 2 Cor. xi. 31. *For ever*—*Who is above all—for ever*, is the *first and the last*, Rev. i. 17.

6. *Not as though*—The Jews thought, that, if all the Jews were not saved, the word of God became void. Paul refutes this, intimating at the same time, that the Jews' apostasy had been rather foretold by God's word. *But*—Gr. *δὲ*, [not rendered in Eng. Ver.,] namely, although I profess great sorrow for Israel, without Christ. *Hath taken none effect*—[Gr. *ἐπέπευεν*, *hath fallen out of its place; fallen through*; i. e., the promise of God to the Jews. *Mey.*, etc.] An apposite expression, 1 Cor. xiii. 8, note. If all Israel had failed, the word of God would have failed; the latter cannot occur, so neither can the former: for even now there are some, and hereafter

there will be all. For this sentence includes all in chapters ix., x., xi., and is most aptly expressed. It is closely connected with what precedes in ver. 2, and yet as respects what follows, where *λόγος*, *word*, recurs, there is a studied gentleness of expression and anticipatory caution so as to modify a disagreeable expression before uttering it; as in 1 Cor. x. 13. *The word*—Of promise, given to Israel. *For not all*—*Ἰὰρ*, *for*, begins the discussion; *not all* is mildly said for *there are not many*. This the Jews held: *We all and we alone are God's people*. Wherefore the *all* is refuted here; and the *alone* at ver. 24, etc. The Jews were Exclusives, [*Particularists*, i. e., those who believe God's grace limited to a portion of mankind]; therefore Paul directly refutes them. His whole discussion will be not only tolerable, but even delightful to those, and those alone, who have gone through the former chapters in faith and repentance; for here *faith* is especially regarded. The sum of this discussion, according to those who deny universal grace, is this: *God gives faith* to whom he will; he does not give it to whom he will not; according to Paul, it is this: God gives *righteousness* to them that believe, he does not give it to them that work; and that is by no means contrary to his word. Nay, he himself has declared by types and testimonies, that the former, the sons of the promise, are received; that the latter, the children of the flesh, are rejected. This decree of God is certain, indisputable, just; as any man or people listens to or resists it, he is either accepted in mercy or rejected in wrath. Compare by all means i. 16, note. Meanwhile Paul, as regards those whom he refutes, does not particularly distinguish between the former chapter on faith, and the latter on righteousness; nor indeed was it necessary. *Israel*—*Israel*—*Ploce*, [repetition of a word to express an attribute of it.]

7. *Because*—This particle makes an *Epitasis* [emphatic addition] with respect to the preceding sentence. *Of Abraham*—What happened to the children of the early Fathers, may much more happen to their later descendants. *But in Isaac*, etc.—This clause is a “*Suppositio Materialis*” [that is, a phrase used without respect to grammatical inflexion, but as consisting simply of letters and syllables], for we supply, *it was written, and it is being fulfilled*, Sept., Gen. xxi. 12: *that in—seed*. The origin of the name Isaac [Heb., *laughter*] is also appropriate here; for they are the seed, who embrace the *covenant* of grace with a pure and noble *joy*, Gen. xvii. 19. [The argument is: the true seed of Abraham is that which is made so *by the promise of God*, not by mere bodily descent. Thus the promise to Abraham at the first limited itself to *Isaac* alone; *in the person of Isaac* shall a posterity be called thine. Comp. *Chrysost.*: “He says

in Isaac, etc., to show that those born just as Isaac was are the true children of Abraham. But how was Isaac born? Not by the law of nature, nor the power of the flesh, but by the power of the promise." *Mey.*]

8. *That is*—The apostle boldly puts *that is* for *therefore*. *These*—הם, that is, *are*. The substantive pronoun for the substantive verb; so *these*, ver. 6: and often *this*, ver. 9. The language in this chapter fitly follows the Hebrew idiom, so ver. 28, etc. [*The children of the promise*—Not, *the promised children*, although it might mean this; but here the children *begotten through the power of God's promise*; Gal. iv. 23; they who are placed in the relation of children to Abraham by the promise of God. *Mey.*]

9. *Of promise*—Corresponding to *of the promise*, ver. 8. *This*—Supply *is*. *At this time will I come, and Sarah shall have a son*—Sept., Gen. xviii. 10: *I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son*; comp. Gen. xvii. 21.

10. *And not only this*—That is, what I have said is wonderful; what follows is still more so. [Rather, *But not only Sarah had a promise from God, but Rebecca too*, etc. *Mey.*] Ishmael under Abraham, Esau under Isaac, and those, who resembled Ishmael and Esau under Israel, rebelled. *Rebecca*—Supply *is*, that is, occurs here. The mother, and presently Isaac the father, are named. *By one*—Isaac was now separated from Ishmael, and yet under Isaac himself, in whom Abraham's seed is called, Esau also is separated from Jacob. Ishmael and Isaac were born not of the same mother, nor at the same time,—and Ishmael was the son too of a bondmaid, Isaac of a free woman. Jacob and Esau were born of the same mother, a free woman and at the same time. [*Had conceived*—Gr. *χοίτην ἔχουσα*, not as *Beng.* interprets it, Heb. *שכבה*, Lev. xviii. 20: but literally, *having bed of*, that is, *intercourse with*. *Mey.*, etc.]

11. *Being not yet born*—Carnal descent profiteth nothing, John i. 13. *Neither having done*—This is added, because some one might think that Ishmael was driven out, not so much because he was a bondmaid's son, as because he was a mocker; although this slavish insolence afterwards shows itself in Ishmael, so that he *derides and mocks Isaac*, whom he envies and insults. [For *καχόν*, *evil*, read *φῶλον*, *evil*. *Tisch.*, *Alf.*] *According to election*—The *purpose*, which is quite free, is founded on election alone; comp. *κατὰ*, *according to*, ch. xvi. 25; Tit. i. 9. *Might stand*—Immovable. *The purpose* is assumed to be prior to the *might stand*. *Not of works*—Not even of works foreseen. Observe, works are opposed to *election*, not faith. *Of him that calleth*—Even *him, who called Jacob to be the superior, Esau to be the servant*: comp. ver. 25.

12. *To her*—Their sons' destiny was often foretold to mothers before conception or birth. *The elder—the younger*—Gen. xxv. 23, Sept. *The elder*—Who, it would seem, should command, as the younger should obey. *Shall serve*—And yet not for ever, Gen. xxvii. 40.

13. *As*—Malachi's word so long afterward, agrees with that in Genesis. *Jacob have I loved*—Mal. i. 2, Sept., *I loved Jacob. I have loved—I have hated*—Referring not to the spiritual state of both brothers, but to their outward condition, as Isaac's corporal birth typifies spiritual things, ver. 9. All Israelites are not saved, and all Edomites are not damned. But Paul intimates, that as there was a difference between the sons of Abraham and Isaac, so there was a difference among Israel's posterity. So far has he demonstrated his proposition; he next introduces and refutes an objection; *μισῶν* properly signifies *to hate*, nay, *to hate greatly*. See Mal. i. 4, end.

14. *What then?*—*Can we* therefore be accused of charging God with unrighteousness and unfairness by this assertion? By no means; for we assert God's indisputable statement; see next verse. *God forbid*—The Jews thought that they could not possibly be rejected by God, that the Gentiles could not possibly be received. As therefore an upright man treats insolent and spiteful demandants with more severity than he really feels (that he may defend his own and his patron's rights, and may not unseasonably betray and sacrifice his character for liberality), so Paul defends God's power and justice against the Israelites, who trusted to their mere name and merits; on which subject he sometimes uses those appropriate terms, to which he seems to have been formerly accustomed in the Pharisaic school. He says this: *No man can prescribe anything to the Lord God, nor demand and insolently wrest anything from him as a debt, nor can he prohibit him in anything, or require a reason, why he is kind also to others*. Therefore Paul abruptly checks by a severe answer the captious and spiteful objectors, comp. Luke xix. 22, 23. For no man may deal with God, as if he were his creditor, but even were this so, God deals more strictly with the man, comp. Matt. xx. 13–15, which is quite parallel: *I do thee no wrong*, etc. In one sense, therefore, Paul's language answers the advocates of good works: another, and milder one, in behalf of believers, is concealed in the words. In the Scriptures, too, especially when we have come from the proposition to that on which the proposition rests, the modes of expression, as well as the *reasonings* should be considered; and yet there can be no commentary so plain, that the self-righteous can more easily understand it than the text of Paul.

15. *For to Moses*—Many think, that the objection extends from

this verse to ver. 18; thus *for* is used, as in ch. iii. 7, and *thou wilt say then*, ver. 19, concludes the objection, begun at ver. 14. And indeed by thus introducing an adversary that *rejoinder* would be fitly expressed, which is censured at ver. 20, and afterwards refuted by taking up the words themselves or their synonyms. Meanwhile Paul so speaks that the objector at the same time answers himself; and therefore the words here may be also correctly regarded as spoken in the person of the apostle, as we shall now try to show. Moses, Exod. xxxiii., had prayed for himself and the people, by *חן*, the *grace* of the Lord, ver. 12, 13, 16, 17, and had concluded with, *show me thy glory*. The Lord answered, *I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee*, אֶת-אֲשֶׁר אֶתְּחַנּוּן, *And will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy*, ver. 19. The Lord did not immediately disclose even to Moses, to whom he would show grace and mercy, although the question concerned Moses and the Israelites alone, not the Gentiles. To this Moses, then, not merely to others by Moses (*Μωσῆς*, to *Moses*, says Paul, as afterward, τῷ Φαραώ, to *Pharaoh*) the Lord spoke thus: *By my proclamation, and by my most abundant working, hereafter, I will designate him as the object of grace and mercy, on whomsoever I bestow grace and mercy; thus intimating that he would make proclamation concerning grace and mercy, which he soon after did*, Ex. xxxiv. 6, רַחוּם וְחַנּוּן, *merciful and gracious, etc., to thousands; adding, and will by no means clear the guilty, etc.* Therefore according to the subsequent proclamation itself, the following meaning of the previous promise appears: *I will show thee so abundant grace, that thou mayest see concerning me all that thou desirest and canst receive, that thou mayest further understand, that it is grace; because I have once for all embraced thee in grace, which thou acknowledgest to be grace. And to the rest of the people, I will show the most abundant mercy, in not at once destroying them for their idolatry, that they may further understand that it is mercy; because I have once for all embraced them in mercy, which thou, for them, acknowledgest to be mercy.* The Sept. and Paul have expressed the meaning of this sentence by the difference between the present and future tense: ἐλεῆσω δὲ ἃν ἐλεῶ, καὶ οἰκτερήσω δὲ ἃν οἰκτεῖρω, *I will have mercy on whom I have mercy, [not as Eng. Ver., will have mercy,] and I will have compassion on whom I have compassion, [not as Eng. Ver., will have compassion.]* And there is a *Ploce*, [repetition of a word to express an attribute of it,] signifying nearly the same as below, ch. xiii. 7, and expressing here the liberty of the Agent, of whom the apostle is speaking, as in Ex. xvi. 23.

Moreover, each verb, repeated in both the clauses, contains the emphasis on its first mention; although elsewhere the verb is usually emphasized on its repetition. Gen. xxvii. 33, xliii. 14; 2 Kings vii. 4. That the acknowledgment of grace and mercy, by Moses, and the true Israelites, is also involved, appears from this, that Paul, ver. 16, speaks, on the contrary, of the man *that willeth* and *that runneth*, to whom grace is not grace, and mercy is not mercy. *אֵלֶי אֲשֶׁר*, *on whom*, is put twice, and intimates in the former passage that Moses (to whom the word *חַן*, *grace*, is repeated, from his own prayers from Ex. xxxiii. ver. 13: where the same *Ploce* [repetition of a word to express an attribute of it] occurs, and that in the latter passage, the others were *among the thousands* to whom sinners, their children, grandchildren, etc., are opposed, Ex. xxxiv. 7. And thus, this testimony is very well fitted to prove, that there is no unrighteousness with God. This point is clear to believers. But as to the advocates of good works, it sounds too abrupt: the reason why God is merciful, is no other than his own mercy, for no other is mentioned by Moses, concerning Moses and Israel. *I will have mercy, that is, no one can forcibly extort anything; all things are in My hand, under My authority and will; if I act otherwise, no one can charge Me with injustice.* This answer is sufficient for the defender of good works; any farther answer is superfluous.

16. *So then*—So also ver. 18. Paul's inference here is not drawn from *ὅν δὲ*, *on whom*, but from *I have mercy*, and *I have compassion.* *Not of him that willeth, nor of him that runneth*—Supply *it is*, the *business*, or, *will, course*; nor that it is vain to will rightly, and, what is greater, to run, or strive rightly, 1 Cor. ix. 26; Phil. iii. 14: but because to will and to run produce nothing sought by the defenders of works. The human will is opposed to divine grace, and the human course to divine operation. Comp. ver. 30, 31.

17. *Saith*—Exhibits God speaking thus, comp. ch. x. 20, *saith.* *For*—He proves, that it is *of him who shows mercy, even God.* *Pharaoh*—Who lived in *Moses' time.* *Even for this same purpose have I raised thee up that I might show my power in thee*—The Sept. Ex. ix. 16. *For this cause, thou hast been preserved,* [Eng. Ver., *have I raised thee up,*] *until now, that I might show my power, etc.* *Have I raised thee up*—*הַעֲמַדְתִּיךָ*, Sept. *διετηρήθης*, *thou hast been preserved,* (as Exod. xxi. 21, *עָמַד, διαβίωσεν, to pass one's life*), but Paul according to his custom says more significantly, *have I raised thee up*: observe carefully however that by *ἐξεγείρω*, here the meaning of the word *הָקַם*, *raise up*, is not expressed, as it is used in Zech. xi. 16, but *הַעֲמַד*, *preserve in being*, which in all cases presupposes the subject

previously produced. See the difference in 1 Kings xv. 4. The sense then is this: I have raised thee up a king very powerful (in whom I might show my power) and illustrious (through whom my name might be proclaimed throughout the earth). Therefore this *raising up* includes the *preserving*, as the Sept. more mildly render it: and also the *ἤνεγκεν*, *endured*, which in ver. 22, is introduced from this very passage of Moses. The predecessor had begun to oppress Israel; Exod. ii. 23: and yet the successor did not repent. The *Ordo Temporum* [Chronology] makes his reign very short, and therefore his whole administration was an experience of the Divine power. We must add, that this was told to Pharaoh not at first, but after excessive obstinacy, and it was not even then intended to discourage him from acknowledging Jehovah and releasing the people, but to reform him. *Power*—By which Pharaoh with his forces was drowned. *Might be declared*—This is done to-day.

18. *Whom he will*—Moreover, to whom God wills to show mercy, and whom he wills to harden; Paul shows elsewhere. *Hath he mercy*—As on Moses. *Hardeneth*—[That is, *maketh incapable of receiving divine salvation. Mey.*], as Pharaoh. He uses *hardens*, for *has not mercy*, by substitution of the consequent, although *not to have mercy* sounds somewhat harsher: so, *is sanctified*, for *is not unclean*, 1 Cor. vii. 14; and *you rescued from*, instead of *you did not deliver up*. Jos. xxii. 31. [This *hardening* is, 1, not a beginning of evil in man; but supposes the evil already in him; 2, is not an aggravation of sin, but rather a means of preventing the aggravation of trampling on grace; 3, is a manifestation of punitive justice, when sin has reached the point of the *sin against the Holy Ghost. Ols.*]

19. [For *τί, why*, read *τί οὖν, why then? Tisch., Alf.*] *Yet*—This particle well expresses the peevish outcry. To the objection here made, Paul answers in two ways. I. God's power over men is greater than the potter's power over the clay, ver. 20, 21. Then II. More mildly: God has not exercised his power, even over the vessels of wrath, ver. 22. [*Who resists*—Present; not *hath resisted*, as Eng. Ver. *Alf.*] *His*—For, of God, expressing the aversion of such objectors to God.

20. [*Nay, but*—This answer savors of sternness and impetuosity. The insolent should certainly be restrained; but the sweetest ground of the whole argument is afterwards disclosed to the called, ver. 24. In this discussion, he who merely severs a portion of it from the rest, must be perplexed; but he proceeds easily, who carefully examines the whole structure of chapters ix., x., xi. *V. G.*] *O man*—Weak, ignorant of righteousness. *Shall—say*—Isa. xxix. 16. *Shall ye not*

be esteemed [Eng. Ver., *your turning of things upside down shall be esteemed*] as the potter's clay; for shall the work say of him that made it, *Thou didst not make me?* [Eng. Ver., *he made me not.*] The same prophet, ch. xlv. 9. Is. xlv. 9, *Shall the clay say to the potter, what art thou doing, that thou dost not work, neither hast hands? Shall the thing formed answer him that formed it?* Sept.

21. *Power*—Construed with *over the clay*. The potter does not make the clay but digs it; God makes man, therefore he has greater power than the potter. But absolute power and liberty do not imply an absolute will and decree. Had God left the whole human race under sin and death, he would not have acted unjustly, but he did not use that right. [Man is struck with the exhibition of Divine power, so that he afterwards forgets all his outrageous suspicions of God's justice, Matt. xx. 15; Ex. xx. 20; Job xlii. 2, 6. *V. G.*] *Lump*—Prepared from clay, softened and made a uniform mass. *To dishonor*—Paul speaks guardedly, he does not yet say, *to wrath: vessel* must be construed with these words. [In this question, the apostle's aim is rather to strike dumb the inquirer, than to state the facts. *Alf.*]

22. *But if*—Gr. *ei dè*, [Eng. Ver., *what if.*] The conclusion of this particle must be supplied at the end of ver. 23 from ver. 20: God has much more cause to complain of man, and man has less cause to expostulate with God. Comp. *if*, John vi. 62, where also the conclusion is understood. It is an implied question, with an *ellipsis*, *What dost thou answer?* *Willing*—Corresponds to *his will*, ver. 19, and to *he will*, ver. 18. Paul speaks after the manner of men, in his opponent's words; and so *ei* means *whereas*. At the same time, we must observe that he speaks sparingly of the vessels of wrath, and more fully of the vessels of mercy; *willing to show*, he says, not, *that he might show*, comp. next verse, and Eph. ii. 7. *To show—his power*—Repeated from ver. 17. *Wrath*—He does not say the *riches of his wrath*; comp. ver. 23. *His power*—Meaning his inherent power, not his right. *Endured*—As he endured Pharaoh. *With much long-suffering*—To allure the wicked from their dislike to repentance, ch. ii. 4; 2 Pet. iii. 9. God suffers many bad men to enjoy great and continued prosperity in this life, when he might at the very first have consigned them to death. The gate of grace is still open to them. This long-suffering, humanly speaking, precedes his "will to show his wrath," and does not merely follow it. Usually: wherefore *ἤνεγκεν* should be translated, *had endured*. Thus the question, *who hath resisted?* ver. 19, is most powerfully refuted. *Of wrath*—Which is not indeed causeless, but presupposes sins; he does

not say, *of disgrace*, nor *unto wrath*, but *of wrath*. *Fitted*—Denoting the disposition inward and full, but no longer free, not the destination; he does not say, *which he previously fitted*, although he says in the next verse, *which he prepared*, comp. ver. 19, ch. xi. 22, note; Matt. xxv. 34, with ver. 41, and Acts xiii. 46, with ver. 48. This is distinct from the efficient cause; it is only stating in what condition God finds them, when he brings upon them his wrath. *To destruction*—The contrast is, ver. 23, *unto glory*.

23. [The idea is, and (what if he did this) *that he might make known the riches of his glory towards the vessels of mercy, which he before made ready for glory*. *Alf.*] *That*—Denotes more distinctly the end and aim, without excluding means. *Might make known*—This verb is applied to things not formerly known; it is therefore put both here, and in the preceding verse, but *ἐνδείκνυσθαι*, *to show*, is only used in verse 22, of wrath; of which even the Gentiles know something. *On*—The connection is this. *But if God, that he might make known the riches of his glory*, supply, *did this*, or, *made known the riches on the vessels of mercy*; on the conclusion, see the beginning of the note, ver. 22. *Of his glory*—Of his goodness, grace, mercy, wisdom, omnipotence, Eph. i. 6. *Of mercy*—Ver. 15, 16, 18, 25, which assumes the former misery of the vessels. *Afore prepared*—Before works, ver. 11, by the arrangement of all the outward and inward circumstances, which he, *who is called*, finds tending to his salvation, at the first moment of *his call*. This is implied by the preposition in *προητοίμασεν*, *prepared*. So a *vessel unto honor, prepared*, 2 Tim. ii. 21.

24. *Us whom also*—Gr. *ὧς καὶ ἡμῶς*, [Eng. Ver., *even us whom.*] *Kai*, also, in ch. viii. 30, Cluver: *whom (having been previously prepared for glory) he hath also called*. *Called*—In some sense a contrast to *he endured*, ver. 22. *I will call* recurs in the next verse. *Us*—This sentiment leads Paul to the proposition respecting the grace open to the Jews and Gentiles; and he proceeds to refute the Jewish Exclusivism, and to defend the universality of grace. *Not only of*—The believing Jew is not called because he is a Jew, but he is called *from* the Jews. This is the root of the word *ἐκκλησία*, *church*, [the called. The epistle to the Ephesians especially corresponds to this whole section, and to the exhortation, chapters xiv., xv., deduced from it. *V. G.*] *Of the Jews*—He treats of this at ver. 27. *Of the Gentiles*—He treats of this, ver. 25, etc.

25. 26. [These quotations from Hosea seem to be adduced to show that it is consonant with what we know of God's dealings to *receive as his people* those who formerly *were not his people*; that this may

be done in the case of the Gentiles also; and that Israel was the prophetic type of his future dealings with men in this as in many things. *Alf.*]

25. *Saith*—God. Paul asserted the prior right of God in calling the Gentiles, and their actual calling, and now at last that the event is shown, he cites one testimony from the Old Testament, and in ch. xv. 9, etc., several, with wonderful system. The predictions, though numerous and quite clear from their fulfilment, yet at first are not readily believed. The strength of the following quotation is not in the verb *I will call*, but in the remainder of the expression: *ἐξέλεσεν*, he called, is used as in viii. 30. Nevertheless *naming* immediately accompanies *calling*, and in a manner precedes it. *I will call them my people, which were not my people, and her beloved which was not beloved*, Hos. ii. 23. The Sept. have, *And I will have mercy on her that had not obtained, and I will say to them which were not my people, Thou art my people. Be loved*—As a bride.

26. *And—there shall they be called—of the living*—Hos. ii. 1, Sept. *There*—So they need not change their country and go to Judea, comp. Zeph. ii. 11.

27. *Orieth*—See Isa. x. 22, where the accents also may be compared. Israel contradicts: Isaiah with a still louder cry declares, a remnant shall be saved. *For*—Gr. *ὀπὲρ*, [not as Eng. Ver., *concerning*,] for Israel, in behalf of. *The number of the children of Israel—a remnant—will the Lord make upon the earth*—Isa. x. 22, 23, Sept. *For though thy people Israel be as the sand of the sea—a remnant of them—The Lord shall make—in the midst of all the land*. In the last clause Symmachus and Theodotion have *ἐν μέσῳ πάσης τῆς γῆς*, *in the midst of all the earth*. The word *ἀριθμὸς*, *number*, Paul introduced from Hos. i. 10. If Israel shall have been as numerous as the sand, a remnant shall be saved, from the Babylonish misery, and from spiritual misery. That a remnant should remain in the multitude of the remnant is less wonderful. The *Many* are hardened; but *the seed* implies a small number, ver. 29, note. At the height of Israel's rebellion salvation begins.

28. *Word*—Gr. *λόγος* [not as Eng. Ver., *work*.] A thing *heard*, and therefore *spoken*, Isa. xxviii. 22. *Finish and cut short*—Supply, as often in Hebrew, *is*, comp. Acts xxiv. 5; 2 Pet. i. 17; Heb. כלה ונחרצה and כלין הרוע. The Lord consummates his *word* concerning Israel, as respects the appointed punishment (so that it becomes כלה, *fulfilled*); and likewise *cuts short* his word, as respects the limit of the punishment (so that כלה ונחרצה becomes כלה. Supply *Lord* from the next clause; and take *συντελεῖν*, *finishing*, either as the subject, or rather, since

the article is wanting, as a part of the predicate. *In righteousness*—שִׁטְפוֹ זָרָקָה. Is. x. 22. [The Hebrew is literally, *the blotting out decided, righteousness flowing*; for a blotting out and a decision maketh the Lord Jehovah of Sabaoth in the midst of all the earth. The Sept. renders it falsely, giving the sense; *The Lord will complete and cut short the word in righteousness*; (i. e., his denunciation against the Assyrian, etc.), for the Lord will accomplish a cut-short word, (i. e., rapidly accomplished) on the earth. Both meanings suit the apostle's purpose here, and he adopts the latter, as generally known. *Mey.*, etc. The verse is adduced here to confirm the certain salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will *swiftly accomplish his word*. *Alf.*]

29. *Except—we have been made like*—Is. i. 9, Sept. *And except—we should have been like*. *Said before*—Before the event, or before the prophecy quoted at ver. 28. *Sabaoth*—In 1 Samuel and in Isaiah, σαβαωθ, *Sabaoth*, is put for the Heb. צְבָאוֹת; in all the other books it is translated παντοκράτωρ, *Ruler over all*. Whence there is strong ground for conjecture, that one, or perhaps several persons translated those two books, and different persons the rest. And in the same first book of Samuel, Scripture begins to give this title to God, although others had been formerly used as it were in its place. Exod. xxxiv. 23. *A seed*—Denoting, 1, a small number at present, 2, the propagation of a multitude after release. *As Sodom*—Where no citizen escaped; no *seed* was left.

30. *What*—He returns from the digression, commenced at the middle of ver. 24, and comprehends summarily the whole subject, ver. 30–32. The severity of the discussion from ver. 6, to ver. 23, is mitigated; but this will only be understood by him who is acquainted with the way of faith. In short, by this tone of feeling the foregoing remarks are judged. *Have attained*—[Luke xiii. 29, 24.] *Of faith*—Ver. 33, end.

31. *The law of righteousness—to the law of righteousness*—He did not use *law*, in the preceding verse, of the Gentiles; but now uses it of the Jews; and there is a repetition of the words in a different sense; concerning legal and evangelical righteousness. While Israel follows the one law, he does not attain the other. The apostle appropriately says, *the law of righteousness*, for, *the righteousness of the law*. [This is altogether wrong. *Law of righteousness* is the *law that assures righteousness*, i. e., the *justifying law*. *Mey.*] The Jews rather regarded the law than righteousness: νόμος, *doctrine*, תורה. [*Hath not attained*—That is, the mass of the people. *Mey.*]

32. *Not—but as it were*—The Basle Lexicon says: ὡς, *as*, in com-

paring things dissimilar is doubled, and the one ὡς is elegantly understood in the former member, and ὡς is only expressed in the latter part. Examples are there added from Aristotle; we may compare John vii. 10; 2 Cor. xi. 17; likewise Acts xxviii. 19; Philem. v. 14; Phil. ii. 12. [*Tisch.* omits νόμου, of the law. *Alf.* brackets it. *Not by faith*—In the fewest possible words, he strikes the deepest root of the matter. *Ewald* in *Mey.*]

33. *Behold I lay in Zion a stumbling stone and a rock of offence, and whosoever believeth on him shall not be ashamed*—Sept. Is. xxviii. 16. *Behold I lay for the foundation of Zion a stone, excellent, elect, a precious corner stone; he that believeth shall not be ashamed*—Is. viii. 14, καὶ οὐχ ὡς λίθου προσκόμματα συναντήσεσθε οὐδὲ ὡς πέτρας πτώματι, and ye shall not meet him as a stone of stumbling and rock of offence. Such a one will not be made ashamed, and so will obtain glory; comp. ch. v. 2, 5. This denotes eternal life, Is. xlv. 17.

CHAPTER X.

1. *Brethren*—Dropping now the severity of the preceding discussion, he kindly styles them *brethren*. *Indeed*—Gr. μὲν, [not rendered in Eng. Ver.], δὲ, but, and, usually follows this particle, but δὲ, ver. 2, is absorbed in ἀλλὰ, but. *Well-wishing*—[Gr. εὐδοξία, which may mean *good pleasure*, as *Beng.* seems to understand it, or *well-wishing*, which here the context requires; (*the inclination of my heart.*) *Alf.* It cannot mean *desire*, as Eng. Ver., renders. *Mey.*] I would most gladly hear of Israel's salvation. *Prayer*—Paul would not have prayed, had they been utterly reprobate. [For τοῦ Ἰσραὴλ, *Israel*, read αὐτῶν, *them.* *Tisch.*, *Alf.*]

2. [*For*—Therefore even in those not in a state of grace, something at least may dwell which may induce those who rejoice in grace, to intercede for them. *V. G.*] *A zeal of God*—Acts xxii. 3, note. *Zeal of God*, if it is not against *Christ*, is good. *Not according to knowledge*—An example of *Litotes* [softened expression] that is, with great blindness; it agrees with *ignorant*, in the next verse. *Flacius* says: *The Jews had and have a zeal without knowledge; we on the*

contrary, *alas!* have knowledge without zeal. Zeal and ignorance are referred to at ver. 19.

3. *Seeking*—Gr. *ζητούντες*, [Eng. Ver., less correctly, *going about*,] by all means. [*Their own*—That of the law, that secured their own works and sufferings. *Theophyl. in Mey.*] *Have not submitted themselves*—And have not obeyed, ver. 16. *Ἰποταγή*, *subjection*, submits itself to God's will.

4. *The end*—Bestowing righteousness and life, which the law points out, but cannot give. *Τέλος*, *the end*, and *πλήρωμα*, *the fulfilment*, are synonymous; comp. 1 Tim. i. 5, with Rom. xiii. 10, therefore comp. with this passage Matt. v. 17. The law presses a man, till he flies to Christ; then the law itself says, *Thou hast found a refuge. I cease to pursue thee, thou art wise, thou art safe.* [This is the proof that their *not submitting themselves*, ver. 3, was the necessary consequence of their ignorance of God's righteousness, and effort to establish their own; *For in Christ there is an end to the validity of the law, that righteousness may be shared by every believer.* Christ ends the law, by introducing the economy in which, no longer the law, but faith is the ground of salvation. *Mey.*] *Christ*—The subject is, *the end of the law.* [Eng. Ver., *Christ* is the subject.] The predicate is, *Christ* (supply *ὧν, who is*) in, Eng. Ver., *to*, etc., [ver. 6, 7, 9.] *In every one that believeth*—*In the believer*, is treated at ver. 5, etc.: and *every one*, at ver. 11, etc., *in every one*, namely, of the Jews and Gentiles. The ix. ch. must not be more contracted than Paul permits in this x. ch., which is more cheerful and broader; and where the word *all* is very prominent, ver. 11, etc.

5. *Describeth*—By the letter that killeth. Opposed to ver. 6, 8. *Speaketh*—With the living voice. Another similar contrast is, *Moses* in the concrete; *the righteousness which is of faith* in the abstract. *That the man which doeth*—Lev. xviii. 5, Sept. *Ye shall keep my statutes*—*Which, if a man do*, etc. [*Those things*—God's commandments. *Mey.*]

6. *The righteousness which is of faith*—A most pleasing *Metonymy* [change of expression], that is, a man seeking righteousness by faith. *Speaketh*—With himself. *Say not*—For he who says so, does not find in the law what he seeks; and he does not seek what he might find in the Gospel: viz. righteousness and salvation, which are in Christ and ready for believers in the Gospel. And yet, whoever only hears and heeds that from Moses, *He that doeth shall live*, considers it necessary to say so. *In thine heart*—Faith too has a mouth; for faith speaks; but *unbelief* generally mutters. [A common phrase in reference to unholy thoughts. Ps. xiv. 1; Matt. iii. 9. Rev. xviii.

9. *Mey.*] *Who*—Deut. xxx. 11–14, Sept. For this commandment which I command thee this day is not exceeding great; nor is it far from thee; it is not in heaven, that thou shouldst say, who of us shall go up to heaven and obtain it for us, that we may hear it and do it? nor is it across the sea, that thou shouldst say, who shall cross the sea for us and bring it to us, that we may hear it and do it? The word is very near to thee, in thy mouth and in thy heart and in thy hands to do it. This *parody*, if I may call it so, most sweetly alludes to the passage, without expressly quoting it. [So *v. Heng.*; “a holy and lovely *play* of God’s Spirit in the Lord’s word;” *Luther*; “Paul framing, against the self-righteous, as it were, a *new and right text*, but of Moses’s words.” But the *play* of the Spirit cannot be false, and this implies that Paul recognized in the passage a typical reference to the righteousness of faith. So *Theodoret*; “He teaches again the difference between the law and grace, and introduces Moses the lawgiver as teacher of *both*.” *Mey.*] Moses, like Paul, speaks of heaven, but the former afterwards says, *across the sea*, instead of which Paul most skilfully turns his discourse to *the deep*, that he may, on the contrary, mention Christ’s resurrection from the dead. The abyss is a huge cavity in the terraqueous globe, at once under the sea and the land. Comp. Job xxviii. 14, 22; Phil. ii. 10, note. *Who shall ascend?*—He who thus speaks, shows his willingness, but declares his inability to ascend and descend, to seek righteousness and salvation afar off. *That is*—Their perverseness is reproved, who say, *Who shall ascend into heaven?* for they speak just as if the word were not nigh concerning the *Lord of heaven*, whom the believer’s mouth confesses, ver. 9, and they who wish to bring salvation from heaven, wish to bring Christ (as the One, without whom there is no salvation) down from heaven, whence he has already descended: but as the latter cannot take place, so neither can the former. *That is*, in the present is thrice used, very forcibly.

7. *That is*—*That* is construed with *to say*, as substantive and adjective. Moreover, their perverseness is again reproved, who say, *Who shall descend into the deep?* for they speak just as if the word were not nigh concerning the *resurrection of Christ*, which the believer’s heart acknowledges, in the same ver. 9: and they who wish to seek salvation in the *depths*, wish to bring Christ (since there is no salvation without him) from the deep, which he left once for all at his resurrection; but as the latter cannot happen, so neither can the former. Therefore the believer so far regards neither heaven nor the deep, since he has what he desires as near to him as he is to himself. But unbelief fluctuates; it is always wishing, it knows not what; it

is always seeking, and finds nothing. Hence it looks into the deep with giddiness, nor can it look joyfully up to heaven. *Christ*—The unbeliever does not seek Christ in his own name, that is, in the name of Christ, either in heaven or in the deep: but the righteousness by faith, speaking here, suggests to the ignorant unbeliever the name of Christ, as much as to say, know that what thou seekest, O unbelief, moving heaven and the deep, and taking refuge in heaven or the deep, can neither be thought of by me, nor found by thee, outside of Christ, ver. 4. The expression is hypothetical. That, which cannot be done,—to seek *righteousness afar*, in heaven or in the deep; Paul sets aside: and so leaves as the only refuge, Christ's word which is *very near*.

8. *But*—The particle here either has an incessive force, as in Matt. xi. 8, 9, or falls upon, *nigh* thee. *Nigh*—We should not seek Christ afar off, but within us. For while *faith* is beginning to believe, Christ dwells in the heart. He is sought not only by beginners, but even by the experienced, Song of Sol. iii. 1; Ps. cv. 3, 4. For he here speaks as if the righteousness of faith were conversing with itself. *In thy mouth and in thy heart*—So in the Hebrew, but the Sept. add *and in thy hands, that is—The word, that is, the word of faith is nigh thee*.

9. *If*—Only. *Thou shalt confess*—Confession in itself does not save; otherwise infants could not be saved: but only so far as it includes faith. *Lord*—[That is, *Jesus as Lord. Mey.*] The sum of faith and salvation is found in this title. He who confesses that Jesus is *Lord*, no longer tries to bring him down *from heaven*. *Hath raised him from the dead*—The special object of faith. He who believes Jesus' *resurrection*, no longer tries to bring him from the dead, ver. 7.

10. [The thought, here expressed in the Hebrew form by parallelism, is: *Confession by the mouth* must be added to *faith of the heart*, in order to secure salvation. *Mey.*] *With the heart*—From the mention of the *heart* and *mouth* by Moses, the consequence is proved respecting *faith* and *confession*; namely, because the *heart* is the proper subject of *faith*, and the *mouth* of *confession*; therefore Paul begins his sentences, *with the heart*, and *with the mouth*.

11. *Saith*—ix. 33, note. [*Shall not be ashamed*—Unrighteousness and destruction produce shame: righteousness and salvation, glory. *V.G.*]

12. *For there is no difference*—[In respect to *salvation by faith. Mey.*] Ch. iii. 22. Here *first to the Jews*, is not added, as at the beginning, ch. i. 16. *For the same*—Ch. iii. 29, 30. *Lord*—Ver. 9. *Rich*—And liberal, whom no multitude of believers, however great, can exhaust; who never is compelled to retrench.

13. *Whosoever*—Acts ii. 21, note. This monosyllable, *πᾶς*, all, more precious than the whole world, set forth in ver. 12, is so repeated, ver. 12 and 13, and farther confirmed, ver. 14, 15, as not only to signify that whosoever shall call shall be saved, but that God wills that he should be called upon by all, for their salvation.

14, 15. *How*—A descending climax, by which Paul argues from each higher step to the next lower, infers the necessity of the latter, and from that necessity its very existence. He who wills the end, wills also the means. God wills that men call upon him for their salvation; therefore he wills that they believe; therefore he wills that they hear; therefore he wills that they have preachers. Therefore he sent preachers. He has done all that was required. His antecedent will is universal and powerful.

14. *Of whom they have not heard*—*Whom*, speaking in the gospel, ver. 15, or offering himself, *they have not heard*.

15. *And how shall they preach*—Namely, the preachers. This word, as well as those preceding, is put in the future tense, as viewing the subject from the Old Testament stand-point, in imitation of Joel, who says, *shall call*, ver. 13. *As*—That is, messengers were not wanting. Isaiah in spirit saw their eager steps. *How—peace—glad tidings—good things*—Is. lii. 7. Sept., *how—the hearing of peace, who bringeth glad tidings of good*. *Beautiful*—Properly said of beauty and loveliness in nature. *The feet*—At a distance, how much more their lips close by! *That bring glad tidings*—For while they speak, the Lord himself speaks, Is. lii. 7, comp. ver. 6.

16. *But*—Here the fault is finally pointed out. *Not all*—A contrast to *whosoever*, ver. 11, etc. The fault is with men, especially the Jews; *not all*, that is, almost no one, comp. *who?* immediately following. *Obedied*—Comp. *ὑπὸ* in *ὑπετάγησαν*, *submitted themselves*, ver. 8. Those, too, should and might have obeyed, who have not obeyed. *Saith*—Soon after the words quoted in ver. 15. See John xii. 38, note. [*Our*—He means, thy ambassadors. *V. G.*]

17. *Then*—From the prophet's complaint of his hearers' unbelief, he infers, that God's word and preaching, the proper source and occasion of faith, were not wanting. *By hearing*—And hence *speech, word, preaching*.

18. *Have they not heard?*—Was the faculty of hearing wanting, since faith comes only by hearing? *To all—their words*—So the Sept., Ps. xix. 5. In that Psalm there is a comparison, and the first member of the proposition is accordingly, ver. 2–7, and the conclusion, ver. 8, etc. [These words of Paul have led to an allegorical explanation of this Psalm by most commentators. *The sun going*

forth as a bridegroom, is Christ, and the heavens declaring are the Apostles. More careful interpreters have thought that the Psalmist spoke strictly of the architecture of the heavens; and that the apostle transfers his language to the apostles. But I prefer to understand Paul as citing the words in their original and proper sense, not as wresting them. He means, God has manifested himself to the Gentiles from the beginning, if not by the preaching of men, yet by the witness of his creatures. *Calv.*] Hence we clearly perceive the same reason for the Proclamation of the heavens, and of the Gospel, which penetrates to all things. The comparison rests mainly on the apostle's quotation, and does not impair the text. *The sound*—Ps. xix. 5, *ἡ*. Aquila had formerly translated that word *κavών*, *rule*. Comp. by all means, 2 Cor. x. 13. Every apostle had his own province, as it were, defined, to which his voice was to come, but a *rule* only refers to individuals: a *sound* or *word* relates to the whole earth.

19. *Did not Israel know?*—The meaning is, that Israel could and should have known God's righteousness, but did not wish to know it, ver. 3, and that is now shown from Moses and Isaiah. Paul in ch. ix.—xi. frequently calls the people *Israel*, not *Jews*. *First Moses*—Moses, under whom Israel assumed a national form, has even then said, *I will provoke—I will anger*—Deut. xxxii. 21. Sept., *And I—them—not a people*—As the people followed gods that were no gods, so God avenged the people's perfidy, and adopted a people that was no people, a people who had not God, a people quite unlike Israel. [For Israel alone were truly a *people*; one that corresponded to the idea in the name. *Mey.*] So the term *people* recurs not at ver. 20, but at ver. 21. *Foolish*—Wisdom makes a people, Job xii. 2. Therefore a foolish people is *not a nation*; a people ignorant of God is foolish. *גו* is a middle term, by which even Israel is denoted. The epithet *גוים* denotes other nations.

20. *Is very bold*—What Moses had intimated, Isaiah *boldly and openly proclaims*. *I was found*—I was ready for, Isa. lxx. i., Sept., *I was made manifest to them that sought me not, I was found by them who asked not after me*.

21. *All*—Isa. lxx. 2, Sept., *I have spread out my hands all the day unto, &c.*, comp. *the whole day*, ch. viii. 36. *I have stretched forth*—A change of the antecedent [for the consequent]. *They permit me to extend my hands, and do not come*. Even by this word alone the doctrine of the double will of God, a mere good-will, and a will of sealing [the elect] is shown to be absurd. *Disobedient*—Gr. *ἀπειθοῦντα*, [Beng., *unbelieving*]. With the *heart*. *Ἀντιλέγοντα*, *gainsaying*—With the *mouth*; comp. ver. 8, etc.

CHAPTER XI.

1. *Hath—cast away—Hath he cast away* entirely? So Gideon, expostulating in faith, says, *Now he has forsaken us*, Judg. vi. 13. But *the Lord will not cast away his people*, Ps. xciv. 14. Has he cast them away, says Paul, so that they are no longer God's people? In ch. x. after so impressively exhibiting the grace towards the Gentiles, and the rebellion of the Jews, this objection might be made. He therefore answers, far be it from us to say that God has rejected his people, when the very title, *his people*, contains the reason for denying it. *God forbid* is said, (1.) of the present time of the offending people; both that there are now some, comp. Acts xxi. 20, note, and that in the increasing influx of Gentiles, there will be very many of Israel who will believe. These are called the *remnant* and the *election*, ver. 5, 7. (2.) Of the future; that the people themselves will at last be converted, ver. 24, note. *I*—Paul prefers to draw a favorable conclusion from the individual to the nation, to drawing an unfavorable one, from the nation to the individual: *I*, once a persecutor, deserved to be cast away. The class is the whole Jewish people: the species is believers among the Jews (of whom Paul was one individually) or such of that people as should hereafter believe. [*For I*, etc., contains the ground of the *God forbid*. For Paul, as a true Israelite who loves his nation, cannot admit that it is excluded. *Mey.*]

2. *Foreknew*—As a people peculiar to himself, ver. 29. *In Elias*—[Eng. Ver., of *Elias*]—In the history of Elias, who was in the greatest straits, and thought himself alone, when Israel had become fewer than ever. *Maketh intercession*—Comp. Acts xxv. 24; 1 Macc. viii. 32. [Omit λέγων, saying. *Tisch., Alf.*]

3. *Lord, thy prophets—my life*—1 Kings xix. 14, Sept., *The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away*. The nicety of the Apostle's style is remarkable; the Sept. in this passage use *μονώτατος*, alone, as is common; Paul, *μόνος*, alone. [Omit *xai*, and (the first time). *Tisch., Alf.*]

4. [Render, *But what saith the divine response to him? Alf.*] *I have left*—Gr. *κατέλιπον* [Eng. Ver., *reserved*]; who were not to be slain by Hazeael, Jehu, or Elisba. The Sept., 1 Kings xix. 18, have, *And I will leave in Israel seven thousand men, all the knees which have not bowed to Baal*. From the verb *λείπω*, *I leave*, we derive

λεῖμμα, a remnant; see what follows. *To myself*—Paul adds this for emphasis, in contrast with Elias' complaint about being *left alone*. The Lord knows his own. *Seven thousand*—Among a people wonderfully reduced, the number is not small, nay it was itself the whole people, 1 Kings xx. 15. From these the whole posterity of the ten tribes at least were descended. Heb. כּ, that is, *purely such as these*, with no admixture of the idolaters. I do not say that they were the same who are mentioned in 1 Kings xx. 15, and xix. 18; but the number is equal, seven thousand, in ch. xx. 15, and about seventy years afterwards, in ch. xix. 18, after the time of Hazael, Jehu, and Elisha, comp. 2 Kings xiii. 7, 14. *Men*—Men were chiefly reckoned, and were present at public worship: therefore their wives and children also are to be added to the seven thousand. *To Baal*—Gr. τῆ Bδαλ, in the feminine, supplying εἰχόνι, the *image* of Baal, used contemptuously, and opposed to *men*. So the Sept., also Judg. ii. 11, etc. Under guiltlessness of Baal's worship, guiltlessness of the worship of the golden calves is included.

5. *Then*—The inference drawn from the Old to the New Testament.

6. *By grace*—The dative has one meaning, and the particle ἐξ, of, with the genitive, another. The former rather indicates the medium, the latter, more properly the material cause, the principle, the source. *No more*—This phrase used four times shows the strength of the conclusion. This decree of God is absolute: *I will make men righteous only by faith, no man by works*. This decree no one shall infringe. *Becomes—is*—Gr. γίνεται—ἐστίν. This is a nice and just distinction between these words [lost sight of in the Eng. Vers., which renders both *is*]. Nature asks for works; faith acknowledges in addition grace, γενομένην [coming into exercise]. So ἐγένετο, *came*, John i. 17, *grace that is to be brought*, 1 Pet. i. 13. *But if it be of works, then is it no more grace, otherwise work is no more work*—From this clause, it is no more of works, it is inferred that *Israel has not obtained*: and from the clause, *it is no more grace*, the inference is, *the election has obtained*. The first part of this verse excludes works, the second establishes grace; with this comp. ver. 5. The first part forms the condition, the last, the conclusion, which is always the more necessary part, and is improperly omitted by some here, comp. by all means ch. iv. 4, 5; Eph. ii. 8, 9. *Grace* and *work* are opposed, ἡλεω, Sept. mostly interpret it ἔργον, *work*, as Ps. cix. 20.

7. *The election*—Chiefly of the Israelites, *the election*, that is, the elect, because elected, obtain.

8. *God hath given them the spirit of slumber, eyes that they should*

not see, and ears that they should not hear—Deut. xxix. 4, yet the Lord God hath not given thee a heart to perceive, and eyes to see, and ears to hear unto this day. Is. xxix. 10, Sept., The Lord hath made you drunk with the spirit of slumber, and He will shut their eyes, etc. Add Matt. xiii. 14, note. Ἔδωκεν, hath given, by a most righteous judgment, and hath said to them, have. Of slumber—Κατάωξίς, slumber, here denotes suffering from frequent pricking, which terminates in stupor. It is taken in a good sense, Acts ii. 37, and very often among ascetic writers. The Latins use similarly *compunctio*, *compunction*. Unto—A tacit limitation, 2 Cor. iii. 14.

9. Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them—Ps. lxxix. 22, 23, Sept., Let their—be made before their eyes into a snare, and for a recompense, and for an offence. A table—שֻׁלְחָן, Ps. lxxix. 22, where, on comparing with it the preceding verse, there is an allegory: that is, while they are carelessly eating, let them be taken. Stumbling block—It is taken here more literally, to correspond with the synonyms, *noose* and *trap*; for σκάνδαλον is the moveable stick in a trap. It corresponds to שֻׁקֵּץ in the above psalm. There is a gradation: the *noose* catches a part, as the foot; the *trap* holds the whole; the *stumbling block* not only catches, but also hurts. Recompense—Their fault therefore, not God's absolute decree was the cause.

10. Be darkened—bow down—They, whose eyes are darkened, and their hack bent, are sure to *stumble*, ver. 11, and rush into a snare.

11. Stumbled—Πραίω, I stumble, is properly used for the stumbling of the feet. Comp. James iii. 2, note. The physical propriety of the word πραιω, *stumble*, both respecting the foot and the tongue, is contrasted with its moral meaning. That they should fall—[That is, The divine purpose has not determined that because they stumbled at Christ, and would not believe in him, they should perish forever. Mey.] Entirely, all of them, hopelessly. A proverb: they have fallen in some measure, ver. 22, but not utterly. Unto the Gentiles—We have here the very thing performed, Acts xiii. 46, lo! To provoke them to jealousy—That the Israelites might be provoked to believe, ver. 14. [Reader, see that you also be provoked, by every means, to jealousy; you will thus be very strong in grace. V. G.] This word occurs elsewhere, ch. x. 19.

12. [Here the apostle argues from the happy effect of the worse cause, to the happier effect of the better cause. Mey.] Now if—This verse has two parts; the first is treated ver. 13, etc.: the latter, how much more, etc., ver. 23, 24. Of the world—of the Gentiles—The world denotes quality, the original fall; the Gentiles, quan-

tity, or multitude, to which *diminishing* is opposed; whence *the fulness* signifies, presently, the *large numbers* of Israel abounding in grace. *Diminishing*—Opposed to *fulness*. Is. xxxi. 8, shall become a *fewness* [a mere handful. Ἡττημα means *defeat*; *the diminishing* of members in a beaten army, by slaughter; and so here. *Mey.*] *How much more*—For where there are many seeds, their product is the greater. *Their fulness*—Supply, *will be the riches of the Gentiles*. Therefore, even if the Jews had believed from the first, the Gentiles would not have been excluded. The same word occurs in ver. 25.

13. *To you*—Not that you may be elated, but that the Jews may be invited. *Office*—Apostleship among the Gentiles. *Magnify*—Paul magnifies the grace given to the Gentiles, and its fulness, as about to reflect upon the Israelites themselves; and here he gives a reason for so doing.

14. *Flesh*—That is, brethren. Is. lviii. 7.

15. *For*—The particle connecting the discussion with the proposition. *The casting away*—Opposed to *receiving*, but in this sense, that God is said to *receive* by grace; men *to be cast away* by their own fault. Upon the rejection of the Jews, the Gentiles *were received*, and obtained grace, ver. 30. *Receiving*—That is, *recognition*, comp. προσεδβητο, *hath received*, ch. xiv. 3. *Tis*, *what*, concludes from the less to the greater: *casting away* and *receiving* are contrary to each other; therefore *reconciliation* precedes *life from the dead*, which implies much more. *Life*—*Of the world*, ver. 12. *Life from the dead*—A thing much greater and more desirable. The meaning is: *the life of those* who had been dead, Ez. xxxvii. 3, etc., so *ex, from*, ch. vi. 13; 2 Cor. iv. 6. He is speaking of quickening the whole, that there may be no dead mass remaining. The conversion of the whole human race or the world will accompany Israel's conversion. [But after all this interpretation gives nothing higher than *the reconciliation* as the meaning of *life from the dead*. The proper sense of the words must be retained; the restoration of the yet unconverted Jews will be so glorious that it will bring with it the last blessed development, the life in the world to come, beginning with *the resurrection from the dead*. The *reconciliation* of the world leads to the blessed resurrection life. *Mey.*]

16. *The first fruit*—The patriarchs. *Holy*—Devoted and acceptable to God. Comp. ver. 15, with 1 Tim. iv. 4, 5. *A lump*—Num. xv. 20, 21, *the first of the lump*. *The root*—The patriarchal stock, considered naturally, as partaking of circumcision and of the promise. According to *Weller*, after Origen, Christ is the *root*, the patriarchs also are the *branches*, from whom the *first fruits* were derived.

17. *Thou—O Roman, a Gentile. A wild olive—A twig of the wild olive; a very expressive Synecdoche, [the whole for a part. Sad experience even in our age proclaims this. A promiscuous multitude, impatient of true Christianity, are deeply ignorant, not even excepting those who boast no ordinary virtue and knowledge. V. G.] Among them—Them does not refer to some, but to the branches generally. Didst become a partaker—Gr. συγχουωνός ἐγένου, [Eng. Ver., partakest.] Paul often uses σὺν, with, of the Gentiles, Eph. ii. 19, 22, iii. 6; comp. μετὰ, with, Rom. xv. 10.*

18. *Boast not against—Let them who deny the conversion of the Jews, beware that they boast not against them. [The branches—The whole people of the Jews. Mey.] It is not thou that bearest—[Eng. Ver., thou bearest not.] Supply know, or remember that, etc.*

19. *That—This particle expresses the force of the boasting; but against this boasting compare for your sakes, ver. 28, and τῷ, the (mercy.) ver. 31.*

20. *Because of unbelief—by faith—Neither (says Paul) absolutely: for if absolutely, there would be room for boasting, which is here checked: faith, God's gift, making men humble. Standest—Thou hast obtained and maintainest this standing, contrasted with them who fell, ver. 22. Be not high-minded, but fear—Prov. iii. 7. Be not wise in thine own eyes; but fear God. Fear—Fear is opposed not to confidence, but to arrogance and security.*

21. *Lest—Repeat, φοβοῦ, take heed. He spare—Gr. φείσεται. The Indicative, the particle μήπως, lest, being as it were disregarded, is more positive. Certainly positive language tends more to excite fear.*

22. *Goodness and severity—An important separation. [For χρηστότητα, goodness (after σε, thee) read χρηστότης θεοῦ, the goodness of God. Tisch., Alf.] Thou continue—In good here; in evil in the next verse. The one is described on God's part, the other on man's, comp. ver. 28, 30, etc. The Roman Church has not remained in goodness, since the righteousness of works has been introduced. Otherwise—Believers may utterly fall away. Thou shalt be cut off—By the sword; not merely, shalt be broken off, as they were by the hand. כרת, Sept. ἐκκόπτω, I cut off, Jer. xlv. 8, not generally however in the sense of I utterly destroy, (ἐξολοθρεύω.)*

23. *If—not—Therefore their conversion will not be irresistible. Able—It might be a special objection: how will the Jews be converted, who for so many ages act so as to withdraw themselves from the faith, separate the Old Testament revelations from the true Messiah, and snatch them from believers? Paul answers, God has power:*

comp. *able*, ch. xiv. 4: and he will show the glory of this power, against which no Gentile can strive. There will therefore be a great work! *Again*—Not only in a small number, as now, but in a great number, as formerly, when they were God's people. [These verses, 22 and 23, prove *the possibility of falling from grace, of resisting conversion, of being restored after falling. Mey.*]

24. *Of the olive tree which is wild*—There is as great a distinction between those who have not, and those who have the revealed word, as between the wild and the cultivated olive-tree. *Contrary to nature*—Quite so: for in the art of gardening, the engrafting, which unites two trees of a different nature, joins the cultivated graft, which is followed by the fruit, to the wild stock: but Paul says that the cutting of the wild olive is inserted into the good olive-tree, that it may acquire the fatness of the good olive. *How much more*—He gradually comes from the possibility, to the fact. The discourse in fact increases in force; formerly Paul showed from the prophets, that in Israel there were more wicked than good, he now likewise shows from the prophets, that there will be hereafter more good than wicked men; and while he shows this, he calls it a *mystery*, fitted to check the pride of the Gentiles, lest they should think that the Jews' share was to be always inferior.

25. *A mystery*—By *mysteries* Paul does not always mean those doctrines which at the beginning are necessary to be known by believers, but the secrets, unknown even to many believers, until, as the case required, for the sake of faith or love, they were revealed to them from the Scriptures, heretofore sealed. Comp. 1 Cor. xv. 51, and on a similar occasion, Eph. iii. 3. The call of the Gentiles had been a *mystery*, ch. xvi. 25. But now the conversion of Israel is likewise a *mystery*. [Therefore there is intimated something different from such conversions as were exhibited day by day in Paul's times. *V. G.*] Each of these forms a great part of that *mystery* which is confirmed in Rev. x. 7. Furthermore, since it is a mystery, they should be treated with patience who do not recognize it so quickly, and we should hope for the time when all will recognize it. [We should never examine a mystery out of curiosity,—but to be humbled thereby. *V. G.*] *Wise—Dreaming, that the Church at Rome cannot fail. Cluver.* The very term, *mystery*, checks the reader's pride. Hence the admonition is repeated at ch. xii. 16, which is already at ver. 20, note. *Part*—He speaks mildly; for *those who were hardened* were as the sand of the sea, ver. 7; ch. ix. 27. Therefore, in the next verse, the conversion, which will not be *partial*, but will include *all Israel* (see next verse), will be by far the most abundant. And mean-

while, also, always some are being converted, for which object it becomes believers always to watch. *Fulness*—A most abundant supply; the contrast is *in part*. No nation shall remain to which the Gospel shall not have been preached in the whole world; although much of mankind will continue to be wicked. *Be come in*—John x. 9, 16. For many ages, many obstacles have retarded this coming in, obstacles which will be overcome at the proper time, so that the fulness of the Gentiles, long since called, may wholly come in; and then Israel's *hardening* will end, Ps. cxxvi. 2, 3. Paul *provokes* the Israelites to Christian *emulation*; and this assumes the conversion of the Gentiles before that of Israel, and yet the remaining abundance of the Gentiles may afterwards be won by the full conversion of Israel, ver. 11, 12, 15, 31; Ez. xxxix. 7, 21–27.

26. *And so*—He does not say *and then*, but more forcibly *and so*, in which the *then* is included; namely, Israel's blindness will be ended by the very coming in of the Gentiles. *All Israel*—Israel distinguished from the Gentiles, of which ver. 25 treats. The words, שְׂאֵרִית, *a remnant*, and פְּלִיטָה, *deliverance*, are used of those that perished; but the *Remnant* itself, numerous in itself, will be wholly converted, Mic. ii. 12. *Shall be saved*—The Latin Vulgate has well expressed this by *salvus fiet, become safe*. This sentiment is involved, *the fulness of the Gentiles shall come in, and so all Israel shall become safe*; but ἀχρις οὗ, *until*, has changed the former verb εἰσελεύσεται, *shall come in*, into εἰέλθῃ, *may have come*, the second verb, σωθήσεται, *shall be saved*, remaining [Indicative]. See similar instances noticed at Mark iii. 27. The Latin Vulgate gives the meaning. *Shall come out of Zion—the covenant, when I shall take away their sins*. Is. lix. 20, 21, Sept. *and there shall come for the sake of Zion—the covenant, saith the Lord*, etc. Is. xxvii. 9, Sept. *and this is his blessing, when I shall take away his sin*. Heb. גּוֹאֵל לְצִיּוֹן, *and there shall come to Zion (and for her good) the Redeemer, and to those turning from transgression in Jacob*. Paul, ch. iii., in describing sin had quoted Ps. xiv., and chiefly Isaiah lix.: now in describing salvation, he unites the same texts. He says, ἐκ Σιῶν, *out of Zion*, as the Sept. Ps. xiv. 7. [Out of Zion—That is, of the people Israel; Zion being the centre of their theocracy. *Mey.*] The Redeemer comes (ἐκ) *out of Zion*, and (ἵ ἐνεκα) *for good to Zion*. His coming has been long since accomplished, and the fruit will be perfected at the proper time. *Sion* is a whole, in a good sense, *Jacob* here is a whole, in a less favorable sense; those *returning* are a part. [Omit καὶ, *and*, before ἀποστρέψει, *shall turn away*. *Tisch., Alf.*]

27. *This*—On which see in the preceding verse. *From me*—Gr. παρ' ἐμοῦ, [Eng. Ver., *my*.] He himself will do it. *Covenant*—

Namely, *it shall then be and shall be disclosed*. *Sins*—And the miseries arising thence.

28. [*They*—The unbelieving Israelites. *Mey.*] *Enemies*—Therefore the Jews' obstinacy should not be alleged to the prejudice of their conversion. Moreover, they are called *enemies*, in an active sense; presently they shall be called *beloved* in a passive sense; (both, in respect of God, not merely of Paul;) the evil is to be imputed to man; the good proceeds from God. So also mercy and unbelief are opposed, ver. 30, etc. *For your sakes*, ver. 31, 12, 15.

29. *Without repentance*—An axiom truly apostolic. Something absolute is signified; for God will not suffer his own people's unbelief for ever. Repentance is hid from the Lord's eyes, Hos. xiii. 14. *Gifts*—Towards the Jews. *Calling*—Towards the Gentiles.

30. *Ye have not believed*—*Unbelief* applies even to those, who themselves have not heard God's word, because they had notwithstanding received it primitively in the patriarchs Adam and Noah.

31. *Have not believed*—They have been left to their unbelief. *Your*—The objective Genitive [the mercy of which you are the objects], as *the mercies of David*, 2 Chron. vi. 42, רַחֲמֵי דָוִד, *the favor directed to thy people*, Ps. cvi. 4. *Through mercy*—Construe with ἐλεηθῶσι, *might obtain mercy*; for *iva*, *that*, is often transposed; and in verse 30, the *disbelief* of the Jews precedes the *mercy* of the Gentiles; wherefore in verse 31, the *mercy* of the Gentiles does not precede the same *disbelief* of the Jews. *Might obtain mercy*—That mercy which precedes faith, and is only acknowledged and received through faith, by which *unbelief* is retracted.

32. *Hath concluded*—Jews and Gentiles, comp. Gal. iii. 22, note. The phraseology of the Sept. Ps. lxxviii. 50, is εἰς θάνατον συνέκλεισε, *he shut up to death*. *In unbelief*—Eph. ii. 2. Those who have experienced the power of *unbelief*, at length betake themselves the more sincerely to faith. *That*—The thing itself will be accomplished. *Them all*—All together; comp. ver. 30, 31. *Might have mercy*—His mercy being acknowledged by them, ver. 6, when faith is given to them by himself. [This text utterly destroys, not only the idea of an absolute decree of reprobation; (so *Melanth.*; let us not attribute contradictory purposes to God;) but also the supposition that Paul means merely *all the elect*. See Eph. ver. 25, 26. But it does not prove a final restoration of all; for the merciful purpose of God does not destroy the judgment of God; and so may become in part ineffectual, through the guilt of individuals toward whom it was directed. *Mey.*]

33. *O the depth*—[The proper rendering here is, *O the depth of*

the riches, and wisdom, and knowledge of God; not as Eng. Ver., riches of, etc. Mey., Alf., Thol., etc. So Beng.] Paul in ch. ix. had been sailing, as it were, on a strait; he is now on the ocean. *The depth of the riches* is described in ver. 35, and refers to ch. ix. 23, x. 12. (wherefore it should not be resolved into a mere epithet); *the depth of wisdom* is described in ver. 34; *the depth of the knowledge*, in ver. 34. Comp. on riches and wisdom, Eph. iii. 8, note, and Rev. v. 12. The different meanings of biblical terms deserve to be noted and collected. *Wisdom* directs all things to the best end; *knowledge* knows that end and issue. *How*—No one examines, no one searches out, but himself. Here and in ver. 34, there is a *Chiasmus* [cross reference of pairs of words or clauses]; comp. what precedes and what follows. *The depth* is described in the second part of ver. 33. *Knowledge* itself, as we have said, is described in ver. 34, *for who*—*wisdom* itself is described in the words *or who*: *riches* themselves, in ver. 35. *His judgments*—Respecting unbelievers. *His ways*—Respecting believers. A gradation. His ways are as it were plain, his judgments deeper; we do not even search out his ways.

34. *For who*—*hath been*—Isa. xl. 13, Sept. *Who hath known—and who, his counsellor.* *Who?* that is, none: but he himself. *For*—The more express quotation of Scripture follows. In proving doctrines the phrase is used, *it is written*, elsewhere, it is often omitted, ch. xii. 20. *The mind of the Lord*—Isaiah has *רוח יהוה*, *the Spirit of Jehovah.* Paul uses the version of the Sept. *רוח*, *spirit*, and *νοῦς*, *mind*, are not synonymous; but the conclusion is very good; no one apprehends the Spirit, therefore no one apprehends the mind or sense of the Lord. Reference to the Holy Trinity is implied, comp. on the words, *εἰς αὐτὸν*, *to him*, ver. 36, Isa. xxxiv. 16, at the end. *Counsellor*—Paul says, not only that no one has been his counsellor, but not even now can be so: *σύμβουλος*, *counsellor*, is either a *partner in counsels*, or, at least *privy to them*; for he said just now, *for who hath known the mind of the Lord?* And yet many, in their discussions, for example, on the origin of evil, which touch upon principles of the Divine economy far deeper than this, which is reverently broken off by the apostle between ver. 32, 33 (for there is a great difference between the fall of many angels and of the whole human race, and the fall of the Israelites); many such, I say, talk as if they were not only the Lord's counsellors, but also his inquisitors, his patrons, or his judges. Scripture everywhere rests in this, that the Lord hath willed, and said, and done. It does not unfold the reasons of things general or special; respecting things too high for our infant conceptions, it refers believers to eternity, 1 Cor. xiii. 9,

etc. The thirst of knowing will eternally torture and burn others, who are unbecomingly inquisitive.

35. [This ver. specifies *the depth of the riches* of God. See ver. 33, note. *Mey.*] *Or who*—Some adopt these words in the Sept. Isa. xl. 14: others do not; but Job xli. 2, Hebr. and Vulg. have it thus: *Who hath previously given to Me, that I may restore to Him? All things which are under heaven are Mine.*

36. *Of him, and through him, and to him*—Denoting the Origin, Course, and End of all things, comp. 1 Cor. viii. 6. [Furthermore, *of Him*, refers to riches; *through Him*, to wisdom; *to Him*, to knowledge. *V. G.*] *The glory*—Of the Riches, Wisdom, Knowledge. [With this doxology to Omnipotence, is included the praise of Divine Wisdom and Love, whence the creatures derive their strength, understanding, and blessedness. *V. G.*] *Amen*—With this the apostle concludes with the highest enthusiasm. [There is here, not indeed a formal allusion to the doctrine of the Trinity; but *an implicit reference* to the three attributes of Jehovah, manifested in three Persons. *Alf.* after *Origen.*]

CHAPTER XII.

1. *I exhort*—Gr. *παρὰλαῶ*, [better than Eng. Ver., *beseech.*] Moses commands: the apostle exhorts. Paul commonly exhorts in accordance with the doctrines previously discussed, Eph. iv. comp. ch. iii. So here the general application from the whole discussion is contained in ver. 1, 2, as the statements immediately following prove. We have shown at i. 16, the special applications from ver. 3, up to the end of the epistle. [*Therefore*—On the ground of the whole doctrinal part of the epistle, preceding; from which the apostle now passes to practical exhortations, extending to ch. xv. 13. *Alf.*] *By the mercies*—The whole thought is derived from chapters i.-v.; the word originates in the contrast to *wrath*, ch. i. 18: for the whole economy of grace or mercy, exempting us from wrath, and rousing the *Gentiles* especially to duty, is here indicated, ch. xv. 9. He who is rightly affected by God's mercy enters into the whole will of God. [But the soul exposed to wrath scarcely derives any benefit from ex-

hortations. You are pouring oil on a stone. *V. G.*] *That ye present*—In so large a list of duties, Paul has none of those things which at present, among Romanists, generally make up both sides of the account. *Παραστήσαι, present*, is repeated from ch. vi. 13, 16, 19, *to yield*. The offering *is presented alive*, not slain. *Bodies*—Opposed to the abominable abuse of their bodies among the Gentiles, ch. i. 24. For more contrasts soon follow upon this same topic. The body generally encumbers the soul: present the body to God, and the soul will not be wanting, ch. vi. 12. See also ch. vii. 4; Heb. x. 5. On the contrary the *soul*, when subject to the master, will obey with the body also, ch. xiii. 1. *Bodies, service*—We have here an apposition by *Metonymy* [change; *service* for the *soul* that serves], indicating body and soul. *Sacrifice*—Sin being dead: comp. on this sacrifice, ch. xv. 16. [How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand work no sin, and it is a holocaust. But more, this suffices not, but besides we must actively exert ourselves for good; the hand giving alms, the mouth blessing them that curse us, the ear ever at leisure for listening to God. *Chrysost.* in *Alf.*] *Living*—That life, mentioned in ch. i. 17, vi. 4, etc. It is an abomination to offer a dead carcase. [*Living*—As contrasted with sacrifices which lose their lives in the offering. *Mey.*] *Holy*—As the holy law demands, ch. vii. 12. *Acceptable*, ch. viii., especially ver. 8. *Τῷ Θεῷ, to God*—Construed with *to present*. *Reasonable*—Sincere (1 Pet. ii. 2) as to understanding and will: the verb *δοκιμάζειν, prove*, ver. 2, harmonizes with this; and *φρονεῖν, think*, ver. 3. The *service* of the Gentiles is *unreasonable*, ch. i. 18–25, the confidence of the Jews is *unreasonable*, ii. 3, but the Christian considers all things rightly, and infers his duty from the kindness of a merciful God. The epithet *λογικὴν, reasonable*, now corresponds to that verb, *λογίζεσθαι, reckon*, often used, ch. iii. 28, vi. 11, viii. 18. *Λογικὸν γάλα, sincere milk*, 1 Pet. ii. 2, is a periphrasis for the *Word* itself, but here *reasonable*, is an epithet of *service*. Peter uses the word, *Ἄδολον, pure*. The *Word* is sincere, and *the Service*, according to the word, is sincere.

2. *Conformed—transformed*—*Μορφή, form*, denotes something more inward and complete, than *σχῆμα, fashion*. Comp. Phil. ii. 6, 8, iii. 21. The outward *appearance* of the saints should agree with the inward form. *To the world*—Which neglects *God's will*, and is wholly devoted to self. [For τοῦ νοῦς ὑμῶν, *your mind*, read τοῦ νοῦς, *the mind*. *Tisch., Alf.*] *To prove*—This also refers to that new *form*. The contrast is in ch. i. 28. [While a man's mind is in its original

state, however sagacious he may be, he cannot prove God's will. He will try to defend now this, now that, thinking that God is such as himself. *V. G. The will*—For special reasons very many questions of right and wrong occasionally arise. They to whom *God's will* is the great concern and delight can easily decide. But they need experience and intelligence. Eph. v. 17. *V. G. Good*, etc.—These adjectives are not epithets of *the will of God* (as Eng. Ver.), but abstract neuters. Render, *prove what is the will of God*, (namely, that which is) *good and acceptable* (to him) *and perfect*. *Alf.*] *And perfect*—He, who presents a sacrifice, *living, holy, acceptable*, knows God's will as *good*, requiring what is living and holy, *acceptable*, and, as believers progress, *perfect*. [They by unworthy means shun this *perfect* will, who are ever seeking such things as they are free still to do without sin (as they think). Such resemble the traveller, who delights walking, not in the safe path, but unnecessarily on the verge of the bank. *V. G.*]

3. *I say*—Flacius explains: *I distinctly declare*. This word adds an imperative force to the subsequent characteristic exhortation. *For*—He shows what God's will intends. *Through the grace*—Paul himself affords an example of *the sobriety* he commends; lest, by this form of expression, λέγω, *I declare*, which Christ alone could use absolutely, he should seem rashly to prescribe things so difficult to others, comp. ver. 6. [*Through the grace*—That is, by *authority* of the grace. *Mey.*] *That is*—To each one *who is among you*, of your class, a believer. *Among you*—There were many reasons why the Romans might think they could exalt themselves, and they afterwards did so. *Ought*—According to truth and duty. *To think*—And thence *to act*. [*Soberly*—Εἰς σωφροσύνην, *unto moderation*, an excellent virtue among those that are spiritual. *V. G.*] *To every man*—No man should regard himself alone as the rule by which he tries others, nor think that others should, be entirely such as he is, and do the same things and in the same way. *As*—And not more, ver. 5; but not less, ver. 6, 7; therefore δὲ, *but*, [Eng. Ver., *then*,] is used, ver. 6. *Measure*—Both faith and its measure are God's gifts. *Of faith*—Whence the rest of the gifts flow (Cluver.); even sanctifying and administrative gifts. Faith is the source of all, and the rule in their very use. *Of faith*, which has been discussed, ch. i. and ii. [Love follows, ver. 9. *V. G.*]

5. [*The many*—Gr. οἱ πολλοί, that is, *the multitude* of Christians, as contrasted with the oneness of the body, which they constitute. *Mey.*] *Every one*—See Mark xiv. 19, note. *Members*, Eph. iv. 25.

6. *Having*—This word also depends on ἐσμέν, *we are*; for there is an *Apodosis* [conclusion] at the end of ver. 4; but ἐσμέν denotes *we*

are, and at the same time borders on a gentle exhortation, as Gal. iv. 28, note. Hence in the several parts of this enumeration, the imperative should be understood, comp. ver. 14; but it is Paul's characteristic not to express the imperative often, after it has been once put at the beginning, as in ver. 8. *Gifts*—These are various: *grace* is one. *Prophecy*—This is chief of the gifts. Acts ii. 17, 18, xi. 27, xiii. 1, xv. 32, xix. 6, xxi. 9, 10; 1 Cor. xi. 4, etc., 12, etc.; Eph. ii. 20, iii. 5, iv. 11; 1 Thess. v. 20; 1 Tim. i. 18, iv. 14; Rev. i. 3, etc. On comparing these passages, it appears that prophecy is the gift by which the heavenly mysteries, sometimes also future events, are brought under the notice of men, especially believers, with an explanation of Scripture prophecies, which could not be elicited by the ordinary rules of interpretation. But the other gifts, noted in the epistle to the Corinthians, are not added in this so full epistle. See ch. i. 11; 1 Cor. ix. 2, notes. *According to*—Repeat, *having*, namely, *the gift, prophecy*, and so in succession. So just before, *according to the grace*. As it is given to a man, so ought a man to employ it. *The proportion*—That is, as God distributes (to every prophet) *the measure of faith*, ver. 8; for there already Paul touched upon this, and he now returns to it, after some other topics had intervened. *Prophecy and faith* are closely connected even in 1 Cor. xii. 9, 10, xiii. 2. Peter on the same subject, 1 Pet. iv. 11, says, *as the oracles of God*. It is equivalent to Paul's saying, whether it be *prophecy, in prophecy*; with which compare what follows; let it not be carried without and beyond faith; nor let any one prophesy from his own heart, beyond what he has seen; and again, let him not conceal or bury the truth; let him only speak so far as he has seen, and knows, and believes, see Col. ii. 18; Rev. i. 2. Paul himself affords an example of such a proportion, 1 Cor. vii. 25. Erasmus says, "The phrase *according to the proportion*, implies that the more respect the faith, the greater are the gifts." Basilus on the Holy Spirit: "He fills all things with his power, but the worthy can alone receive him, nor is he merely received in one measure, but according to the proportion of faith, he distributes his working," c. 9. Chrysostom: "For although it is grace, yet it is not poured out uniformly, but taking the measures from those who receive it, it *flows in* proportionally to the size of the vessel of faith presented to it." As with Paul here, so with Mark the Hermit, the *measure* and the *proportion* are the same: "The knowledge of a man's affairs is proportioned to his practice of the precepts of the law, but the knowledge of the truth (of the doctrine of salvation) depends on the measure of faith in Christ;" and this writer often thus

uses the word, *ἀναλογίαν*, *proportion*. In Paul's writings, however, the word *μέτρον*, *measure*, is used in the sense of limiting, in reference to moderation or avoidance of excess; whereas *ἀναλογία*, *proportion*, has a fuller meaning (if we compare it with what follows) respecting the avoiding of deficiency. In what theologians call the creed, all the heads harmonize admirably, and each article on which a question occurs, should be decided according to the articles already settled. The rest should be interpreted according to the clearly explained declaration of Scripture; and this is the proportion of Scripture itself, and of the articles of faith which form the creed. But every man does not know all things; nor all of what he does know with equal certainty; and yet he holds the things which he certainly knows, by that very faith by which the creed is formed; wherefore both he himself, in prophesying, should determine all things according to the proportion of his faith, and others, in hearing, according to the proportion of their faith, 1 Cor. xiv. 29, 37; Heb. xiii. 8, 9; 1 John ii. 20, and the following verses.

7. *Or*—Thrice repeated by *Ploce* [repetition of a word to express an attribute of it]. *Do*, what thou *doest* that the reality may answer to its name, Eccles. ix. 10. The principle of the following sentiments is the same. [*In our ministering*—Let not the minister assume too much, and yet fail in his duty. *V. G.*]

8. *He that giveth*—Gr. *ὁ μεταδιδούς*. *Διδόναι* signifies *to give*; *μεταδιδόναι*, *to impart*, so that he who gives may not strip himself. *With simplicity*—As God gives, James i. 5, *liberally*, abundantly, 2 Cor. viii. 2, [neither prevented by the desire of private advantage, nor by anxious deliberation whether another be worthy of the favor, and whether proper moderation be observed in giving. *V. G.*] *He that ruleth*—One who has the care of others, and has them under his patronage. *With diligence*—The application of this word is very extensive, ver. 11; 2 Cor. vii. 11, note.

9. *Love*—He treated of faith from ver. 8; he now treats of love. Verses 9, 10, 11 refer to ch. vii.; ver. 12 to ch. viii.; ver. 13 to ch. ix. and the following chapters, concerning the communion of Jewish and Greek believers. The third clause of the sixteenth verse is repeated from ch. xi. 25. *Abhor—cleave*—Both in the mind and its manifestation, even at the risk of danger and envy. The word, *without dissimulation*, is explained, Prov. viii. 7, *Let my lips HATE wickedness*. This is rightly connected with *love*, 1 Cor. xiii. 6. Very emphatic words. He, who hates not evil, does not really love good. From this passage the discourse proceeds in pairs of sentences. [There are men, 1, who defend evil and assail good; 2, who love good,

but do not abhor evil as indignantly as it deserves; 3, who disdain evil, but cherish good more coldly than is proper; 4, who so abhor evil and cleave to good, that no one can be ignorant of it. *V. G.*]

10. *Kindly affectioned*—Gr. *φιλόστοργοι*. *Στοργή*, the spiritual love of brethren. [An expression selected to intimate that the Christians form one family. *Mey.*] *Anticipating*—Gr. *προηγοούμενοι* [Eng. Ver., *preferring*]. If not always in bearing and actions, at least always in the judgment of the mind. That will be, if we rather consider others' virtues and our own faults. These are the social virtues of the saints. The Talmudists say, "Whosoever knows that his neighbor has been accustomed to salute him, should anticipate his salutation." [*In honor taking the lead of one another*—That is, in the esteem without which there is no love, set an example to one another. *De W.*, etc.]

11. *In zeal*—[Better than *business*, Eng. Ver.] *In spirit*—The outward or active, and the inward or contemplative life, are thus instructed. *Serving the Lord*—We should serve Christ and God, ver. 1, ch. vii. 6, xiv. 18, xvi. 18; Acts xx. 19; Phil. iii. 3; Ps. ii. 11, where *servicing* and *rejoicing* are parallel, as here.

12. *In hope*—So far as to faith and love, now also as to hope, comp. ch. v. and viii. Then concerning our duties to others, to the saints, ver. 13, to persecutors, ver. 14, to friends, strangers, enemies, ver. 15, etc. *Rejoicing*—True joy is not only an emotion and a privilege, but also a Christian duty, ver. 15. It is the highest kindness in God. He wishes us to rejoice and to spend our spiritual life joyously.

13. [*Sharing in the necessities* (wants)—Not *distributing to*; Gr. *κοινωνοῦντες*, that is, acting as if the wants of your fellow Christians were your own. *Mey.*] *The necessities*—*Τή θλίψει*, affliction, Phil. iv. 14. There was much occasion, especially at Rome. It is remarkable that Paul, when expressly treating of duties arising from the communion of saints, nowhere gives any charge concerning the dead. *Following after*—Gr. *διώκοντες* [Eng. Ver., *given to*]. So that you not only are to receive strangers, but to seek them out.

14. *Which persecute*—For Christ's sake. *Curse not*—Even in thought.

15. *Rejoice*—The infinitive for the imperative, a thing common among the Greeks, and here a courteous mode of expression. I *exhort* is understood, from ver. 1. *Laughter* is properly opposed to weeping, but here as in 1 Cor. vii. 30, *joy* is used, not *laughter*, which is less suitable to Christians in the world. [Omit *xai*, and. *Tisch.*, *Alf.*]

16. *To lowly things*.—[Eng. Ver., *men of low estate*]—Neuter, for *high things* precedes. *Condescend*—The verb has a middle force, by which *voluntary condescension* is denoted. The proud think that he who is humble, is led away, but it is good to be led away thus; so it was with David. *Be not wise in your own conceits*—Prov. iii. 7. Sept., *be not wise in your own eyes* [comp. Rom. xi. 25].

17. [*No man*—Be he Christian or not. Contrasted with *all men, Mey.*] *Provide things honest in the sight of all men*. Prov. iii. 4, Sept., *Provide honorable things before the Lord and men*. *Honorable*—A gem should not merely be a gem, but also properly set in a ring, that its splendor may meet the eye. *Of all*—For many are suspicious and unjust. See the next verse.

18. *If—If possible*. He makes it conditional, and this clause may be construed with the 17th verse, since good actions, especially if caution be wanting, may often appear to some as of inferior worth. *As much as lieth in you*—This is a limitation, for it is not always *possible* owing to *others*, [as Paul himself had often experienced. *Mey.*] *With all men*—Of whom there was a vast multitude at Rome. No man is so savage as not to be courteous towards some, but we should be peaceful, gentle, kind towards all, Phil. iv. 5; 2 Tim. ii. 24; Tit. iii. 2. [At some time or other in our life, we have to deal with some man, and according to our behavior toward him, he ever after estimates us and our general conduct. *V. G.*] *Be at peace*—xiv. 17, 19.

19. *Beloved*—By this title he soothes the angry; and he often uses it in the exhortations that flow from a sense of the Divine grace towards the exhorter and the exhorted: comp. ver. 1. *Give place*—He who avenges himself, seizes upon what belongs to the wrath of God. *Unto wrath*—That *wrath*, of which so much is said in Scripture; that is, the wrath of God, which alone is just and alone deserves to be called wrath. This is an *Ellipsis*, due to a religious feeling, 2 Chron. xxiv. 18. [That *θεοῦ*, of *God*, is to be supplied here, is admitted by nearly all commentators; So *Thol., De W., Mey.* *Do not anticipate the ways of God; give place to his righteous retribution. Ols.*] *Mine*—Gr. *ἐμοί*, to me. Supply, *let it be*, Deut. xxxii. 35, *I will repay in the day of vengeance*. *Vengeance*—Gr. *ἐκδίκησις*. Hence Paul inferred—*not avenging yourselves*. *Ἐκδικεῖν*, to exact by law, to prosecute a law-suit to the utmost. *I will repay*—That is, leave this to me. [This consideration easily suppresses all desire of vengeance. Suppose, that your adversary is not better, and that you are not worse than you think: he will however either obtain at length the Divine grace, or he will not. If he shall obtain it, he will doubtless also acknowledge the injury done to you, even though

you should not be alive; in which case you will not desire, I hope, because of any grudge of yours, to debar him from access to GOD, but rather will rejoice in aiding him in every way with your prayers. If he shall not obtain it, GOD at least, as supreme Judge, will by no means fail to punish him severely for the fault, for which you have pardoned him. *V. G.*] *Saith the Lord*—A prophetic form of expression, which the apostles only used in quoting the prophets; because the prophets had one kind of inspiration and the apostles another.

20. *If—hunger—feed—his*—Sept. Prov. xxv. 21, 22. *If—hunger—feed—his,—and the Lord shall repay thy good deeds.* πεινῶ—τρέφε. The apostles applied *it is written* more to doctrines than to morals. *Enemy*—This especially holds good of a bitter and violent enemy. *Feed*—With thy hand. So Sept. 2 Sam. xiii. 5. Thus will even thy iron-hearted enemy be softened. *Coals of fire*—The end of all vengeance is that an enemy may repent, and deliver himself into the avenger's hands. He will very easily attain both objects, who treats his enemy kindly. Both are described in this remarkable phrase; for such a repentance *burns* most; 4 Esd. xvi. 53, and an enemy becomes willingly his avenger's property, you will then have him in your power. *Upon his head*—That is, upon himself, wholly, in that part too where he will feel it most.

21. *Be not overcome*—They, whom the world regard as conquerors, are really conquered. *Of evil*—By the *evil*, of your enemy, and of your own nature. *Overcome*—He is brave who can endure. *Evil with good*—So also ch. xiii. 3, 4, with which there is a charming connection.

CHAPTER XIII.

1. *Every*—[The proud spirit of freedom among the Jews, and their riotous disposition, (Acts v. 36, 37, etc.,) seems to have increased the necessity for careful obedience to civil law on the part of Christians; who were considered a Jewish sect, and known to call Jesus King. Especially was this true at Rome. *Mey.*] The apostle writes very fully to the Romans, whose city was the seat of empire, on mag-

istracy, and this circumstance has the force of a public apology for Christianity. This, too, may have been the reason why Paul, in this long epistle, used only once, and that too not until after this apology, the phrase, *the kingdom of God*, usually so common with him; xiv. 17, for, instead of *the kingdom*, he calls it *the glory*; comp. however, Acts xxviii. 31, note. Every one should be under the magistrate's authority, and be liable to punishment, if he has done evil, ver. 4. *Soul*—He had said that their bodies should be presented to God, ch. xii. 1, assuming that the souls would be: now he wishes *souls* to be subject to the magistrate. It is *the soul*, which does either good or evil, ch. ii. 9, and rulers are a terror to the evil work. A man's high rank does not exempt him from obedience. *To the higher powers*—'Εξουσία, *power*, from εἰμι, *I am*, ὑπερέχω, *I am superior*, from ἔχω, *I have*; *being* is before *having*: ὑπερεχούσας contains the *Ætiology* [assigning the cause or reason], 1 Pet. ii. 13, *Sovereign*. *Be subject*—The contrast to this is *resisteth*, ver. 2. The kindred words are *ordained*, *the ordinance*. *Let him be subject*, an admonition especially necessary to the Jews. *Power*—'Εξουσία denotes the office of the magistrate in the abstract; αἱ δὲ ἐξουσίαι, *the powers that be*, in the concrete, therefore δὲ is interposed, forming an *Epitasis* [emphatic addition]. The former is more readily acknowledged to be from God than the latter. The apostle makes a declaration as to both. All are from God, who has instituted all powers in general, and has constituted each by his providence. [Omit ἐξουσίαι, *powers*, Tisch., Alf. Read, *They which be, are*, etc.]

2. *Ordinance*—[It has been thought by many that there must have been some special occasion for these earnest exhortations. Possibly disobedience to the civil authorities may have arisen from mistaken views of Christ's kingdom, especially at Rome. Alf., etc.] The abstract, in which the concrete is implied. So 1 Pet. ii. 13, *κτίσις*, *creature*, in the abstract; it at the same time includes, for example, *the king*, in the concrete. *Resisteth*—The Preterite, that is, *by that very act resists*. *Judgment*—Gr. κρίμα, [Eng. Ver., *damnation*.] *Divine judgment*, through the magistrate. *They shall receive*—While they assume another's power, they shall voluntarily take judgment. A *Mimesis* [allusion to another's words with a view to refute him].

3. [For τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν, *to good works, but to the evil*, read τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ, *to the good work, but to the evil*. Tisch., Alf., etc.] *Not—to good works*—This is immediately discussed, *Wilt thou—as to good*. *Evil*—This is treated of at ver. 4, *if—upon him that doeth*. They especially do evil who are also rebellious. *For* at the beginning of the verse thus retains its proper

force. *Wilt thou*—All in some degree *will*, but they do not equally act. *Not be afraid*—One kind of fear precedes bad actions, and deters from them: this fear continues, ver. 7: another follows bad actions, and from this fear, the good are free. *Praise*—1 Pet. ii. 14, with a reward; comp. 1 Cor. iv. 5.

4. *For—of God*—An *Anaphora* [repetition of the same word in beginnings]. There is a trace of Divine providence in that even the wicked appointed to govern, support what is good, and punish evil. [*He is the minister*—Paul uses the same words of the magistracy, as he uses elsewhere of the ministry of the Gospel. So also ver. 6. *V. G.*] *To thee*—This is used very elegantly of him that doeth well, but τῷ, *to the* (one that doeth) is used indefinitely of the evil doer. *For*—As respects what is good, useful. *Evil—Good* is marked as opposed to this *evil* in ver. 3, not in ver. 4. *Beareth*—Gr. φορεῖ. Not merely φέρει, *carries*: according to Divine appointment.

5. *For wrath*—Which threatens the evil-doer, ver. 4. Hence appears another connection of this with the preceding chapter, where see ver. 19, *unto wrath*. *For conscience' sake*—Which expects the praise of a good action from God's minister, ver. 3.

6. [*Also*—Besides other obedient conduct. *Mey.*] *Ministers*—The *ministry* and the *magistracy* have the same titles. So ver. 4, δίδρακος, *minister*, comp. Is. xliv. 28; Jer. xxv. 9. *Attending continually*—Oh that all men would do so rightly!

7. [Omit ὄν, *therefore*, *Tisch., Alf.*] *To whom*—Gr. τῷ [literally *to that one*], concise expression, as in 2 Cor. viii. 15, note. *Tribute—custom*—Respecting the thing; φόρος, *tribute*, is the class, τέλος, *custom*, the species. *Fear, honor*—With the mind, and words and bearing. Φόβος, *respect*, a higher degree of *honor*.

8. *No man*—From our duties to magistrates, he proceeds to general, mutual duties. *Owe*—A new part of the exhortation begins here. *Love*—An eternal debt. Song of Sol. viii. 7, at end of ver. If you will love, you will owe nothing, for love is the fulfilling of the law. To love is liberty. [Love is the fulfilling of the law, and is righteousness; *i. e.*, ideal love: not that existing among men in this life. *Melanth.* in *Mey.*]

9. *Thou shalt not commit adultery*—Paul reviews the commandments without observing their order. [Omit οὐ ψευδομαρτυρήσεις, *thou shalt not bear false witness*. *Tisch., Alf., etc.*] *If there be any other*—As *honor thy father*. *Commandment*—A part; νόμος, *the law*, the whole. *Saying*—Short, easy. *It is briefly comprehended*—So that although you may not think of particular precepts, yet you can

break no one of them, if endued with love; comp. *is fulfilled*, Gal. v. 14, likewise, *hang*, Matt. xxii. 40.

10. *No ill*—Moreover, most duties are of a negative character; or at least, where no one is injured, positive duties are pleasantly and voluntarily performed. Where there is true love, there is not adultery, theft, lying, covetousness, ver. 9. [*Therefore*—Love is not extinguished of itself; for well-doing, unless obstructed by some evil, never ceases: hence, from the avoiding of evil, the fulfilment of the law, which also includes good, is derived. *V. G.*]

11. *And that*—Supply *do*, those things, laid down from ch. xii. 1, 2, and especially from xiii. 8. *Time*—Full of grace, ch. v. 6, iii. 26; 2 Cor. vi. 2. *High time*—Supply, *it is*. This marks a short period of time. We note the *hour* for rising. *Already*—Gr. ἤδη, [Eng. Ver., *now*]. Without delay; presently there occurs νῦν, *now*. *Out of sleep*—The morning dawns, when man receives faith, and then sleep departs. He must therefore rise, walk and work, lest he fall asleep again. The Gospel exhortations always aim at something beyond, and assume the oldness of our present state, compared with those newer things, which should follow, and which correspond to the nearness of salvation. *Our*—Construed with *near*, which is included in ἐγγύτερον, *nearer*, rather than with σωτηρία, *salvation*; for elsewhere it is always called either the *salvation of God*, or *salvation* absolutely, not *our salvation*, comp. on this *nearness of salvation*, Gal. iii. 8, v. 7. In both places the apostle supposes that the Christian course once begun progresses continually, and comes nearer the goal. Paul had long ago written both his epistles to the Thessalonians; therefore when he wrote of the nearness of salvation, he wrote considerably, comp. 1 Thess. iv. 15, note. Observe: he says elsewhere, that we are near to salvation, Heb. vi. 9: but here, that salvation, as a day, is near us. He who has begun well should not flag, when near the goal, but should progress. *Salvation*—To be consummated at Christ's coming, which is the goal of hope, ch. viii. 24, and the end of faith, 1 Pet. i. 9. The mention of *salvation* is repeated from ch. v. and viii. [Moreover from that whole discussion, this exhortation is deduced, which is shorter, in proportion as that was longer. *V. G.*] *Than when we first believed*—And entered upon the path described, ch. i.—iv.; so, πιστεῦεν, *to accept faith*, Acts iv. 4, 32, and elsewhere. [He, who has once begun well, either continually approaches nearer to salvation, or salvation, as it is said here, comes nearer to him. He need not feel great anxiety, excepting the eagerness of expectation. *V. G.*]

12. *The night*—Of this dark life, προέκοψεν, *is far spent*; *the day*

of complete salvation has approached,—the day of Christ, the last day, Heb. x. 25, the dawn of which is this whole time, between our Lord's first and second coming. Paul speaks as to persons awaking, who do not immediately comprehend that it is dawn. He who has been long awake, knows the hour; but he to whom it must at last be said, it is no longer night, the day has approached, is understood to be regarded as one, who is now first fully awake. *The works*—Which they, while still asleep, perform: comp. Gal. v. 19, note; works, which are unworthy of the name of *arms*. Farther, *works* come from inward feeling: *arms* from a different quarter; during the night men are without even their clothes; during the day, they have also arms. *Arm, armor*—This word is repeated from ch. vi.: *arms* suited to the light-armed, as the breastplate and the helmet, 1 Thess. v. 8. [*Armor*—Thoughts, principles, habits. *Mey.*]

13. [*As in the day*—See that you bear yourself now, as you would desire to be seen at the last day, *honestly*. *V. G.*] *Rioting and drunkenness*—As to ourselves. *Κῶμος*, *feasting*, orgies, with dancing and riot. Wisd. xiv. 23; 2 Macc. vi. 4. *In chambering and wantonness*—With others. *In strife and envying*—Against others. In ver. 13, 14, there is a *Chiasmus* [cross reference of pairs of words or clauses]; *a. not in rioting*—*β. not in strife and envying*: *γ. but put on, in love, the Lord Jesus Christ*—*δ. and—not—for the lusts*. *β* and *γ* correspond, so *a* and *δ*.

14. *The*—Here is summed up *all the light and power* of the New Testament, as is the whole of salvation, [every sin being excluded. *V. G.*] 1 Cor. vi. 11. *Jesus Christ*—Ch. vi. 3, 4. *For the flesh*—This refers to ch. vii. and viii. *Provision*—*The care of the flesh* is neither forbidden here as bad, nor praised as good, but it is regulated and guarded against dangers as something of a middle character, and yet in a measure suspicious. *Πρόνοια*, *previous care* of the flesh is opposed to *holy hope*. *Lusts*—Of pleasure and passion: comp. ver. 13, [and ch. vi. 7.]

CHAPTER XIV.

1, etc. [From here to ch. xv. 13, treats of the conduct to be pursued towards weak and scrupulous brethren; and first, ver. 1–12.

Mutual forbearance urged, because every man must serve God according to his own sincere persuasion. Alf.]

1. *Weak*—Gr. ἀσθενῶντα. The participle is milder than the adjective ἀσθενῆ, *weak*. *In faith*—Still the apostle refers all to *faith*. *Receive ye*—We have the same word, ver. 3, ch. xi. 15, xv. 7; Phil. ver. 17. [Salvation has come to both Jews and Gentiles by faith; therefore neither party should hinder the other, but both should mutually assist. *V. G.*] *Not to*—He who urges another to do what he himself is doing, appears to receive him, but then he receives him so that his *thoughts* are driven into doubts, διακρίσεις, so that he can not πληροφορεῖσθαι, *be fully persuaded*. Ἰαταφορεῖν, *to be indifferent*, is opposed to διακρίνειν, *to dispute*. He calls them *doubts in the thoughts* [Eng. Ver., *doubtful disputations*], for *those in doubt think more than they speak*.

2. *Believeth*—This word has a more direct sense in the predicate; the participle ἀσθενῶν, *weak*, conceals, as it were, the weakness of him who eats herbs. *Herbs*—Vegetable food (in preference to meats, ver. 21), which we may undoubtedly eat, Gen. ix. 3.

3. *Him*—*Who eats in faith*. *Hath received*—As from among the Gentiles.

4. *Thou*—O weak man! *Who art thou*—Who assumest so much. *Another man's servant*—He calls him in another respect *thy brother*, as the connection demands, ver. 10. *Master*—Christ, ver. 6, 7, 9, 10, 14, 15, 18. *He standeth*—Although thou, O weak man, dost not think so. *Yea, he shall be holden up*—If he fall; *he will be upheld* by sure knowledge. [For ὁ θεός, *God*, read ὁ Κύριος, *the Lord*. *Tisch., Alf.*] *For*—*able*—In the works of Divine grace, the conclusion is often valid from the possibility to the fact; against those especially who judge otherwise; for those who are weak.

5. *Every day*—*Another judges every day a day*—He judges that he should do good at all times alike. *In his own mind*—*His own*, not another's. *Νοῦς* does not signify the opinion of the mind, but the *mind* itself. *Fully persuaded*—Gr. πληροφορεῖσθω; that is, *let each one act, and let another permit him to act* (this is the force of the Imperative, as at ver. 16) *according to his own judgment*, without anxious disputation, and with cheerful obedience, comp. v. 6: He is not speaking positively of the understanding; for these two things are contradictory: *you may eat, you may not eat*, and therefore cannot at the same time be true; and yet a man, who has determined on either, *may be fully persuaded in his own mind*, as a boat may pursue its course uninjured either in a narrow canal or in a spacious lake.

6. [The whole phrase, *And he that regardeth not the day, to the*

Lord he doth not regard it, is of very doubtful authority, being omitted by *all* the oldest and best manuscripts, by the Latin Vulgate, etc. *Griesb.*, *Lachm.* omit: *Alf.* brackets it; *Tisch.* retains it.] *For he gives thanks—and gives thanks*—Thanksgiving sanctifies all deeds, however differing outwardly, which do not weaken it, 1 Cor. x. 30; Col. ii. 7, iii. 17; 1 Tim. iv. 4. The *For*, however, is more forcible than *and*, as thanksgiving is more connected with eating than with abstinence; and in him who eats, there are the fruits, the test, and in a measure the cause of faith, even that treated of in ver. 22, and of an assured conscience. In him who eats not there is the fruit, etc.: not indeed of that faith treated in ver. 22, but yet of an inviolate conscience. *And giveth thanks*—For herbs, ver. 2.

7. *Of us*—Believers; for all others live and die to themselves. *To himself*—Weller says, "No man should live to himself, so that, as if at his own disposal, he should live according to his own desires; nor because self-satisfied, he may wish to indulge himself; nor that he may make pleasure the end of his life." *Liveth, dieth*—The art of dying is the same as that of living.

8. *Unto the Lord*—Implying Christ's Divine majesty and power. *We are*—Not merely we begin to be.

9. [Omit *xai*, both; also *xai ἀπέστη*, and rose. Also for *ἀνέζησεν*, revived, read *ἔζησεν*, lived. *Tisch.*, *Alf.* So *Beng.*] *Both died and lived*—This agrees with what precedes and with what follows. *The dead*—The dying and the dead rejoice in the Lord Jesus, who has died and abolished death and vanquished the devil, Heb. ii. 14. *Of the living*—The living and those made alive again triumph with their living Kinsman. The living God is the God of the living, Matt. xxii. 32. Christ, who lives again, is Lord of those who live again. Paul places here, ver. 7, 8, this *life* before *death*, and in ver. 9, by gradation, after *death*, that *life*, as ch. viii. 38, comp. ver. 34. *Christ*, says he, *died, that he might have dominion over the dying, Christ revived, that he might have dominion over the living*. Christ has *died*, therefore *death* (the act or rather the suffering and state of death) will not separate us from him. Christ has *risen again*, therefore *the life* (of the future world) will not separate us from him; hence Christ's dominion over the dead refutes the notion of *the insensibility of the soul*, while the body is in the grave; and against this doctrine solid arguments are drawn from the appearance of Moses and Elias, Matt. xvii. 3, as also from the resurrection of the saints, Matt. xxvii. 52, 53; and from Paul's hope, etc., Phil. i. 23; 2 Cor. v. 8; Heb. xii. 23. To these we may add the fifth seal, Rev. vi. 9, note, and the multitudes of the blessed, Rev. vii. and xiv., etc. The apostles themselves

declined, 1 Cor. v. 12, to judge those that are without. The state of deserving good or evil doubtless extends not beyond this life. Man's eternal condition depends on the moment of death, although, without man's co-operation, different degrees may exist. Comp. Luke xvi. 9, 22, 25; John ix. 4 (comp. Eccles. ix. 10); Gal. vi. 10; 2 Tim. iv. 6, 8; Tit. ii. 12, at the end; Heb. iii. 13, vi. 11, at the end, ix. 27; Rev. ii. 10; Rom. viii. 23, etc.

10. *But—thou*—Thou, the weaker; with him the apostle has hitherto been dealing: he now addresses the stronger, *or thou also*. *Dost judge*—He who judges, demands that the knees should actually be bent to him. [*Of Christ*—God will judge by Christ, ch. ii. 16. *V. G.*] *Dost thou set at nought?*—In mind and deed. [*For Χριστοῦ, Christ, read Θεοῦ, God. Tisch., Alf.*]

11. *It is written*—Christ is God, for he is called *Lord* and *God*: It is he himself to whom we live and die. He swears by himself. *As I live, saith the Lord—and every tongue shall confess to God*—Is. xlv. 22, 23, Sept., *I am God, and there is none else, and every tongue shall swear by God.* [*Shall confess*—Seriously. The oath of believers answers to God's oath, Is. xlv. 23. *V. G.*]

12. [*Of himself*—Not of any other. *V. G.*] *Shall give*—A gentle exhortation: let no man assume the office of a judge.

13–23. [*The strong exhorted to regard the scruples of the weak, and follow peace; respecting not only his own, but the other's conscience; because each one's conscience is his own rule. Alf.*]

13. *Judge ye*—A beautiful *Mimesis* [repetition of words in order to refute them] in relation to what precedes, *let us no longer judge*. [This matter requires careful attention. *V. G.*] *A stumbling-block*—If a brother be compelled to do the same thing, ver. 20. *An offence*—If he abhors you for the deed.

14. *In the Lord Jesus*—[Eng. Ver., *by*—All cases are best and most certainly settled by reference to Christ; *I know and am persuaded*, a rare conjunction of words, but fitted here to confirm against *ignorance* and *doubt*. [*Ols.* understands this *nothing unclean* to imply that through Christ and his sanctifying power, the whole creation is restored to purity.]

15. [For *δέ, but*, read *γάρ, for. Tisch., Alf., etc.*] *But*—A contrast. Not only faith, ver. 14, *but* also love should be present. *With thy meat*—*Meiosis* [less is said than is intended]; comp. Heb. ix. 10, xii. 16, xiii. 9. *Grieved*—The contrast to this is *joy* in ver. 17. *No longer*—Gr. *οὐκέτι* [Eng. Ver., *now*]. He imagines one steadfast in love, and intimates that he should never lose sight of love. Love and joy, not love and grief, are connected. *Charitably*—Hence the

connection of the first verse with the preceding chapter, ver. 8, is manifest. *With thy meat*—Do not make more of thy food than Christ did of his life. *Destroy not*—1 Cor. viii. 11. Even the true brother may perish, for whom Christ most lovingly died.

16. *Not*—Liberty is the good of believers, 1 Cor. x. 29, 30, flowing from the privileges of the kingdom of God. Free *service* in ver. 18, is opposed to the abuse of this liberty. With the fathers the Lord's Supper also is usually called τὸ ἀγαθόν, *the good*, which is indeed not inconsistent with this very passage of Paul, who, writing on the same subject, 1 Cor. x. 16, takes his argument from the Lord's Supper. It is comprehended under the *good* of believers. But he speaks of *the good*, to show the baseness of *evil-speaking*, of which either the weak, who consider the liberty of the stronger licentiousness, or even others might be guilty. [*Your good*—That is, your strength of faith. The contrast is between the weak and the strong. *Alf.*]

17. *The kingdom of God*—The kingdom of God is, when a man is under God's power, so 1 Cor. iv. 20. *Meat, drink*—It does not consist in the bold and careless use of liberty, for instance, in meat and drink. *Righteousness*—In respect of God. The three points of this definition relate to the sum of the whole epistle in their order. The peculiar characteristic of faith and life, independently of the sinner's justification is *righteousness*. *Peace*—As respects our neighbor; comp. ch. xv. 13. *Joy*—As respects ourselves: comp. ch. xv. 13.

18. [*For ἐν ταῦτοις, in these things*—Read ἐν ταῦτοις, *in this*. *Tisch.* i. e., *thus, so, Alf.* He who serves God according to *this principle*, that *the kingdom of God is, etc.*, ver. 17, *is acceptable, etc.* *Mey.*] *In these things*—Whether he eats or not. *Acceptable*—*approved*—He does that by which he pleases God and approves himself to men, and should be approved by men: he is even approved by those whom he does not aim to please.

19. *Of peace*—*of edification*—[*Eng. Ver., the things which make for peace, and wherewith one may edify another.*] These two are very closely connected. Theology is in itself pacific, and is designed to edify. Controversy is not so directly useful for *edification*, though it should sometimes be added. Comp. Nehem. iv. 17.

20. *Destroy not*—The effects of even one sin may be distressing and important, ver 15. *For meat*—A very small matter. *The work of God*—An important matter: *the work*, which God accomplishes in the soul, by *edification*, and in the church by *harmony*. [Faith is principally intended, John vi. 29. *V. G.* There has been much question as to the allusion in *the work of God*. The most natural reference is

to *edification*, ver. 19; the work is *the building*; i. e., *the Christian as such*, so far as his Christian life is God's work. *Mey., Alf.] Evil*—Supply to *eat*, from what follows: He does not say *κακά*, *evils*. *With offence*—So that another may be offended by his eating.

21. *Neither—Whereby. Neither*—Namely, to eat, drink, do anything, *whereby. Stumbleth*—And is wounded, induced rashly to imitate thee, with the loss of *righteousness*. As *righteousness* and *joy* differ, so there is a difference between the loss of each. *Is offended*—Is ensnared and impeded, averse to thy action and losing *peace*. *Is made weak*—Or at least remains so, 1 Cor. viii. 9, 10; defective in inward strength, and hesitating between imitation and horror, with the loss of *joy*: comp. ver. 17. *לַשָּׁמַיִם*, Sept. *ἀσθενεῖν*.

22. *Faith*—As to the cleanness of meat. *Thyself—before God*—A double contrast, in relation to our neighbor; as in ch. xv. 3. *Have*—The ground of real prudence and judicious concealment. *Happy*—These words, to the end of the chapter, contain the contrast to ch. xv. 1, *then. Condemmeth*—*Condemning* and *approving* are the contrasted words: by combining the two, the doubting conscience is exquisitely described, when a man approves a thing, and yet condemns his own action.

23. [Render, *But if a man have scruples, he incurs condemnation by eating, because (he eat) not from faith. Alf.] And he*—The reason why the stronger should not induce the weak to eat. *If he eat*—This must be understood both of a single act and much more of frequent eating. *Is condemned*—[Eng. Ver., *damned.*] Comp. Gal. ii. 11, note. *Of faith*—Of which ver. 2, 5, at the end, 14 at the beginning, 22. Therefore faith itself, by which men are accounted believers, is indicated, informing and confirming the conscience, partly the ground and partly the standard of uprightness. *Sin*—And therefore subject to *condemnation*.

CHAPTER XV.

1-13. [*Further exhortations to forbearance towards the weak, from the example of Christ (1-3), and to unanimity between Jew and Gentile, since Christ had been promised as common Saviour of both. Alf.]*

1. [*We ought*—For Christ's sake, ver. 3. *V. G.*] *But*—[Eng. Ver., *then*.] There is great danger, and we are only guarded by God's power, *but* we should watch over each other. *We*—He counts himself also a debtor, as an apostle, and as an apostle of the Gentiles. *Strong*—Comp. Gal. vi. 1, note. *To bear*—It is indeed a burden. *To please*—*Ἀρέσσω*, *I desire to please*. He who aims to please himself, is indifferent about pleasing another, and regards not his conscience. This is a change of the antecedent for the consequent.

2. *For good, to edification*—*Εἰς*, *unto*, denotes the inward end, as respects God; *πρὸς*, *to*, the outward end, as respects our neighbor. *Good*, the class; *edification* [i. e., *the building up of that neighbor to Christian completeness*. *Mey.*], the species.

3. *Christ*—Who alone was truly *strong*, comp. ver. 1, with ch. v. and vi.: *strong*, *weak*. *Not himself*—Admirable condescension! Not himself, but us, ver. 7, 8; Ps. lxxix. 32: Christ procured *what is well-pleasing* to God for those who *see* and *are glad* [referring to Ps. lxxix. 32, which see.] *But*—He took that upon himself, which is written. *It is written*—Ps. lxxix. 10, comp. ver. 11. 12, in the latter half of either. *The—upon me*—So the Sept. *Fell on*—Christ might rightfully have borne himself as God and have enjoyed Divine honours, but he did not use his right for our sakes, Phil. ii. 6. He indeed deeply felt the reproaches which the wicked cast upon God, with that sorrow which they should have felt who uttered them; and he himself bore and expiated those reproaches as patiently as if he himself had been guilty. His whole sufferings are here intended: he then acted as a *servant*, Matt. xx. 28. [Then he did not please himself, but he interposed himself, that in the case of all who had dishonoured God, God might receive what was well-pleasing. It behoved him to endure much with patience, ver. 1, 4. *V. G.*]

4. *For*—The reason for the quotation just made, [and prepares the way for the next subject: *Christian unanimity*, based on the testimony the Scriptures give to Christ. *Alf.*] *Were written before*—The New Testament time; as was that quoted, ver. 3, as written of Christ. *Our*—New Testament believers, ch. iv. 24; 1 Cor. x. 11. *Patience*—Of which Christ afforded an example, *not pleasing himself*. *And*—A *Hendiadys* [expression of an idea by two nouns and a conjunction, instead of a noun and a limiting adjective], the *comfort* of the Scriptures leads us to *patience*. A summary of sacred Scripture. *Comfort*—Which is between *patience* and *hope*; ch. v. 4. There is *comfort* when the soul re-echoes the sentiment, *thou art δόκιμος*, *approved*. 2 Cor. i. 6. *Of the Scriptures*—The plural corresponds with *whatsoever*

ever. [*The Scriptures* testify of Christ, and teach us by his example, what to do or what to leave undone. *V. G.*] *The hope*—[Eng. Ver. omits the article]. The article must not be overlooked, comp. on *patience* and *hope*, ch. v. 4, on *hope*, ver. 12, 13. For from this mention of *patience* and *comfort*, the fifth verse is deduced, and from the mention of *hope*, the thirteenth verse. *Might have*—The former part of this verse treats of the use of the whole Scripture, the latter principally of the use of the Saying quoted at ver. 3. Hence the two-fold prayer, ver. 5, 13, suitable to the approaching conclusion.

5. *The God of patience and consolation*—So the *God of hope*, ver. 13, *the God of peace*, ver. 33. Titles from the thing treated of. Elsewhere *the God of glory*, *the God of order*, *the God of the living*, *the God of heaven*. [Here these titles refer not only to *patience and comfort*, ver. 4, but also to *be of the same mind* (likeminded) just after; for it is impossible to have the living harmony implied in this, without both *patience* and *consolation*. *Mey.*] *Of consolation—to be likeminded—according to*—So plainly, Phil. ii. 1, 2.

6. [*To be likeminded*—Patience and comfort promote harmony. He who disagrees with himself shows himself very morose to others. Harmony is founded in Christ Jesus, as full hope, subsequently, in the Holy Spirit, ver. 13. *V. G.*] *One mind*—One believing mind. *Mouth*—Confessing. *Ye may glorify*—Ye Jews and Gentiles, ver. 7, 9. *The God and Father of our Lord Jesus Christ*—[Eng. Ver., *God, even the Father*, etc.]—A common title, 2 Cor. i. 3, xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. Analyze thus: *The God of our Lord*, etc., Eph. i. 17, and *the Father of our Lord*, etc., instead of what the ancients said, *God the Creator and the Lord of heaven and earth*, Ps. cxxiv. 8, and *the God of Abraham and Isaac and Jacob*, thereby endorsing the faith of these believers. So elsewhere *God and our Father*, Gal. i. 4. Christ has a double relationship to God and the Father, above us; we also have a double relationship, through Christ, John xx. 17. [It is better with *Mey.*, *De W.*, etc. to render, *God and the Father of our Lord*, etc. The usage of the article does not decide, (so *Alf.*), but comp. 1 Cor. xv. 24; Eph. v. 20, etc. *Mey.* Thus the highest fruit of this harmony is the *united praise of God*, for his benefits through Christ].

7. [For ἡμῶς, *us*, read ὑμῶς, *you*. *Tisch.*, *Alf.* So *Beng.*] *You—Who were formerly weak*, Jews and Greeks indiscriminately. *To the glory of God*—Construe with *received*, comp. ver. 6, 8, 9.

8. [For δὲ, *now*, read γὰρ, *for*. *Tisch.*, *Alf.*] *Now I say*—The preceding clause concerning Christ is explained. [Omit Ἰησοῦν, *Jesus*. *Tisch.*, *Alf.*] *Christ Jesus*—Gr. Χριστὸν Ἰησοῦν. Others say,

Ἰησοῦν Χριστόν, *Jesus Christ* [as Eng. Ver.]. Those who have omitted the name *Jesus* here, seem to have had reference to ver. 3 and 7. *Jesus Christ*, and *Christ Jesus*, should not be considered as promiscuously used. *Jesus* is the name, *Christ*, the surname. The former was first revealed to the Jews, the latter to the Gentiles. Therefore he is called *Jesus Christ* according to the natural and common order of the words; but when he is called *Christ Jesus*, by inverting the order of the words, special reference is made to Christ's office, with a more solemn intent. And this especially suits this passage. Sometimes in one place there are both arrangements of the words, ver. 5, 6; Gal. ii. 16, note; 1 Tim. i. 15, 16, vi. 13, 14; 2 Tim. i. 9, 10. See also 1 Cor. iii. 11; comp. 1 Tim. ii. 5. *A minister*—A fitting title, comp. ver. 3; Matt. xx. 28. [Wonderful humiliation! Here indeed patience was needed, ver. 4, 5. *V. G.*] Moreover, *Jesus Christ* became the Father's *minister* for the salvation of the circumcision. Christ was subservient to the Father's will; the Father devoted him for the salvation of many, whence the Genitive, *of circumcision*, has the same meaning as in Gal. ii. 7, 8. Presently *reigning* is ascribed to this minister, ver. 12. But this title is not repeated in the next verse, for the calling of the Gentiles is connected with his state of exaltation:—it is accordingly said there, *that they might glorify*, for greater thanksgiving is rendered by the Gentiles, than by the circumcision. *Of the circumcision*—That is, of Israel. *Unto*—Gr. πατέρων, *of the fathers*. *The fathers*—The Genitive is emphatic, Matt. xv. 26.

9. *For this cause—among the Gentiles—sing*—Ps. xviii. 49, Sept. [Render, *But* (I say) *that the Gentiles glorified God on account of his mercy*, that is, they had no covenant promise of God to claim, only his pure mercy. *Alf.* The rendering of Eng. Ver. is inadmissible.] *I will confess*—Paul says that the Gentiles do, what Christ declares in the Psalm that he will do; in fact, Christ is doing this in the Gentiles, Heb. ii. 12, where Paul quotes Ps. xxii., as here Ps. xviii. is quoted. In Ps. xxii. Christ announces the name of the Lord to his brethren; in Ps. xviii. he confesses to the Lord in the Gentiles, and the Gentiles confess to him in Christ. Afterwards in Ps. cxvii. the Jews invite all tribes and all nations; לאם signifies a multitude, and עם, a state. *I will sing*—The Gentiles sing and praise, because they have obtained mercy, Heb. אומר, with the organ.

10. *Saith*—He the speaker, [better, *it*, the writing or Scripture. *Mey.*] *Rejoice ye Gentiles with his people*—So the Sept., Deut. xxxii. 43. Comp. Ps. lxxvii. 5, *the nations in the earth*. The Imperative, put by *Apostrophe* [sudden shifting of the discourse to another person] is equivalent to an absolute indicative, for the promise was not

made to the Gentiles. *With*—The Gentiles were not his people;—this is mercy, because they are nevertheless admitted.

11. *Praise—laud*—Ps. cxvii. 1, Sept. [For ἐπαινεσατώσατε, *laud*, read ἐπαινεσάτωσαν, *let* (all the people) *laud*. *Tisch., Alf.*]

12. [*Praise ye*—For grace and truth. For these things follow in the Psalm, where Israel cries to the Gentiles. *V. G.*] *Isaiah*—He had quoted three sayings without the name of Moses and David; he now names Isaiah, of whose book the *Haphtara*, [Scripture lesson] with this Saying, is read on the eighth day of the Passover, at that time of the year, when this epistle seems to have been written. *There shall be—and he—in him*—Is. xi. 10, Sept., and in that day there shall be a root, etc. *The root*—[Eng. Ver., *the root*]*—Christ is elsewhere called the root of David*, Rev. xxii. 16; but compare this passage from Isaiah quoted above with ver. 1, he is called the *root of Jesse*. The descent of kings and of the Messiah from his house was appointed to Jesse in his own name, before it was in David's name, and that descent might have been expected even from another son of Jesse, 1 Sam. xvi. 7. But David was king, not Jesse; and Christ's kingdom was in a measure hereditary from David, Luke i. 32, as respected the Jews, but not as respected the Gentiles. He is therefore called here, not the *root of David*, but that which was next to it, the *root of Jesse*. The Messiah, who was to descend from Jesse, had been promised neither to him alone, nor to the Gentiles; and yet he was given to both. Those things, however, immediately preceding, where he is called the *root of Jesse*, and the passage, 1 Sam. xvi. 7, where it is said of the first-born son of Jesse, *I have refused him*, testify that the Messiah was divinely appointed to Jesse. *He that shall rise*—So the Sept interpreted the word of Isaiah, *בן*, a banner; there is a pleasant contrast: the root is in the lowest place, the banner rises highest, so as to be seen even by the remotest nations. *Shall trust*—Divine worship due to Christ even in his humanity. The Gentiles formerly had no hope, Eph. ii. 12.

13. *In hope*—Comp. *they shall hope*, in the preceding verse and immediately after, *in hope*. *The God of hope*, a name glorious to God, before unknown to the Gentiles. For Hope had been a false divinity, whose temple at Rome, Livy, book xxi., says, was struck with lightning, and again in book xxiv., was consumed. *With joy and peace*—Refer to ch. xiv. 17. On *joy*, comp. ver. 10, *Rejoice ye*; on *peace*, xiv. 17, *with*. *Through the power*—Construed with περισσεύειν, *to abound*.

14, etc. [The conclusion, personal notices, ver. 14–33, of the

Apostle himself; ch. xvi. 1-16, of those greeted; 16-23, of those greeting; 24-27, concluding doxology. *Alf.*]

14. *My brethren*—As one street often leads men, leaving a large city, through several gates, so the conclusion of this epistle is manifold. The first begins with this verse; the second with ch. xvi. 1; the third with xvi. 17; the fourth with xvi. 21: and the fifth with xvi. 25. *I myself also*—Not merely others think thus of you, ch. i. 8. *Ye also*—Even without my admonition. *Able*—By this very declaration he exhorts them to use that ability. *Also—one another*—Not merely each one himself: comp. 2 Tim. ii. 2. *To admonish*—He refers to man's ability to be *full of goodness*, full from the new creation itself; *filled with all knowledge*, filled by daily exercise, in the understanding and the will. So *goodness and knowledge* are joined, 1 Pet. iii. 6, 7, and the former is especially recommended to women, the latter to men. *Γνώσις* is properly *knowledge*; and such *knowledge* as shows respect to the weaker vessel, is called *moderation*, yet it is really *knowledge*.

15. *More boldly*—That is, I have acted somewhat boldly in writing to you, who are unknown to me, when I should rather have gone to you in person. He says that his *boldness* consisted in writing, not in the manner of writing. *Because of* depends on *I have written*. *In some sort*—Modestly said. He does not assume the whole duty of teaching, but only one part of it, *admonition*, and that not wholly; for he adds *putting in mind* with *as* before it; he does not say simply *ἀναμνήσων*, *putting you in mind*, but *ἐπαναμνήσων*, *putting you further in mind*.

16. *Minister—ministering—offering up*—This is allegorical. Jesus is the priest, Paul the priest's servant, the Gentiles themselves are the *offering*, ch. xii. 1; Is. lx. 7, lxvi. 20, and that offering is very *acceptable*, because *sanctified* (John xvii. 19), with its gifts, ver. 31. [For Ἰησοῦ Χριστοῦ, *Jesus Christ*, read Χριστοῦ Ἰησοῦ, *Christ Jesus*. *Tisch., Alf.*] *In the Holy Spirit*—[Eng. Ver., *by*]—Whom the Gentiles receive by God's Gospel.

17. *Glorying*—[Eng. Ver., *whereof I may glory*]—Paul had a large heart; so he says at ver. 15, *more boldly*; and ver. 20, *was ambitious* [Eng. Ver., *strived*]. *In Christ Jesus*—[Eng. Ver., *through*]—This is explained in the next verse. *My glorying* in those things pertaining to God, rests in Christ Jesus. *In those things which pertain to God*—[That is, in respect to the relation in which I stand to God. *Mey.*] Paul makes this limitation, otherwise he was poor and an outcast in the world, 1 Cor. iv. 9, etc.

18. *For I will not dare*—That is, my mind shrinks without Divine

influence. *To speak of any*—To mention any exploit of mine, or rather, to preach the doctrine of the Gospel; for the expression is abbreviated thus: *I will not dare to speak* (or do) any thing *which Christ did not* (speak, or) *do by me*; for, *by word and deed* follows. Paul's Inspiration is here indicated: 2 Cor. xiii. 3. [But the reference here is to Paul's *glorying*, ver. 17. He means, In this glorying, I will dare to speak of nothing which Christ has not really wrought by me; only of the truth. *Mey.*]

19. *Through mighty signs and wonders*—This refers to *deed*, ver. 18. *By the power of the Spirit*—This refers to *word*. A *climax*; for he attributes more to God's Spirit than to signs. *From—unto*—A large tract. *Illyricum*—Including Dalmatia, 2 Tim. iv. 10. *Fulfilled the Gospel*—That is, the office of preaching the Gospel.

20. *Yea*—He shows why he took those regions. *Strived*—On the Greek construction, comp. Luke xxiv. 47. [The Greek is, *φιλοτιμούμενον εὐαγγελίζεσθαι*, which *Alf.* renders thus, *Being careful to preach the Gospel*, making *φιλοτιμεῖσθαι* lose its sense of *making a point of honor*. But it seems better with *Mey.*, etc., to retain this sense, *And so preached the Gospel as to seek my honor in it*, etc.] *Not where*—More emphatic than if he said, *where not*. It implies that he avoided the places where Christ was already known. So Col. ii. 1; Gal. i. 22, Paul is said to have been unknown to those who had adopted the faith before. *Another man's*—In this passage Paul calls, not Christ himself, but other men's work in preaching Christ's Gospel, the foundation.

21. *To whom*—&c., just as Is. lii. 15, Sept.

22. [*Much*—Or rather, *for the most part*; Gr. *τὰ πολλὰ*. Paul had other hindrances. *Mey.*] *To you*—As to those yet ignorant of the name of Christ.

23. *Parts*—This word abandons the political division of the earth; for the Gospel does not follow it. The Reformation also had fruit at the earliest period out of Germany. *Having—desire*—More sonorous than *desiring*.

24. *Whosoever*—Gr. *ὅς ἐάν*; *by whatsoever manner, or time, or route*. *Into Spain*—Where the Gospel has not yet been preached. [The words, *ἐλεύσομαι πρὸς ὑμᾶς*, *I will come to you*, are not found in the best manuscripts, nor in the Latin, etc., and are omitted by *Alf.* and most editors, though retained by *Tisch.*] *In my journey*—Because the faith was already founded at Rome. *Brought on my way*—Passive, with a reciprocal force; that is, *cause or suffer myself to be brought*. He writes familiarly, as if he might claim this service as from brethren, though he had not yet seen them.

Your—Modestly said. One might suppose the Romans would rather *fully gratify* themselves with Paul's. *Somewhat*—He intimates that he will not be so long at Rome as he wishes; or else, that it is Christ, not believers, with whom believers may be *perfectly* filled.

25. [*But now*—This shows that he is not putting off his journey to Rome, etc., on his own account. *Mey.*] *Minister*—After Christ's example, ver. 8. *Saints*—See Acts xx. 32, note.

26. *Macedonia and Achaia*—From this we may gather the time when the Epistle was written. Acts xix. 21. *Contribution*—Gr. *κοινωνία*, *communion*. An honorable term, and very justly applied. *Poor saints*—Literally, *poor among the saints*. Hence not all *saints* were *poor*. Hence the community of goods had already ended at Jerusalem, since the death of Ananias and Sapphira, and since the persecution, Acts viii. 1.

27. *Pleased*—Supply *I say*; comp. ver. 26, beginning. Twice he mentions *pleased*, twice, *debt*. *And*—Liberty and necessity in good works are one. *For if*—This reason applies to the Romans also. Hence, in conclusion, he mildly invites and counsels them also to contribute. Comp. ch. xii. 13. *Duty*—By the debt of brotherly equity. 2 Cor. ix. 7. *Minister*—The inferior *ministers* to his superior.

28. *Performed*—*sealed*—Words related, 2 Kings xxii. 4, Sept., *And seal the silver*. Paul *performed* (finished) first; he broke off nothing, however eager, Acts xix. 21. *Sealed*, not only that they may know the good faith of him who delivers it, but may also be confirmed in spiritual communion. *Will come*—Gr. *ἀπελεύσομαι*, *go away*, even if I shall never return from Spain. This is the force of the compound verb. [*By you*—Through your city. *Alf.*] *Spain*—Paul does not seem to have reached Spain. A holy purpose often arises in the minds of pious men, which is precious, though it be not fulfilled, 2 Sam. vii. 2, 4.

29. [*In*—That is, furnished with. *Mey.*] *Fulness*—Comp. ver. 19. There is a parallel between the *fulness* of the Gospel in a single soul, and in the whole mass. *Blessing*—Such as is conspicuous in both Jerusalem and Rome. [Omit τοῦ εὐαγγελίου τοῦ, *the Gospel of Tisch., Alf.*]

30. [*Tisch.* omits ἀδελφοί, *brethren*. *Alf.*, with more reason, retains it.] *Lord*—He exhorts *by the name (sake) of the Lord*. Comp. *for the love*, next clause. *Love*—*The love of the Spirit* is very wide. It gives you an interest in what seems to be wholly another's affair. *Strive together*—He ought to pray himself who would have others pray with him, Acts viii. 24, 22. Prayer is a *strife*, especially when

men resist. Paul is the only apostle who asks the prayers of believers for himself. He generally does so in concluding his epistles, but not promiscuously. Thus he does not write in the same way to those whom he treats as sons with a father's authority, or even a father's severity, for instance, Timothy, Titus, the Corinthians, the Galatians; as to those whom he treats as equals, with brotherly reverence, such as the Thessalonians, Ephesians, Colossians, (whom he had not visited,) and so the Romans also, and the Hebrews. He weaves in this request elegantly in 2 Cor. i. 11; Phil. i. 19. Philemon, ver. 22.

31. [Omit *ἴνα, that, after xai, and. Tisch., Alf.*] *And that*—This too is a great matter. *Accepted*—That the Jews and the Gentiles might be most closely joined in love. The liberality shown by the Gentiles for the sake of Jesus, afforded the Jews a proof of the truth and power of Christian faith, and of the lawfulness of communion with the Gentiles, 2 Cor. ix. 13.

32. *Come—with joy*—*Come* refers to the first part of ver. 31, *joy* to the latter part. He came to Rome *in bonds, by the will of God*; but not according to his own desire. *Alf.*]

33. *The God of peace*—A climax in respect to ver. 5, 13, *God of patience, of hope*. So *the God of love and peace*; 2 Cor. xiii. 11. *The God of peace*, ch. xvi. 20; 1 Cor. xvi. 33; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20.

CHAPTER XVI.

1. *Phebe*—The Christians retained names taken from heathen gods, in remembrance of abandoned heathenism. *A servant*—Or minister, without the office of teacher. She was to be regarded as a *minister*, from being sent on this very embassy. *Cenchrea*—Near Corinth. [Being the eastern part of Corinth, on the Saronic gulf. *Mey.*]

2. *In the Lord*—*The Lord*, or *Christ*, is very often mentioned in this chapter. *In the Lord*, as we now say, *in a Christian manner*. A phrase peculiar to Paul, but frequent. *For*—A strong argument, 1 Cor. xvi. 15, etc.; Phil. ii. 29. See the wide relationship of believers; Phebe is commended to the Romans for good deeds done away from Rome. *Succorer*—Perhaps Phebe was rich. Yet she did

not shun *ministry* among strangers, the needy, etc.; nor among citizens zealous for their own interests, did she care that they thought her a bad economist. *Many*—Believers owe gratitude not only to their own benefactor, but to the benefactor of others.

3. *Greet*—Note the civility of the apostle in writing his salutations; the intimacy of believers, in committing theirs to him, ver. 21, and again, his humility in sending them, their love in multiplying them. *Prisca*—Gr. *Πρισκα*; the well-established reading here for *Priscilla*, *Πρισκίλλα*. [So *Tisch.*, *Alf.*, etc.] A holy woman in Italy seems to have been named *Priscilla*, (a Latin diminutive of *Prisca*,) Acts xviii. 2, but the name *Prisca* had more weight in the Church. The wife's name here precedes her husband's; because she was more regarded in the Church, Acts xviii. 18; or, because the name of a woman, Phebe, here precedes. *Aquila*—The proper names of believers, taken from various languages, Latin, Greek, Hebrew, and used promiscuously, show the *wonderful riches* of the New Testament. *Helpers*—In teaching, or guarding, ver. 4.

4. *Who*—Each is distinguished by his own graces or duties; but Scripture never gives such praise to any one as to furnish ground for extolling himself; but for praising God, and rejoicing in God. *Churches*—Even that at Rome, for preserving Paul. And we still ought to thank Aquila and Priscilla, or shall do so hereafter.

5. *House*—When any Christian had a large house, he gave it up for meetings. Hitherto, the believers at Rome had neither bishops (or elders) nor deacons. Hence there was then nothing like the papacy. There do not seem to have been other household churches at Rome; or Paul would have mentioned them also. Aquila, then, was at Rome what Caius (Gaius) was at Corinth; ver. 28; although he had been especially persecuted. Acts xviii. 2. *Epænetus*—Paul had not yet been at Rome, yet he had many friends there, from Asia, or also from Greece, Palestine, Cilicia, Syria. He does not here mention Linus or Clemens; hence we may infer that they came to Rome later than this. *First-fruits*—Obviously a title of approval, 1 Cor. xvi. 15. [For *Ἀχαιῶν*, *Achaia*, read *Ἀσίας*, *Asia*. *Tisch.*, *Alf.* *Beng.* is uncertain.]

7. *Kinsmen*—So ver. 11, 21. They were Jews, ch. ix. 3. *Apostles*—They had seen the Lord, 1 Cor. xv. 6. They are therefore called Apostles, in a wide sense of the word; although perhaps some adopted the faith after the Lord's ascension, under Peter's first sermons. The rest may have been old disciples, and I consider as such the *more than five hundred* brethren. The passage cited from 1 Cor. implies a multitude of those who had seen Christ, and had therefore

teen competent to give the Apostolic testimony. [On this wider sense of the word *Apostle*, see Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6, (comp. i. 1.) *Alf.* But the sense here may be, not that they *were apostles*, but that the apostles *knew them* well and honorably. So *De W., Mey.*] *Before me*—Age makes venerable, especially in Christ. Among the ancients a seniority of four years was ground for reverence. *Were*—Or *had begun to be* in Christ.

8. *In the Lord*—Construe with *beloved*. *Salute (Greet)* ver. 6, and everywhere, is absolute.

9. *Our*—Ver. 21.

10. *Approved*—An incomparable epithet. [He was of distinguished virtue. *V. G.*] *Them which*—Perhaps Aristobulus was dead, and Narcissus, ver. 11, and but part of these families converted. Some of these seem to have been known to Paul, not personally, but through their character for piety. Faith makes men not morose, but companionable. Not even Apostolic seriousness hindered Paul from it

11. *Which are*—Then some of the family were heathens.

12. *Who labor*—Though their names are derived from *τρουφή*, luxury; as *Naomi*. Perhaps these two were sisters by birth.

13. *Chosen*—A splendid title, 2 John ver. 1, 3. 1 Tim. v. 21.

14. *Asyncritus*—Paul joins those peculiarly connected by relationship, neighborhood, etc. This greeting sent by name to men in lowly life, who perhaps not even knew that the apostle had heard of them, must have cheered them greatly.

16. *Salute one another*—Supply, *in my name*. [Rather, to testify their mutual love, *Mey.*, in the manner afterwards customary at the celebration of the Lord's supper. *Alf.*] *Holy kiss*—This was the flower of faith and love. *A kiss of love* (charity), 1 Pet. v. 14. It was usual after prayer. Paul mentions *an holy kiss* at the end of 1 Thess., of 1 and 2 Cor., and of Rom. These epistles were the earliest written. Afterwards, love lost its purity among some, or abuse arose. For in Eph., Phil., Col., written later, and in bonds, he does not command this kiss. The difference is one of time, not of place; for the *Philippians* were in Macedonia, as were the *Thessalonians*. Yet the difference of time may not have been the only reason for commanding or not commanding the kiss. In 2 Thess. there was no need of it, so soon after the first epistle. The *Galatians* were not then fit for it. [Read *πῦσαι αἱ ἐκκλησίαι*, *all the churches*. *Tish.*, *Alf.*] *Churches*—Where I have been, ch. xv. 26. He had informed them that he was writing to Rome. [No doubt he was directly commissioned by many churches with their greeting;

and for the rest, as *Erasmus* says, he knew the deep interest all felt in Rome. *Mey.*]

17. *Brethren*—While his mind embraces the churches of Christ, exhortation suggests itself. When this is concluded, as in a parenthesis, he adds to those *saluted*, those who *salute*, ver. 21. *Which cause*—There were such men at Rome. Comp. 2 Thess. ch. ii., written before Romans. *Divisions*—By which it is not good to defend the good. *Offences*—By which evil is introduced. *Learned*—To have learned once, is binding, 1 Cor. xv. 1; 2 Cor. xi. 4; Gal. i. 9; Phil. iv. 9; 2 Tim. iii. 14. *Avoid*—Comp. *withdraw*, 2 Thess. iii. 6; *reject*, Tit. iii. 10. Comp. 1 Cor. v. 11; 2 John v. 10. Rome had not the form of a church yet. [This would seem to be a mistake. See ch. xii. 6, etc. But it is likely that these teachers of error were not in the church. Comp. Acts xv. 1. *Mey.*, etc.] The admonition is therefore adapted to *individuals* rather than to the whole. Yet there is a testimony for future ages in this epistle to the Romans, as the song of Moses was a rule to Israel.

18. *They—such*—*Such* as these. The substance is pointed out, and its quality. [Omit the word Ἰησοῦ, *Jesus. Tisch., Alf.*, etc.] *Belly*—Phil. iii. 19. *Good words*—Promised, of themselves. *Fair speeches*—Praising and flattering you. *Simple*—Gr. ἀδύνατον. An indifferent word, repeatedly used by Sept. in Prov. for Heb. נָבִיל. They are called so, who are merely without positive wickedness; when they ought to abound also in prudence, and to guard against other men's wickedness.

19. *Obedience*—Which becomes the *simple*. Their obedience itself, not merely report of it, reached all, wherever, by the intercourse of trade, faithful men of the Romans came to other places, and their obedience was actually seen. Thus there arises a contagion of good among the good, as of evil among the wicked. *All*—Near and far. *On your behalf*—So far as you are concerned. In contrast with *disturbers*, who bring anxiety, not joy. *Would*—An *Antithesis*. Obedience indeed and simplicity are not wanting in you; but wisdom ought to be added. *Wise*—The opposite character to those in Jer. iv. 22. *They are wise to do evil; but to do good, they have no knowledge.* *Simple*—If any evil offer itself, say, I count this strange to me. *Simple* is passive here in sense.

20. *But*—[Eng. Ver., wrongly, *and.*] God's power, not your wisdom, shall do it. *Of peace*—In contrast with *seditions*, ver. 17. See 1 Cor. xiv. 33. *I will bruise*—Future. Shall tread down Satan, in treading down his apostles. *Satan*—The sower of strifes. He names the Enemy once in this whole epistle; and nine times he names Satan

in all his epistles; calling him the Devil six times. Scripture treats directly of God and of Christ; indirectly of Satan and Antichrist. *Under your feet*—Eph. vi. 15. Every victory of faith brings new sorrow to Satan. *Shortly*—This refers to the beginnings of the bruising, on a sudden danger. *Amen*—This word was often added by copyists, but is here wanting in nearly all manuscripts; [and in *Tisch., Alf., etc.*]

21. *Workfellow*—Here named before *kinsmen*; but not named ch. i. 11, because he had not been in Rome.

22. *Salute*—Paul either asked or permitted Tertius to insert this. Paul dictated; [*habitually*; comp. 1 Cor. xvi. 21; Gal. vi. 11; Col. iv. 18; 2 Thess. iii. 17. *Mey.*,] which shows how ready the apostles were in pouring forth their writings, without toil in meditating. *Tertius*—A Roman name. Doubtless a scribe whom the Romans knew. *In*—Construe with *who wrote*. An implied confession of faith.

23. *Gaius*—A Corinthian, 1 Cor. i. 14. *Whole*—For many used to visit Paul. *Chamberlain*—The faith of a most influential man must have been a source of joy to the Romans. *City*—No doubt Corinth.

24. *The grace—all*—Altogether omitted by the Alexandrian copies. [But *Tisch., Alf., etc.*, retain it.] *Amen*—See on ver. 20.

25. [The doxology in these three verses, 25–27, is found in many manuscripts at the end of ch. xiv.: and so *Griesbach*; but other editors, as *Tisch., Alf., etc.*, agree to place them here; and there is little doubt that this is their true position. So *Mey.*] *Now to him*—A doxology closes the whole epistle, as one closed the doctrinal part of it; ch. xi. 36. So 2 Pet. iii. 18; Jude ver. 25. The last words of this epistle correspond exactly to the first: ch. i. 1–5. Especially on the Power of God, the Gospel, Jesus Christ, the Scriptures, obedience of faith, all nations. *Able—my Gospel*—God's power is sure, ch. i. 16; Acts xx. 32, note. *You*—Jews and Gentiles. *Stablish*—Gr. *στηρίζαι*. The same word, ch. i. 11. [*Of Jesus Christ*—That is, *my gospel*; but it is mine only, in that Jesus Christ sends it forth through me as instrument. *Mey.*] *Revelation*—The same word, ch. i. 17. Construe *according to the revelation with my gospel*. *Mystery*—Of *incorporating* the Gentiles, Eph. iii. 3, 6. *Since the world began*—Gr. *χρόνος αἰώνιος*, *in eternal times*; i. e., since, not only men, but angels were created; for to both of them the mystery had been unknown at first, Eph. iii. 9, 10. The *times* are pointed out, which at their very beginning, as it were, touched upon previous *Eternity*, and as it were, mingled with it. Not eternity itself, of which the *times* are, as it were, streams. For *before eternal times* is

the phrase (literally), in 2 Tim. i. 9; Ps. lxxvii. 6, Sept. *Ancient days and Eternal years*. *Kept secret*—The Old Testament is as a clock in its silent course; but in the New are heard the sound and clash of brass. In the prophets the calling of the Gentiles had been predicted; but the Jews did not understand it.

26. *Made manifest*—Col. i. 26; 2 Tim. i. 10; Tit. i. 3. *Commandment*—The foundation of apostleship. 1 Tim. i. 1; Tit. i. 3. *The everlasting God*—A most suitable epithet. Comp. ver. 25. *Eternal times*—So Tit. i. 2. God's silence presupposes eternal knowledge, Acts xv. 18. The new dispensation introduces no change in God; known to him is his work from eternity. Comp. *only wise*, ver. 27. *Nations*—Not only that they may know, but also that they may enjoy.

27. *Wise*—God's wisdom is glorified by the gospel in the Church. Eph. iii. 10. *That is of power*—Ver. 25, and *wise*, here, are joined, as 1 Cor. i. 24, where Christ is called *the power of God and the wisdom of God*. *To whom*—[The Gr. is *μόνον σοφῶ θεῶ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας*; Render, *To God alone wise through Jesus Christ*, (that is, who through Christ appears as wise alone,) *to whom*, (that is, God,) *be the glory* (due to him) *forever*. *Mey. Alf.* Eng. Ver. and Beng. are wrong.] This stands for *to him*. Comp. *ὧν, whose*, ch. iii. 14; comp. 2 Tim. iii. 11; Acts xxvi. 7; 2 Cor. iv. 6, note. Sept. in Is. v. 28. And there would be an incomplete connection without this pronoun. [Which Eng. Ver. omits.] *Amen*—And let every believing reader say, *Amen*.

ANNOTATIONS

ON

PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. *Paul*—The Epistle contains:

I. THE INSCRIPTION, ch. i. 1-3.

II. THE DISCUSSION, consisting of,

I. Exhortation to concord, repressing the uplifted judgments of the flesh, ver. 4 to iv. 21.

II. Reproof,—

1. For not putting away the wicked person, v. 1-13.

2. For perverse lawsuits, vi. 1-11.

III. Exhortation against fornication, vi. 12-20.

IV. Answer on marriage, vii. 1, 10, 25, 36, 39.

v. On things offered to idols, viii. 1, etc., 13—ix. 27. x. 1,—xi. 1.

vi. On a woman veiling herself, xi. 2.

vii. On the Lord's supper, xi. 17.

viii. On spiritual gifts, xii., xiii., xiv.

ix. On the resurrection of the dead, xv. 1, 12, 29, 35.

x. On the collection: his own coming, and that of Timothy and Apollos; on the sum of the subject, xvi. 1, 5, 10, 12, 13, 14.

III. CONCLUSION, xvi. 15, 17, 19, etc.

[For Ἰησοῦ Χριστοῦ, *Jesus Christ*, read Χριστοῦ Ἰησοῦ, *Christ Jesus. Tisch., Alf.*] An apostle of Jesus Christ—Ver. 17. By the will of God—So 2 Cor. i. 1: Eph. i. 1; Col. i. 1; 2 Tim. i. 1. It is said the *commandment* in 1 Tim. i. 1. This is the ground of his
(165)

authority toward the churches: and of a lowly and zealous disposition in Paul himself; comp. Rom. i. 1, note. For mentioning *God*, he excludes human bargaining, Gal. i. 1; by mentioning *God's will*, he excludes Paul's desert, ch. xv. 8, etc.: whence this apostle is the more grateful and zealous, 2 Cor. viii. 5, end. By his own will Paul would never have become an apostle. [It is of the greatest advantage to have the will of God for guide. To attempt anything through one's own will is an undertaking full of hazard, however plausibly it may be presented. In the world it readily produces troublesome and very difficult embarrassments. *V. G.*] *Sosthenes*—A companion of Paul, a Corinthian. Apollos is not mentioned here, nor Aquila; for they appear not to have been with Paul then, although they were in the same city, ch. xvi. 12, 19. In the second epistle he associates Timothy with himself.

2. [The order is, τῇ ἐκκλησίᾳ τοῦ θεοῦ ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, τῇ, etc., *To the Church of God (they who are) called to be saints, which is at, etc. Tisch., Alf.*] *To the Church of God*—Paul, writing somewhat familiarly to the Thessalonians, Corinthians, and Galatians, uses the term *Church*; to the others he employs a more formal periphrasis. *The Church of God in Corinth* [that wicked city]; a joyful and striking paradox. *Which is*—Flourishing, ver. 5, 6. So, *which was*, Acts xiii. 1. *That are sanctified*—Them who have been claimed for God. Making a prelude already to the discussion, he reminds the Corinthians of their own dignity, lest they enslave themselves to men. [Then in the Introduction also, ver. 4–9, he highly praises the same persons, however great their danger of undue elation of mind. The praise derived from Divine grace rather cherishes humility, besides tending to awaken. *V. G.*] The force of the participle is immediately explained, *called to be saints*; comp. Rom. i. 7, note. *With all*—Connect with *sanctified* and *saints*, not with *to the Church*; compare *ours*, at the end of the verse. Consequently the epistle refers also to the other believers in Achaia, 2 Cor. i. 1. [But see 2 Cor. i. 1, which shows that this *with all*, etc., is to be connected with *unto the church*. Paul addressed first *the Corinthians*, but with them, *all that in every place*, etc. *Mey.*] Yet the universal Church is not shut up within the neighbourhood of *Corinth*. As Paul thought of the dwellings of the Corinthians and Ephesians, the whole Church came into his mind. The consideration of the Church universal frees the mind from party bias, and sways it to obedience. It is therefore at once suggested to the Corinthians; comp. ch. iv. 17, vii. 17, xi. 16, xiv. 33, 36. *Call upon*—So that they turn to him in worship, and call themselves after him; comp. ver. 10, on the authority of the

name of Christ. [This passage certainly prepares for that exhortation which follows in ver. 10. *V. G.*] *Theirs*—Those near Corinth. *Ours—we*—Where Paul and Sosthenes were.

5. *Utterance—knowledge—Utterance* follows *knowledge*, in fact: and the latter is known by the former. He shows that the Corinthians ought to be such as need no letter written to them. Moreover, they admired spiritual gifts; therefore, by mentioning their gifts, he conciliates them, and prepares a way for reproof.

6. *Even as*—That the Corinthians wanted nothing, he shows from this, that the testimony of Christ was confirmed in them. The particle is demonstrative. *Of Christ*—Christ is not only the object, but the author also of this testimony, Acts xviii. 8, note. *Was confirmed*—By himself, and by the accompanying gifts and miracles, xii. 3; 2 Cor. i. 21, 22; Gal. iii. 2, 5; Eph. iv. 7, 8; Heb. ii. 4. [Or rather, *became fixed*, that is, in their spirits and character, the opposite of *ye have not his word abiding in you*, John v. 38. *Mey.*]

7. *So that ye come behind*—This depends on *ye are enriched*, by antithesis. *Waiting for*—The test of the true or false Christian is his waiting for, or dreading the revelation of Christ. [Leaving to others their philosophic remembrancers of death, (*Memento Mori*), cling to a joyful expectation. *V. G.*]

8. *Who—God*, ver. 4; comp. ver. 9. [Nay but *Jesus Christ*, ver. 7, as the position requires. *Mey.*] *To the end*—Antithesis to the *beginning*, ver. 4, *which was given*. This *end* is immediately described in this verse, comp. ch. xv. 24. *In the day*—Construed with *blameless*, 1 Thess. v. 23. After that day there is no danger, Eph. iv. 30; Phil. i. 6. Now, there are our own days, in which we work, days of enemies, by whom we are tried; then shall be the day of Christ and his glory in the saints.

9. *Faithful*—God is said to be *faithful*, because he performs what he has promised, and what believers promise themselves from his goodness. [Here it expresses the ground of Paul's confidence, ver. 8. *Mey.*] *Ye were called*—Calling is the pledge of the other benefits, [to which the end, ver. 8, will correspond. *V. G.*] Rom. viii. 30; 1 Thess. v. 24; 1 Pet. v. 10.

10. [*I exhort*—Though they required reproof, he employs the form of *exhortation*. *V. G.*] *Now*—This connects the introduction and the discussion: You have the end of your hope, maintain also love. *Brethren* is an address appropriate to the discussion, now beginning. *By*—As it were, an adjuration. *Lord*—Paul will have Christ alone to be *all things* to the Corinthians. Hence he so often names him in this first chapter. *Speak the same thing*—They spoke different things.

ver. 12. *Divisions*—Gr. *σχίσματα*, *schisms*. Antithesis, joined together; comp. Matt. iv. 21. *Schism*, a division of minds, John vii. 43, ix. 16. *Mind*—Within, in creed. *Judgment*—Displayed in life. [*Alf.* renders *disposition* and *opinion*.] This corresponds to *that ye speak*.

11. *Hath been declared*—An instance of proper information, such as ought not to be concealed without reason, ch. xi. 18. *By those of the house of Chloe*—These men seem to have been especially approved by both Paul and the Corinthians; so the matron Chloe, whose sons the Corinthians sent with letters to Paul, ch. vii. 1. They had sent Stephanas, Fortunatus, and Achaicus, ch. xvi. 17, either of whom may have been a son of Chloe's, Stephanas being the father, ver. 16, xvi. 15. *Contentions*—He calls the thing by its name.

12. [*Say*—That is, *This is what I mean. Alf.*, etc. *Every one*—For the contagion had infected the whole church. *Chrysost.* in *Mey.*] *Says*—Boastfully, ver. 31, ch. iii. 21, 22. *Of Paul*—A climax, in which Paul puts himself lowest. Cephas, Paul, and Apollos were genuine ministers and true teachers, to boast of one of whom above the rest was more unlawful than if some Corinthian believer had said that he was a *Pauline* Christian, to distinguish himself from followers of false apostles. *Of Cephas*—Peter does not seem to have been at Corinth, ch. iv. 6, and yet he was there held in high esteem, and that justly; yet some abused it, and Paul detests this *Petrism*, which afterwards sprang up so much more rankly at Rome, just as much as *Paulism*. How much less should one say or boast, *I am of the Pope!* *I—of Christ*—These spoke more correctly than the others, ver. 2, iii. 23, unless under this pretext they despised their *ministers*, ch. iv. 8. [Yet even then, so far as they severed themselves from others, appropriating that name to themselves alone, were guilty of schism. *Calv.* in *Mey.*]

13. *Divided*—Are all the members not now under one Head? Though he alone was crucified for you, and in his name alone ye were baptized? The glory of Christ is not to be shared with his servants, nor the unity of his body to be divided, as if Christ were ceasing to be one. *Was Paul?*—Gr. *μή*, is here Lat. *num*, [that is, simply the sign of an interrogation, expecting a negative answer,] often put in the second clause of an interrogation; ch. x. 22; 2 Cor. iii. 1. *Crucified—baptized*—The cross and baptism claim us for Christ. The correlatives are, redemption and self-dedication.

14. *I thank*—The Providence of God reigns often in events, the reason for which is not seen until afterwards. Pious language indicating the importance of the subject, instead of the common *rejoice*.

Crispus and Gaius—He brings witnesses. Paul baptized the most important persons with his own hand; not many others; not from ambition, but because they were among the first who believed. The just estimation of his office is not pride, ch. xvi. 4. The administration of baptism was not so much the duty of apostles, as of deacons, Acts x. 48; nor did that diminish the dignity of baptism.

15. *Lest*—Paul anticipates calumnies, which, however unjust, might yet have arisen, and removes them; 2 Cor. viii. 20. *My own*—As if I were collecting a company for myself. [For ἐβαπτισα, I had baptized, read ἐβαπτισθητε, ye were baptized. Tisch., not Alf.]

16. [*The house of Stephanas*—The first fruits of Achaia, xvi. 15. The rest of the believers at Corinth may have been baptized by Silas, Timotheus, Crispus, Gaius, or at least by the family of Stephanas. V. G.] *Besides*—He is very careful in recording the facts. *I know not*—It does not occur to my memory without an effort. *Whether any*—That is, I have baptized no one else, or scarce any; comp. ver. 17. He left to the memory of individuals the question by whom they were baptized.

17. *Sent*—One should attend to that, for which he is sent. *To baptize*—In his own name, much less mine. The labor of baptism, often undertaken, would have hindered the preaching of the Gospel; on other occasions the apostles baptized; Matt. xxviii. 19; especially the first disciples. *To preach the Gospel*—This word, in respect of what goes before, is a *Syncategorema* [an accessory or secondary statement]: in respect of what follows, a Proposition. I doubt whether Paul's mode of transition would be approved by the rules of Corinthian eloquence. [Therefore the Apostle in this very passage is furnishing a specimen, so to speak, of *apostolic folly*; and yet the whole is arranged with the greatest wisdom. V. G.] *Wisdom of words*—[On account of which some of you consider me of more or less importance than the rest. V. G.] The nouns *wisdom* and *power* are frequently used here. To the world, a *discourse* is *wise*, which treats of every topic rather than the cross; but a discourse on the cross admits nothing heterogeneous. *The cross of Christ*—Ver. 24. Ignorance of the mystery of the cross is the foundation, for example, of the whole Koran. [The sum of the Gospel, in its beginnings, is implied, ver. 18, 23, ii. 2. He, who rejects *the cross*, continues in ignorance also of the rest; he, who receives it, to him afterwards its *power* (or virtue, 2 Pet. i. 5) and *glory* become known. V. G.]

18. [*Perish*—Eternally. Mey.] *Foolishness*—And *offence*. See, immediately after, the antithesis, *power*. There are two steps in salvation, Wisdom and Power. For them that perish, when the first

step is taken away, the second is removed; for the blessed, the second presupposes the first. *To them, that are being saved*—The Present tense is used, as, *that are perishing*. One who begins to hear the Gospel is considered neither as lost, nor as saved, but is as it were where two roads meet;—and now he is either perishing, or being saved. *The power*—And *wisdom*, so also, ch. ii. 5. [*The power*—Itself, in its noblest manifestation. *Alf.*]

19. *Destroy—bring*—Isa. xxix. 14, Sept. *I will destroy—I will hide*. The intermediate words are the same as Paul's. *I will destroy*—Hence *bring to nought*, ver. 28, ch. ii. 6.

20. *Where is the wise, etc.*—Isa. xxxiii. 18, Sept. *Where are the scribes? Where are the counselors? Where is he that numbereth the collected ones*, [συστρεφόμενους, a mistake for συστρεφόμενους, towers; as Heb. etc. *Schleusner*.] Heb. איה ספר איה שקל איה ספר איה ספר איה ספר. The first half of the verse proposes two questions, of which the former is answered in the second half, the latter in the verse following (like the figure in Isa. xxv. 6): *Where is the scribe? where is the receiver? where is the scribe with the towers? where is the receiver with a strong people, on whom thou canst not bear to look?* For this seems to be proverbial language, which the particle *וא*, *with*, usually accompanies, and in such passages denotes universality, Deut. xxix. 18. That some charge of the towers was in the hands of the scribes, may be gathered from Ps. xlvi. 12, 13. The term, *receivers*, is appropriate to commanders of forces. Scharbau has collected many facts with great erudition, and has suggested these reflections. Paul brings forward both the passages in Isaiah against the Jews; but has changed the words of the second so, as to apply more to recent times, and at the same time to the Gentiles, ver. 22. Some think that the three classes of learned men among the Jews, חכמים, *the wise*, ספרים, *the scribes*, ררשים, *the inquirers*, are intended. There is moreover a threefold *antithesis*, and that a striking one, in Isa. xxxiii. 22, where the glorying of the saints in the Lord is expressed. But this is what the apostle means: The wise men of the world not only do not approve and promote the Gospel, but they oppose it, and that in vain. *Of this world*—[This belongs not only to *disputer*, but also to *wise* and *scribe*; *Alf.*, etc.] Which is quite beyond the sphere of the *preaching of the cross* [ver. 18]. *Made foolish*—So that the world cannot fathom the principle of the Divine counsel and good pleasure, ver. 21. *The wisdom*—*The wisdom of this world* [ver. 20], and *in the wisdom of God* [ver. 21], form an *antithesis*. [Read *τὸ κόσμον*—*Of the world*, omitting *τούτου*, *this*. *Tisch.*, *Alf.*] *World*—In which are Jews and Greeks.

21. *In the wisdom*—Because the wisdom of God is so great, ver. 25. [This is the wisdom of God revealed in nature and Scripture, before Christianity. *Mey.*] *Knew not*—Before the preaching of the cross, although the creature proclaimed the Creator, although the most eloquent prophets had come, yet the world knew not God. They who heard the prophets, despised them; they who did not hear them, were such in spirit, that they would have despised them. *By wisdom*—Namely, that of *preaching*, as is evident from the *Antithesis*, by the *foolishness of preaching*. *Εὐδόκησεν θεός*—It pleased God, in mercy to us. Paul evidently imitated the words of the Lord, Luke x. 21. *By the foolishness*—God deals with perverse man by contraries, that man may deny himself, and give God glory, through *belief in the cross*. *Of preaching*—Since it is of the cross.

22. *Require*—From the apostles, as formerly from Christ. [For *σημεῖον*, a sign, read *σημεῖα*, signs. *Tisch., Alf.* So *Beng.* *Signs*—Deeds of power. You will not find that Paul wrought any such at Corinth. Acts xviii. *V. G.*] *Wisdom*—Seek in Christ the sublime philosopher, building a demonstration.

23. *We*—Paul, Apollos. *Preach*—Rather historically, than philosophically. *Christ crucified*—Not *the Christ*; no article. The cross is not mentioned in ver. 24. The discourse begins with the cross, ii. 2; to those who thus receive it, the whole of Christ and his glory is made clear; those who do not receive it, fail of the whole, Acts xxv. 19, xvii. 32. *A stumbling-block*—As *folly* and *wisdom*, so a *stumbling-block* and a *sign* are contrasted, for a *sign* is an attractive work of Omnipotence, as a *sign* and *power* are often synonymous. But *stumbling-block*, properly said of a snare, is a very weak thing. [So things extremely worthless are now called *trifles*. *Germ.* Schwachheiten. *V. G.*] So far do Jews and Greeks dread the cross of Christ, that they reject with it even a sign and wisdom. [For *Ἕλλησιν*, *Greeks*, read *ἔθνεσιν*, *Gentiles*. *Tisch., Alf.*]

24. *Them*—Construe with *Jews, Greeks*. *Called*—Refer the calling, ver. 26, to this. *Christ*—With his cross, death, life, kingdom. [The word *Crucified* is not added in this passage. When the offence of the cross is overcome, the whole mystery of Christ lies open. *V. G.*] *Power*—*wisdom*—Power is first experienced, wisdom afterwards. [*Power* answers to *sign*; *wisdom* to *wisdom*; ver. 22. *Mey., Alf.*]

25. [*Foolishness*—Seemingly such to men. *Mey., etc.*] *Of God*—In Christ. *Wiser*—*stronger*—Ver. 30. *Than men*—The language is concise; *i. e.*, wiser than the wisdom of men, stronger than the strength of men, although they may appear to themselves both wise and strong, and wish to be the standard of wisdom and strength.

26. *Ye see*—Gr. βλέπετε, not imperative; *see*; the word *for* shows it to be indicative [But it is better to take it as imperative: *For look at the vocation of you* Christians. This is a proof of the principle in ver. 25. *Alf., Mey.*] *Your calling*—The state, in which the heavenly calling proves an offence to you; so, *calling*, vii. 20. *Not many*—Therefore, *some however*. Supply, *have been called*. As the preachers have been compared, so now the hearers of the Gospel. The *Ellipsis* contains an *Euphemism*. [*Wise*—Hence at Athens, the seat of Grecian wisdom, so very few men were gained. *V. G.*] *After the flesh*—Akin to, *of the world*, ver. 27. The *world* judges according to the *flesh*. *Noble*—Who are generally also wise and powerful.

27. *The*—Gr. τὰ. The article has this force: *those things* especially, *which are foolish*, etc. *Hath chosen*—[And that in *great numbers*. Acts xviii. 10. *V. G.*] This word is put thrice; election [*choosing*] and calling, ver. 26, are joined in one; Ez. xx. 5. The latter is a proof of the former. Election is the judgment of Divine grace exempting in Christ, from the common destruction of men, those who by faith accept a *calling*. Every one *called*, is *elect* from the first moment of his faith; and so long as he continues in his *calling* and faith, he continues *elect*; if at any time he loses calling and faith, he ceases to be elect; by bringing forth fruit in faith, he establishes *calling and election* in his own case: if he returns to faith, and falls asleep believing, he returns to his state of election, and falls asleep *elect*. And these pre-eminently, are the *elect* and *foreknown*. *Election* is either of *peoples* or of *individuals*. The question here and in Ez. xx. 5: also Acts xviii. 10; 1 Thess. i. 4: is concerning the election of *a people*; and this *election* comes more fully within the comprehension of believers, than *the election of individuals*. For some individuals of the people may fall away, and yet the same breadth of *calling and election* be preserved. The election of some outside of the church is Reserved for God himself, and is not to be measured by the rule of the preaching of the Gospel. *The wise*—The masculine, i. e., *the wise men*; to express a very beautiful idea; all the rest are neuter, corresponding to the words contrasted with them; even τὰ μωρὰ, *foolish things*, is neuter. *Confound*—This word is twice repeated; we have afterwards, *bring to nought* [ver. 28]. By both of these words *glorying* [ver. 29, 31] is taken away, whether the matter be more or less under the control of the will.

28. [Omit *xai*, (after Θεός), *and*, (after *yea.*) *Tisch., Alf.*] *Things that are not*—A genus, comprehending things *base* and *despised*, also things *foolish* and *weak*. [That is, things considered as utterly worthless as if they did not exist *Mey.* etc.] There is therefore an appo-

sition, to the whole of which is opposed this one phrase, *which are*. *Which are*—Are something.

29. *That no*—Antithesis, *that*, ver. 31. *Flesh*—A suitable appellation; *flesh* is beautiful and yet frail, Is. xl. 6. *In his presence*—Gr. ἐνώπιον αὐτοῦ. *Before—him*—[For which read ἐνώπιον τοῦ Θεοῦ, *before God*. Tisch., Alf.] *Before*—We may glory not *before* him, but *in* him.

30. *Of him*—Ye are of *God*, not now of *the world*, Rom. xi. 36; Eph. ii. 8. *Ye*—Antithesis to *many*, ver. 26. Those very persons, whom the apostle is addressing, *ye*, were not *many wise men according to the flesh*, etc. *Ye in Christ Jesus*—Ye are Christians, etc. The antithesis is between, *things which are not* [ver. 28], and, *ye are* [ver. 30]; also *flesh* [ver. 26, 29], and *Christ* [ver. 30]. *Is made unto us*—This expresses more than if he had said, *We have become wise*, etc. He is made to us wisdom, etc., in respect of our knowledge, and, before that, by himself, in his cross, death, resurrection. *To us*—Gr. ἡμῖν, the dative of advantage. *Wisdom*—Though we were formerly *fools*. The variety of the Divine goodness in Christ assumes that our misery is of ourselves. *Righteousness*—Though we were formerly *weak* [Rom. v. 6], comp. Is. xlv. 24. *Jehovah, our righteousness*, Jer. xxiii. 6, where (comp. ver. 5) he is speaking of the Son: for the Father is not called *our righteousness*. *Sanctification*—Though we were formerly *base*. *Redemption*, to the uttermost; whereas we were formerly *despised*, ἐξουθενημένοι, [ver. 28].

31. *That*—That is, *it may come to pass*. *He that glorieth*—It is not for all to glory. *In the Lord*—Not in himself, not in the flesh, not in the world.

CHAPTER II.

1. *And I*—The apostle shows it to be fitting that he should subserve the counsel and election of *God*. *Not*—This word is not construed with *came*, but with the following words; [and the phrase *with excellency of*, etc., belongs to *declaring*. Mey., Alf., etc.] *Of speech or of wisdom*—*Speech* follows *wisdom*, a sublime discourse, a sublime subject. *Declaring unto you the testimony*—Holy men do not so much

testify, as declare the testimony which God gives. *The testimony of God*—In itself most wise and most powerful. [But it here means concerning God; not that which God gives. *Mey., Alf.*] The correlative is, *faith*, ver. 5.

2. *For I determined not*—Although I knew many other things, yet I acted, as if I knew them not. If a minister of the Gospel however turns from the things in which he excels, in order to simply preach Christ, he makes those things of the highest benefit to him. The Christian doctrine ought not, for the sake of scoffers and sceptics, and their admirers, to be sprinkled and seasoned with philosophical principles, as if they could be convinced more easily by natural theology. They, who wilfully reject revelation, will be gained by no reasonings from the light of nature, which indeed serves only for rudimentary education. *Determined*—Gr. *ἔκρινα*. This word with its compounds is often used by Paul in writing to the Corinthians, ver. 13, etc., iv. 3, etc., xi. 29, 31, 32, 34. *Jesus Christ*—Paul had seen, above others, how little the world esteemed this name. [*Crucified*—Contrasted with *excellency of wisdom*, ver. 1. *V. G.*]

3. *And I*—The Antithesis is, *my speech*, ver. 4; and, to *know*, ver. 2. For he describes the subject, the preacher, and the speech. *In weakness*—Opposed to *power* [ver. 4]. We must not suppose that the apostles were always in an agreeable frame of mind, and quite free from perturbations, 2 Cor. vii. 5, xi. 30; Gal. iv. 13. *And in fear and in much trembling*—This is a proverbial saying, denoting the fear, which abounds so as to affect even the body and its gestures and movements, Mark v. 33; Eph. vi. 5; Phil. ii. 12; Sept. Deut. xi. 25. So Is. xix. 16, Sept. *They shall be in fear and trembling*. [Antithesis to *excellency of speech*, ver. 1. *V. G.*] The world admires every thing but this. *Was*—Gr. *ἔγενόμην*, *I began to be, with you, towards you.*

4. *Speech*—Private. *Preaching*—Public. *Enticing*—[*Persuasive*—*Alf.*] A very appropriate term; an Antithesis to *in demonstration*. Didymus, in his second book *on the Holy Ghost*, quotes this; where Jerome has *persuasionibus, with persuasions*, as if *πειθῶς λόγοις*, were in apposition. It comes in this view from *πειθῶ*, *persuasion*, akin to *πειθῆ*. [Omit *ἀνθρωπίνης*, *man's*. *Tisch., Alf.*] *Wisdom*—He explains in the following verses, what the wisdom is, whose speeches and arguments are set aside. [*In demonstration, etc.*—That is, *demonstration* (of the Truth) springing from *the Spirit and power of God*. *Alf., etc.*]

5. *Wisdom*—And power. *Power*—And wisdom.

6. *We speak wisdom*—He returns, as it were after a parenthesis,

to what he had mentioned at i. 23-25. *We speak*, contains by implication an *Epanalepsis* [resumption] of the words, *we preach* [ch. i. 23]; but *we speak* is something secret, comp. ver. 7, 13; *we preach*, public. For *wisdom* here denotes not all Christian doctrine, but its sublime and secret principles. There is also an Antithesis between the past tense, ver. 1, etc., and the present here, *among them that are perfect*, at Corinth or elsewhere. Construe with, *we speak*. The knowledge of God and Christ is the highest knowledge. Comp. *ἐν*, in, i. e., *unto*, xiv. 22; Phil. i. 30, the *perfect*. In contrast with not only worldly and natural men as far as the end of the chapter, but also *carnal men* and *babes*, ch. iii. beginning; Heb. v. 14, 13. [Render, *But wisdom not of this world. Alf.*] *Not—nor—To the world, God* is opposed, ver. 7; to *the princes of the world, the apostles*, ver. 8, etc. *Of the princes*—i. 20. Paul uses a comprehensive word, embracing the men of rank both among Jews and Greeks. *That come to nought*—i. 19, 28. This epithet applies to the princes of the world, and to the world itself; whence it is evident, that the wisdom of the world is not true, because it does not bring immortality.

7. [Render, *we speak God's wisdom in a mystery*, etc.; the word *God's* being emphatic. *Mey.*] *In a mystery—even the hidden*—It is *hidden* before it is brought forward, and when it is brought forward, it yet remains hidden to many, to the imperfect. *Ordained before*—The allusion is to *hath prepared*, ver. 9. *Before*—Therefore it does not *come to nought*, ver. 6. This wisdom very far surpasses in antiquity that of the world. *The ages*—[Eng. Ver., *the world*] in the plural. Antithesis to, *of this world*, ver. 6. *Unto*—That that may be our *glory*; comp. the following verse, and *glorying*, i. 31. *Glory*—From the Lord of glory; ver. 8, afterwards to be revealed, at the time when the princes of the world *shall come to nought*. Antithesis to *mystery*.

8. *Which—Wisdom. None of the princes—knew—None*, almost none; nay, none at all, as *prince*. The *Antithesis* to this predicate is in the *but*, ver. 9; to the subject, in the *but*, ver. 10. *The Lord*—Who surpasses all *princes*. *Crucified—The cross*, the punishment of slaves. With this *the Lord* of glory was slain. [This deed of *Jews and Gentiles together*, is here viewed as the act of *all the princes of the world* collectively. *Mey.*]

9. [Render, *But as it is written, The things which eye saw not, and ear heard not, and which came not up upon heart of man, the things which God prepared for them that love him, to us God revealed through his Spirit. Alf.*] *But*—Namely, *it has happened*, comp. Rom. xv. 3, 21, and 1 Cor. i. 31. *As*—He shows that the princes of the world

knew not wisdom. *Eye*, etc.—Isa. lxiv. 4, Sept. *Since the beginning we have not heard, nor have our eyes seen a God besides Thee and Thy works, which Thou wilt do to them that wait for mercy.* [For *δ*, which, Tisch. (not Alf.) reads *δοα*, as many as.] *The things which—What eye hath not seen* are those things, which God hath prepared. *Eye—ear—Man's. Neither have entered—*Gr. ἀνέβη, ascended, i. e., have not come into the mind. *Prepared—*Heb. תכין, he will make; what was future in the time of Isaiah, had been done in the time of Paul. Hence the former spoke to *them that were waiting* [Isa. lxiv. 4], the latter to *them that love* [1 John iv. 19]: comp. *given*, ver. 12, by the *grace* of the New Testament, whose fruits are perfected in eternity. [Rom. viii. 28; James ii. 5.]

10. [For *δὲ*, but, Tisch. (not Alf., etc., Tisch., 1849) reads γὰρ, for.] *To us, apostles. Hath revealed—*Antithesis to *hidden*, [ver. 7]. Comp. Isa. xlv. 19, 15; Ps. li. 8, and again Luke x. 21. [*Searcheth—*The search, not of ignorance, but of most complete and accurate knowledge. *Chrysost. in Mey.*] *All things—*Ver. 9, *The deep things—*The most hidden, Ps. xcii. 6; not merely those things, which believers search out, ver. 9, end, 12, end. The deep things of God, even of his divine nature, not only of his kingdom.

11. *For what one of men knoweth the things of a man?—*The Alexandrian manuscript alone omits Ἀνθρώπων, of men, and yet Artemonius would have it marked spurious. But this use of many cases, of men, of man, of a man, is appropriate to the purpose of the apostle; for he notices the similarity of nature, which seems to give men's mutual knowledge of their feelings, and yet does not give it; how much less will any one know God without the Spirit of God? *The things of a man—*Within. *The spirit of that man—*The Greek Article evidently points out that the man's own spirit, not one entering from elsewhere, is meant. *Which is in him—*The test of truth, the conscious nature. *No man—*Gr. οὐδεὶς, no one, but God. Not even one man knows another; God is One, known to himself alone. *The Spirit—*The Godhead cannot be separated from the Spirit of God, as manhood cannot be separated from the spirit of man. [This comparison must not be pressed beyond this application. The spirit of a man is compared with God's Spirit *only* as being the principle of the knowledge of each. To carry it further leads to error. *Mey., Alf.*]

12. *The spirit of the world—*Eph. ii. 2. *Received—*The spirit of the world is not received; but they who are of the world are always in it. *We have received* the Spirit of God. *Of—*Antithesis to *in*, ver. 11.

13. *Also*—Thus he joins *we might know* and *we speak*. *Taught words of human wisdom*—Consisting of doctrine and instruction. The word *σοφίας*, *wisdom*, with *λόγοις*, *words*, is not to be resolved into an epithet. *Wisdom* is the gushing fountain of *words*. *But in*—Those *taught of*, etc. An immediate Antithesis; nor can it be said, that the apostles compared merely the natural power of speech, apart on the one hand from art, and on the other, from the Spirit. *Taught*—Gr. *διδασκοῖς*. But I prefer the reading *διδασχῆ*, *by the teaching* which the Holy Spirit gives through us. [But no editors adopt this.] That *doctrine* comprehends both wisdom and words. [For *πνεύματος ἁγίου*, *Holy Ghost*, read *πνεύματος*, *Spirit*. *Tisch.*, *Alf.* Render the next clause, *connecting spiritual things with spiritual*; i. e., not mingling heterogeneous things, but linking the *spiritual* lessons of the Spirit with *spiritual* language; etc. *Mey.* So *Alf.*, etc. *Beng.* is wrong.] *Interpreting spiritual things to* [Eng. Ver., *by*]—*spiritual*—We suitably interpret spiritual things and spiritual words to spiritual men, ver. 6, 15, so that they may be willing and able to receive them; *συγκρίνω*, *σύγκριμα*, *σύγκρισις*, are frequently used by the Sept.; for example, of the interpretation of dreams, Gen. xl. and xli.; Dan. ii. iv. v. vii.

14. *The natural man*—[That is, not merely the man of *gross passions*, but whoever is taught only by his own faculties. *Calv.*] *Who-soever* and *how great soever* he may be, if without the Spirit of God. Ephraim Syrus well remarks: “The apostle calls men, who live according to nature, *natural*, *ψυχικῶς*; those who live contrary to nature, *carnal*, *σαρκικῶς*; but those are *spiritual*, *πνευματικοί*, who even change their nature after the spirit.” *Flesh and blood*, Matt. xvi. 17, note. *Receiveth not*—Although they be offered, yet *he will not* accept; comp. *δέξασθε*, *receive*, James i. 21. To this corresponds *neither can he*. Comp. Rom. viii. 7. The reason is added to each [*Ætiology*], *by for*, and *because*. [Each forms an *Antithesis* to the mind of Paul, 1 Tim. i. 15, *faithful and worthy of all acceptation*. *V. G.*] *The things of the Spirit*—So *the things of God*, ver. 11. *Foolishness*—Whereas he seeks wisdom, i. 22. *Neither can we*—He has not the *spirit and power*. *Know*—*The things of the Spirit of God*. *Spiritually*—Only.

15. *He*, etc.—Gr. *ὁ*, the article, which has great beauty here, *the spiritual man*; *ψυχικῶς*, *a natural man*, is without the article. *All things*—The neuter plural, as ver. 9–14, *all things* of all men, and therefore also all men. The neuter comprehends the masculine, as Matt. xi. 27: *By no man*—No *natural man*.

16. [The connection is; For, to judge the spiritual man, one must

have the mind of Christ, but *who*, etc. *Mey.*] *Who*—No one who is a mere man; comp. Jer. xxiii. 18; Isa. xl. 13; Sept. *Who hath known the mind of the Lord—that he may instruct him.* Literally, as here, *who shall instruct him*; when. *That he*—Gr. $\delta\varsigma$, *who*; Not the interrogative, but the relative, which extends the force of the question, in the preceding $\tau\acute{\iota}\varsigma$, *who*, i. e., *and so shall teach him.* *The mind of Christ*—The Spirit of the Father and the Spirit of the Son is the same. *We have*—That is both more and less than *to know*: he who has the mind of Christ, *judges* all things, *is judged* by no man.

CHAPTER III.

1. *And I*—He spoke, ii. 1, of his coming: now of his progress. *As unto carnal*—A milder word than *natural*, especially when he adds the mild statement of the state they straightway attained, *as babes in Christ.*

2. [*Ἐπότισα*, means, not *fed*, as Eng. Ver., but *have given to drink.*] *Milk*—He speaks thus, to bring the Corinthians to humility. [Omit *xai*, and. *Tisch.*, *Alf.*] *Not*—Supply, *I have fed*, or any other word, akin to, *I have given you drink.* An instructor may not teach what he himself knows, but what is suitable to his hearers. Scripture is perfect; for, as an example, to the Corinthians *milk* is supplied; to the Hebrews, *solid food.*

3. [*Carnal*—Gr. *σαρκῖνοι*; but in ver. 1, *σάρκῖνοι*, i. e., *made of flesh.* There he says he treats them *as if men of flesh*, merely; here, he asserts that they *are carnal*, in life and character; i. e., not actually *men of mere flesh*, but live like them; are *as them.* *Mey.*, *Alf.*] *Whereas*—Gr. *δπου*, *where.* *Envy*—In feeling. *Strife*—In words. [Omit *διχοστασιαι*, *divisions.* *Tisch.*, *Alf.*] *Divisions*—In actions. The style grows; he had said *contentions*, i. 11; he now multiplies the words; so he uses the word *glorying*, iii. 21; afterwards, a severer expression, *to be puffed up*, iv. 6. *As men*—Literally, *according to men*, not *according to God*; after a human manner.

4. [*For while*—See of what vast moment a seeming trifle may be! *V. G.*] *Are ye not*—For the Spirit does not endure the party-feel-

ings of men. [For *σαρκικοί*, *carnal*, read *άνθρωποι*, *men*. *Tisch.*, *Alf.*]

5. [Transpose *Apollos* and *Paul*. *Tisch.*, *Alf.*] *Who?*—He returns to what he began with. *Ministers*—A lowly word, and on that account appropriate. [The words *ἀλλ' ἤ*, *but*, seem to be spurious. *Alf.* etc., (not *Tisch.*) omit. Read, *Who is Apollos? Ministers by whom ye believed*. *Mey*, etc.] *By whom*—Not in whom. Pelagius correctly observes here, *If we, whom he has constituted ministers, are nothing, how much more those who glory in carnal things? To every man—That is, every man as well as they*. *The Lord*—The correlative is, *διδάσκαλοι*, *ministers*. *Gave*—Variously, see ver. 6.

6. *Planted—watered*—Acts xviii. 1, xix. 1. Afterwards with the same view, he speaks of *the foundation* and *what is reared upon it* [ver. 10–15]; of *a father, and instructors* [ch. iv. 15]. *Gave the increase*—Ver. 10, beginning; Acts xviii. 27, end.

7. *That planteth, that watereth*—As such; or the *planting* and *watering* themselves. *That giveth the increase*—Namely: *He is something*; and therefore, because alone, he is all things. Without this increase, the grain from the first moment of sowing would be like a pebble; from the increase, belief instantly springs up, ver. 5.

8. *One*—Both are equally *not anything*. As in heaven one star shines high above another; but the unskilled man does not perceive differences in height; so the Apostle Paul was far more eminent than Apollos; but the Corinthians did not understand this. Nor is it just on this that Paul is instructing them here; he is merely asserting the pre-eminence of Christ. *His own—his own*—An appropriate repetition, is Antithesis to *one*. *Reward* or *hire*—Something beyond salvation, ver. 14, 15. The faithful steward will receive praise, the diligent workman a reward. *Labor*—Not merely *according to the work*.

9. [Gr. *θεοῦ γὰρ ἐσμὲν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομῆ ἐστε; (for) God's fellow-workers are we: God's husbandry, God's building are ye.*] *God*—An *Anaphora* [emphatic repetition at the beginning of successive clauses] of great force in this word, placed with strong emphasis at the beginning thrice; as ver. 10, *grace*; and ver. 11, *foundation*. *Laborers together with*—We are God's *laborers*, and in turn *laborers together with* him. *Husbandry*—The sum of what goes before; Gr. *γεώργιον*, a word of comprehensive meaning, embracing field, garden, and vineyard. *Building*—The sum of what follows.

10. *Grace—Protherapia* [an anticipatory precaution] to avoid the appearance of arrogance in calling himself *wise*. *Given*—[Gr. *δοθεῖ*—

σας, i. e., *given* from time to time]. It was therefore an habitual thing in Paul. *Wise or skilled*—The knowledge of Jesus Christ makes men so. *Foundation*—The foundation is the first beginning. *Another*—Whoever he is. He elegantly avoids the proper name. The predecessor does not see his successor, and Paul regards the dignity of Apollos; so presently, *every man*; for there were others too, iv. 15. *Take heed*—I, says Paul, have done my part; let them who follow see to theirs. *How*—How *wisely*, how *workmanlike*.

11. *For*—The reason, why he so deliberately says, *builds thereon*. *No man*—Not even Apollos. *Lay*—At Corinth, and wherever Christ has been made known. [Transpose *Ἰησοῦς* and *Χριστός*, so as to read *Christ Jesus*. *Tisch.*, (not *Alf.*)] *Jesus Christ*—Each name is appropriately placed here.

12. *Whether*—[Eng. Ver., *if*]. Comp. of *what sort*, ver. 13. An indirect question, which does not require the mark of interrogation. The *Apodosis* is in ver. 13, whether *εἰ* be interrogative, or means *if*. *Gold*—He enumerates three classes, which bear fire; as many, which are consumed by it. The former denote men that are true believers; the latter, hypocrites: Moreover, the abstract [belief] is included in the concrete [believers]; so that the first three denote also true and solid doctrines, the rest false and worthless ones; in both cases, doctrines both of greater and of less importance. Even a grain of gold is gold: even the lightest straw feeds the fire. [Rather, the primary reference in both cases is to *doctrines*, not to *men*. *Mey.*] *Precious stones*—This does not apply to small *gems*, but to noble *stones*, as *marble*, etc. *Wood*—In the world, many buildings are fitly constructed of wood; but not in the building of God, comp. Rev. xxi. 18, 19.

13. *Work*—That which each has erected. *The day*—Of the Lord. So Heb. x. 25, comp. 1 Cor. iv. 3, 5, where, after an interval, as usual, he speaks more clearly. Previous days, which vividly realize to us the fire, in adversity and at death, are not altogether excluded. *Shall declare*—To all. [Many things are also revealed sooner, at least to some, but Paul fixes the last and most certain day. *V. G.*] *Is revealed in fire*—Namely, the Lord, whose day that is; or, the work [so Eng. Ver.]; 2 Thess. i. 7, 8, *is revealed*, present, because it is certain and near, Rev. xxii. 20. *The fire*—A metaphor, as through the whole discourse. The fire of the last day and of the Divine judgment is intended, as is evident from the appropriate language, which follows, iv. 5; 2 Cor. v. 10 [2 Thess. i. 8.]; to which the visible fire on that day will correspond. *Shall try*—Not *shall purge*. This passage not only does not sustain *the fire of purgatory*, but entirely

extinguishes it; for only at the last day shall the *fire* try every man's work. Therefore the fire of purgatory does not precede. Nor on that very day, shall the work be *purged*; but it shall be tried, of what sort it was before on either side, when it shall either abide or be burned.

14. *If any man's*—Hence Paul is accustomed to promise glory to himself from the constancy of his brethren [hence also to derive exhortations], 2 Cor. i. 14; Phil. ii. 16; 1 Thess. ii. 19. [For *μένει*, *abide*, read *μενεῖ*, *shall abide*. *Tisch.*, *Alf.*]

15. *He shall suffer loss*—He shall fail of the reward, not of salvation. *Shall be saved*—Because he does not forsake *this* foundation, ver. 12. *As*—A particle which explains and limits; *as* one compelled to go through *fire*. Gr. *διὰ*, *through*. So *διὰ*, through [Eng. Ver., *by*], Rom. ii. 27: *not without fire*, comp. ver. 13. As a shipwrecked merchant, at the loss of merchandise and gain, is saved through the waves. [Comp. *the last*, Matt. xx. 16; Matt. x. 31. *Mey.*]

16. *The temple*—The most noble kind of *building*. *Ye are*—All of you together. *The Spirit*—The indwelling of the Holy Spirit, and that of God, of the same value. Therefore the Holy Spirit's honor is the same as God's, vi. 19.

17. *Destroy*—[Gr. *φθείρει*, as below.] By schisms according to the wisdom of the world. *Shall God destroy*—By most righteous return in kind. There are many punishments, which do not flow from sin by a physical consequence. *Holy*—Divine, inviolable. [*Which ye are*—Namely, *holy*: not *which temple*. Ye are *holy*; and therefore *inviolable*, like the temple. *Mey.*, *Alf.*]

18. *Seemeth*—Or rather *thinketh*—Gr. *δοξεῖ*. This word as well as *λογίζομαι*, *reckon*, is frequent in the epistles to the Corinthians; but *δοξῶ*, *seem*, more in the first; the other, with a milder meaning, in the second. *If any man be wise, and think that he is so*. For often, in this epistle especially, *seem* has the force not of denying the thing itself, but of indicating along with the thing, the estimation, which the man, who has it, entertains concerning himself, whether just or inflated, vii. 40, viii. 2, x. 12, xi. 16, xiv. 37. *Wise*—Hereby he entirely cuts off all wisdom, worldly or divine. [It is indeed wretched wisdom *to deceive* one's own self. *V. G.*] For with whatever wisdom any man wishes to be endowed, he ought first of all to deem himself a fool in that kind of wisdom, that he may become wise.

19. *He taketh*, etc.—Gr. *ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν*. Eliphaz in Job v. 13, in the Sept. says, *ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει*, *he that overtaketh wise men in their understanding*. The apostles seem to have retained the words of the Sept.

most closely in passages well known to those who spoke Greek; Jews, for example in the Parschijoth and Haphtaroth [sections of the Pentateuch and of the Prophets selected for public reading], and likewise in the Psalms; but follow the Hebrew in passages less familiar, such as this of Job. Paul also refers to Job, Phil. i. 19, see note. *In*—Not only while they think they are acting wisely, but so that their very wisdom is a snare to them.

20. *Of the wise*—Sept. ἀνδρώπων, of men. The word, *thoughts*, not in itself, but with the words of *the wise*, answers to the Hebrew מחשבות, Ps. xciv. 11, Sept. *Are*—Namely men, with their thoughts; see Ps. xciv. Heb.

21. *In men*—This serves as extenuation. [Contrast, *the Lord*, ch. i. 31. *Mey.*] *All things*—Not only *all men*. *Yours*—Those things are yours; not you theirs, i. 12; 2 Cor. iv. 5.

22. *Paul*—Paul, as a stranger to himself, tells in the third person, how the Corinthians ought to speak of him. And he mentions himself first as the lowest. *Cephas*—They gloried in Peter also, and that was wrong, i. 12, note. *The world*—This sudden leap from Peter to the whole world gives comprehensiveness to the language, and suggests a lack of patience to enumerate the rest. Peter and every one else in the whole world, however excellent in intellect, gifts, or office, ecclesiastical or political, they *are yours*; they promote your welfare, even though they know it not: comp. on *the world*, ver. 19, iv. 9, vi. 2, vii. 31; Rom. iv. 13; Gal. iv. 3. *Whether life or death*—And therefore *the living and the dead*. Comp. Rom. xiv. 8; Phil. i. 21. *Things present*—On the earth. *Things to come*—In heaven.

23. *And ye are Christ's*—Immediately; Peter not mediating. *Christ's—God's*—To this iv. 1, has respect. *And Christ is God's*—xv. 28; Luke ix. 20. [*God's*—Not as his property, but as his Son. *Theodore* in *Mey.*]

CHAPTER IV.

1. *So*—Defines and resumes from what precedes. *Account*—Without glorying, iii. 21. *A man*—Heb. אִישׁ. [Germ. Man. Fr., *on*, Eng., *one*.] *Any man*, one like ourselves, iii. 21. *Ministers*—Luke i. 2. *Of Christ*—In his office, not of men. *Stewards of the mysteries*

of God—Paul, where he describes the ministers of the Gospel in the humblest language, still recognizes in them *stewards*; see Tit. i. 7, note; comp. of *Christ*, and of *God*, with iii. 23. [*Mysteries* are heavenly doctrines, of which men are ignorant without God's revelation. *V. G.*]

2. [For δ δὲ λοιπὸν, *moreover*, read ὡδε λοιπὸν, *moreover here* (that is, on the earth), etc. *Tisch.*, *Alf.* Render, *Moreover here on earth enquiry is made in the case of stewards, in order that a man may be found faithful; that is, it is required that he be. Alf.*] *Moreover*, etc.—What God requires, and men too, in their stewards is, that a man be found faithful. Ver. 3 corresponds to this paraphrase. *It is required*—By investigation, when the time comes. The correlative is, *be found. Faithful*—The Corinthians were not content with that. *Be found*—Every man meanwhile would be thought faithful.

3. *To me*—For my part. *But*—Though I might be found faithful. *Unto*—(Gr. *unto the least*, that is, of least importance). A particle of mitigation. I do not despise your judgment in itself; but when I think of God's judgment, then yours comes almost *unto* nothing. *A very little thing*—The judgment of God alone should be valued highly. *Of you*—Privately. An antithesis to *of man's judgment*, (Gr., *by man's day*), publicly. [*Man's day*—In contrast with *the Lord's day Mey.* He limits what had been said at iii. 21, *all things are yours. V. G.*] *Should be judged*—Whether faithful or not. The Corinthians certainly appeared not to be contented with faithfulness alone, but the apostle is short with them. *Man's*—Gr. *human*. A depreciating word. [All days until the Lord's are man's days. *V. G.*] *Day*—So he calls it in contrast with the day of the Lord: *ἡμέρα*, the day appointed for the trial. It is here the abstract for the concrete; compare *by you*; it is also hypothetical; for none of the believers would appoint a trial day for the apostle. *Judge not*—Gr. *ἀναξιπῶ*, *adjudge*. For we ought not to *adjudge* our own case, but to judge it. *Ἀναξιπῶς*, is the *decision in judgment* upon one, in respect of others; *ξιπῶς*, *judgment* simply. A happy forgetfulness of his own good. So the *decision* of the Corinthians respecting Paul is forcibly refuted.

4. [Eng. Ver., *I know nothing*, is wrong. The sense is, *I am conscious of no unfaithfulness. Mey., Alf.*, etc. So *Beng.*] *Nothing*—Unfaithful: comp. *faithful*, ver. 2. So the Sept., Job xxvii. 6, *For I am not conscious in myself of having committed improper acts*. He whom conscience accuses, is held to *adjudge* his own cause. *Not hereby am I justified*—If I decide in my own case. For judgment remains. The Lord will justify me, ver. 5. Paul may be regarded either as judge or witness in his own case. As a witness he knows

that nothing is on his conscience. As a judge, he may not on that account decide in his own case, or declare himself justified. [Better, not *hereby*, nay, but *by faith*. *Mey.*] *He that judgeth me*—Whose judgment I shun not at his coming, ver. 5, and who justifies me. [*Is the Lord*—Jesus Christ, v. 5. He is mentioned along with God, as in ver. 1. *V. G.*]

5. *Judge*—Gr. *xpivare*. He does not say *avxpivare*, *adjudge*, *decide*; he alludes more closely to the judgment which the Lord will give. *The Lord*—Jesus, whom we serve, ver. 1. *Also*—[Eng. Ver., *both*]. He will not only judge, but also bring forth his judgment. *Bring to light*—Gr. *φωτιζειν*, which may mean, *to throw light on a thing*, as *φωτιζειν την νυκτα*, *to throw light on the night*, Ex. xiv. 20, on the margin of the ed. Wech., or *to bring a thing to light*, 2 Tim. i. 10. Both will be done then. *The hidden things*—Truly the heart of man is a secret place [*a crypt*]. *Of darkness*—Whither no human vision penetrates. *Will make manifest*—So that then at length you shall know us clearly. *The counsels*—Showing who hath been *faithful* or not. *Hearts*—According to the state of the heart, so the conduct is *just* and *praiseworthy*, or the reverse. *Then*—Therefore wait. *Praise*—The world praises its princes, generals, ambassadors, wise men, artists: God will hereafter praise his ministers. *Every man*—Every *praiseworthy*, faithful steward: you praise only one, for example, Paul. So *every one*, iii. 8. On praise from God, see Matt. xxv. 21. Those too, who are not faithful, expect praise, but their praise shall be reproach. Therefore the contrary is implied also in the word *praise*, by a *Euphemism*, [mild expression of unpleasant truth]; as in *shall try* or *prove*, etc., ch. iii. 13, viii. 8, 10, notes. So *blessing* also embraces *cursing*, Gen. xlix. 28, 7. There is a similar passage, 1 Sam. xxvi. 23, (24). [Gr. *ὁ ἐπαινος*, *the praise*, that is, that due to him. Paul refers especially to apostles, as himself and Apollos. He looks entirely away from those who merit *no* praise. *Mey.*, etc.]

6. [Omit *φρονειν*, *to think*. *Tisch.*, *Alf.*; and render, *But these things I transferred to myself and Apollos on your account, that ye by us might learn this*. Not above those things which are written, *that ye may not*, etc. *Alf.*] *These things*—From ch. i. 10, etc. *Transferred*—Comp. 2 Sam. xiv. 20. *The figure* [*Schema*] consists in this, that Paul wrote his admonitions to the Corinthians, not only in the second, but chiefly in the first person, ver. 3, 4: so that the same reasons for thinking moderately, which influenced Paul and Apollos, might also influence the Corinthians, ver. 16, and the Corinthians might think of Paul, as Paul of himself. *Ye might learn*—By this word Paul calms the puffed-up Corinthians. *Is written*—Comp. ככתוב, *as it was*

written, 2 Chron. xxx. 5. *Written*, that is, in the whole of Scripture, from which some quotations, iii. 19, 20, have just been made; for *we ought not* to have thoughts beside it and beyond it, Rom. xii. 3, xv. 4. This is the rule in respect to all spiritual sentiments, and we may not break the rule, 2 Cor. x. 13. Scripture, whose archetype is in heaven, shows the general principle for all believers, by which the Lord will judge each man, and by which every man ought to look up to Christ alone, and each estimate himself rather than by those gifts, wherein he excels others or thinks he excels them, (Luke x. 20.) [Add, that Scripture ascribes glory to GOD alone; to man, none whatever, i. 31: and therefore human glorying is contrary to Scripture and its universal feeling, Luke xvi. 15-18, 29; Is. lxvi. 2. *V. G.*] In harmony with this are the words *no one, for one*. In this manner all *good* and *bad* men (Jude, ver. 4) were long ago pointed out in Scripture. *One for one*—The definition of a sect, where individuals admire and follow individuals. The article τῷ adds emphasis. He does not refer to a single minister alone. *Be puffed up*—Gr. φουσιῶσθε. [The indicative, which after ἵνα is *ungrammatical*, though the sense is clear. It seems to be either a local dialectic form (comp. *Alf.*), or a later Greek corruption; perhaps of copyists. *Winer.*, 305.] For φουσιῶσθε, as ζηλοῦτε for ζηλῶτε, Gal. iv. 17. An irregular form of the subjunctive, which some call the indicative. The mode of contraction is singular. For it is not credible, that in these verbs only, the indicative is put for the subjunctive. *Against—another*—As Apollos.

7. *Who?*—Not thou, not another man; but if you excel in aught, God alone. *Thee*—This may be referred to any Corinthian, or, by changing the *figure* [*transferred*, ver. 6], to Paul: *thee*, thyself, however great thou art; in antithesis to the gifts, which thou mayest have received or not. *Makes to differ*—Or distinguishes by some excellence. *But what hast thou that thou didst not receive*—The meaning is: *whatever thou hast, thou hast received not from thyself, but from God*: or, *there are many things which thou hast not received, and therefore thou hast not these things, and canst not boast of them; either thou hast received, or hast not received; if thou hast not received, thou hast not; if thou hast received, thou hast only that received, without cause for glorying*. He whom Paul here addresses, is a man: for example, Paul, whose sentiment a Corinthian ought to adopt. The latter sense renders the meaning of the *καὶ, even*, [literally, *if thou hast even received it,*] which immediately follows, more expressive, and shows the *Antanaclasis* [repetition in a modified sense] in *thou hast not received*:

hadst not received. *As if thou hadst not received it*—As if thou hast it from thyself.

8. *Now*—In comparison with us. The words *without us*, agree with this. *Full*—A climax: *full, rich, kings*. The contrast is, *we hunger*, etc., 11, 12. This passage exhibits in a marked degree that varied feeling, [*Ethos*] incomparable urbanity, [*Asteismus*], and spirited play of thought which marks the two epistles to the Corinthians; so that it may be understood, either in respect of the Corinthians or of the apostles, of their internal or external condition, of the state of the facts, or of the inflated ideas of the Corinthians. The spiritual condition of the Corinthians was truly prosperous—that of the apostles was prosperous too. This was well; but the cross galling the apostles without, kept them from complacency on that account: the Corinthians, flourishing in external things also, were pleased with and applauded themselves, which was wrong. Therefore, the Corinthians imitated sons, who, when renowned, care little for humble parents. Through fulness, they became fastidious; through opulence, insolent; through kingly power, proud. *Without us*—A new and apt ambiguity; you have us not as partners; hence you have not had us as assistants. You have forgotten us; as the saying is, *many pupils surpass their teachers*. *Have reigned*—Have come to your kingdom. Note the majesty of Christians. *And I would*—That is, I do not envy you, only let it be really altogether well with you, 2 Cor. xii. 14, 15. *That we—also*—When you shall be perfected, we shall have ease, and the end of apostolic trouble. *Might reign with*—He says modestly *with you*; comp. ix. 28, iii. 22.

9. *I think*—Gr. *δοξῶ, seem*. A humble feeling; a gentle *Mimesis* [allusion to the words of another; here of the Corinthians; comp. ch. iii. 18.] The Corinthians *thought* that they excelled. *The apostles, last*—*Ἐοχδρως, most worthless*, ver. 10, 11. Opposites, put together. The prophets also were afflicted, but the apostles much more. And the prophets might destroy their enemies, as Elias [and so greatly were they esteemed among men, that even Nobles were bound to reverence them, and with demonstrations of honor to follow or send for them, 2 Kings i. 10, v. 9, viii. 9, 12. *V. G.*], but it was the lot of the apostles to suffer and endure, ver. 12. [Omit *δτι, that, Tisch., Alf.*] *Set forth*—Gr. *ἀπέδειξεν*. As a public show; the technical word for a *spectacle*. *As it were*, etc.—Gr. *ὡς ἐπιθανάτιους*. That is, *expecting to be put to death*. *The world*—Which is presently divided into angels and men, without repeating the article. *Angels and men*—The good; but rather, the bad.

10. *Fools*—i. 21. *For Christ's sake—in Christ*—This must be

repeated in the two following clauses. Without any violation of the truth, different things may be affirmed of one subject; or of different subjects, in the same relations: for example, of Paul and the Corinthians; from different points of view, as is here intimated by the words, *for the sake of*, and, *in*. *For the sake of* is applied to slaves; *in*, to partners. *Honorable*—Gr. ἐνδοξοί, in the highest estimation; but ἀτιμοί, *despised*, means deprived even of simple esteem. *But we*—Here the first person takes the second place, as it continues in ver. 11.

11. *Are naked*—The extreme of poverty, 2 Cor. xi. 27. [So far were the heralds of the kingdom of Christ from being adorned with any splendor. We imagine that we are quite different. *V. G.*] *Buffeted*—As slaves; thus we are not *kings*.

12. *Labor*—As if compelled by necessity. Few of the Corinthians did so. *We bless—we suffer it—we entreat*—That is, we do not return reproaches, persecution, cursing, but only bless; nothing else is lawful; the world thinks that contemptible.

13. *Filth—off-scouring*—Gr. περικαθάρματα—περίψημα. Both words are used for *filth*, and denote men not only utterly outcast, but made an expiatory offering. Heb. כפר, Sept. περικαθάρμα δικαίου ἀνομος, *the wicked a ransom for the upright*, Prov. xxi. 18, *let money be as refuse in the case of our child*, Tob. v. (18) 26: add Jer. xxii. 28, where נכוח צב has been translated by some περίψημα φαῦλον, *vile off-scourings*. Hesychius explains περίψημα to be either an *expiation*, or a *thing trodden of all*. In Eustathius it is any thing wiped away with a sponge, and therefore less obvious than λύμα; λύμα is less forcible than κάθαρμα, and κάθαρμα is strengthened by περι. Wherefore Paul calls himself and the apostles περικαθάρματα τοῦ κόσμου—περίψημα, *the off-scouring not only of a persecuting world, but of all* [Eng. Ver., *all things*], even though they are not our persecutors. *The world hates us; all men despise us. Until now*—An *Epanalepsis* [a repetition of the beginning of one member of a sentence, in the end of the next], comp. ver. 11, at the beginning.

14. *Ὀὐκ ἐντρέπων, Not to shame*—An exquisite *Epitherapeia* [an addition to soften what went before]. The dissimilarity between themselves and Paul, the children and the father, might have shamed the Corinthians. This *Ἐντροπή, putting them to shame*, in the mind of the apostle, was not an end, but a means; as he also says elsewhere, that he had not wished to make them sad, though in fact this had been done. The apostle often uses a kind of refined pleasantry, without losing apostolic gravity; as in 2 Cor. xii. 13, see note. *Warn*—As a father, Eph. vi. 4.

15. *Instructors*—However evangelical, being in *Christ*, not legal instructors. The opposites are, planting and watering; laying the foundation and building upon it: begetting and instructing. *Not many*—So with every regenerate man, he has not many fathers. Paul does not say, *one Father*; for that applies to God alone; *not many* is however sufficiently explained by the following word, *I*. Not only Apollos, his successor, is excluded, but his companions Silas and Timotheus also, Acts xviii. 5. Spiritual fatherhood brings with it a peculiar tie of relationship and affection, above every other connection. *For in Christ Jesus*—This is more express than the phrase *in Christ* above, where he speaks of others, the instructors.

16. [*Therefore*—Since I am your father. *Mey.*] *Beseech*—The short exhortation aims with force after the long and true account of his own example. *Followers*—Gr. *μιμηται*. *Imitators*—*As sons*. That disposition which in us the cross fosters, do ye cherish even without the cross, putting away fastidiousness. He proposes himself for imitation to those with whom he had been, Gal. iv. 12; Phil. iii. 17.

17. *Timotheus*—xvi. 10. *My son*—And therefore *imitator*. Paul calls Timothy his brother, 2 Cor. i. 1, see note; but here the affection of *the father* is prominent. *Beloved*—To whom I was glad to commit the business. *Faithful*—To whom I could commit the business. *Bring to remembrance—mind you*—He does not say *teach*. The Corinthians had knowledge; they needed admonition. *My ways*—Which I held among you. *As*—As *διδασκος*, a *minister*. *Church*—The singular number, with emphasis.

18. *As though*—Because I send Timothy, they think, that I will not come. This is the force of the particle *ὅτι*, *but*. *Some were puffed up*—Paul wrote this under Divine illumination, laying bare and refuting their rising thoughts, at the very time when they were reading these words. They were puffed up about various things; ver. 19, ch. v. 2. He says, I will put down such persons, when I come. Perhaps also the apostle might have heard of this puffing up from *those of the house of Chloe* (i. 11). But the Corinthians seem not to have been puffed up about the delay of the apostle's coming, until after he had sent Timothy, his second self, with this very epistle. But then suddenly those inflated thoughts arose; Paul himself, then, will not come. *A puffed up spirit* was a common fault of Corinthians.

19. *Will come*—Paul keeps all the churches at their duty, by writing of his coming. *If the Lord will*—He wisely adds this condition. Afterwards some things occurred to prevent his going immediately.

Will know—Gr. *γνώσομαι*. A judicial term. Here, and at ver. 21, this man, so outcast, shows his paternal *authority*, see ver. 9, 10. *Not the speech*—Big, empty. [*Power*—For advancing God's kingdom, ver. 20. *Mey.*]

20. *For*—An axiom. *In power*—The absence of the article is forcible, as Eph. iv. 21. [Weigh thoroughly that in which *the power* of thy Christianity consists. *V. G.*]

21. *What will ye*—Choose. [Comp. 2 Cor. xiii. 3. So this, *what wilt thou?* holds good still; both in the principal point, and in its various cases. See that you choose to make room for Love. *V. G.*]

With a rod—A father's. Comp. Isa. xi. 4. *Or*—Paul would prefer the latter. [*The Spirit of meekness*—That is, The Holy Spirit, who produces meekness. *Mey.*, etc.]

CHAPTER V.

1. *Altogether*—Gr. *δλως* [Eng. Ver., *commonly*.] Paul nowhere uses this particle but in this epistle, and here thrice, (see ch. vi. 7, xv. 29,) as fitting his thoughts. And in these and in all other places, the particle is either put in a negative sentence, or implies a negative sentence, and contradicts it: So Chrys. Homil. 5, c. Anom., *Nevertheless, although man differs little from an angel, επειδὴ ὁ ΘΑΩΣ ἐστὶ τι μέσον, since there is altogether, (i. e., nevertheless) some difference, we do not accurately know, what angels are.* So here no fornication at all, *δλως, altogether*, should be reported among you; but it is reported, *δλως, altogether*, (nevertheless). The particle, *τὴν ἀρχὴν*, is similarly used. *Of you*—[Eng. Ver., *among*] repeated in your name. *Fornication—and such fornication*—A weighty repetition; the more to affect the Corinthians. *Not so much as*—It was an unspeakable crime even among the Gentiles, except a few monsters. *That*—Gr. *ὥστε*, is a *Protherapeia* [preparatory mitigation] of the following clause. The apostle shows, that even the Gentiles abhorred such infamous conduct. [Omit *ονομάζεται, named, Tisch., Alf.*] *Wife*—She was no doubt a heathen; therefore he does not rebuke her, ver. 12, 13. *The father*, we may suppose, was dead. *Have*—By one act, or habitually, ver. 2, 3.

2. [*And are ye puffed up?*—A sudden question, showing how unbecoming the fact is. *Mey.*] *And ye*—He presses it. *Puffed up*—[As if free from blame. *V. G.*] The force of the word appears from the contrast, *mourn*. *Ye are*—Hitherto. *Mourned*—Paul himself wrote this mourning, nay weeping; 2 Cor. ii. 4. We should mourn over others' sins; 2 Cor. xii. 21, and *repent* of our own; and do both, for the first and original sin. *That*—You had no grief, to stir you up, *that*, etc. *Be taken away*—Paul has already in mind what he will write, ver. 13. This is a milder word than put away afterwards. [*Deed*—A base act; out of wedlock. *V. G.*]

3. *Verily*—There is an antithesis between the lighter punishment which the Corinthians would have inflicted, and the severer one which Paul threatens, thence also, ver. 2, *ποήσας*, *done*, a milder word; but in ver. 3, *κατεργασμένον*, *perpetrated*, one more severe. Afterwards the Corinthians did what they ought, 2 Cor. ii. 6. Hence he could retract his more severe disposal of the sinner (here, ver. 5). Thence Paul's joy, 2 Cor. i. 24, ii. 1, etc. [Omit *ὡς*, *as*. *Alf.* (not *Tisch.*)] *In spirit*—Col. ii. 5, 2 Kings, ver. 26. *Have judged already*—The language solemnly hangs in suspense, and hesitates, till ver. 5, where *hath perpetrated* [or *done*, ver. 3] is resumed, taken up in *such a one*. *Present*—Construe with *deliver*, ver. 5. *Him*—*so*—*this*—Gr. τὸν οὕτω τοῦτο. A triple demonstrative. *So*—So shamefully, *so*, while called a brother.

4. *In the name*—Construe with *deliver*. [Omit *Χριστοῦ*, *Christ Tisch.*, *Alf.*] *My spirit*—Ver. 3. [That is, consider me as present, and pronouncing sentence in this assembly. *Mey.*] *With the power*—*The spirit* and *power* are almost synonymous. Paul speaking of himself, says, *spirit*; of Christ, *power*, 2 Cor. xiii. 8; Matt. xxviii. 20, xviii. 20. A *Hypotyposis*, i. e., that the power of the Lord may immediately exert itself. [Again omit *Χριστοῦ*, *Christ. Tisch.*, *Alf.*]

5. *To deliver*—This was the prerogative of the apostle, not of the Corinthians; comp. 2 Cor. xiii. 10, note, and 1 Tim. i. 20, note. An instance of the highest degree of punishment in the Christian republic, suited to those early times. *Destruction*—Death, even though not sudden. It answers to Heb. כרת: comp. ch. xi. 30. *Flesh*—In which he had sinned. [1 Pet. iv. 6; comp. as to *the Spirit*, Rom. viii. 10. *V. G.* Omit *Ἰησοῦ*, *Jesus. Tisch.*, *Alf.*]

6. *Not good*—The *not* meets the carelessness of the Corinthians. *Glorying*—This in itself is good and becoming, xv. 31; but wherever it is not anxiously watched, it is in danger, and advances to a *puffing up* of the spirit, ver. 2. *A little*, etc.—*lump*—Gr. *μυρὰ*—*ζυμοῦ*. An

Iambic Trimeter, Gal. v. 9. *Leaven*—One sin, and one sinner. *Lump*—Assembly. *Leavens*—With guilt, and an example spreading widely. [Alas! for how long a series of ages, and in how great a degree, must the Christian world, save those who are renewed, be a lump, or heap most thoroughly leavened! *V. G.*]

7. [Omit *ὄν*, therefore. *Tisch., Alf.*] *The old*—Of heathenism and natural corruption. *That ye may be a new lump*—Ye all, evil being removed. *As*—The third clause of this verse depends rather on the first, than on the second. *Unleavened*—Individuals, through conversion, vi. 11. *Passover*—The epistle was written about the passover, xvi. 8. *Our*—That of Christians. The Jewish passover was a type of the Christian and new passover. *Was sacrificed*—Paul speaks in the past; he would more likely have spoken in the present, as his purpose required, if he had acknowledged the sacrifice of the Mass. [Omit *ἐπὲρ ἡμῶν*, for us. *Tisch., Alf.*]

8. *Keep the feast*—The Vulgate has *epulemur*, let us feast: an appropriate word. [In the moral sense; keep it by a holy walk; with pure Christian virtue, unmixed with sin. *Mey.*] *With old*—Of Judaism and heathenism. The genus. *Malice and wickedness*—Gr. *κακίας καὶ πονηρίας*. The species. *Kakia*, is vice, as contrary to virtue, and that virtue unmixed, or *in sincerity*; *πονηρία*, wickedness, is in those, who strenuously retain and defend *κακίαν*, vice, and is opposed to *the truth*. Ammonius defines: *πονηρός*, disposed to do evil; comp. ver. 13. *Sincerity* takes care not to admit evil with the good; *truth*, not to admit evil instead of good.

9. *I wrote*—A new part of the epistle, corresponding to the former; comp. ver. 1. *In the epistle*—Written before this. The Corinthians had not sufficiently understood it; Paul therefore now explains it. No doubt Paul and Peter and the rest of the apostles wrote many things, not now extant; comp. xvi. 3; 2 Cor. x. 10. [No doubt this was a previous epistle to the Corinthians, not preserved to us. So *Mey., De W., Alf.*, etc.] *Not to company with*—Have no association; ver. 11, at the end. *Fornicators*—*Πόρνος* elsewhere is a male prostitute, but here, every one who commits fornication. Supply here also from ver. 11, or *covetous*, etc.

10. [Omit *καὶ*, and (Eng. Ver., yet.) *Tisch., Alf.*] *Not altogether*—The language is not a universal, but a particular negative, Rom. iii. 9, note. *Of this world*—[In which you may fall in with covetous and extortioners, etc., anywhere. *V. G.*] Antithesis, a brother, ver. 11. [For *ἢ*, or, read *καὶ*, and. *Tisch., Alf.* *Covetous*—Greedy for their own gain. *V. G.*] *Extortioners*—He calls them thus rather than *thieves*; because their *theft* is not apparent. [It refers also to

those who grasp others' property either by violence or injustice. *V. G.*] He mentions three classes of crimes; against one's person, his neighbor, and God. *Then must ye needs*—Others have written *ἀφείλετε*, [imperfect tense; So *Tisch.*, *Alf.*, etc.; but the sense is the same, *Ye must go out of the world*, *Alf.*], for *ἀφείλετε*, but the present is also used, vii. 14. What is written without express limitation, should not be always taken absolutely, if any thing unsuitable follows from it. In the present day there is room for a paraphrase; "otherwise you must needs go out of a land inhabited by Christians." They are therefore especially to be avoided, who among Christians wish to be considered more virtuous than others, and yet are *fornicators*, etc. *Must needs*—For thus all intercourse as citizens would be done away with. What the monks call evangelical perfection, is absurd and unsuitable in Paul's eyes. *Of the world*—Which abounds in profligate men.

11. *Brother*—A common title. [This is the chief point of Paul's explanation; *one such bearing the Christian name. Mey.*] *Called*—An indifferent word. *A fornicator*—Here crimes are enumerated, for which others are to be avoided; then in vi. 9, 10, more are added, on account of which every man should fear for himself. [*Drunkard*—The man who drinks large quantities of wine, even though he does not break out into unbridled revelings. *V. G.*] *No, not to eat*—Not only not *with such a man* as host, but not even *with him*, at another's house. The lowest degree of intercourse, in which men indulge *at random*, in company, (ver. 9,) *is to eat together*. Even among the Jews, *חרם*, excommunication prevented this intercourse of eating together. We must not eat with the man, who shall be unfit *to eat with the saints* in the kingdom of God, ch. vi. 10. Let the Church of to-day take heed, for her guests at the Lord's table are not like children in one family, but like the various guests in a large inn. [If Christians must not eat common food with such, how much less share with them what is mystical and divine! *Theodoret* in *Mey.*]

12. *For what*, etc.—Le Clerc's conjecture, taken up and improved by Artemon, would read, *For what have I to do with those without? And now therefore ye judge them that are within*. But this is ungrammatical. *Also*—That is, those, *who are within*, give me enough to do. *Judge*—He judges, *who does not company with them*. *Do not*—You ought to have interpreted my admonition according to what commonly occurs in the Church, ver. 9. You judge citizens, not strangers; how much more do I? *You judge*, will thus denote righteous judgment. But this may also be a preparatory and, indeed, a seasonable sting to the Corinthians, *who were judging them that were*

within, although they considered *the saints exempt* from judgments on things pertaining to this life, vi. 1, 2, 3.

18. *That are without*—Knowledge of the destruction or salvation of the Gentiles is reserved to God. [For *xpivei*, *judgeth*, *Tisch.* reads *xpovei*, *shall judge*. So *Beng.*] *Shall judge*—Rom. ii. 16. Supply, *And this judgment we humbly leave to God*. This connects the following *and* more closely. *And*, etc.—An *Epiphonema* [exclamation after an important passage] suited to both parts of this chapter. The particle *xai*, *and*, with the whole sentence is quoted here, from the Sept. Deut. xvii. 7, xix. 19, xxiv. 7, *xai*, *and so*. [But the word *xai*, *and*, (Eng. Ver., *therefore*.) is spurious. *Tisch.*, *Alf.*, etc., omit.] But the phrase, *as it is written*, is not prefixed here; either through *severity*, or because *εξαπειρα*, Heb. *בוקרת*, *put away*, with Moses, means the removal of a wicked man from the people by punishment; with the apostle, that of a wicked man from the Church by excommunication. *Wicked*—Ver. 2, 9. *Yourselves*—Gr. *δμῶν αὐτῶν*. So the Sept. often. The antithesis is, *them that are without*.

CHAPTER VI.

1. *Dare*—The injured majesty of Christians is denoted by a splendid word. *Any one*—Even one man. *Go to law*—Ver. 7. *Before the unjust*—Every *unbeliever is unjust*; usually, even as a citizen. *Before the saints*—Christians. A great privilege of believers, to settle even civil business among themselves; and the magistrate ought not to interfere at all with the private affairs, except of those who apply to him. The heathen magistrates were indulgent to the Jews; and in this respect there was as yet no difference between Jews and Christians.

2. [Read *ἢ οὐκ οἴδατε*, or *know you not*. *Tisch.* *Alf.*] *Do ye not know*—This phrase is used with great force six times in this single chapter. The Corinthians knew, and were glad to know; but they acted against knowledge. *The saints*—First judged themselves. *The world*—All those who are not *saints*. Antithesis, *the smallest matters*; comp. iii. 22. *Shall judge*—The future, comp. ver. 3; Rev. xx. 4. The present, *is judged*, is interposed; comp. John xv. 8. The saints

obtained the civil authority also under Constantine the Great; a prelude of the future. [Scripture from time to time, as in passing, casts light on the most important affairs. The proud despise such things; but the humble store them at heart, with a sober mind. The majesty of the saints is hidden, to be revealed in its time. *V. G.*] *By*—Gr. ἐν, in. Comp. Acts xvii. 31. *Are ye unworthy*—The figure *Communicatio*, [throwing the question on the reader's feelings.]

3. *Angels*—Those not *saints*, and so also wicked men. Not, *the angels*; a climax in respect of *the world*. *Things—to this life*—Worthless, compared with angels.

4. *Who are least esteemed in the church*—Any, rather than heathen. The least of all is capable of deciding the greatest external interests [and so can decide, not indeed according to the ancient laws of the heathen, but from true equity. *V. G.*] Comp. i. 28, xi. 22, therefore καθίζετε, set, is the imperative. [They must not think of giving way in that matter to the jurisdiction of heathen judges. *V. G.*]

5. *Shame*—The *puffed up* spirit [ch. v. 2], of the Corinthians is checked: ch. xv. 34. *Wise*—They admired wisdom in other things, and wisdom gives *ability to judge* causes. *No, not one*—[When ye are so many! *Erasmus* in *Mey.*] Even the least believer is a wiser and more desirable judge than an ungodly man. *Shall be able*—The future; if applied to. *To determine*—Gr. διακρίναι. Different from κρίναι, to judge. *Brethren*—Gr. ἀδελφοῦ, a brother. Singular for plural, to denote how easy the matter is; he wishes the plaintiff and the defendant to settle the dispute together, without troubling a judge.

6. *And that*—So v. 8; Heb. xi. 12.

7. [Omit ἐν, among. *Tisch., Alf.* Read, *Now therefore there is altogether a falling-short to you, in that ye have matters of dispute, etc., i. e., ye fall short altogether in this.*] *Utterly*—Gr. ὅλως. A particle of feeling; comp. ch. v. 1: it is opposed by implication to μηδὲ ὅλως, not altogether. You ought to have no judgments among you ὅλως, at all, but you have ὅλως, notwithstanding. *A fault*—Even on the part of him, who has the juster cause, and thinks he gains the cause [Matt. v. 39.] He does not say, *sin*, yet this is easily added, v. 8; *fault* and *praise* are contrasted; comp. xi. 17, note. *Praise* is not expressly mentioned here, but some such antithesis is intended, because he does not expressly call it *sin*. That which is *praised*, is as it were something more blooming than mere legal action. So in its opposite. *Among you*—Gr. ὑμῖν, to you. A similar dative, xv. 32. [To law—Though not in an unjust cause. *V. G.*] *Rather*—All men do not understand this *rather*. Many aim neither to injure nor to be

injured. They do not attempt to inflict injury, but this is only a false half-way righteousness.

8. *Ye*—Emphatic. The Antithesis is to those, from whom they ought to suffer. [So *Alf.* *YOU on the contrary, do wrong and defraud.*] *Ye do wrong*—By taking away. *Ye defraud*—By refusing, by retaining. *Brethren*—This increases the fault.

9. *Unrighteous* — Comp. v. 8. *The kingdom of God*—In this kingdom righteousness flourishes. *Shall not inherit*—Because they are not sons of God. *Be not deceived*—By yourselves and others. *Fornicators—extortioners*—Crimes of Corinth, 2 Cor. xii. 20, 21; Rome, Rom. xiii. 13; Galatia, Gal. v. 19, 20; Ephesus, 1 Tim. i. 9, 10; Crete, Tit. i. 12. This is true of the act of *fornication*, etc., and much more the habit. *Idolaters*—Idolatry stands between fornication and adultery, for it was connected with these crimes. *Effeminate*—Even the hand in the deepest solitude must be chaste; a warning necessary to youth.

11. *But ye are washed, but ye are sanctified, but ye are justified*—You are entirely freed from *fornication* and sins of impurity, in regard to yourselves; *idolatry* and impiety against God; *unrighteousness* against your neighbor; and that from both the guilt and the dominion of sin: ch. v. 7, 10. [The rendering *ye are washed* is wrong; the verb is middle voice; *ye washed yourselves, or washed off* (the sins, ver. 10.) *Alf., Mey.*] *Sanctified*—That is, *made holy*. One is called *holy* in respect to God. *Justified*—Corresponds to *the unrighteous*, ver. 9. I was once unwilling to state what emphasis the apostrophe in *ἀλλ'* gives this verb above the two preceding (comp. 2 Cor. vii. 11), lest I should be hissed. But consider the antithesis, *the unrighteous*. Without an apostrophe, *ἀλλὰ* is emphatic, but when *ἀλλ'* has the apostrophe, the accent and emphasis fall upon the verb, (in contrast with the fault, reproved at ver. 7, etc.,) namely, on the word *ἐδικαιώθητε, ye are justified or made righteous*, because this discourse is against *unrighteousness*; and so in 2 Cor. vii. 11. Before *ἐκδίκησιν, revenge*, for this is the chief part of *zeal*, arising from holy sorrow, add Mark ii. 17. *Name*—Thence the forgiveness of sins. *Spirit*—Thence the new life. *Our*—For these reasons, he shows them, that there is nothing now to hinder their becoming heirs of the kingdom of God.

12. *All things*—The apostle takes care that no one shall abuse what he is about to say concerning meats and the belly; comp. x. 23. The word *all*, is to be referred to what follows; not to fornication, although this is his principal subject; but to an accessory and incidental subject, of the eating of meats, of which also below, x. 29,

it is repeated. All things are lawful to me, which can be lawful. *To me*—Paul often speaks in the first person singular, with the force of a *maxim*, especially in this epistle, ver. 15, vii. 7, viii. 13, x. 23, 29, 30, xiv. 11. *To me*, every Corinthian ought to think. *Expedient*—We must consider with greatest care what is expedient. *Ἐξέστω, are lawful—ἐξουσιασθήσομαι, brought under power*—Kindred words. He, who does not freely use power and liberty, steps aside from his own power, and passes into another's, as into that of a *harlot*, ver. 15; comp. vii. 4. He would be a stupid traveler, who, though his road lay in the open plain, would always walk on the bank and very edge of the stream. Yet many so live, who even pass for godly men. The *Power* ought to be in the believer, not in what he uses. [Liberty, good in itself, is destroyed by its abuse, Gal. v. 13; 1 Pet. ii. 16. *V. G.*] The very expression *I will not has power*, with application to oneself. *Not I!* another may venture it, so far as I am concerned. The believer fixes this principle for himself: he says for his neighbor, *all things do not edify*, x. 23. *Anything*—Neuter, like *all things*.

13. *Meats*—Supply *are*, [i. e., *belong to. Mey.*] No conclusion holds good from meats to lust. *Both it and them*—The Gr. is *this and them*. Demonstrative, twice, of the present; this precedes; food is for the belly. *Shall destroy*—And not merely as *the body* is destroyed at death; from the antithesis of the belly and the body, it may be inferred, that the sexes will differ even in the state like the angels. Those things which shall be destroyed, in themselves, have unrestricted use, Col. ii. 20, etc., Mark vii. 18, *cannot*. *Now*, here and ver. 14, stands elegantly for *for*. For a severe denunciation is added to the concession; a joyful declaration to the prohibition. *Raise up*, directly corresponds, as contrast, to *destroy*. *Now the body*—In contrast with, not the belly, but meats. *Fornication*—An abstract noun. *The Lord*—Christ. The body is his due, for he assumed the body, and sanctified us; and by the resurrection of the body we are joined to him. *For the body*—How great condescension!

14. *Hath raised—will raise*—Gr. ἤγειρε—ἐξείρεται. [Paul here alludes beforehand to those topics, which he will discuss more distinctly in ch. xv. *V. G.*] The simple verb, appropriately said of the first fruits, the compound, (a rare word,) to the mass of them that sleep. *Ἐξ* in composition often denotes consummation. A practical reflection on the resurrection of our flesh, *sin once committed in the flesh will never be undone*. *By*—Paul preferred to connect this with the resurrection, rather than with destruction. *Power*—Who then will doubt? God is omnipotent.

15. *Bodies*—Whether the whole or the parts be regarded. *Shall I then take*—Gr. *ἀρα*. There is the utmost *graphic power*, in this participle, as it were depicting the baseness of the thing. *Take*, take away, voluntarily alienate Christ's members, and *make them the members of a harlot?* So the participle *φέρων*, *bringing*, is often redundant. *Make?*—For they cannot be at once *members of a harlot* and of *Christ*.

16. [Omit *ἡ*, *what!* *Tisch.*, *Alf.*] *He who is joined*—A *Syllepsis* [the construction interrupted by the feeling], i. e., *the harlot and he who is joined to her*. For the predicate, *is one body*, accords thus; and the expression, *the two* [of *δύο*], agrees with it. [Gen. ii. 24, in the Sept. but the word *two* is wanting in the Heb. *Mey.*] *Shall be*—This is said first of the wedded; and, by parity of reasoning, is applied to those, who become one flesh without wedlock. By covenant the woman becomes the *wife of the husband* before the husband *is joined* to her; and in this is the chief reason, why they are inseparable. Otherwise even the union of men with harlots would be indissoluble.

17. [*Joined*—In inner fellowship of life. *Mey.*] *To the Lord*—Christ. It is the same *Syllepsis* [see ver. 16.] *One spirit*—As closely, as husband and wife are one body. Try it.

18. *Flee fornication*—Severity with disgust; *flee*, for danger is near. *Every sin*—Even gluttony and drunkenness; comp. v. 13; even self-murder; [*even* idolatry, though in other respects a more grievous sin. *V. G.*] It is a more serious matter to abuse the members of Christ, than food or wine, and the belly: and the body of a fornicator is more debased by his deed, than even the corpse of one slain by his own hand. The comparison at Prov. vi. 30, etc., is not unlike this. *Without*—A man indeed sins with the body and by the body, but not *εἰς*, *against* the body; the sin is not terminated in his body; and he certainly injures, but does not alienate the body. He rather sins against the *κοιλίαν*, *belly*, than against the *body*, according to the apostle's distinction. Such moral sentiments are not to be severely pressed, nor with utmost *strictness*. It seems that the viscera, which serve especially the animal economy, are to be destroyed and not restored at the resurrection. The Scripture refers much to the bones, as solid parts, in respect of good and evil, of punishment and reward. Hence it is no vain conjecture, that the most intense pain, and so also the most intense joy and pleasure, will be in the bones.

19. *What*—The expression, *his own*, ver. 18, is in this ver. sweetly limited. The body is ours that it may be God's temple, i. e., his peculiar and perpetual habitation. [For τὸ σῶμα, *body*, *Tisch.* (not *Alf.*) reads τὰ σώματα, *bodies*.] *Which is in you*—The reason

(*Ætiology*). The Holy Spirit is in you; therefore ye are his temple. *Which*—The Spirit. *Not your own*—This appropriately follows, yet it is connected more closely with, *ye are bought*, and in construction, depends on *δτι*, *that*.

20. *Bought*—Ye are altogether another's. *To sell* is used for *to alienate*; *to buy* for *to claim for one's self*, and here too with propriety; for *a price* is also mentioned. *With a price*—This word has thus much greater force, than if an epithet were added. So also vii. 23. *Glorify*—An *Epiphonema* [exclamation after a weighty argument]. They are in error, who think that God should be only internally, or only externally worshiped. *In your body*—[Considered as a temple. *Mey.*] Rom. xii. i.; Phil. i. 20. [Omit all after *σώματε ὑμῶν*, *your body*. *Tisch.*, *Alf.* So *Beng.*]

CHAPTER VII.

1. *Now concerning the things*—He elegantly sets his subject before us at first, rather generally than particularly. In the epistles, the apostles often treat of marriage; Paul alone, once and not of his own accord, but when he was asked, advises celibacy, and that very gently. [So far is it from being right to obtrude it by human precepts. *V. G.* *Tisch.* (not *Alf.*) omits *μοι*, *unto me*.] *Good*—This agrees with the feeling in the preceding chapter. Comp. below ver. 7, 8, 26, 34, (middle), 35, (end), 40. *Good*, becoming, suitable, for liberty and exemption from the *due*, ver. 3, and for entire *power*, over oneself, ver. 4; though on the other hand *touching*, ver. 1, is always accompanied by modesty among the chaste. *A man*—In general, though not a Christian, ver. 7, 26. *Woman*—And so for a woman not to be touched. In what follows, each of the correlatives involves the other.

2. *To avoid*—Gr. *διὰ*, *on account of*; comp. *for*, ver. 5. *Fornications*—Practised at Corinth [and not considered sin by the heathens, especially the Greeks, *V. G.*], to which unmarried persons might be easily allured. The plural denotes irregular lusts, and thus expresses better the contrast with the unity of the marriage relation. *His own*—As *ἰδίον*, *her own*, afterwards. The same change, Eph. v. 22, 23.

'*ἑαυτοῦ*, *his own*, indicates the rights of the husband. Both words exclude all the community, in polygamy, comp. ver. 4. Now the reason for having a wife, is the same as for retaining her, namely, *to avoid fornication*. Hence also *concubinage* is excluded, for a concubine is either a wife or she is not; if she is not, there is sin; if she is, she ought to continue, ver. 10, 11.

3. [For τὴν ὀφειλομένην εὐνοίαν, *due benevolence*, read τὴν ὀφειλὴν, *the duty*. Tisch. Alf., etc. So Beng.] *Due*—This is explained in the next verse. Gataker shows, that the Greeks called this duty, χάρις, *favor*, the poets, φιλότητα, *kindness*. The reading, *due benevolence*, is a spurious paraphrase.

4. *Her own*—This makes an elegant paradox with *she has not power*. [And the ground of this being *another's*, while it remains *their own*, is in the *oneness of body*, in which marriage places them. Alf.] The rights of both are equal.

5. *Defraud not*—So the Sept., Exod. xxi. 10, *he shall not defraud her of her duty of marriage*. This word agrees with the word *due*, ver. 3. *Except*—It is much limited. When these conditions occur, it is not privation, but abstinence. *That you may have leisure for*—Gr. σχολάζετε. The apostle speaks here of great *leisure* and ease. Previous abstinence aids prayer. [Omit τῇ νηστείᾳ καὶ, *fasting and*. Tisch., Alf. So Beng.] Abstinence might have other motives, even bad ones. *Together*—This does not mean the act of intercourse, but is contrasted with the previous separation. *Tempt*—To fornication, etc., ver. 2. *Satan*—Who amid the exercises of lofty virtue seeks an opportunity for harm. Temptation cannot be easily presumed without Satan. *Incontinency*—Ver. 9.

6. *This*—What has been mentioned all along from ver. 2. *Permission*, etc.—See ver. 25, note.

7. [For γὰρ, *for*, read δὲ, *but*. Tisch., Alf.] *I would*—For my part, ver. 32. Paul had tasted the sweetness of celibacy, and desired others to enjoy it. The expression, *I would*, may be also taken absolutely for *it is desirable*, comp. vi. 12, note: as he says on other occasions, *his will was not*, [1 Cor. xvi. 12.] *For*—Strictly. It refers to ver. 6. *As myself*—Unmarried. The Corinthians seem to have regarded Paul's example, ver. 8. *Gift*—That, which in the natural man is a natural habit, becomes in the saints *a gift*. The *gift* here is the entire habit of mind and body in the Christian, in so far, for example, as marriage or celibacy is better suited to him, along with the actions suited to each state, according to God's commandments. But in a state not voluntarily assumed, the assistance of *grace* is more sure to the godly.

8. *I say*—Comp. ver. 12, where it is more express. *To the unmarried*—Of both sexes, comp. ver. 10, 11. *To widows*—Including widowers. *Abide*—At liberty. *Even as I*—Paul was evidently without a wife at that time, comp. ix. 5; and although he speaks here also of widowers, yet he seems rather to have been unmarried, than a widower; comp. Acts vii. 58, etc.

9. *Better*—This comparative does not destroy the positive, ver. 38. *Than to burn*—A strong word. A continent man may have to struggle, though he do not burn. Thomas Aquinas on this passage says, to burn, “that is, to be overcome by concupiscence; for concupiscence is a kind of noxious heat. He, then, who is assailed by it, becomes warm indeed, but he does not burn, unless, overcome by concupiscence, he loses the dew of grace.” This *burning* thrusts men at last into hell-fire.

10. [*Married*—When both husband and wife are believers. The antithesis is *the rest*, ver. 12; when one is an unbeliever. *V. G.*] *I command, yet not I*—A similar *Zeugma*, *I live, yet not I*, Gal. ii. 20. The force of the word *command*, is affirmatively connected with *the Lord*. *The Lord*—Christ, who had taught on this subject, Matt. v. 32, xix. 4, 5; or even spoke to Paul on the matter, comp. ver. 12. *Depart*—Gr. χωρισθῆναι, *be separated*. The less noble party, the wife, is *separated*; the nobler, the husband, puts away; conversely the believing wife also is said to *put away*, and the unbelieving husband to be *separated*, ver. 13, 15.

11. [*But—husband*—A true parenthesis, unconnected in structure with the rest. *Mey.*] *If*—This also at the end of this verse must be understood of the husband. *She be separated*—Contrary to the commandment.

12. *The rest*—Who live in marriage. *I*—See ver. 25, note. *Speak*—He does not say *command*, as in ver. 10. I speak, namely this, which is said, ver. 12, etc., 15, etc., and chiefly ver. 15, etc.; for if ver. 12–14 be considered separately, they flow from ver. 10. *Be pleased*—There might be many who either doubted, or were not averse from the faith. *Let him not put away*—The rule was stricter in the Old Testament. That the difference between the Old and New Testament is here regarded, we gather from ver. 18, 15, note.

13. *Woman*—*A sister*. [For ἀνδρὸν, *him*, read τὸν ἀνδρα, *her husband*. *Tisch., Alf.*]

14. *Is sanctified*—So that the believing party may have holy intercourse, and not put away the other: comp. 1 Tim. iv. 5. A very significant word is used, because Scripture wishes to guarantee us a conscience in all things not unencumbered. *In respect to the wife*—

[Eng. Ver., better, *by the wife*], with whom he willingly remains ; so ἐν, xiv. 11. He does not say *the believing wife*. For an *unbelieving* husband does not know what *faith* is. [For ἐν τῷ ἀνδρὶ, *by the husband*, read ἐν τῷ ἀδελφῷ, *by the brother*. Tisch., Alf.] *Else*—The children would follow the condition of the *unbelieving* parent. The marriage is Christian, the offspring is Christian. *Children*—Born of a believing and an unbelieving parent. *Unclean*—As those both of whose parents are unbelievers, though they be not bastards. *Are holy*—Gr. ἁγιά ἐστιν. Ἱγιασται differs from this as, *to become holy, to be holy* ; but the holiness of the children is the same as of the *unbelieving* parent. He is speaking of a purity, which not only makes the children legitimate, not bastards, (such as those born of two married unbelievers also have ;) but which also implies a degree of nearer relationship with the Church, and a more open door to faith itself, just as if both parents were Christians. Comp. Rom. xi. 16. Timothy, Acts, xvi. 1, the bearer of this epistle, is an example, and there may have been many such among the children at Corinth. [A husband is in other respects preferred ; but the faith of the wife has more influence than the unbelief of the husband. V. G.]

15. [Ὁ ἀπιστος, emphatic ; But if the desire for separation is on the side of *the unbeliever*, etc. Alf.] *Let—be separated*—Let him be divorced. Let the brother or sister be patient, and not think that that ought to be changed, which one cannot change. [The believing party is not bound to renounce the faith for the unbelieving party. V. G.] *Not under bondage*—The liberty in this case was the more just, because the believing party was not likely to obtain much assistance from the unbelieving magistrate. Yet even now, the principle on the ground of liberty and peace holds good, but with that exception, *let her remain unmarried*, ver. 11. [For ἡμῶς, *us*, read ὑμῶς, *you*. Tisch. (not Alf.)] *Peace*—A sententious truth ; proceeding from the internal to the external. There had been *enmity* formerly, Eph. ii. 15.

16. *For what*—Therefore thou shouldst not distress thyself too anxiously ; but to preserve mental tranquillity, exert yourself according to hope. *Husband, wife*—Averse from thee, and therefore from the faith. *Shalt save*—Consort ought, as far as possible, to lead consort to salvation.

17. [Transpose Κύριος, *the Lord*, and Θεός, *God*. Tisch., Alf.] *If not*—That is, *if this be not so*, or, *otherwise*, [Eng. Ver., *but*.] There is a digression from *husbands and wives*, ver. 10, to any external condition of life. *Every*—It may be thus resolved, *let every man walk, as God hath distributed to him*. *Distributed*—Ver. 7. *As*—

hath called—The state in which the heavenly calling has found every one. *Lord*—Christ. *Let him walk*—This conclusion, blending *permission* and *command*, is repeated and explained at ver. 20, and 24. Calling from above does not destroy our external conditions. Paul shows that what any one has done or would have done apart from it, is lawful to be done in it. *And so*—A universal doctrine, in which the Corinthians also may acquiesce.

18. *Become uncircumcised*—Many, who had apostatized from the Jews to the Gentiles, restored their uncircumcision to some extent by surgical skill, 1 Macc. i. 15. It may be gathered from Paul's admonition, that some, who from Jews had become Christians, imitated them.

19. *Nothing*—Comp. viii. 8. So also by parity of reasoning, *slavery* and *liberty*; *marriage* and *celibacy*, are nothing. *Keeping*—A great truth. *Commandments*—Circumcision had been also commanded; but not for ever, as love. [Supply *is all*, as ch. iii. 7. *Mey.*]

20. *In the calling*—The state in which the calling finds one, is as a calling.

21. *Care not for it*—Do not anxiously seek freedom; so, *seek not*, ver. 27. *Use it rather*—*Use the power of obtaining liberty*, or rather *use slavery*. For he, who might become free, has a kind master, whom it is better to serve, than to follow another condition, 1 Tim. vi. 2; comp. ver. 22: beginning therefore in ver. 23, he does not say, *be not*, but *become not the servants of men*. [This interpretation of *μᾶλλον χρῆσαι*, *use it rather*, namely, *rather remain in slavery*, seems required by the language, and by the context; for the opposite rendering directly contradicts ver. 20, and is not explained by ver. 22. Hence this view is adopted by *De W.*, *Mey.*, *Alf.*, etc.]

22. *Freedman*—*Ἐλεύθερος*, *free*, he also who was never a slave; here *ἀπελεύθερος*, a *freedman*, who had been a slave. *The Lord's*—Christ's, as is said afterwards. [Omit *xai*, also. *Tisch.*, *Alf.*] *He that being free is called*—At the beginning of the verse *called* stands before a *servant*; here *free* before *called*, for emphasis, that he may be also included, who, by his calling, obtains power to acquire freedom. Comp. on the order of words, Gal. iv. 25, note.

23. *Ye are bought*—By God [as Christ's servants. *V.G.*] *Do not become*—[Not as Eng. Ver., *be not.*] The internal and external state should agree, so far as may be, and the latter should aid the former. *To become* here, is properly applied to those who are not slaves. [Let not him who is free, cast away his liberty. *Not. Crit.* The

general sense is, let *no* outward relations so bring you into bondage as to cause you anxiety for change. *Alf.*]

24. *With God*—Antithesis to men, Rom. xiv. 22. Those who always regard God, maintain a holy indifference about external things. By this principle, however, the rule laid down at ver. 20, is limited. For example, a slave may become free, without any change of his condition before God.

25. *Virgins*—Of both sexes: See the following verses. [But it means *females* only, here as nearly always. *Mey., Alf.*] So *virgin*, Rev. xiv. 4. *I have*—He does not say, *we have*. The Corinthians expected a special commandment by revelation, which Paul was to receive. *Judgment*—Gr. γνώμην δὲ. A word carefully selected, here and at ver. 40, as presently νομίζω, *suppose*, ver. 26. *Aristotle*, carefully pointing out the propriety of Greek words, especially in his *Ethics*, says, “What is called γνώμη, is the right judgment of the equitable man; but pardon is an upright judiciary decision of the equitable man; and the decision of a truthful man is upright.” Lib. 6, Eth. Nic. c. 11. There the discussion is more extended, and by reading it all, the meaning of the words will be more clearly understood, ἐπιταγή is *command*: γνώμη is *opinion*, and συγγνώμη, *indulgence*, is akin to it. These things treated in this chapter, are such that they partly fall under *commandment*, partly under *opinion* and *indulgence*. But it was becoming, that the *commandment* should be throughout written in the name of the Lord, the *opinion* and *indulgence* in the name of the apostle. Therefore on that point, which falls under *commandment*, the Lord had expressly given the apostle what he should write, but on this, which falls under *opinion*, it was not necessary to give it. For, the apostles wrote nothing, not *given by inspiration*; but they sometimes had a special revelation and command, ch. xiv. 37; 1 Thess. iv. 15. The rest they derived from the habitual faith, which had arisen in them from experience of the Lord’s mercy; as in this verse; and also from the treasury of the Spirit of God, ver. 40. And in these things they might very freely apply various methods according to the variety of circumstances and persons, as their holy feelings impelled; and give up their own right, humble or reprove themselves, prefer others to themselves, beg, entreat, exhort (2 Cor. vi. 1, vii. 8, xi. 17, note), act now with severity, now with mildness; as Paul, for example, says *suppose*, ver. 26, more mildly than *speak*, ver. 12. Therefore here also, though without *commanding*, he yet wrote things, which exactly agreed with the mind of the Lord, who would have only this *opinion* given. But at the same time, he faithfully informs us by what principle he wrote every thing,

(how far from this modesty, has the style of the Pope departed?) and furnishes a proof, that those, who are already guarded sufficiently by the word and Spirit of God, must not demand anything extraordinary; *Hath obtained mercy*—The mercy of the Lord makes men faithful; faith makes a true casuist. *The Lord*—Christ. *Faithful*—Having faith in the Lord; evincing that faith both to him and to men.

26. *For the present distress*—The famine in the time of Claudius, Acts xi. 28. It was very long and severe, especially in Greece. Therefore this advice of Paul was, partly at least, accommodated to the time. *For a man*—Both sexes. *So*—As he is [without changing his state by marriage, *Mey.*]; comp. ver. 27.

27. *Art thou bound—art thou loosed*—There is an argument in the very words. *Bound to a wife*, a man is often prevented, with or without blame, from being able to practise liberality and other virtues so munificently as he might wish. In the verb *λέλυσαι*, *art thou loosed*, the latent participle has the force of a noun, so that *loosed* denotes not only one no longer bound to a wife, but also him who never was bound. See a similar phrase, Job xxxix. 5. *Not*—Twice, that is, thou art not forced to seek.

28. *In the flesh*—Not in the *spirit*, whose *trouble* is sin, which here does not occur. *But I*—He writes with a father's affection, ver. 32. *Spare*—It is more difficult and requires greater constancy to live well in marriage than single. [But Paul means, *I am sparing* (that is, endeavoring to spare) *you this trouble in the flesh*, by advising against marriage. *Alf., Mey.*]

29. *But this I say*—The same form as in ch. xv. 50, where it explains and sums up. *Brethren*—Paul is wont, especially when writing about external circumstances, to introduce the most noble digressions, the Holy Spirit calling him to most excellent things. [Omit *ετι*, that. *Tisch., Alf.*] *Time*—The present, either of the world, ver. 31, ch. x. 11, or of individuals, the time of weeping, rejoicing, etc. *Short or narrow*—Contrary, unencumbered liberty, ver. 26. [Connect *το λοιπον* with what precedes, and render, *The time that remains is short, in order that both they*, etc. *Alf. Beng.* renders *το λοιπον*, *but*, improperly.] *But*—The particle here is very suitable. [He hints, that the consummation of the world is not far off. *V. G.*] *That*—Time, in short, is of such a nature, *that they ought*, etc. [Some spend much time in the superfluous conveniences of life, in wandering thoughts, in constant pursuit of literature, in long and frequent feasts and amusements; and it is a virtue in the opinion of worldly men, when any one knows to spend with his boon companions in an attractive manner, half or even whole days and nights in vain

words or deeds. But if it should become necessary either to engage in prayer, or to watch over the education of children, or to exemplify the duty of love to a neighbor, then truly the want of time is an obstacle; nay, he has not even leisure to consider how guilty such conduct is. *V. G.*] *Wives*—And so, *children, friends, patrons*. We ought to consider nothing our own. *Not me*—Properly expressing Christian self-denial. They are without it who have, as if they have, and long expect to have. *Be*—This word is to be supplied also in the following verses.

30. *That rejoice*—He does not say, *that laugh*. [Rom. xii. 15. The suggestion in these words is of a nuptial feast; as in the preceding of the death of a wife, etc. *V. G.*] He speaks soberly as in the vale of tears. *As though they possessed not*—*To possess*, after *to buy* makes an *Epitasis* [an emphatic addition]; as after *use, abuse*, ver.

31. Hence it is evident that the three preceding clauses contain a *Ploce* [the same word repeated to express an attribute of it]; for as the Apostle Paul exhorts *the teacher to teach*, and every one who does good to do it, Rom. xii. 7; so in the world *they that rejoice, rejoice*; but this is the very thing he forbids.

31. *That use*—Paul seems to have put this expression for *they that sell*, because according to the general practice of the world, *selling* in itself is most suitable to travelers. We must use, not enjoy. [For τῷ κόσμῳ τούτῳ, *this world*, read τὸν κόσμον, *the world*. *Tisch., Alf.*] *Abusing*—Gr. καταχρῶμενοι. The compound verb both in Greek and Latin denotes not only the *perversion* of the use, but its *excess*. [So *Alf.* here; *as not using it in full*. But the simple meaning, *as not using it*, is fully allowable, and is here required by the parallel clauses. *De W.* So *Mey.*, etc.] *Passeth away*—Every moment, not merely, *shall pass away*. *The fashion of this world*—The world itself and the *fashion* of it, which is to marry, to weep, to rejoice, to buy, etc., Heb. עֲלָזָה, Ps. xxxix. 7, lxxiii. 20. While a man, for example, advances from twenty to forty years of age, he has lost most of his former relations, and acquired new.

32. *Without carefulness*—Not only without affliction, ver. 28, but also without care distracting the mind. *He that is unmarried*—That is, if he will use wisely his condition. *The Lord*—Christ. *Please*—By holiness of body and spirit.

33. *How he may please*—The word *please* is repeated from ver. 32, and comprehends here all the duties of a husband, which the wife may demand in all their intercourse.

34. [Read μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος. *Tisch., Alf.* *Render, Divided also is the (married) woman and the virgin.* So *Beng.*

The rendering, *there is a difference*, etc., is too weak. *Meγ.*] *Divided also*, etc.—Not only the unmarried and the married man have different duties; but also among females, those of the wife and the virgin differ exceedingly. The verb *μεμέρισται*, *there is a difference*, is construed with what follows; for *the difference* between marriage and celibacy, each of which claims for itself different duties, concerns women more than men. For the woman is the helper of the man, and changes her condition more than the man, in contracting marriage; comp. ver. 39, 40. Further, he is speaking here chiefly of virgins, ver. 25; therefore this word is especially appropriate here; and the *singular* number does not prevent it from being construed with *wife* and *virgin*. So 2 Kings x. 5, in the Hebrew, *He that was over the house, and he that was over the city, the elders also and the bringers up of the children sent* [singular verb]. So below, ix. 6, (*μόνος* for *μόνοι*). *May be holy*—She thus *pleases* the Lord, if she be holy, all devoted to him. *Holiness* here implies something more than at ver. 14.

35. *A snare*—A snare, the fear of sin, where there is no sin; or also forced service. Men are unwillingly drawn into a snare, Prov. vii. 21, Sept. That is readily considered a snare, which is most *expedient*. *Comely*—Antithesis, *uncomely*, ver. 36. *Attention*—[Gr. for devoted attention to the Lord]. A kindred verb *προσεδρεύειν*, *wait*, in ix. 13. An example, Luke x. 39. *Without distraction*—This explains *ἐνπρόσθερον*, for *assiduous attention* and *distraction* are opposites. *Sitting* [implied in *ἐνπρόσθερον*] assists a devout mind. Comp. Luke x. 39, 40. Paul says something similar of the widow, 1 Tim. v. 5.

36. *Any man*—A parent. *His virgin*—Daughter. *Thinks*—Antithesis to *I suppose*, ver. 26. *If she pass the flower of her age*—Without marriage, as if despised by suitors. *Need*—[Because he cannot do better for his daughter. *V. G.*] Antithesis, *having no necessity*, ver. 37. *He sinneth not*—The matter is sweetly expressed by short clauses.

37. *Standeth steadfast*—There is here an admirable accumulation of synonymous phrases and description of liberty. *Having no necessity*—Through which to prefer celibacy to marriage, ver. 26, or marriage to celibacy. *Power*—Without any interference. *Hath*—For *having*. For *not* and *but* correspond. There is the same *Enallage* in Col. i. 6, note. *Over*—For often the will is one, and the power another. *His own*—Liberty is elegantly denoted. [Those who now regard the Divine will, are often led to think that they can only obtain by one way the things which accord with the Divine will. Nevertheless, God grants to man full liberty in what is agreeable to his law,

Deut. xxxvi. 6. *V. G.*] *Doeth well*—Not only does not sin; does well.

38. *So*—Observe, with how great zeal, fidelity, and fullness, Paul dwells on this passage. [For *ὁ δὲ*, but he, read *καὶ ὁ*, and he. *Tisch., Alf.*]

39. [Omit *νόμῳ*, by the law. *Tisch., Alf.*] *In the Lord*—So that here also Christ is all. Christians and unbelievers dwelt among one another. Therefore he bids Christians marry Christians.

40. *Happier*—Ver. 1, 28, 34, 35; Luke xxiii. 29. *My judgment*—The Corinthians *thought* more of themselves than was right, and less of Paul. Paul, with delicate pleasantry, retorts the word. *I think also*—Certainly, not less than any of you. *The Spirit of God*—Whose counsels are spiritual, divine.

CHAPTER VIII.

1. *We know*—This is resumed, ver. 4, after the following parenthesis. *Because*—[Eng. Ver., *that*.] This explains *we know*. *Knowledge*—Not, *the knowledge*; that he may not concede too much. *We have*—He speaks in the first person of himself and others, established in the faith; more generally, in the third, ver. 7. Thus we easily reconcile *all* [ver. 1] and *not in all* [ver. 7]. *Knowledge*—Without love. [Although the fundamental doctrines and those most necessary and difficult are spoken of. *V. G.*] *Puffeth up*—When one pleases himself; comp. *thinks*, ver. 2. *But love*—The right use of *knowledge*; love, towards God, ver. 3, and towards our neighbor. *Edifieth*—When one pleases his neighbor. *Knowledge* only says, *all things are lawful for me*; love adds, *but all things do not edify*.

2. [Omit *δὲ*, and. *Tisch., Alf.*] *That he knoweth*—This respects *we know*, ver. 1; it differs from *to be acquainted with*. [He can only *think* that he knows, when love is absent; no *real knowledge* is accessible without humility and love. *Alf. So Mey.*] *Anything*—Paul makes a small concession here; comp. the following clause. *Yet*—Like a novice. *As*—Namely in the way of love from God.

3. *God*—The love of our neighbor follows the love of God. *The same*—*Who loves*. *Is known*—Active follows passive knowledge,

xiii. 12. In this word is an admirable *Metalepsis* [a double figure in the word or phrase]—he was known, and therefore he knoweth, Gal. iv. 9, note. [See also Ps. i. 6, 2 Tim. ii. 19. *Mey.*] There is mutual knowledge.

4. *Eating*—He limits more closely the subject proposed at ver. 1: *as concerning, therefore, the eating, etc.* *Nothing* is the predicate; its force is augmented by its opposite, *the world*; $\eta\tau\omega$, 1 Sam. xii. 21, Sept. *οὐδέν*; comp. ch. x. 19, note. [So Eng. Ver., etc. But it is better to render, *that there is no idol in the world*, i. e., no real existences corresponding to the heathen representations of their Gods. *Mey., Alf.* A piece of wood or stone and nothing besides. *V. G.*]

5. *Called*—God is called the supremely powerful One. Hence by *Homonymy* [distinct things bearing the same name by analogy], the angels, powerful through their spiritual nature, and men, powerful through authority, *are called gods.* *Heaven—earth*—The provinces of the gods among the Gentiles were divided into heaven, and earth, with the sea; but each of these belongs to God. *Gods many and lords many*—Ps. cxxxvi. 2, 3.

6. *To us*—Believers. *Of whom are all things*—Therefore, we have one God. *All things*—By creation. *We*—Believers. *In*—Gr. *εἰς, unto-him*—The end of believers. *And one*—Christ, the object of divine and religious worship. The apostles also, to avoid the appearance of polytheism, oftener called Christ Lord, than God, when they wrote to Gentile churches. *Lord*—This title comprehends the notion of *the Son of God*, and therefore also *of God*, with the idea of Redeemer. *By whom*—The dominion of Christ is proved; *by him* all things are *of God*. *By him*—We come by him, *εἰς, to* the Father. The plan of the sentence is this:

<i>Of whom are all things</i>	}	by creation;	}	<i>to him,</i>	by restitution.
<i>by whom are all things</i>		and we		<i>by him,</i>	

7. *Howbeit*—We have *knowledge*; but others have not so much. *Some*—Antithesis, *all*, ver. 1. Some, namely, Jews, detesting the idol; Greeks reverencing it, x. 32. [The order is $\epsilon\omega\varsigma \acute{\alpha}\rho\tau\iota \tau\omicron\upsilon \epsilon\iota\delta\acute{\omega}\lambda\omicron\upsilon$; *Tisch., Alf.*, i. e., *Through their consciousness to this day of the idol* (their notion that it is a *reality*, and so their conscientious fear of meat offered to it) *eat it as offered to an idol, etc.* *Alf.*] *Of the idol*—They felt as if the idol were something; or at least as if the offering to an idol were polluted thereby. *Until this hour*—When by this time they should have knowledge. *As*—On this depends the distinction. *Is defiled*—A suitable expression, by a metaphor derived from flesh.

8. *Meat*—Used indefinitely, ver. 13. [For *οὐ παρίστησι*, *commendeth not*, read *οὐ παραστήσει*, *will not commend*, also omit *γὰρ*, for *Tisch., Alf.*] *Us*—With or without knowledge. *Commendeth*—Neither to please him in the judgment, nor to displease him, so as to make worse. *Συνίστημι*, *commend*, in a good sense. But the word here is *παρίστημι*, which is indifferent, [meaning therefore, *will not determine our merit or demerit* before God. *Mey.*] This is the foundation of *power*, *ἐξουσίας*, [*liberty*, ver. 9], comp. *δὲ*, in the next verse. [Transpose the two clauses following; so as to read, *if we eat not, are we the worse, nor*, etc. *Tisch., Alf.*] *The better—the worse*—Because in both cases thanksgiving is retained, Rom. xiv. 6.

9. *Lawful power*—[Eng. Ver., *liberty*.] A frequent word for *power* and *liberty* in this discussion, ix. 1, 4, etc. : comp. vi. 12. *Of yours*—Which you so eagerly uphold, ver. 11.

10. *Temple*—A word fitted to deter. It is found in 1 Macc. i. (47), 50, x. 83; 3 Esd. ii. 10. *Emboldened*—Literally *built up*. An *Antiphrasis*, [a violent use of the word, in irony]. You ought to *have built him up* to do good; but you impel him to evil. [The force of example is great. *V. G.*] *To eat things offered to idols*—The words express the horror of the weak, who eats notwithstanding.

11. [*Tisch.* reads *γὰρ ἀπόλλυται*, *for—perishes* (for *and—shall perish*. But it is better to retain *καὶ*, *and*; and to read; *and the weak perishes* (*ἀπόλλυται*) *in thy knowledge—the brother, in whose behalf Christ died?* *Alf.*] *Perish*—Make shipwreck of faith, and, if he do not recover it, of salvation, Rom. xiv. 23. [See, what important results a single action may produce, although externally considered it seemed to matter little. *V. G.*] *For whom*—*For* rather than *instead of* suits the passage before us; to teach what we ought to do *for* our brethren. *Died*—Through the love, which thou art so far from imitating.

12. *Wound*—Gr. *τύπτοντες*, *strike*. As the weary cattle are urged on by the lash. He says elegantly *striking*, not *wounding*, for a wound is seen, a stroke is not. You strike brethren, or make them strike themselves. *Against Christ*—To whom the brethren are united. The expression, *against Christ*, in the latter clause bears the chief emphasis; *when ye sin*, in the former.

13. *Flesh*—To avoid with the greater certainty flesh sacrificed to an idol, I would abstain from all flesh. *Make offend*—The person is changed: he just now said, *if meat offend*.

CHAPTER IX.

1. [The order is *οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος*;—*Am I not free? Am I not an apostle?* Tisch., Alf., etc. So Beng.] The common text transposes these two clauses. But Paul first lays down the proposition, *I am free*; then, the reason of it, *I am an apostle*; and the two express one thought; thus, *I am entitled not only to Christian, but also to apostolic liberty*. We have a *Chiasmus* [cross reference of clauses] in the discussion: for he first claims *apostleship*, ver. 1–3, then he asserts his *liberty*, and that too as an apostle, ver. 4, 5, 19. To the adjective *free*, ver. 1, answers the substantive *power*, ver. 4; comp. viii. 9. *Have I not seen*—See the apostle's firmness. *My work*—The testimony of *facts*, the strongest.

2. [*Unto others*—In the estimation of others. Mey.] *To you*—To whom I came; who received the Gospel; you cannot deny it: *ὑμῖν, as concerns you*. Similar datives in ver. 21. *For the seal*—From the Church of believers an argument may be derived for the truth of the Gospel, and of the Christian religion. *Of apostleship*—Even one who was not an apostle, might bring men by the Gospel to the faith, as Philip, Epaphras, and others; but Paul calls the Corinthians the seal not of *calling* in general, but of *his apostolic calling*: because he had the signs of an apostle, 2 Cor. xii. 12; Rom. xv. 18, 19; nor did the Corinthians merely receive faith, but also a peculiar abundance of gifts, 1 Cor. i. 7.

3. *My*—Gr. ἡ ἐμῆ. An *Anaphora* [the same word beginning successive sentences] with ἡ σφραγίς, *the seal*, ver. 2. *Answer*—The Roman Pontiff, desiring to be *irresponsible*, assumes more to himself. *Who examine me*—Who doubt my apostleship. [*This*—That ye are the seal of my office. V. G.]

4. *Have we not*—He passes from singular to plural, including his *colleagues*. *To eat and to drink*—Without manual labor.

5. *A sister, a wife*—In the nominative case, the proposition would be *this sister is my wife*. Hence the name, *sister*, does not abolish marriage. *To lead about*—A concise expression for *to have and to lead about*; for he had no wife. The Churches were put to expense, not by having, but by leading about a wife. *As well as*—This also refers to ver. 4. *The others*—[Not *others*, as Eng. Ver.] The article shows that all the others had done so. We may suppose it even of John. *And the brethren of the Lord*—Acts i. 14; Gal. i. 19. [Probably actual brethren, by the same mother, being sons of Joseph

and Mary. So *Alf.*, *Mey.*, etc.] *And Cephas*—A climax; comp. iii. 22, note.

6. [*Power to forbear*—To cease working by hand for their own support, and to expect support from the churches. *Mey.*, *Alf.*, etc. So *Beng.*]

7. *Who*—The minister of the Gospel is beautifully compared with the soldier, vine-dresser, shepherd. The apostle speaks of what usually occurs; though even then, some had been soldiers on their own charges, *volunteers*. *Planteth*—iii. 6. [For *ἐξ τοῦ καρποῦ*, of the fruit, read *τὸν καρπὸν*, the fruit. *Tisch.*, *Alf.*]

8. *Also I*—Speak this not only not as a man, but with the approbation of the law itself.

9. *Thou shalt not*, etc.—So Sept. Deut. xxv. 4. *Treadeth—threshing*—Horses still tread out corn in some parts of Germany. *Doth—oxen*—He by no means denies that God cares for oxen. For the man, who should have muzzled the ox, threshing the corn, would have sinned against the law. But the conclusion moves from the less to the greater. An example of discussion on the Mosaic laws, concerning animals.

10. *Altogether*—This word of affirmation stands in the question itself. *In hope*—Heb. חֲסִיד, which the Sept. usually renders ἐπ' ἐλπίδι: comp. Acts ii. 26. *Should*—A change of person. *The obligation* [in ὀφείλει, *should*] is with them that reward, not with them that labor; otherwise the latter would sin if they received none. So of the precept, ver. 14: comp. *I ought*, 2 Cor. xii. 11. *He that ploweth*—This also is the labor of oxen. It seems to be an adage, something like this; *hope feeds the husbandman*. *Of his hope*—Abstract for the concrete: *of the fruits, in the hope of which* he, who now threshes, *plowed*. *Be partaker*—Supply *ought*. *To be partaker of his hope* is a periphrasis for the verb *to thresh*. Namely, he, who plows, plows *in the hope* of threshing and eating; he, who threshes, possesses that *hope*, which he had in plowing, and threshes in the *hope* of eating. [The last clause should read καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν, and the *thresher in hope of partaking*. *Tisch.*, *Alf.* The words *ploweth* and *thresheth*, are to be taken figuratively; as referring to the work of Christian preaching and instruction. *Mey.*, *Alf.*]

11. *Unto you*—He does not say *yours*, as afterwards. *Great*—Comp. 2 Cor. xi. 15, 14, where it is explained as *a marvel*.

12. *Others*—True apostles, ver. 5: or false, 2 Cor. xi. 20. *Rather*—For our greater labor. *This power*—The repetition is forcible. *Suffer*—Gr. στέγομεν; properly *we cover*; Hence *protect, defend*; likewise *conceal, bear and endure* in order to *conceal*, as here and ch. xiii.

7. On the other hand, *ὄστέγειν*, *not forbear*, in a burst of strong feeling, 1 Thess. iii. 1, 5. [The minister of the Gospel needs this forbearance. For he is reproached with such things, arrogance or avarice, for instance, as among the worldly are considered virtuous. *V. G.*] *Lest we should hinder*—That is, in order as far as possible to forward. The least encumbered do more work and cause less expense. Hence the celibacy of priests among Papists and soldiers in the commonwealth.

13. *The altar*—If the Mass were a sacrifice, Paul would certainly have shaped to it the conclusion in the following verse, with reference to it.

14. *The Lord*—Christ. Matt. x. 10.

15. *Have written*—Just now. [*So done*—That is, as I have written, ver. 14, that the preachers of the Gospel should be supported by it. *Mey.*, etc.] *Better*—The reason of such an affirmation is explained, 2 Cor. xi. 7, etc. *Any man*—By giving me a livelihood from the Gospel, or declaring that it is given.

16. *For*—He shows in what this glorying consists. *Preach*—Take this exclusively. Though I preach, if I do so not gratuitously; if I do nothing besides. *Necessity*—Debt takes away glorying. *Yea—woe*—Gr. *ἴδὲ*, *but woe*: *but* intensive; not only have I no glorying, but even *woe*, John i. 4; Ex. iv. 14; Jer. xx. 9.

17. *Willingly*—This is used for *gratuitously*, whence *I have a reward* makes an *Ozymoron* [a pointed union of contraries]; moreover he defines the *reward* and *gain* in the following verses. Paul often, when speaking of his own affairs, speaks in *hyperbole* or extenuation [*Meiosis*] not unlike a *Catachresis*, and suitable to express his self-abnegation. He might have preached *willingly*, and yet received a reward from the Corinthians; but if he should receive a reward, he considers that equivalent to preaching unwillingly; so in the following verse the use of *power* might be without *abuse*; but he imputes the former to himself for the latter; comp. Rom. xv. 15; 2 Cor. xi. 8, 9, i. 24, ii. 5, vii. 2, 3. *A dispensation is committed to me*—I cannot withdraw myself, though I fail of that reward. Exclusive language again, as in ver. 16.

18. [*Alf.* renders; *What then is my reward* (in prospect) *that I while preaching, render the gospel without cost, in order not to use my power in the gospel?* i. e., *What reward have I in prospect, in refusing to use my power of gaining a support by preaching?*] *That*—An answer to the question. [Omit *τοῦ Χριστοῦ*, of *Christ. Tisch.*, *Alf.*] *That I abuse not*—That is, to withdraw as far as possible from abuse.

19. *From all* (men)—Masculine, as immediately after, *unto all*; comp. *the more*. I was free from all men, *i. e.*, no one could have held me subject to him. *Made myself servant*—A servant accommodates himself entirely to another. *The more*—The article relates to *all*, *i. e.*, as many of them as possible. *Might gain*—This word agrees with the thought of a reward. [And not only agrees with it, but actually answers the question in ver. 18. The *gaining more* is his reward in the day of the Lord. 1 Thess. ii. 19, 20. *Alf.*]

20. *As a Jew*—In those things which are not defined by the law; for *as under the law* follows, although even those, who observed the laws given Noah, might be considered as *under* the law, midway between the Jews, and men *without the law*. *As under the law*—Gr. ὡς ὑπὸ νόμου. Here μὴ ὢν αὐτὸς ὑπὸ νόμου, *not being myself under the law*, is subjoined in the oldest copies. [And is added by *Tisch.*, *Alf.*, etc.] The omission was easily made in others from the recurrence of the word νόμου.

21. *Without law*—Gr. ἀνόμοις, *lawless*, here used in its strict etymological sense; as ἀνοπότακτοι, *not put under*, Heb. ii. 8. *As without law*—By omitting what may be omitted in things ceremonial. *Not without law*—Paul was not *anomian*, *without law*, much less, *antinomian*, *opposed to the law*. [For θεῷ, *to God*, Χριστῷ, *to Christ*, read θεοῦ, Χριστοῦ. *Tisch.* Also *Alf.*, who renders, *not being an out-law from God, but a subject-of-the-law of Christ*]. *To God — to Christ*—*Christ is God's*, iii. 23: whence, he who is *without law to God*, is also *without law to Christ*; he who is *under the law to Christ*, is *under the law to God*. On the law of Christ, comp. Gal. vi. 2, note. Ἐννομος, *under the law* (as here), is milder than ἐπὶ νόμου, *under the law*, (ver. 20).

22. *The weak*—Gr. τοῦς, *the*. But the words Ἰουδαίους, *Jews*, ἀνόμων, *without law*, are without the article. It is added here, because the chief subject is, *the weak*, viii. 7; and all these are easily gained, if rightly treated. *Became*—Gr. γέγονα. With this form of the verb the transition is easily made from ἐγενόμην, *became*, ver. 20, to the present ποιῶ, *I do*, ver. 23. [Omit ἔς, *as. Tisch.*, *Alf.*]

23. [For τοῦτο, *this*, read πάντα, *all. Tisch.*, *Alf.*] *Might become partaker with*—The words *with* and *become* show great modesty. Those things which follow, are referred to this verse, as the principal theme. *Thereof*—Of the Gospel and salvation; comp. *might save*, ver. 22.

24. *Know ye not?*—A comparison to a thing well known to the Corinthians. [*All*—Comp. ch. x. 1. *V. G.*] *One*—Although we knew that only *one* would be saved, still it would be worth while to

run. [For what will become of those, who cease not to defend themselves by the inactivity of others. Comp. x. 5. V. G.] *So run that ye may obtain*—Paul speaks of himself to the end of the chapter; he does not yet directly exhort the Corinthians. Hence he seems here to introduce into his discourse [*Sermo inantis*: the introduction of a speech by a third party, bearing *indirectly* on the argument], that encouragement, which, as Faber shows, judges of combats, instructors in gymnastics, and spectators used to give. The words of quotation, *they say*, etc., are often omitted. See ch. v. 13, xv. 32, 33; Eph. vi. 2; Col. ii. 21; Ps. cxxxvii. 3; Jer. ii. 25, li. 9. This then is the sense here; *so run, they say*, etc.; and this clause belongs to the protasis, which is continued at the beginning of the following verse. *So*, a particle expressing praise as well as exhortation, Phil. iv. 1. *Run*—All are urged, as if each, not merely one, would obtain.

25. *Every man*—There were many sorts of contests. *And—Epitasis* [emphatic addition]. The race was among the lighter contests; wrestling, alluded to presently is, among the more severe. *Temperate*—Athletes practised an admirable regimen. *They*—Who run and wrestle. Christians had abandoned the public games. *Corruptible*—Of wild olive, apple tree, parsley, or fir. Not only the crown, but its remembrance perishes.

26. *I*—For my part. *So*—As I said, ver. 23: comp. *so*, ver. 24. *Not uncertainly*—I know what to aim at, and how. He who runs with a clear aim looks straight and runs straight to the goal, casts away every weight, pays no regard to what bystanders say, and sometimes is but aroused even by a fall. *Fight*—Paul mentions besides the pugilistic contest rather than the other kinds of contest. *That beateth the air*—In mere practice which preceded the serious contest, they used to beat the air: comp. *the air*, xiv. 9. [But he is speaking here of the real conflict, in which the *uncertain* boxer misses his antagonist, and *beats the air*. *Mey.*]

27. *Keep under*—Gr. *ἐπωπιδάζω*. Eustathius says, Blows around the eyes are termed *ἐπώπια*, hence, since it is a most tender part, the verb *ἐπωπιδάζω*, and *ἐπωπιασμός*, applied metaphorically to the severest treatment of the body, its mortification. [Thus, *I subdue and bring under* the unwilling body, as if by repeated and severe blows. *Steph., Thes.*] Eustathius also shows, that *πρόσκομμα*, *stumbling*, is to the foot, as *ἐπώπιον*, to the head; (compare *πρόσκομμα* and *τύπτοντες* with *ἐπωπιδάζω*, viii. 9, 12). *Body*—A close antagonist, Rom. viii. 13; 1 Pet. ii. 11. *Bring into subjection*—Gr. *δουλαγωγῶ*. I lay my hand on it, as a *slave*, and *subdue* it; comp. respecting a slave, Sir. xxxiii. 25. *I keep under, as a pugilist, I bring into subjection as a*

runner. The latter follows the former; the one denotes rather the act, the other the state; the former is weightier than the latter; for greater severity is necessary at first, till the body is subdued. *Preached*—Gr. κηρύξας. *Heralded*—There were heralds at the games [who placed the crowns on the conquerors announcing their names. *V. G.*] *Cast away*—Unworthy of a prize, a crown. It is a word used in the games.

CHAPTER X.

1. [For δὲ, *moreover*, read γὰρ, *for*. *Tisch.*, *Alf.* So *Beng.* in *V. G.*, etc.] *I would not that you should be ignorant*—The phrase refers to the whole passage; for the Corinthians knew the facts; comp. ix. 13. The particle *moreover* transfers the discourse from the singular, ix. 26, to the plural. *Our fathers*—Those of the Corinthians too; for the Gentiles succeeded to the place of the Jews. [Our predecessors, he says, in respect of communion with God. *V. G.*] *All*—Had gone out of Egypt—not even one of so great a multitude was detained either by force or through disease, Ps. cv. 37. Five divine benefits are mentioned, 1–4, and as many sins of the fathers, 6–10. *Under the cloud*—Ex. xiii. 21, 22. *Through the sea*—Ex. xiv. 29.

2. *And were all baptized unto Moses*—*Kai*, and so. He resumes what he touched upon ver. 1; about the cloud and the sea, and shows to what each refers. They were baptized in the cloud, so far as they were under it; and in the sea, so far as they passed through it. They were neither wet with the cloud nor the sea, much less immersed (although from Ps. lxxviii. 9, cv. 39, some conjecture that rain fell from that miraculous cloud), nor does Moses use the term baptism. But Paul uses it with great propriety, 1. Because the cloud and the sea are in their nature water (hence too Paul is silent respecting the pillar of fire); 2. The cloud and the sea took the fathers out of sight and restored them again to view, much as water does those who are baptized; 3. They were initiated by the cloud and by the sea; and as initiation, at Col. ii. 11, is described by circumcision, so here by baptism, a metaphor common to the Old and New Testament; comp. ch. v. 7. But they were baptized unto Moses, as the servant of God, Ex. xiv. 31, because they had begun to believe him, and in order that

they might afterwards believe him; comp. *εἰς*, Rom. iv. 20. *Ἐβαπτίσαντο*, middle voice, *received baptism*. In ver. 1, is hinted what God did for them; in ver. 2, what the fathers received. The sacraments of the Old Testament were more than two, if we number these extraordinary ones, at the exodus out of Egypt. *And in the sea—In*, repeated, indicates a new step.

3. *And all*—The three former particulars refer to baptism; this and the following, to the Lord's Supper. If the New Testament had more sacraments, Paul would have drawn some resemblance for the others also. *The same*—In respect of the fathers that fell, or did not fall; not in respect of them and us; for in the New Testament there is no Mosaic manna; comp. *of one*, ver. 17. *Meat*—Ex. xvi. 14. *Spiritual*—Manna was spiritual food, not of itself, John vi. 32; nor merely as a figure: but because *from Christ* there was given to the Israelites, with food for the body, food for the soul; manna, which is far more noble than the material: comp. ver. 4; and in this better sense, the denomination is not given: comp. Ps. lxxviii. 24, 25; and the spiritual food was given not only to believers, but also, so far as God's part is concerned, to the rest.

4. *Drink*—This refers rather to Ex. xvii. 6, than to Numb. xx. 8, where cattle also are mentioned. *For*—As the rock, such the water. *Of that spiritual rock, that followed them*—The article *τῆς* is not added. The people did not know what the rock was; therefore Paul afterwards adds, *but the rock was Christ*. This spiritual rock is spoken of as *following*, not because it followed the people; for it rather went before them; but because, although at that time it was really present with them, ver. 9, yet only in after ages was it at length made known to them; comp. on the word *ἀκολουθεῖν*, *to follow*, 1 Tim. v. 24; on the order of natural and spiritual things, 1 Cor. xv. 46.

5. *But*—Although they had so many signs of the Divine presence. *With the most of them—Not*—Gr. *οὐκ ἐν τοῖς πλείοσιν*. The position of the particle *not* should be noticed. Reason might conjecture that God certainly *was well pleased ἐν τοῖς πλείοσιν*, *with the most of them*. This the apostle denies. He points out not only those who are presently particularly described, but at the same time many others. *God*—Whose judgment alone is valid. *Were overthrown*—In great heaps, with great force. The Sept. has this word, *καταστρώνημι* in Numb. xiv. 16. *For*—The event showed that they had not pleased God. *In the wilderness*—Before reaching the land of promise.

6. *These*—Benefits which the people received, and sins which they committed. *Examples*—By which we may be instructed, from which we may learn, what punishments we must expect if we receive like

benefits, and in like manner. *That not*—The benefits are told in the order in which Moses tells them in different chapters of Exodus; the offences, with the punishments, in a different order. The source of the offences is concupiscence: afterwards, the mention of idolatry most serves his purpose, ver. 7, 4: and fornication was usually joined with idolatry, ver. 8: temptation with murmuring; see ver. 7, etc. Those offences are especially called to mind which serve to admonish the Corinthians. *Lust*—Gr. *be lusters*, ἐπιθυμητός. A verbal noun, used by the Sept. *Evil things*—Rom. xiv. 20. *Lusted*—Numb. xi. 4.

7. *Be ye*—Here and ver. 10, the second person is used; for Paul was beyond the danger of idolatry, nay, he was even the object of *murmuring*; other things are stated in the first person; both with decorum. So 1 Pet. iv. 1, 3, in the second person. [*Idolaters*—By partaking of the sacrificial feasts of the heathen. *Mey.*] *Some of them*—We should mark *some*. Where *some* begin, the mass easily follow, rushing into both sin and punishment. *Sat down*, etc.—So the Sept., Exod. xxxii. 6. *To eat and drink*—This is quoted to the purpose; comp. ver. 21. *To play*—A joyful festival is referred to [celebrated with lascivious dancing around the calf, *V. G.*], and a vain one, on account of the idol.

8. *Committed*—Num. xxv. 1. *Three and twenty thousand*—They are said to have been *twenty-four thousand*, Num. xxv. 9. A stroke from God swept them away; but besides the heads of the people [Num. xxv. 4] were hanged, and the judges were commanded to put to death *their men*, over whom they presided, who were joined to Baal-peor. Moses as well as Paul gives the number of them, whom *the plague itself* destroyed on *that day*. Why then does Paul subtract a thousand? The precise number of the dead, we may perhaps suppose, was between the round numbers, 23,000, and 24,000, say 23,600, and was known by tradition. We avoid the subtilties of other interpreters.

9. *Tempt*—Gr. ἐπειράζωμεν. A compound verb, as Matt. iv. 7. The simple verb follows. *Christ*—Paul mentions five benefits, ver. 1-4, of which the fourth and fifth were closely connected; and five crimes, of which also the fourth and fifth were closely connected. In speaking of the fifth benefit, he expressly mentions Christ; and in speaking of the fourth crime, he shows that it was committed against Christ. [Omit *xai*, also. *Tisch.*, *Alf.*] *Tempted*—Num. xxi. 5. *Christ* is therefore God. Comp. Ex. xvii. 2. Often those things which are declared of *the Lord* in Old Testament, are affirmed of Christ in the New, Rom. xiv. 10, 11; and that *temptation*, by which the people sinned, was peculiarly an offence against *Christ*, Ex. xxiii. 20, etc., xxxii.

34; Is lxiii. 9; for when they had drunk from that Rock, which was Christ, ver. 4, they yet complained of want of water, Num. xxi. 5. So they were also preserved from the fiery serpents, by raising a serpent, a type of *Christ*. As Abraham saw Christ's day [John viii. 56], as Moses embraced "the reproach of Christ" [Heb. xi. 26], so the Israelites tempted Christ, yet the Corinthians could more directly tempt Christ.

10. *Murmur*—Comp. ver. 22. Moses and Aaron were a *secondary* object of murmuring in the Old Testament. [Omit *xai*, also. *Tisch.*, *Alf.*] *Murmured*—Num. xvi. 41. With Moses, *murmuring* preceded the *temptation*; but Paul places *murmuring* after the *temptation*, last of all, as most like that sin, into which the Corinthians were liable to fall. He who is weaker, comp. ver. 22, ought not to murmur, Ex. xvi. 8, 10, end. *Destroyed*—Ibid. ver. 49. *Destroyer*—Comp. Wisd. xviii. 22, 25; Heb. xi. 28, note.

11. [Omit *πάντα*, all. *Tisch.*, (not *Alf.*)] *All*—He resumes what he said, ver. 6, and in this recapitulation adds *all*, which stands in apposition with *ensamples*. *Are written*—The use of Old Testament Scripture abounds in the New Testament. It was not written out *in the beginning*. *Ends of*, etc.—Literally, *the ends of the ages*, *οἱ αἰῶνες*. All, even former ages; *τὰ τέλη*, *the ends*, in the New Testament, comp. Rom. x. 4. The plural has great force. All things come together, and attain their height; benefits and dangers, punishments and rewards; comp. ver. 12. It remains that Christ come, as avenger and judge; and until that happens, the ends, being many, include various periods succeeding each other. *Are come*—As it were unexpectedly. He does not say, *we, who have come upon the ends*. The same word, xiv. 36.

12. *Him*—*Who stands*, and *thinks* that he stands. *Standeth*—*Well-pleasing to God*, ver. 5. *Fall*—Ver. 8, 5.

13. *Temptation*—It is temptation, suited to man, to be overcome by man, when the man has to do either with himself, or with others like himself; to this is opposed *temptation of demons*; comp. ver. 20, 14. *You*—Paul had greater experience; the Corinthians, being inexperienced, were more careless. *Hath taken*—He says *not*, (*no*), *not not yet*. He, therefore, speaks of some present temptation; comp. with *hath taken*, Luke vi. 5, 26; 2 Cor. xii. 16. [Not arising from persecution, but from the attractions and pleasures of sin. *Mey.*] *Faithful*, etc.—A concise expression, of which one member must be supplied from the other. Hitherto you have not been severely tempted; you owe that not to your care, but to God's protection; but now a greater temptation impends; in it too God will be your defence, but be ye

also watchful. Thus *δὲ*, *but*, extends its meaning to ver. 14. God is *faithful* in affording the assistance which both his word and his former works *promise*. [Were he to permit temptation beyond your strength, he would be *untrue* to his *calling* of you. *Mey.*] *To be tempted*—By men or demons. *You are able*—Supply to *bear*, from the end of the verse. *With*—God permits us to be moderately tempted; and at the same time provides an escape. *Also*—In unbroken connection. *A way of escape*—Which takes place gradually even while some things remain to be *borne*. The same word in Wisdom ii. 17, viii. 8. xi. (14), 15.

14. *From idolatry*—The consequent is put for the antecedent, the more to deter the Corinthians: *i. e.*, avoid *things offered to idols*, and the religious use of them, in so far as they are offerings to idols. Having premised this caution in ver. 23, he shows that the use of them in common life is indeed lawful, but still requires great caution.

15. *Wise*—To whom a few words on this mystery suffice to form their *judgment*.

16. *Cup*—The cup is mentioned before the bread; because according to his design he considers more particularly *the meat*, ver. 21; yet it is mentioned, because it is inseparable. The change of the order here is a proof, that the body of Christ is received separately, not inasmuch as it has the blood accompanying it. In mentioning food more respect is paid to meat, than drink; but in the mystery of redemption the blood is oftener named, than the body of Christ. Hence Paul's promiscuous arrangement. *Of blessing*—Thus distinguished from a cup, Matt. xxvi. 27. *Which we bless*—Plural, as in *we break*, supply, *we* ministers and believers, each for his own part: comp. ch. v. 4. All, who bless and break together, thus enter more closely into communion. *Communion*—This predicate used in the abstract shows that the subject must also be taken in the abstract. *The cup, which we use*, *i. e.*, *the use of the cup* (comp. Mark vii. 30, note). He who drinks of this cup, is a partaker of the blood of Christ; so ver. 18, *they who eat*. The highest reality is implied: comp. ver. 19, note. *Of the blood*—Shed. Now, he who is a partaker of the blood and body of Christ, is also a partaker of the sacrifice offered on the cross: comp. ver. 18; a partaker in *fine* of Christ himself; comp. the antithesis, ver. 20, end. *Bread*—A like construction, vii. 17: and Sept. Num. xxxii. 4. Again supply, τῆς εὐλογίας, the bread of blessing. *Of the body of Christ*—*The body* delivered up for us; comp. the opposite, ver. 20, beginning. The body of Christ is also the Church, ver. 17, but here the very body of Christ is intended, from which *the blood* is distinguished.

17. [*Beng.* renders, *since there is one bread, we, the many, are one body.* But *ὑπὲρ* here means simply *for*. The true rendering is, *For there is one bread, we the many are one body.* *Mey.*, etc. *Eng. Ver.*, is wrong.] He proves, that the cup and the bread are the *communion*; for the bread by itself does not make them that eat it one body; but the bread does so, in so far as it is *the communion*, etc. *One bread*—Namely, *there is* [and indeed it is such as is broken, and carries with it the communion of the body of Christ. *V. G.*] *The many*—Believers. *Of that one bread*—And therefore also of the one cup.

18. *Of the altar*—And therefore, *of God*. He, to whom the offering is made, those things which are offered, and the altar on which they are offered, have communion as is evident from the following verses, comp. *Matt.* *xxiii.* 20, 21.

19. [Transpose the words *εἰδωλόθυτον*, *that which is offered in sacrifice to idols*, and *εἰδωλον*, *the idol.* *Tisch.*, *Alf.*] *What*—In the *Protasis*, he has derived his argument from the sacred rites of Christians and Jews; and now about to give the conclusion he uses *Prothetrapia*, [precaution by anticipation,] and sets down by implication the *Apodosis* itself with pious caution, in ver. 20: he who eats things offered to idols, cultivates communion with demons. An idol is a piece of wood, nothing else; what is offered to an idol is a piece of flesh, nothing else; but that cup and that bread, ver. 16, are not a mere cup, not mere bread.

20. [For *θύσαι τὰ ἔθνη*, *the Gentiles sacrifice*, read *θύουσιν*, *they sacrifice.* *Tisch.*, *Alf.*] *Devils*—Rather than idols. *Fellowship*—Those who were present at the sacrifices of the Gentiles, which invite demons, opened the windows to demons, to assault themselves. *To God*—In whose communion you ought to be. See *Deut.* *xxxii.* 17, *sacrificed to devils and not to God*; comp. *Baruch* *iv.* 7.

21. *Ye cannot*—Without very great sin. *The Lord*—Christ. *Of the Lord's table*—The Lord's Supper is a feast, not a sacrifice; on a table, not on an altar.

22. *Provoke to jealousy?*—Namely, by idolatry, ver. 7; *Ex.* *xx.* 5. *Heb.* *מאלין*, is *akin*; *ἀγῶνα παρέχειν*, *to cause one a conflict, to weary*, *Is.* *vii.* 13. So *Deut.* *xxxii.* 21, *they have moved me to jealousy with that which is no god.* *Stronger*—So that we can escape his jealousy when kindled? [The weaker party is provoked without danger; otherwise with the stronger. *V. G.*]

23. [Omit *μοι*, *me.* *Tisch.*, *Alf.*] *Expedient*—Ver. 33. The power, by which all things are lawful, is given by God: *expediency affects myself: edification relates to another.*

24. [Omit *ἕναστος*, *every man.* *Tisch.*, *Alf.*]

25. [*Whatever*—As concerns the distinction of meats; ver. 26. *V. G.*] *Asking no questions*—Whether it has been offered to an idol or not. Curiosity is often more hurtful than simplicity. *For conscience' sake*—That of another, ver. 29, who by silence, is prevented from being disturbed. [Or rather your own; *asking no questions*, that you may bring no burden on *your conscience*. *Mey.*]

26. *The Lord's*—Not idols. Ps. xxiv. 1. *The earth is the Lord's and the fullness thereof*. Ps. l. (xlix.) 12. *The world is mine and its fullness*. *Fullness*—Even all meats.

27. *Disposed to go*—Paul does not altogether approve this, nor forbid it.

28. [*Any*—Some weak Christian, who would warn his brother. *Mey., Alf., etc.*] *For his sake that showed it, and for conscience' sake*—A *Hendiadys*, [i. e., *for the sake of his conscience*]. *μηνύω*, *show*, denotes serious information given of a thing. [Omit *τοῦ γὰρ Κυρίου*, etc. *For the Earth*, etc., to the end of the ver. *Tisch., Alf.*]

29. *Thine own*—Comp. ver. 28, or rather, because he is there speaking in the plural, *my own*; comp. with what follows. *The other*—Of whom, ver. 28. *My liberty*—That is, *I, with the liberty* of my conscience; so just after, *by another man's conscience*, i. e., by another with his encumbered conscience. *Judged*—That is, his weak conscience cannot deprive my conscience of its liberty. *Another*—Literally, *another conscience*; more forcible than *another man's*.

30. [Omit *δὲ*, for. *Tisch., Alf.*] *I*—This refers to his *power*. *Evil spoken of*—By him, who does not use his liberty, i. e., no man can *reprove* me (but *βλασφημεῖν*, to *speak calumniously of*, is even worse), as if *I* were acting contrary to *my* conscience. *For which*—That is, why do reproaches come upon me for my thanksgiving? *Give thanks*—Thanksgiving sanctifies all meat; it denies the authority of idols, and asserts God's, 1 Tim. iv. 3, 4; Rom. xiv. 6.

31. *Whether*—A great first principle, comp. Jer. xxii. 15, 16. *Or doing anything*—[Not *whatever ye do*, as Eng. Ver.; but with the emphasis on *doing*. *Alf.*] *Anything*—Whether more or also less common than eating or drinking. [It is in the highest degree just to consider in all our words and actions, whether they tend to God's glory, 2 Cor. ix. 12; 1 Pet. iv. 11. *V. G.*] *To the glory of God*—With thanksgiving and the edification of our neighbor.

32. *The church of God*—The holy church called from Jews and Gentiles. The same titles, ch. xi. 16, 22.

33. *All*—Jews, Greeks, Christians. *Please*—In their consciences. *May be saved*—The standard for judging of *expediency*.

CHAPTER XI.

1. [This verse belongs to the previous section. *Mey.*, etc.] *Followers of me*—He adds this verse to the former to show, that Christ's example is highest, not his own. *Christ*—Who did not please himself, Rom. xv. 3, but laid himself down for our salvation, Eph. v. 2.

2. [The chapter properly begins here. *Not. Crit.*] *I praise*—Nowhere else does Paul so directly praise any, to whom he writes. But here he resolves to write about something, which does not properly fall under his *παράγγελίαν*, declaration [admonition] to them, ver. 17; in which, however, if they will follow the reasons, which he adduces, and the custom of the saints, ver. 16, which he finally lays down stringently, he assures the Corinthians, that they will be worthy of praise, and declares, that they will incur neither Peter's indignation, nor his. *Me*—Construed, you remember me, or all my things, xvi. 14. *I delivered*—traditions—[Eng. Ver., ordinances.] That is doctrines, imparted to them either by word of mouth, or by letters, whether they relate to mysteries, or ceremonies, ver. 23, xv. 3; 2 Thess. ii. 15: especially, however, the ceremonies. In ver. 23, he says of the Lord's Supper, that he had both received and delivered; but here, he says, that he had delivered, not that he had received.

3. *But*—On this subject Paul seems to have given no commandment before, but to have written now for the first time, when he understood that it was necessary. *I would*—He openly professes his sentiments. *That*—Even matters of ceremony must be settled on moral principles, so as to agree with them. It may be said, How can one and the same principle of the head (i. e., Christ, or the man) require the man to uncover his head, and the woman to cover hers? *Ans.* Christ is not seen; the man is seen; so the covering of him, who is under Christ is not seen; that of her, who is under the man, is seen. *The man, the woman*—Though they do not live in marriage, ver. 8, etc. *The head*—This term alludes to the head properly so called, of the dress of which he treats, ver. 4. The article *ἡ* must be afterwards twice supplied from this clause. *The head of Christ*—iii. 23, xv. 28; Luke iii. 23, 38; John xx. 17; Eph. iii. 9, where God is said to have created all things by Christ, therefore he is the head of Christ. [In each member, the word *head* means the next, immediate head; for Christ, as head of the Church, is also head of the woman. *Mey.*] *God*—Ver. 12.

4. *Praying or prophesying*—Especially in the church, ver. 16, and the assembly, ver. 17. *His head*—The state of the head, the princi-

pal part, gives dignity to the whole body. [The face is chiefly referred to, when he speaks of a covering. *V. G.*] *Having*—That is, *if he has*. The men of Corinth used not to be covered, and in this respect, the women imitated the men. To convince them therefore, Paul speaks conditionally of the man. *His head*—Properly so called, as just before in this verse; comp. note to ver. 6. Otherwise, the man praying with his head covered would sin more against Christ, than the woman with her head uncovered against the man.

5. *But every woman*—*Δὲ, but*, forms an *Epitasis* [emphatic addition]. This whole passage admonishes the woman, especially of Corinth. *Praying or prophesying*—Therefore women are not altogether excluded from these duties; at least the Corinthian women did it. But Paul postpones considering how far it is lawful to ch. xiv. 34, 35, where he limits it to places outside of the solemn assembly. *Uncovered*—Nature demands a covering, but how far the forehead with the face, and the back part of the head, should be covered, is left to custom. It is probable, that Jesus and his disciples had their heads covered in the Jewish custom. Hence the rule is not universal, nor more ancient than Paul. And there was *καρδόσις*, an ordinance, not a rule strictly so called, but a custom, *an arrangement*. A question arises here, what is to be thought of *wigs*? First, they do not seem to be considered as a covering of the head, for they are an imitation of the hair, and where that is too thin, a substitute; and are now sometimes necessary for health, nor do they veil the face more than one's own hair: while if women were accustomed to wear them, they would not be considered sufficiently covered. Therefore the head of a man is scarcely more dishonored by them, while he prays, than while he does not pray. Yet in fact, a wig, especially a long and bushy one very unlike natural hair, is an adventitious thing, and originates and flourishes through pride or at least effeminacy, either wilful or through an artificial necessity:—*it was not so from the beginning, and it will not be so always*. If we could now consult Paul, he would not I suppose compel those who now wear wigs to cast them off entirely; but he would dissuade those, at least, who have not begun to wear them, from ever wearing them; as unbecoming to men, especially those who pray. *Is*—Such a woman does not differ from one, that is shaven.

6. *Be shorn*—As is the back part of the head by nature, in man and woman, so in general it is becoming that the forehead be in its dress: ver. 14. The imperative is permissive, but a permission, which has in it mockery [*Mimesis*] or a deduction to an impropriety. So a nun's shaving is unbecoming. *A shame*—So ver. 14. The opposite, *comely*, ver. 13: *glory*, ver. 15. *Shorn—shaven*—The latter

is more than the former. Mic. i. 16, the back part of the head is shorn; the forehead is shaven. In the passage in Micah, there is a climax in the *extent* of the shaving.

7-10. *Ought not*, etc.—The man has more freedom in his head-dress, especially apart from acts of prayer or prophesying, than the woman. *To cover*—Verses 7 and 10 are in exact antithesis. Observe, first, *he ought not*, and *she ought*; secondly, look at the plan: The man *ought not* to be covered; because the man is, A. the image of God, B. and the glory of God; but the woman *ought* to be covered: C. because she is the glory of the man, D. and on account of the angels. The man, he says, is the image of God; supply, *and of Christ* from ver. 3 (see ver. 8; comp. ver. 12; *ἐκ, of*, of the man and of God; but *διὰ, by*, of the woman); not only on account of his power over woman, but also on account of the causes of the power, namely, because woman is of man; but she is of man, *for* (ἵνα, ver. 9) she was created for the man. But the man is, more nearly, both of God and under God; and so represents God. Now because man is the image of God, he is also the glory of God; comp. *glory*, 2 Cor. viii. 23. *But the woman is the glory of the man*, because the man is head and lord of the woman. He says not, *the image and glory of the man*, but only *the glory of the man*, as if suspending the expression. But he proves that she is the glory of the man, ver. 8, 9, as it were, in a parenthesis. Hence may also be gathered, why the man is the *image and glory of God*. Now since the woman is the glory of the man, she might also be called the image of the man; but Paul substitutes for this another expression, and says, *for this cause*, namely, because the woman is the glory of the man, she ought to be covered *because of the angels*; for in the plan just laid down, D is related to A, as C to B. The meaning of this brief *Noëma* [a general truth] should be drawn from the very words added; let the woman *cover herself* because of the angels, that is, because the angels are also covered. As the angels are to God, so the woman is to the man. The face of God is manifested: the angels are covered, Isa. vi. The face of the man is manifested; the woman is covered. Nor does this exalt the man above the angels; but he is considered only as he represents God to the woman, which cannot be said of the angels. But the woman ought especially to be covered in prayer and prophesying; for prayer and prophecy belong to the man, rather than the woman; when therefore the woman undertakes these parts, then some open avowal is needed, that woman is still properly and willingly inferior to man. Both an outward dress of the body showing humility in the heart, which the angels cannot reach, and order, delight the angels them-

seives, who also contemplate the order, and behold human affairs in the assembly of the Church, iv. 9; Eph. iii. 10; comp. Eccles. v. 6, where Sept. is, *πρὸ προσώπου Θεοῦ*, *before God's face*. A conclusion is drawn from angels to the uncreated Angel, as from the less to the greater. Add Ps. cxxxviii. 1. But if not, the woman offends the angels by what is unbecoming, Matt. xviii. 10, 31. Moreover the woman ought the more to avoid offending the angels, because she requires their protection, somewhat more than the man. She needs it more, on account of her own weakness, just as young children in Matt. xviii. 10, 31: as also *demons* lay more snares for woman, 2 Pet. ii. 19. Power over what is seduced and conquered is in proportion to the extent of the seduction and the conquest; but the woman was first overcome; *or farther*, she is more assailed by those extremely impure spirits, whom the Greeks for their eagerness after victims, call *φιλόλους*, *lovers of destruction*. Comp. Matt. viii. 31, xii. 43. This great superiority of the man over the woman is qualified in ver. 11, 12, by way of *Epitherapeia* [after-softening of an unwelcome truth], lest the man exalt himself, or the woman think herself despised. Jac. Faber, of Stapula: "Man was made immediately by God, the image and likeness of God, for his glory: but the woman mediate through the man, placed as a veil between her and God; for the man is as an interposing object and a veil. To mark this mystery, when a man is converted to God, which occurs usually in prayer or prophesying, he ought to have his head uncovered, having, so to speak, no veil between himself and God, offering thus to God the honor of his creation; but the woman with her head covered, acknowledging her creation, and, as it becomes her, offering honor to God; in the second place, and through the intervening glory of the man. For the man is the first and immediate glory of God; the woman is mediate and second, and is made immediately the glory of the man, and for the sake of the man." He proceeds: "Both man and the angels were immediately created by God, and therefore man should have no covering, as a symbol of this event, when he is turned to God, just as the angels; but the woman ought to have it, not only on account of the man, but also on account of the angels. For it would be pride, if she made her creation equal to that of the angels, inasmuch as she has this privilege by means of the man. For what else is this, that a woman has and ought to have power over her head, but that she has it through the mediation of the man, that is, through the mediation of her head, who is her husband?" The discreet reader will skillfully qualify this by what we have said.

8. *For*—As his wife was related to the first man, so all women to men. *Of the man*—Of the man's rib.

10. *Ought*—Gr. *δπειλει*. Which differs from *δεξ*, it is *necessary*. The former denotes obligation, the latter necessity. The former is moral, the latter, as it were, physical necessity; as *shall and must*. *To have power on the head*—From the antithesis between verses 7 and 10, it is plain that *power* is the same as *κάλυμμα*, a *covering*: so Gen. xx. 16, כִּסוּת עֵינָיו. Sept., εἰς τιμὴν τοῦ προσώπου σου, for the honor of thy face, for a covering, that is, for a testimony of undefiled matrimonial chastity. On the contrary, the priest was commanded ἀποκαλύπτειν, to *uncover* the head of the woman, who had gone out from the *power* of her husband by adultery, or who was at least suspected of it, Num. v. 18. This passage agrees admirably with both quotations; only *ἐξουσία*, *power*, is a more suitable word here than *τιμὴ*, *honor*. Nor would it at all have been foreign to the purpose to compare Ps. lx. 9, *Ephraim is the strength of my head*. Paul uses *ἐξουσίαν*, *power*, by an elegant *Metonymy*, the sign for the thing signified; or a mild one of a term for its correlative term, *ὑποταγή*, *subjection*, or the like; unless it be rather the sign, by which the woman avows and acknowledges that, although she prays and prophesies, still she is inferior to the man; in short, on this condition does the *power* of praying and prophesying fall to her share, not to be exercised without that sign. And this term is therefore more suitable, because it is closely connected with the *δόξα*, *glory*, ver. 15: and *ἐξουσία*, *power*, is also said of angels.

11. *The Lord*—*Christ*, by whom both man and woman have been created and redeemed. The difference between the man and the woman, Gal. iii. 28, disappears rather in respect of Christ in this ver., and in respect of God, ver. 12, than of the angels. Therefore ver. 9, 10, 11, 12, elegantly correspond with one another in short clauses.

12. *The woman*, etc.—Gr. ἡ γυνὴ ἐκ τοῦ. Only here, and at ver. 10, the articles are added. In ver. 10, its force is to refer to ver. 9, and in ver. 12, to ver. 11. *Of—by*—The particles differ; presently *ἐκ*, *of*, is also said of God. *All things*—The man, the woman, and the mutual dependence of each on the other.

13. *In yourselves*—Without a long explanation. *Is it?*—A direct interrogation, as vi. 5. *A woman—unto God*—Paul describes the leap which the uncovered woman takes, passing both *man* and *angels*. An excellent *Hypotyposis* [vivid representation], though short.

14. *Even nature itself*—From which all learn very easily. *Nature*—And its light on decorum. *Have long hair*—Like a *covering*; for he is not commanded to be altogether shorn. *Disgrace*—That is, if

he do it without a reason; for sometimes hair becomes even men. Num. vi. 5; 2 Sam. xiv. 26; Acts xviii. 18. The Nazarite ought to retain his hair, however long.

15. *For a covering*—Not that an artificial covering ought to be added, but because her longer hair indicates that her head should be covered as much as possible: she will ought to correspond to nature. *Is given*—By nature. [Omit *αβρῆ*, *her. Tisch., Alf.*]

16. *But if*—A curt hint, as xiv. 37. Paul perceives that some exceptions may be taken, but he authoritatively represses them. *Seem contentious*—Such a disputer might think that he contended rightly; but Paul calls him *contentious*. He means this: *If any one wishes to contend, and deems that he acts rightly*. In this passage it is rather intended to teach the Corinthians modesty, than to bind all: comp. 2 Cor. ii. 9. For he especially restrains their *φυσίωσιν*, *puffed up spirit*: comp. xiv. 34–38. [*We*—That is, let him be assured that *we*, etc. *Mey.*] Your teachers, of the Hebrews. *Custom*—That a woman should not cover her head, especially in prayer. *The churches of God*—Which ought not to be despised, xiv. 36.

17. *This*—Which follows. [For *παρρηγέλλων*, read *παρρηγέλλω*. *Tisch.*, so *Alf.*, who renders; *But this I command you not praising*, etc. So *Beng.*] *I command*—In the name of the Lord, ver. 23, xiv. 37. *Not praising*—The opposite *I praise*, ver. 2. The two parts into which this chapter is divided, are closely connected by this antithesis. In the one the Corinthians were approved, in the other, they sinned. *For the better*—An assembly of believers ought always to be progressing for the better. *For the worse*—And therefore for *condemnation*, ver. 34. At first Paul speaks more gently. *Κρεῖττον*, *better*, *ἤττον*, *worse*, form a *Paronomasia* [similar sound].

18. *First*—This word, followed by no *secondly*, gives the language a degree of characteristic *feeling*. Their assembly, even in the use of the gifts, might have been held by the Corinthians for the better, ch. xiv. [*First*, he blames the perversions of their feasts of love, here; *secondly*, the abuse of spiritual gifts, beginning ch. xii. 1. So that the *secondly*, answering to this *first*, must be implied there. *Mey., Alf.*] *In the church*—*Church* here approaches the meaning: *place of meeting*. Comp. ver. 20, *into one place*, [where all things ought to be arranged for harmony. *V. G.*] *Divisions*—Not only in opinion, ch. i. 10, but even in the meetings, ver. 21. *Partly*—He excepts the innocent, and uses mild language. *Believe*—His love unaffected, ch. xiii. 7.

19. *Also heresies*—*Schisms* and *heresies* here mean one thing; nor does *also* make a distinction; but this is its meaning: not only many

good things, not merely *stumbling-blocks*, viii. 9, are found among you, but there must be also heresies, or different opinions, and schisms, which generally arise from them. Now there is at once both necessity for these, and it is profitable to the godly, where *men not approved* are mingled with them. *Schism* is a mutual separation; *heresy* is the separation of one party from the unity of the Church, either in faith or worship. [*Tisch.* (not *Alf.*) reads *καὶ οἱ*, that *they also* which, etc.] *Approved*—There were then certainly some such. A polite expression; for he meant that those *not approved* might be openly manifested.

20. *When ye come together therefore*—*Therefore* resumes the discourse, ver. 18. *This is not to eat*—That is, *it does not fall to you to eat*; eating is prevented, viz. because the bread is taken; he therefore says pointedly, *to eat*. An indefinite expression. [We come not to that end because of the want of bread and wine. *Not. Crit.*] Sometimes they attained the privilege of eating the Lord's Supper, ver. 26. Sometimes they were excluded, some at least, who came too late, and were not waited for, ver. 33. So *ἐστί, is*, with the infinitive, Heb. ix. 5. *We cannot*—So repeatedly *Chrysostom*. [Hence the force is, *it is not possible to eat the Lord's Supper*, because this is prevented by the facts stated, ver. 21, etc. *Mey.*] Comp. *γίvetαι*, Acts xx. 16. Also the Heb. 2 Chron. v. 11; Esth. iv. 2; 1 Chron. xv. 2; 2 Chron. xx. 6, and especially Gen. vi. 21, *καὶ ἔσται σοὶ καὶ ἐκείνοις φαγεῖν*, and *it shall be for thee and for them*, to eat. *The Lord's*—An antithesis to *his own* supper, next verse.

21. *Every one*—*Raphelius* says: "It was a custom at Athens, in the time of Socrates, for every one of those, who met at supper, to bring viands for himself, which they did not always put in the common stock; usually each ate his own." Then, after referring to *Xenophon's* testimony, he concludes, "This very passage of the apostle, is a proof that this custom was observed also at that time, by the Corinthians, who had become Christians, so far that when they were about to celebrate the Lord's Supper, they brought into the church at least bread and wine, if not other meats also, of which part was afterwards taken and consecrated for the eucharist. For doubtless Paul calls the first *their own supper*, ver. 21, namely the food which each had brought from home, and which they fell upon as their right, without waiting for others. Then, *they that have not*, ver. 22, must be understood to be the poorer members, in whose presence, the richer, not without showing contempt for them, feasted intemperately before the distribution of the Lord's Supper, which the poor had come to enjoy, while they had no other food." *Taketh before*—When

he ought to wait, ver. 33. *In eating*—Language on feeding the body, ver. 33, etc., from which the Lord's Supper differs widely. *And—And one indeed* (who has not) *is hungry* (and thirsty): but another (who has, is well filled and) *becomes drunken*. The one has more than is right, the other less.

22. *For*—[Eng. Ver., *what*.] He presses them with questions. *Houses*—Ver. 34. *The Church*—Of which the better part was the poor, James ii. 5. *Of God*—The dignity of the Church. *Deepise*—When you do that apart in the church, which you might do *at home*. *Have not*—*Those, who have*, viz., the wealthy; *those, who have not*, viz., the needy. [*Tisch.* punctuates; *Shall I praise you? In this I praise you not.*] *Praise you not*—*Meiosis* [saying less than is meant], implying: You are much to be blamed.

23. *Received*—Directly. “We ought therefore to approach with great reverence that most solemn mystery, which the Lord instituted, while yet upon the earth, as we distinctly learn from Matthew, Mark, and Luke; and which he renewed, besides, when he ascended into heaven, by revelation to the Apostle Paul.” Jac. Faber Stapulensis. *From the Lord*—Jesus Christ. *Delivered*—In your presence. *Lord Jesus*—This word *Jesus* is added with a purpose. He had just said, *from the Lord*. *On the night*—Hence called *Supper*. Comp. Ex. xii. 6; although for the Paschal lamb, the time of day was expressly appointed; not so for the Eucharist. *On which he was betrayed*—This is thus brought forward with evident design; for the betrayed broke off the intercourse of Jesus with his disciples: comp. ver. 26, note.

24. *Break*—The very mention of the breaking, involves distribution, and refutes the Corinthian plan, every man *his own*, ver. 21. [Omit *λάβετε, φάγετε, Take, eat*; also *κλάμενον, broken*. *Tisch., Alf. Mey.*] *Broken for you*—In Luke the words are, *given for you*. In the Lord's Supper, with the bread *broken*, the body of Christ, which was given to death for us, is taken and eaten, as true food; though no one would affirm that the Lord would have added *breaking* the bread, had not that been the common practice then. In the natural order the passion precedes the eucharist; hence the institution of the Supper took place immediately before the death of Christ. Therefore the body of Christ is said to be *given* in respect of the passion in itself; to be *broken*, in respect of the passion fitting the Lord's body for being eaten: and the expression *for you* shows that the word *given* is also implied, so that it is a concise phrase, meaning; *which is given for you and broken to you*. These remarks indeed refer to

the common reading *κλώμενον*, *broken*, from the verb *έκλασε*, *brake*, just before; but the Alexandrian copies had not the participle, as is evident from the fourth book of *Cyril* against Nestorius; whence others have supplied *διδόμενον*, *given*, from Luke. *My body, which (is) for you*, is a nervous sentence, as John vi. 51, in the old copies, *my flesh for the life of the world*. [See note.]

25. *When he had suffered*—Therefore you, Corinthians, ought to separate common meals from the Holy Supper. *As oft as*—*As oft as* is not a command, but implies that we should eat and drink often. *Ye drink*—This cup, ver. 26. *In remembrance of me*—This is presupposed by Matthew and Mark. Luke uses it once, Paul twice, because it suits his purpose. The old sacrifices were to *bring sins to remembrance*, Heb. x. 8; the sacrifice of the body of Christ, accomplished once for all, is revived *by the remembrance of forgiveness*.

26. [Omit *τούτο*, *this*, (with *cup*.) Tisch., Alf. Read *the cup*.] *The Lord's death*—*The death*, by which Christ was sacrificed for us [and his blood was separated from his body. Hence he says separately, *This is my body*; and separately, *This is my blood*. V. G.] So also, the *Apocalypse* mentions a *lamb, as it had been slain*. *Ye do show*—Refer the Indicative, with *for*, to *I have delivered*, ver. 28. He convicts the Corinthians from their own practice, such as it was. New things are announced [shown], and the death of the Lord ought always to be new in our memory; Ex. xiii. 8, and *thou shalt show*; referring to the passover; whence the paschal lesson is called *παρα*, *the announcement*. The Syriac also has the indicative. *Until*—Paul infers this from the participle *έως*, *until*, Matt. xxvi. 29. Whatever seems lost to us by Christ's departure, is compensated by the Lord's Supper as a kind of equivalent, so that from the Lord's departure from the sight of believers to his visible and glorious coming, we still have him whom for a time we do not see. "*What was manifest in our Redeemer has passed into the sacraments*;" Leo the Great. Hence, he says, *in remembrance of Me*: and of this mode of remembering there was no need, so long as he was with his disciples. Hence he did not institute the Supper sooner, but on that night, on which the betrayal broke off visible intercourse with Jesus upon the earth. But he instituted it then, lest with the sight of him, the memory also should be interrupted. It may be asked, why did he not institute the Supper during those forty days between his resurrection and ascension? *Ans.* 1. Because it chiefly relates to the remembrance of his *death*. 2. The Sacred Supper is a foretaste as it were of a common banquet with Christ in heaven, but after his resurrection, Christ did not eat and drink with his disciples, but merely ate with

them, and that only to convince them of his real resurrection and presence. This remembrance is of the closest and most vivid kind, like the remembrance by children of parents, by a wife of her husband, by brother of brother, united with faith, love, desire, hope, joy, obedience, and summing up the Christian condition. This relation is in force from the close of the last feast with the disciples till his coming, Matt. xxvi. 29. This mystery unites the extremes of the two periods [Dispensations]. *Till*—Whenever his coming may take place. Then it *will be drunk new*, Matt. xxvi. 29. *Come*—In glory, iv. 5. Not *return*; comp. Acts i. 11, note. [Why *until he come*? Because there will be no need of the symbols of the body, when the body itself shall be seen. *Theodor. in Mey.*]

27. [Omit *τοῦτον*, *this*, with *bread*; read, *the bread. Tisch., Alf.*] *And*—For *καί*, *and*, some read *ἢ*, *or*, but *and* is right; as in what follows, *body AND blood*. [This is wrong, The true reading is, *ἢ*, *or*. So *Tisch. Alf.*, and all eds.] From the *or*, Pamelius, writing to Cyprian on the Lapsed, attacks the necessity of communion in both kinds. The disjunctive particle, if any one thinks that Paul used it, does not, however, separate the bread and the cup; otherwise the cup might as well be taken without the bread, as the bread without the cup. Paul twice demands, both with the bread and with the cup, the *remembrance* of the Lord Jesus in his own words, ver. 24, 25. But among the Corinthians, as they celebrated the Lord's Supper, a man might at once both eat this bread and drink the cup of the Lord, and yet separately he might eat this bread unworthily *or* drink this cup unworthily, the remembrance of the Lord being profaned in the case of either, ver. 21. But if any one among the Corinthians even in that time of confusion took the bread without the cup, *or* the cup without the bread, on that very account he took it unworthily, and became guilty of the body and blood of the Lord. *Unworthily*—This is done not only by those without repentance and faith, but by those who do not examine themselves. The unworthiness of him who eats is one thing, that of the eating is another. "Some indeed say, that he excludes, not a person unworthy, but one receiving unworthily of the sacred ordinance. If then even a worthy person approaching unworthily is kept back, how much more an unworthy person who cannot partake worthily!"—Pelagius in the works of Jerome.

28. [*But*—That he may not incur this sin. *Mey.*] *Examine*—By discerning himself, and discerning the body of the Lord, ver. 29, 31. *A man*—Any one, iv. 1, even one of himself unworthy. *So*—At length. *Of*—The preposition expresses a circumspect mind; but *the bread, the cup*, is language showing indiscretion, ver. 27.

29. [Omit ἀναξίως, *unworthily*. Tisch., Alf.] *Judgment*—Gr. κρίμα, [without the article, comp. v. 32. *Not. Crit.*] some judgment, disease, or bodily death, ver. 30; so that those who do not discern the Lord's body, atone for it in their bodies. He does not say τὸ κατὰ κρίμα, *the condemnation*. *Not judging*—[Or *appreciating*; Alf. better than Eng. Ver., *discerning*] Comp. Heb. x. 29. *Body*—Supply *and blood*. *The Lord*—An *Antonomasia* [an appellative for the proper name], that is, *Jesus*. The Church is not called *the body of Jesus*, or *the body of the Lord*; but *the body of Christ*. This then refers to the *proper body of the Lord Jesus*. [But the words τοῦ Κυρίου, *Lord's*, are not genuine. Tisch., Alf.]

30. *For this cause*—The Corinthians had not observed this cause; but in our day it is proper to attend to it. *Weak and sickly*—*Weak* from slighter; *sickly* from more serious diseases; comp. Rev. ii. 22. [This distinction is unfounded. Mey., etc.] *Sleep*—An indifferent word [neither good nor bad] apart from the state after death. Here however it does not denote a dreadful death.

31. [For γὰρ, *for*, read δὲ, *but*. Tisch. Alf.] *Judge*—Before the deed, Gr. διακρίνομεν. *Be judged*—After the deed, Gr. ἐκρινόμεθα. The simple verb and its compounds are elegantly used; nor does he immediately add *by the Lord*. But Paul afterwards discloses it to us, *we are chastened by the Lord*, Rev. iii. 19.

32. *With the world*—There is sure *condemnation* therefore for the world, since it is without *chastisement*.

33. *Wherefore*—The remedy and advice suitably follow the reproof of a fault; the simpler the better. *My brethren*—A title suited to the conclusion.

34. [Omit δὲ, *and*. Tisch., Alf.] *Hunger*—So that he can not wait. *Occupatio* [anticipation of objections]. *The rest*—Regarding the Lord's Supper; for presently after in this epistle he *sets in order* also some spiritual things.

CHAPTER XII.

1. *Now concerning spiritual* [gifts]—Neuter, ch. xiv. 1, [not *men*]. Some may wonder, that the other epistles do not treat of the gifts also, in which other churches were not wanting, ch. xiv. 36; Gal. iii. 5; 1

Thess. i. 5, ii. 13. The abundance of gifts in the Greek churches powerfully confuted the learned but vain curiosity of the Greeks. The abuse of them gave Paul an opportunity to write to the Corinthians; and this is a mark of Divine wisdom, that every book of the Sacred Scripture, including the New Testament, discusses some subjects peculiar to itself. The Corinthians abounded in *spiritual* gifts, and yet Paul had something to write to them, as well on other matters, as also on this topic; and that without delay; comp. ch. xi., end. Now he sets forth here: I. The unity of the body, verses 1–27. II. The variety of members and functions, verses 27–30. III. The principle on which gifts are exercised rightly, namely, by love, ver. 31, ch. xiii., throughout. IV. The comparison of gifts with one another, ch. xiv. *Would not have you ignorant*—This is repeated in ver. 8 in synonymous terms, as if after a parenthesis. *Ignorant*—Ch. xiv. 38.

2. *Know*—Related to the verb *remember*, found in Eph. ii. 11. The true reading is, οἴδατε ὅτι, ὅτε ἐθνή ἦτε, etc. So *Tisch.*, *Alf.*, *Mey.*, etc. *Alf.* renders, *Ye know (that) when ye were Gentiles, led about to idols which were without utterance, just as ye happened to be led*. The analysis will be easy, if we only hold fast this thread, ὅτι ἤγεσθε, *that you were led*; so that ἤγεσθε, *were led*, is not a mere accessory proposition [*Synkategorema*], but the predicate itself; comp. Eph. ii. 12, where Gentiles and Gentilism are likewise distinguished in the enunciation. For, instead of ὅτι or ὡς, *that*, we have conjointly ὡς ὅτι, *how that*, and ὅτι ὡς, *that as*; and that with another word interposed. Furthermore ἄν is joined with the verb ἤγεσθε. But the sense, as a whole, will remain, if ὡς ἄν be entirely set aside in the construction, as in 2 Cor. x. 9, where it means *as if*; and so it might be taken here too. Moreover in ἤγεσθε ἀπαρόμενοι, the passive is construed with the middle, the simple with the compound: *you were led and led away*, you gave yourselves up to any guidance whatever. [In this *leading*, Paul considers *Satan* as the leader; (comp. Eph. ii. 2). The opposite is *to be led by the Spirit*, Rom. viii. 14; Gal. v. 18. *Mey.*] *Dumb*—A proper epithet; comp. ver. 3, *you blind* went to the *dumb*; you dumb to the blind.

3. *Wherefore*—[Namely, because you have been ignorant hitherto, ver. 2. *Alf.*, etc.] He infers this thesis, that *spiritual* things are with all Christians, and with them alone, that is, with those who glorify Jesus; and that by them faith in Jesus is proved. For idols bestow nothing *spiritual*; when the superstition of the Gentiles was overthrown, there was not the same need of miraculous gifts. In turn, he who glorifies Jesus, has the Spirit of God; he who does not, has not the Spirit of God, 1 John iv. 1, 2. Paul furnishes a test of truth

against Gentiles; John, against false prophets. *Give to understand*—Divine operations of that kind had been unknown to the Corinthians before. Until these letters came from Paul, their knowledge was less distinct, as they had not been long rescued from heathenism. *By the Spirit of God*—Immediately after he says, *by the Holy Ghost*. Godhead and sanctity are synonymous, especially in speaking of the Holy Trinity. *Speaking*—This expression is of very wide application. For even those, who perform cures and miracles, are accustomed to use words. In antithesis to *dumb* idols. [The true reading is, λέγει Ἀνάθεμα Ἰησοῦς, *saieth, Jesus is accursed. Tisch., Alf.*] *Calleth accursed*—As did Gentiles, but the Jews yet more. There is a *Tapeinosis* [saying less than is meant]. *Does not call accursed*, that is, he in the highest degree *blessees*. *Accursed* and *Lord* are opposed. [It is long-suffering, surpassing all comprehension, that Jesus Christ the Lord, at the right hand of the Father, does not refuse to tolerate, for so long a period of time, such a mass of blasphemy from unbelievers, and especially from Jews, in their wretched blindness. That consideration ought to free the Christian from any indignation on account of any reproach whatever, however little deserved. *V. G.* The true reading is, εἰπεῖν Κύριος Ἰησοῦς, *say, Jesus is Lord. Tisch., Alf.*]

4. *Diversities*—Gr. διαπέσεις. The Sept. has this term for Heb. קְהָלִים, of the orders of the priests. Comp. *dividing*, ver. 11. *But*—An antithesis between one fountain and many streams. *Gifts*—What in ver. 1 he called *spiritual* things, now, after mentioning Jesus, he calls *gifts*. *Spirit*—The Holy Spirit is spoken of in this verse; Christ, in ver. 5; God the Father, in ver. 6; and the names gifts, ministrations, operations, agree respectively with these names. The Spirit is treated of ver. 7, etc.; the Lord, ver. 12, etc.; God, ver. 28, etc. [Comp. Eph. iv. 4, 5, 6].

5. *Administrations*—Ver. 28. *The same Lord*—The Son of God whom the Holy Ghost glorifies by those ministers.

6. *Operations*—Ver. 10. *The same God*—By his Spirit working, ver. 11. *All*—The working of God is seen somewhat more extensively than the offices of Christ and the gifts of the Spirit. *In all*—Masculine, all men; comp. *every man*, ver. 7, etc.

7. [To each man (thus endowed; emphasis on each, as individual distinction of gifts is to follow) *is given*, etc. *Alf.*] *Manifestation*—Various, by which the Spirit *manifests* himself, though in himself hidden. *Profit*—This is treated, ver. 12, 13.

8–10. *To one, to another, to another*—Three classes (genera): comp. ch. xiii. 8, and among these the expression, *to another*, denotes many

kinds, (species,) each one under its own class. So also xv. 39, 40, 41. ἄλλος in turn is used for distinguishing kinds; ἕτερος, classes. By a change, ἄλλος is used to distinguish classes, ἕτερος, kinds, Heb. xi. 35. *Prophecy* is put in the second class, rather than the first, because in the second are stated such things, as have more influence with those without, namely, unbelievers, than those in the first class, for believers. *By*—Presently after follows *κατὰ*, according to; ἐν, in; which are severally used with great propriety. [Eng. Ver. renders all three by]. *Word*—Both wisdom and knowledge are set forth in the church by the word. *Wisdom, knowledge*—Paul in various ways mentions *knowledge*, especially to the Corinthians, either by itself, 2 Cor. vi. 6, or with kindred things; *in word and knowledge*, 1 Cor. i. 5; comp. 2 Cor. xi. 6; *in faith and word and knowledge and all diligence*, 2 Cor. viii. 7; *prophecy* (concerning mysteries) and *knowledge, tongues* being added, 1 Cor. xiii. 2, 8; *either by revelation, or by knowledge, or by prophesying, or by doctrine*, ch. xiv. 6; and here of *wisdom and knowledge*, Col. ii. 8; Eph. i. 17, iii. 19. He speaks as of daily matters among the Corinthians; at present we doubt of the meaning and distinction of the very words. This is certain, that when they are ascribed to God, they differ only in their objects; see Rom. xi. 33, note: when they are attributed to believers, *wisdom* reaches further, wider, deeper, and higher than *knowledge*. *Knowledge* is, so to speak, sight; *wisdom*, sight with taste. *Knowledge* is of things to be done; *wisdom*, of things eternal; hence also wisdom is not said to pass away, ch. xiii. 8, and knowledge is more frequent; so Paul does not so much ascribe the former as the latter to the Corinthians, ch. viii. 1, ii. 6. *Prophecy* belongs to prophets; *wisdom*, to wise; what is left, namely, *knowledge*, to scribes, Matt. xxiii. 34; Luke xi. 52. *The same*—By whom *the word of wisdom* is given.

9. *Faith*—*Faith* here is not that which is common to all saints, but a peculiar gift, distinguished too from the four species, which follow presently: and yet it is joined more closely with them, than with that first and third classes of gifts, ver. 8 and 10, end. This *faith* then is a very earnest and most present apprehension of God, chiefly in his will, as to the effects particularly conspicuous either in the kingdom of nature or of grace. Therefore it is connected with the *operation of the miraculous powers*, ch. xiii. 2 (of which the principal, because the most useful to others, was that of healing), and with *prophecy* (to which *the discerning of spirits* was related, ch. xiv. 37), Rom. xii. 6. And from this description, which we have now given, it is evident, how faith, common or saving, and miraculous, (a peculiar gift,) either agree or differ, how the one may or may not be, without the other.

and either without love. Even men without righteousness and love may perceive the omnipotent will of God in Christ, Matt. vii. 22. But none but holy men can apprehend the will of God reconciled to us in Christ. And in these things, the faith working miracles, and that which saves, are not different, but one and the same. In its first act it always has miraculous power; for it is something entirely supernatural, Eph. i. 19, although not always in such a degree, or on such an occasion, as to show itself. *Gifts of healing*—"Not only miraculous cures are meant, Acts v. 15, xix. 12, xxviii. 8, but also a gracious blessing on the cure of the sick, by natural remedies: as it cannot be denied, that some physicians are more fortunate than others, and this should be attributed not merely to their skill, but chiefly to Divine favor." *E. Schmidt*. This may also be applied to other gifts. For as the king of Judah when he lost his golden shields substituted brazen ones; so after the Church has lost distinct gifts, grace still lends its aid more secretly under human efforts and means, and that the more abundantly, the more room is given it. [For ἀντὶ, same, read ἐν, one. *Tisch., Alf.*]

10. *Prophecy*—See on Rom. xii. 6. [*He that prophesieth* speaks altogether from *the Spirit*; *he that teacheth* speaks partly also of his own understanding. *Chrysost. in Mey.*] *Discerning of spirits*—So that he can show to others, what kind of spirit each prophet possesses, ch. xiv. 29. *Kinds of tongues—interpretation*—Ver. 30, xiv. 5, xiii. 26, 27.

11. *Will—The Spirit*. So, as *God willed*, ver. 18. He gives the several gifts, or some in various measures, to each.

12. [*For*, etc.—Here follows the proof that one and the same spirit will work all gifts by his own will, ver. 11; for else the church could not be a unit. *Mey.* For τοῦ σώματος τοῦ ἑνός, *that one body*, read τοῦ σώματος, *the body. Tisch., Alf.*] So also *Christ—The whole Christ is the head and body. The head is the only-begotten Son of God*, and *his body is the Church*; *Augustine*. With this agrees Ps. xviii. 51. *To his Anointed, to David and his seed*: for so the accent requires.

13. *By one Spirit*—The Holy Spirit is in baptism. *Into one body*—That we may be one body, animated by one Spirit. *Whether Jews or Greeks*—Who were *bodies* very different by nature. *Whether bond or free*—Who were *bodies* very different by human institution. *Have all*—Have been made to drink *one Spirit*. [Omitting εἰς, *into*, we have the true reading. *Not. Crit.* So *Tisch., Alf.*] John vii. 37, etc. Hence also is inferred the unity of the body. I do not think, however, that there is any direct allusion here to the Lord's Supper, comp. Mark x. 38,

note. [Rather, the reference in the last part of the verse also is to *baptism*: which naturally appears as a *giving to drink*, from the frequent idea of the *outpouring* of the Spirit. So *Mey., Alf., etc.*]

14. *For*—This *protasis* on the body extends to ver. 26: and is so adjusted, that the conclusion, ver. 27, is summarily added.

15. *If*—The more ignoble members ought not to be spurned by themselves, ver. 15, 16, nor can they be neglected by the more noble, ver. 21, 22. *Foot*—The foot is elegantly introduced speaking of the hand; the ear, of the eye; one part of the other most resembling it. For so among men, each usually compares himself with those, whose gifts are most like his own, rather than with those, far superior, or far inferior. Thomas Aquinas says: “Men devoted to active life are distinguished by the members of motion; those who are devoted to contemplation, by the members that mark intellectual strength.” He therefore decides, that the *feet* are in subjection; the *hands*, more dignified; the *eyes* are teachers; the *ears*, learners. *Am not of*—Supplied *therefore* from the following clause.

15, 16. *Not*—Gr. *οὐ*. *Μή*, as a sign of interrogation expects a negative answer, as ver. 29, *μή πάντες ἀπόστολοι*; [are all apostles?] but *οὐκ* an affirmative; as ch. xiv. 23, *οὐκ ἐροῦσιν*; [will they not say?] Therefore the question, whereby some read, *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*; is it not therefore of the body? perverts the sense. [Hence *Tisch., etc.*, write this verse without the interrogation mark. The two negatives destroy each other, as in English (comp. Acts iv. 20), and the meaning is, *not therefore is it not of the body*; i. e., *it is still of the body*. *Win.* 520. So *Beng.*] *Οὐ παρὰ τοῦτο οὐκ* is a double, not a simple negative, as Acts iv. 20, 2 Thess. iii. 9. If the foot should say, *Because I am not the hand, I am not of the body*: this saying of the foot is blandly contradicted: *Not therefore art thou not of the body*, thou dost not therefore cease to be of the body. Theophilus of Antioch has language like this; It does not follow, that, *because the blind do not see, now therefore also the light of the sun does not appear*, where *παρὰ* is used to denote *on account of, because*, as Deut. xxiii. 4.

16. *The ear*—A part less noble. *The eye*—A most noble and most commanding part, comp. Num. x. 31. Sight excels hearing, ver. 17, 21.

17. *If the whole were an ear*—He does not say, *and if*, for the *etc.* is supplied at the end of the verse. *Or if the whole were smelling, where were the taste and the touch?*

18. *As it hath pleased him*—We ought not to require other deeper reasons for things, beyond the will of God: it is lawful to philoso-

phize in *subjection to that will*; we may treat of the best possible world, as the apostle does here of the best possible human body.

20. *One body*—From this unity follows the mutual dependence of the members.

21. [The preceding verses met the dissatisfaction of those who had inferior gifts; this meets any feeling of pride or superiority in those who had higher ones. *Mey.*, etc.] *Need*—To this refer the word *necessary*, ver. 22. *The head*—The chief part.

22. *More feeble*—The hand, compared with the eye.

23. *Less honorable*—As the feet. The comparative softens the expression; *dishonorable* would be too severe. But he so calls the parts covered with garments. *Uncomely*—Which need clothing. *Bestow*, etc.—So the Sept. Esth. i. 20; *bestows honor*, (clothed with honor,) likewise Prov. xii. 9. *Have*—From the attention they receive from other members.

24. *Have no need*—What need then of patches on smooth cheeks? [The women sometimes put small patches of black silk, etc., on the face.] *Honor*—Comp. ver. 23, beginning.

25. *Care one for another*—This is explained in ver. 26. The plural more expressly denotes the care of all the members, than would the Attic singular.

26. *Rejoice with*—Both this and *suffer with* denote not only the affection, but also the effect.

27. *In particular*—Or *in part*. He adds this, because the Corinthians were not alone the body of Christ and his members, ch. xiv. 36. Even Rome ought to be satisfied if she be a *part*.

28. *In*—So, *in* ver. 18, with the same verb *set*. *First*—Apostles, not Peter separately, are in the first rank; the others follow them, according to the nature of their office, time, dignity, usefulness. *Prophets*—Acts xiii. 1. *Thirdly, teachers*—*Teachers* hold a high place, even above those who work *miracles*. Under prophets and teachers are included also evangelists and pastors; comp. Eph. iv.

11. *After that*—The other classes are not distinguished by numbers. *Powers*—That is, *miracles*. Abstract for the concrete. So in the following terms. *Helps, governments*—Literally *pilotings*. They hold governments, who take the helm in the church. *Helps* are those who, though not governors, yet exercise a certain influence, by which others are supported; comp. xiii. 3. These two offices are not mentioned again, ver. 30. Princes, as soon as they adopted the Christian faith, claimed for themselves the offices of *helps* and *governments*; but at the beginning those who stood first in authority, prudence, and resources in the church, aided and governed it. *Government* is bu-

sied with outward things; therefore the Spirit reckons it in an inferior place. [*Beng.* adds, with slender authority, ἐρμηνείας γλωσσῶν, *interpretations of tongues.*] The want of a connective has the force of *et cetera*.

29. *Are all?*—That is, not very many are. *Workers*—Literally, *are all powers*, [i. e., endowed with miraculous powers; So *Alf.*] For if Paul referred the *have all?* of ver. 30, to it, he would have expressed it here.

31. *Covet*—The Spirit gives as he will, ver. 11: yet believers may freely follow, and engage in one rather than another, ch. xiv. 26. God's operations are pleasant, not compulsory. [For τὰ χρείττονα, *the better*, read τὰ μείζονα, *the greater.* *Tisch.*, *Alf.*] *Best*—Gr. χρείττονα, *better*, as each gift is more favorable to love. Theology is comparative: ch. xiv. 5, 19. *Nay, even*—Gr. (καὶ ἔτι) [Eng. Ver., *and yet*], Luke xiv. 26. I not only exhort, but also show the method, and the way or plan. *Excellent*—Literally, *by excellence*. This expression gives the noun the force of a superlative (Rom. vii. 13), as to say, *the way most way-like* [not a way more excellent than gifts; with which he is not contrasting it; but the seeking for *the best gifts* must have love for its motive and guide; and without love the gifts are worthless, ch. xiii. 1, 2. *Mey.*] *A way*—Not *the way*; keeping the Corinthians somewhat in suspense, while he explains the way: ׀׀׀, *the way of love.* *Show*—The present. Paul warms, and is carried on to love. When he has thus shown the way, he returns to gifts, as the repetition of the word *covet* (*desire*, Gr. ζηλοῦτε) indicates, here and ch. xiv. 1.

CHAPTER XIII.

1. *Though*—All the gifts [however delightful, extensive, and useful, *V. G.*] ought to be estimated, exercised, and elevated, according to love and its standard. The apostle introduces into the discussion of the gifts a more effective discussion of love. So in Disputations, we must always return to those points, which give greater grace. *The*—All. *Tongues*—A climax; with *the tongues*, ver. 1: *prophecy*, ver. 2: *faith*, ver. 2: *bestow*, ver. 3. *I speak*—The tenor

of love leads him, though he just said *to you*, to speak in the first person singular. He does not except even himself in the condition: *And of angels*—Angels excel men, and their tongue or tongues excel men's. Moreover, they use their tongues to address men: Luke i. and ii. *Love*—[Eng. Ver., *charity* has not now the same meaning.] Which seeks the salvation of our neighbor. *Have not*—In the very use of the gifts, and in the rest of life. Many indeed have prophecy and other gifts, without charity and its fruits, ver. 4; Matt. vii. 22, which are called *gifts*, in respect not so much of themselves as of others. *I am become*—For want of love. The language assumes a harshness. *Brass*—*Brass*, for example a piece of money of that metal requires less art than a cymbal, for instance, of silver. To the former may be compared he who speaks with the tongues of men without love; to the latter, he who speaks those of angels. *Sounding—Tinkling*—With any sound whatever, mournful or joyful, without life and feeling. The language varies, *I am nothing; it profiteth me nothing*, ver. 2, 3. Without love, tongues are a *mere sound*: prophecy, knowledge, faith, *are not what they are*: Matt. vii. 22, 15; 1 Cor. viii. 1, 2; James ii. 14, 8; every sacrifice is *without reward*. However such a man please himself, think that he is something, and promise to himself great reward. With love, the good things opposite to these are understood.

2. *Mysteries*—Rom. xi. 25, note. [The secret counsels of God, the arrangements of Messiah's kingdom, etc. *Mey.*] He does not add *wisdom*, which is nothing without *love*. *And all knowledge*—Construe with *εἰδῶν*, *understand*, as that is a kindred word, and immediately precedes. Of those gifts, which are enumerated at ch. xii., Paul at ch. xiii. selected the more remarkable, and those to which the prerogatives of love are fitly opposed. *Mysteries* relate to things concealed; *knowledge* comprehends things more ready at hand, and more necessary, as *Science* [*Wissenschaften*] commonly applies to nature. *Faith*—Ch. xii. 9, note.

3. *Though*—This is the utmost that the *helps* and *governments* can do, ch. xii. 28. *Bestow*—He puts in the highest place, what depends on the human will and seems most closely connected with love, in acting and suffering. He, who gives up *goods* and his *body*, loves much, 2 Cor. xii. 15; but he who gives them up without *love*, keeps back his *soul* to himself: for love is a faculty of the soul. Therefore he speaks of *profit* in the *Apodosis*. On *Bestow*, *φωμίζεν*, see Rom. xii. 20. *Give*—For others. *Even to be burned*—Dan. iii. 28; *they gave up their bodies to the fire*.

4. *Love*—He describes the nature of love. He does not say, love

speaks with the tongues, prophecies, gives to the poor: but it is long-suffering. It is a *Metonymy* for *the man*, who has love. But Paul chiefly mentions those fruits of love, necessary in exercising the gifts, which he requires from the Corinthians, and without which there may be prophecies, but no profit. Taking 1 Cor. viii. 1, we may advantageously compare together the delineation of love which Paul adapted to the Corinthians, and the delineation of wisdom, which James also adapted to those for whom he wrote, James iii. 17. *Suffereth long*—Twelve praises of love are reckoned in three classes, ver. 4-7—(if we reckon together one pair at the beginning, and two pairs at the end, as is shown in the notes). The first consists of two members, 1, *it suffers long, is kind*: 2, *envies not*. We have the same synthesis and antithesis, Gal. v. 22, 20. *Long-suffering* is of evil proceeding from others: *kind* of good to be extended to others; on the other hand, it does not grieve at another's good, nor rejoice at another's evil. The conjunction *and* is not expressed with *is kind*.

4, 5. *Vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own*—The second class is of four members. In the first and second, two things in excess, which generally go together, are excluded; in the third and fourth two defects, likewise united, are also excluded. For *δογμαίνειν* means the want of attention to that decorum, that civility, which are proper to be observed: and *to seek one's own* is connected with neglect of others, when one merely regards himself and leaves others to themselves. Love avoids these two defects. And the third corresponds to the first, for both belong to the desire of approving one's self to others: the fourth is opposed to the second, for both refer to the avoidance of party feeling. *Vaunteth not*—*Doth not act insolently*, with pride and ostentation; again, *doth not behave unseemly*, is *not uncourteous*, unpolite, rude. [Where love, there true modesty also flourishes, which is termed *civility* among people of the world (nor yet should *familiarity* be blamed as insolent): on the other hand, every degree of *elegance of manners*, in highest perfection, in men of the world, has something *insolent* in it, on account of self-love. Let the world cease to boast of virtues; they suit true Christianity alone. *V. G.*] *Is not puffed up*—With too great zeal for another; comp. iv. 6: again, *seeketh not her own*, *does not labor for its own interests*, nor require others to do so. In a way not dissimilar, twice two members respect each other mutually (though occasionally placed in a different order by direct or inverse *Chiasmus*) at ver. 7, and especially at ch. xiv. 6.

5. *Not provoked*—*beareth all things*—The third class, of six members; of which the third and fourth, and so the second and fifth, the

first and sixth, answer to one another. For there is a *Chiasmus* [cross reference of clauses] and that a retrograde one, quite agreeing with the double climax by negative and affirmative steps. And all these have in our neighbor the personal object;—the real object, [the thing or fact, which is their object] in the future, is, *love is not provoked, hopeth all things, endureth all things*; in the past, *thinketh no evil, it covereth all things, believeth all things*: in the present, *rejoiceth not at iniquity, but rejoiceth in the truth*. Now by thus transposing the members, the elegance of Paul's order is more clearly seen. The following scheme represents it, and its *evident* plan shows the thread and connection:

- | | | | |
|---|---|--|------------|
| } | } | 1. <i>Is not provoked.</i> | |
| | | 2. <i>Thinketh no evil.</i> | |
| | | 3. <i>Rejoiceth not at iniquity.</i> | } present. |
| | | 4. <i>But rejoiceth at the truth.</i> | |
| | | 5. <i>Covereth all things, believeth all things,</i> | |
| | | 6. <i>Hopeth all things, endureth all things,</i> | |

Thus the order is consistent in its part with itself; and the reason appears, why these last, *hopeth, endureth*, are put at the end, because they refer to the future. *Is not provoked*—Although it glows with desire for God's glory, yet it is not provoked; comp. Acts xv. 39. *Thinketh no evil*—*Doth not meditate upon evil* inflicted by another, as if to avenge it. So the Sept. renders *השׁב רעה* often. [It does not think thus, This or that man inflicts upon me this or that wrong; he has done, or he has deserved this or that. *V. G.*]

6. *In iniquity—in the truth*—On this antithesis see Rom. ii. 8. *Rejoiceth*—Gr. *συγχαίρει*, *rejoiceth with*—Congratulates with joy. [*Truth* is personified; and denotes *the Truth* above all others, the Truth of the Gospel. Love rejoices with it, and in its spread. *Mey.*, etc.] All truth cherishes joy.

7. *All things*—*All things* four times, viz., things to be covered, or believed; things to be hoped and endured. These four steps beautifully follow one another. *Hideth*—Gr. *στέγει*, [Eng. Ver., *beareth*; which is better, comp. ch. ix. 12. *Mey.*, *Alf.*] Hides, to itself and to others. *We cover*, ch. ix. 12, note. *Believeth*—As he covers the evils of his neighbor, which are obvious, so he believes the good, which is not so. *Hopeth*—See the ground of *hope*, Rom. xiv. 4; he likewise *hopes good* for the future, and endures evils. *Endureth*—Until hope some time springs up, 2 Tim. ii. 25. Thus the praises of love describe as it were a circle, in which the last and first correspond to each other. *It is long-suffering, it is kind; it hopeth all things, it endureth all things*; and, that which is of far greater importance, *it never faileth*, pleasantly follows this fourth step.

8. *Never faileth*—Is not destroyed, does not cease, always holds its place; is never moved from its position: comp. *fall*, Mark xiii. 25, note. *But whether prophecies*—Supply, *there be*: so ch. xv. 11. *Prophecies* in the plural, because multifarious. *Fail*—This of prophecies and knowledge; but of tongues, *cease*. Tongues are a most charming thing, but by no means lasting; they were first on the day of Pentecost, Acts ii., but they did not continue in the primitive church so long as the other miraculous gifts. Nor have they anything analogous in a perfect state, as prophecy and knowledge have; hence they must yield to these: whence presently after, he regards these rather than tongues, when speaking of “that which is perfect.” *Tongues*—These occupy a middle place, because they are the vehicle and appendage of prophecies; but prophecy and knowledge constitute two different classes, ver. 9, 12.

9. *In part*—He not only says this: This prophecy and this knowledge which we have, are imperfect; for the same must be said even of love, *we love in part*; but such is the nature of prophecy itself, (except the one prophet Jesus Christ,) and of knowledge, that they ought to be reckoned among the things, which are *in part*, because we use them only in this imperfect life. On the phrase, comp. the note on Rom. xv. 15, *I have written more boldly*.

10. *Is come*—In its own time, by degrees, not by a leap. In spiritual things, weaker age ought not too eagerly to aim at more mature things. That which is perfect comes at death; 2 Cor. v. 7: and at the last day. [Omit *τότε*, then. *Tisch.*, *Alf.*] *Then*—Not before. Therefore prophecy and knowledge never pass away entirely in this life.

11. *When*—The progress from grace to glory, which awaits individual believers and the whole Church, is compared to the stages of life. *A child*—See Paul’s humility. The natural man does not willingly remember his childhood through pride; but the soul, pining under adversity, confesses its earliest growth, Job x. 10. *Spake*—In reference to tongues. *Understood*—In reference to prophecy; for it is something more simple. *Thought*—In reference to knowledge: for it is more complex. [But this is simply an illustration of ver. 10, and there cannot well be any allusion to these threefold gifts. *Mey.*, *Alf.* Omit *δὲ*, but. *Tisch.*, *Alf.*] *But when*—He does not say, *when I put away childish things, I became a man*. Winter does not bring spring, but spring drives away winter. So it is in the soul and in the Church. *Put away*—Of my own accord, willingly, without effort. *Childish things*—Childish speech, understanding, counsel.

Tà denotes the Abstract. Humanity is not removed, but manhood attained.

12. *We see*—[Literally, *for we see now as through a mirror, (through, because the object is seen as if behind the mirror, Mey.) in an enigma, (that is, in a dark discourse, a revelation which is certain to us, but not yet fully clear. Mey., Alf.)*] This corresponds in the Sept. to the Hebrew *ראה* and *ראה*, 1 Sam. ix. 9; 1 Chron. xxix. 29, of the *Prophets*. And this passage has a synecdoche of the nobler species for the whole class: and with the verb, *we see*, supply, and *hear*, for prophets both see and hear: and commonly words were added to visions. But what a *mirror* is to the eye, that an *enigma* is to the ear: and the *tongue* serves it. On various grounds, we may compare with this Num. xii. 8. Moreover he says, *we see*, in the plural: *I know*, in the singular: and to *see* and to *know* differ in the classification of spiritual things, as the external and internal senses differ in natural things. Nor does he mention *God* in this whole verse: but he speaks of him, as he shall be *all in all*. Then—Paul had a great relish for that future: 2 Cor. xii. 2, 3. *Face to face*—*פנים אל פנים*, with our face, we shall see the Lord's face. That is more than *פה אל פה*, *στόμα πρὸς στόμα, mouth to mouth*. Vision, the most excellent mode of enjoyment. The word *βλέπομεν, see*, is elegantly used, and is adapted to both states, but with a different idea. *Know, shall know*—Gr. *γινώσκω, ἐπιγνώσομαι*. The latter, the compound, signifies much more than the former, the simple verb; *I know, I shall thoroughly know*. And so Eustathius interprets the Homeric word, *ἐπιόσομαι, I shall observe most accurately*; and *ἐπίσκοπος, an accurate observer*; and adds the reason that the prefixed *ἐπι* adds accuracy and energy. *As also I am known*—This corresponds to *face to face*.

13. *Now abideth*—This is not said strictly of duration; for these three things do not meet in it; since faith is terminated in *sight*, and hope in *joy*, 2 Cor. v. 7; Rom. viii. 24; love alone *abideth*, ver. 8: but of their value, in antithesis to prophecy, etc., in this sense: all being reckoned up, these three are necessary and sufficient; let only these three stand. These exist, these abide, nothing more. One may be a Christian without prophecy, etc., but not without faith, hope, love. Comp. on the verb *μένω, abide*, Rom. ix. 11; 1 Cor. iii. 14; 2 Cor. iii. 11; Heb. xiii. 1. Faith is in God, hope for ourselves, love towards our neighbor. Faith is properly connected with the economy of the Father, Hope with the economy of the Son, Love with the economy of the Holy Ghost, Col. ii. 12, i. 27, 8. And this too is the reason of the order in which these three are enumerated. *Now* has the effect of an *Epitasis* [an emphatic addition, and shows what are the chief

duties of pilgrims. *V. G.*] *Three*—Only. Many are not necessary. Paul often refers to these three. Eph. i. 15, 18; Phil. i. 9, 10; Col. i. 4, 5, 22, note: 1 Thess. i. 3; v. 8; 2 Thess. i. 3, 4; Tit. i. 1, 2; Heb. vi. 10, etc. Sometimes he mentions faith and love, sometimes faith denoting by synecdoche the whole of Christianity, 1 Thess. iii. 6, 5. In a wicked man are unbelief, hatred, despair. *These*—Heb. $\epsilon\tau\epsilon\rho$, i. e., *are*, viz., greater than prophecies, etc. *Greatest*—Gr. $\mu\epsilon\iota\zeta\omega\nu$, *greater*—The greatest, of *these*, the three. He not only prefers love to prophecy, but even to things which excel prophecy. Love is of more *advantage* to our neighbor, than faith and hope by themselves. Comp. *greater*, xiv. 5. And God is not called *faith* or *hope* absolutely, he is called *love*.

CHAPTER XIV.

1. *Follow after*—This word implies more than *desire* (*covet*), here, and ver. 12, 39, xii. 31. *Rather*—Than tongues. Paul here does not now speak expressly of *knowledge*, for it, in respect of other gifts, coincides with prophecy, ver. 6.

2. *Unto God*—Alone, who understands all tongues. *Heareth*—That is, understandeth. *In the spirit*—Ver. 14. [Therefore not the *Holy Spirit*, but his own higher spiritual nature. *Mey.*] *Mysteries*—Which others may rather admire, than learn. Not *the* mysteries.

3. *Edification*—Two principal species are added to this class; $\pi\alpha\rho\acute{\alpha}\lambda\eta\sigma\iota\varsigma$, *exhortation*, takes away sluggishness; $\pi\alpha\rho\alpha\mu\omega\delta\iota\alpha$, *comfort*, takes away sadness.

4. *Himself*—Understanding what the tongue speaks. *The church*—[Rather, *an assembly*. No article. *Mey.*] The whole congregation,

5. *With tongues*—The Corinthians chiefly cultivated this gift; and Paul does not rebuke them, but he sets it in order, ver. 12. *Greater*—More useful, ver. 6. *Interpret*—Gr. $\delta\iota\epsilon\rho\mu\eta\upsilon\epsilon\iota$.—*Διά* elegantly expresses the mediation of the interpreter between the speaker, in an unknown tongue, and the hearer. If the very same person, who speaks in an unknown tongue, also acts as interpreter, then the very same person comes as it were between himself and the hearer; according to different points of view. *The church*—Seeking [ver. 12] edification; *may receive* agrees with this.

6. *Either by revelation, or by knowledge, or by prophecy, or by doctrine*—Four kinds of prophecy broadly so called. The two former refer to the person himself, who possesses the gift; the two latter at the same time show more of a leaning towards the hearers. On the difference of *prophecy* (which answers to *revelation*) and of *knowledge* (to which *doctrine* corresponds) see xii. 8, 10: and on the whole subject, below at ver. 26, etc. *Prophecy* relates to particular facts, not well understood before, to mysteries to be known only by revelation. *Doctrine* and *knowledge* are brought from the common storehouse of believers, and refer to obvious things in the matter of salvation.

7. [Render, *Things without life, which yield sound, whether flute or harp, yet if they do not give a distinction, etc. Alf. after Mey.*] *Pipe—harp*—Two chief musical instruments; not only the pipe, which is, as it were, animated by the breath of the piper, but also the harp. *How shall it be known*—How shall pipe be distinguished from pipe, and harp from harp? One instrument has different sounds for different things.

8. *For*—This serves for a climax; for the higher confirms the lower step. *Uncertain*—Different sounds of the same trumpet summon soldiers to different duties.

9. *You—Who have life*; comp. ver. 7. *By*—That is, then, when you speak in an unknown tongue.

10. *So many, it may be*—Gr. *ποσαῦτα, εἰ τόχοι—Εἰ τόχοι* (Latin, *verbi gratia*, for example; comp. xv. 37) gives *ποσαῦτα*, *so many*, the force of a definite number. If men could ever have counted the number of voices, Paul would have set it down here. [Omit *υβρών, of them. Tisch., Alf.*] *None without signification*—Each of them has its own power [meaning, ver. 11], *δύναμιν*.

11. *A barbarian*—See Acts xxviii. 2, note.

12. *Spiritual* (Gifts)—Gr. *of spirits*—Plural as ver. 32, xii. 10. As there is one sea, and many seas, so one spirit, and many spirits; one trumpet, it gives many sounds. [*Excel*—Gr. *abound*. So far am I from wishing you not to have these gifts, that I wish you to have them *superabundantly*, only let them be used to *edify*. *Chrysost. in Mey.*] *To the edifying*—That the Church may be as much as possible edified.

13. *Pray*—And he will do this with such fruit and effect, that the interpretation shall be added to the tongue; ver. 14, etc. It is implied that this is to be obtained by prayers. [But the word *pray* here must mean *speak* or *pray in an unknown tongue*, as in ver. 14. *Mey.* Hence, render, *Wherefore let him who speaketh with a tongue,*

in his prayer strive that he may interpret; i. e., use his gift of thus praying, with earnest striving for the gift of interpretation. *Alf.*]

14. *Spirit—understanding*—The *spirit* is the power of the soul, when it sweetly suffers the Holy Spirit's operations; but the *understanding* is the power of the soul, when it goes abroad, and acts with our neighbor: as also when it attends to external objects, to other things and persons, although its reasonings may be concealed, comp. ver. 20, note. So *understanding*, ver. 19; *Spirit*, the inmost shrine of the *understanding*, Eph. iv. 23; comp. Heb. iv. 12. *Without fruit*—It has fruit, but does not produce it. On this word, see Matt. xiii. 22.

15. *Pray*—With the voice; the first person singular for the second person plural. *Sing*—With the voice, or play on an instrument.

16. *Else*—If that be done with the spirit only. *Bless*—The most noble kind of prayer. *He that occupieth the place of the unlearned*—This expression is not a mere paraphrase of the word *unlearned*, but comprehends all, who, however they excelled in gifts, did not at least understand the tongue; in which one spoke, any more than an unlearned man. And therefore Paul shames him the more, whom he is here refuting. It is a common phrase among the Hebrews, *he fills the place of his fathers*, i. e., he shows himself worthy of his ancestors. *Say amen*—This was their usual practice even at that time; not only the unlearned, but all the hearers would say it, giving their assent to him who blessed. And so also, those who could not speak much adopted the words of others, and declared the assent of their understanding. *What thou sayest*—Not only ought he to know, that thou hast spoken no evil, but also what good thou hast spoken.

18. *I thank*—Paul uses thanksgiving and *Protherapia* [anticipatory precautions against any charge, as of egotism], before speaking his own praises. [Omit *μου*, *my*, also for *ταῖς γλώσσαις*, *tongues*, read *τῇ γλώσσῃ*, *a tongue*. *Tisch.*, *Alf.*] *Than you all*—Than any or even all together. *You*—Frequently, those less accomplished are more proud and assuming.

19. *Five words*—A definite for an indefinite number; the two thousandth part of *ten thousand*: comp. Lev. xxvi. 8.

20. *Brethren*—The vocative put at the beginning has an agreeable force. *Vice—understanding*—Gr. *τῇ κακίᾳ ταῖς φρεσὶ*—Ammonius says appropriately: “*νοῦς* is covert reasoning, but *φρένες* implies good thoughts.” Nor does *κακία* denote *malice* [badness], but *vice*, or whatever is opposed to virtue. *Men—Perfect*—Gr. *τέλειοι*. And therefore determining the true value of every thing from its use.

21. *The law*—Embracing also the prophets. *With men*, etc.—Is.

xxviii : 11, Sept. *By stammering* (imperfection) *of lips by another tongue*, (in) *men of other tongues*: (Gr. ἑτερογλώσσοι; masculine or neuter.) The paraphrase accommodating the text of Isaiah to this passage of Paul may be as follows: *This people do not hear Me, though I speak their common language, I will therefore speak to them in other tongues, those of the enemies sent against them; but even then will they not hear me*, comp. Jer. v. 15. Since God is said to speak in the tongues of enemies, the comparison holds good from them to the gifts of tongues. *And yet*—Sept. Is. xxviii. 12, *And they would not hear*.

22. *For a sign*—[Not to the faithful, who already believe; but to infidels, that they may believe; *Estius* in *Mey.*] By which allured they ought to *hear* the word. But *for all that they do not hear*. *Are*—The accent in Greek makes the word emphatic, *exist*. But *prophecy*—Namely, *is for a sign*, or simply *is*; comp. vi. 13. *To them that believe*—This must be taken as an *Amphatio*; [a name given from some past or future circumstance; thus *believers*, because made such by the prophecy] since prophecy makes believers of unbelievers; the speaking tongue leaves the unbeliever to himself. The language of Paul is indefinite. Unbelievers, generally, when tongues fall upon them, continue unbelievers, but prophecy makes believers of unbelievers, feeds believers.

23. *The whole into one place*—A rare occurrence in so large a city. *Come in*—As strangers or even from curiosity. *Unlearned*—Men who have some degree of faith, but do not abound in gifts. There follows as a climax, *or unbelievers*, who were not so likely to come in, and yet were not kept out. In this verse Paul speaks in the plural, in ver. 24, in the singular. Many bad men hinder one another by bad conversation; individuals are more easily gained. *That ye are mad*—For they will not be able to distinguish that earnestness from madness; hence they will speak shamefully; comp. Acts ii. 13.

24. *All—One by one*, ver. 31. *Come in*—An example in 1 Sam. xix. 20, 21. *One that believeth not*—To this refer *is convinced*, comp. John xvi. 9. *Unlearned*—[Gr. ἰδιώται, i. e., *Christians not gifted* with either the power of speaking with a tongue, or the understanding of it. So ver. 16. *Mey.*] To this refer *is judged*: comp. ii. 15. That *conviction* of *unbelief*, and that *judgment* of *unlearned* rudeness is wrought by the power of prophecy itself, though this be made without application to individuals. And these are two successive steps; the third follows *the secrets*, etc. *Of all*—Partly speaking, *partly assenting*.

25. The first *καὶ οὕτω*, *and thus*, is spurious; for the verb *ῥίπεται*,

'*are made*, in the present indicates that this clause, *τα κρυπτά—γίνεταί*, *the secrets are made*, etc., is more closely connected with the preceding words, where the present tense is used than with the following, which have the future. [Omit *καὶ οὕτω*, and thus. *Tisch., Alf.* So *Beng.*] *The secrets of his heart*—All the inmost thoughts of the heathen's heart, which has never had such experience, and now first becomes acquainted with itself and makes confession of itself. For the *unbeliever* is here principally intended. The *unlearned* man is added by the way, because his case is not altogether dissimilar. Any one with the lowest degree of *faith* before entering such an assembly, must have perceived that God is truly in believers. *His*—The unbelieving stranger's. *Made manifest*—Dan. ii. 30, end. *So*—At last. *Falling down*—A public declaration of those who feel and experience in themselves the power of the word, is made too rarely in our times. *Report*—Spontaneously, clearly, expressly declaring it either in the Church, or even out of it. *That*—Comp. Dan. ii. 46, 47. A most conclusive proof of the truth of religion, from the operations of God on godly men. *Of a truth*—He will confess that you are not mad, but that God is truly in you, and that he who is in you, is the true God.

26. *Every one*—The assembly was then more fruitful than now, when one man, whatever his state of mind, must fill the time with a sermon. *Hath a psalm*—Either stored up, or by inspiration; either a little before, or at the moment; comp. ver. 30. Extemporary hymns were given to them by the Spirit. Individuals had a *psalm*, wherewith to praise God, or a *doctrine* to be imparted to neighbors; or a *tongue* to speak each to himself. The word *hath*, repeated, elegantly expresses the distributed abundance of gifts. [Transpose *hath a revelation* and *hath a tongue*. *Tisch., Alf.*] *Revelation*—By which God communicates something to man; Gal. ii. 2, prophetic *revelation*, ver. 30, 29. *Interpretation*—By which one interprets a *tongue* to another. *Edification*—The best rule.

27. *If*—He explains more particularly how all things may be done for edification. *Any*—Merely one person ought never to have spoken in an unknown tongue; but if one did speak, one or two should have followed to vindicate the abundance of the Spirit. [Rather, not more than two, or at most three, in any assembly, ought to speak thus. *Mey.*] *By course*—By apportioning the times or even the places of speaking.

28. *But if there be no*—Either he himself, who spoke in an unknown tongue, might have interpreted, ver. 13, or another. *Let him*

keep silence—Who speaks in an unknown tongue. To himself and to God—Ver. 4, 2. Speak—Privately.

29. *Let the prophets—An Antithesis to those who speak in an unknown tongue. Prophecy, strictly so called, is opposed to revelation, ver. 6; prophecy, in a wider sense, (as also revelation,) is opposed to knowledge, ver. 6. Again, comprehending knowledge, it is opposed to tongues, ver. 4. Let them speak—Supply by course, ver. 27. Other—Namely, prophets. Judge—Even by word.*

30. *Sitteth—Listening. The first—Who was speaking before.*

31. *One by one—So that each may always give way to others. All—Mark how universal. All may learn—By conversing, inquiring, speaking, listening; all are prophets. Men learn by teaching: learn by speaking and asking questions, ver. 34, 35. [Many continue foolish and languid in spiritual things, because they almost never speak of such things. V. G.] May be comforted—Sometimes the speaking of another arouses us more, sometimes our own.*

32. *And—And indeed; so xai, 2 Cor. v. 15; 1 John iii. 4. The spirits of the prophets—Abstract for concrete, the prophets, even while acted upon. To the prophets—He does not say, to the spirits of the prophets. Are subject—Not that a prophet would for the sake of another deny or cast away the truth of his prophecy, 1 Kings xiii. 17, etc.; for the word of prophecy is above the prophets, ver. 37; but that he may not demand to be heard alone, but must give his attention to others also, while speaking, and learn from them what they have received more than himself. Subjection, that of silence and learning, ver. 34, 35, [1 Tim. ii. 12]. Every act of teaching involves a kind of authority: they are subject, he says; not merely ought to be. The Spirit of God teaches the prophets this.*

33. *As—A close very like that of the next portion, ver. 36. [Tisch. (not Alf.) connects this clause, as in all the churches, etc., with the following ver.]*

34. *Women—Paul writes this also, 1 Tim. ii. 11, 12, and yet it was expedient that this should be written especially for the Corinthians; comp. note at xi. 16. In your churches—Where men are present that can speak. Under obedience—To submit their will to another's, Gen. iii. 16. The application ηρωη, (desire,) of the woman is to her husband, and that as to her lord. Also—Comp. ix. 8, note.*

35. *Learn—By speaking. Will—Occupatio [anticipation of objection]. Their (own)—Rather than others. Let them ask—Men alone were to put questions in the assembly. [For γυναξιν, women, read γυναξι, a woman. Tisch., Alf.] In the assembly—[Ἐκκλησιᾷ, not*

church, as Eng. Ver.] Either civil or sacred. *To speak*—Either by teaching or asking.

36. *What—or—Gr. ἢ—ἢ.* You, Corinthians, (likewise you, Romans,) are neither first nor alone. But women are also elsewhere silent.

37. *A prophet*—The species; *spiritual*, the genus. The former, endowed with more eloquence than the latter. *Let him acknowledge*—Paul in fine does not allow the question to be raised, whether he write correctly. [Omit ἐντολαί, the *commandments. Tisch., Alf.*] *Of the Lord*—Jesus.

38. *But if any man be ignorant*—So that he cannot *acknowledge* [*perceive*]. If any one is ignorant, he says, or pretends to be. A weighty argument with the Corinthians, who were very desirous of *knowledge*. *Let him be ignorant*—Which means, we cannot cast away all things for such a man; let him keep it to himself. Those, who are thus left to themselves, repent more readily, than if you were to teach them against their will.

39. *Wherefore*—The summing up. *Covet*—This is more than, *forbid not*.

40. [Read πάντα δὲ, *But let all things*, etc. *Tisch., Alf.*] *Decently*—As respects individuals. *In order*—By turns.

CHAPTER XV.

1. *Declare*—Construe with τίμι, *what*, ver. 2: comp. Gal. i. 11. Paul had already made known the gospel to the Corinthians, but he now informs them at greater length, *in what way*, by what method, on what foundation, and by what arguments he had preached to them. It had been formerly *doctrine*, it now becomes *reproof*, which severely stigmatizes *their want of knowledge*, ver. 34. *The gospel*—Of Christ, chiefly of his resurrection. A pleasing appellation, by which he allures the Corinthians, and a formal preface, holding them, as it were, in suspense. [*Have received*—This receiving involves everlasting obligation. *V. G.*] *Stand*—That is, have obtained a position. *Present*, in sense.

2. *Ye are saved*—The future in sense, ver. 18, 19. *If ye keep*—*If* here implies a hope, as is plain from what follows, *unless*, etc. [*In vain*—A sad word. Gal. ii. 2, iii. 4, iv. 11. *V. G.*]

3. *Among the first*—The things of greatest importance ought to be taught *among the first things*. בראשונה, Sept. ἐν πρώτοις, i. e., *in old time*; 2 Sam. xx. 18: but, in Deut. xiii. 9, *first*; and so here. *Received*—from Christ himself. I have not feigned it, 2 Pet. i. 16. *That*—Paul says that he had declared *among the first*, not only the resurrection of Christ, but also the resurrection of the dead, which flows from it; the faith in all of which the Corinthians adopted before they *were baptized* in the name of Christ, *crucified* for them, and so dead and risen again, i. 13: comp. Heb. vi. 2. *For*—A very effective word, *for* taking away *our sins*, Gal. i. 4; 1 Pet. ii. 24; 1 John iii. 5. So ὑπέρ, Heb. v. 3; comp. Tit. ii. 14; Luke i. 71–74; 2 Cor. v. 15. *Sins*—By which we had deserved *death*, ver. 17. *Scriptures*—*Many things* are said in Scripture on the death of Christ. Paul puts the testimony of Scripture before the testimony of those who saw the risen Lord.

4. *Was buried*—Matt. xii. 40. [Here the burial of Christ is more closely connected with his resurrection, than with his death. Assuredly, at the very moment of his death, the power of his life, which could not be dissolved, exerted itself, 1 Pet. iii. 18; Matt. xxvii. 52. The grave was to Christ the Lord, not the destined receptacle of corruption, but an apartment fitted for entering into life, Acts ii. 26. *V. G.*] *Rose again*—This enlarging on the resurrection of Christ is the more suitable, because the epistle was written about the time of the passover; ch. v. 7, note. We must urge the weight of the subject of *the resurrection*, as it is disparaged at the present day on various pretexts. *According to the Scriptures*—Which could not fail of fulfilment.

5. *Cephas*—Luke xxiv. 34. *Twelve*—Luke xxiv. 36. Perhaps Matthias also was then present. [This is against probability. They are called *the twelve*, as their popular designation, though the number was not full. *Mey., Alf.*] Photius and others read ἐνδεκά, *eleven*.

6. *After that*—Advancing to a greater number. *More than five hundred*—A remarkable appearance. [Not mentioned in the gospels; nor are those spoken of in ver. 7. *Mey., etc.*] Paul puts himself after all these. *The greater part*—Say 300 at least. *The greater part* were providentially preserved in life so long, to be witnesses [having authority akin to that of the apostles. *V. G.*]; comp. Jos. xxiv. 31. *Remain*—In life. The opportunity of thoroughly sifting these witnesses remained unimpaired. Andronicus and Junius

may be presumed to have been of them, Rom. xvi. 7. *But*—Gr. *xai*, *also*. It was of no less importance to adduce these witnesses. They had died in this belief. *Fallen asleep*—As to rise again.

7. [*James*—The less. *V. G.*] *By all*—More than the twelve seem here to be called Apostles, ver. 5; yet in a stricter sense than at Rom. xvi. 7.

8. *Last of all*—Or rather, *after all*, to exclude himself. Also after Stephen, Deut. xxxi. 27, 29, *after my death*, etc. [The appearances, that afterwards followed, are not excluded by this expression, Acts xxiii. 11. *V. G.*] *As by one born out of due time*—Sept. *ἐκ πρόμα*, *abortion*. Num. xii. 12. The article, *the one* is emphatic. Paul so calls himself alone in reference to the circumstances of the appearance, and the present time of writing. What *ἐκ πρόμα*, *an abortion*, is among children, he says, I am among the apostles; and by this one word he sinks himself lower than in any other way. As an abortion is not worthy of the name of man, so the apostle declares himself unworthy of the name of apostle. The metaphor is from the same idea as the term *regeneration*, 1 Pet. i. 3; *ei, if*, in *ὡσπερ*, *as if* (by etc.), somewhat softens the phrase: *as if*. He shows that this is not to be pressed too far. *By me also*—This is elegantly put at the end of the period.

9. *Least*—In Latin *Paulus, minimus*. *That*—The language increases in strength. [*To be called*—To bear this highly honored name. *Mey.*] *Persecuted*—Believers even after repentance impute to themselves what they once perpetrated.

10. *Grace*—Alone. *What I am*—That is, an apostle, who saw Christ. *Not in vain*—Paul proves the authority of the gospel and of his testimony by its effect. *They*—This is referred to ver. 7. *All*—Individually. [Or even collectively. *Mey.*] *With me*—*With*, a suitable particle, because he says, *I labored*: comp. Mark xvi. 20.

11. [*So*—After this manner, namely, that Christ died, was buried, and rose again; as ver. 3, 4. *Alf.*] *We preach*—All the apostles, with one mouth. *Ye believed*—Faith once received is a foundation for subsequent faith; and its first firmness not only binds the wavering, but also often keeps them.

12. *If*—A particle of affirmation. *How*—The connection between the resurrection of Christ from the dead, and that of the dead was very manifest to Paul. Those, indeed, who held any resurrection impossible, could not believe even the resurrection of Christ. *Some*—No doubt Gentiles, Acts xvii. 32.

13. *But if*—Beginning a retrospect, and enumerating what he alleged, ver. 3–11.

14. [Add *καί*, *both*, before τὸ κήρυγμα ἡμῶν, *our preaching*. *Tisch., Alf.*] *Vain—vain*—Contrary to what yourselves have acknowledged, ver. 11. *Κενή*, *vain*, without reality, differs from *ματαιία*, *vain*, ver. 17, *without use*.

15. *False witnesses*—It is not lawful to declare of God what is not so, though it seem to give him glory. False witnesses, for instance, traders, who, for the sake of their gain, feign accounts of earthquakes, inundations, and other great calamities in distant countries, and lead souls otherwise not too credulous to thoughts and conversations concerning *divine* judgments, good in principle, but erroneous in fact. [*Of God*—So *Alf.*, *of or concerning God*; but *Mey.* renders *κατὰ*, *against*, strictly, in its judicial sense.]

17. *In your sins*—Even those of blind heathenism; ver. 34, [deprived of the hope of eternal life. *V. G.*]

18. *Perished*—*They were, they are not*. Paul speaks conditionally; the heathen denying the resurrection might, on that supposition, regard the dead just the same as if they had never been. Nor had Paul here any need of expressing distinctly what it is to be *in sins*.

19. *If*—The statement of the topics discussed at ver. 20, etc., precedes verse 18 and 19; and verse 19 contains the statement of those treated at ver. 29–34. *In*—Gr. *ἐν*, *as far as concerns*, *i. e.*, if our hope in Christ is confined wholly within the bounds of this present life *only*. *Life*—Scripture does not readily call this life, *life*; oftener *αἰῶνα*, *an age*; here it speaks after the manner of men, as Luke xvi.

25. *Have hoped*—[The perfect, implying the endurance of the hope through our lives. *Alf.* Not *have hope*, as Eng. Ver.] *Have believed* with joyful anticipation of the future. *More miserable*—Gr. *ἐλεεινότερος*, the strict comparative; for if it had the superlative force, the article would precede it: *We are more miserable than all men*: the rest, *viz. all other men*, are not duped by false hope, and they freely enjoy the present life; we, if the dead rise not, foolishly duped by a false hope, and by denying ourselves and the world, losing the sure enjoyment of the present life, are doubly miserable. Even now Christians are *happy*, but not in the things which are the delight of other men; and, if we removed the hope of another life, present spiritual joy is diminished. Believers have immediate joy in God and therefore are now happy; but if there be no resurrection, that joy is greatly weakened. This is the second weighty consideration: the first is, that the happiness of Christians rests not in worldly things. Each consideration confirms happiness from the hope of the resurrection.

20. *Now*—Paul declares, that his preaching is not empty, that their

faith is not vain, that their sins are taken away, that the dead in Christ are not annihilated, that the hope of Christians is not ended with this life. [Omit *ἐγένετο*, and *become*. Tisch., Alf. So Beng.] *The first fruit*—Supply, *ὄσα* or *ὧν*; *being*. The mention of *the first fruits* admirably suits the time of the passover, at which we have observed above, this epistle was written; nay, more, with the very day of Christ's resurrection, which was likewise the day after the Sabbath, Lev. xxiii. 10, 11. [But the sense is general; as the *first fruits* begin the harvest, so Christ the resurrection. Mey.]

21. *Also*—The conclusion after *for since*.

22. *All die*—He says *die*, not in the past, as in Rom. v. 17, 21, etc., but in the present, in order that in the antithesis he may speak more plainly of the resurrection, even yet future. And he says, *all*. Those who are in the highest degree wicked die in Adam; but Paul is here speaking of the godly, of whom *the first fruit* is Christ; and as these all die in Adam, so also shall they all be made alive in Christ. It is with believers that Scripture everywhere deals. It treats primarily of their resurrection, 1 Thess. iv. 13, 14: incidentally of that of the ungodly. *In Christ*—This is emphatic in this clause. By affirming the resurrection of Christ, he affirms the quickening of all. *Shall be made alive*—He had said, *they die*, not *are put to death*; now not, *they shall revive*, but they *shall be made alive* not by their own power.

23. *Everywhere*—*first fruits*—*afterward*—Gr. *Ἐκαστος*—ἀπαρχὴ—ἔπειτα—In this verse we must thrice supply *ἐστί*, *is*, or, *εἶσι*, *are*. In ver. 24, too, supply *is*. *Order*—Divinely constituted. The word, *ὑπέταξεν*, *put under*, ver. 27, is akin. *First fruits*—The force of this word comprehends the force of the word ἀρχή, *beginning*, to which *the end* corresponds by contrast. *Afterward*—*then*—Gr. *ἔπειτα*—*εἶτα*—*Ἐπειτα* is more disjunctive; *εἶτα*, more copulative, ver. 5, 6, 7. *Ἐπειτα*, *afterwards*, the comparative in opposition to *primum*, *first*, ver. 46, of which *first* the force is contained in *first fruits*, in this passage: *εἶτα*, *then*, is used more absolutely. This different use of *ἔπειτα* and *εἶτα* is clear in ver. 5, 6, 7. For the twelve are joined with Cephas by the conjunctive *εἶτα*; *The five hundred* by the disjunctive, and so *James* with these; but the *Apostles* with *James* by *εἶτα*. Therefore those, who are introduced by *ἔπειτα*, are put in between, as it were, by parenthesis. But here ver. 23, the matter seems to be ambiguous. If we make a twofold division, we may either place Christ and those who are Christ's in the one member, and τὸ τέλος, *the end*, the other; or we may put Christ alone as the principal person, and join to the other side those who are Christ's, and afterwards τὸ τέλος, *the end*. By the former method, Christians are the append

age of their head; by the latter, Christ everywhere retains his prerogative, and all others are massed on one side. The former method puts a comma after *Χριστός*, [in Eng. Ver., after *first fruits*], the latter, a colon; and so *εἶτα*, *then*, retains a more absolute sense, and yet its copulative power more than the *ἔπειτα*, *afterward*. Paul describes the whole process of the resurrection with those things that shall follow it, and therefore renders the resurrection itself more credible. For this resurrection is necessary to bring about this result, that God may be all in all. *They that are Christ's*—A pleasant *Polyptoton* [variety of cases], *Χριστός*, *Χριστοῦ*, *Christ*, *Christ's*. Christians are, so to speak, an appendage to *τῆς ἀπαρχῆς*, *the first fruits*. The ungodly shall rise at the same time, but they are not reckoned in this blessed number. *At his coming*—Then Christians shall have their order. They shall not rise one after another at that time. Paul does not call it the *judgment*, because he is dealing with believers.

24. *Then*—After the resurrection of *those who are Christ's*; for he, as *King*, will accomplish judgment between the resurrection and the end. *The end*—Namely, of the whole resurrection. The correlative to the *first fruits*. [Rather, *the end* in general, when all shall be accomplished. *Alf.*] In this end all *orders* shall obtain their consummation, 1 Pet. iv. 7; Rom. vi. 22. This noun contains the force of the verbs *delivered up* [ver. 24] and *destroyed* [ver. 26]. See how great mysteries the apostle draws from the prophetic syllables *ἕως*, *until*, and *ἕως*, *all*, Ps. cx. 1, viii. 6. Gr. *ἄχρις*, *until*, and *πάντα*, *all things*. Therefore even the words are *inspired by God*. For the same principles apply to all. *When*—Namely, *when*. The former is explained by the latter; and the first part of the following verse refers to the former; the second part, to the latter. So soon as the Son shall have delivered up the kingdom to the Father, the Father will destroy *all authority*; and the *deliverance of the kingdom* into his hands takes place, that *all authority* may be swept away. *Shall have delivered up the kingdom*—The Father will not then begin to reign without the Son, nor the Son cease to reign without the Father; for the divine kingdom of both Father and Son is from eternity and shall be to eternity. But this refers to the mediatorial kingdom of the Son, which will be delivered up, and the unmediated reign of the Father, to which then it will give place. In the meantime, the Son manages the affairs, which the Father has given him, for and by his own people, for the elect, by angels also, and before the Father and against his enemies, while even an effort of these continues. The Son will deliver up the kingdom to the Father, in so far as the Father gave it to the Son, John xiii. 8. Neither the Father when he has

appointed the Son king, nor the Son when he delivers the kingdom to the Father, ceases to reign; and by the very fact, that we are told not that it is to be *abolished*, but *delivered up to the Father*, it is signified, that it itself also is of infinite majesty. But the glory before the foundation of the world will remain, even after that delivery, John xvii. 5; Heb. i. 8; nor will he cease to be king according to his human nature, Luke i. 33. If the citizens of the New Jerusalem shall reign for ever and ever, Rev. xxii. 5; how much more will God and Christ reign! *To God even the Father*—A twofold point of view. He is considered both as God and as Father toward Christ, John xx. 17; even when exalted, Rev. iii. 12, 21: and toward believers, Col. iii. 17. He is considered as God towards enemies. *Put down*—Namely, *God even the Father*, to whom also refer *put* [ver. 25] and *put under* [ver. 27]. In a similar manner the subject is changed to another in the third person, ver. 25 and 29. [But here the two verbs, *delivered up* and *put down*, must have the same subject: *Christ. Mey.*] *All rule and all authority and power*—*Rule and authority* are also said of human powers, Tit. iii. 1; but oftener of angelic, Col. i. 16; and that too in the concrete, to denote their very essence; but here in the abstract, as βασιλείαν, of the *kingdom* of the Son; for the angelic essences will not be destroyed. Ἀρχή denotes *rule*; subordinate to this are ἐξουσία, *authority*, magistracy, and δύναμις, *an army, forces*. The last two here being more closely connected, have one epithet, *all*, in common. Here they denote not only rule, authority, forces of enemies, ver. 25, such as is death, ver. 26; but the *all* includes those, even of good angels. For when the king lays down his arms, after subduing his enemies, the soldiers are discharged, and the word καταργεῖν, *to put down*, is not inappropriate to them, xiii. 8; 2 Cor. iii. 7.

25. *Must*—For it is foretold. *He*—Christ. *Reign*—רָדָה, *reign Thou in the midst of Thy enemies*, Ps. cx. 2. *Until*—There will be no further need. *Put*—The Father. *All*—Paul brings in this, to prepare a transition to what follows. *Enemies*—Bodily and spiritual. Supply *His*, from *His feet*, to wit, *the Son's*. As it is, the *Ellipsis* is elegant; since Christ previously *destroyed* them, in so far as they were *Christ's* enemies; He *will destroy* them so far as they are ours. The remaining part of his victory is related to his achieved triumph, as any frontier or corner to the subdued compass of any human monarchy.

26. *Last*—A pregnant announcement. *Death* is an enemy; is an enemy, who is destroyed; is the enemy, who is destroyed last. Last moreover, that is, after Satan, Heb. ii. 14; and after sin, ver. 56.

For they became strong in the same order; and Satan brought in sin, sin brought forth death. Those enemies have been destroyed; therefore also death is destroyed. It may be said, *Is not the principle the same as to all enemies? for in so far as the rest have been destroyed, death also has been destroyed*, 2 Tim. i. 10, *therefore inasmuch as death remains, the other enemies also still remain, and therefore death is not destroyed last.* *Ans.* Christ, in so far as he engaged with his enemies formerly, first overcame Satan by his death; next sin, in death; lastly death, in his resurrection; and in the same order, he both delivers all believers from the enemies' power, and destroys the enemies themselves. Again, it may be said, *How is death destroyed last, if the resurrection of the dead precedes the destruction of ALL RULE?* *Ans.* The resurrection is immediately followed by the judgment, with which the destruction of *all rule* is connected; and the destruction of death and hell immediately succeeds this. The order of destruction is described, Rev. xix. 20, xx. 10, 14. Moreover the expression ought to be taken in a reduplicative sense. Enemies will be destroyed, as enemies. For even afterwards, Satan will be Satan; hell, hell; the goats, accursed. For they will be first destroyed, before death, the last enemy; not so as to cease to be altogether as death; not to cease to be what they are called, namely, Satan, hell, accursed; but to be no longer enemies, resisting, and able to oppose. For they will be subdued, powerless, captive, punished, under the feet of our Lord. The destruction of *ALL RULE* is not to be reckoned as part of the destruction of enemies; but the destruction of hostile power, according to Rev. xix. 20, is accomplished even before the destruction of death, which is followed by the destruction of *ALL* authority and of *ALL* rule. The good angels also are freed from labor. *Enemy*—Death, an enemy; therefore it was not natural to man at first. Those, who denied the resurrection, also denied the immortality of the soul. The defence of the former defends the latter. *Is destroyed*—The present for the future. *Death—Hell* is here included in death, so far as it is to be destroyed, ver. 55.

27. *All things*—Not even excepting death. The Psalm [viii.] might seem by this syllable, כָּל, *all things*, merely to indicate animals and stars, which it names; but the apostle shows that it extends much further. *Good things* are made subject to him in a most joyous condition; *bad things*, in a most sorrowful one: for the latter are *destroyed*, and made his footstool. *Put under*—Namely, *God even the Father*; comp. on *put under*; Eph. i. 22; Phil. iii. 21; Heb. ii. 8; 1 Pet. iii. 22. *He will put under*, in his own time; He has al-

ready put under, because *he hath said it*. *Under his feet*—Are put not only enemies, but also other things, Eph. i. 22. This phrase is a *Synecdoche*; *all things* are put under him: and those which oppose him, and will not be subject, are altogether thrust down at his feet, as a footstool. There is a clear distinction between *put under his feet* and *given into his hands*. The former however must not be understood too harshly: otherwise, there would be no room for the exception of *Him who subjected them*. *Saith*—The prophet, Heb. ii. 6. [Better as *Alf.* renders, after *Mey.*; *But when God shall have declared that all things have been subjected to him, it is evident that they have been subjected with the exception of Him who subjected all things to him.*] *Manifest*—For the Father is not subjected to the Son; but (*δὲ*, ver. 28) the Son to the Father. The apostle with power and wisdom points out the sum of all things, from the Psalm.

28. *Shall be subdued*—So that they shall remain in subjection for ever. *Then*—Finally. There are always enemies to contend with before. *Himself*—Voluntarily. *Himself* is contrasted with *all things*, so that it denotes the infinite excellence of the Son; and besides, as often, it signifies something *voluntary*; for the Son subordinates himself to the Father; the Father glorifies the Son. The name, “God even the Father,” and “the Son,” is more glorious than “King.” The latter will be absorbed by the former, as it had previously been derived from it. *The Son*—Christ, according to both natures, even the divine; which we learn, not so much from his being *here* called the Son; comp. note on Mark xiii. 32; as that he is expressly considered in relation to the Father. Nor, however, is the Son here spoken of, in so far as the Father and the Son are one, which unity of essence indeed is presupposed here; but in respect of the economy of government, inasmuch as the Father has rendered all things subject to him. *Shall be subordinated*—For this renders the word, Gr. *ὑποτάσσεται*, more properly and worthily than *subjected*. A word well adapted to denote things most widely different. For obviously the subordination of the Son to the Father is one, of the creatures to God another. The Son shall be subordinated to the Father in a way in which he had not been subordinated before; for in the mediatorial kingdom, the brightness of the Son had been in a manner separated from the Father; but subsequently the Son shall be quite subordinated to the Father; and that subordination of the Son will be entirely voluntary, desired by the Son himself and glorious; for he will not be subordinated as a *servant*, Heb. i. 14; comp. the foregoing verses; but as a Son. [So also in human affairs subordination belongs not only to subjects, but also to sons, Luke ii. 51; Heb. xii. 9.

V. G.] Ὑποταγῆσθαι is therefore middle, not passive, [i. e., *with subordinate himself.*] *My goodness*, says he, Ps. xvi. 2, is not independent of THEE, O Jehovah [Eng. Ver., extendeth not to Thee.] Heshhusius remarks, "The subjection and obedience of the Son to the Father do not affect the equality of power, nor prove diversity of essence. The Son in all eternity acknowledges with deepest reverence that he was begotten from eternity by the Father. He also acknowledges that he has received the spiritual kingdom from the Father, and has been made Lord of the whole world. He will show to the whole creation this his most holy reverence, subjection, and filial love, that all honor may be rendered to the eternal Father. But all this derogates nothing from the divine honor of the Son; since the Father wills that all men honor the Son, as the Father." John v., Exam. p. 10. *That God may be all in all*—Here is signified something new, but at once the consummation, and everlasting. *All things* (and therefore all men) without any interruption, with no creature to invade, no enemy to disturb, will be subordinated to the Son; the Son to the Father. *All things* will say: *God is all to me.* This is τέλος, this the end and crown. Further, not even an apostle can go. As in Christ, there is neither Greek, Jew, circumcision, uncircumcision, barbarian, Scythian, bond, free, but Christ is all and in all, Col. iii. 11; so then there will be neither Greek nor Jew, etc., nor rule, authority, etc., but God all in all. God is esteemed as nothing by the ungodly in the world, Ps. x. 4, xiv. 1: and with the saints many things prevent him from alone being all to them; but then he will be all in all.

29. [For the second τῶν νεκρῶν, *the dead*, read αὐτῶν, *them*. Also punctuate thus;—νεκρῶν;—ἐγείρονται,—αὐτῶν;—Tisch. So as to read; *since what shall they do* (i. e., shall become of those) *who are* (habitually) *baptized for* (on behalf of) *the dead?* *If dead men are not raised at all, why do they trouble themselves to be baptized for them?* Alf. So Beng. in punctuation and reading. On the interpretation, see note below.] As to the pointing: Connect the clause, *If the dead rise not at all*, with what follows. *Ei, if*, begins the sentence. So ver. 32, 12, etc. Refer the pronoun αὐτῶν, *them*, to νεκροί, *the dead*. Furthermore, there is such variety of interpretations of *the baptism for (over) the dead*, that he who would collect, I do not say, the different opinions, but lists of them, would write a dissertation. [Beng. proceeds to argue that the phrase ἐπὶ τῶν νεκρῶν, must mean *over the dead*, i. e., as he understands it, in the prospect of speedy death; but neither the translation nor the interpretation can be supported. The allusion here is to a custom in the early church, by which Christ

ians were baptized in behalf of friends who had died without baptism; in hope that it would be ascribed to those dead as their own baptism. This usage was afterwards extended and preserved only among heretics. So *De W.*, *Mey.*, *Alf.*, etc. The apostle by no means endorses the practice; but in the question *What shall they do? what will become of them?* there is a tacit reprehension of it; for the phraseology separates himself and those to whom he writes from the third party, *they which are baptized.* *Alf.* It may be paraphrased: *I approve the faith, not the deed; for while it is absurd to think that a dead man is profited by another's baptism, yet they are right in their trust in a resurrection to come.* *Erasmus in Mey.*] *Dead*—In all this chapter, in the question, *if* [ver. 13] Paul speaks of *dead*, *νεκρῶς*, without the article; afterwards, this being cleared up, in the question *how*, ver. 35, etc., he uses the article; but *τῶν*, *the*, here has a relative force. [Rather its usual definite force; *the* dead in behalf of whom the baptism took place. *Alf.*]

30. *We*—Apostles, iv. 9. [How absurd is *our* conduct, too, in that case! *Mey.*]

31. *Die*—Not only by the danger always before him, 2 Cor. i. 8, 9, xi. 23, but also by a continual *mortification*. This agrees with the whole discourse. [Add *ἀδελφοί*, *brethren*, after *καύχασιν*, *rejoicing.* *Tisch.* (not *Alf.*)] *By your glorying, which I have in Christ Jesus our Lord*—In swearing or making an asseveration, if a human being is appealed to, then that person is used, which is preferred as more worthy, and therefore sometimes the third, Gen. xlii. 15, 16. Sept. *by the health of Pharaoh*; sometimes the first, 2 Sam. iii. 35, *God do so to me and more also*: comp. *ibid.* ver. 9., but generally the second, 1 Sam. i. 26, Sept. *may thy soul live*: iii. 17, *God do so to thee, and more also*. So Paul here appeals to the Corinthians' high state even as to spiritual life, in opposition to his own death, which he bore for their *glorying*, comp. iv. 8; 2 Cor. iv. 12, 15; Phil. i. 26; Eph. iii. 13; and therefore he brings it forward to stir up the Corinthians themselves. Indeed the first person follows in, *I have*, but in the singular number; and *which* refers not to *your glorying*, but to *glorying* simply; for so relatives are sometimes used; Gal. i. 6, 7; Eph. ii. 11, where *that which is called circumcision* is concrete, and yet *in the flesh made by hands* is added, which agrees only with the abstract, 1 Tim. vi. 20, 21; 2 Tim. 1, 5. Paul shows that it is not without good cause that he dies daily, but that he is a partaker of the glorying of the Corinthians, 2 Cor. iv. 14.

32. *If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me? if the dead rise not, let us eat and drink,*

for to-morrow we die—This clause, *if the dead rise not*, is properly connected with the words that follow; for in the foregoing, the formula, *after the manner of men*, stands for its force: that is, if, after human fashion, for a human consideration, with the mere hope of the present life, not in the hope of a resurrection to be expected from God, I have fought with beasts at Ephesus, etc. *Have fought with beasts at Ephesus*—This one contest Paul expressly mentions, not only because it was very great, but also, because very recent. He was still at Ephesus, ch. xvi. 8: and there, before this epistle was written, he had been in unusual danger, probably that described, Acts xix. 29, 30; 2 Cor. i. 8; wherefore he calls it *a fight with beasts*, in which his life was at stake; comp. iv. 9: as Heraclitus of Ephesus had been in the habit of calling the Ephesians *wild beasts*, θήρια, four hundred years before: comp. Tit. i. 12, concerning the Cretans and Epimenides. [Thus this expression is figurative, for *a severe conflict with strong and fierce enemies*. Paul's Roman citizenship would save him from being literally cast to the beasts. *Mey., Alf.*] *Let us eat—die*—So the Sept. Isa. xxii. 13, that is, let us use the goods of the body and the present life. A *Mimesis* [imitation in an opponent's person] of *wicked speaking*.

33. *Corrupt*—The kindred word, *corruption*, is in ver. 42. He quotes the well-known sentence of Menander in a loftier sense, and opposes it to the Epicurean creed, ver. 32; though presently, ver. 34, about to adduce a more strenuous exhortation. [There is indeed a vast multitude of wicked sayings and proverbs in human life, by which a vast number repel things however sacred and salutary, and endeavor to defend their own wantonness and hypocrisy. Scoffs of that kind were also common among the Israelites, Ez. xi. 3, 15, xii. 22, xviii. 2. *V. G.*] *Manners*—Good manners are those, by which a man passes from things fading to things eternal. *Good*—Or even *easy, light*, Gr. χρηστά. Comp. Rom. xvi. 18. *Evil*—Opposed to faith, hope, love. On the other hand, good communications on the resurrection destroy gluttony and depraved manners.

34. *Awake*—Gr. ἐνήφατε. An exclamation full of apostolic majesty: *shake off lethargy or surfeiting*, ver. 32, so the Sept. *Awake* (ἐνήφατε) *ye drunkards*, Joel i. 5. He says, more mildly, *watch ye*, in the conclusion, xvi. 13. *To righteousness*—That righteousness, which flows from true knowledge of God. The antithesis is, *sinning* in this ver., and *corrupt manners*, ver. 33. *And sin not*—The Imperative after an imperative has the force of a future (John vii. 37, note), *and ye shall not sin*, either by an error of the understanding, or by evil communications, or by corrupt manners. Those, who place

sin in the will alone, and not in the understanding, are in error, and therefore commit sin. Stirring arguments follow those used as proofs, as Gal. iv. 12, note: for Scripture instructs the whole man. *Have ignorance of God*—Gr. ἀγνοσία, is both *ignorance*, 1 Pet. ii. 15, and *forgetfulness*, 3 Macc. v. 24. *To have ignorance*, is stronger than *to be ignorant*, and includes an antithesis to *knowledge*, which otherwise was agreeable to the Corinthians. *Of God*—And therefore also of God's *power* and *works*, Matt. xxii. 29. *Some*—This softens the reproof. *Shame*—The Corinthians claimed great *knowledge*. A reproach, ignorance and drowsiness, from which they must awake. *Your*—You who are without the knowledge, or have among you such. Ὑμῖν is also the dative of advantage. I speak *for you*. *Speak*—Boldly. He speaks more severely than at the beginning, on another subject, iv. 14.

35. *Some one*—Who dares deny the fact itself, through ignorance of the *manner*, inasmuch as death has been so great a destruction, and it is asserted that there will be so glorious a resurrection. *But then*—*Epitasis* [emphatic addition]. *Come*—The living are said to *remain*, vor. vi. The dead *to have gone away*, ἀπελθόντες; *Chrys. de Sacerd.*, p. 494: and *to return*, Ps. cx. 3; Eccl. xii. 7. But the revived *come*, and are said rather to *come* than to *return*, because of their entire newness, ver. 36, etc.; comp. Acts i. 11, note. Paul, writing to the Corinthians who doubted *if* [ver. 13], so treats of the question *how*, as to express the identity of the falling with the rising body somewhat more faintly, as it were, and more sparingly than he usually does elsewhere.

36. *Thou fool*—The apostle wonders, that any one could doubt here. So certain it was to him. This also belongs to the *shame*, ver. 34. To him who inquires about the *way* of the resurrection, and the *quality* of the rising bodies, he answers first, by a comparison, 36–42, (middle), then, without a comparison, ver. 42, etc. In the comparison, the protasis and apodosis admirably correspond; and the question is on the *way* of the resurrection, in the protasis, ver. 36; in the apodosis, ver. 42, *it is sown*, etc.; then on the *quality* of the bodies, in the protasis, ver. 37–41; in the apodosis, ver. 43. *Thou*—Silly fellow. [*Thou sowest*—*Thou* is emphatic, in contrast with *God's* work, ver. 38. *Mey.*] *Sowest*—In the field. A copious allegory follows. *Is not quickened*—To a new germ. *Except it die*—Paul reverses the objection: death does not hinder quickening, but precedes and announces it, as sowing does harvest.

37. *Not the body that shall be*—Namely, *the body*, beautiful, no longer bare.

38. *But God*—Not thou, O man! not the grain itself. *It—The grain.* *Hath pleased*—The preterite, in respect of creation, Gen. i. 11; or at least because *willing* is before *giving*. *To every*—Seed not only of fruits, but also of animals. A gradation to ver. 39. *Its own*—Suited to the species, peculiar to the individual, produced from the substance of the seed. Ver. 39 explains this *its own* further. [How absurd then to suppose that *the same* body which is buried must arise, in order to constitute a resurrection! *Mey.*]

39. *All—not*—This is a universal negative. Every kind of flesh is different from the others. Paul shows that terrestrial bodies differ from terrestrial, and celestial from celestial, ver. 41; but in such a way as to make each of these contribute to illustrate further the difference of the body from its seed, and of celestial bodies from terrestrial; for in the apodosis he lays down nothing on degrees of glory, but leaves it to the wise, as it were, in an enigma for consideration, while he accounts it sufficient to have openly asserted the glory of the resurrection bodies. [Omit *σάρξ*, *flesh*, the second time. *Tisch.* (not *Alf.*) So *Beng.*] *One kind of men*—He elegantly omits the word *flesh*, when he places the flesh of brutes in opposition to that of *man*. *Κτήνη*, *beasts*, or *cattle*, here is applied to all quadrupeds; for fishes and birds are opposed to them. [Transpose *birds* and *fishes*; and read, *ἀλλή δὲ σαρξ πτηνῶν*, and *another flesh of birds.* *Tisch., Alf.*] *Of fishes*—Therefore those who eat fishes, eat flesh, with the added charm of variety.

40. *Celestial bodies*—Sun, moon, stars. *Bodies terrestrial*—Vegetables, animals. *One*—On the glory of the terrestrial, comp. Matt. vi. 28, 29; 1 Pet. i. 24.

41. *For one star*—*For* intensive. Not only have the stars a different glory from the sun and moon, but further, even one star often surpasses another star in brightness. There is no star, no glorious body, that does not obviously differ in some way from another. [But the comparison is not to *differences among* the glorified bodies, but between these as a class and the bodies we now have. *Mey., Alf., etc.*]

42. *So*—This refers to the protasis already begun at ver. 36. *Sown*—A delightful word, instead of burial. *In corruption*—This expresses the condition not only of the *dead* body, but of the *mortal* body.

43. *In dishonor*—*In nakedness*, ver. 37, to which is opposed *glory*, as a *garment*, ver. 53, 49. *Is sown in weakness*—[All *power* having passed from the dead body. *Mey.*] The figure is continued: but in the thought itself, the comparison being ended, a transition is made to a

new part of the answer, of which this is the statement: *There is a natural body and there is a spiritual body.* The expressions, *in power*, ver. 43, and *a spiritual body*, ver. 44, are akin, Luke i. 17; just as *incorruption and glory*, ver. 42, 43.

44. *Natural—or animal*—Which, consisting of *flesh and blood*, ver. 50, is wholly governed by the animal soul. *Spiritual*—Which is wholly governed by the Spirit. [The true text is, *εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν, if there is a natural body, there is also a spiritual.* Tisch., Alf.] *And*—So consequently.

45. *It is written*—Gen. ii. 7, Sept., *man was made a living soul.* Paul adds the rest in the nature of a contrast. *First*—For the last is contrasted with it; but ver. 47, *πρῶτος* means *the former*; for *δευτερο-*, *the second*, is the contrast, and each is there considered as a model of the rest. *The last*, just as *the second*, points to Christ, not to the whole human race in the consummation. *Adam*—A proper name here, but just after repeated by *Antonomasia* [a proper for a common name]. *Soul*—Gr. *ψυχήν*, from which comes *ψυχικόν*, *animal*, [natural] ver. 44. *The last*—Job xix. 25. *אחרון*, the same who is called *איל*, as is evident there from the parallelism of the double predicate. Christ is *last*; the day of Christ is *the last day*, John vi. 39. [Christ is a Spirit, 2 Cor. iii. 17. *V. G.*] *Quickening*—He not only lives, but also gives life, [and that the *resurrection life*, as the context shows. Comp. ver. 22; Rom. viii. 11. *Mey.*]

46. *Spiritual*—Body. This verse refers to ver. 44, ver. 45 making a kind of parenthesis, to which afterwards ver. 47 corresponds. *Afterward*—This should be carefully noticed by those who dispute about the origin of evil, just as if all things should have been at the beginning not only good, which they were, but also such as they will be at their consummation.

47. [Omit *ὁ Κύριος*, *the Lord.* Tisch., Alf.] *The first man is of the earth, earthy; the second man is the Lord from heaven*—An exact antithesis. The first man, *since he is of the earth*, is *earthy*, *χοιχός*, affected in the same way as earth, *χοῦς*, *χυτή*, *heaped*, and scattering. The reason is, because he is sprung *from the earth*. This is the protasis; the apodosis follows, in which it was not proper to say, *the second man, of heaven, heavenly.* For man accounts it to the earth as an obligation that he is *earthy*; but the Lord does not owe his glory to heaven, for he himself made heaven what it is, and by descending from heaven, presented himself to us as Lord. Therefore the order of words is changed, *the Lord from heaven.* The word *Lord* signifies the same thing in the concrete, as *glory* in the abstract. (*Lord, Lordliness*.) whence it is properly opposed to *earthy*, ver. 43;

Phil. iii. 20, etc.; and from this *glory* proceeds the incorruptibility of Christ's flesh, Acts ii. 24, 31. In this way the received reading is defended, and the various readings, though ancient, mentioned in the *Apparatus*, are refuted.

48. *The earthy*—Adam. *They*—All Adam's posterity. *The heavenly*—Christ. [*They also*—The risen Christians, as citizens of the heavenly city. *Mey.*]

49. *And as*—From the former state Paul infers the latter. *We have borne*—As a garment. *The image*—This not only denotes resemblance, but also dependence. [For. *φορέσομεν*, *we shall bear*, some eds. read, *φορέσωμεν*, *let us bear*. And so *Beng.*, but without sufficient grounds. The change seems to have arisen from understanding *flesh and blood*, ver. 50, in a moral sense, *Mey.*, and is rejected by *Tisch.*, *Alf.*, etc.] *Let us bear*—Tertullian says, "*Let us bear*; not *we shall bear*, a command, not a promise. Nay, *φορέσωμεν*, *let us bear*, and yet as a promise." The subjunctive makes the language conditional and conciliatory, by which Paul (comp. ver. 53, *must*) expresses the divine appointment and faith assenting to it. Comp. the subjunctive, James iv. 13, 15.

50. *Flesh and blood*—An abstract phrase, [meaning man, as far as the circulation of the blood quickens his flesh. *V. G.*] Like *φθορά*, *corruption*. The one denotes those living in the world; the other, the dead. Both must become different. The spirit extracted from the dregs of wine differs less from them, than the glorified man from the mortal man. *The kingdom of God*—Altogether spiritual, in no part natural. A great change *must* intervene, in making man fit for that kingdom. *Cannot*—Gr. *δύναται* [the plural where the Gr. would regularly take the singular]. A *Syllepsis* of number; indicating the multitude of those, who are flesh and blood. *Nor—doth—inherit*—Not, *cannot inherit*. *Flesh and blood* are farther from it, than *corruption* itself; and it is obvious of itself, that *corruption* cannot, though it is certainly the way to *incorruption*, ver. 36. The meaning of the present may be gathered from ver. 52, beginning.

51. *You*—Do not suppose, that you know all things. *Show*—Prophetically: xiii. 2: 1 Thess. iv. 15. *We shall not all sleep, but we shall all be changed*—The Latins read with general consent; *We shall all rise indeed, but we shall not all be changed*, and *Tertullian* and *Rufinus*, besides others, follow this reading. Yet the Latin translator does not seem to have had a text different from our Greek copies, but to have given the sense, as he understood it, rather than the words. For this is his common practice in this epistle, as when xii. 10 and 28, for *γλωσσῶν*, *tongues*, he has *sermonum*, *words*, and

in turn xiv. 10, for *φωνῶν*, *voices*, *linguarum*, *tongues*. He seems therefore to have understood *we shall not sleep* to mean, *we shall not continue sleeping*, that is, *we shall rise again*. Hence it followed, that he presently after supplied *not*, for the sake of the antithesis, as he had suppressed *not*, chap. ix. 6: (where also Tertullian follows him.) Moreover from the Latin have been formed the word *ἀναβιώσομεν*, *we shall revive*, in the *Veles*. and *ἀναστήσομεθα*, *we shall rise again*, (a word which Paul does not use in this whole chapter,) in the *Clar.* manuscript, as first written. Some of the Greeks have *πάντες μὲν (οὖν) κοιμηθήσομεθα, ἀλλ' οὐ πάντες ἀλλαγήσομεθα*, *we shall all indeed sleep, but we shall not all be changed*; from *μὲν οὖν*, *μὲν οὖν* being easily produced. Indeed in this verse the apostle wished to deny nothing whatever concerning the change, but to affirm, and to bring forward a mystery. The reading of the text stands, being not unknown even to Latin copies, which Jerome adduces from Didymus. Moreover each clause is universal. *All indeed*, namely we, with whom the dead are presently contrasted, *shall not sleep*; *but all*, the same we, *shall be changed*; the subject of both enunciations is the same: comp. *πᾶς οὐκ*, taken universally, xvi. 12; Rom. ix. 38; Eph. v. 5; Rev. xxii. 3; Acts xi. 8. The language refers less to the very men then alive, waiting for the consummation of the world, than to those, who shall then be alive in their place, ver. 52, end, 1 Thess. iv. 15, note. *Be changed*—While the soul remains in the body, the body from being natural will become spiritual.

52. *In a moment*—Lest it be considered hyperbolic, he adds a more popular phrase, *In the twinkling of an eye*. Excellent work of divine omnipotence! Who then can doubt, that even in death a man may be suddenly freed from sin? *Trump*—The full description of the trumpets is reserved for the Apocalypse; yet some things on the *last* trumpet are anticipated in Matt. xxiv. 31; 1 Thess. iv. 16; and this epithet *last* is expressed here, presupposing the preceding trumpets, either because the Spirit inspired Paul with an allusion anticipating the Apocalypse, or because earlier Scripture teaches in general that some trumpets come before *the last*. Is. xxvii. 13; Jer. li. 27; Zech. ix. 14; Heb. xii. 19; 2 Esdr. v. 4: or especially in relation to the trumpet at the *ascension*, Ps. xlvii. 6, comp. Acts i. 11: for one may be called *the last*, where two only are referred to, ver. 45; not to say, one without another following, Rev. x. 7. *For—shall sound*—Namely, the Lord, by his archangel, 1 Thess. iv. 16. The trumpet was formerly used on feast days to assemble the people. *And*—Immediately. *Incorruptible*—Strictly the word *immortal* would seem

proper; for *incorruptibility* will be put on by the *change*, ver. 53; but *incorruptibility* includes *immortality*.

53. *This—itself*—Our present state. *Incorruption*—By that change.

54. *But when—immortality*—The frequent repetition of these words is very delightful. *Then*—Not before. The Scripture is sure, therefore the resurrection is sure. *Death is swallowed up in victory*—Is. xxv. 8, Sept. Κατέπιεν ὁ θάνατος ἰσχύσας, *it was swallowed up* at one instantaneous draught: comp. Rev. xxi. 4. *In victory*—Gr. εἰς νίκης, Heb. נִסְיָה, which the Sept. not here but elsewhere often renders εἰς νίκης, *unto or in victory*. [The *death* here spoken of is bodily death, ver. 55; hence this verse does not support the final restoration of all men. *Mey.*]

55. [For ᾗδῳ, *grave*, read θάνατε, *death*. *Tisch. Alf.*] *Where is*, etc.—Hos. xiii. 14, Sept. *where is thy judgment* (Gr. δίκη, perhaps νίκη, *victory*) *O death? where thy sting, O Hades?* Heb. literally, *where are thy plagues, O death? where, O Hades, thy destruction?* In this hymn of victory, *where* signifies that death and hell were formerly very formidable: now the case is changed. θάνατος, *death*, and ᾗδῳ, *Hades, hell*, are often used without distinction; yet they differ, for the one can never be substituted for the other. *Hell* is in fact opposed to heaven; *death*, to life; and *death* is first, *hell* is more profound. *Death* receives bodies without souls, *hell*, souls, even without bodies; not only those of the wicked, but also of the godly, before the death of Christ, Gen. xxxvii. 35; Luke xvi. 23. Therefore they are mentioned together, and it is a climax, *death* and *hell*: comp. Rev. xx. 13, 14, vi. 8, i. 17: in which passages it is evident, that the word *grave* cannot be substituted for *hell*. Furthermore, because the subject is here the resurrection of the body, therefore *hell* is only once named, death often, even ver. 56. *Sting*—With the poison of *plague*. Paul transposes *victory* and *sting*; which not only agrees better with the gradation of the Hebrew synonyms, but also makes a more convenient transition to the following verse, where *sting* and *strength* are kindred terms. A *goad* is the larger ζέντρον, comp. Acts xxvi. 14; a *sting* is the smaller ζέντρον: sometimes they may be used without distinction, when used apart from the consideration of size; we may even kick against the *pricks* in thorns. *O hell*, [Eng. Ver., *grave*.]—It does not here mean the place of eternal punishment, but the receptacle of souls, which are to be united again with bodies at the resurrection. There is nothing here said of the devil; comp. Heb. ii. 14: because the *victory* is taken from him, sooner than from death, ver. 26. *Victory*—Paul sweetly repeats

vīxoc, *victory*; comp. ver. 54. The rarity of the word is suited to a *song of victory*.

56. *Sin*—If there were no sin, there could be no death; comp. Hos. xiii. 12. Against this *prick* no one could have *kicked* by his own strength; no one could have sung *where*, etc. The particle *but* indicates this. *The law*—Threatening death for sin; without the law sin is not perceived; under the law sin rules; Rom. vi. 14.

57. *But thanks be to God*—It had not been of our accomplishment. *But*—Although both the law and sin, and death and hell, opposed us, yet we have overcome. This is the thought; but the mode or feeling is added, *thanks be to God*. *Who giveth*—Present, to suit the state of believers. *The victory*—A repetition, suited to triumph; death and hell had aimed at the victory. *Christ*—In the faith of whom we, dying to the law, have obtained life, ver. 3, etc.

58. [*Therefore*—There was a grave error to be refuted here, yet he does not neglect to subjoin an exhortation. *V. G.*] *Beloved*—The true consideration of the last things kindles love to the brethren. *Steadfast*—Do not yourselves turn from the faith of the resurrection. *Unmoveable*—Be not led away by others, ver. 12. So Col. i. 23. *In the work of the Lord*—Christ, Phil. ii. 30. It is called generally, *the work*, which is carried on for the Lord's sake. Its more particular definition depends on the relations of each text. *Knowing*—He is now sure of the assent of the Corinthians. *Is not in vain*—That is, is most profitable. They who denied the resurrection, were making it *vain*. Paul is gentle in refuting these men even in the conclusion. [*In the Lord*—It rests *in Christ*, that your labor is not vain. *Mey.*]

CHAPTER XVI.

1. *Collection*—A plain term, well adapted to the beginning, ver. 2: it is called a *blessing*, 2 Cor. ix. 5. *Saints*—He prefers to call them *saints* rather than *poor*, because it is both more dignified and contributes to strengthen his request. *Have given order*—By apostolic authority, familiar to the *Galatians*. *Of Galatia*—He proposes the Galatians as an example to the Corinthians, the Corinthians to

the Macedonians, the Corinthians and Macedonians to the Romans; 2 Cor. ix. 2: Rom. xv. 26. There is great force in examples.

2. *On the first day*—The Lord's day was even at that time peculiarly regarded. On the Sabbath the Jews and Christians met together; next day the latter engaged in their peculiar duties. *Of the Sabbath*—That is, *the week*; the usual expression is *ἡ μία σαββάτων*, one, i. e., *the first day of the week*; here *κατά*, distributive, *every first day*, excludes the Greek article. The advice is easy. At once, not so much is given. If a man every Lord's day *has laid by* something, he is likely to have collected more than one would have given at once. *Every one*—Even those not rich. *By him*—*Apart*, that it may appear what he himself lays by; whether others lay by more sparingly or more liberally. The Corinthians had no common treasury yet in the Church. *Lay by*—At the public meeting. [But *by him* means, doubtless, *at home. Mey.*] *In store*—Plentifully, a pleasant word, 1 Tim. vi. 19. *As may be convenient*—[Literally, *whatsoever he may be prospered in*, nearly as Eng. Ver. *Beng.* is wrong. *Alf.*] With ease of mind and means. It is the part of Christian prudence to follow up in action occasions as they present themselves, Eccl. ix. 10; 1 Sam. x. 7. *That—no*—An anticipation that they may not think there will be a collection then also, and also boldness, as much as, *I will not pass you by altogether. When I come*—It would neither be pleasant for Paul nor for the Corinthians to do this in his presence. Now, says he, you will act the more generously; then we shall attend to other matters. *Gatherings—collections*—This less agreeable term advises no delay.

3. *Whomsoever*—In my presence *ye shall approve*, as faithful. [The proper connection is, *δι' ἐπιστολῶν τούτους πέμψω*, *them will I send with letters. Tisch., Alf., etc.* So *Beng.* The contributors choose the *carriers*; but Paul, the author of the collection, sends them *with letters. Mey.*] *With letters*—In your name. The antithesis is *Paul himself*, ver. 4; comp. *διὰ*, Rom. ii. 27; 2 Cor. ii. 4. *Your liberality*—A gracious term, and therefore frequent, 2 Cor. viii. 4.

4. *Meet*—*If it shall be worth while for me to carry it myself*. He invites them to be liberal. *That I also*—A just estimate of self is not pride, 2 Cor. i. 19. Paul mentions himself in the first place. *With me*—To meet all suspicion, 2 Cor. viii. 20, 21.

5. *Will come*—He had said, ver. 2, *when I shall have come. Do pass*—A *Ploce* [repetition of a word in a limited sense], of which the antithesis follows, *to pass through, to abide*, ver. 6. Hence we must not press the present tense. He was not yet in Macedonia, but was thinking of it, ver. 8.

6. *It may be*—He speaks very familiarly. *Whithersoever*—For the sake of modesty he does not say how far he thinks to go, Acts xix. 21.

7. *Now*—After so long delay heretofore. *If the Lord permit*—A pious qualification. The purposes of the saints have some liberty, which the divine goodness in various ways both precedes and follows.

8. *At Ephesus*—Paul was at Ephesus: comp. ver. 19, on *Asia*.

9. *Door*—It is a wise man's part to watch opportunities. *Is opened*—At Ephesus. *Great and effectual*—He would take advantage of so great an opportunity for some weeks; comp. ch. v. 7, note. *Adversaries*—Whom to resist. Often good, and its contrary, evil, flourish vigorously at once.

10. *Now*—An antithesis between Paul himself and Timothy his substitute. [Who bore this epistle. *V. G.*] *Without fear*—This will be the case, if no man shall despise him. If some despised Paul, how much more readily Timothy the youth of Lystra! *The Lord*—Christ. *Worketh*—It is right that this work should be performed without fear. The foundation of true respect to ministers.

11. *Him*—A young man, Ps. cxix. 141, Sept., *I am young and despised*. *The brethren*—Who also look for him, or who also are coming.

12. *Greatly desired*—Paul was not afraid of the Corinthians preferring Apollos, who was with them, to himself. Apollos, when Paul sent this epistle, was not present, for he is not mentioned at ver. 19, nor at ch. i. 1. *With the brethren*—Ver. 17. These are different from those in ver. 11. *The will was not*—A kind of impersonal expression, where the matter is considered as to be willed or not willed without expressing whose the will is; where however the standard is God's will; comp. Matt. xviii. 14. So also the Greeks use the verb *θέλω*, Acts ii. 12. *When he shall have convenient time*—*Convenience* does not mean carnal convenience, but that which follows God's will.

13. *Watch*—The conclusion, exhorting chiefly to *faith and love*. [This is the sum of all those things, which either Timothy or Apollos thought should be inculcated on the Corinthians. *V. G.*] *In the faith*—Ch. xv. 2, 11, 14, 17.

14. *With love*—viii. 1, xiii. 1. [For where *love* is, there are no schisms. *Grot. in Mey.*]

15. *The saints*—Of Israel, for they were the *first fruits* of Achaia. *Themselves*—Of their own accord. [These were the very persons, who had come from Corinth to Paul, ver. 17. *V. G.*] The more voluntary the service in difficulties, the more agreeable and praiseworthy. 2 Cor. viii. 16, 17; Is. vi. 8.

16. *Ye*—In turn. *Submit*—Corresponding to *ἐταξάν*, *addicted*. *Helpeth*—With others. [Not *with us*, as Eng. Ver.] *Laboreth*—By himself.

17. *Am glad*—Paul, in respect of God, *gives thanks*, when he might have said, *I rejoice*; ch. i. 14, but when he writes to men, he says, *I am*, or *was glad*, instead of *I give thanks*; Phil. iv. 10; Philem. ver. 7: comp. Acts x. 33; 3 John v. 3. Now again the deputies of the Corinthians had departed; and yet he says in the present, *I am glad*; for a pleasant remembrance remained, and the present is used to accord with the time of the reading of the epistle at Corinth. *Of Stephanas*—This person seems to have been the son of that Stephanas, whose house is mentioned, not himself, at ver. 15. *Which was lacking*—So far as you had been wanting to me, and were not yourselves able to *refresh me*, in my absence.

18. *Have refreshed*—True brethren, although inferiors, come not, nor are present, in vain. *The refreshment* of saints. *My spirit*—2 Cor. vii. 13. *And yours*—In me: 2 Cor. vii. 3. *Acknowledge*—The Antecedent [acknowledge] for the Consequent [receive kindly], so *εἰδέναι*, *to know*, 1 Thess. v. 12. He who does it not, is called *ἀγνώμων*, *without judgment*.

19. *Much*—For especial affection, Acts xviii. 2, 1. [For *Πρίσκιλλα*, *Priscilla*, Tisch. (not Alf.) reads *Πρίσκα*, *Prisca*.] *Aquila and Priscilla*—Elsewhere this woman is mentioned first. Here she is put last; comp. xiv. 34. *In their house*—This couple [who had removed from Corinth to Ephesus, Acts xviii. 2, 18, 26] afterwards established a *household church* at Rome also; Rom. xvi. 5.

20. *A holy kiss*—In which all dissensions are lost.

21. *Mine own hand*—He then dictated what precedes.

22. *If any man—not*—Paul loves Jesus, do ye also all love him. *Loves*—With the heart: kisses, by his conduct: corresponding to *kiss*, ver. 20; for *to love* means *to kiss*, Luke xxii. 47; and *to kiss* is used for *to love*, Ps. ii. 12. *The Lord*—He is to be preferred even before all the brethren, even Paul and Apollos. [Omit *Ἰησοῦν Χριστόν*, *Jesus Christ*. Tisch., Alf.] *Let him be Anathema Maranatha*—So far from saluting him, I rather bid him be accursed. The words *Maran atha* add weight to the anathema; and this phrase, an idiom familiar to the Jews, indicates, that he who loves not Jesus will partake with the Jews, who call Jesus anathema with bitter hatred, xii. 8, in that curse which falls most righteously upon themselves. For this is an Euphemism instead of *if any man hate Jesus*. *Μαράν ἀθά*, *Maran atha*, i. e., *the Lord cometh*; *μαράν*, Syriac, *our Lord*, or simply *the Lord*. So Hesychius. As in French *monseigneur* is the

same as *seigneur*. *Μαράν ἀθά*, seems to have been a common formula with Paul, whose meaning the Corinthians had either already known, or now, when about to be seriously affected by it, might learn from others.

23. *Grace*—This is the salutation set forth at ver. 21: at ver. 22, the unworthy are excluded; comp. 2 John v. 10, 11. [*Tisch.* (not *Alf.*) omits *Χριστοῦ, Christ.*]

24. *My love be with you all in Christ Jesus*—The Apostle embraces in Christ Jesus with love divinely kindled, not only those who had said they were of Paul, but all the Corinthians. In the Alexandrian copy alone, *μου, my*, is omitted; but the word is entirely appropriate to the beginning and end of this epistle. Afterwards were added the words *ἐγράφη ἀπὸ Φιλίππων, it was written from Philippi*. But it was written at Ephesus, as ver. 8, proves; perhaps, however, it was sent from Philippi, ver. 5, because the deputies of the Corinthians had accompanied Paul thither. At least, Aquila and Priscilla, spoken of, ver. 19, were at Ephesus (Acts xviii. 19); thence there was a road to Corinth near Philippi. [*In Christ*—Christ is the sphere of Paul's whole life. In it *he lives*. Thus his love is defined as *in Christ*, in contrast to all *worldly love*. *Mey.* Omit *ἀμήν, Amen*. *Tisch.* *Alf.* brackets it.]

ANNOTATIONS

ON

PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. *Paul*—While Paul repeats his admonitions, he shows his apostolic love and *affection* to the Corinthians, who had been devoutly affected by his former severe epistle; and, as he had written therein about the affairs of the Corinthians, so he now writes about his own, but with constant regard to the spiritual benefit of the Corinthians. But the thread and connection of the whole epistle is *historical*; other topics are introduced as digressions. See the leading points, at ver. 8, 15; ii. 1, 12, 13; vii. 5; viii. 1; x. 1; xiii. 1, concerning the *past, present, and future*. Whence this synopsis of the epistle. There is in it—

I. THE INSCRIPTION, ch. i. 1, 2.

II. THE DISCUSSION.

1. We were greatly pressed in ASIA:
but God consoled us:
for we act sincerely; even in this that I have not already come to you, who are bound to obey me, 3–ii. 11.
2. I hastened from TROAS to Macedonia, which is near you; keeping pace with the progress of the Gospel, whose glorious ministry we worthily perform, 12–vii. 1.
3. In MACEDONIA I received joyful tidings of you, 2–16.

(274)

4. In this journey I perceived the liberality of the Macedonians. Wherefore it becomes you to follow that example, viii. 1–ix. 15.
5. I am on my way to you, armed with the power of Christ. Therefore obey, x. 1–xiii. 10.

III. THE CONCLUSION, 11–13.

[*Tisch.* (not *Alf.*) reads, *Χριστοῦ Ἰησοῦ*, *Christ Jesus*]. *Timothy, our brother*—When Paul writes to Timothy himself, he calls him *son*; when writing of him to the Corinthians and others, he calls him *brother*. [Timothy is not joint author, but joint sender, though subordinate to Paul. *Mey.*] *Unto the Church of God*—This has the force of a synonym with *saints*, which follows.

3. *Blessed*—An elegant mode of introduction, and befitting the apostolic spirit, especially in adversity. *The Father of mercies and God of all comfort*—[That is, the *merciful* Father, and God that worketh *all comfort*. *Mey.*] *Mercies* are the fountain of *consolation*: comp. Rom. xii. 1. The principle of exhortation and consolation is often the same; *consolation* is the proof of *mercies*. [And Paul mentions *mercies* and help before afflictions. *V. G.*] He shows his *mercies* in calamity itself; and the calamity of the saints is neither contrary to the Divine mercy, nor does it render the saints suspicious of it: afterwards it even affords consolation; therefore *of all* is added.

4. *In all—in any*—He who has experienced one kind of affliction, is peculiarly qualified to console others in the same circumstances; he who has experienced all can console under all, Heb. iv. 15. *In trouble*—The contrasted words on the one side are, *the sufferings* and *trouble*, of which the one is implied in the other—and on the other side, *salvation* and *consolation*, of which the one is likewise implied in the other. The frequency of these words will be greatly relished, but only by the experienced. [How necessary is experience! how unsuitable a guide is he who is without it! *V. G.*] Adversity is discussed from ver. 8; consolation from ch. vii. 2, etc. Paul speaks generally of comfort at the beginning; he, however, refers especially to that which he drew from the Corinthians' obedience.

5. *Of Christ towards*—[Eng. Ver., *in*]—*us*; *our*—*by Christ*—The words and their order are sweetly interchanged. *Sufferings*; *consolation*—The former are numerous; the latter is but one, and yet exceeds. *So*—From this very epistle, compared with the former,—more of comfort,—after the distresses which had intervened,—clearly appears: comfort especially suited to the Corinthians, who had been

deeply moved by the first epistle ; and so there appears in it the newness of the whole inner man, increasing daily.

6. [The true order places *καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν*, and *our hope is steadfast in your behalf*, (Alf. ; Eng. Ver., *our hope of you is steadfast*,) before *εἴτε παραχαλούμεθα*, *whether we are comforted*, etc. Tisch., Alf., etc.] *Whether we be afflicted*—The meaning is this, *and whether we be afflicted (we are afflicted) for your comfort and salvation ; or whether we be comforted (we are comforted) for your consolation, which enables you to endure the same trials, which we also endure, and our hope for you is steadfast ; knowing that as you partake of the sufferings, so also you share the consolation.* As in Phil. i. 16, 19, *affliction and salvation* are opposed ; so here *the affliction* of the Gospel ministers, and the *consolation and salvation* of the Corinthians are opposed, just as the *death* of the former and the *life* of the latter, iv. 12. Furthermore, as the *consolation and salvation* of the Corinthians depend on the *affliction* of the ministers of the gospel ; so the *consolation* of the Corinthians, and the *hope* of the ministers for them depend on the *consolation* of the ministers. The participle *knowing* depends on the verbs, *we are afflicted* and *we are comforted*, understood. Thus the members of this period harmonize. We shall now explain some of these words singly. *Whether*—Sometimes we are more sensible of trials, sometimes of consolation. *Your*—The communion of saints, cultivated in the heart of Paul, Titus, the Corinthians, and other Churches, is admirably represented in this epistle, ii. 8, iv. 15, vi. 12, vii. 7, 13, ix. 12. These hearts, so to speak, mirrored each other : comp. Phil. ii. 26, 27. *Consolation*—Salvation as felt in the soul. *Salvation*—The thing itself which is felt. *Which is effectual*—Middle voice, iv. 12 ; Rom. vii. 5. *The same*—In number. Paul's sufferings were the same as those of the Corinthians, who were in Paul's heart : vi. 12 ; and the fruit of those sufferings benefited them, although they [the sufferings] had prevented his coming to Corinth. A mutual participation is declared. *We suffer—and our hope*—Hope is usually mentioned with afflictions and patience, ver. 10 ; Rom. v. 3, 4, xv. 4. *Is steadfast*—It obtained steadfastness through adversity.

8. *In Asia*—1 Cor. xv. 32, note. The Corinthians *were* not ignorant of that affliction in Asia ; but Paul now declares its magnitude and result. [The whole epistle presents a journal of his travels, but interwoven with sterling precepts. *V. G.*] *Above strength*—Ordinary strength. *That we despaired*—He affirms here what he denies in another sense, iv. 8 : for he is speaking here of human, there of Divine aid.

9. *But*—That is, nay; supply, *for this reason we ourselves, etc.; that not, etc.* *The sentence*—Gr. ἀπόκριμα. Hesychius defines *judgment*—vote to condemn. Ἀποκρίνειν, to pass sentence on one condemned, to consider him as dead. The contrast is trust. *But in*—Illustrating the wonderful nature of faith in the greatest difficulties, from which there seems to be no escape. *Which raiseth*—1 Cor. xv. He had written fully on the resurrection of the dead; he now repeatedly alludes to the same doctrine, and assuming that its truth is admitted by the Corinthians, urges it practically.

10. *Delivers*—[Eng. Ver., *delivered*]. The present, in respect of this affliction, that is, *while we are in death, we are delivered.* *We trust*—Gr. *we have obtained hope.* *He will deliver*—That I may go to you.

11. *You helping together*—Gr. συνουργούντων. Ὑπουργεῖν is from ἔργον, a work; ἔργον, the work, is of God; ὑπουργεῖν, to help subordnately, belongs to the apostles; συνουργεῖν, to help subordnately along with, belongs to the Corinthians. *Also*—You also, not merely others. [By prayer—that thanks may, etc.—He who enjoys the communion of saints, will never want an opportunity for prayer: although he should have no further cause of anxiety for himself. *V. G.*] *In many respects*—Gr. ἐκ πολλῶν προσωπῶν. [Eng. Ver., *By the means of many persons*]—πρόσωπον, face, respect. *In respect, viz., of the past, present, and future.* *He has delivered, delivers, will deliver.* We do not translate it, *of many persons*, for that is included in the words, *by many.* *The gift bestowed upon us*—By grace. *Thanks may be given*—Gr. εὐχαριστηθῆν. Χάρισμα, the free gift, and εὐχαριστία, gratitude, are correlatives, iv. 15. [For ὑπὲρ ἡμῶν, on our behalf, read ὑπὲρ ὑμῶν, on your behalf. *Tisch.* (not *Alf.*) So *Beng.*] Just now he had said, *for us*, respecting prayers; now, he says, *for you*, respecting thanksgiving. The Corinthians received the benefit. Nor was it necessary, after εἰς ἡμᾶς, upon us, again to say, ὑπὲρ ἡμῶν, in our behalf. [This difficult verse is thus rendered by *Alf.* (after *De W.*), *In order that the mercy shown to us by the intercession of many persons, may by many be given thanks for on our behalf.*]

12. *For*—The connection is: We do not seek in vain, and we promise to ourselves the help of God and the prayers of godly men. *Rejoicing*—Even in adversity and against our adversaries. *Of our conscience*—Whatever others may think of us. [For ἀπλότητι, simplicity, *Alf.* (so *Tisch.*, 1849, not 1859) reads ἀγιότητι, holiness. The sense is, in the holiness and simplicity which God produces by the power of grace. *Mey.*] *In simplicity*—With one aim most directly pursued. *Sincerity*—Unmixed with any foreign quality. *Not with*—

The contrasted terms are, *fleshly wisdom* and *the grace of God*, who wisely directs his own, ver. 17, 18. *In the world*—The whole deceitful world. *More abundantly*—ii. 4.

13. *Other things*—Contrary. *We write*—In this epistle. He appeals to something present. *Ye read*—In the former epistle. *Or even*—Gr. ἢ *xai*, [Eng. Ver., does not render *xai*, *even*]; ἐπιγνώσις, *knowledge*, is more than ἀναγνώσις, *reading*. *Even to the end*—Of my course, comp. ver. 14, at the end, and 1 Cor. iv. 5: whence it appears that regard to the day of the Lord is not excluded.

14. *In part*—The contrast *even unto the end* is in the preceding verse.

15. *In this*—Of which ver. 12 treats at the beginning. *Before*—This design is often mentioned in the former epistle; construe with *I was minded*. *A second benefit*—They had had their first benefit [given by Divine help; ver. 12], at Paul's first visit: comp. *thy first love*, Rev. ii. 4. He had designed a second one for them at his second visit. *Grace* is in itself one; but in its reception, there is a first, second grace, etc.: comp. John i. 16.

16. *To be brought on my way*—To commit myself to your escort.

17. *Lightness*—By promising more than I performed. *According to the flesh*—Paul intimates that, if he should consult according to the flesh, he must rather have come, than not; for they who consult according to the flesh, try by all means to fulfil the promise, under any circumstances, for the sake of consistency [whether it result in good or evil. *V. G.*] But the Apostle was neither inconsistent, nor carnally consistent: either of which prejudiced persons might have suspected. He had promised conditionally, and afterwards he delayed his visit through the interference of an important cause. [But Paul is not answering a supposed charge of *obstinacy*, but of *fickleness*: *Estius* in *Mey.*; and the *yea and nay*, in ver. 18, is evidently parallel with *yea, yea, and nay, nay*, here. Hence the sense is, *that there may be with me the yea, yea, and the nay, nay*, (i. e., both affirmation and negation, concerning the same thing.)? *Mey., Alf.*] *Yea and nay*—[But the common reading, *yea, yea—nay, nay*—is right. *Tisch., Alf.*] Paul's simple *yea and nay* is fully established by the next verse, where he denies having said *yea and nay*, of the same things; but affirms it, ver. 17, of different things. *Should be, ἦ*, is emphatic; as it may be said, for example, of an inconsistent person, *You can never find either his yea or his nay*, that is, no one can trust his words; or, as if it be said of a consistent man, *his yea and his nay* are reliable.

18. *True*—A positive statement, Our doctrine is sure. The *expression of feeling*, however, is added: *God is faithful*, πιστός: comp.

amen, ver. 20. *But*—The contrast is between his intention to travel, and the doctrine itself. The outward change of that intention for good reasons argues no inconsistency of doctrine. Meanwhile, Paul shows, that those who are fickle in outward matters usually are, and appear, fickle also in things spiritual. *Towards you*—Opposed to *with me*, ver. 17. [For *ἔγένετο*, *was*, read *ἔστιν*, *is*. *Tisch.*, *Alf.*] *Was not yea and nay*—Contradictories have no place in Theology.

19. [For *Ἰησοῦς Χριστός*, *Jesus Christ*, *Tisch.* (not *Alf.*) reads *Χριστός Ἰησοῦς*, *Christ Jesus*.] *For the Son of God, Jesus Christ*—The principal subject of our discourse. Observe the union of the three titles, indicating firmness; and their position in the natural order; for the first is evidently not the same as the third. *And Silvanus*—Luke calls him Silas; Acts xv. 22, note. *But yea*—Pure and unmixed, on our part and yours. *In him*—*Christ preached*, that is, our preaching of Christ became *yea in Christ himself*. So the *Actiology* [reason assigned] in the next verse harmonizes. All the promises in Christ are *yea*. Therefore truly also the testimony concerning Christ himself is *yea in Christ*.

20. *Promises*—Declarations. *Yea—amen*—The words *yea* and *amen* according, are in pleasant contrast to *yea* and *nay*, ver. 19, which conflict: *yea*, by affirmation; *amen*, by an oath; or *yea*, in respect of the Greeks; *amen*, of the Jews; comp. Gal. iv. 6, note; for *yea* is Greek, *amen* is Hebrew; or *yea*, in respect of God who promises, *amen*, in respect of believers; comp. 1 John ii. 8; *yea*, in respect of the apostles, *amen*, in respect of their hearers. *To the glory of God*—For God's truth is glorified in all his promises, which are verified in Christ. *To the glory*—iv. 15. *By us*—Construed with *there is*, again understood. *For whatever* be the number of God's promises, there is in him the *Yea*, and in him the *Amen*. *To the glory of God*—Is that *Yea* and *Amen*—By us. The *yea* is re-echoed by us.

21. *Now he which stablisheth*—The Son glorifies the Father, ver. 19: while the Father in turn glorifies the Son. *Stablisheth*—That we may be firm in the faith of Christ. The term *sealing* corresponds to this word; the one is from Christ and his anointing; the other from the Spirit, as an earnest. That is *sealed*, which is confirmed as some one's property, whether it be a purchase, or a letter, so that it be certain, whose it is; comp. 1 Cor. ix. 2. A metaphor withdraws us from the persons and things whence it is taken. *Us*—Apostles and teachers. *With you*—He speaks modestly of himself. *In Christ, and hath anointed*—Kindred words. From the *oil* here, we derive

strength, and a good savor, ii. 15. All things tend to the yea; *εἰς Χριστόν*, in faith in Christ.

22. *Earnest*—Ch. v. 5. Ἀρραβῶν, Gen. xxxviii. 17, 18, is used for a *pledge*, which is relinquished at the payment of a debt; but elsewhere for *earnest money*, which is given beforehand, as security for the subsequent fulfilment of the bargain. Hesychius, ἀρραβῶν, πρόδομα, something given beforehand. For the earnest, says Isid. Hispal., is to be completed, not taken away: whence the possessor of an earnest does not restore it as a pledge, but requires its fulfilment. Such an earnest is the Spirit himself, Eph. i. 14: whence also we are said to have the first fruits of the Spirit, Rom. viii. 23.

23. *But I*—[Eng. Ver., moreover I.] The particle *but* forms a contrast: *I was minded to come, but I have not yet come.* God—The omniscient. *I call*—The apostle makes oath. [Comp. ch. xi. 31; Rom. i. 9; Gal. i. 20. *Mey.*] *Upon*—A weighty expression. *Soul*—In which I am conscious of all my affairs, and which I would not wish to be destroyed. *To spare*—A strong term; therefore it is presently explained: He is able to spare, who rules; he also spares, who causes joy rather than sorrow. His saying, *not for that we have dominion*, not, *seeing that we have not dominion*, confirms this explanation. *Unto Corinth*—Elegantly used for *to you*, indicating his power. In their presence he must have acted more sternly, for his presence would have been more severe. Comp. Exod. xxxiii. 3; Hos. xi. 9. Therefore the apostle had sent Titus before him.

24. [*Not*—A caution against possible misunderstanding of the words, *spare you*; which might be thought an assumption of *dominion* over their faith. *Mey.*] *Dominion*—It would have been a serious matter for the apostle to have used even his lawful authority; and therefore he calls it to *have dominion*; comp. 1 Cor. ix. 17, note, on such a mode of speaking. *Over your faith*—The faithful are free. *Helpers*—Not lords. *Of joy*—Which flows from *faith*, Phil. i. 25. The contrast, *sorrow*, ii. 1, 2. *By faith*—Rom. xi. 20. [Rather, *in faith*; in respect of faith; in which ye are firm, there is no question now. *Mey.*] *Ye stand*—Ye have not fallen, although there was danger of it.

CHAPTER II.

1. *But I determined for myself*—So far as concerns myself, for my own advantage. [Not with myself, as Eng. Ver., etc.; but for my own sake. Alf. This gives an affectionate and touching effect to the sentence. Mey.] The contrast is, to you, ch. i. 23. *But*—A contrast to not as yet, i. 23. *Again*—Construe with come; not with come in heaviness: he had formerly written, in heaviness; he had not come. *In heaviness*—Twofold; for there follows, for if I make you sorry, and if any have caused grief. This repetition forms two contrasted parts, whose discussion elegantly corresponds: *I wrote that you might know* [ver. 4]; *I wrote that I might know*, ver. 9; *of you all; you all*, ver. 3, 5.

2. *I make you sorry*—Either in person or by letters. *Who is he then*—The *if* has a twofold conclusion, *who—then, and I wrote*: both, and, that is, not only—but also. *That maketh me glad*—By repentant sorrow. *But*—I have no pleasure in having saddened by my reproofs him who now delights me by his repentance. I would rather it had not been necessary. *Which is made sorry*—He indicates the Corinthians, but more especially him who had sinned. *By me*—*Ἀπὸ ὧν*, of whom, in the next verse. These particles differ: *ἐξ*, out of, [Eng. Ver., by,] more clearly indicates a direct, special agency, than *ἀπὸ*, from: comp. iii. 5; 1 Thess. ii. 6.

3. *And I wrote*—He shows that when he sent his first epistle, in which he had promised a visit, he had this intention, which he explains at ver. 1. [Omit *ὑμῖν*, unto you. Tisch., Alf.] *Of whom*—As from sons. *That*—Paul's joy itself is desirable not for his own sake, but for that of the Corinthians.

4. *For out of*—I wished to arouse you before my coming, that it might not be necessary afterwards. *Anguish of heart* produced tears, much anguish, many tears. The Corinthians might have seen the marks of tears on his letter, if he himself wrote it—a proof of anguish. *Not that*—Not so much that, etc. Sorrow's fruit is not sorrow, but love's fruit is love. *You should be grieved*—He easily grieves who is admonished by a weeping friend. *Love*—The source of sincere reproof and of joy derived therefrom. *Ye might know*—From my faithful admonition. *More abundantly unto you*—Who have been specially commended to me, Acts xviii. 10.

5. [Render, *Now if any one hath occasioned sorrow, he hath grieved, not me, but, more or less, (partially,) that I be not too heavy on him, all of you*. Alf., after Mey., De W., etc. Beng. is wrong.] *Any*—He

now speaks mildly; *any one* and *any thing*, ver. 10. In both epistles Paul withheld the name of him of whom he is speaking. *He hath not grieved me*—That is, not permanently. *Only in part*—He has caused me sorrow. *Overcharge*—Weightier than *I make sorry*, ver. 2.

6. *Sufficient*—Neuter for a substantive; it is ^{is} *sufficient for such a one*, so that no more can be demanded of him; *ἰκανόν*, *sufficient*, a forensic term. It is the part of Christian prudence to maintain moderation. Considerable time intervened between the two epistles. *Punishment*—In opposition to *forgive* and to *comfort*, ver. 7. *Of the most*—[Not *many*, as Eng. Ver., but *the majority*. Perhaps the opponents of Paul refused to break off intercourse with man. *Alf.*] Not merely those in authority. The Church bears the keys.

7. *Forgive*—This has the force of an indicative, *whence he is rather forgiven*; and the indicative very mildly exhorts: xii. 9: Matt. xxvi. 18, note. [*By the higher degree of sorrow*—(Not *overmuch*, as Eng. Ver.) That, namely, which will result from his entire exclusion. *Mey.*]

8. *To confirm*—The *ἄροϋς*, *certainty*, is with love, not with sorrow. The majesty of church government and discipline consists in love. This reigns. *εἶπ*, Sept., *ἠροῦσθαι*, *made sure*, Gen. xxiii. 20; Lev. xxv. 30.

9. *Also did I write*—Not only write, but *also did write*. [But the reference is, not to this epistle, but to *the first epistle. Mey.*, etc.] *The proof*—Whether you are true, loving, obedient sons. *In all things*—*In reproof* and *in love*.

10. *Any thing*—He speaks very gently of the atrocious, but acknowledged sin. *Ye forgive*—He doubts not that they will do what he wrote at ver. 7. *I also*—He modestly endorses the act of the Corinthians, and as it were, classes himself with them. *If I forgave any thing*—[Eng. Ver., *forgive*]. The matter is limited by *if any thing*, that Paul may show his willingness to follow up the Corinthians' forgiveness of the sinner. From the present, *I forgive*, the past forthwith results, *I have forgiven*; while Paul is writing these things. *For your sakes*—Namely, *I forgave*. *In the presence of Christ*—[But Eng. Ver., *in the person*; and so *Alf.*] Before Christ, 1 Cor. v. 4: [*i. e.*, *before his eyes*, so that Christ is witness to my forgiveness. *Mey.*] *Lest we should be defrauded*—[Eng. Ver., *lest*—(*Satan*) *should get an advantage of us*—The loss of a single sinner is a common loss, therefore he said, *for your sakes*. *By Satan*—To whom Paul delivered or was about to deliver the sinner, 1 Cor. v. 5. Satan not only

devised to destroy the flesh, but the soul; and he especially seeks an opportunity to injure by *sorrow*.

11. *For not*—True ecclesiastical prudence. Those who have the *mind* of Christ, are not ignorant of *devices* and hostile attempts. *Νοήματα*, *devices*, and *ἀγνοεῖν*, *to be ignorant*, are kindred.

12. *And*—Gr. *καί* [*Beng.*, *even*]. *Even* although. Paul would have willingly tarried at Troas. *A door*—Nevertheless Paul did not sin in departing, since he was free to do so. *Rest*—His spirit first began to want it, then the flesh, vii. 5. He desired to know how the Corinthians had received his former epistle. *In my spirit*—He perceived from this, that it was not necessary to avail himself of that *door*. *Titus*—Who was to come from you.

13. *Into Macedonia*—Where I should be nearer and might be sooner informed [of the result of my former epistle to you. *V. G.*] These topics are continued at vii. 2, 5; and a most noble digression intervenes respecting events, which had meanwhile occurred, and sufferings which had been endured elsewhere: of the benefit of which he makes even the Corinthians partakers, thus preparing the way for a defence against false apostles.

14. [But in Macedonia he found Titus, and heard through him good news of the impression made by his former epistle, see ch. vii. 6. Hence he cries, *thanks be*, etc. *Mey.*] *Now—unto God*—Although I have not come to Corinth, I did not remain at Troas; nevertheless the Gospel prevails even in other places. The expression of feeling is added, *Thanks be unto God*. *Always*—The parallel follows, *in every place*. *Shows us in triumph*—[Eng. Ver., *causeth us to triumph*. But the true rendering seems to be, *who even triumpheth over us*, i. e., ceases not to show us before all the world as his captives, like a conqueror celebrating his victory; *in Christ*, as the sphere in which every fact composing the victory, takes place. *Mey.*, (followed by *Alf.*)] Not as conquered, but as the ministers of his victory; not only the victory, but the showing of the victory is denoted, for there follows, *Who maketh manifest*. The *triumph* forcibly strikes the eyes; the *savor*, the nostrils. *The savor*—The metaphor is taken from all the senses to describe the power of the Gospel. Here *the sight* (of the triumph) and its *savor* occur. *His*—Of Christ ver. 15. *Maketh manifest*—A word of frequent occurrence in this epistle, which refutes the suspicions of the Corinthians. So 1 Cor. iv. 5.

15. *A sweet savor*—That is, powerful, grateful to the godly, offensive to the ungodly. The savor of Christ pervades us, as the odor of spices does garments. [The allusion is probably to the *incense*

burned with a *triumphal procession*. *Mey.*] *In them that are saved, in them that perish*—To which class each belongs, appears from the manner in which he receives the Gospel. Of the former class he treats, iii. 1-iv. 2; of the latter, iv. 4-6. *In them that perish*—iv. 8.

16. *The savor of death*—They regard us as a thing dead; hence they justly meet with death. *And to the other*—Who are being saved. This verse, if we compare what precedes and what follows, has a *Chiasmus* [cross reference of pairs of words or clauses]. *And who is sufficient for these things*—Who? that is, but few, viz., we. This sentiment is modestly intimated, and is left to be acknowledged by the Corinthians; comp. the next verse. Paul fully asserts both his own *sufficiency* and that of the few in the next chapter, and repeats this very word, ver. 5, 6, so that his adversaries seem either expressly or virtually to have denied that Paul was *sufficient*.

17. *The many*—[Eng. Ver., *many*.] So xi. 18. הרבים, 1 Kings xviii. 25. The article is forcible; *the many*, most men, *void of savor*: comp. Phil. ii. 21. *Which corrupt*—Gr. χατηλεύοντες. Who do not aim to exhibit as much virtue as possible, but to gain by it. These men speak of Christ, but not as of God, and in the sight of God. *Κάπηλοι, vintners*, select their merchandize from different quarters; they adulterate it; they manage it profitably. The apostles deal otherwise with God's word, for they speak *as of God*, and *as of sincerity*, and so as to approve themselves unto God. *Δολοῦντες, adulterating*, iv. 2 [Eng. Ver., *handling deceitfully*], is synonymous, and also *ἐμπορεύεσθαι, to make merchandize of*, 2 Pet. ii. 3. *Of sincerity*—We apply ourselves to the word of God by itself. *But as of*—A gradation, *but* being repeated; *as* is explanatory. *In the sight of God—speak we*—So clearly, ch. xii. 19. We always think that God, from whom we speak, is present when we speak; we do not care for men. [In Christ—Who is the sphere and element in which we live and speak. *Mey.*, etc.] *In*—Our discourse, which we hold in Christ, is divinely given and directed. *Speak we*—We use the tongue; the power is God's.

CHAPTER III.

1. *Do we begin?*—A just reproof to *some* who *had so begun*. *Again*—As was done in the first epistle; so, *again*, ch. v. 12. *To*

commend—After the manner of men; xii. 19, by mentioning what took place elsewhere. [The common text has *εἰ μὴ*, *unless* (we need, as some, etc.), and so *Beng.* But the true reading is *ἢ μὴ*, or *do we need*, etc., (which Eng. Ver. follows.) *Tisch., Alf., etc.*] *Unless*—A conciliatory particle. Is it thus only that we can commend ourselves without needing also letters? *Some*—Of many, ii. 17. In this, too, he shows that he utterly differs from the false apostles. They *did need* them. *From you*—To others. This then was customary at Corinth. [*Our epistle*—Namely, of commendations, both to you and from you; ver. 1. *Mey.*]

2. *In our hearts*—Your faith was written in our heart, in which we carry it and yourselves—a faith everywhere to be known and read. It was reflected from the heart of the Corinthians to the apostle's heart. *Of all men*—By you and others. An argument for the truth of the Gospel, obvious to all, to be derived from believers themselves [iv. 2; 1 Cor. xiv. 25].

3. *Manifestly declared*—Construed with *δυσίς*, *ye*, ver. 2. The reason why this epistle may be read. *Of Christ—by us*—This explains *our*, ver. 2. Christ is the author of the epistle. *Ministered*—The verb *διακονέω*, *I minister*, has often the accusative of the thing; viii. 19, 20; 2 Tim. i. 18; 1 Pet. i. 12, iv. 10. The apostles, *as ministers*, *διακονοῦν*, *furnished* the epistle. Christ, through them, shed spiritual light on the Corinthians' hearts, as a scribe applies ink to paper. Not merely *ink*, but parchment or paper and a pen are necessary for writing a letter; but Paul mentions ink without paper and pen, by *Synecdoche* [*one material put for all.*] *Τὸ μέλαν* does not exactly mean ink, but any black substance, as even charcoal, by which one may write on stone. As writing is performed with ink and pen, so the Decalogue was engraved on stone tables. Letters were engraved on stone, as a dark letter is written on paper. The hearts of the Corinthians are meant; for Paul was, so to speak, the pen. *Not with ink*—A *Synecdoche* [ink for all writing materials]; for the tables in Moses's hands, divinely written without ink, were certainly material. *Of the living*—Comp. ver. 6, 7. *Of stone*—Ver. 7. *In fleshy tables of the heart*—Tables of the heart are a class; *fleshy tables*, a species; for every heart is not of flesh.

4. *Trust*—By which we both determine and profess to be such. The contrast is, *to faint*, iv. 1. *Through Christ*—Not through ourselves. This is discussed, ver. 14, at the end, and in the following verses. *To God-ward*—This is discussed, ver. 6, and in the following verses.

5. [*We are*—Even at this very hour. *V. G.*] *To think*—To ob-

tain by thinking, much less to speak or do. There seems to be a kind of *Mimesis* [allusion to the words of the persons whom he refutes]. For they do not think, whom God moves: that is, they frame or accomplish nothing by their own thinking, 2 Pet. i. 21. *Anything*—Even the least.

6. *Also*—An emphatic addition. He has given *sufficiency* to us, even the *sufficiency* of New Testament ministers, which demands much more. *Us ministers*—Apposition. *New*—A contrast to *old*, ver. 14. *Not*—*Of the New Testament*, that is, *not of the letter, but of the spirit*, see Rom. vii. 6, and the following verses, with the notes. *Of the letter*—Even in *writing* this, Paul was the minister not of the letter, but of the *spirit*. Moses in his peculiar office, even when he did *not write*, was yet engaged with the letter. *Of the Spirit*—Whose *ministry* has both greater glory, and requires greater *ability*. *Killeth*—The letter rouses the sinner to a sense of death; for if the sinner had life, before the letter came, quickening by the Spirit would have been unnecessary. Comp. the next verse, *of death*.

7. *The ministration*—Which Moses performed. *Engraven*—Sept., *κεκολλημένη, graven*, Ex. xxxii. 16. *In stones*—There were then two different tables, not of one stone. Ex. xxxiv. 1: *engraven in stones* explains this clause, *in letters*, Gr. *γράμμασιν*, [Eng. Ver., *written*. Render, *engraved by means of letters in stones*. *Mey.*] *Was glorious*—Gr. *ἐγενήθη ἐν δόξῃ*, *obtained glory*. *Γίνομαι, become*, and *εἰμι, am*, ver. 8, differ. *Could not steadfastly behold*—Ex. xxxiv. 30, *they were afraid to come nigh*. *Of Moses*—In the discharge of his duties.

8. *Shall—be*—He speaks as looking forward from the Old Testament to the New. Add *hope*, ver. 12. [Or rather from the present age to that which is to come. *Mey.*, etc.]

9. *Of condemnation; of righteousness*—God's glory is more brightly reflected by the latter than by the former. The letter *condemns*; *condemnation* imposes death. The Spirit with *righteousness* brings life. *Glory*—The abstract for the concrete, for brevity.

10. *Had no glory*—The limitation immediately follows, *in this respect*. The greater light obscures the less. *That which was made glorious*—So Sept., Ex. xxxiv. 29, 35, *ἵκη, δεδόξασται, was glorified*, [Eng. Ver., *shone*].

11. *Marked by glory; in glory*—The particles are appropriately varied, [the distinction is lost in Eng. Ver., *glorious—glorious*]. Supply *is*. *That which remaineth*—Neither the *ministry*, itself, nor anything that is *in part*, remains, 1 Cor. xiii. 10; but the Spirit, *righteousness, life* remain; therefore the neuter is used.

12. *Hope*—He spoke of *trust*, ver. 4; he now speaks of *hope*, as he glances at that *which remaineth*, ver. 11.

13. *And not*—Supply *we are*, or *we do*. *A veil*—So Sept., Exod. xxxiv. 33. *πρὸς* denotes congruity. Comp. Matt. xix. 8: *πρὸς, because of*; for τὸ μὴ ἀτενίσαι, *the not being able to look steadfastly*, occurred before the veil was put on, but after the glory of Moses, ver. 7; wherefore, there, ὥστε, *so that*, is used. [But the rendering is, *In order that the sons of Israel might not look on the termination of the transitory*, Ex. xxxiv. 30–35, where the Eng. Ver., *till Moses had done speaking with them, he put a veil*, etc., is wrong; and the sense is, He spoke without the veil, with his face shining; but, *when he had done speaking*, he put the veil on, that *they might not behold the end*, the fading of that transitory glory. *Alf.*] What is affirmed of Moses is wholly denied by Paul respecting the New Testament ministry, namely, *the putting on of a veil, lest the Israelites should look upon them*. Often something is inserted in the first member of a proposition, which properly belongs to the conclusion also. So in ver. 7 we have, *so that they could not steadfastly behold*; here, *that they could not*, etc. Here the act is denied, not the power. The power was wanting to all in the case of Moses; to some, in the case of the apostles. *To the end of that which is abolished*—Paul allegorizes the words. *That, which is abolished*, has its end in Christ, ver. 14, at the end; Rom. x. 4, the law tends to and ends in him.

14. *But were hardened*—Gr. ἐπωρώθη, [not as Eng. Ver., *blinded*]. *But* is opposed to *look steadfastly*. *The same*—As in Moses' time. *In*—That is, *when they read*, and *although they read*. *Reading*—Public, frequent, constant. Paul makes a limitation. The veil is not now on Moses' face or writings; but on *the reading*, while they read Moses, and that, too, so as to exclude Christ; it is also *upon their heart*, ver. 15. [Punctuate thus, μένει, μὴ ἀνακαλυπτόμενον, and for ὁ τι, *which* (veil), read ὅτι, *for*. *Tisch.*, *Alf.* Render, *the discovery not being made* (i. e., by removing the veil) *that it* (the Old Test.) *is done away in Christ*. *Alf.*, etc.] *Remains*—*Remains* lying upon them, so that it is not even *taken away*. *Because*—Gr. ὅτι, it is not *done away*, save *in Christ*. A statement of what follows. *Is done away*—*The Old Testament*; comp. ver. 7, 11, 13. He does not say, *has been abolished*, but *is being abolished*, as respects those that are to be converted.

15. *But even unto*—*But* is opposed to *untaken away*. *When*—Here only Paul uses this adverb. It seems to have remained with him from his recent reading of the Sept., Ex. xxxiv. 33. *Moses is*

read—And that studiously, without seeing Christ therein. The contrast follows, *nevertheless when it shall turn to the Lord.*

16. *But when—the veil is*—[Eng. Ver., *shall be*]*—taken away*—This is a paraphrase of Ex. xxxiv. 34, *But when Moses went in. before the Lord to speak to him, the veil was taken away.* Therefore *ἤνιχα*, not *if*, but *when*, clearly affirms, as in the preceding verse, and often in the Sept., Gen. xxiv. 41, xxvii. 40; Ex. i. 10, xxxiv. 24; Lev. vi. 4, x. 9; Deut. xxv. 19; Ex. xxxiii. 8, 22, xl. 36. *Shall have turned*—Namely, *their heart.* The truth is acknowledged by repentance, 2 Tim. ii. 25. Not disputation, but conversion is to be applied to the Jews. *To the Lord*—Christ, ver. 14. A noble title, iv. 5. *Taken away*—*περιαιρούμαι*, *taken away*, is passive, Acts xxvii. 20, and in the Sept., Lev. iv. 31, 35; but middle very often in the Sept., and that too in the very passage to which Paul refers. The contrast of ver. 15 and 16 shows, however, that here the meaning is passive. *The veil lies; the veil is taken away.* The present, *is taken away*, is emphatic. [*Taken away*—That is, it shall no longer remain unknown to them that the Old Covenant *is done away in Christ.* *Mey.*]

17. *Now the Lord is the Spirit*—[*The Lord* (to whom they shall turn, ver. 16) *is the Spirit* (received at this conversion). Comp. Rom. viii. 9–11. *Mey.*] *The Lord* is the subject. Christ is not the letter, but he is the Spirit and the *end of the law.* A sublime announcement; comp. Phil. i. 21; Gal. iii. 16. The particle *now* shows that the preceding verse is explained by this. The *turning* is made to the Lord, as the Spirit. *And where the Spirit of the Lord is*—Where Christ is, there is the Spirit of Christ; where the Spirit of Christ is, there is Christ; Rom. viii. 9, 10. Where Christ and his Spirit are, there is liberty; John viii. 36; Gal. iv. 6, 7. [Omit *ἐκεῖ, there.* *Tisch., Alf.*] *There*—And there only. *Liberty*—Opposed to the *veil*, the badge of slavery: *liberty*, without such fear in looking, as the children of Israel had, Ex. xxxiv. 30. [Rather *spiritual liberty*, in general; as opposed to *having a veil on the heart.* *Mey., Alf.*]

18. *But we all—We all*, the New Testament ministers, in opposition to Moses, who was but one. [Rather, *we, Christians*, in general. *Mey., Alf.*] *With open face*—Our *face being unveiled* as respects men; for as respected God, not even Moses' face was veiled. The contrast is *hid*, iv. 3. *The glory*—Divine majesty. *Of the Lord*—Christ. *Reflecting*—The *Lord makes us mirrors, putting the brightness* of his face into our hearts, *as into mirrors*: we receive and reflect that brightness. An elegant contrast to *engraved*; for things which *are engraved* are made gradually; the *images* which are *reflected*

in a mirror are most rapidly produced. *The same*—Although we are many. The same expression of Christ's glory in so many believers, is the mark of truth. [*Beng.* here renders *κατοπτρίζομενοι*, *reflecting*; but *Eng. Ver.* is right. *Beholding in a mirror* is the sense; *i. e.*, in the *gospel*, not yet beholding it face to face. *Mey.* So *Alf.*, etc.] *Image—Of the Lord*, which is glorious. *Are changed*—The Lord *forms* by quick writing his image in us; even as Moses reflected God's glory. The passive retains the accusative. *From glory to glory*—From the glory of the Lord to glory in us. The Israelites had not been transformed from the glory of Moses into a similar glory; for they were under the letter. *Even as*—An adverb of likeness: comp. ver. 18. *As* the Lord impresses himself on us, so he is expressed by us. He himself is the model; we are the copies. *By the Spirit of the Lord*—This refers to ver. 17: *but where the Spirit of the Lord*, etc. If there were an apposition, Paul would have said, *ἀπὸ Κυρίου τοῦ πνεύματος*, *by the Lord the Spirit*. Elsewhere *the Spirit of the Lord* is used; but here, *the Lord's Spirit*, emphatically. *Ἀπὸ*, *by*, is used as in i. 2, and often elsewhere. [*Mey.* renders, *as by the Lord of the Spirit: Christ* being so called in that the working of the Spirit depends on him, for the Holy Spirit is Christ's Spirit, Rom. viii. 9, etc.; Gal. iv. 6.]

CHAPTER IV.

1. *This ministry*—Of which iii. 6, etc. *As we have received mercy*—God's mercy by which the *ministry* is received, makes men active and sincere. Even Moses *obtained mercy*, and was therefore permitted to approach so near, Exod. xxxiii. 19. *Not—but*—A double proposition; the second part is at once treated by *Chiasmus* [cross reference of pairs of words or clauses]; the former from ver. 16. Wherefore *we faint not* is there repeated; we become not weary in speaking, in acting, in suffering.

2. *Have renounced*—Hesychius defines *have cast away*, *we have renounced*, and desire their renunciation. *The hidden things of dishonesty*—That is, *shame*, regardless of God's glory, acts secretly. *we desire such conduct to cease*, Rom. i. 16. The contrast is 1/3

manifestation, and *we speak*, v. 13. *In craftiness*—Opposed to *sincerity*; *craftiness* seeks *hiding-places*; we do not practise it. *Nor handling deceitfully—by manifestation*—Comp. iii. 8. *Of the truth*—Of the Gospel. *Ourselves*—As sincere. *Every*—Gr. *πᾶσαν*, [construed with *συνείδησιν*, *conscience*, not as Eng. Ver., with *ἀνθρώπων*, *men*], concerning all things. *Conscience*—Ch. v. 11; not to carnal judgments; iii. 1, where the carnal *commendation of some* is implied and stigmatized.

3. *But if*—Just as in Moses's time. *Even is*—[Eng. Ver., does not render *καί*, *even*.] *Even* strengthens the force of the present tense in *is*. *Gospel*—Quite plain in itself. *In*—[Eng. Ver., *to*, but the sense is *among*, *Mey.*, i. e., *in the estimation of, the perishing* (not *the lost*). *Alf.*] So far as concerns *them*, that perish; so *ἐν*, *in*, 1 Cor. xiv. 11. *In the case of them*—Not in itself. *That perish*—1 Cor. i. 18.

4. *The God of this world*—A grand, but awful description of Satan [corresponding to his great but fearful work, mentioned here. *V. G.*], comp. Eph. ii. 2, as to the fact: and Phil. iii. 9, on the term. Who would otherwise think, that he could obstruct in men so great a light? But there is a *Mimesis* [allusion to an opponent's words or sentiments]; for those that perish, especially the Jews, think that they have God, and know him. The ancients construed thus:—*the unbelievers of this world*, that they might more effectually oppose the Manicheans and the Marcionites, [who regarded matter as essentially evil, and under the Devil's power.] *Of this word*—He says, *of this*, for the devil will not be able always to assail. *Blinded*—Not merely *veiled*. *Of them which believe not*—An epithet, supplying the pronoun *of them*; for the lost are chiefly those, who, though they have heard, do not believe. The *Gospel* is received by *faith* unto *salvation*. *The enlightening*—Gr. *φωτισμὸν* [Eng. Ver., *light* less correctly.] *Of the Gospel*—He afterwards calls it *the enlightening of the knowledge*, etc. *Enlightening* is the reflection or propagation of rays from those who are enlightened, to enlighten more. The *Gospel* and *knowledge* are correlatives, as cause and effect. *Of the glory*—[Eng. Ver. reads *of the glorious gospel*], iii. 18, note. *The image of God*—Hence we may clearly perceive how great is Christ's glory, v. 6; 1 Tim. vi. 15. He, who sees the Son, sees the Father, *in the face of Christ*. The Son exactly represents and reflects the Father. [Omit *αὐτοῖς*, *unto them*. *Tisch.*, *Alf.*]

5. *Not*—We do not *commend* ourselves, iii. 1; although they who perish think so. *For*—The fault of their blindness is not ours. [*The Lord*—That is, we preach him as *Lord*. *Mey.*] *The Lord*; *servants*

—A contrast: we do not preach ourselves as masters; comp. i. 24. *Your servants*—Hence Paul is wont to prefer the Corinthians to himself, ver. 12, 13. *For Jesus' sake*—The majesty of Christians is from him.

6. *For*—He proves that they were true *servants*. *God—God—to shine*, forms the subject; then by supplying *is* (as in Acts iv. 24, 25), the predicate follows, *who hath shined*. *Who commanded*—Who commanded by a word, Sept. εἶπεν, *said*, Gen. i. 3. *Light out of darkness*—Sept. Job xxxvii. 15, φῶς ποτῆσας ἐκ σκότους, *made light from darkness* [Eng. Ver., *caused the light of his cloud to shine*.] A great work. *Hath shined*—Himself our Light; not only its author, but also its fountain, and Sun. *In our hearts*—In themselves dark. [Omit Ἰησοῦ, *Jesus*. Tisch. So Alf., who renders: *For* (it is) *God, who commanded light to shine out of darkness, who shined in our hearts in order to the shining forth* (to others) *of the knowledge* (in us) *of the glory of God in the face of Christ*.] *In the face of Jesus Christ*—The only begotten of the Father and his image, and *was manifested* in the flesh with his glory.

7. *This treasure*—Described from ii. 14. He now shows, that affliction and death itself, so far from obstructing the Spirit's ministry, even aid it, and stimulate ministers and increase their fruit. *Earthen*—The ancients kept their treasure in *jars*, or *vessels*. There are earthen vessels, which yet may be clean; as a golden vessel may be filthy. *Vessels*—Thus he calls the *body*, or the *flesh*, subject to affliction and death; see the following verses. *The excellency of the power*—Which, consisting in the treasure, exerts itself in us, while being saved, and in you, while being enriched; ver. 10, 11. *May be*—May be acknowledged to be, with thanksgiving, ver. 15. [So often in Paul. See Rom. iii. 26; iii. 5, vii. 13. *Mey*.] *Of God*—Not merely *from God*. God not only bestows *power* once for all, but always maintains it.

8. *Troubled on every side*—So vii. 5, in *every*, namely, *thing* and *place*; comp. *always* at ver. 10. *Troubled*—The four participles in this verse refer to the feelings; the same number in the next ver. to outward occurrences, vii. 5. They are construed with ἔχομεν, *we have*; and in every member the first clause proves, that the *vessels are earthen*, the latter points out the *excellence of the power*. *Not reduced to straits*—Gr. στενοχωρούμενοι, [more forcible than Eng. Ver., *distressed*. It means, *into such straits*, that there is no escape. *Kypke* in *Mey*.] *A way of escape* is never wanting. *Perplexed*—About the future; as *troubled* refers to the present.

9. *Persecuted*—*Cast down* is worse than *persecution*, where there is no escape.

10. *Always*—*ἄσι*, *always*, in the next verse differs from this. *ἰδιότροτε*, *throughout the whole time*; *ἄσι*, *at every time*: comp. Mark xv. 8. The words, *bearing about*, *we are delivered*, here and in ver. 11, agree. *The dying*—This is as it were the act, *life*, the habit. [Omit τοῦ Κυρίου, *the Lord*. Tisch., Alf.] *The Lord*—This name must be thrice supplied here and in the next verse, and appropriately softens in this first passage the mention of *dying*. It is called the *dying of the Lord*, and the genitive intimates participation, as i. 5. *Of Jesus*—Paul uses this name alone more frequently in this whole passage, ver. 5, than is usual with him; therefore here he seems peculiarly to have felt its sweetness. *Bearing about*—In all lands. *That*—also—Consolation is here increased. Just before we had *but*, four times. *Might be made manifest in our bodies*—*Might be made manifest in our mortal flesh*, in the next verse. In the one passage the noun, in the other the verb precedes, for emphasis. In ver. 10, glorification is referred to; in ver. 9, preservation in this life, and strengthening: *our* is added here rather than at the beginning of the verse. The body is ours, not so much in death as in life. *May be made manifest* is explained, ver. 14, 17, 18.

11. *We which live*—An *Oxymoron* [union of phrases or words of contrary meaning, producing a seeming contradiction]; comp. *they who live*, ch. v. 15. The apostle wonders that he has escaped so many deaths, or even survived others already slain for the testimony of Christ, as Stephen and James. *We who live*, and *death*; *life*, and *mortal* are contrasted. *Delivered*—He elegantly and modestly abstains from mentioning Him *who delivers up*. Outwardly viewed, the delivering up might seem to be indiscriminate.

13. *Death*—Of the body [by the decay of the outward man. *V. G.*] *Life*—Of the Spirit.

13. *The same*—Which both David had and you have; comp. ver.

14. *According as*—Construe with *we believe* and *we speak*. *I believed, therefore have I spoken*—So Sept., Psa. cxvi. 10, Hebr. ἐπίστευσα, ὅτι λαλήσω, *I believed, for I will speak*. The one meaning is involved in the other. Faith, born in the soul, immediately speaks, and from speaking it knows and increases itself. *We speak*—Without fear amid affliction and death, ver. 17.

14. *Knowing*—By great *faith*, ch. v. 1. [For *διὰ*, *by*, read *ὄν*, *with*. Tisch., Alf.] *Shall present*—This word is equivalent to a *Hypotyposis* [word-picture].

15. *For*—The reason for just now saying, *with you*. *All things*—

whether adverse or prosperous. *Grace*—Which preserves us and confirms you in life. *Abundant*—*might redound*—Πλεονάζω, *to abound*, has the force of a positive; περισσεύω, *redound*, of a comparative, Rom. v. 20. Therefore construe διὰ, *through*, with περισσεύη, *redound*. Πλέον, *more*, the same as πλήρες, *full*, is not a comparative. [But the true rendering is, *That grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue) to the glory of God. Af. after Mey., etc.*] *Through*—The thanksgiving of many for that grace. Thanksgiving invites more abundant grace, Psa. xviii. 3, l. 23; 2 Chron. xx. 19, 21, 22. *Thanksgiving*—Ours and yours, ch. i. 3, 4. *Redound*—May abound to us and you, again tending to God's glory.

16. *For which cause*—[Namely, the assurance in ver. 14. *Mey.*]—*We faint not*—Ver. 1, note. *The outward*—The body, the flesh. *Perish*—By affliction. *Is renewed*—By hope; see the following verses. This new condition excludes all *infirmity*.

17. *But for a moment*—*Just now*: a brief present is denoted, 1 Pet. i. 6. The contrasts are, *just now*, and *eternal*; *light*, and *weight*: *affliction*; and *glory*; *supereminently*, and *exceedingly*. [καὶ ὑπερβολὴν εἰς ὑπερβολὴν, which Eng. Ver., renders *far more exceeding*.] Even that *affliction*, which is *excessive*, when compared with other less afflictions, i. 8, is yet light compared with the exceeding glory. A noble Oxymoron [union of phrases or words of contrary meaning]. *Worketh*—*Procures*, accomplishes.

18. *While we look*—Every one follows that which is his aim. *Things, which are not seen*—The term, δόματα, *things invisible*, [incapable of being seen,] has a different meaning; for many things, which are not seen, will be *visible*, when the journey of our faith is accomplished. *For*—The reason, why they look at those things which are not seen.

CHAPTER V.

1. *For*—A reason for this statement, *affliction* leads to *glory*. *Earthly*—*Which is on the earth*: 1 Cor. xv. 47. The contrast is, *in the heavens*. *Our*—The contrast is, *of God*. *The house of this*

tabernacle—The contrast is, *a house not made with hands*. A metaphor from his own trade might more forcibly strike Paul, who was a *tentmaker*. *Were dissolved*—A mild expression. The contrast is, *eternal*. *We have*—The present; immediately upon the dissolution of the earthly house. *Not made with hands*—Of man.

2. *In this*—The same phrase occurs, ch. viii. 10, and elsewhere. *We groan*—The *Epitasis* [emphatic addition] follows, *we groan, being burdened*, ver. 4. *Dwelling-place*—[Eng. Ver., *house*], *oikia*, a house, is somewhat more absolute; *οικητήριον*, a domicile, refers to the inhabitants. *Which is from heaven*—'Εξ, from, here signifies origin, as, of the earth, John iii. 31. Therefore this abode is not heaven itself. *To be clothed upon*—Middle voice: *ἐνδύμα*, the clothing, viz., the body: hence *being clothed* refers to those living in the body; *ἐπένδυμα*, the clothing upon, refers to the heavenly and glorious habitation, in which even the body, the clothing, will be clad. As the clothing of grass is its greenness and beauty, Matt. vi. 30, so the heavenly glory is the abode and clothing of the whole man, when he enters heaven. [This sudden transition from one metaphor to another, may be explained by the image which his birth-place and his occupation would present to the apostle; the tent of Cilician hair-cloth, suggesting at once a habitation and a vesture. *Stanley in Alf.*]

3. *If so be*—What is wished for, ver. 2, holds good, should the last day find us alive. *Being clothed*—We are clothed with the body, ver. 4, in the beginning. *Not—naked*—As respects this body, that is dead. *We shall be found*—By the day of the Lord. [It is better to render, *seeing that we shall really be found clothed, not naked*; (i. e., not without a body.) The reading of *Tisch.*, (after *Griesbach*, etc.) *ἐκδυσόμενοι*, *unclothed*, (i. e., having laid aside the body,) instead of *ἐνδυσόμενοι*, *clothed*, is not sufficiently supported. *Alf.*, *Mey.* *Beng.* is wrong.]

4. *For*—The reason of the desire. *We groan being burdened*—An appropriate phrase. A burden extorts sighs. *Be unclothed*—To put off the body. Faith does not acknowledge the philosophical contempt of the body given by the Creator.

5. *He that hath wrought us*—By faith. *For the selfsame thing*—Namely, that we should thus groan, Rom. viii. 23. [Rather, that *mortality should be swallowed up*, ver. 4. *Alf.*] *Also*—A new token. *Earnest*—Ch. i. 22, note. *Of the Spirit*—Who works in us that groaning.

6. *Being confident*—[Not *we are*, as Eng. Ver. The participle cannot thus stand for the finite verb. *Mey.*, etc.] The contrast is between *we are always confident*, and *confident—and willing rather*.

Its own explanation is added to each part: *confident both always*, and during our whole life; and *most of all confident* in the hope of a blessed departure. *We are at home—we are absent*—These two words here signify a stay; but at ver. 8, where they are interchanged, departure. *We are absent from the Lord*—In this word is concealed the cause of *confidence*, for a pilgrim has a country, whether he reach it sooner or later, Heb. xi. 14. *From the Lord*—Christ. Phil. i. 23.

7. *By faith*—Not to see, is nearly the same as being separated. *For*—Referring to ἀπό, *from*. *We walk*—In the world. So πορεύεσθαι, *walk*, Luke xiii. 33. *Not by appearance*—[Eng. Ver., *sight*, is wrong. *Alf., Mey.*] The Sept. translate כִּרְמָה, εἶδος, *vision, aspect, appearance*. See especially Num. xii. 8: ἐν εἶδει, καὶ οὐ δι' αἰνεμάτων, *apparently and not in dark speeches*; likewise Ex. xxiv. 17. Faith and appearance are opposed. Faith ends at death in this passage, therefore appearance then begins.

8. *I say*—An *Epitasis* [emphatic addition]; comp. ver. 6, note. [Render, *notwithstanding we are confident, and are well pleased rather to migrate out of the body, and dwell at home with the Lord*. *Alf.* So *Beng.*] See ver. 6, note. *With the Lord*—Phil. i. 23.

9. *Wherefore also*—[Eng. Ver. does not render καὶ, *also*.] That we may obtain what we wish. *We labor*—This is the only lawful *ambition*. *Whether*—Construed with *we may be accepted*.

{ ἐνδουμούνητες, *at home*—In the body, or
 { ἐξουμούνητες, *absent*—Out of the body. [Eng. Ver., *present or absent*. The sense is, *that whether he find us in or out of the body, we may be well pleasing to him*. *Alf.*] *Accepted*—Especially as respects the ministry.

10. *For—all*—When treating of death, the resurrection, and eternal life, he also thinks, appropriately, of the judgment. The motive for that holy *ambition*. *We—all*—Even apostles, whether living as pilgrims or dead. *Appear*—Not only *appear* in the *body*, but to be *made manifest* with our secrets, 1 Cor. iv. 5. Even sins of believers, long since pardoned, will then be revealed; for many of their good deeds, their repentance, their vengeance upon their sin, in order to become known, require the revelation of their sins. If one has pardoned his brother an offence, the offence will also be exhibited, etc. But that will be done to them, at their desire, without shame and grief; for they will be different from what they were. That revelation will be made indirectly, to their greater honor. Let us consider this subject more deeply.

§ 1. The words of Scripture on the remission of sins are extremely significant. Sins are covered: they will not be found: they are cast

behind: sunk in the sea: scattered as a cloud and as mist: forgotten. Therefore not even an atom of sin will cleave to any who shall stand on the right hand in the judgment.

§ 2. On the other hand, the expressions concerning all the works of all men, which are to be brought to judgment, are universal, Eccl. xii. 14; Rom. xiv. 10; 1 Cor. iii. 18, etc., iv. 5.

§ 3. The passage, 2 Cor. v. 10, harmonizes with these, where the apostle from the manifestation of all, whether living or dead, before Christ's tribunal, infers the **TERROR** of the Lord and of the Judge, ver. 11, 12, and declares that that terror causes anxiety not only to the reprobate, but also to himself and to those like himself. Such fear would have no existence with the saints if their sins were not to be revealed. Furthermore Paul says that he, and such as he, would be manifested, not only so far as they have acted well on the whole, but also so far as they have failed in any particular. There is wonderful variety of rewards among the saved; and faults, though they do not cause punishment, are productive of loss, as opposed to reward, 1 Cor. iii. 14, 15; comp. 2 Cor. i. 14; Phil. ii. 16, iv. 1. That phrase, *that every one may receive*, etc., shows, that the deficiencies of the righteous will be also manifested. For thus only will it appear why each receives neither more nor less than the reward, which he receives. The Lord will render to every one, **AS** his work shall be.

§ 4. Wherefore we should not press too far the words quoted in § 1. The past sins of the elect will not cease to be the objects of the Divine Omniscience for ever, although without any offence and upbraiding. And this one consideration is more important than the manifestation of their sins before all creatures, though it were to continue for ever, much less in the day of judgment alone, when their sins will appear not as committed, but as retracted and blotted out through repentance.

§ 5. With the elect themselves, their own sins will not cease to be remembered, although without any annoyance. He to whom much has been forgiven, loves much. The eternal remembrance of a great debt forgiven, will foster the strongest love.

§ 6. So great is the power of the Divine word with men in this life, that it separates the soul from the Spirit, Heb. iv. 12, and lays bare the secrets of the heart, 1 Cor. xiv. 25. Shame for sin committed and remitted belongs to the *soul*, not the *spirit*. Men wallowing in gross sins often reveal their secrets; in despair they conceal nothing. But grace, much more powerful, renders its subjects quite ingenuous. Men truly penitent most readily and openly confess their secret wickedness, Acts xix. 18. How much more in that day will they bear

manifestation, when the sensitiveness of the natural feelings is entirely swallowed up! Comp. 1 Cor. vi. 9, 11. Such candor confers great peace and honor. If in the judgment the righteous could be conscious of shame, for instance, I believe that those sins, which are now most covered, would be less annoying than those, of which they are now less ashamed. We are most ashamed now of the sins against modesty. But we should be more ashamed of other sins, for example, against the first five commandments.

§ 7. Doubtless Adam was saved, but his fall will be remembered for ever; for otherwise I do not understand how the restitution made by Christ can be properly celebrated in heaven. David's conduct in the case of Uriah, the denial of Peter, the persecution of Saul, the sins of others, though forgiven, have yet continued on record so long in the Old and New Testament. If this does not hinder the pardon long ago granted, the mention of sins will not prevent their forgiveness even in the last judgment. Not every manifestation of offences is a part of punishment.

§ 8. Good and evil are so closely connected, and so inseparably related, that the revelation of the good cannot be understood without the evil. But since certain sins of the saints shall be revealed, it is fitting that all things should be brought to light. This view enhances the glory of the Divine Omniscience and mercy; and thus the reasons for judging some mildly, and others severely, will clearly appear along with the strictness of the retribution.

§ 9. I do not say, that all the sins of all the blessed will be actually and distinctly seen by all creatures. Perhaps the accursed will not know them; the righteous will have no cause to fear each other. Their sins, when the light of that great day discloses all things, will not be *directly* manifested, as with the guilty, who are punished, (whence in Matt. xxv. they are not mentioned,) but *indirectly*, so far as it will be proper; just as in a human court the actual deed often embraces many incidentals. And in some such way the good works also of the reprobate will be made manifest. All things may be known in the light, but all do not know all things.

§ 10. This consideration should inspire us with fear for the future; for it so affected the apostles, as this passage, 2 Cor. v., shows. But if more tender souls shrink from that manifestation, because of their sins past, after having been duly instructed from what has been said, especially at § 6, they will be satisfied. Often truth, which at first seemed bitter, becomes sweet upon closer consideration. If I love any one as myself, he may, for ought I care, know all things of me,

which I know of myself. We shall judge of many things differently, we shall feel differently on many subjects, until we reach that point.

May receive—This word is used not only of the reward or punishment, but also of the *action*, which the reward or punishment follows, Eph. vi. 8; Col. iii. 25; Gal. vi. 7. *Every one*—Separately. *The things—in the body*—Man with his body acts well or ill; man with his body receives the reward; comp. Tertullian on the resurrection of the body, c. 43. *Tà πρὸς ἃ, those inmost thoughts, according to which he acted outwardly.* *In the body*—While he had a body, ver. 6, 8—iv. 10, comp. *διὰ, by*, Rom. ii. 26. *Whether good or bad*—Construe with *hath done*. No man can do both good and evil at once.

11. [*The terror*—Eccl. xii. 13. *V. G.* But the meaning is, *Being then conscious of the fear of the Lord*, (i. e., the wholesome fear of Christ as judge,) *we persuade men* (men emphatic; we need not to persuade God), *but to God we are already manifested*, etc. *Alf., Mey. Men*—By many the acts of God himself are not approved; and how can the acts of his *servants* be approved by any? What is the counsel of his servants? Thou hearest, reader, in this very passage. *V. G.*] *We persuade*—We so bear ourselves, by acting both vehemently and soberly, ver. 13, that men, unless they be unwilling, can commend us. Comp. what he says on conscience presently, and at iv. 2. *To persuade and to compel* are opposed. *We are made manifest*—We show and bear ourselves as those manifest. Such may be *made manifest* without terror in the judgment, ver. 10. *I trust*—*To have been made manifest* is past, whereas *hope* refers to a thing future. Paul either hopes for the fruit of the *manifestation* already made, or else, that the *manifestation* itself will still occur. *In your consciences*—The plural gives greater weight. [It sometimes happens that one may be made manifest to the conscience even of such as attempt to conceal the fact. *V. G.*]

12. *For*—The reason for his leaving it to the conscience of the Corinthians to form their opinion. *Giving*—[Eng. Ver., *but give*]. Supply *we write*, or a similar general verb, whose meaning is included in *we commend*. There is a similar participle, vii. 5—xi. 6. He says, we give you arguments for glorying in our behalf. *Of glorying*—[Eng. Ver., *to glory*]. As to our sincerity; so far am I from thinking that, after all, any commendation of us is necessary. *Ye may have*—Repeat *occasion*. *In appearance, and not in heart*—The same contrast occurs at 1 Sam. xvi. 7, Sept., and differently in 1 Thess. ii. 17. *In heart*—Such was Paul's nature; truth shone from his heart to the consciences of the Corinthians.

13. *Whether we be beside ourselves—whether we be sober*—The for-

mer is discussed ver. 15-21:—the latter, vi. 1-10. The force of the one word appears from the other, to act *without* or *with moderation*. Paul might appear immoderate from the *Sympersasma* [brief summary] in the preceding verse [namely, so freely eulogizing his office. *V. G.*] *God*—Namely, *that we have acted without moderation*, although men do not understand us. *For your cause*—Even godly men bear the moderation of their teachers better than their *excess*; but they should obey the Spirit.

14. *For*—The same sentiment is found at xi. 1, 2; but far more forcible; for he says here, *we be beside ourselves*, and *the love*; there, *in my folly* and *I am jealous*. *Love*—Mutual; not only *fear*, ver. 11, the *love* of Christ toward us, in the highest degree, and consequently also our love toward him. [But the apostle refers simply to *Christ's love to us*, as shown in his death, its highest proof. *Mey., Alf.* That which the apostle here calls *love*, which may perhaps seem excessive, he afterwards calls *jealousy*, which may be roused by fear, even to folly, xi. 1-3. *V. G.*] *Constraineth*—To strive to approve ourselves both to God and you. *Because we judge*—Most truly. Love and judgment are not opposed in spiritual men.

15. *For all*—For the dead and living. *Then these all*—[Eng. Ver. does not render *of, these*]. Hence the full force of the *ὅτι*, *for*, and the utmost extent of the mystery appears; not only is it just as if all had died, but all are dead; neither death, nor any other enemy, nor they themselves have power over themselves: they are entirely at the Redeemer's disposal. *Of, these*, has a force relative to *πάντων*, *for all*. The *all* refers to both teachers and learners. The former urge; the latter are urged, because Christ died for both. *Were—dead*—And now no longer regard themselves. The generous lovers of the Redeemer apply principally to themselves, what belongs to all. Their *death* was accomplished in Christ's. *And*—This also depends on *ὅτι*, *that*. First, the words *one* and *for all* correspond; next, *died* and *live*. *They that live*—In the flesh. *But*—Namely, *that they should live*, in faith and new vigor, Gal. ii. 20. *Unto him*—He does not say *ὕπερ τοῦ*, *for him*. It is the dative of advantage, as they call it; *ὅτι*, *for*, denotes something more than this. *And rose again*—Here *for them* is not supplied; for it does not accord with the apostle's phraseology, but something analogous, as from Rom. xiv. 9.

16. *Henceforth*—From the time that the love of Christ has engrossed us. Even this epistle differs in degree from the former. *No man*—Neither ourselves, nor the other apostles, Gal. ii. 6; nor you, nor others. We do not fear the great, we do not consider the humble

more humble than ourselves; we do and suffer all things, and are anxious in every way to bring all to life. In this *enthusiasm*, ver. 13, nay in this *death*, ver. 15, we know none of the survivors, even in our ministry. *After the flesh*—According to the old state, in consideration of nobility, riches, power, wisdom [so that from natural considerations, we should either do or omit this or that. *V. G.*] *Yea, though we have known*—*Οἶδα, I know*, and *ἔγνων, I become aware of*, differ, 1 Cor. ii. 8, 11—viii. 1, etc. Such knowledge was more tolerable before Christ's death; for then were the days of the flesh. *After the flesh*—Construed with *ἔγνοῦμεν, we have known*. *Christ*—He does not say here *Jesus*. The name *Jesus* is somewhat more *spiritual* than *Christ*: and *they know Christ according to the flesh*, who acknowledge him as the Saviour, not of the *world*, ver. 19, but only of *Israel*, ch. xi. 18, note; and who congratulate themselves on belonging to Christ's nation, and who seek in his glory political splendor, and in their seeing and hearing him before his passion, some superiority, and in the knowledge of him, mere sensual gratification: and who do not strive for that enjoyment here described, and derived from his death and resurrection, ver. 15, 17, 18; comp. John xvi. 7; Rom. viii. 34; Phil. iii. 10; Luke viii. 21.

17. *If any man be in Christ*—So as to live in Christ. If *any one* of those who now hear *us*, etc. Observe the relation, *we in Christ* here, and *God in Christ*, ver. 19; Christ, therefore, is the Mediator and Reconciler. *A new creature*—Not only is the Christian himself something new; but as he knows Christ himself, not according to the flesh, but according to the power of his life and resurrection, so he contemplates and estimates himself and all things according to that new condition. On this subject, see Gal. vi. 15; Eph. iv. 24; Col. iii. 10. *Old things*—This is somewhat contemptuous. *Are passed away*—Spontaneously, like snow in early spring. *Behold*—Indicating a present fact.

18. *And all these things*—[Eng. Ver. does not render *τὰ, these*], mentioned from ver. 14. Paul infers from Christ's death his obligation to God, ver. 13. *Us*—*The world*, and expressly the apostles; comp. next verse, where *unto us* is again added. *Us* especially comprehends the apostles; but not them alone; for at the beginning of ver. 18, the discourse has already a wide application. Thus the subject often varies in the same discourse, and yet the variation is not expressly noted. [Omit *Ἰησοῦ, Jesus. Tisch., Alf.*] *To us*—Apostles. *The ministry*—*The word* in the next verse. The *ministry* dispenses the *word*.

19. *To wit*—Gr. *ὡς ἵτι*. Explanatory particles. *Was*—reconcil-

ing—Comp. ver. 17, note. The time implied by the verb *ἦν*, *was*, is shown, ver. 21. *In Christ*—*In* [Eng. Ver., *to us*.] These words correspond. [But the rendering, *God was in Christ, reconciling*, etc., is wrong. The words *ἦν καταλάσσω* belong together; and the sense is, *God in Christ reconciled* (was reconciling) *the world*, etc. *Alf., Mey.*] *The world*—Once hostile. *Reconciling, not imputing*—The same thing is generally expanded by affirmative words. *Trespases*—Many and grave. *Committed*—As it is committed to an interpreter what he should say.

20. *For Christ*—Christ the foundation of the Divine *embassy*. *We are ambassadors—we pray*—Two extremes, as it were, contrasted, relating to *whether we be beside ourselves*, the contrasted mean between those extremes is, *we exhort* [*παρακαλοῦμεν*, not as Eng. Ver., *We beseech*], ch. vi. 1, x. 1, relating to *whether we be sober*. Therefore the apostle's discourse generally *exhorts*; since *we are ambassadors*, implies majesty: *we beseech*, intimates an unusual submission, ch. x. 2, [comp. 1 Thess. ii. 6, 7]. In both expressions Paul indicates not so much what he is now doing, as what he is doing in the discharge of all his duties. *For Christ*, is placed before the former verb, for emphasis; comp. the preceding verses. Presently, the latter verb precedes for the same reason. *Be ye reconciled*.

21. [Omit *ἴα*, *for*, *Tisch., Alf.*] *Him*—Who knew no sin, who needed no reconciliation;—a eulogium peculiar to Jesus. Mary was not one, *who knew no sin*. *Made him to be sin*—He was made *sin*, just as we are made *righteousness*. Who would dare to speak thus, if Paul had not led the way? comp. Gal. iii. 13. Therefore Christ was also abandoned on the cross. *We*—Who knew no righteousness, who must have been destroyed, had the way of reconciliation not been discovered. [*The righteousness of God*—Endued with it; examples of it. *Alf.*] *In him*—In Christ. The contrast is, *for us*.

CHAPTER VI.

1. *Workers together*—[That is, *workers together with Christ*, ver. 20. The words *with him* are supplied in Eng. Ver., but are not in the Gr. *Beng.* understands, *together with you*, but incorrectly. *Mey.*]

Not only as God's *ambassadors*, or on the other hand, as *beseeking*, we deal with you; but also, as your friends, we *co-operate* with you for your salvation. [This is the mean between the dignity of ambassadors and the humility of beseeching, ch. v. 20. That is, we try all means. *Not. Crit.*] For you should *work out* your own salvation, Phil. ii. 12. The *working together* is described, ver. 3, 4; the *exhortation*, ver. 2, 14, 15, [as far as ch. vii. 1. *V. G.*] He dissuades them from Judaism, as an *ambassador*, and by *beseeking*; as co-operating with them, he dissuades them from heathenism. None but a *holy minister* of the gospel can thus adapt himself. *The grace*—Of which ch. v. 18, 19, treats, [and ch. vi. 2, 17, 18. *V. G.*] *Receive*—This is drawn from the *δεξιῶν*, *accepted*, of ver. 2. Divine grace offers itself: human faith and obedience avail themselves of it.

2. *He saith*—The Father to Messiah, Is. xlix. 8, embracing in him all believers. *For*—He is describing *grace*. *Accepted*—The time of God's good pleasure. Hence Paul presently infers its correlative, *well-accepted*, that it may be also agreeable to us. [The former is *δεξιός*, the latter *εὐπρόσδεκτος*, a far stronger term; *the very time of most favorable acceptance*. *Alf.*] *I have heard thee*—Praying. *In a day*—[*Eng. Ver.*, *the day*.] Luke xix. 42; Heb. iii. 7. *Behold now*—The sum of the *exhortation*, ver. 1; stated as a dialogue.

3. *In nothing*—Gr. *ἐν μηδενί*, [Eng. Ver., *in anything*.] Corresponds to *in every thing*, in the next verse. *Giving*—The participle depends on ver. 1. *Offence*—Which would be the case, if we were without patience and the other things presently mentioned. *The ministry*—The Abstract. *The ministers of God*, the Concrete, ver. 4.

4. *Ministers*—Gr. *διδάσκαλοι*. This word is more forcible, than *διδάσκοντες* would be. [The latter would mean, *we approve ourselves as (being) ministers of God*. Render, *approving (recommending) ourselves as ministers of God should do*. *Mey.*, *Alf.*] *In patience*—This is put first; ch. xii. 12: *chastity*, etc., follow in ver. 6. A remarkable gradation. *In much*—Three triplets of trials follow, in which patience is exercised, *afflictions: stripes: labors*. The first group of three includes classes; the second, the species of trials; the third, things voluntarily endured. Note also the variety of each, expressed by the plural number. *In afflictions, in necessities, in distresses*—These words are closely related, and are variously joined with one another and with the others, ch. xii. 10; 1 Thess. iii. 7; Rom. ii. 9, viii. 35; Luke xxi. 23. *In afflictions*—Many, but difficult ways are open, in *necessities*, one way is open, though difficult; in *distresses*, none is open.

5. *In tumults*—Either for, or against us.

6. *In*—[Eng. Ver., by.] *Knowledge*—Γνώσις, *knowledge* often means *leniency*, which inclines to and admits favorable constructions of harsh things; an interpretation according with *in long-suffering*, which follows; comp. 2 Pet. i. 5; 1 Pet. iii. 7, note. *In long-suffering, in kindness*—[Eng. Ver., by.] These words are also united in 1 Cor. xiii. 4, under the name of one virtue. *In the Holy Spirit*—[Eng. Ver., by the Holy Ghost.] That we may always have the Holy Spirit present, that we may always be active, as also in exercising miraculous gifts, 1 Thess. i. 5. *In love*, immediately follows, the principal fruit of the Spirit, and which regulates the use of spiritual gifts.

7. *On the right hand and on the left*—By *offensive* armor, when we are prospering; and *defensive*, when we are in difficulties. Paul has so placed these words, that they might at the same time form a transition; for he just now treated of the armor for the right hand, and is forthwith to treat of that for the left.

8. *Honor*—*Honor and dishonor* come from those in authority, and fall upon those who are present; *evil report and good report* are with the multitude, and fall upon the absent. [Furthermore, honor proceeds from those, who recognize the character of God's minister; disgrace, from those who do not recognize him as such, and therefore more highly esteem others, who in the affairs of this world perform any trifling work whatever. Infamy or evil report proceeds from the ignorant and malicious; good report, from the well-informed and well disposed. A man's disgrace or infamy is proportioned to his glory or good report. *V. G.*] The contraries are elegantly intermingled. *Evil report*—If not even the apostles escaped this, who can ask to escape it? *As deceivers*—The deepest *infamy*. *True*—In the opinion of believers, and in reality.

9. *Unknown*—[So that we are either quite unknown and neglected, or are considered altogether different from what we really are. *V. G.*] Gal. i. 22; Col. ii. 1. [*Yet well known*—That is, through good and ill report; known and greatly desired by some, while others not even deign to know us. *Chrysost.* in *Mey. Dying*, xi. 23—*V. G.*] *Behold*—Suddenly and unexpectedly.

10. *Always*—*At every time*. As often as we had been saddened. *Making rich*—Spiritually. *Holding fast all things*—Gr. πάντα κἀχούτε. [So *Beng.*, but Eng. Ver., *possessing all things*], lest they should be lost to others.

11. *The mouth*—A *Sympersasma* [a brief summary] by which Paul prepares a way for himself, that, from the praise of the gospel ministry, brought down from ii. 14, to this point, he may derive an ex-

hortation to the Corinthians. *Is open*—Hath opened itself. There is indeed something very extraordinary in this epistle. *O. Corinthians*—A rare and very impressive address, indicating, as it were, some privilege of the Corinthians; comp. Phil. iv. 15, note. *Heart*—They should have argued from the mouth to the heart. To be *opened* and *enlarged*, are closely connected. *Is enlarged*—*Is diffused*, 1 Kings iv. 29, רחב לב, largeness of heart as the sand that is by the seashore.

12. *Ye are not straitened*—The Indicative. The contrast is, *be ye enlarged*. *In us*—'Ev, in, in its strict sense, as at ch. vii. 3. Our heart has sufficient room to receive you. The largeness of Paul's heart is the same as that of the Corinthians, on account of their spiritual relationship, of which ver. 13. *Ye are straitened*—By the narrowness of your heart because of your late offence. *In your own bowels*—Which have been grieved on my account.

13. *The same*—[*In the same manner, as a return for my largeness of heart to you. Alf.*] That you may feel as we do. *Recompense*—Which you owe to me as a father; comp. Gal. iv. 12. *I speak as unto children*—He hints in this parenthesis, that he demands nothing grievous or harsh. *Be ye enlarged*—A double exhortation. Open first yourselves before the Lord, and then before us: comp. viii. 5; *be enlarged*, that the Lord may dwell in you, ver. 14—ch. vii. 1, *receive us*, ch. vii. 2.

14. *Do not become*—[Eng. Ver., *be not*], softened for *be not*. *Unequally yoked*—Lev. xix. 19, Sept., *Thou shalt not let thy cattle gender with a diverse kind*. The believer and the unbeliever are of different kinds. The notion of *slavery* is akin to *yoke*. The word הִנְצַרְתִּים, *were joined* (yoked) *unto*, Num. xxv. 5. The apostle dissuades the Corinthians from marriages with unbelievers; comp. 1 Cor. vii. 39, *only in the Lord*. He however adduces such reasons, as may deter them from too close intercourse with unbelievers even in other relations: comp. v. 16; 1 Cor. viii. 10, x. 14. *Unbelievers*—Heathen. He uproots all foreign connections. *What?*—Five questions, of which the first three have an argumentative force; the fourth, *or what*, and the fifth, have at the same time the force of a conclusion. *Righteousness and unrighteousness*—The state of believers and unbelievers is very different. [For τίς δὲ, *and what*, read ἢ τίς, *or what*. Tisch., Alf.]

15. *Belial*—The Sept. always express in Greek words the Hebrew, בְּלִיַּעַל, *Belijaal*: but here Paul uses the Hebrew word by way of *Euphemism* [substitution of an agreeable for an offensive term]. This word is an appellative, 1 Sam. xxv. 25, and first occurs in Deut. xiii.

14. *Belijaal, without ascending*; that is, *of the meanest condition*,

[*contemptibleness, wickedness. Alf.*] Paul calls Satan Belial. Nevertheless Satan is usually contrasted with God, Antichrist to Christ. Wherefore Belial as opposed to Christ, seems here also to denote all Antichristian uncleanness.

16. *Agreement*—Sept., Ex. xxiii. 1: *Thou shalt not agree with the wicked. With idols*—He does not say, *with the temple of idols* (although the Syriac version supplies *with the temple*), for idols do not dwell in their worshipers. *Ye*—The promises made to Israel are ours also. *I will dwell in them—my people*—Lev. xxvi. 11, 12, Sept., *I will set my tabernacle among you—and I will walk among you, and I will be your God, and ye shall be my people.* Paul quotes a single verse, he wishes the whole paragraph to be considered as repeated. *I will walk in—I will dwell*, signifies the continuance of the Divine presence; *I will walk*, its operation. The subject of God's gracious dwelling in the soul and body of the saints may be explained from its opposite, viz., the subject of spiritual and bodily possession: as every dispensation of evil and good may be compared according to their opposite aspects. *I will be*—The sum of the Divine covenant, Ex. vi. 7; Heb. viii. 10. *Their God: my people*—There is a gradation, *a father; sons*, ver. 18; Rev. xxi. 3, 7; Jer. xxxi. 1, 9.

17. *Come out—touch not*—Is. lii. 11, *Depart ye, depart ye, go ye out from thence, touch not the unclean thing, go ye out of the midst of her, be ye separate. From among them*—From the Gentiles. *Saith the Lord*—The *Epitasis* [forcible addition] follows the Lord Almighty. *Unclean*—The masculine, Is. lii. 11, 1: comp. Is. lxxv. 5. To this refer *let us cleanse ourselves*, ch. vii. 1. *Touch not*—To see, when it is necessary, does not always defile, Acts xi. 6; to touch is more polluting. *I will receive you to*—As into a family or home [comp. ch. v. 1–10. *V. G.*] We are without, but we are admitted within. The clause, *Come out from*, etc., corresponds to this. God is in the saints, ver. 16, and the saints are in God. *Εἰσδέχομαι, receive*, corresponds to the Hebrew word, קָבַץ, Ezek. xx. 41; Zeph. iii. 19, 20.

18. *Sons and daughters*—Is. xliii. 6. The promise given to Solomon, 1 Chron. xxviii. 6, is applied to all believers. *The Lord Almighty*—From this title we perceive the greatness of the promises. Now the word παντοκράτωρ, *Almighty*, occurs nowhere else in the New Testament but in the Apocalypse; but here Paul uses it after the manner of the Sept., because he quotes the passage from the Old Testament.

CHAPTER VII.

1. *Let us cleanse*—This is the conclusion of the exhortation, set forth at vi. 1, and brought out, vi. 14. He concludes the exhortation in the first person. The contrasts are the *unclean thing*, vi. 17, and *filthiness* here. The same duty is derived from a like source, 1 John iii. 3; Rev. xxii. 11. *Filthiness*—*Filthiness of the flesh*, as fornication, and *filthiness of the spirit*, as idolatry, were often connected among the Gentiles. Even Judaism, occupied, as it is, with carnal purity, is now in a measure *filthiness of the spirit*. *Holiness* is opposed to the former; *the fear of God*, promoting holiness (comp. again 1 Cor. x. 22), to the latter. *Of spirit*—Comp. Ps. xxxii. 2, lxxviii. 8. *Perfecting*—Even to the end. It is not enough to begin; the end crowns the work. The contrasts are, *I begin, I finish*, ch. viii. 6, 10, 11; Gal. iii. 3; Phil. i. 6. *Holiness*—Corresponds to *be ye separate*, ch. vi. 17. *In*—He does not say, *and the fear*. Fear is a holy sentiment, which is not *perfected* by our efforts, but is merely retained. [The pure fear of GOD is united with the consideration of the grandest promises, ch. v. 11; Heb. iv. 1. *V. G.*]

2. *Take us—understand us rightly*—[But the sense is, *receive us, give us room in your hearts*: comp. Mark ii. 2; Jno. xxi. 25, 4. *Mey.*] The sum of the contents of this chapter, and of the tenth and eleventh. *Us*—Who love you, who rejoice for your sake; *us*, our feelings, words, and actions. *We have wronged—corrupted—defrauded*—He lays down three things by gradation, the first of which he discusses from ver. 4, by repeating the very word *ἄδικεῖν*, *to wrong* at ver. 12; the second from ch. x. 1, by repeating the very word *φθείρειν*, *to corrupt*, at ch. xi. 3; the third from ch. xii. 13, by repeating the very word *πλεονεκτεῖν*, *to defraud*, ch. xii. 17. I have marked however the beginning of the paragraph at ver. 11, of the chapter quoted. The point of transition may be referred to what precedes or to what follows ver. 11. The discussion of the clause itself, *we have defrauded*, begins at ver. 13. This then is his meaning: There is no reason why you should not receive us; for we have injured no man, by our severity producing an overwhelming grief; nay, we have not even made any worse by too haughty behavior; nay, we have not even defrauded any for gain; in everything we have consulted you and your interests; comp. ver. 9; and that too, freely. While he declares, that he had done the Corinthians no evil, he intimates that he had benefited them, but very modestly.

3. *Not to condemn you*—He shows that he does not make the re-

mark at ver. 2, because he supposes that the Corinthians dislike Paul and his colleagues, but that he speaks paternally, ch. vi. 13; and to show how far he is from supposing so, he calls it a *condemnation*, humbling himself anew. *I have said before*—Ch. vi. 12. *For*—The reason why he himself does not condemn them, and why they should receive him and his associates. [Render, *ye are in our hearts to die together and live together. Alf.*] *In our hearts*—So Phil. i. 7. *To die and live with you*—Ch. i. 6, iv. 12. The highest friendship.

4. *Boldness of speech*—Ver. 16, ch. vi. 11. *Of you*—To others the contrast is *toward you*. *With comfort*—On which, see ver. 6, 7; on *joy*, ver. 7, 8, 16: on both, ver. 13: *comfort relieves, joy* entirely frees us from sorrow. *I exceedingly abound in joy*—Eng. Ver., *am exceeding joyful*]. *Above all adversity. In tribulation*—Of which ver. 5, troubled. To this belong all those trials mentioned at ch. iv. 7, 8, vi. 4, 5.

5. *Flesh*—This is used in a wide sense; weigh well the word *fears*. *Without*—On the part of the Gentiles. *Within*—On the part of the brethren: comp. 1 Cor. v. 12; 2 Cor. iv. 16. [Rather, *without*, from enemies; *within*, from our own spirit. *Mey., Alf.*]

6. *Those that are cast down*—For the haughty and proud do not receive comfort.

7. *When he told*—*Bringing back word* to us waiting for him. This is the meaning of the compound verb. The nominative depends on *he was comforted*; the sense also refers to *by his coming*. *Your earnest desire*—Towards me. *Your mourning*—For yourselves, because you had not immediately punished the sin. *Your fervent mind*—For saving the sinner's soul. These three expressions occur, ver. 11. A *Syntheton* [two words often or emphatically joined] is added to each of them; but here he treats them more moderately, and for *Euphemism* [use of a mild form of expression for an unpleasant one] puts *earnest desire* first, and says *mourning*, not *indignation*. *For my sake*—Gr. ὑπὲρ ἐμοῦ [not as Eng. Ver., *toward me*]—Because the Corinthians were zealous, Paul was relieved from exercising zeal. *So that I the more*—An imperceptible transition. I had not so much consolation as joy; joy is more desirable, ver. 13.

8. *In the letter*—[Eng. Ver., *with a letter*]. He does not add *my*: presently he removes himself further from it, when he adds *ἐξείνη, that*, [Eng. Ver., *the same*]. *Though*—Paul had wished to remove, if possible, sorrow from the Corinthians' repentance. He uses this particle thrice in one verse; also at ver. 12. Observe his paternal gentleness, he almost deprecates [having grieved them]. *I perceive*—From the very fact. *Though*—In this clause, *that the same epistle*

hath made you sorry, though it were but for a season, the words *εἰ καὶ, though*, should have a comma either before and after them, or else neither before nor after them. The apostle explains why he does not repent of having grieved the Corinthians. The letter, he says, has made you sad only for a time, or rather not even for a time. Whence also Chrysostom, in his exposition, repeats the words, *that hath grieved you for a season*, so as to omit *εἰ καὶ, though*. The particle *εἰ καὶ, though*, put absolutely, expresses much feeling. Luther very appropriately translates it *Vielleicht, perhaps*. Others, without observing the force of the particle, have strangely tortured this passage, which is peculiarly characteristic of the apostle. The *οὐδὲ πρὸς ὥραν, not even for an hour*, Gal. ii. 5, is a kindred phraseology.

9. *Now I rejoice*—The *now* forms an *Epitasis* [emphatic addition]; not only do I *not repent*, that you had *brief sorrow*, but *I even rejoice*, because it has benefited you. *To repentance*—*To* here determines the kind of *sorrow*. *After a godly manner*—*After* here signifies the feeling of the mind, regarding and following God. There is no sorrow with God; but penitential sorrow conforms the mind to God; comp. *κατὰ, according to*, Rom. xiv. 22; Col. ii. 8; 1 Pet. iv. 6. *In nothing*—This harmonizes with that feeling, under which the apostle also speaks, xi. 9. *Ye might receive damage*—All sorrow which is not *godly*, is injurious, and deadly, ver. 10.

10. *Repentance—not to be repented of*—[For attaining which none will ever be sorry, however hardly won, however dearly purchased. *De W.*] From the meaning of the primitive word, *μετάνοια, repentance*, belongs properly to the understanding; *μεταμέλεια, repentance*, to the will; because the former expresses the change of sentiment, the latter, the change of care, or rather of purpose. Whence *Thomas Gataker* closes a long dissertation with this recapitulation: "We have thus a series not completely, but accurately sketched, by which that feeling from its origin, as it were by degrees and advances, is at length brought to its proper maturity. First, *censure* is inflicted: hence arises *acknowledgment of error*, and reformation. *Dissatisfaction* and *sorrow*, Hebrew, *חַוָּלָה*, *penitence*, follow this. The consequence of this, where it is effective and genuine, is *נוֹשׂוּ*, *conversion*, *ἐπιστροφή, μεταμέλεια*, which finishes and crowns the work, since it introduces quite a *new mode of life*." Such are his views. Further, because of the very close relationship between the understanding and the will, *μεταμέλεια, repentance*, and *μετάνοια, repentance*, occur together, and both the nouns and verbs are promiscuously used even by philosophers, and they correspond in the Sept. with the single Hebrew word *חַוָּלָה*; in

both *μετὰ* signifies *after*. Whence Plato in the *Gorgias*: *These things are possible to them that think beforehand, but impossible to those that think afterwards, μετανοήσασι*. Synesius, Ep. iv. *It is said, that Epimetheus had no care at the time, but that he afterwards had care, μεταμέλειν*. Both these words are therefore applied to him, who repents of his deeds or purposes, whether his penitence be good or bad, whether it be for something evil or good, whether accompanied with a change of conduct in future or not. Respecting their use however, *μεταμέλεια*, *repentance*, is generally an intermediate term, and chiefly refers to single actions; but *μετάνοια*, *repentance*, especially in the New Testament, is taken in a good sense, denoting the repentance which concerns the whole life, and, in some respects, ourselves, or that whole blessed remembrance of the mind, after error and sin, with all the emotions entering into it, and which suitable fruits follow. Hence it happens, that *μετανοεῖν* *to repent*, is often put in the imperative, *μεταμελείσθαι*, *to repent*, never; but elsewhere, wherever *μετάνοια*, *repentance*, is read, *μεταμέλεια*, *repentance*, may be substituted; but not *vice versa*. Therefore, Paul uses both words here distinctly, and applies to *μετάνοιαν εἰς σωτηρίαν*, *repentance to salvation*, the term *ἀμεταμέλητον*, *not to be repented of*, because neither he can regret, that he had occasioned this *repentance* to the Corinthians, nor they, that they had felt it. *To salvation*—All the hindrances to which are thus removed. *Worketh*—Therefore *sorrow* is not *repentance* itself, but produces *repentance*; that is, *carefulness*, ver. 11. *But the*—But mere worldly sorrow which I did not excite among you. *Of the world*—Not merely, *according to the world*. [Such was Ahab's sorrow in the case of Naboth. Occasionally the malignant powers of darkness also mingle with it, as in Saul's case. Then, even the innocent cheerfulness of children, or the singing of birds, or the frisking of calves sometimes move their indignation. Such worldly sorrow is not less to be avoided than worldly joy. The world is joyful at feasts, for the rest of the time it is generally sorrowful. *V. G.*] *Death*—Chiefly spiritual, as appears from the contrast.

11. *Behold*—Paul proves this from their present experience. *In you*—Gr. *ὑμῖν*. The Dative of advantage; comp. ver. 9, at the end. *Carefulness*—*Σπουδαῖον*, *careful*, is said of whatever of its kind is good, sound, and vigorous. A beautiful passage in the 2d book of Aristotle's *Eth. Nicom.* c. 5, illustrates this. The vigor of the eye makes both the eye and its action excellent, *σπουδαῖον*; likewise the vigor of the horse renders the horse excellent and fit for running, etc.; so that τὸ σπουδαῖον is τὸ εὖ ἔχον, *the well conditioned*, and is opposed to τῷ φαύλῳ, *that which is bad*, ib. c. 4. Therefore *σπουδῆ*

signifies *zeal*; and here expresses the principal characteristic of repentance, which seriously penetrates the soul, a characteristic which *despisers* are devoid of, Acts xiii. 41. Six special characteristics presently follow this carefulness; and this is repeated at ver. 12. The same word is also at ch. viii. 7, 8, 16, 17, 22. *But*—[Eng. Ver. *Yea*]. *Clearing of yourselves*—*Yea, ἀλλὰ*, is emphatic. Not only this, which I have said, *but* also, etc. Some of the Corinthians had behaved well, others not so well in that affair; or else even all in one respect had been blameless, in another, culpable; whence various feelings arose. Namely, *self-justification* and *indignation*, as regarded themselves; *fear* and *vehement desire*, in respect to the apostle; *zeal* and *revenge*, as regarded him, who had sinned. Comp. in this threefold respect ver. 7, note, and ver. 12, note. *Clearing of yourselves*—Because you disapproved of the deed. *Indignation*—Because you did not instantly restrain it. *Ἀγανάκτησεν*, *indignation*, is admirably appropriate here. It denotes the pain, of which the cause is in one's self, as in teething; for E. Schmidius compares with this passage that from Plato, *itching and pain, ἀγανάκτησις, about the gums*. *Fear*—Lest I should come with a rod. *Vehement desire*—To see me. *Zeal*—For the *good* of his soul, who had sinned. *But revenge*—Against his sin, 1 Cor. v. 2, 3. *In all*—Which I have stated. *You have approved yourselves*—You have satisfied me. *To be clear*—*To be softened for to have become*; for they had not been quite *clear*, 1 Cor. v. 6. A mutual amnesty is expressed here, and in the next verse. *In the matter*—He speaks indefinitely, as of an odious occurrence.

12. *Not for his cause who did the wrong*—He calls him τὸν ἀδικήσαντα, *him who did the wrong*, whom he calls, ch. ii. 5, τὸν λελυπηκότα, *him who caused grief*. He now varies the term, because he used the expression, *to make sorry*, of himself, ver. 8, 9; and he now dismisses this very *sorrow*. Since you Corinthians have done the offender justice, by your *zeal* and *revenge*, I acquiesce. *Nor for his cause that suffered wrong*—The singular for the plural by *Euphemism* [substitution of an agreeable for an offensive expression. But this explanation is forced. The reference, no doubt, is to *the father* of the incestuous man, 1 Cor. v. 1. *Mey.*] The Corinthians had *suffered wrong*, ch. ii. 5; and their *clearing of themselves* and *indignation*, now enabled Paul to acquiesce also for their sake. Others explain it as referring to the offended parent, 1 Cor. v. 1. [The true reading is, τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν, *your zeal for us*. *Tisch.*, etc. The common reading, *our zeal* (Eng. Ver., *care*) *for you*, is inconsistent with the fact. He wrote to bring out and make manifest to (Gr. πρὸς, *among*) them, *their zeal to regard and obey him*. *Alf.*]

Our care—Comp. ii. 4. *In the sight of*—Construe with *might appear*.

13. [Point thus, (placing δὲ after ἐπι): διὰ τοῦτο παρακληθεῖσθε. ἐπὶ δὲ τῇ παραλήσει, etc.; also read ἡμῶν, *our*, for ὑμῶν, *your*. Tisch., etc. Render, *on this account we are comforted; but in addition to our comfort, we rejoiced very much more at the joy of*, etc. Alf.] *In your comfort*—Which followed that very sorrow. *Exceedingly the more*—That feeling rather takes the name of joy than comfort; and the joy was more abundant than the comfort. So μᾶλλον, *rather*, with the superlative, xii. 9: μᾶλλον, *rather*, for δὲ, *yea and*, is effectively used here.

14. *I have boasted, I am not ashamed*—Ch. ix. 4, xii. 6. *All things*—He appropriately refers to ch. i. 18.

15. [*Fear and trembling*—Lest ye should not sufficiently regard my injunctions and his mission. Alf.]

16. *In every thing*—This applies in what precedes and follows, [Eng. Ver., *in all things*]. He says, if I reprove you, you take it well; if I promise for you, you perform. So he prepares a way for himself to chap. viii. 1 and x. 1, where the very word θαρρῶ, *I am bold*, is resumed. *In you*—On your account.

CHAPTER VIII.

1. *We make known*—[Eng. Ver., *do you to wit*]. This exhortation is very suitably inserted here, after the very sweet declaration of mutual love, with which it is connected by the mention of Titus; it is also stated according to the order of Paul's journey, that the epistle may afterwards end in a graver admonition. Moreover the exhortation itself, even to the Corinthians, toward whom the apostle might have used paternal authority, is especially liberal and evangelical. *The grace*—When anything is well done, there is *grace* to those who do it, and to those to whom it is done. This word here is common, ver. 4, 6, 7, 9, 19; ch. ix. 8, 14.

2. *Of affliction*—Joined to poverty, ver. 13. *Abundance and poverty*—An *Ozymoron* and *Hendiadys* [i. e., *abundant poverty*] pleasantly interwoven. *Deep*—Gr. κατὰ βάρους, [literally, *down to the depth*]. Βάρους, *depth*, is the genitive, governed by κατὰ, *down*:

comp. *κατά*, *down*, Matt. viii. 32. *Of liberality*—Gr. ἀπλότης. [*Beng.* renders *simplicity*]. Simplicity makes men liberal, ch. ix. 11.

3. *For*—*Anaphora* [repetition of a word in beginnings] with *Epitaxis* [emphatic addition]. *I bear record*—This expression refers to *to* and *beyond*. *Of themselves*—Not only unasked, but they themselves beseeching us. See the next verse.

4. *Praying*—They had been affectionately admonished by Paul not to do *beyond their power*. The Macedonians, on the other hand, besought that their gift might be received. *Gift and fellowship*—A *Hendiadys* [two nouns and a conjunction put for a noun and its limiting adjective. Omit *δέξασθαι ἡμῶς*, *that we would receive*. *Tisch.*, *Alf.*, etc. So *Beng.* Render, *beseeching of us the grace and fellowship of the ministry to the saints* (i. e., to allow them a share in these) *and not as we expected*, etc. *Alf.*]

5. *Gave*—This word supports the whole structure of the paragraph in the following sense: Not only have they given grace and fellowship, or *δόμα*, that gift, but they have devoted themselves. The nominatives, *willing, praying*, are connected with the same verb *gave*; and the accusatives, *gift, fellowship, their own selves*, depend upon it, in an easy and pleasant sense. [But this is wrong. Render, *and not as we expected* (see on ver. 4, i. e., far beyond our expectation), *but themselves they gave first* (above all; not *first* in time) *to the Lord and to us by the will of God*. *Alf.*] *First*—Their own selves in preference to their gift: comp. Rom. xv. 16. *To the Lord*—Christ. *And unto us by the will of God*—It is therefore called the *grace of God*, ver. 1. The Macedonians did not themselves previously determine the amount of the gift, but left that to the apostle.

6. *Insomuch that*—Not the end, but the consequence is meant. *As he had begun*—In spiritual things, ch. vii. 15. To him who has begun well, the things beyond are easy. He had gone to the Corinthians; he was going to the Corinthians. *He would finish*—*In this matter*. [If you have attempted any good thing, finish it. *V. G.*] *In you*—That you might imitate the Macedonians.

7. *But as*—[*Eng. Ver.*, *therefore as*]. He says, *but*. What Paul had formerly done with the Corinthians through Titus, had the force of an *injunction*, vii. 15. Comp. 1 Cor. v. 7. He now acts differently: therefore *that*, soon after, depends on *I speak*, in the next verse. *As*—The Spirit leads to abundance in all respects. *In knowledge*—This is mentioned appositely: comp. ch. vi. 6, note. Its kindred word *γνώμην*, *advice*, occurs presently at ver. 10; comp. 1 Cor. vii. 25, note. *And in all diligence*—*Diligence* here comprehends *faith*, and *utterance* (of the heart and of the mouth), *knowledge*, etc. And

the class or whole is often added to the species or one or more parts, by introducing the connecting link, *and all*: ch. x. 5; Matt. iii. 5, xxiii. 27; Mark vii. 8; Luke xi. 42, xiii. 28, xxi. 29; Acts vii. 14, xv. 17, xxii. 5; Eph. i. 21, iv. 31, v. 3; Heb. xiii. 24: James iii. 16; Rev. vii. 16, xxi. 8, xxii. 15. *And in love*—He adds to the class the species most connected with the matter in hand. *From you*—[Eng. Ver., *your*]. He does not say, *in your love toward us*, but he says, *in love from you in us*, because the Corinthians were in Paul's heart, ch. vii. 3. He pleads their love; he does not add that they should give the more on account of Paul, who had preached to them gratuitously. *That*—This word depends on *I speak*, elegantly added.

8. [Render, *But by the zeal of others proving (testing) the sincerity of your love. Mey.* So Beng. Eng. Ver., *by occasion of*, is wrong. Alf., etc.] *By*—By the diligence of others mentioned to you, ver. 1. *Also*—This is stronger than any *commandment*. *Of love*—Nothing is *more* zealous than love. *To prove*—Gr. *δοκιμαζων*, depending on ver. 10; [rather on *λέγω*, *speak. Mey.*]

9. *For ye know*—By that *knowledge* which should include *love*. *The grace*—*Love* most sincere, abundant, and free. *He became poor*—He endured poverty, and yet this is not demanded of you: ver. 14. *His*—This implies the Lord's previous greatness. *Ye through his poverty might be rich*—So by all those things, which the Lord has suffered, the contrary benefits have been procured for us, 1 Pet. ii. 24, end of ver. [*Rich*—In the same wealth he had. Alf.]

10. [*This*—Namely, giving my *opinion*, not a command. *Mey., Alf.*] *Is expedient*—An argument from *the useful*, moving them to give: so ver. 16, *ὑπέρ*, *for*. A most pleasant paradox. *To do*—For the past year. *To be forward*—For this year.

11. *To do*—That you may do again. *Perform*—The beginning, and especially the end of actions lays the foundation of praise or blame. Gen. xi. 6; Josh. vi. 26; Jer. xlv. 25. *Out of that which ye have*—Not more. The proposition respecting what follows.

12. *If there be first*—Gr. *πρόκειται* [literally, *lie before*.] So *πονηρία πρόκειται ὑμῖν*, *evil is before you*, Ex. x. 10. *It is accepted*—[Beng., *he is accepted*]—To God, ch. ix. 7, with his gift. [Omit *τις*, a man. Tisch., Alf. Render, *according to what it may happen to possess. Alf.*] *Not according to that he hath not*—For thus an humble person would be less acceptable.

13. *For—not*—*The object is not*. The rule of exercising liberality. *Ease—burden*—The same contrast is found, 2 Thess. i. 6, 7. *By an equality*—In carnal things. [Love thy neighbor as thyself. V. G.] *At this time*—This limitation does not recur in the next verse. *Abun-*

dance—In outward resources. The imperative *γενέσθε*, *let—be*, is courteously omitted, for he does not *command*, ver. 8.

14. *Their abundance also*—In spiritual things. *May be—for*—We have the same expression at Gal. iii. 14. *Your want*—As ye were Gentiles. Their abundance had already begun to supply the Corinthians' want; he is therefore speaking of continuation, increase and reward. Nor yet would I venture to deny that the material abundance also of the Jews would sometimes supply the material want of the Gentiles; for the limitation is omitted, ver. 13, note. Although the *spiritual* abundance of Israel is supported by the parallel passage, Rom. xv. 27. *Equality*—In spiritual things.

15. *It is written*—Ex. xvi. 18, *He that gathered much τὸ πολλὸν, had nothing over, and he that gathered little had no lack.* The article τὸ adds a superlative force. *He that—much*—Supply, *gathered.* There is a similar expression, Num. xxxv. 8. *From them that have many—many.* *Had nothing over—He had not more* than a homer.

16. *Thanks*—There was earnest care in me: whence proceeded the *exhortation* to Titus; but Titus himself had the *same* earnest care, divinely inspired; for which I thank God. See how widely this duty of thanksgiving extends. Often in some particular case, one person has greater care than others, as Titus. This should not be blamed, but acknowledged as *God's gift.*

17. *The exhortation*—Given at ver. 6, namely, to go to you. *More forward*—Too active to require exhortation, ver. 22.

18. *We have sent with him*—Timothy and I. So ver. 1, etc. This word is repeated at ver. 22, by *Anaphora* [repetition of a word in beginnings], and here where it first occurs, is emphatic with *μετά, with.* *The brother*—It was unnecessary to name this companion of Titus, and that brother, mentioned at ver. 22. See ch. xii. 18. The ancients thought that Luke was meant; see the close of the epistle; comp. Philem. 24. *Whose*—He, who is faithful in the Gospel, will be faithful also in a minor matter

19. [This ver. is a parenthesis, and ver. 20, connect with ver. 18. *Mey.*, etc.] *Chosen*—This participle is not construed with, *he went unto you*, ver. 17: for that would break the connection, ver. 18, 20.

We sent with—Avoiding. Therefore supply *δς, who*, from *οὔ, whose*, in the preceding verse. The churches had given this companion to Paul, whithersoever he might go. Hence they are called the *apostles*, [messengers] of the churches, ver. 23: and Paul declares, that this also relates to the present business. Hence it appears that the rights of the churches are mutual. [For *σὺν, with* (this grace) read *ἐν, in.* *Tisch. Alf.*] *With*—Construed with *συνέδημος, the companion of*

our travels. They carried with them to Jerusalem the gift of the Macedonians. *To*—Construed with *chosen.* *Of the [same] Lord himself*—Namely, Christ, ver. 21. [Read *καὶ προθυμίαν ἡμῶν, our ready mind*—Not *ὑμῶν, your.* *Tisch., Alf., etc.* So *Beng.*] *Our*—The churches had charged the brother here mentioned, Paul's companion with their own gift, not with a view to the *readiness of the Corinthians,* which had less relation to those churches, but to produce *readiness on the part of Paul* and of that brother, that is, *lest* for fear of that *blame,* afterwards mentioned, their *willingness* to undertake and finish the business might be lessened.

20. *In this abundance*—This term does not permit the Corinthians to give sparingly.

21. [For *προνοοῦμενοι, providing,* read *προνοοῦμεν γὰρ, for we provide.* *Tisch., Alf.*] *In the sight of the Lord*—In private, in truth: comp. Rom. xii. 17, note.

22. [*In the sight of men*—Men are depraved, and therefore suspicious. Hence also it is just, that the most upright men should avert all suspicion. *V. G.*] *With them*—With Titus and the brother. *Upon the confidence*—Construed with, *we have sent with,* here and at ver. 18: comp. v. 23. *In you*—Concerning your liberality.

23. *For*—Gr. *ὅπερ,* [Eng. Ver., *of.*] The motive of the *confidence.* *Of Titus, my partner*—These words are in apposition; comp. Luke xxii. 20, note. *Brethren*—It might have been said *for our brethren,* but *partner,* a nominative intervening, *brethren* is also put in the nominative, and the verb *are* is supplied, that is, whether they are and are regarded as our brethren. *Messengers*—Persons who on the public account discharge a pious duty. Again supply *are.*

24. *Show—the proof*—Gr. *ἐνδείξιν ἐνδείξασθε.* The same idiom as *χαίρειν χαρᾶν, to rejoice with joy.* [Omit *καὶ, and (before the churches).* *Tisch., Alf.*] *To them, before the churches*—The knowledge of the matter was sure to spread by the messengers among the churches.

CHAPTER IX.

1. *To write*—For you will have witnesses present, and I know that you are ready without letters.

2. *I boast*—The present. Paul was still in Macedonia. [*A year*

ago—Through Paul's former exhortation, 1 Cor. xvi. 1. *V. G.*] *Your zeal*—*The zeal, which was communicated from you to the Macedonians.* *Most*—Gr. τοὺς πλείονας, [not *very many*, as Eng. Ver.], of the Macedonians.

3. *I sent*—Before me, ver. 5. *In this behalf*—He makes a limitation. *As I said*—Ver. 2.

4. *Ye*—Much more so. *Confident boasting*—Ch. xi. 17. [Omit τῆς καυχήσεως, *boasting.* Tisch. Alf. Read *in the matter of this confidence.* Alf.]

5. *Necessary*—Not merely *becoming.* [For προκατηγγελημένην, *whereof ye had noticed before*, read προεπηγγελημένην, *long promised.* Tisch., Alf. So Beng.] *Promised*—By me, among the Macedonians, concerning you. *Bounty*—As דבר, is used for *word* and *deed*, so εὐλογία, *a blessing* and *a benefit*, a bountiful gift, Sept., Josh. xv. 19. *So*—Gr. οὕτως, [not rendered in Eng. Ver.] The *Ploce* [repetition of a word to express an attribute of it] is shown in regard to *bounty.* *Covetousness*—*Avarice*, is when men give sparingly and receive unjustly.

6. *Sparingly*—[The reaping corresponds to the manner of the sowing. The very words imply this. *V. G.*] *Bountifully*—Gr. ἐπ' εὐλογίας, ἐπ' εὐλογίας, [literally, *upon bounties, upon bounties*]. The plural adds force.

7. *According as he purposeth in his heart*—Gen. xxxiv. 8, נפשו הקרה, *his soul longeth*, Sept. *he hath determined in his soul.* *He purposeth: grudgingly: of necessity: cheerful.* Four words, of which the first and third, the second and fourth are opposed. *Necessity*—Only, because he cannot refuse. *Cheerful*—Like God, Prov. xxii. 9, Sept., *God loves a cheerful man and a cheerful giver.*

8. *All grace*—Even in outward goods. *To make—abound*—Even while you bestow. *That*—It is given to us and we have it, not that we may have, but that we may do well therewith. All things in this life, even rewards, are seeds to believers for the future harvest. *Sufficiency*—That you may not require another's liberality. To this refer the *bread*, ver. 10. *Good*—As regards the needy. To this refer *seed*, ver. 10.

9. *He hath dispersed*—A noble word; to *scatter* with full hand, without anxiety, in what direction every grain may fall. There is also a *Metonymy*, [substitution of the *consequent* for the *antecedent*,] *hath dispersed*, that is, he always has something to disperse. Indeed in Ps. cxii. 9, it is a part of the promise. *His righteousness*—That is *beneficence*; see the next verse. The latter is strictly denoted.

Righteousness is something more. *Remaineth*—Unexhausted, unfaced, unailing.

10. [Render, *But he that ministers seed to the sower, and bread for eating, shall minister*, etc., (see below.) *Alf.*] *Now he*—God. *That ministereth*—There is abundance, as seed is given; bread, which is a necessary, is at any rate given first. Paul hints, that, in the promise of the seed, which is denoted by *he hath dispersed*, the promise of bread also is assumed; but he adds more: for there is in the text a *Chiasmus* [cross reference of pairs of words or clauses]; God, who gives *seed* to the sower, will supply and multiply *your seed*: God, who gives *bread* for food, will increase the *fruits* of your righteousness, which feeds the soul. Righteousness is the food of the soul, Matt. v. 6; vi. 31, 33. [For *χορηγήσαι*, *minister*, read *χορηγήσει*, *shall minister*. For *πληθύναι*, *multiply*, read *πληθυνεῖ*, *shall multiply*. For *αὐξήσαι*, *increase*, read *αὐξήσει*, *shall increase*. *Tisch.*, *Alf.* So *Beng.* etc.] *Ἐπιχορηγεῖν*, *to supply*, is emphatic; but *χορηγεῖν*, *to give*, with the addition of *πληθύνειν*, *to multiply*, implies more. *The seed*—That is, property so far as it is piously expended: the *fruits*, that is, the growth of all spiritual improvement and bodily blessing, from that *sowing*. *And bread*—Is. lv. 10, *until the rain give seed to the sower and bread for food*. *Will minister*—The indicative. The Corinthians will give opportunity for the divine liberality, and it will evince itself towards them. *Fruits*—So the Sept. *fruits of righteousness*, Hos. x. 12.

11. *Being enriched*—Depending on, *that ye may abound*, ver. 8. The present implies, *having more than a sufficiency*.

12. *The administration of this service*—A fitting name. *ἰεραουργία* is the service itself, *διακονία*, the act. *Still further supplies*—Gr. *προσαναπληροῦσα* [Eng. Ver., *supplieth*.] A double compound. *Their wants were also supplied* from other quarters.

13. [Render, *they, glorifying God by means of this ministration, for the subjection of your profession as regards the Gospel of Christ*, etc. *Alf.*] *They glorify*—Depending on *thanksgivings*, ver. 12. Again the nominative case, as viii. 23, note. *For the subjection of your profession*—[Eng. Ver., *professed subjection*.] They were about to profess by their very acts, that they acknowledged the divine bounty shown to themselves in the Gospel, [and had yielded to the word of grace. *V. G.*] *And unto all*—He, who benefits some saints, benefits all; for he shows, that he favors all.

14. *Prayer*—Construe, *glorifying for their prayer*; [Eng. Ver., *and by their prayer*] for we give thanks even for the prayers which we have been enabled to offer, 2 Tim. i. 3. [*Alf.* paraphrases thus:

“glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love to you, on account of the grace of God which abounds eminently towards (over) you.”] *Which long*—Construe with *αὐτῶν*, *their*. *For*—Construe with *thanksgivings*. *Upon you*—Gr. *ἐφ’ ὑμῖν*, [Eng. Ver., *in you*.] So that it benefits them.

15. *Thanks*—The meaning is: God has given us the *gift*, abundance of blessings both inward and outward, which both is in itself *unspeakable*, and bears corresponding fruits; comp. ver. 8, etc., (where the words of the expression do not satisfy Paul’s mind), and ch. viii. 9, 1, and the *full expression* of these fruits, because of the fulness of the topics, has rendered the language itself at the end of the preceding chapter somewhat perplexed. The expression of feeling is added, *thanks be to God*.

CHAPTER X.

1. *Now I Paul myself*—An expression very pointed and emphatic. *Myself* forms a contrast either to Titus and the two brethren, whom Paul sent before: or, to the Corinthians, who of themselves were bound to attend to their duty; or, even to Paul himself, who was about to be more severe when in their presence, so that *myself*, may signify, *of my own accord*. [The force is rather, *even I*, with this mean personal appearance. See below. *Mey.*, etc.] *Exhort*—Gr. *παρὰλαῶ*, [not as Eng. Ver., *beseech*.] *Advise*, for your sake; when I command and threaten. The contrast is *δέομαι δὲ*, *but I beseech*, for my own sake, in the next verse. *By*—A motive of Paul and the Corinthians. *The meekness and gentleness*—*Meekness*, a virtue more absolute: *gentleness*, relates more to others. Each is the true source of even his severest admonitions. *Of Christ*—Indicating that his meekness was not of nature. Or else, *by*, is used as at Rom. xii. 1, so that the *meekness and gentleness* of Christ himself seem to be understood; but on the contrary, *gentleness* appears to be said of Christ himself no where else, and this mode of speaking is usual with Paul, to represent Christ as working and exerting his power in him and by him. Comp. *the truth of Christ*, that is, *the truth in Christ*, 2 Cor. xi. 10; and add Phil. i. 8,

note. *Who*—A pleasant *Mimesis* [allusion to their usual mode of speaking], ver. 10, a figure which is also common here in the verb *λογίζομαι*, *I am thought*. *Base*—*Humble*, timid.

2. *I beseech*—*God*; xiii. 7, or here, *I beseech you*. [The latter is right. *Mey., Alf.*] Paul means, that, as he beseeches in his letters, so he can nevertheless act severely in their presence. *I am thought*—[But Eng. Ver., *I think*, i. e., *am minded* or *disposed*, is right. *Mey., Alf.*] Passive as in Rom. iv. 4, 5. *Against some*—Construe with *to be bold*. *Which think*—Gr. τοὺς λογιζομένους, middle voice. *As if*—Connect with *according to the flesh*. *According to the flesh*—As if they may despise us with impunity.

3. *In the flesh*—With weakness. See next verse. [*In the flesh*; not *according to the flesh*; there is a great difference. *V. G.*] *We war*—By this word he makes a transition to what follows; and the reason of *the boldness*, is included.

4. *For the weapons*—From the paternal rod, 1 Cor. iv. 21, he now proceeds to *arms*, with increasing severity; comp. presently ver. 6; also 1 Cor. v. 5, 13. *Not carnal, but mighty*—*Not carnal* and weak, but spiritual, and therefore *mighty*. *To God*—[Eng. Ver., incorrectly, *through God*.] This is virtually an accusative case. So ch. ii. 15, *to God*. Likewise, Acts vii. 20; as the preposition ἔ, *to*, is used as a prefix, Jonah iii. 3. [*A city to God*, i. e., *a very great city*.] The power is not ours, but God's. The efficacy of the Christian religion is an argument of its truth. [So here, *in the sight of God*, in his estimation; the highest proof of might. *Mey., Alf.*] *Of strongholds*—A grand expression. [The human understanding may here suspect bombast; but the force and power of those things, which in the case of the soul are developed on both sides, are uncommon. *V. G.*]

5. *Imaginations*—Those very thoughts of which he speaks, ver. 2. *Casting down*—This might be construed with ver. 3, but it rather depends on ver. 4, *the pulling down*. Again, the nominative is used for an oblique case, as in ch. ix. 13, note. [Render, *and every lofty edifice which is being raised against the knowledge of God*. *Alf.*] *Every high thing*—*Thoughts* is the species; *high thing*, the class. He does not say, ὕψος, *height*; comp. Rom. viii. 39, note. *That exalteth itself*—Like a wall and a rampart. *Against the knowledge of God*—True *knowledge* humbles men [since it attributes all power to God alone. *V. G.*] Where there is self exaltation, the knowledge of God is wanting. *Bringing into captivity every thought*—*Νόημα*, implies the *faculty of the mind*, νοῦς, of which λογισμοί, the *thoughts*, are the acts. The latter, hostile in themselves, are *cast down*; the former

vanquished and taken captive surrenders itself, so that it necessarily and willingly tenders the obedience of faith to Christ the conqueror, having relinquished all its own authority, as a slave entirely depends on the will of his master.

6. *Having in a readiness*—Supply *ἡμῶς*, *ourselves*; he says, we are *ready*. We have zeal already; and it will be manifest at the proper time. *All*—This has a wider meaning than *ὑμῶν*, *your*, soon after. *When*—Lest the weaker should be injured, ver. 8. This is the principal point of pastoral prudence. [Paul had already done something of this sort at Corinth, Acts xviii. 7. On a similar principle God exercises so great long-suffering towards a vast multitude of wicked men, till his purposes have been accomplished. See Exod. xxxii. 34. *V. G.*]

7. *Do ye look on things after the outward appearance*—The error of the Corinthians is noticed and opposed generally, ver. 7–9; then it is specially detailed and specially refuted, ver. 10, 11. Therefore *let him think this*, is repeated. *After the outward appearance*—Ver. 1. In contrast with *by letters*, ver. 9. He says, I can act severely in your presence. *If any one*—[Eng. Ver., *any man*]. Of you. *Trust*—*Πεποιθήσας*, *trust*, and *πέποιθα*, *I trust*, have been hitherto variously used by Paul in this epistle, ver. 2, etc. *To himself*—Before he is more severely convinced of it by us. The Christian by his own feelings can measure his brother. *As*—Paul's condescension, since he merely demands an equal place with those whom he had begotten by the Gospel; for he himself must previously have been Christ's or a Christian, by whom another became such. This was a cause of modesty with the Corinthians. *Even—we*—A fact which such will be able to experience.

8. *For*—This forms an emphatic addition. *Somewhat more*—For they were not only Christians, but apostles, etc. *Of our authority*—Ver. 6, xiii. 10. *The Lord*—Christ. [Omit *ἡμῶν*, *us*. *Tisch.*, *Alf.*] *I should not be ashamed*—It will not be mere flashings from a basin; I shall not shrink from exercising my authority.

9. *That I may not*—I say this, *lest*, etc. *As if*—Appropriate particles. *Terrify you*—As if children, with vain terror.

10. *Saith he*—[Eng. Ver., *say they*]. Namely, he who thus speaks, mentioned at ver. 11. The concealed slanderer is meant, whom the Lord, or even Paul, by the Lord's showing, saw. There was such a slanderer also among the Galatians, Gal. v. 10. *Weighty*—The contrast is, *contemptible*. *Powerful*—The contrast is, *weak*. *His presence*—As is said at the present day: *One's presence diminishes one's fame*. The Anthology of the Greek Church for the 29th

day of June, speaks of Peter and Paul, with a description of the appearance of both the apostles, and, so far as Paul is concerned, it agrees well enough with this passage. *Weak*—Occasioning no fear to the spectators.

11. *In word*—In contrast with *in deed*.

12. *For we dare not*—Paul very fully vindicates his apostolic authority, under which the Corinthians also are; and he refutes the false apostles who, under any plausible form, also obtruded themselves among them, and put the sickle into Paul's harvest. Reproving the audacity of these drones, he says, *we dare not*; in which, while he tells what he himself does not do, he implies what they are doing. I, says he, claim nothing from them; let them in turn cease to identify themselves with us, even at Corinth. He puts a hedge between himself and them. *Make ourselves of the number*,—or *compare ourselves*—Put *ourselves* on an equality, as sharers of the same office; or *compare* ourselves as partakers of the same labour; both in your midst: ἐχρίνονται, things are *put on an equality*, which are of the same kind; συχρίνονται, things are *compared*, which, though they differ in kind, are supposed to have at least the same relation. *Measuring* soon after corresponds to *to make of the number*, as *comparing to compare*. *Of those (that commend)*—Gr. τῶν [not rendered in Eng. Ver.] The Genitive. Of those who commend themselves, the boldest *place themselves on an equality*, etc. *And comparing*—This is put at the beginning of the clause for emphasis. *Among themselves—not (boast)*—This does not indeed apply to the false apostles, who really attempted to measure themselves by others, and to obtrude themselves among them. Paul, on the contrary, says of himself and those like himself, *we measure ourselves by ourselves*, not by them, the false apostles; *we compare ourselves with ourselves*, not with them.

13. *Not*—From ver. 13 to 16, both the equalizing and the comparison between the apostle and the false apostles are set aside. This is the summary: *we will not boast of things without our measure*. The first member, *not—without our measure*, is contrasted with the *measuring by themselves*, and is treated of ver. 13, 14, the word μέτρον, *measure*, being often repeated. The second, *not of other men's labors* is contrasted with the *comparing among themselves*, and is treated of ver. 15, 16, the word ἀλλοτριος, *other men's*, being repeated. Paul has a *measure*; they boast without measure, and Paul will proceed to preach the Gospel among the *untutored* Gentiles; they boast of *things made ready* for them. *Of*—Concerning: comp. ver. 15, note *Things without measure*—An acute ambiguity; ἀμετρον is that which either does not keep, or has not a standard or measure. Paul keeps

his measure; the false apostles have none at all. *But*—Supply, *we will act*. *The measure of the rule*—*Μέτρον καὶ κανὼν*, *measure and rule*, are sometimes used synonymously: here they differ. *Μέτρον*, *measure*, is said of God who assigns; *κανὼν*, *rule*, of the apostle who labours. Therefore *κανὼν*, *rule*, is determined by *μέτρον*, *measure*; for *μέτρον*, according to Eustathius is *τάξις*, *arrangement*; and *μέτρον*, *measure*, and *μερίζω*, *to allot*, are kindred, because both are from *μείρω*, *to divide*. Each apostle had his province. *A measure*—This word is repeated, so that *οὗ*, *which*, may be recognized as referring to *μέτρον*, *measure*. *Τοῦ κανόνος*, *the rule*, is put absolutely. After the accusative *μέτρον*, *measure*, the genitive *μέτρον*, *of measure* is put to mark *the part* [assigned to Paul] among the Corinthians. *Distributed*—By this verb the false apostles are openly excluded. *Even to you*—*Meiosis* [less said than meant].

14. *For—as far as*—Paul proves from the effect, that the Corinthians were included in the rule marked out to him by God. *In* (preaching) *the Gospel*—Comp. ii. 12.

15. *Not of*—This is the beginning of the second member, which, so far as concerns the construction, is connected with the end of the first: comp. notes on Rom. viii. 1. *We will not* make an advance into any other man's province, saying, *These are mine*. *As your faith is increasing*—Gr. *αὐξανομένης τῆς πίστεως*, [Eng. Ver., *when your faith is increased*]. The present. Paul wished neither to leave the Corinthians prematurely, nor to put off others too long. *By you*—Our altogether real and complete success with you, will greatly aid us towards farther successes. *Be enlarged—to preach*—To be truly *enlarged* by *preaching the gospel*. *To boast* is contrasted with both verbs jointly, but especially with *enlarged*.

16. *In*—The contrasts are, *in the places beyond you*, and, *of things ready to our hand*. *Regions beyond*—To which no one has yet come with the Gospel, towards the south and west; for he had come from Athens to Corinth, Acts xviii. 1. *Not in another man's*—The contrast is, *according to our rule*. *Of*—Gr. *εις*, [as *to*.] To intrude ourselves by boasting, *into* those things which are ready to our hand. *Ready*—It denotes even more than *ἡτορησμένα*, *prepared*. [Line—Gr. *κανὼν*, *measuring line*; like the metaphor common with us, *in his line*, i. e., within the line Providence marks out for him. *Alf*.]

17. *But he that*—He in a measure sounds a retreat; and yet by this very qualification, he again gives a blow to the false apostles. *In the Lord*—And therefore with the Lord's approval.

CHAPTER XI.

1. *Would to God*—He gradually advances with a remarkable anticipatory apology, and anticipation of blame, to which the qualification at xii. 11, corresponds. *A little*—The contrast is at ver. 4, 20. [For τῆ ἀφροσύνη, *in folly*, read ἀφροσύνης, *of folly*. Tisch., Alf., i. e., *Bear a little folly in me.*] He names it thus, before explaining it, and by that very fact captivates the Corinthians. This is a milder word than *μωπία*, *absurdity*. *Bear with*—The imperative; comp. ver. 16. [Rather the indicative; *But* (there is no need of such a wish, for) *you really do bear with me*. Mey., Alf.]

2. *For I am jealous*—In this and the next verse the cause of his *folly* is stated: for lovers seem to be distracted. The cause of the forbearance due to Paul is explained ver. 4, comp. ver. 20. *With godly jealousy*—Great and holy jealousy. [If I am immoderate, says he, I am immoderate to God. V. G.] *I have espoused*—There is an apposition, *to one husband*, viz., *Christ*, and both are construed with, *that I may present you*. Therefore *I espoused* is put absolutely. Moreover ἀρμόζομαι, *I espouse*, is usually applied to the bridegroom. But here Paul speaks of himself with the same feeling as when he ascribes to himself jealousy, which is peculiar to the husband; for he felt, and did all things for Christ's sake. *A chaste virgin*—Not singly, but conjointly. He does not say, *chaste virgins*.

3. *I fear*—Such fear is not only not contrary to love, but belongs to love, ch. xii. 20, 19. [All jealousy doubtless arises from fear. V. G.] *But*—This is opposed to, *I have espoused*. *As*—A very apposite comparison. *Eve*—Who was artless and ignorant of evil. *Through subtilty*—Which is most hostile to *simplicity*. *So*—The saints, even though original sin were entirely quiescent, may be tempted. *Should be corrupted*—Their virgin purity lost. Seducers threatened the Corinthians; see next verse. Abbreviated for, *May be corrupted* and enticed from their *simplicity*. *The simplicity*—Intent on *one* object, most tender; which seeks not *another* [Jesus], nor a *different* [Spirit], ver. 4.

4. *If*—He states a condition, as regards the fact, which is impossible; he therefore says in the imperfect, *you might bear*; but respecting the attempt of the false apostles, he states not only a possible, but an actually realized condition. He therefore says in the present, *preacheth*: comp. Gal. i. 6, 7. *For*—The reason of Paul's fear was the yielding character of the Corinthians. *He that cometh*—Any one; out of Judea, if you please; Gen. xlii. 5, *they came with those*

that came. [He already states, what the Corinthians were bound to allow to be stated, ver. 1. *V. G.*] *Another—a different*—[Eng. Ver., *another.*] These words differ. See acts iv. 12, note. *ἄλλον, another* separates far less here than *ἕτερον, different.* [*Received not*—From us. *Alf.*] *Accepted*—Distinct words, suited to the subjects; man's will does not concur in receiving the Spirit, as in accepting the Gospel. *Or another gospel*—The words, *if there be, or, if you receive,* are appropriately left to be understood. *You might well bear with*—This *forbearance,* as being likely to lead to *corruption,* is not approved, but the word, *καλῶς, well,* is used as at Mark vii. 9. The abundance of the Corinthians is noticed, and their eagerness for a more novel and splendid Christianity, if there were any such found.

5. *For*—The particle connecting the discussion with the proposition. The sum of Paul's *boasting* is here stated and repeated, ch. xii. 11. *The very chiefest*—Such as James, Kephas, John [distinguished for their high privilege in witnessing Jesus' transfiguration. *V. G.*], or even the other survivors of the twelve, Gal. ii. 2, not merely such as those who are called apostles in a wider sense, that is, I am as much an apostle as he who is most so. Peter has no pre-eminence. [Acts xxvi. 13, 16; Gal. i. 16. But the meaning is rather, *in no respect do I fall short of these surpassers of the apostles, or these exceeding great apostles;* said in bitter irony of false teachers. *Mey., Alf.*]

6. *Though*—He proves himself to be an apostle, 1. from his knowledge worthy of an apostle; 2. from his disinterestedness, ver. 7, 8. He makes for himself by anticipation a way for stating both of these facts, so that the necessity of stating them may be perceived. *Rude*—This is opposed to *his apostolic eminence.* His detractors characterized Paul as untutored. He declares that he is not so in *knowledge,* which is the first gift of an apostle: and an extraordinary instance of it appears in the next chapter. His rudeness of speech, he does not deny very strongly, since that does not injure the apostleship, nay, it benefits it, 1 Cor. i. 17, etc.: nor does he confess it at greater length than his power in speaking allowed; nor does he answer, that other apostles also may be considered rude in speech; but he leaves the matter undetermined, comp. ch. x. 10, 11, and to be decided by the Corinthians themselves; for he adds: *but we have been made manifest to you in all things,* etc. [He therefore removes one after another of those things, which the Corinthians opposed to his apostolic prerogative. *V. G.* For *φανερῶθέντες, made manifest,* read the active *φανερῶσαντες;* *Tisch., Alf. Render, In every matter we have made things manifest. Alf.*] *Thoroughly made manifest*

among you in all things—The Vulgate has, *but we are manifested in all things to you*, as if either *ἐν παντί*, *thoroughly*, or *ἐν πᾶσι*, *in all things*, were superfluous. But the two expressions have a different meaning: *ἐν παντί*, *in every thing*, even in speech and knowledge; *ἐν πᾶσι*, *in all men*, ch. i. 12, iii. 2, iv. 2. *Ἐν πᾶσι*, *in all*, is used in the Masc. gen., 1 Cor. viii. 7; Heb. xiii. 4, and elsewhere. It likewise occurs in the Neut. gen., 1 Tim. iii. 11, iv. 15; 2 Tim. ii. 7, iv. 5; Tit. ii. 9, 10; Heb. xiii. 18. But *ἐν παντί*, *in everything*, [Eng. Ver., *thoroughly*] occurs only in the Neut. gen., and that very often, ver. 9, ch. iv. 8, vi. 4, vii. 5, 11, 16, viii. 7, ix. 8, 11; Phil. iv. 6. Therefore in this passage *ἐν πᾶσι*, *in all*, is masculine, *ἐν παντί*, *in every thing*, neut. So Phil. iv. 12, *everything and all men*. [But see notes.] *Among you*—Because Paul was also engaged among others, the *hearts* of the *Corinthians* enjoyed the fruit.

7. *Have I committed an offence*—So an objection might be raised against *in everything*, ver. 6. *Abasing myself*—In any mode of living. [He had waived his apostolic right in this matter. *V. G.*] *Ye might be exalted*—Spiritually. *The Gospel of God*—*Divine*, most precious. [*Freely*—*Gratuitously*; emphatic. *Mey.*]

8. *I robbed*—He imputes to himself the receiving of just payment, as *robbery* and afterwards as *sloth* and a *burden*: comp. notes on 1 Cor. ix. 17. This word and *wages* are figures from military affairs. *Taking wages*—For my journey, when I came to you. The contrast is *present*, when I was with you.

9. [Render, *the brethren, when they came, supplied*, etc.; also *I kept myself*, (not *have kept*). *Alf.*] *Supplied in addition*—Gr. *προσυνεπλήρωσαν* [Eng. Ver., *supplied*]. A double compound. Paul *supplied* something by his own manual labor. *And will I keep*—So far is he from repenting. See xii. 14.

10. *Is*—The verb emphatically precedes *stands fast*. The expression refers to a special truth: comp. Rom. ix. 1, note. *Not* (be stopped)—[Eng. Ver., *no man shall stop*]. A substitution of the consequent for the antecedent: *my boasting will not be stopped*, that is, I will be in no way more burdensome to you hereafter.

11. *Because*—*Love* is often offended even by refusing.

12. *I may cut off*—It did not suit the false apostles to preach for nothing, ver. 20. *The occasion*—[Eng. Ver. omits the article]. In this matter, presently without the article in any matter whatever. *Wherein*—Their boasting consisted *in saying*, we are found as Paul.

13. *For such*—The reason why he is unwilling, that they should be thought like him. *False apostles*—This is now part of the predicate; the contrast is at ver. 5. Now at length he mentions them by

name. *Deceitful* afterwards agrees with it. [This is remarkable severity of language. Not a few have thought: Such men are of a disposition not altogether despicable, and they should not be so odiously disgraced: they saw Christ, and now daily testify to him; they therefore ought to hold some place among others. But the cause of truth is most delicate: and the Indifferentism which is so pleasant to many at present, was not cultivated by Paul. He was no pleasant preacher of toleration. Besides this, when his life was often in danger, the apostle's zeal continued unweakened. *V. G.*] *Into the apostles of Christ*—They did not altogether deny Christ, but they did not preach him truly, ver. 23.

14. *And no marvel*—*No great thing* in the next verse. It is more marvellous concerning Satan, as he differs more from an angel of light. *Himself*—Their author and master. *Is transformed*—Present, that is, is wont to transform himself. He did that already in Paradise. [It was really the Jewish belief that the devil appears to men as an angel. *Mey.* But here the language is metaphorical, probably referring only to the practice of Satan in tempting and seducing men. *Alf.*] *An angel of light*—He does so, not only to injure us, but also to enjoy honor. *Of light*—Although Satan's power is in darkness.

15. *No great thing*—No difficult matter. *His*—*Satan's*. *Of righteousness*—Which is in Christ. *End*—Whatever the appearance on which they now plume themselves, the *form* will at last be stripped from them. A most effectual test is derived from the future *end* of things, in good and evil, Phil. iii. 19, 21.

16. *I say again*—To this new subject of boasting, he prefaces the anticipatory apology from ver. 1, which certainly no *fool* uses. *Let not* (any one)—Gr. $\mu\eta$ [Eng. Ver., *let no man*]. A particle of prohibition, *let no man think that I am a fool*. This clause is not introduced parenthetically, but the force of $\lambda\acute{\epsilon}\gamma\omega$, *I say*, falls here.

17. *That which I speak, I speak not after the Lord*—Therefore whatever Paul wrote without this express exception, was inspired and *spoken after the Lord*; nay he even wrote this passage and the exception peculiar to it, according to the rule of divine propriety, having been taught by the Lord; just as a literary man dictates to a boy a letter suited to a boy, though the boy could not have so written it of himself.

18. *Many*—What is allowed to many, is the more easily granted to one. *After the flesh*—*As*, that they are Hebrews, ver. 22.

19. [Bitte-ly ironical; The ground of the encouragement in ver. 18. Ye are so wise as gladly to be patient with folly, thy boasting included. *Alf., Mey.*]

20. [Render, *for ye endure him, if* (as is true) *a man, etc. Alf.*] *For*—An intensive particle; *ye suffer fools*: for ye even suffer oppressors. Cleon in Thucydides, lib. iii., *the man was naturally disposed to treat with contempt flattering attentions, but to admire independence. If a man*—As the false apostles, who were given to much boasting. *Bring you into bondage*—The class; two pairs of species follow. *Κατεσθίου, devour*—So Sept., Ps. liii. 5. *Take*—That is, from you: for *ὁμοῦς, you*, is not necessarily supplied, as appears on comparing the next clause. *Exalt himself*—Under the pretext of the apostolic dignity. *Smite you on the face*—Under the appearance of divine zeal. That may have happened to the Corinthians: comp. Is. lviii. 4; 1 Kings xxii. 24; Neh. xiii. 25; 1 Cor. iv. 11; 1 Tim. iii. 8.

21. [Render, *By way of disparagement, I say that we* (emphatic) *were weak* (i. e., when with you; too weak to do these things among you.) *Alf.* after *Mey., De W., etc.*] *As concerning reproach*—As if I were already considered as *dishonored*. See 1 Cor. iv. 10, from which passage compare the term *weak* with this and *wise*, ver. 19. Comp. with the use of *κατά, concerning*, here; the *κατ' ὀστέρησιν, in respect of want*, Phil. iv. 11. *As though we had been weak*—In mind, having nothing to boast of, and in which we might show boldness. The contrast follows: *But wherein soever any is bold*: the *weak* and *dishonored* cannot boast, but still I will be bold: comp. ver. 30. *Foolishly*—Speaking after the manner of men: comp. v. 16: and for the sake of modesty.

22. *Hebrews*—He indicates the principal topics of boasting, of which the first and second are natural, the third and fourth are spiritual privileges; comp. Phil. iii. 5. *So am I*—A Hebrew (not a Hellenist) of the Hebrews.

23. *Ministers*—Outwardly. *I speak as a fool*—Paul wrote those things with a constant effort to deny himself. [From a deep sense of unworthiness, and how untrue the *more* is in any boasting sense. *Alf., etc.*] *More*—Than they. The more a man suffers, the more he *ministers*. *More abundant*—The false apostles had also experienced *labors* and *imprisonments*, but less; the rest were peculiar to Paul.

24. *Five times*—It is profitable to God's servants accurately to remember all they have done and suffered with a view to relate them when necessary afterwards. Comp. Gal. i. *Forty save one*—Thirteen strokes with a triple lash made thirty-nine.

25. *Thrice I suffered shipwreck*—Before the shipwreck at Melita. *In the deep*—Ὁ βυθός, *the deep*, denotes anything *deep*; but when used absolutely, *the sea*, especially here, as mentioned with ship-

wrecks. The Sept. generally translate it, כָּחַלָה by *βυθός*, *deep*. I *have spent*—(Gr. *πεποιήκα* [Eng. Ver., *have I been*]. Swimming. Many who have been shipwrecked, so contend with the waters for many hours, so that they at last escape.

26. *In journeyings*—See Acts. *Among false brethren*—This danger is most distressing; being added to the others unexpectedly, it has a pleasing effect. [These men were violent and pernicious, although not destitute of the appearance of good, Gal. ii. 4. *V. G.*]

27. *In*—Five clauses; the second agrees with the first, the fourth with the third, in pleasant harmony. *In hunger*—Deut. xxviii. 48. *In hunger and in thirst, and in nakedness, and in want of all things.* [*Fastings*—Voluntary; besides the involuntary implied in *hunger*, etc., above. *Mey.*]

28. *Beside*—The particle connects. *Those things—without*—Thus he terms *outward* labors and troubles. Hitherto he has described his own; he now refers to those of others, shared with him. [But *παρεπιτός*, cannot mean *without*, but only *besides*, i. e., *besides* those already mentioned. *Mey., Alf.*] *That which*—The Apposition of the oblique and nominative case. *That which cometh upon me*—The Sept. often uses the verb *ἐπισυνίστημι*, *to come together to a place*, and the verbal noun *ἐπισύστασις*, *a concourse*, of the sedition of Korah and his associates: comp. Acts xxiv. 12. Here therefore we remark the disorderly conduct of those, who troubled Paul by the perverseness of their doctrine or life; as Gal. vi. 17. *Daily*—A large extent of time; and of place, in the words, *of all*. *Of all*—This is more modest than if he had said *of the whole church*. *Of all*, of those even, to whom I have not come, Col. ii. 1. Peter could not have said that of himself in an equal degree.

29. *Who*—He not only cares for the churches, but for individual souls. *I am weak*—Not only through condescension, 1 Cor. ix. 22, but through compassion. *Is offended*—*To be weak*, and *to be offended*, at least here differ, comp. Rom. xiv. 21, note. The former comes by itself; the latter, by others. *And I burn not*—He adds *I*, not in the former, but in this part of the verse, for there he suits himself to the weak man; here he confesses that he is unlike the offender, as *he himself*, for the sake of the offended, assumes the duties neglected by the offender. The duties, neglected by the person offending, are love, prudence, etc. Paul however at the same time takes upon himself the part of the offended person, or the inconvenience, which he feels. All these things thus follow from the force of the things related. *Πυρῶσθαι τοῖς θυμοῖς*, *to burn in spirit*, is read more than once in

2 Macc. They think or speak badly, who, seeing an offence, say *I have caused myself to offend*.

30. *If*—That is, since. *I will glory of the things, which concern my infirmities*—An admirable *Oxymoron* [union of two apparently contradictory terms], xii. 5, 9, 10, for *infirmity* and *glorying* are opposed.

31. [Omit ἡμῶν, *our*, read *the Lord*. Also omit Χριστοῦ, *Christ*. *Tisch., Alf.*] *Blessed*—This increases the sacredness of the oath. *Knoweth*—The persecution at Damascus was one of the first and greatest, and belonged particularly to this place; and Paul calls God to witness, for he could produce to the Corinthians no human witness, about a matter which was known to few, and had happened long before: comp. Gal. i. 20. Luke afterwards recorded it, Acts ix. 25. This religious preface increases even the credit of the circumstances, related in the next chapter.

32. Ἐδουρυγῆς, *governor*—Thus Simon the high priest is called, 1 Mac. xiv. and xv. [Omit θέλων, *desirous*. *Tisch. Alf.*]

CHAPTER XII.

1. *It is not expedient for me*—Because of the danger of vanity, and of the buffetings of Satan, and of hindering the exercise of Christ's power. *I will come*—He does not say, *I come*. He does not eagerly run at it; so, *I will glory*, not *I glory*, at the very conclusion of ver. 5. *For*—Gr. γὰρ, [not rendered in Eng. Ver.] The cause stated, as a short preface. *Visions and revelations*—*Visions*, in reference to seeing; *revelations*, to hearing, 1 Sam. ix. 15, Sept. Both plural, because those *raptures* had two degrees, as he presently mentions. So *of revelations*, ver. 7. Paul had several visions and revelations besides. *Of the Lord*—Ver. 8, that is, of Christ, ver. 2.

2. *I know*—[Not *knew*, (Eng. Ver.), which confuses the sense. *Alf.*] *Whether: caught up*—These things, repeated in the next verse, not only keep the reader in pleasant suspense, arouse his mind, and add weight to circumspect glorying; but also plainly express this action in two relations. Clemens Alex. Strom. l. v. *To the third*

heaven and thence to Paradise—So also Irenaeus, 1, 2, c. (56) 55. likewise 1. 5, c. 36, where (comp. Matt. xiii. 23; John xiv. 2), he infers different habitations from the difference among those who bear fruit, and assigns different abodes for those who have their joy in heaven, in paradise, in the splendor of the city. Athanasius: *and he was caught up into the third heaven, and was borne up into paradise*. Orig. or his translator, on Rom. xvi., has, *into the third heaven, and thence into paradise*. Oecumenius: *he was caught up to the third heaven, and again thence into paradise*. That different revelations are mentioned here, is acknowledged by Hilarius Diac. Primasius, Anselm, Pope Gregory in Estius, as well as Jerome on Ex. xxviii. Pelag. on this passage, Cassiodorus, Haymo, Aquinas. *Lest I should be exalted*, twice occurring, corresponds to his being twice caught up. Certainly *paradise*, coming last in the gradation with the emphatic article, denotes some inner recess in the third heaven, rather than *the third heaven* itself; an opinion very general among the ancients. See Gregor. Obs., c. 18; comp. Luke xxiii. 43, note, and Rev. ii. 7. Therefore Paul was permitted only *to hear* the things of paradise; but also *to see* the things of the third heaven; comp. the preceding verse; although even of the latter he speaks somewhat sparingly. The force of *I know*, falls particularly upon the participle *caught*; comp. *ὅτι, how that*, ver. 4. *Fourteen years ago*—Construed with, *caught*. He recounts a former event: after a long time every one seems to have become different from himself; so that he may the more freely relate his good and evil experiences. [Truly it was a long silence, and yet he had been engaged among the Corinthians no short time, and was most intimate with them. *V. G.*] *In the body, ἐν σώματι*—This is without the article; then *ἐκτὸς τοῦ σώματος*, *out of the body*, with the article; and so, consistently in the next verse. Paul seems to *think* that he was *out of* the body. Howsoever this may be, Claudianus Mamertus on the state of the soul, c. 12, rightly concludes from this, that the better part of man is incorporeal; and this, the soul itself, was caught up. Whatever existed, independently of Paul's body, was without or within the body. *I know not*—Ignorance of the mode does not remove the knowledge of the thing. The apostles were ignorant of many things. *Caught up*—Comp. Acts viii. 39, note. *To*—*Even to*, far *into* the third heaven; comp. *εἰς, into*, ver. 4. Is therefore paradise not included in the third heaven? Ans. *ἕως, even to*, is inclusive, as Luke ii. 15, etc. *Third*—The first heaven is that of the clouds; the second of the stars; the third is spiritual. The dual number in *οὐρα, the heaven*, denotes the two

visible heavens. The title of *the third*, which eye hath not seen, has been reserved for the New Testament; comp. Eph. iv. 10, note.

3. *And*—The particle here expresses a new phase of the transaction. Suppose, that the *third heaven* and *paradise*, were quite synonymous; the force of Paul's language will be greatly diminished. *Such a one—Him who was in Christ. Whether*—This is repeated, because, even if in the body he was caught up to the third heaven, nevertheless, in the next stage [of his trance] he might have been caught up to paradise without the body.

4. *Unspeakable words*—Not in themselves; otherwise Paul could not have heard them; but not to be spoken by *man*, as immediately follows, and therefore by Paul himself. *Who* spoke those words? God, or Christ, or an angel or angels, or the spirits of the just? and to whom? Paul does not satisfy us. There were certainly very sublime words, for all heavenly words are not *unspeakable*, as Ex. xxxiv. 6; Is. vi. 3, and yet these are very sublime. *It is not lawful*—'Εξόν and δυνατόν, *lawful* and *possible*, are said of that which neither the thing itself nor the law forbids. Therefore *unspeakable words*, and *it is not lawful*, mutually explain each other, and affirm either that man cannot speak these words, or that it is unlawful for him to do so. Others who did not hear them cannot; Paul, who did hear them, is not fully able; and though they were able, it would not be lawful or befitting the mortal state; because the inhabitants of the earth would not understand them, John iii. 12. Hearing has a wider range than speaking. *For a man*—Construed with *it is lawful*. The power of speaking is often narrower than that of knowledge. [These are reserved to be communicated by *God* alone. *Mey.*]

5. *Of such an one*—Masculine. The contrast is, *of myself*. We should remove the *I* from important matters. This verse has two parts, the one has the reason assigned in the next verse; the other is explained, ver. 7, 8. *I will glory*—That is, I might glory: comp. ver. 6, at the beginning.

6. *I shall not be a fool*—In the preceding chapter also he spake *the truth*, and yet he accuses himself of *folly*, for glorying about things by no means glorious, hence of things most glorious. *I forbear*—I treat of these things sparingly. *Lest any man*—O how many, even theologians, shrink not from treating of such things! [Not a few allow themselves to be estimated both at home and abroad more highly than is lawful; but of how great a share of Divine honor, think you they thus deprive themselves. If indeed you rejoice in the right of Divine sonship, see that this your light shine, but remember to treat extraordi-

nary events cautiously and sparingly. *V. G.*] *Seeth, heareth*—In common life, while I cannot prevent it.

7. *Lest I should be exalted*—In all that Paul did, and which rendered him great, beloved, and admired among men, he might be less elated than in that, of which he was alone conscious. The mind is vain and weak, which applauds itself on account of men's applause. The better things are within. [How dangerous must self-exaltation be, when the apostle required so much restraint. *V. G.*] *A thorn*—Gr. *σκόλοψ*. Hesychius, *σκολόπες*, *sharp, straight stakes, poles*, a sharp pointed stake is denoted; comp. the Sept., Num. xxxiii. 55; Ex. xxviii. 24. This general word is soon specially explained by those *buffetings*; and this double explanation does not require a third, variously attempted by those who wrongly interpret the *buffetings*. *In the flesh*—The ablative case, *in the flesh*, to emaciate the flesh. The same case occurs, 1 Pet. iii. 18, iv. 1, 6. This weakness was greater than all those enumerated in the preceding chapter, and that he might relate this weakness, he considered it necessary to mention revelations. *The messenger of Satan*—Paul, having experienced the state of blessed angels, now feels the power of an evil *angel*. The word *Σατᾶν*, *Satan*, only occurs in the Sept. twice or thrice, and that too as indeclinable; but *Σατανᾶς*, *Satan*, is declined in thirty-four places in the New Testament, and among these, nine times by Paul; and here alone it is used as an indeclinable noun, by a well-weighed Apocope [the loss of a syllable at the end], certainly not without reason. *Messenger and Satan* then do not seem to be in apposition here, as if it were said *the angel Satan* for the devil, for the devil is nowhere called an angel, but he himself has his angels. Therefore Satan is either a proper name in the genitive or an adjective in the nominative, so that there is denoted either *an angel sent by Satan*, or a *very dangerous angel*, an angel like Satan himself or the devil, as distinguished from the fact of his being sent by Satan. [The former is the right construction, as Eng. Ver. *Mey., Alf.*] The ambiguity seems to intimate that the apostle himself, with a view to his greater humiliation, must have been ignorant of this angel's character. He had a revelation from heaven, a chastisement from hell. Job and Paul were harassed by an enemy; the angel of the Lord smote Herod. *That he might buffet me*—[Eng. Ver., *to buffet*]. Therefore Paul is not the angel himself (comp. however Num. xxxiii. 55), but it is that the angel harassed Paul with blows: *ἵνα*, *that*, is again elegantly placed in the middle of the clause, that the contrast may twice precede the particle, twice follow it. For the *excellence of the revelations* and the *angel of Satan*, are in contrast, and likewise *to be*

exalted and to be buffeted. Buffet—With blows. Slaves were beaten, 1 Pet. ii. 20, nor is there any obstacle to its being taken here literally, Job ii. 6, 7. For if the apostles and the Lord himself received blows and other troubles from men, ch. xi. 24, 25; 1 Cor. iv. 11; Matt. xxvi. 67, comp. iv. 5; why should not Paul receive such from Satan or his angel, either visibly or invisibly. Such evils also befel Antony, as Athanasius mentions in his life. Opposition of every kind met the apostle, ver. 10, which he did not deprecate; but here he mentions something special, which weakened him with *infirmities* and met his exaltation with pain and disgrace, even more so or certainly not less than the rage of lust, excited in the members of the body, or the most violent headaches. Paul had become as it were of late afraid of these blows, since he restrains himself in his boasting so frequently that a reader in his natural state would grow weary. Chrysostom remarks, that Paul says *κολαφίζη*, that it *may buffet*, not *κολαφιση*, that it *might buffet*, as concerning the present. The *sight* and *hearing* of Paul had been directed to the most glorious objects: The *touch* had been most severely tormented. [*Lest*, etc.—The disciplinary purpose, not of Satan, but of God. *Mey.*]

8. *For this*—Demonstrative. He had forgotten his exaltation. *Thrice*—As the Lord himself did on the Mount of Olives. Paul presented his three requests, I know not at what intervals. He patiently endured the thorn, when he saw that it must be borne; he does not seem to have been free from the thorn, even when he wrote these things, and so long as he was liable to exalt himself: comp. what follows. [The first and second time he received no answer; the third time it came; and it is of course that he was faithful, submissive to his Lord, and asked no more. *Mey.*] *The Lord—Christ*; see the next verse. Satan must not be asked to spare us.

9. *He said to me*—When I prayed the third time. *My grace is sufficient for thee*—A most gracious refusal, expressed in the indicative. The Lord, as it were, puts these words into Paul's mouth, that following them up he may say: O Lord, thy grace is sufficient for me. There may be grace, even where there is the greatest sense of pain. [Omit *μου*, *my*, before *strength*. *Tisch.*, *Alf.* So *Beng.*] *For strength is made perfect in weakness*—For *δύναμις*, *strength*, several have written *δύναμις μου*, *my strength*, from the alliteration with *χάρις μου*, *my grace*. If Paul had written *δύναμις μου*, *my strength*, I believe he would have added *ἐν ἀσθενείᾳ σου*, *in thy weakness*. It is however intimated that *Christ's power is proportioned to his grace*: γὰρ, *for*, here as often elsewhere, is a separative particle, by which *grace* and *strength* are distinguished. *Grace is sufficient*: do not ask

sensible *strength*; for *strength*. So in short the particle *for*, gets the sense of causing, not immediately, but through the distinction between *grace* and *strength*. *In weakness*—Because it is the Lord's language, Paul often repeats this word, ch. xi., xii., xiii. *Is made perfect*—It accomplishes, it perfects all that belongs to it: therefore we should not, under the pretext of false self-sufficiency, cast away the strength of Christ. *Will I rather glory*—In my infirmities than in revelations; for if I glory in these, I shall prevent the exercise of Christ's power. He adds the pronoun to the former, not to the latter. *May cover me over*—Gr. ἐπισκηνώσῃ [Eng. Ver., *rest upon*]—As a tent. Σκῆνος, a tent, the body. *Covering over*, something outward; he does not say, that it may *dwell in me* ; for he would thus diminish the sense of his infirmities. *The power of Christ*—That is, Christ with his *power*. We should *most gladly* receive whatever promotes this.

10. *I take pleasure*—Gr. εὐδοξῶ, [Beng. *I am content.*] He does not say here, *I rejoice*, which would mean more than he intended. *In infirmities*—This is the class; hence we have immediately after, *I am weak*; two pairs of species follow. *In reproaches, in necessities*—Which also Satan's messenger occasions. *In persecutions, in distresses*—Caused by men. *For the sake of*—Construed with *I take pleasure*. *Then*—In particular. *Strong*—*In the power* of Christ.

11. *I am become*—He sounds a retreat. [Omit *καυχώμενος, in glorying*. Tisch., Alf.] *I ought*—An interchange of persons, that is, *you ought to have commended me*. *Of you*—Among you. *I be nothing*—Of myself.

12. *Truly*—This particle or morsel feeds modesty. *Signs*—The proofs of the facts are at hand. *Of the apostle*—[Eng. Ver., *an apostle*]. The article has this force; *of one who is an apostle*. *Signs*—On *signs and wonders*, see Matt. xxiv. 24. *Mighty deeds* are most palpable works of divine *omnipotence*. [*Were wrought*—When I was with you; but the *I* is modestly concealed in the passive voice. *Mey.*]

13. *What*—This word refers both to what precedes and what follows. *Other churches*—Planted either by me or by the other apostles. *Except—this*—A striking *Asteism* [refined pleasantry]. *I myself*—The contrast follows, *nor by others*, ver. 16, 17. [Rather, the *person* of Paul is in contrast to his *conduct* in the preceding clause. *Mey.*] *Wrong*—The apostle might *rightly* have accepted his support from the Corinthians, and when he did *not* avail himself of this *right*, he charges himself with *wrong*; and he names it thus, not in irony, which is foreign to the apostle's language, but ambiguously; for he uses *δδixiav, wrong* here, in a very unusual sense, thus, Forgive me, if I have not seemed to

show so much affection towards you, and if in not suffering myself to be supported by you, I have renounced my *right* to support. I have perhaps wronged you, in wronging myself. The *a* of *ἀδικίαν* is used privatively as *ἀνομος*, *without law*, not *contrary to law*, Rom. ii. 12: 1 Cor. ix. 21; so *ἀνυπότακτον*, *not subjected* instead of *insubordinate*, comp. xi. 11.

14. [*Tisch.* (not *Alf.*) reads *τρίτον τοῦτο*, *this third time*. Also omit *ὑμῶν*, *to you*, (after *καταναρχήσω*, *burdensome*.) *Tisch.*, *Alf.* With either reading, the sense is, *I am ready to come* the (this) third time; not as many, *ready the third time*. *Mey.*, *Alf.*, etc. "I was with you again the second time, and this third time I am ready to go, and I will not burden you." *Chrysost.* in *Mey.*] *Yours*—Phil. iv. 17. *You*—That I may gain you. Matt. xviii. 15. He heaps up spiritual treasures for the Corinthians' *souls*; ver. 15.

15. *And I*—The *ὁδὲ*, *and*, makes an *Epitasis* [emphatic addition]. *I will spend*—My own means. *Less*—Love rather descends, than ascends. [It is unworthy scantily to repay the most devoted love. *V. G.*]

16. *Nevertheless, being* — An objection which the Corinthians [moved by suspicion, *V. G.*] might frame. The answer is in the next verse. *I caught*—That you might not escape the net, set for my gain.

17. *Did I make again*, etc.—[The good faith of his associates wonderfully assisted Paul. *V. G.*]

18. *I desired*—To go to you. *The brother*—[Eng. Ver., *a brother*.] He seems to have been a Corinthian. *In spirit*—Inwardly. *Steps*—Outwardly.

19. [For *πάλιν*, *again*, read *πάλαι*. *Tisch.*, *Alf.* Render, *Ye think this long time that it is to you I am defending myself*. Not a question. *Alf.*] *Unto you*—As if it were necessary for our own sake thus to retain your favor. *For your edifying*—That you may rather see, than experience with sorrow, how much I am an apostle.

20. *Not—such as*—This is discussed to the end of the chapter. Then, *such as ye would not*, is treated of from ch. xiii. 1, and onwards. As is the hearer, so is the pastor to him. [For *ζῆλοι*, *envyings*, read *ζῆλος*, *envying*. *Tisch.*, *Alf.*] *Debates*, etc.—Gal. v. 20.

21. *Lest—again*—There is here an *Anaphora* [repetition of a word in beginnings]. *Haply, lest haply*—[Gr. *μήπως*, Eng. Ver., *lest*.] And indeed in this verse he speaks more severely. *Will humble*—A *Metonymy* [Substitution] of the consequent [for the antecedent]. *My God*—He thus gives the reason, why he considers acts committed against God, as appertaining to himself. *Who have sinned already*—

Who have sinned before my last coming. The uncleanness—For example, of married persons: 1 Thess. iv. 7. *Fornication*—Among the unmarried. *Lasciviousness*—Sins contrary to nature.

CHAPTER XIII.

1. *The third*—The decisive number, *the third time*. So the Sept. *This third time*—[Eng. Ver., *these three times*], Num. xxii. 28. *Am coming*—Am now ready to come. *Of witnesses*—Therefore in this matter the apostle thought not of depending on an immediate revelation, but on human testimony; and he does not command the culprits to be cast out of the Church before his arrival.

2. [Omit *ῥηδὼν*, *I write*. Tisch., Alf. Read, *I have forewarned you, and I now forewarn you, as (I did) when present the second time, and (I do) now when absent*. The Eng. Ver., as if *I were present* (so Beng.), would make *the second time* mean the same as *the third time*, ver. 1, which confuses the sense. Alf.] *I told you before and I foretell you*—Refer to the former, as if *I were present a second time*; to the latter, *being absent now*. He seriously forewarns them. There is in the text, which excludes the word *ῥηδὼν*, *I write*, as an inferior reading, an uninterrupted *Chiasmus* [cross reference of pairs of words or clauses] throughout the three members of the sentence, in the following order:

I told before, *and I tell before hand,*

as if I were present the second time—and—being, absent now
 (doubtless when he had come into the vicinity of Corinth, and had already determined to go thither himself also, although he afterwards forbore),

to those who have heretofore sinned,—and—to all others, who
namely before this second visit, *afterwards sinned,*
after my second coming, and yet
before my third.

I will not spare—He had formerly spared, i, 28.

3. *Ye seek a proof*—A *Metonymy* [change] for you provoke me; you tempt me; you desire to experience what I am; see ver. 5. *Δοκιμή*, *proof*, has its kindred words in ver. 5, 6. *Of Christ*—That is, *whether Christ* is speaking in me. The Corinthians doubted; he presently proves that they should not doubt. *To you-ward, in you*—The particles differ; see ch. x., i. *Is not weak*—By me and this very epistle. *Is mighty*—The ardor of his mind produced this new word by way of parody upon *ἀσθενεῖ*, *is weak*.

4. [*Kai ei*, cannot mean *though*, as Eng. Ver.; but *even if*. But the true reading seems to be *xai γὰρ*, omitting *ei*; render, *For he was even crucified from weakness, but*, etc. *Alf.* (not *Tisch.*)] *If*—A concessive particle. *Was crucified*—*The cross*, the utmost weakness; it includes death, for *life* is contrasted with it. *Through weakness*—It is the part of weakness to be crucified. This is the force of the particle. *We are weak in him*—Presently the particle is varied, *σὺν*, *with him*; *we are weak*, we do not exercise *power*, and therefore we ourselves feel it less, as the sense of tribulation prevails.

5. *Yourselves*—Not Paul. If you examine yourselves, you will perceive what we are. Where there are true teachers and true learners, we may judge from the feeling of one party toward the other, the character of that other. *In the faith*—And therefore in Christ. *Prove*—The milder admonition is added to the severer word, *examine: if you are in the faith, prove it; ei, if*, is used as presently after in *εἰ μήτι*, *except*—[expressed by the inflexion of the voice in the question *know ye not*, etc.] The second part of a disjunctive interrogation; that is, you can truly prove yourselves: for Jesus Christ is in you, and you know that he is in you. [In fact, any one may test himself, whether he be in the faith or not; none but a believer can prove himself and search out his true character. *V. G.*] *Know ye*—Gr. *ἐπιγινώσκετε*. An emphatic compound. *How that*—The grounds upon which. [Transpose and read *Χριστός Ἰησοῦς*, *Christ Jesus. Tisch.* (not *Alf.*)] *Ἰησοῦς*, *Jesus*—Not only a sense of Christ, but Jesus Christ himself, [as appears from the addition of the proper name, *Jesus*; comp. 2 Tim. iv. 22. *V. G.*] *Unless somewhat*—Gr. *εἰ μήτι* [Eng. Ver., *except*.] So *εἰ μή*, or (need we) etc., ch. iii. 1; *τί*, *somewhat*, softens the language. *Reprobates*—In a passive and active sense; for the kindred word *δοκιμάζετε*, *prove*, is referred to in a reciprocal sense.

6. *Ye shall know*—By *proving* yourselves, without any experience of my power, ver. 10.

7. [For *εὐχομαι*, *I pray*, read *εὐχόμεθα*, *we pray. Tisch., Alf.*] The same verb occurs with the accusative and infinitive, Acts xxvi.

29. *That ye do no evil*—The Vulgate has thus correctly translated it. For there follows, *that you may do good*. Grotius renders, *that I may not be forced to inflict evil, punishment, on any one*. But in this way the contrast just noticed is lost. *Ποιεῖν, do*, has the accusative of the person, but Paul says, *ποιεῖν πρὸς τινα, εἰς τινα, do to one*. *Approved*—By restraining you when you do evil. *As reprobrates*—No cause being given to us for exercising authority: *ὡς, as*, softens the expression.

8. *We can*—Comp. *power*, ver. 10. *Truth*—Truth here denotes the exact authority to be exercised over the Corinthians.

9. *We are weak*—In body and with our authority unemployed. *Strong*—In faith. [Omit *δὲ, and. Tisch., Alf.*] *Also we wish*—Weakness is welcome, not wished for; *perfection*, is *even* wished for. *Perfection*—Ver. 11; 1 Cor. i. 10: that there may be no need of *severity in cutting off* any one from the body. [But the reference is general; *perfection* in all good. *Alf.*]

10. *Me*—Paul, in treating of his peculiar apostolic power, returns from the plural to the singular.

11. *Finally*—The conclusion. Paul had written somewhat severely in his discussion; now he writes more gently, without however dismissing the subject itself; comp. ch. xii. 20. *Farewell*—[*Rejoice.*] He returns to that with which he set out, i. 24; but the word *χαίrete, rejoice*, is appropriate here, as by it men are accustomed to bid *farewell*. *Be of good comfort*, ch. i. 6.

13. *The grace*—This prayer corresponds in both epistles. The first epistle, indeed, has also its own conclusion and prayer; but yet because the first epistle is taken up and renewed in many important particulars by the second, this prayer also suits it, and in the very universality of the prayer, the apostle seems also to have had reference to the first epistle. *Grace*—This is mentioned, for by the grace of Christ we come to the love of the Father. [An admirable testimony to the Holy Trinity. *V. G.*] *The love of God*—Ver. 11. *The communion*—Which has also come to you Gentiles, and which produces harmony. [Omit *ἀμήν, amen. Tisch., Alf.*]

ANNOTATIONS

ON THE

EPISTLE TO THE GALATIANS.

CHAPTER I.

1. *Paul an apostle, not of men, nor by man, but by Jesus Christ and God the Father, who raised him from the dead*—A remarkable contrast, in which, while Paul asserts his apostleship, he mentions also his divine calling, *not of man, but (by) God the Father*; comp. ver. 15, and the following verses; and his direct instruction, *not by man but by Jesus Christ*. Instruction is generally given by one individual, as by Gamaliel; calling, by more than one; hence the difference of number, *of men, by a man*. Artemon contends that we must insert *ἀπό, from*, after *καί, and*; but *διὰ, by*, is rightly supplied from the last clause and the force of *διὰ, by*, in this passage, includes that of *ἀπό, from*, but not conversely. Paul, when he mentions the Father and the Son conjointly, often uses a single preposition. 1 Tim. vi. 13. *By*—He had just used *διὰ, by*, with an apostrophe; it is now without the apostrophe, for emphasis. *Who raised*—The seeds of the discussion are scattered. The resurrection of Christ is the source of righteousness and apostleship, Rom. i. 4, 5, iv. 25; 2 Cor. v. 19.

2. *All*—This short verse adds to this epistle the form of a *creed*. *To the churches*—He uses the plural because of the multitude of churches and towns in Galatia. Nor does he add the epithets, which he applies to the Romans, Corinthians, etc. Of Galatia—1 Pet. i. 1.

4. *Who gave*—Paul makes such an addition nowhere else to the

prayer for grace and peace: *who gave himself*, ii. 20. *For our sins*—Which had enslaved us to this evil world. *Might deliver*—Paul describes the whole benefit of redemption on that side, on which the Galatians, carried away by the mischievous influence of Jewish teaching, experienced greatest difficulty. *Present*—This *present* lasts as long as evil prevails. *Evil world*—A rare expression, by which the whole economy of sin under Satan's authority is denoted. *For ever and ever*, in the following verse, is opposed to this *world* [which is both depraved and unhappy, *V. G.*], on which comp. Rom. v. 6, by which the Corinthians had been almost entirely led away. The present *world* obstructs God's glory, and is under the authority of the *Wicked One*. Paul speaks of Satan nowhere more sparingly than in this epistle. *According to*—Construed with *who gave*, John x. 18, at the end. *The will*—Without our merit: comp. John vi. 38, 39. *And*—See Rom. xv. 6, note.

5. *The glory*—For this saving *will*. [The article is added for solemnity. *The glory* due him. *Alf.*] A delightful introduction.

6. *I marvel*—Paul, writing to all the other churches, begins with thanksgiving and praise to God, which, although the subject here requires something different, has however been expressed, ver. 5. He also delays calling them *brethren*. We give this summary of the epistle. There are three divisions.

I. THE INSCRIPTION, i. 1-5.

II. THE RECALLING OF THE GENTILES TO THE TRUE GOSPEL, WHERE

i. He reproves them, 6-10.

ii. He asserts the divine authority of the Gospel preached by himself: because he

(1) From a persecutor has become an apostle by heavenly calling, 11-17.

(2) Never bore himself as other than Peter's equal, 18, 19: 21, 22.

iii. He vindicates justification by faith, reproaching the Galatians anew, iii. 1, 2, 15-iv. 11.

iv. He explains the same subject to the Galatians, with the most tender affection, by the allegory of the son of the bond-maid and of the son of the free woman, iv. 12.

v. He then exhorts them to maintain their liberty, v. 1-12, dissuades them from its abuse, and admonishes them not to walk after the flesh, but after the Spirit, 13, 14, 16.—vi. 5, 6-10.

III. CONCLUSION, 11, 12, 17, 18.

See also the note at chap. ii. 16.

So soon—Paul had been with the Galatians long before. [But he means rather, *so soon* after their conversion. *Mey.*] *Removed*—A weighty expression, blended with an excuse. Jerome says; “Galatia in our language implies removal.” [But *μετατιθεσθε* means, *ye are passing over*. *Alf.*] *From him that called you*—[Namely, *God, the Father*, *Mey.*, *Alf.* *Beng.* would render, *from him that called you in grace, Christ*, etc. But Eng. Ver. is right]. One’s calling is therefore the channel of grace, the rule for the future, ch. v. 8, 13. We have here, ver. 6–10, a *Proposition*, and a sort of *Division*; and the *calling in grace* is discussed from ver. 11: the words, there be some that trouble you, are discussed, ch. v. 7, etc. *In grace*—Gr. *ἐν χάριτι*, [Eng. Ver., *into the grace*,] Acts xv. 11. *Of Christ*—The construction is with *ἀπὸ*, *from*.

7. *Which*—Referring to *the Gospel*, not to *any other Gospel*. *Is not another*—*ἄλλο*, *another*, differs from *ἕτερον*, a *second* and *different*. Paul not only rejects that which the Galatians had allowed to be thrust upon them, but any other whatever. *Some*—Unhappy persons, ver. 8, ch. v. 10, 12. *That trouble*—Ch. v. 10. *Would*—They really were not able, yet they earnestly *wished* it. Paul often alludes to the Galatians and their seducers by this expression: ch. iv. 9, 17, 21, vi. 12, 13. So Col. ii. 18. *Pervert*—*ἑρπῆ* is frequently translated by this word. *The Gospel of Christ*—Their disturbers did not wholly deny Jesus Christ; but Paul acknowledges nothing but the pure Gospel.

8. *We*—Many, ver. 2. *Or an angel from heaven*—Whose authority, excepting God and Christ, is the highest, ch. iv. 14. *Which we have preached*—Apostolic infallibility. *Let him be accursed*—Deprived of all part in Christ and God. The contrast is at vi. 16. *Let him be*—Controversies not only cannot, but even should not be without feeling; but that feeling should be holy.

9. *As*—He speaks deliberately. He seems to have paused between the writing of each verse. A similar statement is repeated, ch. v. 2, 3, 21. *We said before*—In the plural; for in ver. 8 he wrote, *we have preached*, also in the plural. [But here he refers to what he had said when with them (the second time). *Mey.*, *Alf.*] *I say*—In the singular. All knew the truth of the Gospel; Paul knew that the Galatians’ minds had been truly imbued with the Gospel; he now therefore says, *ye have received*, in which lies the *Epitasis* [emphatic addition] of this repetition. *If*—Gr. *εἰ*. This is more positive than

ἐάν, *though*, ver. 8. *Preach any other Gospel*—Here δὲ, *you*, precedes εὐαγγελίζεται, *preach*, though in the 8th verse δὲ, *unto you*, is put after; this is for emphasis; moreover we are not to suppose that there is no distinction intended by the difference of case. *We have preached the Gospel to you*, has the Dative of advantage; *To furnish any one [Accusative] with a Gospel*, implies a sneer against the false teachers' pretensions.

10. *For now*—The reason why even *now* he writes so earnestly; *now* is repeated from ver. 9. *Men*—This word is without the article, but presently τὸν θεόν, *God*, with the article. God alone must be regarded. *I persuade*—Πείθω τινά, *I persuade one*, is much the same as the word ἀπέσχω, which presently occurs, *I seek to please any one*: πείθειν τινά, to obtain the consent or indulgence of any one. Comp. 2 Cor. v. 11, note. *Men*—The contrast is, *of Christ*. *Yet*—The meaning is, I have not heretofore sought, nor do I *yet* seek to please men: comp. *yet*, ch. v. 11. The particles of the present time *now* and *yet*, refute the words of him who troubled the Galatians. They here distinguish the present from the former time, not only when he was a Pharisee, but likewise when he was an apostle. As to the time when he was a Pharisee, Paul neither denies nor affirms here. Paul not long before had circumcised Timothy for example. They wished to make that an argument against him with the Galatians. *Men*—For the feelings of men are at variance with those of God and Christ: hence, the *evil of this present world*, ver. 4. *I pleased*—'Απέσχω, *I seek to please*, Rom. viii. 8, note. A man generally either pleases or displeases him, whom he either seeks or does not seek to please. *Of Christ*—Whom I seek to please, as becomes a *servant*, Tit. ii. 9. •

11. *Brethren*—He now at length calls them *brethren*. *After*—[According to] κατὰ, *which*, includes the meaning of the prepositions ἀπὸ, *of*, διὰ, *through*, and παρὰ, *from*, in ver. 1, 12. *My Gospel is not according to the estimate of men*.

12. *Received*—Differing from *I was taught*; for the one is accomplished without labor; the other by the labor of learning. *By revelation*—That is, *I received it*.

13. *Ye have heard*—Before I came to you. *In time past*—When Paul was by no means desirous of promoting the Gospel. *I wasted*—This word denotes the direct opposite of *edification*.

14. *Profited*—In my very acts. *My equals [in years]*—Then in full vigor. *Of my fathers*—Which were very dear to me, as if they depended on me as their sole patron. A *Mimesis* [imitation of the language he had once used respecting his traditions].

15. *It pleased*—The *good pleasure* of God is the farthest point which a man can reach, when inquiring as to the causes of his salvation. Paul attributes nothing to merit; presently he adds, *from the womb*; comp. Rom. ix. 11. *Who separated me*—That he might show me this *good pleasure*. *From my mother's womb*—Jer. i. 5.

16. [Omit *ὁ θεός*, *God*. *Tisch.*, *Alf.* Render, *But when it pleased him, who, etc.*] *To reveal*—Construe with *it pleased God*. A remarkable word. *His Son*—ii. 20. *In me*—Not merely *by me*; for that after all is but the consequent. The Son of God had been formerly revealed, now he was also revealed *in Paul*, in relation to Paul, that is, to Paul. So, *in*, presently in this verse, and ver. 24. *Among the heathen*—Whose calling corresponds in many respects to my own. There was the less need therefore of going to Jerusalem. *Immediately*—This is chiefly connected with *I went* [to Arabia.] The sudden fitness of the apostle is denoted, Acts ix. 20, *he straightway preached*. [Moved, however, by modesty, he willingly yielded the palm to his senior colleagues, if at any time they were present. *V. G.*] Jerome construes *εὐθεῶς*, *immediately*, with *ἵνα εὐαγγελίζομαι*, *that I might preach*. *I conferred not*—*I had not recourse* to flesh and blood, for the sake of consulting them. The same verb, and *ἀνεθέμην*, *communicated*, occur ii. 6, 2. The dictionaries (which see) make no distinction between the single and double compound verb. But the apostle seems to have considerably distinguished them, so that *πρὸς* [in *προσανέθεμην*, *I conferred*] means, *besides*, that is, divine revelation was sufficient for me. *Flesh and blood*—That is, with man or men, ch. ii. 6; comp. Matt. xvi. 17, note.

17. *Neither went I up*—So *ἀνῆλθε*, *went up*, John vi. 3. *To Jerusalem*—The seat of the apostles. *Arabia*—A Gentile country. *Returned again*—Paul here assumes that his journey to Damascus, on which he had been converted, was known. *Damascus*—Of Syria. There is no other Damascus than the Syrian, but I have mentioned Syria, because he had before been speaking of *Arabia*, etc.

18. *Three*—[*Three years* after his conversion; not after this journey. *Mey.*, *Alf.*] After he had given proofs of his apostolic office. [Render *ἰστορήσαι*, *to make the acquaintance* of Cephas. *Alf.*] *To see*—Gr. *ἰστορήσαι* [to know by personal examination]. A weighty expression, as referring to an important matter. He did not say *ιδεῖν*, *to see*, but *ἰστορήσαι*, which (says Chrysostom) is said by those who accurately observe great and splendid cities. Plutarch represents Solon and many others as having traveled to acquire great wisdom and information. Julian, when he was about to consult the diviners in the Grecian cities, alleged as the cause of his going, the

extensive information, *ιστορίαν*, of Greece, and of the schools there. [For Πέτρον, *Peter*, read Κηφῶν, *Cephas*. *Tisch.*, *Alf.*] *Peter*—Therefore Paul preferred him to the other apostles, ch. ii. 7. *Fifteen*—During so short a time, Paul means, Peter could not have made me an apostle. [It is profitable to observe, carefully, the events of your life, so that, if needful, you may confidently appeal to it even after a long interval. *V. G.*]

19. *The Lord's brother*—Jesus' cousin. James, the Lord's brother, and the apostle were the same. [An error. This was not James the son of Alphaeus; but probably a son of Mary and Joseph, and therefore called the Lord's brother. *Mey.*, etc.]

20. *Behold*—Supply *ἔστι, it is*; for *δτε* means *that*.

21. *I came*—With the Gospel, ver. 23.

22. *Of Judæa*—Except Jerusalem.

23. *He which persecuted*—He had been very well known by this name, nor was the name Saul itself so celebrated, as that of the persecutor.

24. *They glorified*—And to-day the Church glorifies God *in Paul*. [Remember to observe the same thing as often as a good report has been brought to thee. *V. G.*] *In me*—Comp. note to ver. 16. They glorified God before, they now glorified him also *on account of Paul*.

CHAPTER II.

1. *After*—At an interval of fourteen years between the two journeys to Jerusalem.

2. *By revelation*—As Paul had revelations, he had no need to learn from men. This revelation had been made to him for an important reason. *Communicated*—As equals are wont, not that they should confirm me, but others, Acts xv. 2. *Unto them*—At Jerusalem. This is treated of ver. 3, 4. *Privately*—All could not comprehend it. *Which were of reputation*—In contrast to Paul, who was less acknowledged. [The apostles are principally intended, ver. 9. *V. G.*]: comp. 2 Cor. xi. 5. Hesychius; *δοξοῦντες, men of note*. This is considered, ver. 6, 7. *Lest by any means*—This depends on *I communicated*. I should run, says he, or should have run in vain, if

circumcision had been judged necessary. *I should run*—With the swift victory of the Gospel.

3. *Not even*—Gr. οὐδὲ, [better than Eng. Ver., *neither*]. We did *not even* allow the necessity of circumcising Titus, who was with me, to be laid upon us.

4. *And*—[Beng. *but*] *because of*. *But* this matter concerning Titus happened *on account of*, etc. *But*—[Eng. Ver. *And that*]—A particle explanatory and intensive. *Unawares brought in*—Gr. παρεσάχτους. *Para*, here and in *παρεισῆλθον*, *came in*, denotes *stealthily*. *False brethren*—He had shown greater respect to those, who were professed Jews, in the case of Timothy, Acts xvi. 3. *Who*—Comp. Acts xv. 1, 24. *To spy out*—And destroy.

5. [*We*—Barnabas, Titus, and himself. *Alf.*] *By subjection*—A limitation. We would willingly have yielded for *love*. *The truth of the Gospel*—The pure Gospel, not another, ch. i. 6: which *false brethren* attempted to substitute. The same phrase occurs, ver. 14; Col. i. 5. Truth, precise, unbending, abandons nothing of its own, admits nothing foreign. *You*—Greeks. We defended for your sakes, what you now reject.

6. *Of*—Supply *οἱ, οἱ ἀπό, those—who of*, etc., and construe. *It is of no importance to me, what sort of persons those were, who were of the number of those more distinguished*. The preposition is put in the same way, while the article is omitted, Mark v. 35; Luke xi. 49. Not only the three, James, Peter, and John, were *highly distinguished*. He therefore says ἀπό τῶν, *of those*. *Οἱ δοκοῦντες*, viz., *οἱ ὑπὲρ λίαν ἀπόστολοι, the very chiefest apostles*; 2 Cor. xi. 5. *To be somewhat*—Among those, who did not so esteem Paul. *God*—Paul followed God's judgment. He asserts the Divine authority; he does not disparage the apostolic. *For*—The reason assigned not of the thing but of the word. Paul had just made a preface, and states why he did so, and proposes the subject itself. Similarly, *for* occurs, ch. vi. 7. The preface is, that he does not depend on the consent of others; afterwards, however, he shows that consent. *Contributed (added) nothing to me*—That is, they found no fault in my doctrine. Often a man, who wishes to find fault or admonish, does it modestly under the appearance of information. Those, who took the lead, (as Tertullian calls τοῦς δοκοῦντας, *those seeming to be somewhat*), used no such method towards Paul. *I communicated* to them, ver. 2; they had nothing to add.

7. *When they saw*—From the effect itself, which I pointed out to them, ver. 8; Acts xv. 12. [The word *προσανέθεντο*, means not *added*, but *imparted*. “As I, at conversion, imparted it not to flesh

and blood, so they now imparted nothing to me." *Alf.*] *Of the uncircumcision*—That is, of the Gentiles, who were to be brought to the faith without circumcision.

8. *Toward the Gentiles*—That is, to the apostleship of the Gentiles.

9. *Perceived*—After having heard and seen me. *Given*—Comp. respecting Paul, 2 Pet. iii. 15. *James*—He is put here first, because he mostly remained at Jerusalem, or even because he took the lead in this matter, and Paul might have seemed to differ more from James than from Peter, more from Peter than from John. For from many circumstances it appears that James and Paul, as well as Peter and Paul, etc., had that in their nature and feelings, which would demand mutual love and forbearance, with self-denial; without, however, any compromise of the truth recognized by all. Hence it happens, that the same man, or assembly cannot with equal facility comprehend both James and Paul. This is proved in Luther's failure, who called the epistle of James an epistle of straw; but let those who arraign him, see what monstrous feelings they themselves cherish toward Paul. Christ is the only Head, the only Sun; the greatest apostles were only members; nor did these, as individuals, all equally receive the rays of that Sun, but all together represented Christ in the apostleship; comp. on their variety, Rev. xxi. 14, 19, 20. And the matter was Divinely so directed, that James, who was more tenacious of the law, preached to the Jews; Paul, who did not copy others, and was more eager for faith and liberty, preached to the Gentiles, and that thus each might bring a character and endowments as much adapted as possible to the province assigned him. *Cephas*—In some way or other, this word sounds more august than Peter. If Peter had held that supremacy, which men afterwards attributed to him, Paul would have had the strongest reason for mentioning it here, or at least of naming him as in an exalted position. *Pillars*—This word corresponds to the Hebrew *מִנְיָ*, Prov. ix. 1, and wherever it occurs. *They gave right hands*—So, *δῶμεν δεξιὰν*, let us make peace, 1 Macc. vi. 58, etc. *Fellowship*—Which belongs to colleagues. *That*—Namely, we might go, with the Gospel. *Unto the heathen*—Especially. For Paul also taught the Jews, Peter and John the Gentiles, but the former went beyond Judea, the latter had continued in Judea, while it existed as a nation. If Peter came to Rome, he certainly had no fixed abode there.

10. *The poor*—Of the Jews. *We should remember*—The antecedent for the consequent; for Paul *was forward*, not only to remem-

ber, but to assist. *I was forward*—Even among the Galatians, 1 Cor. xvi. 1. Paul did not cast away his zeal for good works.

11. *When*—The argument at last reaches its height. Paul reproves Peter himself, therefore he owes not his teaching to man. [For Πέτρος, Peter, read Κηφῶς, Cephas. Tisch., Alf.] *Antioch*—Then the citadel of the Gentile church. *To the face*—Comp. ver. 14, before all; so the Sept. 1 Kings i. 23, twice; 1 Chron. xxviii. 8; Ps. l. 21; Dan. xi. 16, etc. Below, κατὰ, before, iii. 1. *I withstood*—A stern word. *Condemned*—Gr. καταγνωσμένος [Eng. Ver., to be blamed is wrong, Alf., etc.], for contrary actions, of which the one condemned the other; see the next verse; comp. ver. 18. The participle has a reciprocal meaning. For Peter had condemned himself by his own judgment, by his own practice.

12. *He did eat*—As we did, with the Gentiles. *He began to withdraw*—[Eng. Ver., withdrew], gradually. *Separated*—Entirely. *Fearing*—The fear of man is very injurious.

13. *The other*—Believers. *Even*—Gr. καί, [Eng. Ver., also]. *Even Barnabas*, whom you would think least likely to do so. *Was carried away*—The power of frequent example.

14. *I saw*—A happy observation. *Walked uprightly*—With a straight and open step, according to the rule, vi. 16; in the right way, or rather with body erect, so that it is opposed to lameness, and to what is properly called stepping out of line. Straightness of the feet is meant. The Greeks say also ὀρθοβατεῖν, to walk straight, ὀρθοδραμεῖν, to run straight. [Πρὸς, not according to, as Eng. Ver., but towards; i. e., towards maintaining and propagating the truth of the Gospel. Mey., Alf.] *Of the Gospel*—For the Gospel teaches, that righteousness from the works of the law and the necessary observance of the ceremonial law are inconsistent with redemption by Christ's death. *I said*—Paul alone maintained the point, without associates, against Judaism; afterwards also against heathenism, 2 Tim. iv. 16, 17. [For Πέτρον, Peter, read Κηφῶν, Cephas. Tisch., Alf.] *That*—Gr. τῷ [construed with Πέτρον, Peter, and not rendered in Eng. Ver.] The authors of this conduct should be attacked. *Before all*—1 Tim. 20. *If thou*—In this argument Paul reminds Peter of the latter's argument against the Pharisees, Acts xv. 10, 11. Here begins a twofold proposition, of which the first part, *if thou*, etc., is discussed in ver. 15, 16; the second, *why—the Gentiles*, etc., at ver. 17, 18. *Being a Jew*—And therefore more closely related to the law. *Livest after the manner of Gentiles*—So Paul speaks, turning Peter's own practice against him. For Peter, abandoning his former mode of living, declared for the *Gentile* mode, since it was

right in itself. After the story of Peter's recantation, the proposition itself, that we must not live after the manner of the Jews, is discussed. *The Gentiles*—Freed from the law. *Compellest thou*—By thy conduct. They would have held it *necessary* that the Gentiles should either observe the Jewish ritual, or be deprived of communion with the Church. *To live as do the Jews*—What had before been obedience to the law is now mere Judaism.

15. *We*—Paul, sparing Peter's person, passes from the second person singular to the first person plural, then figuratively to the first person singular, ver. 18; lastly *I* in its literal meaning, ver. 19, 20. *We*, though Jews by nature, and not sinners of the Gentiles, supply, *have been*: comp. the preterite *knowing*—*we have believed*. This *we*, after the reason has been thrown in parenthetically, is resumed in the next verse with epitasis [emphatic addition] and reaches to *we have believed*. *By nature*—Not merely proselytes. *Not sinners of the Gentiles*—Paul declares it as an acknowledged fact, that the Gentiles, as they did not possess the law, are sinners, while the Jews, on the contrary, had the law or even works, Tit. iii. 5. Then he incidentally grants that the Jews can have communion with them only in Christ; but he especially states, as an acknowledged fact, the justification of the Gentiles by faith, and also infers the same thing concerning the Jews. To this refer *sinners*, ver. 17, note.

16. [Read εἰδοῦς δὲ, *nevertheless*. Tisch., Alf. Also read Χριστοῦ Ἰησοῦ, *Christ Jesus*. Tisch. (not Alf.)] *Knowing*—That is, since we have learned. *A man*—Every man, Jew or Greek. *By the works of the law*—The followers of Galatism, from not clearly understanding and not rightly interpreting the nature and end of the moral law, earnestly maintained the ceremonial law; and, acknowledging little or no distinction between the two, comprehended both under one word, *the law*, and therefore sought to be justified in the observance of the whole law. The apostle therefore similarly refuting them, includes both in one word; or, where he uses the word law more strictly, he means the moral law itself; he gives the ceremonial law a different name, elements, etc. But the state of controversy was more noticeable, as it regarded the ceremonial law, than as it regarded the moral law: since the matter of the former relating to times, circumcision, meats, etc., met the eye more than that of the latter: and the abrogation of the former, which was complete, was more conspicuous than that of the latter, which was only partially abrogated. Hence it happens that some arguments serve particularly against justification by the ceremonial law; more, however, against justification by the whole law, including even the moral law.

The whole appears more clearly from the arrangement of the epistle to the Galatians; for in ch. i. and ii., the apostle shows that he was divinely sent and taught, and was in no wise inferior to the other apostles, as his peaceful conferences, nay even his controversies with them and with Peter himself, plainly evince. In the third chapter, there is the discussion on the moral law; whence at ch. iv. 1-11, arguments are deduced concerning the ceremonial law, and, after both have been illustrated, in ch. v. the question is raised respecting circumcision in particular. This is the sum: Moses and Jesus Christ; the law and the promise; doing and believing; works and faith; wages and the gift; the curse and the blessing,—are diametrically opposed. And the Decalogue is left by Paul either wholly untouched, or is included under the term law; nay, the Decalogue is properly that law, which, though its power to justify is denied, is yet established by faith; for, truly, the ceremonial law is *abolished*; Rom. iii. 31. But *Sinai*, Gal. iv. 24, is much more celebrated for the Decalogue than for the ceremonial law. Nor was the ceremonial law a yoke intolerable in itself, but it derived its strength from the moral law, Acts xv. Therefore the moral law is, so to speak, *more legal* than the ceremonial, which was at the same time, as it were, an elementary and preliminary Gospel. See also Rom. iii. 20, note. *But*—Gr. *ἐὰν μὴ*, *if not*. A particle to be resolved into *ἀλλὰ*, *but*, though with greater force. Man is not justified by the works of the law, and therefore in no other way save by faith. We find the same meaning of the particles, *and not*, soon after. *Knowing that a man is not justified by* (Gr. *ἐξ*) etc., *but by* (Gr. *διὰ*) etc., *that we might be justified by* (Gr. *ἐξ*) etc.; *by* (Gr. *ἐξ*)—*διὰ*, *by*, is said of the Gentiles; *ἐξ*, *by* or *from*, of the Jews, Rom. iii. 30, note. [Rather, they are but different words for the same relation. *Mey.*] *Of Jesus Christ*—That is, in *Christ Jesus*, as presently follows with the names transposed. The name *Jesus* became known first to the Gentiles; the name *Christ* to the Jews. Wherefore the order is not always indiscriminate, where both names are used as here, Rom. xv. 5, 6; 1 Tim. i. 15, 16, ii. 5, vi. 13, 14; 2 Tim. i. 9, 10, notes; and generally in formal discourse *Christ Jesus* is used; in ordinary discourse, *Jesus Christ*. *Even we also*—How much more the Gentiles! *Have believed*—That is, we began to believe long ago. *For*—The consequence is proved in reference to the Jews.

17. *But if*—When Peter withdrew himself, and refused any more to eat with the Gentiles, as he had begun, it was equivalent to saying that he had lived a *heathen sinner* during that association. But Christ had formed a close relationship with the Gentiles, on account

of which he had very properly eaten with them. Wherefore if Peter sinned in eating with them, the consequence will be that Christ was the *minister* of that *sin*. Paul so shrinks from the inconsistency of such a consequence, that he not only adds *God forbid*, but immediately softens the expression by an interrogation, and by using also the word *minister*, which is well suited to mark the indignity implied here. There is no blame attached to Christ, conferring righteousness and holiness upon the Gentiles; but the whole blame lies with him, who *renews* a separation from the Gentiles, after they have been converted to Christ: see next verse. *While we seek*—Ever since we have received faith and freedom from the law. *To seek* is virtually expressed in the preceding verse; and if while *seeking*, *we are found*, is a strong contrast to it. *We are found*—Now, anew. *We ourselves also*—Voluntarily. *Christ*—*In whom*, however, we seek to be justified.

18. *I destroyed*—By the faith of Christ. *I build again*—By subjection to the law. *A transgressor*—A transgressor of the law, while I seem to observe it, [retracting, as it were, my former abandonment of Judaism. *V. G.*] A dreadful word to those who were zealous for the law. [This was to transgress the law of faith. *V. G.*] *I commend*—Gr. *συνιστῶμαι* [Eng. Ver., *make*]. Peter had wished to commend himself, ver. 12, at the end; Paul shows by this *Mimesis* [imitation of the word characterizing Peter's aim] the sad fruit of that commendation.

19. *For I*—The reason assigned for *God forbid*. Christ is not the minister of sin and death, but the Establisher of righteousness and life. I am entirely in him. This is the sum and marrow of Christianity. *Through the law—to the law*—*Through the law* of faith *to the law of works*, Rom. iii. 27. I do no injustice to the law; I depend on a law, not less divine. This is stated as it were enigmatically, and is presently explained by the definition of the law of faith. In the same sense in which *transgressor* is used, *law* is used in speaking of faith. [But it cannot mean this here, as the whole argument shows. *The law* is the Mosaic law throughout. The law itself, properly apprehended, became my school-master to Christ, in whom I died to the law. *Mey., Alf., etc.*] *Am dead that I might live*—Rom. vii. 4, 6, note.

20. *I am crucified with*—Death is included in the cross, as appears from the contrast, *I live*; comp. Phil. ii. 8. On the same participation, Phil. iii. 10. *Live*—After that death. *No longer I*—[The common punctuation and Eng. Ver. are wrong. Render, *I have been crucified with Christ, but it is no longer I that live, but Christ that liveth in me. Mey., Alf., etc.*] *No longer as a Jew*: Col. iii. 11.

21. *I do not frustrate*—As the Judaizing teachers do, but embrace it with my whole soul. *The grace of God*—By which Christ died for us. *For if*—Christ is our righteousness in himself; not in so far as he fulfils the righteousness of the law in us. This appears from the consequence which Paul here shows would follow on the other supposition. *Died*—[Eng. Ver., *is dead*]—And so *rose again*. There would have been no need of these, if righteousness had been from the law. [That is, For if Christ died, it must evidently have been because the law had no power to justify us; but if the law can justify, the death of Christ is superfluous. *Chrysost. in Alf.*]

CHAPTER III.

1. *O*—He abruptly attacks the Galatians. *Foolish Galatians*—In not having followed up, and held fast, a subject most clearly presented, ver. 3. He does not call them *beloved*, because they were not to be loved, but reproved; although he really loved them. *Bewitched*—[That is, produced in you so sudden and great a change. *V. G.*] What follows more closely agrees with this word, if you omit the words, *that ye should not obey the truth*, [which are omitted by *Tisch.*, *Alf.*, etc.]; for the *eyes* are so obstructed by *fascination* [that a man either thinks that he does not see what he sees, or that he sees what does not exist. *V. G.*] *Before whose eyes*—Very clearly. *Hath been evidently set forth*—Things are said *προηρραφεισθαι*, *to be set forth*, which are stated publicly in writing. Jesus Christ had been so written or portrayed before the eyes of the Galatians by the Gospel. *Crucified among you*—The form of his cross impressed upon your heart by faith, that now you might also be crucified with him, ch. ii. 20, iv. 19, note. Especially in the Lord's Supper.

2. *Only*—A weighty argument. *Learn*—What you think. Here is the point: you have learned much from me; I wish to learn this only from you. *By the works of the law*—In which you seek righteousness. *The Spirit*—[In whom you addressed God as Father. *V. G.*], conspicuous by his gifts, ver. 5; Mark xvi. 17; Heb. ii. 4. The gift of the Spirit accompanies righteousness, ver. 14; Eph. i. 13. Therefore the one is often put for the other; comp. note on Rom. vi.

18. This argument is repeated, ver. 5; and weight is added by the verses interposed, viz., ver. 3, 4. Further, Paul, in this epistle only, although he so often names the Spirit, does not, however, even once add the epithet, *Holy*; and this he does not appear to have done without reason; namely, the epithet "Holy" is a very joyful one, but this epistle is decidedly severe. Or—Two things directly opposed. *By the hearing of faith*—The nature of faith is thus exquisitely denoted, not working, but receiving.

3. *So foolish*—ὄβριος, *so*, makes an emphatic addition; you not only neglect Christ as portrayed in the Gospels, but also the gift of the Spirit, which came much more under your notice; see at 1 Cor. i. 6. *Having begun*—The progress corresponds to the beginning. No second justification is given by the works of the law. *Now*—Whereas having left the flesh, you should have become more and more spiritual. *By the flesh*—Heb. ix. 10. [Phil. iii. 2; Rom. ii. 28]. Doubtless the Galatians thought that they were entering more deeply into the Spirit. The flesh may be easily taken for the Spirit, even by advanced believers, unless they maintain a pure faith. *Are ye made perfect*—When, aiming at the end, you follow the flesh. All things are estimated by the end and issue.

4. *Have ye suffered*—While you suffered and bore with me most patiently (and this patience is the fruit of the Spirit), when I portrayed to you Christ and his cross, ver. 1, note, and labored among you in the weakness of the flesh; as he says more explicitly afterwards at iv. 11 (where the word εἰς τὴν, *in vain*, is repeated), 13, etc. He does not say, *have you done* (comp. 2 John ver. 8), because he here refutes those that *work*; but he says, *have you suffered*, very properly (for he *suffers* who is born [in Christ], iv. 19; and he who runs, v. 7); also *appositely* to his argument, to amplify the indignity of their loss. There is a similar use of this verb at Amos vi. 6; Zech. xi. 5. Sometimes εὐπρόσπερον, ἀγαθὸν πρόσπερον, is to *receive a benefit*, Baruch vi. 33 (34); but this is not the notion of the word adopted by Paul. [But the *sufferings* here meant are those they underwent at the reception of the Gospel, by persecutions, etc. *Alf.*] *If it be yet in vain*—This is as it were a correction; ye have not suffered so many things in vain; for God has given you the Spirit, and has wrought mighty works in you. Comp. Heb. x. 32.

5. *He that ministered—and worked*—[But Eng. Ver., *ministereth and worketh* is right. So *Mey.*, etc.]; so Chrysostom. For the participle of the imperfect tense is contained in the participle of the present: ἐπι, in the first of these participles, ἐπιχορηγῶν, *ministering*, is emphatic: for he who preaches ministers. God, in the

strict sense, ministers, or *furnishes in addition*. *By*—Supply, *did he it*. *By the hearing of faith*—This expression, with the next verse, constitutes the proposition, and in *καθὼς*, *even as*, assumes an affirmative force.

6. *Abraham*—See Rom. iv. 3, note. Genesis is Paul's armory, ver. 6, 8, 16; ch. iv. 22: for we must go back to the beginnings of things, Matt. xix. 4.

7. *Know ye*—The imperative; comp. 2 Tim. iii. 1. Neither the slowness of the Galatians nor the commencement of the discussion admitted an indicative. *They which are of faith*—For Abraham believed. *The same*—These alone, the other descendants of Abraham being excluded. *Children*—Ver. 29.

8. *And foreseeing*—*Δὲ*, *and*, being an emphatic addition, extends the force of the argument to the *Gentiles* also. [But there is no emphasis on *the Gentiles*. The question is between those who were *of faith*, and those who would be *of the works of the law*, whether Jews or Gentiles. *Alf.*] *Foreseeing* implies divine *foreknowledge*, more ancient than the law. The great excellence of sacred Scripture is, that all that can be controverted is foreseen and decided in it, even in the most appropriate language. *Scripture*—A mode of expression variously condensed, as will appear to him who analyzes it, thus: God has testified to these things; God foreknew that he would act thus with the Gentiles; God therefore already dealt similarly with Abraham; God also caused it to be written, and that too when it was still future. All this is included in *foreseeing* —. All these ideas could not be so briefly expressed in our mode of speaking, otherwise they might be considered obscure. But the ardor of the apostle's mind, which, full of the Spirit, was directed to one topic, and that of primary import, produces this effect. What was said to *Abraham*, was written out in *Moses'* time. *Through faith*—*Not by works*. *Would justify*—Gr. δικαιῶ [*Beng.*, *justifies*]. The present, in respect of Paul writing; so, *they are blessed*, ver. 9. *Preached the Gospel before*—Gr. προεπηγγείσατο. A word which very sweetly approaches a *Catachresis* [using the term Gospel of the promise given to Abraham, instead of in its true sense]. The *Gospel was preached* to Abraham *before* the times of the Gospel. The gospel is therefore older than the law. *Shall be blessed*—וּבְרַכּוּ, Gen. xii. 3; then more expressly, וְהִתְבְּרַכּוּ, Gen. xxii. 18; Ps. lxxii. 17. The mere promise of blessing; nothing is said of works. Moreover, justification and blessing are joined. At the same time the nature of the pledge appears from the form of the Hebrew verb: *they shall bless themselves*, *they shall congratulate themselves on the blessing*. Is. lxxv. 16;

comp. Deut. xxix. 18. *In thee*—As in the father of the Messiah; therefore much more in Messiah. The Gentiles, as believers in Christ, are Abraham's seed. Seed first, then blessing, was promised to Abraham. Add note to ver. 16.

9. *They which be of faith*—All, and they alone, as appears from the opposite in the next verse. *With faithful*—The blessing was conferred on Abraham himself by faith; *with* whom those who believe are blessed. Observe: he says now, *σὺν*, *with*, not *ἐν*, *in*. *In thee* was said before Christ was born of Abraham's seed, after that event, *with*, nay even before: compare *the heirs with* him, Heb. xi. 9.

10. *Under the curse*—*Under*, here and afterwards, is very forcibly joined to the accusative. *The curse* and *the blessing* are opposed. *Are*—This verb is repeated very forcibly. *It is written*—Deut. xxvii. 26: *cursed is every man that continueth not in all the words of this law to do them*, where *πᾶς*, *every*, and *πᾶσι*, *in all*, are not in the Hebrew, but in the Samaritan. Perfect obedience is required by *in all*, and continual obedience by *continueth*. No man renders this. *Written in the book*—Paul adds this as a paraphrase.

11. *By the law*—Paul rather pressingly urges this matter, lest any one should say, *I acknowledge that righteousness is not by the works of the law, but yet it is by the law itself*. Many depended on the law, though they did not keep it, Rom. ii. 17, 23. He answers, it is of no advantage to them that do it not, ver. 12. *In the sight of God*—Whatever it may be before men, Rom. iv. 2. *It is evident for*—The phrase refers to what follows, 1 Tim. vi. 7; 1 Cor. xv. 27. As to the fact, that no one is justified by the law before God, it is doubtless true that the just shall live by faith. The former is alleged as if still doubtful, but the latter is *τὸ δῆλον*, *manifest*, by which even the former should be placed beyond doubt. [*Beng.* renders, *The just by faith shall live*, connecting the words by *faith* with *just*, not *shall live by faith*. So also *Alf.*, *Mey.*, etc.] *The just by faith*—See Rom. i. 17. *Shall live*—The same word is in the next verse.

12. *Is not of faith*—It does not act the part of faith; it does not say *believe*, but *do*. *That doeth them*—Rom. x. 5. [Omit *ἀνθρώπου*, *man*. *Tisch.*, *Alf.* Read, *he that doeth*, etc.]

13. *Christ*—Christ alone. This is an abrupt exclamation without a conjunction, and with some indignation against the doers of the law. A similar *Asyndeton* [absence of conjunction] occurs, Col. iii. 4; where the apostle is likewise speaking of Christ. *Us*—The curse chiefly pressed upon the Jews; for the blessing also was nearer to them. The contrast is, *on the Gentiles*, ver. 14: comp. iv. 3, 6. *Hath redeemed*—He freed us by *purchase from the state*, in which we

were held. The same word occurs, iv. 5. [*Us—The Jews*, for they alone were under the curse, ver. 10. *Mey.*] *From the curse*—Under which they lie, who trust either to the law or its works. *Being made a curse for us*—We have here the abstract, not the concrete noun. Who would dare without the fear of blasphemy so to speak, if the apostle had not led the way? *Curse*, *κατάρα*, means more than *anathema*, Rom. ix. 3; for the *curse* is inflicted by another, the *anathema* is voluntarily incurred. Likewise כרת, *shall be cut off*, is said of Christ, Dan. ix. 26. Ἰπὲρ, *for*, is also very properly used here: for Christ became the *curse*, which we were, in our stead, that we might cease to be a curse. *It is written*—Deut. xxi. 23, *accursed of God is every one that hangeth upon a tree. On a tree*—Between heaven and earth. Our mother-tongue calls it the *gallows*. The apostles, in treating of redemption, mention the cross, rather than the agony on the Mount of Olives, 1 Pet. ii. 24. Had not the punishment of the cross been long ago abolished, the stupendous import of Christ's cross would be more apparent.

14. *That—that*—The first *that* corresponds to, *being made*, the last to, *hath redeemed us*; comp. *that* occurring twice, iv. 5, note. *On the Gentiles*—Who were afar off, ver. 8. *The promise of the Spirit*—Luke xxiv. 49, note. *We might receive*—We Jews, nearly related in Christ to the blessing. The nature of faith is expressed by this word; the promise and faith are related. *Through faith*—Not of works, for faith depends on the *promise* alone. “*The Spirit from without kindles within us some spark of faith, which grasps Christ, and even the Spirit himself, that he may dwell within us.*”—Flacius.

15. *Yet*—Although it be only a *man's* testament from which the comparison is taken. [*Διὰ τοῦ ἀνθρώπου* is *covenant*, not *testament*, as *Beng.* seems to understand it. *Mey.*, etc.] *A man's*—The maintenance of whose purpose is far less important. *Confirmed*—When once all things have been ratified, as, by the death of the testator, Heb. ix. 16. So *the field was made sure*, נקרא, Gen. xxiii. 20. *No man*—Not even the author himself, unless some unexpected cause either in his own mind or from without should happen (such a cause as cannot occur to God); much less any other [since he is here indeed speaking of a legal right, for in fact testaments or human bequests are sooner or later infringed not without heavy guilt. *V. G.*]; and to that other person the law corresponds in the conclusion. For the law also is here considered as a person distinct from God's promise, as it were by personification, just as *sin and the law* are opposed to *God*, Rom. vi. 13, viii. 3; and *Mammon*, as if a master, is opposed to *God*, Matt. vi. 24: and *the elements of the world* are compared

with the *tutors*, and the law is called a *schoolmaster*, presently, ver. 24, ch. iv. 2, 3. The promise is regarded as more ancient, and as spoken by God: the law, as more recent, and as distinguished from God the lawgiver; because the promise is more peculiarly God's; the law is, as it were, something foreign; see ver. 17, 18, 21, 22, notes. *Disannulleth or addeth thereto*—In whole or in part: by abolishing, taking away legacies, or adding new charges or conditions. *Makes of none effect*, ver. 17, corresponds to both words.

16. *Were spoken*—[Eng. Ver., *made*]. A weighty expression. *The promises*—In the plural; the promise frequently repeated [ver. 17, 18]: and it was twofold, of earthly and heavenly things; of the land of Canaan and of the world, and of all the Divine blessings, Rom. iv. 13. But the law was given once for all. *And*—Gen. xiii. 15, xii. 7, xv. 18, xvii. 8. *He saith*—God. *As of many*—As if there was one seed before the law, another under the law. *As of one*—See how weighty a conclusion Paul draws from the grammatical accident, number; and this is the more wonderful, because $\gamma\eta$, *seed*, is never put in the plural, unless in 1 Sam. viii. 15, where it however denotes *lands*, not *seeds*. Indeed, in the Sept. the force of the singular number is more apparent. Moreover, Paul has not here determined that *seed* denotes a single offspring, and that *seeds* only signifies a numerous offspring: for seed in the singular very often implies a multitude; but he means to say that there is one seed, that is, one posterity, one family, one race of Abraham's sons, to all of whom the inheritance falls by promise, [after Moses, as well as before Moses; of the uncircumcision not less than of the circumcision. *V. G.*], not to some by promise, to others by the law, Rom. iv. 16. But the promise of the blessing and the promise of the inheritance of the world or of the earth must be carefully distinguished; in the former, not in the latter, the name *seed* refers to *Christ*. For the blessing is accomplished *in Abraham*, not in himself, since he died before the Gentiles obtained the blessing, but inasmuch as he has the seed; and it is accomplished *in the seed of Abraham*, not because that seed is innumerable; for Abraham himself did not bless, but received the blessing; how much less can his posterity bless, who only receive *with* him the blessing by faith. Therefore the blessing is accomplished in Christ, who is the one Seed most excellent and most desired, who in himself bestows the blessing. But yet, because all Abraham's posterity are akin to him, therefore the blessing is said generally to be accomplished *in the seed of Abraham*, but to come *to the Gentiles*, ver. 14. The promise of the earth, and therefore of the inheritance, was given to Abraham and his seed, that is, to his numerous posterity, ver. 19, 22, not, however, to Christ,

but in relation to Christ. *Which is Christ*—Which is not to be strictly referred to, to the seed, but to the whole of the foregoing words in this sense: *what God says, wholly refers to Christ*. [Yet not alone the personal Christ Jesus, but including also his mystical body. *Alf.* That is, to Abraham and his seed belong the promises, or, the blessing promised in Christ. *V. G.*] For Christ upholds all the promises, 2 Cor. i. 20. In Greek and Latin the gender of the pronoun often corresponds to the substantive that follows.

17. *And this I say*—He shows to what the comparison, ver. 15, refers. *Covenant*—The word is taken here in a little wider sense than that of a *testament*, for *ὁ διαθέμενος*, the contracting party here, is the immortal God. And yet the term *testament* better suits this passage than *covenant*, ver. 18, at the end. Comp. note on Matt. xxvi. 28. *Confirmed before*—*Confirmed*, ver. 15, corresponds to this: but *πρὸ*, *before*, is added because of those four hundred and thirty years. The Testament was *confirmed* by the promise itself, and that promise repeated, and by an oath, and that too many years *before*: *ἔτι*, *longer*, [*οὐκέτι*, *no longer*], in ver. 18, agrees with this *before*. [Omit *εἰς Χριστόν*, in Christ. *Tisch., Alf.*] *After*—It will be said: The epistle to the Hebrews (vii. 28, note) everywhere prefers to the law those things which were confirmed *after the law*; how then is that preferred here, *after which* the law was given? *Ans.* Those things are noticed there, in which the new covenant expressly repealed the old: but that the law, neutralized the promise, as is here urged, was added neither in the time of Abraham, nor of Moses. *That which was from the beginning*, is preferred in both cases: comp. Matt. xix. 8. Everywhere Christ prevails. *Years*—The greatness of the interval increases the authority of the promise. *Which was*—This also tends to attribute inferiority to the law, and to impart elegance to the personification. He does not say, *given*, as if the law had existed before it was given; nor does he add, *by God*, as he had said of the covenant. [There is no force in this; every law first comes into being with the act of legislation. *Mey.*] There is another reason for these words, John i. 17. *The law*—He speaks in the nominative case; so that *God* who promises, and *the law* which does not annul that promise, may be distinctly opposed, and this contrast turns on the personification before noticed. *Cannot disannul*—A change of the consequent, that is, the law does not confer the inheritance. *To make of no effect*—But it is rendered ineffectual, if the power of conferring the inheritance be transferred from it to the law.

18. *If*—A conditional syllogism, of which, when the consequent is removed, the antecedent is removed; so that the conclusion is, *there-*

fore the inheritance is not from the law. God—Here the promise is expressly predicated of God.

19. *Wherefore then—the law*—Some punctuate thus, τὸ οὐδὲν; ὁ νόμος, *what then; was the law added*, etc. Indeed τὸ οὐδὲν, *what then*, often stands alone; sometimes, however, the interrogation is prolonged, τὶ οὐδὲν φημι, *what then do I say?* 1 Cor. x. 19: τὸ οὐδὲν τὸ κερσοῦν τοῦ Ἰουδαίου, *what advantage then hath the Jews?* Rom. iii. 1. *What then is the law*, that is, one might say, *was the law therefore given in vain? Because of transgressions*—That they might be acknowledged and might gain strength. [Rather, that *sin* might become *transgression*, to prepare the way for Christ's atonement. *Mey., Alf.*] Human transgressions are noticed not so much before, Rom. v. 13, as after the giving of the law. The same word occurs at Rom. iv. 15, see note; and in the plural at Heb. ix. 15. The contrast is *continueth*, ver. 19. The thing itself is explained at ver. 21, 22: namely, all are concluded under sin. *It was put, given*—He does not say, *substituted*. *Should some*—Comp. *came*, ver. 23. *The seed*—New Testament believers obtain the fulfilment of the promise; ver. 22. *To whom the promise was made*—Or rather *to whom God promised*. [Better, *it had been promised*; comp. the passive in ver. 16. *Mey.*] Comp. ἐπήγγελλται, *he had promised*, Rom. iv. 21; Heb. xii. 26. *Ordained*—Not ἐπίδιαταγείς, [ordained as something new to supersede the promise]; comp. ver. 15. *By angels, in the hand of a mediator*—A double mediation. Angels representing God, Heb. ii. 2: a mediator, the people. God delegated the law to angels as something foreign to him and severe: he reserved the promise to himself, and gave and dispensed it according to his own goodness. Moses was the mediator; hence it is often said, משה ביד, *by the hand of Moses*. A mediator is defined, Deut. v. 5. Moses, as a mediator, is quite different from Christ—the one repels—the other attracts.

20. *Now a mediator*—The article has a relative meaning. *That Mediator*, Moses, who was far later than the promise, and at the same time severe. *Of one*—The middle term of the syllogism, of which the major and minor premises are expressed, the conclusion is understood, *One does not use that Mediator* (that is, whosoever is one [unchanging] does not deal first without a mediator, then through a mediator; nor does he afterwards withdraw himself to deal through a mediator; for intimacy does not generally decrease, but increase:;) but *God is one*. Therefore God did not deal first without a mediator, then through a mediator. Therefore that party, to which the mediator belonged, is not one and the same with God, but different from God, namely, *the law*. *But God is one*—There is not one God before

and another after the giving of the law, but one and the same God. Before the law he dealt without a mediator; therefore the mediator at Mount Sinai does not belong to God, but to the law; whereas the promise is God's; comp. as to the unity of God, on the same subject, Rom. iii. 30; also 1 Tim. ii. 5: and the oneness of God before and after the law agrees most beautifully with the oneness of the seed before and after the law. Thus Paul infers from the very manner of giving the law, that the law was given because of sin; and thus the new objection in the next verse is in direct connection.

21. *Then*—This objection may be raised, because the law is said to have been given because of transgressions. The answer is, that the law is not against the promises, and the answer presents two considerations: 1, the law in itself, though willing, cannot give the promised life, ver. 21; 2, nevertheless, as a schoolmaster, it assisted the promise of life; ver. 22—iv. 7. The first consideration is proved by this *Enthymeme* [a covert syllogism; the argument is confirmed from its contrary. If the law could—*which it could not*, etc.], (of the same sort as at ver. 18)—If the law could give life, righteousness would be by the law; but righteousness is not by the law; supply, therefore the law cannot give life. The major premise is evident, for only the just shall live, ver. 11. The minor premise, and at the same time the second consideration itself, is proved by ver. 22: and that too by *Epanodus* [repetition of the same words, either as to sound or sense, in inverted order]; for of these four terms, *to give life, righteousness, sin, promise*, the first and fourth, the second and third, relate to each other. *The law*—It is called the *law*, not *the law of God*: but we say, *the promises of God*, not, *the promises* absolutely. *For if*—The conditional force does not fall upon *was given*, for the law was certainly given, but upon *could have*. *Which could have*—The article shows that the emphasis is on *δυναμαι*, *can*. The law would, ver. 12, for it says, *he shall live*, but it cannot. *Given life*—In this expression *death* is assumed as threatened against the sinner, and therefore the language becomes very distinct. The law offers life conditionally, ver. 12; but does not confer it, because it cannot, being powerless through sin. *Verily*—[This word is emphatic; *in very truth, righteousness would have been by the law. Alf.*] Not merely in the opinion of those maintaining justification by works. The matter is a serious one, although it be now beyond the law's power. *Righteousness*—For righteousness is the foundation of life. The contrast is *sin*, ver. 22.

22. *But*—So far is righteousness from being of the law, that, from the law comes rather the acknowledgment of sin. *Hath concluded*—

It has comprehended sinners, that were formerly unconcerned, and has concluded them altogether [but *σὺν* in *συνέκλεισεν*, has no such force as this. *Alf.*, etc.]; comp. *inclosed*, Luke v. 6. *The Scripture*—The Scripture, not God, is said to have concluded all under sin; although such a concluding is elsewhere ascribed to God, Rom. xi. 32. Moreover, note that he says, *the Scripture*, not *the law*. Scripture began to be written, not when the promise was made, but when the law was given; for God keeps his promises even without writing: but the sinner's perfidy required to be rebuked by the written letter. Furthermore, in the next clause also, *that*, etc., Paul alludes to something, which goes beyond the sphere of the law, not of Scripture. *All*—Not only *all men*, but also *all the things*, which they are and have. [Rather, *all men*, simply; comp. Rom. xi. 32. *Mey.*]

23. *The faith*—Gr. *τὴν πίστιν*, [Eng. Ver., omits the article]. So the following verses. *We were—kept shut up*—These two words elegantly separate the law and faith. The being kept is the consequence of the shutting up. Wisd. xvii. 16: *he was kept shut up in a prison without iron bars*. *Shut up unto*—Comp. Sept. *συγκλείειν εἰς θάνατον*, to shut up unto death. Ps. lxxviii. (lxxvii.) 50, xxxi. 9; Amos i. 6, 9. But it is an abbreviated phrase: shut up, and therefore reserved and forced to *the faith*, etc., [so that there remained to us no refuge but faith. *V. G.*] Polybius says, he was shut up (*συνέκλεισθη*) to those very hopes whose object was his own family and friends; so the same writer often. Irenæus has, *the sons of God are shut up to the belief of his coming*.

24. *A schoolmaster*—Who has kept us under discipline, lest we should escape. Children need such discipline, iv. 8. There is again a personification of the law.

26. *Children*—Emancipated, the keeper being removed.

27. *Have put on Christ*—Christ is to you the badge of manhood. You are no longer estimated by what you were, you are alike in Christ and of Christ; see the following verses. Christ is the Son of God, and ye are in him the sons of God. Thomas Gataker says, *If one should ask me to define a Christian, I would give him no definition more readily than this: A Christian is one, who has put on Christ*.

28. *There is neither*—These were formerly differences, now they are at an end, with their causes and signs: *ἐν* for *ἐνεστί*, *there is in or among*, with the preposition to which *ἐν*, *in*, presently corresponds. *Jew*, etc.—Col. iii. 11, note. *Male nor female*—In the circumcision there was the *male*: for the weaker sex, by which the transgression began, was without it. *One*—A new man, who has put on Christ, Eph. ii. 15. *In Christ Jesus*—Construed with *one*.

29. *Then*—Christ sanctifies the whole posterity of Abraham. [Omit *xai*, and (before *heirs*). *Tisch., Alf.*] *The promise*—Given to Abraham.

CHAPTER IV.

1. *Now I say*—He explains what he said, iii. 24, of the school-master. *The heir*—This term is repeated from ch. iii. 29. *Child*—Under age. *Differeth nothing from a servant*—Because he is not at his own disposal, in deeds and contracts. *Of all*—Those things which relate to the inheritance.

2. *Tutors*—Of an heir. *Overseers*—Gr. *οἰκονόμους*, stewards of goods. [Eng. Ver., not so well, *governors*].

3. *Under the elements of the world*—*στοιχείων*, an element. A certain principle, from which other things arise and are constituted): in the universe, 2 Pet. iii. 10, see note: and in letters, Heb. v. 12, (comp. *στοιχείωσις*, respecting the child in the womb, 2 Macc. vii. 22): thence by *Metonymy* [change] *elements of the world* here, likewise *weak and beggarly elements*, presently, ver. 9, that is, principles of living, depending on times determined by the motion of the *elements*, that is, the sun and moon; likewise principles which refer to meat, drink, and other earthly matters, all material and outward objects, iii. 28. Comp. Col. ii. 8, 16, 20, etc. They are called *tutors* in the concrete, *elements* in the abstract. The Son of God, sent down from heaven, and the Spirit of the Son of God, iv. 6, are opposed to these *worldly things*. *In bondage*—This answers to, *differeth nothing from a servant*, ver. 1.

4. *The fulness of the time*—This refers to *as long as*, and to the time *appointed*, ver. 1, 2; for the Church also has its own ages. [When human nature had passed through every form of evil, and lacked a cure. *Theophyl. in Mey.*] *Sent forth*—*Out of heaven*, from himself, as he had promised. The same verb is repeated, ver. 6, of the Holy Spirit. [The Father's infinite love! *V. G.*] Comp. Is. xlviii. 16, where Castello and others interpret thus: *The Lord Jehovah sent me and his Spirit*. Before this *visitation* men seemed to be

less the object of God's care; Heb. viii. 9: afterwards a new aspect of things was presented. *His Son*—The Author of liberty, *αὐτοῦ*, in a reciprocal sense, *his own*. What that means appears from the train of thought in this passage, for we have received first *adoption*, then the *Spirit of adoption*. Therefore Christ himself is not the Son of God, merely because he was sent and anointed by the Father.

5. *That—that*—Gr. *ἵνα—ἵνα* [Eng. Ver., *to* (redeem), *that* (we might, etc.)] An *Anaphora* [repetition of a word in beginnings]. The first *that* refers to *made under the law*: therefore the second refers to *born of a woman*. There is a *Chiasmus* [cross reference of pairs of words or clauses] very similar to this, at Eph. iii. 16, v. 25, 26, which see with the notes. Christ, in the likeness of our condition, made our condition good; in the likeness of our nature, he made us the sons of God: *made* is forcibly repeated, he might have been *born of a woman*, and yet not have been *made under the law*; but yet he *was born of a woman*, that he might be *made under the law*. The first *made*, with the addition of *a woman*, adopts the meaning, *being born*. *To redeem*—From slavery to liberty. *The adoption*—*The dignity of sons*, in which those who are of age delight, with the enjoyment of the inheritance. *We might receive*—Gr. *ἀπολάβωμεν*. 'Από shows the fitness of the thing, which has been long ago predestined by God.

6. *Because*—The indwelling of the Holy Spirit follows *the condition of sons*, the latter does not follow the former. *Ye are*—Even you of the Gentiles. *Sons*—Of age, living with the Father on terms of noble liberty. [For *ὑμῶν*, *your*, read *ἡμῶν*, *our*. *Tisch., Alf.*] *Abba, Father*—The Hebrew noun is here delightfully used; comp. Mark xiv. 36; and the union of the Greek and Hebrew idiom harmonizes with the one blended cry of the Hebrews and Greeks. The Hebrew says, *Abba*, the Greek says, *Father*, both, *Abba, Father*; comp. Rev. i. 8. So *peace, peace*, is likewise redoubled, for the Jews and Greeks, Isa. lvii. 19. Individuals also redouble their call upon the Father. This is a pledge of sonship in the New Testament; comp. Matt. vi. 9, note.

7. *Thou art—a son*—Paul passes sweetly from the plural to the singular, as in ch. vi. 1; and there is at the same time here expressed the fatherly answer of God to individuals who cry *Abba, Father*, in the spirit. [The language individualizes more and more as it advances: *we might receive*, ver. 5—*ye are*, ver. 6—*thou art*, ver. 7. *Mey.*] *A servant*—In the manner of inferiors. *An heir*—In reality. [Read, *διὰ Θεοῦ*, (an heir) *through God*. *Tisch., Alf.*]

8. *Then—When we were children*. *Ye knew not God*—The very

wretched state of the Gentiles. *Ye did service*—Being under a different bondage from that of the Jews, ver. 3. You worshiped false gods with a false worship. You had not been accustomed to the Mosaic worship, and therefore it is more wonderful that you now affect it. You attained the truth without those elements, and now at length you follow them. *Which by nature are no Gods*—So the Sept., to that which is no God, 2 Chron. xiii. 9. [Transpose μή after φύσει; Tisch., Alf. Render, to gods, which by nature exist not. Alf.]

9. *After that ye have known God*—The true God, who is a Spirit. When you know him, and yet follow eagerly after those elements, it is as if a master should wish to return to the alphabet. *Rather*—It is the gift of God. He acknowledged and declared you to be his sons; comp. Ex. xxxiii. 12, 17. What belongs to God, is more important as concerns our salvation, than what belongs to ourselves; comp. Phil. iii. 12. *How?*—A question full of wonder; i. 6, *I marvel*. *Again*—As we have formerly been in bondage. *Weak and beggarly*—*Weakness* opposed to filial boldness; *want*, to the abundance of the inheritance. *Whereunto*—To elements, not to God. *Again afresh*—Gr. πάλιν ἀνωθεν, [Eng. Ver. translates both *again*]. You wish to be in bondage *again*: now to elements, as formerly to idols; and *afresh*, to the same elements *anew*, by which Israel had been formerly enslaved; comp. *again*, Rom. viii. 15, note. *To be in bondage*—Unworthy of freemen. *Ye desire*—See ver. 21, and Mark xii. 38, note. [Not every kind of readiness in wishing is good, Col. ii. 18, 23. V. G.]

10. *Days*—Rom. xiv. 5, that is, *Sabbaths*, Col. ii. 16, note. The time of the Sabbath was the most sacred of all. Therefore the order of gradation is to be observed, comp. 1 Chron. xxiii. 31; 2 Chron. xxxi. 3: *Sabbaths, new moons, feast days*, is an affirmative sentence; but in a prohibition, the order is inverted, as in Col. ii. 16. *Ye observe*—Gr. παρατηρεῖσθε. As if there were anything *beside* [παρὰ] faith. *And times*—Longer than months, shorter than a year, that is, feasts εἴμας, which the Sept. frequently translate *καρπός*. *Years*—Anniversaries, as, the commencement of the year with the month Tisri; for it cannot be said that the sabbatical years, fixed for the land of Canaan, were observed by the Galatians, although this epistle was written about the sabbatical year, which ended (Dionysian era) 48. [This passage shows how far the Galatians had and had not been led away. They had not adopted circumcision, but were only in danger of it; (ch. v. 2, 3, 12, vi. 12, 13). But nothing is said of the observance of meats in this epistle. Mey.]

11. *You*—I do not fear this for my own sake, but for yours. *Upon you*—An emphatic expression. '.

12. *Be*—He suddenly lays aside arguments for appeal, ver. 11–20; of which whoever has not command (and no carnal man has it), is not a perfect teacher. Here especially the apostle's tenderest affection descends to the Galatians. *As I—Brotherly* harmony of minds causes what is taught to be the more readily received; 2 Cor. vi. 13. He says, therefore, Unite with me in my feeling towards Christ. The particle *ὡς*, *as*, denotes the closest union, 1 Kings xxii. 4. *As ye are*—I consider your loss as my own. *I beseech you*—To think as I do. *Ye have not injured me at all*—He who offends another, or thinks that he is offended, stands aloof from him; but this is not your case. Some will say, Had they not offended Paul, by rendering his labor among them almost vain? ver. 11. Paul answers: I have pardoned this, I do not recall it. There is at the same time a *Meiosis* [less expressed than intended], that is, you have embraced me most affectionately, ver. 14, 15.

13. *Through infirmity*—Infirmity had not been the cause of his preaching, yet it aided Paul in preaching more effectively; 2 Cor. xii. 9; though it might have seemed that the Galatians would more readily reject him on that account.

14. *My temptation*—That is, me with my temptation. Holy men, even apostles, in former times did not conceal their temptations, as men do now, not even in public. *In my flesh*—He mentions *Paul in the flesh*, 2 Cor. xii. 7. [This seems to have been the same as the *thorn in the flesh*, 2 Cor. xii. 1, etc. *Alf.*] *Despised not*—Through natural pride. *Nor rejected*—Through spiritual pride, more contemptuously. There is a distinction.—(1.) As respects the object, *the temptation in the flesh*, which temptations might have seemed contemptible in a twofold sense. (2.) As regards the contrast, which is twofold:

(a) *you did not despise me, but—as an angel*: who might be greatly esteemed from his place in creation, for he has a most excellent nature, for which even carnal man cannot but magnify the *angels*:

(β) *nor rejected, but—as Christ*: this is more from a spiritual standpoint.

An angel—*The flesh, infirmity, temptation*, are unknown to angels; wherefore to *receive as an angel*, is to receive with great veneration. *Christ*—Who is greater than the angels.

15. *Blessedness*—Gr. *μαχαρισμός*, , derived from *μαχαρίζω*, *I congratulate*. You were thankful for the Gospel, and for me its messenger: what cause was there for this *thankfulness*, if you now disdain

æe. [*Have given to me*—Thus testifying a grateful mind, for having obtained so great blessedness through me. That spontaneous affection is never to be sought in a mercenary. *V. G.*] *Eyes*—Very dear.

16. *Enemy*—He who speaks the *truth* is a friend, and truth ought not to produce in you hatred against him. *Because I tell you the truth*—Preaching the pure truth, even apart from my temptation.

17. *They zealously affect*—They *zealously* solicit you. He does not name his rivals. *Not well*—Not in Christ, although they appear *well*. The contrast is, *in a good thing*, ver. 18. Neither their *cause*, he says, nor their *manner* is good. *Exclude you*—From us, from me. [Rather, from *other teachers*; the anti-judaizing ones, including Paul, etc. *Mey.*] They think that we shall be excluded from you; but they would not exclude us from you, but you from us: *ἐκκλεῖσαι*, *to exclude*, I am disposed to think, is not used in the sense, in which the Latins say that chickens are *hatched* [*excludi*, *thrust forth from the shell*].

18. *But it is good*—He advises them not to allow themselves to be excluded. *To be zealously affected*—After the active he uses the middle. It is Paul's duty in the name of Christ *ζηλοῦν*, *to be jealous*, 2 Cor. xi. 2: it is the part of the Church, as the bride, *ζηλοῦσθαι*, *to be zealously affected*, to respond to ardent love, to kindle zeal by zeal (see Chrysostom), to be mutually zealous. *In a good thing*—*When* the matter in hand is good. *When I am present*, answers to this; and so also, *always*. Which is time in general, while the expression, *when I am present*, is special time, and that too modified so as at the same time to comprehend the ground of their zeal, viz., that they had been able so to exult, at Paul's presence: the *in a good thing*, harmonizes with *when I am present*, and may be taken with *always* as one idea, Whenever any good thing is presented, and not merely when I am present. *When I am present*—They had formerly shown towards Paul, when present, most earnest affection, and had in turn kindled Paul's zeal, ver. 15.

19. *My little children*—A father should be *affectionately honored* by his children. This is closely connected with *you*, [ver. 17], as *δὲ*, *but*, which occurs in the next verse shows. [But it is better to connect with what follows. *Mey.*, etc. Render, *My little children, whom I again travail with until Christ shall have been fully formed within you, yea, I could wish to be present with you now*, etc. *Alf.*] Paul addresses the Galatians, not as a rival, but as a father, comp. 1 Cor. iv. 15, with authority and the tenderest sympathy towards his *little children*—children weak and alienated from him. The pathetic style

often accumulates figures. Here, however, the figure, derived from the mother, prevails. In the note on *ζηλοῦσθαι*, *to be zealously affected*, conjugal affection was assumed from the parallelism. Even in spiritual things, love sometimes descends, rather than ascends; 2 Cor. xii. 15. *Again*—as before; ver. 13. *I travail*—With the utmost affection, 2 Cor. xi. 2; with *crying*, ver. 20. [Paul, in writing these very words, strained every nerve. *V. G.*] He speaks as the case demands, for in the natural birth, *formation* precedes the *pains of labor*. *Until*—We must not cease to strive. *Always* is the correlative, ver. 18. *Be formed*—That you may live and think nothing but Christ, ii. 20, and his sufferings, death, life, Phil. iii. 10, 11. This is the highest *beauty*. This *form* is opposed to worldly *formation*. *Christ*—He does not say here *Jesus*, but *Christ*; and this too by change of the concrete for the abstract. Christ, not Paul, was to be formed in the Galatians. *In you*—Col. i. 27.

20. *But*—Gr. *δὲ* [not rendered in Eng. Ver.] Although my presence is not the only cause which should kindle your zeal. *To be present*—Ver. 18. *Now*—Now it would be more necessary than formerly; comp. *again*, ver. 19. *To change*—*To accommodate the voice to the various feelings*. They usually do so, who zealously strive to recover alienated affections. He *writes* mildly, ver. 12, 19, but he would wish to *speak* still more mildly. *My voice*—The voice may be varied more than writing, as the case demands. The art of speaking is first, that of writing is only a substitute and subsidiary; 2 John ver. 12; 3 John ver. 13, 14. *I stand in doubt*—I know not how to begin or end. Paul aimed to speak most plainly to the Galatians. He accommodated his discourse as much as possible to their dulness, to convince them. The doctrine of inspiration is not thus endangered; see 1 Cor. vii. 25, note.

21–30. [These verses add a learned Rabbinical allegorical argument from the law, intended to destroy with their own weapons the influence of the false apostles. *Mey.*]

21. *Tell me*—He urges them, as if *present, tell me*. *Do ye not hear*—When it is publicly read. You therefore act, as if you heard nothing of Abraham written in the law. He has recourse to an allegory only through extreme necessity. This is, as it were, a sacred anchor, ver. 20.

22. *It is written*—Gen. xxi. *Abraham*—Whose sons you wish to be.

24. [Omit *al, the*, before *δύο*, *two*. *Tisch., Alf., etc.*] *An allegory*—Gr. *ἀλληγορούμενα*, is compounded of *ἄλλος*, *another*, and *ἀγορεύω*, *to say*; so that an *allegory* is, when one thing is said, another more ex-

cellent is meant, as in mythology. [Render the verse; *For these (women) are (mean, in the allegory) two covenants; one indeed from Mount Sina, gendering (bringing forth children) unto bondage, which one is Hagar. Alf.*] This scheme will assist the comparison:—

SUBJECTS:—HISTORICALLY, THE TWO SONS OF ABRAHAM.

<i>Hagar, the Bond-maid:</i>	<i>The Free Woman.</i>
<i>The Son of the Bond-maid:</i>	<i>Isaac, the Son of the Free Woman.</i>

ALLEGORICALLY, THE TWO COVENANTS.

<i>She who has a husband:</i>	<i>The Desolate.</i>
<i>Those who are from Mount Sinai:</i>	<i>Those who are of the promise.</i>
<i>The Mountain (that is now):</i>	<i>She who is above (that shall be).</i>
<i>Jerusalem, which now is:</i>	<i>Jerusalem, which is above.</i>
<i>The Flesh:</i>	<i>The Spirit.</i>

PREDICATES.

<i>The Mother: brings forth slaves.</i>	<i>brings forth free-born children.</i>
<i>The Offspring, abundant at first:</i>	<i>more abundant afterwards.</i>
<i>persecutes:</i>	<i>suffers persecution.</i>
<i>is cast out:</i>	<i>rejoices in the inheritance.</i>

But Paul's language is of most extensive application, so that his discourse may comprehend the doctrine both of the Law and the Gospel, and the Old and New Dispensations; and not only all these things together in the abstract, but also the people of each doctrine and dispensation, as if they were two families, with their mothers, in the concrete. Hence that declaration, *Agar is the covenant from Mount Sinai*, to which *we* is opposed, ver. 28. Hence, by parity of reasoning, the quick transition from the one to the other in the allegory. *The one indeed*—Gr. *μία μὲν*, [Eng. Ver., omits *indeed*]. But in ver. 26, corresponds to this *indeed*; and there follows at ver. 28, express mention of the *promise*, as a contrast to Sinai or the law; and the same term, *promise*, swallows up the expression, *the other covenant*, which would seem to be required in the conclusion. *Sinai*—Therefore Paul chiefly treats of the *moral law*; comp. iii. 19; Heb. xii. 18, etc. *Which gendereth to bondage*—For she has children, and those at first numerous. *Which*—Gr. *ἥτις*. The predicate. *Hagar* is the subject, if the statement be considered within the context; on the other hand, without the context, it is the predicate, as

is the case in the allegorical discourse, Matt. xiii. 37, 38. [But *Hagar* is predicate; the covenant at Sinai is in the interpretation what *Hagar* is in the history. *Mey.*]

25. [For the second *δὲ*, *and*, read *ἄρα*, *for*. *Tisch.*, *Alf.*, etc. So *Beng.* who renders incorrectly. Render, *For the* (word) *Hagar* is *Mount Sinai, in Arabia*, (i. e., *among the Arabians*,) *but corresponds* (*Hagar* does; not *Sinai*, as *Beng.* etc.), *with the present Jerusalem, for she is in slavery with her children.* *Alf.*, *Mey.*] *For Sinai* is a *mountain in Arabia*, and [but] *answereth to Jerusalem that now is, for it is in bondage with her children—Hagar*, ver. 24, and *Isaac*, ver. 28, are opposed, where observe, that *Hagar* is mentioned by her own name, not so *Sarah*; and yet *Isaac* is named, and *Ishmael* not; as the child follows the mother, a bond-maid; but the son of the free woman is called by his own name. Thus *Hagar* is introduced in this section on good grounds. Meanwhile, *the covenant from Mount Sinai*, and *the promise*, are opposed in ver. 24 and 28; likewise at ver. 25 and 26, *Jerusalem which now is*, and *Jerusalem above*. Some consider these words *Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ*, *Sinai is a mountain in Arabia*, found in all the copies, as a gloss, erroneously. For thus Paul's argument is weakened, when he adduces the bondage engendered from Mount Sinai, as answering to that of Jerusalem which now is; ver. 24, 25. We now notice some things in detail. *Sinai*, a mountain—Ver. 24, has *from the Mount Sinai*; now the order of the words is changed, (comp. Eph. ii. 1, note.) In the former passage, the *mountain* is more regarded, since upon it the law was given, whatever name it might have; afterwards, *Sinai*, is the prominent idea, a mountain in Arabia. *Answereth—Δὲ*, *and*, although it is in Arabia; *ἀποκρίσιν*, *to answer to*, is used of that which agrees in a comparison. This agreement is self-evident, for the same people that received the law on Mount Sinai, inhabit the city of Jerusalem; and the same principles apply to the people at both periods. It is to be added, that Sinai and Jerusalem were nearly under the same meridian, and with slight interruption were chained together as it were. *Which now is*—The contrast is, *that is above*. *Now*—Refers to time, *above* to place; the contrast of each must be supplied from the other in the *semiduplex oratio*. [A concise mode of expression, when two members of a sentence are so related, that each must supply some words from the other.] The Jerusalem which is *present* and earthly; the Jerusalem *which is above*, and eternal. *Which is above*, is said with the more propriety, because it alludes to the higher and nobler part of Jerusalem, and *rises above Mount Sinai*: and the Jerusalem which is above, since she is already our *mother*, could not be suitably men-

tioned as *future*; not only is she *future*, but also more ancient than *that which now is*, which has not existed for a long time, and will not hereafter exist. *Is in bondage*—As Hagar was in bondage to her mistress, so Jerusalem, that now is, is in bondage to the law, and also to the Romans,—her civil and spiritual state thus according.

26. *Which is above*—Heb. xii. 22; Rev. xxi, [Just as the *Jerusalem which now is* (ver. 25) represents the Jewish Theocracy, so here the *Jerusalem above* represents the *Messianic Theocracy*, i. e., before Christ's second coming the *church*, afterwards the *kingdom of glory*. *Mey.*] *Free*—As Sarah was. *Which—Jerusalem. Mother*—The ancients said of their own Rome, *Rome is our common fatherland*. [Omit *πᾶτων*, *all. Tisch., Alf.*] *All*—As many as we are. To this refer *the many* in the next verse.

27. *It is written*—Is. liv., i. *Rejoice*—With singing. *Barren—Sion, Jerusalem above. Break forth—Into crying. And cry—For joy. The desolate*—That is, the New Testament Church, gathered mostly from the Gentiles, *who had not* the promise; and as this Church heretofore seemed unproductive, and not aiming to be otherwise, it is called “not bearing,” “not travailing.” [Eng. Ver., *many more* is wrong. Render, *many are the children of the desolate*, more than, etc. *Alf.*] *Than she which hath*—The Jewish Church.

28. [For *ἡμεῖς*, *we*, read *ὁμεῖς*, *ye. Tisch., Alf.*] *Of promise—Ver. 23. We are*—And should wish to be so, ver. 31.

29. *Persecuted*—Wantonly, Gen. xxi. 9. Persecution belongs to carnal, not to spiritual men. [Take care lest you lightly esteem whatever is done against the free woman's children. *V. G.*] *Him that was born after the Spirit*—Paul, having the conclusion in his mind, so frames his discourse respecting Ishmael and Isaac as to apply it to carnal men and believers. Where the Spirit is, there is liberty.

30. *The Scripture*—Sarah, concerning Isaac; *the Scripture* by allegory. *Cast out*—From the house and the inheritance. *The bond-woman and her son*—The servile condition of itself deserves expulsion; but persecution of spiritual sons furnishes a pretext for executing the punishment. *Shall not be heir*—Sarah looks to the Divine appointment regarding Isaac as the only heir, although Ishmael also been circumcised.

31. [*We are not*—That is, we neither should be, nor wish to be. *V. G.*] *Of the free woman—In the liberty* follows. An *Anadiplosis* [repetition of a word from the end of one verse in the beginning of the next]

CHAPTER V.

1. [Omit οὖν, therefore. Tisch., Alf.] *Stand fast—in the liberty*—The clause, *wherewith Christ has made us free*, has the force of *Aetiology* [assigning the reason]. *Liberty* and *bondage* are contrasted. There is no connecting particle, iii. 13; τῇ ἐλευθερίᾳ, *in the liberty*, is emphatically put without ἐν, *in*: liberty itself confers the power of standing. ἡλευθέρωσε signifies, *has rendered free*, and ἧ, *wherewith*, is connected with *free*; *stand*, erect, without a yoke. *Again*—Ch. iv. 9, note. *With the yoke of bondage*—Not merely the circumcision given to Abraham as the sign of the promise is so called, but circumcision as connected with the whole law, given long after on Mount Sinai, ch. iv. 24, iii. 17. For the Jews had been accustomed to regard circumcision rather as a part of the law received by Moses, than as the sign of the promise given to Abraham, John vii. 22. Nor was circumcision so much a yoke in itself, as it was made a yoke by the law; and the law itself was much more a yoke. Therefore Paul, by a weighty *Metonymy* [change], puts the consequent for the antecedent: Be not circumcised, for he who is circumcised, with this part of it, comes under the whole law, and apostatizes from Christ, ver. 2–4. Nor does the apostle oppose Christ so directly to circumcision as to the law. He speaks according to their perverse custom, while he refutes their Galatism and Judaism; and yet he deviates in no respect from the truth. Peter also, Acts xv. 10, calls it a *yoke*. *Be entangled*—Ἐνέχομαι, in the middle voice, *I hold fast*.

2. *If ye be circumcised*—This should be very forcibly pronounced. They were being circumcised, as persons seeking righteousness in the law, ver. 4. *Nothing*—Ch. ii. 21.

3. *A debtor*—Endangering salvation. *The whole*—Which he will never be able to perform. [This true and terrible consequence of circumcision had probably been dissembled or weakened by the false apostles. Mey.]

4. *Ye have ceased from Christ*—Gr. κατηργήθητε ἀπὸ τοῦ Χριστοῦ [Eng. Ver., *Christ is become of no effect*]—*Your connection with Christ is made void*: so the Vulgate. One might say in German, *ohne werden, to become without*. Comp. ver. 2; Rom. vii. 2, 6. *Are justified*—Seek righteousness. Middle voice. *Ye are fallen from grace*—Comp. ver. 3. You have altogether fallen from

the New Testament. We are and *stand* in grace, rather than *grace* in us; comp. Rom. v. 2.

5. *For we*—I and all the brethren, and as many of us as are in Christ. Let those, who differ from us, keep their views to themselves. *Through the Spirit*—Without circumcision, etc. *By faith*—*By the faith of Christ*; comp. the preceding verse. *Hope of righteousness*—*Righteousness* is now present; and that affords us *hope* for the future. Rom. v. 4, 5. [But the genitive is objective; *the hope of* obtaining *righteousness*. *Mey., Alf.*] *Wait for*—*And obtain by waiting for it*. Gr. ἀπεκδεχόμεθα. A double compound. Paul includes and confirms the present, while he mentions the future. [This verb denotes the patient, attentive waiting, which never slackens until realized. *Mey.*]

6. *Availeth*—The same word occurs, Matt. v. 18; James v. 16. *Nor uncircumcision*—This refers to those who, if they regard themselves as free from the law, think that they are Christians on that account alone. *Faith which worketh by love*—This is the new creature; vi. 15. He joined *hope* with *faith*; now he joins with it *love*. In these the whole of *Christianity* consists; ἐνεργουμένη, *that worketh*, is not passive, but middle, 1 Thess. ii. 13; nor does Paul represent love as a form of faith, but shows that, with faith, nothing but love remains, ver. 18, 14; in which very truth, however, he teaches the same thing as James, ii. 22. *Faith* is recommended to those who defend *circumcision*; *love*, to those who think that *uncircumcision* avails something, [that they may be reminded that the law is not annulled by faith, but confirmed. *V. G.*] *Love* is opposed to the enmities which raged among the Galatians, ver. 13, 15, 20, 26. [Those seeking justification by works are very far from *love*. The Spirit is a Spirit of *faith and love*. *V. G.*]

7. *Ye did run well*—In the race of faith, as your *calling* required, ver. 8; comp. Phil. iii. 14. This implies greater activity than to *walk*. He again comes to conciliatory and affecting arguments. *Who*—No one, to whom you should have listened. So, *who*, iii. 1. *Did hinder*—In running.

8. *This persuasion*—Most commentators interpret it *persuasion*, with the addition of *this*, *that*, or *your*. Comp. Chrysost. This word very rarely occurs, and Eustathius alone, as far as I can find, has it, and shows that πείσμα and πεισμονή are said of the stubborn, by a figure taken from the cables of ships. But a *pertinacious and obstinate man* is given to starting *difficulties*; and therefore that man has πεισμονήν, *self-confidence*, who, having left off running, ἐνέχεται, *holds fast*, and who persuades and trusts to himself alone, and does not

obey another, ver. 1, 7; and in this way *μὴ πειθεσθαι*, *not to obey*, and *ἡ πεισμονή*, *persuasion* [or as Beng. renders, *self-confidence*], and *πέποιθα*, *I have confidence*, form an *Antanaclasis* [use of a word twice in the same passage in a double sense], a figure frequently used both by Paul, as many everywhere observe, and by the other sacred writers. Whether it be a metaphor or not, at least this verbal noun, like others in *-ονή*, is intransitive. [It is better with *Alf.*, etc., to understand it actively: *the persuasion* (to which ye are yielding).] *Not*—Supply *is*; *is not of* (God), who called you, but of a hostile power: and there is added a change of the abstract for the concrete, as appears from the previous word, *who*, not *what*. *That calleth* you; comp. ver. 13, *you have been called*. So 1 Thess. v. 24; comp. Phil. iii. 14. The *calling* is the rule of the whole race.

9. *A little leaven*—One disturber, ver. 10. [One wicked man destroys much good, Eccles. ix. 18. The malice, craft, or violence of one man often produces immense injury. *V. G.*]

10. *Otherwise*—than as I write. *Ye will be minded*—When you read these things; comp. Phil. iii. 15. *But he that*—A distinction between the seducer, of whom there is less hope, and the seduced. [But need not refer to any one person. The singular merely *individualizes* the general reference to the class. *Mey.*, *Alf.*] *Troubleth judgment, whosoever*—Ch. i. 7, 8. *Shall bear*—As a heavy burden. *His judgment*—Which certainly hangs over him for so great a crime. The article intensifies the meaning. *Whosoever he be*—The disturber among the Galatians was a secret one. *Whosoever*, of whatsoever character.

11. *Yet*—Ch. i. 10. *Preach*—Hence we gather what this disturber had said, that Paul himself preached circumcision; and perhaps his pretext was Timothy's circumcision; for which, performed as it was long before, there was quite a different reason. *I suffer persecution*—They persecuted Paul, because he abolished circumcision. It was now a useless rite, which, if Paul had conceded to his opponents, there would have been peace; but he did not yield. See how zealously the truth should be defended. *Then*—If I should preach circumcision, he says, there would now be no offence of the Cross; but the offence still rages. Therefore it is false that I preach circumcision. *Offence*—Among carnal men. *Of the Cross*—The power of which is inconsistent with circumcision; ch. vi. 12, 14. The Cross of Christ itself is meant. There was a great blending of Jews and Judaizers. Many more easily endured the preaching of Christ's Cross, by blending it with circumcision and the preaching of circumcision. They thus still retained something.

12. *Shall be cut off*—Immediately after the reproof for the past, Paul entertains good hope of the Galatians for the future; but he denounces punishment against the seducers in two sentences, which, throwing out meanwhile the particle *ὄφελον*, *would that*, are as follows: *He that disturbeth you shall bear his judgment, and they shall be cut off which trouble you.* That one concealed troubler, worse than the others, ver. 10, who boasted that Paul himself agreed with him about circumcision, is here incidentally refuted, ver. 11; but the others also, who seek to drive the Galatians from their position in the Gospel, are threatened with being *cut off*. Thus *καί*, *and*, retains its natural meaning, and these words cohere, *shall bear*, and *shall be cut off*, as well as *ye judge*, and *put away*, 1 Cor. v. 12, 18: *ἀποκόψονται*, *shall be cut off*, is the future middle, which here, as often, has a passive meaning; it corresponds to the Hebrew כרת, and is allied to *ἐγκόπτειν*, *to hinder*, ver. 7. Either the whole, when a part is cut off, or a part *cut off* from the whole, is said, *ἀποκόπτεσθαι*, *to be cut off*. Some ascribe the former sense here to the apostle's zeal, so that *the mutilation of the body of the circumcised* may be denoted; and, indeed, the Sept. often translate כרת by *κόπτω*, *ἀποκόπτω*, *cut*, *cut off*, etc., especially Deut. xxiii. (1) 2, where *ἀποχειρομμένος* is used for that which the French here translate, *more than circumcised*. [This is the true meaning, Let them not only be circumcised, but even be made eunuchs. *Mey.*, *Alf.*, etc.] But we can scarcely receive the apostle's words, save by *Metonymy* [change], that is, that as *persons cut off*, they may be debarred from the Church. Deut. as above. The second sense harmonizes better with the apostle's gravity: As the foreskin is cut off by circumcision, as a thing which it becomes an Israelite to want, so those shall be cut off, as a worthless foreskin, from the communion of the saints, and shall be accursed; ch. i. 7, and the following verses. With a like reference to circumcision, Paul, Phil. iii. 2, speaks of *κατατομήν*, *concision*; nor is it altogether foreign to the subject, what Apollon. in Philostr. v. 11, says of the Jews: "Already of old they not only cut themselves off from the Romans, but also from all men." Now, what is to be done with the particle *ὄφελον*, *would that*? Most construe *ὄφελον καὶ ἀποκόψονται*, *I would they were even cut off* [as Eng. Ver.]; but *ὄφελον*, *would that*, though common enough, is nowhere to be found construed with the future indicative. The Complutensian Edition, to avoid this difficulty, have given *ἀποκόψωνται* [the subjunctive]; but it is unsupported by the manuscripts. There are many imprecations in the sacred writings, and this word *ὄφελον*, *would that*, is not used in any if other formulæ: nor would Paul in this passage, after a direct de-

nunciation, finally attack by a prayer the disturbers of the peace. *Στηγμή*, the *period*, is put after *ὄφελου*, *would that*, in the *sixth Augustan*. I think it will be found so in many manuscripts, if philologists would notice such things; for the comma is certainly in some ancient editions, especially in that of Basle, 1545. Nay, *ὄφελου*, *would that*, may be very conveniently joined with the preceding words, *Is then the offence of the Cross taken away? I wish it were.* **Οφελου*, *would that*, is added in reference to a thing desirable (such as is also noticed I Cor. iv. 8), as *μη γένοιντο*, *God forbid*, iii. 21, is used of a matter by no means pleasant: and as *εἰεν* among the Greeks in cases of concession, or *esto* among the Latins [*granted*]. And, as in ch. ii. 17, after *ἀρα*, *therefore*, is put *μη γένοιντο*, *God forbid*, so here, after *ἀρα*, *then*, is put *ὄφελου*, *would that*. *Would that the Cross were an offence to no one. Would that all, with Paul, might hereafter glory in the Cross*, ch. vi. 14, 15. [This strange rendering cannot be supported. **Οφελου*, *would that*, belongs to the sentence as in Eng. Ver. *Mey.*, *Alf.*, etc.] *Which trouble*—Gr. *ἀναστατούντες*. The same word as at Acts xvii. 6. It denotes, *to remove a man entirely from his station*.

13. *Ye*—So far am I from preaching circumcision, that I rather show you liberty. *Unto liberty*—That you might rejoice in liberty. Your calling is not to obstinate persistence in old ordinances, but to liberty. *Only—not*—An *Ellipsis* of the imperative, with the *Eulabeia* [caution], *Only use not liberty for an occasion to the flesh*: or else the accusative, *τὴν ἐλευθερίαν*, *that liberty*, is put absolutely. *An occasion*—For which the *flesh* is eager. *To the flesh*—Ver 16, 17. *By love*—Ver. 14, 22. *Serve*—A beautiful contrast.

14. *Is fulfilled*—Rom. xiii. 9, note.

15. *But*—The opposite of the service to be rendered by love. *Ye bite*—As to reputation. *Devour*—As to possessions. *Be consumed*—Spiritual strength, bodily health, character, and property, are consumed by quarrels, and [their attendant] sorrows. [Ah! how remarkable the number of those, who destroy each other's lives. Harsh men, careless and unthinking, consume others—those of softer disposition silently suppress their anxiety, and die prematurely. *V. G.*]

16. *I say then*—He goes on to explain what he proposed at ver. 13. *In the Spirit*—See [ver. 18, 22, 25, ch. vi. 1–8]. Rom. viii. 4, note. [*The Holy Spirit* given to believers as the divine principle of the Christian life. *Mey.*]

17. *And the Spirit*—Against the flesh. The word *ἐκιδυμῆ*, *lusteth*, itself, or, as that word is taken in a bad sense, another analogous to it must be supplied. There is certainly an elegance in the *Ellipsis*

or *Zeugma* [use of ἐπιθυμῶν, *lusteth, desireth*, in the double sense]. *Are contrary*—In a mutual, serious contest. *Whatsoever*—Gr. ἃ ἄν, [Eng. Ver., *the things that*]. Carnal men do *whatsoever* they will, although sometimes the flesh wars with the flesh. As to the repentant, their condition is different, and wonderful too; for the Spirit strives against the flesh, and its evil doing: the flesh against the Spirit, and its well-doing; so *that* (ἵνα) neither the one nor the other is fully accomplished. In such a state, as being doubtful, many bad and many good actions are prevented; *but* where the Spirit conquers, ver. 18, the matter is *decided* by conflict. This summing up corresponds in a measure to what is fully explained, Rom. vii. 14, etc.; although here a state already spiritual is rather assumed.

18. *By the Spirit*—Of God, Rom. viii. 14, and of liberty. *Ye be led*—The middle voice; see Rom. viii. 14, with the note. *Under the law*—Rom. vi. 14, 15.

19. *Now—manifest*—The flesh concealed betrays itself by its own works, so that its discovery is easy. *The works—Unfruitful. The works*, in the plural, because they are divided and often at variance, and even singly betray the flesh. *But the fruit*, being good, ver. 22, is in the singular, because it is united and harmonious. Comp. Eph. v. 11, 9. *Which*—He enumerates those works of the flesh, to which the Galatians were most prone; on the other hand, also those parts of the fruit of the Spirit, which needed to be most recommended to them; comp. ver. 15. He maintains this order, that he may enumerate the sins committed with our neighbor, against God, against our neighbor, and as regards ourselves; and to this order the enumeration of the fruit of the Spirit corresponds. [Omit πορνεία, *adultery. Tisch., Alf.*] *Uncleanness, lasciviousness*—[Rather, *wantonness. Alf.*] 2 Cor. xii. 21, note.

20. *Witchcraft*—See Sept. Exod. vii. 11, and elsewhere. That Paul is not speaking here of natural poisoning, but of magic, appears from his joining it not with *murder*, but with *idolatry*. Comp. Rev. xxi. 8, note. *Seditious*—In civil affairs. *Heresies*—In sacred things. 1 Cor. xi. 19.

20, 21. *Emulations—envyings*—Both *emulation* and *envy* are dissatisfied with another's advantages;—*emulation*, for one's own advantage; *envy*, even without any advantage to the person himself. *Strife*—Gr. ἐπίδειμα. [Rather, *cabals. Alf.*] This differs from ἐρις, *variance: ἐρις, quarrel; ἐπίδειμα, contention, defiance.* Ἐπίδειμα implies a wish to be greater, ἐρις, wishes at least not to be less. [Omit φόνοι, *murders. Tisch. (not Alf.)*] *I tell you before*—Before the result. *You*—The maintainers of justification by works are often care-

less. [*Such things*—If a man commit, not indeed all these, but at least some or one of them, he has lost the kingdom of God. *V. G.*]

22. [*The fruit*—Singular, not plural. The works of the flesh are many and scattered; the fruit of the Spirit forms an entire and united whole. *V. G.*] *Love*—This grace leads the family. Fewer words are used of what is good, because good is more simple, and one virtue often has many opposites; comp. Eph. iv. 31. *Joy*—For blessings. *Gentleness—goodness*—These differ. *Χρηστότης*, *gentleness*, rather refers to another *ἀγαθωσύνη*, *goodness*, as it were pouring out, spontaneously. *Fidelity*—Gr. *πίστις*, [*Eng. Ver.*, *faith*]. *ἰσχυρὰ*, constancy, *fidelity*, to which are opposed *seditions* and *heresies*. Weigh well the order of the words.

23. Against *such*—This is, as if he had added, after *temperance*, and *things like these*; although the very want of the copulative has this force, Matt. xv. 19, note: *τῶν τοιούτων*, *such*, is masculine, *against such men*. [But the neuter, *such things*, is right. *Mey.*, *Alf.*] Comp. ver. 18, 21, at the end; where *πράσσοντες*, *they which do*, is added, which is now as it were compensated for by *τοιούτων*, *such*: 1 Tim. i. 9, 10, at the beginning. *There is no law*—The law itself commands love. [And therefore *such* are not forbidden the kingdom of God. *V. G.*]

24. [*Tisch.* adds *Ἰησοῦ*, (not *Alf.*), so as to read, *they that are of Christ Jesus have*, etc.] *And they that are Christ's*—He resumes the proposition stated at ver. 18. *The flesh*—On which see ver. 19, 20. *Have crucified*—They do so with *Christ*, Rom. vi. 6, by having received baptism and faith. *They have it crucified* now. Supply, and the Spirit thrives within them. This is included in ver. 24, from ver. 22. *With the affections*—The *lusts* spring from the *passions*, and are nourished by them. The *affections* and *appetites* both deserve the same punishment as the *flesh*. [The *passions* are those that are violent, boisterous, and dangerous. The *lusts*, on the contrary, seek quiet sensual indulgence. *V. G.*]

25. *If*—He returns to exhortation; *Walk*, he said at ver. 16, now, *let us walk*. From the beginning of the spiritual *life*, the well regulated *walk* (says Eustathius), should be maintained. Comp. concerning the wicked, Col. iii. 7. *Let us walk*—The same word occurs, vi. 16. [They live and move in the Spirit, and are spiritual. *V. G.*]

26. *Let us not become*—[*Eng. Ver.*, *be*]. Those who do not carefully walk in the Spirit, fall next into the *desire of vain-glory*, of which two effects are here mentioned. *Desirous of vain-glory*—[What then, says he, is the food of those wild beasts? (he means the soul's affections): the food of vain-glory is honor and praise; and of folly,

the great power and authority; and of envy, the fame of our neighbors; of avarice, the ambition of those who supply the occasions; of licentiousness, luxury, and the perpetual intercourse with women—and the one feeds the other. *Chrysost.* quoted by *E. B.*] *Provoking—To envy.* Referring to the stronger party. *Envy*—Referring to the weaker.

CHAPTER VI.

1. *Brethren*—An admonition peculiarly suited to the Galatians follows. *If even*—Gr. *ἐὰν καὶ* [Eng. Ver., *if*. The verb is emphatic; *If a man be even surprised* in, etc. *Alf.* So *Mey.*] He who provokes, often considers another as the assailant; but if another *has been* really overtaken in a fault, still we ought not to consider ourselves provoked, but rather to consult the other's good. *Ἐὰν καὶ, if even,* denotes an easy thing, but not too common with spiritual persons. *Be overtaken*—Gr. *προληφθῆ*. The passive, as well as the name, *man*, refers to the procuring of pardon; but the preposition *πρὸ,* before, refers either to the *offence*, comp. *Wisd.* xvii. 17, or rather to the party injured, so that he is said to have been overtaken, who, though uninjured, has injured us. As *Herodian* says, l. 5, those *who have been formerly benefactors.* *In a fault*—As *vain-glory*, v. 26: or a return to legal bondage; comp. *fall*, *Rom.* xi. 11, 12. *Ye which are spiritual*—*Who are strong in the Spirit*, and watchfully observe that fall. So, *the strong*, *Rom.* xv. 1. This agrees with *in the Spirit*, soon after (comp. ch. v. 25). *Restore*—As a member of the Church. All, who can, should assist. *Of meekness*—In this is the power of curing: this is the pre-eminent characteristic of the spiritual man [comp. ch. v. 22]. *Considering*—The singular after the plural. Each should attend to himself. *Thou also*—When one is tempted, another is easily tempted; especially if he wishes to cure another, and does not maintain *meekness.* *Thou be tempted*—In the same or another way.

2. *Burdens*—Every fault is indeed a burden: in ver. 5, *φορτίον, burden*; *φορτίον* is a burden proportioned to the bearer's strength; *βάρη* are burdens which exceed his strength. *Bear*—Constantly: do not assist once only. *And so fulfil*—Gr. *ἀναπληρώσατε.* The im-

perative, including the future of the indicative, as John vii. 37: *and* assumes some defect to be made good by the Galatians. *The law of Christ*—A rare title; comp. John xiii. 34; Rom. xv. 8. The law of Christ is the law of love. Moses has many other precepts. These words, *burdens* and *the law*, involve a *Mimesis* [allusion to an adversary's words or opinions] in reference to the Galatians, who were eagerly trying to come under *the burden of the law*.

3. *Think himself to be something*—*In the Spirit*. Whoever does not think himself to be something, he alone bears the burdens of others.

4. *But his own work*—Again another extreme is forthwith met, lest, whilst assisting others, we should forget ourselves. *Work*—A *real work*, not a mere opinion concerning one's self. *In himself alone*—Many, while they compare themselves with others, who seem inferior, are apt to glory: therefore Paul dissuades from this comparison. We should not even glory over our own good qualities and deeds; much less over others' vices, from which we are free. While he excludes glorying concerning the latter, he seems to allow glorying for the former; but the concession is not great, for the *proving* of a man's own concerns will at once raise many objections, by which glorying will be diminished: moreover, soon after he speaks not of *glorying*, but of a *burden*. Nay, the very word *glorying*, used by *Mimesis* [allusion to the Galatians' opinions], at the same time includes the contrary. [Then in a slight irony here, whatever matter of boasting he finds, after such a testing, will be in reference to himself alone, etc. *Alf.*] *Rejoicing*—That, by which he says: I am something. *Shall have*—He himself being judge.

5. *Burden*—Either heavy or light. Comp. *βδρη*, *burdens*, ver. 2. *Shall bear*—In the Divine judgment. The future, the contrast to which is in the present, in ver. 2. There is however a *Semiduplex Oratio* [two members of a sentence, so related that each must supply something from the other] in these words, so that the one is simultaneously indicated by the other. *Rejoicing* is used after men's way of speaking, because the other [if a man thinks himself, etc.] exhibits false *glorying*: this is taken away from him, and the peculiar testimony of a good conscience is also meanwhile called *glorying*, by way of paraphrase.

6. *Let him—communicate*—Paul means, When I said *his own* burden, the diminution of your liberality should not be argued from this. *Κοινωνέω*, *I communicate*, as the Latin *participo*, includes the idea both of receiving and giving; here, the idea is of

giving, as in Phil. iv. 15, very elegantly. *In all good things*—In every kind of resources, as the case may be.

7. *God is not mocked*—The verb is in the middle voice. *God does not permit empty promises to be made to him.* The expression, which is by no means common, seems to allude to the Sept., and indeed to Prov. xii. 8, *νωθροκάρδιος μωκτηρίζεται, the slow of heart is despised*, [Eng. Ver., *he that is of a perverse heart*], so that the meaning is: God is not *νωθροκάρδιος, slow of understanding*, but judges truly, and is not silent for ever; Ps. l. 21. They endeavor to mock him, who think thus: I will sow to the flesh, and yet persuade God to give me the harvest of life. *Whatsoever*—Whether bad or good. *A man soweth*—Especially of his resources; 2 Cor. ix. 6. *A man*—Any man. *That*—That very thing. [Nothing else. The identity of the seed sown and the harvested grain, images the relation of moral conduct in life, and the recompense at the judgment. *Mey.*] *Shall he reap*—The epistle seems to have been written in harvest-time. Prov. xxii. 8, *he that soweth worthless things shall reap evil.*

8. *To*—As into the ground. *The Spirit*—Here *his* is not added. In ourselves we are carnal, not spiritual. The flesh is devoted to *selfishness*. *Life everlasting*—The article is not added, for the question here is not about faith, but its fruit.

9. *Well-doing*—When we do good, perseverance should be added. The expression differs in ver. 10, *ἐργαζώμεθα τὸ ἀγαθόν, let us work what is good* [Eng. Ver., *do good*]: comp. *in all good things*, ver. 6. *In due season*—After the sowing. We must wait meanwhile. Add the note to 1 Tim. vi. 15. Then sowing will be beyond our power. *If we faint not*—*Ἐκκαθεῖν, to be weary*, is in *the will*: *ἐκλύεσθαι, to faint*, in the *power*. *Not to faint*, is something more than *to be weary*. Both are to be referred to the sowing; for fainting arises from an inward relaxation of strength. So the Sept. *ἴσθε μὴ ἐκλύομενος, be not faint*, Prov. vi. 3. Chrysostom therefore interprets it, that no one should be fatigued in it, as in a worldly harvest.

10. *As*—As far as, in whatever time, manner, and place. Comp. Eccles. ix. 10, *בכחך, Sept. ὡς ἡ δύναμις σου, as thou art able*. *Opportunity*—That of the whole life, and in it the more convenient part of the time. So *χαρὸν ἔχοντες, having opportunity*, 1 Macc. xv. 34. *We have*—For we shall not always have it. Satan is incited to injure us by the shortness of the time; Rev. xii. 12. Let us be aroused to well-doing. *The household of faith*—Every man does good to his relatives; believers do good to their relations in the faith, especially to those, who are entirely devoted to its propagation, ver. 6.

cision—So, according to a very old reading. The more recent reading agrees with ch. v. 6. Both circumcision and uncircumcision are not merely of no avail [*ισχύει*], but they *are* [*ἔστιν*] *nothing*; but there is the new creature and glorying in the cross of the Lord Jesus Christ. *Καὴν κτίσις*—*The new creation* arising from the cross of Christ, Eph. ii. 15, 16. This is opposed to *old things*, 2 Cor. v. 17.

16. *Rule*—Referring chiefly to teachers. *Peace*—May it be, and it shall be. On peace, comp. Eph. ii. 14–17. *On them*—In contrast with the *uncircumcision*. *And mercy*—Rom. xv. 9. *And upon the Israel of God*—In contrast with the *circumcision*. The Israel of God are believers of the circumcision, or Jewish nation [Phil. iii. 3]. The apostle's meaning, which is by no means Jewish, has beautifully seized on an expression inconsistent with the Jewish idiom; for the Hebrews do not say, *Israel of God*.

17. *But*—Gr. τοῦ λοκοῦ. The mode of breaking off the discourse. [But Eng. Ver., *from henceforth*, is right. *Mey., Alf.*] *Trouble*—Polemic theology, seriously discussed, is a laborious task to godly men, ver. 11, note, and iv. 20. *Κόποι*, labor and anxiety of mind, Matt. xxvi. 10. *Let no man cause me trouble*—Gr. κόπους παρεχέρω [Eng. Ver., *trouble me.*] *Apostolic severity*. *For I*—Affliction should not be added to the afflicted. *The marks*—From the lash, Acts xvi. 23. These *marks* rendered Paul infamous in the eyes of the world, but really conferred on him great dignity, for by these he was known to be a *servant* of Christ. *Marks in the body* are opposed to the mark of circumcision, the *body* of Paul to the *flesh* of others, ver. 13. [Omit *Kυρίου, the Lord. Tisch., Alf.*] *Of the Lord*—Col. i. 24, *of the afflictions of Christ*. *I bear*—So that I consider it an honor to me, ver. 14. Therefore they will trouble me, who please themselves in any other way.

18. *Grace*—This accords with the whole epistle. *With your spirit*—Having vanquished the flesh, ver. 1; comp. 1 Thess. v. 23; 2 Tim. iv. 22; Philem. ver. 25. *Brethren*—The severity of the whole epistle is thus softened; comp. i. 6, note.

ANNOTATIONS

ON THE

EPISTLE TO THE EPHESIANS.

CHAPTER I.

1. [Transpose to read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. *Tisch.*, *Alf.*] *The will*—So ver. 5, 9, 11. *To the saints and faithful who are*—[So *Beng.*, omitting the words *ἐν Ἐφέσῳ*, in *Ephesus*, which are also suspected by *Tisch.* and *Alf.*, and bracketed; other editions retain them, and as *Mey.* remarks they are so strongly attested as to be *critically unassailable.*] In all those places to which Tychicus went with this epistle. It appears from the records quoted in the Apparatus, that no city was named in this inscription, whence some have supplied *Laodicea* (although all that peculiarly referred to the *Laodiceans*, Paul explained in the epistle to the *Colossians* about the same time, ch. iv. 15, 16); others, *Ephesus*: either of them might be in the apostle's mind, for Paul doubtless told Tychicus whither he should go,—to *Laodicea*, for example, and thence to *Colossae*, near *Laodicea*, and either first or last to *Ephesus*. Wherefore our annotations are sometimes specially applicable to the *Ephesians*. Nevertheless, here *τοῖς ὄντιν*, *those who are present*, is said absolutely, as *Acts* xiii. 1, *κατὰ τὴν οὔσαν ἐκκλησίαν*, *in the church that was at Antioch*; and *Rom.* xiii. 1, *αἱ δὲ οὐσαί ἐξουσίαι*, *and the powers that be*. Paul, when writing to the churches planted by himself, generally mentions many things concerning his own present and former circumstances, and

(392)

those of the churches; but he had been at Ephesus, and that for a long time, not many years before, Acts xx. 31. Why then does he write as a person unknown, ver. 15, ch. iii. 2, 4? and why does he descend less to particulars in this epistle, than in any other? Why, at ch. vi. 23, 24, does he conclude in the third, and not in the second person, as on all other occasions? Why does he add no salutations, which, however, he does not omit even to the Colossians? Why does he not mention Timothy, whom, however, he joins with himself, Col. i. 1? For, the similarity in the tenor of both epistles, the mention in both of their bearer, Tychicus, and many other circumstances, confirm the fact, that this and the one to the Colossians, were sent at one time. Why does he only call them *brethren* at ch. vi. 10? *Ans.* All these things are proofs, that Paul so prepared the whole letter, that it might be publicly or privately read, both at Ephesus and in many of the Asiatic churches, to which, as having been perhaps pointed out to him by name, Tychicus was to go, and that all might receive it as if addressed to themselves; comp. Col. iv. 16; 1 Thess. v. 27. So far as this matter was concerned, full liberty was granted. "We must observe," says Usher, "that in some ancient copies, this epistle was inscribed in general terms, as was usual in writing evangelical letters, *to the saints who are . . . and to the faithful in Christ Jesus*: as if it had been sent first to Ephesus, as the principal metropolis of Asia, and was thence to be transmitted to the other churches of the same province, with the insertion of the name of each, etc." It may be said: Paul wrote this epistle before he had seen the Ephesians. *Ans.* He had formerly suffered no bonds so well known and so long, Acts xvi. 35, xviii. 10; but these, which he mentions, were distinguished, Eph. iii. 13, vi. 20. As to the rest of the inscription, *holiness* is put before *faith*, ver. 4, 11, 12, where also the word *κληροῦσθαι*, *to obtain an inheritance*, is before *hope* [Eng. Ver., *trusted*]; moreover, at 2 Thess. ii. 13; 1 Pet. i. 2. It belongs to God to sanctify and claim us for himself; to us, through God's gift to believe.

3. *Blessed—who hath blessed—with blessing*—An *Antanaclassis* [use of the same word in a different sense]. God has blessed us in one sense, we bless him in another. The doxologies at the beginning of the apostolic epistles accord with the New Testament sense of grace. Nearly thus, the first Epistle of Peter commences, which was also sent into Asia, and therefore to Ephesus. Paul writes with an affection greatly elevated by adversity; and this epistle furnishes a remarkable specimen of evangelical discussion on the general principles of the Gospel; and, from the third to the fourteenth verse of this

chapter, it presents a summary of the Gospel [respecting the grace of God. ; and that, too, in such a way that the respective benefits of Christ, ver. 7, and of the Holy Spirit, ver. 13, are inserted in their proper order. *V. G.*] Hence he specially refutes no error, and rebukes no fault, but proceeds generally. And however much light may be obtained from ecclesiastical history, as regards the Epistle to the Colossians, which is otherwise parallel, it is less needed in this epistle. He writes very properly to the Ephesians, too, regarding the recent union of the Jews and Gentiles; for the temple at Ephesus had been the stronghold of Paganism, as on the contrary the temple at Jerusalem had been the stronghold of Judaism.

Here follows a summary of the Epistle:—

I. THE INSCRIPTION, i. 1, 2.

II. THE DOCTRINE AFFECTINGLY SET FORTH.

- I. Blessing God for all heavenly blessing, ver. 3–14; and then thanksgiving and prayers for the saints, 15–ii. 10.
- II. A more special admonition concerning their formerly miserable, but now blessed condition, ver. 11–22; and then the apostle's supplication, that they may be strengthened, iii. 1, 2, 14, 15; with the doxology, 20, 21.

III. THE EXHORTATION.

- I. General—that they should walk worthily, as is required by
 1. The unity of the Spirit and diversity of gifts, iv. 1, 2, 7, 8.
 2. The difference of their heathen and Christian state, 17–24.
- II. Special—
 - (1) That they should avoid
 1. Lying, 25.
 2. Anger, 26, 27.
 3. Theft, 28.
 4. Corrupt conversation, 29, 30.
 5. Bitterness, 31–v. 2.
 6. Impurity, 3–14.
 7. Drunkenness, ver. 15–20; the virtues being everywhere commended to which those vices are opposed, with the addition of submission, 21.
 - (2) That they should do their duty,
 1. As wives and husbands, 22, 23, 25, 26.
 2. As children and fathers, vi. 1, 2, 4.

3. As servants and masters, 5, 6, 9.

(3) And, lastly, an exhortation to the spiritual warfare, 10, 11, 19, 20.

IV. CONCLUSION, 21, 22, 23, 24.

There is a great resemblance between this epistle and that to the Colossians, which has been already noticed; wherefore the two may be profitably compared. *With all*—Paul describes the source and the archetype of this *blessing*, *He has chosen us, having predestinated*, ver. 4, 5; also its nature, *He hath embraced us in his grace*, ver. 6; also its parts, *remission*, etc., ver. 7, 8. *Blessing*—[Eng. Ver., *blessings*]. The very term denotes *abundance*. *Spiritual*—Peculiar to the New Testament, [meaning not merely, as in modern language, *spiritual* as opposed to *bodily*; but implying always the working of the Holy Ghost. *Alf.*] *In heavenly places*—Explaining the term *spiritual*. Often in this epistle he mentions *the heavenly things*: ver. 20, ch. ii. 6, iii. 10, vi. 12. The glorious abode of the heavenly ones *In Christ*—To this refer the next verse, *according as—in him*. Here now he touches upon the three persons of the Godhead, who are concerned in our salvation. The *heavenly things* belong to the *Father*: he names *Christ* himself: *the Holy Spirit* produces *spiritual blessings*. Paul treats of all subsequently. [The apostle had before his eyes, here, Christ's whole career, from his birth to his ascension. He contemplates his birth in this verse, then his circumcision; wherefore at ver. 5, and not till then, the name, Jesus, given him at his circumcision, is expressed; at ver. 6, the baptism of the beloved Son is implied; followed, at ver. 7, by the bloody suffering of death. Lastly follow his resurrection and ascension, at ver. 20, etc. *V. G.*]

4. [This passage, to ver. 14, expands ver. 3, *who hath blessed*, etc. *Mey.*] *According as he hath chosen us*—The *blessing* corresponds to *the election*, and follows upon it and makes it manifest. *In him*—iii. 11. These things assume the eternity of the Son of God; for the Son, before the world was made, was not merely the future, but even then the present object of the Father's love; John xvii. 24, 5, otherwise the Father would not have loved him for himself, but likewise through another. *Before*—John xvii. 24. *Holy*—Positively. *Without blame*—Without evil and fault [ch. v. 27].

4, 5. *Having predestinated us in love*—[See below]. Many construe these words with the preceding, *holy and without blame before him in love*. The terms, *I love, love, loved*, are very common in this epistle in both ways, denoting either God's love to us, or ours to him; but it accords with the very beginning of the epistle, that *love* should

be construed not with *holy and without blame*—an expression which is likewise used without express mention of *love*, ver. 27—but with the subsequent description of adoption; comp. ch. ii. 4, 3; 1 John iii. 1: and that the love of God may be celebrated before ours. Thus the sum of what follows will be *in love*, ver. 5, at the end. So *love* heads the section, ch. iii. 18. [Here too, it is placed emphatically at the beginning; *In love having predestinated*, etc.; *love* being the disposition of God, in which he did it. *Mey.*] And, on the other hand, *having predestinated* is much more emphatic, if we consider it to be placed at the beginning; and everywhere the apostle, especially in this chapter, closes the period with some clause, which as respects what precedes, is equivalent to a *Synecategorema* [accessory proposition], and as respects what follows, is equivalent to a main proposition. By noting this, and observing the connection by participles and relatives, the analysis will be rendered easy. This is the custom of the ancients, differing from our present method, which proceeds by many divisions and sub-divisions clearly distinguished. [*Alf.* connects the words *in love* with *holy*, etc., as Eng. Ver., but this does not accord with the true force of the phrase *holy and without blame*, which expresses a state conferred through the propitiation of Christ; and would require *ἐν πίστει*, *in or by faith*, rather than *in love*. *Beng.*'s punctuation is right. *Mey.* So *De W.*, and many.] *Having predestinated*—The participle depends on *he hath chosen*: Rom. viii. 29. Chosen from among others, they are *predestinated* to all that belongs to the obtaining of blessedness, ver. 11. *According to the good pleasure*—We are not allowed to go beyond this *good pleasure* either in investigating the causes of our salvation or of any of the Divine works, ver. 9. Why dost thou philosophize about the best world? Beware, lest thou thyself be bad. Nor was there anything in us which deserved love. *Of his will*—Ver. 9, 11, 1.

6. *To*—The end. *The praise of the glory of his grace*—*The praise of his glory*, ver. 12, 14. *The praise of grace* arises first, ver. 7, then, *the praise of the glory*; [concerning *the glory*, comp. ver. 6, 17, 18. *V. G.*] *Wherein*—In which grace. Kindred words, as *ἀγάπην*, *love*—*ἠγάπησεν*, *loved*, ch. ii. 4. *Hath made accepted*—*Χαριτώω*, of the same form as *ἀγαθώω*, *I make good*, *δυναμόω*, *I make powerful*, signifies, *to embrace in grace*, of which the immediate consequence is *blessing*; comp. Luke i. 28. To this refer *of his grace*, here, and in ver. 7. [But it is better to render it, *which he bestowed on us in the Beloved*. Comp. *highly favored*, Gr. *κεχαριτωμένη*, Luke i. 28. *Alf.*, *Mey.*] *In the beloved*—The only begotten Son. A fitting *Antanomasia* [substitution of a description for a proper name]. *Love* signi-

fies more than *grace*. See 1 Pet. ii. 10, where the title, *the Beloved*, far surpasses what is said of those who have obtained *mercy*. *Mercy* necessarily assumes previous misery, but not so *love*.

7. *We have*—In the present. *The redemption—forgiveness*—The New Testament blessing, Rom. iii. 24. [Another *redemption* follows, ver. 14. [*Blood*—ii. 13. *V. G.*] *The riches of his grace*—Ch. ii. 7; *the riches of the glory*, ver. 18. Comp. ch. iii. 8, where we have the *riches of grace*, and consequently of *glory*; likewise in ver. 16, where the *riches of the glory* of the Father himself is understood.

8. *Wherein*—That is, in which, *grace*. *Hath abounded—God*. [And so Eng. Ver. But the rendering, *hath abounded*, is wrong; the verb is transitive, (comp. 1 Thess. iii. 12, etc.) Render, *which he shed abundantly* (caused to abound) *forth to us in all wisdom*, etc. *Mey., Alf.*] *In wisdom*—Concerning the past and present, respecting the things which God does, ver. 17. *In prudence*—Concerning the future, respecting the things that we may do.

9. *Having made known*—This depends on *hath abounded*. The same word occurs, ch. iii. 8, 5, 10, vi. 19. *The mystery*—Ch. iii. 3, 4, 9, vi. 19; Rom. xvi. 25; Col. i. 26, 27. *Which—Good pleasure. Purposed—Proposed* to himself. Thence *purpose*, ver. 11. *In him*—In Christ. [But this is impossible: for *Christ* is referred to by name, as first introduced in this connection, in ver. 10. Eng. Ver., *purposed in himself*, that is, in God, is right. *Mey., Alf.*, etc.]

10. [Literally, *that* (the purpose) *in the economy of the fulfilment of the times*, etc. *Mey.*] *In*—Construe with *having made known*. [Better with, *hath purposed. Mey.*] *The dispensation of the fulness of the times*—*Fulness τῶν καιρῶν*, of the times, is in some degree distinguished from the fulness τῷ χρόνῳ, of the time, Gal. iv. 4, for it involves the fulness of the blessings themselves, and of men who receive them, Mark i. 15. Still each fulness is in Christ, and there is a certain peculiar economy and dispensation of this fulness, Col. i. 25. Paul very often uses the words *πληρῶν*, *I fill*, and *πλήρωμα*, *fulness*, in writing to the Ephesians and Colossians. *Gather under one head*—Gr. *ἀνακεφαλαιώσασθαι* [Eng. Ver., more correctly, *might gather together. Alf.*, *might sum up*; so *Mey.*] All things had been under Christ, but had been torn and rent from him by sin: they have been restored. Christ is the head of angels and of men: the former agree with him in his invisible, the latter in his visible nature. *All things*—Not only Jews and Gentiles, but also those things which are in heaven and upon the earth:—angels and men, and the latter either alive or dead, iii. 15. [But the phrase cannot be limited to *angels*

and men, but embraces everything in heaven or earth; *the whole creation* is summed up in Christ. *Mey.*, *Alf.* Omit *τε*, both. *Tisch.*, *Alf.*] *In the heavens*—[Eng. Ver., *in heaven*]. In the plural.

11. [Render, *In him, in whom we* (Christians, Jew or Gentile) *were also* (not *in whom also*, as Eng. Ver.) *taken for his inheritance.* (So *Beng.* Eng. Ver. is wrong). *Alf.* after *De W.*, etc. Ver. 11, 13. *We—you*—Israelites—Gentiles. *V. G.* Ver. 13. *In the Spirit*—Comp. ver. 17. *V. G.* Ver. 14. *Of our inheritance*—Which belongs to sons, ver. 5; mentioned anew in ver. 18. *V. G.*] *In him, in whom*—[But Eng. Ver. includes *ἐν αὐτῷ*, *in him*, in ver. 10]. This is repeated from ver. 9, so that ver. 10 is a parenthesis. *Taken for his inheritance*—He here speaks in the person of Israel, *we were made* ἡμεῖς, κληῖρος or κληρονομία, *the lot, the inheritance of the Lord.* Comp. Deut. xxxii. 9. The contrast is *you*, ver. 13. He is, however, speaking of a spiritual benefit: κληροῦσθαι is not only to *obtain the lot*: see Chrysost. on this passage: he interprets it, ἐγενήθημεν κεκληρωμένοι, *we are put in possession by lot.* *All things*—Even in the kingdom of his Son. *Counsel*—Which is most free.

12. *We*—Jews. *Who before hoped*—The predicate. The Jews first obtained hope in Christ when he was manifested to them (1 Cor. xv. 19); afterwards the Gentiles, Acts xiii. 46. *First*, here, does not refer to Old Testament times; comp. on hope, ver. 18; ch. ii. 12; iv. 4. [But the sense is, *we*, Jewish Christians, who, before his coming, made Christ the object of our hope; namely, *we who have before hoped in the Christ.* *Mey.*, *Alf.*]

13. [Render, *In whom are ye also, since*, etc. *Mey.*, *Alf.* Eng. Ver. incorrectly supplies *trusted*. Nor is there a change of construction, as *Beng.* supposes]. *In whom*—Referring to *in Christ*, ver. 12, or to *in him*, ver. 10. *After that ye heard*—The sense is suspended until the correlative participle, *having believed*, be added. *Of truth*—Hence it is called the *hearing of faith*. The mention of truth recurs, ch. iv. 15, 21, 24, 25, v. 9, vi. 14. *In whom also*—*In whom*, after the intervening clause, is here resumed; comp. *in him*, ver. 10, note. *Ye were sealed—which is the earnest*—2 Cor. i. 22, note. *With that Holy Spirit of promise*—The Holy Spirit was promised by the word; therefore when the Holy Spirit was given, those who believed the word were sealed; and those who have the Holy Spirit know that every promise will be fulfilled to them.

14. *Our*—He here includes Jews and Greeks. *Until the redemption*—Construe with *you were sealed*, iv. 30. This future *deliverance* or *redemption*, by the addition of τῆς περπολήσεως, *of preservation* [Eng. Ver. better, *of the purchased possession*, so *Alf.*], is distin-

guished from the redemption made by the blood of Christ. So *περποιήσεις σωτηρίας*, *the attainment of salvation*, and *ψυχῆς*, *saving of the soul*, 1 Thess. v. 9; Heb. x. 39. *Περποιήσεις*, *possession*, is said of that which remains, when all else perishes; Sept., 2 Chron. xiv. 12 Mal. iii. 17.

15. *After I heard*—At a distance. This may be referred not only to those who were personally unknown to him, Col. i. 4, but also to his most intimate acquaintances, Philem. ver. 5, in accordance with their present state. *Faith*—Towards God *in the Lord Jesus*. And—Whoever has *faith* and *love*, shares the whole *blessing*, ver. 3, etc. *Hope* is added, ver. 18. *All*—The stamp of Christianity [*comprehensive love*]. Paul often includes *all*; ch. iii. 8, 9, 18, iv. 6, 13, vi. 18, 24.

16. *I cease not*—Paul mentioned all the churches in his prayers, Col. i. 9.

17. *That*—A subject of prayer for true Christians. *The Father of glory*—That infinite glory, which shines in the face of Christ; nay, more, of the glory, which is the Son of God himself, by whom also the glorious inheritance will become ours, ver. 18. *The Spirit of wisdom and revelation*—The Spirit of promise is as believers' progress, also the Spirit of wisdom and revelation. *Wisdom* works wisdom in us; *revelation*, knowledge. *In*—Construe with *may give*. *Of him*—God.

18. [For *διανοίας*, *understanding*, read *καρδίας*, *heart*. *Tisch.*, *Alf*. So *Beng.*] *Enlightened*—The accusative absolute, as Acts xxvi. 3, when the eyes of your heart shall have been enlightened. The article *τοῦς*, *the*, with *ὀφθαλμοῦς*, *eyes*, that the eyes are already present; and not about to be given for the first time. *The eyes of the heart*—Comp. iv. 18; Matt. xiii. 15. *The heart* is that by which we perceive so great things, ch. iii. 17. So Theophilus speaks of the *ears of the heart*. *What—what—what*—Comp. the next verse. Three remarkable points of time, respecting the future, the present, comp. iii. 6, and the past. *Of his calling*—The calling by which he called you. *In the saints* follows, as the apostle often names together the *called* and *saints*.

19. *Who believe*—Faith is therefore something living and efficacious. *The working*—This is the act. *Of the might of his power*—[Eng. Ver. weakly, *of his mighty power*]. This is in the act, Job xxi. 23, כח עוצה, Sept., ἐν κράτει λόγους αὐτοῦ, *in the might of his power*. *Of power*—This is the Divine power itself.

20. *Which*—Namely, *working*; ἐνεργεῖν ἐνέργειαν, *to work a working*. as ἀγαπᾶν ἀγάπην, *to love a love*, ch. ii. 4. *When he raised*

—set him—Gr. ἐγείρας—καὶ ἐκάθισεν. Often from the participle the sentence is turned to the indicative, ch. ii. 17; Col. i. 6; Rev. iii. 7.

21. *Far above*—Gr. ὑπεράνω. A compound. Christ not only takes precedence, but rules supreme. *Principality, and power, and might*—1 Cor. xv. 24, note. *And dominion*—Col. i. 16. *And every name*—We know that the Emperor precedes all, although we cannot enumerate all the ministers of his court; so we know that Christ is placed above all, although we cannot name all. *In that which is to come*—Αἶων, age [Eng. Ver., world], denotes here not time, but a system of things and operations revealed at its own time, and permanent. It is called *future*, not that it does not yet exist, but because it is not yet seen. *Authorities, powers, etc.*, are in the future, but yet they are named also in this world, but even those things, which are not even named at the present, but both in name and reality will be at length revealed to us in the future, are subject to Christ.

22. *Hath put all things under his feet*—1 Cor. xv. 27. *Gave*—Yet Christ was formerly Head of the Church, ch. v. 25: John iii. 29. *Over all things*—The Church, as being above all things, above authorities, etc., the Head of which [ver. 10] is Christ, Col. ii. 10, may say, Christ is my Head: I am his body. The dative of advantage, to the Church, is in contradistinction to the over.

23. *The fulness of him that filleth all in all*—This is neither predicated of the Church, as most think, nor construed with gave, according to others; but is put absolutely in the accusative, as τὸ μαρτύριον, the testimony, is construed in 1 Tim. ii. 6. For it is an *Epiphonema* [added exclamation], put after what is said at ver. 20, and by it the apostle implies, that there is in Christ the fulness of the Father, who fills all in all. [But it must refer to the Church, and means the fulness, not that inherent in God, but that fulness of gifts and graces communicated by him to the Church. *Alf.*] See on the fulness of God, of Christ, and of the Spirit, ch. iii. 19, iv. 13, v. 18; likewise ch. iv. 10; John i. 14; on the fulness of the times, ch. i. 10. The glory of Divine love fills all things, and in Christ extends itself over all. The passage resembles 1 Cor. xv. 28. What I have just now explained, the apostle means, exhibits to us the fulness, etc., which, as mathematicians say, was the thing to be demonstrated. The whole of this may be brought under this title or brief description, the fulness of, etc. *In all*—The neuter including the power of the masculine. *That filleth*—Gr. πληροῦμένου, middle. That is, πληροῦντος, active. But the force of the middle voice is stronger in denoting the relation of Him who fills, and of those who are filled.

CHAPTER II.

1. *And you*—This is very closely connected with *he wrought*, in ch. i. 20. *You* is construed with *hath quickened together*, ver. 5. *You when you were*—[Better than Eng. Ver., *who were*]. Comp. *when we were*, in ver. 5. The former word, in both cases, is emphatic, as Phil. ii. 7, note. *Dead*—What can be more wretched? *Trespases*—Although the feminine *ταῖς ἁμαρτίαις*, *sins*, intervenes, the neuter *οἷς*, in which, refers to *παραπτώμασι*, *trespases*, ver. 3; comp. *οἷα οἶους*, *which, what*, 2 Tim. iii. 11, where the gender is in like manner twofold. *In sins*—Refer to this word *αἷς*, in which, ver. 2. *Αἱ ἁμαρτίαι*, *sins*, are chiefly applied to the Gentiles, who are ignorant of God. *τὰ παραπτώματα*, *trespases*, to the Jews, who have the law, and yet turn from the light, ver. 5. Moreover the latter obeyed the *flesh*; the former, the *prince of the power of the air*; see following verses. [*Tisch.* (not *Alf.*) adds *ὑμῶν*, *your* (trespases and sins).]

2. [This verse is the shadow before the *Light*, that rises in ver. 4. *Mey.*] *According to the course of this world*—*Αἰὼν*, *course*, and *κόσμος*, *world*, differ; 1 Cor. ii. 6, 12, iii. 18, 19. The former regulates, and, as it were, shapes the latter: *κόσμος*, *world*, is something more outward; *αἰὼν*, *course*, something more subtle. *Time* is spoken of not only physically, but also morally, including the character of the men who live in it; and so *αἰὼν*, *course*, applies to a long series of times, in which one bad age follows another; comp. Acts xiv. 16; 1 Pet. i. 18. *According to the prince*—Thus the fact becomes more distinct. All men perceive the *world*; but are not aware that this *prince* lurks beneath it; ch. vi. 11, 12; comp. John xii. 31. *Of the power of the air*—This power is widely diffused and penetrating; comp. Job i. 15, etc.; yet it does not reach the sphere of believers, ver. 6; 1 John v. 18. Even the celestial spheres themselves are various. Christ however is superior to Satan, although the latter also abides in heavenly places; Eph. vi. 12. *The Spirit*—In apposition to *τῆς ἐξουσίας*, *of the power*. Here the prince himself is not called a spirit; but the spirit in this passage is that inward principle, whence the actions of unbelievers flow, and which is opposed to the spirit of the believing sons of God; comp. Luke iv. 33. *Now*—*To-day*; or rather, *now most of all*; for he does not say, *as yet*, but *now*. Those who despise the Gospel through *unbelief*, remain subject to that spirit, and are more and more enslaved. Express mention of Satan is principally made in describing the state of the Gentiles; Acts xxvi. 18. *In the children of unbelief*—[Gr. *ἀπειθείας* Eng. Ver., better, *disobe-*

dience]. Unbelief, respecting the Gospel, shows of itself how powerful that *spirit* is. Akin to this is, *children of wrath*, ver. 3. Wrath abides upon *unbelievers*, John iii. 36.

3. *Also we*—Jews. In the last times of the Old Testament, sin had greatly prevailed, even among the Jews, that grace might more abound; Rom. v. 6, 20; Tit. iii. 3; Luke i. 17, 79; Matt. iv. 16. *Had our conversation*—This is somewhat more specious than *to walk*, ver. 2. *Of our flesh*—Without the Spirit of God. *Of the flesh and of the thoughts*—[Eng. Ver., *of the mind*]. *The thoughts* imply the more subtle purpose of sinning; the *flesh* rushes on blindly. *By nature*—*Nature* denotes man's state without the grace of God in Christ. We owe this to *our nature* [although we have been Jews, Isa. i. 13. *V. G.*], that we are the *children of wrath*. *Of wrath*—While we thought that we were God's children. The contrast is in ver. 4. *The others*—[Eng. Ver. omits the article]. 1 Thess. iv. 13: *the others*, who do not believe, or at least not yet.

4. *Rich*—Over all, Rom. x. 12. [Connect for his great love—*hath quickened* (ver. 5) etc. *Mey.*, *Alf.*, etc.] *In mercy*—*love*—*Mercy* removes misery; *love* confers salvation.

5. *Even*—This is connected with *when you were* [Eng. Ver., *who were*], ver. 1. *Us*—Both Jews and Gentiles. *Hath quickened us together with Christ: by grace ye are saved*—Quickening precedes raising up, and ch. i. 20; the raising up presupposes life. We were quickened when Christ was quickened; comp. 2 Cor. v. 15, concerning Christ's death, and so of the other steps. But when *faith* is received, all those things are applied to man by God, and are considered as ratified by man. The apostle, stating this very order of salvation, shows that *grace* is the beginning and end in this and in the eighth verse, and sometimes he uses indiscriminately the first and second person, because of the equal footing of the Jews and Gentiles. *Together with Christ*—Hence he is the fountain, ver. 6–10. [By grace, etc.—A parenthesis, reminding his readers of the sole ground of salvation. The mention of their quickening, as dependent on Christ's resurrection, has dispelled every idea of *merit*. *Mey.*]

6. *Made us sit together*—Believers are spiritually raised; they will be raised bodily; and to both resurrections the sitting in heavenly places corresponds. They are not, indeed, bodily present in heaven, but are so through right and spiritual virtue, and they have each a seat expressly assigned to them, to be occupied at the proper time. They are meanwhile hidden in God; Col. iii. 3. *In the heavenly places*—[Eng. Ver. omits the article]. He does not say, *on the right hand*. This pre-eminence is left to Christ. *In Christ Jesus*—In this

sublime discourse, especially, Paul calls him *Christ Jesus*; oftener elsewhere, *Jesus Christ*.

7. *In the ages to come*—The plural, in opposition to the one *bad age*, ver. 2, which *blessed ages* effectually supplant. This expression accords with Paul's idea, that the last day was not close at hand. *Exceeding*—Rom. v. 20.

8. *By the grace*—[Eng. Ver. omits the article]. *Τῆ*, *the*, refers to ver. 5, *χαρίτι*, *by grace*. *For*—He does not say, *therefore*, but *for*, because he infers from the effect to the *cause*. *Through faith*—Arising from Christ's resurrection, chap. i. 19, [whence it is not at all mentioned in ver. 5, but first in ver. 8. See Col. ii. 12. *V. G.*] The contrast is, *not of works*; a contrast like that between *grace* and *boasting*. *And that*—Namely, *believing* or *faith*, is not of yourselves. The contrast is, *this is the gift of God* alone. [But *this* refers not to *faith*, but to *your salvation*, implied in *are ye saved*. So *Mey.*, *Alf.*, etc.]

10. *His—God's*. *For*—He proves that salvation is by faith, not of works, and that faith itself is entirely of God's gift. *Workmanship*—The word rarely occurs in this sense, and its force is increased by the *κτισθέντες*, *created*. [For *if any man be* in Christ, *he is a new creature*; 2 Cor. v. 17, *καὶνὴ κτίσις*. *Mey.*] Comp. ver. 15, made out of spiritual nothing. We are elsewhere said to be *regenerated*. Nothing produces nothing. Believers of *after ages* are not only *עם נולד*, *a people born*, Ps. xxii. 32, but also *עם נברא*, *a people created*, cii. 18. *Unto—For the sake of* good works; that thenceforth at last we should devote ourselves to them. For that reason Paul never calls the works of the law *good*. *Hath before ordained*—Gr. *προητοίμασεν*. The *πρὸ*, *before*, ascribes the whole matter to God. *ἠτοίμασεν*, *ordained*, is used as a neuter verb very forcibly, Sept., 2 Chron. i. 4, *ὅτι ἠτοίμασεν ἀντὶ τοῦ Δαυὶδ*, *because David made preparation for it*. So *ὥστε ἐτοίμασαι ἀντὶ*, *so as to make ready for him*, Luke ix. 52. *God hath so prepared*. [Grace, therefore, with salvation, precedes works. *V. G.*] *That we should walk*—Not, *that we should be saved*, or, *we should live*.

11. *Remember*—Such remembrance excites gratitude and strengthens faith, ver. 19. *Gentiles*—*הגוים*, *the Gentiles*. *In the flesh*—Paul purposely joins this with *Gentiles*, for the Jews simply called the Gentiles the *uncircumcision*, not the *uncircumcision in the flesh*. *Who are called uncircumcision*—Very insultingly. The word *called*, masculine and neuter, shows that these words are now obsolete, since the distinction is removed. *Called*—Construe with *the circumcision*, apart from the epithet, *in the flesh made by hands*. And the circum-

cision is used in the concrete for the people circumcised; *in the flesh made by hands*, in the abstract.

12. *That*—On this word, *ye were*, and *ye are made* depend; but the particle is repeated from ver. 11. *Without*—The contrast is *in Christ*, ver. 13. Their misery is detailed under three heads: *without, and strangers—and without God*: you were without Christ, without the Holy Spirit, without God; comp. ver. 18, and the following verses; ch. iii. 6, iv. 4, 5, note. *Without Christ*—He proves this in the next clause, *being alienated from*, Gr. ἀπηλλοτριωμένοι [Eng. Ver., not so well, *aliens*]; nor does he say, *aliens*: comp. note at iv. 18. *From the commonwealth of Israel*—The whole commonwealth of Israel had reference to Christ. *And strangers*—Unsharing. *The covenants of promise*—God, the gift of Christ being assumed, had chiefly promised the Holy Spirit; i. 13; Gal. iii. 14, note; Luke xxiv. 49; Acts ii.; and *the covenants* had been subservient to that promise, Rom. ix. 4. This clause is proved by the next, *having no hope*; for had they had a promise, they would have had the corresponding hope; but they had no hope; and therefore not even a promise. *Without God—atheists*—They had not determined that there were no gods; for they had even Diana and Jupiter, Acts xix. 35: but, so far were they from having the true God, 1 Thess. iv. 5, that they were even ignorant of him. He says first, *you were without Christ*; afterwards he infers, *you were without God*. *In the world*—Paul proves the latter also, that they were *without God*; and on the ground, that they wandered in the world, which is wide (2 Cor. i. 12), and vain (Luke xii. 30; John i. 10, at the end), serving the creatures, enjoying perishable things, removed *far off*.

13. *Far off*—From God and his people, ver. 17, note. *By the blood*—Ch. i. 7.

14. *He*—Emphatic. [*He*, and none beside. *Mey.*] *Peace*—Not merely, *the peace-maker*; for at the cost of *himself* he procured peace, and he himself is the bond of *both*. *Who*—Apposition: *Peace; he who hath made*, etc. A striking remark, ver. 14–18. He imitates poetry by the very tenor and as it were rhythm of the words. There is described, (*α.*) the union of the Gentiles with Israel, ver. 14, 15; and then (*β.*) the union of the Gentiles and Israel, as now one man, with God, middle of ver. 15, ver. 18. The description of each is subdivided into two parts, so that the first may correspond to the first, concerning the *enmity that has been taken away*; the second to the second, concerning the *ordinances of the Gospel*. *Both*—The neuter for the masculine, ver. 18, properly, because ἐν, *one*, follows. *The middle wall of partition*—Gr. μεσότοιχον τοῦ φραγμοῦ, [Literally, *the*

middle wall of the fence]. It is called a *wall* because the space between was strongly fortified; a *fence*, because it is easily removed at the proper time. The *wall* separates houses; the *fence*, fields; comp. ver. 19. Therefore the distinction between circumcision and uncircumcision is intimated. The very structure of the temple of Jerusalem corresponded. The *wall* and the *fence* exclude; and the Gentiles were excluded, since they were not permitted to approach so near as even the most common Israelites. [The primary allusion is to the veil, rent at the crucifixion; the removal of this chief symbol of separation from God included the admission to him of the One Body which Christ made of both Jew and Gentile. *Alf.*] *Who hath broken down—Who hath broken down—who hath abolished, and not being repeated, are very closely connected. This short clause, and hath broken down, is explained in ver. 15, in the first half of the verse; He hath abolished the enmity in his flesh; comp. ver. 16, at the end. The law of commandments, adapted to the Israelites, he hath abolished, in the universal ordinances of grace; comp. ver. 17, at the beginning.*

15. *Enmity*—The Jews abominated the Gentiles; the Gentiles scorned the Jews because of circumcision, the Sabbath; etc. *In his flesh*—So, *in one body*, ver. 16. [That is, by his suffering and death. *V. G.*] *The law of commandments*—Namely, ceremonial. *In decrees*—[That is, *The law of decretory commandments*; marking the dictatorial character of the law, which is essential to it, but wholly done away in Christ. *Mey., Alf.* The Eng. Ver. misses the point, and *Beng.* is altogether wrong.] Belonging to the Gospel, by which mercy was offered to all, Col. ii. 14, note. [See the same words with the very same meaning, Acts xvi. 4, xv. 28. *V. G.*] *Having abolished*—Each *ἐν, in*, is construed, as we have already intimated, with this participle. Christ abolished, by his *flesh, the enmity; the law of commandments* by spreading over the whole world the *ordinances* of the Gospel. But if, *in ordinances*, belonged to *ἐντολῶν, of commandments, in his flesh*, would not have been placed before, but after it. It is written, as it were, in the style of a lapidary [that is, arranged so that alternate pieces match].

the enmity,

in his flesh;

the law of commandments,

in ordinances;

having abolished.

Of twain—He elegantly omits *men*; for formerly they had scarcely maintained the name of men. *The two*, who were Jew and Greek. *New*—By taking away the old letter. *Making*—The participle *making* depends on the verb *to make*; and *having slain*, on *might recon-*

cile: each of them has an explanatory force derived from what immediately precedes. *Peace*—This peace-making precedes its publication, ver. 17.

16. *In one body*—Crucified. To this refer *by one spirit*, ver. 18; comp. iv. 4. *Having slain the enmity*—By his death, he slew the enmity against God himself. *In himself*—Namely, in *his body*. [Gr. ἐν αὐτῷ, *in it*, i. e., *on the cross*. Beng. and Eng. Ver. are wrong.] Comp. what precedes.

17. *And came*—From death, from his descent into hell, and from his resurrection, he, himself a joyful conqueror, *spontaneously* preached. A remarkable expression; 2 Tim. i. 10; John xiv. 18. *Preached*—The verb for the participle; comp. ποιῆσας, *who hath made*, ver. 14. He announced *peace* with his own mouth to the apostles, Luke xxiv. 36; John xx. 19, 21, 26; and by them to others. *Peace to you which were afar off*—Acts ii. 39, note. *And to them*—There is great elegance in mentioning εἰρήνην, *peace*, only once in this passage. The peace of both is undivided. [But the true text is καὶ εἰρήνην τοῖς ἐγγύς, *and peace to them that were nigh*. Tisch. The repetition of *peace* shows especially that it means, not mere mutual reconciliation, but the far greater peace thus wrought, *peace with God*, which made necessary the union of the far and the near in him. Alf.]

18. *Unto the Father*—As to a Father. In this verse Christ, the Spirit, the Father are mentioned, in the same order, in which Christ, the Spirit of promise, and God, are referred to at ver. 12; [comp. ch. i. 3, 5]. The order is different in Rev. i. 4, 5.

19. *No more*—Contrasted with their former state. *Strangers*—Its opposite is *citizens*, a metaphor from a state. *Foreigners*—Its opposite is *members of the household*, a metaphor from a house. *Of the saints*—Of Israel, ver. 12; comp. iii. 18. [Rather, *saints* in the widest sense, all members of Christ. Mey., Alf.] *Of God*—Again the Holy Trinity is indicated, ver. 19, 20, 22.

20. *Built upon*—A common phrase with Paul, writing to the Ephesians, iii. 18, (comp. Acts xx. 32); and to Timothy, bishop of Ephesus, a metaphor from architecture; 1 Tim. iii. 15; 2 Tim. ii. 19. *Upon the foundation*—As the foundation supports the whole building, so the testimony of the apostles and prophets supports the faith of all believers; by them the foundation was laid; Christ Jesus is here called *the head of the corner*. The same Person is called the foundation itself, 1 Cor. iii. 11. *And prophets*—New Testament prophets, who are next to the apostles; iv. 11, iii. 5. *Being the chief corner stone of it*—[Gr. αὐτοῦ, Eng. Ver., *himself*, which is

right. *Mey., Alf., etc.*] Paul briefly indicates the passage in Isaiah xxviii. 16, as very well known; comp. 1 Pet. ii. 6, note. Christ Jesus is the *chief corner stone of the foundation*. The participle *ὄντος*, *being*, at the beginning of this clause, is strongly demonstrative in the present tense. The pronoun *αὐτοῦ*, *of it*, is to be referred to *θεμελίω*, *foundation*; for if it were construed with *Χριστοῦ*, *Christ*, it would be in this form: *αὐτοῦ ΤΟΥ Χριστοῦ Ἰησοῦ*, *Jesus Christ himself*, as we read *αὐτὸς ὁ Ἰωάννης*, *the same John*, with the article, Matt. iii. 4; Mark vi. 17; Luke iii. 23, xxiv. 15, 36; John ii. 24, iv. 44; 2 Cor. xi. 14. [Read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. *Tisch., Alf.*]

21. *In whom*—In Christ. This, by *Anaphora* [repetition in beginnings], is repeated in the next verse. *Fitly framed together, groweth*—Words relating to a living mass, ch. iii. 18, note; and 1 Pet. ii. 5. So *fitly joined together*, ch. iv. 16. So the *branch* and the *house* are combined, Zech. vi. 12. *A temple*—It is a house, and that too, holy, to which the temple of Ephesian Diana must yield. *Holy*—That is, *of God*, ver. 22. *In the Lord*—In Christ. To this expression, *through the Spirit*, corresponds in ver. 22. So also ch. iii. 17, 16.

CHAPTER III.

1. *For this cause*—This is resumed at ver. 14. [With the repetition of *for this cause*. *Alf.* Such is the richness of the apostolic spirit. *V. G.*] *The prisoner*—The ambassador, and he too *bound*. *For you*—The persecutors were incensed at Paul's zeal for the Gentiles, so that they imprisoned him; and his very bonds benefited the Gentiles, ver. 13; 2 Tim. ii. 10. *Gentiles*—This is explained in the following verses.

2. *If (since) ye have heard*—[Better, *if ye heard*, i. e., when I was with you. *Alf.*] What they *had heard* of Paul (comp. note on i. 1), was a testimony that he, ver. 1, spoke the truth concerning himself.

3. *By revelation*—Gal. i. 12; Acts ix. 3, 4. [For *ἐγνώρισε*, *he made known*, read *ἐγνωρίσθη*, *was made known*. *Tisch., Alf.*] *Made known to me*—God, by his grace. *The mystery*—*Of Christ*; see the

following verses. [But *here* the mystery is the share of the Gentiles in Christ, ver. 6. *Mey.*] *I wrote afore in a few words*—He refers to i. 9, 10, and he repeats the words from that passage.

4. *Whereby*—Gr. *πρὸς ὃ* [literally, *according to which*]. This does not refer exclusively to *in a few words*, but to the whole thought; and *πρὸς*, *according to*, marks the analogy, as in the common saying, *know the lion by his claw*. *From what I have written above, you may, etc. Ye may*—The word is modestly and graciously used. *When you read*—This book is very sublime, and yet it is given to all to read. *Understand my knowledge*—And therefore profit by me. Paul wrote more plainly and sublimely in this epistle, than in any other before.

5. *Which*—Referring to ver. 3, as the repetition of the verb *γνωρίζω*, *I make known*, indicates. *In other ages*—The ablative of time, as Acts xiii. 36. *Was not made known*—He does not say *οὐκ ἀπεκαλύφθη*, *was not revealed*. Making known by revelation (ver. 3) is the source of making known by preaching. *Revelation* is somewhat more special; *making known* occurs in the hearing of others also: *revelation* is only made to the prophets. *Unto the sons of men*—A very broad title, expressing the cause of ignorance, natural descent, to which the *Spirit* is opposed; comp. Matt. xvi. 17. He speaks of their former state in the Hebrew idiom. Moreover, the contrast of the *apostles and prophets of the New Testament* to the *sons of men* leads to the conclusion, that by this title the ancient *prophets* are principally meant; as Ezekiel, who is often called *בן אדם*, *son of man*. and has fully described the city and house of God, as Paul does here. *By the Spirit*—The gift of whom was reserved for the New Testament, to glorify Christ.

6. *Should be*—That the Gentiles *are*; and in order that they *may be*. *Fellow-heirs*—In the inheritance of *God*. *Of the same body*—Under the head *Christ*. [Omit *αὐτοῦ*, *his*. *Tisch. Alf.* Read, *of the promise*.] *Partakers of his promise*—In the communion of the *Holy Spirit*. The same *participation* is mentioned, Heb. vi. 4; the same *promise*, ch. i. 13. Comp. on the Trinity, ch. iv. 4, 5, 6, 18, 21, 30; v. 1, 2, 18; 2 Cor. xiii. 14. [For *τῷ Χριστῷ*, *Christ*, read *Χριστῷ Ἰησοῦ*, *Christ Jesus*. *Tisch., Alf.*]

7. *Whereof*—*The Gospel*. *By the working*—Ver. 20; ch. i. 19.

8. *Less than the least*—The idea of the name *Paul*, increased by a comparative which is more forcible than the superlative; implying that he scarcely reckons himself among the saints. Most elegant modesty. *Of saints*—*The saints* here are opposed to the Gentiles; comp. note on Acts xx. 32. *Unsearchable*—Ver. 18, 19. There is

a similar epithet at ver. 10, *manifold*. *Riches*—Here heavenly *riches* are commended: presently *wisdom*, ver. 10.

9. *To make—see—To show* [Gr. φωτίσαι, to illuminate; said of the spiritual enlightenment produced by preaching. *Mey.*] Comp. Col. i. 28. For הורה, Sept. φωτίζει, *instruct*, 2 Kings xii. 3, and elsewhere. *What is the dispensation*—[Gr. τις ἡ οἰκονομία, (not κοινωνία, *fellowship*). The true reading, according to all editors.] Col. i. 25, 26. *In God*—A contrast to creatures, even the most excellent, ver. 10. *Who created all things*—The creation of all things is the foundation of all the rest of the economy, unrestrictedly regulated, according to the universal power of God. *All things*, includes *principalities*, etc., [and is very emphatic. *Alf.* Omit διὰ Ἰησοῦ Χριστοῦ, *by Jesus Christ*. *Tisch.*, *Alf.*]

10. *Now*—First; comp. ver. 5. *Unto the principalities and powers*—Good, or even bad, but in a different way to each. [Nay, but to the *good* only, all reference to the others is foreign here. *Mey.*, *Alf.*, etc.] *By*—From those things which happen to the Church; for it is the theatre of the Divine works. Comp. 1 Cor. iv. 9. *Manifold*—Syr. Vers. renders it, *full of varieties*. *Wisdom*—An object of especial investigation to the angels.

11. *The eternal purpose*—Concerning the ages, and before the ages, 2 Tim. i. 9. *Which*—Referring to *purpose*. *Our*—Believers, who are the *Church*.

12. *Boldness*—*Of the mouth*, in praying. *Access with confidence*—In reality and with the heart.

13. *I desire*—*Ask* God: comp. ver. 20, 12. So, *asking* absolutely, Col. i. 9. *That I may not faint*—That I may not fail, but may speak boldly and allure many. The infinitive referring to the same person as the finite verb, *I ask*. [But Eng. Ver., *to faint not*, referring to *the Ephesians*, is right. The exhortation is *to them*, as the prayer which follows is for them. *Mey.*, etc.] *At my tribulations for you*—Ver. 1. *Glory*—Spiritual *glory*, since your faith is assisted thereby. [1 Cor. iv. 10].

14. *I bow my knees*—If Paul had been present, he would have bent his knees with a glowing breast. Acts xx. 46. *Father*—Its kindred word is πατήρ, *family*. [Omit τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *of our Lord Jesus Christ*. *Tisch.*, *Alf.*, etc.]

15. *Of whom*—The Father of Jesus Christ. The foundation of all sonship is in Jesus Christ. *The whole*—Of angels, of Jews, of other men. [But it cannot mean this. Render, *Of whom every family* (or race) *in heaven*, etc. *Mey.*, *Alf.*] *Family*—Depending on him as its Father. Comp. πατήρ, *lineage*, Luke ii. 4; Acts iii. 25. *Is named*

—In the passive or, *names itself*, middle voice. They are called the sons of God by God himself, and delight in this name, Isa. xlv. 5, comp. *I will call*, Rom. ix. 25, 26.

16. *With might*—This accords with the mention of the *Spirit*. *In the inner man*—*The inner man* is the man himself with all his faculties, inwardly considered, ch. iv. 22, 24; 1 Pet. iii. 4. The inner man is to the Spirit of God what the hearts of the saints are to Christ, ver. 17. The inner man is mostly taken in a good sense; because with the wicked all things fully harmonize with wickedness, and there is no need of limitation or distinction. The Scripture chiefly contemplates inward things. The *Chiasmus* [cross reference] must be noticed; in the first sentence we have, *that he would grant you*; in the second, *to dwell*; in the third, *in love—that you may be able*; in the fourth, *that you might be filled*. The third relates to the second, the fourth to the first. In the first and fourth *God* is mentioned; in the second and third, *Christ*. If we suppose a colon placed after *ἀνθρώπων*, *man*, and after *Χριστοῦ*, *Christ*, the matter will be clear.

17. *May dwell*—*That Christ may dwell* for ever. The connective is wanting. Where the Spirit of God is, there also is Christ. *In love*—Of Christ; ver. 19, note. [But *love* is the *soil* in which the readers are rooted and grounded, and must therefore be the *brotherly love* of Christians. *Mey.*] *Rooted and grounded*—The *root*, of a tree—the *foundation*, of a house. A *Syllepsis* [a construction in which the sense is regarded rather than the syntactical connection] precedes, which must thus be explained; that you may have Christ dwelling in you, *being rooted*, comp. Col. ii. 2, note; unless the Nominative rather agrees with *you may be able*, Paul being earnestly intent on what follows. So, in the middle of the sentence, *if* and *how* are placed, 1 Cor. xi. 14, 15, xiv. 7, 16; and *ἵνα* itself, *that*, 1 Cor. xiv. 12; 2 Cor. ii. 4; but the words preceding these particles render his earnest supplications very emphatic.

18. *May be able*—Still further. *What is the breadth and length and depth and height*—These dimensions of the spiritual temple refer to the *fulness of God*, ver. 19, to which the Church, according to its ability, should correspond; comp. ch. iv. 10, 13, concerning Christ. For the *breadth* of the fulness and of the love of Christ is signified, and that too as respects all men and all peoples; and its *length*, through all ages, ver. 21; and its *depth*, which no creature can fathom; and its *height*, iv. 8, which no enemy can reach. Comp. Ps. cxvii. As regards this breadth, length, depth, height, all which are one magnitude, there is nothing broad, long, deep, high in any crea-

ture. By *Chiasmus* [cross reference] the order is *love, breadth ; love, fulness* ; the third corresponds to the first, therefore the second to the fourth. In ver. 19 the *love* is at length expressly mentioned ; but in ver. 18, *the fulness of God in itself* ; but this is itself tintured with *love*. [But these are not dimensions of the spiritual temple, to which there is no allusion, but of the *love of Christ* to men. *Mey.*]

19. *And to know—which passes knowledge*—This also depends on, *that you may be able*. This is a very charming correction, so to speak ; he had said, *to know* ; he immediately denies that our knowledge can be considered adequate ; we know only this, that love is richer than our knowledge. Christ's love to us always exceeds our knowledge ; and so in ver. 20 God's power exceeds our knowledge. *That*—Without a conjunction ; comp. *ἵνα, that*, ver. 18. Spiritual knowledge and fulness are united. *Unto*—Gr. *εἰς* [Eng. Ver., *with*]. This is the goal.

20. [*Beng.* construes incorrectly, *To him that can do all things exceedingly, very abundantly above*, etc. Render, *To him who is able to do beyond all things, far beyond the things which we ask or think*, etc. *Alf.*] But we may render, *ὑπὲρ πάντα, above all things* : comp. ch. i. 22, where *ὑπὲρ πάντα* means, *that which is above all* ; this is above all exaltation, that he himself is the Head of the Church, etc. *Exceeding abundantly*—Construe with *to do*. *That*—The genitive is governed by the comparative, contained in *περισσοῦ, above*. Or *think—Thought* takes a wider range than *prayers*. A gradation. *According to*—Paul appeals to experience.

21. *In the Church*—Ver. 10. *Into all*—Gr. *εἰς πάσας*. [Eng. Ver., *throughout all*]—ver. 11, ch. ii. 7 : comp. again Ps. cxvii. *Into all generations*, which *ὁ αἰὼν, the age*, comprehends, and which terminates in the everlasting ages. *Generations*—Gr. *γενεὰς* [Eng. Ver., *ages*]. A *generation* is properly a period of human life, while we proceed from parents to children ; *αἰῶνες, ages*, are periods of the Divine economy, passing on, as it were, from one scene to another. Here both words, for amplification, with a metaphor in *γενεὰ, generation*, are united, so that a very long time may be implied. For there are in *αἰῶνες, ages*, no longer *generations*.

CHAPTER IV.

1. *The prisoner*—Paul's bonds subserved the *calling* of the Ephesians; and these should be so affected by them as to delight Paul with their obedience; most feelingly said. *In the Lord*—Gr. ἐν Κυρίῳ, Eng. Ver., *of the Lord.*] Construed with *prisoner*. *Of the vocation*—Ver. 4. This is derived from ch. i. 18; rather from ch. i., ii., and iii. [For the second part of the epistle begins here, comprehending exhortations, and especially those which flow from the doctrine already discussed. *V. G.*] Comp. Col. iii. 15.

2. *With—with*—To these refer the two following participles, *forbearing, endeavoring*, which, being nominative, depend on the preceding imperative implied, *walk ye*. [The man, who is properly affected with a sense of the Divine calling, will be found to be adorned with the virtues mentioned here, 1 Pet. iii. 9; Phil. i. 27. *V. G.*] *With all*—Construe also with *meekness*, Col. iii. 12, 13. *Lowliness*—From a sense of grace, Rom. xi. 20. *In love*—*In the bond of peace*, ver. 3, corresponds to this. *In love*, recurs, ver. 15, 16. And here, *love* is preached: *faith*, in ver. 5; *hope*, in ver. 4.

3. *To keep*—Even where there is no division, admonitions are needed. *The unity*—As regards ourselves, for the Holy Spirit in himself remains *one*, ver. 4. *In the bond*—*The bond*, by which *peace* is maintained, is *love* itself; Col. iii. 14, 15. [But there *love* is expressly named. Here the *bond of peace* is *peace* itself considered as a *bond*. *Mey.*, etc.]

4. *One body and one Spirit*—In the Apostle's Creed, the article relating to the Church properly follows that which relates to the Holy Spirit. *And one—Spirit, Lord, God, and Father*: the Trinity; comp. the following verses. *In one hope*—The Spirit is the *earnest*, and therefore *the hope of the inheritance* is joined with the mention of his name.

5. *One faith, one baptism*—Into Christ, the Lord. Sometimes baptism, sometimes faith, is put first; Mark xvi. 16; Col. ii. 12.

6. *Of all*—This word used thrice, and πάντων, *in all*, soon after, are masculine; for *all* are made one. *Above*—High *above* all with his grace. *Through all*—Working *throughout all*, by Christ. *In all*—[Omit ὑμῖν, *you*. *Tisch., Alf.*] Dwelling *in all*, by the Holy Spirit.

7. *But*—The contrast is *one*, in the foregoing verses. *Is given*—This is from the psalm in the next verse.

8. *He saith*—David, nay, rather God himself, Ps. lxxviii. 18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received*

gifts for men. Some also in the Sept. read *ἀναβὰς*, *having ascended*. But in the Septuagint version that reading which too closely agrees with the New Testament text is generally inferior, because it has been conformed to it. *On high*—So the heavens are called in Hebrew poetry; likewise in Is. xxxii. 15. *Led captivity captive*—A common repetition; as 2 Chron. xxviii. 5. Here the forces of hell are denoted, 2 Pet. ii. 4, opposed to *men*. Christ, at his ascension, led them captive; nor, however, does it therefore fare better with the malefactor, who is to be tried for his life, when he is led from prison to court. This *leading* did not interfere with the state of the damned. If ever there had been for them any hope of escape, it would have been then; comp. ch. vi. 12, and Col. ii. 15. Nor does every ascension, but only the ascension in connection with captivity taken captive, presuppose and infer a descent into the lower parts of the earth. *He gave gifts*—To this may be referred *he gave*, ver. 11, and *is given*, and *of the gift*, ver. 7. In Hebrew, חָתַם is an abbreviated expression; to wit, Christ *received* gifts, which he might immediately *give*. Comp. חָתַם, Gen. xv. 9; 2 Kings ii. 20; where sudden action is denoted by a concise expression; so *λαβέτωσαν σοι, take for thee* [Eng. Ver., *bring thee*], Ex. xxvii. 20; Lev. xxiv. 2. *Unto men*—The dative of advantage for בְּאָרָם. Gifts benefit not only the recipients but all.

9. *Now this fact, namely, that he ascended*—Gr. τὸ δὲ, ἀνέβη. [Eng. Ver., *now that he*, etc.] Paul proves that the language of the psalm refers to Christ; and the ascension is inferred from the descent; John iii. 13. All beheld the sojourn of the Son of God upon earth: they ought, therefore, to have believed his ascension, which they did not see. There is a similar mode of reasoning at Acts ii. 29, etc., xiii. 36, 37; and especially at Heb. ii. 8, 9. The humble characteristics attributed to the Messiah are fulfilled in Jesus; therefore the glories attributed to the Messiah should be referred to him. *He descended first*—Paul assumes Christ's Deity; for those who are of the earth, although they did not previously descend, obtain an ascent. [Omit *πρώτου, first*. Tisch., Alf.] *Into the lower parts of the earth*—Not merely to the earth itself, but to the lowest parts of the earth [so that through all its depths he left nothing unvisited; comp. ver. 10. V. G.] The highest heavens, or *all the heavens*, are opposed to the lowest parts of the earth, or to the whole earth. Christ, by his own power, took possession of all,—first of the earth, then of heaven. *Men* are mentioned with the earth; the captivity is mentioned with the lower parts. [The allusion here is simply to the

descent of Christ upon the earth, in his incarnation. *Mey.*] *The earth*—Where men are.

10. *He*—Gr. αὐτός [Eng. Ver., *the same*]. *He*, not another. *Far above all heavens*—A very sublime expression. Christ not only ascended into heaven, Mark xvi. 19, but *through* the heavens, Heb. iv. 14, note; *above* all heavens; *the heaven of heavens*, Deut. x. 14. *Might fill*—By his presence and working *with himself*. *All things*—The lowest and the highest; comp. Jer. xxiii. 24, where also the Sept. use the word πληροῦν, *to fill*.

11. *He*—By his supreme power. This *he* is repeated from ver. 10. Ministers have not given themselves. [The apostle, apparently descends very abruptly from the entire universe, just now mentioned, to these. He doubtless has reference to the body of Christ. Likewise, ch. i. 22. *V. G.*] *Apostles—prophets—evangelists*, etc.—With the highest grades, lower ones might be united; for example, the apostle John acted as a prophet in the Apocalypse, and as an evangelist in the Gospel; but not the contrary. All the apostles had likewise prophetic power. Only that eminent degree of prophecy, by which the *Apocalypse* was written, was peculiar to John. But prophets and evangelists were not at the same time apostles. The prophet takes precedence of the evangelist; for the prophet testifies infallibly of the future, the evangelist infallibly of the past: the prophet derives all from the Spirit; the evangelist records what has been seen and heard, and yet he is fitted for an office of the highest importance, by a gift superior to that of pastors and teachers. *Workers of miracles* are not added here; for their actions have now somewhat less reference to the *perfecting*, etc. And perhaps already, before the last days of the apostles, the gift of miracles was more rare; comp. Heb. ii. 4. *Pastors and teachers*—The title pastor (shepherd) is everywhere else given to the Lord alone. Pastors and teachers are here joined; for they chiefly *feed by teaching*, as also by admonition, rebuke.

12. *To—for—for*—Gr. πρὸς—εἰς—εἰς, [Eng. Ver., renders all *for*. The first clause (πρὸς) denotes the ultimate end; the other two the immediate purpose of the *giving*, ver. 11. He gave them *in order to the perfecting of the saints, to the work of the ministry* (and) *to the edifying*, etc. *Mey.*, etc.] To this refer, *into*, [Eng. Ver., *in*], *unto*, *unto*, in the next verse; although *to* [πρὸς, *towards*], and *into* [εἰς], somewhat differ, Rom. xv. 2. The office of the ministry is denoted in this verse; in the next, the goal of the saints; in ver. 14, 15, 16, the way of growth; and each of these has three parts, expressed in the same order. There are three triple paragraphs. The first three parts have a mutual relation; then the second three; lastly, the

third; and all without a *Chiasmus* [cross reference]. *Perfecting*—This especially tends to *unity*.

13. *Till*—Not even the apostles thought that they had reached the goal, Phil. iii.; much less the Church. They had always to advance, not to stand still, much less to fall behind. And now the Church must not look backward for its ideal of excellence, but keep it in view, as something yet to be attained. Mark this, ye who do not so much follow antiquity as make it an excuse. *We should come*—This tense, following the past tense, is imperfect. This should have already happened when Paul wrote; for *faith* belongs to travelers. *All*—The saints. *Unto—unto—unto*—[Eng. Ver. renders the first *εἰς, ἐν*]. The connective is wanting. The natural life grows to wisdom, strength, and stature. *Unity of faith, the mind strengthened, and the fulness of Christ*, correspond to these in the spiritual life. *Unity*—This *unity* is placed in friendly opposition to the *variety* of gifts, and to the *whole* body of the saints; and the contrary of this unity is *every* wind, ver. 14. *Of the faith and of the knowledge*—These two both agree and differ; for *knowledge* means something more perfect than *faith*. *Of the Son of God*—The highest point in the knowledge of Christ is, that he is the Son of God. *Unto a perfect man*—The concrete for the abstract; for *unity* and *measure* are abstract nouns. On *perfection*, comp. Phil. iii. 15. *Of the stature*—That Christ may be all and in all: spiritual *stature* is the fulness of Christ. [It is disputed whether *ἡλικία* means *age* or *stature* here. *Mey.* decides for the former; but it seems rather to be a comprehensive word including both ideas; *maturity*, or the fulness of manly age and growth. *Alf.*]

14. *No more*—Not, as formerly and *as yet*. *Children*—*Children* are opposed to *a man*, in the second degree, and to a young man in the first: *a perfect man*, who can no longer increase in stature, yet otherwise becomes more perfect; *a child*, who scarcely begins to grow. *Tossed to and fro*—Inwardly, up and down, even without wind. *Carried about with every wind*—Outwardly, hither and thither, others assaulting us. *By the sleight*—A metaphor taken from the dice-player, who contrives his throw, so that the numbers he desires may always turn up. [*Alf.* renders well, *in the sleight of men, in craftiness furthering the schemes of error*. Eng. Ver., *cunning craftiness, whereby they lie in wait to deceive*]. *The schemes*—Gr. *μεθοδεῖαι*; see ch. vi. 11, note. *Of error*—That is, of Satan. The change of the abstract expresses the enemy's concealed mode of acting. [This is arbitrary, though *error* is here personified. *Mey.*]

15. *Speaking the truth*—In contrast with *error*. On this same

word, *truth*, see ver. 21, 24. *In love*—By which the body is compacted. Here we have the beginning, and in ver. 16 the end. *Speaking the truth* and *in love* are joined. The latter is the more simple. *May grow*—Depending on *that*, in ver. 14. This *increase*, ver. 16, is between *childhood* and *manhood*. *Into him*—Paul, having *Jesus* in mind, first says *him*, and then shows of whom he is speaking. *All things*—Each and all, in all things. *Who*—Referring to *Christ*. *The Head* is put as a distinct clause. *Christ*—*Ploce* [repetition of a word to express an attribute of it], emphatic. For before it had been said, *into him*, though *Christ* is nevertheless afterwards mentioned at the end very emphatically, as if he should say, *Christ is Christ*. To him all things are to be referred.

16. [*Mey.*, *Alf.*, etc. differ little from *Beng.* in their view of this verse. Render, *From whom all the body* (which is) *being closely framed together, and compounded,—by means of every joint of the supply, according to vital working in the measure of each individual part, carries on the growth of the body for the building up of itself in love*]. *From*—The source of growth. *Fifty joined together and compacted*—The concrete for the abstract, that is, the compacting and uniting of the body by right shaping and firm conjoining; *joined together* refers to what is according to rule, that all the parts may be rightly fitted in their proper position and in mutual relation; *compacted* denotes at once firmness and consolidation. *By every joint of supply*—Gr. *διὰ πόσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας*. [Eng. Ver., *By that which every joint supplieth*]. In the wrestling ground the *ἀφαι* are the means by which the antagonist is seized; for the opponents threw over each other dust and sand, so that each might grasp his adversary, though anointed with oil. *Διὰ, by*, construed with *ποιεῖται, maketh*. *According to the effectual working*—The power should also be exercised; comp. *according to the working*, ch. i. 19, iii. 7. But the article is wanting here, because he is speaking of the particular efficacy of single members. *Of every*—Construe with *ἐνέργειαν ἐν μέτρῳ, working in the measure*. *Of the body*—The noun for the reciprocal pronoun; therefore *ποιεῖται, maketh*, (middle voice) is used, not *ποιεῖ* (active voice). *In love*—Construe with *the edifying*.

17. *This I say therefore*—He returns to his starting point, ver. 1. *That ye henceforth walk not*—This is a contrast to ver. 1. *In the vanity*—The cause of such walking is departure from the knowledge of the true God, Rom. i. 21; 1 Thess. iv. 5: construe *in* with *they walk*. *Vanity* is explained in ver. 18; *walking*, in ver. 19.

18. *Having the understanding darkened*—This verse has four clauses. The third refers to the first, and in it *οὐσαν, that is*, answers

to *δντες*, *being* (*darkened in the understanding*); the fourth to the second. For *δντες*, *being*, is connected also in Tit. i. 16, as here, with the preceding epithet. [This is wrong. *Their alienation from the life of God was through their ignorance*, and that the guilty ignorance, caused by the hardness (*blindness*) of their heart. *Mey.*] The participles, *darkened*, *alienated*, assume that the Gentiles, before they revolted from their father's faith, nay rather before Adam's fall, had been partakers of *light* and *life*; comp. *be renewed*, ver. 23. *The life*—Of which, ch. ii. 5. *Of God*—The spiritual life is kindled in believers from the very life of God. [*Through the ignorance*—This of itself is the beginning of their wretched state, Rom. i. 21, 23. *V. G.*] *Hardness*—Gr. *πώρωσιν* [not as Eng. Ver., *blindness*]. The contrast is *life*; *life* and *feeling* exist and fail together. Comp. Mark iii. 5, note. *Hardness* is distinguished from blindness, where the latter is expressly noticed; otherwise it includes it in itself. *Of their heart*—Rom. i. 21.

19. *Past feelings*—A very significant term, in which pain is used by *Synecdoche* [use of a part for the whole] for the entire sensibility of the affections and understanding, whether painful or pleasant. For pain urges us to seek a cure; and when the pain is removed, not only hope, but also the desire and thought of good things are lost, so that a man becomes senseless, shameless, hopeless. That is *hardness*, ver. 18. *Despairing* in the Vulgate and Syriac Version, is noteworthy, and illustrates its meaning. In this way *ἡ ἀναληγσία*, *insensibility*, and *ἡ ἀπόγνωσις*, *despair*, are conjointly noted by Chrysostom on Heb. iii. 13. But the very word *ἀπαλεγειν*, Cicero seems to paraphrase, lib. ii. famil. Ep. 16, when he says, *that by long-continued DESPAIR, the mind has become hardened to new PAIN*. Therefore *ἀπαλεγειν* is more than to *despair*. *Have given themselves over*—Voluntarily. *All*—*Ἀσέλγεια*, *lasciviousness*, the species; *ἀκαθαρσία*, *impurity*, the class. Those who practise these carnal works, seized with the desire of material objects, fall also into *greediness* [*greed*, self-seeking, the desire of having more, which is wider than mere *covetousness*; *Alf.*]; and gain from unchastity was common among the Gentiles.

20. *But ye have not so learned Christ*—Deut. xviii. 14, 15, is similar, *The Lord thy God hath not suffered thee to do so—unto him ye shall hearken*. Christ is one, says Paul (comp. 2 Cor. xi. 4); as you have heard him, so you should represent him. *As soon after* refers to *not so*; *not so* is opposed to *uncleanness*, ver. 19; *if so be that*, etc., to *vanity*, ver 17, 18. *Christ*—He uses the name *Jesus*, more

expressly, in the next verse. *Jesus* most perfectly and gloriously completed the idea of *Christ*.

21. *If so be*—The particle does not diminish, but increases the strength of the admonition. *Him*—This word, and *in* [Eng. Ver., *by*] *him*, soon after, are introduced here from the next clause: as *you*, Gal. iv. 11. *To hear Christ*, means something more than to hear of Christ. *Ye have heard*—Even the first hearing about Christ removes sins. *In him*—Gr. ἐν αὐτῷ [Eng. Ver., *by him*]. That is, in his name, as to what concerns him. [Better, *in him*, i. e., as Christians, in vital union with him. *Mey., Alf.*] *Ye have been taught*—You have received the doctrine. *Learning follows hearing and being taught*. *As*—That is, *so as*: comp. καθὼς, *in such a way as*, 1 Cor. viii. 2, *so*, as the truth is really in Jesus. The contrast is *according to*, ver. 22. *The truth*—This is opposed to heathen *vanity* in general, ver. 17; and is resumed, ver. 24, for fuller discussion. Truth, namely, the true knowledge of the true God. *In Jesus*—Believers in Jesus *speak the truth*, 1 John ii. 8.

22. *That ye put off*—This word depends on *I say*, ver. 17: and thence the force of the particle. *Henceforth—not*—Is resumed, as it were, after a parenthesis, without a conjunction, in the equivalent verb, *put off*: for the reverse of those things, mentioned ver. 18, 19, has been already disposed of in ver. 20, 21; and yet this verb *put off*, has some relation to the words immediately preceding ver. 21. [This is wrong; *that ye put off*, depends on *have been taught*, ver. 21. *Alf.*] *Putting on*, ver. 24, is directly opposed to *putting off*. *According to*—Gr. κατὰ [Eng. Ver., *concerning*] *the former conversation*—According to your former walk. The contrast is the whole of ver. 23: *according to* shows the force of the verb, related to it, *put off*, not merely *abstain*. *The old man*—The concrete for the abstract, as presently, at ver. 24, the *new man*: comp. ver. 13, note. The abstract, for example, is *lying*, ver. 25. *Which was corrupt*—Gr. τὸν φθειρόμενον. [But Eng. Ver., *which is corrupt*.], The imperfect, as κλέπτων, *who stole*, ver. 28. The contrast is, *was created*, and that too in the aorist [κτισθέντα, not as Eng. Ver., *which is created*], in respect of the first creation and intent. *According to the lusts*—The contrast is, *after God, in righteousness*, etc. *The lusts*—The contrast is, *righteousness and holiness*. *Of deceit*—[Not as Eng. Ver., *deceitful lusts*.] Of heathen *error*. The contrast is, *of truth*.

23. *In the spirit of your mind*—1 Cor. xiv. 14. The *spirit* is the inmost *mind*.

24. *The new*—Gr. τὸν καινόν. Τὸν νέον, *the new*, is used, Col. iii. 10, of what is innate in believers; but here ἀνανεοῦσθαι, *renewed*,

has been used by him just before. Conversely in Col. iii. 10, ἀνακαινούμενον, *renewed*, is added concerning the *aim* of believers. *Which was created*—Gr. κτισθέντα, [not as Eng. Ver., *is created*]. At the beginning of Christianity. This new man is created in Christ: comp. sh. ii. 10. [Render, *In righteousness and holiness of truth*, (not as Eng. Ver., *true holiness*.) *Alf.* See on ver. 22.]

25. *Lying*—The mention of lying and truth in conversation [*truth*, ver. 21, 24. *V. G.*], is properly added to the general commendation of truth. *For*—Col. iii. 11, note. *One of another*—Jews and Greeks, Col. iii. 11. *Members*—Ver. 4.

26. *Be ye angry and sin not*—So the Sept. Ps. iv. 5. Anger is neither commanded, nor entirely forbidden; but this is commanded, not to permit sin to enter into anger: it is like poison, which is sometimes used as medicine, but must be managed most cautiously. [It is an *infirmity*, which, cherished, becomes a *sin*. *Alf.*] Often the force of the mood falls only upon a part of the remark, Jer. x. 24. *The sun*—The feeling maintained during the night is deeply seated. *Let not go down*—Deut. xxiv. 15, *the sun shall not go down upon it*. *Upon your wrath*—Not only should wrath cease, but a brother should be set right without delay, and reconciliation take place, especially with a neighbor whom you will not see again in this life, or whom you have seen for the first time in the street, at an entertainment, or in the market-place.

27. *Neither*—Place is given to the devil by persisting in anger, especially during the night; comp. *of the darkness*, ch. vi. 12. *Μήτε*, *neither*, is used as *καὶ μὴ*, and—*not*, ver. 30.

28. *Who stole*—Gr. ὁ κλέπτων. This is milder than ὁ κλέπτης, *the thief*. The participle is of the imperfect tense, without here excluding the present. *But rather*—Than if he had not stolen. Whatever kind of sin a man has committed, he should afterwards practise the contrary virtue. *Let him labor*—Often theft and idleness go together. *Good*—A contrast to theft, first committed with thievish hand. *With his hands*—Which he had abused in theft. *That he may have*—The law of restitution should not be too strictly urged against the law of love. [He who has stolen should also be liberal beyond the restitution of what was purloined. *V. G.*]

29. *Corrupt*—Savoring of oldness, ver. 22; without grace, insipid, Col. iv. 6. Its opposite is *good*. *Let not proceed*—If already on the tongue, swallow it again. *That which*—Gr. εἴ τις, *whatsoever*, as often soever: However, equal fluency is not demanded of all. *For edifying*—*unto the hearers*—Such speaking is *profitable*; it does not

subvert the hearers, as those words mentioned in 2 Tim. ii. 14. *May minister grace*—There is great power in godly conversation.

30. [The connecting idea is, *If thou speak a vile word, or one unworthy of Christian lips, thou grieveest not men, but the spirit of God.* Theophylact in Alf.] *Grieve not*—By corrupt conversation. The Holy Spirit is grieved not in himself, but in us [or in other men, *V. G.*], when his peaceful testimony is disturbed. The Sept. often use *λυπεῖν*, to *grieve*, for *חרה* and *קצף*. *Ye are sealed*—That you may know that there is not only some day of deliverance, but also that that day will be a day of deliverance to you, as the sons of God; and therefore *rejoice to the day of redemption*. This is the last day; of which there is a kind of representation in the day of death; it assumes all previous days, Rom. ii. 16. On that day it will be of special import to us, who shall be found to be sealed.

31. *Bitterness*—Its opposite is in ver. 32, *kind* to all. *Wrath*—Gr. *θυμὸς*. [But *Beng. cruelty*.] Its opposite is *merciful*, to the weak and wretched. *And anger*—Its opposite is *forgiving*, towards those who injure us. Thus far the climax descends, in reference to things forbidden. *Blasphemy*—A heinous species of *clamor*. Love removes both. *Malice*—*Wickedness*. This is the class, therefore *with all* is added. [It denotes that depravity, by which a man shows himself illnated and troublesome to his associates. *V. G.*]

32. [*God in Christ*—Gr. *ἐν Χριστῷ*; (not as Eng. Ver., *for Christ's sake*), in giving whom, to die for us, the act of forgiveness was consummated, 2 Cor. v. 19. *Mey.*] *Hath forgiven*—He has shown himself *kind, merciful, forgiving*.

CHAPTER V.

1. *Imitators*—Gr. *μιμηταὶ* [Eng. Ver., *followers*]. In *forgiving* (comp. ch. iv. 32), and in *loving*; for *dear* follows. Oh how much more glorious and blessed is it to be an imitator of God, than of Homer, Alexander, Apelles, etc. ! *As children*—Matt. v. 45.

2. *Walk*—The fruit of our love, kindled from Christ. [For *ἡμῶς*, read *ὁμῶς*, and for *ἡμῶν*, *ὁμῶν*, Tisch. not Alf. Read, *loved you—given himself for you.*] *For us*—The dative, *to God*, is not con-

strued with the verb, *gave himself*, but with *an offering and sacrifice*, which immediately precede it. For Paul is alluding to Moses, with whom such words are common: *a burnt offering unto the Lord, for a savor of sweet smell, it is a sacrifice unto the Lord*, Ex. xxix. 18, 25, 41; Lev. xxiii. 18, 18, etc. *An offering and a sacrifice*—Comp. Heb. x. 5, etc. *For a sweet-smelling savor*—By this sweet-smelling odor we are reconciled to God.

3. *Fornication*—Impure love. *Or covetousness*—Ver. 5, ch. iv. 19. *Let it not be once named*—Namely, as done; comp. 1 Cor. v. 1, *it is reported commonly*; or unnecessarily: comp. ver. 4, 12. *Becometh*—Its opposite is *which are not convenient*, ver. 4.

4. *Filthiness*—In word, or even in gesture, etc. *Foolish talking*—Wherein a mere laugh is the object even without wit. *Or jesting*—This is more subtle than *filthiness* or *foolish talking*; for it depends on the understanding. The Asiatics were very fond of it: and formerly jesting prevailed for some ages, even among the learned. Why? Aristotle considered jesting a virtue; and they wore Plautus threadbare. Olympiodorus observes, that Paul rebuked *jesting*, in such a way that *there is not even room for pleasantry*. *Which are not convenient*—An epithet. Supply the predicate, *let them be absent*. *Giving of thanks*—Supply *ἀνήκε, is convenient*. The holy and yet joyful use of the tongue is opposed to its abuse, ver. 18, 19. The abuse and the use are incompatible. *Ἐὐπαισία, jesting*, and *εὐχαριστία, thanksgiving*, form an elegant *Paranomasia* [similarity of sound or form]: the former disturbs (and indeed the refined jest and humor sometimes offend the tender feelings of grace), the latter exhilarates the mind.

5. *Know ye*—[For *ἴστε*, read *ἴστε, Tisch., Alf. Render, For this ye know, being aware that*, etc., not the imperative, as *Beng. Mey.*, etc.] The imperative, Gal. v. 21. *Who is an idolater*—Col. iii. 5. *Avarice* is the chief act of revolt from the Creator to the creature, Matt. vi. 24; Phil. iii. 19; 1 John ii. 15: and it too in the highest sense violates the commandment concerning the love of our neighbor, which resembles that respecting the love of God. It is then idolatry, and therefore the greatest sin, 1 Sam. xv. 23. *Of Christ and God*—[Not *and of God*, as Eng. Ver., which would require the article again. *Alf.*] The article only once expressed indicates the most perfect unity, 1 Tim. v. 21, vi. 13; 2 Thess. i. 12. Comp. Mark. xiv. 33. Elsewhere it is double for emphasis, Col. ii. 2.

6. *With vain words*—By which God's anger is despised, and by which men strive to evade their duty, to ignore good, and to extenuate and varnish over evil [in which moreover all things everywhere

abound. *V. G.*] This is the class; there are three species at ver. 4. So the Sept. *let them not regard vain words*, Exod. v. 9. *Because of these things—Fornication, etc. The wrath of God—*The contrast to the reconciliation, ver. 2; ch. iv. 32. *On the children of disobedience—*In heathenism.

7. *Be not—*Lest God's anger come upon you. Two parts; *be not*, and *be not*, ver. 7, and 11. Fellowship both with wicked men, ver. 7, and wicked works, ver. 11, must be avoided.

8. *Darkness—light—*The abstract for the concrete, very emphatic; for, *children of light*, follows.

9. [For *πνεύματος*, *the spirit*, read *φωτός*, *light*. *Tisch., Alf.*] *The fruit of light—*The contrast is, *the unfruitful works of darkness*, ver. 11. *In—*Is in, consists in, etc. *In goodness, and righteousness, and truth—*These are opposed to the vices just described, from ch. iv. 25.

10. *Proving—*Construe with *walk*, ver. 8.

11. *But rather—*It is not enough to abstain. *Reprove—*By words and deeds worthy of the light. [But the meaning is, *by words*. *Mey., etc.*]

12. *For—*The reason for speaking indefinitely, ver. 11, of the works of darkness, whereas he described definitely the fruit of light, ver. 9. At the same time the kindness, the justice, the wholesomeness of reproof, appear from this. *In secret—*Avoiding the light, most frequently. *Of them—*Who are in darkness. *It is a shame—*Writing familiarly to the Corinthians, *he names* them; also to the Romans, because it was necessary; here he deals more severely. *Even—*Even to speak of, much less to do them. *To speak of—*They may be judged by their contraries, *goodness, righteousness, truth*.

13. *But—*Although those things cannot be mentioned or named. *Reproved—*By you, ver. 11. *Are made manifest by the light—*Φάος, *light, φανερός, manifest*, are kindred words. *Are made manifest—*That their vileness may be known, whether those who have done them scorn reproof, or repent. *Whatsoever—*The abstract for the concrete; for the subject here is the man himself; comp. the next verse, *wherefore*. *For—*For makes an emphatic addition in a gradation. *Doth make manifest—*An *Antanaclasis* [a word in a twofold sense], for *φανεροῦται, are made manifest*, is passive; *φανερούμενον* is middle, *what does not avoid manifestation*; comp. afterwards *ἐγείραι, awake*, and *ἀνδρα, arise*. [An error. The word is passive, as always. Render, *for every thing which is made manifest is light*, i. e., has thereby ceased to have the nature of darkness, and has put on that of light. *Mey., Alf.*] *Light—*A *Metonymy*, [change] as ver. 8. *Is—*Becomes, and afterwards *is* light.

14. *Wherefore he saith*—The chief part of this exhortation is in Is. lx. 1, *Shine, shine, Jerusalem, for thy light is come*, so Is. lii. 1, 2, *Awake! arise!* But the apostle speaks more expressly according to New Testament light, and the state of him who requires awakening. At the same time he seems to have had in mind the particular phraseology commonly used at the feast of trumpets: *Arise, arise from your sleep; awake from your sleep, ye who deal in vain things, for very heavy sleep is sent to you!* And perhaps he wrote this epistle at that time of the year: comp. 1 Cor. v. 7, note. *Awake—arise*—Ammonius, *to rise up, for work; to be awakened out of sleep. From the dead*—Ch. ii. 1. *Shall give thee light—Will shine on thee*, as the sun, Is. lx. 2. The primitive word, ἐπιφάσσω, *I shine*, is in the Sept.

15. [Literally, *take heed, therefore, how ye walk strictly*, i. e., in what way ye undertake to make your walk thus strict and exact. A double exhortation. *Mey., Alf.*] *See*—This is repeated, ver. 17. *How*—Gr. πῶς [not as Eng. Ver., *that*]. True solicitude regards even the *manner*. As corresponds to it. *Circumspectly*—[Accurately. *V. G.*] Comp. Acts xxvi. 5. *Not as fools*—Who walk irregularly.

16. [*Alf.* well renders, *buying up for yourselves* (the) *opportunity* (of good, whenever occurring), *because the days* (in which we live) *are evil*. *Beng.* and Eng. Ver. are wrong]. *Redeeming the time*—So the Sept., Dan. ii. 8, *ye would gain the time*. The days, says Paul, are evil, and in the power of wicked men, not in yours. Wherefore, since you see that you are hard pressed, endeavor, until the hostile intervals of this period pass away, to spend your time, if not profitably, at least without loss, which is done by keeping quiet, or at least by acting moderately. This is the force of the verb רָמַם in a passage of Amos, presently to be quoted. *Wisdom* and *circumspection* are commanded, not sloth. There is however one mode of working in summer, another in winter, even with greater labor [in the former]. Those who in evil days seek meanwhile no fruit of time, but time itself (like the Magi, Dan. ii., or like a besieged city awaiting aid), these act wisely, and in the end will the better use the time, which they have thus *redeemed*. Sir. x. 31, *Boast not in the time of thy distress*. A similar expression occurs in Polycarp's Ep. to the church at Smyrna, where the martyrs are said, "to have gained exemption from everlasting punishment by one hour's sufferings." The opposite is, *to waste time*. *Days*—Ch. vi. 13. *Evil*—Amos v. 13, *he who has understanding at that time will be silent, because it is an evil time*.

17. *Understanding*—Amos, as cited, has *συνῶν*, *having under-*

standing: hence we may conclude that Paul referred to that passage. *What the will of the Lord is*—Not only generally, but specifically.

18. *Be not drunk with wine*—So the Sept. plainly, Prov. xxiii. 31. Appropriately to the exhortation against impurity, he adds that against drunkenness. *Wherein*—Wine, so far as it is immoderately drunk. *Excess*—*ἄσωτος*, riotous, is used for *ἄσωτος*, *extravagant*: hence *ἄσωτία*, *excess*, denotes every luxury inconsistent with frugality. See its opposite, ver. 19, on the effect of spiritual fulness. *But*—So generally the Sept. in Prov. quoted above: *but associate with righteous men*.

19. *Speaking to yourselves*—The contrast is, *to the Lord*; comp. Col. iii. 16, note. The Spirit makes believers *eloquent*. *In psalms*—Of the Bible, of David, new, unpremeditated, with an instrument. *In hymns*—To be used expressly in praise of God. *Songs*—Which are or may be sung on any sacred subject. *Spiritual*—Not worldly, as those of drunkards. *To the Lord*—Christ, who searches the hearts.

20. *Giving thanks*—Paul often urges this duty, and diligently practises it: it is performed by the mind, by the tongue, and by working. Col. iii. 17. *For all things*—The neuter, including the masculine force; comp. 1 Thess. v. 18. *Of Jesus*—By whom all things become ours.

21. *To one another*—Now as to our duty to others; the foundation of which is the *fear of Christ*, which derives its motives from the Christian faith: 1 Pet. ii. 13. A rare phrase; comp. 2 Cor. v. 11; 1 Cor. x. 22. [For *θεοῦ*, *God*, read *Χριστοῦ*, *Christ*. *Tisch.*, *Alf.*, etc. So *Beng.*]

22. [The word, *ὑποτάσσεσθε*, *submit yourselves*, is no part of the true text, *Tisch.*, etc., but is to be supplied from *ὑποτασσόμενοι*, *submitting yourselves*, ver. 20. *Alf.*] *Wives*—Inferiors are put first, then superiors, ver. 25; ch. vi. 1, 4, 5, 9; 1 Pet. iii. 1, 7, because the proposition treats of *subjection*; and inferiors should do their duty, of whatever kind their superiors are. Many, even of inferiors, become superiors; and he who serves well, directs well. Moreover, all these are addressed in the second person; therefore it is the duty of all to hear and read the Scripture: comp. 1 John ii. 13. *To your own*—Wives should obey *their own* husbands, even though elsewhere they should seem to have superior prudence: supply *submitting yourselves* from ver. 21. It is said of children and servants, *obey*, ch. vi. 1, 5. There is a greater equality in the case of wives; comp., however, Rom. xiii. 1. *As*—The *subjection* rendered by the wife to the husband, is at the same time rendered to the Lord Christ himself. It

is not compared with the obedience which the Church renders to Christ, but with that which the wife herself should render to Christ. Obedience is rendered to the husband, under Christ's eye; therefore also to Christ himself.

23. [Omit *καί*, *and*, before *αὐτὸς*, *he*. *Tisch.*, etc. Render, *as also Christ is head of the Church, himself Saviour of the body*. *Alf.*] *And he*—But the husband is not the saviour of the wife; in that Christ excels. Hence *but* [Eng. Ver., *therefore*] follows.

24. *But as*—[Eng. Ver., *therefore as*]. The contrast is, *husbands, wives*. *Is subject*—Supply here also, *in every thing*. *Let wives—Be subject*. [Omit *ἰδίοϋ*, *own*. *Tisch.*, *Alf.*]

25. *Gave himself*—From love. [*For her*—Gr. *αὐτῆ*, feminine. *Alf.*]

26. *Might sanctify*—Often *holiness* and *glory* are synonymous; wherefore here also follows, *he might present it—glorious*. *Cleanse—Cleansing* precedes the *bestowal of glory* and the marriage. *That*—The construction is, *he gave himself—cleansing* (i. e., *and cleansed*); *that* depends upon both being put twice in the text. *Sanctificatiōn* is derived from the death or blood of Christ; comp. Heb. xiii. 12; *cleansing* or *purification*, from baptism and the word. *Holiness* is inward *glory*: *glory* is holiness shining forth. Why did Christ *love* the Church and *give* himself for it?—to sanctify it. Why did he *cleanse* it?—to present it to himself. The former is the new right acquired by Christ over the Church; the latter shows how he adorned his bride, as befitted such a bride of such a husband. And the mention of *washing* and that of the *word* are presently urged conjointly, though the *word* refers to *cleansing*. The cleansing power is in the *word*, and it is manifested through washing. *Water* and the *bath* are the means; but the *word* is the nobler instrumental cause. *With the washing of water by the word*—A remarkable testimony for baptism, Tit. iii. 5. *By the word*—Baptism has a purifying power through the word, John xv. 3; construe *by* with *cleansing*. *אמר, דְּבַר, word*.

27. [For *αὐτῆν*, *it*, read *αὐτὸς*, *himself*. *Tisch.*, *Alf.*]; render, *that he might himself present to himself a*, etc.] *That he might present*—This holds good, in its own way, of the present life; comp. ch. iv. 13. [Rather, it alludes to his *coming*; and is the final aim of the *giving*, ver. 25, and *cleansing*, ver. 26. *Mey.*] *To himself*—As to a Husband betrothed. *A glorious Church*—We should estimate sanctification by the love of Christ: what bride despises the ornament offered by her husband? *The (church)*—Gr. *τῆν* [not rendered in Eng. Ver.], *that Church which* answers to his own eternal idea. *Spot*

—From any wicked disposition. *Wrinkle*—From old age. *Without blemish*—Cant. iv. 7.

28. *Himself*—Ver. 29, 31, at the end.

29. *No man*—Unless indeed he revolts from nature and himself. *His own flesh*—Ver. 31, end. *Nourisheth*—*Nourishes* it, within. *Cherisheth it*—Without. The same word occurs in Deut. xxii. 6; Job xxxix. 14; 1 Kings i. 2, 4. This refers to *clothing*, as *nourishes* to food. *The Church*—Supply *nourishes and cherishes*. [For *Kυριος*, the Lord, read *Χριστος*, *Christ*. Tisch., Alf.]

30. *For*—The reason why the Lord nourishes and cherishes the Church, is the very close relationship, here expressed in the words of Moses regarding Eve, adapted to this subject. The Church is propagated from Christ, as Eve was from Adam; and this propagation is the foundation of the spiritual marriage: *for this cause*, ver.

31. *Of his body*—The body here does not mean the Church, which is contained in the subject, *we are*, but the body of Christ himself. *Of*—Gen. ii. 23, 24, in the Sept. *Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of her husband (man.) For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. His flesh*—Moses mentions *bones* first, Paul *flesh*; because the bones chiefly support the natural structure, of which Moses is speaking; but in the new creation, Christ's flesh is more considered. Moreover, Moses speaks more fully; Paul omits what does not legitimately belong to the subject. Not our bones and flesh, but *we* are spiritually propagated from Christ's humanity, which has flesh and bones.

31. *Shall leave*—Ver. 30 presupposes a clause from Moses, respecting natural marriage, it expresses the conclusion, respecting the spiritual marriage; now, on the contrary, ver. 31 here expresses the understood clause, and allows the conclusion to be supplied: comp. ver. 32, in the middle. Christ also, so to speak, left the Father, and was joined to the Church. [Omit *αυτου*, his (with *πατερα*, father). Tisch., Alf.] *Shall be joined*—By matrimonial unity. *One flesh*—Not only as before, in respect of origin, but in respect of the new union.

32. *Great*—Paul felt more than those to whom he wrote comprehended. It is not a marriage among men that is called a *mystery*, ver. 33, but the union itself of Christ and the Church. [There are in all three kinds of duties which the Law prescribes to the *husband*, Exod. xxi. 10. The apostle had mentioned the two former in a spiritual sense, ver. 29; now the order would lead him to the third, which is summed up in that expression of Hosea, ii. 20, *Thou shalt*

know the Lord. But the apostle suddenly breaks off. Minds of the rarest character and capacity are required. *V. G.*]

83. *Nevertheless*—Paul, as it were, forgetting his subject through the nobleness of the digression, now returns to it. *That*—Supply *I will*, or *I wish*, or something similar; comp. 1 Cor. iv. 2, note, vii. 29; 2 Cor. viii. 18. The particle gives force; the *Ellipsis* courteously tempers that force.

CHAPTER VI.

1. *Obey*—This expresses even more than *be subject*, comp. ver. 5. To *obey* is the part of one less experienced; to *be subject* of an inferior. *Right*—Even by nature.

2. *Honor*—Children's duty is more expressly prescribed than parents'; for love rather descends than ascends; and from children men become parents. *Commandment*—Deut. v. 16, *Honor thy father and thy mother, as the Lord thy God COMMANDED thee, that it may be well*, etc. *The first with promise*—The commandment respecting strange gods [*Beng.* joins our first and second commandments] is indeed attended by a promise, but likewise by a threat, and both these applying to all the commandments. The commandment respecting the profanation of God's name has a threat. For our duties to God are especially due, and necessary; therefore they are thus guarded: our duties towards men are due in a less degree to men, and so far are not so necessary; they have therefore a promise. The commandment about honoring parents, of which Paul is speaking, has a peculiar promise above all, if we look at the whole Decalogue: if we look only at the second table, it also alone has a promise; moreover, it is the first with a promise, even in respect to all the commandments, following the Decalogue. And very properly; for, assuming the pious affection of parents in training their children in God's precepts, the honor, which is shown to parents chiefly by obedience, includes obedience to all the commandments in early life. This apostolic observation proves that the observance of the law in the New Testament is not abolished.

3. *Well with thee*—Let the young attend. *And thou mayest be*

(long-lived)—[Eng. Ver., *live long*.] The Sept. in both passages, in Exodus, and Deuteronomy, where the Decalogue is recounted, have it, *that thou mayest become long-lived*, but Deut. xxii. 7, *that it may be well with thee, and thou mayest have many days*. He, who lives well long, long experiences God's favor, even in his children honoring him, and he has a long sowing of an eternal harvest. *Long-lived*—The more tender age of childhood, according to its capacity, is allured by the promise of long life; the exemption from calamity is more expressly added for the mature. But long life is promised, not only to individuals who honor their parents, but to their whole stock. *On the earth*—Moses, writing to Israel, says, *in the good land, which the Lord thy God giveth thee*. Now, the godly live equally well in every land, as Israel did in that which God gave them.

4. *And ye fathers*—*And* is also prefixed at ver. 9, *and ye masters*. It is not put before *husbands*, ch. v. 25. Parents and masters more readily abuse their power than husbands. He spoke of *parents*, ver. 1; he now especially addresses *fathers*, for they are more readily carried away by passion. The same difference in the words, and the same admonition occur, Col. iii. 20, 21. [But the word *includes* mothers, who are not expressly mentioned, because considered as *subject to their husbands* in bringing up the children. *Mey., Alf.*] *Provoke not*—Lest love be extinguished. *But bring them up in the nurture*—Kindly. *In the nurture and admonition*—The one of these counteracts ignorance; the other, forgetfulness and levity. Both include the word, and all other training. So among the lawyers, *νοῦθήτημα*, *admonition*, is mentioned, even such as is given by stripes. Job v. 17, מוסר, *admonition*; 1 Sam. iii. 18, *Eli did not admonish* his sons.

5. *Servants*—Here comprehensively said of slaves and freedmen, as the class next to slaves, ver. 8, end. [But the exhortation is addressed to *slaves*, and *δούλοι* should be so rendered. *Alf.*, etc.] *Your masters according to the flesh*—It was not proper after mentioning the true Master, ver. 4, that such persons should also immediately be absolutely called masters; therefore the rather, he adds, *according to the flesh*. *With fear and trembling*—Just as if *threatenings*, so far as concerns believing masters, were not removed, ver. 9. He refers to the condition of ancient slaves. *In singleness of heart*—So the Sept. for the Heb. לֵב לֵב, 1 Chron. xxix. 17. This is explained in the following verses, where *eye-service* is especially opposed to *single-ness*: comp. Col. iii. 22. Slavery is subordinated to Christianity, and not to be identified with it.

6. *As men-pleasers*—The contrast immediately follows, *as the*

servants of Christ, doing, etc. Whom does he call the servants of Christ? Ans. *Those who do the will of God.* Such persons are anxious to please God. We have the same contrast, Col. iii. 22, expressed thus, *fearing God*; for *doing the will of God*, in Ephesians, and *fearing God*, in Colossians, are parallel. [Connect with the next verse, *from your soul with good will, etc.* Alf. So Beng., etc.] *From the soul*—So *heartily*, Gr. *ἐκ ψυχῆς*, Col. iii. 23. So 1 Macc. viii. 25, 27, *καρδίᾳ πλήρῃ*, *with all the heart*, and *ἐκ ψυχῆς*, *from the soul*, are parallel.

6, 7. *From the soul with good will*—Raphel well remarks, from the economics of Xenophon, that *good-will* was considered the chief virtue of a slave, by which he promoted his master's interests; and he possesses this virtue who does *not* give *eye-service*, but serves *from the soul*. Xenophon says of the slave that is a steward, "He must have good-will, if he is to fill thy place adequately." Not even the master's severity extinguishes the *good-will* in the slave, as in pet dogs. *To the Lord*—The dominion of Christ should move and govern all, even in outward service. The Lord looks at the heart.

8. *Good*—In Christ. [*The same*—Literally, *this*, emphatic; *this*, in full, *this* exactly. Alf.]

9. *The same*—Do in turn that which is the part of *good-will*. *Love* regulates the duties of servants and masters, as the same light attempers various colors. Equality of nature and faith is superior to difference of rank. *Forbearing threatening*—Severity was generally abandoned by the masters on becoming believers; now they are even to forbear threatenings, and not display their power to their slaves to terrify them, οὐκ, Sept., ἀπειλή, *threatening*. [For *καὶ ὑμῶν αὐτῶν*, *your—also*, read *καὶ αὐτῶν καὶ ὑμῶν*. Tisch., Alf. So Beng. Render, *that both of them and of yourselves the master is*, etc. Alf.] *Of them and of yourselves*—We have a similar expression in Rom. xvi. 13. *In heaven*—Who is Almighty. As the Lord hath treated you, so treat your servants; or, as you treat your servants, so he will treat you.

10. *Finally*—The particle or form of concluding, and of rousing the attention to an important subject; 2 Cor. xiii. 11. [Omit ἀδελφοί μου, *my brethren*. Tisch., Alf.] *Brethren*—He addresses them thus in this passage of the epistle alone. Nowhere do soldiers call each other *brethren* more than in *battle*. *Be strengthened*—[So Alf., Mey., etc., not as Eng. Ver., middle voice, *be strong*]. Those only, who are strong in themselves, are fit to put on *the whole armor*. *In the power of his might*—This is said of Christ, as i. 19, of the Father.

11. *The whole armor*—Ver. 13. *To stand*—A word taken from the arena and the camp; comp. note on Matt. xii. 25. The power of the Lord is ours. *The wiles*—Which he frames both by force and by craft. *Μέθοδος*, a way opposite to the direct way, a *circuitous road*, used by those who lie in wait, 2 Macc. xiii. 18; whence *μεθοδεύειν*, to slander, 2 Sam. xix. 28, Sept., Esther, of Haman: *with manifold deceits of wiles*. Chrysostom has used *Μεθοδεΐα* in a good sense. “We should be thankful to God, who through much *discipline* cures and saves our souls,”—*διὰ πολλῶν μεθοδεΐων*, through prosperity and adversity. *The devil*—The chief of the enemies, designated at ver. 12. [The same who is called, ver. 16, *the wicked one*. V. G.]

12. *The wrestling is not*—[Eng. Ver., *we wrestle not*]. The evil spirits lurk behind men who are hostile to us. *Against blood and flesh*—Comp. Matt. xvi. 17, note. *דם וּבָשָׂר*, *blood and flesh*; weak men, even at Rome, where they kept Paul a prisoner. *But*—After a very distinct mention of good angels, ch. i. 21, iii. 10, he thus appropriately speaks also of bad spirits, especially to the Ephesians; comp. Acts xix. 19. The more plainly any book of Scripture treats of the dispensation and glory of Christ, the more clearly, on the other hand, does it present the opposite kingdom of darkness. *Against*—*Against* occurs four times. In three of the clauses the power of our enemies is indicated; in the fourth, their nature and disposition. [Omit *τοῦ αἰῶνος*, *world*. Tisch. Alf. Render, *against the world-rulers of this darkness*. Alf.] *World-rulers*—Gr. *κοσμοκράτορες* [Eng. Ver., simply, *rulers*]. *The holders of the world*, in Tertullian's words. It is well that they are not *holders of all things*: yet the power not only of the devil himself, but also of his subjects, is great. There seem to be other kinds of evil spirits, that remain more at home in the citadel of the kingdom of darkness: *principalities, powers*. This third class on the contrary go abroad and seize the provinces of the world, as it were: *holders of the world*. *Of the darkness*—Herein they are distinguished from angels of light. This is mostly spiritual darkness, ch. v. 8, 11; Luke xxii. 53, synonymous with *wickedness* mentioned soon after; yet even natural darkness is more congenial to them than light. The contest is more difficult in darkness. *Of this world*—The word *κοσμοκράτορας*, *rulers of the world*, directly governs the two genitives *σκότους*, *darkness*, and *αἰῶνος*, *world*, according to either part of the compound word. *Κόσμος*, *world*, and *αἰῶν*, *age* [Eng. Ver., *world*], refer to each other, as time and place. The term, *rulers of the world*, is the ground on which this wickedness is practised. There are princes of the darkness of the world now. The connection between *κόσμος*, *world*, and

αἰὼν, *age*, is not grammatical, but logical: κόσμος, *world*, in its extent; αἰὼν, *world, age*, the present world, in its character, course, and feeling. I cannot say κόσμος τοῦ αἰῶνος, *the world of the age*, as, on the contrary, I can say, αἰὼν τοῦ κόσμου, *the age of the world*. *The spiritual things of wickedness*—[Eng. Ver., *spiritual wickedness*.] The contrast is, *blood and flesh*. These *spiritual things* are opposed to the *spiritual things of grace*, 1 Cor. xii. 1, and are contrary to the gifts of faith, hope, love, either as an opposing force, or as a false imitation of them. Moreover, as in the same epistle, ch. xiv. 12, *spirits* are used for *spiritual things*, so here *spiritual things* are very aptly used for *spirits*. For these *spirits* attack so quickly and dexterously, that the soul is scarcely aware of the presence of these foreign existences, but believes that something in itself produces the spiritual temptation; and even πνευματικόν, *spiritual*, in the singular, may be taken as a kind of military force, as τὸ ἵππικόν, *horseman*, is applied in Rev. ix. 16, and τὸ στρατιωτικόν is elsewhere used of an *army*; so that here τὰ πνευματικά, *spiritual things*, viz., τάγματα, *bands*, may be used as in Zosimus, l. 3, τὰ πεζικά τάγματα, ξενικόν, *the bands of infantry, a foreign force*. *In places above the heavens*—Even enemies, but as captives (ch. iv. 8, note), may be in a royal palace, and adorn it. [The rendering is, *in the heavenly places* (regions); but not *heaven* as the residence of God and angels, but in the popular sense of the *upper regions*, above the earth. *Mey.*]

13. *Take unto you*—Ver. 16, Deut. i. 41, Sept. ἀναλαβόντες, *girded on*. *The whole armor*—A lofty expression. Paul (says Vict. Strigelius, in summing up this chapter) *gives to the Christian soldier the means of protection, defence, and attack*. *The protections are three, the breastplate, the girdle, and the shoes; the defences are two, the shield and the helmet; the weapons, are also two, the sword and the spear*. He referred, I think, to the order of putting them on, and thought that Paul proceeds from those accoutrements which adorn the man even off the battle-field (as the *breastplate* of any material), to those which are peculiar to the soldier; and indeed the phrase *above all* is between *protections* and *defences*. He adds the *spear, prayer*. Although Paul rather introduces prayer with a view to our rightly using the whole armor. *In the evil day*—Ps. xli. 1, Sept. *In the time of trouble*—The war is perpetual. The battle rages less on one day, more on another: *the evil day*, either when death assails us, or during life, being longer or shorter, often varying in itself. [When the wicked one assails you, ver. 16, and malignant forces infest you, ver. 12. *V. G.*] Then you must stand, and not for the first time prepare. *Having done all*—*Having rightly prepared all things* for the

battle. So *κατεργάζεσθαι*, wrought, 2 Cor. v. 5; Ex. xv. 17, xxxv. 33, xxxviii. 24; Deut. xxviii. 39. [But the force is here, *having accomplished all things* (necessary to the combat). *Alf.*] The repetition is appropriate, *to stand, stand ye*. [*To stand*—For the sake of fighting, ver. 14. *V. G.*]

14. *Girt about*—That you may be unincumbered. Comp. Luke xii. 35; Ex. xii. 11; Is. v. 27. *Your loins—with truth*—According to the Messiah's example, Is. xi. 5. [*Truth*—Not truth as known or believed, but as innermost *character* of the man; *truthfulness*. *Mey., Alf.*] *Having on the breastplate of righteousness—and the helmet of salvation*—Is. lix. 17, *And he put on righteousness as a breastplate, and placed the helmet of salvation on his head*. The seat of conscience is in the breast, which is defended by righteousness. *Of righteousness*—Is. xi. already quoted. For often *truth* and *righteousness* are joined, ch. v. 9. The enemy is to be vanquished by all things contrary to himself.

15. *Feet*—*The feet* are often mentioned along with the *gospel* and with *peace*, Rom. x. 15, iii. 15, etc.; Luke i. 79. [Render, *with the readiness of* (i. e., arising from) *the Gospel*, etc. *Alf. Beng.* is wrong.] *Ἐτοιμασία*, [rendered *preparation* in Eng. Ver.], often corresponds to the Hebrew מִסָּכָה, as Ezra ii. 68, iii. 3; Ps. x. 17, lxxxix.

15. The feet of the Christian soldier *are strengthened* by the Gospel, lest he should be moved from his place or yield. [1 Pet. v. 9. *V. G.*]

16. *Over all*—Whatever you have put on. [Eng. Ver. has *above all*. Both this and *Beng.* are wrong. The meaning is *besides all*. *Mey., Alf.*] *Fiery*—*To quench* harmonizes with this.

17. *Him that saves*—That is, of Christ. Acts xxviii. 28, note. The mention of the Spirit elegantly follows; and therefore, by comparing ver. 13, we have mention of the holy Trinity. [But Eng. Ver., *of salvation*, is right. So *Mey., Alf.*] The head is exalted and defended by *salvation*, 1 Thess. v. 8; Ps. iii. 3, 4. *Receive*—Gr. *δέξασθε*, [Eng. Ver., *take*.] *What is offered by the Lord*. *The word of God*—Matt. iv. 4, 7, 10.

18. *With*—As often as you pray, pray in the Spirit, since he is at no time shut out.

19. [Render, *that there may be given me speech in the opening of my mouth with boldness to make known*, etc. *Alf.*] *May be given*—Paul did not depend on his acquired power. *With boldness to make known*—Therefore boldness of speech is required, because it is a mystery.

20. *I am an ambassador in bonds*—A paradox. The world has its

ambassadors surrounded with splendor. *ἵνα, that*, which immediately follows, depends on this. [It depends rather on *praying*, etc., ver. 18; and is *parallel* with *that utterance*, etc., ver. 19. *Mey., Alf.*] *Therein*—In the mystery. *As*—Construed with *to make known*.

21. *Ye also*—As well as others. *All things*—A salutary narrative. *Faithful*—Who will declare to you the truth.

22. *To you*—Afar off. [Render, *for this very* (not *the same*, as Eng. Ver.,) *purpose*. *Alf.*] *Might comfort*—Lest ye should take offence at my bonds.

23. *Peace*—Peace with God and *God's love* to us. A recapitulation is contained in this word *peace*, comp. Jude ver. 2. [*To the brethren*—In this conclusion he does not say *to you*, as in ver. 21. It was, it seems, an encyclical epistle. *V. G.*] *With faith*—This is taken for granted, as the gift of God.

24. *With all*—Jews or Gentiles, in all Asia, etc. [*That love*—See how important is that love, 1 Cor: xvi. 22. *V. G.*] *Sincerity*—Construed with *grace*, comp. iii. 13. *Not to faint*, which is a proof of *sincerity*. Add 2 Tim. i. 10. Its opposite is, iv. 22. *Ἀφθαρσία, sincerity* or *incorruption*, implies health without blemish, and its continuance flowing from it. This accords with the whole sum of the epistle; and thence *ἀφθαρσία, incorruption*, redounds to the love of believers towards Jesus Christ. [The word *ἀμήν, amen*, and the subscription, *written*, etc., should be omitted. *Tisch., Alf.*]

ANNOTATIONS

ON THE

EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

1. *Servants*—Paul writes more familiarly to the Philippians than to those to whom he calls himself an *apostle*. Under this general statement, he very courteously joins with himself Timothy, who was called through him to be a disciple, and who, having recently joined Paul, had come to Philippi, Acts xvi. 3, 12. [Transpose Ἰησοῦ Χριστοῦ, *Jesus Christ, Tisch., Alf.*] *With*—The Church is superior to the bishops; and the apostolic writing is sent more directly to the Church than to the officers; Heb. xiii. 24; Eph. iii. 4; Col. iii. 18, etc., iv. 17; Rev. i. 4, 11; 1 Thess. v. 12. *With the bishops and deacons*—At that time the former properly managed the internal, the latter the external affairs, 1 Tim. iii. 2, 8; neither, however, were excluded from the others' province. Sometimes Paul, in the inscriptions, calls them *churches*; sometimes he uses a circumlocution, which either signifies something greater, as we remarked at 1 Cor. i. 2, or is used because, as in the case of the Romans, they had not yet been fully reduced to the form of a *church*. Only this epistle to the Philippians is so inscribed as to connect the mention of the *bishops and deacons* with the emphatic paraphrase.

2. *I thank*—We give here a synopsis of the epistle. We have in it—

I. THE INSCRIPTION, i. 1, 2.
(424)

II. THANKSGIVING AND PRAYERS FOR THE FLOURISHING SPIRITUAL STATE OF THE PHILIPPIANS, ver. 3, 4, 9, 10.

III. PAUL MENTIONS HIS PRESENT STATE, AND GOOD HOPE FOR THE FUTURE, ver. 12, 13, 18, 19.

Whence he exhorts the Philippians:—

1. Since he is to continue to live, that they should walk worthily of the Gospel, 25—ii. 16.
2. Although he should be put to death, that they should rejoice with him, 17, 18; and promises that he will very soon give them all information by Timothy, ver. 19, 20; and meanwhile sends Epaphroditus, 25, 26.

IV. HE EXHORTS THEM TO REJOICE, iii. 1, admonishing them to avoid false teachers of righteousness, and to follow the true, ver. 2, 3; and commending harmony, iv. 1—3. Likewise he exhorts them to joy, with gentleness and calmness of mind, ver. 4—7, and to do all things that are excellent, 8, 9.

V. HE ACCEPTS WARMLY THE LIBERALITY OF THE PHILIPPIANS, 10—20.

VI. THE CONCLUSION, 21—23.

3. *Upon*—*The mention*, the remembrance is the occasion of thanksgiving. *My whole*—[Not *every*, as Eng. Ver. *Alf.*] Paul's heart was large: comp. the next verse, where *πᾶς*, *all* or *every*, occurs thrice.

4. *For*—Construe with *making request*. *With joy*—The sum of the epistle is, *I rejoice, rejoice ye*. This epistle on *joy* aptly follows that to the Ephesians, where *love* reigns; for *joy* is constantly mentioned, ver. 18, etc.; likewise ch. ii. 2, 19, 28, iii. 1, iv. 1, 4. The fruit of the Spirit is *love, joy*. Joy particularly animates *prayers*. *Request*—Just mentioned.

5. *For*—Construe with *I thank*. *Fellowship*—Which has come to you from above, and is practised by you in holy liberality, ch. iv. 10, 15, 16; comp. 2 Cor. ix. 13. [*As regards the Gospel*—Not *in*, as Eng. Ver. *Alf.*] *From*—Construe with *I thank*. *Day*—When ye became *partakers* of the Gospel.

6. *Being confident*—This confidence is the impulse of thanksgiving. *Which hath begun in you*—*Εν, in*, twice emphatically. *A good work*—God's one great and perpetual work for our salvation, ch. ii. 13. *Will perfect*—Gr. *ἐπιτελέσει*, Eng. Ver., *will perform*]. The begin-

ning is the pledge of the consummation. Not even a man begins anything at random. *Until*—Believers set before their minds, as the goal, *the day of Christ*, rather than their own death. [Transpose *Χριστοῦ Ἰησοῦ*, *Christ Jesus. Tisch., Alf.*] *The day*—Ver. 10.

7. *Even as*—He explains why he speaks so kindly of the Philip-pians. *Meet*—I find just and weighty reasons in my own case, from the relationship of faith. I am both justly bound by them, and demand them. [The sense is, *because I have you in my heart both in my bonds and in the defence and confirmation of the Gospel,—all ye, namely, as being partakers of my grace* (Eng. Ver. punctuates wrongly). *Mey., Alf., etc.*] *Because*—This is the connection: I have you in my heart as partakers of grace (2 Cor. vii. 3), and long for you, and this not from natural affection, but from devotion to Jesus Christ; hence I clearly perceive, that rather the Lord himself has the same affection for you, and he will carry on the work from beginning to end. *In my bonds—in defence*—A *Hendiadys* [My bonds in defence of the Gospel]. Bonds do not restrain my love. *In defence*—The Romans brought charges against the Gospel. *Confirmation*—This is something more than a *defence*. *Of the Gospel*—By which *grace* is announced. *You are—partakers*—He said above, *you*; therefore here is the accusative for the genitive, as Acts vii. 21, note.

8. [Read *Χριστοῦ Ἰησοῦ*, *Christ Jesus. Tisch., Alf.*] *In the bowels of Jesus Christ*—Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels of Paul, but of Jesus Christ.

9. *And this*—He declared from ver. 3, that he prayed for them; he now shows *what* was his prayer. *Love*—Love makes men docile and sagacious, 2 Pet. i. 7, 8. Hence arose the form once used in the Church assemblies. *Your love*, in a wider sense. *Your*—Correlative to Paul's love, ver. 7, 8. An anticipatory allusion to the love they had shown him, ch. iv. 10, 18. *Yet more*—The fire in the apostle never says, It is enough. *In knowledge and all judgment*—Knowledge is a very noble species, as sight in the body: *αἰσθησις*, *judgment, perception*, is the class; for it includes spiritual sight, hearing, smelling, tasting, touching, that is, the senses of investigation and enjoyment, as they are called. So part of the *perception* is *joy*, often mentioned in this epistle. *And all* indicates that it is the class; 2 Cor. viii. 7, note. In philosophy, the Peripatetics referred all things only to *knowledge* [which is the principal fault of the modern philosophers also, when they fall upon spiritual subjects. *V. G.*] The Platonists referred all things to the remaining *sense* or *perception*; as in Jamblicus. Both must be regarded in Christianity: each is met with in the Cross, and renders men fit to *approve*. Here, after love, ex-

pressly mentioned, he describes *faith*, and in the next verse, *hope*. Paul everywhere describes Christianity as something vigorous; wherefore the doctrine of the Mystics on Privation is so to be received, as not in any respect to injure that activity.

10. *Approve*—And embrace, Rom. xii. 2. *The things that are excellent*—Not merely good, rather than bad, but the best among the good, whose excellence none but the more advanced perceive. Truly, we choose accurately in outward things, why not in spiritual? Comparative theology is very important [from which they are farthest who are always asking, how far they may extend their liberty without sin. *V. G.*] *Sincere*—According to *knowledge*. *Without offence*—According to *all judgment*.

11. [For καρπῶν, *fruits*, read καρπὸν, *fruit*. *Tisch., Alf.* So *Beng.*] *Filled with the fruit of righteousness*—The same construction is at Col. i. 9, *that ye might be filled with the knowledge*; and *the fruit of righteousness* is generally used in the singular number, Heb. xii. 11; James iii. 18; also Rom. vi. 22, just as Paul elsewhere speaks of the *fruit of the Spirit, of light, of the lips*.

12. *Understand*—The churches may have been prepossessed with contrary rumors. *Rather*—So far from my bonds having been injurious. *Unto*—Faith views all misfortune favorably, ver. 19, 28, ch. ii. 27. *Have fallen out*—Easily.

13. *Bonds*—Paul, delivered up with other prisoners, seemed their equal: afterwards it became known that his case was different, and so the Gospel prevailed. *Manifest*—Col. iv. 4. [Read, *my bonds have become manifest in Christ*, etc. *Alf.*] *Palace*—The *prætorium*, or the court of Cæsar; comp. iv. 22. [Rather, the barrack of the *prætorian guards*, to whose chief Paul was delivered when brought to Rome, Acts xxviii. 16. *Mey.*] *And*—Then. *Other*—Places outside; 2 Tim. iv. 17. So *other*, 1 Thess. iv. 13.

14. [*And the majority*—*Most of the brethren*; not *many*, as Eng. Ver. *Mey.*, etc.] *Of the brethren*—Who had formerly feared. *In the Lord*—Construed with, *are bold*. *By my bonds*—They saw Paul both firm and safe in his confession. *Without fear*—*No one terrifying* them. Fear often deserts those who try.

15. [*The word*—Which, he says, I preach. *V. G.*] *Some indeed—and some*—Two clauses are laid down, which are afterwards more fully treated. *Of good will*—*Eùdoxia, good will*, often corresponds to the Hebrew יָרָא.

16. [Transpose verses 16 and 17, *Tisch., Alf.*, etc. Render, *the one of love*, etc.—*but the other preach Christ of contention*, etc.] *Of contention*—[Rather of *self-seeking*, or *intrigue*. *Alf.*] Construed with

preach. Not sincerely—Not with pure intent, or, not without Jewish leaven; comp. Gal. vi. 12, 13. They spoke and related what Paul taught: they either did not believe it themselves, or did not confess their belief. Rumor, report, general preaching are useful to rouse many, and require no great fitness in the preachers, which, however, is necessary, and demands purity of *mind and doctrine* in closer application; as among the Galatians; comp. Gal. i. 7, etc. *Supposing*—They thought that the Gentiles, on observing the increase of the Gospel, would be indignant with Paul especially; but his opponents' efforts did not succeed, nor did Paul consider it as an *affliction*, therefore he says, *supposing*. *Affliction*—Even with the danger of death. [For ἐπιπέσειν, add, read ἐρείπειν, raise up. Tisch., Alf.] His bonds were already an *affliction*: they were adding affliction to the afflicted.

17. *Of love*—Towards Christ and me. *Knowing*—In contrast with *thinking*. *For the defence*—Not on my own account. *I am set*—In one place. Lying, or running, Paul advanced, 2 Tim. ii. 9. He abode at Rome, as an ambassador does anywhere, because of a long negotiation.

18. *What then?*—What matters it? That is, I am helped either way, ver. 12. *In pretence*—Such, says he, make the name of Christ a pretext: they really design to injure me. *In truth*—From the heart, seriously.

19. *For*—His reason for rejoicing. *This shall turn to my salvation*—So evidently the Sept., Job xiii. 16, with whom, in that one book, the verb ἀποβαίνω, *I go or turn away*, is common; and in the same passage, Job xiii. 15, 16, the subject is *sincerity*, which is purity with Paul, ver. 16. *To salvation*—Not only not to *affliction*, ver. 16. *Prayer*—Ascending to heaven. *Supply*—[Not the supply, as Eng. Ver.; but *through your prayer and supply of*, etc., i. e., the supply of the Spirit obtained for me by your prayers. Alf.] Coming down from heaven; ἐπι, *towards*, indicates the relation.

20. *In nothing shall I be ashamed, but with all boldness Christ shall be magnified*—He removes the ignominy from himself: he ascribes the boldness to himself, the glory to Christ. *In my body*—In bonds. *Whether by life or by death*—The disjunction follows, ver. 21, 22. However it shall result, says he, it will be well. I cannot lose. Paul himself was ignorant of the issue; for the apostles were not omniscient, but rather in what referred to themselves they were disciplined by faith and patience.

21. *To me*—*To me*, at the beginning of a section, means, *so far as I am concerned*; for he treated in the preceding verse of what concerned Christ. *To live*—(Gr. τὸ ζῆν), *is Christ*—The article denotes

the subject, as again in the next clause. Whatever life I live (in the natural life), I live Christ. [While I live in the world I consider Christ's cause mine. *V. G.*] *To die is gain*—Although in dying I seem to lose all.

22. [The sense is, *But if the continuance in bodily life, this is to me the fruit of my work* (i. e., the condition of producing it), *what I shall choose, I know not.* *Alf.* So *Mey.*, etc.] *But if*—Here he begins to discuss the first member: the second at ch. ii. 17, *yea, and if I am offered.* Moreover, he uses $\delta\epsilon$, *but*, because, of the alternatives laid down in the preceding verse, he now assumes the one; and having assumed this, presently, as if repenting, he begins to doubt, so however, as not to avoid assuming it meanwhile. *In the flesh*—This is a limitation; for even they who die, live. *The fruit of my labor*—I have this fruit from it, that I can do the more *work*; a noble *work*, ch. ii. 30; desirable *fruit*, Rom. i. 13. Another seeks fruit from his labor; Paul regards the labor itself as the fruit. This living is the fruit of my labor. *Καρπὸς ἐργου*, the *fruit of labor*, is used as, *the river of the Rhine, the virtue of liberality.* The reward of the labor is its immediate result. Cicero says, *I propose to myself as the fruit of friendship, friendship itself, than which nothing is richer. I shall choose*—He supposes the condition, viz., if the power of choosing were his. Hence the future. [The lot of the Christian is truly excellent. Only of good things can the choice be made, so as to perplex his mind. He never can be disappointed. *V. G.*] *I wot not*—*I do not explain*, viz., *to myself*; that is, I do not determine.

23. *I am in a strait*—He suitably expresses this *hesitation*, when he dwells upon this deliberation. [For $\gamma\alpha\rho$, *for*, read $\delta\epsilon$, *but.* *Tisch.*, *Alf.* So *Beng.*] *But*—He states the cause of his doubt. *Having*—The participle, expressive of feeling, for the indicative. [Render, *having my desire towards departing*; *Alf.*, i. e., the *desire* which I have, is towards, etc. *Mey.*] *To depart*—From bonds, the flesh, and the world. It is unnecessary to seek for metaphor. This word has a wide application, Luke xii. 36; 2 Tim. iv. 6. *With Christ*—There, whither Christ has gone before. Paul assumes as certain, that, after his martyrdom, he will be immediately with Christ, and that his condition will be far superior to what it was in the flesh. [How delightful to rejoice in this hope! Reader, dost thou love *Christ*? Think thou what will be thy feeling, if, after some months or days, thou shalt be with *Christ*. If that were indeed sure in thy case, what wouldst thou consider thy duty? See then that thou art doing this very thing now. *V. G.*] *Far better*—This clause refers to *to be*, not *to depart*, whether we take it as a predicate, or rather understand it

absolutely, by supplying *δν*, in this sense, *since that is much better*. For the comparative is cumulative; comp. 2 Cor. vii. 13, note. *To depart* is better than to remain in the flesh; *to be with Christ is far, far better*. The Vulgate alone, so far as I know, has rightly, *multo magis melius, far, far better*. *To depart* was always desired by the saints, but *to be with Christ* is something peculiar to the New Testament, comp. Heb. xii. 24.

24. *More needful*—It concerns me more, he says, even as respects your sense of my love; more than even the entrance to blessedness just mentioned. The Philippians might have said, *This man is necessary to us*; and Paul is not egotist enough not to acknowledge this; comp. ch. ii. 25. He however adds this also: *It is more important for me to serve you, than to enjoy heaven sooner. Heaven will not fail me*.

25. *And—this*—While writing these things, he had a prophetic suggestion concerning his continuance with them. *I know confidently*—Gr. *πεποιθώς οἶδα* [Eng. Ver., *having this confidence*, is more correct. *Alf.*, etc.] He knew by spiritual confidence; he did not yet know from men's report, ver. 17, ch. ii. 23. *That I shall abide*—In life. *Continue with*—I shall remain for some time with you. Ps. lxxii. 5. Sept. *He shall continue along with the sun*. There is no doubt that Paul returned from his first captivity into that country, Philem. ver. 22; Heb. xiii. 19

26. *Your rejoicing*—Concerning my restoration to you, who were praying for that very thing. It is correlative to *to my rejoicing*, ii. 16. *Glory is joy*, proceeding from virtue; *glorying* is the expression of joy, feeling full of joy: from virtue, either true or false; whence glorying is also true or false; comp. Is. lvii. 12, where *righteousness* is called, though falsely, righteousness.

27. *Only*—Care for this alone; nothing else. [Whatever happens as to my arrival. By supposing this or that event, many persuade themselves, that they will be at last what they should be; but it is better always to perform present duty, without evasions. *V. G.*] *The Gospel*—To propagate which I delight to remain. [There is plainly taught in this very passage all that is worthy of a Christian man, who desires to be called *evangelical*. Faith is mentioned, ver. 27, hope, ver. 28, love, ch. ii. 2. *V. G.*] *See—I may hear*—Comp. ver. 30. *I may hear*—And know; for *ἀκούσω, may hear*, refers also to *coming and seeing you*. *In one spirit*—One among you. *With one mind*—There is sometimes a certain natural antipathy among the holy, but this is overcome, when there is not only unity of

spirit but also of mind. *Striving together*—With me. Paul was struggling, ver. 30. [Comp. ch. iv. 3. *Mey.*]

28. *Terrified*—Gr. *πυρόμενοι*. With a great and sudden terror; for *πύρω*, is properly said of horses. *Which*—*The striving*. *An evident token*—2 Thess. i. 5. [For *ὑμῖν*, to you, read *ὑμῶν*, your. *Tisch.*, *Alf.* *But of your salvation.*]

29. *For*—The force of the statement falls upon *it is given*. God bestowed it of grace. The gift of grace is a *sign of salvation*. *The (suffering) for (his) sake*—Gr. *τὸ ὑπὲρ*. It is repeated after the intervening clause. *To believe—to suffer*—Ver. 27, at the end.

30. *Having*—Construed with *ye stand fast, in nothing terrified*, ver. 27, 28. *Ye saw*—Acts xvi. 12, 19, 20. *In me*—Who am not terrified.

CHAPTER II.

1. [A doubtful reading in this verse (*εἴ τις*, being ungrammatically connected with *σπλῆγγα*, in all the most ancient authorities; and so *Tisch.* not *Alf.*) has led *Beng.* into an error. The Eng. Ver. gives the true sense, for either reading; except that *παράκλησις* means, not *consolation*, but (as *Beng.*, etc., have it) *exhortation*. *Alf.*, *Mey.*] If *εἴ τις* be read four times, we may thus explain it: *if therefore exhortation in Christ be any (joy), if the comfort of love be any (joy), if the fellowship of the Spirit be any (joy), if bowels and mercies be any (joy), fulfil ye my joy*; so that the predicate supplied four times may be joined with the subject expressed. See on a similar *Ellipsis*, Mark xv. 8, note. [This is impossible here. *Mey.*, etc.] Certainly Paul's joy was most immediate; even with the common reading, *εἴ τις—εἴ τινα*, *if any—if any*, the joy is still implied to be fulfilled by harmony, etc. *Therefore*—This corresponds to ch. i. 27, *in one spirit, with one mind*. *Exhortation in Christ*—This has added *comfort of love*; and *fellowship of the Spirit* has added *bowels and mercies*. The four fruits correspond to these four motives in the same order, *that*, etc., in the next verse, as even the mention of *love*, put twice, in the second place indicates; and the opposites of each pair are put away in ver. 3 and 4. All things are derived from Christ and the Holy Spirit.

2. *Be like-minded*—The following participle depends on this. *Of one accord*—Supply *that ye be or being*, as Eng. Ver. On this the following participle also depends. *Thinking* [Eng. Ver., *being of one mind*] *the one thing*—*That ye be like-minded*, implies that the *feeling* should have the same direction: *being of one mind*, implies that the *feeling itself* should be the same.

3. *Nothing*—Supply *think, do*. *Strife*—Which cares not to please others. [For *ἡ*, or, read *μὴδὲ κατὰ*, nor through. *Tisch.* not *Alf.*] *Vain-glory*—Which is too anxious to please others. *Better*—In right and endowments. That may be done not only outwardly, but by true humility, when a man, through self-denial, turns away his eyes from his own privileges, and studiously contemplates another's endowments in which he is his superior.

4. [For *σκοπεῖτε*, *look*, read *σκοποῦντες*, *looking* (regarding). *Tisch.*, *Alf.*] *Not on his own things*—*Not merely your own interest*, nor for your own sake: comp. ver. 21. ●

5. *Let the mind be*—He does not say *φρονεῖτε*, *think ye*, but *φρονησθε*, *cherish this mind*. *In Christ Jesus*—Paul also regarded what belonged to others, not merely what was his: ch. i. 24: and this fact gave him occasion for this advice. He does not, however, propose himself, but Christ, as an example, who did not seek his own, but humbled himself. [Even the very order of the words, as the name Christ is put first, indicates the immense weight of this example. *V. G.*]

6. *Who*—Since he was one *who*. *Being in the form of God*—The name *God*, here and in the next clause, does not denote God the Father, but is put indefinitely. *The form of God* does not imply the *Deity*, or Divine nature itself, but something emanating from it; and yet again it does not denote *the being equal with God*, but something prior, viz., *the manifestation of God*, i. e., the form shining forth from the very glory of the Invisible Deity, John i. 14. The Divine nature had infinite beauty in itself, even without any beholder of that beauty. That beauty was the *form of God*, as in man beauty shines forth from the sound constitution and elegant symmetry of his body, whether it has or has not a beholder. Man himself is seen by his *form*; so God and his glorious Majesty. This passage strikingly proves Christ's Divinity from this very fact; for as *the form of a servant* does not signify the human nature itself—for the form of a servant was not perpetual, but the human nature is to continue for ever—yet nevertheless it takes for granted the human nature: so the *form of God* is not the Divine nature, nor is the *being equal with God* the Divine nature; but yet he, who *was* in the form of God, and who

might have been *equal with God*, is God. Moreover the *form of God* is used rather than the *form of the Lord*, as presently after *equal with God*: because *God* is more an absolute word, *Lord* involves a relation to inferiors. The Son of God *subsisted* in that form of God from eternity: and when he came in the flesh he did not cease to be in that form, but rather, so far as concerns the human nature, he began to *subsist* in it: and when he was in that form, by his own pre-eminence itself as Lord, it was entirely in his power, even according to his human nature, so soon as he assumed it, to be *equal with God*, to adopt a mode of life and dress corresponding to his dignity, that he might be received and treated by all creatures as their Lord; but he acted differently. [This *being in the form of God* must be referred to Christ *before his incarnation*; the *taking the form of a servant* is contrasted with it, ver. 7. *Mey., Alf.*] *Thought it not*—[*Alf.* renders *regarded not as self-enrichment* (the act of seizing or snatching for oneself; nearly the same here, as the *thing seized*) *his equality with God.*] Those to whom any opportunity of sudden advantage is presented, are usually eager to fly upon it and quickly to lay hold of it, without respect to others, and vigorously to use and enjoy it. Hence ἀπαλά, with Eustathius, means, *the things which one may with all eagerness seize for his own use, and may claim as his own.* But Christ, though he might have been *equal with God*, did not seize upon this, did not regard it as spoil. He did not suddenly use that power; compare Ps. lxi. 5; Gen. iii. 5, etc. This *feeling* on his part is at the same time indicated by the verb ἠρεῖσθαι, *to think*. It would not have been *robbery*, had he used his own right; but he abstained from doing so, just as if it had been *robbery*. Compare a similar phrase at 2 Cor. xi. 8, note. *To be equal with God*—*ἴσου, equal*, the accusative used adverbially, as happens often in Job, *on an equality with* and suitably to God. *To be equal with God*, implies his *fulness* and *exaltation*, as appears from the double contrast, ver. 7, 8, *He emptied and humbled himself*. The article, without which μορφῆν, *form*, is put, makes now an emphatic addition. It is not therefore wonderful, that he never called himself *God*, rarely *the Son of God*, generally the *Son of man*.

7. *But*—To this word refer the two clauses, *he emptied himself*, to which the *form of a servant* belongs; and *he humbled himself*, on which his *obedience* depends. The former is opposed privatively, the latter also in direct contrariety to *being equal with God*; wherefore these two words are used by way of gradation, and *he humbled* is put before *himself*. (Comp. James ii. 18, note). For, for instance, when Philip V., whose deeds were agitating the public while we were eu-

gaged in these meditations, ceased to be King of Spain, he so far *emptied himself*, yet he did not equally *humble himself*: he laid down the government, but he did not become a subject. *He emptied himself*—Gr. *ἑαυτὸν ἐξένωσε* [Eng. Ver., *made himself of no reputation*]. *רפסרה*, Sept., *κενὸν ποιῆσαι*, *to make empty*, Is. xxxii. 6, where the subject is indeed quite different, but yet Paul, when he uses *ἐξένωσεν*, *emptied*, translates by it the verb *רפסר*, Ps. viii. 5, comp. Heb. ii. 7. Wherever there is *emptying*, there is a thing containing and a thing contained. The thing containing, in the *emptying* of Christ, is *himself*; the thing contained was that *fulness*, which he received in his exaltation. He remained *full*, John i. 14; and yet he bore himself just as if he were *empty*; for he avoided the observation, so far as was expedient, of men and angels, nay, even of his own self; Rom. xv. 3; and therefore not only avoided observation, but also denied himself, and abstained from his rights. *Form*—These three words, *μορφή*, *ὁμοίωμα*, *σχῆμα*, *form*, *likeness*, *fashion*, are not synonymous, nor even interchangeable, yet they are kindred; *form* signifies something absolute; *likeness* denotes a relation to other things of the same condition; *fashion* refers to the sight and sense. *Took*—The act of *emptying* involves his *taking the form of a servant*. Moreover he was able to *take it*, because *he was in the likeness of men*. *In the likeness of men*—He was made like men, a true man.

8. *And in fashion*—A distinct and lower degree of *emptying*. The contrasts are, the *form of God*, and the *form of a servant*. Yet such a division remains as joins the two words, *emptied*, *humbled*, by *and*, without an *Asyndeton* [absence of conjunction]. *Ἄλλὰ*, *but*, ver. 7, divides the whole contrast, which, after the *ὅς*, *who*, in the former part, has two clauses; more in the second. *Being found in fashion as a man*—*Fashion*, dress, clothing, food, gesture, words, and actions. *Being found*—Showing himself such, and bearing himself so in reality. *As a man*—A common man, as if he were nothing else besides, and as if he did not excel other men; he assumed to himself nothing extraordinary. *He humbled himself*—The state of emptying gradually becomes deeper. [*He humbled himself* still further in his humanity. *Alf.*] *Became obedient*—Heb. v, 8, viz., *to God*. This *Elipsis* expresses the *condescension* of Jesus Christ; *obedience* becomes a slave. *Unto*—Construed with *humbled*, also with *obedient*. [The latter alone is right. *Mey.*] There is the greatest *humiliation* in death: ch. iii. 21; Acts viii. 33; Ps. xc. 3, Sept.; and the greatest *obedience*, John x. 18. *Of the cross*—The usual punishment of *slaves*.

9. *Wherefore also*—The most appropriate reward of emptying is

exaltation; Luke xxiv. 26; John x. 17. That result could not but follow it; John xvi. 15. Whatever belongs to the Father belongs to the Son. These things could not so belong to the Father, that they should not belong to the Son; John xvii. 5. Paul elegantly leaves to be supplied, that they also will be exalted who humble themselves according to Christ's example; nay, he expresses it, ch. iii. 21. *God*—Christ emptied Christ; God exalted Christ, comp. 1 Pet. v. 6, and made him to be *equal with God*. *Highly exalted*—[Not *hath exalted*, but the simple past; an historical fact. *Alf.*] Thus the *humiliation* was compensated. A noble compound verb, *δρεπούσασε*. *And gave*—Thus the *emptying* was compensated, to which also the *fulness* is more expressly opposed, Eph. i. 23, iv. 10. By the verb *χαρίζεσθαι*, to *give*, is denoted, how acceptable Christ's *emptying* was to God, and how humbly Christ, after he had completed all that *servitude*, received this *gift*. *A name*—With the thing, that is, dignity and praise. *Above every name*—Eph. i. 21, not merely above every human name.

10. [*That in the name of Jesus*, etc., not *at*, as Eng. Ver. *Alf.*] *Every knee*—*every tongue*—A *Synecdoche* [part put for the whole]; that is, that in every way they may worship and acknowledge him as *Lord*; comp. Rev. v. 13. *Should bow*—Either with applause or with trembling. *Of those*—[Eng. Ver. inserts *things*]. *In heaven*—The heavenly ones bow their knees, for Christ the Lord has taken *heaven*. *Of things in earth*—For he dwelt upon the earth. *Of things under the earth*—See Mark iii. 11; Job xxvi. 5; [Eph. iv. 9; Rev. v. 13. *V. G.*] Afterwards he also presented himself to them. This division goes further into the height and depth than that, Ex. xx. 4.

11. *Should confess*—Expressly. *Lord*—No longer *in the form of a servant*. *In the glory*—That Jesus Christ is Lord, since he is in the glory of God the Father. So *εἰς, in*, John i. 18. [This is wrong, and the common rendering, *to the glory*, etc., is right. *Mey., Alf.*] *Of God the Father*—The Son acknowledges, and those who see the Son's glory, also acknowledge that the Son has this glory with and from the Father; comp. 1 Cor. xv. 28.

12. *Wherefore*—Christ being presented as an example, he infers, that we should maintain the salvation procured for us by him. *Ye have obeyed*—Me, exhorting you to *salvation*, and God himself; comp. *obedient*, ver. 8. *With fear and trembling*—You should be “servants” according to Christ's example, ver. 8: moreover *fear* and *trembling* become a servant, Eph. vi. 5, that is, humility; comp. Rom. xi. 20. *Wolf* has observed, that Paul, though filled with joy, still writes seriously. *Your own*—In this respect, indeed, *look each of you at his*

own things; comp. ver. 4, *your own*, he says; because I cannot be present with you, be therefore the more careful of yourselves. *Salvation*—Which is in *Jesus*. *Work out*—[Or rather, *carry out*, bring to an accomplishment. *Alf.*] Even to the goal.

13. *For—God*—God alone; he is present with you even in my absence. You want nothing, only be not wanting to yourselves; comp. 2 Pet. i. 5, 3. [You can do nothing of yourselves; avoid careless security. Some, trusting too much to their exalted condition, think that they may hold the grace of God on the same footing as the Israelites held the food sent down from heaven, Num. xi. 8, and therefore that it is theirs either to resist it or admit it anew. *V. G.*] *To will*—So that you have willed salvation in my presence, and may still will it. *To do*—Even now in my absence. *Of his good pleasure*—To this refer, *to will*; and *to do*, to *who worketh*.

14. *Do—With his good pleasure*. Sons should imitate their father, ver. 15. *Without murmurings*—As respects others. To this refer *blameless*. Not only brawlings and clamors, from which the Philippians had now withdrawn, are opposed to love, but also murmurings. Doubting and wrath are joined to these, 1 Tim. ii. 8. [One may either cherish both in himself or rouse them in others. *V. G.*] *Inquire or accuse in my presence*; do not murmur behind my back or secretly. *And disputings*—As respects yourselves. To this refer Gr. *ἀξέπαυτοι*. *Unharméd*—[Eng. Ver., more correctly, *harmless*], viz., in the *faith*. Many words of this sort are both active and passive at the same time; comp. Rom. xvi. 19, note. *Ἀξέπαυτον, uninjured*, is applied to a *patrimony*, by *Chrysostom*.

15. *Of God*—Who is good. *Ye shine*—By having kept this exhortation. *Of life* follows, as light and life are often mentioned together. *In the world*—Among the human race, of whom many are yet to be converted, others are to be reprovéd.

16. *The word of life*—Which I have preached to you. *Life* is often mentioned in this epistle, ch. iv. 3. *Holding fast*—Gr. *ἐπέχου-τες*. Lest you should yield to the world. *That I may rejoice*—Construe with *holding fast*. [But Eng. Ver., *holding forth*, is better. *Alf.*] *In the day*—The Philippians thought the day of Christ so near, that Paul's life might be lengthened out even till then. Paul considered it unnecessary to confute this. *Not—in vain*—With your fruit.

17. *Yea, and if*—Refer to i. 22, note. *If I am even poured out upon the sacrifice* (victim) *and ministratiön*—[This is better than Eng. Ver., *if I be offered upon the sacrifice and service*. The Philippians, and the other nations converted to the faith, were the *oblation*; Paul

was the *minister*, Rom. xv. 16; and as at the *holocausts* [whole burnt offerings] a libation of wine was usually made, and poured out at the base of the altar, so Paul rejoices that his blood should be poured out. The future accomplishment of the sacrifice was joyful to both. Here is the excellence of martyrdom. The phrase accords with the punishment of the sword, which awaited Paul. *Sacrifice*—To this refer, *I rejoice with you, rejoice ye*. *Service*—To this refer, *I rejoice, and rejoice ye with me*.

18. *Rejoice with me*—Congratulate *me*, on being offered up.

19. *But*—Although I have no grounds now for writing expressly about my death. *Unto you*—Gr. ὑμῖν, that is, for your advantage. This is more expressive than εἰς, to. *I also*—Not only you upon being informed of my affairs, ver. 23. *May be of good comfort*—He is anxious for the Philippians; and yet hopeful.

20. *No man*—None other, him alone. *Who* depends on *him*, as the antecedent, understood. *Like-minded*—Paul's second self, viz., Timothy: So Ps. lv. 14, ואחא אנוש כערכי, *but thou, O man like-minded*, Deut. xiii. 7, (6), אשר כנפשוך, *who is like-minded with thee*. [Where Timothy is, says Paul, there you may consider that I myself am. *V. G.*] *Truly*—Gr. ὁμοιωσας, [Eng. Ver. is inferior, *naturally*], ver. 22; 1 Tim. i. 2. *Will care*—While among you: and will accurately report to me.

21. *All*—If at that so distinguished time, Paul quite approved of only one, as it were, of his own band (ch. i. 14, 17), speaking of those who were then present, ch. iv. 21, and that too writing so far away to the Philippian church, how many do we think in our times approve themselves unto God? [This fact may be tested, when a man should have aided a laudible undertaking, either near or afar off, which either he has not in charge, or which he does not perceive will profit him, Judg. v. 23, viii. 6. Nay, it sometimes happens, that he who has some extraordinary endowment, if in any way he has found an opportunity of refusing its benefit to others, derives much pleasure from this very fact. O Christians, unworthy of the name! *V. G.*] It was a very keen *sense*, by which Paul perceived this. *Their own*—Ver. 4. Oh how many are godly for their own sake! although they are not *enemies*, iii. 18. *Seek*—A godly intimation may be given to godly hearers as to the character of these or those ministers. *Not the things which are Jesus Christ's*—They experience this, who heartily seek to promote the common edification. They find few coadjutors, Judg. v. 17, 23, viii. 6, 8. They are abandoned, when there is no obligation near, no hope of reward or fame. When the advantage of Christ's kingdom is consulted, it is

generally done in the way of a secure expediency. When something must be sacrificed, the man does not fight, but flees, and excuses himself with the hope of fighting at another time.

22. *But*—A contrast, *all*, and *of him*. Rare praise, Neb. vii. 2. *Ye know*—Comp. Acts xvi. i. 12. *As a son*—He speaks elegantly, partly as of a son, partly as of a colleague: so in ch. iii. 17, he presents himself as the ensample, and yet he commands them to be *followers with him*, not merely *followers*. [So here; he has in mind, as a son a father, so he served me; but changes the words, that the service may be spoken of as rendered *with him*, to Christ, whom he himself serves. *Mey.*, etc.]

23. *So soon as I shall see*—*Ἀπιθεῖν*, to acquire information. *Presently*—Gr. ἐξαυτῆς. The relative force implied in the αὐτῆς of the compound refers to the phrase, *I shall see*, etc.

25. *Epaphroditus*—iv. 18. *Fellow-soldier*—Ch. i. 27, 30. *Your messenger*—The Philippians had despatched him to Paul [iv. 18]. *He that ministered to my wants*—To this also refer *your*; for he had served Paul in the name of the Philippians. See too how highly even outward ministration is esteemed: ver. 30. *To send*—He says, *to send*, not to *send back*; for he had come to Paul to stay with him: ver. 30.

26. [*Longed*—Something of nature may have been mingled with this; but when grace prevails, all things are estimated by love. *V. G.*] *Full of heaviness*—Gr. ἀδημονεῖν. Hesychius translates, *to be in distress; to be worn out with grief*. *Acedia*, languor in spiritual things. *Ye had heard*—And hence were anxious.

27. *Nigh*—He speaks mildly, lest he should at once terrify the Philippians: then ver. 30, he says, ἤγγισεν, *he was nigh unto*, by which verb greater danger is indicated. *Had mercy on him*—By restoring health and life. *On me also*—The saints were allowed to consider all things as gifts. *Sorrow*—For the death of Epaphroditus—*sorrow*, opposed to the “joy;” of which the whole epistle treats. *Upon sorrow*—For Epaphroditus’ sickness, for his own bonds, etc.

28. *The more carefully*—Sooner than Timothy, ver. 19. *Ye may rejoice*—Godly men may receive joy from all things. *I may be the less sorrowful*—When I know, that you rejoice.

30. [Omit τοῦ Χριστοῦ, of *Christ*. *Tisch.*, *Alf.*] *Unto death*—This relates to the comparison of duties. To minister to Paul, seems in itself somewhat less important than the danger to Epaphroditus’ life, who however most rightly purchased by this disadvantage that important benefit, 2 Tim. i. 16, 17. *Drew nigh*—[*Eng. Ver.*, *was nigh.*] Epaphroditus, on departing from Philippi, does not seem to

have known that he would be sick ; but yet, as he undertook the arduous journey, not shrinking from whatever might befall him either from Paul's enemies or from any other cause, the sickness, though unforeseen, is kindly attributed to him as if suffered for Paul's sake. *Regarding his life*—Τῇ ψυχῇ, *life*, the dative. Hesychius: παραβουλευσάμενος, εἰς θάνατον ἑαυτὸν ἐκδούς, *exposing one's self to death*. Παραβουλεύομαι properly signifies, *I plan contrary to my interests*. It is a *Paronomasia* [play upon words] on the word παραβδύλλομαι, *I dare, I expose myself to danger*, which the apostle seems to have skilfully avoided, comp. iii. 2, at the end, note. [For παραβουλευσάμενος, *not regarding*, Alf., Mey., and most editors (not Tisch.) read παραβουλεύσάμενος, *setting at hazard, risking*.] *Lack of service*—Paul did not so much esteem this a *defect* as the Philippians themselves, through their love to him, ch. iv. 10, 11.

CHAPTER III.

1. *Furthermore*—Gr. τὸ λοιπὸν [Eng. Ver., *finally*]. A phrase used in continuing a discourse, 1 Thess. iv. 1. So λοιπὸν and τοῦ λοιποῦ are used. [*Rejoice in the Lord*—Dost thou thyself diligently and constantly rejoice in the Lord Jesus Christ? ch. iv. 4. *V. G.*] *The same things*—Concerning joy. [This is the ground tone of the whole epistle, ch. i. 18, 25, ii. 17, iv. 4. *Alf.* The proper principle of rejoicing is given presently, namely, to be in communion with Christ. *V. G.*] *Is not grievous*—For it is pleasant for a joyful person to write, *rejoice*. The contrary is at Gal. vi. 17. *But for you it is safe*—Spiritual joy produces the best security against errors, especially Jewish errors, ver. 2.

2. *Observe*—[Eng. Ver. wrongly, *beware of*. Gr. βλέπετε, *see*]. A strong *Anaphora* [repetition of words in beginnings], *See*, and you will avoid; a change of the antecedent for the consequent. The contrast is, σκοπεῖτε, *mark*, ver. 17; for ver. 17 resumes this topic, wonderfully tempered by reproof and exhortation. *The dogs*—[Eng. Ver. omits the article]. Doubtless he used this title *often* in their

presence, ver. 18, and he now recalled it to the Philippians; and hence they would more easily understand it than we. Comp. 2 Thess. ii. 5. The three members of the next verse correspond, by a descending climax to the three clauses of this verse; so that the *dogs* are the false apostles and carnal men, who do not trust in Christ, but in the flesh, and are slaves to foul lusts [utter strangers to true holiness, though exulting in the name of Jews. *V. G.*], ver. 19. So *those to be abominated* are called dogs, Rev. xxii. 15; comp. Rev. xxi. 8; or *the abominable*, impure, Tit. i. 16, 15, strangers to holiness, Matt. vii. 6; quite different from Paul, living and dying; for in life they abound in the vices of dogs, in filthiness, unchastity, insolence, 2 Pet. ii. 22; Deut. xxiii. 19 (18); Ps. lix. 7, 16: and they are especially the enemies of the cross of Christ, ver. 18; comp. Ps. xxii. 17, 21; and in death they are *dead dogs* (a proverb denoting something of the vilest sort): comp. ver. 19. That common saying applies to these, *Beware of the dog*. The Jews considered the Gentiles as dogs; see at Matt. xv. 26; they are now called dogs, who are unwilling to be the Israel of God. [The *profane* and *impure* are meant by *the dogs*. Comp. Deut. xxiii. 18, etc. *Mey., Alf.*] *Evil workers*—Who do not serve God; comp. 2 Cor. xi. 13. *The concision*—A *Paranomasia* [play on the word]; for he claims for Christians the glorious name of *the circumcision*, in the next verse. Bodily circumcision was now useless, nay hurtful. See *κατατέμνω*, to make a cutting, on the prohibition of concision, Lev. xxi. 5; 1 Kings xviii. 28. He speaks not without indignation.

3. *For*—The reason for separating the others so widely in ver. 2, [and also for calling the outward circumcision of the flesh only concision. *V. G.*] *The circumcision*—The abstract for the concrete; *the true people*. *In the Spirit*—Not in the letter, Rom. ii. 29. [For *θεῷ*, God, read *θεοῦ*, of God. *Tisch., Alf.* Render, *Which serve by the Spirit of God. Alf.* Not as Eng. Ver., *which serve God in the spirit*]. So Rom. i. 9. [*No—in the flesh*—In carnal circumcision and origin, v. 5. *V. G.*] *Rejoice*—This is more than *trusting*.

4. *Though I*—The singular is included in the preceding plural: *we glory, and I glory, though I*, etc.; but because the discourse proceeds from the plural to the singular, *I* is interposed and is added, because the Philippians had been Gentiles. Paul was of the circumcision. Comp. Rev. xvii. 8, note. *Have*—For the construction depends on what precedes: *having*, not *using*. *If any other*—A general expression: *other* is sweetly redundant. *I more*—That is, *I have more ground for confidence*. He speaks of his former feeling with a *Mi-*

mesis [quotation of an opponent's words] of those who gloried in such things; see next verse.

5. *Circumcised* [literally *circumcision*] *the eighth day*—These points, counted very briefly as it were on the fingers, render the discourse very plain. Moreover, for brevity, he unites the abstract and concrete—*circumcision*, a *Hebrew*; as in Col. iii. 11. [But *περιτομή* is dative; literally, *in circumcision of eight days*; in contrast with proselytes, circumcised in later life. *Mey., Alf.*] *The eighth day*—Not deferring it until maturity. *Benjamin*—Son of Rachel, not of the maid-servant. *Of the Hebrews*—Not a proselyte, and neither parent being Gentile. A *Pharisee*—Most rigid.

6. *Persecuting*—He had formerly thought that he was acting most meritoriously.

7. *What things*—Just enumerated. *Gains*—Gr. *κέρδη* [Eng. Ver., *gain*]. A strong plural. *I counted*—A most *Christian* profession respecting the past, present, and future; as far as the 14th verse. *For Christ*—To these words refer those following in ver. 8, 9, *that, etc.*

8. *Yea*—There is an amplification of the language in this particle, and then by the emphatic addition of synonymous terms; also in the fuller title of Christ himself. *Even* [Eng. Ver., *and*] *I count*—*Kai, even*, intensifies the force of the present tense in *I count*. Righteousness, not only at first, but always throughout the whole career of the saints, is of faith. *All things*—Not only those just mentioned, but *all things*. *For—of the knowledge, etc.*—Construed with *I count*, and refer to this ver. 10, 11, *that I may know*. *The excellency of the knowledge*—*Excellency* properly belongs to Christ; but when he is known, the *knowledge of him* likewise obtains *excellency*. *My Lord*—*The believer's appropriation*. *I have suffered the loss*—Not only *I counted them loss*, but *I* actually *cast them away*. *Dung*—There is an amplification here respecting the believer's self-denial in all things; *loss* is incurred with equanimity; *refuse* is hastily thrown away, as hereafter unworthy either to be touched or looked at. The Hebrew *רָבָא*, contains an *Antanaclasis* [same word in a double sense] respecting *the Pharisees*. Gataker says: “*σύβαλον* denotes any worthless thing, to be cast away, such as animal excrements, the dregs and grounds of liquors, the dross of metals, the droppings of plants, the refuse of the crops, the bran of meal, the crumbs of the table, the wipings of the hands, which are destined for the dogs.” *That*—Other things cannot be obtained and Christ won. *That I may win and be found*—Both are opposed to *loss*. He who loses all things, not even excepting himself, wins Christ, and is won in Christ. Christ

is his, and he is Christ's. Still farther, Paul speaks as if he had not yet won.

9. *Not having*—*To suffer loss, to win, to be found, to have*, are figurative. The immediate consequence of being, and being found, in Christ, is to have righteousness by faith in Christ. The book *machzor*, the collection of prayers for the Jews, has *אני ממועטים שולל וערות*, that is, *As regards works I am quite empty and bare, and Thy righteousness alone is my clothing. Mine own*—The contrast is, *that which is of God*; but *ἐμῆν*, *my*, without the article, serves to indicate forgetfulness of the past. *Which is of the law*—Ver. 6; comp. of, Rom. iv. 14. The contrast is, *that which is by faith. Through the faith of Christ*—In Christ. *By faith*—Gr. *ἐπὶ τῇ πίστει*. *Resting upon faith*.

10. *That I may know*—[*Beng.* connects this with the preceding verse; *the righteousness which is of God, on the faith of knowing him*, etc., but this is impossible. Render, *in order to know*, etc. *Mey., Alf.*] *The power*—Rom. i. 4. *Of his resurrection*—It accords with the order of the discourse that the verbal noun *ἀνάστασις*, (rising again) *resurrection*, should be taken, not for the resurrection from the dead, which is expressed in ver. 11, by another word, but of Christ's *rising* (the *raising up* of him), Heb. vii. 14, as the verb *ἀναστήσαι*, *to raise up*, is used in Acts xiii. 33, see note. For it is not always put for the resurrection of the dead, Luke ii. 34, (vii. 16); Lam. iii. 63; Zeph. iii. 8; and truly the very rising or coming of the Messiah has its own *power*, on the knowledge of which believers depend, 2 Pet. i. 16. [This is wrong; and the word means *resurrection*, here as usual. *Mey.*, etc.] *The fellowship*—Gal. ii. 20. *Being made comfortable*—The nominative case after the infinitive is common with the Greeks, although here it may be construed with the following finite verb. Believers are *conformed* by faith. Imitation is not excluded, but most assuredly follows after, Gal. iii. 1, note; comp. *σὺμμορφον*, *conformed*, ver. 21.

11. *If by any means*—This denotes the struggle of Paul's faith; so, *εἰ*, *if*, ver. 12. *I might attain*—Gr. *καταστήσω*. He gradually passes from the figure of *loss and gain* to that of *a race*. *Καταστήσω* is *to come up to*, the very act of attaining and gaining possession. [For *τῶν*, read *τῆν ἐκ*. *Tisch., Alf.* Render, *the resurrection from the dead*], that is, *the resurrection* (of Christ) *from the dead*; comp. Rom. i. 4, note [2 Tim. ii. 11]; for Paul's style ascribes *ἀνάστασιν*, *resurrection* to Christ; *ἐξανάστασιν*, *resurrection* to Christians. [But the words have the same force. *Mey.*] But Christ's resurrection and ours are considered as one, by reason of the *fellowship*. After the

mention of the resurrection, he introduces some things befitting his own present state, and interweaves the rest, at ver. 20, 21.

12. *Not as though*—When most fervent, the apostle does not let go his spiritual sobriety. *I had attained*—The prize. *Were perfect*—Gr. τετελείωμαι. Τέλειος, perfect, and τετελειωμένος, differ. The former applies to one fit for running, ver. 15, 16; the latter to him who is nearest the prize, at the very point of receiving it. *If I may even apprehend*—Eng. Ver. omits καὶ, even]. Καὶ, even, is intensive; for καταλαμβάνω, to apprehend, is more than λαμβάνω, to grasp: λαμβάνειν, to grasp, is done at the moment when the last step has been made; καταλαμβάνειν, to apprehend, is done when one is in full possession. There is an example of one on the very point of receiving at 2 Tim. iv. 7, 8, [Ps. lxxiii. 23, 28]. *Since*—Gr. ἐφ' ᾧ, [Eng. Ver., that for which.] The perception of Christ's power influences the Christian. *Also I am apprehended*—By a heavenly calling, ver. 14; Acts [ix. 6], xxvi. 14, 19; 2 Cor. v. 14. Christ, the author and finisher, as he finished his own course of faith, also consummates his people, Heb. xii. 2; where the very title ἀρχηγού, prince (author), implies his relation to his followers. Καὶ, also, is again intensive, so that the force of the first aorist may be observed denoting the apostle's present state. [Omit Ἰησοῦ, Jesus. Tisch., Alf.]

13. *Brethren*—He confesses familiarly. *I*—Others might easily think this of Paul. *I count not*—It is proper for the saints, and conducive to their activity, to consider themselves inferior to what they really are.

14. *One thing*—Supply *I do*. *The things that are behind*—Even, the very part of the course that has been finished. *Reaching forth*—That is literally, extending myself over. The eye outstrips and draws on the hand, the hand outstrips and draws on the foot. *Toward the mark*—Straightforward. *I press*—It is used as a neuter verb, as in Luke xvii. 23. *The prize*—The crown of life. *High*—Ver. 20.

15. *Perfect*—Ver. 12, note. *Be thus minded* [literally, consider this thing]—*This alone*, ver. 14. *Otherwise*—*Otherwise* than perfect (for the person is changed, let us be minded, ye be minded). He does not, however, say ἕτερον or ἄλλο, another or a different thing: nor does he mean any thing earthly, ver. 19. Comp. also Gal. v. 10. [But there is no change of subject, and the readers, in general, are addressed still. Mey.] *Even this*—Which we, that are perfect, feel, expressed in ver. 14. *God*—Even though I do not write it. *Unto you*—Striving for perfection. *Shall reveal*—Eph. i. 17.

16. *Nevertheless*—The expectation of a new revelation should not drive you from the position you now firmly hold. *Whereto*—In that,

to which we have attained. *We have attained*—Farther or more nearly. They are admonished in order that the others may act with them that are perfect. *Walk*—Gr. *σπορεύειν*. The infinitive, mildly for the imperative; Rom. xii. 15. [Omit all in this verse after *σπορεύειν* in Gr. (i. e., after *by the same*, in Eng. Ver.) *Tisch.*, *Alf.*] The word *καρὸν*, *rule*, seems evidently to have been transferred from Gal. vi. 16. [The sense is, *walk by the same* (path.) *Alf.*] *Mind the same thing*—He resumes this topic, ch. iv. 2.

17. *Followers together*—Paul himself was an imitator of Christ; the Philippians, therefore, were to be *imitators together with him*. [Rather, *together with* those mentioned in the next clause, who already were imitating him properly. *Mey.*] *Mark*—With unanimity. *So*—The inferior examples of the friends of Christ's cross should be tried by the standard of the greater and more perfect.

18. [*Many*—To imitate many is dangerous. *V. G.*] *Walk*—Before your eyes. *Often*—There should be a constant demonstration. *Weeping*—We may suppose that Paul added this, after moistening the epistle with his tears; in joy, there is still sorrow, Rom. ix. 2. *The enemies of the cross*—Gal. vi. 12, 14.

19. *Whose*—The nominative is implied; comp. of *who*, which soon after occurs and depends on *περπατοῦσθε*, *walk*. *End*—This statement precedes the others, that what follows may be read with the greater horror. It will be seen in the end. [The end, to which every man's plans tend, shows truly what is his condition. *V. G.*] *Destruction*—The contrast is, *Saviour*, ver. 20. *Whose God is their belly*—Rom. xvi. 18. The contrast is, *Lord*, ver. 20: and *body*, ver. 21, as 1 Cor. vi. 13. Their belly is sleek, our body is wasted; the *fashion* of both will be changed. *Glory*—*God* and *glory*, here are set down as parallel; and therefore *δόξα*, *glory*, here denotes a *god*, or *glorifying* concerning a god. Hos. iv. 7, Sept., *I will turn their glory to dishonor*. *Shame*—Corresponding to the Hebrew *בוש*, for example, Hab. ii. 19. Comp. on this prophet, the note at Col. ii. 23; likewise *ἡνυ* below, *the belly*. But at the same time the word alludes to an idol, to which *בוש*, *αἰσχύνη*, *shame*, corresponds. The Sept. have sometimes *αἰσχύνη*, *shame*, for *ἡνυ*, *nakedness*; therefore here Paul seems to denote *the concision*, to indicate, that the *circumcision* now was not *glorious*, but *shameful*. So the *belly* and *shame* (or *the parts of shame*) are closely allied. [This reference to *circumcision* is repudiated by *Chrysost.*, etc., (*Mey.*), and has no ground. *Alf.*] They worship that of which they should be especially ashamed, and they will be miserably ashamed of it at the proper time, although

even now they want boldness. *Who mind earthly things*—The contrast is at the beginning of the next verse.

20. *Our*—Whom you have as an example. *For*—The reason why the Philippians should imitate them. *Our country*—Gr. τὸ πολίτευμα [Eng. Ver., *our conversation*, is wrong]. *The community, country, state*: for ὑπάρχει, *is*, follows. Therefore it is the antecedent to ἐξ οὗ, *from whence*. [An error. Render, *our country is in the heavens, from whence we wait for a Saviour, the Lord*, etc. *Alf., Mey.*] *The Saviour*—The ground of our expectation, 2 Tim. iv. 18. *The Lord*—Now exalted, ch. ii. 11. The confirmation of this expectation.

21. *Who shall change*—Not only will give *salvation*, but also *glory*; 2 Tim. ii. 10. *Body of humiliation*—[Eng. Ver., *vile body*]. Produced by the Cross, ver. 18; ch. iv. 12, ii. 17; 2 Cor. iv. 10. κτλ is in the Sept., ταπεινωσις, *humiliation* [Eng. Ver., *destruction*], Ps. xc. 8. [Omit εἰς τὸ γενέσθαι αὐτὸ, *that it may be*. *Tisch., Alf.* But the words are understood.] *According to*—Construe with, *he shall change*. The work of the Lord's omnipotence. *According to the working, whereby he is able*—His power will be brought into action. *Even*—Not merely to conform our body to his. *All things*—Even death. [For ἑαυτῷ, *himself*, read αὐτῷ, *him*. *Tisch., Alf.*]

CHAPTER IV.

1. *Therefore*—Such expectations being set before us. *Beloved*—This is twice used very sweetly: first at the beginning of the period, and then, for strengthening the exhortation. *Longed for*—So he speaks of them absent, ch. i. 8. *My crown*—ii. 16. *So*—Stand as ye now stand: comp. οὕτω, *so*, 1 Cor. ix. 24, note. [Rather, *so*, as I have described, see ch. iii. 17. *Alf.*] *Stand*—i. 27. [*Beloved*—In no other epistle has Paul so multiplied expressions of affection and praise of the readers. *Mey.*]

2. [*Euodias and Syntyche*—Both women. *Mey., Alf.*] *I exhort*—Gr. παρακαλῶ [Eng. Ver., *beseech*]. He uses this word twice, as if exhorting them singly, face to face, and that most *impartially*.

3. [For καὶ, *and*, read καὶ, *yea*. *Tisch., Alf.* So *Beng.*] *Yea*—An affectionate expression. Philem., ver. 20; Heb. כן. It is put, as it were, into the mouth of him who is besought, so that, upon merely pronouncing it, he may assent. *True yokefellow*—Σύζυγος, one *joined properly in marriage*, and then in other things; so, however,

that the word applies to two, and denotes some equality; *γνήσιος*, *true*, also is of the common gender. Some say, that Paul once had a *wife*, but we are well convinced that he is here addressing a man. He had many *συνεργούς*, *fellow-workers*; not many *συζύγους*, *yoke-fellows*, first Barnabas, afterwards Silas; and he seems to address the latter here; for Silas had been his *yokefellow* among the Philippians themselves, Acts [xv. 40] xvi. 19. [Or, as I rather think, Ἐπαφροδίτου. *V. G.* This is quite arbitrary, and we have no means of determining the person. It was, of course, a fellow-laborer of Paul, now in Philippi, and known by the Philippians without further description. *Mey.*] He was also certainly a minister, whom Paul here entreats. *Help those*—That thou mayest maintain harmony among them, hindrances being removed. *Who*—It is proper to help a person who once stood well, even when he is wavering. [But the true rendering is, *seeing that they labored*, etc. *Alf.*] *Labored with me*—They seem to have been involved in that danger described at Acts xvi. 19. *With*—This depends on *labored*. *Clement*—They had imitated the great men, among whom *Clement* excelled. The women were thus highly favored and honored. *Names*—Though not mentioned here. The allusion is to the victorious competitors in the public games, whose *names* became famous. *In the book of life*—Supply *are*, or *I pray may be*. The optative must be often supplied, ver. 23. [But here the indicative, *are*. *Mey.*, *Alf.*] They seem to have been already *dead*, for we generally follow such with wishes of that sort. Who would not help the surviving companions of these? Association with those who have died honorably is, as respects younger survivors, a great recommendation to him who thus, as it were, stands between the dead and the living; for example, it recommended Timothy to the Philippians, because he had been intimate with Paul. [Those have also good ground for concord who have mutual reason to think that they are partakers of eternal life, 1 Pet. iii. 7. *V. G.*]

4. *Rejoice in the Lord: again I say, always rejoice*—[But *always* belongs to the first clause, as in Eng. Ver. *Mey.*, etc.] The particle *again* requires an *Epitasis* [emphatic addition], as in Gal. i. 9, where the *Epitasis* is in *παρελάβετε*, *ye have received*, comp. ver. 8; so the Galatians are more strongly bound, because they also *received* the Gospel preached. Add Gal. v. 3, where *I testify* makes an *Epitasis* to *λέγω*, *I say*, ver. 2; and *παντί*, *to every man*, has an *Epitasis* to *unto you*, ver. 2; and *ὀφειλέτης*, *a debtor*, to *shall profit you nothing*, ver. 2; here the word *always* forms such an *Epitasis* with *rejoice ye*, repeated. At the beginning of the verse, it is said, *rejoice ye in the Lord*, as ch. iii. 1.

5. *Your kindness*—[Better, *forbearance*. *Alf.* Gr. τὸ ἐπιεικὲς; Eng. Ver., *moderation*]. Joy in the Lord produces true *kindness* to our neighbor, and proper unconcern about one's own affairs, ver. 6; likewise true candor towards *men* and *God* himself: which candor is expressed by *let it be known*, that is, in acts, and *let* (your requests) *be made known*, by prayer, ver. 6. Moroseness attends sadness and care. *Let be known*—From the thing itself. There are some who cherish kindness, and wish no ill to the unkindly, yet they conceal their benignity; these do not act rightly. *All men*—Good and bad, or the unkindly, ch. ii. 15, even that the wicked may be gained. No one is so harsh as not to be kind to some one, from sympathy, fear, avarice, emulation, etc. The believer does this to all. [But if, among all men, you know even one who has experienced the contrary conduct from you, see that even yet you show him kindness. *V. G.*] *The Lord*—Christ the Judge, favorable to you, but taking vengeance on the wicked. This consideration produces *kindness*, James v. 9.

6. *Be careful for nothing*—When others do not treat you kindly, when different things harass you, care not, rather pray. Care and prayer, [and likewise care and joy. *V. G.*], are more opposed than fire and water. *With thanksgiving*—This is the best characteristic of a soul freed from cares, and of prayer joined with resignation of the human will. Accordingly peace follows, ver. 7; and thanksgiving and peace are united also in Col. iii. 15. All things are thereby safe and tranquil. *Requests*—*A thing sought*, the subject of *supplication*. *Be made known*—Those who veil, stifle, and restrain their desires, with absurd shame and distrusting modesty, as if they were too small or too great, are tortured with cares. Those who lay them before God with a free and filial confidence, are relieved. The Psalms abound in such confessions. *To God*—Even though often men be ignorant of them, and you modestly conceal them from men. Paul had not even asked the Philippians. [But the exercise of pure candor towards men, ver. 5, and here towards GOD, well accord. *V. G.*]

7. *The peace*—*Peace*, free from all anxiety [the companion of joy; comp. ver. 9. *V. G.*] *That passeth all understanding*, and therefore every request; Eph. iii. 20. *Shall keep*—It will defend you against all assaults and cares, and will properly regulate your desires, Rom. viii. 26, 27. *Hearts—thoughts*—So *Alf.*, etc., [not as Eng. Ver., *minds*.] The heart is the seat of the thoughts.

8. *Finally*—The summing up. In ch. iii. 1, τὸ λοιπὸν, *finally*, concludes the particular admonition to joy; and here it concludes the general exhortation to every duty. *Whatever things*—In general. *A, *Those things which*, ver. 9, specially in regard to Paul. *True*—

praise—Eight nouns, in two rows of four members each, of which the one relates to duty, the other to its commendation. On comparing both rows, the first noun corresponds to the first, the second to the second, the third to the third, the fourth to the fourth. It is a manifold and elegant *Chiasmus* [cross reference] comprehending the duties of children, parents, husbands, and wives, and the other duties. *True*—In words. [And in every thing. *Mey.*] *Honest*—[That is, *venerable*]. In action. *Just*—Towards others. [Rather, *in themselves*; *right*, in the widest sense. *Mey., Alf.*] *Pure*—*chaste*—As respects yourselves. *Lovely*—Gr. *προσφιλή*. *Προσφιλή συναγωγῆ σεαυτὸν ποιεῖ*, *make thyself to be loved by the synagogue*, Sir. iv. 7. *The wise man will make himself to be loved in what he says*, Sir. xx. 12, (13). *Whatsoever things are of good report*—*Προσφιλή*, *lovely*, in our presence: *εὐφημα*, *of good report*, is used of the absent: comp. i. 27. *Virtue*—Paul uses this word only here. It refers to *whatsoever things are just*. For every *virtue* is included in *righteousness*. *Praise*—Even in those things which are less your neighbor's than yours. *Think on these things*—This refers to the things that *are true*, and which have been, or are done even by others, that we may approve, remember, assist, promote, imitate such things. We should not only do them when they fall in our way, but also provide for their being done. *Do these things*, follows with *Asyndeton* [omission of the conjunction], denoting that the one kind of good things does not differ from the other.

9. *Those things which ye have also*—Gr. *Kai*. [This is right; not as Eng. Ver., *both*, *Mey., Alf.*] *Kai*, *also*, connects this verse with the following, not with the preceding words. He passes from what is general (*ὅσα*, *whatsoever*) to what concerns Paul. There would have been place [but for the *Asyndeton*] for the *xai*, *and*, before *ἃ*, *which*, the word *xai*, *also*, still remaining. *Have heard*—Although you have not yet sufficiently *received* them. *Have seen*—Although ye have not yet sufficiently *learned* them. [*And*—That is, *and these*. *Alf.*] *The God of peace*—Not only the peace of God, ver. 7, but God himself.

10. [Render, *I rejoiced in the Lord greatly, that at last ye flourish* (literally, *came into leaf, budded forth again*) *in anxiety for my interest; for which purpose* (that of flourishing) *ye also were anxious but had no opportunity*. So *Alf., Mey.*, etc., mostly after *Beng.*] *Greatly*—This would scarcely have pleased a Stoic. Paul had large affections, but *in the Lord*. *Now at the last*—He shows that the Philippians' gift had been expected by him; with what feelings, see ver. 11, 17, *now*, not too late—*at the last*, not too soon. The time was

suitable. Heb. פרוץ חזר. *Flourished again*—As trees: comp. the same metaphor, ch. i. 11, *with fruit*: ἀναδίδλω, *flourish*, is here a neuter verb, on which the infinitive φρονεῖν, *to think* [*your care*] depends, by supplying κατὰ, *in respect to* [that is, the passage reads literally, *ye have flourished in respect of your caring for my interest*]; *you have flourished again*, in your very exertion. The deputation from the Philippians seems to have been appointed in Spring, from which, accordingly, the metaphor is taken. The phrase, *ye lacked opportunity* agrees with Winter. *My interest*—Gr. τὸ ὑπὲρ ἐμοῦ, [Eng. Ver., (*care*) of me]. The accusative τὸ, is governed by φρονεῖν; τὸ ὑπὲρ ἐμοῦ is said, as τὰ παρ' ὑμῶν, *things which were sent from you*, ver. 18. *Wherein*—*In proportion to that which*; *Epithera-pia* [qualification of the previous words]. *Ye lacked opportunity*—Gr. ἡχαιρεῖσθε. *Καιρὸς*, *opportunity*, by Synecdoche, [a part for the whole], denotes all ability and opportunity.

11. *I*—*In so much adversity. I have learned*—From on high, Heb. v. 8. [Rather, by *experience. Mey.*] There is a direct *Chiasmus* [cross reference] in the four words, *I have learned, I know, I am instructed, I am able*. The phrase *I am instructed* is added to *I have learned; I am able, to I know*. Often words referring to the understanding argue also power in the will. *In the state in which I am*—[Eng. Ver., *in whatsoever state I am* is wrong. *Alf.*] *In my present state*, Heb. xiii. 5.

12. *To be abased*—*In dress and food. To abound*—*Even in relieving others*. The order of the words is presently inverted, so that the transition from few to many, and from many to few, may be marked. *In everything*—Gr. ἐν παντί, [not as Eng. Ver., *everywhere*, but *Beng.* is right. *Mey.*, etc.] A *Symperasma*, [summing up], as *all things*, ver. 13. *In the case of all*—*In respect of all men*. [Eng. Ver. is right. *In all things*. The phrase *in everything and in all things*, emphatically expresses universality. *Mey.*, *Alf.*] *I am instructed*—*By secret discipline unknown to the world. Both to be full*—*Construed with I am instructed. To be full and to be hungry*—*For one day. To abound and to suffer need*—*For a longer time*. The repeated mention of *abounding* accords with Paul's condition, who then *abounded* through the liberality of the Philippians. *Abasement* had preceded, and *need* would perhaps follow. He who can *relieve* others has high position, to which *abasement* is opposed.

13. [Omit Χριστῶ, *Christ. Tisch.*, *Alf.* Read, *through him that.*]

14. *That ye did communicate*—*To me in my affliction of your resources*. The compound verb indicates, that different persons also had *communicated* differently.

15. *Ye know*—He shows that he remembered even former kindnesses: *you know* signifies *remembrance* in respect of the Philippians; *knowledge*, in respect of other churches. *Philippians*—The proper name indicates a contrast to the churches of other towns. [Rather, it specifies them more strikingly, as the ones here meant. *Mey., Alf.*] *In the beginning*—Among you. He had departed from them some time ago. *When*—Join this with the following words, *no*, etc. *No*—They might have said, *We will do it, if others have done it*: now their praise is the greater; that of the others, the less. *Church*—Therefore the Philippian church sent to Paul in common. *As concerning*—This is a limitation. [The true rendering is, *as to an account of giving and receiving*; ye alone opened such an account with me. *Alf.* after *Mey.*] *Giving*—On your part. *Receiving*—On mine. *Only*—In a praiseworthy manner. He shows his need.

16. *Once and again*—*Δις* an ordinal here; that is, not once and twice, which would be equivalent to *thrice*, but once and again, so that *δις*, *twice*, comprehends *ἄπαξ*, *once*. So 1 Thess. ii. 18.

17. *Not because*—He explains why he uses many words. *I desire*—Having welcomed your kindness.

18. *I have*—The apostle's receipt. *I abound*—Behold the contented and grateful mind! *The things from you*—They had sent money or clothes and what might be serviceable. *Odor of a sweet smell*—He beautifully describes the fact. *A sacrifice*—Heb. xiii. 16.

19. *But my God*—Who will recompense what is given to his servant. In ver. 19 this particular statement of the Philippians' liberality is concluded by *δὲ*, *but*; but in ver. 20 *δὲ*, *now*, concludes the whole of this joyous passage. *Shall supply*—May God supply, nay, he *will supply*. [We may perceive that this kindness of the Philippians was indeed excellently bestowed, even if it only produced this prayer of the apostle. *V. G.*] *Need*—As you have relieved my need, yours shall not remain unsupplied. *In glory*—Refer this to the whole sentence. There are *riches in glory*, glorious riches, close at hand; besides, God will *fully supply in glory*, that is, gloriously.

20. *Glory*—For his gift, 2 Cor. ix. 15. The doxology flows from the joy pervading the whole epistle.

21. *Every saint*—Individually. So presently in ver. 22, *All the saints*. *Kai oi*, and *the*, viz. *saints*, so called in a wide sense. Therefore, *brethren*, ver. 21, may rather be understood of *the Jews*, (comp. Acts xxviii. 21), and these too believers.

23. [Omit *ἡμῶν*, *our*. *Tisch. Alf.*]

ANNOTATIONS

ON THE

EPISTLE TO THE COLOSSIANS.

CHAPTER I.

1. [Transpose so as to read, *Christ Jesus. Tisch., Alf.*]

2. *At Colosse*—A Phrygian city. *To the saints*—This has a substantive force. It implies union with God: *to the faithful brethren*, implies union with Christians. *Brethren* suggests union. These were *believers*. [Omit *καὶ Κυρίου Ἰησοῦ Χριστοῦ*, and the *Lord Jesus Christ. Tisch., Alf.*]

3. *We give thanks*—since we heard—Comp. Eph. i. 15, 16. For the Epistle to the Colossians strongly resembles the two epistles to which it is subjoined; the Epistle to the Ephesians, in its subject and mode of exhortation; the Epistle to the Philippians, in its opposition [to false teachers], and in their refutation. More coincidences will be noticed in their places. The epistles to the Ephesians and Colossians were sent at the same time by Tychicus, iv. 7; Eph. vi. 21. [Omit *καὶ*, and. *Tisch., Alf.*] *Always*—Construed with *praying*: Rom. i. 10; Phil. i. 4.

4. *All*—Present and absent.

5. *For*—From the hope it appears how great is the cause of *thanksgiving* for the gift of faith and love: construe *for* with *we give thanks*, ver. 3. [An error. It depends rather on *which ye have*, etc., ver. 4, and gives the ground of the love. *Mey., Alf.* Faith, hope, love, ver. 4, 5, the sum of Christianity. Comp. ver. 9, 10, 11. *V. G.*] *Laid up*—Without danger. *Which*—*Hope*, comp. ver. 23. *Ye heard*
(451)

—Before I wrote. [Rather, before ye had this hope. *Mey.*] *In the word of the truth*—Eph. i. 13. The *truth* of knowledge, ver. 6, corresponds to the *truth* of preaching. Neither admits of artifice

6. *Unto*—*Εἰς*, *unto*, and *ἐν*, *in*, here are parallel. *And is bringing forth*—[Eng. Ver., *bringeth forth*]. After the participle, the indicative is resumed; see ver. 26, ch. ii. 13, 14; *present*, that is, *which is come to you*,—*and is producing fruit*. *Bringeth forth fruit*—Supply, *in all the world*. [After *καρποφοροῦμενον*, *bringeth forth fruit*, add *καὶ ἀξιοῦμενον*, *and increaseth*. *Tisch.*, *Alf.*, etc.] *As*—When traveling they joyfully recognize the same fruits of the Gospel in every clime; and its fruits prove that it is the word of truth. Comp. presently *as*, ver. 7. For the Colossians are inclined in their turn to propagate the truth. *Since the day that*—Construed with *in you*. *In truth*—In the truth of the Gospel testimony, and of faith arising from the testimony and directed toward the testimony.

7. *As*—Paul thus confirms and approves the doctrine of Epaphras, which perhaps some had despised. It was Paul's duty to write rather than that of Epaphras. [Omit *καὶ*, *also*. *Tisch.*, *Alf.*] *Our*—Paul and Timothy. *Love in the Spirit*—Love, the fruit of the Spirit; *spiritual love*; comp. ver. 9, at the end.

9. *We heard*—Ver. 4. *To pray*—He mentioned prayers for them generally, ver. 3; he now states what he prays for. *Ye might be filled*—This verb, with its derivatives, often occurs in this epistle, as far as ch. iv. 12, 17. *With the knowledge of his will*—There is a gradation in the next verse, *in the knowledge of God*. *Will*—Eph. v. 17, i. 9. *In wisdom*—A word common in this epistle; that they may be led the more from false wisdom and philosophy, Eph. i. 8. [There seems to have been a want of knowledge among the Colossians, who were otherwise of an excellent spirit; wherefore the apostle urges that point so earnestly throughout the whole epistle, ver. 11, 28, ii. 2, 3, iii. 10, 16, iv. 5, 6. *V. G.*] Knowledge is less recommended to the Corinthians, who were more inclined to conceit. *Wisdom* denotes taste, relish; comp. Matt. xxiii. 34, note. *Understanding*—That you may discern what accords with, or is opposed to the truth, and may not pass by what requires consideration. *Wisdom* is something more general: *understanding* is a kind of sagacity. So that on every occasion something may suggest itself suited to the place and time. *Understanding* is in the perception; *wisdom* is in the whole compass of the soul's faculties. *Spiritual*—Not *natural*.

10. *That ye might walk*—Such walking arises from the knowledge of God's will. *Worthy of the Lord*—*As is worthy of Christ the Lord*, Eph. iv. 1. *Pleasing*—On your part; so far that you may

really please the Lord. $\mu\eta$, Sept., ἀρέσκειαι, acts of pleasing [Eng. Ver., favor], Prov. xxxi. 30. *Being fruitful*—The participles, bearing fruit, increasing, strengthened, depend on, that ye may be filled, ver. 9. [Rather, they belong to the subject of the verb περιπατῆσαι, that ye may walk worthy, etc. Mey.]

11. *With might*—Eph. i. 19, iii. 16, vi. 10. *Power of his glory*—[This is right; not as Eng. Ver., his glorious power. Alf.], Rom. vi. 4. *Long-suffering*—Eph. iv. 2. *With joyfulness*—Ver. 24.

12. *Giving thanks*—That is, and we give thanks. It depends on ver. 9. *Us* presently follows, and *you*, ver. 21. [He gives thanks, namely, in behalf of the Israelites, ver. 12–20, on account of the Gentiles, ver. 21, etc. Comp. Eph. ii. 3, 11. V. G.] *Which hath made us meet*—For we had been before not meet. The same word is found at 2 Cor. iii. 6. *For a share*—[Eng. Ver., to be partakers]. That is, that we might receive a part of the saints' inheritance; comp. the next verse, and Eph. i. 11, or rather Acts xx. 32, xxvi. 18. *Partakers of the inheritance*—A part allotted, not purchased. *In*—Construed with *partakers*. *Light is the kingdom of God*, and believers enjoy a blessed *share* in this kingdom; ἐν, in, is, so to speak, a preposition of place. Compare the opposite, Matt. iv. 16, where *in* occurs twice. *In light*—In contrast with *of darkness*, ver. 13. Comp. Eph. v. 8. *Light* is of knowledge and joy.

13. *Who*—*The father*. *From the power*—The contrast is, *kingdom*; *power* detains captives; a *kingdom* fosters willing citizens: comp. Eph. ii. 2, v. 5, vi. 12. *Of darkness*—*The darkness* of blindness, of hatred, of misery. *The Son of his love*—[Eng. Ver., his dear Son, is inferior. Alf.], John xvii. 26; Eph. i. 6. This is discussed in the 15th and following verses.

14. *In whom*—*The Son*, Eph. i. 7. *The redemption*—[Eng. Ver., omits the article.] This is discussed, ver. 18, (from the middle) and 19. [Omit διὰ τοῦ αἵματος αὐτοῦ, through his blood. Tisch., Alf.]

15. *Who is*—He describes Christ's glory and excellence as even above the highest angels, and prepares the way for proving, next, the folly of angel-worshippers. [He teaches believers to apply to Christ himself, as their Saviour, and the head of all. V. G.] Those only obtain this full knowledge of Christ, who have experienced the mystery of redemption. *The image of God*—2 Cor. iv. 4, note. *Of the invisible*—A most glorious epithet of God, 1 Tim. i. 17. The only begotten Son alone represents the invisible God, and is himself his *image*, *invisible*, as to the Divine nature; *visible*, as to the human [John xiv. 9], *visible* even before the incarnation, since the *invisible things of God* began to be seen from the creation, which was accom-

plished through him. To this refer ver. 16, *things visible and invisible. The first-born of every creature*—He was begotten; and that before the creation of all things. The *πρῶ*, in *πρωτότοκος*, *first-born*, governs the genitive *κτίσεως*, *creature*. Time is an accident of the *creature*. Therefore the origin of the Son of God precedes all time. [Render, *the first born of all creation. Alf.*]

16. *For*—The second part of ver. 15, is explained. *In—'Ev, in*, [Eng. Ver., correctly, *by*], denotes something prior to *διὰ*, *by*, and *εἰς*, *for*, which presently occur. There is here marked the beginning, the progress, the end. The same is summarily repeated in the next verse. *Him—He himself*, often used here, signifies his great majesty, and excludes every creature. *Were created*—It appears from the enumeration immediately following, that the subject here is that creation described. Gen. i.; comp. ver. 23. *That are in heaven*—And the heavens themselves. But those things which are in the heavens are rather named, because the inhabitants are more noble than their dwellings. *Visible*—There follows by gradation, *and invisible*, of which species are added. [Since visible things, such as the sun, moon, stars, are named first, invisible things afterwards, it may not be unworthy of consideration, whether the visible things may not have been created during the six days, and the invisible on the seventh? Gen. ii. 1, 2; Exod. xxxi. 17. *V. G.*] *Whether thrones or dominions*—The former greater than the latter. The abstract for the concrete. *Principalities or powers*—The former stronger than the latter. Both express an office exercised toward the creatures; but *thrones* and *dominions* seem rather to be so called in their relation to God, so far as they display his majesty, Eph. i. 21.

17. [*For him*—All things are referred to Him himself. Nothing was made without him, John i. 3. *E. B.*] *He is*—He does not say, *he was made*; nor, *he was*, of which the latter might, however, have been used dignifiedly, comp. John i. 1; but *he is*, in the present; comp. John viii. 58. *Before all things*—Even before time, that is, from eternity. *By him all things consist*—The universe found its completion in him. Sept. *the gathering together of the waters*, Gen. i. 10. He is the *first and the last*, Rev. xxii. 13. [Is. xli. 4, as regards the origin: I the Lord am first, and I am with the last. *V. G.*]

18. *And*—He now descends from the whole to the principal part, the Church, comp. Eph. i. 22, note. *Who is*—The *Anaphora* [repetition of words in beginnings], comp. ver. 15, shows that here a new paragraph begins, and its own *ὅτι*, *because*, is added to each member. *Beginning*—This word corresponds to the Hebrew *ראש*, *head*, especially

concerning Christ, Hos. ii. 2, and *ἠρχῆ*, *beginning*, concerning a first-begotten in particular, Deut. xxi. 17, but chiefly of Christ, Prov. viii. 22. *Ἀπαρχῆ*, *first fruits*, is used, 1 Cor. xv. 23, the word being rather restricted to the resurrection of the dead: *ἀρχῆ*, *beginning*, more expressly denotes *excellence*; comp. ii. 10; Ps. lxxxix. 27. *Ἀρχῆ*, *beginning*, in the singular is opposed to *ἀρχαί*, *principalities*, in the plural, ver. 16. The *first-born from the dead*—Christ, even before his resurrection from the dead, nay, before the creation of the world, was the first-born, ver. 15; but he is said to be *first-born from the dead*, because, since he was the Son of God, he could not but rise again, and because, in consequence of his resurrection, he is acknowledged to be the Son of God; comp. Acts xiii. 33, note; and especially since, from his resurrection, flows the life of many brethren. *In all things*—Neuter, ver. 17. *He*—*Of himself*, without deputies or substitute. *Have the pre-eminence*—As, in his resurrection, ascension, etc., John iii. 13.

19. [*In him*—Namely, the Son. The words respecting the Father and the Son, must be carefully distinguished in this and the next chapter. *V. G.*] *He was well-pleased*—[Eng. Ver. *It pleased the Father*], Namely, *God*. This must be supplied, according to Paul's intention, who, while mentioning the benefit of Christ, never fails to remember the Father. As to the Father's good pleasure in the Son, comp. Matt. iii. 17: For *εὐδοξῶ*, *I am pleased*, with the accusative and infinitive following, see 2 Macc. xiv. 35. Moreover, on *εὐδόκησε*, *he was well pleased*, depend *to reconcile*, and *having made peace*. *All the fullness*—[Eng. Ver., omits the article], ch. ii. 9, 10, 2, iv. 12, 17, i. 9, 25; Eph. i. 23, note. Who can fathom this depth? *Dwell*—Constantly, as in a temple, in which it is ready for us. This indwelling is the foundation of the reconciliation.

20. *To reconcile*—Eph. ii. 16. *All things*—Eph. i. 10. *Unto himself*—That is, *unto God*, ver. 22; 2 Cor. v. 19. *Having made peace*.—Eph. ii. 14, 17. The nominative depends on *he was well-pleased*. *Through the blood of his cross*—*By the blood* shed on the cross, and therefore by his death on the cross; or there is an apposition, *and the blood*, that is, *his cross*. The effect of the crucifixion (although not of the crucifixion alone) is the shedding of blood. *By him*—This repetition both adds emphasis, and shows that the *all things* are straightway explained by it, *whether the things which*, etc. This *all things*, includes also the dead. *In earth*—*On the earth* enmities had begun; therefore the earth is put first. *Things in heaven*—Luke xix. 38. It is certain that the angels, God's friends, were men's enemies, when they were hostile to God. [*But the reconciliation is*

not to men, but to him, i. e., God. Sinful creation is reconciled strictly by Christ; sinless creation, by being raised in him to a nearer relation, and higher glorification of him. *Alf.*]

21. *And you*—Eph. ii. 1, 12. *Alienated and enemies*—Actual alienation makes habitual enemies. *Mind*—In the original and inmost force of the mind, which draws after it the other faculties. *Now*—On having received that faith, by which you have been brought to the reconciliation made on the cross; that is, you were formerly alienated, but now he has reconciled you; although you were enemies, nevertheless he has reconciled you. The conclusion refers to the words just preceding, although they do not complete the sentence. *Reconciled*—God hath.

22. *In the body of his flesh*—By this whole title, he is distinguished from the Church, which is called *Christ's body*: and at the same time the *body* denotes Christ's true and entire humanity, Rom. vii. 4. [It seems to be particularized here, to correct the tendency of readers, in their following of *angels*, to ascribe mediation toward God, in part to spirits which had no *body of flesh*. *Mey.*] *Flesh* implies the capacity of suffering, and the suffering itself; Eph. ii. 15. *To present*—Eph. v. 27. *Holy*—Towards God. *Unblameable*—As respects yourselves. *Unreproveable*—As respects your neighbor.

23. *If*—This depends on the finite verb, *he hath reconciled*, ver. 21, rather than on the infinitive, *to present*; and this presentation, the ultimate object, is itself the most delightful fruit of reconciliation; whence it is not the truth of the reconciliation accomplished, that depends on the Colossians' perseverance, but the most delightful fruit for the future, which is not to be obtained, unless the Colossians shall have persevered; comp. *εἴ γε*, *if so be*, Eph. iv. 21; *ἐδνπερ*, *if*, Heb. iii. 6. *In the faith*—In confidence; to which hope is usually joined. *Grounded*—Gr. *τεθειωμένοι: ἐδραῖοι*, *settled*, firm within. The former is metaphorical, the latter, more literal; the one implies greater respect to the *foundation*, by which believers are supported; but *ἐδραῖοι*, *settled*, suggests inward strength, which believers themselves possess; just as a building should first rest uprightly and solidly on the foundation, but afterwards cohere securely, and stand firmly, even by its own mass. *And settled and*—1 Cor. xv. 58, note; Eph. iii. 18. *Of the Gospel*—By which reconciliation is declared. *To every*—Ver. 20; Mark xvi. 15, note. *Minister*—Ver. 25; Eph. iii. 7.

24. *Now*—In contrast with *since the day that*, ver. 9. *And*—Explain thus: *in my sufferings, in which I fill up in turn*. *And* is used as *but*, Eph. v. 27. [Omit *μου*, *my*. *Tisch.*, *Alf.*] *I fill up*—The

Church's measure of sufferings was fixed. The more of them therefore that Paul endured, the less is left for himself and others; the communion of saints produces this effect. [While the measure of sufferings destined for Paul was filling up, *the Gentiles* attained the full communion of the Gospel. *V. G.*] Hence the Papists infer merit in behalf of others, as very many errors in their system have sprung from a subtle truth, received without discrimination. *For—*Eph. iii. 1, note.

25. *The dispensation of God*—Therefore Paul was a steward of the grace of God, Eph. iii. 2. *For you*—Gentiles, ver. 27. *Fulfil*—To bring it to all. Paul everywhere aims at completeness; comp. Rom. xv. 19, *fully preached*. The fulness of Christ and of the times required that.

26. *The mystery*—A Hendiadys: *the word—the mystery*, that is, *the word concerning the mystery*. The mystery is declared in the next verse, Eph. i. 9, iii. 9. *Glory* is the object of the *mystery*. *Hidden*—So are concealed, ch. ii. 3. *From ages*—[That is, from earliest ages to the present time. So from generations. *Mey., Alf., etc.*] In which the silence had been greater. *From generations*—During which other things were gradually revealed. The *ages* refer to angels, the *generations*, to men. *Is made manifest*—The verb again after the participle. *To his saints*—Eph. iii. 8, note.

27. *To whom*—Since they were persons, *to whom*. An explanation. *Would*—Most freely. *The riches*—Descending upon all men; see Eph. i. 7, note. *Who*—Gr. $\delta\varsigma$, for δ , *which*. *Christ among you*—[So *Alf., etc., Eng. Ver., in you.*] The parallel expressions are, *among the Gentiles, and among you*. *Christ among* (in) *the Gentiles* was the greatest paradox at that time. Comp. *in*, Eph. iii. 8, (17); 1 Tim. iii. 16. [In *V. G.*, Bengel wrongly renders *in you*, as Eng. Ver.] *The hope of glory*—Christ in us is most delightful in itself, but much more delightful in respect of those things which shall be revealed, ch. iii. 4; Eph. i. 18. So Rom. v. 2.

28. *We*—Ver. 1. *Every man*—This common expression is most vehement and forcible, and contains his reason for writing even to strangers, ch. ii. 1. Compare the distribution of the *all*, Gr. $\pi\acute{\alpha}\nu\tau\alpha$, Eng. Ver., *every*], with ch. iii. 11. *And teaching*—Gr. $\delta\acute{\iota}\delta\acute{\alpha}\sigma\kappa\omicron\nu\tau\epsilon\varsigma$. *Νοθετοῦνται*, *they are admonished*, is said of those already taught, as the Colossians; $\delta\acute{\iota}\delta\acute{\alpha}\sigma\kappa\omicron\nu\tau\alpha$, *are taught*, of the ignorant. *Perfect*—See Eph. iv. 13: *perfect*, without worldly elements. [Omit *ἰησοῦ*, *Jesus. Tisch., Alf.*]

29. *Striving*—In ch. ii. 1, the *conflict* (comp. iv. 12) refers to this. *According to*—Paul would not be able to strive in himself: he is only mighty, as Christ works in him. *His*—Christ's.

CHAPTER II.

1. *For I would*—He explains, why he used the word *striving*, ch. i. 29, for *conflict* presently follows. *Conflict*—Of anxiety, desire, prayers, with which I try to compensate for what I cannot do in my absence. *As many*—Among these may be comprehended the Christians at Hierapolis, ch. iv. 13. Paul made himself a debtor to all the Gentiles. *Have not seen*—Hence, in this whole epistle, and in it alone, Paul does not use the *familiar* titles, *brethren*, *beloved*. [Moreover, he writes to those churches which he had instructed face to face concerning the particular affairs, which were to be regulated on his return to them; he suggests many things, and occasionally uses a reproof, savoring of paternal authority. But to those places where he had not been, he sent letters which may be compared to persons preaching to strange hearers; presenting to them a compendium of the whole doctrine of salvation. Take care to profit by both kinds of discussion. *V. G.*] *My face*—Even the sight of Paul was *comforting*, ver. 2; Acts xx. 38.

2. *They being knit*—Gr. *συμβιβασθέντων*. The participle absolutely affirming: *they are knit together*, says Paul, in love; comp. ver. 5; the other things should be added. If you read *συμβιβασθέντες*, *knit*, explain thus: *that they, being knit together, may be comforted in their hearts*. Comp. 1 Cor. vi. 16, note. *In love*—In the mutual love of God and believers. *Unto—to*—An *Anaphora* [repetition of words in beginnings]; of which the second part explains the first in two clauses. [*The thorough knowledge*—Not *acknowledgment*, as Eng. Ver. *Alf.* Omit *καὶ πατρὸς καὶ τοῦ Χριστοῦ*. *And of the Father and of Christ*. *Tisch., Alf.*] *Of God*, etc.—The Greek article is here used with strict accuracy. He here lays down a proposition regarding God and Christ, and discusses it at ver. 8, 9, 12, 13: for *all the fulness of the Godhead* is in Christ, ver. 9.

3. *In which*—[Eng. Ver., wrongly, *whom*.] Namely, the mystery of God and the Father and of Christ. He who possesses this should ask nothing more, as regards *wisdom* and other blessings. Christ himself is treated of at ver. 9. *Are*—Construe: *in which* (the mystery) *are all hidden treasures*. [Eng. Ver., is wrong. *Alf.* renders, *in which are all the secret treasures of*, etc. So *Mey.*] *Ἀπόκρυφοί*, *hid*, without the article. *All* corresponds to the *all*, ver. 2. *Treasures*—Hence *the riches*. *Of wisdom*—Hence comes the *understanding*. *Of knowledge*—Hence *ἐπίγνωσις*, *the full knowledge* [Eng.

Ver., *acknowledgment*]: comp. 1 Cor. xiii. 12, note. *Hidden*—For it is a *mystery*: comp. 1 Cor. ii. 7, 8.

4. *Lest any man*—So ver. 8, 16, 18. *Beguile you with enticing words*—Comp. Rom. xvi. 19, with what precedes. That is an enticing speech, which, for instance, professes *humility*, ver. 18, 23. Some mingled Judaism and the Eastern philosophy.

5. *Joying and beholding*—That is, joyfully beholding. *Order*—That nothing may be out of joint, Heb. xii. 13. Both individuals and those who are united should maintain *order*. Paul looks to those joined, that they be *knit together*, ver. 2. *Steadfastness*—That it may not easily lose *order*. *Steadfast faith* permits nothing to be removed from its order. This *steadfastness* is required in individuals, as the *full assurance* in ver. 2. *Order* is understood to belong to *love*. Faith is *steadfastness* when it is itself steadfast. [The Greek word is *στερέωμα*, *thing of strength, firmament*, representing the steadfastness of the faith, as if it were protected against attacks by a firm bulwark. *Mey.*]

6. *The Lord*—The article shows that they had received Christ as the Lord. *Walk ye in him*—This is the design of the epistle. We give the following summary:

I. THE INSCRIPTION, i. 1-2.

II. THE DOCTRINE, by which the apostle prophetically explains the mystery of Christ by way of thanksgiving for the Colossians, ver. 3, 4, and prayer for the same, 9, 10, 12, 13, 15, 16, 21, 22:

With a declaration of his affection for them, 24, 25, ii. 1, 2.

III. THE EXHORTATION.

(1.) General, by which he incites them to perseverance in Christ, 6, 7:

And warns them against deception, 8.

Here again he describes the mystery of Christ, in order, 9, 10:

And in the same order draws his admonitions from Christ, the Head, 16:

And from his death, 20, etc.

And exaltation, iii. 1-4.

(2.) Special.

1. To avoid vice, 5-9:

And practise virtues, 10, 11:

Especially love, 12, 13:

And to study Christ's word, 16, 17.

2 To do their duty.

1. Wives and husbands, 18, 19.
2. Children and parents, 20, 21.
3. Servants and masters, 22, 23; iv. 1.

(3) Final, to prayer, 2, 3.

To wisdom, 5, 6.

IV. CONCLUSION, 7, 8, 10, 11, 15, 16, 18.

7. *Rooted*—Gr. ἐρρεζωμένοι, Eph. iii. 18. Time past instead of the beginning. *Built up*—The present, even still in progress, Acts xx. 32. *In him*—In Jesus Christ, as Lord. The parallel is, *in the faith*, soon after. *With thanksgiving*—This constitutes and shows the lawful and joyful use of things, which some load with prohibitions, ver. 21; 1 Cor. x. 30; 1 Tim. iv. 3, 4.

8. *Lest any man be a spoiler*—[Eng. Ver., *spoil*]. So ἵνα ἕσται, *that—may be* [Eng. Ver., *they may have*], Rev. xxii. 14. *A spoiler*—Who not only *despoils* you, but *makes* yourselves a *spoil*. Both to this word and to *κενός*, *vain*, are opposed *fulness, riches, treasures*. *Through*—This expresses the instrument. *Philosophy and vain deceit*—A *Hendiadys* [philosophy which is vain deceit], as ver. 18. Philosophy is in itself something of an intermediate character; but its abuse, however, tending to deceit, is more easy, especially in that Jewish philosophy of which they then boasted, and which they strove to accommodate to the purity of the faith; for Paul does not say, that we are brought to Christ *by philosophy*. Paul maintains that what his opponents lauded as philosophy and wisdom, ver. 23, was *vain deceit*. *After*—This definitely indicates what philosophy is meant, and restricts the general title to the Jewish philosophy. This is intimated in the discussion, ver. 11, 16, 20; wherefore the statement in ver. 8 should not be more widely extended to the Gentile philosophy, although the Jews had taken their philosophy from the Gentiles; and, by parity of reasoning, this remark applies to all philosophy. *Of men*—The contrast is, *of the Godhead*, ver. 9. *The rudiment*—The contrast is, *bodily*, ver. 9, 17; comp. *elements*, Gal. iv. 3, note. *And not after Christ*—We should therefore only approve of the doctrine that is *according to Christ*.

9. *For*—The reason why those alone should be listened to who teach according to Christ. *In him*—John xiv. 10. *Dwelleth*—Ch. i. 19, note. *All the fulness of the Godhead*—Believers are filled *with all God's fulness*, Eph. iii. 19. But *all the fulness of the Godhead*, that is, the fullest Godhead, dwells in Christ: not merely the Divine attributes, but the *Divine nature* itself; ch. i. 19. The ab-

stract word is most significant. *Bodily*—*God is the head* of Christ, 1 Cor. xi. 3, and Christ is the head of all, ver. 10; and Christ is related to God, as his *body*, the Church, is to Christ; but Christ could not properly be called the body of God. Therefore the language is varied. The Godhead itself, as it were the entire essence of the Godhead, dwells in Christ most immediately and really. The type was God's glory dwelling in Solomon's temple. *Σῶμα*, *the body*, does not always denote the literal body, ver. 11, 17.

10. *And*—*And* therefore. *Complete*—[*Filled up*, *Alf.*], John i. 16. *The fulness* of Christ redounds to the Church; Ps. cxxxiii. 2. Therefore his *fulness* is infinitely more abundant. He himself is *full*; we are *filled* with wisdom and power. *The head of all*—Eph. i. 10. *Of all principality*—Therefore we should pray to *Christ*, not to *angels*.

11. *Also*—Paul now traces the progress of those, who have become partakers of Christ's *fulness*. *Ye are circumcised*—As circumcision, so baptism, refers to initiation. *With the circumcision*—Of the heart. *Made without hands*—An epithet very appropriate to the New Testament; comp. Eph. ii. 11; Heb. ix. 11, 24. *In putting off*—A most significant word; ver. 15. *Of the body*—This, as a whole, is opposed to the part, uncircumcision: *the putting off the body*, a mild definition of *death*. It differs therefore from baptism: it is the circumcision of the heart; it is spiritual *death*, in a good sense, whereas *baptism* is compared to *burial*. [Participation in Christ's death, burial, and resurrection, is described in this and the next verse. *V. G.* Omit the words τῶν ἁμαρτιῶν, *of the sins*. *Tisch., Alf.*] *Of the flesh*—An apposition; *the body of sins*, i. e., *the flesh*. [Render, *in your putting off* (in baptism), *of the body of the flesh* (the dominion of it). *Alf.*] *By the circumcision of Christ*—Which accords with the New Testament; a circumcision, to which that of Moses, in the flesh, gives place.

12. *In baptism*—As death precedes the resurrection, so in this third term of the comparison, baptism naturally precedes matured faith. *Wherein*—An *Anaphora* [repetition of words in beginnings], comp. ver. 11. *Through the faith of the operation of God*. [Better, *By your faith in the operation of God*. So *Mey., Alf.*, etc.] A remarkable expression: *faith is of Divine working*, and Divine working is in believers; Eph. i. 19, ii. 8; 1 Thess. ii. 13.

13. *And you*—The discourse, ver. 10–12, in the second person, was indefinite; now he speaks strictly in the second person; and, indeed, there is a remarkable *Asyndeton* [want of conjunction], connecting ver. 13 14, 15. *Being dead*—Eph. ii. 1, 2. *In the uncircumcision of* (literally,

the foreskin of) your flesh—A carefully selected (*exquisite*) term for original sin. [Add *δμῶς*, *you*, after *συνεζωποποίησεν*, *quickeneth*. *Tisch., Alf.*] *Hath he quickened together with him*—God *hath quickened you together with Christ*; comp. Eph. ii. 4, 5. The words, *took away*, and *made a show*, with the annexed participles, depend on this expression, and all refer to God the Father. [For *δμῶν*, *you*, read *ἡμῶν*, *us*, (after *forgiven*.) *Tisch., Alf.*] *Having forgiven*—The aorist is determined by the tense of the verb, to which it is added. Now, I adopt this reading, *χαρισθήμενος ὑμῶν*, *having forgiven you*, and connect this clause with the preceding words. In this view, ver. 13, with those that precede it, addresses the Gentiles; and ver. 14 introduces the Jews speaking. *Trespases*—Whence *death* had arisen. Deliverance from the reproach of sin, ver. 14, and deliverance from the power of darkness, ver. 15, are united with this deliverance from sin.

14. *Blotting out*—A word appropriate as to *writing*: join it with *took out of the way*. *Against us*—This verse introduces the Jews speaking. [Not only was the law against us, by its demands, but also hostile to us, by its accusation. *V. G.*] *Handwriting*—When a debt has been contracted, it generally follows, that the debtor by his handwriting acknowledges himself bound. The debt *is forgiven*: and then only, the handwriting is *blotted out*. Our sins were debts: our sins themselves were not the handwriting, but their consequence, the undeniable stain, the remembrance, the outcry (see Jer. xvii. 1, 2), not so much in our conscience, as in God's presence, while the law variously accuses and condemns us. Heb. x. 3, 17; 1 Cor. xv. 56. To be *against*, and to be *hostile* [*Eng. Ver., contrary*] differ, as a state of war and an actual engagement. The handwriting was against us, but God blotted it out. The handwriting was hostile to us, but God removed it, Eph. ii. 15, etc. *Blotting out by the decrees*—[Better, *Eng. Ver., the handwriting of ordinances*; literally, *the (writing) written with decrees*. The reference is to *the law itself*; not at all to *decrees of grace*. *Mey.*] *At his pleasure*—These are the decrees of grace. The mention of the *writing* is included in that which was against us, not in that by which we were relieved. *The letter killeth*, 2 Cor. iii. 6. *Contrary*—Gr. *ἑναντίον*—*Ἰπὸ* does not mean *secretly*, in this compound, as appears from the Sept. *Took it out of the way*—So *having abolished*, Eph. ii. 15. *Nailing it to*—Alluding to the *nails* of Christ's cross. The handwriting, being pierced, is considered as abolished. Explain, *after he had nailed it to his cross*; for *he took away* refers to the fruit of the resurrection. So also ver. 15, *after he had triumphed over them*. The full exercise of

power over the vanquished is now the beginning of the *triumph*, when the vanquished are bound, and prepared for exhibition. *The triumph* presupposes the victory, and follows it after an interval. It perhaps occurred at Christ's descent into hell.

15. *Having spoiled*—Matt. xii. 29. *Principalities and powers*—Those, who worshiped good angels, at the same time feared the bad; groundlessly: comp. ver. 10. *Made a show*—This was done at his ascension, Eph. iv. 8. *Openly*—Both they themselves beholding it in their turn, and good angels, and then men, and God himself. The nakedness of the vanquished enemy appeared from the fact itself, and in the Gospel. *Them*—The masculine refers to the angels. *In him*—[Better than Eng. Ver., *in it*, which gives a feebler sense after ver. 12. *Alf.*]—In Christ. This belongs to the whole paragraph, [which treats of GOD from ver. 12. *V. G.*], and is here concluded. [Evidently as Eph. i. 20, ii. 5. *V. G.*]

16. *Therefore*—The *therefore* is deduced from ver. 8–15. See ver. 16 (comp. note i. on ver. 20), ch. iii. 1, 5, 12. *Let no man judge*—*Metonymy* [the antecedent for the consequent], that is, attend to no one who attempts to judge you; so ver. 18. *In meat*—*Tapeinosis* [less said than meant]. *In respect of a holiday*—The expression, *in respect*, here seems to have a separative power. One might disturb believers about meat and drink (ver. 21), another again about holidays. The *holiday* is yearly; the *new moon*, monthly; the *sabbaths*, weekly. Comp. Gal. iv. 10, note. *Or the Sabbath days*—The plural for the singular, Matt. xii. 1: but used here significantly; for the several days of the week are called *Sabbaths*, Matt. xxviii. 1; therefore Paul intimates here the removal of all distinction of days; for he never wrote more openly of the Sabbath. Christ, after he himself, the Lord of the Sabbath, had come, or before his suffering, clearly taught the liberty of the Sabbath; but he asserted it more openly by Paul after his resurrection. Nor has it yet been clearly defined what is due to the Sabbath, what to the Lord's day; but this has been left to the *measure* of every one's *faith*. The Sabbath is not commended, is not enjoined; the Lord's day is mentioned, not enjoined. A stated day is useful and necessary to those who are engrossed in worldly concerns. They who keep a continual Sabbath, enjoy greater liberty. The Sabbath is a type even of eternal things, Heb. iv. 3, 4; yet its obligation does not therefore continue in the New Testament, otherwise the new moons should be retained, Is. lxvi. 23.

17. *A shadow*—Heb. viii. 5, x. 1. *A shadow*, lifeless. *The body*—The very truth foreshadowed by the old ceremonies. *The body*

(substance) as well as the *shadow*, to which it is opposed, is the predicate; and therefore it may be thus resolved: *meat, drink*, etc., are the *shadow of things to come*; but the *body of Christ* is the substance, or, *that which belongs to Christ is the body*. Allusion is made to the very body of Christ, but Christianity is understood; τὸ τοῦ Χριστοῦ ἐστὶ σῶμα, *that which belongs to Christ is the body*. If *body* be supplied in the subject, it will be a *Ploce* [repetition of the word to express an attribute of it].

18. *Let no man deal with you at his will*—[Eng. Ver., *beguile you of your reward*; see below.] Gr. καταβραβεύτω. A word closely connected with *judging* and *establishing ordinances*, ver. 16, 20; for βραβεύω, *I regulate*, see iii. 15, note; from which καταβραβεύω, *defraud*, differs, as καταχρῶμαι, *I abuse*, differs from χρῶμαι, *I use*; and the verb itself, which is compounded with κατὰ, governs the accusative, ὑμῶς, *you*, for the preposition κατὰ would require the Genitive; Hesychius has καταβράβεται (read καταβραβεύεται), *gives judgment against, prevails against*. Therefore Paul means, *Let no one, usurping judicial authority, and accordingly abusing it, regulate you in the race, and wrongly prescribe what you, about to receive the prize, should follow, what avoid*. A French interpreter has skillfully used the word *maîtriser, to domineer*; for the apostle is not speaking of a rival snatching the prize of the race before you, but of a bad, perverse, insolent judge. On this verb depend four participles, through as many sentences, of which the first and third, the second and fourth, relate to each other. The manifold advantage of this *Chiasmus* [cross reference], now noticed, will forthwith appear. [Render, *Let no one of purpose* (Gr. θέλων, comp. 2 Pet. iii. 5) *defraud you of your prize* (the interpretation as given by *Beng.*, of καταβραβεύω, above, is wrong), *in humility and worship of the angels. Alf.*] *Humility and worshiping of angels*—A *Hendiadys* [expression of a complex idea by two distinct ones]. They worship angels under pretext of humility and modesty, as if they dared not immediately and directly address God and Christ. This error, says Alexander Morus, had become so deeply rooted, that not even after three centuries could it be eradicated; for the 35th canon of the Council of Laodicea, the metropolis of Phrygia, where *Colosse* also was, was framed against it. That canon condemns the *Angelici*, for so they were called. The *Angelici*, says Augustine Haeres. 39, are those inclined to angel-worship. By this authority, the invocation of saints and spiritual intercourse, however plausible, are entirely done away. *Intruding into those things which he hath not seen*—Heinsius observes: *This language resembles in principle that of the Greek tragedians, Κεῖν' ἐμβατεύω.*

ὅσα μὴ βλέπειν θέμις, *intruding into those things at which it is unlawful to look.* Ἐώραξεν, *saw with the eyes,* and ἐμβατεύων, *intruding with the feet,* are said metaphorically of the mind. The foot should not anticipate the eyes; ἐμβατεύω, *I go in, I enter, I penetrate.* It is used of a hostile invasion, 1 Macc. xii. 25. It is applied to the understanding, and signifies, *I pry into, I handle.* For how should Christ, who searches the hearts of all, ask to learn? There is little doubt, that Paul himself had in mind the word of Plato, *κενεμβατεῖν*, used of the *vain study of abstruse subjects*, when he was refuting those who held Plato's opinion concerning angels; comp. *κενῆς*, *vain*, ver. 8. But yet, when he might have said, ἃ μὴ ἑώρα κενεμβατεύων, *vainly studying what he hath not seen*, he yet does not say so (for the things into which the *καταβραβεύων*, *defrauder*, intrudes, are not in themselves utterly *vain*, but only *not seen* by him): but he states something even more weighty, since the *ἐμβατεύειν*, *to intrude*, rather expresses the haughtiness of the *καταβραβεύων*, *defrauding*. On the contrary, the *χρατεῖν*, *to hold the head*, corresponds, which is not done in *vain*, but tends to *increase*. [The word *μὴ*, *not*, is very doubtful, though *Tisch.* retains it. Without it the sense is, *standing on the things which he hath seen, puffed up*, etc., and so *Alf.*, *Mey.*, etc.] *Puffed up*—The contrast is *humility*; and yet these two are joined.

19. *Not holding*—He who does not hold Christ alone, does not hold him at all. *The head*—Here faith has a firm foundation. The opposite is, ἃ μὴ ἑώραξεν, ἐμβατεύων, he who *flies beyond obvious things*, and *grasps at those that escape him.* *From which*—*From holding the head*, or else, *from whom*, namely, *Christ*, the head. *By joints*—Namely, *of faith*, Eph. iv. 16. To this ἐπιχορηγούμενον, *having nourishment ministered*, refers. *Bands*—Of love and peace, Eph. iv. 3. To this συμβιβάζομενον, *knit together*, refers; comp. ver. 2. *Having nourishment ministered*—Receiving ministration; so 3 Macc. vi. 38, *supplied with all things by the king.*

20. *If*—The inference, begun at ver. 16, is continued; and at ch. iii. 1, a new inference follows. [Omit *ὄν*, *wherefore.* *Tisch.*, *Alf.*] *Ye are dead*—*from*—Concisely said: *dead*, and so freed *from* the elements, etc. *From the rudiments*—Ver. 8. *Are ye subject to ordinances*—In the middle voice, *you receive dogmas*, ordinances. [Better taken passive, *why are ye prescribed to.* *Alf.*, *Mey.*]

21. *Not*—Thus the dogmatists generally spoke. *Touch*—The class: the species are, *to taste* with the tongue, and *to handle* with the hand.

22. *Which*—*are*—Namely, the things *touched, tasted*, etc. *To perish*—And therefore do not defile, 1 Cor. vi. 13; the middle of Matt. xv. 17. *With the consumption*—Gr. ἀποχρησίου [Eng. Ver.,

using]. Not strictly so called, but so far as it denotes the *use*, which is natural, civil, outward, truly indifferent, and removed from superstitious fear and severity. *After*—As human commandments are wont to be. *The commandments and doctrines*—Matt. xv. 9, note.

23. *Which*—An *Anaphora* [repetition of a word in beginnings]: comp. *ἃ*, *which*, ver. 22. *Are having a show*—[Eng. Ver., *have a show*.] Construe, *are*—for the *satisfying*, as ver. 22, *are for perishing* [Eng. Ver., *to perish*]; therefore resolve *ἔχοντα*, *having*, into *though they have*, that it may form a clause: *ἔστι*, *are*, and *πρὸς*, *to*, being disjoined, the sentence becomes appropriately suspended. *Show*—A name and appearance. *Indeed*—The force of the particle *δὲ*, *but*, which offsets this, is concealed in the finite verb *ἔστι*, *are*. *Will-worship*—*Will-worship*, as well as *humility*, has a plausible appearance. For this word, as E. Schmid well shows, denotes worship (whether right or wrong), performed freely and with ready will: such *promptness* has the *appearance of wisdom*: comp. James iii. 17; for it seems removed from obstinacy, as *humility* seems removed from pride. *Humility*—Ver. 18, note. *Unsparringness of* [Eng. Ver., *neglecting*] *the body*—When many things are withheld, which might be afforded to the body, ver. 21; nay, the body itself is wasted. This also looks plausible, for it becomes saints, 1 Cor. ix. 27; although *ἀφειδία*, *unsparringness*, expresses something more odious, than *to keep under, and bring into subjection*, 1 Cor. ix. 27. These three plausible things involve a threefold relation: to God, to angels, to one's own self; and therefore they have, when united, a perfect appearance. *Not in any honor*—This clause is connected with the preceding; and the latter *ἐν*, *in*, is opposed to the preceding *ἐν*, *in*. The Sept. *ἀνευ τιμῆς*, that is, *for nothing*, Is. lv. 1; Ps. xliv. 13; Job xxxi. 39. It becomes the man who is ennobled by faith, to estimate himself justly, not in himself, but in his Lord Jesus Christ alone, whereby he is not unworthily to degrade himself, redeemed at such a price, and striving for so great a reward, for example, through the appearance of *will-worship*: Acts xiii. 46; Rom. ii. 7; 1 Cor. vi. 15, iii. 21, vii. 23; 1 Thess. iv. 4. This estimation produces holy *ambition*, 2 Cor. v. 9; but it is restrained by true self-denial, and again is tarnished by human commandments, which, because they profit us *nothing*, comp. Heb. xiii. 9, have an utterly empty and vain appearance of wisdom and every good thing: comp. by all means, *vainly*, ver. 18. This passage accords with Phil. iii. 19, see note; and both accord with Hab. ii. 16, *Thou hast filled thyself with shame for glory; therefore drink thou also, and let thy foreskin be uncovered*. But true honor is theirs who see *the glory of the Lord*, Ib., ver. 14. *To the satisfying*

of the flesh—Πλησμονή, *satiety*, generally denotes excess: σὰρξ, *flesh*, does not signify the body, but is used as at ver. 18. Hilary, on this passage, says: *human tradition is the surfeiting of the carnal appetite*. A golden sentence. Tradition puffs up; it clogs the perception of the heavenly. *Will—worship, and satisfying of the flesh*, are therefore opposed and yet united. They put away true *honor*, to satiate the flesh; πρὸς, *to*, denotes the object of interest, or the end, for which the other things are assumed.

CHAPTER III.

1. [Render, *if then ye are raised up together with*, etc. The allusion is to a definite time, their baptism, ch. ii. 11–13. *Alf.*] *Seek those things that are above*—Christ, after the resurrection, immediately turned his thoughts towards heaven, John xx. 17, note. So believers, Eph. ii. 6.

2. *Set your affection*—They who truly *seek heavenly things*, cannot but *relish the things that are above*. The apostle says, *set your affection* in the second place, not *seek*; for there is an Antithesis to *earthly things*, which we are said to *relish, to care for*, not properly to *seek*, because they are present.

3. [The sense is, *For ye are dead* (if *risen*, ver 1., then *dead* first; *dead*, through fellowship with Christ's death) *and your life* (the eternal life after death) *is hid* (until Christ's second coming) etc. *Mey.*] *Ye are dead*—To the earth and to the world, spiritually, ch. ii. 20. *Your life is hid*—An abbreviated expression in this sense: *ye are dead* to the world, that ye may live to God; but that *life is* as yet *hid*. *Is hid with Christ*—The world knows neither Christ nor Christians, and Christians do not even fully know themselves.

4. *When*—This word, used absolutely, fills the reader, as if forgetful of the preceding words, with a sudden light, so that it is doubtful whether *and* or *but* should be supplied. *Shall appear*—*In glory*, 1 Pet. iv. 13. *Your life*—Expressing the aspect under which he will appear. *Then*—We should not demand it sooner. *Ye also*—This hope withdraws men from earth. *In glory*—A glorious member.

5. *Mortify*.—[Unsparingly. *V. G.*] *Your members*—Of which

united the body of sin consists, ch. ii. 11. [Nay, but simply, *the members* of the body; *mortify* them in a moral sense. *Mey.* Here all impurity, without exception, is excluded. *V. G.*] *Upon the earth*—Where they are nourished. These are presently enumerated. *Fornication*, etc.—Eph. v. 3, 4. *Inordinate affection*—The disease of lust within. *Concupiscence*—Of the outward senses. *Covetousness*—The article makes an emphatic addition, and includes the whole class of vice, which differs from the class of the species just enumerated. *Avarice* especially binds men to earth.

6. *For which things*—Eph. v. 6. [Omit ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, *on the children of disobedience. Tisch., Alf.*]

7. *Ye lived*—As if in your first principle, origin, element. Comp. Gal. v. 25, on the spiritual life.

8. *Ye also*—This answers to the *ye also*, ver. 7. In ver. 7, it was, *ye also*, as well as the other children of disobedience. In ver. 8, it is, *ye also*, as well as other believers. *All*—*All* old things, especially *anger*, etc. So in the Antithesis, *above all*, ver. 14. *Anger, cruelty*—[Eng. Ver., *wrath.*] *Wrath*—Eph. iv. 31. *Malice*—*Faults* of the disposition; as suspicion, perversity, impatience. *Blasphemy, filthy communication*—[A rather, *abusive conversation. Mey., Alf.*] *Out of your mouth*, refers to these two.

9. *Lie not*—Eph. iv. 25. *To*—Or *against*. See History of Susanna, ver. 55, 59, *thou hast lied against thy own head. Put off*—Eph. iv. 22.

10. *The new man renewed*—Eph. iv. 24, note. *In knowledge*—Of the truth (ch. i. 6, 9, 10), whereby all love of lying is destroyed. *After the image*—This image consists in perfect truth. *Of him that created him*—That is, of God, Eph. iv. 24: compare Eph. ch. ii. 10. Regeneration is indicated by the word creation, from which the *image* results.

11. *Where*—That is, *in whom*, or *in which*. *There is*—In the estimation of God and believers there is neither Jew, etc. *Greek nor Jew*—The concrete for the abstract, as afterwards also *Christ* is used: for *circumcision and uncircumcision*, soon after, are abstract nouns. *Uncircumcision*—Even the Greek could be circumcised. Therefore the mention of uncircumcision renders the expression more distinct. *Barbarian, Scythian*—These two words, without a conjunction, form a pair, as *bond, free*. The *Greeks* were on the west, the *Jews* on the east; the *Barbarians* on the south (for Scaliger shows that the Numidians were properly called *Barbarians* in Arabic), the *Scythians* on the north, more barbarous than the barbarians. And with this impression Anacharsis, according to Galen, was reproached by some

one that he was a barbarian, and a barbarous Scythian. Every nation, as it prefers some other to itself, so again, under every pretext, prefers itself to all the rest. Therefore the Barbarians, as between the Greeks and Scythians, yielded to the Greek, but considered himself superior to the Scythians. [But the word *Barbarian* includes *Scythian* also. *Mey.*] Faith removes this distinction. Perhaps at Colosse there were one or two Scythian Christians. *Christ is all and in all*—A Scythian is not a Scythian, but Christ's. A barbarian is not a barbarian, but Christ's. Christ is *all*, and that too *in all*, who believe. The new creature is in Christ, ver. 10; Gal. vi. 15.

12. *Elect*—This is equivalent to a substantive; its epithets are, *holy and beloved*. He calls them the *elect of God*, as Rom. viii. 33. The order of the words admirably corresponds to the order of the things: eternal *election* precedes *sanctification* in time. The sanctified feel God's *love*, and then imitate it. *Bowels*—Eph. iv. 32. [For *οἰκτιρμῶν*, *mercies*, read *οἰκτιρμοῦ*, *mercy*. *Tisch., Alf.*] *Humbleness of mind*—Eph. iv. 2. These virtues are exercised by forbearing and forgiving.

13. *Forbearing*—In present offences. *Forgiving*—Past offences. [There is no such distinction, but the *forbearance* shows itself mutually in *forgiveness*. *Mey.*] On these depends *so also ye*. *Christ*—Who had the greatest cause of complaint against us.

14. *Above*—The expression becomes stronger; love, superior to all, 1 Pet. iv. 8. *The band*—[That is, *sum and substance*; but this rendering is inconsistent with what precedes; *over all these*. Eng. Ver., *bond*, is right. *Alf.*] Love comprehends the whole circle of virtues, 2 Pet. i. 7. *Of perfectness*—*ον, τελειότης*, *perfection* [Eng. Ver., *sincerity*], Judg. ix. 16; Prov. xi. 3. He who has love, wants nothing: he is not bound by the elements of the world. Particular duties are also derived from this source, ver. 19, 21.

15. *And*—*And*, so. The connection may be inferred from Eph. iv. 8. [For *θεοῦ*, *God*, read *Χριστοῦ*, *Christ*. *Tisch., Alf.*] *The peace of God*—Phil. iv. 7. *Rule*—Gr. *βραβεύετω*; a remarkable word. Hesychius has, *βραβεύετω, μεσιτεύετω, mediate, μηνύετω, inform, ἰθυτέετω, direct*, Wisd. x. 12: *Wisdom [gave Jacob the victory, Eng. Ver.] directed Jacob in a sore conflict*; therefore *βραβεύετω*, is to *direct* a person running, until he reaches the goal. *Keep*, Phil. iv. 7, is akin to it. *Entrust yourselves to the peace of God, that directs all things*. An imperative after an imperative involves the meaning of a future indicative. Its opposite is *καταβραβεύετω*, *beguile*, ch. ii. 18; see note, with the notion of excess. *Ye are called*—Eph.

iv. 4. *Thankful*—For that calling. This is a statement of what follows. The same duty is enjoined, Eph. v. 4.

16. *The word*—By which ye have been called. *Dwell in you*—As in a temple, for ever. *In you*—In your inner man; comp. *full*, Rom. xv. 14. [Omit *καὶ*, and (after *psalms*, also after *hymns*). *Tisch.*, *Alf.*] *Richly*—The distribution follows; *in all wisdom*—[so *Mey.*, etc., better than Eng. Ver., which joins *in all wisdom* to the preceding]—*one another*; *with grace*—*in your hearts*, that is, mutually and apart. *In wisdom, with grace*, recur, ch. iv. 5, 6. *Teaching in all wisdom*—[Eng. Ver., *dwell in all wisdom*]. So it must be construed, comp. ch. i. 28. The nominative, by *Syllepsis* [concord of parts of speech regulated not by the syntax, but by the sense] depends on *ἐνοικεῖται*, *dwell in you*, that is, *have ye it dwelling in you*; and this construction is the more suitable, because *γίνεσθε*, *be ye*, occurring a little before, has possession of the reader's mind. *One another*—Gr. *ἑαυτοῦς*, *yourselves*; for *ἀλλήλους*, *one another*. There are parallel expressions at ver. 13. In *Psalms*—Eph. v. 19. *With grace*—*Χάρις*, *favor*, ἦ, Ps. xlv. 3. [But the meaning is, *by grace*, i. e., singing by the grace of God, which inclines the heart to do so. *Mey.* For *Κυρίου*, *the Lord*; read *θεῶν*, *God*. *Tisch.*, *Alf.*]

17. *Ye do*—The word is used in a wide sense, so as also to include *speaking*. *In the name*—That it may be just as if Christ were doing it, ver. 11; or at least that you may gain Christ's approval in all things. He who can say, *O Jesus Christ, I have done this in thy name*, certainly approves his conduct to Christ. *In the name of Christ*, for Christ's sake, comp. the following verses. [Omit *καὶ*, and (after *θεῶν*, *God*). *Tisch.*, *Alf.*] *By him*—*Not by angels*. Theodoret. [This reference is very doubtful. *Mey.*]

18.—Chap. iv. 1. *Wives*, etc.—Eph. v. 22—vi. 9. *In the Lord*—Construe with *submit yourselves*; comp. Eph. vi. 1; or with *as it is fit*; comp. in this view, ver. 20, unless *obey*, ver. 20, be likewise construed with *ἐν Κυρίῳ*. It may be construed either way. [Omit *ἰδίου*, *own*. *Tisch.*, *Alf.*]

19. *Be not bitter*—*Πικρία*, hatred mixed with love. Many, who are polite to all abroad, nevertheless readily treat their wives and children at home with covert bitterness, because they do not fear them. The subjugation of this spirit shows great meekness.

21. [*Fathers*—The husband is the head of the wife; whence power is chiefly attributed to fathers. *V. G.*] *Lest they be discouraged*—*Despondency* is the bane of youth.

22. [For *θεόν*, *God*, read *Κύριον*, *the Lord*. *Tisch.*, *Alf.*] *God*—Who knows the heart.

23. *Whatsoever ye do*—In your service. *Whatsoever*, Eph. vi. 8.

24. *Of the inheritance*—Although you have no worldly inheritance, but are part of an inheritance passing from your Master to his children. [Omit *ῥὰρ*, for. *Tisch., Alf.*] *Christ*—Who rewards his servants. *Ye serve*—While you thus serve.

25. [For *δὲ*, but, read *ῥὰρ*, for. *Tisch., Alf.*] *He that doeth wrong*—In heart and in fact. *There is no respect of persons*—The low often think that they should be spared for their lowness. That is denied.

CHAPTER IV.

1. *That which is just and equal*—Comp. *the same things*, Eph. vi. 9, note. [*Equal*—Not in outward condition, but by the compensation brought by Christian communion. *Mey.*]

2. *In prayer*—Eph. vi. 18.

3. *For us*—Ch. i. 1. *Would open a door of utterance*—That is, *the mouth*, Eph. vi. 19; Mic. vii. 5. [Not exactly *mouth*, but unhindered activity in preaching, etc. *Mey.*] A great opportunity is elsewhere called a *door*, 1 Cor. xvi. 9. *I am in bonds, that I may make it manifest*—[But Eng. Ver. puts a colon after *bonds*; thus connecting *ἵνα*, that with *praying*, not, *I am in bonds*]. A paradox; as in 2 Tim. ii. 9; Phil. i. 12, 13.

4. *As*—Depending on *to speak*, ver. 3.

5. *In wisdom*—Eph. v. 15, note.

6. *With grace*—Joined *with* spiritual *grace*, Eph. iv. 29. *With salt*—*With the salt* of wisdom. [Lest it should conceal anything corrupt. *V. G.*] *That ye may know*—The infinitive used as an ablative case.

7. *My state*—Eph. vi. 21.

8. *He might know your estate*—*Γνώστε τὰ περὶ ἡμῶν*, *ye may know our affairs*, is found in Al. Colb. 7, etc. It has been transferred hither from Eph. vi. 22. The two epistles have indeed many points of resemblance, but yet vary where change is necessary. And generally in such parallelisms, which the officiousness of transcribers has *mixed together*, one reading in the one place, and *another* in the other,

is the genuine one. Tychicus, and through Tychicus (as it appears) Paul, was to learn the state of the *Colossians* (whence, instead of γνῶ, *he might know*, γνῶ, *I may know*, may be also read), just as he learned that of the Thessalonians through Timothy; that of the Corinthians through Titus; that of the Philippians through Epaphroditus; and Paul wished the more to learn that of the Colossians, because he had a great conflict on their account. Moreover the Colossians' knowledge of Paul is sufficiently indicated, not only by the preceding words, as in the Epistle to the Ephesians, but also by those following, which are peculiar to this Epistle to the Colossians: *They shall make known unto you all things which are done here.*

10. *My fellow-prisoner*—Such was Aristarchus, not Epaphras, ver. 12: but Epaphras, not Aristarchus, is spoken of in Philem. ver. 23, 24. Perhaps Epaphras, when he came to Rome, was imprisoned, and soon after liberated. Paul might have so called Aristarchus, because he had been formerly imprisoned. *Sister's son, to Barnabas*—Barnabas was better known than Mark; therefore the latter is designated from the former. *Touching whom*—Namely, Mark; the οὗ, *whom*, refers to the nominative, not to the oblique case, *Barnabas*. *Ye received*—Tychicus and Onesimus seem to have borne these injunctions to the Colossians, with this epistle. *Ye received*, he says, not, *you will receive*; for the ancients suited their language to the time of reading the epistle, not of writing it, as we do. Thus, *I have written*, for *I write*, Philem. ver. 19. [This is impossible here. *Mey.*] *Commandments*—These are in Antithesis to the writing. *If*—This is the sum of those *commandments*.

11. *Who are*—Namely, Aristarchus, Marcus, Jesus. *Only*—Of the circumcision. *A comfort*—Observe the propriety of the word: what *παρηγορία*, *consolation*, is in domestic sorrow, *παρηγορία* is in public danger. [This limits it too much; it means *consolation*, in general. *Mey.*]

12. [Read Χριστοῦ Ἰησοῦ, of *Christ Jesus*. *Tisch., Alf.*] *Perfect and complete*—Gr. *τέλειοι καὶ πεπληρωμένοι*. [But the true reading is *τέλειοι καὶ πεπληροφορημένοι*, *Tisch.*, etc.; i. e., *mature and fully persuaded*. *Alf.*] This is introduced from the former discussion. *In all*—Construe with, *ye may stand*.

13. *For*—The reason is properly in, *he hath*. The verb, *I bear him record*, is modal [expressing feeling]. *Zeal*—*Lest you should be seduced*, ch. ii. 4: comp. 2 Cor. xi. 2.

14. *The physician*—He is so called, either because he had practised, or was practising, medicine. He calls him Luke, as well known to Timothy by his name alone, in 2 Tim. iv. 11. He calls him the

physician here, as unknown to the Colossians. *Demas*—He alone is put without any epithet; comp. 2 Tim. iv. 10: but perhaps this was because Demas wrote the epistle under Paul's dictation.

15. *Nymphas*—Of Laodicea, as may be inferred from this passage. Philemon's house was open to the congregations of believing Colossians, Philem. ver. 2.

16. *Is read*—Publicly, *in the church*. Comp. 1 Thess. v. 27; Rev. i. 3; Deut. xxxi. 11. *This epistle*—This very one. *Cause*—So also 1 Thess. as above. *The Epistle from Laodicea*—Mill thinks that the Epistle to the Ephesians is intended, which was to be obtained from Laodicea, and brought to Colosse. It is certainly not without reason that Paul mentions the town *from* which the epistle was to be procured, rather than those *to* whom he sent it.

17. *Say*—Speak in my name, as witnesses. This was more affecting than if he had addressed Archippus himself. And perhaps Archippus, a minister, was detained from the public assembly by weak health or old age. For that his career was nearly finished, may be inferred from *fulfil*, Philem. ver. 2. Moreover, not the different overseers of the Church, but the Church itself, is commanded to speak to *Archippus*. Therefore the epistle was directed to the Church, although its subject is very sublime. [Why then are *laymen*, as they are called, to be prevented from reading the Scriptures? *V. G.*] *Which thou hast received*—By a mediate calling; for there does not follow, *from the Lord*, but *in the Lord*.

18. *The salutation*—Paul adds this verse with his own hand, acknowledging that all which precedes is his. *Remember*—Especially in prayer, ver. 3. [Omit *ἀμήν*, *amen*. Also the subscription, *written from Rome*, etc. *Tisch.*, *Alf.*, etc.]

ANNOTATIONS

ON THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

1. *Paul*—Paul, in this the first of his epistles, uses neither the title of an apostle, nor any other, because he writes most familiarly to the godly Thessalonians, who required no preface respecting his apostolic authority, ch. ii. 6.

The divisions of the epistle are as follows:—

- I. THE INSCRIPTION, i. 1.
- II. In the discussion he celebrates God's grace towards the Thessalonians, ver. 2, *et seqq.*; adding a notice of the sincerity of himself and colleagues, ii. 1; and of the Thessalonians' obedience, 13, 14
- III. He then declares,
 - 1. His desire, ii. 17
 - 2. His solicitude, iii. 1
 - 3. His joy, with his prayer, 6, 7, 10, 11
- IV. He exhorts them to progress,
 - 1. In holiness, iv. 1, 2
 - 2. In brotherly love, with prudencè, 9, 10, 11, 12
- V. He teaches and exhorts them,
 - 1. Concerning them that are asleep, 13, 14
 - 2. Concerning the times, v. 1, 2

VI. He adds miscellaneous exhortations, v. 12, 13,	
14, 15; with prayer and consolation,	23, 24
VII. CONCLUSION,	25, 26, 27, 28

There is a pure sweetness in this epistle, which, to a reader unaccustomed to sweet affections, is less pleasing than the others, which are more severe. The expectation of Christ's coming among the Thessalonians was included. So exalted was their condition, and so unembarrassed the state of Christianity among them, that they were able hourly to look for the Lord Jesus. The epistles to them were written before the others; afterwards various evils crept into the churches. *Of the Thessalonians*—James Mehrning says, In the memory of our fathers, there were two Greeks, first among the Moravian brethren, afterwards in Belgium, who asserted, that even now both of St Paul's epistles to the Thessalonians are well preserved by them in autograph. *In*—Indicating union with God. [Omit all in this verse after *εἰρήνη*, *peace*. *Tisch.*, *Alf.*]

2. *Mention—unceasingly*—Comp. Rom. i. 9; 2 Tim. i. 3.

3. *Your*—Depending on *of faith*, etc. *Work—labor—patience*—These have the force of epithets, joined to faith, love, hope. *Work* is opposed to *empty words*, and in the singular signifies something lasting and effective involved in faith, exercising itself in the very fact of believing, not proceeding merely from love. [*The work which faith is*, i. e., the activity of your faith. *Alf. Of faith, of love, of hope*—Ch. v. 8; 2 Thess. i. 3, 4. *V. G.*] *Labor*—In spiritual or outward kindnesses. Those who evade all exertion for the sake of their own interest and quiet, *love* little. [Who, you say, will procure for me leisure? Nay, but beware of losing time in sloth, in protracting social entertainments too long, and in vain conversation; and you will find ample time for the labor of love. *V. G.*] *In our Lord*—Construe this with *patience* [but Eng. Ver. is correct], as at 2 Thess. iii. 5; as I might say, *the heavenly devotion of sighs*. Perseverance for Christ's name. *In the sight*—Construe with *remembering*.

4. *Knowing*—Construed with *we give thanks*, ver. 2. *Brethren beloved by God*—[This is right. *Linn.*, *Alf.*, etc.; not as Eng. Ver., *your election of God*]. Comp. 2 Thess. ii. 14. *Election*—1 Cor. i. 27, note.

5. *For*—This *for* extends its force beyond this verse. *In*—These words refer both to the teachers, compare the end of this verse; and to the Thessalonians, compare the next verse. *In power*—For example, in reference to faith. *In the Holy Ghost*—And his saving and miraculous operation, for example, as respected *love*. *In much*

assurance—For example, as respected hope, ver. 3. *Ye know*—Referring to *knowing*, in ver. 4. Both knew. *What manner of men*—Joyfully imparting to you the word. *For your sakes*—To gain you.

6. *Followers*—*Followers* become *ensamples*, ver. 7. *Of the Lord*—Christ, who acted as the Father's apostle, brought the word from heaven, and taught it under opposition. *With*—Construe with *having received*.

7. [For *τύπων*, *types*, *patterns* (Eng. Ver., *ensamples*), read *τύπων*, *a pattern*, *type*. *Tisch.*, *Alf.*] *Patterns*—*Ensamples of faith*; see presently and in the next verse.

8. *For*—The intensive particle. *Sounded out*—*Was spread abroad* with a clear *sound*. *Of the Lord*—Christ. [Omit *xai*, also. *Tisch.*, *Alf.*] *So that*—It is lawful to speak of the conversion of souls. Paul assumes this; and he himself would have spoken of the conversion of the Thessalonians, had not others known the fact already before, and spoken about it. *To speak anything*—Concerning your faith, ver. 9.

9. *Of us*—Both teachers and believers. *To serve God*—The Thessalonians are thus distinguished from the Gentiles; from the Jews in the next verse. *And true*—This denotes the truth of his nature.

10. *And to wait for*—The compound *ἀναμένειν*, *to await*, is applied to him who has gone away, to come again. John xiv. 3, note; Acts i. 11, note. I do not altogether deny the *return*, but I say that the *coming* is elegantly used for his *return*, because the glorious *coming* is marked by very many new things. [To wait is the surest characteristic of a true Christian. *V. G.*] *Whom he raised from the dead*—The crowning argument is here introduced, from which it is evident that *Jesus* is the *Son of God*. *Which delivereth*—[The present; not as Eng. Ver., *delivered*. It is descriptive of his office, *our deliverer*. *Alf.*] Christ once *hath redeemed* us, he always *delivers* us. *From the wrath to come*—The wrath comes at the last judgment, ch. v. 9.

CHAPTER II.

1. *For*—Referring to ch. i. 5, 6; for what was there stated, is now resumed for discussion, and that, too, concerning Paul and his com-

panions, ver. 1-12; concerning the Thessalonians, ver. 13-16. [This, to ver. 12, refers rather to ch. i. 9, first clause; and ver. 13-16, to the second clause. *Alf.*] *Not in vain*—But full of power.

2. [Omit *xai*, *even*. *Tisch.*, *Alf.*] *Suffered before*—What might have deterred others from preaching.

3. *For*—*For* occurs again, ver. 5. There is a double reason assigned, *a*, concerning their invariable and constant practice; *b*, as to their behavior among the Thessalonians, ver. 5, and the following verses; comp. in both these respects 2 Cor. i. 12. *Exhortation*—The whole preaching of the Gospel, imbued with the sweetness of sufferings is so called; see ver. 2, comp. 2 Cor. i. 3. *Παράκλησις*, *exhortation*, has a wide meaning; when he rouses the slothful, it is *exhortation*: when he consoles sorrow, it is *comfort*; comp. ver. 11, note. *Not—nor—nor*—He disavows evil intentions, respecting God, himself, and others. The Antithesis is similarly universal, in the next verse, comp. ver. 10. *Of deceit*—[Gr. *πλάνης*, rather *error*. *Alf.*] Supply *is* [Eng. Ver., *was*], comp. *we speak*, in the present, ver. 4. *Nor of uncleanness*—This is when the fruit of the flesh is sought: comp. Phil. i. 16. The fruit of the flesh is somewhat subtle: *Eigenheit*, *self-seeking*. Concerning its opposite, *purity*, see Acts xv. 9.

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5. *Flattering words*—The Antithesis is in ver. 7, 8; even as *a cloke of covetousness* has its Antithesis in ver. 9; and *glory*, ver. 6, in ver. 10. *Flattering*—Which they chiefly use who *aim to please men*. *As ye know—God is witness*—These two clauses correspond, just as the double confirmation of the third member of the sentence, which is placed in the next verse, follows in the same ver. 10. He appeals to men, as the witnesses of a manifest fact; to God, as the witness of something concealed in the heart; to men and God, as the witnesses of a matter partly known, and partly hidden. *Cloke*—With the specious *pretext* for covering avarice.

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to be borne or not to be borne, Heb. xii. 20. The kindred word, *ἐπιβαρῆσαι*, *be chargeable*, presently occurs, ver. 9. Both ideas, *weight* [of authority], and *a burden*, must be included. But the apostles refrained from both.

7. *Gentle*—A very sweet word, usually applied chiefly to parents and physicians. It is opposed to *flattery*: for he is called *ἡπιος*, who is truly gentle. *Among you*—Like a hen surrounded by her chickens. They did not act with the authority which is said to belong to Peter, and which calls the style of its court apostolical. *Nurse*—*A nursing mother*. Ponder the expression, *her own*, Gr. τὰ ἑαυτῆς [which Eng. Ver., *her*, loses]. The spiritual resemble the natural affection, ver. 11; 1 Tim. v. 1, 2.

8. *So*, i. e., *being affectionately desirous, we were willing*—The text has been at once suited for correct delivery, while a more careful punctuation is equivalent to a note. The same word, *ἐμψιροῦνται*, *long for*, is found in Job iii. 21. *Εὐδοκοῦμεν*, *we were willing*, even without the argument, may still be the imperfect tense: in the whole narrative, all the facts proceed in the preterite, which the versions here also retain. *Souls*—Our soul desired as it were to enter into your soul. [But the meaning is, *to offer our lives for you*. *Lün.*, *Alf.*]

9. [Omit *ἄρα*, *for*. *Tisch.*, *Alf.*]

10. [*Ye are witnesses*—And what is much more important, God is witness. The language is not unbecoming, as the Jews falsely represent. See Josh. xxii. 22; 1 Sam. xii. 5, as to its source. *V. G.*] *How holily and justly and unblameably*—Those who seek no glory from men attain this, that they behave *holily* in divine things, *justly* towards men, *unblameably* as respects themselves. [Rather, *unblameably* towards all, God and men. *Lün.*] *Among you that believe*—Although we might not appear so to others.

11. *How—every one*—They do not act thus who seek glory, ver. 6. *As a father*—Mild gravity characterizes fathers. *Exhorting*—[Eng. Ver., *exhorted*]. This depends on *we behaved*, ver. 10. *Exhortation* rouses one to willing action; *consolation*, to joyful action; *charging*, to reverent action.

12. *His kingdom and glory*—A magnificent combination.

13. [Prefix to this ver. *xai*, *and*. *Tisch.*, *Alf.*] *For this cause*—Because you have had such teachers. [*We also*—As well as *all who believe*, etc., ch. i. 7. *Alf.*] *We thank*—The absolute sentence would be, *You have received*. Affection has rendered it feeling by adding thanksgiving. *When ye received*—*Παραλαμβάνω* signifies *simple reception*; *δέχομαι* includes also *pleasure in receiving*. *Not as the word of men*—This explains his recent remark, the word of God. *Ye have*

received it, namely, *not the word of men*, etc. *Who*—[But Eng. Ver., *which*, is correct. *Lün.*, *Alf.*] Namely, God, showing that the word is truly God's, ch. iv. 8, 9; Acts xiv. 3. *Effectually worketh*—Gal. iii. 5. [It, for instance, worketh patience, ver. 14. *V. G.*]

14. *For*—Divine *working* is chiefly seen and felt in affliction. *In Judea*—The Jewish churches were distinguished examples to the others. *Like things*—So, *the same*, Phil. i. 30. The same fruit, the same afflictions, the same proofs of believers, in all places and times, admirably attest the truth of the Gospel. *Your own*—Matt. x. 36; Luke xiii. 33, at the end. *Countrymen*—These were Thessalonians, Jews and Gentiles. Acts xvii. 5. [Nay, but *Gentiles* only, in contrast with *Jews*. *Lün.*, *Alf.*]

15. *Who killed*—This is indeed the sin of the whole people, their greatest sin, and not yet acknowledged. [Omit *ἰδίου*, *their own*. *Tisch.* (*Alf.* brackets it.) Render, *the prophets*.] *Prophets*—Construe with *who have killed*. That former guilt especially awoke, when they slew the Lord himself. *Us*—The apostles. *Who have persecuted*—Luke xi. 49, note. *Not pleasing*—Not seeking to please. [Rather, a fact, the *result* of what precedes. *Lün.*] *And are contrary*—The Jews despised Gentiles, and were unwilling at that time that the word should be preached to them.

16. *To speak*—Tapeinosis. [Less is said than intended]. *To fill up*—Obstinacy against the word especially fills up the measure of sins. *Their*—The Jews. *Always*—As *always*, so now also. *To the uttermost*—A sad catastrophe. The same phrase occurs at Luke xviii. 5. Under Herod Agrippa the Jewish state had flourished again, but after his death, Acts xii. 23, the Roman procurators returned. Cumanus and Felix, and their successors, more and more harassed the Jews. This epistle was written A. D. 48, and about that time, a tumult arose at Jerusalem during the passover, and an immense multitude were slain: some say, more than thirty thousand. God's *wrath* pursued these wretches, and *at length*, destroyed their city and temple.

17. *Brethren*—He begins a new division of the epistle. *Being bereft of you*—[More properly, *separated from you*, *Alf.*, or, *taken from you*, as Eng. Ver.] As parents, in the absence of their children. *For a short time*—[Gr. *for the space of an hour*; i. e., a very short time. *Alf.*] *Καρπός* means time indefinitely; *ᾠρα*, a definite period, Ex. xiii. 10, *κατὰ καιρὸν*; *κατὰ καιρὸς ᾠρῶν*, according to the times of the seasons [Eng. Ver., *in his season from year to year*]. *To see*—2 Tim. i. 4.

18. *Once and again*—So the Sept. Neh. xiii. 20. *Satan*—Paul

wisely considered that this author of evil was at the bottom of the matter, and we should not have suspected otherwise, when reading the history in Acts xvii. 13, 14. Satan acted through wicked men.

19. *For what*—So, *τις γὰρ, for who*, Sept. 1 Sam. xi. 12, *Hope*—Comp. the end of this verse. It is great praise. *A crown of rejoicing*—So Sept. Prov. xvi. 31. *Even ye*—He does not exclude others: he chiefly reckons these. *In*—On this particle, comp. ch. iii. 13; Rom. ii. 16, note. So far is hope extended! [Omit *Χριστοῦ, Christ. Tisch., Alf.*]

CHAPTER III.

1. *Wherefore when we could no longer forbear*—This is resumed at ver. 5, as if after a parenthesis. *Alone*—Observe how highly Timothy was esteemed, since at his departure Paul and Silas seemed to themselves alone, as in a city wholly estranged from God. [But the *we* is *I Paul*, ch. ii. 18, not *Paul and Silas. Linn., Alf.*]

2. *We sent*—I and Sylvanus. [The true reading is, *τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν, etc., our brother and a fellow-laborer of God in the Gospel, etc. Tisch., Alf.*]

3. *Moved*—Gr. *σαίνεσθαι*: *σαίνω* from *αἴω*, to move. Eustathius shows, that it is properly applied to dogs, fawning by wagging the tail; by metaphor applied to those that are deceitful at heart and flatterers; which is the idea here. For in afflictions, relatives and opponents, and the heart itself, mingle their flatteries, and when these are overcome, believers are confirmed. *By these*—The present. *We are appointed thereunto*—An argument from our calling: comp. ch. v. 9. *God hath appointed.*

5. *The tempter*—Satan, ch. ii. 18. The expression is *Euphemistic* [softened statement of something unpleasant]. Often this enemy is near, unsuspected. Comp. at Matt. iv. 3.

6. *Now*—Immediately upon Timothy's arrival, he writes these things with fresh joy and the most tender affection. Consonant with this is the *εὐαγγελισαμένου, brought good tidings*, a striking participle. *Desiring greatly*—This is the sign of a good conscience.

7. [Read, *ἀνάγκη καὶ θλίψει, distress and affliction. Tisch., Alf.*] *By—faith*—Construe with *we were comforted.*

8. *Now we live*—Now we feel that we are alive. The form of testifying the highest joy; comp. Ps. lxiii. 4.

10. *Night*—Alluding to his holy thoughts during the night, 2 Tim i. 3. *That which is lacking*—Even the Thessalonians needed improvement.

11. *Himself*—Both epistles to the Thessalonians have almost every chapter sealed with its own prayer, ch. v. 23; 2 Thess. i. 11, ii. 16, iii. 5, 16. *Jesus*—Prayers and vows are also addressed to Jesus Christ; for the word *direct*, extends both to him and to the Father: comp. 2 Thess. ii. 16, 17. [Omit *Χριστός*, *Christ. Tisch., Alf.*]

12. *You*—Whether we come or not. *To increase and abound*—On the difference between these two words, comp. 2 Cor. iv. 15, note. *Even—we*—Namely, even as we are full of love.

13. [Omit *Χριστού*, *Christ. Tisch., Alf.* *With*—Construe with *at the coming*; comp. 2 Thess. i. 7. *All his saints*—This comprehends angels and the elect of the earth. *Αὐτοῦ*, *His*—Christ's, Acts ix. 13.

CHAPTER IV.

1. [*In the Lord*—Not *by*, as Eng. Ver., but *in*, as the element in which we do all duties of our office. *Alf.*] *To please*—To the Lord. [The true text is, *καθὼς καὶ περιπατεῖτε, ἵνα*, etc., *as also ye are walking, that ye abound yet more. Tisch., Alf.*]

2. *Commandments*—Paul uses this word thus early, when writing to the Thessalonians, whose piety took it in the right spirit, as did also that of Timothy, whom he enjoins most severely. The same word occurs, ver. 11, 2 Thess. iii. 4, 6, 10, 12. In addressing other churches subsequently, when his authority was established, he uses it very seldom.

3. *Will*—So ch. v. 18, without the article. There are many *wills*, Acts xiii. 22. *The*—(Sanctification) [not rendered in Eng. Ver.] The mark of the subject. *Your sanctification*—The word, *your*, recalls to the Thessalonians their former unholy state. *Sanctification* especially includes chastity. *From fornication*—Though exalted Christians, they yet required to be admonished respecting this sin; for the Gentiles had no scruples as to lewdness.

4. *Should know*—*Οἶδα, I know*, not only denotes knowledge, but power of mind, Phil. iv. 12 : comp. *according to knowledge*, 1 Pet. iii. 7. Both are certainly required for matrimonial chastity. *Vessel*—His body, 1 Sam. xxi. 5; 1 Cor. vi. 18. [Rather, a figurative expression for *the woman*; the exhortation being to restrain the sexual impulse within the limits of purity and honor, each having his *own* wife for that purpose. *Lün.*, etc.] *Possess*—Illustrated from Luke xxi. 19. *And in honor*—The contrary is *dishonor*, Rom. i. 26, 24.

5. *Not in the lust of concupiscence*—As concupiscence gains the mastery, it at length waxes strong, so as to become a wretched passion and disease, 2 Sam. xiii. 4. *The Gentiles*—These are also denoted at ver. 12, 13, by different periphrases. *Which know not*—Ignorance is the origin of unchastity, Rom. i. 24. [Look at the serenity of heaven, and thou wilt conceive a loathing of impurity. *V. G.*]

6. *Go beyond and defraud*—The article τὸ, *the* (not going beyond, etc.), [not rendered in Eng. Ver.], makes an emphatic addition, which falls upon ὑπερβαίνειν, *go beyond*. Eustathius explains ὑπερβῆναι, *to miss the mark in what is especially necessary*. Therefore Paul does not seem to be speaking here of *avarice*, which however is joined to sins of impurity in Eph. v. 5, and Col. iii. 5, (whence also the article makes an emphatic addition), and which, as a capital transgression, is called *idolatry*; but of the deceptions and arts of adulterers, Heb. xiii. 4; for the *Asyndeton* [absence of conjunction] indicates that the same subject is continued; and he is speaking of a *matter* of which the blame is greater than that of theft, Prov. vi. 30: and in ver. 7, he resumes the mention of impurity and holiness alone. It is by a *Euphemism* [softened expression] that the apostle does not call it *adultery*. *In the matter or business*—[Eng. Ver., *any* is wrong; as τῷ cannot have the meaning in the New Testament. *Alf.*] The article points out the business in hand at this or that time, 2 Cor. vii. 11. *Brother*—The reason for avoiding *the transgression*. *Avenger*—Heb. xiii. 4, note. *The Lord*—Christ, the Judge.

7. *In sanctification*—[Not as Eng. Ver., *unto*]. *Ἐνι, for* [Eng. Ver. wrongly, *unto*], rather expresses the end; ἐν, *in*, the character of the thing.

8. *He that despiseth*—This thing. *Who hath also given*—Also intimates that a new importance is here added to what just precedes. [For ἡμῶν, *us*, read ὑμῶν, *you*. *Tisch.*, *Alf.* So *Beng.*] *His Holy Spirit to you*—Eph. iv. 30.

9. *We have no need*—[So *Beng.*; and *Lun.* adopts this reading, believing the common ἔχετε, *ye have*, to be ungrammatical. The com-

mon reading is adopted by *Tisch.*, etc., and defended by *Win.*, *Alf.*, etc.] Heb. viii. 11. *Taught of God*—God imbues us with love by regeneration; therefore the word *taught* has a *Catachresis* [irregular application of a word], that it may be opposed to *writing*. *To love*—The Divine doctrine centres in love.

11. *That ye study (be ambitious) to be quiet*—An *Oxymoron* [union of contraries]. Political ambition is ashamed *to be quiet*. Its opposite is *πεπεργυγασθαι*, *to be busybodies*, 2 Thess. iii. 11, 12. *To do your own business*, is therefore added here. Propriety, however, is imparted to *φιλοτιμῆσθαι*, *study*, from ver. 12, at the end. *To work*—It was necessary to mention this to men who had received a taste of heaven. Men immersed in the world labor voluntarily. The admonition intensifies at 2 Thess. iii. 6, 7. [Omit *ιδιῶς*, *own*, (before *χερσίν*, *hands*). *Tisch.*, *Alf.*]

12. *Becomingly*—[Eng. Ver., *honestly*]. Lest men be able to say that Christianity leads to sloth and poverty. The opposite is, *the unruly*, v. 14; 2 Thess. iii. 6. *Of nothing*—Which you must ask from those without. This is the highest degree of disengagement in matters of property, and is *to be desired* by a Christian, for the liberty it bestows.

13. [*Them which are asleep*—Consolation in recent sorrow;—not for those long dead. *Not. Crit.*] *That ye sorrow not*—For those who have lately died in the faith; for hope respecting them is well-grounded. The efficacy of the Christian religion especially appears in that it does not remove or embitter, but sweetly soothes that finest of the affections, grief for the dead, whether recently or long since departed. [*Hope*—And joy. *V. G.*]

14. *For*—The Scripture, from so many consolations for death, generally adduces this one concerning the resurrection, as pre-eminent. *Died*—This word is usually applied to Christ; *to fall asleep*, to believers, 1 Cor. xv. 3, 6, 18, 20, 51. *Even so*—Just as Jesus himself rose, so we believe that we shall be *brought alive* by the path of death. *In Jesus*—Construe with *κοιμηθέντας*, *which sleep*. For the verb *will bring*, which follows, has the *with him* standing in apposition. [So *Alf.* and Eng. Ver. But *ἀπὸ τοῦ Ἰησοῦ* must mean *by or through Jesus*, and belongs to *ἄξει*, *will bring*. *Them that sleep will God through Jesus bring with him*, (Jesus). *Linn.*, etc.]

15. *Unto you*—Who are worthy of knowing this. *We say by the word of the Lord*—The Lord Christ has spoken to us: we to you; comp. 1 Kings xx. 35, ברבר יהוה, *by the word of the Lord*. Such phrases are used of a matter now first opened, disclosed. [Many matters connected with a truly remarkable subject, which would be sought

in vain elsewhere, are here discussed. *V. G.*] *We*—The saints, by speaking thus in their own age, have increased the obligation of those of following ages to look for the Lord. The *we* is presently explained by *who are alive*, and further on, by *who remain*. *Which are alive*—So also ver. 17. This is equivalent to an apposition. *Who live* is an antithesis to *who sleep*. There is at the same time intimated the fewness of the living, compared with the multitude of the dead; likewise the blessedness of those who are asleep, so that the living may desire to be gathered to them. The men of all ages conjointly form a whole, and believers who have long awaited the Lord's coming, and who regard themselves as then to be alive, have spoken accordingly. Those *who live*, and *those who remain till the Lord's coming*, are the same, and are denoted by the pronoun *we*. Each generation, which lives at this or that time, occupies, during life, the place of those who shall live at the Lord's coming. So the *we* is put here, as elsewhere the names *Caius* and *Titius* [imaginary persons used as representatives], and that too the more properly, because believers of each past age have not yet been allowed distinctly to know the vast period to elapse till the end of the world. The present tense in both participles is in reference to the coming of the Lord itself, as in Acts x. 42, and elsewhere. Hence Paul has not hereby asserted that the day of Christ is so near; see 2 Thess. ii. 2, 3. A similar phrase occurs at Rom. xiii. 11; 1 Cor. xv. 51; James v. 9; 1 Pet. iv. 5, 6; Matt. xxiv. 42, note. *Of the Lord*—Jesus Christ. *Shall not prevent or anticipate*—This assurance sweetly contradicts the fear of the survivors regarding the dead, and reckons that their advantage is not greater than that of those who are asleep.

16. *Himself*—A sublime word. *With a shout, with the voice of the archangel, and with the trump of God*—A climax, comprehending three things. *Κέλευσμα*, a shout, is used, when some order is given to a multitude, for example, by a herald. It is not used by the Sept. *The archangel*—Michael, or some other. The article is not inserted. *With the trump of God*—And therefore great.

17. *Together*—*ἄμα*, at the same time, is an adverb of time, *οὐμῶ*, together, of place. *Ammonius*. You see here the propriety of the apostle's language. *Into the air*—[Eng. Ver., *in the air*, is wrong. *Alf.*] The ungodly will remain on the earth. The godly, freed from earth, will be made assessors in the judgment. *And so*—When Paul has written what was necessary for consolation, he thus briefly treats the most important matters. *Ever*—Without any separation. *With the Lord*—Not only in the air, but in heaven, whence he came. *We shall be*—Both the living, and the raised.

18. *Comfort one another*—In your grief. Comp. also ver. 11.

CHAPTER V.

1. *Of the times*—When these things shall happen, which I have mentioned. *Καιροί*, seasons, are parts χρόνων, of the times. *Ye have no need*—Those who watch need not be told when the hour will come: for they are always ready.

2. [*Yourselves*—Opposed to the writer as in ch. iv. 9. *Lun.*] *As a thief*—2 Pet. iii. 10. A common expression with the apostles, agreeing with the Lord's parable, Matt. xxiv. 43. *In the night*—Refer to a thief, just mentioned. The night is where there is security and quiet; comp. however, Matt. xxv. 6. *So*—As we shall describe in the next verse. Comp. *on this wise*, γὰρ, when namely, Matt. i. 18. *Cometh*—The present expressing a sudden event very emphatically. So ver. 3, *Sudden destruction cometh*; comp. Luke xxi. 34.

3. [Omit γὰρ, for. *Tisch., Alf.*] *They shall say*—*The rest, who are of darkness*, ver. 5, 6 [ch. iv. 13]. *Peace and safety*—They will determine the world is eternal.

4. [*But ye brethren are not in darkness that the day* (emphatic, contrast to darkness) *should*, etc. *Alf.*]

5. [Add γὰρ, for, (after πάντες). *Tisch., Alf.*] *Read, for ye are*, etc.]

6. [*And they shall not escape*—However anxiously they desire it. *V. G.*] *And be sober*—Gr. νήφωμεν. This denotes the state, ἀνανήφω, ἐνήφω, the act, *become sober*, 2 Tim. ii. 26; 1 Cor. xv. 34. *Νήφω*, *I am sober*, is a milder term.

7. *They that be drunken, are drunken*—Gr. μεθύσκομενοι. Μεθύσκομαι denotes the act, μεθύω, the state or habit; so in καθεύδοντες—καθεύδουσι, *sleep—sleep*, the *Ploce* [repetition of a word to express an attribute of it] is apparent. For first, καθεύδοντες denotes the entering upon the state, *falling into sleep*; then καθεύδουσι expresses continuance, *they go on in sleep*. *In the night*—Mostly. Even constant somnolency and drunkenness render the night burdensome. Such shrink from the day.

8. *The hope of salvation*—Refer to this the next verse.

9. *Hath appointed*—So the Sept. Ps. lxvi. 9, *who hath placed* [Eng. Ver., holdeth] my soul in life; Judg. i. 28, ἔθετο τὸν Χαναανῖον εἰς φόρον, *put the Canaanite to tribute*; where indeed the Vatican reading has ἐποίησε, *made*, but ἔθετο, *put*, was a phraseology certainly not unusual with the transcriber. *To obtain salvation*—*Salvation* of that kind is intended, by which they who are saved are excepted from the multitude of those that perish.

10. *Who died*—That appointment for a peculiar preservation, consisted in the very death of Christ. *Whether we sleep*—Bodily, in natural sleep or in death. *Together*—At the same time as the coming occurs. Or are we rather to take it, *together* with him, *where*, and *as* he lives? I cannot think so. The whole subject is concerning the times (ver. 1), and at the end of the discussion the discourse returns to that with which it began. They had always set before themselves Christ's coming as near at hand.

12. *Beseech*—Paul beseeches, making the cause of those laboring in the word as it were his own: another verb follows, *παρακαλοῦμεν*, *we exhort*, ver. 14. *To know*—To respect and regard; a change of the antecedent for the consequent. [Properly to estimate and esteem. *Litn.*] *Labor*—Sometimes the same person may labor, *be over*, *admonish*; sometimes different persons, according to the variety of gifts. *To labor* is not only used generically, but it denotes different functions, not comprehended under *presiding* and *admonishing*; as Rom. xvi. 2. *Phœbe* was a *superintendent*; on the contrary, ver. 12, *Tryphæna* and *Tryphosa* had indeed *labored*, but they had not been *superintendents*. *Superintending* implies authority; *to admonish*, denotes zeal and skill, which one exercises more than another.

13. *Among yourselves*—Mutually.

14. *Unruly*—Such persons were not wanting, however that church flourished. And *disorder* presently increased, 2 Thess. iii. 6, 11. *Support*—Attend to, *ἰσχυρῶς ἀντρέχεσθαι*, *to have regard to*, Prov. iv. 6. *Toward all*—There is no believer to whom *long-suffering* may not be shown; none, to whom a believer should not show it. Many show it more to strangers than to their own families, more to the powerful than to the humble; but it should be shown towards *all*.

15. *See*—Let every man guard himself and his neighbor. An injured person who is in a passion, sees too much; his neighbors therefore should see.

18. *In every thing*—Although it may seem adverse; [and that, too, not only generally, but, like David, in particular cases. *V. G.*] *This*—Thanksgiving. *Will*—Always good, always contemplating your salvation in *Christ Jesus*.

19. *The Spirit*—That is, *Spiritual gifts*. A *Metonymy* [change of antecedent for consequent]. *Quench not*—Where the Spirit is, he burns; therefore he should not be quenched, in ourselves or in others.

20. *Prophecyings*—Which should be exercised more than the other gifts, 1 Cor. xiv. 1, 39. *Despise not*—The other gifts were more showy.

21. [Read πάντα δε, *but prove all*, etc. *Tisch., Alf.*] *All things*—Spiritual things, which, without carelessness and curiosity, you may consider as in any way belonging to you, and not exceeding your ability.

22. *From every evil species*—Gr. ἀπὸ παντὸς εἴδους πονηροῦ, [Eng. Ver. *all appearance of evil* is wrong. But see below.] Not εἶδος ΤΟΥ πονηροῦ, *appearance of evil*. Comp. τὸ καλὸν, *the good*, ver. 21. But εἶδος πονηρὸν is a *bad kind* or *species*: εἶδος, *species*, Sept., Jer. xv. 3; Sir. xxiii. 21 (16), xxv. (2) 3. We should abstain from every evil species or kind, lest we be deceived. The whole *class (genus)* of good is simple, belonging to the spirit, soul, and body; the *kinds (species)* of evil are many, 2 Cor. vii. 1; comp. the antithesis in the next verse. [In this rendering *Beng.* takes πονηροῦ, *evil*, as an adjective, which is wrong. Render, *from every kind of evil. Litn., Alf.*]

23. *The very—Himself*. You will be defended, says Paul, not by my zeal, but by the Divine protection. *The God of peace*—Who gives all that is good, and removes all that is evil: εἰρήνη, *peace*, and ὁλοτελής, *whole*, Hebrew עָלָם, are kindred. [Therefore the following prayer shows what this title implies. *V. G.*] *Wholly—whole*—He wishes that *collectively* and *individually* they should become and remain wholly God's; *collectively*, all the Thessalonians without exception, so that no one should fail; *individually*, every one of them, with spirit, soul, and body. The exposition of this verse will perhaps be more matured in time. There might be an elegant *Chiasmus* [cross reference], and if ὁλόκληρον, *whole*, were taken adverbially, it would cast new light on the exposition. In another sense, ὁλόκληρον ὁμῶν, *your whole*, would constitute the class and the whole: the three following words would be the parts. *Your spirit and soul and body*—*You*; he just before has called them generally; and the same persons he now denominates according to their spiritual state, wishing, saith he, that *your spirit* (Gal. vi. 18) may be preserved *entire*; then from their natural state, *and soul and body*, for the nature of the whole man consists of these two parts, wishing, that it may be preserved *blameless*. The mention of the *body* agrees with the preceding discussion, iv. 4, note 16.

24. [*Faithful*—This short clause includes the whole summary of consolation. If you will enjoy your calling, rejoice in the faithfulness of him who will do it. *V. G.*] *That calleth you*—So that he will not even now change his calling you. This verse exhibits great triumph. *Will do it—Will preserve you*, ver. 23. So that his calling you may attain its end, Phil. i. 6; 1 Pet. v. 10; Rom. viii. 30.

25. *For us*—As we for you, ver. 23. [Paul begs the same thing

in the second epistle to the Thessalonians, also in the epistle to the Romans, Ephesians, Colossians, and Philemon, and incidentally in the second epistle to the Corinthians, as well as to the Philippians. He does not ask this in the epistle to Timothy and Titus, because he either addressed them as sons, or was sure of their spontaneous intercessions. Nor indeed does he ask this of the Corinthians in his first epistle, nor of the Galatians; for it was necessary to rebuke them with paternal authority. *V. G.*]

27. *I charge you*—In the Old Testament Moses and the prophets were publicly read. In the New Testament this epistle, as being Paul's first, is, like all the others, recommended to be publicly read, as afterwards the Apocalypse, ch. i. 8. This was the very important reason why Paul so charged the Thessalonians [and these too dear to him. *V. G.*]; and there had been some danger of their thinking that the epistle should be concealed, because of the praises given to themselves. *The Lord*—Christ. He is invoked as Divine, Ps. lxiii. 11. *Unto all*—At Thessalonica, or even in all Macedonia. *The brethren*—The dative, in its strict force. The epistle was to be read in the hearing of all, especially those who could not read it themselves; not excluding women and children. Comp. Deut. xxxi. 12; Josh. viii. 33, 34. *What Paul commands with an adjuration, Rome forbids under a curse.* [Those who stealthily remove the Scripture, and render the reading of God's word so difficult to the common people, doubtless treat it unfairly themselves; they therefore are shunners of the light. But how sadly will they be silenced when the Judge shall ask, Why have you so violently forbidden others to read my word? Why did you take it from those who would have used it better than yourselves? It would be desirable (as an excellent Wittenberg divine remarks) that in many places, and high places too, instead of the sacred prayers, which seem often more numerous than was suitable, the reading of certain chapters of sacred Scripture should be appointed and observed in the Church. That would be indeed right. At present we should so much the more lament, that many estimate the dignity of the public assemblies of the Church according to the disregard of Scripture. *V. G.*]

28. [Omit *ἀμήν*, *amen. Tisch., Alf.*]

ANNOTATIONS

ON THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

2. [Omit *ἡμῶν*, *our. Tisch., Alf.* Read, *God the Father.*]

3. *We are bound*—Urged by exultation of mind on grounds so manifest. So also ch. ii. 13. [There is a generous sense of such a debt. *V. G.*] *Meet*—Because of the greatness of the fact. Comp. 1 Cor. xvi. 4. [*Bound*—By a sense of duty, within; *as is meet*, in view of circumstances without. *Lün.* Are the proofs of thy Christianity worthy of thanks to God from those who know thee? *V. G.*] *Faith; charity*—Of *hope*, ver. 4, 5. For these three are usually joined.

4. *We ourselves*—Paul *himself*, with Sylvanus and Timothy, gloried, as a witness; he not only heard from witnesses. *For*—Construed with *to render thanks*, ver. 3. Hence at the end of ver. 3, we must put a comma; comp. Col. i. 5, note. The parallelism is forcible. *And faith*—Faith here denotes faithful constancy in confessing the truth.

5. *Manifest token*—Supply *ὅν*, *which is*. The accusative absolute; comp. Acts xxvi. 3, note. [Rather, *nominative*, in apposition with the preceding sentence. *Lün.*] Your *enduring*, ver. 4, is a *token*. *Righteous*—What is laid down in this clause is discussed at ver. 6, 7. *Ye may be counted worthy*—This clause is connected with *ye endure*. [Better, with what is *implied* just before; which judgment is even now

bringing it to pass *that ye be counted*, etc. *Alf.*] *For which*—The *suffering* makes them *worthy* of the kingdom.

6. *With God*—Although the good and bad do not consider the injuries done by the latter, and the sufferings of the former, as so important. *Tribulation—to them that trouble*—The law of compensation in kind. To this refer ver. 8, 9.

7. *And to you*—To this refer ver. 10, 11. *Who are troubled*—In the middle voice, *who endure affliction*; comp. ver. 4, at the end. *Rest—Trouble* and *rest* are very properly opposed, 2 Cor. vii. 5, viii. 13. Moreover *rest* includes also abundance of blessings, ver 10. *With us*—That is, with the saints of Israel, ver. 10, note. Comp. 1 Thess. ii. 14. [*Us apostles*, who also are persecuted, is the sense. *Lün.*] *Angels of his power*—[Not *mighty angels*, as Eng. Ver. *Alf.*] The angels serve Christ in manifesting his power.

8. *In flaming fire*—Gr. ἐν πυρὶ φλογός. Others read ἐν φλογὶ πυρός, *in a flame of fire*. The same variety occurs, Acts vii. 30: *with flames of fire*, Sept. Is. lxvi. 15. *That know not God*—*To those who are living in heathen ignorance of God*, 1 Thess. iv. 5; Ps. lxxix. 6. So Job xviii. 21, לֹא יָדְעוּ אֱלֹהִים, *of those who know not the Lord*. *Obeys not*—[*Two* classes of persons to be punished are mentioned; *those who know not*, etc., and *those who obey not*, as the Gr. article shows; (Eng. Ver. omits it;) *the heathen and the Jews*. *Lün.*] Chiefly on the *Jews*, to whom the Gospel concerning *Christ* had been preached. [Omit Χριστοῦ, *Christ*. *Tisch.*, *Alf.*]

9. *From*—*From the presence* of God shall proceed their punishment. כִּפְּנוּ, *from the face*. Devils will not be the tormentors; for even in this life the wicked are not punished by devils, but rather by good angels: and in Ps. lxxviii. 49, the phrase, *angels of evil*, [Eng. Ver., *evil angels*,] may even denote good angels. Ex. xii. 23; 2 Sam. xxiv. 16. [But *from* is here *away from*, *separate from* the presence, etc. *Lün.*, *Alf.*, etc.] *The face*—Gr. προσώπου, [Eng. Ver., *the presence*]. This face will be intolerable to them; they shall not see, but feel it. *Face* and *glory* are generally parallel. *Of his power*—Lay aside your haughty defiance, ye wicked.

10. *In*—Saints and believers shall not only behold him, but by them Christ's admirable glory will manifest itself. See the following verses. *Saints*—The mention of *glory*, and *the saints*, is sweetly joined, and the mention of *admiration*, and *believers*. *All*—This word, not added to, *the saints*, but to *them that believe*, intimates, that the term *believers* means something more than *saints*. See Acts xx. 32, note. So *all*, Phil. i. 9, note. Saints are of the circumcision; believers are of the Gentiles, among whom were also the Thessalo-

nians [who, when the Apostles' testimony had reached them also, received it with praise-worthy firmness of mind. *V. G.*] Comp. the two expressions opposed to these, ver. 8, note. [For *πιστεύοισιν*, *believe*, read *πιστεύσασιν*, *believed*. *Tisch.*, *Alf.*] *Because*—The motive of admiration will be, that the testimony of the Apostles concerning Christ, having obtained faith among the Thessalonians, stands unimpaired *in that day*, when truth alone stands firm. Comp. Phil. ii. 16; 1 Thess. ii. 19. *Was believed*—*ἵστα, πιστὸν*, stood forth as *faithful*, and as such was received by you, *upon whom it had come*. *Among you*—Coming even to you, in the west. *In that*—Construe with *ἔλθῃ*, *when he shall come*.

11. *For which*—[This is right; not as Eng. Ver., *wherefore*. *Alf.*] We strive *for this* in prayer. *Would count you worthy*—There is no dignity in us before we are called, 2 Tim. i. 9. It is not until afterwards conferred upon us in the way presently described. *Our God*—Whom we serve. *Good pleasure*—On the part of God. [So Eng. Ver., *of his goodness*, but incorrectly. Render, *fulfil all right purpose of goodness*, or *good pleasure in goodness* (on your part.) *Alf.*, *Lün.*] *Of faith*—On your part.

12. *The name*—We confer nothing on the Lord, the Lord really confers upon us salvation; and hence his *name* is glorified in us; and *we* ourselves in him. [Omit *Χριστὸν*, *Christ*, (the first time.) *Tisch.*, *Alf.*] *Grace*—Is the *goodness*, ver. 11.

CHAPTER II.

1. *We beseech*—There are five divisions of the epistle, of which the principal one begins here.

I. THE INSCRIPTION, i. 1, 2.

II. THANKSGIVING FOR THE THESSALONIANS, 3, 4.

With prayer, 11, 12.

III. THE DOCTRINE OF THE MAN OF SIN, who is to come before Christ, ii. 2, 3, 4.

Whence he comforts the saints against that calamity, 9, 10, 13, 14.

With the addition of exhortation and prayer, 15, 16, 17.

IV. AN EXHORTATION TO PRAYER, with a prayer for them,
iii. 1, 2

And to reduce to order the brethren who are walking disorderly, with a prayer also for them, 6, 7, 16.

V. CONCLUSION, 17, 18.

With respect to—Gr. *ὕπὲρ*, [*on behalf of*, for the subject had been misrepresented. *Lün.*, *Alf.*, not *by*, as Eng. Ver.] The particle is intended to indicate the subject of discussion, not for adjuration, although the subject ought in itself to rouse the Thessalonians; comp. *ὕπὲρ*, *for*, 2 Cor. v. 20. *Gathering together*—Which will take place at the *coming* of Jesus; care must be taken lest any fall away. Believers are already gathered to the Lord, but that gathering will be the crowning one. This is the force of the double compound; comp. Heb. x. 25, note.

2. *Shaken*—In mind. *Be troubled*—In your emotions. That readily occurs to those who are too eager to know the future. *Spirit*—A prophesying *spirit*. *Word—letter*—Ver. 15. *As from us*—This was the ground on which the Thessalonians might be moved. A genuine epistle of Paul might indeed be wrongly explained; but another's letter might be substituted, ch. iii. 17. *As that at hand*—This word signifies to be exceedingly near; for *ἔνεστώς* means *present*. [The true rendering is, therefore, *to the effect that the day of the Lord is present*. Comp. Rom. viii. 38; 1 Cor. iii. 22, *τὰ ἐνεστώτα, things present*. *Alf.*, etc.] It is therefore declared that the day of Christ is not so near. The epistles to the Thessalonians are the oldest of the apostolic epistles. Hence it is evident that the apostles, in speaking of the nearness of the day of Christ, did not err, but spoke understandingly. [For *Χριστοῦ*, *Christ*, read *Κυρίου, the Lord*. *Tisch.*, *Alf.*] *Christ*—To whom *Antichrist* is opposed, in a sense of the word long used in the Church.

3. *By any means*—He indicates three means, ver. 2, [and this implies that perhaps some *other way* might be found. *Lün.*] *For*—Supply *that day shall not come, unless*, etc. But this ellipsis shows *reverent caution*. He is *reverently cautious*, who well understands the matter proposed, not with an unseasonable and foolish rashness. Reverent caution is shown in that Paul does not expressly say, *The day of Christ does not come, unless*, etc. He speaks mildly: he abstains from words to which the lover of Christ's coming would not willingly listen. *Except*—What we read in ver. 3–8 demands a fuller consideration. And first we shall examine this paragraph singly; then we shall compare the Apocalypse with it. *Its former aspect comprehends something like the following positions* :—

I. *Paul's object is to admonish the Thessalonians not to think the day of Christ nearer than it really is.*—The expectation of the future, which is supposed to rest upon Divine testimony, and yet is finally found to be false, occasions great offence. Such an expectation of the day of Christ might occasion very great offence; wherefore Paul carefully obviates it. The Thessalonians had been prepared to receive the Lord joyfully, ch. i. 11; 1 Thess. i. 10; and indeed such a desire presupposes hope and faith; yet it may itself be inordinate. It is therefore regulated.

II. *Paul especially teaches, that some great evil will first come.*—Paul does not enumerate all the events which were to transpire between that age and the day of Christ: but he points out one thing, especially remarkable, the declaration of which was even then seasonable and salutary to the Thessalonians. He therefore describes the *apostasy, the Man of Sin, etc.*

III. *Not only does the apostle point out the evil, but also its check.*—*He who checketh* the Man of Sin is mentioned. That check is in some measure prior to the evil itself, and therefore its announcement greatly concerns the apostle's design, that the time of revealing the adversary may be defined, though with a proper latitude.

IV. *The evil extends itself from Paul's times to the appearance of Jesus Christ's coming.*—That evil not only extends most widely, ver. 4, 10, 12, but is also very long continued; and although it rises by various degrees, yet it is also continuous from first to last. *Now already*, says the apostle, *the mystery of iniquity is working.* It already wrought in the apostle's time, but more after their death, especially after the death of the apostolic fathers. They do not decide most wisely, who think that the ideal and rule of the Church lie, not in the truth itself, but in the practice of some of the earliest ages, which merely rebuke the greater declension of posterity.

V. *There was also a check in Paul's time, and that check only ceases, when the evil breaks out in all its force.*—*He who now letteth [restraineth]*, says Paul, *until he be taken out of the way.* Hence it is evident that the check was not the preaching of the Gospel, either universal or apostolical. The check remained even after the apostles, who finished their course long before the check ceased to act as such; but the preaching of the Gospel is never wholly removed.

VI. *The evil is described first in the abstract, then in the concrete.*—*The mystery of iniquity* is said to be *already working*; but after an interval, that *Wicked* himself shall be revealed. The event corresponded with this order. Not unlike is the fact that the title is first *apostasy*, then the *Man of Sin*. In preaching of Christ, it was said

first, in the abstract, *The kingdom of heaven is at hand*; then Christ himself, with his glory, was more openly manifested. So, on the contrary, the testimony is framed concerning evil. The vicious humor is drawn together, and breaks out at length in one abscess.

VII. *The apostasy and the mystery of iniquity are a great evil.*—The description of the evil in the abstract and concrete has different parts, and these mutually explain each other. *Apostasy is a falling away* from the faith, and is clearly described, 1 Tim. iv. 1. This apostasy is not limited in its extent;—the apostasy is, for the most part, commensurate with the faith;—yet it prevailed most among the Jews. There is also the apostasy of those to whom faith had been offered, although they did not receive it. Some of those who had received it, *drew back*; comp. Heb. iii. 12. The people is as one man, whether as regards the Divine grace, which offers itself, or man's refusal of it, under whatever circumstances. It was *apostasy* in the people who refused to enter into the promised land, Sept., Num. xiv. 31. The bitterness of the Jews was excessive, especially at *Thessalonica*, Acts xvii. 5, 11, 13; and *Judaism* at Rome greatly damaged Christianity. In like manner *iniquity*, the mystery of which was already working, is not any iniquity whatever, although it be manifold, Matt. xxiv. 12, but that from which the *Wicked* himself is named, ver. 8, comp. ver. 3, 4. *The mystery* of this iniquity was already working (comp. Deut. xxxi. 21, 27), and was so concealed, that it crept in among men almost unawares, and increased for many ages. But even yet it is working, until Satan's working shall bring forth the *Wicked* himself, ver. 9. *Judaism*, infecting Christianity, is the fuel; the mystery of iniquity is the spark.

VIII. *The Wicked himself is the greatest evil.*—He is the *Man of Sin*, the son of perdition, opposed to and exalted above all that is called God, or worshiped; so that he sits himself as God in God's temple, and declares himself God. He is the very *Wicked one*, whose coming is after the working of Satan, etc. These points we shall afterwards consider singly.

IX. The *check* [he who letteth] is used indifferently in the masculine and neuter gender: unless the neuter be put first in the text, that *ὁ πατέγων*, he who letteth, may be afterwards opposed to the adversary, in the singular number. HE WHO NOW letteth, says he. will cease to interfere: and a little before, *Now ye know WHAT withholdeth*, that he might be revealed in HIS TIME.

X. *That check, whatever it is, does not restrain the apostasy and the mystery of iniquity—but the Man of Sin himself, that wicked one.*—*The mystery of iniquity*, and he who letteth, are coincident in time;

but, when *he who letteth*, and *that which withholdeth*, have ceased to interfere, then the Wicked is revealed.

XI. *At length out of the apostasy arises the Man of Sin; but the political power of Rome restrains this very one.* We clearly see, from the mutual comparison of the evil and the check, and of the qualities of each, what both are. That *Wicked one*, besides marks of falsehood, has also a certain *majesty*, adorned with a spiritual disguise, *as if he were a god*. The civil authority restrains him; and this authority was assuredly in the hands of the Romans in Paul's time, and comprehended Jerusalem, Rome, and Corinth, whence he was writing, as also Thessalonica, to which he was writing, etc.

XII. *The date of this epistle greatly helps the interpretation.* It was written in the time of Claudius; comp. Acts xviii. 2, 5, with 1 Thess. iii. 1, 6: and this utterly refutes Grotius' attempt to interpret Paul's prophecy of Caligula. The ancients thought that *Claudius* himself was this check; for hence, as it appears, it happened, that they considered *Nero*, Claudius' successor, to be the Man of Sin; and when the wickedness of Nero, however furious, had not, however, filled up the measure, they accounted *Domitian*, and the other similar emperors, as it were the complement of the evil. They certainly did not exhaust the prophecy; yet they attained a part of the truth, namely, that *something connected with Rome* is here meant at any rate.

To come closer. The check is something with which the Thessalonians were unacquainted when Paul was with them not long before: and now, when the same apostle wrote these things, they *knew* it, since the beginnings of the events corresponded more than many, a little before, would have thought. This is evident from the antithesis between the fifth and sixth verses. The epistle was written about the eighth year of Claudius, 48 of the Dionysian æra. At that period Claudius had expelled from Rome the Jews, whether believers or unbelievers, which latter were constantly raising tumults; and in Judæa itself, too, Cumanus was severely oppressing them. Therefore, in the provinces, the prefects and procurators, in Italy and at Rome the Emperor himself, were restraining the evil. It is a remarkable proof of this, that the Jews did not kill James until after the death of Festus, and before the arrival of Albinus. Whatever they did on that occasion, they would willingly have done on other occasions against Christ, but could not for the Romans. So Gallio restrained them at Corinth, Claudius Lysias at Jerusalem, Acts xviii. 14, 21, 32. In the time of Paul, the Roman power certainly restrained the evil; not directly: therefore indirectly. Moreover, it was restrained by severity towards the Jews, who would have proceeded farther, had

they been permitted by the Romans. I should be glad to hear an easier or more likely interpretation.

XIII. *When the check ceased to interfere, that Wicked one is revealed.* This position agrees with the fifth, yet with a difference. The former marks the long continuance of the check; the latter, the time of revealing the Wicked one. *The coming of the Wicked is after the working of Satan with all power, and signs, and lying wonders, etc.* This coming has not yet occurred, although its preludes are not wanting for a long time; therefore the check still exists. And it is evident from this most powerful argument, that the political power of the Romans is the check. For no other check, so powerful and so long-continued, will anywhere be found. This check, however, did not restrain Satan's working, but the dominion of the Wicked one; and when it is removed, Satan aids the Wicked one.

[*Bengel* proceeds to compare this passage with the Apocalypse; and infers that *Antichrist* here spoken of is the Pope, or the Papal power of Rome. This view is now generally abandoned, for controlling reasons. *Alf.* remarks (vol. III. Proleg. p. 66.), "In the characteristic of ver. 4, the Pope does not and never did fulfil the prophecy. Allowing all the striking coincidences with the latter part of the verse which have been so abundantly adduced, it never can be shown that he fulfils the former part, nay, so far is he from it that the abject adoration of and submission to *λεγόμενοι θεοί* (*those called gods*) and *σεβάσματα* (*things worshipped*) has ever been one of his notable characteristics. The second objection, of an external and historical character, is even more decisive. If the Papacy be *Antichrist*, then has the manifestation been made, and endured now for 1500 years, and yet that day of the Lord is not come, which by the terms of our prophecy such manifestation is immediately to precede." He adds (p. 67) "According then to this view, we still look for the Man of Sin, in the fulness of the prophetic sense, to appear, and that immediately before the coming of the Lord." If a literal, outward fulfilment is necessary, this seems to be the only view tenable. We therefore omit the remainder of *Bengel's* argument, which has little weight in our day.]

Falling away—[Eng. Ver., *a falling*, etc.] The Greek article is frequent in this paragraph, and refers either to what Paul had previously said, or to the Old Testament prophecies. *Man of Sin*—Most hostile to true *righteousness*. Paul so describes him, as to allude by way of contrast to Jesus Christ, and especially to the passage Zech. ix. 9, 10: for the King of Zion is, (1) *Righteous*; (2) Full of *salvation*; (3) *Meek and riding on an ass*: in short, he is the *author*

of peace. But his enemy is, (1) The Man of Sin; (2) The son of perdition; (3) He opposes and exalts himself: in short, he is the Wicked one. For where justice and equity flourish, peace flourishes. The whole benefit of Christ is indicated by peace. But the Wicked one occasions all misery and calamity. The law is holy and just and good; the Wicked one, on the other hand, is profane and unjust and evil. Moreover, of what Paul principally declares elsewhere concerning Jesus, he declares the reverse concerning the enemy, ascribing to him revelation and mystery, coming signs, etc. *Son of perdition*—Who will both consign as many as possible to destruction, and will himself go away to the deepest perdition, Rev. xvii. 8, 11.

4. *Who opposeth*—[Render, *he that withstands* (namely, withstands Christ and God; not to be connected with *all that*, etc.), and *exalts himself* (hostilely), etc. *Alf.*] The two preceding names are in direct antithesis to the name of Jesus. What follows is in antithesis to the majesty of Christ. So Dan. xi. 36, et seqq.: *And the king shall be exalted and be magnified above every god, and against the God of gods, and shall speak high-swelling words.* This then is Paul's meaning: The day of Christ does not come, unless Daniel's prediction concerning Antiochus be so fulfilled, (in the Man of Sin), that it shall even better suit the Man of Sin, who corresponds to Antiochus, and is worse than he. These two words, *who opposeth and exalteth himself*, stand under the one article: for he opposes himself, to exalt himself. He exalts himself in heart, tongue, style, and deeds, by himself and by his adherents. *Above all that is called god or is worshiped*—Angels are wont to be called gods, as are also men of great authority, 1 Cor. viii. 5. *Above every such god*, the Wicked will exalt himself: *σέβασμα* is, *that which is worshiped*; and the Roman Emperor is distinguished by the peculiar title, *ὁ Σεβαστός*, *Augustus*, Acts xxv. 12. Therefore the majesty and power of Cæsar, which are most conspicuous at Rome, constitute the principal *σέβασμα*, *object of worship*, on the earth. Now the Wicked one so exalts himself, that he not only arrogates to himself greater power and worship than any one called a god worshiped as one possesses, but also so that every one who is called god or is worshiped is forced to be subject to him on the earth, or is feigned to be so, so far as concerns the inhabitants of heaven. Clement VI., in his Bull concerning the jubilee, commanded the angels of paradise to introduce into the glory of paradise the souls of those that died on their journey, being entirely freed from purgatory. *Sc that*, etc.—Comprehending the spiritual and civil power, and in both cases the highest. *In the temple of God*—In that temple of God mentioned, Rev. xi. 1. For in ver. 7, of that passage this adversary

is the subject. *Sitteth*—By his authority. [Omit ὡς Θεόν, as God. Tisch., Alf.] *Showing himself*—*Ἀποδείκνυμι*, to designate, to declare. Herodian more than once says, *ἀποδείξαι Καίσαρα*, to declare the Cæsar. *That he is a god*—The strong statement of the Wicked one concerning himself is here expressed. He will not say, that he is very God, the Creator of heaven and earth, but still, that he is a god superior to any other called god.

5. *Remember ye not?*—The apostle intimates, that he neither contradicts himself, nor helps his former statement by a kind of new declaration, as conjecturers are wont to do, when convicted of error: that he had not said, the day of the Lord was near in such a sense, that other important events would not occur meanwhile. *Yet*—The antithesis is *now*, ver. 6. *With you*—At present Judaism greatly prevails at Thessalonica, and at the proper time it can be observed whether the Wicked one is to have a great party, especially in that city. Some even of the tribes of Israel, before the death and resurrection of the two witnesses, will stand by the beast, Rev. xi. 9, and after the witnesses' ascension into heaven, and the earthquake, will repent. *I told you*—So, ver. 15, *ye have been taught*.

6. *What withholdeth*—Some interpret it of one obtaining authority; but ὁ κατέχων, *he that withholdeth*, is not thus used absolutely, much less τὸ κατέχων, *what withholdeth*: κατέχευ is to detain, to delay, in Sept., Gen. xxiv. 56, μὴ κατέχετε με, *hinder me not*. On κατέχων, *withholdeth*, that he might be revealed, soon afterwards, depends. If there were not the τὸ κατέχων, *what withholdeth*, the Wicked would be sooner revealed. [Render, therefore, *In order that he may be revealed in (not before) his own time*. Linn., Alf.] *Ye know*—They knew from the present information in this epistle, with a view of existing events. He speaks guardedly, nor was it necessary to say anything more openly. *In his time*—Not sooner.

7. *For*—The reason for just before speaking of *the revelation as future*. For there is added *the mystery*, already present. [*Already*—It is the same impurity, diffusing itself over many ages. V. G.] *Doth work*—The verb is in the middle voice, (as Rom. vii. 5), with the personification, indicating the very secret conduct of the enemy. *Only*—Showing, not the short continuance of him who *withholdeth* the evil, nor the speedy full realization of the event, but that he who withholdeth it, is its only check. *Until*, presently after, denotes delay. The subject is, *he who now letteth*: the predicate is elliptical, *holdeth back* [Eng. Ver., *will let*], till *he be taken out of the way* or ceases to exist, so that he can nowhere hinder the Wicked one. The power of *him that holdeth back*, as a powerful whole, has been suc-

cessively divided into many parts; and yet the Withholding power is but one. [The supplying of a predicate here is arbitrary and needless. The sense is, *Is already working, only until he that now hinders be removed.* Lün., Alf.]

8. *Then*—Immediately. *That Wicked*—Gr. ὁ ἀνομος. This is the last and weightiest title, comprehending the force of the preceding ones. *That unjust, iniquitous, lawless one*, and (more closely, as Plautus and Nonnus,) “*illux*” the outlaw. *πῶρ*, Sept., ἀσεβης, *ungodly*, Isa. xi. 4; *He shall smite the earth with the word (rod) of his mouth, and with the breath of his lips shall he slay the ungodly.* *Whom*—After having raged long enough. [Read ὁ Κύριος Ἰησοῦς, *the Lord Jesus.* Tisch., Alf.] *The Lord*—*The Lord of lords*, Rev. xix. 16. *With the Spirit of his mouth*—A sword also proceeds out of this mouth, Rev. xix. 15, 21. *With the appearance of his coming*—[So Alf., Lün. Eng. Ver., incorrectly, *with the brightness of his coming*]—In some places *appearance*, in others *coming* is mentioned, the latter in ver. 1, in the same sense; but here *the appearance of his coming*, or at least the dawn of his actual coming is before the *coming* itself, as ἐπιφάνεια τῆς ἡμέρας, *the appearance of day.*

9. *Whose*—The wicked one. Paul now adds a fuller description of the calamity, so that by way of contrast he may console the Thessalonians, ver. 13. *Of Satan*—As Christ is related to God, so on the contrary is Antichrist to Satan, standing midway between Satan and lost men. *And signs*—These signs will be shown by the false prophet, who serves the beast, and that too even before the ascent of the beast from the pit, Rev. xiii. 13.

10. [And with all deceit of, etc. (not *deceivableness*, as Eng. Ver.) Alf. Omit ἐν, in. Tisch., Alf. Read, *for them that perish.*] *Of the truth*—Which is in Christ Jesus. *They received not*—The Jews especially were guilty of this, John v. 43; and that Wicked one will particularly hurt the Jews. The remarks, a little before thrown out here and there concerning the *Jews* in the positions laid down, refer to this.

11. [For πέμψει, *shall send*, read πέμπει, *sendeth.* Tisch., Alf.] *The working of error*—Gr. ἐνέργειαν πλάνης [not as Eng. Ver., *strong delusion*, which quite destroys the sense. Alf.], which is in Antichrist.

12. [That—Endeavour therefore with all your might to believe the truth. V. G.] *All*—That error then prevails widely, long, and violently. [Judged—That is, *condemned*, as the context shows. Alf.]

13. *But we*—Comfort after the prediction of mournful events. So 2 Tim. ii. 19. It may be said, What need had the Thessalonians of

comfort then? *Ans.* The mystery of iniquity was even then working; and instruction may be equally derived from the distant future, and from the remote past, 1 Cor. x. 1, et seqq. *We are bound*—Ch. i. 3. *Of the Lord*—Christ. *Hath chosen*—*from the beginning*—He does not say ἐξελέξατο, *picked out*, but here alone, and on this subject, he uses εἰλετο, *took*. That was effected by the success of evangelical calling; and yet there is added *from the beginning*, that is, from eternity, comp. 1 John i. 1, because believers are fortified and claimed by the eternal decree, Eph. i. 4, in opposition to those who worship the Man of Sin. Rev. xiii. 8. Comp. Deut. vii. 7, x. 15, προεἰλετο Κύριος ὑμᾶς καὶ ἐξελέξατο, *the Lord preferred and chose you*, etc. Ibid. xxvi. 18, הוֹדַתְּךָ הַיּוֹם, *hath avouched thee this day to be his peculiar people*. The decree is as truly from eternity, as the generation of the Son of God is from eternity: yet the *decree* is one thing, the *generation* is another. *In sanctification of the Spirit*—[Eng. Ver., *through*, etc.] The Holy Spirit sanctifies us, and sanctification is the test of election, 1 Pet. i. 2.

14. *Whereunto*—The phrase, *to salvation* is explained. *To the deliverance*—Gr. εἰς περιποίησιν, [Eng. Ver. is correct, *to the obtaining*. *Alf.* renders, *in order to (your) acquisition of the glory*, etc.] *Εἰς*, *to*, is resumed; supply *namely*. There is no *deliverance* from the world's destruction, but as it is conjoined with *glorification*, 2 Tim. ii. 10. *Περιούσιον*, *peculiar*, in Deut., cited above, agrees with this.

15. *Therefore*—The conclusion. *Hold*—Adding nothing, subtracting nothing. *The traditions*—Would that those who adduce this passage in support of *Traditions*, held and would hold, the *traditions* furnished by Paul in this chapter. *Tradition* is a great benefit. God bestows traditions by means of the Gospel messengers. Paul taught many years before he began to write. Tradition is either oral [comp. ver. 5] or written. *Epistle*—He had written on this subject, 1 Thess. iv. and v.

16. *Lord*—Refer to this, *through grace*. *God*—To this refer, *who loved*; 2 Cor. xiii. 13. *Everlasting*—Nothing then can destroy believers. [In *grace*—Not *through grace*, as Eng. Ver., Beng., etc. *Grace* is the sphere in which the consolation is. *Alf.*]

17. *Comfort*—This is deduced from *who hath given consolation*. *Stablish*—This is deduced from *who hath given good hope through grace*. [Omit ὑμᾶς, *you*. Also Transpose ἐργῶ καὶ λόγῶ, *work and word*. Tisch., *Alf.*] *In word*—By *consolation*. *Work*—By *establishment*, 1 Cor. xv. 58.

CHAPTER III.

1. *Have free course*—Quickly; comp. Pa. cxlvii. 15; without impediment, 2 Tim. ii. 9. [*Run*—That is, be spread swiftly and without hindrance. *Lün.*]

2. *All men have not*—*Tapeinosis*, [less said than understood.] That is of fear. The Thessalonians, who had readily believed, might easily suppose that *all* would be ready. Paul denies this, from his experience of the reverse. *The faith*—[That is, the Christian faith; not faith in general. *Lün., Alf.*] In God through Christ. This alone takes away what is *unreasonable and wicked*.

3. *But—faithful*—After stating a very sad fact, he immediately adds a consolation; so ch. ii. 13. In opposition to men's *unbelief*, he praises the Lord's *faithfulness*. So 2 Tim. ii. 13. *Shall establish you*—Although all others may not even receive faith. *From the wicked one*—[But Eng. Ver., is correct; *from evil. Lün., Alf., etc.*]; from Satan; not merely from wicked men, by whom he assails faith.

4. *In the Lord*—Trust no man by himself. *We command*—*As*, that ye pray for us, that ye guard yourselves. See ver. 1. [Omit *ὁμῖν*, (the second) *you. Tisch., Alf.*]

5. *The Lord*—Christ. *Into the love of God*—You will thus favor the free course of God's word, and will not be *unreasonable*. *To the patience of Christ*—[Namely, that *patience or endurance which Christ showed*; (the Eng. Ver., *patient waiting for Christ*, is wrong.) *Alf., Lün.*] Thus you will endure the hatred of Christ's *wicked enemies*. Each must be taken objectively: *love towards God, patience shown on account of Christ.*

6. [Omit *ἡμῶν*, *our. Tisch., Alf. Read, the Lord.*] *Withdraw*—Gr. *στέλλεσθαι*. This word properly applies to sailors and travelers, *to be bound for some place, or from some place*. Hence *to avoid*; comp. ver. 14. He keeps the Thessalonians in suspense, until at ver. 11, he distinctly states the fact itself. They seem to have ceased laboring because of the nearness of the day of Christ. The first epistle admonished more *gently*; the second complains somewhat, although of such an error as only tempts lofty minds. *From every*—Although he may otherwise walk plausibly. *Disorderly*—Therefore the *Order of Mendicants* is not an order, but *burdens* the state, ver. 8. If the Thessalonians had bound themselves by a vow, what would Paul have said? [For *παρέλαβε*, *he received*, read *παρελάβοσαν*, *they received. Tisch., Alf.*]

7. *How*—*In what manner* of living?

8. *Wrought* [literally, *working*].—Construe with, *we ate*. *To be a burden to*—[Eng. Ver., *be chargeable*]. While waiving his right, he expresses his just claim somewhat severely.

10. *When*—They had already seen the necessity of this commandment among the Thessalonians. *If any would not*—*To be unwilling* is a fault. *Neither should he eat*—An *Enthymeme* [confirmation of the argument from its contrary]. Supply, *But every man eats: therefore let every man labor*. Paul does not mean, that such a man should be immediately deprived of food by others; but he proves from the necessity of eating the necessity of laboring, by throwing out this pleantry, *let such a one show himself an angel* [live without food as an angel]. There is a similar *Enthymeme* at 1 Cor. xi. 6.

11. *But*—From idleness, men's disposition naturally passes to curiosity. For nature always seeks employment. *Busybodies*—Opposed to *doing one's own business*, 1 Thess. iv. 11.

12. [For *διὰ*, *by*, (with gen.) read *ἐν*, *in*, (with dat.); also omit *ἡμῶν*, *our*. Tisch., Alf. Read, *in the Lord*, etc.] *With quietness*—Laying aside *curiosity*. *Their own*—Not another's.

13. *Well doing*—Even with manual labor.

14. [*Our word*—Spoken in person, ver. 10. *V. G.*] *Note this man by letter*—[But Eng. Ver., is right, *connect* our word *by this epistle*. *Lün.*, Alf., etc.] This very epistle is meant; comp. 1 Thess. v. 27, where the article has the same demonstrative meaning: *σημειῶσαθε*, *mark*, with a note of censure; using this epistle to admonish him, and enforcing it upon him. [But this perverts the sense of the verb. *Lün.*] Comp. *וְהָיוּ לְנוֹסֵף*, Sept. *καὶ ἐγενήθησαν ἐν σημείῳ*, and they became a sign, Num. xxvi. 10. The meaning of the verb *παραδειγματίζειν*, *to make an example of*, is akin to this. It may be done to others either by letters, if abroad, or face to face, if present. This diversity of circumstances does not alter the meaning. *He may humble himself*—[Eng. Ver., *be ashamed*.] Being aware of the judgment of others. *וַיִּכְבְּדוּ*, they humbled themselves, 2 Chron. xii. 7.

15. *Yet not*—We are everywhere cautioned against falling into extremes. *Admonish*—It is not enough *not to associate with* a person, ver. 14; he should know the reason.

16. *The Lord of peace*—Christ. *Peace*—With the brethren. *By all means*—*In every mode* of living, even in what concerns the doing of work; comp. ch. ii. 3, *by any means*. Paul uses *παντί τρόπῳ*, *every means*, without *ἐν*, *in*, Phil. i. 18.

17. *With mine own hand*—Therefore the most of the epistle had been written by another hand. *Token*—We have reason to believe that Paul [to guard against fraud of every kind, ch. ii. 2. *V. G.*],

distinguished by a peculiar and inimitable handwriting, the words, *grace*, etc., ver. 18. [But *the salvation* is ver. 17; and cannot mean *the blessing* in ver. 18. *Lün.*] *In every epistle*—He had, therefore, already written more. *So*—Not otherwise. He hereby meets any doubt.

18. [Omit ἀμήν, *amen. Tisch., Alf.*]

ANNOTATIONS

ON THE

FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

1. *An apostle*—This title serves to confirm Timothy. Familiarity must be laid aside where God's cause is concerned. [Transpose and read *Χριστοῦ Ἰησοῦ*, of *Christ Jesus. Tisch., Alf.*] *By the commandment*—So Rom. xvi. 26; comp. 1 Cor. i. 1, note. *Our Saviour*—So God the Father is also called, ch. ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Jude ver. 25; Luke i. 47. The reason is explained, 2 Tim. i. 9. [Omit *Κυρίου*, *Lord*, and transpose, to read *Χριστοῦ Ἰησοῦ*, *Christ Jesus. Tisch., Alf.*] *Our Hope*—Synonymous with our *Saviour*.

2. *To Timothy*—The epistles to Timothy, Titus, and Philemon, being addressed to individuals, have some things which are rather intimated, than explicitly stated, as ver. 18. If there were no epistle to Timothy, we should have particularly wished for one, to see what Paul would chiefly recommend to Timothy; now, since there are two, we should the more diligently use them. [*Own*—Gr. *γνησίῳ*, *true, genuine. Alf.*] *Son*—Acts xvi. 13. *Grace, mercy, peace*—To the churches Paul writes, *grace to you and peace*. Writing to Timothy, he adds *mercy* here, and many years after, in 2 Tim. i. 2; comp. Jer. xvi. 5; Gal. vi. 16. *Mercy* implies more tender grace, as it were, towards the wretched, and the experience of this Divine mercy produces fitness for the Gospel ministry, ver. 13, 16; 2 Cor. iv. 1; 1 Cor. vii. 25: comp. Heb. ii. 17. [Omit *ἡμῶν*, *our* (with *πατρός*, *father*), also read *Χριστοῦ Ἰησοῦ*, *Christ Jesus. Tisch., Alf.*] *Christ*
(504)

Jesus—Paul, especially when writing to Timothy, often puts the surname *Christ* before the name *Jesus*, as having a view to the Old Testament promises concerning the *Messiah*, which were fulfilled in Jesus, and were well known to Timothy, 2 Tim. iii. 15.

3. *As*—The conclusion is at ver. 18. [Meanwhile Paul refutes the teachers of other doctrine, by the striking example of his own conversion. *V. G.*]

There are three divisions of this epistle:

I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTION OF TIMOTHY in the holy administration of affairs at Ephesus in Paul's absence, where

(1.) Generally he gives him a charge to those who erroneously taught the law, the sum of the Gospel being attested by his own example, ver. 3, 4, 8, 9, 11, 12, 18, 19.

(2.) Specially,

1. He prescribes the order of prayer, ch. ii. 1, 2, chiefly to men, ver. 8; moreover to women good works, ver. 9, 10, with modesty, ver. 11, 12.

2. He enumerates the requisites of a bishop, iii. 1, 2. And also the duties of deacons and women, ver. 8, 9, 11, 12, 13.

2. He explains what Timothy should teach, after impressively stating the most important points, ver. 14—iv. 3; in 4 and 5, also what he should avoid, and what he should follow, 7, 8, 12, 13.

Then how he should deal with men and women, v. 1, 2;

With widows, 3, 4, 9, 10, 11, 12, 16;

With elders, ver. 17, 18;

With offenders, ver. 20, 21;

With Timothy himself, ver. 22, 23;

With those of whom he is in doubt, ver. 24, 25;

With servants, vi. 1, 2.

4. THOSE WHO TEACH OTHERWISE are reprov'd, ver. 3, 4, 6, 7; but Timothy is admonished and incited, ver. 11, 12, and a charge is given him, ver. 13, 14; and precepts are prescribed for the rich, ver. 17, 18.

III. THE CONCLUSION.

To abide—The same word occurs in Acts xviii. 18. The presence of good men restrains the wicked. Timothy at Ephesus, Titus at

Crete, were not bishops, but were directors of the bishops, and, so to speak, Vicars Apostolic. *To teach no other doctrine*—Than I have taught. Let them substitute nothing, let them add nothing. Comp. Paul's address to these same Ephesians, Acts xx. 28, 29, 30. The same word occurs, ch. vi. 3, where things contrary to sound doctrine are condemned, just as at the beginning of the epistle, good things are commended. Even the things which seem only *different*, involve something *contrary*. They taught the law in opposition to the Gospel, ver. 7, 11.

4. *Neither give heed*—In teaching. *To fables and genealogies*—A *Hendiadys* [for *genealogical fables*; but this is wrong. The *fables* are probably the Gnostic invention of *Aeons*; the *genealogies*, the lists of their successions. These are *endless*, as being arbitrary and without any fixed starting point. *Hut.*] Comp. on fables, ch. iv. 7; 2 Tim. iv. 4; Tit. i. 14: on genealogies, Tit. iii. 9. And because these two things are joined, and because the teachers of such doctrines boasted of the law, it is evident that the reference is not to the genealogies of the Jewish families, but to the genealogies of the *ages*, against which Irenaeus and Tertullian quote this very passage. Nay, even Paul opposes to them the true consideration of the *aeons*, ver. 17. But if you doubt whether the teachers of *another doctrine* already used the word *aeons* (*ages*), God's *wisdom* should be the more admired, which confutes *words* not yet framed; comp. note to Matt. xxvi. 27. *Γενεά*, *generation*, and *αἰών*, *age*, are kindred. The more inquisitive Jews had at that time greatly mingled themselves with the Gentiles. Paul does not reproach civil *genealogies*; he prefixes *fables*, a fact inconsistent with the *genealogies* of families, which were evidently not *fabulous*. At least Paul would not have cared whether they were true or false. Those men were wont to boast, that they could search more deeply than others into the mysteries of the law—a circumstance which greatly impeded the power of the Gospel, especially around Ephesus. *Questions*—Questions to be ended by no decision, nothing desirable; pure truth is profitable. Comp. on these, and on strifes about words, ch. vi. 4; 2 Tim. ii. 14, 23, 24; and presently, ver. 6, 7; Tit. iii. 9. [For *οἰκοδομίαν*, *edifying*, read *οἰκονομίαν*, *economy*, *dispensation*. *Tisch.*, *Alf.* So *Beng.*] *Godly economy*—*οἰκονομία*, *economy*, here implies the act, not the state; moreover, the act is constant. Where time is wasted in useless *questions*, the necessary and salutary *duties* in God's *house* are neglected. [It is better to render, *the dispensation of God.* *Alf.*]

5. *The end*—To which all things tend. The article marks the subject. Whoever rightly regards the *end*, cannot suffer himself to

be distracted to other things. Paul does not, even to Timothy, write especially about deep mysteries, that he may the rather rebuke the Gnostics; the governor of a church in the discharge of his duties, should regard the necessary, not the sublime. *Of the commandment*—Which you must urge upon the Ephesians, ver. 3, 18. *Love*—[Eng. Ver., *charity*]. The foundation is *faith*, ver. 4: the end is *love*, ver. 14; Tit. iii. 15. *Contentions* are unfavorable to this love. *Pure*—2 Tim. ii. 22: Tit. i. 15. *A good conscience*—Ch. iii. 9; 2 Tim. i. 3; 1 John iii. 19, note. Here, with Paul, *conscience* is in the understanding; the *heart* is the seat of *love*. The former would be in the *idea*, the latter in the *desire*: comp. Matt. xxii. 37, note. *Of faith*—*Faith* in God strengthens when the heart is purified as respects our neighbor, and the conscience corrected as respects one's self: wherefore *faith* is put third. Pure faith and a good conscience are also discussed conjointly in ver. 19, and ch. iv. 1, 2.

6. *From which*—A pure heart, etc. *Having swerved*—The same word is found at ch. vi. 21; 2 Tim. ii. 18. *Ἀστοχεῖν*, is said of him who misses his aim, who does not obtain his *end*. *Have turned aside*—Not only did they not become better, but worse. A false and preposterous elevation and extent of knowledge renders one more estranged from the faith, and from the perception of good and evil, etc., than any illiterate person. *Unto vain jangling*—Tit. i. 10, iii. 9. He comprehends in this one term the *vain babblings* and *oppositions*, ch. vi. 20. It is the greatest vanity when Divine things are not truthfully discussed; Rom. i. 21.

7. *Desiring*—Rashly. *Neither—nor*—A good teacher should be intelligent, and at the same time well-informed. Paul says, they are wanting in both these qualities. *What*—Gr. *ἄ*; *περὶ τίνων*, *whereof*. *ὅς*, *which*, and *τίς*, *what*, (interrogative) differ. *Neither what they say*—Thence arise the *vain babblings*, ch. vi. 20. [Render, *nor concerning what things they make their affirmations. Alf.*] *Nor whereof they affirm*—Thence arise the *oppositions of science, falsely so called*, ch. vi. 20. *Βέβαιος* and *θέσις*, *firm* and *position*, harmonize. *Affirm*—Tit. iii. 8.

8. *Law—lawfully*—Kindred terms: *νομίμως*, *according to what is agreeable to the law*. They used to strive about the law, Tit. iii. 9. *Use*—Sophocles says, *νόμῳ χρῆσθαι*, *to use the law*, which the Scholiast explains by *νομοθετεῖν*, *to lay down a law*, and so Paul is speaking here, not of the hearer of the law, but of the teacher. [For Paul is here inquiring, how the law is to be, not obeyed, but used by Christian teachers. *Hut.*]

9. *Knowing*—Construed with, *use*. *For a righteous man*—Many

things which follow are contrasted with this one word. Therefore *righteousness* is widely spread. *Is not made*—Therefore a true teacher must not use the law against a righteous person, Gal. v. 23. The antithesis is *ἀντίθεται*, *is contrary to*, in the next verse. *For the lawless*—Paul here names the unrighteous according to the order of the Decalogue, from which it is evident that the commandment, *Honour thy father*, is fourth, not third. [The Church of Rome joins the second commandment to the first, and divides the tenth into two. So Beng. also. Thus our *fifth* is his *fourth*. To make our *fifth* into *third*, their *third* and *fourth* must be joined and made *second*.] *Lawless and disobedient*—The first commandment, the foundation of the *law*, the foundation of all *obedience*. *For the ungodly and for sinners*—Not *reverencing* the name of God, and thereby involved in great guilt, Ex. xx. 7. *For unholy and profane*—Despising God's true worship with a *profane* mind. Such were those very persons whom Paul notices; comp. iv. 7. *Βέβηλος*, *profane*, is compounded of the inseparable preposition, *βε*, Lat. *ve*, and *βηλός*, *a threshold*, especially a sacred threshold: whence *βέβηλοι τόποι*, *places accessible to the common people*.

10. *Men-stealers*—Who forcibly make free men *slaves*. They do not differ far from these, who do not enlist soldiers, but impress them. *Any other thing*—Inconsistent with the ninth and tenth commandments. *To sound doctrine*—So 2 Tim. iv. 3; Tit. i. 9, ii. 1; and *wholesome words*, ch. vi. 3; 2 Tim. i. 13; and *to be sound* as regards believers, Tit. i. 13, ii. 2. The contrary is, *ῥοσῶν*, *doting*, ch. vi. 4; *a canker*, 2 Tim. ii. 17.

11. *According to*—Construe with *sound doctrine*, ver. 10. Paul establishes the authority of his own *commandment*. Those who know God's glory from the Gospel, vehemently detest profligacy. The law is thus established by faith. Or, *κατά*, *according to*, is construed with *χοῖται*, *use*, ver. 8; although I know not whether it can be said, that we must use the law according to the *Gospel*; or with *πίστεως*, *from faith*, ver. 5. *Gospel of the glory*—[Eng. Ver., *glorious gospel*.] *Glory* redounds to the Gospel from the Divine *blessedness*, and thence results soundness of doctrine. *Of the blessed*—The same epithet is applied to God, ch. vi. 15. A peculiar phrase, indicating *immortality* and *supreme happiness*, which most powerfully move men to confess the Gospel. The summit of praise is *blessedness*; comp. notes on Chrysostom de Sacerdotio, p. 371. The Blessed blesses: thence he is called the *Saviour*, ver. 1. *Which was committed to my trust*—Tit. i. 3. Paul's peculiar privilege, Rom. xv. 16; Eph. iii. 8; Col. i. 25.

12. *I thank*—Expression of feeling. These are correlatives:

Christ entrusted the Gospel to Paul: Paul, being accounted faithful, thanks Christ. He thanks him at ver. 17; and in all his epistles and their introductions. *Who hath enabled me*—True conversion and calling confer *power*, Rom. v. 6. *Counted me faithful*—A change of the antecedent for the consequent; that is, he hath entrusted to me the office of the Gospel ministry: *δέμενος*, *putting*, denotes the very act. That he *entrusted* the ministry to me, is the moral aspect: That he *put* me into it, is as it were the physical aspect. In the phrase, *he counted me faithful*, we have an example of *ἀνδρωποπιδεια* [men's actions attributed to God.] For if I count one *faithful*, and trust him, this is as it were the opposite of actual *knowledge*. But the Divine judgment concerning Paul, that he would be faithful, is infallible. God sees and knows all things. Therefore, active faith does not properly apply to him. *Faith* and *vision* are opposed. I wished to explain all this by *that Metonymy*. [Render, *accounted me faithful, appointing me to* (not *putting into*, but said of that appointment by which God fixes one's course to a certain end) *the ministry*. *Alf.*]

13. *A blasphemer*—Against God. *A persecutor*—Against holy men, lest others should be converted. *Despiser*—[Eng. Ver., *injurious*], in rejecting *my* own salvation. This threefold relation to God, his neighbor, and himself, is common in this epistle especially, and in that to Titus; see presently at ver. 14, an antithesis to this verse: likewise ver. 5, 9. Tit. ii. 12, where *σώφρων*, *godly*, is opposed to *ἀσεβειᾶ*, *ungodliness*, and yet the two words, *soberly*, and *righteously*, are opposed to *worldly lusts*. So here *love* alone has a threefold relation: it is love towards God, of which the opposite is *a blasphemer*; love towards the Church, of which the opposite is *a persecutor*; love towards himself, of which the opposite is *a despiser*. *I obtained mercy*—This is resumed, as if after a parenthesis, in ver. 16. This sense of mercy was perpetual in the apostle's mind, ver. 2, note. [God's *mercy* and Paul's want of it are put in sharp contrast. *Elliscott*. in *Alf.*] *Because*—*Ignorance* does not deserve pardon in itself; but in classifying the reasons which might impel a man to reject salvation, it is opposed to pride and every higher degree of wickedness.

14. *And was exceedingly abundant*—He explains how he *obtained mercy*, namely, *with faith*, etc. The epistles to Timothy, peculiarly breathe this abundance. *Grace*—By which *I obtained mercy*, ver. 13. *Of Lord*—Jesus. *With faith*—Its opposite is, *in unbelief*, ver. 13. *And love*—Opposed, as we have said, are a *blasphemer*, a *persecutor*, a *despiser*. The words, *mercy* and *grace* correspond. *Unbelief* and *faith* are opposed.

15. *Faithful*—A very impressive form of preface. Paul knows *what he says, and whereof he affirms*, and refutes the false teachers by the very simplicity of his language, treating, but beautifully, of common topics, the rather, as others affected more abstruse subjects. So also Tit. ii. 1. *All*—Even *faith* is a kind of *acceptation*. This statement deserves *all acceptation* by all the faculties of the whole soul: ἀποδοχή, *acceptation*, (from δέχεσθαι, *to receive*, Luke viii. 13), is when I am thankful, and speak of a thing as a *good deed*: comp. the correlative, ἀποδεχτόν, *acceptable*, ch. ii. 3. *Christ Jesus—Christ*, as promised: *Jesus*, as manifested. Franck on this passage, shows that in this sense the name *Christ* here is put first, and *Jesus* after it; comp. 2 Tim. i. 9, note. *World*—Full of sin, John i. 29; Rom. v. 12; 1 John ii. 2. *Sinners*—Great and notable. He saves also offenders of a milder type; but it is much more remarkable that he saves so great sinners. It can scarcely happen, but that they who themselves have tasted God's grace, should taste its universality, and, likewise from it entertain favor towards all men. Paul argues from himself to all men. *First*—[Eng. Ver., *chief*.] This is repeated very forcibly in the next verse. Paul's example is *incomparable*, whether we consider sin or mercy. [There had been no such example since the Lord's ascension. *V. G.*]

16. [*I am—I am*, he says, not *I was*, including the very moment of writing. *V. G.*] *But*—Although I am the chief of sinners. [*That in me the first, or the chief*, to which answers *all* below. The greater this sin, the greater the proof of *long-suffering*. *Hut.* Transpose and read Χριστός Ἰησοῦς, *Christ Jesus*. *Tisch., Alf.*] *All long-suffering*—Whereas even a less proportion, so to speak, may restore sinners of a milder type; comp. Ex. xxxiii. 19, כל טובי, *all the goodness* of the Lord respecting a people exceedingly guilty. *For a pattern*—That others might thus *be conformed to the pattern*, or might consider and weigh it. If you believe, as Paul did, you will be saved like Paul. [In like manner, David also desired to be an example, Ps. xxxii. 6. *V. G.*] The same word occurs, 2 Tim. i. 13. *On him*—On God. *To*—This may be construed with *pattern*. [Better as the *aim* of faith in him. *Hut.*]

17. *Now unto the*—The doxology flows from a sense of grace. *To the King eternal*—A common phrase with the Hebrews. The thought of eternity particularly delights those assured of grace, while it miserably terrifies others. *Invisible*—This relates to praise. See how perverse they are who deny God, because they do not see him. [Omit σοφῶ, *wise*. *Tisch., Alf.* So Beng.] Μόνῳ θεῶ, *the*

only God—So, the *only Potentate*, ch. vi. 15; comp. Ps. lxxxvi. 10; John v. 44; Jude 25. [*A magnificent reading!* Not. Crit.]

18. *I commit unto thee*—To lay before thy hearers, ver. 3. [Its sum is indicated in ver. 5. *V. G.* An error. Its sum is what follows, *that thou mayest*, etc. *Hut., Mey.*] *Which went before*—When hands were laid on Timothy, the spirit of prophecy showed that many important things were to be entrusted to him, ch. iv. 14. *Prophecies*—Divine *predictions* (Acts xi. 27), made concerning thee by many witnesses, ch. vi. 12. *Mightiest war*—A military comparison. In the next verse the comparison is naval. *By them*—*Προφητείας*, the *predictions*.

19. *Holding*—During the warfare. *Faith*—*Faith* is like a very precious liquor; a *good conscience*, like pure glass. *Which*—Good conscience. *Having put away*—[Gr. ἀπωσμενοι, *having thrust off*; implying violence and resistance. *Alf.*] It withdraws unwillingly; it always says, Do not injure me. He who retains it, does not easily make shipwreck of faith. *Have made shipwreck*—Gr. ἐναυδῆσαν. Therefore they had entered on the voyage of *faith*. Hesychius explains ἐναυδῆσαν as ἐκινδύνευσαν, *imperiled*.

20. *Hymenæus and Alexander*—A reproof, by name; comp. on Hymenæus and Alexander, 2 Tim. ii. 16, 17, iv. 14, 15. *Whom*—Though absent. They were at Ephesus, Paul at Rome. This was the part of an apostle; Timothy had merely to avoid and beware of them. *I have delivered*—*For the destruction of the flesh*. *Not to blaspheme*—*Lest they should fall into blasphemy*, and consummate their guilt by becoming more hurtful to themselves and others. [He who has made shipwreck of his faith, is in great danger of blasphemy. Satan might harass them: he could not force them to blaspheme. *V. G.* This phrase, *delivered unto Satan*, seems most probably to be a form of excommunication, Satan being regarded as ruler of all, outside of the Church. *Hut., etc.*]

CHAPTER II.

1. *I exhort*—In this chapter he describes public worship: I. As to prayers; II. As to doctrine, ver. 11, 12. *Therefore*—This exhortation flows from that sense of grace. Paul intimates not only his own

wishes, but what Timothy should inculcate. *First of all to make*— [But *πρῶτον* belongs to *παρακαλῶ*. Render, *I exhort thee first of all*, (so *Hut.*) *to make supplications, prayers, etc.* *Alf. Eng. Ver.*, *be made* is wrong]. The highest duty. [The apostle here furnishes sufficient employment to prevent any investigation into irrelevant questions, ch. i. 4. *V. G.*] *Supplications, prayers, intercessions, giving of thanks*—The plural number indicates force: *δέησις*, *supplication* (from *δεῖ*, *it is needful*) is the *imploring* of grace in any special necessity; *προσευχή*, *prayer*, is employed in any offering of our wishes and desires to God: *ἐντευξις*, is *intercession* for other men or creatures, ch. iv. 5, even if they cannot pray for themselves: *εὐχαριστίας*, *giving of thanks*, is properly made for all men, because, for example, God wishes all men to be saved, and Christ is the Mediator of all. *For*—This is connected with *supplications—thanksgivings*. *All*, at separate times, have *special necessities*. *For all*—Ver. 4, 6.

2. *For kings*—On whom other men depend, [and who frequently enjoy less opportunity of attaining the knowledge of saving truth. *V. G.*] *All*—Often the humblest magistrates, even in villages, do much harm, or much good. *Authority*—As the royal counsellors, or, where there is no king, other magistrates. *That*—The reason, why we must pray for kings. *Quiet*—Free, aliens being removed. Chrysostom, for example, applies *ἡρεμίαν*, *quietness* to the *Holy of Holies*, in the temple; and the word is akin to *ἔρημος*, *lonely*, by *Metathesis* [transposition of letters]. *Peaceable*—Free; those who are aliens, who at least make *no disturbance*. *In godliness*—Piety towards God. A common word with Timothy and Titus. [Luke uses the same word in the Acts, and Peter in his second epistle. It may be called a remarkable device, adverse to God's kingdom, and advantageous to Satan, that *piety* has been made a term of reproach, *Pietist*. Nor even does the termination itself involve anything bad. But if it be designed to distinguish peculiarly fanatics and hypocrites, why, pray, is *piety* punished? This is a serious matter. Experience confirms the fact; in social intercourse, when a man, having said not a word in behalf of religion, behaved rather modestly, he is readily assailed by this title, which the common people do not sometimes know how to pronounce. It can scarcely be told, how many sparks of *piety* have been quenched by the scoffing term *pietist*. GOD will execute judgment for all this. Jude, ver. 15. *V. G.*] *Honesty*—On the part of men towards one another.

3. *For this*—The reason, why we must pray for all. You ask, why are not more converted? We do not pray enough. It is a religious duty, that for ourselves, and others, we should meet God's will which

is favorable to us. *And*—Therefore. *Our Saviour*—Who has actually saved us that believe. The antithesis is in the next verse: *Who wishes that all, even including unbelievers, should be saved*: comp. ch. iv. 10. It is strange if a soul, having really found God's salvation, can deny the universality of grace.

4. *All*—Not merely a part, much less a very small part; ver. 3, note. *Men*—Lost of themselves. *Will*—Seriously, v. 3, note. *To be saved*—This is discussed, at ver. 5, 6. *And—unto*—This is discussed, at ver. 6, 7. *Truth*—Of saving truth. *Come*—They are not forced.

5. *One*—Common to all. They who have not this one God, by one Mediator, have none, [— and therefore they are not saved. Yet God wishes all men to be saved by the saving knowledge of God and the Mediator; but there is a legitimate and most holy order in that will, wherewith men should receive it. All mankind constitute as it were one man before God; wherefore it is right, that the recipients of salvation should intercede for those who are farther from it. Were that done, how much better would be the condition of the human race! Let him pray, I beg, who knows how to pray. *V. G.*] *For*—Ver. 4, is proved from ver. 5; ver. 1, from ver. 4. All are of general application. Comp. Isa. xlv. 22. *One also*—[Eng. Ver., and one.] He does not say, *also one*; therefore the emphasis does not so much fall upon the adjective, *one*, as upon the substantives. We could not rejoice that there is a God, if we did not rejoice *also* in the Man Mediator. *One—one*—Mark xii. 29, 32; 1 Cor. viii. 6; Eph. iv. 5, 6. *Mediator*—This is as it were an epithet of the noun, *man*; and the word, *one* is connected at once with both of these. *Man*—The Saviour, not without reason, is here called *man*, rather than God; that the reason may be marked, why all men should be converted to this Mediator, who gave himself for all: comp. Rom. v. 15, note. The article is not added. Again, he calls him *God*, ch. iii. 16.

6. [Render, *Who gave himself a ransom in behalf of all, the testimony* (i. e., that which was to be testified) *in its own seasons*, etc. *Alf.*] *The testimony*—[Eng. Ver., *to be testified.*] The accusative absolute, as *ἔνδειγμα*, *manifest token*, 2 Thess. i. 5. A word suited to the character of Paul and Timothy; for they were witnesses. The testimony of universal redemption is meant. *In due time*—Ch vi. 15, note.

7. *Preacher*—A *herald* solemnly appointed, sent by God. A great word, as 2 Cor. v. 20; 1 Thess. ii. 6, at the end. *An apostle*—Of Christ. [Omit *ἐν Χριστῷ*, in Christ. *Tisch., Alf.*] *I speak the*

truth, I lie not—This affirmation belongs to the preceding clause; for there is added to the next clause the parallel, *in faith and verity*.

8. *I will therefore*—The *apostolic* authority is here expressed; ch. v. 14: comp. presently ver. 12, *I suffer not*. The particle *therefore* takes up again ver. 1. *That the men pray*—[Eng. Ver., obscures the passage by omitting the article; *the men*, as opposed to *the women*, ver. 9. *Alf.*] So also in 1 Pet. iii. 7, prayers are assigned to *men*, from some special point of view. He is speaking here of public prayers, in which the heart of the people follows the language of him who prays: comp. the next verse concerning *women*. *Everywhere*—Construed with *men*. Paul also appeals elsewhere on this subject to a like practice in all the churches. Wherever men are, there are those by whom and for whom prayers are to be made. *Lifting up*—They turned the palms of their hands to heaven, as suppliants are wont to do. *Holy hands*—*Wrath* and *doubting* are in the soul: but the *hands* also should be holy. The contrary is found at Is. i. 15, end. The word *δσιους*, *holy*, is especially used in the Greek idiom for freedom from violence. *Wrath*—Which [molesting men especially, *V. G.*], is the reverse of *love* (comp. 1 Pet. iii. 7, at the end), and the mother of *doubting*. [For *διαλογοσμου*, *doubting*, (*disputation*, *Alf.*) *Tisch.* (not *Alf.*) reads *διαλογοσμων*, *doubtings*, *disputings*. See below.] *Doubting*—Which is opposed to *faith*. Christianity consists of faith and love, and comprises grace and truth: The height of our desires, therefore should be, that we may both pray, and live and die, without *doubting* and *wrath*. Our prayers, and our whole Christianity, are either true or false together. Grace cherishes *faith*; truth, *love*, Eph. iv. 15. [But the rendering, *doubting*, is wrong; it means *disputations*. *Hut.*, *Alf.*, and see note above.]

9. *Apparel*—Gr. *καταστυλι*. A fine word. Women are delighted with elegant clothing; and to this the apostle here alludes. They were rich at Ephesus, ch. vi. 17. *Modest*—Spiritually, as it is presently described at ver. 10. *Shamefacedness*—Ver. 11, 12. *Sobriety*—A common word in the epistles to Timothy and Titus. This virtue governs the whole of private life. [*Adorn themselves*—Construe with *with good works*. *V. G.*] *Not*—Gr. *μη*. *Ου*, *not*, denies, *μη*, forbids, in a discourse of this kind. There is a great difference between *ου*, *not*, and *μη*, *not*. *Ου*, indeed might even here be used, because there is not here a finite verb; and so with participles. But otherwise the particles cannot be exchanged. [For *η χρυσι*, or *gold*, read *και χρυσι*, and *gold*. *Tisch.*, *Alf.*]

10. *Professing*—The same word is at ch. vi. 21. *With works*—Construe with *adorn*; *with works*, without speaking, which belongs to

men, ver. 8, 11, 12; 1 Pet. iii. 1. *Works* are very often mentioned in the epistles to Timothy and Titus, and those are adorned with the name of *good works*, which come to be performed in ordinary life.

11. *Let the woman learn*—The antithesis of *to teach*, ver. 12. *In subjection*—The antithesis of *to usurp authority*, ver. 12.

12. *I suffer not*—*I do not commit to the charge of*, that is, I cannot commit it. *Litotes* [softening of a severe expression.] *To usurp authority*—*To use authority over the man*, by teaching, by speaking, for example, in prayer. *Over the man*—Implying not merely a husband, but the whole human race.

13. *For Adam*—The reason which applies to the first man, holds good for all men; and that which applies to Eve, holds good for all women. Again, what is said of the woman's salvation, ver. 15, is also appropriately understood of the first woman. *First*—So that the woman was created for him, 1 Cor. xi. 8, 9.

14. *Was not deceived*—The Serpent deceived the woman; the woman did not deceive the man, but persuaded him: Gen. iii. 17, *thou hast hearkened to the voice of thy wife*. [She listened to *sense and expediency*, he to conjugal love; not to *deceit*. *Alf. So Hut.*] In the preceding verse, we are taught why the woman should not *exercise authority*, now, why she should not *teach*; more easily deceived, she more easily deceives; comp. Eccl. vii. 29. *Deceiving* indicates less strength in the understanding; and this is the chief reason why a woman is not allowed to teach. *Being deceived, was in the transgression*—That is, admitted the deception (Gen. iii. 13, the serpent deceived me), and so she began to be in the transgression. It is not said, *ἐν παραβδσει γερονῖα ἰπατήθη*, *having come to be in the transgression, she was deceived*. Therefore *γέρονε*, *was or became*, does not apply to the very origin of the woman; for the *deception* followed not until after that; but *γέρονε, became*, closely agrees with *ἐν παραβδσει, in the transgression*, which has the meaning of a noun; see Acts xxii. 17, and comp. note on John i. 15. The state of *transgression* which quickly followed the *deception*, once admitted, is here meant. A very similar phrase occurs at Num. xxvi. 10, *ἐγενήθησαν ἐν σημειῳ, they became in a sign* [that is, *became a sign*.]

15. *She shall be saved*—She shall be rescued from that offence. *In child-bearing*—The woman's office is here described, in the contrast with the duty of teaching and governing: *bringing forth and training children*. He is not speaking here of the particular cause of salvation; for many who bear children nevertheless perish: many, who do not, are saved; but the state is denoted, in which a woman may be likely to obtain salvation, although she be not mixed up with the

man's duty. Wherefore the *if* has a stronger force here than *διὰ, in*, and the *continuing* assumes the *standing* in faith, etc. *Continue*—Namely, *the women*. A *Syllepsis* of the number [agreement of the verb with a plural implies in the singular nominative]. For sobriety, which is presently praised, becomes women: comp. ver. 9. Let them remain within bounds. *In faith and charity*—General divisions. *Holiness with sobriety*—A special part of *sanctification* is *moderation*, which regulates man as respects himself, as *faith* in respect of God, *love* in respect of our neighbor: *holiness*, especially *chastity: moderation, self-control*, ver. 9, 11.

CHAPTER III.

1. *This is a true saying*—This preface is used, because it does not seem so to the world. *Desire*—Gr. *ὀρέγεται*—*he desireth*, Gr. *ἐπιθυμεῖ*. There is here great propriety in the words: *ὀρέγω*, to stretch out, thence *ὀρέγομαι*, to ask with outstretched hand, to grasp: *ἐπιθυμία*, desire, of the mind, seeking a good thing, produces *ὄρεξις*, outreaching; again *ὄρεξις*, outreaching, indicates *ἐπιθυμίαν*, desire. *ὄρεσθαι*, to reach after, *φεύγεω*, to flee from, are opposed. In human affairs, what a man confers or performs voluntarily, is more agreeable than when he is asked: how much more in religion! 1 Cor. xvi. 15, at the end. But away with sacrilegious solicitation of favor. There were not wanting persons who wished it, James iii. 1. Paul does not altogether reject their desire, but he reduces it to order. *Good—Honorable*, excellent, demanding noble virtues. To this refer the *then*, in the next verse. [*Bishop*—In the New Testament this word has nothing in common with the title *bishop* among us. It would be better rendered everywhere, *overseer*. *Alf.*] *Work*—It is a work, a business, not ease; Acts xv. 38; Phil. ii. 30.

2. *Must*—Paul shows what Timothy should regard in the appointment of bishops, ver. 15; wherefore he so particularly describes the virtues as they meet the eye. *Then*—A good office must be entrusted to good men. *The bishop*—[Eng. Ver., *a bishop*.] Deacons are directly opposed to bishops, ver. 8; therefore bishop includes presbyter; Acts xx. 28, note. *Blameless*—Without crime, bad report, and just

suspicion; comp. Tit. i. 6. *Be*—Not only while discharging his duty, but when appointed: ver. 10. Observe the order of the virtues, which follow. *The husband of one wife*—So ver. 12, ch. v. 9; Tit. i. 6. This characteristic of the blameless man is put first. It is the original nature of marriage, that one have one. *The husband of one wife* is therefore a simple paraphrase of *husband*; ch. v. 9, nota. The opinion that a second marriage is here forbidden to bishops, seems formerly to have been drawn from the Canons of the Apostles; since the 17th Canon runs thus: Whosoever after baptism contracts a second marriage or keeps a concubine, cannot be a bishop. Some have understood it, as if second marriages were forbidden, and certainly the old translation gives this meaning: *If any one after baptism is married for the second time*, etc.; whence the unfavorable interpretation of the Canon was easily transferred to Paul. But what matters it, whether a man has for his help one woman for twenty years, for example, or two after a term of widowhood? But why does Paul, rather assuming than requiring that the bishop have one wife, not add, *or be unmarried*? Unmarried persons were then rare, nor does he exclude the latter from the sacred office, yet he assumes that the father of a family was somewhat better fitted for it, and that, of two candidates, equal in other respects, he who has a wife and virtuous family, is preferable to a bachelor, who has less recommendation from that very fact, ver. 4, 5; for he who is himself bound to the domestic duties, so often mentioned here, attracts more those bound by similar ties to the world, and benefits the community by a more popular example: ver. 4. Add to this, that indiscriminate celibacy has exposed many to blame. The Jews also teach, that a priest should be neither unmarried nor childless, lest he be unmerciful. [It is impossible to understand this as a *command to be the husband of a wife*, as *Beng.* does. The most natural view is that it forbids a second marriage to *elders* (bishops) in the church. So *Hut., Alf.]* *Vigilant*—In mind; so ver. 11; Tit. ii. 2; for *νήφω* is to *watch*. This is opposed to slumbering and sloth, which are sins in defect. *Νήφω*, *I watch*, used alone, denotes both *watchfulness* and *sobriety*, and by *Metonymy* the one is put for the other (comp. 1 Thesa. v. 8), but when *ρηγοπέω*, *I watch*, and *νήφω*, are joined (as at 1 Thesa. v. 6), the latter properly signifies *to be sober*, and is opposed to, *to be drunk*. *Sober*—Self-controlled. It is opposed to impetuosity of mind, which sins in excess. Comp. Tit. i. 7, 8, where *παρρητικός* (which in Greek denotes a bold and rash man, such as drunkards usually are) and *σώφρων*, *sober*, are opposed. *Of good behaviour*—Gr. *κόσμιον*. What *sobriety* is within, *good behaviour* is without. Hesy-

chius defines *κοσμίους* as *blameless*; Plato, *κόσμοι καὶ εὐκόλοι, μετὰ moderate and good-natured*. The new man is something sacred, and shrinks from every species of pollution, confusion, disorder, excess, violence, laxity, assumption, harshness, depravity, mutilation, meanness; he sparingly and privately obeys the necessity of nature, and of material food, and keeps all the traces of the corruptible body concealed; Phil. iv. 8. *Given to hospitality*—To strangers, especially to the needy and exiles, who are despised by many. *Apt to teach*—See 2 Tim. ii. 24, note.

3. *Not given to wine*—But *patient* refers to this. For *καρποία* here, as everywhere, not only signifies *drunkenness*, comp. ver. 8; Tit. ii. 3, but also the rudeness proceeding from it. *No striker*—With tongue or hand. For nothing prevents this word from being taken literally, 2 Cor. xi. 20, note. Refer to it *not a brawler*, comp. 2 Tim. ii. 24. [Omit *μὴ αἰσχροκερδῆ*, *not greedy of filthy lucre*. Tisch., Alf.]

4. *His own house*—Many men, for instance, are mild abroad, but restrain their passion the less at home, directing it against their wives, etc. *One that ruleth well*—To this *not covetous* chiefly refers. [*Having children*, not *his children*, as Eng. Ver., but *having children*, and them *in subjection*. Hut., etc.] *With all gravity*—So that there may be no rioting: Tit. i. 6.

5. *If a man know not*—Paul intimates that he who rightly rules his own house will have well-behaved children. *How*—It is more to rule the Church, than a family.

6. *Not a novice*—*Not recently converted* from heathenism. Such might be more easily and safely set over other new converts, Acts xiv. 23, than over veteran Christians, who were numerous, and among whom were more candidates. The metaphor is taken from plants; John xv. 2, note. *The young plants* generally exhibit a luxuriant verdure; *the new convert* has not yet been humbled by the cross. [In every kind of life, it may be observed that those who immediately begin at the highest elevation can hardly consult their own advantage, scarcely condescend to inferiors, cannot be moved by the condition of the afflicted, and cannot rule themselves, and maintain moderation in all things; but all these qualities particularly become the office of a bishop. V. G.] The antithesis is *an aged disciple*, Acts xxi. 16. *Lifted up with pride*—The same word occurs, ch. vi. 4, note; 2 Tim. iii. 4. *ῥύφω* is *καίω*, *to burn*: *ῥύφος*, a smoking heat without flame: whence they are said *τυφοῦσθαι*, *to be fired*, whom *wine*, and a high opinion of their knowledge, and *pride* deprive of self mastery, and fill with giddiness: see Is. xxviii. 7, Lutheran version. *Into condemnation*—

That is, into the same condemnation into which the devil fell, *being lifted up*, at the very beginning of his most glorious state, like a novice: comp. Job xxxviii. 15, concerning the proud. "He seems to have been raised and exalted above the other angels, to the government of many angels, though younger than many of them; and this very circumstance aroused his pride." *Artemon*. Paul's words do not bear out the whole of this statement. The *condemnation* here is taken passively; and yet *ὀνειδισμὸς*, *reproach*, in the next verse, is active; for *condemnation* corresponds to the inward state of the soul: *reproach* is opposed to a good report of them that are without; and the devil may bring a *reproach*, he cannot bring *condemnation*; for he does not judge, but is judged.

7. *Moreover a good report*—Not even his former life should be open to reproach. Mere report is not sufficient; but there should be a good report with the practice of virtues, nay, a good testimony. Paul wishes Christians to be highly esteemed; comp. ch. v. 14, note. *Of them that are without*—That they be more easily won and God be glorified. *Reproach*—Comp. ch. v. 14. The devil, by himself and by malicious men, may seriously annoy the minister who is subjected to bad reports. *Snare*—Comp. Matt. xxii. 15.

8. *Not double-tongued*—Saying some things to some men, and others to others. The deacons might take occasion to commit such sins in the discharge of their duties. The deacons should not be *double-tongued*, nor the deaconesses *slanderers*, ver. 11; the deacons it seems visited more houses than the deaconesses. *To wine*—The danger of drunkenness threatens those who, from duty, visit many houses.

9. *Of the faith*—The deacons often spoke of the Christian faith, as their duty gave occasion; and though they should not speak, still they were bound to discharge the duties of their office, and go to the church with a holy mind and a good example.

10. *And these also*—The bishop was bound to have more and greater virtues conspicuous, and he was of greater dignity; wherefore no further *scrutiny* is required; but the deacons were bound to give proof of what they were, in the deaconship itself, before they were fully admitted into the office.

11. *Wives*—Gr. *γυναῖκας*, *women*. This depends on *holding* (*having*), ver. 9. [This is impossible. The meaning is *women deacons*, deaconesses *must be grave*, etc. *De W.*, etc.] *Even so*—This refers to ver. 8. *Not slanderers*—Especially among *those that are without*. *Faithful*—This refers to ver. 9.

13. *Step*—Gr. *βαθμὸν* [Eng. Ver., *degree*]—From the humble deaconship to the higher offices in the Church. He who is faithful in a

lower station, is promoted to a higher. [But this interpretation presupposes a gradation of rank, which was unknown to the Apostolic church. *Hut.* The meaning seems to be, *a good standing place at the great day.* *Alf.*, etc.] *To themselves*—They do not merely promote others' interests. *Great boldness*—Towards God and man, as a result of their practice. *In the faith*—That they may perceive that they are most richly partakers of his faith and benefits.

14. *These things*—The whole epistle. *Hoping*—Paul, however, did not defer necessary admonitions. *To come*—Ch. iv. 13.

15. *But if I tarry long*—Comp. ch. iv. 13, at the beginning. *That*—The design of the epistle. *How thou oughtest*—Comp. ch. iv. 11. *In the house of God*—God is *the Master*, 2 Tim. ii. 12. *Which*—Indicating the universal Church, not universally, but so far as a part of it was then at Ephesus, committed to Timothy. *The Church of God*—The community of those *who are the Lord's*, 2 Tim. ii. 19. *Of the living*—The Church of the living God is opposed to the temple of the Ephesian Diana. *The life of God*, the ground of our *hope*, ch. iv. 10, and the fountain of *truth*, in this passage. The epithet is not added, first, to the same name—it is afterwards added for *Epitasis* [emphatic addition], as in 2 Cor. vi. 16. [*Beng.* would begin a new paragraph with the words, *Στυλος*, etc., with the sense, *The mystery of godliness is the pillar and ground of the truth, and without controversy great*, etc. But this is harsh and unnatural (*Hut.*), and is rejected by *Tisch.*, *Alf.*, etc.] *Departure from the faith, lying, and fables*, are opposed to *the truth*, a thing which is most especially to be noticed, ch. iv. 1 (the particle *δὲ*, now being interposed in ver. 1), in ver. 1, 2, 7, *the hypocrisy of those who lie, and have their conscience seared*, is opposed to *confession*, in ver. 2; what belongs to *old women*, to that which is *great*, and *profanity to godliness*, ver. 7 [ch. vi. 3].

16. *Without controversy*—*Confessedly*. There is a remarkable *Oxymoron* [union of apparently contradictory terms]: *confession* and *mystery*. This doctrine of godliness is celebrated in the *whole Church*, but in the Church *alone*. Now, reader, read again the text, if you have leisure, from iii. 14 to iv. 7, 8, and consider the subject with an unbiassed and religious judgment. [For *θεός*, *God*, read *ὅς*, *he who*. *Tisch.*, *Alf.*, etc. It refers to him of whom all that follows is spoken. *Alf.*] *God*—He called him *Man*, ch. ii. 5. He now compensates for what might there seem to have been derogatory to him, calling him here *God*. For the *greatness* of the mystery depends chiefly on the greatness of the subject, *God*. Paul, writing to Timothy and Titus, whose faith was advanced, calls the Father *Saviour*, and in turn the Son *God*; and he adds *three pairs* of predicates, in which Christ's whole economy, from his departure to his return or assump-

tion, is summarily embraced. The sum of these predicates, namely, *He was taken up in (to) glory*, is ascribed to the same Subject, *God*, in Ps. xlvi. 5, 6; and this one place compensates for the ambiguity in Paul's reading here, if any such there be. *Was manifest in the flesh*—The same verb occurs, 1 John i. 2; the same noun, John i. 14. This manifestation applies to the whole economy of Christ, who was once visible to mortal eyes. *Justified in the Spirit*—Christ, while *manifest in the flesh*, walked among sinners and mortal men. He was regarded such as themselves, and actually bore their *sins*; but afterwards, by his death suffered in the flesh, he abolished sin that had been laid upon him, and claimed for himself and his people eternal *righteousness*, with the Father's entire approbation, withdrawing from the sight of men, and entering, by his resurrection and ascension, into the *spiritual* and glorious state befitting his righteousness. See on the notion of *flesh* and *spirit*, Rom. i. 3, 4; 1 Pet. iii. 18, note. Thus he was justified in the spirit. At the most precious moment of his death, he ceased to be mortal, and to be burdened with the world's sin. Comp. on Christ's *righteousness* and *justification*, Matt. iii. 15; Luke vii. 35; John xix. 30, xvi. 10; Acts xxii. 14; Rom. vi. 10, 7; Heb. ix. 28; Isa. l. 8; 1 John ii. 1. [But this introduces an idea strange to the passage. *Hut.* The meaning is, *was approved to be righteous in the Spirit* (who rested on him in baptism, led him to temptation, etc.) *Alf.*] And he himself, going in spirit to the spirits in prison, preached that righteousness, and from that time powerfully exhibited it; comp. Rom. iv. 25. This clause accords with the passage of Peter quoted; as, *he was preached among the Gentiles*, with 1 Pet. iv. 6. *Seen of angels*—*He was seen*, chiefly after his resurrection, *by angels*, good or even bad; to the former of whom his economy was at the same time revealed, while the latter were terrified, Eph. iii. 10; where the mention of angels, properly so called, agrees with this summary of Paul. *Preached*—This elegantly follows. The angels were nearest to Christ, the Gentiles farthest removed. And the foundations of this preaching, and of the faith existing in the world, were laid before Christ *was taken up* into heaven, John xvii. 18. The preachers and first believers were as it were the seed of the rest. *In the world*—That is, the whole world. [A stupendous fact. *V. G.*] *The world* is opposed to heaven, into which he, being God, was *taken up*. He fills all things. *Taken up in glory*—[Eng. Ver., *received up into glory.*] Supply, And he is now in glory, and comes in glory. The first thing is, *manifest in the flesh*; the last, *he was received up in glory*. These things especially refer to the greatness of the mystery.

CHAPTER IV.

1. *Now*—The antithesis is between *the ground*, ch. iii. 15, and *shall depart*; as also between the mystery of godliness, and the mystery of iniquity, of which the apostle speaks here, and by name at 2 Thess. ii. 7. *Expressly*—As of a very important thing which will speedily occur, *in a set form of words*. *Speaketh*—By the prophet in Paul's time, or by Paul himself, who also was a prophet; hence he says, *This know*, 2 Tim. iii. 1. *In the latter times*—[Better, *the after times*. So *Alf.*, *Hut.*] Paul shows that these *times*, following the Lord's ascension, ch. iii. 16, were already in existence, since he uses an immediate remedy, ver. 5, 6; comp. 2 Tim. iii. 1, etc. 'Υστέρως, *latter*, is used comparatively, for ὅστωντος, *last*, expresses a different idea. *Some shall depart from the faith*—Comp. 2 Tim. ii. 18; *shall depart*, by denying the truth and adding what is false. *Some*—Many and gradually more; Rom. iii. 8, note. Their names are not mentioned. Some suspect that Apollonius Tyanæus is meant, who came to Ephesus in Timothy's lifetime. They do not deserve well at the hands of the truth, who too much extenuate the heresy of the first century. *From the faith*—Which strictly maintains Divine revelation, ver. 6, [and of which the foundation was a little before described. *V. G.*] *Seducing spirits and doctrines of devils*—*Seducing spirits* are those who speak by false prophets, and are called *spirits*, not only in respect of their own nature, but because they inspire with deceit; therefore the word *spirits* is parallel to *doctrines*. Δαιμονίων, *of devils*, is the genitive of the cause. Δαιμόνιον is often used in a good sense by the Greeks; as, by the Athenians, Acts xvii. 18; but with the Sept. interpreters and the apostles it always denotes evil spirits.

2. *Through the hypocrisy of liars*—[Not as Eng. Ver., *speaking lies in hypocrisy*]. This is construed with *they shall depart*. That *hypocrisy*, which characterizes *liars*, shall carry them away. Τινέσ, *some*, viz., *they* are the seduced; the *liars* are the seducers. Πευδολόγων, *of liars*, the genitive, depends solely on ὑποκρίσει, *hypocrisy*. The expression, *of liars*, implies a relation to others, and therefore the antithesis is in *their own* [Eng. Ver., *their*] conscience. *Having their conscience seared with a hot iron*—As faith and a good conscience are joined in ch. i. 5, note, so *hypocrisy* (i. e., *unbelief*, Matt. xxiv. 51, note) and a depraved conscience here; where, on the contrary, faith and the knowledge of the truth and thanksgiving are commended. The medical use of a cautery is to cure; here, therefore, a different use is denoted, namely, to brand. Those who are con-

demned of themselves, are meant, Tit. iii. 11: *those who are infamous of themselves in their own conscience, which is branded with spots of deceit*; having a conscience not good and pure, because they have rejected it, but *polluted*. For so, in Tit. i. 15, those *seared as with a hot iron* here, are described by *their conscience is defiled*; just as *liars* here, are described there by *their mind is defiled*. *Καυτήρ*, a *branding iron* means the same thing, in a bad sense, as a *seal*, in a good sense, 2 Tim. ii. 19; although Macarius uses both words in a good sense, of Christ's flock. Plato, in Gorgias, speaks of the soul marked with stripes and covered with scars, through perjury and iniquity, which every man's own conduct has deeply impressed upon his soul. Claudian says, Why do you foolishly deny what is manifest? lo! branded spots disfigure the breast. *Their own*—[Eng. Ver., *their*—While, however, they urge others.

3. *Forbidding to marry—to abstain from meats*—The hypocritical appearance of false doctrines, very austere and plausible, giving color to the rest of their dogmas, is expressed; comp. Col. ii. 23. Analyze thus, *commanding, not to marry, to abstain from meats*. *Καλύω*, *I forbid*, is the same as *I command not to*. *To marry* and *to abstain* are construed with *commanding*; the negative belongs only to, *to marry*. Paul refutes the more specious error respecting *meats*. He considers it enough to mention that respecting *marriage* (unless the *&*, *which*, that follows, refers to this also), and he refutes it also below, ch. v. 14. *Meats*—They shall not forbid all meats (therefore the article is not added); for who would listen to such prohibitions? therefore they only forbid some kinds. Moreover, he who forbids even one kind, wrongs his Creator and believers. The old heresies are chiefly denoted; but their remains have come down to those who pride themselves on antiquity. *Of them*—Gr. *τοῖς*. The Dative, as the Hebrew *ל*, signifies, *so far as concerns believers*. For God *hath created* meats, even with those who are without faith, and do not give thanks. Paul withdraws from those who are without faith and the knowledge of the truth, and leaves them, as it were, to themselves; he declares that he is speaking of believers. *Them which believe and know*—The words are synonymous. The second synonym, *knowing the truth*, gives occasion for presently declaring the truth, *For every creature*, etc., and forms a more express antithesis to *lying*, *ψεῦδος*, contained in *ψευδολόγων*, *liars*, ver. 2. *The truth*—This is explained in the next verse. [That is, *Beng.* would render, *know the truth, that every creature*, etc. But Eng. Ver. is right, ver. 4, giving the ground of the preceding thought. So *Hut.*, *Alf.*, etc.]

4. *Good*—Gen. i. *And*—The particle connects the two proposi-

tions, of which the second has this subject, *everything which is received with thanksgiving*; the predicate, *is not to be refused*. *With thanksgiving*—This includes a good conscience. Rom. xiv. 6.

5. *Is sanctified*—Lex. xix. 24. *By the word of God*—The word of God enters into all *thanksgiving*, nay, also into the *creation* and *granting* of meats. *And prayer*—It is the duty of God's children to *offer prayer* for the creatures which they use. It is a high dignity. Not only Christians, but also Jews and Heathens, consecrated the table with prayer.

6. *Suggest*—Gr. *ὑπομιμνήσκω* [Eng. Ver., *put in remembrance*]. *Suggesting mildly*. Eustathius says, *νοεῖν* implies *perceiving at once and spontaneously*; *ὑποθέσθαι*, *to cause to perceive, by admonition*. *A good minister*—2 Tim. ii. 15. [Transpose and read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. Tisch., Alf.] *Nourished up*—[Or better, *training thyself in*. Alf.] The present, with reference to the preterite, *nourished up*, 2 Tim. i. 5, iii. 15. *Continued nourishment*. *Of faith*—In thy behalf. *Of good doctrine*—In behalf of others. *Which thou hast followed*—[Eng. Ver., *whereunto thou hast attained*]. On this word, see Luke i. 3, note.

7. *Profane*—The antithesis is, *godliness*. Whatever does not further this, though specious, is profane, 2 Tim. ii. 16. [*Old wives'—*Both old wives' fables and youthful lusts must be shunned. V. G.] *Fables*—The antithesis is *faithful*, ver. 9. *Refuse*—Reject them, so as not to suggest them to *the brethren*. *But exercise thyself*—Gr. *γυμναζε δὲ σεαυτὸν*. A rare expression (as 1 John v. 21), for *γυμναζομαι*, *exercise thyself*. Paul had been accustomed to exercise Timothy when with him; he now commands Timothy to be a Paul to himself.

8. *Bodily exercise*—And that, whether violent or pleasant. *Is to small extent*—[Eng. Ver., *profiteth little*.] Reaching only to the private fortune, to reputation, to enjoyment, to long life; and therefore it is terminated in *this bodily life*. Timothy, as a young man, seems to have sometimes used some bodily exercise [ch. v. 23], which Paul does not so much forbid as not praise. He mingles a similar admonition, salutary to a young man, with the same argument against profane doctrines, 2 Tim. ii. 22. *For all things*—In body and soul. *Promise*—To which *hope* tends, ver. 10. Whatever does not serve this purpose is scarcely *profitable*. *Of the life that now is*—Which they who exercise the body seem in other respects to consult.

9. *Faithful*—The next verse is joined to this short preface by the *for*, as in 2 Tim. ii. 11. The godly seem often to suffer loss as regards the enjoyment of this life. Paul refutes this notion.

10. *Therefore*—On this account, for this end, with this hope. *We both labor and suffer reproach*—Despising the advantages and safeguards of this life: *ὀνειδίζόμεθα, we suffer ourselves to be reproached*, in the Middle voice. *We trust*—Have placed our hope, for the future, despising the present. *Living*—Who will also give us life, ver. 8; 2 Tim. ii. 18. *Of all men specially of those that believe*—Paul shows that he, and men like him, hope for a double salvation from God: *salvation in this life*, for God preserves all men (nay, even he wishes all men to be saved eternally): and, what is *greater, in the life that is to come*, for he *specially* preserves believers, who even in this life also experience greater protection, because of their greater temptation. *Especially*—Here lies the strength of the argument from the less to the greater.

11. [*Of those that believe*—Who place their hope in the living God. *V. G.*] *These things*—Dismissing all others.

12. *No man*—Behave so, that no one can despise thee as a mere youth. Worthless old men readily do so. *An example*—The way of obtaining true authority. *In word*—Public and private. [*ὀμιλῶν ἐν Πνεύματι, in Spirit. Tisch., Alf.*] *In charity—in the Spirit*—2 Cor. vi. 6, note. *In faith*—Faith, considered apart from its justifying office, enters often into an enumeration of this kind, and denotes sincere trust in God, in prosperity and adversity: ch. vi. 11; 2 Tim. ii. 22: comp. Gal. v. 22, which passage likewise comprehends *faith* in the enumeration. *In purity*—Ch. v. 2.

13. *To the reading*—Of the Sacred Scripture in the Church. To this are added two principal classes: *exhortation*, referring to conduct; and *doctrine*, to knowledge; ch. vi. 2, at the end; Rom. xii. 7, 8.

14. *Neglect not*—*They neglect*, who do not exercise, and who think that they cannot fall away. *The gift*—2 Tim. i. 6. Construe, *by prophecy, (with the laying on of hands) of the presbytery*. For Paul laid his hands on Timothy, 2 Tim. i. 6; the presbytery consisted of Paul himself (comp. 2 John 1; 1 Pet. v. 1) and Silas, or others also. Many Latin copies have *presbyteri*, of the presbyter. The laying on of hands is properly done by one person, and that, too, more dignified. But equals also prophesied, viz., several who, while Paul was laying his hands on Timothy, congratulated, and augured every good thing: perhaps even in Timothy's absence. This is an energetic young man, they said; God will do much good by him. [This is altogether wrong. The *presbytery* laid hands on Timothy; but not without *Paul*, 2 Tim. i. 6. *Hut., Alf.*]

15. *Meditate*—Gr. *μελέτα. Μελετᾶν, practise*, is also applied to

gymnastic exercises; comp. ver. 7. Let this, he says, be thy *study*. He directed Timothy to *continue* in the same study when older, Ep. 2, ch. iii. 14, etc. Who would not desire to be engrossed with the same study while he lives? There are vicissitudes in all other studies; some are fashionable to-day, others will be to-morrow. That alone which is devoted to Sacred Scripture never seems to be very conspicuous, but it alone never becomes obsolete. It has an everlasting kingdom, without tyranny and magic power, a solid reward, a use which will cause no regret. *Give thyself wholly to them*—He who devotes himself to them, will be less engaged in worldly convivialities; in other studies, in collecting books, shells, coins, in which many pastors, unwittingly, waste much of their life. *Profiting*—Maintained by exercise.

16. *Take heed*—Hesychius defines, *apply thyself*; Job xviii. 2, תבין, *mark*; and so, often the son of Sirach. *In them*—Refer this to, *these things*, ver. 15; or to what follows. *Them that hear thee*—[Rather, to all that is said before. *Hut.*] *Thou shalt save*—From being seduced, ver. 1. *Them that לאו*—With obedience.

CHAPTER V.

1. *An elder*—A word here denoting age. *Rebuke not*—This belongs also to the words which follow. *As brethren*—So an old man should exhort the young men *as children*.

2. *As sisters*—Such respect promotes *purity*.

3. *Honor*—By kindnesses, ver. 17, 18. *Widows indeed*—*Ploce* [repetition of a word to express an attribute of it]; the word *indeed* excludes those who have children or live in pleasure.

4. [*Grandchildren*—Eng. Ver., *nephews*, which is used in the same sense by old English writers, and as late as Locke. See Richardson's Dict.] *Let them learn*—The sons; or rather the grandsons, for in the correlative *parents* alone are mentioned. There is an elegant change of the antecedent for the consequent; the consequent is, that the widows remain with their relations. *First—their own home*—[Eng. Ver. does not render ἰδιον, *own*.] Before assuming any public duty. *To show piety at home*—The same word [ἐσσεβειν, *to show*

piety] occurs with the accusative, Acts xvii. 23. The ground of dutiful conduct appears from the end of the verse. *To requite their parents*—Some think that the duty of widows who have families, is here meant; and Pricæus compares with this passage that of Augustine regarding his mother Monica, *She had requited her parents, she had treated her family with pious affection.* That saying of the Roman censors about old bachelors agrees with this: "Nature writes in you the law of begetting, as of being born; and your parents, by supporting you, have bound you, if you have any shame, to pay the debt of rearing grandchildren." *Val. Max.* But *μανθανέτωσαν*, *let them learn*, the plural, shows that the subject is the duty of children and grandchildren. Therefore the widow in ver. 5, who has no children, is opposed to the widow who has, because the former has no one from whom she *can receive requital*, and therefore hopes solely in God. [Omit *καλὸν καὶ*, *good and.* *Tisch., Alf.*]

5. *Desolate*—The idea of the word *χήρα*, *widow*, signifying *bereavement*, is here explained. *Trusteth*—The antithesis is in ver. 4. *Continueth in supplications*—The antithesis is in ver. 6.

6. *She that liveth in pleasure*—James v. 5, *Ye have lived in pleasure and been wanton*—Hesychius defines *σπαταλῆν*, *to revel.* *Is dead while she liveth*—This may be said of any ungodly man, although he may be in active business, but especially to a widow devoted to pleasure. Although she seems to herself still to enjoy life, yet she is dead while she lives, because she is no longer serviceable, either naturally or spiritually, and therefore she deserves no *honor*.

7. *These things*—Just spoken. *May be*—True widows.

8. *His own*—Even out of his *house.* *Those of his own house*—Such especially as a widowed mother or grandmother, *at home*, ver. 4. Many parents thus excuse their avarice; but this passage chiefly treats of the duty of grandchildren, which should flow from love, not be opposed to faith. *Provide not*—With food and necessary clothing. *Hath denied the faith*—Paul hopes that there will be no one among Christians who does not provide for his mother. Faith does not abolish natural duties, but perfects and strengthens them. *An infidel*—Whom even nature teaches this, although he has never embraced the faith.

9. *Under threescore years*—The genitive here does not depend on the comparative, for then it would have been written *ἐλάττων*, *less*, but on *χήρα*, *widow*; *ἐλάττων*, *at least*, is used adverbially. So Plato, *τῶντα ὀχ ἑκατὸν ἐκατόν*, *at least a hundred talents.* *Threescore years*—The antithesis is in ver. 11. Even virgins of this age might be classed with widows. But the apostle would by no means praise

those who thrust their younger daughters into convents, to remain for life. *Of one*—That is, who has been lawfully married, or has had one husband, or one and afterwards a second.

10. *Good works*—Gr. *ἔργοις καλοῖς*. These are presently enumerated, including *diligently followed every good work*, where *ἀγαθός*, *good*, is more than *καλός*, *honorable*, [Eng. Ver., *good*.] *Have brought up children*—Either her own or others', for the benefit of the Church. *Lodged strangers*—That she may be worthy of public compensation by the Church for her benefits towards its members. *Have washed the feet*—A *Synecdoche* [part for the whole] of the part, for every kind of humble offices. *The afflicted*—With poverty. [Or in any way. *Alf.* *Every good work*—Wherever any good arises either near or at a distance, it is our duty to support it. If it was the duty of widows, who were afterwards glad to enjoy the aid of others, how much more does it become men, and those, too, in office? Many attend to their sons perhaps, their relatives, neighbors, or countrymen. But, indeed, they consider it no part of their duty to bestow anything on the unknown and on strangers; or if any case seems to be foreign to them, or a little remote, to attempt anything in its behalf; 1 Sam. xxv. 10. Whoever has attempted a good work will experience this. *V. G.*] *Followed*—It is for ministers and men to *lead in good works*, Tit. iii. 8, 14, [where *Beng.* translates *προϊστασθαι*, to *lead*, instead of Eng. Ver., *maintain*.]; of women to *follow up*, by assisting so far as they can.

11. *Refuse*—Do not take up their case. The same word occurs, Tit. iii. 10. *When they have begun to wax wanton against Christ*—As regards ecclesiastical benefits. The genitive is governed by *κατά*, *against*; what *στρῆνος*, is, see Rev. xviii. 3, "*delicacies*." Wantonness and Christ in no wise agree. *Christ*—To whom they had entirely devoted themselves. *They will*—Their devotion being no longer entire.

12. *Having*—Certainly by this time. *They have cast off their first faith*—*Πίστιν ἀθετεῖν*, is *not to keep the faith*; comp. ver. 8. It is called their *first faith*, the faith of their early life, which they had before they became widows. Their *second vows* break this faith, and are opposed to it; comp. *first love*, Rev. ii. 4.

13. *They learn wandering about*—This participle is not put for the infinitive, but the class, *learning*, is censured: the species follows. *they learn what is learned by going from house to house*, that is, they pry into the state of families. The *Mimesis* [use of the words of one reproved or refuted], lies in this, that they say *they learn*. For elsewhere only good things are said to *be learned*. But these women learn

by *going about*, they search out all things; and advance from this to something worse. *From house to house*—2 Tim. iii. 6. *Tattlers*—In words. *Busybodies*—In deeds. *Speaking*—Construe with *they learn*. They speak out what they have learned. *Which they ought not*—Tit. i. 11.

14. *The younger women*—He does not add, *widows*, for the widow here is properly she who remains a widow. And this conduct which the apostle mentions, equally applies to the unmarried and to widows under sixty years. The monastic system regarding nuns is repugnant to the apostle's whole meaning; and Paul does not write to Timothy about governing any company of monks, for there were none. *To marry, to bear children, guide the house*—Three steps in domestic life. So they shall have enough to do without idleness or curiosity. *To the adversary*—The word $\pi\epsilon\omega$, *satan*, Symmachus, in Ps. xxxviii. 20, has translated by $\alpha\nu\tau\iota\sigma\tau\epsilon\iota\mu\alpha\iota$, *to be opposed*, and in the next verse Satan is mentioned: yet $\alpha\nu\tau\iota\sigma\tau\epsilon\iota\mu\epsilon\nu\omicron\varsigma$, *adversary*, may be here understood of wicked men; comp. ch. vi. 1; Tit. ii. 8, 10. *To speak reproachfully*—Which is eager to exaggerate the vices of a few, and to impute them to the whole Church and its doctrines.

15. *Already*—A particle appealing to experience. *Some*—Rashly professing widowhood. *Are turned aside*—And thereby have given occasion to calumny. *After Satan*—Who turned them from Christ.

16. *Relieve them*—Ver. 10. *The Church*—In *relieving* the widows. *That it may relieve*—The Church.

17. *Double*—Because of their age, and their office. The *eldership* involves of itself veneration on account of age. Even Peter opposes the *elders to the younger men*, and yet he speaks as of an office, 1 Pet. v. 5, 1, etc. *Double, abundant*, Rev. xviii. 6. *Especially*—Some then were able to rule, and to rule well, although they were not employed in *word and doctrine*, viz., in sacred studies, and in the instruction of others. But those who had been so *employed*, had less leisure for working, and for acquiring fortune, and were worthy of compensation.

18. *And—worthy*—The apostle quotes this, either as *Scripture*, or as a proverb approved of by the Lord, Matt. x. 10; Luke x. 7 [*The ox while treading*—Not as Eng. Ver., *that treadeth*.]

19. *An elder*—Ver. 17. *Accusation*—According to the law of Moses, a private person might be summoned, but not condemned, on the testimony of one witness: Paul directs that an elder be not even summoned; for both his innocence is less questionable, and he is more opposed to envy and calumny. *Receive not*—Timothy had therefore judicial power in the Church, ver. 21, 24.

20. *Them that sin*—The elders convicted by witnesses. *The others* are distinguished from those. *The others*—[Eng. Ver., *others*]. In the flock, either who have committed the same sin, or lest they commit it. *Fear*—Suitable to those prepared to sin.

21. *Before*—Paul portrays to Timothy the last judgment, in which God will be revealed, and Christ will be seen face to face with his angels; comp. 2 Tim. iv. 1. And yet the words, *face to face* do not exclude reference to the present, ver. 4; 2 Cor. viii. 21. See ch. vi. 13, etc. [For *Κυρίου Ἰησοῦ Χριστοῦ*, the *Lord Jesus Christ*, read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. Tisch., Alf.] *And the Lord*—The article is not added, though it is immediately added concerning the angels. Therefore the titles *God* and *Lord* refer to one subject; comp., however, 2 Tim. iv. 1. *Elect*—An epithet, which kindles Timothy's reverence: *elect*, 1 Pet. ii. 6. *Partiality, prejudice*—[Eng. Ver., *preferring*, etc.]—the failing of him who *determines, before* the matter fully develops itself, ver. 22, note. There should be *judgment*, not *prejudgment*, ver. 24. *By partiality*—*Prejudice* through hatred, *partiality* through favor. [One is often actuated by some hasty impulse, and treats this or that person either well or ill accordingly; but we should act considerately, and think what suits the Divine will. V. G.]

22. *Hands*—It was Timothy's duty to lay his hands on the presbyters. *Hastily*—[Eng. Ver., *suddenly*]—Without examination. *Neither be partaker*—They do so, who do anything hastily. [Especially, who admit unfit persons into the ministry, being held responsible for the consequences. Alf. And indeed, in this passage, the sudden *imposition of hands* is forbidden. But certainly, in the other departments of life, *the participation* in others' *sins* is very common. That happens either before or after the act, in our thoughts, affection, gestures, words, writings, works; by doing, omitting; toward superiors, equals, inferiors, ministers, subjects; a greater or less share of the fault falling now on the one side, now on the other. V. G.] Ver. 24, 25, show that delay is salutary, and an admonition is introduced, which young Timothy was meanwhile carefully to observe. *Thyself*—The antithesis is, *other men's*. Timothy is incidentally admonished how to regulate his own conduct, while he is regulating others', and this *parenthesis* very elegantly intimates the delay that should *intervene* in such matters.

23. *No longer*—A safe admonition, *keep thyself pure*, being premised.

24. *Some*—Not only the sins which are committed, but the men committing the same sins, are to be differently viewed. *The sins*—

Their evil deeds, and their evil dispositions to be known from these. *Open beforehand*—*Manifest before* inquiry is made, or anything determined concerning the men. *Going before*—Preceding the perpetrator, so that he is immediately seen to be unworthy of the imposition of hands. The antithesis is, *follow after*. *To judgment*—*So far as concerns the judgment* to be formed of the men. *Some*—That is more emphatic than if he had repeated *τινῶν*, *some*; *some* also their own sins follow. *Follow after*—Meanwhile we must wait patiently, till the matter discloses itself, and we must not inquire too harshly. God, however, directs his faithful servant to do and say what is seasonable. The preposition *ἐπὶ*, *after*, implies no long interval.

25. *That are otherwise*—Which are not *beforehand manifest*. The saying, in Eccl. viii. 14, is remarkable, and should at present be especially observed. *Be hid*—Long. *Cannot*—Although the perpetrators may often wish to conceal them.

CHAPTER VI.

1. *Under the yoke*—Of heathen masters. The antithesis is, *but*, ver. 2. Service, therefore, with believers, is not a yoke. [It is better to render, *as many as are slaves under the yoke*, etc. *Hut., Alf.*] *Their own*—Let them not turn from them and attach themselves to others. Disorder is forbidden. *Honor*—Although they are not Christians. The opposite, *despise*, occurs presently. *Worthy*—Though without Christian virtue. *Count*—In feeling and conduct. *That—not*—For the *masters* would ascribe their disrespect to this; comp. Tit. ii. 5.

2. *Brethren*—And therefore equal. *Are*—The *masters*. Servants might seek a pretext for disobedience, whether they had believing or unbelieving masters. Both sins are met. *Do them service*—Remain in the household. [Render, *because those who receive the benefit are faithful and beloved. Alf.*] *Are faithful and beloved*—Supply, the *masters*. *Beloved*, having experienced the Divine love, and hence showing love to their servants. *Subserving the beneficence*—[Eng. Ver., *partakers of the benefit*]—*Beneficence* is the *beneficence* of God, as *the word, the name, the Spirit, the wrath*, stand for *the word of God, the*

name of God, etc. Believing masters, as *benefactors*, subserve this beneficence. Believers experience the heavenly *beneficence* towards men, and subserve it; as, masters towards their household, and through their household towards others. This by implication teaches also believing masters their duty: ver. 17 also teaches it.

3. *Teach otherwise*—The antithesis is, *teach*, ver. 2. The conclusion, corresponding to the beginning of the discussion, ch. i. 3.

4. *He is proud, knowing nothing*—Harpocraton: *τετιώσωμαι* for *ἐμβεβρόντημαι*, *I am gone out of my senses*. *Knowing nothing*—Although he claims *knowledge*: comp. ch. i. 7. *Dotting about*—The antithesis is *wholesome*, ver. 3. *Strifes of words*—2 Tim. ii. 14, note. *Whereof cometh*—2 Tim. ii. 23. [For *ἔρις*, *strife*, read *ἔρεις*, *strifes*. *Tisch.* (not *Alf.*)] *Strife*—Tit. iii. 9. *Evil surmisings*—By which those who do not at once agree to all things, are regarded as enemies.

5. *Perverse disputings*—Gr. *διαπαρτριβαί*. *Διατριβή*, a *scholastic disputation*. The insertion of *παρά* gives the meaning of something perverse, as *κατατομή*, *concision*, for *περτομή*, *circumcision*, Phil. iii. 2. It is opposed to consent, ver. 3. *Perverse disputings*—Which only become *men of corrupt minds*, 2 Tim. iii. 8: *men of corrupt minds*. *Supposing*—That is, since they think, for there is no *and* put before it; comp. Rom. ii. 18, 20; 2 Tim. ii. 21; Heb. vi. 6, where the use of the participles is the same. *That godliness is a gain*—[That is, a *source of gain*, *gainful trade*. *Hut.*, *Alf.*] So *Beng.* correctly, not as *Eng. Ver.*, *gain is godliness*] given for procuring property. [Omit *ἀφίστασο ἀπὸ τῶν τοιούτων*, *from such withdraw thyself*. *Tisch.*, *Alf.*]

6. *But—is*—He does not wish altogether to deny that *godliness is a gain*. *Gain*—An *advantageous mode of life*. *Great*—For it produces *contentment*, a *mind contented with its lot*, unknown to all others. *With contentment*—The companion of *godliness*.

7. *Nothing*—A man, when born, consists of soul and body: all other things are to him foreign and external. *We brought*—Supply, *and yet we have obtained life*; see Matt. vi. 25. *Certain that*—A form of declaring. *Carry out*—Why then do we amass much wealth? Our only object is to have an *unembarrassed journey*, till we reach our country.

8. *Having*—It is implied that *we shall have them*. *Food*—Gr. *διατροφάς*, by which we may *meanwhile* be nourished. This is the force of *διά*. *Raiment*—Also a shelter. *Therewith*—Although money be wanting, ver. 10. *Content*—*We shall have enough* in fact: why not also in feeling?

9. *That will*—This *wish* is the enemy of a *mind content with its*

lot; it is not the wealth itself: rich men are not therefore commanded to cast away their wealth, ver. 17, 18. *Be rich*—Have more than food and clothing. *Fall into—drown*—A sad gradation. *Temptation*—There is a *Paronomasia* [play upon words]: *πορισμὸς*, *gain*, *πειρασμὸς*, *temptation*. *Temptation* is opposed to food, and to faith: a *snare* is opposed to clothing and to righteousness: *lusts* to a contented mind. A *snare*—Therefore they do not find *gain*. *Destruction*—Of the body. *Perdition*—Also of the soul: comp. of *all*, ver. 10. This is opposed to *great gain*, ver. 6.

10. *Of all evil*—For it destroys faith, the root of all good: at first sight, the love of money seems to take away the food of many crimes, as luxury, wantonness, etc.; but it is really the root of all evils. All evils in ver. 9, are comprehended under *temptation*, a *snare*, *lusts*, *destruction*, *perdition*; although the article *τῶν*, *the* (evils) [not rendered in Eng. Ver.], does not precisely relate to those evils, but is added to *πάντων*, *all*, according to custom, to heighten the effect, and without its relative force. *The love of money*—When money is loved for itself, it is not used for procuring food and raiment. *Which—Money*. *Some*—The Ephesians, ch. v. 15. *Coveted after*—Ch. iii. 1, note. *With many sorrows*—Of the conscience, reproaching for property badly acquired; of the mind, urging to lay up more. The remedy of these sorrows is *faith*.

11. *O man of God*—So the Sept. for the Hebrew, *man of God*, that is, a prophet, a mediating messenger of God to men, removed from earthly things. *Flee these things*—He resumes, after the parenthesis, what he had said at the end of ver. 5. Therefore *these things*, refers to ver. 4, 5: for both enumerations form an evident antithesis: to this antithesis, *flee, follow*, belong. *Righteousness*—This comprehends all the rest, and is again put first, 2 Tim. ii. 22. *Godliness*—The antithesis is the abuse of *godliness*, ver. 5. *Faith, love*—Their antitheses are *envy, strife*, ver. 4. *Patience*—By which even *slanders* are endured, v. 4. *Meekness*—By which *evil surmising* are overcome, v. 4.

12. *The good fight*—In antithesis to *strifes of words*, ver. 4. [*Of the faith*—Not of *faith*, as Eng. Ver. *Alf.*] *Lay hold*—As something that is near at hand. Leave to others their own *questions*, v. 4. A change of the consequent for the antecedent, with the argument drawn from what is easy. The same expression is found at ver. 19. It is a figure taken from the race-course and the prize; comp. 2 Tim. iv. 7, etc. *Thou art called and hast professed*—The divine calling and profession of believers are contemporary. Both take place in baptism. [But the allusion here probably is to some *confession* of

Timothy under persecution. Comp. ver. 13, end. *Hut.* If at any time thou hast made a promise to GOD, he himself deems that thou art bound to him; and that is especial favor. *V. G.* Omit *καὶ, also. Tisch., Alf.*] *That good profession*—[Eng. Ver., a good, etc. Concerning *the kingdom of Christ*, ver. 13. *V. G.*] So also in the next verse. But the words differ: Thou hast *professed*, with the assent of witnesses: He *witnessed*, without Pontius Pilate's assent. *Before many witnesses*—Who would testify against thee, if thou should'st fall away.

13. *I give thee charge*—See how important is the office of preaching the Gospel; 2 Tim. iv. 1. *Who quickeneth all things*—Sept. Neh. ix. 6. The creation of all things, mentioned there, is here assumed. Part of the hymn is expressed, the whole hymn is implied. God's power *quickeneth* thee also, O Timothy, in thy duty, and will raise thee up to everlasting life. *Witnessed*—Christ's confession animates all confessions. It was for the Lord to *witness a confession*, for Timothy to *confess a confession*. *Before Pontius Pilate*—A well-known era. *That* (confession) [not rendered in Eng. Ver.] *That*, concerning his kingdom, ver. 15, known to all Christians, ver. 15.

14. *Without spot, unrebukeable*—In the masculine gender. *Until*—Believers used to set before themselves the day of Christ as near at hand: we are wont to set before us the hour of death. *Appearing*—This word often occurs in the second Epistle to Timothy, and in the Epistle to Titus.

15. *In his times*—Mark the plural number, which does not much abridge the shortness of the times: *His*, of which the principle, power, knowledge, and revelation, is in his own hand. So *ἰδιος, his own*, ch. ii. 6; 2 Tim. i. 9; Tit. i. 3. A divine reservation. *He shall shew*—*To be shown* is said of what formerly existed. God will show him (Acts iii. 20), of whom a most magnificent panegyric follows here, involving the glory of Christ itself. *The blessed and only Potentate*—These are two predicates: the first, with the additice also of *only*, is treated of in ver. 16; for the words *μακάριος, blessed, ἀξίπατος, only*, have the same derivation, and signify *immortal*; and hence *honor* is due to him: the second is treated of presently, in this verse, and hence *power everlasting* is due to him. This is the reason why *men in power*, and *death* threatened by them, should not be feared in the confession of the Gospel. So *eternal power* is mentioned at Rom. i. 20. *Of kings—Of Lords*—Spiritual and political rulers.

16. *Only*—This word *only* was properly deferred till now, because another similar phrase follows, *no man, nor. Hath*—And therefore

will give us. *Immortality*—The adjective ἀθάνατος, *immortal*, is not found in the New Testament, but ἀφθαρτος, *incorruptible*. The Sept. has neither ἀθάνατος, *immortal*, nor ἀθανασία, *immortality*. The Book of Wisdom, written originally in Greek, has both. *Light*—After *life*, *light* is immediately mentioned. *Inaccessible*—To creatures, except as they are both admitted by him, and he goes forth to them. *No man*—So Exod. xxxiii. 20: what is denied to mere *men*, John i. 18; 1 John iv. 12, will be vouchsafed to the saints; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 4.

17. *Them that are rich*—There were many rich men at Ephesus. This forms the Appendix of the epistle, which is very important. *Trust*—This bad trust, which strengthens their grasp on riches, checks the *enjoyment* which Paul presently mentions. [Render, *the uncertainty of riches*. *Alf.*] *Uncertainty*—We ought for this reason not to trust in wealth, because it is *most uncertain*, as regards *the time to come*. *Upon, or in God*—Gr. ἐπὶ τῷ θεῷ. [So many manuscripts, but see below.] So the antithesis is more expressly marked to the words, *in uncertain riches*. *Trust, leaning upon God*, is strong. [Omit τῷ ζῶντι, *the living*, read ἐν τῷ θεῷ, *in God*. *Tisch., Alf.*] *Richly*—Otherwise no one would be *rich*. *To enjoy*—*Enjoyment* consists in giving, not in retaining. Inactivity should be removed, alike from man, and his resources: James v. 2, 3.

18. *Do good*—*To be rich in good works* follows this diligence: ἀγαθὸν, *good*, and καλὸν, *good or honorable* differ; ἀγαθός involves at the same time the idea of *blessedness* (comp. Mark x. 18, note): καλός includes the idea of *beauty*. *Ready to distribute*—In *imparting*, individually. *Willing to communicate*—By lending, by contributing for the common good, with many. Commonly, the rich are chiefly delighted with a *division* of proceedings, plans, and property, and are imperious and insolent.

19. *Laying up in store for themselves*—The best property which is laid up against the time to come. The antithesis is, *willing to communicate*. So Tob. iv. 10, *be not afraid to perform works of charity, for thou wilt lay up for thyself a good deposit for the day of necessity*. Otherwise the rich do not collect treasures for themselves, but for others. *To collect by giving* forms a pleasant *Ozymoron* [union of contradictories]. The preposition ἀπό in ἀποθησαυρίζοντας, *laying up in store*, has admirable force, *apart for a distant time*. *A good foundation*—An elliptical apposition, that is, *laying up a treasure*, namely, *a good foundation*. The metaphor is cumulative, as in Ps. xxxvii. 6, with the explanation of Gejer. He calls works of beneficence *a good foundation*, to which is opposed *the uncertainty of riches*.

Θεμέλιος, *foundation*, ῥῆγ, that on which we depend as a security, a pledge. *Against the time to come*—The antithesis is, *in this world*, ver. 17; comp. ch. iv. 8. *May lay hold*—As persons escaping from shipwreck. The merchant saved from shipwreck, finds his treasures sent home before him. In ver. 12, a *fight* is mentioned; the expression is the same, but the figure is different. [For *αἰωνίου*, *eternal*, read *ὄντως*, *really*. *Tisch.*, *Alf.* Render, *that which is really life*. So *Beng.*] *Really*—Comp. *ὄντως*, *indeed*, ch. v. 3, 5, 16. *True life* from the living God.

20. *O Timothy*—He addresses him familiarly as his son, ch. i. 18, gravely and affectionately. The conclusion, in ver. 20, 21, corresponds to the beginning of the epistle, and is to be explained from it. *That which is committed*—i. 18. So the *commandment*, ver. 14; 2 Tim. i. 14, note. The opposite here is *vain babblings*. *Profane and vain babblings*—Sept., τοὺς κενολογοῦντας, *those that mutter*, for כַּחֲסֻפְסֻפִּים, Is. viii. 19. Barbarous words were formerly used by the Magi, which are said to have a mysterious power, though they have really none, and are altogether *vain*. Paul seems to have referred to this circumstance, as he has substituted the more significant term; for *φωνή*, *a voice*, expresses vehemence: comp. 2 Tim. ii. 15, 16, note. Moreover, the word *γνώσις*, *science*, agrees with the Hebrew יָרֵד, *a wizard*, in the passage quoted above, which the Greeks in the books of Samuel and Kings at least, have interpreted *γνώστην*, *a wizard*. And thus Paul calls the false teachers by the terms signifying magi and magic, to show how he abominated them: comp. *γόητες*, *seducers*, 2 Tim. iii. 13. Clement of Alexandria adds to these words of Paul, *the heretics being reproved by this word φωνής, reject the Epistles to Timothy*. *And oppositions*—A false *knowledge* eagerly advocated various *oppositions* taken from philosophy, pretending that there are two rival Gods, the one good and the other bad; and in both, that there are wonderful *oppositions*. Paul notices these *oppositions*, and at the same time severely ridicules them by a play on the words, because their teachers *oppose* themselves to the truth, and their *θέσεις*, *positions* [*ἀντιθέσεις*, *oppositions*] are *contrary* to the foundation already laid. See the kindred words, *ἀντιδιατιθεμένους*, *oppose themselves*, and *θεμέλιος*, *foundation*, 2 Tim. ii. 25, 19. On the other hand, Paul himself, in his epistles, especially to Timothy, deals in most wise *oppositions*: as 1 Tim. i. 7, 8; iii. 16; iv. 1, 6, 7, vi. 2, 3, 5, 6, 10, 11, where we have expressly, *But thou*. Moreover 2 Tim. ii. 15–23, where again the phrase, *But thou*, is common; ch. iii. 10, 14, iv. 5. *Of science falsely so called*—Which, in ver. 21, refers to *science*, without its epithet. The *Gnostics*, who are denoted by a

change of the abstract for the concrete, boasted of their teaching, and called it their teaching *science*; but Paul says that it was named falsely; they are without understanding, ch. i. 7.

21. *Have erred concerning the faith*—Although they attempt to acquire *science* and *knowledge*, ver. 4, 20, and its *accurate reasoning*, and sagacity, yet they have lost the true sagacity, which is of *faith*, not comprehending what is *to be believed*, and what is *to believe*; comp. 2 Tim. iii. 7, 8. *Grace*—Not unknown to thee. He briefly indicates it. *With thee*—No salutations to others are here added, for the epistle was not to be publicly read. [Omit *ἀμήν*, *amen*. *Tisch.*, *Alf.*]

ANNOTATIONS

ON THE

SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

1. *Paul*—This epistle has three divisions.
 - I. THE INSCRIPTION, i. 1, 2.
 - II. AN INVITATION, COME TO ME IN PRISON, variously intimated.
 1. His affection for Timothy expressed, 3, 4.
He kindly exhorts him : BE NOT ASHAMED OF ME, ver. 6, 7 ;
to which are added sad, ver. 15, and blessed examples,
16, 17.
 2. The twofold proposition, BE STRONG, and COMMIT thy office
to faithful men, ch. ii. 1, 2. The first part is discussed,
ver. 3–13 ; the second, ver. 14, with an exhortation to
Timothy to behave himself as a man of God before his
journey, 15, 16 ; iii. 1, 2 ; iv. 1, 2.
 3. COME QUICKLY, ver. 9. Here Paul—
 1. Mentions his solitary state, 10, 11.
 2. He orders his books to be brought, 13.
 3. He admonishes him concerning the adversary, 14, 15.
 4. He points out men's inconstancy, and proclaims God's
faithfulness, 16, 17.
 4. COME BEFORE WINTER. This invitation is encompassed
with salutations, 19, 20.
 - III. THE PRAYER, 22.

(538)

Paul wished Timothy fearlessly to come to him in prison; and he was about to deliver to him before his death the evangelical office, ch. iv. 5, 6. This epistle is Paul's dying testimony. It was written long after the first Epistle to Timothy, and yet the tone of both is very similar. [Transpose to read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. Tisch., Alf.] *Κατ' ἐπαγγελίαν*, according to the promise—The fulfilment of this promise is the object of Paul's ministration. So *κατὰ*, after, John ii. 6: comp. on the particle and on the subject, Tit. i. 1, 2. *Of life*—Prepared both for me, and thee, and the elect. Hence his exhortation to Timothy, ver. 10; ii. 8. [In fact the journey necessary to be undertaken, did not seem to be without risk of life. *V. G.*]

2. *Dearlly beloved*—An appropriate epithet; for the strongest declaration of love follows. In the first epistle he had written *own*, (real): that is made good here in ver. 5. [But see note on ver. 5.]

3. *I thank*—Very near to his martyrdom, still he gives thanks. Paul *thanks* God for the faith bestowed on Timothy, ver. 5. Therefore from *that without ceasing*, to *I may be filled with joy*, is parenthetical, to explain what follows, when I *call to remembrance*, etc.: for *ὡς*, as [Eng. Ver., *that*], is an explanatory particle. *Whom I serve*—Rom. i. 9, note. *From my forefathers* [Eng. Ver. inserts *my*]*—*Paul means *the forefathers*: not Abraham, etc., whom he calls *τοῦς πατέρας*, the *fathers*, never *προγόνους*, ancestors, but the immediate progenitors; and signifies their long continuance in the true religion from an earlier age of mankind, whether Paul's ancestors were themselves godly, which is highly probable, or not; for he does not add, *my*. The memory of those who have preceded him, and to whom he is being gathered, delights him, now ready to die. He even calls to mind Timothy's grandmother and mother, ver. 5. This epistle especially is marked by something matured, gentle and affable.

4. *Greatly desiring to see thee*—He begins his invitation to Timothy gradually. *Being mindful of thy tears*—He seems not merely to speak of Timothy's former tears at bidding Paul farewell (for tears are usually called forth at parting, comp. Acts xx. 37), but of his pious tenderness of feeling. In this respect both were *like-minded*: Acts xx. 19, note. Tears, the flower of the heart, indicate either the greatest hypocrisy or the utmost sincerity. Ridiculing tears is a proof of the depravity of our age. *That*—Construe with *to see thee*.

5. *Receiving a remembrance*—[Eng. Ver., *when I call to remembrance*.] Some outward occasion, or message from Timothy, had reminded Paul of his faith. Ammon. says, *ἀνάμνησις* is when one comes to the remembrance of things past—*ἐπόμνησις*, when they are suggested to him by another. [But this idea is groundless here.

Hut.] *Faith*—Among all Timothy's virtues, *faith* best answered Paul's purpose in this epistle. *Dwelt in*—This word implies continuance. *First*—Perhaps before Timothy's birth. So far Paul's remembrance reaches. What the condition of the parents of Lois was, is not mentioned. *Grandmother*—The memory of the dead is pleasant to friends, especially to those near death, and to the posterity of the dead. *Mother*—She had married a Greek. *Eunice*—That name is found in Hesiod's Theogony. Lois seems to have been the mother of Eunice, and both were dead. [Render, *but* I am persuaded, etc., as if to imply, *notwithstanding appearances*. There is certainly an intimation of a want of entire confidence here. *Alf.*]

6. *Wherefore*—Namely, because *I have been reminded*. *I put thee in remembrance*—Being reminded, he reminds. *Stir up*—The same word occurs, Gen. xlv. 27; 1 Macc. xiii. 7: ζωοπέω, of raising the dead, 2 Kings viii. 1, 5. The opposite σβεννύειν, to extinguish; Matt. xxv. 8; 1 Thess. v. 19. Timothy, being long without Paul, seems to have become remiss; comp. note to ch. ii. 22: at least he is now incited to greater exertions. *The gift*—Joined with faith, ver. 5: living, ver. 7.

7. *Spirit*—That is, the spirit which God has given us is not the spirit of fear, but of power, etc. Hence believers testify: see next verse and in John xv. 26, 27. *Fear*—Eustathius says, δειλός, ὁ δεδιώς τὰς ἰλας, one that is afraid of troops of soldiers; comp. Sir. xxxvii. (11) 12. [But the etymology is utterly fanciful.] This derivation quite accords with the sense here; comp. ch. ii. 3. The *fear* is that, of which the causes are within, rather than without. This *fear within* too much exaggerates the causes *without*. The act of fear always has its cause in the mind, but a courageous disposition repels and overcomes outward causes. *Of power*—*Power* is opposed to *fear*. Divine *power* in us, not our own, is intended; see ver. 8; and so of *love* and *sober-mindedness*. All these operate in us, and animate us to our duties towards God, the saints, and ourselves. *Power* and *sober-mindedness* are the two extremes, but in a good sense; *love* is between: the bond, and as it were the check upon both, counteracting the two bad extremes, timidity and rashness. Concerning *power*, see ver. 8, etc.; concerning *love*, ch. ii. 14, etc.; concerning *sober-mindedness*, ch. iii. 1, etc. [These gifts are preferable to any miraculous powers. *V. G.*] *And of love*—Moreover love embraces even those in bondage, by expelling fear; comp. 1 John iv. 18. *And of a sound (sober) mind*—This is a verbal noun. The duty of young men is, to act with *sober-mindedness*, Tit. ii. 4, 6: and Timothy was a young man, ch. ii. 22; 1 Tim. iv. 12. He is therefore admonished

to relinquish all the advantages and pleasures of *life*, ch. ii. 4, and to remove the thorns, whereby he may be entangled; Luke viii. 14. The Spirit teaches this; and he who learns it, is delivered from fear, and heartily embraces the *testimony* of his Lord. [But *σωφρονισμὸς*, means *correction*; admonition of others, to become sober-minded. *Alf.*, *Hut.*]

8. *Be not thou therefore ashamed*—Shame is the companion of fear; if fear be overcome, false shame flees. Comp. ver. 12, 16, where Paul adduces his own example and that of Onesiphorus, adding examples of a contrary character in ver. 15. *Of our Lord*—A rare *Antonomasia* [general designation for a proper name.] Elsewhere Paul either omits *our*, or adds the name of *Jesus Christ*. Now, when he says *our Lord*, he contrasts him with Cæsar, whom his courtiers so called. [Rather the word *our* is a link between Timothy and *himself*, being about to speak of himself. *Alf.*] *Nor of me*—The cause of God's servants cannot be separated from the cause of God. *His prisoner*—Men are easily ashamed of prisoners, especially at Rome. *But be thou partaker of the afflictions*—*Suffer afflictions*, ch. ii. 3, 4, 5; and that *with me* and *with the gospel*. *Power*—This, which far surpasses all things, is described, ver. 9, 10; and at the same time the previous exhortation, ver. 8, is deduced from the subject itself, and derives its strength from the following description, ver. 9, 10. *Of God*—Jesus Christ and the Holy Spirit are mentioned, ver. 13, 14.

9. *Who hath saved*—By conversion, Acts ii. 47. The Father's love, the Saviour's grace, and the whole economy of salvation, for the propagation of which it is worth while to suffer and die, are well described. This *salvation* is not merely to be acquired, but applied, because it is so closely connected with the *calling*. All that is placed, ver. 9, under *κατὰ*, *according to*, actually precedes *salvation* and *calling*. *Salvation* and *calling*, in fact, follow. If one comes into the state of *being called*, this is already the beginning of his whole salvation; in which sense *calling* is a part of *salvation*: *salvation* is the whole, but both are very closely connected. The very anxiety of the Shepherd precedes the hearing of the Shepherd's voice by the sheep. *With a holy calling*—Which is entirely from God, and claims us entirely for God. The holiness and Divine origin of this calling is afterwards more fully described, especially as the epithet *his own* excludes our own works, *His own*—Rom. ix. 11; Eph. ii. 8: 1 Tim. vi. 15, note. *Given us*—Before we existed, it was given to us, the Mediator even then receiving it. *In Christ Jesus*—The name *Christ* is very skilfully put first when the old economy

is mentioned; the name *Jesus*, when the new economy is mentioned. *Before the world began*—Tit. i. 2; Rom. xvi. 25, note.

10. *Made manifest*—Those remarkable words, *the appearing*, and *bringing to light*, agree with this. *Appearing*—In the flesh. Not merely his coming is here meant, but the entire stay of Christ among men. *Death*—The article is used here emphatically. Paul here, as it were, directly abolishes death. Hence the soldier of Christ should no longer fear death. [Transpose to read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. Tisch. (not Alf.)] *Brought to light*—An abbreviated expression: implying, and has procured for us (to be supplied from the antithetic expression, *who hath abolished*) and has brought by the Gospel; comp. Eph. ii. 17. *Life and immortality*—A Hendiadys, *immortal life*. *Through the*—We may construe thus: *φανερωθεῖσαν διὰ τῆς*—(καὶ) *διὰ τοῦ εὐαγγελίου*, *made manifest by his appearing*—(and) *by the Gospel*.

11. *Of the Gentiles*—Construe this with *preacher and apostle* also. There are three names, *preacher, apostle, teacher*. I. A public *preacher* is even in one and the same place. II. *An apostle* goes about everywhere; but he would have discharged his apostolic duty, if he had once declared his message. III. *Teacher*. Here is added diligence and perseverance in teaching; whence arose *suffering*.

12. *I suffer these things*—These misfortunes happen to me. *For*—Confidence as to the future drives away shame. *Whom*—He says, *ᾧ*, *whom*, not *τινι*, [*who he is, in whom*]. I know *him, in whom* I have trusted, although the world knows him not. *I have believed*—And committed to him my trust. Here the *faithfulness* of God is implied; comp. ch. ii. 13: his *power* also is presently mentioned. *I am persuaded*—Rom. viii. 38. *Able*—Against so many enemies. *My deposit*—[Eng. Ver., *that which I have committed unto him*]—There is one deposit which, committed to us by God, we ought to keep, ver. 13; comp. ch. ii. 2, *commit*: there is another which, committed to God by us, and mentioned here, he keeps; and this is our soul, 1 Pet. iv. 19: comp. Luke xxiii. 46, ourselves and our heavenly portion. Paul, with death close at hand, had two trusts, one to be committed to the Lord, the other to Timothy. *Keep*—Even in death. *That*—Ver. 18, ch. iv. 8. [*Against*—Not merely *until*, but *for*. Hut., Alf.]

13. *Pattern*—[Gr. *δοκίμωσι*. Render, *have an ensample of* (the) *healthy words, which*, etc. Alf.] *Ἐποτυπόμαι*, *I revolve in mind*. Therefore Paul wishes that what Timothy had once heard, should be always kept in view, and remain impressed on his mind. From this an outward profession must derive its strength. Paul set before Tim-

othy faith and love: let Timothy express and represent faith and love. *Hold*—A word suiting the context, which relates to a trust. He uses *ἔχει, hold*, not *ἔχεις, thou holdest*. Nor did Paul intend as a teacher to give Timothy a summary of sound words. *Thou hast heard of me*—Comp. ii. 2, where *thou hast heard of me* occurs with the words differently arranged. Here indeed, ver. 13, Paul's authority is urged as a reason for holding it the more; hence *from me* is put first. But ch. ii. 2, *thou hast heard* and *commit* are the antithetic words; hence *thou hast heard* precedes. *In*—Construed with *ἔχει, hold*: comp. 1 Tim. iii. 9.

14. *That good thing which was committed*—Namely, the sound words which I have committed to thee; comp. ch. ii. 2. *By the Holy Ghost*—He is the earnest of the heavenly trust, which he who keeps, also keeps the trust committed to him; whence *his indwelling* is urged upon us.

15. [*All*—Not without exception, ver. 16–18. *Alf.*] *Have turned away from me*—At Rome, ch. iv. 16. *In Asia*—They therefore returned thither. Not so Timothy, although he was also in Asia at Ephesus. *Phygellus and Hermogenes*—One might perhaps have thought that these would be more steadfast than the others.

16. *Give*—He does not invoke evil against the inconstant, ver. 15. He prays excellently for the steadfast. The apostle is affected. He means to say Onesiphorus acted nobly, but his emotion gives the positive statement the form of a wish. *Mercy*—Onesiphorus had abounded in works of *mercy*. *The Lord*—Christ. *The house of Onesiphorus*—At Ephesus, ver. 18, ch. iv. 19. Onesiphorus himself was absent, or was then dead. Paul therefore honors the survivors by his wish, nay, also Onesiphorus himself, ver. 18. *Often*—At Ephesus and Rome.

17. *And found*—By Divine aid. A great thing in so great a city, where not many would care for the prisoner Paul. *Find*, in ver. 18, corresponds to this. He found me in so great a crowd: may he find mercy in the last general assembly. A similar allusion occurs twice, ch. ii. 9, note.

18. *Grant*—A pathetic *Anaphora* [repetition of a word in beginnings.] *To himself*—[Eng. Ver., *unto him*.] An antithesis to *his house*. *The Lord*—Christ, for whom he did this. *Of the Lord*—The same Christ, who shall reward him. The noun for the reciprocal pronoun, with emphasis, as Luke xi. 17, note; 2 Thess. iii. 5. *Ministered*—Even after my departure; 1 Tim. i. 3.

CHAPTER II.

1. *Thou*—He proceeds to exhort him; ver. 3, ch. iii. 10, note. *My son*—An argument for Timothy's imitation of Paul, viz., from his spiritual relationship. *Be strong*—i. 7, and show thyself so. [This is discussed in ver. 3-13. *V. G.*] *In the grace*—The common grace incites and strengthens us even for special duties. It is an incentive and stimulus.

2. *Among*—*Before*, 1 Tim. vi. 12. *Commit*—Before coming thence to me. [A perversion of the sense. It refers to the *general duty* of instructing other *faithful men*. *Alf., Hut.*] *To faithful men*—The virtue of those to whom thou committest this trust. [This is discussed in ver. 14-21. *V. G.*] *Shall be*—After thy departure.

3. [For *σὺ οὖν χακοπάθησον, thou therefore endure hardness*, read *συχακοπάθησον, suffer hardship with (me)*. Also transpose to read *Χριστοῦ Ἰησοῦ, Christ Jesus*. *Tisch., Alf.*] An *Anaphora* [repetition of words in beginnings]; comp. ver. 1. Timothy is called to higher duties; comp. ver. 2.

4. *No man*—The word *abstain* is recommended in this verse: *sustain* is added in the next. *That warreth*—Do with all thy might what thou doest. *With the affairs of this life*—In which merchants and workmen are involved. *May please*—Being entirely devoted to a soldier's duties.

7. *Consider*—*Understanding* is a divine gift; *to consider*, is the part of a noble-minded man. Paul says this, if you compare ver. 6, with ver. 5. If the husbandman (Timothy) have labored, then he ought first to partake of the fruits (in which Christ's resurrection abounds, ver. 8, 11, 12); but if this were Paul's whole meaning, he would have said, *τὸν μεταληφόμενον, δεῖ κοπιᾶν, he who is to partake, must labor*. Therefore from this seventh verse we may gather that a rather different thought is here involved, amounting to this:—Paul trained Timothy's mind, i. 6; therefore fruits are chiefly due to him from Timothy. Thus Paul does not openly require, as is necessary with dull men, that Timothy should nobly acknowledge and perform the duty, but ambiguously and enigmatically; and this he does by three figures taken from the soldier, the wrestler, the husbandman. [For *δῶν, give*, read *δώσει, will give*. *Tisch., Alf.* Render, *for the Lord will give*, etc.] *For the Lord give thee*—The meaning is, *he will give*; thus *consider* and *for* are connected; but affection adds the expression of feeling. *The Lord*—Christ. *In all things*—*He had*

already given him understanding in many things : this being assumed, Paul says, *May he give it in all things.*

8. *Remember*—So that thou mayest follow. Paul, as usual, animates his own example by Christ's. *Was raised from the dead*—An abbreviated expression, that is, *Who died and was raised from the dead*; so we, ver. 11. *Katà, according to,* depends on these words. *Of the seed of David*—He wishes Timothy to attend to this one *genealogy*, which goes to prove that Jesus is the Christ.

9. *Wherein*—In the Gospel. *I suffer trouble*—*Κακούργος, an evil-doer*, is akin to this. I suffer evil, as if I had done evil. *Bonds*—*Is not bound*, is kindred to this. *As an evil-doer*—With danger of life and with disgrace. *Is not bound*—That is, progresses without hindrance. [The hands are bound; but not the tongue. Comp. ch. iv. 17. Acts xxviii. 31. *Chrysost.* in *Alf.*]

10. *Therefore*—Because the Gospel runs while I am bound. *Salvation—with glory*—There is an exquisite propriety in the words: *salvation*, the deliverance from evil, is for those who receive faith: *δόξα, glory*, the abundance of blessings, is for those who reach the goal, Acts ii. 47; Rom. viii. 24, 21: [comp. Ps. lxxxiv. 12.]

11. *Be dead with*—The *σύν, with*, occurs thrice: viz. *with Christ*: *συναπεθόμεν, we be dead with*, said of those that hope for life.

12. *We suffer*—The present, and in this place something more significant, and far-reaching than *to die*: therefore also there is a reward besides *life*, the *kingdom*. *If we deny*—With the mouth. *If we do not believe*, with the heart, follows in the next verse. The denial precedes, for it extinguishes *the faith* which had existed. *He also*—Christ.

13. *Abideth faithful*—This expression, on comparing with it, *He will deny*, most sweetly and unexpectedly affects the believing reader, who is not to be denied: *He remains faithful* to himself, viz. towards us, who are unlike him. [It is therefore our own fault, if we fall away. *V. G.*] Thus the subsequent axiom corresponds to it, *He cannot deny*, etc. So in Dent. vii. 9, 10, he is praised as *the faithful God*, who both rewards the godly and takes vengeance on them that hate him. *He cannot*—This *impossibility* is worthy of our praise: Jer. xlv. 22.

14. *Of these things*—Which thou hast heard of me, ver. 2. *Put in remembrance*—Those, over whom thou presidest; Tit. iii. 1. *Before the Lord*—Comp. 1 Tim. v. 21, note. *Strive about words*—The meaning is not a battle *about words*, but a battle carried on *by words*, ver. 23, 24, *about very important matters*, ver. 17, 18. Comp. Acts

xviii. 15. *To no profit*—Gr. *εἰς οὐδὲν χρήσιμον*. Supply *ὄν*, which is. The accusative absolute, as in Luke xxiv. 47. *Εὐχρηστον*, meet for use, ver. 21, corresponds to it. *To*—They are not only unprofitable, but also injurious and subversive. *Ἐπι, to*, expresses the consequence, as in 1 Thess. iv, 7, *not to uncleanness*. *Subversion* is opposed to *edification*.

15. *Study*—A word suited to the character of the whole epistle *Thyself*—An antithesis to the *work* of which *workman* is the kindred word. *Approved*—*Approved* unto God; not *reprobate unto every good work*, Tit. i. 16, but having his *work perfect*, James i. 4. Hesychius: *δόκιμον*, *useful*, *perfect*. *A workman that needeth not to be ashamed*—Whom *thy* own conscience cannot shame. The Scholiast quoted by Pricæus explains *ἀνεπαίσχυτον* by *παρῆρησιαζόμενον*, *speaking freely*; comp. Phil. i. 20. *Rightly dividing* follows, viz. one who will extend the word of truth among others. *Rightly handling*—Here many think that the idea of *cutting* is implied [as Eng. Ver., *rightly dividing*]; but the Vulgate translates it, *rightly treating*, an excellent rendering; comp. Sept. Prov. iii. 6, xi. 5, *ὁρθοτομεῖν ὁδούς*, just as in Latin, *secare viam*, *to travel a road*. Therefore the meaning of Paul is, that Timothy *prepare a straight course* for the word of truth, and walk himself straight forward according to this line, turning neither to the right nor to the left, *teaching no other doctrine*, 1 Tim. i. 3; and in this view the antithesis of the word, *will go forward*, [Eng. Ver., *increase*], ver. 16, is more clearly perceived. [The meaning seems to be simply *to treat rightly*; truthfully, without falsifying. *Hut., Alf.*] *The word of truth*—The antithesis presently occurs, *κενοφωνίας*, *babblings*, of which the first part of the compound, signifying *empty* is opposed to *truth*; the last part, involving loudness of voice, is opposed to *the moderate word*.

16. *But the* (babblings)—[Eng. Ver. does not render the article]. So ver. 21, 22, by *Anaphora* [repetition of words at beginnings.] Therefore *profane vain babblings*, which foster great errors, differ from *questions* about worthless things; the former are pernicious, the latter useless, Tit. iii. 9. *Shun*—The same word, Tit. iii. 9, in which *περὶ* elegantly means the same thing, as in *περιγίνομαι*; but *περιγίνομαι* [I am over and above, I overcome, I get the better of another] denotes the act of separating and overcoming; *περίσταμαι*, the state. Timothy had never entangled himself; therefore Paul exhorts him to steadfastness: *remain thou separate*. *To more ungodliness*—So *ἐπὶ πλεῖον κακίας προβαίνειν*, *to advance more in vice*.—Dio-

dorus Siculus. *They will advance*—[Eng. Ver., *increase*—Namely, those who utter such *vain babblings*. To this subject also refer *their*, ver. 17. It contains a *Mimesis* [use of an opponent's words in rebuke or refutation] as afterwards in the phrase *will eat*. These men think they *are advancing* in sacred things. The future is used literally; for it is a prediction, as in *will eat* in the next verse; comp. iii. 1.

17. *Hymenæus*—Who was pertinacious; comp. 1 Tim. i. 20. *And Philetus*—His companion.

18. *The resurrection*—Perhaps these Ephesians had taken a pretext from Paul's own epistle to the Ephesians. Eph. ii. 6. Clement of Alexandria says, that the defamers of marriage interpreted the resurrection, Luke xx. 35, referring to this life. [So the hope of eternal life was taken away. *V. G.*] *Overthrow*—The figure is from a *foundation, a house*; see the following verses.

19. [Render, *Nevertheless God's firm foundation standeth*. Eng. Ver. is ungrammatical. *Alf.*] *Indeed*—[better Eng. Ver., *nevertheless*]—*sure*—The antithesis is, *overthrow*, ver. 18; add by all means the note on 1 Tim. iii. 15. *Indeed* has its conclusion in the *dè, but*, ver. 20. *The foundation of God*—Hebr. *קרקע*, *foundation*, that is, the subject at issue; for example, in a contract. *The foundation of God*, on which his people depend, so that they cannot be overthrown, is God's immoveable faithfulness. [Rather, *the church*, founded by God. *Hut., Alf., etc.*] *Standeth*—It is said to *stand*, for to *remain unmoved*, as a *sentence* is said to *stand*. The word *depart* presently corresponds to 'it. Paul expresses the meaning of *קרקע*, to *be sure*. *Seal*—Sentences used formerly to be engraven on seals. *This*—To which the remainder of this verse refers. *The Lord knoweth*—*God has looked upon and knows them that are his, and draws his saints near to him*, Num. xvi. 5. *He knows* his own in love, and ceases not to know them, but always keeps them his; and this *ידע*, *he will make known*, Num. xvi. 5. *And*—*Observe*, says Petit, that *according to Paul*, some words were written on both sides of the *seal*; for on the one face of *the seal* these words are read, *the Lord knoweth*, etc.: but on the other, *let him depart*, etc. *Depart from iniquity*—Num. xvi. 26: *be separated from the tents of these wicked men*. Paul uses the abstract, *iniquity*, for the concrete; comp. ver. 21, *if a man by purging himself shall go forth from these*; and at the same time he refers to that passage of Is. lii. 11, *DEPART YE, DEPART YE, touch no UNCLEAN THING; be ye clean that bear the VESSELS of the Lord*. The Imperative, *let him depart*, pronounced

in the name of God, implies power to depart, and the blessedness of those who depart. *Every one that nameth*—The name of Christ, as his Lord: comp. Acts xix. 13, note, That is done by preaching, Jer. xx. 9, and by celebrating his name, Ps. xx. 7. *The name*—On the name of the Lord, on the Lord knowing none save his own, on unrighteousness, comp. Matt. vii. 22, 23. [For *Χριστοῦ*, Christ, read *Κυρίου*, the Lord. Tisch., Alf., etc. So Beng.]

20. *Great*—Such is the Church. *Of gold and of silver*—Of precious materials, hard, able to endure fire. *Of wood and earth*—Of viler materials, fragile, and fearing the fire. *Some—Some—And the former*, those of gold, to honor; *but the latter*, those of wood, to quite a different purpose. Even the gold vessel may be applied to dishonorable purposes; the wooden one, to such as are honorable; but that does not readily happen in a well regulated household. Members of the Church inferior in gifts and degrees of faith and sanctification are not vessels for dishonor, nor should any one *purge* himself from these.

21. *If a man therefore*—As Timothy. *Purge himself from these—By purging himself, shall go forth from the number of these dishonored vessels.* The active voice with the reciprocal pronoun indicates the most unrestrained power on the part of believers. *Sanctified*—God's own and entirely devoted to him. [Omit *καί*, and. Tisch., Alf.] *For honor*—*prepared* forms four clauses, of which the first is explained by the second, the third by the fourth. Therefore *and* connects these two pairs. Comp. iii. 17, *perfect—thoroughly furnished.* *The Master*—God, whose house Paul in his epistles to Timothy calls the church. *Every good work*—Ch. iii. 17; Tit. i. 16.

22. *Youthful*—In which young men indulge, 1 John ii. 16, note, and which injure the *purity of heart*, mentioned presently and ver. 21. Paul had formerly warned Timothy against *old wives' fables* and against the drinking of *water*, 1 Tim. iv. 7, v. 23; now he warns him against the other extreme, *youthful lusts.* *Righteousness*—This is put first, in opposition to *iniquity*, ver. 19. *With*—Construed with *peace*. [But Eng. Ver. puts a comma after *peace*]. Zeal for a holy party is holy, Rom. xii. 9; 3 John 11. *Them that call on*—Comp. note on ver. 19; Acts ix. 14. *The Lord*—Christ. *Pure*—Ver. 21, *purge*. Lusts are hostile to this purity; righteousness, faith, love, peace attend it.

23. *Foolish and unlearned*—For thou shouldst *instruct*, ver. 25, and be wise, iii. 15: comp. *foolish*, Tit. iii. 9. *Strifes*—Tit. iii. 9.

24. *Must not strive*—Should not be a bitter controversialist. *Gen-*

tle, apt to teach : patient, instructing—A *Chiasmus* [cross reference]. Towards *all*, the servant of the Lord should be *gentle*, so he will be apt to *teach*; towards adversaries, he should be *patient*, so he will be able to *instruct*. He should neither attack nor resist; he should be *gentle*, lest he should occasion evils; and *patient*, that he may endure evils. *Apt to teach*—This implies not only competency and readiness in teaching, but even especially patience and diligence. For we must *hold fast*, Tit. i. 9, note, and that too with gentleness, James iii. 17, and perseverance, Acts xx. 31, in *all long-suffering and doctrine*, below, ch. iv. 2. *Patient*—Enduring evils. Zeal is sometimes needed, gentleness always.

25. *If peradventure*—Gr. μήποτε. Μη, interrogative: *with this expectation, if at any time, etc. God will give them*—For human power cannot. A motive for patience. [He who tries to use violence, is so much the less successful: nor yet should he yield sluggishness. V. G.] *Repentance*—This precedes *acknowledgment*. To—So εἰς, at, in the next verse.

26. *May recover*—This depends on *if peradventure: if they may awake*, and shake off sleep. *Out of the snare*—Two evils, *captivity* and sleep. Two good things, *awaking* and deliverance. An abbreviated expression. *Taken captive*—Luke v. 10; *taken captive* willingly. *By him*—By the servant of the Lord. [But this cannot be, as ἀβροῦ, him, must refer to διαβόλου, the Devil. Hut., Alf.] Where God goes before, ver. 25, *the work* of his servant is successful. God rouses: his servant rescues them. *At his*—Construed with, *they may recover*. 'Ex, out of, marks the starting point, εἰς, to [Eng. Ver., at] the goal. The former is, *oppose themselves*, ver. 25, and *the snare of the devil*, ver. 26: the latter is the *acknowledgment of the truth and the will of God*. *His*—God's. [Rather, *the devil's*. Hut., etc.] *Will*—Which is entirely free, and frees; 1 Pet. iv. 2. The opposite is, from *the snare*. Paul himself was awakened to the *will* of God; Acts xxii. 14.

CHAPTER III.

1. *But know this*—[Eng. Ver., *this know also.*] The apostle writes clearly, 1 Tim. iv. 1. *In the last days*—Which had already begun, ver. 5, end. A similar expression is found at 2 Pet. iii. 8; Jude ver. 18. *Shall come*—Unexpectedly. The future, in respect of former prophecies. *Perilous times*—When it will be difficult to discover your duty.

2. *Men shall be*—*Such shall be* of higher rank and more numerous in the Church than ever: ver. 5. They shall be worse even than those who had abused the light of nature alone, Rom. i. 29, etc.: where we explain in the notes, much which is here repeated. *Lovers of their own selves*—The first root of evil. *Covetous*—The second root. *Disobedient to parents*—The character of the times is to be gathered especially from the manners of the young. *Unthankful*—The obligation of a grateful mind is next to filial duty.

3. *Incontinent, fierce*—At once both yielding and harsh. *Despisers of those that are good*—Its contrary is a *lover of good*, Tit. i. 7, note 3.

4. *Heady*—Rash, headstrong in action, etc. *High-minded*—1 Tim. vi. 4, note; as if one should be so suffocated with *smoke*, as to be no longer sane. Such does pride make men. *Lovers of pleasures*—An epithet of the Epicureans. Pleasure destroys the love and sense of God. Such are our Epicureans.

5. *Form*—The outward *appearance*, not without some inward *principle* of godliness. [*Having repudiated the power*—not *denying*, as Eng. Ver. *Alf.*] *Turn away*—*Τρέπεται*, *he turns*, is said of one who flees perforce: *ἀποτρέπεται*, *he turns away*, of one who withdraws, and voluntarily shuns any one. *Eustathius*

6. *Of this sort*—See the preceding verse. *Such*—He clearly points them out. *They which creep in*—Privately. *Silly women*—Who are presently described as like those (in ver. 5). *With divers lusts*—Of the mind and of the flesh: iv. 3. Even this *variety* delights.

7. *Learning*—Curiously. *Never*—Whence they are easily *led captive*, ver. 6.

8. *Jannes and Jambres*—Euseb., i. 9, Præp. Evang., quotes the following passage from Numenius, a Pythagorean philosopher: *Jannes and Jambres*, understood to be Egyptian *sacred scribes*, men of no small skill in magic, when the Jews were driven out of Egypt, etc. *Jannes and Jambres* were notorious names in Paul's time; for they were very often mentioned in the ancient books of the Hebrews, as

two of the chief magicians among the Egyptians. The very acute Hiller, according to the Abyssinian language, interprets *Jannes*, a *jester* or *trickster*, and *Jambres*, a *juggler*; for he thinks, that the appellatives were changed into proper names in time. Certainly, if they were simply proper names, we may believe that they were formerly intermediate terms, indicating the profession of the art itself; comp. Acts xiii. 8. *Withstood Moses*—By rivalling to some extent his wonders. *Resist*—The opposite is, *shall suffer persecution*, ver. 12. *Reprobate*—*Having no power to prove*: comp. Rom. i. 28.

9. *They shall proceed no further*—Not so as to seduce others, although they themselves, and those like them, *shall proceed to worse*, ver. 13. [But in ch. ii. 16, 17, we are told that error shall extend. But here he is looking to its final extinction; as *Chrysost.* “Even though error flourish for a time, it shall not abide to the end.” *Hut., Alf.*] Often malice goes deeper when it cannot extend itself. *Folly*—Though they think themselves *wise*. *Their*—Ex. vii. 12, viii. 18, ix. 11. A very severe punishment is denoted by the apostle’s moderate expression, concerning a well-known fact.

10. *But thou*—An antithesis: so again after new descriptions of evils, ver. 14, ch. iv. 5. *Thou hast followed*—[Eng. Ver., *fully known*.] Timothy became Paul’s companion after the persecutions here mentioned, Acts xiii. 50, xiv. 5, 19, xvi. 3. This word is therefore well used here, as in Luke i. 3. So Antiochus of his son: I am persuaded that he, *understanding my mind* (Gr. *following*); 2 Macc. ix. 27. *Purpose*—His purpose for the future closely follows his *mode of life*; comp. Acts xi. 23, note; and *long-suffering* closely follows *faith*, as in Heb. vi. 12: *patience follows love*, as in 2 Thess. iii. 5.

11. *At Antioch, Iconium, Lystra*—Acts xiii. 14, 51, xiv. 6. *What—Oloc, how great*, shows the importance of the subject: 1 Macc. v. 56, *he heard the valiant and warlike deeds, how great things they did*. *What persecutions*—The noun repeated after the interposition of another adds clearness and weight to the remark. *Persecution* and *affliction* are species and class: *persecution* is properly, when one is driven from city to city, or when they try to seize him in his flight; but *affliction* is any calamity in general, as, when Paul was stoned, etc. *I endured*—The mark of an apostle. *Delivered*—Another mark, to be miraculously preserved; Ps. xxxiv. (xxxiii.) 17, *He delivered them out of all their afflictions*. *The Lord*—Christ.

12. *Yea and all*—*All*, and they only. The third mark, to have persecutors; so far should persecution be from offending any one. When *persecution* begins, it does not yet appear that that is the mark of an apostle: it at length appears from the *help*, and *endurance*.

In this, however, is the third mark of an apostle: *patience* is a great thing in the apostle's eyes; he prefers it to all the others. All other things may be taken from a man, so that he may be ruined and himself fall away; but when he has *patience* all things are preserved. Hence Timothy might at the same time infer that he would also suffer persecution. There is a similar transition from Paul to all godly men, ch. iv. 8. *That will*—Gr. *θέλοντες*. Consider therefore whether you are willing; comp. *intending*, Gr. *θέλον*, xiv. 28. Even a persevering will has a beginning. *Live godly*—The whole energy of their life devoted to Christian piety, Phil. i. 21. *Live*—To pass life, Gal. ii. 14. *In Christ*—There is no *godliness* out of Christ Jesus. [And indeed the world easily wears that mask of religion which depends on itself; but the piety which flourishes directly from Jesus Christ, is very hateful to the modern Christians, who are without any token of good, as it was to the old Jews. *V. G.*] *Shall suffer persecution*—Nor will they refuse it, Gal. v. 11. *They shall wax worse*, ver. 13, answers to this future.

13. *Evil men*—The antithesis is *godly*, ver. 12. These are *πλανώμενοι*, with a middle signification, *who permit themselves to be seduced*. *Seducers*—*Enchanters*, like those of Egypt, ver. 8. These are *πλανώντες*, *seducers*. *Shall wax*—So that no one will persecute them, but they will persecute the godly. *Deceiving and being deceived*—He who begins to deceive others, the less easily recovers himself from error, and the more easily embraces others' errors.

14, 15. *But thou*—Whatever they may do. He resumes what he began to say at ver. 10. *Has been assured of*—*πιστω*, I confirm a thing or a mind: *ἐν ᾧ ἐπιστάθης*, *in which thou hast been rendered faithful and firm* [out of the Scripture, ver. 15. *V. G.*] Comp. Sept., Ps, lxxviii. 8, 37, where *πιστοῦσθαι*, *to be steadfast*, corresponds to *πισ*. *Knowing*—*and because thou hast known*—A double *Ætiology* [assigning of a reason], of which the first part refers to *in the things which thou hast learned*, the second to *thou hast been assured*. A similar construction, *διὰ—καὶ ὅτι*, *because—that*, occurs, John ii. 24, 25; also *ἐπιγινούς—καὶ ὅτι*, *knowing—and because*, Acts xxii. 29. [But this is wrong, and Eng. Ver. connects properly, *knowing of whom—and (knowing) that*, etc. So *Hut.*, etc.] *Of whom*—Paul, an approved teacher, ver. 10, 11.

15. *And*—Even after Paul's death, Timothy is the more bound to the Scripture. Paul does not bind Timothy to himself alone, but enjoins him who, however mature, was his son in the faith, to use the Scriptures. They should consider this, who are so devoted to the teachers by whom they have been trained, that they admit nothing

beyond their circle which is afterwards presented to them from Scripture. Sometimes slothful mental satiety and *self-complacency* steal upon men under the name of steadfastness and sobriety. *From a child*—Tender age is best adapted for *being assured*, so that faith may be stamped upon it, diffusing firmness through the whole life. *The holy Scriptures*—The books of Moses and the prophets. For these existed when Timothy was a child. *Thou hast known*—By thy mother's instructions, ch. i. 5. *Which were able*—[But Eng. Ver., *are able*, is correct. So *Hut.*, etc.] The particle receives a preterite force from *thou hast known*. This *ability* expresses sufficiency and perfection. *Thee*—As if they were written for thee alone. *To make wise*—A grand expression. The antithesis is *folly*, ver. 9. *Unto salvation*—Thine and others'. *Through faith*—The unbeliever does not receive wisdom and salvation. *Through* is construed with *salvation*; [better with *make thee wise. Alf.*]

16. *All Scripture*—The sacred Scripture, in all its parts. All Paul's latest epistles as much as possible recommend the Scripture. *Given by inspiration of God*—This is a part, not of the subject (for what Scripture Paul means, is evident in itself, as elsewhere, so here), but of the predicate. But *Alf.* takes it as subject, *every scripture given by inspiration of God is also profitable*, etc.] *It was divinely inspired*, not merely while it was written, God breathing through the writers, but also while it is being read, God breathing through the Scripture, and the Scripture breathing him. Hence it is so *profitable*. *For doctrine*—*Doctrine* instructs the ignorant; *reproof* convinces the erring and prejudiced; *correction* recalls a man from wrong to right; *training* [Eng. Ver., *instruction*] in *righteousness* positively instructs, ch. ii. 24; Sir. xviii. 13.

17. *May be perfect*—In his duty. *The man of God*—1 Tim. vi. 11, note. *Unto all good works*—The kinds of such works are enumerated, ver. 16. For the *man of God* should *teach, reprove, correct, train* or *instruct*; comp. iv. 2. [But this is too limited. Ver. 16 shows what Scripture accomplishes, not in duties towards others, but for the man himself who uses it. The phrase, *every good work*, is general. *Hut.*] *Thoroughly furnished*—By Scripture. He should *be thoroughly perfected*, then he will be *perfect*. *To become* and *to be* differ.

CHAPTER IV.

1. [Omit *ὄν ἐγὼ, therefore (I). Tisch., Alf.*] *Therefore*—This is drawn from the whole of ch. iii. *I*—Whom thou knowest, ch. iii. 14. [Omit *τοῦ Κυρίου, the Lord*, and read *Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.*] *The quick and the dead*—Paul's death was near, while Timothy was to survive. [For *κατὰ, at*, read *καί, and. Tisch., etc.* Render, *I adjure thee before God, etc., and by his appearing and kingdom, etc. Alf.*] *At*—Then when he shall appear; *κατὰ, at* refers to time, Heb. i. 10. *Appearing*—*Ἐπιφάνεια καὶ βασιλεία*, is a *Hendiadys* [i. e., *appearing of his kingdom*]: *ἐπιφάνεια, appearing*, is the *revelation and rise of the kingdom*, 1 Tim. vi. 14, 15. [An error; each has place in the adjuration. *Alf.*]

2. *Be instant*—Urge. *In season, out of season*—Gr. *ἐνκαιρως, ἀκαιρως*. Pricæus understands the word as it were proverbially, for *assiduously, or at every time*, and has collected numerous examples, not all of which involve the same principle. This is the apostle's meaning: Be instant at ordinary and proper times, and beyond these, whether it suit thyself and thy hearers or not, night and day, Acts xx. 31. *Reprove, rebuke*—The conjunction is appropriately omitted. All these things do no violence to *long-suffering*, but require it. *In doctrine*—Ch. ii. 24, note.

3. *Will come*—And now is, ch. iii. 1, note. *Doctrine*—The concrete follows, *teachers*. He who despises sound doctrine, abandons sound teachers; like teacher, like pupil. *Lusts*—In which they are unwillingly interrupted by true teachers, and which they seek to season by the sweetness of laxer doctrine. *Shall they heap up*—Gr. *ἐπισσώσουσι*. A weighty compound, denoting abundance. Variety delights those who have itching ears.

4. *Having itching ears*—Man's ear does not brook teachers who oppose the lusts of the heart.

5. *Watch in all things*—In all circumstances, so as never to fall asleep. So *περὶ πάντα, in all things*, Tit. ii. 7. *The work*—1 Tim. iii. 1. *Do*—The journey to Paul is especially included. *Of an evangelist*—A magnificent term. *Fulfil*—Gr. *πληροφόρησον* [Eng. Ver., *make full proof of*]. By resisting those and coming to me. The same word occurs, ver. 17.

6. *For I*—A cause which may influence Timothy to duty,—Paul's departure and blessedness. *The end crowns the work*. *Now*—As the time was indicated to Peter, 2 Pet. i. 14, so to Paul. *I am being*

offered—[Better than Eng. Ver., *ready to be offered*]—Phil. ii. 17, note. *Of my departure*—Phil. i. 23, note.

7. *That good fight*—[Eng. Ver., *a good fight*]. Comp. 1 Tim. vi. 12, note. *The faith*—The thing, twice expressed figuratively, is now expressed for the third time without a figure. *I have kept*—To the end, Rev. ii. 10.

8. *Henceforth*—What a delightful particle!—the decisive moment. Paul, as befits the moment of his departure, contemplating his three states: 1. the past, *I have fought*; 2. the present, *there is laid up*; 3. the future, *the Lord shall give*. *There is laid up*—All hardship and danger being for ever overcome. *Righteousness*—For which I have fought. *The righteous* refers to this. *The crown*—[Not as Eng. Ver., *a crown*. *Alf.*] The *crown* was bestowed after wrestling, running, fighting. *Shall give*—The word *righteous* accords with this; 2 Thess. i. 6, 7. *The Lord*—Christ. Of whom also, ver. 1, 14, 17, 18, 22, speak. *In that day*—Whether Paul was aware of the first resurrection, and claimed any such thing for himself, I do not know. *That day* is the last—the day of the general judgment. The elect will then at length receive a large accession of glory, 2 Cor. v. 10; a passage which should be understood generally. There is nothing to prevent the partakers of the first resurrection from receiving a *crown* also at the last day, and from being commended anew in that general assembly. The *brethren*, Matt. xxv. 40, will be much fewer than the others who benefited them. Therefore the favorable sentence passed upon those brethren is assumed. *To me*—Individual application. *To all*—This heightens Paul's joy; it stimulates Timothy. Paul had won many of these. *That love*—Gr. *ἡγάπησεν*. This is more imposing in the preterite, than *ἀγαπήσας*, *having loved*, ver. 10; where see a sad antithesis. This desire of the Lord's appearing assumes the whole state of sincere Christianity, especially faith. A change of the consequent for the antecedent. *Appearing*—The first and the second.

9. *Do thy diligence*—This is repeated, ver. 21. *To come unto me*—What Paul has hitherto intimated, he finally, in the conclusion, states openly, ver. 21. Timothy was both to be a comfort to Paul the martyr, and to be strengthened by him, and afterwards was to carry on the work of the Gospel, perhaps, for a little time at Rome. It is reported that he became a martyr at Ephesus.

10. [*For*—Paul is almost deserted. *V. G.*] *Unto Thessalonica*—“A Scholiast in the Medic. Library, reads, *and became there (at Thessalonica) an idolatrous priest*, of which I have read nowhere else.” Pricæus. *Galatia*—This reading seems to have crept in here owing

to its rhythm with Dalmatia. Good authorities have *Γαλλίαν, Gaul*, and some who retain *Γαλατρίαν, Galatia*, refer it to Western or European Galatia, that is, Gaul. *Titus*—He therefore departed from Crete, after arranging affairs, Tit. i. 5. These persons had either attended or visited Paul.

11. *Luke*—Luke has not brought down the Acts of the Apostles to this period. *Only*—He is speaking of his companions; for many friends were present: ver. 21. *Profitable*—More than before, Acts xiii. 13, xv. 38: comp. Philem. 11. Demas apostatizes: Mark recovers himself: but he, who had gone away in an easier undertaking, should now be present in more serious difficulties.

12. *Tychicus*—Whom Timothy might set over the Church; but Paul leaves this to himself: comp. Tit. iii. 12.

13. *The cloak*—Some take it for a book-case (book-bag); but the case would not be named separately from the books. [The meaning is doubtful, most probably *cloak*. So *Alf., De W.*] *I left*—The cloak might perhaps have been taken from Paul at Rome, where they first attacked him, if he had brought it with him. Now when Timothy is desired to bring it, personal security is distinctly promised to him. *With Carpus*—The man must have been very faithful, to whom the apostle would confide this most precious trust.

14. *Did me*—At Ephesus, or even at Rome. *Reward*—[*Alf.* (not *Tisch.*) after *Lachmann*, reads ἀποδώσει, *will reward*, but remarks that the *wish* of the common reading makes no difficulty; for it expresses, not personal feeling (see ver. 16.), but zeal for the gospel.] The apostle knew that he would not be unavenged; he therefore acquiesces in the Lord's judgment. *Much*—Therefore he will not cease. *Our*—Believers have a common cause: and Timothy was already Paul's companion. This adversary was where Timothy was, and where Paul had been, at Ephesus; Timothy *must* beware of him.

16. *First*—It was now therefore the second; in which he wishes Timothy to be present with him, and is confident that the Lord will stand by him, that he may prevail. *Stood with*—The σὺν, *with*, indicates that they were in no great danger. [*All*—How lamentable! *V. G.*] *Forsook*—From fear. *It may not be laid to their charge*—The greatness of the sin is implied, as well as Paul's wish: αὐτοῖς, *to their charge*, preceding the verb, intimates, that it will be *imputed* to those who had deterred the godly.

17. *Notwithstanding the Lord*—The more on this account. *Stood with me*—Gr. παρόστη. This is more than παραγινεσθαι, *to be present*. *Strengthened me*—The opposite is, *forsook*. *That by me*—A single occasion is often of the greatest moment. *All the Gentiles*—

Of whom Rome was the capital. *I was delivered out of the mouth of the lion*—Ps. xxii. 22, *save me from the lion's mouth*. We may suppose that Paul had seen a vision under the form of a lion. The lion signifies either Nero, or some one who threatened danger. It is at all events a figure; for he would have said, *from the mouth of the lions*, if he had literally meant beasts. *I was delivered*, he says, not *he delivered me*, because, *that the Lord had done it*, was not outwardly apparent.

18. [Omit the first *xai*, *and*. *Tisch.*, *Alf.*] *And*—Hope argues from the past to the future. *Shall deliver me*—Paul takes everything in good part. Does he live? He has been delivered. Shall he be beheaded? He will be delivered by the Lord. *Evil work*—The antithesis is, *his*: [The evil works are especially faint-heartedness and apostacy. *Alf.*] *And*—A sweet conjunction. He is the Lord, and the Deliverer, 1 Thess. i. 10; and Saviour, Phil. iii. 20. He removes evil, he confers good. *Will preserve*—This word was in Paul's mind from the Psalm quoted above. *Kingdom*—Better than Nero's. *To whom be glory*—The very hope produces a doxology: how much more the realization!

20. *Erastus*—*Trophimus*—The reason why these do not send salutations, is implied. *Abode*—While I was traveling. Paul's second imprisonment was not long; for he wrote these things a short time after his journey, a little before his death. *At Corinth*—His native country, Rom. xvi. 23. [*I left*—Therefore Paul had returned from Asia to Rome not very long before. *V. G.* The word *left* implies an earlier *companionship*. *De W.*] *At Miletus*—Miletus was near Ephesus. Whether Timothy was aware of Trophimus' sickness or not, still Paul might have mentioned it. And perhaps Trophimus accompanied Timothy afterwards to Rome. The Scholiast on this passage in Pricæus says: Trophimus, Aristarchus, and Pudens, after suffering severely with the apostle in the persecutions, were at last beheaded with him.

21. *Before winter*—Formerly, during the actual winter, navigation almost ceased; and Paul's martyrdom was near. *To come*—He is invited by the mention of *Eubulus*, etc., who were with Paul, and were notwithstanding alive. *And Linus*—He is put third, he was not yet a bishop.

22. [Omit *Ἰησοῦς Χριστός*, *Jesus Christ*. *Tisch.* (not *Alf.*)] *With you*—Ver. 19. [Omit *ἀμήν*, *Amen*, and the whole subscription *Tisch.*, *Alf.*]

ANNOTATIONS

ON THE

EPISTLE TO TITUS.

CHAPTER I.

1-8. *Paul*—A title suitable to Paul's character and the office of Titus. [Transpose *Χριστοῦ Ἰησοῦ*. *Tisch., Alf.*] *According to*—Comp. *κατά*, after, ver. 4, 9; 2 Tim. i. 1, note. It is an apostle's duty to propagate the faith, Rom. i. 5. *Faith—faith—Hope*—are the sum of Christianity; and these Titus should regard in all his teaching, and avoid everything else; comp. 1 Tim. i. 5, iii. 15, 16, iv. 1, 3, 10. *God's elect*—For whose sake we should do and suffer all things, 2 Tim. ii. 10. *The elect* were of the Jews and Gentiles; and their faith was *common*, ver. 4; 2 Pet. i. 1: of the former was Paul; of the latter, Titus.

2. *In hope of eternal life*—Ch. iii. 7. *Hope* refers to *the promise*. *Which—Life*. *That cannot lie*—The foundation of our confidence. *Before the world began*—*The promise* of eternal life is already contained in the title, *the God of Abraham*, etc. An explicit promise to men is here implied. See Gen. iii. etc. *The eternal ages followed* the creation and the fall.

3. *Times*—*Χρόνοι*, *seasons*, were longer than these.

4. *Common*—Otherwise Titus, who was a Gentile, would fall short of it. [For *ἔλεος*, *mercy*, read *καὶ*, *and*, (supplied in Eng. Ver.) *Tisch., Alf.*]

5. *For this cause*—The divisions of the epistle are four.

(558)

I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTIONS to Titus, to this effect :

- (1) Ordain good presbyters, 5, 6.
- (2) Such are needful among the wicked Cretans, 10, 11.
- (3) Rebuke them sharply and admonish them, 13, 14.
- (4) Teach old men and women, and young men, showing thyself an example of good works, ch. ii. 1, 2; and also teach servants, ver. 9, 10; where an excellent motive from the very marrow of the Gospel is introduced, 11-14, 15.
- (5) Admonish them to obey magistrates, and to show gentleness to all men; wherein the same motive is repeated, iii. 1-7.
- (6) Good works should be performed, foolish questions avoided; one that is a heretic should without hesitation be left to himself, 8-11.

III. AN INVITATION to Titus to come to Nicopolis, and an admonition to attend to some necessary matters, 12, 13.

IV. CONCLUSION, 15.

[*In Crete*—Now Candia, a populous island. *V. G.*] *The things that are wanting*—Which I could not accomplish when there, because of the shortness of my time. *Set in order*—Gr. ἐπιδιορθώσῃ. Paul διορθώσατο, *set in order*. Titus ἐπιδιορθοῦσαι, *completes the setting in order*. *As*—Paul had stated the qualifications necessary for presbyters; he now repeats them.

6. *Faithful*—[Believing.] How shall he bring others to the faith, who could not bring his children? *Of riot*—Which would be wrongfully supported at the expense of the church.

7. [*Bishop*—Or *overseer*; see 1 Tim. iii. 2. Here plainly identified with the *presbyter* or *elder*, ver. 5. *Alf.*] *As the steward of God*—The greater the Master is, the greater should be his servant's virtues. Paul calls the ministers of the Gospel the *stewards of God*, 1 Cor. iv. 1, note. A bishop's power, therefore, is indeed limited, but not abrogated. He is a *steward*, and the *steward of God*; but a *steward* has at least some authority and power, something is entrusted to his fidelity and skill; he does not merely use his bodily power, he is not an instrument or a machine: the *steward of God* is not men's slave, not a drudge or a sutler; only let him be a true steward. Note this remark in opposition to the false politicians, who desire the ministers of Christ, and the princes, whose name they abuse, and believ-

ers and all things, to belong, not to God, not to believers, but to themselves. *Not self-willed*—The antithesis is in ver. 8, *a lover of hospitality*; for a self-willed man neglects humble guests, as Nabal did, 1 Sam. xxv.; he cares for himself and his surroundings alone, others also he bids to keep their affairs and anxieties to themselves.

Not soon angry—The antithesis is *a lover of good*. *Not given to wine*—The antithesis is *sober*. *No striker*—The antithesis is *just*, who decides by reason and equity, not by violence. *Not given to filthy lucre*—Filthy lucre might be acquired in a matter honorable in itself, as in the work-shop, in bargains and merchandise, in the episcopate itself; ver. 11; 1 Tim. vi. 5; 2 Cor. xi. 12, 20; Phil. iii. 19; 1 Pet. v. 2; 2 Pet. ii. 8. The antithesis is *holy*.

8. *Temperate*—*Ἐγκρατής*, *temperate*, and *ἀκρατής*, *incontinent*, are sometimes taken in a wider sense; comp. Matt. xxiii. 25, note. The opposite, *ἀκρατής*, *incontinent*, is clear, so that it was not necessary to express it; and *ἀκρασία*, *incontinence*, so far as it is opposed to *τῆς παρουσίας*, *drunken violence*, would come less under Titus' notice.

9. *Holding fast*—*One who holds fast*, defends, zealously urges. By this word the Sept. mostly translates the Hebrew verb פָּרַם. *Faithful*—Whence *exhortation* and power to *convict* receive their strength.

10. *Vain-talkers and deceivers*—Two nouns, whose epithet is *unruly*. On *vain-talkers*, see 1 Tim. i. 6, 7. *Those who deceive men's minds*: *unruly*, like horses who bite the bit; they are unwilling to submit to the obedience of the faith.

11. *Whose mouths must be stopped*—Silenced by the Spirit's power, as the *unruly* deserve. *Whole houses*—A great loss to Paul. [But at present what happens as regards whole streets? What is done regarding hamlets and cities? *V. G.*] *Subvert*—*As deceivers*. *Teaching things which they ought not*—*As vain-talkers*. *For filthy lucre's sake*—Construed with, *they subvert*. Baseness is seen chiefly in the *vileness* of the gain; Ez. xiii. 19. 1 Tim. vi. 5.

12. *One—said*—Those who study too much the profane writers should not applaud themselves because Paul quotes from Menander, Aratus, Epimenides: for he does not even mention their names: Acts xvii. 28; 1 Cor. xv. 33. *Of their own*—In origin and condition. This increases the witness' authority. Testimonies of the Cilicians' wickedness were also adduced, but by others; therefore Paul, a Cilician, could quote this without reproach. *A prophet*—Epimenides, according to Diogenes Laertius, uttered many predictions; and he acted as a *prophet* when he spoke that which Paul quotes. *Always*—Every natural man is at times guilty of lying, but *always* is a more heinous matter. *Liars*—Unlike God, ver. 2; and in their doctrine

concerning God since they love *fables*, ver. 14. The Cretans had the sepulchre of Jupiter; therefore they were called *liars* by the poets. *Evil beasts*—Crete was considered free from *wild beasts*. *Slow bellies*—Pasor thinks that ἀργός, *slow*, is here used by *Aphaeresis* [removal of a letter from the beginning of a word] for μάργος, *voracious*; comp. ch. ii. 2–6. But the common idea is satisfactory: bellies are *slow* which are useful to nobody.

13. *True*—Although coming from a Cretan. *Rebuke*—The chief part of the *rebuke* follows.

14. *Fables*—The antithesis is *truth*.

15. *All things*—The defenders of fables and of human commandments used this pretext, which Paul destroys. *To the pure*—Supply *and to the faithful*, from the antithesis, 1 Tim. iv. 3; Acts xv. 9; Rom. xiv. 23. All things without are pure to those pure within. [*To the pure*—Not in their judgment, but for their use. *Alf.*] *To them that are defiled*—This is discussed presently. *Unbelieving*—This is discussed in ver. 16. *Nothing*—Either within or therefore without. *Mind*—Rom. xiv. 5. *Conscience*—Concerning things which are to be done, or have been done; 1 Cor. viii. 7.

16. *God*—Whom to know is the highest wisdom. *Profess*—And by profession claim *knowledge*; 1 Tim. vi. 20. *Deny*—God. *Abominable*—This agrees with the Sept., Prov. xvii. 15: *unclean and abominable*. *Reprobate*—This may here be taken actively for those who are useless, because they cannot approve what is good either in themselves or in others.

CHAPTER II.

1. *Speak*—Without restraint: carefully, vigorously, boldly.

2. *Aged men*—Supply *exhort* from ver. 6. *Watchful*—[Eng. Ver., *sober*]—In feeling. *Grave*—In actions. *Temperate*—In life. *In patience*—A virtue especially becoming old men.

3. *As becometh holiness*—Observant of sacred propriety. *Behavior*—Gr. καρδότημα, is used here of the ornament of the virtues, which are presently enumerated. Καρδότημα has a wide application. *Enslaved*—[Eng. Ver. less forcibly, *given*]—It is indeed slavery not to

overcome the appetite; 2 Pet. ii. 19. *Teachers of good things—*As follows.

4. *That they may teach the young women to be sober*—Titus is bidden to treat the Cretan women somewhat more severely than Timothy was to treat the Ephesian women, 1 Tim. v. 2. He himself was to admonish the latter: Titus, the former, through the older women.

5. [For *οικουρούς*, *keepers at home*, read *οικουρηούς*, *workers at home*. *Tisch.*, *Alf.* *Keepers at home*—Or rather, *keepers of the house*, Prov. vii. 11. *V. G.*]

7. *Thyself*—Though *young*. *In doctrine*—Public teaching is intended, to which *λόγος*, *speech*, in daily practice is presently opposed. [An arbitrary distinction. *Hut.*] In the former, *uncorruptness and gravity* are required, to which *sound* and *ἀκατάγνωστον*, *that cannot be condemned*, correspond in the latter, so that the subject-matter and the form may be rightly framed in both. *Uncorruptness*—Supply *showing*: here we must not repeat *thyself*. [Omit *ἀφθαρσίαν*, *sincerity*. *Tisch.*, *Alf.*]

8. *May be ashamed*—The great power and truth of innocence. [Eor *ὑμῶν*, *you*, read *ἡμῶν*, *us*. *Tisch.*, *Alf.*]

10. *Good*—In things not evil. *May adorn*—The lower the condition of servants, the more beautifully is their piety described. [Even such should not cast themselves away, as if it were unimportant what sort of persons they were. *V. G.*]

11. [Render, *For the grace of God was manifested, bringing salvation to all men*, etc. *Alf.*] *For the grace hath appeared*—There is a double *appearance*, of *grace* and of *glory*, ver. 13. *That bringeth salvation*—As the very name *Jesus* indicates [comp. ver. 10]. *To all*—[Of whom so many different classes are mentioned, ver. 2–9. *V. G.*], even to servants, even to the Gentiles; comp. ch. iii. 2.

12. *Ungodliness*—In antithesis to *godly*. *Worldly*—Which prevent a *sober and righteous life*. *Soberly and righteously and godly*—The three cardinal virtues, from which, either single or united, the others spring.

13. *Looking for*—With joy. [*And manifestation of the glory of*, etc. *Eng Ver.*, *glorious appearing*, etc. injures the sense. *Alf.*, etc.] *Hope—of God*—This may be referred to Christ. [But this is not the natural reference. Yet the appearing of *Christ* is that of *God* also: so that the passage is a proof of Christ's divinity. *Hut.*] *Saviour*—Ch. iii. 4, 6, where the Father and the Son are mentioned in very close connection, as here, ch. ii. 11, 13. [Hope corresponds to the name of *Saviour*; the appearance of the glory, to that of *God*. *V. G.*]

14. *That he might redeem*—An allusion to redemption from *slavery*. *A peculiar people*—Gr. *περιούσιον*. That is, a people peculiarly God's, *above* all nations. Comp. *a peculiar people*, 1 Pet. ii. 9, note.

15. *Let no man*—1 Tim. iv. 12, note. *Despise*—The minister of the Divine word, unarmed, unwarlike, is certainly despised by those who do not submit to God's word, but confide only in worldly defences. But perverse hearers much more despise him who teaches somewhat slowly: they should feel the authoritative *inculcation*, not assume the authority themselves.

CHAPTER III.

1. [Omit *καί*, and. *Tisch.*, *Alf.*] *To principalities and powers*—Crete was a Roman province. *To be subject, to obey*—The words *foolish* (comp. Ps. xxxii. 9), *disobedient*, ver. 3, are opposed to them.

2. *No brawlers*—Who do not attack. *Gentle*—Who yield to any assailant. *AU*—Crete was much frequented by merchants, and they were generally such as are described, ver. 3.

3. *For*—As God has treated us, so should we treat our neighbor. *We also*—Eph. ii. 3. *Foolish*—We have not known God of ourselves. [This is the very image of human life without grace. Grace alone cures foolishness. Some, strange to say, though remarkably skilful and shrewd in some things, yet in others, when godliness or even mere natural equity is at issue, err most, and allow themselves to be duped and their authority to be basely exercised. *V. G.*] *Disobedient*—We did not obey God when revealing himself. *Pleasures*—Which consist even in evil speaking, not merely in the gratification of the appetite. *Divers*—2 Tim. iii. 6. A remarkable epithet. *Variety* delights.

4. *Kindness and love toward man*—Human vices of a quite contrary character are enumerated, ver. 3. *Our Saviour*—The kindred term, *he saved*, occurs ver. 5.

5. *Not by works*—The negative belongs to the whole sentence: we had not been righteous; we had not wrought in righteousness; we had no works by which we could be saved. So Moses to Israel, Deut. ix. 5. [*He saved us*—Christianity itself, as opposed to former mis-

ery (v. 3) affords an actual salvation. *V. G.*] *By the laver of regeneration and renewing of the Holy Ghost*—[*Laver*—not washing, as Eng. Ver., but the *place* or *vessel*, in which washing was done. *Alf.*, etc.] The *renewing* is directly construed with *by*; for as *laver* and *regeneration*, so *renewing* and *he shed on us*, are closely connected. Two things are mentioned: *the laver of regeneration*, a circumlocution for baptism into Christ; and *the renewing of the Holy Spirit*. Comp. Heb. ii. 4, note. For in both places the benefits are praised, which have come to us by Christ and by the Holy Spirit. So it is called the work of divine grace, not only as respects individuals, but as respects the very rich economy of the New Testament. This *regeneration and renewing* removes all the death and the old state of wretchedness, described, ver. 3; 2 Cor. v. 17.

6. *Which*—The Holy Ghost. *Through*—Depends on *saved*, etc., ver. 5, as the kindred terms *saved* and *Saviour* prove. [But Eng. Ver. rightly connects *shed on us* and, *through Jesus Christ*, etc. So *Alf.*, etc.]

7. *That*—Depending on *he saved*. *Being justified*—For formerly we were without *righteousness*, ver. 5. *His*—Gr. *ἐξείvou*. God's, ver. 4, 5. *Ἐξείvou*, *He*, points often to something remote. The idea of remoteness is drawn from the position of the words, not exactly from the thought itself. The *grace of God* is an ordinary phrase; and his *kindness and love* to which all things are here attributed, have appeared. God is supremely good, we are very bad. *By grace*—An antithesis to *works*. *According to the hope*—Of which we were destitute before. [This hope softens the mind, 1 Pet. iii. 9. *V. G.*] *Of life*—Construed with *heirs*.

8. *Faithful*—The reference is to what precedes. *These things*—Not trifling things: 1 Tim. i. 7, end. *Careful*—No longer *foolish*, ver. 3. [Diligence is necessary. *V. G.*] *Good*—Really so. The antithesis is, *vain*, in the next verse. [*Profitable*—The antithesis is, *unprofitable*, *V. G.*]

10. *A heretic*—Following at will, the things reprehended with at ver. 9. *Reject*—Cease to admonish him, for of what use is it? We should be laboring in vain. Matt. vii. 6.

11. *Subverted*—Thus the Sept. translate the Hebrew *הָפַךְ*, Deut. xxxii. 20. *Sinneth*—Whatever he does and thinks, he is wrong. *Condemned of himself*—*His own judgment*, accompanies *sin*, and *condemnation* follows close after; Rom. xiv. 22, 23.

12. *Artemas or Tychicus*—To whom Titus might commit the Gospel. *To come unto me*—When affairs in Crete are more settled. *There*—He does not say *here*. Paul was not yet at Nicopolis.

13. *That nothing*—Titus therefore had the means. They did not go empty.

14. *Learn*—By thy admonition and example. *Ours also*—Not only we, but also ours, whom we have gained at Crete. These seem not to have sufficiently aided Zenas and Apollos, when they ought. [It is proper that some should ever shift their business to others. *V. G.*] Zenas and Apollos were already in Crete with Titus; for this is why he distinguishes them from Artemas and Tychicus, who were to be sent afterwards. *For necessary uses*—[*Alf.* renders, *contributions to the necessary wants which arise.*] Even as spiritual relationship [Lat. *necessitudo*, meaning also *necessity*] requires; so *χρεία*, *business*, Acts vi. 3. *Spiritual relationship*—Lays the foundation of obligations, so that one cannot withdraw from another. [Omit *ἀμήν*, *amen*. Also the subscription, *was written*, etc. *Tisch., Alf.*]

ANNOTATIONS

ON THE

EPISTLE TO PHILEMON.

CHAPTER I.

1. *Παῦλος, Paul*—A familiar and exceedingly courteous epistle, concerning a private affair, is inserted among the New Testament books, intended to afford a specimen of the highest wisdom, as to how Christians should manage civil affairs on loftier principles. Franke says: *The single epistle to Philemon very far surpasses all worldly wisdom. A prisoner*—Why therefore should Philemon refuse him? ver. 9. [Transpose *Χριστοῦ Ἰησοῦ, Christ Jesus. Tisch., Alf.*] *Timothy*—This epistle (ver. 22) was written before the second Epistle to Timothy.

2. *To Apphia*—Philemon's wife, who had something to do with the business of Onesimus. *Thy house*—Philemon's.

5. *Hearing*—[Or, *for that I hear. Alf.*] Paul had gained Philemon, ver. 19, and here he praises his consistency. From Onesimus himself he might hear of his love and faith. *Love—faith—to—Jesus and toward—saints*—So Eph. i. 15: but here there is a *Chiasmus* [cross reference of clauses] in regard to Philemon. The first is connected with the fourth, the second with the third; but *love* is put first because it is to an example of *love* that he is exhorting Philemon, to whom the order of faith and love had been long known. Paul thanks God for this blessed state of Philemon.

6. *That*—This depends on *thou hast*, ver. 5. *The communion of thy faith*—[The Eng. Ver., *communication*, is wrong. *Alf.* etc.] That is, *thy*.
(566)

faith, which thou hast and exercisest in common with us. *May become effectual*—Paul speaks at first indefinitely. *By the acknowledging of every good thing*—Every good thing is all that wealth which JESUS procured for us by his life of poverty. He briefly intimates to his friend what he more expressly states in 2 Cor. viii. 9, where there is also, *ye know*. JESUS ought in turn to enjoy (in *his own people*) those benefits which he has conferred upon us. An elegant circle. *Benefit*, occurs presently afterwards, ver. 14. [For *δμῶν*, *you*, read *ἡμῶν*, *us*. *Tisch. Alf.*] *In*—Construed with *may become*. The good shown to us should redound unto Christ.

7. [For *χαρὰν*, *joy*, read *χάριν*, *grace*. *Tisch., Alf.*] *Joy—and consolation*—These words are usually joined: 2 Cor. vii. 4, and *I rejoice*, says he, for *thanksgiving*, 1 Cor. xvi. 17, note. *Of the saints*—Philemon's house was open to them, ver. 2.

8. *Wherefore*—*I exhort* depends on this. *To enjoin*—Great authority, of which the foundation is Philemon's obligation, ver. 19, requiring *obedience*, ver. 21.

9. *Love*—Mine to thee, thine to Onesimus. Philemon's love to Paul was previously mentioned. Paul asks lovingly one who loves him. *Rather*—He does not say, like the Roman court, if you refuse *you will incur my indignation and Peter's*; a style by no means apostolical.

There are three divisions of the epistle:

I. THE INSCRIPTION, 1-3.

II. Having mentioned Philemon's flourishing spiritual condition ver. 4, etc., HE BEGS him to receive Onesimus, a fugitive, 12-17.

And desires him to provide a lodging for himself, 22.

III. CONCLUSION, 23-25.

Such—He lays down three arguments for preferring affectionately to exhort and ask, rather than command him; his own (Paul's) disposition, long ago familiar to Philemon, his old age, and his imprisonment. Old age renders men mild: comp. Luke v. 39: but even before old age, Paul was still Paul; he formerly depended on the kindness of others, and now, in no respect happier abroad, he depends upon it. The graceful courtesy in this epistle is mixed with gravity. [Transpose *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. Also connect the words from *being such an one*, etc., with the following verse. *Tisch., Alf.*]

10. *I beseech*—This word is repeated very forcibly, as if after a parenthesis. *For my son*—Besides other things, he premises a favorable description, having suspended the sense till he mentions the

hated name of *Onesimus*. And the whole epistle savors of the recent joy for Onesimus, who had been converted, and from whom he seems to have concealed the fact that he was writing so kindly about him. *I have begotten*—He was the son of Paul's old age. [Omit *μου, my, (with bonds)*. *Tisch., Alf.*] *Onesimus*—He alludes pleasantly to this name in the next verse.

11. *Unprofitable*—A *Litotes* [softened form of expression], for he was guilty. Likewise the word, *departed*, is mildly used, ver. 15; likewise ver. 18, *but if—he oweth. To thee and me*—He courteously puts Philemon first. He treats himself, ver. 13, 14; of him, ver. 15, 16. *Chiasmus* [cross reference.] *Profitable*—He alludes to the name Onesimus; so *ὀναίμην, let me have joy*, ver. 20. Not even a servant does his duty without godliness. With godliness any man is profitable. *I have sent again*—Onesimus even before he had become truly profitable, had however thought well of Paul, and fled to him on the occasion of his own crime.

12. *Mine own bowels*—An example of spiritual *affection*, ver. 17. [Omit *προλαβοῦ, (do) thou receive. Tisch., Alf.*] *Receive*—A mild word, recurring in ver. 17.

13. *Whom*—He shows that Onesimus was now worthy of confidence.

14. *As it were*—A mitigating particle; for although Philemon had not been compelled, yet his willingness would have been less apparent. *Necessity*—For Philemon could not have resisted. [*That thy benefit—Or, for the good which proceeds from thee should be not forced but voluntary. Mey.*]

15. *Perhaps*—The apostle speaks thus humanly, as 1 Cor. i. 16. *Because the judgments of God are concealed. Departed*—A mild expression. *For ever*—In this life, Ex. xxi. 6, and in heaven. A very elegant ambiguity, quite true in both cases. The whole time of Onesimus' absence was but an *hour* compared with that long duration. *Receive—Have him for thyself.*

16. *Not now as a servant*—He had been a servant. *Above a servant*—This is equivalent to an epithet. *But* is connected with *a brother: above a servant: from whom thou wilt derive greater benefit than from a servant. Brother*—He does not add *ὡς, as*. He evidently recommends him for a brother. *Beloved*—Love is borne to a brother and a friend, not to a servant. *Especially to me*—Before all others, who are however not excluded. *Unto thee*—Even before me: *to me and thee* are construed with *a brother beloved*. In the flesh he is *above a servant, a freedman* (comp. *ὑπὲρ, more than*, ver. 21); in the Lord, a brother.

17. *Thou hast*—[But Eng. Ver., literally, *If thou count*]; therefore *receive* is introduced. *A partner*—That what is thine may be mine, and mine thine. [But it is simply, *one who has Christian fellowship with thee. Mey.*]

18. *If—ought*—A gentle expression. Onesimus had confessed his crime to Paul. *Or oweth*—A milder synonym is put after the verb *wronged*. *Put on account*—Hesychius, ἐλλόγει, that is, *make it of no account*. Consider me the debtor.

19. *I Paul*—It was his handwriting. *I will repay*—As a parent is wont to pay his son's debt. The prisoner writes seriously, and with confidence in his ability to pay. But yet he promises conditionally, namely, if Philemon would exact it, ver. 21. *Thine own self*—It cannot be told how great is the obligation due to those who have won souls. Outward property is due for spiritual benefits, but not by civil law. *Thou owest even*—This refers to *oweth*, ver. 18. It is not only fitting that you pardon Onesimus for my sake, but you *even owe* me yourself.

20. *Me*—Profit from Onesimus was due thee, I should now have it from thee. *Let me profit*—[Eng. Ver., *have joy*]. An allusion to the name of Onesimus. *Refresh*—By receiving Onesimus. [For *Κυρίῳ*, the Lord, read *Χριστῷ*, Christ. Tisch., Alf.]

21. *Thou wilt do*—Towards Onesimus.

22. *A lodging*—Where others may visit me. See the power of hope. Paul, a prisoner, makes this arrangement at so great a distance.

23. *My fellow-prisoner*—On this very account Epaphras is placed before the others.

24. *Luke*—He, who was most closely connected with Paul, is named last. There is a note in two Greek copies, intimating, that the blessed Onesimus suffered martyrdom at Rome, by the breaking of his legs. [Omit ἀμήν, amen, and the subscription. Tisch. Alf.]

ANNOTATIONS

ON THE

EPISTLE TO THE HEBREWS.

MANY anonymous writers, though unknown, endeavor to profit their readers; but the writer of this Divine Epistle shows, that he was known to those to whom he writes: xiii. 19. And the Apostle *Paul* is said to be the writer of the epistle, with the general consent of antiquity. Above all, Peter, writing to the elect strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, praises Paul's letters to them. But Paul's other epistles were sent to Gentile converts; this one alone to the *Hebrews*, although he himself does not call them *Hebrews*; and in the title, no doubt old, but not prefixed by Paul's hand, they are less properly called *Hebrews*, instead of *Judaico-Hellenistic Christians*, to whom we have observed below that he wrote, ch. vi. 10. Moreover Paul's method and style may be easily recognized; for he puts the proposition and division before the discussion, ch. ii. 17. He distinctly and separately subjoins the hortatory to the doctrinal part: he puts the hortatory part at greater length at the end of the epistle. He quotes the same words of the Old Testament which he does elsewhere, ch. ii. 8, x. 30, 38; also, i. 6: he uses the same ideas and expressions. See note on ch. i. 3, 6; ii. 2, 5, 8, 9, 10, 14, 15; iii. 1, 6, 12, 16; iv. 9, 16; v. 6, 11, etc.; vi. 1, 9, 10, 11, 12; vii. 2, 5, 18, 19, 22, 25, 26, 28; viii. 1, 6, 11, 13; ix. 1, 10, 11, 15, 28; x. 5, 39; xi. 7, 11, 13, 19, 35, 37; xii. 1, 4, 10, 12, 22, 23, 27; xiii. 1, 5, 9, 10, 14, 18, 20,
(570)

21, 23, 25. Formerly some thought that *Barnabas*, or *Luke*, or *Clemens Romanus* was the author; indeed, because every one of them had in his hands this epistle without the author's name, each of them was considered the author. But why did not Paul prefix to this one epistle his name, which was evidently dear to those to whom he was writing? see ch. xii. 19. He did not prefix it, because, in accordance with an ancient custom, he did not address it to any person. Comp. 2 Kings v. 6, x. 2, 6, where the word אָמַר, *saying*, placed before them, scarcely permits us to believe that extracts are given rather than the epistles themselves. Moreover the fervency in this epistle, as in the First Epistle of John, bursting at once into the subject, especially strikes the hearers; but he compensates at the conclusion of the epistle for the salutation and thanksgiving usually placed by Paul at the beginning of the other epistles. This epistle of Paul, and the two of Peter (to which may be added the very similar ones of James and Jude), were written to the same believing Israelites, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and about the same time. Three years before the destruction of Jerusalem, Paul and Peter were put to death at Rome; therefore this epistle was also written to them when the temple was standing, ch. viii. 5. Peter wrote both his epistles a little before his martyrdom; and in the second, praises Paul's epistles—this one expressly, which was then new, many of the first *hearers* being now dead; Heb. ii. 3.

As Peter, James, Jude, wrote in Greek, not in Hebrew, so Paul did the same here; for he quotes the *Greek* translation of Moses and the Psalms, which differs from the Hebrew, ch. i. 6, x. 5. He comprehends in one Greek word, *κατάπαυσις*, *rest*, the meaning of the two Hebrew words, שָׁבַת, *Sabbath*, and כְּנוּחַם, *resting, comfort*, ch. iv. 4, 5. He translates the Hebrew words into *Greek*, ch. vii. 2; and insists upon the Greek idea of the word *διαθήκη*, *testament*, ch. ix. 16. [The idea that Paul wrote this epistle is now generally abandoned by scholars. It was considered as uncertain in the second century; the great reformers, Luther and Calvin, decidedly opposed its Pauline origin; the language of ch. ii. 3, the entire absence of personal notices of the writer, the general cast of style and use of words, seem quite incompatible with Paul's authorship. The question *who* wrote it is not likely to be finally settled on conclusive evidence; but the most probable view is that it was APOLLOS. This is the hypothesis of Luther, and is adopted by *Bleek*, *Thol.*, *Lün.*, *De W.*, *Alf.*, etc.]

The discourse is wholly intended to *confirm* the *faith* of the brethren in Jesus Christ, ch. xiii. 8, 9. Moreover, he confirms it by showing his *glory*. He calls this the *sum*, ch. viii. 1. Hence all the di-

visions of the epistle, abounding in the sharpest admonitions, and the strongest incitements, are presented in the same form of discourse; and doctrine and practice are everywhere connected by *therefore*.

This is the SUM:—

The glory of Jesus Christ shines forth—

I. From a PREVIOUS comparison with the PROPHETS and ANGELS,
i. 1-14;

THEREFORE we should heed his words, ii. 1-4.

II. PRINCIPALLY from a comparison of his SUFFERING and his CONSUMMATION. We must here observe—

1. The proposition and sum from Ps. viii. 5-9.

2. The discussion: We have the author of salvation and glory PERFECTED; who SUFFERED first for OUR sakes that he might become (1) a MERCIFUL, and (2) FAITHFUL (3) HIGH PRIEST, 10-18. These three things are separately explained, being from time to time most suitably interwoven with his PASSION and his CONSUMMATION.

A. He has the virtues of the priesthood:—

I. He is FAITHFUL:

THEREFORE be ye not UNFAITHFUL, iii. 1, 2,
7-iv. 13.

II. He is MERCIFUL:

THEREFORE let us approach CONFIDENTLY, 14, v. 8.

B. He is called of God a PRIEST. Here—

I. The SUM is stated from Ps. ii. and cx., and from his act, 4-10;

And hence the hearers are SUMMARILY ROUSED TO ACTION, ii.-vi. 20.

II. The fact itself is copiously

(1.) Explained. He is to us

a. A GREAT HIGH PRIEST,

I. Such as Psalm cx. describes;

1. After the order of MELCHISEDEK, vii. 1-19:

2. With AN OATH, 20-22:

3. FOR EVER, 23, 24, 26-28.

II. And therefore peculiarly excellent;

1. A HEAVENLY Priest, viii. 1-6:

2. And that of the NEW Covenant, 7-18.

- β.* The ENTRANCE INTO THE SANCTUARY, ix. 1-x. 18.
 (2.) It is practically applied. THEREFORE.
 I. Evince your faith, hope, love, x. 19-39.
 These three things are urged more fully:—
α. FAITH with persevering endurance, which is to be exercised after the example of the OLD saints, xi. 1-40; xii. 1:
 And of JESUS himself, 2, 3;
 And it should be exercised, 4-11—
 CHEERFULLY, PEACEFULLY, HOLILY, 12-17.
β. HOPE, 18-27.
γ. LOVE, xiii. 1-6.
 II. For improvement in these graces, call to mind your former MINISTERS, 7-16:
 And use the watchfulness of your present MINISTERS, 17-19.

The PRAYER, the DOXOLOGY, and the calm CONCLUSION suit this paragraph, and the whole epistle, 20-25.

The titles of those to whom he writes—as, *Brethren*—are not inconsiderately used, but indicate either a new division of the epistle, or affectionate feeling. Therefore the apostle first addresses them in ch. iii. 1, 12: and says, *holy brethren, partakers of the heavenly calling*, and simply, *brethren*: and so again not until ch. x. 19. For two special exhortations begin at these passages. Besides, he calls them *brethren* at the Conclusion, ch. xiii. 22; and *beloved*, after that severe admonition, ch. vi. 9. He who will consider well, in this Synopsis of the epistle, these names, and the *Divisions* marked by them, ch. ii. 17, x. 19-21—the one of which is followed by its own discussion in the text, while the other is preceded by it,—and also the particle *therefore* will readily perceive that this very Synopsis is not contrived by us, but drawn from the epistle itself; and will study it with profit.

In the same Synopsis we notice some *comparisons*; but the epistle itself has many more, which however, may be referred to two heads. I. There are great prophets, angels, Moses, Joshua, Aaron, etc.; but Jesus is infinitely greater. The old Hebrews think,—*King Messiah is greater than Abraham and the patriarchs, than Moses and the ministering angels.* II. The condition of the ancient believers was good, but that of Christians is better; and this second fact is chiefly discussed in ch. xi. But everywhere bad and wretched examples are interspersed among good and blessed ones. We find,

then, in this epistle the recapitulation of the whole of the Old Testament, and at the same time Judaism is abrogated, and the promulgation of the New Covenant carried to its height, at the very boundary of the fourth and fifth thousandth year.

CHAPTER I.

1. *In many portions*—[So *Alf.*, etc. Eng. Ver., wrongly, *at sundry times.*] GOD spoke *in many portions*. The creation was revealed in Adam's time; the last judgment in Enoch's; and so from time to time knowledge was more clearly revealed. He also spoke *in divers manners* of revelation, in dreams and visions. Therefore *in many portions* refers to the matter, *in divers manners* to the form. In both there is an antithesis to one entire and most perfect communication of GOD to us in Jesus Christ. The very *multitude* of prophets shows, that they prophesied *in part*; therefore, says he, you must not be frightened at the novelty of Christianity. *In time past*—For a long time no prophets had arisen, that the Son might be the more earnestly expected. [Malachi, the last of the Old Testament prophets, prophesied some ages before Christ's birth. *V. G.*] *God*—The apostle treats of GOD here; of *Christ*, ch. ii. 3; of the Holy Ghost, ch. iii. 7. *Spoken*—A *Synecdoche* [part for the whole] for every sort of communication, as Ps. ii. 5. So רַבַּר, Gr. *ῥῆμα*, a *word*, is used in a wide sense. *In*—Gr. *ἐν*, [Eng. Ver., *by*, but the sense is God was *in* them, when he spoke *by* them. *Lün.*, etc.] Therefore God himself was *in the prophets*, and especially *in the Son*. A mortal king speaks *by* his ambassador, but not *in* his ambassador. If the apostle had not used the *ἐν*, *in*, with a view to what follows, that it might apply to the *Son*, he would doubtless have put *διὰ τῶν προφητῶν*, *by the prophets*. Hence it is not inconsistent to urge the use of the *ἐν*, *in*. *In the prophets*—[Eng. Ver., *by*.] Artemon contends that Luke wrote *ἐν τοῖς ἀγγέλοις*, *in the angels*; for he thinks that Luke wrote this epistle, p. 98; and this opinion agrees with Clement of Alexandria, on 1 Pet. v. 13, where *Luke is said to have translated Paul's Epistle to the Hebrews*, although we have proved above that it was written in Greek by Paul himself. All

the copies have ἐν τοῖς προφήταις, *in the prophets*; and the epistle, showing the excellence of Christ by so many comparisons, certainly prefers him to the *prophets* also, and to them all: Matt. xi. 13, xii. 41; John viii. 53. But it prefers him to the prophets, here or nowhere; and here, indeed, it touches upon it, as it were cursorily, at the very beginning, as this comparison is immediately swallowed up by others more striking. Meanwhile, this summary mention of the *prophets*, at the very beginning of the epistle, admirably anticipates objections, and presents a conciliatory argument, whereby the apostle declares, that he embraces the whole *Old Testament scripture*, and asserts nothing contrary to it. [But it is the *prophets* themselves, not their *books*, in which God spoke. *Alf.*, *Lün.*]

First among the prophets is Moses, of whom Paul afterwards speaks separately. The antithesis of *the prophets* and *the Son* is the same as in Matt. xxi. 34, 37, and the very title, *Son*, indicates his excellence above the prophets: and whatever is presently said of the angels is intended to apply much more to the prophets. [For ἐσχάτων, read ἐσχάτου. Render, *at the end of these days*, or *this age*. *Tisch.*, *Alf.* So *Beng.*] *In the last of these days*—There is a similar expression in Num. xxiv. 14, באחרית הימים, Sept. ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the end of the days*; in like manner, 1 Pet. i. 5, 20, and in a different sense 2 Tim. iii. 1, note. The antithesis is *in time past*. The apostle intimates, that no speaking was afterwards to be expected. This whole epistle, on which comp. 2 Pet. iii. 15, presents the end of all things as at hand: ch. ii. 8, ix. 26, 28, x. 13, 25, 37, xi. 40, xii. 23, xiii. 4. *Spake*—[Not as Eng. Ver., *hath spoken*. *Alf.*] All things, in one most perfect way. *Unto us*—The antithesis is *unto the fathers*. *In the Son*—[So *Alf.*, etc., not as Eng. Ver., *by his Son*]. *in*, often denotes *by*, but here it is stronger; comp. John xiv. 10. How great a *prophet* is the very *Son* of God! The name, *Son*, is put here by *Antonomasia* [use of a common for a proper name] as equivalent to a proper name; but a proper name in Hebrew is without the article; and so in this case the article is omitted. It is also omitted in ver. 5, iii. 6, v. 8, vii. 28. So בר, *Son*, Ps. ii. 12. God hath spoken to us *in* the *Son* alone. The apostles were also addressed; who themselves also are considered as those to whom the word was spoken, before they could speak it to others: they were *ministers of the word*; but the apostles taught nothing new after Christ, and as the Father spoke in the *Son*, so the *Son* spoke in the apostles. The *Son* also spoke by the prophets in the Old Testament: but differently. The majesty of this *Son* is STATED, I. *Absolutely*, —(a) By the very name of *Son*, ver. 1; (β) by three glorious predicates, expressed by

as many finite verbs with the pronoun *who* : *Whom he has appointed, By whom he made, Who sat down* ; and thus his course, as it were, is described from the beginning of all things to the goal, ver. 2, 3. II. *In comparison* with the angels, ver. 4. The CONFIRMATION soon after corresponds to this proposition, and the very name of *Son* is presently proved at ver. 5 ; as also *the inheritance*, at ver. 6--9 ; *the making of the worlds*, ver. 10--12 ; *the sitting on the right hand*, at ver. 13, 14. Let us consider them singly.

2. *Whom he hath appointed heir of all things*—Immediately after the name of *Son*, *heirship* is appropriately mentioned ; and God really appointed him heir, before he made the worlds, Eph. iii. 11 ; Prov. viii. 22, 23 ; hence in the text the making of the worlds follows. As the *Son*, he is the first-begotten ; as the heir, he is heir of the universe, ver. 6. *By whom also he made the worlds*—[The phrase τῶν αἰῶνας, *the worlds*, or *the ages*, is parallel with *all things* above, denoting the *whole creation*, the revelation of God in the universe of space and time. So *Ebrard, Alf.*, etc.] The emphasis of *also* falls on *made* in this sense : He not only appointed the *Son* heir of all things before creation, but *also made* the worlds by him. The particle *by* detracts nothing from the majesty of the *Son*. On the fact, see ver. 10 ; and on the particle, comp. ch. ii. 10. By the *Son* he made *the worlds*, and all things therein ; ch. xi. 3. Therefore the *Son* was before all worlds : and his glory reaches forwards and backwards, although God has spoken to us in him, only in these last days. Indeed he has thus conferred on these last days the highest salvation.

3. *Who—on high*—The third of those glorious predicates, *He sat down on the right hand of the Majesty on high*. Again, three important points are introduced into this predicate, by the three participles. Paul mentions these points in the same order, Col. i. 15, 17, 20. The first participle and the second, from the aorist of the finite verb ἐκάθισεν, *sat down*, have the force of an imperfect tense, and may be resolved into *because* ; *because he was, because he was upholding* (comp. ὄν, *he were*, ch. v. 8) ; but the third, being without the particle τὲ, *and*, being more closely connected with the same finite verb, is to be resolved into *after* : ποιησάμενος, *after he made*. *Being—and upholding*—The glory assumed by the *Son* when he was exalted to the right hand of the Father, no angel could take, but the *Son* took it ; for he also had it before in respect of God, whose *glory shines* in him, and in respect of *all things*, which he *upholds* ; John vi. 62 ; Rev. i. 18. *The brightness*—Gr. ἀπαύγασμα. Wisd. vii. 25, 26 : *For she (wisdom) is the breath of the power of God, and a pure affluence from the GLORY of the Almighty : therefore no defiled thing falls*

into her. For she is the BRIGHTNESS of the everlasting light, and the unspotted mirror of the power of God, and the image of his goodness. 'Από, in this compound, is intensive—as in ἀποστίλλω, to be bright, ἀποτίκτω, to bring forth,—it does not weaken. It does not imply less or greater, but extension. Of the glory—Glory denotes God's nature revealed in his brightness, the same as his eternal power and Godhead, Rom. i. 20. The express image—Whatever the personal essence of the Father has, is represented in the Son, as his express image. Of his person—Gr. ὑποστάσεως [which Alf. renders substance; Lün., etc., essence or being]. If we gather from the Sept. the meaning of this word, variously used by them—but never concerning GOD—it denotes here the changeless duration of the Divine life and power; comp. ver. 11. Therefore the parallels are, the glory always undefiled, Rom. i. 23, and the person which always holds as it were the same place. With this feeling apparently the old Rabbins called God מַצַּח, Place, or rather State. All things—The article refers to of all things, ver. 2. By the word—The Son of GOD is a person: for he has the word. His—That is, his own; so himself, next clause, [So Alf., Lün. Not God's power. Alf. and Lachm. (not Tisch., 1859) omit δι' ἑαυτοῦ, by himself.] By himself—Without the outward Levitical instrumentality. This power of his appears from the titles already given. [Omit ἡμῶν, our. Tisch., Alf. Render, having made purification of sins]. Purification—An objection here is anticipated. Christ's life in the flesh did not seem to bear out such lofty statements; but the apostle replies that that was only temporary, for the purging of our sins. In this chapter he describes the glory of Christ, particularly as the Son of GOD; afterwards he describes the glory of Christ as man, ch. ii. 6. He mentions the actual glory of the Son of GOD before his humiliation briefly; after his exaltation, most fully; for it was from this exaltation, that the glory which he had from eternity began to be most clearly seen. And the purging of our sins, and subsequent sitting on the right hand of the Majesty, are most fully discussed in ch. vii., etc. Sat down—By the Father's will; comp. he hath appointed, ver. 2. On this sitting, see ver. 13, 14. The ministering priests stood; the sitting therefore denotes the accomplishment of the sacrifice, and the kingdom of glory. By this finite verb, sat down, after the participles, is implied the aim, subject, sum of the epistle; comp. viii. 1. Of the majesty—God's. On high—In the heavens, viii. 1.

4. So much—This verse has two clauses, of which, by Chiasmus [cross reference of pairs of clauses, etc.], the second is discussed in ver. 5, but the first in ver. 13; and the interrogation heightens the

interest of both. The *Chiasmus* is so common in this epistle, that the observation of this figure alone contributes very much to the explanation of the epistle. See ver. 9, ch. ii. 9, 12, 17, iii. 1, 8, iv. 14, 15, 16, v. 7, vi. 7, vii. 6, viii. 4, 10, ix. 1, x. 20, 23, 33, 38, xi. 1, 33, xii. 22, 23, 24, xiii. 10, with the notes. It may be asked, *Why, in this one epistle, does that figure occur in every chapter?* *Ans.* It is shown, at some of those passages just quoted, that *Paul* uses the *Chiasmus* even elsewhere, but more frequently to the *Jews*; with whose teachers this is a favorite figure of speech. Therefore the apostle, who became all things to all men, has adapted his style to the Hebrews; and these men who were guided by the Spirit, had all the forms of discourse at better command than the most practised rhetoricians. *Being made better*—By his exaltation, ver. 3, 13. The antithesis is, *made lower* or *less*, ch. ii. 9. Compare Mark x. 18, note. *Κρείττων*, *better*, more excellent, more powerful: *of κρείττονος*, the gods among the ancient heathens. *Than the angels*—Whose excellence is elsewhere extolled. *Than they*—*Ἰπὰρ* denotes great pre-eminence above others. Comp. *παρὰ*, *above*, ver. 9, ch. iii. 3. Angels are excluded in part explicitly, ver. 5, 13, and partly by implication; for while none of them has taken this name, *the Son of God*, from that very fact they are not the *heirs* of this *name*, and therefore not *the heirs of all things*; but they are a portion, a distinguished one indeed, of the inheritance of the Son, whom they *worship* as Lord, ver. 6: nor were the *worlds* made by them, but rather they themselves were made, ver. 7. *He hath by inheritance obtained a name*—The name of Son becomes the Son, because he is the Son; and in this name principally the *inheritance* consists. *All things* are an addition to the inheritance, ver. 2. *The inheritance of the name* is more ancient than the worlds themselves. *The inheritance of all things* is as old as all things themselves. [This superangelic name, which he obtains forever as his own, as he mounts along the path of time to the throne of the Father, lies beyond the reach of stammering human speech. The Scriptures quoted in the following verses are but hints of its glory. *Delüsch in Alf.*]

5. *For to which*—An argument is often drawn in this epistle from the silence of Scripture; ver. 13, ch. ii. 16, vii. 3, 14. *Of the angels*—For none of them could take this glory. *Son*—Acts xiii. 33. *I—a son*—So the Sept., 2 Sam. vii. 14. That promise, *I will be to him a Father, and he shall be to Me a Son*, referred to Solomon, but much more, considering how majestic it is, to the Messiah; otherwise Solomon also would be greater than the angels. *The seed of David*, or the *Son of David*, is one name, under which, according to the na-

ture of the predicate, sometimes Solomon, sometimes Christ—sometimes Solomon, and at the same time, in a higher sense, Christ—is intended; an ambiguity well suited to the times of expectation, Ps. lxxxix. 27, 28. The apostles are the true interpreters of the Divine words, even though we should not arrive at such an interpretation as this without them.

6. *And again, when he bringeth in the First-begotten into the world*—[But *πάλιν*, again, belongs to the verb, *when he again bringeth*, etc.; i. e., at his coming again to judgment. *De W., Thol., Lün., Alf.* etc.] Comp. with *στὰν*, when, *στὰν*, when, in James i. 2, joined with the 2d Aor. subj. The particle *δὲ*, and, intimates that something greater is to follow. Not only is the Son greater than angels, but he is worshipped by angels. *Ἡ οἰκουμένη*, is the world subject to Christ, ch. ii. 5, as the First-begotten; see the psalm last quoted, and soon to be quoted. This introduction implies something more than a *sending*. Both, however, assume *the pre-existence* of the Son of God; and his entrance into the world corresponds to that: ch. x. 5. He entered, by the will of GOD, when he presented himself to do GOD's will, ch. x. 5; comp. ch. ix. 11; when *he came into the world*, as he is everywhere said to have done. *Πάλιν*, again, is introduced, corresponding to the common word, *likewise*, where scripture upon scripture is quoted, ver. 5, ch. ii. 13, x. 30; but the force of this particle is more clearly seen when it is enclosed in a parenthesis, the verb, *I say*, or some similar verb being supplied, thus: *But when* (I shall again state what GOD says of his Son) *He brings in his First-begotten*. So John xii. 39, *They could not believe, because* (I shall again quote Isaiah) *the same prophet says, he has blinded*, etc. Matt. v. 33, *Ye have heard* (I shall again cite an example) *that it was said to the ancients*. For the forms of quotation are somewhat freely introduced into a speech; ch. viii. 5, *ὄρα γὰρ φησι*, for see, saith he, instead of *For, he says, See*.

The title, *First-begotten*, includes that of *Son*, and further shows the force of its meaning. For it involves the rights of *primogeniture*, which the Only-begotten most eminently possesses. So *Paul* also speaks, Rom. viii. 29; Col. i. 15, 18. Here, the title, *First-begotten*, includes the description of the subject of whom the Psalm treats, with the reason given for the predicate, *He is brought in, for He is the First-begotten*. *He saith*—An abbreviated expression. When the bringing in was predicted, the word was given; when it was accomplished, the word was fulfilled. *He saith*, GOD; comp. ver. 5. Therefore *Him*, presently after, refers to the Son. *And let all the angels of GOD worship him*—Sept. Deut. xxxii., before ver. 43, has these

words: εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνήσατε αὐτῷ πάντες ἄγγελοι θεοῦ, *rejoice ye heavens with him, and let all the angels of God worship him*, which are wanting in the Hebrew text and in the Chaldee Paraphrase. Mill thinks that the omission was occasioned long ago by the recurrence of the verb הריני. Then there follows in Moses, εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, *rejoice ye nations with his people*, עכו גוים הריני (where כ after נ is wanting), which Paul, Rom. xv. 10, also refers to the times of the Messiah. Moses, especially in the Song, wrote of Christ. Nevertheless, Ps. xlvii. 7, has, προσκυνήσατε αὐτῷ, πάντες οἱ ἄγγελοι αὐτοῦ, *worship him all ye his angels* [Eng. Ver., *worship him all ye gods*]; and Paul refers to this psalm, for the bringing in of the First-begotten into the world, in this passage, corresponds to the inscription of the psalm in the Sept., that is, of David, when the land is brought under his authority.

7. *Unto*—Gr. πρὸς, [Eng. Ver., *of*.] He saith *to the angels*, indirectly, comp. πρὸς, *to*, xi. 18, note. The apostle seems also to have had in mind ver. 20, of Psalm 103, which immediately precedes the passage, Ps. civ. 4. *He saith*—GOD, by the prophet. *Who maketh—a flame*—Sept. in exactly as many letters, Ps. civ. 4. [But the sense is modified in the quotation. The Psalm speaks of the winds as made messengers by the Lord, because he uses them as runners, and it has no reference to angels. So *De W.*, *Lün.*, etc.] *Spirits*, [better, *winds*. *Lün.*, *Alf.*, etc.], and *a flame of fire*, signify not only the office of angels, but their very nature, which is doubtless exalted, as the metaphor is taken from things the most powerful and subtle, but yet greatly inferior to the majesty of the Son. Therefore, *who maketh*, intimates that the angels are creatures, made by his command; but the Son is eternal, ver. 8, and the Creator, ver. 10. The subject, *angels*, and *ministers*, as is proved by their being used with the article, has its antithesis in ver. 8, 9. Moreover, the antithesis of *Who maketh*, intimating the creation of the angels, is found in ver. 10, 11. I think this is said of the Father; comp. ver. 8.

8. *Unto the Son*—Directly. Comp. πρὸς, *with reference to* [Eng. Ver., *of*], ver. 7. [Add *καὶ*, *and*, before ῥάβδος, *a sceptre*. *Tisch.*, *Alf.*] *Thy throne—thy fellows*—So again, the Sept. say distinctly, Ps. xlv. 7, 8, *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hast hated iniquity; therefore O God, even thy God, hath anointed thee with the oil of gladness above thy fellows*. On the *Throne*, comp. Lam. v. 19. [Government over all is indicated. *V. G.*] *O God*—The vocative case with the article is most emphatic. They clearly do violence to the text, who think, that it is the nominative

here. The *Throne* and the *Sceptre* are joined; nor did God say, *I will be thy throne*, but *I will establish the throne of the son of David*; Ps. lxxxix. 5, 30, 37. *For ever: of righteousness*—*Eternity* and *righteousness* are attributes very closely connected, Ps. lxxxix. 15, (where weigh well the words מִכֶּן and יָקִרְמוּ.) See also Ps. xlv. 3, (where note carefully לְעוֹלָם.)

9. *Therefore*—From the love of righteousness, in which Christ excels, there is here deduced not so much his anointing, as the eternity of the office for which he was anointed. This discourse has four parts: *the throne—the sceptre—thou lovest—therefore*. Of these the first and fourth, the second and third, are parallel by *Chiasmus* [cross reference]; for the former describe the happiness of the King; the latter, his virtue. *God, even thy God*—It may be resolved thus: *God, who is thy God*. Comp. Ps. xliii. 4, lxvii. 7: but the Son himself is called GOD, as in the preceding verse. *The oil of gladness*—The oil of gladness and of everlasting joy, is the Holy Spirit. *Above thy fellows*—These may seem to some, the angels; for even the angels have the name of *gods, sons of God, morning stars*, although in a far narrower sense; and the name of *Angel* is wont to be given to the Son of GOD, although in a nobler sense. And indeed the Son of God has the angels as his companions, Gen. xviii. 2; Job xxxiii. 23; Ps. lxviii. 18; 1 Tim. iii. 16; Matt. xxv. 31: and it might have seemed proper that he should select angels rather than the seed of Abraham, if a different economy had not demanded another course, ch. ii. 16; and that very humiliation, see ch. ii. ver. 7, assumes intercourse with them. Nay, the 45th Psalm itself addresses Christ as *God* in this very verse, and a little before as גִּבּוֹר, *strong*, a term applied to the angels, Ps. ciii. 20. Therefore the angels may appear to be called Christ's fellows, especially since Paul refers all the sayings here quoted to Christ's superiority over the angels. [This seems to be the true reference, as the whole context contrasts Christ with *the angels*. So *Lün.*, *Af.*, etc.] Nevertheless Christ's peculiar relationship to men leads us to conclude that *men* are his fellows, ch. ii. 11, etc. For the Bridegroom has his companions, as the Bride has here, Ps. xlv. 14: and there is the same comparison, Ps. xlv. 2, *Thou art fairer than the children of MEN*.

10. *And*—This particle connects the testimonies. *Thou in the beginning—shall not fail*—Ps. cii. 25–27, Sept., *of old hast thou laid, etc.*, the remainder in the same words. The time of the creation is intimated, to which the end of the world is opposed. *Thou*—The same to whom the discourse is directed in the preceding ver. *O Lord*—The Sept. have repeated that from ver. 23, of the same psalm. Christ

is spoken of even in those passages, where many might especially contend that the Father was meant. *The earth: the heavens*—A gradation. There is no reason why angels may not be implied in the word *heavens*, as the creation of man is implied in *earth*, which passes away.

11. *They*—The earth and heaven. [More properly, *the heavens*, ver. 10. *Lün.*] *Shall perish*—There is the same word at Luke v. 37; James i. 11; 1 Pet. i. 7; 2 Pet. iii. 6.

12. *The same*—אִתּוֹ, *the same*, never different, without old age and change. So 1 Sam. ii. 10 אִתּוֹ, Sept., Ἀπόός, *He* [Eng. Ver., *the Lord*].

13. *But*—An *Epitasis* [emphatic addition].

14. *All*—Although distinguished into various orders by various names, implying even some *dominion*: Eph. i. 21. *Ministering—sent*—*They minister* before God [are employed in praises. *V. G.*]; *are sent*, abroad, to men [to execute God's commandments concerning other created things. *V. G.* Render accordingly, *sent forth for ministry on behalf of these*, etc. *Alf.*] Both are opposed to *sitting at the right hand*. Comp. Luke i. 19. *Who shall be heirs of*—That is, the elect, and them who believe or who shall believe. A sweet periphrasis. *Salvation*—From so many and so great dangers.

CHAPTER II.

1. *We ought*—Elsewhere he uses *ὀφείλειν*, *to owe*; here *δεῖ*, *it behoves*. The former implies *obligation*, the latter *urgent danger*, ver. 3. Now the apostle begins to exhort by motives corresponding to the preceding chapter, concerning Christ the prophet, the king, the priest: *prophet*, for it is said, *he hath spoken*, ver. 2: *king*, for it is said, *Thy throne*, ver. 8: *priest*, for it is said, *he hath purged*, ver. 8. And so ch. ii., concerning him as *prophet*, presently in ver. 1, etc.: as *king*, *Thou hast crowned*, ver. 7: as *priest*, everywhere. The exhortation begins in the first person, then becomes stronger in the second, ch. iii. 1. *More earnest*—The comparative in the strict sense; comp. the following verses. *Give heed*—By obedience; comp. ver. 2, note. *To the things which we have heard*—Referring to ch. i. 1,

at the end; and comp. below ver. 3, ch. v. 11. The office of speaking and hearing is, therefore, superior to that of writing and reading. *Lest at any time we should glide past them*—Gr. *παρὰρρῶμεν*. [So *Alf.*, etc. Eng. Ver., *let them slip*, is quite inadmissible]. 2d Aorist pass. with an act. signification, from *ρεύω*, *I flow*, and *I pour out*: *lest at any time, he says, we should flow past*: with trifling spirit; comp. Gen. xlix. 4. The apostle referred to the Sept., Prov. iii. 21, *my son, let them not depart* from thine eyes; where also, ver. 20, we read, *νέφη ἐρρῶη δρόσω*, *the clouds drop with dew*, in an active sense, and so everywhere. Zosimus, l. 2: *ἡ Ῥωμαίων ἀρχὴ ὑπερρῶη κατὰ βραχὺ*, *the empire of the Romans gradually failed*. Greg.: *ἵνα μὴ ἐξίτηλα τῷ χρόνῳ γένηται τὰ καλὰ καὶ μὴ παρὰρρῶῃ*, *that what is beautiful should not be effaced by time and should not slip away*. This word often occurs in a metaphorical sense. Hesychius, *slip away*. The punishment of the slothful is expressed by a similar word, *ἐτάχυσαν*, *they wasted away*, Wisd. i. 16. The word stands: the slothful man slips away.

2. *By angels*—*Διὰ*, *by*, is used literally, as in the next verse, comparing *Paul's* words, Gal. iii. 19. Otherwise the apostle's argument from angels to the Lord would not hold good, ver. 5. GOD therefore spoke by angels, Ex. xx. 1, [in such a way, however, as that it was the very sound of GOD's voice, xii. 26. *V. G.*] In the New Testament God spoke by the Lord. *Was steadfast*—Its authority being established by the punishments of those who violated it. *Every*—Irrespective of persons. *Transgression and disobedience*—*Transgression*, by doing evil: *disobedience*, by neglecting to do good. The change of the abstract for the concrete, namely, for the transgressor and disobedient, who properly *receive the recompense of reward*. The antithesis in the concrete is, *if we neglect*, ver. 3; the antithesis to which in the abstract is, ver. 1, *to give heed to the things which we have heard*. *It behoves* [Eng. Ver., *we ought*], has the accusative with the infinitive. Thence the sentiment: *We* (the subject) *ought to give heed to those things which are heard* (the predicate). This predicate has the antithesis in the abstract. *Received*—Not only in the sanction, but in the execution.

3. *How shall we escape*—The just and severe retribution? So xii. 25, *They did not escape; we shall not escape*. *Salvation*—In the world to come, joined with *glory*, ver. 5, 10, notes. *Salvation*, repeated in the tenth verse, is akin to the name *Jesus*, which resounds in the gospel of *salvation*. *At the first*—Formerly so great a salvation had not been preached, and by so august an exponent. *To be spoken*—From his baptism to his ascension, Acts i. 2. *By the Lord*

—A majestic title; comp. ch. iii. 4, etc.: Pa. cx. 1. He does not say here, *by our Lord*; for he intimates that he is also *Lord of the angels*, whom the angels themselves call *Lord*: Luke ii. 11; Matt. xxviii. 6. [Whatever is mentioned, ch. i., and afterwards, ver. 7–10, is included in this title. *V. G.*] The antithesis is, *by angels*, ver. 2. Comp. ver. 5, and the following. *By them that heard*—From the Lord in person. They also had been *eye-witnesses* and ministers, Luke i. 2; but the apostle in accordance with his beginning, ver. 1, 2, mentions their having *heard* him here. The apostle refers not only to the evangelical history in general, but even to special points of it, as that concerning the prayer in the garden, etc., ch. v. 7, note. Paul, writing to the Gentile churches generally, speaks much of his calling, and of the fruits of his labor; but here, when he writes to the brethren of the circumcision, he especially cites the apostles who had been long with the Lord; comp. Acts i. 21, x. 41, xiii. 31, note; and he only cites those apostles in a general way, to bring the Hebrews to the Lord alone. *Unto us*—Denoting the age then present. *Was confirmed*—Gr. ἐβεβαιώθη. Not by penalties, but by gracious gifts. This word corresponds to βέβαιος, *firm*, ver. 2.

4. *Bearing them witness*—Gr. συνεπιμαρτυροῦντος. A double compound. It is the office of Christ to *testify*, of God, to *superadd testimony* [force of ἐπι, upon, in composition]; and he did so, both when Christ was upon earth, *by signs and wonders*, and when he was taken up into heaven, *by divers miracles*, Acts ii. 22, 33. That testimony refers wholly to the *Lord Jesus Christ*, Acts ii. 36, x. 36, 42; Rom. xiv. 10; 1 Cor. xii. 3; Phil. ii. 11. If any one is inclined to refer the *divers miracles* also to Christ, while upon earth, I have no objection. The parallelism mentioned in the following note, if I mistake not, has led to my interpretation. *Divers*—The parallel is μερισμοῖς, *distributions, impartations* [Eng. Ver., *gifts*]; comp. 1 Cor. xii. 11. *According to his own will*—Most freely, abundantly, mercifully, not according to the *will* of the recipients. Whence it appears that the gift is entirely supernatural, αὐτοῦ, *his own*, of God *himself*. ἴρα, Sept., θέλησις, *will*.

5. *For unto the angels—not*—The *Ætiology* [assigning of a reason] referring to ver. 3, where the terms *salvation* and *Lord* are skilfully introduced, serves to begin a new paragraph. The greater the *salvation*, the more glorious the *Lord* despised,—the graver the offence of the despisers. God subjected both angels and all things, not to the angels, of whom nothing was written to that effect, but to man, or the Son of Man, Jesus Christ. The angels had more to do in the Old Testament; but in the New Testament, when human nature was ex-

alted by Christ, the angels are our fellow-servants. I ventured to say, *more to do*; and it may be also supposed from the antithesis, that greater reverence was due to the angels in the Old Testament than in the New, where they are now our *fellow-servants*. But from the very fact that they are our *fellow-servants*, we understand that they are not inactive under the New Testament, but merely act under a different relation. As angels are here opposed to the *Lord*, so ver. 16, they are opposed to the *brethren*. The apostle couples believers alone with Christ alone. *Put in subjection*—This verb is now brought forward from the eighth verse. God *subjected*; for the language refers to ch. i. 1. *The world to come*—There is but one *earth* for all times, ch. i. 6. Therefore *the world to come* is used as we say *to-morrow's sun*, although there is but one sun for all days. כּוֹכַב in Hebrew is expressed by *μέλλουσα*, *about to be*, in Greek. *The world* is one, under grace and under glory; *to come* is added, not because it does not already exist, but because it was formerly predicted. The newness introduced by Christ in the New Testament is considered so important in Scripture, that there arises thence a twofold division, viz., between the Old and New Testament times, with the same eternity depending upon them. These latter, taken together, are called *the world to come*. They are frequently *about to come*, when regarded from the Old Testament standpoint, which prophetically looks forward to the New Testament; but in the New Testament they are present blessings, obtained by Christ; commencing while the world to come is being subjected to him, when first he was crowned with glory and honour. On this expression of Paul, comp. note at Rom. iii. 30. Although, even in reference to the time of this epistle, it is *to come*, in its own way, namely, when all things, even death, shall be subjected to Christ, 1 Cor. xv. 24, 25. Consider the *not yet*, ver. 8, and the actual description of the world to come, ch. xii. 26, etc. The noun *world*, is of very wide meaning. See the psalm presently Πατήρ τοῦ ΜΕΛΛΟΝΤΟΣ αἰῶνος, Is. ix, 6, in the Greek and Latin versions: *the Father of the world to come* [Eng. Ver., *everlasting Father*]. *Whereof we speak*—*We speak*, we teachers, ch. v. 11, note. [This is groundless. *We*, the author of the epistle. *Lün.*, etc.] By this clause this short verse obtains the force of a proposition. And the proposition is, *All things shall be subjected to Jesus Christ*.

6. *But one in a certain place testified*—*One witness*. David did not here speak of himself; wherefore it was unnecessary to introduce his name. Nor should we stop with the intermediate messengers, but should look to the word of God, when it has once *testified*. David testified in Ps. viii., to which this chapter often refers, even from the

tenth verse, as we shall see. *But*, forms an antithesis between the *angels* and *him* to whom the psalm testifies that all things are subjected. *What is—under his feet*—So clearly the Sept. Ps. viii. 5-7. That clause, *and Thou hast set him over the works of Thy hands*, the apostle does not assume, at least in his reasoning, but deduces the *all things* from what precedes and follows in the psalm. There are mentioned in that clause *the works of GOD'S hands*, heaven, the moon and stars. (The *sun* is wanting, either because, as the slavery and deliverance of his seed were shown to Abraham in *the night*, Gen. xv. 12; so the humiliation and exaltation of the Messiah were shown to David and sung by him *during the night*; as also the word of the Lord seems to have come to Job by night, Job xxxviii. 7, 31, 32; or because Messiah, when forsaken on the cross, *saw the moon and stars* after the *sun* was darkened.) But Christ's authority continues beyond the duration of these. *What is man*—As respects GOD'S works, the heaven, etc.; but what is man as respects God himself? The expression is thus more humble than if he had said: Who am I? *A man*, ἀνθρωπος, without the article, as one of many. אָמֵן, a man, παθητός, subject to suffering and death. *That thou art mindful of him*—The Messiah's condition is so described, as that in it he might seem to have passed away from the remembrance and care of God. Whence, with wonderful humility, he himself wonders at this very thing, the *remembrance* of him; how much more at so great glory prepared for him? It could not be *otherwise*, Acts ii. 24; but he prays as if it could scarcely be *so*. Or—בֶּן אָדָם, the son of man, here implies something more insignificant than אָדָם, man. *Son of man*—בֶּן אָדָם, comp. Ps. xlix. 3. Again without the article. *Visitest him*—The expression is intensified; for *remembrance* refers even to the absent; *to visit*, denotes the care of one present.

7. *A very short time*—Gr. βραχύ τι [Eng. Ver., a little, is incorrect here; though it is the sense of the Hebrew, as *Beng.* gives it. *Lün.*, etc.] The same word occurs at Luke xxii. 58. *Than the angels*—In Ps. viii. 6, the Hebrew is: *Thou hast made the Son of Man to be little less than God*, that is, than himself. The beautiful paraphrase of Christopher Corner is as follows: *Christ having become man, humbled himself under the cross, and abased himself BELOW GOD, when, the Divine nature remaining quiescent, and not exerting its power, God himself and the Lord of Glory was crucified and put to death.*—Expos. Psalm, p. 24. (Comp. Mem. prefixed, 2 Chron. xv. 16; Is. lii. 14. Eccl. iv. 8.) In another of Paul's phrases we find μή ὡς Ἰσα θεῶν, thought it not—to be equal with God, and κενώσας ἑαυτὸν, made himself of no reputation; Phil. ii. 6, 7, note. But Paul retains the

interpretation of the Sept. as suited to his purpose; for the *Homonymy* [something differing in nature, but called by the same name from analogy] of the Hebrew word אֱלֹהִים, *God*, signifies an invisible nature, and therefore, whether angelic or divine, superior to the human nature; and he who was made lower than the angels, was certainly made lower than *GOD*: but he as it were anew supplies the title, *GOD*, in ch. iii. 4. For so the apostle is accustomed appropriately to use the words of the Sept. and to present to the reader anew the force of the Hebrew words, when they answer his purpose better; ch. x. 8, xii. 6, note. [Omit the clause, *and didst set him over the works of thy hands*, (καὶ κατέστησας, etc.) *Tisch.*, *Alf.*, etc. *The works of Thy hands*—The sun, moon, stars, etc. Ps. viii. 4. *V. G.*]

8. *Put all things in subjection*—See 1 Cor. xv. 27, and what precedes with the note. *For*—The apostle shows *why he quoted* this passage, namely, because we are taught in it that it was *Jesus* to whom all things were subjected, and therefore the world to come, ver. 5. Often γὰρ, *for*, is useful to give a reason, ch. vii. 14, ix. 24; and so Paul, Rom. iii. 28. *Under him, under him*—Of whom he is speaking, the Son of Man. [*Man* in general; who has not yet attained his promised sovereignty. *Alf.*] This is explained in the middle of ver. 9, concerning *Jesus*, the application to him having been most suitably deferred. *All things*—Gr. τὰ πάντα. Τὰ, in the second and third place has the force of a relative to the πάντα, *all things*, preceding. The same force of the article may be found at John xix. 5, 7; Gal. v. 13, vi. 14. *Nothing*—Not even angels; ver. 5, ch. i. 6. *Left*—In the language of the psalm, to which the events partly correspond, partly will correspond. *But now—not yet*—*Now*, serves as an *Anthypophora* [part of a refutation by anticipation], for *the time* is denoted in *not yet*, and the latter is construed with ὁρῶμεν, *we see*, in antithesis to the *present βλέπομεν, we perceive* [Eng. Ver., *see*.] More things are already subjected to Christ than we see; and all things will be entirely subjected to him at the proper time, in our sight; Eph. i. 22; 1 Cor. xv. 27, 28. But why *not yet all things*? Because both his body, the Church, is in distress, and he himself is not acknowledged, at least is not seen. Βλέπω, *I perceive*, denotes something more definite; ὁράω, *I see*, something broader and more majestic.

9. [Render, *But him who is made a little lower than the angels, we behold Jesus, on account of his suffering of death, crowned with glory and honor. Alf. after Lün., etc.*] *But*—The antithesis is between that in the psalm, which we *do not yet see*, and that which we already *perceive* fulfilled in *Jesus*. But what do we perceive? We perceive

that Jesus, *who* was made a little lower than the angels, on account of the suffering of death, has been crowned with glory and honor. In this paragraph, *made lower—crowned—that*, etc., is a *Chiasmus* [cross reference] such as Paul has, Gal. iv. 4, 5: and in the present clause, *for the suffering*, etc., (which clause requires no point before $\delta\acute{\omicron}\xi\gamma$, *glory*), that *for* which Jesus was crowned, namely, the *suffering of death*, is mentioned according to the natural order of the subject, and not without emphasis, before the actual crowning. The apostle takes away from the Jews the offensive stumbling-block of the cross: and so refutes the argument, which might be drawn from Christ's sufferings against his glory, and that the source of glory to us also, that he even turns it in favor of Christ. He shows that the suffering of death is so far from obstructing the Messiah's glory and honor that it rather confirms them to us. Whence he infers, that the fact of Jesus being made lower than the angels, which was only for a little, did not refer to the fact that he should continue in death, but that, after he had once fully suffered death, he should have *everything* subjected to him. It is Jesus to whom the humbling and crowning, described in the psalm, apply. It is therefore the same Person, to whom also the universal power which follows, in the progress of the psalm appropriately belongs. *For some little time* [Eng. Ver., *a little*]—Some hours on the cross, days of suffering, years of toils, how little when compared with eternity! *Than the angels*—Incapable of suffering and dying. *Made lower*—Less, a worm: comp. Luke xxii. 43. The *participle* implies, that Jesus of himself, and for his own sake, might have obtained glory without suffering; but his brethren were likewise to be regarded. *We perceive*—Gr. $\beta\lambda\acute{\epsilon}\pi\omicron\mu\epsilon\nu$, [Eng. Ver., *see*.] The act of *looking*, saith he, *speaks*. The same word occurs, ch. iii. 19, x. 25. The fact and the issue agree with the previous testimony; ver. 6, at the beginning. *The suffering of death*—The suffering of death is the main feature: ch. v. 7. *With glory and honor*—Becoming the Son of God. [Glory presupposes death; honor, suffering. *V. G.*] *Crowned*—After death. *That*—This should be connected with *being made lower*, and therefore denotes the end. *By the grace of God*—Some formerly read $\chi\omega\rho\iota\varsigma$ $\theta\epsilon\omicron\upsilon$, *except* (or *without*) *God*. Both readings give a good sense; let us look at each. The clause with $\chi\omega\rho\iota\varsigma$, *except*, stands thus: *Christ tasted death for every one except God*. This sentence is to be explained by its members. (I.) $\Pi\acute{\alpha}\nu\tau\omicron\varsigma$, *every*, is neuter, for $\pi\acute{\alpha}\nu\tau\omicron\varsigma$, $\pi\acute{\alpha}\nu\tau\iota$, without a substantive or a participle, are always neuter, so *Orig. Theod. Ambros*. The apostle shows the glory of Christ from the eighth Psalm, and especially from the clause, *Thou hast put* $\kappa\alpha\iota$, *everything, under his*

feet; and he supplies the emphasis of the *singular* number contained in that significant syllable $\lambda\zeta$, and omitted by the Sept. when he says, *παντός, every*. This *πάν*, *all*, to which *οὐδέν*, *nothing*, likewise neuter, is opposed, ver. 8, and in which *all*, in the masc., are included, John iii, 35, 36, chiefly comprehends *angels*, than whom Christ had been made a little lower; and thus the two members of the sentence correspond, *We do not yet see all things subject to him, but yet that for which he tasted death is ALL*. (II.) *To taste death*, implies the reality, and yet here also the shortness of death; so *Chrysostom*, and others. (III.) Hence we at length gather the meaning of *ὅπερ*, *for*, it denotes here the thing to be obtained, as in John xi. 4; 2 Cor. i. 6, xii. 8, 19; 2 Thess. i. 5. *He tasted death for all*, that he might claim *all* for himself, that he might obtain power over all things: or in other words, that what was written might be fulfilled to him, *Thou hast put ALL under his feet*. (IV.) That *All* has a very manifest and proper exception. Paul, 1 Cor. xv. 27, discussing the same psalm, the same verse, and the same word, *all*, adds, *it is manifest that he is excepted, who put all things under him*. The same exception therefore is made here, *all, but God, is subject to Christ*: *χωρίς* is used to express an exception. Theodoret acknowledges that *χωρίς* here expresses an exception; and the parallelism of the psalm shows us what the exception is. And the exception itself very significantly and briefly, points out the vastness of the things subject to Christ, which are *absolutely all but God*; and the exception properly precedes the subject, from which the exception is made. The same clause, if *χάριτι*, *by grace*, be retained, will be thus explained: *that by the grace of GOD he might taste death for everything*. *By the grace of GOD towards us*, Gal. ii. 21; Rom. v. 8, and towards Jesus himself. His enemies thought that Jesus suffered and died because of the wrath of GOD, Ps. xxii. 8, 9, lxix. 27; Isa. liii. 4; John xix. 7. But he suffered and died entirely by the grace of God, of which grace the gift is honor and glory: Phil. ii. 9, *given*, etc.; Luke ii. 40, 52; Rom. v. 15. And this noun, *grace*, expresses the same idea as the verbs, *art mindful, visitest*, ver. 6, from that eighth Psalm. In this interpretation, *ὅπερ παντός* might be equivalent to *for all* (men), so far as the preposition is concerned, but the neuter, *παντός*, is an objection. [On these grounds *Beng.* decides for the reading *χωρίς*, *except*. So *Ebrard*, with a slightly different interpretation: *tasted death in behalf of all* (the universe) *except God*; but *Tisch., Alf., Lün.*, etc., with the great weight of authorities, retain the common reading; *in order that by the grace of God, he might for every man taste of death*. (So *Alf.*)] *Might taste*—The reality of death is implied in

this phrase, as everywhere; and here, as we have said, at the same time *its shortness*, to denote which the genitive *θανάτου*, *death*, is well fitted; comp. ch. vi. 4, note. [The metaphor must not be strained to include these ideas. *Lün.*, etc.] To taste death partially is one thing; a part or the shortness of the time, in which death is wholly tasted, is another. Matt. xvi. 28, does not oppose the signification of shortness; for there the expression is negative, as in Luke xiv. 24. Moreover, Ps. xxxiv. 8, sustains this view, *Only taste and you will see*; otherwise *taste* would not precede *sight*.

10. *It became*—Gr. *ἔπραξε*. So Ps. viii. 1, *ἡ μεγαλοπρέπεια σου*, Thy *glory* is set above the heavens. Moreover in the whole of this verse 10, the proposition, which in verses 8, 9, was clothed in the words of the same psalm, is now expressed in words better suited to the apostle's purpose; but with this difference, that ver. 8, 9, treat more expressly of *glory*, from what precedes, ver. 7; whereas ver. 10, treats more expressly of his *sufferings*, thereby preparing us for the transition to what follows. The predicate of the proposition is, *It became him, for whom all things, and by whom all things exist*: The subject follows, *to make perfect, through sufferings the Captain of their salvation, who brings many sons to glory*. *Ἀγαγόντα*, *bringing*, might be resolved into *ἵνα ἀγαγῶν τελειώσῃ*, *that, by bringing, he might make perfect*. But this is the construction, *ἀγαγόντα τὸν ἀρχηγόν*, that the *Captain of salvation* may be also the One *bringing unto glory*. [This rendering is less correct than Eng. Ver. Connect *ἀγαγόντα* with *αὐτῷ*, for *it became Him (God) bringing many sons—to make the captain, etc.* *Lün.*, *Alf.*, etc.] *Ἀρχηγός*, *captain*, is compounded of *ἀρχή*, *beginning*, and *ἄγω*, *to lead*, and *ἀρχή*, *beginning*, looks forward in the text to *τελειῶσαι*, *to make perfect*, (comp. ch. xii. 2), but *ἄγω*, *lead*, looks back to *ἀγαγόντα*, *bringing*. Therefore the proposition comprehends many important sentiments, which may thus be unfolded:—1. Jesus is the *Captain of salvation*. 2. It was necessary to procure salvation by suffering. 3. He was *perfected* by suffering. 4. The *glory* of the sons was united with that consummation. 5. The sons are *many*. 6. This whole plan highly became God, though unbelief considers it a *disgrace*. 7. It became God, that Jesus should suffer and save the sons; because *for Him are all things*. 8. It became God, that Jesus should be made perfect, and sons brought to glory; for *by Him are all things*.

We state four of these points, marked by as many letters, at the same time observing the order of the text:—

- A. The glory of the Sons: B. The Captain suffering.
C. The salvation of the sons: D. The consummation of the Captain.

These points are referred to God, *for whom and by whom all things exist*, that is, to whom are to be attributed the beginnings and ends of all things. B and C refer to the beginnings of things, D and A, to the ends of things. But the same four points are transposed in the text by *Chiasmus* [cross reference], so that the discourse proceeds in most beautiful order from the end, A, to those intermediate, which are included in B C D. *Him*—God the Father, mentioned in ver. 9, and understood in ver. 5. *For whom: by whom*—Paul generally accumulates prepositions with nice and elegant discrimination. *Many*—As many as possible, whence *the general assembly*, in ver. 12. *Sons*—In the Old Testament style they are called *children*; comp. ver. 13, 14, note; in the New Testament style they are *sons*, whose condition is opposed to *bondage*, ver. 15; as with *Paul*, Rom. viii. 15; Gal. iv. 6. Jesus himself is the Son; he makes us *sons* of God, he regards us as his own *offspring*: ילדים, *paidia*, *offspring*, are synonymous. Comp. Ps. xxii. 31; Is. liii. 10. *Unto glory*—The glory consists in the very fact that they are sons, and are so treated; Rom. viii. 21. Examine John xvii. 10, 22, and that whole prayer; and comp. ver. 7 of this second chapter. *Glory and holiness, bringing unto glory and sanctification*, are very closely related in meaning, ver. 11. *Of their salvation*—This word presupposes *destruction*; and to deliver us from it, Christ must *suffer*. *Glory* follows *salvation*, in Paul's style, 2 Tim. ii. 10, note. *To make perfect*—Bringing to the end of troubles, and to the glorious goal; ch. v. 9, is included in this word. A metaphor from the public games. *For to be perfected, perfect, perfectness, perfection, perfecter*, respecting Christ and Christians, are common in this epistle. This *perfecting by sufferings* implies two points: I. *The glory* of Christ, since *all things are subjected to him, now that he is perfected*. II. His previous sufferings. He presently discusses *his sufferings* directly, ver. 11–18, although he has touched upon them in what precedes. He has put the discussion concerning *Glory* in this very passage first, to render his exhortation more pointed, and to meet beforehand the objection of his suffering and death. But he has interwoven a fuller consideration of both points with the following discussion on the Priesthood which is brought forward at ver. 17. And indeed, as to his *sufferings*, the fact is evident; but he describes the *Glory*, while he mentions, at suitable places, that *Jesus was made perfect, that he is in heaven, that he is made higher than the heavens, that he sits at the right hand of God, that he will be seen a second time, that his enemies will be made his footstool*: in this verse and ch. iv. 14, v. 9, vii. 26, 28, viii. 1, 2, ix. 24, 28, x. 12, 13, xii. 2.

11. *For*—The closest relationship was the reason why it became Jesus not to be *made perfect* without us. *He that sanctifieth*—Christ, ch. xiii. 12. Christ is called *he that sanctifieth*, because of that whole benefit, that he by himself makes us *holy*, that is, Godlike. *They who are sanctified*—The people, ch. x. 10, 14, 29. *To sanctify, to bring to God, to be sanctified, to be brought to God, to draw near, to have access*, are synonymous. *He who sanctifies*, was begotten by the Father, and appointed the Sanctifier: *they who are sanctified*, are created by God and appointed to receive sanctification; comp. *ἔδωκεν, hath given*, ver. 13. This is the origin of his brotherhood, and of his communion with flesh and blood (ver. 14). *Of one*—That *one* is Abraham, as Mal. ii. 15; Is. li. 2; Ezek. xxxiii. 24. All men are of one, Adam: all Abraham's descendants are of one, Abraham. [But the *One* is God, as Father of the Christians, his spiritual children. *Lün.*, etc.] In this whole passage, Paul, writing to Abraham's descendants, accommodates his discourse to them apart, ver. 16, 17, ch. xiii. 12; as also in Ps. xxii., which is here quoted, ver. 12, Israel is the subject, ver. 22, etc., but the Gentiles, ver. 25–31; and the whole of the subsequent discussion on the priesthood and sacrifices especially suits the comprehension of the Hebrews. Wherefore this epistle will at some time contribute much to Israel's salvation. If this *one* meant God, the angels should be included, who are excluded at ver. 16. *All*—Construe with *who are sanctified*. [This is impossible. The position makes it refer to both parties, as the Eng. Ver. So *Lün.*, *Alf.*, etc.] *He is not ashamed*—Whereas, but for this *cause* (that they are of *Abraham*, who is considered not as a sinner, needing salvation, but as the common ancestor, as he who had received the promise), [but see on *of one*, above], there might have been many causes of shame; for, far from being holy, we had been very guilty, ver. 14, 15; yet he is not ashamed; nay, he accounts it a glorious thing to himself, because of the holiness and glory unto which he has brought us. *It becomes* God to have such *sons* restored to him. Christ *is not ashamed of such brethren*; comp. *is not ashamed*, ch. xi. 16, note.

12. *Saying*—Here three things are quoted from the Old Testament, by which the apostle's preceding discourse is admirably confirmed, by *Chiasmus* [cross reference], in retrograde order. For

the apostle mentions

Ver. 10, *Sons*.

Christ says in the words of the
Old Testament,

Ver. 13, at the end, *I and the
children*.

Ver. 10, *The perfecting by sufferings.*

Ver. 11, *The relationship of the Sanctifier and the sanctified.*

Ver. 13, at the beginning, *I will put My trust.*

Ver. 12, *Unto My brethren.*

And again, ver. 14, 17—in inverted order, the *children*, and the *successful* work of Christ, and *brethren* are mentioned. The two chains of quotations, ch. i. on the glory of Christ, ch. ii. on Redemption, most sweetly correspond. *I will declare, I will sing praise*—Ps. xxii. 22, Sept., *δηγήσομαι, I will declare*: as to the rest, the words are the same. Messiah declares the *name* of the good Lord, which was unknown to his brethren, that the brethren may also praise him. Ps. xxii. 22. *Will I sing*—As the leader of the choir; comp. Ps. viii. 3.

13. *I will put my trust in him*—Sept., *I will put my trust in him*, in Isaiah immediately before the place from ch. viii., to be afterwards quoted: *In him will I trust*, 2 Sam. xxii. 3, which the Church imitates, Is. xii. 2. The Messiah's filial confidence is indicated, fleeing from *his sufferings* to the Father [and by no means disappointed: comp. ver. 10, end. *V. G.*], ch. v. 7: comp. 2 Sam. xxii. 4, etc. A small portion is quoted; the whole is meant by the apostle. Our Theologians rightly blame the Schoolmen, who think that Christ's atonement was not simply and in itself meritorious. But yet the most marked feature of this atonement is the very pure confidence by which *solely he was supported* in approaching the Father; Ps. xxii. 10; Matt. xxvii. 43. For he did not show his merits, but rather confessed the sins that were laid upon him, Ps. lxxix. 6. As he therefore by himself trusted in the Father by faith, so we by faith trust in Christ, and through Christ in the Father. The argument is very strong against the merit of men's works. But Christ exhibited this confidence not for himself, for he and the Father are one, but for his people, ver. 16. Every present help gave *assurance* of future aid (comp. Phil. i. 6), up to the complete victory over death and the devil. *Behold—God*—Is. viii. 18, Sept., in the same words. He calls them *παῖδια* ילדי, *children*, an expression becoming the *First-begotten*, who intimates that the same are both his *brethren* and his *younger brethren*: and *he presents* all these, *to be glorified* with himself, before God, who *had given* them to him *to be saved*.

14. *Forasmuch then as the children*—*Τὰ παῖδια*. The children here is not a noun denoting a natural age, but is drawn from ver. 13. The Messiah here cannot be suitably placed in the company of the fleshly children; He is speaking of his spiritual sons; *then* is an in-

ference from ver. 10, etc. [Transpose αἵματος and σαρκός, *blood and flesh*. Tisch., Alf., etc. So Beng.] *Were partakers of blood and flesh*—The past, in respect of the greater part, who had already lived at the time of the testimony given in the psalm. He mentions *brethren* in the psalm, *children* in Isaiah: as respected that time when David and Isaiah prophesied, many of the *brethren* and *children* were then living, and had lived, whom he was to reconcile. These are not excluded but included. Κοινωνέω, *I partake*, with the genitive, Prov. i. 11, where also, ver. 18, μετέχω, *I share*, is used with the same meaning: κοινωνήσας, ὁδοῦ, *goeth in company with*, Job xxxiv. 8. In this passage, however, the change of the words is elegant; so that μετέσχε, *he took part*, may express the likeness of one to the rest, κοινωνεῖν, *to be partaker*, the likeness of many mutually. *Flesh and blood* are sometimes used for man, Gal. i. 16; but here they are more properly taken in the abstract, as in 1 Cor. xv. 50: although in that passage of Paul to the Corinthians, *flesh and blood* include the notion of the oldness of the corrupt nature. Elsewhere, as we have just seen, *flesh and blood* is the expression used, the principal part, *flesh*, preceding; this is also sometimes written alone: here *blood and flesh* (although some have transposed the words) is the order, just as in Eph. vi. 12. *Against blood and flesh*—[Eng. Ver., *flesh and blood*.] Whether the expressions are used indiscriminately, or αἷμα, *blood*, is put first sometimes for a certain reason (for which Physiologists may be consulted), I dare not determine. Although my commentary does not descend to such things, yet it barely avoids the censure of too careful refinement, with those who weigh heavenly words less scrupulously. *Himself*—Gr. αὐτός. There sweetly follows τῶν αὐτῶν, *the same*. *Likewise*—Gr. παραπλησίως. Παρὰ in παραπλησίως, *like*, sometimes like the Latin *sub*, weakens the meaning of the compound, but here it is almost the same as κατὰ πάντα, *in all things*, ver. 17: ch. iv. 15. Therefore παραπλησίως, *likewise*, serves the apostle, in entering upon this discussion, as a reverent caution, that he may gradually speak what he thinks; comp. Phil. ii. 27, note: and the less significant particle is the more suitable, because *without sin* is not yet added here. Therefore the *reality of the participation* remains. *Of the same*—Gr. τῶν αὐτῶν. This is not a mere relative, as the article shows: *the same things*, which happen to the brethren laboring under *flesh and blood*, not even excepting *death*. [But it refers to *flesh and blood*, as in Eng. Ver., *Lün.*, etc.] *That*—Here the subject is briefly noticed: it is more fully explained, ch. v. 7, 8, 9. It will be profitable to compare thoughtfully both passages, ch. v. and ii., till you perceive how both end in a eulogium

on the great *High Priest*. *Through death*—A paradox. Jesus suffered and overcame death; the devil, wielding death, succumbed. Jesus in turn imparts to us life through his flesh and blood; John vi. He assumed our nature, that his body might be delivered up, and his blood poured out. Therefore the delivering up and the out-pouring are chiefly contemplated: John vi, 51. *Might destroy*—An inference from *thou hast put in subjection*, ver. 8: comp. 1 Cor. xv. 27, with the preceding, where *Paul* uses the same synonyms, καταργεῖν, *destroy*, ὑποτάσσειν, *put under foot*. So Ps. viii. 8, לְהַשְׁבִּית; τοῦ καταλύσαι, *that thou mightest still the enemy and the avenger*. *Power*—Great indeed, Matt. xii. 26, 29. *That had*—By a certain law, namely, in so far as the captives suffered no injury thereby: comp. קָטַל, Is. xlix. 24, where the devil does not seem to be called *just*, morally, but a *mighty* tyrant, having *authority* over the captives; Col. i. 13; 2 Pet. ii. 19, end: although here it is called *power* in a restricted sense, not *authority*. Death was the attendant and minister of the devil as of a cruel master, delivering up to him men whom he led away in sin: but Jesus dying made them through dying his own, Rom. xiv. 9. *Of death*—By sin. *That is*—His *power* was manifest: Men did not perceive who lurked beneath.

15. *Deliver*—From the devil, who had the power of death. *Them*—A demonstrative with relation to what precedes. [Rather, to what follows; *them who through fear*, etc. *Lün.*, etc.] *Through fear*—Even before they experienced the power itself, for that followed; on *fear*, comp. ch. xii. 19, 20; Ex. xix. 21, 22; 2 Sam. vi. 9. *Of death*—Sudden deaths were inflicted, in Moses' time and afterwards, even on unwary transgressors. *All*—An antithesis to *a little*, ver. 9. There are many and successive ages of the *brethren*. *Life*—That life was not life. *To bondage*—The antithesis is, *sons unto glory*. *Paul* brings out the same antithesis, Rom. viii. 15, 16. Politicians define *liberty* to be *living as we choose*; *slavery*, *to live not as we choose*.

16. *As we well know*—Gr. δήπου [Eng. Ver. *verily* loses the force.] A particle of courtesy, implying *conjecture*, but by the addition of οὐκ, *not*, promoting *assurance*. The whole verse has a wonderful demonstrative power; comp. πρόδηλον, *evident*, ch. vii. 14. Not angels, therefore *us*; there is no third party. *Of angels*—Without the article. That is, they are not angels without flesh and blood, whom he *takes*. *He takes—on him*—[Eng. Ver., *took*.] Christ *lays hold of*, or *takes*, in the words quoted; about to aid, about to deliver, ver. 15, 10, 11. The same word occurs, ch. viii. 9; Matt. xiv. 31. If the subject were the very incarnation of the Son of God, there would be in the antithesis the singular number *angel*, or the angelic nature;

now, since *angels* occurs in the plural, *seed* is taken collectively. *Seed of Abraham*—So he calls the whole human race, but by *Synecdoche* [part for the whole], because Genesis is referred to; and there the promise was given to Abraham, which belonged especially to his descendants: and Christ was born of Abraham's race. [But this is forced. The meaning is, *the Jewish race*. He names one race instead of the whole, representing the idea more vividly to the *Hebrews* to whom he writes. *Lün.*] Furthermore the apostle is writing here to Abraham's descendants, and it was unsuitable to say, *of the seed of Adam*, because the first and second Adam are opposed. And yet the Gentiles are not excluded; for the seed of Abraham is not opposed to them, but to the angels; and all believers are the seed of Abraham. [See ver. 12, respecting *the church*, comp. Ps. xxii. 23, 26, 28. *V. G.*] I think the omission of the article before *σπέρματος*, *seed*, corresponds to the Hebrew construct state. The omission of the article would not so much include the Gentiles, as exclude the carnal Jews.

17. *Wherefore*—The particle *ὅθεν*, *wherefore* or *whence*, occurs six times in this epistle, but never in the epistles signed with Paul's name; and yet it occurs in Paul's speech, Acts xxvi. 19. *It behoved him*—A grand expression, ch. v. 3. *It behoved him* from consanguinity, and because he had undertaken it in the Old Testament, ver. 12, 13. He now speaks more confidently; comp. ver. 11, *he is not ashamed*. *In all things*—In all sufferings and temptations. *Unto his brethren*—Ver. 11. *To be made like*—This is a recapitulation of what precedes. The sum of what follows is immediately added. *That*—The apostle thrice touches upon the High Priesthood, till he reaches its full discussion, ch. vii. He alludes to it in three successive steps. I. *It behoved him to be made like to his brethren, THAT he might BECOME a merciful and faithful High Priest*, in this passage. II. *HE WAS CALLED a High Priest* when he was made perfect; ch. v. 10. III. He was *MADE High Priest* when he entered into that which is within the veil; ch. vi. 20; and this entrance being made once for all, he always, as a Priest, presents himself to God for us; ch. ix. 24. [*Beng.* renders, as *Eng. Ver.*, *a merciful and faithful High Priest*; but the Greek seems to mean *merciful, and a faithful High Priest*. *De W., Lün.*] *Merciful*—This word, with *faithful*, is construed with *high priest*; ch. iv. 15, v. 2. He was made *merciful*, to the *people* oppressed by sins: *faithful*, so far as concerns *GOD*. There is a *Chiasmus* [cross reference] here. We have the *Priest* and the *High Priest*, who has the right of approach and of bringing men to *GOD*. *Faithful* is treated of, ch. iii. 2, a practical application: *mer-*

merciful, ch. iv. 14, etc., also with a practical application: *High Priest* is discussed, ch. v. 4, 5, vii. 1, 2, with the practical application, ch. t. 19. There is a very similar statement of many things at Rom. i. 16, note. Of these three points, *merciful* precedes *γεννηται*, that *he might become* [Eng. Ver., *be*], because it is deduced from what was said before. The other two are properly connected, because they fall under discussion afterwards along with the first. But *merciful*, and, conjointly with it, *faithful High Priest*, elegantly have in this proposition a rather absolute meaning, because the subsequent discussion in turn contemplates *faithfulness* without *the priesthood* in the case of Moses, and *mercy* with the *priesthood* in the case of Aaron. First, Jesus is *merciful*. No one suppose that Jesus was more merciful before he suffered, and more severe now. Only let us escape the wrath of the Lamb, which is even yet to come. *High Priest*—The Latin *Pontifex, Priest*, was so called because he *built a bridge* at Rome, or *sacrificed on a bridge*; and the priest was either alone or with others; but the *high priest* was exalted above the others, over whom he presided. In the Evangelists and Acts, where the Jewish *high priests* are often mentioned, the term *pontifex, pontiff*, used by the Vulgate and others, will, I think, offend no one; but in this epistle, in which Christ is the principal subject, I do not know whether that term suits Paul's style as well as the institutions of Numa. At least Schmidt uses it reluctantly, and occasionally substitutes *chief priest*; but a single word is better, especially when other epithets are added, as here *merciful* and *faithful*; for we cannot conveniently say, ch. iv. 14, *a great chief pontiff*. *High Priest* is the most convenient term which the learned have long used. As respects the subject, this glorious title of *High Priest* recurs, ch. iii. 1. But nowhere, except in the 110th Psalm, and Zech. vi. 13, and in this epistle, is Christ expressly called a *Priest*; and only in this epistle is Christ's priesthood professedly discussed. Whence it appears, how peculiar in its character, and how necessary, is this book of the New Testament. However, in all these passages, even of the Old Testament, there is also mentioned the *kingdom*, which is oftener mentioned elsewhere without the priesthood. Even on the Cross, on which this Priest offered his sacrifice, his title was *King*. The priesthood, as well as the kingdom, belongs to this First-begotten. *Pertaining to God*—So ch. v. 1. *The sins*—Which bring death and the fear of it. *Of the people*—Whom he called the *seed of Abraham*, ver. 16. He himself knew no sin. He made atonement for the sins of the *people*, Isa. liii. 8.

18. *In that*—This is like an adverb; Rom. ii. 1, [i. e., *in so far as* or *because*. *Lün.*] *He is able*—His ability to sympathize is discussed, ch. iv. 15, v. 2. *To succor*—Hence Paul infers the *help*, ch. iv. 16.

CHAPTER III.

1. etc. [The two divisions ch. i. 5, to ii. 18, and ch. iii. 1, to iv. 16, are exactly parallel; thus:

I. THE SON AND THE ANGELS.

a. The Son is in himself superior to angels, ch. i. 5–14.

(Exhortation, ii. 1–5.)

b. In him, *man* is raised above the angels, ii. 6–16.

For he was at the same time *High Priest*, ii. 17, 18.

II. THE SON AND MOSES.

a. The Son is in himself superior to Moses, ch. iii. 1–6.

(Exhortation, iii. 7–19.)

b. In him, *Israel* is led to his rest, iv. 1–13.

Therefore he was at the same time *High Priest*, iv. 14–16.

Ebrard.]

1. *Wherefore*—An urgent particle. From those very things said in ch. ii. *consideration* should arise. *Brethren*—He now first addresses those to whom he is writing. And the title *brethren* is sacred, from ch. ii. 11. *Holy*—There is a *Chiasmus* [cross reference] in this verse. *Of the heavenly calling*—Made by the Lord from heaven, and leading them to that place, whence it was made, ch. xii. 25, *of the calling of God from above*, as *Paul* says, Phil. iii. 14. [*Heavenly*—Which comes from heaven, and calls to heaven; its origin, its substance, its aim, all are heavenly. *Delitsch* in *Alf.*] The correlative of calling is *confession*; of which the writer treats presently: so *Paul* in 1 Tim. vi. 12. *Partakers*—The same word occurs, ver. 14, ch. vi. 4, i. 9, xii. 8. *The apostle*—The Ambassador of God the Father; who pleads the cause of God with us. Thence we are said to be *partakers of the heavenly calling*. And *High Priest*—Who pleads our cause with God. Hence we are called *holy*. This *Apostleship* and *High Priesthood* are included in the one term *Mediator*. He compares *Jesus* as *an apostle* to *Moses*, and as a *priest* (which title is resumed iv. 14) to *Aaron*, and at the same time prefers him to both; He alone holds both dignities united, and in a higher degree, which

those two brothers held separately. Here he is called, relatively, *faithful*, as *true*, John v. 31, a testimony which cannot be refused. *Of our profession*—Not to men, but to GOD. This word admirably expresses the nature of faith, which meets the promise with a ready response: GOD, who *sent* his Son and gave him as a *priest* to us, λέγει, *speaks*: man ὁμολογεῖ, *agrees*, assents, subscribes. So ch. iv. 14, x. 23. They did that most solemnly in baptism. The opposite is ἀντιλογία, *contradiction*, ch. xii. 3. [Omit the word Χριστόν, *Christ*. Tisch., Alf.]

2. *Who was faithful*—Comp. Num. xii. 7, at the end, Sept., *My servant* (comp. soon after, ver. 5) *Moses is faithful in all mine house*. He calls him *faithful*, who is both so himself, and is acknowledged to be so by GOD, and is praised. Hence arises faithfulness in office, and the faith of the hearers without exception, for this very reason that Moses is *faithful*; comp. Num. xii. 8, likewise at the end. *To him that appointed him*—His heavenly Father *appointed* Jesus *Christ* to be both his *Apostle* and *High Priest*, ch. v. 5; corresponds to τὸ γεννηθῆναι, *to be made*, by the word of the Lord. Add Acts ii. 36. [But ποιήσαντι cannot mean *appointed*, but *made, created*; He was *faithful to him that made him*; i. e., either *made him the Man Jesus, the Apostle, etc.*, (Alf.), or *made him by eternal generation*. Lün.] And this rouses us to *faith*. There is a very similar expression in 1 Sam. xii. 6, 8: It is *the Lord who appointed* [Eng. Ver., *advanced*] (Sept., ὁ ποιήσας) and sent *Moses* and *Aaron*. *As also Moses*—So Deut. xviii. 15. He praises Moses, and thus conciliates the Jews, before preferring Christ to him; although he has prepared their minds to hear it, by preferring Jesus even to angels. *In his house*—A rare appellation in the time of Moses. *His*—GOD's, ver. 6, note.

3. *Of more*—Christ, a prophet as Moses, Acts iii. 22, note (whereas the other prophets only explained Moses); and yet different from Moses, ch. viii. 9; John i. 17. Here he is greater than Moses. *For*—The reason refers to *consider*. *Glory*—Presently τιμὴν, *honor*: τιμῆ, *honor*, here rather denotes something inward; δόξα, *glory*, follows it. *The house*—The genitive is governed by πλείονα, *more*, the comparative; for it is an *Enthymeme* [a covert syllogism, where one premiss must be supplied] as follows: Christ is greater than the house (for the house is being built: Christ hath built the house and all things, and so Christ is God); therefore Christ is greater than Moses. The reason is: for Moses is less than the house, as a minister, and, as it were, a portion of the house; comp. Matt. xii. 6, note.

4. *But he*—Christ. The article indicates the subject, and has here also a relative meaning, as in ch. vii. 6. GOD is the predicate.

[This assertion of the Divinity of Christ would be out of place here, when the argument is on his superiority to Moses, in God's house, as the Son. The Eng. Ver. gives the sense. So *Lün., Alf.*] GOD—Absolutely. Moses was a god to Aaron, but he was not GOD absolutely.

5. *And*—Another reason for Christ's superiority to Moses. *Servant*—So the Sept., Num. xii. 7. This implies the excellence of Moses compared with all other prophets: but again it mentions Moses as inferior to Christ the Lord. *For*—He served, that testimony might be given by him. *Of those things which were to be spoken*—Which Moses was to speak (ch. ix. 19), chiefly of Christ; and afterwards Christ himself was to speak. In ch. ix. 19, there is a verbal parallelism, which however at the same time introduces a like reason, namely, what Moses, according to the time, Num. xii., both had spoken and was about to speak. Miriam did not question Moses' authority respecting the past, but she wished to claim as much for herself for the future, because of certain past tokens.

6. *But Christ*—Moses yields to him. An ambassador, in the king's absence, is highly distinguished—in the king's presence, he retires among the multitude. Here also supply *is faithful*. The Son shows his faithfulness in all that belongs to his Father and to himself. *Over*—This ἐπι, ὑ, *over*, shows his surpassing power; ἐν, *in*, is applied to Moses, ver. 5. *His*—[Not *his own*, as Eng. Ver. The house is *God's* throughout; Christ its chief authority and glory. *Lün., Alf.*] That is, GOD's, ch. x. 21. *If*—The same sentiment occurs at ver. 14. An abbreviated expression: *the house are we*, since we have confidence: *the house we shall be*, if we retain our confidence. There is an expression of Paul's very similar, Col. i. 23, note. *The confidence*—A common word in this epistle: *παρρησία*, *boldness*, ch. iv. 16, x. 19, 35; and *ἐλπίς*, *hope*, ch. vi. 11, 18, vii. 19, x. 23, likewise *πληροφορία*, *full assurance*, *ὑπόστασις*, *confidence*; *confidence* towards GOD: *glorying*, with respect to enemies. *If we hold fast*—So ver. 14; ch. x. 23. So *κρατεῖν*, *hold fast*, iv. 14, vi. 18. [Omit *μέχρι τέλους βεβαίαν*, *firm unto the end*. *Tisch., Alf.*]

7. *Wherefore*—[Connect with *take heed*, ver. 12. *Lün.*] A choice inference, and the strength of this whole passage. Jesus is *faithful*: be not ye *unfaithful*, ver. 2, 12. [*As*—The conclusion is at ver. 12. *Not. Crit.*] *The Holy Ghost saith*—So ch. ix. 8, x. 15. *To-day—forty years—wherefore I was grieved—and said—always*—Ps. xcvi. 7, to the end, Sept., *To-day—forty years—I was grieved*. *To-day* is an expression of David's, and is opposed to *that day*, which was in Moses' time, ver. 8. *If*—*If you will obediently hear his voice*.

Under this hearing is included any sort of hearing, ver. 16, ch. iv. 2. The force of this clause is joined in the Hebrew with what precedes, and falls thence upon what follows. *Voice*—Full of grace, in these prophetic words, to be heard on that very account.

8. *In the provocation—temptation*—By *Chiasmus* [cross reference] in ver. 9, *temptation* is first treated, then *provocation*. Both refer to the History, Ex. xvii. 7, the first offence: comp. below ver. 16, *they that came out*. Beware of the first offence; for it easily produces more, and the first is usually most severely reprov'd. *In the wilderness*—The theatre of very great events.

9. *With which*—Supply *πειρασμῶν*, *temptation*. [But *οὐ* means *where: in the wilderness, where*, etc. *Lün., Alf.* Omit *με*, *me*, and for *ἐδοκίμασάν με*, *proved me*, read *ἐν δοκιμασίῳ*, *by way of trial*. *Tisch., Alf.*] *They tempted Me*—Whether I was able or willing. *Your fathers*—Whose hardness of heart is very often mentioned. Therefore the authority of the *ancients* is not conclusive. *Proved*—That is, *searched out*, not *approved*. Weigh well what follows. *Saw*—Clearly, but without improvement. *My works*—Most glorious in helping, partly also in avenging. *Forty years*—This is joined with *I was grieved*, in the Sept. and in the Hebrew, and below, ver. 17. At the same time the people both saw the *γὰρ*, *work* of GOD, and offended GOD, until they consummated their guilt. Here it is joined with *they saw*; and therefore the hard heart of the people is implied.

10. *Wherefore*—This particle is not in the Hebrew, nor in the Sept. *I was grieved*—Gr. *προσώχθισα*. A very common word in the Sept., but occurring scarcely anywhere else. *ὄχθος* denotes *a local eminence*: thence *ὄχθέω* or *ὄχθίζω*, of the mind, signifies *I am roused*. *I was grieved* with them, so that they should not enter into the land, when they wished too late to do so. The phrase, *to walk contrary*, Lev. xxvi. 24, 28, is akin to it. [For *ἐξείνη*, *that*, read *ταύτη*, *this*. *Tisch., Alf.*] Gr. *ἐξείνη*, *with that*, signifies removal and alienation: Heb. *בריר* absolutely, with the same meaning. *And said*—I declared with my *lips the displeasure of my soul*. Observe the subsequent gradation: first *displeasure* with those who *sinned* made him *say*; then *anger*, more severe towards those who did not *believe*, made him *swear*; comp. ver. 17, 18. The first temptation, Ex. xvii., was presently the cause why God *was grieved*. The complaint as to the erring of their heart, then anger, and the oath followed. So the *displeasure* and *anger*, the *complaint* and the *oath*, are the better distinguished. *They*—*הם*, *they*, in Heb. is repeated very forcibly. Therefore it is not included under *I said*, but this is the meaning; they perceived that I was displeas'd with them; and

yet the same persons did not a whit the more wish to know My ways. There is a similar antithesis, *they* and *I*, ch. viii. 9; comp. ver. 10. So *but they*, Ps. cvi. 43; comp. also Luke vii. 5; Is. liii. 7, in the Hebrew. *They have not known*—This is *unbelief*; the *sin* is described, ver. 9, *they tempted*. Concerning both, again, ver. 12, 13, and ver. 17, 18. *My ways*—In which I wished to lead them as My flock to rest.

11. *So I swear*—The oath preceded the forty years. *If*—Gr. *ei* [not rendered in Eng. Ver.] The conclusion omits something for the sake of *Euphemism* [softening the expression], which has the force of the oath itself [that is, the complete form of the oath would be, *if they enter*, etc., *may some evil befall me*, or some similar expression]: *ei*, *if*, here is negative, as *ἢ μὴν*, *surely*, is affirmative, ch. vi. 14. *They shall enter*—By my ways. *Into my rest*—In the promised land. The people, the sheep; Ps. xcvi. 7. *כַּנְנוּחַ*, *rest*, is their blessing, Ps. xxiii. 2.

12. *Take heed*—This word depends on *wherefore*, ver. 7: the conclusion here to ver. 7, also introduces the word *brethren*; 1 Thess. iii. 7. The same word occurs at ch. xii. 25. We must not trust the *heart*; Jer. xvii. 9. *Lest—of unbelief*—Observe the connection. Christ is *faithful*, ver. 2; therefore we must be *faithful* to him, not *unfaithful*, as our fathers were toward Moses; ver. 18, 19, ch. iv. 2, 3, vi. 12. In like manner *Paul* contrasts God's faithfulness and men's *faithlessness*, Rom. iii. 2, 3; 2 Tim. ii. 13. *Be*—Care must also be extended to the future, because of the greatness of the danger. He uses the fut. indic. in preference to the pres. subj. *Evil*—An *unbelieving* people; *עַר* an *evil* nation and unhappy; comp. *miserably wicked*, Matt. xxi. 41. *In departing*—The antithesis is *let us come unto*, ch. iv. 16, and *substance*, presently at ver. 14; comp. Jer. vi. 8, *let not my soul depart from thee*. This whole passage of the apostle agrees with Jer. xvii. 5, 6. **CURSED is the man who TRUSTETH in man, and whose heart DEPARTETH from the LORD; he shall not see when GOOD cometh. From the living God—The life of GOD most powerfully and promptly animates our faith. The living God is also praised, ch. ix. 14, x. 31, xii. 22. He who revolts from Christ, revolts from GOD; ch. iii. 12–19. [Namely, the very God of Israel. Alf.] Chiasmus [cross reference.]**



13. *One another*—Let each exhort himself and another; so far

should you be from instigating and provoking one another. *Daily, to-day*—Kindred words; ch. iv. 7. *While*—As long as. This *to-day* will not continue for ever. *Is called*—While that psalm is heard and read. *Lest any be hardened*—Repeated from ver. 8. *Through the deceitfulness*—This corresponds to *they err*, ver. 10. *Of sin*—*Unbelief* and *sin*, which are equivalents, John xvi. 9; Neh. vi. 13: where *unbelief* and *sin* are mentioned together, they differ as species and class; and *unbelief*, as the principal species of *sin*, involves something more sad and deadly. But if *sin* be put by itself, the class, *sin*, is contracted into this particular species, namely, *unbelief*: as ἀμαρτία is literally missing the aim, which results especially from *unbelief*, the grace of God having been neglected.

14. *Partakers of Christ*—Ver. 1, 6. So *partakers* of the Holy Ghost, ch. vi. 4. *The beginning—to the end*—Comp. ch. vi. 11, xii. 2. A Christian, so long as he is not *perfected*, considers himself a *beginner*. *Of our confidence*—xi. 1; 2 Cor. ix. 4, note. *Steadfast*—Βεβαίαν. A common word in this epistle, with its synonyms, ἀκλι-νῆς, *unwavering*, ἀμεταδρετος, *immutable*, ἀσφαλῆς, *safe*, ἰσχυρός, *strong*.

15. [*Beng.* and *Eng. Ver.*, are both wrong in rendering this verse; it is variously explained, best by *Ebrard* and *Alf.*, who render, *For* (since) *it is said, to-day*, etc.; giving the proof that we must *hold fast*, to become *partakers*, etc.] *While it is said*—The connection is with ver. 13, in reference to *exhort*. Even in the psalm the Divine exhortation precedes, viz., *O come ye*. Comp. Ps. xciv. 7, that is, it depends on you alone that this may not only be a mere invitation and offer, in the first instance, but also real enjoyment, in the second. So *in that he saith*, ch. viii. 13. *As in the provocation*—Heb. כמריבה; it is taken as a proper name, with its signification.

16. [For τινὲς, *some*, read τινες, *who*. Also put a note of interrogation after each clause. *Tisch.*, *Alf.*, etc. Render, *For who, when they had heard provoked? Nay was it not all*, etc. *Alf.*, *Lün.*] *Who*—Gr. τινες. Many write τινὲς, *some*; but the argument of the apostle is thus somewhat weakened: *some, but not all*, is rather a general expression concerning the Provocation, ch. iv. 6; Ex. xvii. 2. There is plainly a question, as ch. i. 5, 13, and at the same time a very weighty *Anaphora* [repetition of a word in beginnings], *who, with whom, to whom*, ver. 16, 17, 18; and there are indicated in these three verses, 1, The beginning of the Provocation, soon after the departure *from Egypt*; 2, The forty grievous years in the *wilderness*; 3, The refusal of the entrance *into the land of rest*. 'Αλλ' οὐ, *howbeit not*, is used, ver. 16, as εἰ μὴ, *but*, ver. 18; for neither is

properly interrogative, but both stand under the interrogative word, *τινες, who*. To show the force of the particle more clearly, suppose some one to say, *There were men who provoked, but not those that went out*. The apostle denies that, and therefore says, *who were they, but these?* that is, *these were the very persons*. There are similar particles in Luke, *τις ἀλλ' οὐχι, which—but not*, xvii. 7, 8; and in Paul, *τις, ἢ οὐχι καὶ, κ.τ.λ., what—are not*, etc., 1 Thess. ii. 19. [*Beng.* explains πάντες, *all*, to mean here, *none else but merely those*, a meaning which it cannot by any possibility bear. *Lün., Alf.*] These are not in this passage said to have been *led out*, but to have *come out*. They had already the pledge of Divine assistance, and had followed the Divine guidance; but their future progress did not correspond to that excellent beginning (comp. ver. 14). Chrysostom evidently reads *τινες, who: who, says he, have been mentioned as being hardened*; where *THOSE hardened*, (comp. ver. 15) are the same as *those who provoked*. *When they had heard*—Ver. 15. *Provoked*—The Lord, namely, by quarreling with Moses, Ex. xvii. 2. *By Moses*—Whose words, when heard, they should have obeyed.

17. *Whose*—The event proves the fact. So also ver. 19. *Whose carcasses fell in the wilderness*—Num. xiv. 29, Sept. *your carcasses shall fall in this wilderness*. This name, פגרים, *carcasses, mere bodies, perishable*, always indicates indignation. *Kōλα*, limbs, properly feet, according to Eustathius. If the forty years be resolved into days, and the daily deaths averaged, forty men died every day. A great cause for writing the 90th Psalm!

19. *They could not*—Though they afterwards had wished it.

CHAPTER IV.

1. *Let us fear*—Where many have fallen, there is cause for fear. *A promise being left us*—After the others have neglected it. The same word occurs in the same sense, Rom. xi. 4. A kindred verb is ἀπολείπεται, *remaineth*, ver. 6, 9, ch. x. 26. This, interwoven with the exhortation, is a statement which is proved, ver. 3. The verb

ἐπαγγέλομαι, I *promise*, is very common in this epistle, and the noun, *ἐπαγγελία*, a *promise*. In this chapter the subject is the rest of eternal life; for *to-day* still continues, when the danger of falling remains, if we yield to hardness of heart. *To-day*, well improved, ends in *rest*. *Rest*, once obtained, is not again lost. We now (comp. ch. ii. 5, note) are urged to look further. Foretaste in this life is not denied; full rest is. All foretastes of *rest* are evidently small, when compared with heavenly things. *Any should seem*—*Euphemism* [agreeable expression of an unpleasant fact]. Every man should so run, that it may be said of him, without any appearance of the contrary, *This man runs*. *Δοξεῖν*, to *seem*, here, *ὑπόδειγμα*, an *example*, ver. 11, and *ἐνδείκνυσθαι*, to *show*, ch. vi. 11, are kindred terms: for he who *shows* a desire does not *seem* to remain; he who *seems* to remain is an *example* of obstinacy. *To have come short*—The same word occurs, xii. 15. The examples, xii. 17; Num. xiv. 40; Luke xiii. 25: *to fail to keep the passover*, Num. ix. 13. *Ἵστερεῖν*, in Plato, at the beginning of the Gorgias, is *to come after the festival is ended*.

2. *For*—This refers to *let us fear*. *Unto us was the Gospel preached*—We may regard this as spoken especially to us, who are called *Evangelical*: ver. 6. *As well as unto them*—The promise of the land of Canaan had been proclaimed to *those men* of old, ver. 6. *Did not profit*—There is less said here than intended. On the contrary, the unbelievers incurred the greatest punishment. Supply, nor will it profit us without faith. *Not being mixed with*—The word is entirely mixed with and infused into the believing soul; and when mingled, it wonderfully manifests its power, as a healthful draught, and something more powerful even than that, ver. 12, 13. *In them that heard it*—Comp. Rom. iv. 12, note. To these are opposed *those who believed*, in the next verse.

3. *For*—This word refers to *a promise being left*, ver. 1. [Rather to *faith*, *believed* being emphatic. *Lün.*] *As*—*Unbelief* alone hinders. *Although*—The first member of the clause is, *although the works were finished from the foundation of the world*. The conclusion is, *yet he said, I have sworn*. But because the conclusion in the text comes first, *yet* is omitted. The proposition is, *a rest remains to us*. This proposition, ver. 3–11, is proved thus. Rest is mentioned in the psalm; and yet there it does not signify, I. God's rest from creation; for this was long before Moses' times. Therefore another rest was to be expected in the times of Moses, of which those during the same period, who had heard, plainly came short. Nor yet, II., is that rest the one which they had obtained by Joshua; for it was not until afterwards

that the Psalmist sung of it. Therefore, III., he sung of a rest more recent than all these, namely, a rest to be enjoyed in heaven.

4. *He said*—GOD, who also speaks in ver. 5, 7. *And God did rest the seventh day, etc.*—Gen. ii. 2, Sept., *and he rested on the seventh day from all his works which he had made.* *He rested*, he withdrew, so to speak, to his eternal tranquility. It is remarkable that Moses has mentioned the end of the former days, but not of the seventh: Heb. *from his work*. It was one work, comprehending many works. The single term *κατέπαυσεν*, *rested*, corresponds to both the Heb. כָּנַח and שָׁב, by most suitably connecting the two passages Ps. xcv. and Gen. ii.

5. *In this*—Supply, saying of the psalm [Eng. Ver., *place*]. So *in another*, ch. v. 6.

6. *Seeing therefore*—GOD does not wish that his rest should be unenjoyed: Luke xiv. 28. *First*—In Moses' time. *Preached*—A rare use of the word concerning the ancients. He is doubtless speaking of the promise of the land of Canaan, but with a view to the Gospel of eternal life. [On account of disobedience—Not unbelief, as Eng. Ver. *Alf.*]

7. *Again*—Who would have thought that there is a sermon so important and solemn in the 95th Psalm? Let us highly value GOD's words; comp. ch. x. 8, note. *He limiteth*—GOD. *A day*—This is deduced from *to-day*, which is presently cited. See how beautifully he emphasizes the word *day*, and so frequently single words, ch. ii. 8, 11, 12, vii. 11, 21, viii. 13, x. 9, xii. 5, 27: *the day* of striving for the heavenly rest; ver. 8. *In*—So ch. i. 1. [That is, *dwelling in, inspiring* David. But it is rather *in David*, i. e., his book, the Psalms. *Alf.*] *So long a time*—More than four hundred years from Moses and Joshua to David, who sung this psalm. [For *εἶρηται*, *said*, read *προεἶρηται*, *said before*. *Tisch., Alf.* So *Beng.*] *As it was before said*—[Eng. Ver., *is said*]*—*The apostle refers his hearers to the whole text, as repeated above from the psalm.

8. *Joshua*—Gr. Ἰησοῦς, *Jesus*. [The usual form of *Joshua* in Greek. To retain *Jesus* here, as Eng. Ver., introduces utter confusion. *Alf.*] *Would he not*—There is a similar mode of reasoning, ch. vii. 11, viii. 4, 7, xi. 15. *Of another day*—By observing which, there would be access also to another rest.

9. *Therefore*—Because he speaks of another day. *Rest*—Gr. σαββατισμὸς. The word is changed for *κατάπαυσις*, *rest*; comp. the next verse. In time there are many sabbaths; but then there will be the enjoyment of rest, one, perfect, eternal. The verbal noun is very emphatic: it does not occur in the Sept. There will be no elementary sabbath in heaven: because earthly labor shall have passed

away : but perpetual rest, which, however, itself will vary according to the different state of the priests and of the rest of the blessed, and according to the intervals of the heavenly times to which the new moons and Jewish Sabbaths corresponded ; Isa. lxvi. 21, 23. *To the people of God*—He had said absolutely, *of the people*, ch. ii. 17, when treating of reconciliation : but now, treating of eternal rest, he says, *to the people of God*, that is, *to the Israel of God*, as *Paul* speaks, Gal. vi. 16. He therefore especially intends the Israelites (since he is writing to the *Hebrews*) and those, believers.

10. *For*—Verse 9 is proved : He who has entered into God's rest, rests from his labors ; but God's people do not yet rest ; therefore they have not yet entered in. It remains, that they enter in. [But the reference is to Jesus. He has finished his works and entered into his *Sabbath* ; his people therefore shall share it. Comp. ver. 14. *Ebrard*. So *Alf.*] *From his own works*—Even from good ones, performed at fitting times. Labor precedes rest ; and that would have doubtless been the case, even in paradise, Gen. ii. 15. *As*—God's work and rest are the archetype to which we should be conformed.

11. *That*—Future, great. *After the same*—As those ancients. [Better, *fall into the same example of disobedience*, that is, into the same contradiction with them, so as to become an example. *Lün.*, *Alf.*] *Example*—The same word occurs at viii. 5, ix. 28. He who falls through *unbelief*, is an example to others, who then say, Behold, *that man* has likewise fallen. *Fall*—With the soul, not merely with the body ; ch. iii. 17. Moses has no reference to the ruin of souls, when he recounts the destruction of the people in the wilderness.

12. *For*—*quick* [i. e., *living*]—The efficacy of God's word and the omniscience of God himself are described as saving to those, in whom God's word is mixed with faith, but as terrible to the obstinate : comp. 2 Cor. ii. 15. *The word of God*—That is preached, ver. 2, and which is the Gospel, v. 2, and is joined with threatening, ver. 3. For Christ, the personal Word, is not said to be a *sword*, but to have a *sword* (comp. Jos. v. 13, to which this passage, relating to Joshua, ver. 8, seems also to refer) ; nor is he called *κρίτατος*, *judicial*, but *κριτής*, *the Judge*. The title *Sword*, given to God, Deut. xxxiii. 29, is suitable to poetry, not to the ordinary style of epistolary writing. *Piercing even to the dividing*—Its parallel presently, *κρίτατος*, *discerning* [Eng. Ver., *a discerner*]. *Of soul and spirit*—Hence it is evident that soul and spirit are not synonymous, but the spirit is in the soul. Man, viewed according to his nature, consists of soul and body, Matt. x. 28 ; but when he has in him the working of God's word, he consists of spirit, soul, and body. The inmost parts, and the

recesses in the spirit, soul, and body of man, are called by *Synecdoche* [part for the whole], *joints and marrow*. Moses forms the soul, Christ the spirit, 2 Cor. iii. 6. The soul attracts the body, the spirit both, 1 Thess. v. 23. The spirit is divided from the soul by the power of GOD's word, when the former is claimed for GOD; the latter is left to itself, in so far as it either does not keep pace with, or does not follow the spirit. And as the *joints* are not only divided from the *marrow*, but the *joints and marrow* are divided into their own parts: nor are the *intentions* only distinguished from the *thoughts*, but the *intentions* themselves, as well as the *thoughts* themselves, are distinguished: so, not only is the *soul* divided from the *spirit*, but *spirit* and *soul* have their respective divisions; Luke ii. 35. *Flesh* and *spirit* are also separated; 1 Pet. iv. 6, note. *Of the intentions and thoughts*—[Eng. Ver., *thoughts and intents*]. He comes from the greater parts as *soul and spirit*, and from the less as *joints and marrow*, to the faculties of the mind. *Ἐνδύμησος*, *intention*, involves feeling; there follows by gradation *ἔννοια*, *thought*, expressing something simpler, previously existing and inward. Both nourish and foster either good or evil.

18. *Creature*—A word quite general: presently we find *all things*. *In his sight*—*His*, GOD's, ver. 12. The analysis of the statement will be easy, if both of its parts are put in the nominative case: It is GOD, whose word is quick: it is GOD, before whom there is no creature that is not manifest. So, in ch. xi. 23, the nominative case is understood: By faith Moses' *parents* concealed Moses. xi. 30: By faith the *Israelites* went round the walls of Jericho, that they might fall. GOD's omniscience is disclosed to men by the word; and those who have not the word still feel that omniscient power in their consciences. A striking argument for the truth of religion from its power. *Opened*—Gr. *τετραγγελισμένα*. *Τραχηλίξω*, *I throw one on his back*, is used in Greek and Latin for *I lay open*. Bodies which lie on the belly are scarcely considered naked, for they cover themselves: those *lying on their back* are exposed to view in all their noblest and most distinguishing parts. [This is doubtful, but no better meaning has been given. This is essentially that of *Lün.*, *De W.*, etc.] Show, O man, *shame* and *fear* towards thy GOD; for no veil, no twisting, bending, coloring, or disguise, can cover *faithlessness*. *Of him*—Referring again to GOD. *With whom we have to do*—We have to do *with him*, *with God*, with such a one as is described, ver. 12, 13, [whose face and judgment we cannot escape. *V. G.*] We therefore need *earnestness*. The relative *δν*, *whom*, has a demonstrative force: *λόγος*, *דבר*, *business*. So the Sept. Judg. xviii. 28,

they had no business with any man ; 2 Kings ix. 5, *ἄγγελος μοι πρὸς σε*, I have an errand to thee ; comp. Acts xix. 38.

14. *Seeing that we have*—The exhortation begins in the same way, ch. x. 19, xii. 1. *Then*—He resumes the proposition laid down, ch. ii. 17. *Great*—For he is the *Son of God*, higher than the heavens. He is called absolutely, in Hebrew phraseology, a *Great Priest*, ch. x. 21 : but here the *Great High Priest*, greater than the Levitical high priest. *Who has passed through*—Not merely entered the heavens : ch. vii. 26. [Eng. Ver., *into*, is wrong. *Through* to God's throne, as the High Priest through the veil to the holiest. *Alf.*, etc.] *Let us hold fast*—From ch. iii. 1, to ch. v. 8, there are four points explained by *Chiasmus* [cross reference], since they contain the doctrine and application, the application and the doctrine. Consult again, I beg, the Synopsis of the epistle.

15. *Not*—The apostle institutes, by *Chiasmus* [cross reference], a comparison between the Levitical high priest and Christ, (1.) As to qualities : (2.) As to calling, ch. iv. 15, 16, v. 1, 2, 4, 5. *Touched with*—*He sympathizes*, as having suffered the same things, Is. l. 6, 4 : *mercy* is a kindred noun, ver. 16. The reference is to ch. ii. 17. *Our infirmities*—A fitting expression : ch. v. 2. The idea of *sin*, as respects us, is included ; as respects Christ, is excluded. The words, *without sin*, presently follow. *Like as we*—Since he was made like us ; ch. ii. 17. *Without sin*—So ch. ix. 28 : but how can one, tempted *without sin*, sympathize with those who are tempted *with sin* ? As respects the understanding, the Saviour's mind much more keenly perceived the forms of temptation than we who are weak ; as respected the will, he as quickly repressed their assault as the fire a drop of water cast into it. He therefore experienced what power was necessary to overcome temptations. He can sympathize, for he was both tempted without sin, and yet truly tempted.

16. *Let us come*—The same word occurs, ch. vii. 25, x. 1, 22, xi. 6, xii. 18, 22 : likewise, *ἐγγίξω*, to draw nigh, ch. vii. 19 : *εἰσερχεσθαι*, enter, ch. vi. 19 : *εἴσοδος*, entrance, ch. x. 19. So *Paul* also, Rom. v. 2, *προσπαγωγή*, access. *The throne*—Ch. viii. 1, xii. 2 ; Is. xvi. 5. *Of grace*—This word is also common in this epistle. *Obtain*—Christ's mercy, being shown, *is obtained* : and further, God's grace *is found*. The appropriate verb precedes the one noun, and is put after the other : *Chiasmus* [cross reference]. *Mercy*—This refers to *touched with*. *Grace*—Referring to *of grace*. *In good time*—[Not exactly *in time of need* ; but *in time* : before it is too late ; to-day. *Lün.*, *Alf.*, etc.] Believers do not at once and long in advance ex-

perience the grace prepared for them; but, at the necessary time, they find it; and this seasonableness is peculiar to the times of the New Testament, Rom. iii. 26, v. 6, and under it to the times of persecution. *Help*—Ch. ii. 18.

CHAPTER V.

1. [Render, *Every High Priest, being taken from among men, is appointed for men in matters relating to God, that he may offer, etc. Alf.*] *Every—Every* Levitical priest. An antithesis to Christ; for the subject is the Levitical priesthood, ver. 1–3: and the conclusion is not added, because it is included in what precedes. But in ver. 4, there is a *Protasis* in a new part of the comparison followed by the conclusion. This is the sum. Whatever is excellent in the Levitical priests, that is in Christ, and indeed in a higher degree; whatever is wanting in them, that however is supplied in Christ. *Taken from among men*—A part of the predicate. Before they were taken, they were evidently of the same condition. *For—From among men, for men*, an elegant expression. *Is ordained*—The present; *is usually ordained*. *In things pertaining to God*—So the Sept. Deut. xxxi. 27. *Gifts—Referring to inanimate things. Sacrifices for sins*—Of animals. [But the words *for sins* belong, not only to *sacrifices*, but to the whole clause. *Lün.*]

2. *To have a moderate feeling* [Eng. Ver., *have compassion*]—Gr. *μετριοπαθεῖν*. Hesychius, *μετριοπαθής*, *enduring little things, or kindly making allowance*. *Moderation* is opposed to severity and rigor, which are only shown towards the obstinate; ch. x. 28. *Who can*—Who does not please himself; comp. Rom. xv. 3. *The ignorant and them that are out of the way*—Who sin through ignorance and error: *ἄγνοεῖν*, Sept. *ἀγνοεῖν*, *to be ignorant*. Simple *ignorance* is merely want of attention and memory; but *error* confounds good and evil, truth and falsehood. *Infirmity*—Which is sinful and to be expiated by sacrifices.

3. [For *διὰ ταύτην*, *on account of this*—(Eng. Ver., *by reason hereof*) read *δι' αὐτήν*, *on account of it, (the infirmity)*. *Tisch., Alf.*]

4. *And*—The apostle here commences a discussion on the priest

hood of Christ itself. *No*—Levitical *priest*. *Honor*—The priesthood is an honor. Its synonym is *glory*, ver. 5. *Aaron*—Received it by being called.

5. *High Priest*—So Christ is often called; and yet often, and presently at ver. 6, he is termed a *priest*. He is a *priest* absolutely, because he is alone without an equal. He is *High Priest* as respects the Aaronic type, and as respects us, whom he has made priests by his access to God and guidance of us. *He that said unto him*—*The LORD said*, Ps. ii. 7. *My Son*—The apostle does not mean that the Father conferred the priestly honor on the Son, *when* he said, *Thou art my Son*; for the *generation* of the Son certainly precedes his *priesthood*: but declares, that the Son, who can do nothing of himself, and who is always under the Father's authority, and does only what the Father wills, and receives only what the Father gives, has also received from the Father the *honor of the priesthood*, of which none but the Son himself was capable. Hence the connection, *as*, in the next verse. Thus David had his *sons* as *priests* [Eng. Ver., *chief rulers*], that is, his confidential friends. 2 Sam. viii. 18, and the name of *Son* and *Priest*, quoted from the Psalms in ver. 5, 6, is presently repeated ver. 8, and ch. vii. 3, 28.

6. *In another*—So *Paul* also, Acts xiii. 35. *He saith*—*God*. *Thou*—Ps. cx. 4, where the Sept. has it in as many words. *Melchisedec*—It is unimportant to know who Melchisedec was, beyond what is mentioned of him; nay, the very silence respecting the rest of his history is mysterious. He was certainly a king and priest at that time, and of the human race.

7. *Who*—Namely, *Christ, the Son of God, the Priest*. *This* is not said, but *who*, the relative pronoun being very significant; for the subsequent discourse corresponds to the names in ver. 5, 6. A summary of what is to be discussed in ch. vii. and the following chapters, is contained in ver. 7–10, introduced with a remarkable anticipatory caution and preparation, ver. 11, 12. And there is most exquisitely embraced in this summary the progress of his passion, with its inmost causes, from Gethsemane even to Golgotha, and the same expressions are used as by the evangelists: comp. also Ps. xxii. 3, 20, etc., 25, lxi. 4, 11, cix. 22. *In the days of his flesh*—*In those days*, the two especially, in which he suffered those things, to suffer which, he assumed the likeness of sinful and mortal flesh; ch. ii. 14, x. 20; Matt. xxvi. 41, at the end: when through weakness he seemed to be a mere man, John xix. 5. *Prayers and supplications*—Plural; for in Gethsemane he prayed thrice. The particle *et*, *both* [not rendered in Eng. Ver.] indicates that the words are not mere synonyms here:

prayers refer to the mind; *supplications*, also to the body, as the origin of the word, *ἰκτερέω*, *I supplicate*, shows, in Eustathius. On both see Matt. xxvi. 39. *Unto him that was able to save him from death*—*Abba Father*, says *he*, *all things are POSSIBLE to thee*; *let this cup pass from me*. Mark xiv. 36: comp. John xii. 27. This *ability* is opposed to the weakness of Christ's flesh. *To save*—*Σώζειν* and presently *σωτηρίας*, are kindred, *to save, salvation*. *From*—Presently *ἀπὸ*, *by*. The two words, otherwise equivalent, here harmonize with the difference of the subject: *out of death, from terror*. He, however, in obedience to the Father's will, underwent the death, *out of* which the Father might have delivered him, so that he should not die: *ne* was altogether delivered *from* its horror, in that he was heard. *With strong crying and tears*—On the cross, he is said to have *cried*, not to have *shed tears*. Both of these, as the series of the events shows, refer to Gethsemane. *Κρδζειν*, *to cry*, and *κραυγή*, *a crying*, in the Sept. correspond to the Hebrew verbs *קרי*, and *קצ*, and *קח*, a heartfelt cry, or strong desire; *more earnestly*, Luke xxii. 44, *with a most willing spirit*, Matt. xxvi. 41, whatever may be the words uttered: these occur everywhere in the Psalms, as *אמר*, *to speak, to say*, signifies also thought. Indeed, the cry of the mind, unuttered, better befits tears and sorrow; and yet doubtless Jesus at intervals seconded his *prayers* in Gethsemane by short *cries*, and his *supplications* by *tears* (observe the *Chiasmus* [cross reference] drawn not only from the eyes, but from the whole face and body, in that extreme *agony*. See Luke xxii. 44; comp. with Rev. vii. 17, 16. *Heat, tears*. Christ's *sweat* and *blood* were poured out like *water*. Throughout his passion he alternately cried and was silent. Matt. xxvi. 37, etc.; Ps. xxii. 2, 3, 15, lxix. 2, etc., cix. 21, etc., where *silence* implies a *wounded heart*. *And was heard*—*הושיע*, Sept., *εἰσακούειν*, *hear*, Ps. lv. 17; *קח* likewise, 2 Chron. xviii. 31: therefore here, *to save*, and *to hear*, are very nearly akin. That agony and its issue are here referred to, *he began to be sorrowful and very heavy*. *Unto death*, Matt. xxvi. 37, 38. *To be sore amazed*, Mark xiv. 33: Luke xxii. 44 mentions the *agony* and *sweat*. When the cup was presented, the dreadful image of lingering death, joined with sorrow, ignominy, and cursing, was also presented to the Saviour's soul, and moved him to pray for the removal of the cup. But the purity of filial affection in the Saviour with his holy reason and moderation instantly softened that horror, and afterwards absorbed it completely, as his calmness returned. *And he was heard*, not in the removal of the cup, but in his now drinking it without any horror: whence also he was strengthened by an angel. The fear was a something more horrible than

death itself: the horror being removed before the coming of his enemies, he lays it down, that the cup which he had wished conditionally not to drink, now cannot but be drunk. John xviii. 11. *From*—[Gr. ἀπὸ, see below]. An abbreviated expression, as ἐρβαντισμένοι ἀπὸ, *sprinkled from*, ch. x. 22. So Ps. cxviii. (cxvii.) 5, *heard me (and set me) into a large place. From horror*—Gr. ἀπὸ τῆς εὐλαβείας [Eng. Ver., *in that he feared*, are both wrong. The true meaning seems to be *by reason of his piety, or of his reverent submission*. Lün., Alf., etc. (after Bleek.)] The Greek word here is peculiarly elegant, and means something more subtle than *fear*. Comp. εὐλαβηθεῖς, *moved with fear*, ch. xi. 7. He had lately used θανάτου, *death*, without the article; now he has τῆς εὐλαβείας, *fear*, with the article, whose relative power indicates that the meaning of εὐλαβείας is included in *death*, which was fearful in its assault.

8. *Though he was a Son*—This paragraph, *in the days*, etc. has two parts. The first is, *in the days—obedience by the things which he suffered*; the second, *and being made perfect—of eternal*. The first part speaks of things very humble; for *death* and *to be in dread*, and, although the dread of it be removed, *to die*, and *to learn obedience* from such suffering, may appear somewhat *servile*; wherefore, by this clause, *although he was a Son*, care is taken, that nothing said in that part, before and after, should offend any. The second part is altogether joyful and glorious, and implies that we must repeat from ver. 5, *because he was the Son*: comp. ch. vii. 28, at the end. In his agony in Gethsemane he so sweetly, so often, appealed to the *Father*, Matt. xxvi. 39, etc.; and hence we have the clearest evidence that Jesus was not the Son of God after his resurrection merely. *Learned*—The word *learning*, preceding *suffering*, elegantly points to Christ *learning* most willingly. *He learned* obedience while he began to suffer, while he set himself to drink the cup. The word *to learn* implies a kind of *beginning*, and the *making perfect* corresponds to this *beginning*, of which presently. There is a pleasant *Paronomasia* [play upon words] in ἐμαθεν ἀφ' ὧν ἐπαθε, *he learned by the things which he suffered*. He also experienced the adage, παθήματα μαθήματα, *suffering is learning*. Christ alone opened the way of obedience according to the Father's will. *Obedience* may be rendered without *prayers*. *By the things which*—So μαθεῖν ἀπὸ, *learn from*, Matt. xxiv. 32. *Obedience*—Gr. ὑπακοήν. That humble obedience in suffering and dying. Phil. ii. 8, note. He says to the Father, *as Thou wilt*. Εἰσακουθεῖς, *heard*, and ὑπακοήν, *obedience*, are cognate. The Father *hearkened* to the Son, and the Son to the Father. Likewise Christ *obeyed* the Father; we *obey* Christ; see next verse.

9. *And being made perfect*—By sufferings, ch. ii. 10. *To them that obey him*—2 Cor. x. 5. We must obey likewise through sufferings and death [as Christ obeyed the Father. *V. G.*], and chiefly by faith, ch. xi. 8. *Unto all*—Great power, ch. ii. 10, 11, 15. *The author of eternal salvation*—For which the dear Lord Jesus have thanks from us for ever, says E. Schmid, piously. Moreover *ἄριστος*, *author*, is a word very worthy and appropriate (comp. 1 Sam. xxii. 22, *occasion*) implying, that Christ, being perfected, pleads the cause of the brethren, because it is now clearly his to *accomplish* their salvation; for he is able: comp. *that was able*, ver. 7, ch. vii. 25: and *ought to do so*, comp. *it behoved*, ch. ii. 17. [He is something to which one can cling. *V. G.*] Observe also the epithet, *eternal salvation*, which is opposed to the shortness of the days of Jesus' flesh, and is derived from ver. 6, *for ever*. Concerning this *salvation*, refer to ch. ii. 10, 14, etc. The *eternity of salvation* is mentioned, Is. xlv. 17. *Israel is saved by the Lord with an eternal salvation*.

10. *Called*—[This depends closely on what precedes; *inasmuch as he is called*. *Alf.*, etc.] His name was the *Son of God*, his surname, *Priest*. The title of priest not only followed Jesus' perfecting, but also preceded his passion at the period mentioned in Ps. cx. 4. The same word occurs 2 Macc. xiv. 37, where it is said that Razis was *called* the Father of the Jews.

11. *Of whom*—[*Melchisedec*, *Alf.*, etc.] *ὅν*, *whom*, masc., comp. *ὃς*, *who*, ver. 7. He now commences that very long precautionary preface, consisting of rebuke, admonition, exhortation, and consolation. The Rhetoricians call it the *securing* (*Captatio*) of the reader's good will. The preparation of the heart, to which the doctrine is committed, is often more laborious than the teaching itself. *Many things*—*רַב*, *much*, that is, too much: comp. ch. xiii. 22. *We*—*Paul* includes, as usual, Timothy or others: comp. ch. vi. 1, 3, 9, 11, ii. 5, xiii. 18. *Hard to interpret*—Gr. *δυσερμηνευτος* [Eng. Ver., *hard*.] Not from the writer's fault but yours. *To be uttered*—A correlative to *hearing*. *Ἀλεγειν*, *to speak*, is not redundant, *speaking* is opposed to *writing*, as ch. xiii. 22. Hard to be uttered, harder to be written, and yet the more necessary to be written on that account. *Dull*—Gr. *νωθοποι*. Ch. vi. 12. The root implies *loitering* on the road, [this derivation is inadmissible]. *Ye have become*—[Not as Eng. Ver., *ye are*. *Alf.*] The state of the Jews must be noticed, both in its good and bad points, v. 12, vi. 10, x. 25, 32, 33, xii. 4, 5, 12.

12. *Teachers*—A term not of office, but of ability here. The antithesis is, *that one teach you*. *On account of the time*—[Eng. Ver., less correctly, *for the time*]. So Arist. l. 7, Polit. c. 9, uses this

phrase. The antithesis is *by reason of use*, ver. 14. *Time* is used here either abstractly for years; or in the concrete for strength. Age either brings vigor with time, or is impeded by it. *Ye again have need*—[So *Alf.*, etc., Eng. Ver., less correctly, joins *teach you again*], *ye have become such as have need* follows. The former refers to the doctrinal articles of the Old Testament, the latter, to those of New Testament. *What*—Gr. *τίνα*. [So *Beng.*, but Eng. Ver., *that some one*. Gr. *τινά*]. You must not only be taught the very *elements*, but also *what* they are. They are therefore enumerated, ch. vi. 1, 2. *First principles*—Gr. *στοιχεῖα τῆς ἀρχῆς*, [which *Alf.* renders literally, *the rudiments of the beginning*]. *Elements*—A word used by *Paul*, Gal. iv. 9. And this passage to the end of the chapter plainly abounds in Pauline expressions. Letters, *elements*, primary, simple. The articles of the Old Testament are to the perfection of the New Testament doctrines, as letters are to further learning. But yet *letters* denote figuratively the principles of learning, called rudiments. So every kind of learning has its own *elements*, and the title *elements* is often given to a system by no means subtle. Comp. the end of the note on 2 Pet. iii. 10. *Of the beginning*—Ch. iii. 14, where the one phrase illustrates the other: although the one implies theory, the other practice. The antithesis, by the introduction of a figure from meats, is explained at the beginning of ch. vi., where the word itself recurs. *Of the oracles of God*—Rom. iii. 2. *Of milk*—*Milk* is here the doctrine brought from the Old Testament; 1 Cor. iii. 2. *And*—*And* therefore. To this refer *for* in the next verse. [Omit *καὶ*, *and*, (before *οὐ*, *not*.) *Tisch.* (not *Alf.*)]

13. *That useth*—Even the strong feed on milk, but not chiefly, much less alone. Therefore those are here meant, who, in short, either take or seek nothing but milk. *Unskilful*—Not expert, without strength and practice. *In the word of righteousness*—*Δίκαιον*, *just or righteous*, from *δίχα*, *in two*: comp. *διάκρισιν*, *discernment*, in the next verse. For *δικαιοσύνη*, *righteousness*, is such *perfection* (as the Sept. renders *חסד*, Jos. xxiv. 14), as after its separation from *evil*, attains to the *just* degree of *good*: *exercised* accords with it; comp. xii. 11, where in like manner *exercise* and *righteousness* are joined. Such a *word of righteousness* is Christ's doctrine in the New Testament. *Righteousness* of faith and of life is understood, according to circumstances. *A babe*—The antithesis is *them that are of full age*: comp. Eph. iv. 13, 14.

14. *Of them that are of full age*—Gr. *τελείων*. *Τελειότητα*, *perfection*, ch. vi. 1, is a cognate term. *Τέλειοι*, *perfect*, *καὶ μανθάνοντες*, *learning*, are opposed, 1 Chron. xxv. 8. *Belongeth to*—They

who are fully matured both desire and take solid meat. *Use*—Gr. *ἔξιεν*. The Sept. use this word, Judg. xiv. 9; 1 Sam. xvi. 7; Dan. vii. 15; and also Wisd. xxx. 14. It is said of a whole, in which the parts *have* themselves and are *had* in turn, hold and are held in turn; and here it denotes the *strength of discernment arising from spiritual maturity*: not *habit* acquired by *practice*, διὰ τὴν ἔξιεν, because their *discernment is habitually stronger*. *Exercise* follows *habit*; and *strength* makes a man *exercise* with alacrity, dexterity, profit, without affectation or the perverse imitation of others. *Senses*—Properly *the organs of sense*, as the tongue, the organ of tasting: comp. αἰσθησῶσι, *perception*, [Eng. Ver., *judgment*], Phil. i. 9, note.

CHAPTER VI.

1. *Wherefore*—Gr. διὸ [Eng. Ver., *therefore*]. You might think that we should say δὲ, *but*: but διὸ, *wherefore*, is more animated. So Paul also, Rom. ii. 1, note. *Leaving*—In this discussion. [But this is an *exhortation* to the reader, naturally following the reproof for their dullness, ch. v. 12, etc. *Lün.*; etc.] Otherwise these principles are not rejected, but assumed. The apostle speaks, in his own name and that of the other teachers, in the *plural* number. *The word*—Ch. v. 11. *Of the beginning of Christ*—[Eng. Ver., renders τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, *the principles of the doctrine of Christ*. The three pairs of doctrinal points, enumerated in this and the next verse, were such, that a Jew, well instructed among his countrymen out of the Old Testament, should have applied them for the most part to *Christianity*. Regarding *repentance*, *the resurrection*, and *the judgment*, the point is clear; for since *eternal life* is only implied among these, and is expressly mentioned in the antithesis, ver. 5, it also agrees with the system of both testaments: and the apostle mentions *faith* toward God, not toward the *Lord Jesus*; comp. Acts xi. 21, note. He speaks of *baptisms* in the plural, of which the Jews had various kinds for initiation; and the *imposition of hands* (Num. xxvii. 18, 23) was very common among them. Whoever was acquainted with these two, quickly comprehended the doctrine of *Christian baptism* and of the apostolic *imposition of hands*; and this

is the very reason why these two points are interwoven with others more fundamental; namely, because the gift of the *Holy Spirit* corresponds in the antithesis to these, of which each refers to perfection, not to initiation. Therefore these six points were the *principles of the oracles of God*, ch. v. 12; likewise the *principles of the doctrine of Christ*, viz. among those learning Christ; for *Christ* is often used by *Paul*, for *Christianity*: Gal. iv. 19; Phil. i. 21, *my life*, or abiding in the flesh, *is Christ*, that is, *is the work of Christ*. Add Col. iii. 11, note. These points had been, so to speak, *the Christian Catechism* of the Old Testament; and those who had begun to recognize Jesus as the Christ as soon as the new light was shed on these *fundamental* points, were regarded as having the *principle of the doctrine of Christ*. *Perfection*, that is, the perfect doctrine concerning Christ himself—is opposed to this *beginning* [ver. 4, 5]. *Let us go on*—An energetic word. He properly puts this subjunctive before the indicative, *ποιήσομεν*, *we will do*, ver. 3. *Again—Again*, ver. 6, accords with this. *Foundation*—A synonym of *the principles*. *Laying*—An architectural term. *Of repentance*, etc.—He might have said, *concerning GOD and faith in him, concerning sin and repentance*; or at least, *concerning repentance from dead works, concerning faith in GOD*; but he forthwith says, *the foundation of repentance*, etc. Therefore we should not delay in the consideration of sin, but begin with active *repentance*. Therefore we should connect *faith* with the first mention of GOD. Therefore Theology is practical. *From dead works*—So ch. ix. 14. This term implies a loathing of sin.

2. *Of the baptisms of doctrine*—Gr. *βαπτισμῶν διδαχῆς* [Eng. Ver., *of the doctrine of baptisms* is more correct. But the word *βαπτισμῶν*, *baptisms*, (*washings*, *Alf.*), must be understood to include also Jewish purifications by water. *Lün.*, etc.] *Kai*, *and*, is not put before *βαπτισμῶν*, *baptisms*; for three pairs of doctrinal points are enumerated, and the second point in every pair has the conjunction; but only the third pair is similarly connected: whence it also appears that *βαπτισμῶν*, *baptisms*, and *διδαχῆς*, *doctrine*, must not be separated. *Βαπτισμοὶ διδαχῆς*, *baptisms of doctrine*, were *baptisms* received by those who devoted themselves to the sacred *doctrine* of the Jews; therefore, by the addition of *doctrine*, they are distinguished from the other Levitical washings; ch. ix. 10. *Of eternal judgment*—See Mark iii. 29, note.

3. *This*—Referring to *let us go on*. *If—For*, in the next verse, refers to this. Without the Divine blessing, cultivation avails nothing; ver. 7.

4. *It is impossible*—For men, however qualified. [But the impos-

sibility cannot be thus limited to *men*. *They cannot be renewed.* *Lün.*, etc.] *Once*—The adverb does not extenuate the fact, but renders the expression precise. *Enlightened*—Christianity is the Whole, into which men enter through the Gospel received by faith, and by baptism. There follow here the three parts in respect of the three principal benefits in the New Testament, proceeding *from the Son of God, from the Holy Spirit, from God*. So, *enlightened*, ch. x. 32. Whence this word is very common with the Fathers concerning baptism. *Life and light* are often mentioned conjointly; the one is often included in the other. Therefore, as *regeneration* is said to take place in baptism, so also *enlightening*. And this phrase especially suits the Israelites, who had not been without *life* by faith, according to the Old Testament, when they abstained from *dead works*, ver. 1; but yet afterwards they were *bathed* in the new *light* of the New Testament. *Who have tasted the heavenly gift*—The enjoyment of *light* is in vision: now to *vision* is added *taste*, by which believers, being allured, should be always held. *The heavenly gift* is the *Son of God*, as expressed, ver. 6,—*Christ*, who is tasted by faith, and also in his own sacred Supper; 1 Pet. ii. 3; and this taste involves more than *repentance from dead works, and faith toward God*. The participle, *γευσαμένους*, *who have tasted*, although the genitive and accusative are often used promiscuously, seems, however, to imply here a difference in the cases. The one denotes a *part*; for we do not fully enjoy *Christ, the heavenly gift*, in this life: the other expresses more, since the *whole* tasting of the preached *Word of God* belongs to this life, although the powers of the world to come are joined to this Word. [But the expressions are strictly parallel. *Lün.*] *Partakers*—This *partaking*, as we observed at ver. 1, involves more than the *doctrines of baptism and the imposition of hands*. In this clause the word *taste* is not used, because the Holy Spirit here is considered rather as producing the taste, than as its object. *Of the Holy Ghost*—He is often mentioned along with *Christ*; Acts ii. 38.

5. *Who have tasted*—A new taste, likewise involving more than the knowledge of the *resurrection of the dead and of eternal judgment*. *The good word*—Jer. xxxiii. 14, the Gospel. *Powers*—*Of the most exquisite taste*. The plural is magnificent. The same word occurs, ch. ii. 4; comp. xi. 34. Both passages show the emphasis of the word, *powers*. *Of the world to come*—Eternal glory is chiefly implied; comp. ver. 2, at the end; as *the city to come* is mentioned, ch. xiii. 14; but the present time is not excluded under the New Testament, for in this sense *things to come* are also mentioned, ch. ix. 11, x. 1, ii. 5, note.

6. *And who have fallen away*—[Eng. Ver., *if they shall fall away*]. An impressive word, suddenly occurring, arouses just terror. Thus the Sept. translate the Hebrew *לָפַד*. He does not merely speak of those *relapsing* into their former condition, but of those *falling from that most glorious state, and at the same time from faith, hope, and love*, into new ruin, ver. 10, etc.; and that, too, voluntarily; ch. x. 26. Such a fall may be separated from the blasphemy against the Holy Ghost, but yet the bitter state of their soul is nearly the same; comp. ch. x. 29, note. The apostle does not say, that they to whom he is writing are such, but he hints that they may become so. The egg which held and lost the young fowl, is not even eatable; he who has lost his faith is in a worse state than he who never believed. *To renew again*—A renewal had been already made; therefore *again* is added corresponding to *once*, ver. 4. But observe particularly, that *ἀνακαινίζεν*, *to renew*, is used in the active voice; it is *impossible* for men, not for GOD. Therefore the apostle undertook this which he is doing, on this very condition, *if GOD permit*; ver. 3, note: Matt. xix. 26. [There is a similar admonition, x. 26. *V. G.*] Men, ministers, have already done for such persons what they could; Tit. iii. 11. Ministers have a certain measure, and those obstinate persons have overstepped it in their opposition: it remains for ministers to leave them to GOD, and (whether they meanwhile admonish them more or less, and entertain hopes of them) to await what GOD will give, 2 Tim. ii. 25, through special afflictions and workings. *Unto repentance*—He appropriately mentions that, which is first in the foundation, ver. 1. But the other things are understood, considered either by themselves or in their effect. *Seeing they crucify afresh*—He has described the subject by former participles: he now adds the reason of that *impossibility*. The preposition in *ἀνασταυροῦντας*, *crucifying*, signifies *upwards* in Herodian, but here *again*, for it answers to *ἀνά* in *ἀνακαινίζεν*, *to renew*. *To themselves*, which is added, forms an antithesis to *put to an open shame*, viz., *to others*: see *σταυρῶν*, *crucify*, with the same case, Gal. vi. 14. From which it appears, that he is speaking of those who deliberately deride Christ from hatred and bitterness of spirit, and who, if they were able, would actually do to Christ what the *Jews* did under Pontius Pilate. Those who deny the efficacy of Christ's cross, long since endured, or think that he was justly crucified by the Jews, say in effect that he must still be crucified, Rom. x. 6, 7.

7. *The earth*—A figure. *Which drinketh*—Not merely on the surface. *Upon it*—This is more significant than if it had been *ἐπ' αὐτὴν*, *over it*; for it denotes the *unceasing* bounty of heaven. *Of*—

Hence the *once* is softened, ver. 4. *Which cometh*—Spontaneously. *Bringeth forth*—By the regular mode of generating. The antithesis is, *that which beareth*, without law and order, in the next verse. The Sept. also use *ἐπέρω*, to bear, in a good sense; but here the force of the particle *δὲ*, but, falls upon *that which beareth*. *Meet*—The antithesis is *rejected*. Also—Gr. *καὶ* [not rendered in Eng. Ver]. This particle intensifies the present tense of the verb *γεωργεῖται*, is constantly dressed: *dressing, blessing; cursing, burning*, are opposed by *Chiasmus* [cross reference]. *Is partaker of*—Gr. *μεταλαμβάνει*, [so Beng., (*partakers of; Alf.*) more correctly than Eng. Ver., *receiveth*]. The antithesis is, *nigh*. The Divine blessing on good land is lasting: the Divine curse follows bad land. Concerning both, comp. Jer. xvii. 5, 7. *From God*—It is not merely cultivated by men.

8. *Which beareth*—This also is connected with *which drinketh*. *Thorns and briars*—Entirely, or at least chiefly. *Rejected*—So that it may be left uncultivated. *Nigh unto cursing*—That it may be loaded with all evil. *Whose*—The lands. *To be burned*—These words here express great severity. Sept., Is. xliv. 15, *that it may be for men to burn*, v. 16, *an end for confirmation*. *Fire* is the punishment of the Jews, Matt. xxii. 7, and of their land. A prophetic stricture a very few years before the city Jerusalem was burnt. Those were the most abandoned of the Jews, who resisted the faith in and around the city. [*The land is itself to be burned, as were Sodom and Gomorrah, with fire and brimstone from heaven. Lün.*]

9. *We are persuaded—beloved*—1 Cor. xiii. 7. Here only he calls them *beloved*, for the sake of exhortation. For *Paul* often exhorts without this title, but he never uses it except for exhortation. So in the epistle to the Romans, likewise once, ch. xii. 19, but oftener to the Corinthians and Philippians. *But*—A remarkable *Epithetaphia* [mitigation of what has been said]. *Better things*—More consistent with godliness, ver. 10. *Which accompany*, Gr. *ἐχόμενα*, *salvation*—An admirable expression, GOD, conferring upon us salvation, *ἔχει*, holds us: we, depending on him by faith, *ἔχομεθα*: as we say, *ἔχου σου ἀγκύρας*, to hold one's self on the anchor: comp. ver. 19. Salvation itself will hold good men.

10. *For God is not unrighteous*—That is, he is entirely just and good. [Omit *τοῦ κοποῦ*, labor of. Tisch., Alf.] *Of love*—The subject is *hope*, ver. 11: *faith*, ver. 12: *love*, here. So *Paul*, 1 Cor. xiii. 13, and everywhere: likewise below, ch. x. 22, 23, 24. He takes occasion of their love, to stimulate their faith and hope. *Ye have shewed*—Even where hope is small, from whatever cause, in the present, the past is of great advantage: Rev. iii. 10. *Paul* uses the

same word, 2 Cor. viii. 24. *Toward his name*—So the Hebrews use *נשׁ*. Comp. 3 John v. 7; Matt. x. 41. The name of GOD excites true love. *In that ye have ministered to the saints*—This is a phrase of *Paul*, Rom. xv. 25; 1 Cor. xvi. 15. Beneficence was ministered to the poor *saints* at *Jerusalem*, by the brethren in Greece and Asia. See the passages quoted. So it often happens with Paul, that although he be speaking to Jews and Gentiles indiscriminately, he nevertheless applies those motives which peculiarly affected either party.

11. *And we desire*—Therefore we thus speak. *Every one*—Not merely as you have hitherto done in common. *The same*—In hope and faith, as *in love*. This epistle rather held it necessary to urge *faith*: that of *James*, works: ch. x. 36, xiii. 7. *To show*—The verb is repeated from ver. 10. *The full assurance of hope*—*Long-suffering* is closely allied to it, ver. 12. So *in full assurance of faith*, ch. x. 22; and *Paul* often, as Rom. iv. 21. *Πληροφορία* implies fulness either of employment, 2 Tim. iv. 5, 17, or of the mind, 1 Thess. i. 5, and here; Eccl. viii. 11, Sept. *Unto*—Construe with *to show*.

12. [*That ye become not*—Eng. Ver., *be not*, misses the delicate force of the Greek. *Alf.*] *Slothful*—There follows presently the antithesis, *through faith*, etc. They were *dull of hearing*, ch. v. 11: he now cautions them, not to become *slothful* absolutely, in *mind* also. *Through faith and patience*—So *Paul*, 2 Tim. iii. 10, and James v. 8. There is the *long-suffering of love*, 1 Cor. xiii. 4: there is also the *long-suffering of faith*, ver. 15. *Inherited*—[Eng. Ver., *inherit*]. The participle of the imperfect tense; comp. ver. 15; for *Abraham* is referred to. *Promises*—By this very word their confidence is roused; and *made promise* presently follows.

13. *By no*—This epistle abounds in comparisons: here it states that no comparison was to be found. *He sware*—He now consoles, by the oath of God's grace, those whom, in ch. iii. and iv., he had admonished by the oath of God's wrath, although indeed the oath of his wrath did not extend its force beyond the wilderness for ever; for David and Paul bring down nothing of that oath to their own times: but the oath of grace is in force for ever.

14. *Surely*—ב, Gen. xxii. 17, Sept., κατ' ἑμαυτοῦ ὤμοσα, λέγει Κύριος, ἢ μὴν εὐλογῶν εὐλογήσω σὲ, κ.τ.λ., I have *sworn by Myself*, saith the Lord, *surely* [Eng. Ver., *that*] blessing I will bless thee, etc. So ἢ μὴν, *surely*, Gen. xlii. 16. *Devarius* infers that "this word is used merely by way of ornament, when applied to a promise or an oath; but differently in simple affirmations, in which it is necessarily

used." But it may be resolved thus: $\gamma\bar{\eta}$, *let there be*, whatever shall happen, $\mu\eta\nu$, *yet this shall be done*. [But this analysis is fanciful].

15. *After he had patiently endured*—This is evident from Abraham's life. *He obtained the promise*—He received what was promised; ver. 14.

16. *By the greater*—Generally by GOD himself. *And*—*And so*, because of the authority of the greater, which is cited. *An end of all gainsaying unto confirmation*—[So *Alf.*, etc., the Eng. Ver., *strife*, does not suit the context]. By which a controversy is terminated in a confirmation of the disputed point, beyond all exception: Prov. xviii. 18, כִּדְנִים, *the lot causeth contentions to cease*. *The oath*—The last resource, which we should not use, while any other method of removing *strife* remains.

17. *Wherein*—In which case. *More abundantly*—Than might seem to have been done without an oath. *Βουλόμενος*— $\tau\bar{\eta}\varsigma$ *βουλῆς*, *willing*—*counsel*—are cognate. The utmost benignity is here expressed. *Interposed*—[Eng. Ver., less correctly, *confirmed*.] GOD [who might require of us the greatest faith in his word. *V. G.*], drawing nearer to us with wonderful condescension by an oath, although he is the greatest, as it were acts as a Mediator, and comes between himself and us; as if he were less, while he swears, than himself by whom he swears. Dost thou not yet believe, that hearest the promise?

18. *Two*—The one the promise, the other the oath. *In which*—Referring to *two*. *Strongy*—Which may swallow up all mistrustful contradiction. *Βεβαίαν*, *steadfast*, follows ver. 19. Both words are joined, ch. ix. 17. *Ἰσχυρος*, one who is able to deal his enemy hard blows: *βέβαιος*, one who is not moved from his position. [*Encouragement* not *consolation*, as Eng. Ver. *Alf.*, etc.] *Who have fled for refuge*—As from a *shipwreck*: an anchor follows. *Set before us*—The same word occurs, ch. xii. 1, 2.

19. *Which*—Hope. The following things are compared:—

A ship;	The soul :
A sure anchor ;	Hope, that is, heavenly blessings set before us by GOD, hoped for by us: in a complex sense.

The connection of the ship and the anchor;	The consolation through God's promise and oath.
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Sure—As respects us. *Steadfast*—In itself. *The veil*—He gradually returns to the priesthood, ch. ix. 8, x. 20.

20. [*Alf.* renders well, *where as forerunner on our behalf, entered*

Jesus, having become a High Priest forever, etc.] Forerunner—Swift. A very significant word: a forerunner has followers. He is elsewhere called the first, the first fruits, the first-begotten. After—Heads the clause for emphasis.

CHAPTER VII.

1. *This*—The subject, *This* man, mentioned ch. vi. 20, from the psalm, and the same who is mentioned in Genesis. The Predicate is, ver. 3, *without father—continually*. The summary of this chapter: Christ, as is known by the type Melchisedec, who was greater than Abraham himself, from whom Levi is descended, has a priesthood truly excellent, new, perfect, steadfast, everlasting. *King—Priest*—Christ is also both. *Priest of the most high God*—So the Sept., Gen. xiv. 18. *Who met Abraham returning from the slaughter*—The Sept. Gen. xiv. 17, *and the king of Sodom went forth to meet him after his return from the slaughter, etc.*

2. *A tenth part of all*—4. *Gave*—Sept. *Gave him a tenth part of all—first*—From his own name: *after that*, from the name of the place. There are often mysteries even in the names of men and places. *Righteousness—peace*—So *righteousness* and *peace* are joined by Paul, Rom. v. 1. *And—also*—Supply *being*: for $\delta \epsilon \sigma \tau \iota$, *which is*, answers to $\epsilon \rho \mu \eta \nu \epsilon \upsilon \delta \mu \epsilon \nu \omicron \varsigma$, *being interpreted*.

3. *Without father, without mother, without descent*—[That is, who has neither *father, mother, nor genealogy* recorded in Scripture. Lün., (and nearly all commentators.) But the words seem to mean more; and are perhaps purposely obscure, to intimate some unknown superiority of Melchisedec. *Alf.*] The parents, ancestors, children, posterity of Melchisedec are not descended from Levi, as was required with the Levites, ver. 6, and they are not even mentioned by Moses; and this silence is full of mystery, which is immediately explained. There are few of the Levitical priests whose *mothers* are mentioned in Scripture; but yet the Levitical purity of the latter was generally enjoined, Lev. xxi. 13, 14; and, at all events, the wife of Aaron, from whom all the priests are descended, is mentioned, Ex. vi. 23: and Sarah, the wife of Abraham himself, Is. li. 2. *Beginning—The*

eternity of the Son of God is implied. *Having*—According to Moses, who nevertheless relates the death of Aaron. *Of days*—It was not so suitable to say, *the beginning of life or the end of days*, ver. 16, where *power* is mentioned along with *life*, *But made like unto the Son of GOD*—*But* properly refers to the opposition between the negatives, which precede, and the positive, which follows, and assumes the former. The *likeness* of Melchisedec to the Son of God refers both to the former and the latter; but is more directly connected with the latter, because it has more reference to the positive statement. The Son of GOD is not said to be made like to Melchisedec, but the contrary; for the Son of GOD is more ancient, and is the archetype; comp. viii. 5, [where likewise heavenly things are set forth as more ancient than Levitical things. *V. G.*] *Abideth*—The positive for the negative in respect of Melchisedec: he *remains* and *lives*, ver. 8: that is, nothing is said of his decease or succession. But concerning Christ it holds good literally.

4. *Consider*—*You see*; comp. Acts xv. 24, note; or rather, *consider*. For Paul here begins to teach, and at the same time excites our admiration: *this man* accords with this view. *Unto whom*—As greater, and as a priest. *Even*—The greatness of Melchisedec is described in all those things which precede and follow this clause; but the principal thing is receiving the *tenth*. For this is the privilege of a superior. *Of the spoils*—Gr. τῶν ἀποθῆναιων. Of the spoils, which had properly belonged to Abraham as the victor. Hesychius explains: ἀποθῆναιον is *first fruits*, or arms, the first fruits of spoils: ἀποθῆναιον, the first fruits of wheat or barley; or any first fruits whatever. *The patriarch*—He highly praises Abraham, that Melchisedec may be made the greater. *The patriarch*, the progenitor of kings, is even greater than a king.

5. *The people*—An abbreviated expression, to be resolved into a subject and predicate consisting each of two members. *The priests* (and Levites) *tithe* (the Levites and) *the people*, Num. xviii. 21, 26; Neh. x. 38. Compare *Paul's* style, Rom. v. 16, note. *According to the law*—Ch. ix. 19. *Brethren*—With whom they are of the same natural condition. To these, however, are preferred the Levites; to these latter, the priests; to these again, Abraham; to Abraham, Melchisedec.

6. *From them*—As he was more ancient even than they. *And*—This verse has two propositions, of which the explanation precedes the first, follows the second: *Chiasmus* [cross reference]. And at the same time this second point of Melchisedec's superiority to Abraham—namely, *the blessing*, is fitly joined with the former point concern-

ing *tithes*, because its description is afterwards completed. *That had*—This both increases Abraham's dignity, and intimates that even the posterity, who had been already promised to Abraham, are inferior to Melchisedec. *The promises*—Plural. Where Christ is the subject, it is called *the promise*: *promises* refer to other things. Already GOD had twice promised Abraham, Gen. xii. 2, xiii. 15, before Melchisedec's blessing. *Blessed*—The *blessing* which the priests pronounced on the people, is also implied in the first member of the clause concerning the Levitical priests.

7. *Is blessed*—Namely, if the blessing be given, with authority as of priests.

8. *That he liveth*—Melchisedec's death is not mentioned in the Old Testament. That is positively expressed by the term, *life*, for the sake of the conclusion, respecting Christ. [But see Ps. cx. 4, when an endless priesthood, and therefore *life*, is affirmed of Melchisedec. *Alf.*]

9. *As I may say*—When, in aiming any subject, something most important must be unexpectedly said after the other parts, which had been and might be mentioned, this courteous phrase, *ὡς ἔπος εἰπῆν*, so to *speak*, not occurring elsewhere in the New Testament, was usual with the Greeks to avoid hyperbole and the prolixity of a somewhat precise discourse, or for anticipatory mitigation, intimating that the matter can scarcely be told except in the present words, and yet that it must be told. *Levi*—The progenitor of the priests. *Who receiveth*—Ver. 5.

10. *Yet*—He says *yet*, not *already*. The offspring, on withdrawing from the parent's power, become their own guardian; but while under the parent's power, nay, in his loins, they follow his condition. You may say, Was not Christ himself, according to the flesh, as well as Levi, in Abraham's loins? Comp. Acts ii. 30. *Ans.* The Psalm distinctly sets forth Christ as a priest after the order of Melchisedec, and that too so that Melchisedec is made like to the Son of GOD, not the Son of GOD to Melchisedec; nor is Christ subjected to Abraham, but is opposed to the sons of Levi. And Abraham, when Melchisedec blessed him, Gen. xiv. 19, already had the promises, Heb. vii. 6; namely, those in which were included both the blessing expressed more generally and the natural seed, and so also Levi, Gen. xii. 3, 7, xiii. 15, 16: but those promises under which Christ was comprehended, followed Abraham's meeting with Melchisedec, as well as Abraham's faith, which was most highly commended, Gen. xv. 1, etc., where see the remarkable beginning, *After these things*. [Better answered, did Christ proceed from the loins of a human father? *Ebrard.*]

11. *If therefore*—Now the apostle, by citing the 110th Psalm, shows that the Levitical priesthood yields to the priesthood of Jesus Christ; because Melchisedec, according to whose order and likeness Jesus Christ is a priest, (1.) is opposed to Aaron, ver. 11–14; (2.) has no end of life, ver. 15–19. *Perfection*—The Sept. put this word for the Hebrew מלאים, Ex. xxix. 22, etc.; Lev. vii. 37, viii. 22, 28, 29, 31, 33, where the subject is *Levitical* perfection: but here *absolute perfection* is intended: comp. ver. 19. The article is not added, and therefore Paul increases the force of the negative expression. *Were*—Gr. ἦν. *So had been*, ch. viii. 7. *For—the people*—The conjunction γάρ, *for*, put after the noun, as in ver. 28, intimates that the noun *people* is here emphatic; *the whole people of God*. It at the same time shows why any one might perhaps ascribe *perfection* to the Levitical priesthood, and why that opinion must be confuted: comp. γάρ, *for*, which is likewise added to εἰ, *if*, ch. viii. 7, 8. *Under it*—Under the Levitical priesthood. Ἐπι, with the dative, *upon*, often denotes the object, and that sometimes having the force either of cause or effect, ch. viii. 1, 6, ix. 10, 17, xi. 4. [But the true reading here is, ἐπ' αὐτῆς, *upon it*, i. e., on the ground of it. Tisch., Alf., Lün.] *Had received the law*—[Eng. Ver., *received*]—The Pluperfect, because a time intervened in which the 110th Psalm was given. As תורה is νόμος, *the law*, ver. 12, so the Sept. translate הורה by νομοθετεῖν τινα, *to instruct any one*; Ps. xxv. 8, xxvii. 11, cxix. 33, 102. The people were only instructed about the Levitical priesthood, with which the whole law is occupied, and speaks of no other priesthood, ver. 5; but the 110th Psalm introduces a different system, namely, because God has changed the priesthood. *What further*—This *further* is very urgent. *Need*—For GOD does nothing in vain. *Another*—Comp. the epithets, *new, second*, ch. viii. 13, x. 9. *Should rise*—anew, ver. 15. The antithesis is *be called*, according to the old system. *Be called*—In the Psalm, at the time of which *Aaron*, that is, *the order of Aaron*, flourished.

12. *Being changed*—From order to order, from tribe to tribe. *For*—He shows why, in ver. 11, he presses the words of the psalm concerning the order of Melchisedec, because it follows thence, that the law was also changed with the priesthood, and that both are brought to Christ. *Of the law*—Ver. 5, 16, 19, 28; ch. viii. 4. Τάξις, *order*, is said of Christ.

13. *Of whom*—By the Psalmist. *Had part in*—Gr. μετέσχευεν [Eng. Ver., *pertaineth to*]. We have the same verb, ch. ii. 14. *At the altar*—Levitical.

14. *Evident*—Therefore, at that time, Jesus Christ's genealogy is

bored under no difficulty; and this very circumstance entirely removes the subsequent difficulties. It is both evident and sufficient that this point was formerly clear. *Out of Judah*—See Luke i. 27, 39, note, and ch. ii. 4, 5. For the *Tribe* is particularly referred to; but also the city where our Lord was born, *Bethlehem-Judah*; nay, there is also reference to Hebron, *a city of Judah*, where Lightfoot says, that it is very likely he was conceived. *That—sprang*—As the *Branch* of Righteousness. *Of which*—Gr. εἰς ἦν. So εἰς, concerning, Eph. v. 32; 1 Pet. i. 11.

15. *It is evident*—Namely, the assertion in ver. 11, [that no perfection was realized by the Levitical priesthood. *V. G.*] *If*—Gr. εἰ [Eng. Ver., *for that*]—An elegant particle for ὅτε, *when*, respecting those to whom this point might seem to be either new or doubtful; as Acts xxvi. 23. *Similitude*—Included in τῶς, *order*, and called similitude, because here the discourse contemplates the *eternal vigor* of the priesthood in the next verse, from the phrase, *for ever*, ver. 17.

16. *Who is made*—a priest. Κατά, *after*, is construed with *priest*. *The law of a carnal commandment*—*Power* is presently opposed to *the law*; *life* to *commandment*; *endless* to *carnal*. *Commandment* recurs, ver. 18; *law*, ver. 19. On the *flesh*, comp. ch. ix. 10. *The power of life*—Both words recur, ver. 25.

18. [Render, *For there is the abrogation of the former commandment—etc.*, (ver. 19), *and the introduction of a better hope*, etc. The clause, *for the law made*, etc., is a parenthesis. So *Lün.*, *Alf.*, etc., and *Beng.*] *A disannulling*—So *taketh away*, ch. x. 9. *Is*—In the psalm. . *Of the commandment going before*—This commandment is denoted in the abstract, ver. 16, and in the concrete, with men, ver. 28; just as the *first testament* or *covenant*, ch. viii. 7, 8. *Weakness and unprofitableness*—So *Paul* uses the term, *weak elements*, Gal. iv. 9; and he also often desires and refers to what is profitable, ch. xiii. 9; comp. Epistles to Timothy and Titus.

19. *The law made nothing perfect*—*Paul* speaks very similarly of the *powerlessness of the law*, in that it was *weak through the flesh*, Rom. viii. 3. *The bringing in*—Gr. ἐπισημασίαν. Properly, *the bringing in afterwards*. Construe with γίνεταί, *is*, ver. 18,—[in the psalm, doubtless. *V. G.*] The antithesis is manifest: *a disannulling indeed, but the bringing in*. Ἐπὶ ἐπισημασίαν, *bringing in*, is opposed to the προ ἐπισημασίαν, *going before*, and is the same as μετὰ, *after* [Eng. Ver., *since*], ver. 28. *Of a better*—That is, *not weak and unprofitable*. The epithet *better* is common in this epistle. *We draw nigh*—This is true *perfection*.

20. *Inasmuch as*—Supply from what follows, *he was made a priest*.

[This is not necessary. The sense is, *Inasmuch as* (it was) *not without an oath—by so much better a testament, etc. Alf.*] The conclusion is in ver. 22, *by so much. The swearing of an oath—A magnificent compound.*

21. *By him that said unto him*—On other occasions, the recipient of the office swears; here, he who conferred the priesthood swore. There is nothing about this oath in Moses, but in the psalm. See how great is the authority even of the Psalms! ver. 28. *The Lord sware and will not repent*—So Sept. It is intimated by the oath itself that the decree is *not to be annulled by any repentance.* [Omit κατά τὴν τάξιν *Μελχισεδέχ*, after the order of *Melchisedec.* Lün., Alf.]

22. *Of a better*—Testament or covenant, not to be repented of, eternal, ch. xiii. 20. *Testament*—After this passage this word is common, ch. viii., ix., x.: likewise ch. xii. 24, xiii. 20. *Paul* also uses it often elsewhere. It denotes a divine appointment, combining the characters of a covenant and of a testament. *Surety*—Hesychius, *bail.* Its synonym is *mediator*, ch. viii. 6.

23. *Many*—Successively. *To continue*—On earth. The antithesis is μένειν, *to continue*, absolutely in heaven, ver. 24.

24. *Continueth*—In life and in the priesthood. *He*—Because *he himself* continues: Σὺ, *Thou art a Priest*, in the singular. *Not passing away*—[Eng. Ver., less correctly, *unchangeable*]—Into the hands of successors.

25. *Wherefore*—Because *he remains.* *Also*—He not only remains but also saves. *To save*—By his own name, *Jesus*, ver. 22. *To the uttermost*—So Luke xiii. 11. Παντελῶς means *in all ways*, 1, 2 Macc. often. Construe with, *he is able*; as πάντοτε, *ever*, with ζῶν, *liveth.* *Them that come*—By faith, ch. iv. 16, x. 22. *By him*—As by a priest. *Unto God*—Ch. xi. 6, xii. 22, 23. *Ever liveth*—Because he always lives, therefore *he is able* to the uttermost. He is not prevented by death; comp. ver. 23. *To*—That is, to that extent that he intercedes for them. The gradation may be compared in a very similar passage of *Paul*, Rom. viii. 34, and εἰς τὸ, *so that things were not made*, below, ch. xi. 3. There was but one offering, ver. 27; but *intercession*, for our salvation is continual in the heavens, ver. 26. Therefore we can never be separated from the love of God in Christ. See again Rom. viii. 34, 38, 39.

26. *Such*—From what precedes, great and holy exultation are poured into this and the next verse. *Became us*—Who were by no means *godly*, etc. Thus the verb, *became*, renders the expression a paradox, such as *Paul* loves, when he kindles into praise. The same word occurs, ch. ii. 10. *Holy*—With respect to God. *Harmless*—

As respects himself. **טָמֵא**, Sept. *dxaxoc*, *harmless*. *Undefined*—*Deriving no stain* from other men. The same word occurs at ch. xiii. 4. All these predicates jointly paraphrase the word, *ἅγιος*, *holy*, and are illustrated by the preparation of the Levitical high priest for the feast of expiation, when he also was bound to remain *alone*, and *in the high place*. Our High Priest must be entirely free from sin, and, after having once tasted death, also from death. *Separate from sinners*—Not only free from sin, but also separate from sinners. He was separated when he left the world. Examine the next clause, and John xvi. 10; 1 John ii. 1. *Higher than the heavens*—And therefore than the inhabitants of the heavens. [He is therefore the true GOD: comp. Job xxii. 12; Ps. lvii. 6; Prov. xxx. 4. *V. G.*] Eph. i. 21, iv. 10. *Made*—Christ was both higher than the heavens before, and was made so afterwards; comp. *being made*, ch. i. 4. We have the same force in the participle, *made perfect*, at ver. 28.

27. *Not*—The Negation has a double force, and is thus explained: He has no necessity to offer, 1. daily: 2. for his own sins also. *Not daily*, for he has done that *once for all*. Not for *his own* sins, for he offered himself, a holy sacrifice. There is moreover an inverted *Chiasmus* [cross reference]. The first follows from the second, the second is confirmed by ver. 28. Often in Scripture two positions are laid down, and are proved by the *for*, twice following them. *Daily—Year by year*, properly, ch. x. 8. [But the reference is to the *daily* sacrifice. *Lün., Alf.*] The Hebrews speak of the *day*, instead of *the day of expiation*: whence some translate *καθ' ἡμέραν*, *on every day of expiation*: but it retains here its usual meaning, so that there is as it were a kind of indignant hyperbole (such as at ch. x. 1, *for ever*), intimating that the high priest availed no more by offering *yearly* on a stated *day*, than if he had offered *daily* with the common priests, ch. ix. 6, 7. *This*—*This* simply refers to his *offering*, not to his offering also for himself. [Rather to *offering for the people*; the latter of the two parts named. *Lün., etc.*] *Once*—Rom. vi. 10, note; so below ch. ix. 12, x. 10.

28. *For the law—but the word*—The antithesis is very pointed, as the conjunction is put after the nouns. *The word*—Most firm in consequence of the oath. *Which was since the law*—Not only the word, but the Divine oath itself, is said to have been given after the law (comp. v. 18) in David's time, and that too by David, as GOD very often swears by the mouth of the prophets. Comp. Acts ii. 30, where Peter speaks of Christ's kingdom sanctioned by an oath in that same age. *Paul* is reasoning from the order of revelations, as Gal. iii. 17, note. Below, ch. x. 7, 16. [*Consecrated*—Literally made

perfect. *Alf.*, etc.] *Son—Of GOD.* The antithesis is, *men having infirmity.* *For evermore—*Resolve thus: The Son (once perfected) was made a priest for ever, ch. v. 9, 10, note. Absolute eternity is here intended. Jesus continues a priest for ever. His work being finished, his state remains.

CHAPTER VIII.

1. *The head—*Gr. κεφάλαιον, [not *the sum*, as Eng. Ver., but a *chief point*, (*Lün.*), or *the principal matter.* (*Alf.*)] *The head*, that is, the principal point. *In the things which are being said—*Gr. ἐπὶ τοῖς λεγομένοις [Eng. Ver., *of the things which we have spoken.*] *While* these things are being mentioned, while we are discussing this object, while we are stating all these things concerning our High Priest, the main point of the whole discourse, as the arrangement so requires, comes now to be mentioned: comp. ἐπὶ in ἐπιτελοῦντες, *accomplishing*, ver. 6, ch. ix. 10, 15, 17, x. 28. The force of the Greek prepositions should sometimes be taken alone, nor can it be adequately paraphrased in Latin or German. See note 3 on ver. 15, ch. ix. I did not quote that verse at ch. vii. 11, note 5; wherefore the words of this note 5 are not to be extended to ch. ix. 15. Ἐπὶ, *in*, also applies to concomitancy, which is expressed by *while.* *Such—*The *capital* proposition, very prominent. For, having finished the explanation of the *type* in Melchisedec, he begins *plainly* (without *type*) to discuss the superiority of Christ's priesthood to the Levitical. *Is set—*After having completed his sacrifice. [This is the very head of the whole discussion, says the apostle, that Christ, sitting in heaven, performs his office of priest, ch. x. 12. *V. G.*] *Of the majesty—*That is, of GOD, ch. xii. 2, end.

2. *Of the sanctuary—*Gr. τῶν ἁγίων. So called absolutely, the *true*, not made with hands, ch. ix. 8, 12, x. 19. *Minister—*Namely, *being*: so *ministry*, ver. 6. *Of the tabernacle—*Ch. ix. 11, note. *Of the true—*Ch. ix. 24. *Pitched—*Firmly. [Omit *xai, and*, before *οὐκ, not.* *Tisch., Alf.*] *Not man—*As Moses, ver. 5.

3. *For—*The reason for calling him λειτουργὸν, *minister*, ver. 2. *Of necessity—*Supply *was*; [not *is*, as Eng. Ver., for the author recog-

nizes but the sacrifice once for all, ch. vii. 27. *Lün.*] For the aorist follows, *προσεβέχη, should offer.*

4. *For*—The reason for saying *in the heavens*, ver. 1: a *Chiasmus* [cross reference]: comp. ver. 2, 3. *On earth*—*If* our Priest were a priest upon the earth [or rather, if he, Jesus, were on the earth, had his abode here. *Lün.*]—If his priesthood terminated on the earth, he would not even be a priest at all. Christ, while he discharged the duties of the priesthood, entered into heaven. *Seeing that there were*—[Eng. Ver., *are.*] Since there were already priests existing. [Omit τῶν ἱερέων, *priests. Tisch., Alf. Read, there are those who offer.*]

5. *Example and shadow*—A *Hendiadys* [the faint or shadowy example.] The latter is added, lest the former should be understood in too august a sense: each is repeated separately, ch. ix. 23, x. 1. It denotes the *manner* here; *after the example and shadow.* So *after the example*, ch. iv. 11. [So Eng. Ver. But it is better to render, *which serve the representation and shadow of*, etc. *Lün., Alf. etc.*] *Serve*—The same verb, ch. ix., often; x. 2, xiii. 10. He speaks in the present tense, as the temple was not yet destroyed, ch. ix. 6. xiii. 11. *Of heavenly things*—Which are both older in design and more far-reaching in the consummation. Comp. Rev. xi. 19. The mentioning of the *mount* accords with *heaven.* *For see, saith he, that thou make all things according to the pattern showed to thee in the mount*—Ex. xxv. 40, Sept.; and so xxv. 9, xxvi. 30, xxvii. 8.

6. *Now*—This is opposed to the *if*, ver. 4. [*More excellent—Heavenly. V. G.*] *Hath he obtained.*—The same phrase occurs, 3 Mac. v. 32, βοηθείας τετυχότες, *having obtained aid.* *By how much*—The character of the duty follows the nature of the testament, that the promises, which it contains, may be accomplished. *Mediator of a covenant—established upon promises*—These are all *Pauline* expressions, 1 Tim. ii. 5; Rom. ix. 4. *Upon promises*—Which are enumerated, ver. 10, 11. The *old promises*, strictly considered, referred to the things of this life, and they were exactly fulfilled, so that the people, being satiated with them, might afterwards the more eagerly embrace the heavenly promises. [But the *better promises* are especially those of *forgiveness of sins*, which the old covenant could not attain, Rom. viii. 3, etc. *Lün.*] *Was established*—By an elegant difference in the words it is said of the Old Testament, ὁ λαὸς νενομοθέτητο, *the people had been established in the law*, ch. vii. 11; but the New Testament *itself*, νενομοθέτηται, *has been established on the law.* Man violates it: God keeps it. The Greek word, νενομοθέτηται, *has*

been established, does not admit the particle, *as if*; and yet the meaning is *through a law*, ver. 10, νόμος, *a thing established*.

7. *First*—A *Metonymy* [change]; for *blame* does not fall upon a divine institution, but upon a real and personal object. *With them*, is said ver. 8; hence it is plain, that not only the New Testament itself was *faultless*, but also its people. *That*—The pronoun suitable to a past event. *Should have been sought*—A fitting expression: that first covenant would have anticipated all.

8. *Finding fault*—A choice expression, as ἀμεμπτος, *faultless*, in the last verse. *Ammonius*: *Blame is an accusation against a careless person*; and *carelessness* was the fault of the ancient people. There was practical *carelessness* on the part of the people, which provoked God's *disregard*; ver. 9, note. *With them*—Who were under the Old Testament. *Behold*—Jer. xxxi. 31–34. We shall point out where the Sept. differ. *Saith*—Gr. λέγει, Sept. φησι, *saith*, and so ver. 9, 10: for the very solemn phrase, *saith the Lord*, is used thrice. *I will make (a covenant)*—Gr. συντελέσω. Sept. διαθήσομαι, *I will make (a covenant)*, the Heb. וכתתי; for which word the Sept. give συντελεῖν, *to make*, Jer. xxxiv. 8, 15. The expression is suited to this passage, *I will perfect*; comp. with the antithesis at the end of ver. 9, and with the promise at the end of ver. 10. *With*—Gr. ἐπι. Sept. τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα, *with the house of Israel, and with the house of Judah*: Heb. וּבְיָדָם, *with*. The dative is retained, ver. 9, as to the Old Testament; but the preposition ἐπι, *concerning*, is more significant in respect of the New Testament. *Israel—Judah*—Therefore the Ten Tribes, as well as Judah, share this covenant.

9. *I made*—Sept. διεδέμην, *I have arranged*. *To perfect* is more than *to make* and *dispose*. *In the day*—Days in the plural, are opposed to this one day, ver. 8. These many days are the days that intervened between the day of the Exodus and the New Testament. *When I took them by the hand*—While their sense of the Divine help and power was fresh, these ancients obeyed; but they *used* soon to revolt and turn God from them. This was their custom; comp. presently, they *continued not*. It was not merely a single act. *Out of the land of Egypt*—There are three periods: 1. Of promise; 2. Of discipline; 3. Of fulfilment. The discipline began with the departure from Egypt, with that which was destined to become old (ver. 13). *They continued not in my covenant, and I regarded them not*—Correlatives, as ver. 10, on the contrary, *I will be to them a God, and they shall be to me a people*; where, however, the relations are reversed: formerly, the people had begun to abrogate the covenant: In the new covenant, God both begins and perfects all things, ver. 10, 11. *And I regarded them not*

—Sept. *καὶ ἐγὼ ἠμέλησα αὐτῶν, and I did not regard them.* Heb. *בַּעֲלֵי בְּעַלְתֵּי*, and *I ruled over them*; although some give *לֹא*, the meaning *לֹא*, *disregard*, from an Arabic idiom. God's *ruling* and *disregard* may, in a measure, be reconciled in this view: *I treated them as if they were not mine*; Hos. i. 9: *nor was I propitious to their sins*; Deut. xxix. 19, xxxi. 16, etc. They are not *regarded* over whom such *rule* is exercised; they have not that access, which *allies* or *friends* have; John xv. 15: but they are treated as *slaves*; nor are they much regarded, whatever may befall them; Ezek. xxiv. 6, at the end; Jer. xv. 1, 2. The passages, Jer. iii. 14, Ezek. xx. 33, 37, express something similar: but in both places there is rather a promise than a threat; nay, even in the present, Jer. xxxi. 32. The Hebrew Masters understand the word *בְּעַלְתֵּי*, of *the dominion of love and good pleasure*; and it is only by an error in writing, that they turn it into the contrary, *בְּחַלְתֵּי*, *I have disdained or disregarded*. The Sept. seem evidently to have read *בַּעֲלֵי נַפְשֵׁי*, the very word Jeremiah uses, ch. xiv. 19, *hath thy soul loathed Sion?*

10. *Covenant*—*My covenant*, Sept. *Israel*—Here *Judah* is to be understood. A new union of the people. The two houses in the Old Testament, ver. 8, become one house in the New. *I will put*—The participle for the verb; 2 Pet. i. 17: *διδούς δάσω, giving I will give*, Sept. [But it is better to connect it with what precedes; *this is the covenant which I will establish, * * giving my laws into their mind; and on their heart*, etc. *Alf.*] So *διδούς, giving* [Eng. Ver., *he giveth*], Is. xl. 29. There are four sentences arranged by *Chiasmus* [cross reference]. The first, *I will put*; the second, *and I will be*; the third, *and not*; the fourth, *for all*. The second explains the first; the fourth, the third. *My laws*—Heb. *אֵת תּוֹרָתִי, my law*. We have the sum of these laws presently, *I will be to them a God, and they shall be to me a people*. *Into their mind*—*בְּקֶרֶב בָּם, into the midst of them*, that they may obey willingly. *In their heart*—Gr. *ἐπὶ καρδίας* [Eng. Ver., *hearts*.] Genitive, ch. x. 16. *Write them*—Sept. *ᾠψω αὐτοὺς, καὶ ὄψομαι αὐτούς, I will write them and behold them*.

11. *They shall not teach*—A change of the consequent for the antecedent; that is, All will be taught by GOD himself, especially love, which is the sum of the law. The aid of brethren in teaching is not absolutely disclaimed; for men must first be taught, while the covenant itself is promulgated to them; Acts iii. 25: Is. ii. 3; then the instruction of brethren is plainly no longer necessary, at least to those who attain the peculiar power of the covenant in the remission of sins, and in the knowledge of the Lord. *We have no need to write, nor you to be written to*, says Paul, 1 Thess. iv. 9, v. 1. There

will be a very full accomplishment of these promises when *that which is perfect* has come, even eternal life. But on the way, every man should certainly *exhort* himself and his brother; xiii. 22, Jude 8. In short, even the doctrine, which is either solid meat or milk for the strong and for the weak, both being godly, delights the godly; Heb. v. 12, 13, xiii. 7; nay, these very persons now just fully comprehend *doctrine*, 1 Cor. ii. 6, iii. 1; and the apostle himself, both here and throughout the exercise of his office, *teaches*. That crowning point, *Know the Lord*, is learned from the Lord. One proclaims to another every doctrine consistent with this point; and admonition especially has place; 2 Pet. i. 12. In the mean time the doctrine is not irksome and forced, because grace renders all very teachable; for it is no longer the ministry of the letter, but of the spirit; 2 Cor. iii. 6, note. Nor does the *firmness* of believers depend on the *authority* of human *teachers*. This is also the reason why the New Testament scripture is shorter, and why some things are not so clearly decided. God himself teaches his people. [For *πλησίον*, *neighbor*, read *πολίτην*, (fellow) citizen. *Tisch.*, *Alf.*] *His brother*—This implies a closer relation than a *neighbor* or *fellow-citizen*. [*Shall know me*—From the deepest experience of my grace; Jer. ix. 24. *V. G.*] *From the least*—*He that is feeble among them shall be as David*, Zech. xii. 8.

12. *For*—The forgiveness of sins, the root of blessings and of knowledge. *To their unrighteousness*—The abstract for the concrete; sin is abolished; sinners obtain grace. [*Alf.* and *Tisch.*, 1849, omit *καὶ τῶν ἀνομιῶν αὐτῶν*, and *their iniquities*. But *Tisch.*, 1859, restores it.] It is not found in the Hebrew nor in the Sept.; but the apostle adds it for greater weight; ch. x. 17: comp. x. 8, 5. *Will I remember no more*—Comp. x. 3.

13. *In*—The time is denoted wherein it was said by Jeremiah. *He hath made old*—For there is no place for both. The preterite of the verb *πεπαλαιώκε*, *he hath made old*, implies that it was become old when he spoke by Jeremiah. The *New covenant* was once promised in the Old Testament under this very name. And yet the apostle strongly urges this name; so important are the prophetic words. *That which is being made old*—Gr. τὸ παλαιούμενον [Eng. Ver., *decayeth*]. By God's word. So also in 2 Cor. iii. 14, *Paul* calls it the *old testament*. *And waxeth old*—By the revolt of the people. *Παλιός*, *old*, and *καινός*, *new*, are opposed; so also *γέρων*, *old*, and *νέος*, *young*; thence *διαθήκη νέα*, *the new testament*, ch. xii. 24; for there is a *new life*, ch. x. 20; 2 Cor. v. 17, 15. *Near*—Gr. *ἐγγός* [Eng. Ver., *ready*]. Jeremiah uttered these prophecies during the Babylonish captivity, almost in the last age of the prophets, at a long

interval [that is, of 899 years, *V. G.*] after the departure from Egypt, not very long [namely, about 627 years] before the coming of the Messiah, whose nearness was being proved by this very circumstance.

CHAPTER IX.

1. *The first*—Supply *διαθήκη*, *covenant*; not *σκηνή*, *tabernacle*. For the tabernacle itself was the *worldly sanctuary*, which we shall presently see. By a very elegant ellipsis, the word *διαθήκη* is omitted, because it is rather appropriate to the New Testament; whence also, ver. 15, it is called *διαθήκης καινῆς*, *new testament*, the substantive preceding the adjective. [We have here an admirable description of Christ's entrance into the true sanctuary, as far as to ch. x. 18. *V. G.*] *Ordinances*—By which the duties of the sacred office were fulfilled [ver. 6, 7]. The same word occurs, ver. 10. *Of service*—Outward. *Worldly sanctuary*—Añ *Ozymoron* [union of two apparently contradictory terms]. That sanctuary was worldly (as *Paul* speaks of the *elements of the world*, Gal. iv. 3,) and *carnal*, ch. vii. 16. It consisted of precious materials, but still it was material. This verse may be thus divided: first, the *duties* are set forth, then *the sanctuary*; the discussion follows, first, concerning the *sanctuary*, ver. 2-5, next concerning the *duties*, ver. 6, etc. (*Paul* has a very similar *Chiasmus* [cross reference], 1 Cor. ix. 1, note): the antithesis to both is in ver. 11, 12.

2. *The first*—The outer tabernacle. *The candlestick and the table*—A type of light and life. *The setting forth of bread*—[So literally the Gr.; *the shew of the bread*, *Alf.*; Eng. Ver., *the shew bread*]. A change of the abstract for the concrete, meaning, the bread thus set forth. *The sanctuary*—Gr. *ἁγία* (not *ἁγία*, in the feminine sing.) Compare presently, *ἡ λεγομένη ἁγία ἁγίων*, which is called the *holy of holies*. *Τὰ ἁγία* often in this epistle signifies the *holy of holies*; but here *ἁγία* without the article denotes the *sanctuary*, in antithesis to *ἁγία ἁγίων*, the *holy of holies*. Some have *ἁγία* here.

3. *Which is called*—So ver. 2, *is called*. The opposite is, of the *true*, ver. 24.

4. *Golden*—The apostle uses those words which signify something precious and glorious, as *of glory*, ver. 5. *Censer*—Gr. *θυμιατήριον*. So the Sept. express the Heb. *קטרת*, a *censer for frankincense*; not the ALTAR of *incense*, which it was no more necessary to mention than the altar of whole burnt-offering, which is not mentioned. [The word may mean either *censer* or *altar of incense*, and the rendering is doubtful here. *Lün.*, *Ebrard*, etc., adopt the former; *Alf.* with *Eng. Ver.* and *Beng.*, the latter]. But the censer alone, with the ark of the covenant, is named here, because it was the principal part of the furniture which the high priest used on the day of expiation; and although on that day alone he both carried in and again carried out the censer, yet the participle *ἔχουσα*, which had, agrees with the fact. Further, this precedes, because a fuller description of the ark follows. *Wherein*—Namely, *the ark*; for to it also refers *it*, ver. 5. *The golden pot that had manna*—*Μάννα*, *manna*, has the article, not *σάμνος*, *the pot*; for the contents were more important than the golden vessel containing them. Ex. xvi. 33, *צנצנת אחת*: Sept., *σάμνον χρυσοῦν ἓνα*, *one golden pot*. Some suspect that this pot and rod of Aaron, two most remarkable memorials, whereon a perpetual miracle was displayed, had been taken from the ark before the building of the temple; others, that they were not put in until afterwards, because in 1 Kings viii. 9 only the tables stored in the ark are mentioned. But in the same passage it is distinctly affirmed, that Solomon acted according to the example of Moses; and the apostle refers to Moses' times, ver. 6, at the beginning; ch. viii. 5; comp. ch. xiii. 11, where there is no mention of *the city*, as here none of the temple. What then shall we say? The tables were alone in the ark itself, but the pot and the rod were *למני העדות*, *before the testimony*, and therefore before the ark, Ex. xvi. 34; Num. xvii. 25, in the Hebr., very near the ark, as appendages to it; just as the book of the law and the deposits of the Philistines were put on the side of the ark; Deut. xxxi. 26. 1 Sam. vi. 8. Therefore *ἐν*, *in*, here is used with some latitude, as Luke ix. 31, etc. *The manna*—[*Eng. Ver.* omits the article]. A memorial of God's providential care of Israel. *Rod*—A memorial of a lawful priesthood, Num. xvii. 16, etc., in the Hebr. *The tables of the covenant*—Deut. ix. 9. These are put last by gradation.

5. *The Cherubim*—Ex. xxv. 20, xxxvii. 9. *Of glory*—They were of the most costly materials, and represented the Glory of GOD riding upon the Cherubim; Ezek. x. 4. *Shadowing*—Gr. *σκαυδίζοντα*. Sept. *σκαυδίζοντες*, *covering*, in the passages quoted above. *Of which*—The pronoun refers to the whole enumeration, from ver. 2. *We*

cannot now speak. The apostle intends to treat, not so much of the sanctuary and its furniture, as of the sacrifices; and he does not say, *we cannot afterwards*, but *we cannot now*, implying, that each of these things also might be profitably discussed.

6. *Enter*—Gr. εἰσίσαιω, present tense [Eng. Ver., *went*, is incorrect. *Alf.*, etc.] So ver. 7, 13, 22, 25, ch. x. 1.

7. *Once every year*—So Sept. Lev. xvi. 34, *once every year*; on one day of the year, and on that same day but once. [*Once a year*—That is, on one day only of the year; but twice or oftener on that day. Lev. xvi. 12–16. *Lün.* So *Alf.*, etc.] *For himself*—The Vulgate has *pro sua*, for *his own*, viz. error; I do not think, however, that ἐπὲρ τῶν ἑαυτοῦ, *for the* (errors) *of himself*, was in the Greek copy from which it was translated. Although the priest was exempt from the errors of the people, yet he was not sinless, and therefore needed sacrifices, ch. vii. 27. *Errors*—Gr. ἀνομιμάτων. This term has a very extensive meaning, as, on the contrary, ἐπίγνωσις, *knowledge*. See Num. xv. 22–31.

8. *Signifying*—As it were a thing which otherwise would have remained hidden from us; so *signifieth*, ch. xii. 27. *Was made manifest*—The same word occurs, ver. 26. *The Holiest*—Gr. τῶν ἁγίων. The plural in the Greek corresponds to the singular in the Hebrew. The whole Levitical tabernacle bore the same relation to the heavenly sanctuary, as the holy place did to the holy of holies; then, as the holy place prevented the people from entering the holy of holies, so the whole tabernacle prevented an entrance into the heavenly sanctuary. Therefore *first*, soon after, involves a figurative ambiguity: if we understand it of *place*, it denotes the fore part of the tabernacle, as opposed to the holy of holies; but if of *time*, it denotes the whole Levitical tabernacle, as opposed to heaven. *The way*—Gr. ὁδόν. Much less εἰσοδόν, *entrance*; comp. ch. x. 19, 20. *Having as yet a standing*—[Eng. Ver., *was yet standing*.] A suitable phrase. כְּעֹדָה, Sept. στάσις, *standing*. When Paul was writing, the temple, or first tabernacle, was not yet destroyed; but still it had no longer any *standing*, from the time that the veil had been rent; and when its standing was impaired, the tabernacle itself soon after was utterly destroyed.

9. *Which is a figure*—(A *parable*). ὅτις, *which*, for ἧ, *which*, before the feminine παραβολή, *figure*. This relative refers to the three preceding verses. *Present*—[That is, *then present*, as Eng. Ver. But the meaning is, *for the time present*, i. e., *now present* to the writer; a figure reserved unto this time; of heavenly things *now* first made accessible. *Alf.*, after *Delitsch*; rendering what follows; *according to*

which both gifts and sacrifices are offered, having no power, etc.] In respect of that standing. The standing, emphatically such, now no longer existed, although the tabernacle was not yet broken up, not yet destroyed, not yet razed. The antithesis is, *things to come*, ver. 11. [For *καθ' ἃν*, in which (time), read *καθ' ἣν*, according to which (figure or parable). Tisch., Alf.] Gifts and sacrifices that could not—The victims might seem more efficacious than the other gifts: therefore with great elegance the efficacy is more expressly withheld from the sacrifices. Conscience—The same word occurs, ch. x. 2, 22. The antithesis is, *of the flesh*, ver. 10, as ver. 13, 14, [1 Pet. iii. 21]. Him that did the service—The priest, who offered for himself; or the Israelites, for whom the priest offered.

10. Only—The commandments concerning meats are as it were an appendage to the commandments concerning sacrifices; an appendage which this particle shows was of little moment. Sacrifices do not purge the conscience; meats have respect to the flesh. Concerning both, comp. ch. xiii. 9, etc. Paul often puts *μόνον*, only, absolutely; 1 Cor. vii. 39; Gal. ii. 10, v. 13; Phil. i. 27; 2 Thess. ii. 7. On—'Επι, on, with the Dative, implies something concurrent, as already remarked regarding the appendage; comp. ver. 15, 17, 26. Sacrifices in public worship, and meats in daily life; were both subjects of the ceremonial law, which is wholly occupied with these and similar matters. In meats—Of which some were never allowed to any, others not to all, and not always, nor everywhere. Drinks—Lev. xi. 34; Num. vi. 3. Divers washings—These were manifold, of the priests, of the Levites, of other men. [For *δικαιώματα*, read *δικαιώματα*—Tisch., Alf., etc. So Beng. Render, *divers washings, ordinances of the flesh imposed*, etc. Alf.] The apposition of the nominative and an oblique case, as Luke xxii. 20, note. Of reformation—הִטִּיב, Sept. διορθώσατε, amend, Jer. vii. 3, 5; therefore the verbal *διόρθωσις*, reformation, corresponds to the adjective better, ver. 23. Imposed on—As a burden, without intermission.

11. Christ—High Priest—So Lev. iv. 5, the priest that is anointed. Paul also here refers to Christ as the Priest, but with Moses, *χριστός*, anointed, is an epithet. Being come—He then said suddenly, *Withdraw, ye Levites*, ch. x. 5, 7. Of good things to come—So ch. x. 1. Those good things are described at the end of ver. 15. By—Construe with *entered*, ver. 12. Greater—And more noble. So, a more excellent, ch. xi. 4. Tabernacle—That was his own Body, ch. x. 5, 20; comp. John ii. 21. His body is opposed to the tabernacle, as his blood to the blood of goats, etc., ver. 12. Schomer says correctly, *the tabernacle is here taken for the way to the inner sanctuary*.

For the subsequent title *κτίστω*, of this *building*, proves an abstract notion of that sort; so that, not the Tabernacle itself is meant, but the *building* or *institution*. Therefore the *Body* or *Flesh* (for flesh is *inseparable* from the body) is the veil, and the sanctuary is Heaven. Thus, as I hope, the matter is distinctly explained. [So many commentators. But the better meaning is *the heavens*; the lower heavenly spaces as the vestibule of the heavenly *holy of holies*. *Lün.*, and nearly so *Alf.*, and many.] *Not made with hands*—Therefore this was greater, ver. 24. So *Paul*, Col. ii. 11. *Not of that*—The Tabernacle, through which Christ entered, was not of *that* workmanship or structure. [Literally, *not of this creation*; i. e., of the visible earth, the made world. *Lün. Eng. Ver.*, *this building*, misses the force. *Alf.*, etc.]

12. *Of goats and calves*—One goat and one bullock was sacrificed at one time, Lev. xvi. 9, 3: but that animal was not by itself better than all the animals of the same kind; therefore it is here plural. An additional reason, was the annual repetition of the sacrifices. Heb. 7, Sept. *μῶσχος*, *young bullock*, Lev. xvi. 9, 3, and elsewhere. *Into the holy place*—Into heaven, ver. 24. *Eternal*—Not merely for a day or a year. *Having obtained*—So, *I have found a ransom*, Job xxxiii. 24. The zeal of the *finder*, and his fidelity and wisdom, are denoted: the newness and joyousness of the *finding*, ch. x. 20. Christ's access to the Father was arduous; ch. v. 7. No one had trodden the way of life before; Acts ii. 28; John iii. 13. Christ could not but *find*: yet to *seek* was difficult.

13. *For*—He proves, that the power of Christ's single sacrifice is as great as he intimated at ver. 12. [Transpose *goats and bulls*. *Tisch.*, *Alf.*] *Bulls and goats*—Which are mere brutes. Softening the expression. *Of a heifer*—Red, Num. xix. The Jews say, that nine such heifers were sacrificed from the time of Moses to the destruction of the second temple. *Unclean*—A participle: less strong than *κοινὸς*, *common*. Construe with *sanctifieth*; compare what follows. *Purifying*—Purifying was performed by sprinkling, not by washing; but washing immediately followed; Num. xix. 19. This fact clearly shows the distinction between justification and renewing.

14. *The blood*—And death; see the following verses. *Through the eternal spirit*—See Luke iv. 18; and comp. Rom. i. 4, xv. 16. *The Spirit* is opposed to the condition of irrational animals, ver. 13. [This is the true meaning. Many understand it mistakenly of the *Holy Ghost*. *Lün.*, *Alf.*] The epithet *eternal* is understood from ver. 12, 15, ch. vii. 16, and is opposed to the *ashes of a heifer*. *Without spot*—Superior to every Levitical victim. *Purge*—Corres-

ponding to καθάρωτα, *purifying*, ver. 18. So ver. 22, 23, ch. x. 23, i. 8. It is put in the future in antithesis to the present, *sanctifyeth*, Leviticallly, ver. 18. *From*—'Από, *eis*, *from*, *to*, denote things contrary. *From dead works*—*Things dead* especially *defile*. The antithesis is *living*. The power of sin and death was abolished by Christ's blood. *To serve*—For ever, in a manner most blessed and truly priestly, [ver. 12: Rev. xxii. 3. *V. G.*]

15. *Of the new testament*—Here the testament is rather urged, than the newness of the testament; comp. ver. 16. *His death having occurred*—Gr. θανάτου γενομένου [Eng. Ver., *by means of death*]. That is, at the time when the death had occurred. The moment of this death properly divides the Old Testament from the New. *For the redemption of the transgressions, that were under the first testament*—There is a very similar passage of Paul in Rom. iii. 24, 25. The preposition ἐπι, *under*, not only denotes the time, but intimates that the first testament had no redeeming power, and that the people of old were so much the more transgressors. 'Απολύτρωσις, *redemption*, the compound, occurs here: λύτρωσις, *redemption*, the simple word, occurs, ver. 12. *The promise*—Given to Abraham. *Might receive*—For formerly they could not. *They which are called*—Named heirs (ch. iii. 1). *Inheritance*—A fitting name; for there is a figure: *testament, death, inheritance*.

16. *Testament*—Gr. διαθήκη. This is the peculiar force of the Greek word, above the Hebrew ברית. The article ἡ, *the*, omitted, agrees with the general sentiment, as in Gal. iii. 15. *Be shown*—[Or implied; Eng. Ver., *there must be the death*]. The Greek words φέρεσθαι, *to be shown*, προσφέρεισθαι, *to offer*, ver. 14, allude to each other. *Of the testator*—Christ is the testator as respects us. This agrees with the Lord's words before his death; Luke xxii. 29.

17. *Over the dead*—[Eng. Ver., *after men are dead*]—Briefly expressed for *upon the death of the testators*. So Sept., Lev. xxi. 5, ἐπι νεκρῶν, *over the dead* [Eng. Ver. does not render]. *Surely it is not?*—Gr. μή ποτε. [But render, *seeing that it is never available when he that made it is alive. Alf.*] This particle plainly implies a question: moreover, ἐπεὶ, *since*, with an interrogation, has great force, Rom. iii. 6; 1 Cor. xiv. 16, xv. 29.

18. *Whereupon*—The two words ברית, *covenant*, and διαθήκη, *testament*, differ; but yet they signify the same thing, in so far as both denote such an *agreement* or *arrangement*, as is ratified by *blood*. Where the *agreement* is ratified by another's blood, as of animals, which cannot *covenant*, much less make a *testament*, it is not properly διαθήκη, *a testament*; but yet ברית, *a covenant*, differs little from the

nature of a testament, on account of the victims slain. Where the *arrangement* is ratified by the blood of him that makes it, that is, by his death, it is properly *διαθήκη*, *testament*, also expressed by the Hebrew *ברית*, *covenant*, in a wider signification. The particle *θεν*, *whence*, should not be pressed too far, as if the Old Testament were also consecrated by the blood or death of the testator: but still it has its proper force, in so far as it is intimated, that the New Testament, and *therefore* also the Old, needed to be dedicated with blood. *Was dedicated*—Gr. *ἐγχεταίνουσαι*. So the Sept. express the Hebrew *קָדַשׁ*. On the very day of initiation, the Old Testament most properly began, and it continued till the night and day when the Lord was betrayed and died.

19. *Spoken*—Ex. xxiv. 16, etc. *Every precept according to the law*—[But the words, *according to the law*, belong to *having spoken*. *Lün.*] Moses had recited or read those commandments in Ex. xx., and perhaps also those in the following chapters. And the brief reference to the written book was equivalent to a recapitulation of all that was recited. *Of calves and goats*—In Ex. xxiv. 5, they are expressly called *μωσχάρια*, *little calves*: the word *ὄλοκαυτώματα*, *whole burnt offerings*, there, implies the goats mentioned here. *With water and scarlet wool and hyssop*—These are not found in the passage quoted, but are assumed as already known from other passages of Moses, Lev. xiv. 5, 6. The scarlet wool corresponds to the Hebrew *תְּכֵלֶת*. The Sept. translate Heb. *תְּכֵלֶת* by *κόκκινον*, *crimson*, *νῆ* by *κλωστόν διπλοῦν*, *double spun*, from its form: the apostle names it from its material; *scarlet* color, like *blood*. *Book*—Many, and the Latins too from the Vulgate, construe this word with *he sprinkled*; but it should evidently be construed with *he took*, as Ex. xxiv. 7, *καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης*, *and he took the book of the covenant*. [This is impossible; and Eng. Ver., is right. So *Lün.*, *Alf.*, etc.] The connection of *the blood and the book* is elegant, as appears by comparing those words, *the blood of the testament*; that in this ceremony the blood may be shown by itself; the testament, by the showing of the book; and that *the dedication* may be perfected by that double exhibition: *αὐτὸ*, *itself*. [not rendered in Eng. Ver.], is added [to *book*], because the testament described in the book, was more important than that blood. The other things here mentioned by the apostle, and yet not found in Exod. 24, may be derived from other passages; but respecting the sprinkling of *the book*, which, notwithstanding, would constitute a large portion of that ceremony, we find nothing in all Moses' writings. Furthermore, if the book had been sprinkled, and if the apostle had mentioned that sprinkling, he would

have joined it, not with the sprinkling of the people, but with the sprinkling of the tabernacle and the vessels, and therefore of the altar. But indeed it was not fitting that the book itself should be even sprinkled, for *the book, containing GOD's word, represented there GOD himself.* Flacius. Doubtless the tabernacle [which was at that very time adapted to the altar, Ex. xxiv. 6-8, xxv. 8. *V. G.*], along with the vessels, needed purification, ver. 21; Lev. xvi. 16, 19, 20, 33; 2 Chron. xxix. 21; but the book, or the word of GOD, did not need it. And since these things are so, yet *xai, and,* before *πάντα, all,* is not only no disadvantage, but is very elegant. For the sentence is copulative: Moses sprinkled all the people, on the one hand; and the tabernacle indeed—he sprinkled on the other. Comp. *οὔτε—xai οὐ, neither—and not,* Rev. ix. 20, 21. *Sprinkled all the people*—Sept. *κατεσκέδασε τοῦ λαοῦ, sprinkled it on the people,* Ex. 24, 8. But elsewhere they often put *βαίνω, βαπτίζω,* etc., to *sprinkle.*

20. *Enjoined unto you*—*Enjoined* on me, to bring *unto you.*

21. *The vessels*—Even the garments. *Sprinkled*—Sept. *half of the blood he poured upon the altar.*

22. *With blood mostly*—Gr. *σχεδόν, almost, nearly.* The force of which falls not upon *all things*; for it admits of no exception; but upon *with blood*; because other material things besides blood were also used, ver. 19. [This is wrong; as is the Eng. Ver. The *σχεδόν, almost,* belongs to the whole sentence; as often in Greek. One may almost say that *by the law,* etc. *Lün., Alf.,* etc.] *Without shedding of blood is no remission*—See especially Lev. xvii. 11. *Remission*—Levitical.

23. *Therefore*—The particle intimates that the execution of the things mentioned at ver. 18, is embraced in this passage. [*Delineations*—That is, *types, symbols*; not as Eng. Ver., *patterns.* *Alf.*] *With better sacrifices*—The plural, corresponding to the Levitical plural, is used for the singular, because of the excellence of the one sacrifice of Christ, which was perfect in all respects. If a Jew asks, *What are your sacrifices?* We answer: Our sacrifices consist in the single sacrifice of the Crucified. In this conclusion. *καθαρίζεσθαι, to be purified,* which is to be supplied, makes a *Hypallage* [attributing to one subject what strictly belongs to another]; for the *heavenly things* are pure in themselves, but we needed to be purified to enjoy them, ver. 14. So, *is sanctified,* 1 Tim. iv. 5, 4, that is, the use is rendered holy in respect of us. Comp. Lev. xvi. 16, 19; Num. xviii. 1.

24. *Not*—Jesus never went into the inmost recesses of the temple at Jerusalem; never caused a sacrifice to be offered for himself, during the whole period between his baptism and sacrifice. *The figures*

of the true—The true were the more ancient : those made with hands were imitations of them ; viii. 5. *Into heaven itself*—Beyond which there is nothing. *Now*—So ver. 26. *To appear*—Gr. ἐμφανισθή-
ναι. An appropriate word respecting GOD : in respect to us, πεφα-
νέρωται, *he hath been manifested* [Eng. Ver., *hath appeared*], ver. 28, and δεθήσεται, *he shall be seen* [Eng. Ver., *shall appear*], ver. 28. *In the presence of God*—More than Aaron in the tabernacle before the ark.

25. *Nor yet that*—He did *not* enter for this purpose, *that*.

26. *For then must he*—Here it is assumed that Christ suffered for the sins committed from the beginning of the world : ver. 15. Christ in the beginning already was he who is according to the divine nature. Philo shows that the Jewish high priest offered sacrifices for the whole human race. *Have suffered*—Therefore the offering is not without suffering. *Once*—This *once* is absolute, being foreshadowed in the *once*, relative, which was Levitical : ver. 7. *In the end*—When sin had reached its height ; comp. note to John i. 10. *Of ages*—[Eng. Ver., *of the world*]. The beginning of these ages is not to be computed from Moses, but from the *foundation of the world* : comp. ch. i. 2, note : and therefore the *end* here is not the end of the Old Testament, but of the world. 'Η συντέλεια τοῦ αἰῶνος, is the very *end of the world*, a phrase frequent in Matthew : ἡ συντέλεια τῶν αἰώνων, *the end of the ages*, here includes times nearer our own, as being in the plural number. The sacrifice of Christ divides the age of the world into two parts, of which the first is certainly not shorter than the second. *Sin*—The singular, with great force. *Has been manifested*—[Eng. Ver., *appeared*.] In the world.

27. *And as*—This expression has a comparative force, and intensifies the conclusion. *It is appointed*—Divinely. *Once*—The *once* in the next verse refers to this. *To die*—The verb for the noun ; *death* and its condition. *But after this*—*Death* and *judgment* are immediately connected, because man's intermediate state is uniform. *Judgment*—When *Christ shall be seen* ; and comp. this with ver. 28, and also Matt. vii. 22, note.

28. [Add καὶ, *and*, after οὕτως, *so*. Tisch., Alf.] *So*—That is, Christ hath delivered us from death and judgment, notwithstanding, as death, so judgment remains, as far as respects the name. *Offered to bear*—Gr. προσενεχθεὶς εἰς τὸ ἀνενεχθῆναι. The words differ ; comp. 1 Pet. ii. 24, *he bore our sins* : Our sins were laid on him by the Father : while therefore he was lifted upon the cross, he took our sins with him. The Sept. uses the same expression, Num. xiv. 33, ἀνοσοῦσαι τὴν πορνείαν ὑμῶν, *they shall bear your whoredom*. Elsewhere

they are put indiscriminately: ch. vii. 27. *Of many*—A pleasant antithesis: *once*; *of many*, who lived during so many ages. Isa. liii. 12, in the Sept. Thus the absolute power of Christ's single sacrifice is very clearly evinced. *Again*, John xiv. 3, accords with *the second time* here. Both places treat of his coming, regarded in itself. But his first coming in the flesh, was in the strange form of a servant; his second coming is in his own glory. In the eyes of all, who had not only not seen, but had not acknowledged him, he is at that time *Coming*. Let us imagine the arrival of a guest, the intimate friend of the father of the family, but unknown to the family. The father of the family will think, *A brother RETURNS*; in the family it will be said, *A guest IS COMING*. *He will be seen*—[Eng. Ver., *appear*]. In his glory. *Unto them that look for him*—The dative of advantage. The unrighteous also will see him, but not for salvation. *To them that look for him*, he will be the *Saviour*, Phil. iii. 20. [*Without sin*—On him. The whole work of atonement done. *Alf.*] *Unto salvation*—And therefore to free us from *condemnation*.

CHAPTER X.

1. *Shadow*—The antithesis is *image*. *The very image*—The archetype, the original image, ch. ix. 24, note. That *shadow*, though the prelude of future events, did not however precede, as in a picture, but followed a little after. See by all means, ch. viii. 5. *Year by year*—This refers to the whole sentence to the end of the verse. *With the same*—[Eng. Ver., *with those*]. Not in number, but in kind. *Which they offer* [Eng. Ver., *offered*] *continually*—*Offer*, viz., those who offer, who approach and minister. *They offer for ever*; that is, they do not cease to offer, nor will they cease, unless compelled. *Can never*—So ver. 11.

2. *For then*—So clearly *ἐπει*, with an interrogation, in ch. ix. 17, see note.

3. *A remembrance*—Public; comp. ver. 17. [Rather, *a recollection*, a calling to mind. *Lün, Alf.*] *Of sins*—Of the last year, and of all years. The day of expiation was not on that day on which Christ was crucified, but on the tenth day of Tisri. The *forgetting*

of sins is opposed to this *admonitory remembrance*: ver. 17. *Every year*—An *Epanalepsis* [resumption]; comp. ver. 1. He is speaking chiefly of the *yearly* sacrifices.

4. *Take away*—Gr. ἀφαιρῆν. Περιλεῖν, *to remove entirely*; ver. 11. In the writings of Moses, great effects are ascribed to these elementary ordinances, that it might appear that it is not in themselves that these are so efficacious.

5. *When he cometh into the world*—In the 40th Psalm, the Messiah's entrance into the world is set forth. The tabernacle itself was part of the world, ch. ix. 1: and it is here called the world, because the Messiah's sacrifice extends much more widely than the Levitical sacrifices, reaching through all times and through all the world, which is claimed for him, Ps. xl. 10, because he is its heir. The word εἰσερχόμενος, *coming into*, is elicited from ἦκω, *I am come*, and is represented by it, ver. 7. *Sacrifice—thou hast had no pleasure—to do thy will, O God*—Sept., in the psalm now quoted, θυσίαν—ὄχι ἐξήτησας—τοῦ ποιῆσαι τὸ θέλημα σου, ὁ θεὸς μου, ἠβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου, *sacrifice—thou didst not desire—I would do thy will, O my God, and desire thy law within my heart*. The apostle joins those words, *to do thy will, O God*, which had been separated from those following, with those preceding, which relate to the same thing, as the words, *forty years*, in the wilderness, ch. iii. 9. *But a body hast thou prepared me*—Heb., *thou hast bored my ears*, (comp. Exod. xxi. 6), namely, that I may subserve Thy will with perfect love; comp. Is. l. 5. The slave, whose ears were bored, was claimed with his whole body, by the master whom he loved. Petit ascribes the Greek translation of the Prophets and Psalms to the Essenes, together with this phrase, *Thou hast fitted for me a body*; for he says, that among the Essenes there was no *slave*, but that they had *bodies* or colleges, whose members mutually served and obeyed. The favorers of liberty, however strong, might still retain the reading, *ears*; but the apostle maintains the literal acceptation of the term *body*. *The ears* are a part: *the body*, as a whole, follows their obedience. *Thou hast prepared for me a body*, for sacrifice; ver. 10. The mention of *the whole* here is very suitable. There is a very similar expression of *Paul*, concerning Christ's *body*, Rom. vii. 4.

7. *Then*—We shall speak of this particle at ver. 8. The parallels are *then*; *I come*; *in the book*; *I said*; *of Me*; *it is written*. *I am come*—[Eng. Ver., *I come*]—It corresponds to the Hebrew preterite, יָבֵא. [*I come*, or rather, *I have come*, was Jesus' creed, as it were. *I am come*, says he, *to fulfil the law*, Matt. v. 17; *to preach*, Mark i. 38; *to call sinners to repentance*, Luke v. 32; *to send a sword*, and to

set men at variance, Matt. x. 34, 35; *I have come down from heaven to do the will of him that sent Me*, John vi. 38, 39. These are the very words of the fortieth Psalm. *I am sent to the lost sheep of the house of Israel*, Matt. xv. 24; *I am come into this world for judgment*, John ix. 39: *I have come that they may have life, and may have it more abundantly*, John x. 10; *to save what had been lost*, Matt. xviii. 11; *to save men's lives*, Luke ix. 56; *to send fire on the earth*, Luke xii. 49; *to minister*, Matt. xx. 28; *to seek and to save that which was lost*, Luke xix. 10, comp. with 1 Tim. i. 15; *I am come into the world the Light*, John xii. 46, etc.; *to bear witness to the truth*, ch. xviii. 37. See, Reader, that thy Saviour accomplish his purpose in thee. But thou, say why thou art come here. Dost thou, then, also do God's will? since when? and how? *V. G.*] The verb *ἔγω, I come*, is discussed at Rev. ii. 25. In the volume of the book it is written of *Me*—ספת מגלת, Sept., κεφαλὴς βιβλίου, *volume of the book*, here, and Ezek. ii. 9. מגלה is rendered by the same translators *cephalic, volume*, Ezek. iii. 1, 2, Ezra vi. 2. This phrase cannot be understood of any particular part of the Pentateuch (for, except it, no other prophetic writings, to which the Psalm might seem to refer, existed in David's time), for so many, nay, all the parts, treat of Christ; nor of the whole, for the whole volume of the law, though often quoted, is never so styled. Moreover, the sacrifices here are called *the first*, ver. 9; wherefore *the volume of the book* does not denote the book containing the very account also of the previous sacrifices. Also, the Divine rejection of sacrifices, and the Messiah's presenting himself to do GOD'S will, succeeded their perpetual offering. What, then, is the *volume of the book*? We need not go far to learn; it is the very page on which this very psalm was written. For there are these two parallels: *I have said, lo! I come*: and, *in the volume of the book it is written עיל, of Me: by this very writing I undertake to do Thy will*. The Messiah becomes surety by both expressions; and hence the presence, in the highest degree, of the prophetic Spirit is perceived. David had before his eyes, and in his hand, the book in which the psalm was written, and shows this very book as the Messiah's contract; comp. Neh. x. 1. From that very day when this psalm was written, it became incumbent on Christ, in some sense, to do GOD'S will. It agrees with this, that it is not said, *in Thy book*, or *in the book of the Lord*, as in Ps. cxxxix. 16, and Is. xxxiv. 16, but simply *in the book*. Comp. note on the next verse. Augustine understands the expression of the beginning of the book of Psalms; but at that time the Psalms had not yet been collected into one volume. Others have understood it of the whole Scripture; but even

the Old Testament writings then existing, had not been so collected, as to be called one book. [The phrase is from the Sept., and means simply in the *book of prophecies*. *Lün., Alf., etc.*] *Thy will*—That GOD *wills* and has pleasure in something different from the legal sacrifices, appeared from this very fact, that the flesh of oxen and the blood of goats did not satisfy him; but what he wills, we deduce from the very preparing of the Messiah's body, by which, when offered, we were to be sanctified; ver. 10. Christ, in the Psalms, acknowledges and embraces this as GOD's will.

8, 9. [For *θυσίαν καὶ προσφορὰν, sacrifice and offering*, read *θυσίας καὶ προσφορὰς, sacrifices and offerings*. *Tisch., Alf.*] *Above, when he said—then said he*—Paul insists on that order of the words of the psalm which depends on the particle, *καὶ, then*, showing that it falls on that very time when the prophet sang the psalm in the character of Christ, and on that very point of time when, immediately after the words, *sacrifice, etc.*, placed *above* in the psalm, there arose the words, *lo! I come*. Therefore *καὶ* is altogether demonstrative of the present (comp. *καὶ, τότε, then*, Ps. lxix. 5), with an antithesis between the things concerned, from which the wisdom of the apostle infers the *first* and *second*, *καὶ*, (ver. 9); comp. *μετὰ, after*, ch. vii. 28, note. Let this *καὶ, then*, be the boundary. Paul also puts first the general word of the Sept., *εἶπον, said*, then one more significant, *εἶρηκεν, said he*; whence it appears that *λέγων, saying*, is of the imperfect tense. But observe how great is the authority of the *Psalms*. Jehovah's oath was given at the very time Ps. cx. was written. The formal invitation was issued to the people when Psalm xcv. was written; ch. iv. 7; Heb. vii. 28, note. The declaration of the Son was made when Ps. ii. was written; Acts xiii. 33, note. So, the Messiah promised GOD that he would do his will, when Ps. xl. was written. This writing, which David executed, is opposed to the *law* written by Moses; ver. 8, end. Wherefore Christ always appealed most forcibly to the Scriptures, and especially at the beginning of his passion. *According to the law*—[Eng. Ver., *by the law*]—The strong argument by which that very point asserted in ver. 1 is proved from the psalm.

9. [Omit *ὁ θεός, O God*. *Tisch., Alf.*] *That*—A powerful particle; *that* he may forthwith establish the second. *May establish*—With the highest authority, as it were, by his own writing. From *ἵστημι, I place*, comes *στάσις, a standing*, ch. ix. 8, with the same idea.

10. *By the which will*—Of GOD, accomplished and fully satisfied by Christ and his sacrifice. Is not this deservedly called a *satisfac-*

tion? *Sanctified*—The same word occurs, ver. 14, 29, ch. xiii. 12, ii. 11. *Of the body*—Ver. 5.

11. [*Every priest*—Especially every high priest. *V. G.*]

12. *This*—So ch. iii. 3. Others read *αὐτός, he*, by an easy alliteration. *One*—The antithesis is, *the same sacrifices often*, ver. 11. *Forever*—Christ's offering once made, will continue the one and only oblation for ever: no other will supersede it. [But this belongs to what follows; *forever sat down. Lün., Alf.*] *Sat down*—The antithesis is *standeth*, ver. 11. The sacrifice of the mass is inconsistent with sitting at God's right hand: for Christ's sacrifice is neither continued nor repeated in the mass. The apostle not only urges the identity, but also the word, *once*, concerning Christ's sacrifice, in antithesis to the Levitical sacrifices, *often* offered, although they were the *same*. A sacrifice which is often repeated, although it be the same, does not satisfy God. Not only is Christ's body one, but also his offering is one, and that inseparable from his passion: ch. ix. 26. Every later offering shows that the former is valueless; every former one proves that the latter one is superfluous: ch. x. 2, 18.

13. *Expecting*—By this word our exalted Lord's knowledge is not denied, Rev. i. 1: comp. Mark xiii. 32: but his subjection to the Father is intimated; Acts iii. 20. *Sitting and at rest, he expects His enemies*—Whose strength consists in *sin*.

14. *For by one offering*—Gr. *μᾶ γὰρ προσφορᾷ*. Or should we rather read *μία γὰρ προσφορά, for one offering hath*, etc? For the discourse proceeds in the abstract also in ver. 11; and with the same verb *τελειῶν, to perfect*, which here sustains the conclusion, it proceeded similarly, ch. vii. 19, ix. 9, x. 1. [The former is better; *Christ* being the subject throughout. *Lün., Alf.*] *For*—The assigning of a reason refers to ver. 12. *Those who were sanctified*—[Eng. Ver., *are.*] A participle of the imperfect tense. For this sanctification was accomplished in the very act of sacrificing, ver. 10.

15. *Also*—There is added, not a testimony to the arguments; for the testimonies even preceded; but *μαρτυρῶν, witnessing*, to *μαρτυροῦντας, those who bear witness*. Paul had given the Father's testimony to Christ's priesthood, ch. v. 10, and the Son's, ch. x. 5; now also the Holy Spirit's: everywhere tending to the same conclusion; ver. 18. Consult the Synopsis of the epistle. And he presently repeats in his admonition this reference to the Holy Trinity, ver. 29, note. *After*—The verb *φησὶν, says he*, is absorbed in the clause, *λέγει Κύριος, saith the Lord*, in the next verse. But this *after*, shows that the forgiveness of sins belongs to the New Testament. Therefore the intermediate words of Jeremiah are not repeated here. The

passage in Jer. is quoted Heb. viii., on account of the word *καρὴν*, *new*, and ch. x. on account of *ἀφεσιν*, *remission*. The title *Spirit of grace* agrees with this: ver. 29.

16. *This*—See ch. viii. 10, 12.

18. *Remission*—This is evident from ver. 17.

19. [The doctrinal discussions of the epistle are now closed; and the author proceeds to exhort his readers by applying them. *Litn.*] *Having*—The exhortation is drawn from the subjects discussed from ch. v. 4, beginning at the recapitulation. *To enter*—*High Priest*—Ver. 21. The apostle treated of the *High Priest* from ch. v. 4, 5; of the *entrance* from ch. ix. 1, 12. Now he mentions, by *Chiasmus* [cross reference] the *entrance* in this verse, and the *High Priest*, ver. 21, at the commencement of his exhortation. There is the same, sentiment and figure, at ch. vi. 20: comp. the following chapters.

20. *Which*—Supply *εἰσοδον*, *entrance*, for there follows *ὁδὸν*, *way*, a synonym as it were. They are not, however, simply synonymous, but in as far as *the way*, reaches the goal, THROUGH *the veil*. *Hath consecrated*—The same verb occurs, ch. ix. 18. It is intimated by this verb, that we should follow in that way by which Christ went. *New*—Gr. *πρόσφατον*. The Sept. often use this word. It is properly applied to an animal *recently killed*. *New and living*—The way, as secured by Christ's blood and death, is a *new*, and it is a *living way*. It is opposed to a thing *old* and *lifeless*. *Life* is ascribed to the *way* by personification, from the very *life* of Christ, who is the *way*. It denotes the vigor of the New Testament as a *living hope*. It is opposed to dead works. It is as it were an *Oxymoron* [union of apparently contradictory terms], because *πρόσφατος*, *recently killed*, and *living* are conjoined. As soon as Christ had passed the point of death, unmixed *power* and *life* were at hand. *His flesh*—Which was likewise rent like the veil.

21. *High Priest*—Ch. vii. *Over the house of God*—Ch. iii. 6.

22. *Let us draw near*—By that way. *True*—Which has thoroughly imbibed the *truth*, ver. 26. *Of faith*—*Hope* and *love* are added, ver. 23, 24. These three abide. *Faith* and *hope* often have the same relation: wherefore they are here also closely united, and blend in the following passages: ch. xi. 1, [xii. 18, xiii. 1], etc. *Sprinkled*—So ch. xii. 24, ix. 13, 19, 21; 1 Pet. i. 2. *Hearts*—Both the *hearts* and the *body*, ver. 23, are cleansed. *From*—An abbreviated expression, *sprinkled* and delivered *from an evil conscience*. *Conscience*—Ch. ix. 9, note. *Washed*—Single verbs and single participles are connected in ver. 22–24, and the particle *καί*, *and*, divides the members of the sentence. But the order is, verb, participle; participle,

verb; verb, participle, by *Chiasmus* [cross reference.] *The body*—[Eng. Ver., *our bodies*]. He alludes to the Levitical washings; and yet he does not say *the flesh*, but the *body*, by which the whole substance of the man is denoted by *Synecdoche* [the whole for a part.] *The body* also had been formerly polluted by sin, but it is washed, that it may be fitted, after the example of Christ's holy body, ver. 10, for an offering: Rom. xii. 1; 1 Cor. vi. 13, 20. *With pure water*—Ezek. xxxvi. 25; John xix. 34; 1 Cor. vi. 11; Tit. iii. 5; 1 John v. 6. [*With sure—of hope*—In like manner cleansing is joined with hope, 1 John, iii. 3. *V. G.* Beng. would render, *and having our bodies washed with pure water, let us hold fast*, etc. So *Ebrard*, *Lün.*, etc.]

23. *Confession*—[Eng. Ver., *profession*]. Also *of our faith*; but the Gr. is ἐλπίδος, *hope*; and so *Beng.*] *Confession* was assumed at baptism, and should be *retained*.

24. *Let us consider*—So ἐπισκοποῦντες, *looking diligently*, ch. xii. 15. *To provoke unto love*—Opposed to which is provocation to hatred.

25. *The assembling of ourselves together*—The modern Greek version interprets ἐπισυναγωγῆν, συχνοσύναξιν, *the assembling of a multitude*; but the apostle alludes to the Jewish synagogue, while the preposition, ἐπι, somewhat changes the meaning of the word. The meaning is: you should not only frequent the synagogue as Jews, which you willingly do, but also [the additional force of ἐπι in composition] the assembly as Christians: and yet an assembling in one *place*, is not strictly implied, nor an association for promoting one *faith*; but the expression is used in a middle sense, the mutual assembling *in love*, and the public and private interchange of Christian duties, wherein brother does not withdraw himself from brother, but they stimulate each other. For even spiritual heat separates things of different nature, and unites those of a similar nature. This interpretation explains the order of the discourse, in which, next to faith towards God, *love* to the saints is commended; the verbal substantive ἐπισυναγωγῆν, *assembling together*, and the fact that it is singular; the pronoun, which is ἐαυτῶν, *of ourselves*, not *our*; the complaint, *as the manne: of some is*; and the antithesis, *exhorting*. *Some*—Who perhaps feared the Jews. *Exhorting*—The power of exhorting, which is required, includes the peculiar ardor of every individual. *And so much the more*—This refers to the whole exhortation from ver. 22: comp ver 37. *Ye see*—From the signs of the times, and from the consummation of the very sacrifice for sin, ver. 13. *The day*—The day of Christ. After Christ's coming in the flesh, expected for so

many ages of the world, his glorious coming is thought to be at hand; comp. ver. 27, 30, 35, etc. [The Hebrews lived close upon the great foretaste of it, the destruction of the Holy city; the *bloody and fiery dawn*, (*Delitsch*) of the Great Day. *Alf.*]

26. *Wilfully*—For after the truth has been *acknowledged*, there is no excuse for ignorance. *If we sin*—*To sin* here means entire apostasy from God, ver. 29, ch. iii. 12, 2 Kings xxi. 16; and the violation, not of the law, ver. 28, but of the whole New Testament economy, ver. 29. Comp. *despised*, ver. 28, note. *After we have received*—This refers not so much to individuals as to the state of New Testament believers: whence, however, the conclusion holds good to individuals, ver. 29. *Of the truth*—*The truth*, here, and *grace*, ver. 29, apply to the New Testament. *The Spirit of grace* is called *the Spirit of truth* in John xiv. 17. *No more*—The fruit of Christ's sacrifice is always evident to them who do not reject it, but those who reject it have nothing else. *For sins*—Refers to *if we sin*.

27. *Fearful*—A very bad hope. *Looking for*—Quite different from what is described, ver. 13. *Fiery*—*the adversaries*—Gr. *ὀπταντίους*. Is. lxiv. 2, *fire will consume the adversaries*. We must not seek any particular meaning in *ὀπὸ*, *under*: in Ex. xv. 7, *ὀπεναντίαι* is applied to the most open enemies. *Fiery*—Deut. xxxii. 22; comp. Ps. cvi. 18. *Indignation*—Deut. xxix. 20. *Devour*—Ch. xii. 29; Is. xxvi. 11.

28. *He that despised*—Not by a slight error, but by a flagrant violation, opposed to the whole law—an offence to be punished by death. *Few* so violated the law, as to be capitally punished. *Without mercy*—Without mitigation or delay of the prescribed punishment.

29. *Sorer*—*Worse* and more horrible than any corporeal punishment. *He*—That is, he who most atrociously sins against God, whose *Son* is the Priest, ch. v. 5, and against the *Son*, whose own blood is the blood of the New Testament, and against the *Holy Spirit*, who is the Spirit of grace. Such a man retracts the whole form and confession of his baptism, and rejects the whole New Testament economy; comp. vi. 6, note. *Who hath trodden*—Whereas he should adore. But he who sins wilfully, treads him under foot, as it is described at ver. 26. *Of the covenant*—The better covenant which God has made. *Common*—Gr. *κοινὸν* [Eng. Ver., *unholy*]—As if it were the blood of a mere man, common or even guilty. [As the blood of a *malefactor*, which Jesus was, if he was not the SON OF GOD. *Lün.*] The antithesis is, *he was sanctified*. *And hath counted*—Without discernment: comp. 1 Cor. xi. 29. *Wherewith he was sanctified*—Therefore Christ died even for such a man as this. The same word

is used of the redeemed, ver. 10, 14, ch. ii. 11 (where they are distinguished from the Redeemer, who *sanctifies*); ch. xiii. 12, where the *blood* is likewise mentioned. *Of grace*—See note on ver. 26. *And hath done despite unto*—By repelling him. *Despite* is done by deeds; *blasphemy* is vented in words: comp. 1 Tim. i. 13, note. Where *blasphemy* is added, the guilt is most heinous; Mark iii. 29.

30. *Him that hath said*—GOD, who does not threaten in vain. *Unto me*—See Rom. xii. 19, note, from Deut. xxxii. 35. *Again*—After a few words intervening in the same song of Moses. *The Lord shall judge his people*—Deut. xxxii. 36. This epistle very often refers to the song of Moses and to Deuteronomy, a book which is well explained by it. *He will judge* in grace and in anger, as he shall find each one.

31. *To fall*—To *fall* with faith is good, 2 Sam. xxiv. 14; to fall rashly is terrible, ver. 27; comp. Sir. viii. 1.

32. *Call to remembrance*—The Imperative. He adds consolation. *After ye were illuminated*—That is, immediately after Christian baptism, ch. vi. 4. In *baptism*, Christ is put on; Christ is the light; therefore the light is put on in baptism. *Enlightening* denotes that accession to the force and power of the Spirit, pre-existing for us from the Old Testament, which is gained from the vigor of the New, in the case of those baptised. This was the first entrance into Christianity: baptism was the means of salvation with those who were fitted for it. I think, that these divine ordinances, even in theory are not highly enough esteemed. In the very *baptism* of Christ, his holy human nature was gloriously *enlightened*. He was the Son of God before; and yet the power of this Divine testimony long affected him deeply. But, as man consists of body and soul, so divine ordinances have the double aspect. We must, therefore, make no separation, nor should the glass be taken for the liquor, nor the sheath be grasped for the sword.

33. *Partly—partly*—Gr. *τῶτο*. A pronoun with an adverbial meaning. Two heads are presented, which are explained in inverse order by *Chiasmus* [cross reference], ver. 34.

34. [For *δεσμοῖς μου*, *my bonds* (Eng. Ver., *me in my bonds*), read *δεσμίαις*, *those in bonds*. *Tisch.*, *Alf.* So *Beng.*] *Those in bonds*—These are mentioned, ch. xiii. 3; and Timothy had been also among them, xiii. 23; wherefore Paul is speaking not of himself, or at least not of himself alone; comp. ch. vi. 10. *Of goods*—Gr. *ἐπαρχόντων*. *Ἰπαρξιν*, *substance*, among the Greeks, is the cognate word. *Ye took*—An elegant *Oxymoron* [union of apparently contradictory terms], as appears by comparing *spoiling*. *Knowing*—Determining confi-

dently. *That ye have for yourselves*—[So *Beng.*, more correctly than *Eng. Ver.*, *knowing in yourselves*]—The Dative signifying property, as ch. v. 4, *to take to himself*. Personal property is decried, Luke xvi. 12 (xii. 33). *A better*—Heavenly; comp. ch. xi. 16. *Enduring*—Exposed to no spoiling. [Omit *ἐν οὐρανοῖς*, *in heaven. Tisch., Alf.*]

35. *Cast not away*—Confidence, where once it finds a place, only withdraws when expelled: but it is expelled and rejected, as worthless, by those who do not persevere. *Hath*—The 37th verse refers to this present. *Recompence of reward*—So ch. ii. 2, xi. 26; and *μισθοδοπάδοτης*, *reward, rewarder*, xi. 6.

36. *Patience*—Gr. *ὑπομονῆς*. The apostle, from this to ver. 38, gradually introduces the prophet, Hab. ii. 3, 4, where the Sept. have *ΥΠΟΜΕΙΝΟΝ*, *WAIT*. *The will*—Ch. xiii. 21. *Done*—That *whereas you have done* God's will hitherto, ver. 32, 33, you now also may show *patience*, and therefore *obtain the promised* reward of obedience. [But it refers to the *future*: the doing of God's will must be completed before the promise is received. *Lün.*] Comp. ch. vi. 10–12. We must both do and suffer, 1 Pet. iv. 19. The apostle evidently takes his arguments from the past, and recounts the proofs of their having done God's will, ver. 32, 33. Nevertheless, *doing the will of God* for the present and future is not excluded. This *doing God's will* is assumed in all the *virtues* of believers, which are reckoned up in ch. xi.; otherwise the things which are praised there, as ver. 33, would have been vain; comp. Matt. vii. 21, etc. *Ye might receive*—*The promise*, that is, life eternal, which the Old and New Testament believers will receive conjointly at Christ's coming. See next verse. The promise, life eternal, is found at ch. iv. 1, ix. 15, xi. 13, xii. 26. Individual happiness is refused to none, but the great *consummation*, as yet future, is difficult. There will be a great *amelioration* in the future day, which should be esteemed much more highly. Even the present flourishing state of faith, which many so largely experience, cannot be compared with it. *The promise*—*ἰσχυρῶς*, Hab., quoted above.

37. *Yet a little while*—[*Yet a little, little while. Alf.*] So Sept., Is. xxvi. 20. The word *μικρὸν*, *little*, with the addition of *ὅσον ὅσον*, *how much* [repeated to intensify the meaning] takes the diminutive, but at the same time the indefinite form, and therefore accords very well with this passage: see Gen. xxvii. 30: Sept. *ἐγένετο ὅσον ἐξῆλθεν*, *was only just gone out*. *He that cometh*—[*Eng. Ver.*, *shall come*]—The apostle, by adding the article, elegantly turns the prophet's words to Christ.

38. [Read *ὁ δὲ δίκαιος μου*, *but every just man (shall live, etc.) Tisch.*,

Alf., Lün., etc.] Now the—The apostle transposes the halves of the verse, and so, by adding the next verse, makes a very appropriate *Chiasmus* [cross reference]. For the things opposed are repeated: *faith unto life, drawing back: drawing back, faith unto life*, ver. 38, 39. The particle *δὲ, but* [Eng. Ver., *now*], forms an antithesis to the slothful. *Just*—See Rom. i. 17, note. *By faith*—Sept., *by my faith*. Comp. the pronoun likewise prefixed, 1 Cor. xi. 24; John vi. 54, ix. 10; Heb. *in the faith of him*, namely, *who was Seen*, that is, of Christ, who *will not fail*: an elegant antithesis. I refer the New Testament text to the Heb. as far as possible. *And*—For *but* [as Eng. Ver.] Elegantly: for both halves of the verse flow from the same holy feeling. The Heb., I think, may be thus interpreted: *Lo, if a soul draw itself back, the soul of that man is not right* (nor pleasing), as respects him (namely, *who was seen* or promised); *but the just, in the faith of that* (promise), shall live. Comp. Mark xvi. 16. There is a metaphor in the Heb. from those who hide in dark caves.

39. *We are not*—A polite expression, in Paul's style, Rom. viii. 12, note. *Of the drawing back*—[Eng. Ver., *who draw back*]—Corresponds to *draw back*, ver. 38. *Unto perdition*—They perish, who do not approve their souls unto GOD. *To the saving of the soul*—It corresponds to *shall live*, ver. 38.

CHAPTER XI.

1. *Now faith is*—This is resumed from ch. x. 39. And the apostle here defines faith, in a way most suitable to his purpose of confirming the brethren's minds. *The substance of things hoped for, the evidence of things not seen*—[*Ἰπόστασις*, rendered *substance* by Beng. and Eng. Ver., means rather *confidence*, as it does in ch. iii. 14; and the sense is, *is the confidence of things hoped for* (not yet really attained). *Lün.* So *Alf., De W., etc.] Things hoped for* are the species; *things not seen* are the class: for the former are future and pleasant to us; the latter also are past or present, and either pleasant or painful to ourselves or others, ver. 3, 7, 8, 27, 29. Whence the two clauses of this verse, in which there is an *Asyndeton* (absence of the conjunction) are in gradation. Moreover, *as the things not seen* are

to the things hoped for, so is the proof of the things to the substance, and therefore faith is the substance by which the future things hoped for, are represented or set before us as present; and also the proof of the things, by which those things which are not seen are set before us as realities. That which is absent is opposed to substance; a non-entity, a dream, is opposed to the evidence of things. Whence it is clear how closely the two words *πραγμάτων ἔλεγχος*, evidence of things, are connected, forming, as it were, a compound: and why *things* is put in the last, and not also in the first clause. Ἰπόστασις, substance, is opposed to τῆ ὑποστολῆ, drawing back, which was lately repudiated, ch. x., end; for the metaphor is taken from a pillar standing under a heavy weight, and denotes patience and constancy; comp. ver. 27. Ἰπόστασις in the Vulgate is translated *substantia*, which is correct; for substance is opposed to opinion, [see above]. Substance then refers to something certain, and therefore also to something present. Things future are represented by faith: ἔλεγχος is evidence also in philosophic language. Substance is put first; and then evidence of things; but the examples which follow, relate first to the proof of the things, ver. 3, etc., and secondly, to the substance of the things hoped for, ver. 6, etc., *Chiasmus* [cross reference].

2. *In it*—[Eng. Ver., *by*]*—In faith*, that is, *by faith*, in the following verses: *in faith: through faith*, ver. 13, 33. *For*—Paul shows the nature of faith from the examples of men of old. Many things, which they hoped for and did not see, afterwards occurred and were seen, the event confirming faith. *Obtained a good report*—This word is very significant. GOD not only testified of them, but also partly to them. They RECEIVED THE TESTIMONY, an equivalent to the things themselves: comp. ver. 4, 5, 39. Hence they also became witnesses, so that they might testify to others, and others of them; ch. xii. 1. *The elders*—Gr. πρεσβύτεροι. Who lived both formerly and for a long time. He does not say, οἱ ἀρχαῖοι, the ancients, but the elders, as it were by personification, since they still testify with power, as if present: comp. ch. xii. 1. This is an excellent summary of the Old Testament, in which the apostle by a remarkable gradation, comprehends the pursuits of the men of old—their toils, journeyings, expectations, temptations, martyrdoms; and shows how we should seek fully, under the veil of history, the essence of doctrine sometimes briefly indicated. The patience of the earlier worthies was exercised chiefly by a long life; of the later, by severer afflictions.

3. *By faith*—To a certain extent also without faith, Rom. i. 20; but much more by faith, as, for example, in Genesis i. *We understand*—The Elders, who are therefore previously mentioned in the

second verse, also *understood* it. Adam also, who was created after all the rest, understood what he did not see done, but believed to have been done; but concerning his faith, Moses maintains a mysterious silence; and the apostle follows Moses, except that, in mentioning these things before Abel's sacrifice, he virtually recognizes the faith of those first created. Adam is only viewed as the root of our misery, suppressing the other things which might have been said of him. *Were framed*—The *framing, consolidation* of the whole world, includes the creation of single parts, and a continual providence throughout all ages, in wonderful harmony. *The worlds*—Gr. τοὺς αἰῶνας. *The ages*. A grand plural, intimating the course onward to the end of the heaven and the earth, and all things therein, visible and invisible, and, afterwards, their everlasting condition when their course is ended; and whatever change may at length take place, accompanying the end. And as creation is the foundation and ensample of the whole Divine economy, so faith in creation is the foundation and ensample of all faith. *By the word*—By the command, power, without matter or instrument. This accords with what immediately follows. *So that*—Comp. εἰς τὸ, *to*, 2 Cor. vii. 8. *The ages* embrace many things which are not seen; and that we understand only by faith, that these were produced by the word of God is not strange; but we best understand by faith alone, that the creation of these visible things was *thus* affected;—which shows much more the wonderful power of faith. *Were framed* is amplified by this clause. [For τὰ βλεπόμενα, *things which are seen*, read τὸ βλεπόμενον, *that which is seen*. Tisch., Alf. *Not out of things apparent hath that which is seen been made*. Alf.] Note carefully the distinction between the words. Φαίνομαι, *I appear, begin to be seen*, with the idea of beginning; βλέπομαι, *I am seen, I am before the eyes*. Τὰ βλεπόμενα, *the things which are seen*, exist, and are to-day; the light, the sky, the earth, the stars, etc.; but the same things are *appearing*, when they were made out of things not existing, 2 Macc. vii. 28, and were ordered to come forth: and so indeed it might be said, ἐκ φαινόμενων τὰ βλεπόμενα γεγονέναι, *the things which are seen, have arisen from those which began to be seen*, namely, in themselves; that is, that the things which are seen to-day, were beginning to be seen at the first; they were not from eternity, but began to appear and to be conspicuous at some particular time, since they did not exist before; comp. ἐκ, *from*, Rom. vi. 13. But as respects us, the apostle, by prefixing *not*, gives a *different* meaning, and declares, *that the things which are seen were not made of the things which do appear*. For both the first man was created and we are born after the creation of

the world. We did not see the creation. Consider that Question of the Creator, Job xxxviii. 4, etc. By faith, therefore, we perceive the creation; faith has scope for exercise both in the past and in the future. Hence it appears, that the particles *μὴ ἐκ*, *not from*, should be explained in their order; although sometimes *οὐ* or *μὴ*, *not*, with a preposition, is transposed for courtesy's sake, without affecting the general sense, as 1 Chron. xv. 13, *οὐκ ἐν τῷ πρότερον ὑμῶς εἶναι, before you were employed.*

4. *A more excellent*—And therefore more highly esteemed. Each of the brothers sacrificed according to his own mode of life. But Abel behaved more righteously in his way. The husbandman, Cain, offered of the *fruits of the earth*; Abel, a shepherd, offered of the *firstlings and fat*. The latter therefore took his best, which the former is not said to have done. At the same time Cain's *offering* merely implied a confession of obligation; Abel's victim, a confession of sin and a desire of atonement. This well befitted *faith*. *Than Cain*—Who was wanting in faith, and therefore without the Divine testimony. *By which*—He obtained *by faith* both righteousness and the testimony of righteousness. ver. 7. *Testifying*—For *ἐπέιδεν*, *had respect to*, Gen. iv. 4, by some sign, also seen by Cain. *By it*—*Faith*; construed with *being dead*. [But Eng. Ver., correctly construes with *speaketh*. So *Lün.*, etc.]; comp. ver. 13; for *by* has the same meaning as *in*; 1 Tim. ii. 15. [For *λαλεῖ*, *speaks*—*Tisch.* (not *Alf.*) reads *λαλεῖται*, *is spoken of*]. *Speaks*—*Speaks of himself*, and those like himself, against Cain's followers, ch. xii. 24.

5. *Was translated*—Wherefore? Our faith waits for this. Gen. v. 22, 24, Sept., and *Enoch pleased* [Eng. Ver., *walked with*] *God*—and *Enoch pleased God, and he was not found because God translated him*. *Not*—He was therefore translated from mortality without death to immortality. *Before*—Construed with *pleased*. [But it is better, with Eng. Ver., to connect it with *had this testimony*. So *Alf.*, etc.] *Pleased*—Instead of *to walk with God, before God*, the Sept. have *to please*, also Gen. vi. 9, xvii. 1, xxiv. 40, xlviii. 15; Ps. cxvi. 9. Comp. Ps. xxvi. 3, xxxv. 14. It not only signifies *to please*, in a passive sense, but implies the *desire of pleasing*. Therefore Gen. xxxix. 4, *רָצָה* is *to please*: comp. *please*, Rom. viii. 8, notes.

6. *Without*—He proves Enoch's faith by the result. *To please*—*To show one's self pleasing to*. The parallel presently occurs, *to come to God, to walk with God*. Therefore the apostle skilfully joins the Hebrew and Greek text. *Believe*—Enoch had been favored with no divine appearance, as we may infer from this passage; so neither had

Moses before he left Egypt, ver. 27. The position, *that he is*, etc., was strongly felt by Enoch, and is asserted from Enoch's faith. There seem to have been few visible instances of Enoch's faith so peculiarly described. Otherwise Paul's description would have been fuller. *Must*—A necessary and strong inference is intended here. *To God*—Since he is invisible, ver. 27. *That he is*—Hence δ Ω N *he who is*, is used absolutely, Wisd. xiii. 1; comp. *of things*, note, ver. 1. He who walks *with* God, acknowledges that he is God. This is opposed to antediluvian atheism. *And*—This word also depends on δ τι, *that*. *Them*—Not of others. *Who diligently seek*—Gr. ϵ ξζητοῦσιν. Without seeing him. A grand compound. *Rewarder*—As of Enoch, whom he translated. *That he will be*—[Eng. Ver., *is*.] The *future* bestowal of the reward is implied. The reward is he himself, who is *earnestly sought*. WITH GOD, says Moses, signifying *communion*.

7. *Being warned by God*—A prophetic revelation does not remove faith, ver. 20, etc. *Of*—*Of* the coming deluge, construed with the foregoing participle. *Moved with fear*—The same participle occurs, Acts xxiii. 10. On the other hand, the world, *not believing*, did not *fear*, and used no means of repentance or escape. It despised and laughed in security. *An ark*—The omission of the article suits that extraordinary building. *By the which*—Faith, ver. 4. *Condemned*—By a remarkable *testimony*. *The world*—Which was very unlike Noah. *Of the righteousness which is according to*—[Eng. Ver., *by*.] *Faith*—So *Paul*, Rom. i. 17: *κατὰ*, *according to*, is used in the same way, Tit. i. 1. Noah π ρὸν ϵ ως, *a righteous man*, Gen. vi. 9; *a preacher of righteousness*, 2 Pet. ii. 5. *Heir*—In the succession of the patriarchs, of whom there was always some head and propagator of those who believed the promise. [But it means simply *attained the righteousness*; not strictly, *inherited*. Lün., etc.] The word is appropriate here, and therefore common, ver. 8, 9, in the same way as ϵ παγγελία, *the promise*, ver. 9, 11, 13, 17, 33, 39.

8. [Render, *by faith Abraham, being called, obeyed to go out*, etc. *Alf.* So *Beng.*] *Abraham*—Rom. iv. 1, 16, etc. *Obeyed so as to go out, and went out*—A gradation [Eng. Ver., *called to go*, is wrong. See above]; comp. 2 Cor. viii. ver. 10, end, and ver. 11. *Should*—A word adapted to *future* events. So ver. 20; comp. ver. 1. *Not knowing*—Comp. Acts vii. 3, end.

9. *Sojourned*—*He went as a stranger*, ver. 13, note. *Of the promise*—[Eng. Ver. omits the article.] It had been promised immediately, Gen. xii. 7. *In tabernacles*—Gen. xii. 8: *strangers* use tents. The antithesis is *a city*, ver. 10. • *With*—The same mode of living, a token of the same faith. Construe with *sojourned*. [Better, as Eng.

Ver., with *dwelling*. *Lün., Alf., etc.*] *And Jacob*—He was fifteen years old at Abraham's death. *Heirs with him*—Nowhere else are sons called joint-heirs with their parents, but merely heirs. Isaac was not indebted for the inheritance to Abraham, nor Jacob to Isaac, but they received it severally from God himself. This expression, *the heirs of the promise*, and *he obtained THE promise*, vi. 17, 12, 15, are said of *the very thing promised*; but both phrases in this chapter ver. 9, 33, the *heirs with him of the promise*, and *obtained promises*, and likewise ver. 17, *ὁ τὰς ἐπαγγελίας ἀναδεξάμενος*, *he that had received the promises*, are said of *the promise of something future*: and believers are said to *receive, to obtain the very thing promised*, especially in this same chapter, ver. 13, 39. The difference of expressions suits the different intent of ch. vi. and xi.; for in ch. vi. the condition itself of the men of old is commended, and adduced as an example, but in ch. xi. the condition of New Testament believers is celebrated above the other.

10. *Foundations*—Which the tents had not. Of these foundations, see Rev. xxi. 14. *A city*—Which is not removed: v. 16. *Whose*—Which is worthy of GOD, its founder. *Builder and maker*—The synonymous terms intimate, that the whole city was founded by him alone: he not only made it, but also devised it.

11. *Καὶ αὐτὴ, even herself* [Eng. Ver., also *Sarah herself.*] *Even herself*, the weaker vessel. *Seed*—By her aged husband. [Render, *received strength to found a seed* (i. e., *posterity.*) *De W., Lün., etc.* Omit *ἔτεκεν, was delivered of a child.* *Tisch., Alf.*] *Past age*—*Paul* has a similar passage, Rom. iv. 19. *She judged him faithful*—Otherwise she would not have laughed. The laughter argued a mixture of distrust; but yet more of *faith*, especially after the reproof.

12. *Of one*—From Abraham, by Sarah. *Sprang*—Sons.

13. *In faith*—He does not say here, *by faith*, for *in faith*, accords better with *they died*. Comp. *κατὰ, in*, Matt. i. 20. *Died*—Faith is very strong in death; ver. 20, etc.: and then hope as to things invisible and future is most bright.—*These*—The pronoun refers to those mentioned from ver. 8, who obtained more distinct promises. *The promises*—That is, the things which had been promised, ver. 39: good, nay, heavenly things, ver. 13, end. [Omit *καὶ πεισθέντες, and were persuaded of them.* *Tisch., Alf.*] *Having seen and embraced them*—This forms an *Oxymoron* [union of contradictories] with *afar off*, in which *Paul* delights; for Eustathius explains *ἀσπάζεσθαι, to clasp or draw to one's self by grasping his hand, and to embrace him*; and this is the custom of friends when they meet. The faith of the ancients is thus exquisitely described; and the passage seems plainly

to refer to John viii. 56, *Abraham saw Christ's day, and was glad. Confessed*—Willingly. The confession of being strangers arises from their embracing heavenly things. *Strangers and pilgrims*—Gen. xxiii. 4, *I am a stranger and a sojourner*: *ibid.* xlvii. 9, *the days which I sojourn—which they sojourned* [Eng. Ver., *of my pilgrimage*]; *παρὰ* in *παρεπίδημοι*, *pilgrims*, diminishes the signification. The worldly cleave to the world; believers scarcely cling to it in any part, either in deed, or at least in heart. *On the earth*—An antithesis to *heavenly*, ver. 16.

14. *Declare plainly*—Gr. *ἐμφανίζουσιν*. A remarkable word. Is. iii. 9, *לא כחרו*. *They seek*—*Citizens of the world*, do not call themselves *strangers in the world*.

15. *They had been mindful*—They had forgotten, by faith. *An opportunity*—During so many years.

16. *Is not ashamed*—Although they are inhabitants of the earth, and strangers: *He is not ashamed*, because he has bestowed on them great blessedness, such as becomes God to confer, and has fulfilled the promises made to them; therefore, not only *is he not ashamed*, but glories in it. A *Meiosis* [softened expression]. Or also, *he is not ashamed*, because *they eagerly grasp at it*, provided that it does not seem as if God's *good pleasure* was merited by their obedience. *To be called*—A verb in the middle voice. First, he called himself, then they so called him: *the God of Abraham, etc.* *A city*—Where he himself reigns. [How great may we suppose its splendor to be, since God himself displays it! *V. G.*]

17. *Offered*—As far as it depended upon him. *Only-begotten*—In respect of his wife Sarah, and of the promises. Abraham sent away his other sons. *He*—This word has an intensive force, as *ὁ, the*, ch. vii. 4. *Received*—Likewise by faith.

18. *Of whom*—The pronoun refers to the *only-begotten*; nay, this verse explains the *only-begotten*. *Πρὸς*, *as to*, has a limiting force. The word had been spoken to Abraham, but referred to Isaac; comp. *πρὸς, to*, Luke xix. 9. [But it means *unto whom*, i. e., Abraham. *Lün., Alf., etc.*]

19. *Was able to raise even from the dead*—[Not as Eng. Ver., *to raise him from the dead*; but believing in *God's resurrection power*. *Alf.*] Although no example had hitherto occurred of the dead being raised. Likewise *Paul* commends Abraham's faith, Rom. iv. 17, 21. He was assured that, had he sacrificed Isaac, who had not yet wife nor children, he could notwithstanding be restored, and thus the promises would be fulfilled in him. *Whence*—That is, *wherefore*, draws an inference, *also he in a parable* [or figure] bore "tulit" him

—ἐν παραβολῇ, namely, ὧν. There is an expression very like this in Num. xxvi. 10, ἐγενήθησαν ἐν σημίῳ, *they became a sign*. Abraham not only bore away his son, as he had before led him to the mountain, but he also himself became a *figure*, and so obtained a good report, ver. 2. For all posterity celebrates the *faith* of Abraham, who offered his *only-begotten son*: so παραβολή, a *parable*, Hab. ii. 6, and elsewhere. [But παραβολῇ seems to mean *abandonment, giving up*. Render, *on which account he received him by means of surrendering him*; i. e., *obtained his son, by the very act of giving him up*. Lün.]

20-22. *By faith*—There are more examples of faith in Isaac, Jacob, and Joseph; but the apostle considers it enough to give a single instance, in each case, concerning things mostly future. *Blessed*—Assigning to both his sons future things, as if they were present. [Add καί, also, before περὶ, concerning. Tisch., Alf.]

21. *When dying*—Near death; Gen. xlvii. 29. *The sons of Joseph*—He also blessed his own sons, Gen. xlix., and divided the land of Canaan among them, as if already theirs; but the blessing of the sons of Joseph, on both of whom he laid his hands, was remarkable in many respects; for he knew his own sons long ago; he could not distinguish Joseph's sons by sight, and yet he distinguished them by faith, Gen. xlviii. 10; and, from being grand-children, he declared them his sons, after transferring the right of primogeniture to Joseph, and adopting his two children. *And worshiped*—The Lord; Gen. xlvii. 31. The apostle refers to that very thing which Moses related that Israel did when Joseph's oath assured him that he would be buried in the Promised Land; comp. ver. 22: whence the mind and body of the *goodly* old man were aroused. *Upon the top of his staff*—So plainly the Sept. in the passage quoted above following another reading, for the Heb. text means, *of the bed*; so the Chaldee, etc. Jacob's *bed* is also mentioned soon after, Gen. xlviii. 2, and xlix. 33; and yet we may suppose that even then Jacob had a *staff* at hand, for that is usual with weak old men. Moses does not mention Jacob *speaking*, much less standing, during that act of worship. There was greater reason for Moses mentioning both the *bed* and the *head of the bed*, than the *rod* and the *top of the rod*. For likewise, in 1 Kings i. 47, *King David worshiped on his bed*: and Jacob, having slightly changed that position in which, reclining, he had received Joseph's oath, sworn on his thigh, and having turned his face from the other part of the bed and towards the *top*, where the pillow is, seems to have summoned all his strength and to have worshiped on his knees, as in Gen. xlviii. 2. However, he might on the *bed* itself support

his side or arm with a *staff*. Whether the apostle knew, from divine or human evidence, that the circumstance concerning the *staff* also was true, or considered that it made no difference on the whole, he rightly retains the Sept. reading, as afterwards at ver. 23.

22. *Made mention*—He *mentioned*, what he had never forgotten, the promise to their fathers, and as it were renewed it for the future. *Concerning his bones*—So that even though dead he might leave Egypt, and come into the Land of Promise. Those who are faithless, either have no care, or a vain and foolish one about their bones.

23. *By faith*—Moses' faith is not referred to here, but that of *his parents*; as in ver. 30, it is not the faith of the citizens of *Jericho*, but of the Israelites. *Of his fathers*—Gr. *πατέρων* [Eng. Ver., correctly *parents*, though the word is rarely so used. *Lün., Alf., etc.*] In Exod. ii. 2, the Sept. relate the fact as follows: *and seeing that he was a goodly child, they hid him three months; and when they could no longer hide him, the mother took to him an ark.* In the Hebrew, the whole is ascribed to the mother; by the apostle, to *the fathers*. By the term, *fathers*, the Syrians understand father and mother; but we can scarcely prove that this was the case among the Hebrews and Greeks. Chrys. remarks, *he begins with the parents of Moses, some undistinguished MEN.* So *πατέρες, fathers*, i. 1, iii. 9, viii. 9; Eph. vi. 4, note. The Sept. never use *γονεῖς, parents*, for *אבות, fathers*, nor will it be found in the New Testament that *πατέρας, fathers*, can be appropriately substituted for *γονεῖς, parents*, which is so common. Moses was concealed by his *fathers*, that is, by his father (*Amram*) and by his grandfather, not the maternal grandfather, who was Levi himself, but by the paternal grandfather, Kahath. Therefore Kahath was alive when Moses was born. The right explanation of this passage is very useful in sacred chronology. [Of course these inferences cannot be trusted. *Alf., etc.* See above.] *They saw*—With a kind of presage of great events. *Faî*—[Eng. Ver., *proper*]. Acts vii. 20, note. *They were not afraid*—The feeling is put for the effect, ver. 27, note.

24. *By faith, Moses*—So far from faith being opposed to Moses, he was an eminent example of it. The name of Moses is repeated, because in ver. 23 the apostle is speaking of his parent's faith, here of his own. *When he was come to years*—So the Sept., Ex. ii. 11. *Refused*—An instance of great self-denial.

25. *Choosing*—Resolve it into, *and he chose*; but *ἡγησάμενος, because he esteemed*, ver. 26. *To suffer affliction with*—The people had been oppressed. The antithesis is *enjoy*. *For a season*—It is opposed to *faith* expecting *future* things; it is therefore put emphatic-

ally before *ἔχειν, to have*. *Of sin*—In which he would have been involved in the idolatrous Egyptian court. At the same time the concrete, *sinner*, that is, Egyptians, is intended by the abstract. The antithesis is, *of God*.

26. *The reproach of Christ*—So ch. xiii. 13. The expectation of Christ, which Moses entertained so strongly, was the centre of all the things for which both the Egyptians and all the Gentiles despised Israel, especially of circumcision, of which the opposite, uncircumcision, is called the *reproach of Egypt*, where circumcision was unknown, Josh. v. 9; and yet Moses did not therefore desert the people. [Better *Bleek* in *Alf.*; *reproach of Christ*—that which he had to bear in person, and has to bear in his members. For *ἐν Ἀγύπτῳ, in Egypt*, read *Ἀγύπτου, of Egypt. Tisch., Alf.*] *He had respect*—*He looked far forward*. *The recompence of reward*—This which follows *the reproach of Christ*, is more glorious than the treasures of Egypt, and to be expected by Moses and all the saints. A grand expression.

27. *Not fearing*—He was indeed *afraid*, Ex. ii. 14; and yet he did not *fear* (so as to *regard*). Each is distinctly known by its effect. *He feared*, and fled; *he did not fear* nor care how the king might view either the Egyptian's death or his own flight. This resulted from the faith, by which he afterwards bravely withstood the king. *Him who is invisible*—*GOD*. *He held*—[That is, *held God* the invisible]; steadily, with expectation, by the strength of faith. [But Eng. Ver. is right. *Alf.*, etc.]

28. *He that destroyed*—So Sept., Ex. xii. 23. He was doubtless a good angel. Comp. Acts xii. 23, note.

29. *They passed through*—Moses and Israel. *Red*—The sea of Edom: אַרְוֶה, *red*. *Assaying*—Rashness is denoted without *faith*. [With similar rashness many rush into eternity. *V. G.*] When two do the same thing, it is not the same thing. So far the apostle draws his examples from Moses, and his Genesis and Exodus: afterwards from the earlier and later *prophets*.

30. *Compassed about*—Without engines, Sept., Josh. vi. 6 (7). Joshua's faith is virtually praised here; and yet the miraculous staying of the sun is not mentioned, because there was to be nothing like it in future: Josh. x. 12, 14. *Seven days*—Elsewhere many sieges lasted many years.

31. *The harlot*—Heb. אִשָּׁה זוֹנָה, Sept., γυνή πορνή, *a woman a harlot*, Josh. ii. 4. This reason for Rahab's habitually receiving strangers, even increases our wonder that she was afterwards preserved.

32. *Of*—A remarkable accumulation, first Subjects, then Predi-

cates. *Gideon*—The order of time is *Barak, Gideon, Jephthah, Samson, Samuel, David, the prophets*; and the reason of the change may be gathered from the note on the next verse. The Greek orthography is the same as in the Sept., $\mu\alpha\rho$, 'Ιεφθα, ε for χ, as in *Nōt*. *Samuel*—*The prophets* are properly mentioned after Samuel. *David* was also a prophet; but Samuel was a prophet, not a king, *Of the prophets*—Elijah, Isaiah, etc. Other believers are also intended, who were in any way connected with the prophets.

33, 34. *Who—of aliens*—After enumerating seven Subjects, he adds nine Predicates, and the verbs impressively begin the clauses. For it is of *David* especially, that *they subdued kingdoms* is said; 2 Sam. viii. 1, etc. Of *Samuel they wrought righteousness*; 1 Sam. viii. 9, xii. 3, etc., 23, xv. 33. Finally, of the *prophets* generally *they obtained promises*; for to them properly it was vouchsafed, that the *promises*, afterwards to be fulfilled in Christ, should be uttered by them, as Dan. ix. 21. Here the meaning of the phrase agrees with the word *prophets*. So we say now, *to obtain a diploma*: comp. note on ver. 9. It is likewise said of the prophets, *they shut the mouths of lions, quenched the violence of fire*, Dan. vi. 22 (where the Sept. have the same phrase), iii. 27; which are the last miracles described in the Old Testament, and that too in the *Hagiographa*. [Books, such as Job, Esther, etc., which the Jews revered less than the Law and the Prophets]. And here, what is ascribed to God and his angels in the passages quoted, is said of believers themselves. In short, to these examples, in which faith is clearly manifest, those more ancient examples are added which receive evidence from them, by *Chiasmus* [cross reference], as at Matt. xxii. 46; comp. ver. 41, 29, and in retrograde order; for it is said especially of *Jephthah, they escaped the edge of the sword*, Judg. xii. 8: of *Samson, out of weakness were made strong*, Judg. xv. 19, xvi. 28, 29: of *Barak, waxed valiant in fight*, Judg. iv. 14, 15: of *Gideon, turned to flight the armies of the aliens*, Judg. vii. 21, so that these four predicates, comp. ver. 32, respectively correspond to as many subjects in retrograde order, including the gradation. Thus faith animates the greatest, nay, heroic deeds, both civil and military. Finally, observe that the authority of the earlier and later prophets is summarily approved by this group of subjects and predicates.

34. *Turned to flight*—By routing, and by the mutual slaughter of the latter. *Of aliens*—Of enemies.

35. *Women received*—As it were rescued them. *Women*—Believers, naturally weak. *From a resurrection*—He says, *from*, not *by*. They anticipated a future resurrection. *Dead*—Dead sons, 1 Kings

xvii. 22; 2 Kings iv. 35. *And others*—He comes from those who act to those who suffer (although Abel, ver. 4, was long ago an example both of acting and suffering); and the particle δὲ, *but*, makes an emphatic addition (*Epitasis*). The *ἄλλοι*, *others*, distinguishes these classes; *ἕτεροι*, *others*, ver. 36, distinguishes the species of sufferers. Paul observes the same distinction, 1 Cor. xii. 8, 9. *Tortured*—Gr. *ἐτυμπανίσθησαν*. [Or as *Beng.* would render it, *were clubbed to death*, from *τύμπανον*, first, a *drum-stick*, then a *cudgel*. The derivation seems to be correct; but the particular kind of torture referred to is uncertain. *Robinson* compares English, *to break on the wheel*, and *Alf.* so renders it; *were broken on the wheel*. So *Lün.*] *Deliverance*—*Eleazer*, as we lately saw, used *ἀπολυθῆναι*, *to be delivered*. The writer of the second book of Maccabees took care, that he might seem to need some indulgence; he excuses himself, ii. 24—31—33: but yet the history of the Jewish people from the building of the second temple to the beginning of the New Testament is very valuable. *Better*—This resurrection is *better* than that which restores mortal life. The beginning of this verse is referred to. The antithesis is plain: *Women* received their dead and recovered them from a resurrection to a temporal life; *Martyrs*, who underwent death, set before themselves a *better resurrection*, not to temporal but to eternal life. Comp. 2 Macc. vii. 9, 11, 14, 29, 36. [So *De W.*, *Alf.*, etc.]

36. *Mockings and scourgings*—The same words occur, 2 Macc. vii. 7, 1. *Had trial*—This makes their constancy more laudible. The bitterness of *experience* overcame many, who thought themselves strong. The same form of expression occurs at Deut. xxviii. 56. The delicate and prosperous are ignorant of this *experience*, only let them not shun it. *Yea, moreover*—An increase in force; comp. Luke xiv. 26. *Of bonds*, etc.—The apostle here seems to descend to recent examples, although these are also found in the canonical books.

37. *They were sawn asunder*—*The Jews have an unquestioned tradition, that Isaiah was sawn asunder, by Manasseh, with a wooden saw; whence the most of our writers apply the phrase, were sawn asunder, said in Hebrews of the sufferings of the saints, to Isaiah's suffering; Jerome, lib. xv., comm. on Isaiah. If the story be fabulous, told of Isaiah, it really happened to others. They were tempted*—The passage has four parts: the first is complex, *of mockings*, etc.; the second complex, *they were stoned, they were sawn asunder*; the third simple, *they were tempted*; the fourth simple, *they were slain by the sword*. The third corresponds to the first (*trial, they were tempted*), the fourth to the second, and the murders are alternately mixed with tortures: *they were tempted*, in every way (the same word

occurs, ver. 17, ch. ii. 18), with threatenings, reproaches, tortures, of which the variety and novelty are beyond expression; again, with caresses (1 Thess. iii. 3, note), which are often not less harassing, and by promises and benefits; comp. again 2 Macc. vi. 21, 22, vii 24. *They were slain with the sword*—לפי חרב, which the Sept. in several instances translate, ἐν φόνῳ μαχαίρας, by the slaughter of the sword. The sword is the last of the punishments mentioned by Paul, Rom. viii. 35, note. *In sheep's skins*—As Elijah, Sept. 1 Kings xix. 13. Nevertheless, even false prophets imitated Elijah outwardly; Zech. xiii. 4.

38. *Of whom the world was not worthy*—The saints, though few and wretched, are more valuable than all the world besides. So Prov. viii. 11, *no precious thing is to be compared with it*. The clause is construed with *they went about*; and yet it is put in this passage in particular, because of the antithesis between the spacious world and the dens and caves of the earth. *They wandered*—Excluded by wicked men. *Caves*—1 Kings xviii. 4, 13. [Render, *in deserts and mountains and caves, and the chinks of the earth. Alf.*] *And the (chinks)*—[Eng. Ver. omits the article, see above.] The article makes an emphatic addition, and so therefore.

39. *And all these*—A pathetic *Symperasma* [Summary]. *Having obtained a good report*—Ver. 2, note. *The promise*—That is, the promise of the heavenly inheritance, ch. x. 36, note. [*Other promises they did receive; but not this great one. Alf.*] Flacius says: It is probable, that some degree, so to speak, or accumulation of blessedness was added to holy souls, when Christ came and fulfilled all things; even as at his burial the evangelists testify that many rose from the dead, who doubtless ascended into heaven with him. Even Christ himself was altogether perfected in the death of Christ, ch. ii. 10; and the living and the dead have *obtained this perfection*, ch. x. 14, and the *perfecting* of individual believers occurs at their death, ch. xii. 23; but the universal and final *perfecting* of believers will occur at the Lord's coming, of which the passage here speaks.

40. *Some better thing*—This *better thing* is the clearer revelation of the promised salvation; its surer confirmation; a nearer expectation, through Christ's manifestation; and finally, salvation itself and glory. *Having provided*—Gr. προβλεψαμένον. An exquisite word. God *foresees* what faith does not yet see; Gen. xxii. 8, 14; John vi. 6. From this *provision* flowed the whole economy of ages, and God's *testimony* to the ancients. *Without us*—*Meiosis* [softened expression]: not only not without us were they perfected, but they are rather perfected with us, than we with them. He does not say, that *we not*

without them, but that they not without us. We should carefully keep this in view: for not merely is our being gathered to them intimated, but our condition superior to theirs, who were *a waiting his appearance.*

CHAPTER XII.

1. *Therefore we also having so great a cloud of witnesses surrounding* (literally, *lying round*) *us*—[Eng. Ver., *being compassed about by.*] The Greeks often use the verb, *κεῖμαι, I lie*, and its compounds, as presently at ver. 2, and in various senses; wherefore *lie*, here, must not be too closely pressed. But *περὶ, round*, very emphatically implies a *cloud almost surrounding us, pressing upon us*: *περὶ* in *εὐπερίστατον*, the attribute of *sin*, accords with it. *Cloud*—*Cloud* is used because of the great multitude, and the holy swiftness with which they ascend. *Of witnesses*—Ch. xi. 39, note. *Weight*—Gr. *ὄγκος; ὄγκος* (from *ἔγκω ἐνέγκω, I bear*), *weight*; and when applied to the mind, *haughtiness, pride*. [This is against the context. Better, *every hindrance. Lün.*] Such a weight is most unfavorable to spiritual *moderation*, and is very nearly allied to madness. *That doth so easily beset*—Gr. *εὐπερίστατον. Περίστασις, a standing round*; thence, by *Synecdoche* [use of the class for the species], *danger, disadvantage*: hence *εὐπερίστατος, easily besetting*. Hesychius explains *very easily putting difficulties in the way, and placing in danger.* *ἡμῶν ἡσυχία*, Gen. iv. 7, *Sin surrounds thee*. On the other hand, *ἀπερίστατον ἔλκος*, in Galen, *an ulcer unattended with danger*: *ἡ ἁμαρτία, sin*, the class; *ἡ εὐπερίστατος ἁμαρτία, unbelief*, the species, because its danger is immediate, and because this sin, if committed, incurs the greatest risk of destruction; ch. iii. 12, etc.; Neh. vi. 13. *With patience*—This refers to ch. x. 36. To this patience *weight* is opposed in respect to excess; and *the easily besetting sin* in respect to defect. Both these maladies *characterize the Jews*. To *despise*, corresponds to the former; *to faint*, to the latter; ver. 5, note. *Let us run*—*Let us finish our contest in the race*. So Paul, 1 Cor. ix. 24, 25.

2. *Looking*—Gr. *ἀφορῶντες*—*Ἀπὸ* denotes *afar*, as in *ἀπέβλεπε, he had respect*, ch. xi. 26. He, says the apostle, sits at the right hand of GOD'S throne. *To the chief* [Eng. Ver., less correctly, *author*]

and finisher of our faith—By this title Jesus is distinguished from all those enumerated in ch. xi. He himself is the only example, the only rule and standard of faith. He is called the *Leader and Finisher of faith*, because he himself showed faith in the Father from the beginning to the end; ch. ii. 18. [Rather, because he awakened faith in us, and is bringing it to perfection. *Lün.*] Our faith, first and last, contemplates him: from him it is drawn and strengthened for its necessary consequence: believers, from first to last, have looked and still look to him; ch. xi. 26, xiii. 8. *For*—Denoting Jesus' faith. *For* the joy set before him, namely, that which he was soon to experience, Acts ii. 28. With equal willingness he meanwhile endured the cross. [*For the joy*, that is, that he might obtain the joy. *V. G.*] Christ was not so disposed as that the cross should not seem to be a *joy* to him; comp. ver. 11. Thus *προκειμενον*, set before (the race), and *προκειμένης*, set before (the joy), correspond. *The cross*—Now at last, Paul, after strengthening the faith of those to whom he writes, utters the name of the cross, which was hateful to many. *The shame*—Which was very great along with the cross. Comp. xiii. 13; 1 Pet. ii. 24, note: Matt. xxvii. 35. *Despising*—Although painful: Ps. lxix. 20, 21. *And at the right hand*—After he was perfected. At that *Right hand* there is *joy*, Ps. xvi. 11, and *glory*. *Joy* and the *cross* are opposed, and so also are *shame* and *sitting at the right hand of the throne of God*.

3. *Consider*—By *comparison*. The Lord has suffered so much; how *much more* should his servants suffer something? It is, so to speak, an appeal to feeling; for *γὰρ* is very rarely added to the imperative;—it is the same as saying, *for* the Lord endured so great *contradiction*, and you should remember it. The force of the *Ætiology* [assigning of the *reason for considering*] falls upon the other verb, which is put beside it: comp. *ὑπομεμενηκότα*, *endured*, here, and also *ὑπέμεινε*, *endured*, ver. 2. *Of sinners*—It is said of us, *against sin*, ver. 4: comp. ver. 1. Sin itself, by which others are seduced and we are tempted, assails us; not sin, but sinners *contradicted* Christ. *Contradiction*—Sept., *ἀντιλογία*, *contradiction* for כרן, Ps. lxxx. 7: for כר, often. *Contradiction* involves resistance, John xix. 12; Acts xviii. 19, and especially denotes the disposition of *unbelief*, as *confession* follows *faith*. *Lest ye be wearied—in your minds*—Sept., *weary of my life*, Job x. 1. For elsewhere *χάμνω*, *to be weary*, refers to the body; but *ἐκλύομενοι*, *faint*, is put absolutely, as ver. 5. *Faint*—Ver. 5. He who actually *faints*, is habitually *wearied out*.

4. *Not yet*—A spirited *Asyndeton* [absence of conjunction]. *Unto blood*—Unto wounds and death. Paul passes from the race to the

pugilistic contest, as in the passages formerly quoted. You have, says he, spent your wealth, not your blood: x. 34. Set before you severer trials [such as you have not hitherto experienced; 1 Cor. x. 13. *V. G.*] *Have resisted*—Gr. ἀντικατέστητε. Because contradiction is taken in a bad sense, he uses ἀντικαταστήναι, to resist, in a good sense. See the Sept. in a passage soon to be quoted. *Against*—Construed with *resisted*. Comp. Deut. xxxi. 21, Sept. [But Eng. Ver. properly connects it with *striving*. So Lün., Alf.] *Striving against*—Sin excites a strife; it is ours to resist.

5. *And*—And nevertheless already. *Ye have forgotten*—Ye have dismissed from memory and mind. So *to remember* is used both of the memory and of the mind. *The exhortation*—An illustrious testimony to the authority of the books of Solomon. Comp. 1 Pet. iii. 6, iv. 8, 18, notes; and ch. v. 5; 2 Pet. ii. 22. This exhortation should influence you more than all the words of the *exhorters* affect those who are striving in the world. *As unto sons*—[Eng. Ver., *children*]—For it is said, *my son*, most affectionately. *My son*—Prov. iii. 11, 12, Sept., υἱέ, *son*; the rest, as far as *receiveth*, in the same words: and they usually translate בני, *son*. For thus Solomon calls him, whom in the Proverbs he instructs in the name of GOD. [*Despise*—*faint*—Gr. δαλιώρει ἐκλόου—Two extremes: δαλιωρεῖν, to despise, refers to a contumacious mind; ἐκλύεσθαι, to faint, to one that is broken. The former is called *weight*, ver. 1, the latter, *the sin*, not sin in general, but *the easily besetting sin*, that is, *unbelief*, ch. iii. 12. *Not. Crit.*] *Despise not*—אֵל תִּבְאֵם (comp. אָם, Is. viii. 6), that is, *do not contumaciously despise*. *Subjection* is enjoined, ver. 9, as respects *chastening*, which is gentler. *Nor faint*—רָקַח לֵא (comp. רָק, Is. vii. 16), *flee not back with a faint mind*. *Patience*, ver. 7, is commanded in respect of *rebuke*, *wherewith one* is more severely *reproved*.

6. *And scourgeth*—Heb. וְכָאֵב, and (supply the Lord רַבִּי, *will chasten*) as a father his son, in whom he shall be *pleased*. The Sept. read וְכָאֵב, μαστιγοῖ δέ, *and he scourges*. The apostle retained it, although elsewhere it does not denote paternal chastisement. Blood is drawn by the lash, ver. 4. And he himself insinuates the meaning of the Hebrew reading in the following verses. It belongs to a prudent teacher, not openly to censure a version before a number, and yet to give force of the originals to those who are ignorant.

7. [For εἰ, *if*, read εἰς, *unto* or *for*. Tisch., Alf. Render, *It is for chastisement ye are enduring; as with sons, God is dealing with you*. Alf.] The necessity of discipline is asserted here, and in the next verse; but the duty of those who are disciplined at ver. 9, etc. Therefore in ver. 7, *discipline* is regarded rather than *patience*. In

ver. 7 and 9, *discipline* at the same comprehends *rebuke*; but in ver. 5, *discipline* is distinguished from *rebuke*. *Sons*—Not merely τέτνοες, *children*. The condition of *sons* is most glorious. *Dealeth*—Shows himself in the very act of chastising. *For what*—It is assumed, that all need chastisement for a fault.

8. *If ye be without*—If ye are and wish to be, etc.; χωρίς, *without*, a sad particle. *Partakers*—A favorable word. *All*—all sons, ver. 7: all the *witnesses*, ver. 1. *Then ye are bastards and not sons*—An *Enthymeme* [incomplete Syllogism] in which this may be understood; but we do not wish to be bastards, but sons; therefore we shall receive the discipline.

9. *Furthermore*—A particle following up the argument laid down, and urging the hearer still further. *The fathers of our flesh*—An antithesis to, *to the Father of spirits*. Generation by men is carnal; by GOD, is spiritual. Here the propagation of the soul by parents is not denied, even as by mentioning *spirits* it is not denied that our *flesh*, that is, our nature, is formed by GOD. *We had*—We patiently endured in early life. *We gave them reverence*—Gr. ἐνετρεπέμεθα. The fruit of discipline is to be turned to virtue and success. The Sept. have ἐντρέπεσθαι, *to turn towards—to heed*, for נבנב, 2 Chron. vii. 14, xii. 7, 12, xxx. 11, xxxvi. 12, etc. *To the Father of spirits*—An exquisite title; comp. *to the spirits*, ver. 23. So Sept., *the Lord God of the spirits*, Num. xxvii. 16, also Num. xvi. 22. *And live*—In spiritual and eternal life. This is explained in the next verse. Often *spirit* and *life* are mentioned together: καὶ, *and*, denotes a consequence, as just before, *and we revered*.

10. *For a few days*—Of which our life consists in the flesh. Not only those days are denoted, *during* which the discipline lasts, but those *to* which the fruit of discipline appertains. [But this expression, *for a few days*, belongs to both clauses; he too *for a few days* chastens. Lün.] The εἰς, *to*, corresponds to this πρὸς, *for*, at the end of the verse: comp. ch. ix. 13, 14. Similarly *Paul* joins these propositions, Eph. iv. 12, where see note. *After their own pleasure*—So indeed it is. Our fleshly fathers err greatly in discipline, both in indulgence and severity; nor do they so much chastise, as think that they chastise us. But the Father of our spirits chastens us entirely *for our advantage*: αὐτοῖς, *to them*, includes an antithesis to those who are chastened by the fathers of the flesh. So δοχοῦν, *appearing*, and δοξεῖν, *to seem*, in the next verse, correspond. *That we might be partakers of his holiness*—Gr. ἀγιότητος. For the distinction between ἀγιασμένη: ἀγιασμός and ἀγιότης, see note, Rom. i. 4. *The holiness* of GOD, that is, GOD, who is holy, to whom men do not at-

tain unless they be sanctified; and they who attain to him, shall enjoy the spiritual life for ever. [It is a duty to pursue this Holiness with filial reverence; and yet we are not allowed to approach it. *V. G.*] An abstract title, as *Majesty*, i. 3; *his glory*, Jude, ver. 24; *the excellent glory*, 2 Pet. i. 17. And *that you become partakers of the Divine nature*, that is, of GOD, 2 Pet. i. 4, peculiarly accords with the present passage.

11. *All chastening doth not appear*—[Eng. Ver., *no chastening appear-eth*]. Applied by both fleshly fathers and the Father of spirits. *But—Occupatio* [anticipation of an objection]. *Seemeth*—For painful feeling often prevents sound judgment. *Grievous*—Those who chasten, seem to have in view the *pain* of those chastened; but this is not so: 2 Cor. i. 24, vii. 8. *Peaceable—of righteousness*—Sept. *and the works of righteousness shall be peace*, Is. xxxii. 17. *Εἰρημικόν*, *peaceful*, Heb. *שָׁלוֹם*, Sept. *εἰρημικός*, *peaceful*, Gen. xxxvii. 4, etc.: an antithesis to *seems*. The chastener shows that he has acted faithfully: he who is chastened, acknowledges that, and is grateful; and hence *peace*. *Unto them which are exercised*—Such have both a lighter burden, and whatever burden they have, they bear it more easily. They acquire experience. *Yieldeth*—The fruit, which had been formerly withheld back. *Of righteousness*—This explanation, after the language had kept the reader in suspense, is sweetly added at the end: the peaceable fruit, namely, *of righteousness*, endued with which man joyfully approaches *the holiness of GOD*.

12. *Wherefore*—The exhortation is resumed from ver. 1. *Lift up the hands which hang down, and the feeble knees*—Is. xxxv. 3, Sept., *be strong ye weak hands and feeble knees*. The same also at Deut. xxxii. 36, *for he beheld them*, etc. So Sir. xxv. 25. This exhortation has three parts, as it refers to ourselves, to others, and to GOD; and Paul often refers to this threefold division, as 1 Cor. vi. 11. The first part begins with *that hang down*; the second with *peace*; the third with *and holiness*: and the first is referred to in *lest any man fail*, the second, in *lest there be any root of bitterness*; the third, in *lest there be any fornicator or profane person*. The *Anaphora* [repetition of the same word in beginnings] proves this by putting *lest any*, thrice. *Hands*—Your, comp. ver. 13, and the brethren's, ver. 15; Is. xxxv. 4: and so *knees* and *feet*.

13. *Paths—Tracks*, conspicuous. A Hexameter verse, very appropriate. Prov. iv. 26, *make straight paths for thy feet*. [*Straight*—Leading directly to joy and grace, ver. 12, 15. *V. G.*] *For your feet*—The dative answering to the Hebrew genitive in Prov. iv. 26. The feet, because they are *lame*, need help, not less than the *hands*

and *knees*. *That which is lame*—This, in the feet, is what *hanging down*, is in the hands. Cease to *halt* between Judaism and Christianity. Comp. 1 Kings xviii. 21, and Is. xxxv. 6. *Be turned out of the way*—To the right or left from the straight path; Prov. iv. 27. The being turned out of the way adds a new defect to *lameness*. *Be healed*—Proper exercise of itself contributes to health.

• 14. *With*—Construe with *peace*; comp. *many*, ver. 15. *And that*—Gr. *καὶ τὸν*, [Eng. Ver., does not render the article]. The article makes an emphatic addition, ch. xi. 38. *Holiness*—Of which the principal parts are *chastity* and *sobriety*: comp. ver. 16. [But not merely these; the sense is general. *Alf.*] *No man shall see*—As a priest; Rev. xxii. 3, 4, or as a son; comp. 2 Sam. xiv. 24. *The Lord*—Who is holy, pure.

15. *Lest any man fail*—Through sloth in running. *Lest any root of bitterness springing up trouble you*—Deut. xxix. 18, Sept., *lest any root of bitterness be in you, springing up in gall and bitterness*. But the apostle wrote for *ἐν χολῇ*, *in gall*, *ἐνοχλῇ*, *trouble*, in exactly as many letters. *Ἐνοχλῇ*, *trouble*, may even formerly have been introduced in the Sept.: or the apostle first may have thus written. At all events, the expression has been appropriately varied, to recommend the study of peace. The apostle did not write *ἐν χολῇ*, *in gall*, as the transposition of the *πικρίας*, *bitterness*, shows. In Hebrew, he who thinks very wickedly is himself called *שורש*, *a root*, which also agrees with the apostle's context. Sweet *peace* is destroyed by *bitterness*. The adverb *up* is opposed to *root*, which is below; comp. Is. xxxvii. 31. *Many*—Deut. xxix. 19, *the drunken to the thirsty*, soil.

16. *Fornicator*—Ch. xiii. 4; 1 Cor. x. 8. *Or—Lust* and *gluttony* are closely connected. *Profane*—Throwing away a spiritual privilege for the gratification of appetite; see Gen. xxv. 34: *Esau both ate and drank, and rose and went away*. A graphic representation of a profane mind. *As Esau*—A fearful example, which it was necessary to impress on the sons of *Jacob* according to the flesh. *One*—This increases the fault, does not deserve mercy; comp. Gen. iii. 6. Sometimes a *single* action has the greatest force for good or evil. This also appears from the example of *Reuben* and *Saul*; and on the other hand, of *Abraham* and *Phineas*, etc. *Birthright*—Very precious. The right of primogeniture belonged to the Hebrews, to whom he is writing before the Gentiles, ver. 23, note. *His*—He had therefore really possessed it. Holy sobriety and temperance become the sharers in spiritual primogeniture.

17. *For ye know*—The reason of the admonition from Gen. xxvii. 30, etc. *Afterwards—He who has not, loses*, Luke viii. 18. *When*

he would—Rom. ix. 16. *Was rejected*—He did not lose every blessing, ch. xi. 20: but only that which would have followed primogeniture. *Place of repentance*—There is said to have been no *repentance*, not with respect to Isaac; not that the case itself opposes this, for so far was he from changing his opinion, that he said of Jacob, *I have blessed him, and he shall be blessed*, Gen. xxvii. 33, but because with the Sept. and others τὸ μετανοεῖν, or even μετάνοια, means *repentance*, by which a man changes any opinion whatever,—in short, a change of mind: whereas in the New Testament it always implies that by which the sinner entirely repents. Nor is it said, that no repentance was in Esau's power; who, although he doubtless relinquished the rights of the first-born, but never the blessing, will not be said to have sought a *change of purpose* (if even μετάνοια denoted this). Lastly, that distress of mind in Esau demanding back the blessing, is called μετάνοια, *repentance*; the term referring to the conclusion [to the spiritual rather than to the literal Esau], (comp. notes on Matt. xviii. 13; Gal. iv. 29), concerning *profane* despisers, who voluntarily cast away *grace*, ver. 15, 16. They will indeed seek repentance *afterwards*, but in vain, ch. vi. 6; Matt. xxv. 10, 11. The same expression occurs, Wisd. xii. 10, *but executing judgment upon them little by little, thou gavest a place for repentance*. Μετάνοια, *repentance*, is put as it were impersonally, as δέλημα, *will*, 1 Cor. xvi. 12. *It was no more in Esau's power*. The nature of the thing did not admit of it. *With tears*—He might have had it formerly without tears; afterwards, though weeping, he was rejected. [The sternest men sometimes weep, 1 Sam. xxiv. 17. What is not done at the time, is done with difficulty afterwards. V. G.] Let us improve the time! Luke xiii. 28. *It*—The blessing. It has been thus expressly written, Gen. xxvii. 38. [But αὐτήν, *it*, refers to μετανοίας, *repentance*. He sought *repentance* carefully. So Lün., Alf., etc.] And the Synonyms here are, *when he would have inherited, though he earnestly sought*.

18. *For—not*—The reason why they should obey this whole exhortation, drawn from Christ's priesthood, because the salvation and the vengeance are more immediate. Comp. ch. ii. 1, etc. *Ye are come*—Deut. iv. 11, Sept. *and ye came near and stood under the mountain, and the mountain burned with fire unto heaven; darkness, blackness, storm*, [Eng. Ver., *darkness, clouds and thick darkness*]. *Which was touched*—[This is right, not as Eng. Ver., *might be touched*. Lün., Alf., etc.] By God, so that the whole was shaken, ver. 26; Ps. civ. 32, cxliv. 5, and was to be touched meanwhile by no man or brute, ver. 20. So φηλαφήν, *to touch*, is used in Judg. xvi. 26. The

mountain was touched at that time alone; but GOD'S eternal habitation is described in ver. 22. [This sense is doubtful. *Lün.*, *Alf.*, etc., would render *was touched*, or *was being touched*, by men, i. e., to test it, as a blind man feels]. *To the mount*—The name *Sinai* is elegantly omitted, whereas *Sion* is mentioned. *To the fire which burned*—[Eng. Ver. correctly refers it to the *mountain that burned with fire*. So *Lün.*, *Alf.*] *And to blackness and darkness*—Ephraim Syrus, says, There is no light without fire, nor *darkness* without blackness. Whence the literal meaning of the words is evident. We have already seen that the Sept. use the same expressions: ζόφος, *gloom*, is a synonym of γρόφος, *blackness*.

19. *And the sound of a trumpet*—Ex. xix. 16, Sept., *the voice of the trumpet sounded greatly*. The trumpet rouses hearers to listen. *And the voice of words*—So the Sept., Deut. iv. 12: moreover the ten commandments are meant. The Decalogue, Deut. iv. 13, pronounced with *a loud voice*, Deut. v. 19 (22). *Which*—Construe with *they that heard*. *Entreated*—That not a word more should be spoken, Ex. xx. 16 (19). *That there should be no more added*—[Eng. Ver., *should not be spoken to them any more*]—Deut. v. 19 (22), Sept. *These words the Lord spake—and he added no more*: for the rest were afterwards committed to Moses.

20. *That which was forbidden*—[Eng. Ver., *commanded*]—That very command, *Even if a beast*, etc. The participle for the noun, as in the next verse. *If so much as a beast touch the mountain, it shall be stoned*—The full text of Moses concerning the mountain is, There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live, Ex. xix. 13. Here is a twofold proclamation, that the *beast* is to be slain by a dart, man by *stoning*. The apostle, for brevity, expresses the subject out of the one sentence, the predicate out of the other, and leaves the rest to be supplied from what is expressed. [See below]. There is a closely analogous elliptical expression at ch. vii. 5; Acts vii. 16, notes. It may be called a *semiduplex oratio* [that is, two clauses, each of which supplies what is wanting in the other. Omit ἡ βολιδι κατατοξευθήσεται, *to thrust through with a dart*. *Tisch.*, *Alf.* So *Beng.*, etc.]

21. [Punctuate with a comma after *and*, making *so fearful*, etc. a parenthesis, *and (so fearful was the sight) Moses said*, etc. *Lün.*, *Alf.*] *The sight*—An actual *sight* is meant. *Moses*—Who alone however was admitted very near, and therefore saw and felt more than the rest. He indeed acted as the messenger between God and the people; but while the very words of the Ten Commandments

were pronounced, he stood by as a hearer; Ex. xix. 25, xx. 16 (19), etc. *I exceedingly fear and quake—I am struck with fear of mind, and trembling of body.* The words differ: 1 Cor. ii. 3, notes. In Deut. ix. 19, for יָרֵא, I was afraid, the Sept. have the present. The apostle adopts that version, and supplies *and quake*. Thereby Moses shows his fear and trembling for God's anger, kindled by the people's misconduct after the giving of the law; but the *sight* itself presented to Moses, who was reckoned one of the people before, Ex. xix. 28, in the word, בָּנָו; ch. xxxiv. 27, increased his fear respecting the people's misconduct, while the *burning of the mountain* still continued; Deut. ix. 15.

22. *But*—A sevenfold opposition. [The systematic contrast *Beng.* seeks is not to be found in the text. *Lün.*, etc.] Let us see the several points:

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|--|---|
| I. The <i>mountain</i> which was <i>Mount Zion</i> . | |
| touched : | |
| II. The fire that burned : | The city of the living God. |
| III. Blackness : | An innumerable company
of angels and first-born. |
| IV. Darkness : | God, the Judge of all. |
| V. Tempest : | The spirits of just men
made perfect. |
| VI. The sound of a trumpet : | Jesus, the Mediator of the
New Testament. |
| VII. The <i>voice</i> of words : | The blood of sprinkling
<i>speaking</i> what is very good. |

In articles I. and VII. there is an obvious opposition : doubtless there is an opposition also in the intermediate points, whose number also the apostle adapts to one another. *Access*, in the Old Testament, was such, that the people were kept back ; in the access of the New Testament, all things are open. *Ye have come*—Having received the faith of the New Testament. And from this beginning, they who partake of Christ, more and more reap the benefit of this access, till their perfection at death, and till the judgment, and unto eternal life. For this is not said of the coming to the church militant, since others rather came to Israel, than the Israelites to others ; but there is described here the exalted state of New Testament believers, perfected through communion with the Church, and with Christ and GOD himself. This access, too, not less than the former, ver. 19, was joined with the faculty of *hearing*, and that too in this life, ver. 24, etc., although our *approach* is much more obvious to heavenly eyes than to

ours, that are still veiled, and brings with it the best *hopes* for the future. The apostle here displays an excellent knowledge of the heavenly economy, worthy of his glorious vision in the third heaven; 2 Cor. xii. 2, 4. *Mount Zion*—This is the seat of Christ's dispensation [and therefore comprehends the spirits of just men made perfect. *V. G.*], Rev. xiv. 1; John xii. 15; 1 Pet. ii. 6. *And to the city of the living GOD*—The seat of GOD's dispensation, ver. 23, [comprehending myriads of angels and of the first-born. *V. G.*] For it is a *Chiasmus* [cross reference]: 1. *Zion*. 2. *The city of God*. 3. *God the Judge*. 4. *Jesus the Mediator*. The first and fourth, the second and third agree. *The heavenly Jerusalem*—Rev. xxi. 2. *Ten thousand*—[*Eng. Ver.*, *an innumerable company*]—These are spoken of absolutely, as in the prophecy of Enoch, Jude 14; comp. Deut. xxxiii. 2; Dan. vii. 10. *Of angels*—We cannot construe [as *Eng. Ver.*], *ten thousands of angels, general assembly, etc. of the first-born*; for both the word *xai*, *and*, is the connective of all the clauses, and *the general assembly* no doubt belongs to one party; *the church* to another; for who would *join* the synonyms, *general assembly* and *Church*? *The Church consists of the first-born*; *the general assembly* therefore, *of angels*. But the *ten thousands* consist not only of the *general assembly of angels*, but also of the *church of the first-born*. [*Beng.* reads then, *to the innumerable multitude* (namely) *the general assembly of angels, and the church of the, etc.* *Alf.* adopts the same order]. For the expression, *ten thousands*, is applicable to both, and the dative *μυριάδων* is suited to both. The things soon to be mentioned, may be added. Meanwhile observe here the *Chiasmus* [cross reference] of the genitive and dative; *ἀγγέλων πανηγύρει*, *assembly of angels*, and *ἐκκλησίᾳ πρωτότοκων*, *church of the first-born*. *General assembly*—This word, and soon after, *church* and *Judge*, indicate a solemn pomp; which is even now in heaven, and will be at its height at the revelation of Jesus from heaven. Consider the expression—*all angels, all nations*, Matt. xxv. 31, 32.

23. *Church of the first-born that are written in heaven*—The *sons* of GOD, of the ages preceding Christ, and the believing Israelites, come under the name of the *first-born*; Ex. iv. 22; Jer. xxxi. 9; Eph. i. 12; especially the patriarchs, Matt. viii. 11, and those who first attended him who rose *as the First-born from the dead*, Matt. xxvii. 53, together with the rest, so to speak, of the ordinary flock. The *church* or *assembly* consists of these, as the *general assembly* consists of the angels. The first-born in Moses' time were *written*, Num. iii. 40; but these, of whom the apostle speaks, are written in *heaven*, because they are citizens of the heavenly city; comp. ἀπογ-

ἀρροθῆναι, to be enrolled [Eng. Ver., *taxed*], Luke ii. 1. Hence it appears, that it does not follow that they themselves are not in heaven, because they are written in heaven. They are, however, also written, that their names may be hereafter publicly read: Rev. xx. 12, xxi. 27. *Made perfect*, is a sweet antithesis to these *first-born*; for the procession of the blessed is led by the one, is closed by the other. Finally, it is remarkable that these first-born are more nearly connected in the Gradation with the mention of GOD, than the angels; comp. James i. 18. *And to the Judge, the God of all*—[But Eng. Ver. is correct, *God the Judge of all. Alf.*, etc.] He is the GOD of all, Eph. iv. 6; your *Judge*, favorable to you, opposed to his enemies. *And to the spirits of just men made perfect*—Lastly, the apostle here enumerates the things which drawn from Christ's economy may more gently affect and may refresh the eyes of travellers, dazzled with the splendor of God's economy. *The spirits*, souls in the separate state, 1 Pet. iii. 19. The three young men in their song, exclaim: O ye *spirits* and *souls* of the righteous, bless ye the Lord. *The just made perfect* are New Testament believers, who enjoy, after their death, the benefit of the *perfection* affected by Christ's death, and of the *righteousness* thence derived; comp. ch. xi. 40, note. [Rather, *all* the saints that sleep. *Alf.*, etc.] The number of these was still imperfect; and hence also they have been separated from the *ten thousands*, and therefore from the *first-born*. Why the *first-born* and the *spirits of just men made perfect* are separated in the description, will appear from the train of thought soon to be unfolded. While Paul himself is alive, he declares that he is not perfect, Phil. iii. 12; for the verb *τετέλεκα*, *I have finished*, has one reference, 2 Tim. iv. 7; the verb *τελειοῦμαι*, *I am perfected*, has another. The former refers to the office, the latter to the person. *Τελειοῦμαι*, *I am perfected*, does not apply so long as one has even a single step before him, even if up to that point, he cannot advance further in his own spiritual perfection. Christ himself was perfected at death; Heb. v. 9. In the second to Timothy, Paul congratulates himself on having finished his course. In the Epistle to the Philippians, he vigorously spurs them to the race; and with that in view, represents himself as one yet far from the goal; comp. Heb. iii. 14, note.

24. *Of the new covenant*—It is elsewhere called *καινῆ*, *new*, *νέα*, *new*, here: *νέος* denotes innate, or even vital newness: comp. ch. viii. 13, note, and ch. x. 20; Is. xliii. 19. *The mediator*—Formerly *Moses*, the very ambassador, was afraid and trembled: now access has been granted to the Mediator of the New Testament. *To the blood*

of sprinkling—A striking union: to *Jesus the Mediator of the new covenant*, AND to the *blood of sprinkling*. The blood is here regarded as it exists in heaven, just as also the *Mediator and God*, and the *spirits*, etc., are regarded. [*Beng.* argues at length that Christ's blood is actually preserved in heaven. We abridge his discussion, retaining its essential features].

§ 1. The blood of Jesus Christ was most freely shed in his passion and after his death. In the Old Testament sacrifices, *the shedding of blood*, was requisite. This was accomplished also in the one offering of the New Testament—the body of Jesus. His most precious blood was shed in every way: in the garden, by sweat; in the palace, by scourging; on the cross, by the nails; and after death, by the spear. Thus Christ was manifestly *put to death* in the flesh, 1 Pet. iii. 18. Comp. Ps. xxii. 15, 16, as his whole body was delivered up, so his whole blood was shed: Matt. xxvi. 28.

§ 2. The state of shed blood followed the actual shedding of that blood. By the *state* of shed blood we mean the whole period short or long of its continuance out of the Lord's body.

§ 3. That blood, even in its *shed* state, was free from all corruption. *We were redeemed* NOT WITH CORRUPTIBLE THINGS, *but with the PRECIOUS blood of Christ*, 1 Pet. i. 18, 19. The *preciousness* of that blood excludes all *corruption*.

§ 4. The shed blood was not again put into the veins of our Lord's body. Scripture gives no direct intimation of such an act; nor is it to be deduced from Scripture by fair inference.

§ 5. At the ascension, the blood was carried into heaven, apart from the body. The ascension was the entrance of the Priest of the New Testament into the true sanctuary. At the death of Christ, the veil of the earthly temple was rent, and the true sanctuary, heaven, was opened; but the actual entrance was made by the ascension, forty days after the resurrection. Moreover, Christ entered into the sanctuary *by his own blood*; not merely *by the force* of its shedding, nor *with* the blood taken back into the body, but *BY* the blood: therefore this Priest himself carried into the sanctuary his own blood separately from his body; and at the very time of his entrance or ascension Christ had his blood apart from his body. In the body it would not have agreed with the type of the priest under the Old Testament, who bore into the sanctuary the blood of animals. See ch. ix. 7, 25, and especially ver. 12.

§ 6. The blood of Jesus Christ remains shed blood forever. If the return of the blood of Jesus Christ into his body ever could or should have happened, it could or should have happened at least at the moment of the resurrection, not later. But it is evident from

what has been said (sect. 5) that this did not happen before the ascension. Hence there is no time to which we may ascribe that return. The condition of the shed blood is perpetual. Jesus himself is in heaven, and his body is also there: so too is his blood in heaven; but his blood is not in his body. There are other indications of this. The sacred writings present the body and blood as divided, not only in the sufferings and death of our Lord, but also in the Lord's supper. Examine ch. xiii. 9, etc., x. 10, 29; 1 Cor. xi. 24, 25. And they are considered as distinct, because there is an actual distinction or separation in their existence. Therefore the blood, as shed, is still in heaven before the eyes of God; it still speaks for us; it is still the blood of sprinkling: 1 Pet. i. 2. Hence too, here the blood of sprinkling is named *apart* from Jesus himself, as in ch. x. 19, 21, the entrance into the sanctuary in the blood of Jesus, and this same High Priest, are celebrated *apart*; and ch. xiii. 12, the *blood of Jesus* is considered *apart* from his *body* (comp ver. 11); and ch. xiii. 20, the very raising of the great Shepherd of the sheep from the dead is said to have been accomplished through the *blood* of the *eternal covenant*.

§ 7. This fact was recognised by the ancient Teachers of the Church. The fathers generally agreed that the body of the Lord is now *bloodless*, nay, even *aërial*.

§ 8. The personal union and the state of shed blood harmonize.

§ 9. The resurrection of Jesus Christ, and his life in glory, do not set aside the state of the shed blood. What will happen in regard to our blood, I know not. The Saviour will certainly conform the body to his glorious body.

§ 10. This doctrine of the shed blood very strongly confirms communion in both kinds. The relations of the body and of the blood of the Lord in the sacred Supper are most distinct. First, he says, *This is my body*: next, *This is my blood*. At the death of Christ the blood was drawn out of the body: the "showing forth" of that death (1 Cor. xi. 26) demands that the bread, after blessing, should be eaten in remembrance of the Lord, and that the cup, after blessing, should be drunk in like manner in remembrance of the Lord; 1 Cor. xi. 24, 25.

§ 11. It admirably supports our faith. Truly, believers, in every exercise of their faith, and especially in the sacred Supper, as much enjoy the efficacy of the blood of Jesus Christ, as if they had been placed at the moment when his blood was shed.

§ 12. It demands more ample consideration from the lovers of Christ.

1. A double benefit becomes ours by the blood of Christ, namely, I. *Deliverance* from the guilt of sin; II. *The gift* of the new powers of life, which are subsequently put forth in good works. The former is called *justification* by his blood: the latter is obtained by him who eats his flesh, and drinks his blood, John vi.

2. But as the blood of Christ is the *blood of sprinkling*, does that blood, *as such*, come to believers in both these ways, or only in the former?

3. In the Old Testament the *sprinklings* were many, whether we consider those who performed the sprinkling, or the matter sprinkled, or the men and things sprinkled for and on, or the design of the sprinkling—for dedication, consecration, etc. The whole of the people were sprinkled, Ex. xxiv. 8, and Ex. xxix. 21; Aaron and his sons, Lev. viii. 23, etc. In both cases, in beginning, for initiation; and therefore, as they say, *once for all*. So with lepers, beginning to hold intercourse with other Israelites, after long exclusion.

4. In the New Testament there is a sprinkling, by the *blood of Christ Jesus*; and as this is the *only* New Testament sprinkling, while all the Levitical rites had relation to Christ, all the Levitical sprinklings must have been types of this one sprinkling. Thus the blood of Christ is celebrated for its spiritual excellence, not only in opposition to the blood of *bulls* and of *goats*, but also in opposition to the *ashes of a heifer*, in the water of sprinkling, ch. ix. 13, 14.

5. *The sprinkling of blood* is mentioned, 1 Pet. i. 2; and again the *blood of sprinkling*, in this passage. We are said also to have *our hearts sprinkled*, and delivered *from an evil conscience*, to have a *true heart in full assurance of faith*, Heb. x. 22. Nothing more occurs in the New Testament of New Testament sprinkling. But Esaias prophesied, lii. 15, *So shall he* (Christ, the great Servant of Jehovah) *sprinkle many nations; the kings shall shut their mouths at him*, etc.; where we once for all see who he is that sprinkles, and who they are that are sprinkled; in what way that sprinkling may be the consequence of his Sufferings; and that the obedience of faith follows from it, as Peter joins together *obedience* and the *sprinkling of the blood of Jesus Christ*.

6. The Levitical sprinklings did not purify *physically*, but *morally*. For, 1. It was not just the hand, or the part of the body, which chanced to have contracted uncleanness, or even the whole body, that was sprinkled, but the sprinkling was general, wherever the blood or water might fall. 2. The sprinkling was analogous to the blood of the passover, Ex. xii. 7, 13, which was not sprinkled on their bodies, but on their gates; and yet was profitable to the Israelites. 3. After a man was sprinkled, and not till then, he was to wash his body and

clothes. Hence the *sprinkling* had a *moral*, and the *washing* a *physical* effect.

7. The *washing* is analogous to this *washing* in the New Testament which is attributed to pure water, the Holy Spirit, 1 Cor. vi. 11; Heb. x. 23; also to the blood of Jesus Christ: *He has washed us from our sins in his own blood*, Rev. i. 5: *They have washed their robes, and made them white in the blood of the Lamb*, Rev. vii. 14.

8. But *sprinkling* has a *moral* power. As *Dorscheus* says: "That sprinkling is not effected in ANY OTHER WAY THAN through the communication of the meritorious power, or rather of the atonement and redemption, obtained by Jesus Christ.

9. The passage in John vi., on *eating* Christ's flesh and *drinking* his blood, is very emphatic; but must not be stretched too far. For it is metaphorical and unusual. Throughout the conversation, *eating* Christ's flesh and *drinking* his blood (as John iii. the new birth) are resolved into *Faith*. By such representations we are guarded against understanding faith in too weak and slight a sense; and are taught that the boldness of these images does not exceed what is just.

10. In all this it is clear that by *eating* Christ's flesh and *drinking* his blood, or by faith, 1. Christians are intimately united with Christ; 2. that they are indebted for that union to his flesh and blood, because they eat the one and drink the other; 3. that the flesh and blood of Christ have in them a close and efficacious operation, and bring them eternal life.

11. Wherever *cleansing* from sin is ascribed to the blood of Christ, it must be taken *morally* as the context requires, or *physically*, or both; Heb. i. 3; 1 John i. 7. So the *victory*, Rev. xii. 11.

12. All this transcends nature, and it is very necessary to guard ourselves against the attractive fallacy of the senses.

13. In short, the precious blood of Christ is applied to us in sprinkling, in washing, in drinking, on account of the personal union, in a *manner real*, yet supernatural, and therefore quite incomprehensible.

14. In like manner, on our part, *faith* not only has a *moral* power, but also *in its own way*, as it were a physical efficacy and operation for our justification and salvation.

15. I shall indeed rejoice, if what I have said occasion any increase of the love and knowledge of our Redeemer, who has paid the price of his blood for us. The capability of our heart for holy mysteries is enlarged, less by activity of the understanding, than by the growth of the new man.

16. *Jesus can save to the uttermost them that come to God by him, ever living to make intercession for them.*

[For *xpeirrov*, better things, read *xpeirrov*, better. *Tisch.*, *Alf.*, etc. So *Beng.*] *That speaketh*—Not that crieth. *Than Abel*—Abel's blood shed in the first murder, is put by *Synecdoche* [use of a part for the whole] for all blood shed on the earth, and crying to heaven for vengeance, and multiplying the other cries of sin in the world; and this fierce cry of the blood hidden by Cain, is overcome by the open and calm speaking of Christ's blood in heaven for us, and from heaven to us, *Comp. xpeirrov*, better things, ch. vi. 9.

To recapitulate, Christians have come to

- A. Mount Zion,
- B. And the city of the living GOD, *the heavenly Jerusalem.*
- C. a. And an innumerable company;
 - a. The general assembly of *angels*,
 - β. And the church of the *first-born* written in heaven :
- b. And GOD the Judge of all :
- D. c. And the *spirits* of just men made perfect :
- d. And *Jesus* the Mediator of the New Testament ;
- e. And the *blood* of sprinkling, speaking better than Abel.

This enumeration is not only plain, but carefully arranged. A and D, B and C, refer to each other by *Chiasmus* [cross reference]. In B and C, GOD's economy as more widely extended, is described, and that too, chiefly as it will most gloriously appear at the last day, which is now present to our faith, ver. 26, ch. xi. 1; and so it is considered by *Paul*, Rom. ii. 16, note: in A and D, Christ's inward economy, of the New Testament, so far as it meanwhile prevails, as *Paul* testifies, 1 Cor. xv. 24. A precedes B in the natural order, because, in Rev. xiv. and xxi., Mount Zion is seen before the New Jerusalem; hence D and C, and the particular points in D and C, come to be considered in retrograde order (on which comp. ch. xi. 88, note.

25. *See*—An admonition which is sharpened by the omission of the particle, *then*. *That ye refuse not*—Through unbelief. *Him that speaketh*—Namely, GOD; whose word, now present, is such as to be the prelude of the last *shaking*. The same word, which is heard in the gospel from heaven, will shake heaven and earth. The blood speaks to God, ver. 24; but in ver. 25, there is a *speaking*, which is

to us : λαλοῦντι, *that speaketh*, ver. 24, is neuter, agreeing with αἷμα, *blood* ; λαλοῦντα, *that speaketh*, is masculine. The apostle returns to his starting point, ch. i. 1. *They escaped not*—They could not avoid hearing, nay, they rushed on their punishment. *Who refused*—Ver. 19. *Him that spake warnings*—[Eng. Ver., *that spake*]. God himself : ver. 26, at the beginning. *From heaven*—Mount Sinai on earth reached to the lowest region of heaven ; but from *the heavens*, and therefore from the very heaven of glory, has the Son brought both his blessedness and his preaching, whence *the kingdom of the heavens* is often mentioned in his discourses : and the Father has super-added his testimony : and now in his word he sets before us the shaking of heaven, of which ver. 26. *If we turn away*—This word implies greater obstinacy than *refused*.

26. *Whose voice*—As being One *whose voice*. Hereby is explained the character of that speaking on earth, and of this speaking from heaven. Therefore the article τὸν, *him*, in ver. 25, does not prevent it from being the same person who spoke on earth and who now speaks from heaven. There is however a *Mimesis* [use of an adversary's words in argument], and their feelings are expressed who do not acknowledge *him that speaketh*. *The earth*—Sept., *the earth was shaken* Ps. lxxviii. 8, Heb. נָרַעַר, and Haggai uses this same word. The psalm mentions, that even the *heavens* dropped at that time, namely, those near to the mountain ; but Haggai speaks of the whole created heavens. *Now*—The apostle shows not only what GOD *now* has promised, but what he is doing. *He hath promised*—A promise intended to excite the *hope* of the saints, although the ungodly are terrified at it : therefore this passage contains an admonition entirely evangelical : comp. ch. ii. 8. [For σειω, *shake*, read σεισω, *will shake*. Tisch., Alf. So Beng.] *Yet once more I will shake not only the earth, but also heaven*—Sept ἐτι ἄραξ, *yet once*, etc., and ver. 21, *yet once I shake the heaven and the earth and the sea and the dry land*, etc. The apostle unites the two verses, by which he shows that it was one and the same shaking, of which the one verse of Haggai denotes the beginning, the other the end. For that shaking began at the Messiah's first coming ; it will be finished at the second : concerning the former, comp. Matt. iii. 17, xxvii. 51, etc., xxviii. 2 ; Acts ii. 2, iv. 31 : concerning the latter, Matt. xxiv. 7 ; Rev. xvi. 20, xx. 11. There is a distinguished testimony given by Sir Isaac Newton on Daniel, p. 94 : *And there is scarcely any prophecy concerning Christ in the whole of the Old Testament, which does not, to some extent at least, refer to his second coming*. *I will shake*—Expressing the *promise*.

27. *Of those things that are shaken*—The heaven and the earth. *The removing*—The same word occurs at vii. 12. The antithesis is, *may remain*. It will be said: When the earth was shaken before, no removal took place; how is a removal now connected with the shaking of the heaven and the earth? *Ans.* This shaking is *total*; is *final*; is *promised*, and it is therefore implied, that better things will succeed,—that is, those things which are not removed, but are immoveable. The first was the prelude of the second. *As of things that are made*—The reason why those things, which are said to be shaken, fall under *removal*; for they are *made* formerly by creation, and *so* made, that they would not remain of themselves, but would be removed; and that afterwards those should only remain which are not removed. So *Paul* speaks, 2 Cor. v. 1. *Should remain*—[Eng. Ver., *may remain*]—For he says *μεινῆ*, *should remain*, not *μένῆ*, *may remain*. It depends on *πεπονημένων*, *made*. [That is, *made*, *that—should remain*, etc. But this is wrong; and the sense given by Eng. Ver. is right: *the removal of the things shaken—that*, etc. So *Lün.*, *Alf.*] *Μένω*, *I remain*, is often said of a thing which remains when others pass away: 1 Cor. xiii. 13. *The things which are not shaken* [Eng. Ver., *cannot be shaken*]—The city of the living God, ver. 22: the new heaven and the new earth, Rev. xxi. 1, note.

28. *A kingdom*—More glorious than the present heaven and earth. *Receiving*—*Receiving* a promise from GOD, *accepting* with the *willingness* of faith. [Rather, *since the kingdom we receive is such*, let us, etc. *Lün.*] *Let us have grace*—*Be grateful*, Luke xvii. 9, and often. *Χάριτι ἔχειν* also means *to be acceptable to*, Acts ii. 47: and so, nearly, 2 Cor. i. 15. *To have grace*, passively, is to be *affected by grace*: so nearly, here. *To find grace* is an act: *to have grace*, a state, joined with the will of believers. *We may serve*—As royal priests. *With reverence*—From the perception of our own unworthiness, lest we should offend the eyes of God. *And Godly fear*—Gr. *εὐλαβείας*. From the perception of the divine majesty, lest we should bring destruction upon ourselves. *Hesychius* explains *εὐλαβεῖσθαι*, *to take care, to be apprehensive*. *Hope* is tempered with *reverence* and *fear*, lest it should degenerate into presumption; comp. next ver. with ch. x. 27.

29. *For*—A very important *Epiphonema* [added exclamation]. *Our God is a consuming fire*—Deut., above, at ver. 18, 19, several times quoted, in ch. iv. 24, Sept., *for the Lord thy God is a consuming fire, even a jealous God*: comp. Deut. ix. 3. *Our God*, in whom *we hope*, is likewise to be feared.

CHAPTER XIII.

1. *Brotherly love*—The characteristics of this virtue are unfolded hereafter. *Paul* uses the same word elsewhere. *Continue*—Although old things have passed away: it *continues* (a Pauline word) of itself; 1 Cor. xiii. 8, 13: *let it also continue* with you.

2. *Be not forgetful*—Although you have been robbed. It is easy to forget such a duty, ver. 16: so *remember*, ver. 3, 7. *Have entertained unawares*—Gr. *ἔλαθον ξενίσαντες* [literally, *having entertained, were not aware of it*]; for *λαθόντες ἐξένισαν*, *entertained unknowingly*. A *Hypallage* [transposition] frequent with the Greeks. Hereby he obviates the distrust towards *unknown* strangers. *Some*—Abraham, Lot; Gen. xviii. 2, xix. 1. *Angels*—So an unknown guest is often more worthy than he appears, and has angels as attendants, although they are unseen. Actions are estimated according to what a man does, not merely according to what he thinks he does, Matt. xxv. 40, 45.

3. *Remember*—In your prayers and charities. *As bound with them*—Because of the unity of the body under the one head, Christ. *In the body*—In the natural body, which is not yet freed from *adversities*, and the dangers which have befallen them. One man experiences much misfortune throughout his life, as Jacob; another in youth, as Joseph; another in manhood, as Job; another, finally, in old age: and this admonition is especially adapted for such an event.

4. *Honorable*—Supply *ἔστω*, *let it be* [but Eng. Ver., *is*], comp. ver. 5, that is, *let it be honored*. It is an antithesis to *whoremongers*. He exhorts the unmarried, who are in great danger of fornication, to marry, acknowledging it as something *valuable*, and worthily to use the good it confers; comp. 1 Thess. iv. 4. [Render, *Let your marriage be in honor in all things, and your marriage-bed be undefiled: for fornicators*, etc. Alf. after Lün., etc.] *In all*—There is greater danger of fornication than of adultery: comp. 1 Cor. vii. 2, *every one*; and all should value marriage highly, so that if a man does not marry himself, he *should not prevent* others from doing so, 1 Tim. iv. 3. *The bed*—The couch, the state and use of marriage. *Marriage—the bed—whoremongers—adulterers*: a *Chiasmus* [cross reference]. *Undefiled*—Supply again *let—be* [but Eng. Ver., *is*]. An antithesis to *adulterers*. *GOD will judge*—The great majority of whoremongers and adulterers doubtless escape the notice of human tribunals. As such intrigues are not made known as formerly, Num. v. 20, 21, many, although their conduct is well known, yet escape

civil punishment and church discipline, or experience it very slightly. [Sometimes, indeed, judges themselves are whoremongers and adulterers, occupying the highest ecclesiastical and political offices: and therefore they know how to cover their sin; but they also shield others like themselves, when the case admits of it. Very many acts of this sort remain entirely concealed in the world, or are extenuated by various devices, or are upheld by violence. *V. G.*] *God will judge*: [Terrible to be said! ch. x. 30, 31. *V. G.*] He especially punishes those, whom man does not punish. Comp. 2 Sam. iii. 39. The apostle speaks of the judgment as near. [At that greatest of all days, what deeds, think of it, will be revealed! Then indeed execrable crimes will cease to be regarded as a mark of polished manners. *V. G.*]

5. *Being content*—[Eng. Ver., *and be content*—The participle for the imperative; just as the ellipsis, for courtesy, of the verb, *let—be*, (v. 4), so there is a similar ellipsis here of the verb, *be ye*. *Such things as ye have*—So Paul, speaking of himself, Phil. iv. 11. *Hath said*—What was said to Jacob, to Joshua, and the people, and to Solomon, applies also to us. *I will never leave thee nor forsake thee*—Gen. xxviii. 15; the Sept. omit the first clause, and have only, *I will not forsake thee*; Deut. xxxi. 6, *he will not fail thee nor forsake thee*; so also ver. 8: Josh. i. 5, *I will not forsake thee nor overlook thee*; 1 Chron. xxviii. 20, *he will not fail thee nor forsake thee*. It is therefore like a Divine adage. He will neither withdraw his assistance nor his presence.

6. *The Lord is my*, etc.—So the Sept. Ps. cxviii. 6, and so nearly, Ps. lvi. 5, 12.

7. *Them which have the rule*—Gr. *ἡγουμένων*. Ver. 17, 24. This word is used in a wide sense, of a prince, a teacher, etc.; it is presently explained in this passage, *who have spoken to you the word of God*. He therefore means teachers, who were among Christ's first witnesses and apostles, or their disciples and companions, who had died a little before, or were soon to die. *Considering*—That is, when you look at with remembrance. The same grand expression occurs at Acts xvii. 23. *The end*—Blessed, desirable. *Of their conversation*—In the faith, consistent. *Follow*—The imperative. We more readily contemplate and admire the happy death of the godly, than imitate the faith by which they have attained it. *Faith*—Chiefly shown *at the end*.

8. [This verse is not connected with ver. 7, (as in Eng. Ver.), but is an assertion preparatory to the command, in ver. 9, *Jesus Christ is the same*, etc. *Lün., Alf., etc.*] *Jesus Christ*—A solemn title: The

sum of the Gospel, which is to be maintained by faith. Not only the doctrine concerning *Christ* is intended, but *Jesus Christ himself*, of whom the doctrine of faith treats. Our predecessors departed safely in that faith, which is supported by God's word. *Yesterday and to-day*—*Yesterday and to-day*, are used literally, not figuratively, in 1 Sam. xx. 27: but the apostle speaks more comprehensively. Jesus Christ, who was yesterday, is the same to-day; *yesterday*, before his sufferings and death; *to-day*, in glory; comp. ch. i. 3; Rev. i. 18. As night comes between *yesterday* and *to-day*, and yet night itself is swallowed up by *yesterday* and *to-day*, so the *suffering* did not so interrupt Jesus Christ's *yesterday* glory, so to speak, and his glory of *to-day*, that it did not continue to be the same. These expressions have the force of a proverb, *yesterday, yesterday and the day before, yesterday and to-day, yesterday and to-morrow*: Is. xxx. 33; Deut. iv. 42; 2 Sam. xv. 20; Sir. xxxviii. 23; and in this general sense of the apostle, *yesterday* and *to-day* resemble a proverb, so as to mean any *past* and *present time*, especially that referred to in the discussion thus far. Jesus Christ is the same, *yesterday*—before he came into the world, before his passion, before his ascension—and *to-day*, in heaven; *yesterday and to-day* in the former and latter part of this exhortation: *yesterday* in the time of our earlier and later predecessors, and *to-day* in our own age. *The same*—Some improperly place a comma before it. This is the apostle's sentiment: *Jesus Christ is always* the same; He who was *yesterday*, is the SAME TO-DAY, nay, *for ever*. [Always the same Saviour and the same Teacher. *V. G.*] Also, the true doctrine, delivered to you by your *teachers*, is always the *same*, not *variable*, ver. 7, 9. He himself is always the same: ch. i. 12, *Thou art the same*: The same in the Old and New Testament; ch. xii. 2, note. See also 1 Cor. iii. 11; Phil. iii. 16. He is unchangeable, and never dies, although teachers die. *And for ever*—Ver. 20, ch. vii. 3, 16, 24, 25.

9. *With doctrines*—So Paul, Eph. iv. 14. *Divers*—Which differ from the one faith in one and the same Jesus Christ. There was a variety in the Levitical worship; ch. ix. 10. *Strange*—Differing from the faith of your *ministers*. Even the Levitical rites were now *strange* to their present faith, ver. 9–14; and the apostle had now forgotten their very *oldness*. He does not therefore call them *old*, but *strange*. [For περιφέρεσθαι, *carried about*, read παραφέρεσθε, *carried away*. Tisch., Alf. So Beng.] *Be not carried away*. So παρὰ, *by*, in composition, ch. ii. 1. The antithesis, *to be established*, 1 Sam. xxi. 13, (14), וַיִּתְּקֵן, Sept. καὶ παρεφέρετο, *and he was borne aside* [Eng. Ver., *feigned himself mad*]. Eccl. i. 17, הִלֵּל. Theo-

dotion translates *παρρηγορία*, *madness*. For it is a good thing that the heart be established with grace—A categorical sentence: *we have the heart established by grace*; to which the antithesis corresponds, *not with meats*; but the apostle feelingly adds, *good*, to point the admonition. So *Paul*, Rom. vi. 17, note. *Καλόν*, *good*, beautiful, salutary: also pleasant, without *strange variety*; and *profitable*. The antithesis, *have not profited*. *With grace*—Grace, which becomes ours through Christ, who offered his body. *Be established*—Gr. *βεβαιωθεσθαι*. *Στηριχθῆναι*, *to be supported*, is a kindred word, just as the *heart*, in Hebrew phraseology, is supported by *bread* or the *staff of bread*; Judg. xix. 5; Is. iii. 1; Ps. civ. 15, etc. That is here denied of *meats*, and is claimed for grace. *Not*—Judaism and Christianity do not agree. *With meats*—A softened expression, as ch. ix. 10. Those meats are also denoted which were eaten in the holy place. The antithesis is, *to eat*, ver. 10. The Jews have their own meat; and we have ours, which is most healthful for us. *Therein*—Construed with *περιπατήσαντες*, *they that have been occupied*. *Not profited*—Gr. *οὐκ ὠφελήθησαν*, comp. *ἀνωφελές*, *unprofitable*, ch. vii. 18. *They that have been occupied*—Long and much.

10. *We have*—This verse has two clauses: on the first, ver. 15, and 16, depend; on the second, the intervening verses. *Chiasmus* [cross reference]. *An altar*—*The Cross of Christ*, on which his body was sacrificed. *Of which*—They are partakers also of this altar who eat its sacrifice, not the others: comp. 1 Cor. x. 18. *To eat*—The meat, Christ's flesh given for us. An antithesis to ceremonial meats. It is *eaten* especially in the Sacred Supper, where are set forth his body given for us, and his blood shed for us, in that single *sacrifice* of the cross. *No*—Gal. v. 2, etc. [*Tisch.* (not *Alf.*) omits *ἐξουσίαν*, *right*. Render, *are not able* (permitted) *to eat*.] *The tabernacle*—A figurative ambiguity, as at ch. ix. 8, note. For the tabernacle, if we consider ver. 11, denotes the fore part of the sanctuary; but if we consider the conclusion at ver. 12, it implies the whole Levitical worship. There is also a sarcasm in his saying, *τῆ σκηνῆ*, not *ἐν τῇ σκηνῇ*, who serves the tabernacle, not in the tabernacle. Similarly *Paul*, Rom. vii. 6, note.

11. *For whose*—*is brought in*—Lev. vi. 23 (30), *And no sin-offering, whereof any of the blood is brought into the tabernacle of the testimony, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire*. *Of those beasts*—Ch. ix. 12, 13. *Blood; bodies*—Which foreshadowed Christ's blood and body. [Omit *περὶ ἁμαρτίας*, *for sin*. *Tisch.*, *Alf.*] *Without the camp*—In which were the taber-

nacle, and the Levitical priests, and as many of them as adhered to that worship. So the Sept. Lev. iv. 12, 21, etc., xvi. 27.

12. *That he might sanctify*—Might cleanse from sins, might bring from the world to GOD. This corresponds to *ἀγία*, *sanctuary*, ver. 11. *His own*—An antithesis to *of beasts*. *Blood*—The mention of the body is implied in the verb, *he suffered*; and accordingly ver. 11, respecting the *blood* and bodies of animals, has its conclusion here. *The people*—Ch. ii. 17. *Without the gate*—As if deemed unworthy of human companionship; Matt. xxvii. 82. Comp. Lev. xxiv. 13. He suffered *without the city gate* (although the apostle purposely omits the word, *city*), which very city resembled the *camp* in the wilderness, and had the temple, as the camp had the tabernacle. *Suffered*—The type of the passion was the burning of the victims. The *passion*, properly, is that on the cross, *without the gates*.

13. *Therefore*—The particle, put first (Is. v. 13, xxvii. 4, xxxiii. 23), here, breathes the deliberate fortitude of believers. So *therefore* at the beginning of chap. xii. *Without the camp*—Ver. 11. The *camp* denotes Judaism. *His reproach*—That is, the cross, ch. xii. 2. *Bearing*—As Simon of Cyrene; Matt. xxvii. 82.

14. *For*—The reason for saying, *the camp*, not the *city*, ver. 13. Faith considers Jerusalem itself as a camp. *Continuing—to come*—Gr. *μένουσαν, μέλλουσαν*. A *Paranomasia* [play upon words. It cannot be expressed in English]. At the same time *not continuing* alludes to the approaching devastation of Jerusalem. He does not condescend to name the city, which does not continue. We do not continue here; nor does the city itself continue at all. *City*—Ch. xi. 10, note. Similarly *Paul*, Phil. iii. 20. *One to come*—Ch. ii. 5, note.

15. *By him*—1 Pet. ii. 5. *The sacrifice*—*The Altar* is mentioned, ver. 10; now the *sacrifices* are enumerated: *of praise* here, of *well-doing*, ver. 16. *Of praise*—For the salvation established. *Continually*—A *continual* sacrifice. Nothing of the Mass. *Forget not*, ver. 16, corresponds to *continually*. *The fruit of our lips*—So the Sept. Hos. xiv. 3; also Is. lvii. 19: but the Hebrew in the former is, *account our lips as calves* (for sacrifice); in the latter, *fruit of the lips*. *Confessing*—[Eng. Ver., less correctly, *giving thanks*]. In faith, despising all the world's reproach, ver. 18.

16. *To do good*—To the needy. *To communicate*—With the deserv- ing; Gal. vi. 6; comp. ver. 17. *With such*—Referring also to the preceding verse: *with these, such*, not with the blood of *beasts*. [But it means with such as are mentioned in this ver. *Litn.*] *Is well pleased*—The verbs *εὐαρεστοῦμαι, δυσαρεστοῦμαι*, with the ablative.

signify, *I am pleased, displeased with this*. *Ἀσφαροστούμενος*, *ill at ease*, as is usual with men threatened with some disease.

17. *Obey*—Remember your dead teachers, ver. 7; *obey* the living. *Submit*—This is more than to obey. *Obey* in what they enjoin upon you as salutary: *submit*, even when they seem to demand a little more. *Ἰνα, that*, depends on this verb. *They*—As *they* are careful, so, when they wish you to be careful, you should *submit*. *As they that must give account*—Truly this both causes a man to be watchful, and to avoid any abuse of authority. Chrysostom was always struck with these words. *With joy*—If they see you respond to their vigilance. *That*—This does not refer to *they who are to give an account*, but to *they watch*. Disciples should *obey* and *submit* to their teachers, *so that with joy*, etc. It would not be joyous for the teachers themselves to render *their account with sorrow*: on the contrary, *to watch with sorrow*, does not injure the teachers, it is unprofitable to the hearers. *And not*—He is not a good minister who does not either *rejoice* or *grieve*, or do both. *With grief*—The groans of other creatures are heard; how much more of pastors? *Unprofitable*—Sorrow, opposed to *joy*, whence flow *griefs*, greatly weakens the teachers; and their *sighs do not profit*, nay, greatly injure the disciples.

18. *Pray for us*—A customary request with *Paul* of those to whom he writes, especially in conclusion; Rom. xv. 30. *We trust*—[*Beng.* puts a pause here. But *Eng. Ver.* correctly, *we trust (that) we have*, etc.] That we ourselves shall be heard and delivered. *For*—The force of the *Ætiology* [assigning the reason] properly falls on ver. 19. *Because*—*Gr. ὅτι*. [So *Beng.*; but more correctly, *that (we have) Alif.*, not rendered in *Eng. Ver.*] *For we trust* is used absolutely, as *we are confident*, 2 Cor. v. 8. Conscience produces confidence: 1 John iii. 21; 2 Cor. i. 12. *Good, honestly*—*Gr. καλῶν, καλῶς*; kindred words. *In all things*—Neuter: see note on 2 Cor. xi. 6. *Will-ing*—The conscience follows the will.

19. *More abundantly*—[*Eng. Ver.* is feeble, *the rather*]—Construe with *to do*, [but properly with *I beseech*, as *Eng. Ver. Lün.*] *I beseech*—*Paul* for the first time here writes something of himself alone.

20. *Now the God*—He desired the brethren to pray for him, ver. 18; he now prays for them. *Of peace*—*Paul* often calls him the *God of peace*, Rom. xv. 33. Here the verb, *join you together* [*Eng. Ver.*, *make you perfect*] accords with it, ver. 21. *That brought again from the dead*—*God* brought the Shepherd: the Shepherd the flock. He brought him from the depths and set him on high, before the eyes of all. The apostle does not conclude without mentioning *Christ's resurrection*. *That great Shepherd of the sheep*—An appropriate

title. You have, says he, many ministers, ver. 17; but he is the *Minister* of all. I am absent from you, ver. 19; but GOD is not absent, nor will he fail you. The allusion is to Is. lxiii. 11, and by this allusion, the apostle at the very end of the epistle again and again gives Christ the precedence of Moses, of whom Isaiah is speaking in the passage quoted above. [But the figure is very common in the Old Testament. *Lün.*] *In*—[Eng. Ver., *through*—Significantly. Construe with *who brought again*; comp. ch. ii. 9, *διὰ, for*; likewise John x. 17, 18; Phil. ii. 9. *Everlasting*—A magnificent epithet. The eternity of the covenant implies the necessity of a resurrection: Acts xiii. 34, note, from Isaiah.

21. *Join you perfectly together*—[Eng. Ver., *make you perfect*—1 Cor. i. 10, note. *To do—working*—Since *God works, we will do.* [God fits us for doing; nay, indeed he rather does himself, 2 Pet. i. 3. *V. G.*] *Will*—Comp. Is. liii. 10, on Christ's *resurrection* and progress of the Divine *will*. *Through*—Construe with *working*, Phil. i. 11. *To whom*—GOD, ver. 20: Rom. xvi. 27, note; Gal. i. 5, note. Glory can only be given to God, if we subject ourselves to his saving will. Comp. on *Christ*, 2 Pet. iii. 18. *Glory*—They to whom he wrote, had afforded no occasion for a joyful beginning, in which thanks might be given; *Paul* therefore here places the Doxology, as at Gal. i. 5, 6, note. [Omit τῶν αἰωνῶν, and *ever. Tisch., Alf.*]

22. *I exhort* [Eng. Ver., *beseech*]: of *exhortation*—Gr. παρακαλῶς- παραλήσεως. Kindred terms, sweetly used. *The word*—With which your ministers abundantly exhort you face to face. The antithesis is, *I have sent, I have written*: comp. Acts xv. 27, 32. *In few words*—Considering the extent of the subject. *I have sent*—[Eng. Ver., *written*—Namely, this hortatory epistle.

23. *Know ye*—Joyfully. *Our brother*—So *Paul* calls Timothy; see note on 1 Cor. iv. 17. *Set at liberty*—He had therefore been in prison. *If he come*—To me. Therefore they had been in different places.

24. *All them that have the rule of you*—They were dull of apprehension; but this epistle has solid food for them that are perfect. Therefore this epistle, if any needed to be removed from the multitude. And yet this epistle too is directed to the multitude, rather than to the ministers, to whom it was less necessary. [So the discourse is addressed to women, children, servants, young men, etc., Eph. v. 22, etc.; 1 John ii. 18; 2 John 1: and to all together, 1 Pet. iii. 8; v. 5. *Paul* gives an injunction to Archippus through the Colossians, iv. 17. *V. G.*] The writings of the apostles were publicly read in the assembly, as those of the prophets formerly

were : how much more should every man be free to read them in private, as much as is requisite, without a dispensation from the Pope ! For it is more profitable often to read, what is safe once to hear. Paul elsewhere mentions the *bishops* and *deacons* ; Phil. i. 1. Here he only names *them that rule—the ministers* ; comp. 1 Thess. v. 12 ; 1 Tim. v. 17. He sends salutations to them *all* ; for those to whom he writes were in many places. *All the saints*—Believers, especially Israelites.

25. *Grace*—A clause peculiar to *Paul*.

ANNOTATIONS

ON THE

EPISTLE OF JAMES.

CHAPTER I.

1. *James*—*Peter*, *John*, and *James* were the apostles of the circumcision; Gal. ii. *James* was especially employed at Jerusalem and in Palestine and Syria; *Peter*, at Babylon and in other parts of the East; *John*, at Ephesus and in Asia. Of the twelve apostles, these and *Jude* have left us seven Epistles, called *General*, an old title, though not adapted to all alike, since some of them are addressed to individuals. The name *Canonical*, distinguishes them from Paul's Canonical Epistles. *John*, according to tradition, wrote from Ephesus to the Parthians; *Peter*, from Babylon to the *dispersed Jews* of Pontus, Galatia, Cappadocia, Asia, and Bithynia; *Jude*, from some place unknown, to the same persons as his brother *James*; *James* wrote from Jerusalem to the *twelve tribes scattered abroad*. This *James* is an apostle: see Acts xv. 23. [No doubt the *James* who wrote this epistle is the *James* referred to there, and at Acts xii. 1, xxi. 18. He is called by Paul, Gal. i. 19, the *brother of the Lord*. But this President (Bishop) of the church at Jerusalem cannot have been the son of Alphæus, one of the twelve, brother of *John*; comp. Jno. vii. 5, with vi. 67, 70. Nor can the state of things implied by this epistle have been well reached before that *James* was put to death, Acts xii. *Alf. So Hut.*, and many.]

The Epistle has three parts.

I. THE INSCRIPTION, ch. i. ver. 1.

II. AN EXHORTATION,

1. To patience, that the brethren endure outward, ver. 2-12, overcome inward temptations, ver. 13-15.
2. That, having regard to God's goodness, ver. 16-18; Every one be swift to HEAR, slow to SPEAK, slow to WRATH.

And these three subjects

(a) Are proposed, ver. 19-21;

(b) Are discussed:

I. That HEARING be joined with doing, ver. 22-25;

(And especially with bridling the tongue, ver. 26;

With compassion and purity, ver. 27;

Without respect of persons, ch. ii. ver. 1-13).

And, moreover, that faith be joined in all cases with works, ver. 14-26.

II. That the SPEECH be modest, ch. iii. ver. 1-12.

III. That WRATH, together with the other proud passions, be restrained, ver. 13-iv. 10, 11, 12, 13-17.

3. A second exhortation to Patience, which is

(a) Enforced by the COMING of the Judge, in which draws near—

I. The calamity of the wicked, ch. v. ver. 1-6;

II. The deliverance of the righteous, ver. 7-12.

(b) Is nourished by PRAYER, ver. 13-18.

III. THE CONCLUSION, by Apodioxis, [transfer of duty to another], ver. 19, 20.

Of the Lord Jesus Christ—The apostle does not again introduce the name of *Jesus Christ* in this Epistle, except ch. ii. 1; nor ever in his speeches, Acts xv. 14, 15, and xxi. 20, 21. If he had often used *Jesus'* name, it might have been supposed to arise from vanity, because he was the Lord's brother; and therefore he less knew Christ after the flesh: 2 Cor. v. 16. He does not mention Abraham, Isaac (except incidentally, ch. ii. 21), Jacob, or Moses; he says nothing of Judea, Jerusalem, and the temple. The whole Epistle flows from Christian newness. *To the twelve tribes*—Of Israel. *In their dispersion*—[Eng. Ver., *which are scattered abroad*]. 1 Pet. i. 1; Acts viii. 1; Sept., Deut. xxviii. 25, xxx. 4. *Greeting*—Gr. *χαίρειν*. A common word in salutations, and especially appropriate here. *Χαράν*, *joy*, in the next verse. The apostle's designs, amid the distress of

those times, to exhort to *patience*, and to check their Jewish *pride*, which was aggravated by the abuse of Christian faith: in short, to commend moderation, or, a spiritual calmness of soul. See notes on ver. 19: comp. Heb. xii. 1. For in many particulars the Epistle of James corresponds with the Epistle to the Hebrews, and also with the First Epistle of Peter. We will note the agreement where it occurs. Often different prophets and apostles have used the same sentiments and expressions, to confirm their hearers' minds.

2. *All joy*—[That is, *all sorts or kinds of joy*. *Alf.*, etc.] The meaning is, *Every trial should be esteemed a joy*. Hence *all* is transferred from the subject to the predicate, while this meaning is retained. A trial should not be esteemed other than a joy. Comp. Heb. xii. 11. So 1 Pet. v. 10, *of all grace*; Is. lx. 21, *Thy people shall be all righteous*. So Num. xiii. 2, 3; Dan. xii. 1; comp. Rev. xx. 15. The other degrees of patience are contained in *joy*, which is the highest. *Brethren*—James often uses this address, especially at the beginning of a new section. *Divers temptations*—So ver. 12; 1 Pet. i. 6; *various* of soul and body; for instance, *diseases*: ch. v. 16. *Ye fall into*—The same word is used Luke x. 30, compared with ver. 36.

3. *Your proving*, or *trial*—Gr. τὸ δοκιμὸν ὑμῶν. [*Beng.* here omits the words τῆς πίστεως, *of faith*, but without sufficient reason; and they are retained by *Tisch.*, *Alf.*, etc., as they were in later years by *Beng.* So *V. G.*, etc. (*E. B.*)] So *the trial*, 1 Pet. i. 7; Prov. xxvii. 21, Sept., *a man tested by his eulogists*. The meaning of the word δοκιμὸν, is therefore *trial patiently undergone*. Here *trial* is spoken of in general terms, and embraces the trial of faith, love, and hope. And though *faith* is not mentioned here, yet to James also, *faith* is all in all. See ver. 6, and v. 15. And *the trial of faith*, especially, is firmly established, on Peter's authority. *Worketh patience*—The same expression is used, Rom. v. 3, with the addition, *and patience experience*. See below, ver. 12. *Patience*—See ver. 12, and Luke viii. 15, note. So Psalm lxii. 6, Sept., *for my expectation (patience) is from him*.

4. *Perfect work*—This is followed by *a perfect man*. The man himself is characterised from his condition and work. To attain this, *joy* is needed. Τέλειος, *perfect*, is equivalent to δοκιμὸς, *tried*, in ver. 12. Compare the note on 2 Tim. ii. 15. *Let—have*—He exhorts as in ver. 2, *COUNT*. The patience which rejoices is perfect. *Perfect and entire*—This expression denotes something absolute: *wanting nothing*, is relative; for *to be in want*, is opposed to *to abound*. [Worldly, or even literary men, when they desire to praise any one

very highly, style him an accomplished man. We may see from the passage itself with what characters this description truly corresponds: *probation* is required, and *perfect work*. That which seems *complete* to the world is *nothing* to God, in the absence of *faith*. *V. G.*]

5. *If*—The connection of the subjects in the first and following verses, and in the first and following verses of ch. iv., will be evident to him, who, while he suffers wrongfully, refers to this passage. For the good and the bad affections are brought forward variously. *But*—Gr. *ὅτι* [not rendered in Eng. Ver.] An antithesis, *wanting nothing*, and *if any man lack*. *Wisdom*—By which we understand the source and cause of temptation, and how it is to be borne, and how, for example, *sickness* is to be met. *Patience* is more in a good man's power than wisdom; the former is to be exercised, the latter asked for. The highest wisdom, which governs patience in the trial of poverty and riches, is described in ver. 9 and 10. *Let him ask*—James strongly urges *the prayer of faith*. Comp. ch. v. 13, and following verses. *To all*—Who ask aright. *Simply*—Gr. *ἀπλῶς*. [This is right, not as Eng. Ver., *literally*. *Alf.*, etc.] Construe with *who giveth to all*. Divine *simplicity* is an admirable virtue. He gives simply, to the more or the less worthy, whether they are to use his gifts well or ill. To this simplicity that of the faithful answers, not that of *the double-minded*. *Upbraideth not*—He gives no repulse: when he blesses, he neither upbraids us with our past folly and unworthiness, nor with future abuse of his goodness.

6. *In faith*—To James also *faith* is all in all. Comp. ch. v. 15. In the middle of the Epistle he merely removes the hindrances to faith, [and shows its true character. *V. G.*] *Is like*—The same word occurs ver. 23. *A wave of the sea*—Such is he who is destitute of wisdom, not obtained by prayer. *Driven by the wind*—From without. *Tossed*—From within, by its own instability. [This distinction was not held good in the Greek usage. The two words are synonymous. *Hut.*]

7. *For let not that man think*—Faith does not *fancy*. He who *thinks*, or *fancies*, as the double-minded man, *thinks* in vain.

8. [Render, *He* (the man described above) *is a man with two minds, unstable in all his ways*. *Alf.*, (nearly so *Hut.*)] *A double-minded man*—Gr. *ἀνὴρ διψυχος*. The same word is applied, ch. iv. 8, to those who have not a heart pure and *wholly* given up to God. The word does not occur elsewhere in the New Testament, or in the Septuagint. It may be translated, *having two souls*, as we speak of a *double-tongued* man. Such a man has, as it were, two souls, of which the one holds one opinion, the other another. Ecclesiasticus ii. 12,

Woe to fearful hearts, and faint hands, and the sinner that goeth two ways! [On the word *man*, comp. v. 12, 20. *V. G.*] *Unstable*—For he does not obtain Divine guidance by prayer: and being without *wisdom*, he is at variance with himself and others. Comp. ch. iii. 16.

9. *Glory*—Gr. *χαυδαδω* [Eng. Ver., *rejoice*]. The best remedy against double-mindedness. The word *glorying* occurs also, ch. ii. 18, iii. 14, iv. 16. *The brother*—James thinks it fitting thus to style the lowly rather than the rich. *Of low degree*—Poor and tempted. *In that he is exalted*—James proposes to speak of the lowly and the rich: he shortly afterwards treats of the rich, ver. 11; and then of the lowly, ver. 12; being about to discuss each subject more fully in ch. v. The design of the whole Epistle is, to bring all things into proper relations. Comp. ch. ii. 1, v. 13. *Exaltation*, blessedness, the *unfading crown of life*.

10. *The rich*—A *Synecdoche* [use of a part for the whole] for every one that is prosperous and in high standing. *In that he is brought low*—This is strictly construed with *let—rejoice*. Compare 2 Cor. xii. 9; 2 Sam. vi. 22. *Ταπεινωσις*, *humiliation*, does not denote the *fading away* of the rich man, but the lowliness of mind arising from the sight of that fading away. *Because as—As the flower of the field—the fashion of it perisheth*; the first member of the comparison: *so shall the rich man fade away*, ver. 11; the second member. *The flower of the grass*—That part of the grass which is most beautiful, the flower, 1 Pet. i. 24.

11. *The sun is risen—perisheth*—Four points: the first is the cause of the second, the third of the fourth. *Burning heat*—The mid-day heat and parching wind, following the sun's rising. A gradation. *The grace*—Which is in the flower. *His ways*—Gr. *πορείαις*. Elsewhere *εὐπορία*, *success in one's ways*, is attributed to the rich; but the apostle uses the simple word, and that too in the plural, because of the burdensome extent of his undertakings. *Shall fade away*—In death.

12. *Blessed*—This word, and the *crown of life*, are opposed to *shall fade away*. *Shall endure*—[But the present sense is right, as Eng. Ver. *Alf.*, etc.] See ver. 3 and 4; 1 Pet. ii. 20. [Omit *ὁ Κύριος*, *the Lord*. *Tisch.*, *Alf.* Render, *which he hath*]. *Hath promised*—See ch. ii. 5. *Who love him*—Love produces *patience*. [He knows how to regard all temptations properly; Rom. viii. 28. *V. G.*]

13. *No man, when he is tempted*—Now follows another section on temptations. It is an important element of patience to know the source of the evil. *Say*—In heart or word. *He*—That is, Neither

do any sins tempt God from without, to entice us to worse; nor does he tempt any man of his own accord. This very thing is also characteristic of the Divine *simplicity*, ver. 5. The word *αὐτὸς*, *he*, often implies something spontaneous; wherefore *βουληθεὶς*, *of his own will*, ver. 18, agrees with this. [The rendering of *ἀκείραστος*, *cannot be tempted*, in Eng. Ver. is wrong. It means, *unversed in, without experience of*, i. e., *God has nothing to do with evil*; and this sense suits the context well. *Hut.*, *Alf.*, etc.]

14. *Every man*—Antithetical to *no man*, ver. 13. *Of*—Lust is the harlot: human nature, the man. *His own*—We must therefore seek the cause of sin in ourselves, and not from without. Even the devil's suggestions do not occasion danger, before they become *our own*. Every one has *his own lust*, arising from *his own* disposition, temperament, and habit. *Drawn away*—Gr. *ἔξελκόμενος*. In the beginning of the temptation, *which draws him away from truth and virtue*. A passive participle. *Enticed*—Gr. *δεδελεζόμενος*. As it progresses, admitting the allurement to evil. A middle participle.

15. *When it hath conceived*—Sin arising from man's will. *Sin*—The act of sin. It does not therefore follow that concupiscence itself is not sin. He that begets man, is man. *When it is finished*—Having attained its full strength, which quickly takes place. *Death*—Sin is born big with death.

16. *Do not err*—It is a great *error* to attribute to God the evils we receive, and not the blessings. It is for *love*, to lead us away from this error. A faithful admonition. Comp. ch. v. 19.

17. *Every*—The connection of the discourse is evident, when thus resolved: *δόσεις*, a *giving*, which is altogether good; *δώρημα*, a *boon*, which is altogether perfect. No evil things come from above, but only things good and perfect. *Good* and *perfect* form the predicate of the sentence; *giving* and *boon* [Eng. Ver. renders both *gift*] are the subject. *Every*, in both clauses, if the meaning is considered, belongs to the subject. [This weakens the sense. He says not only that *no evil comes from God*, but further that *all good comes from him*, and not from elsewhere. *Hut.*, etc.] Comp. *all*, ver. 2, note. *Giving*—[Eng. Ver., *gift*]—A *good gift*, as opposed to *sin*, denotes that which, from the beginning and daily, tends to righteousness and piety. A *perfect boon*, as opposed to *when it is finished and death*, denotes that which relates to *perfection* and a happy life; comp. 2 Pet. i. 3. *Is that which descends from above*—[Eng. Ver., (*is from above*, etc.) and *Beng.* are both wrong. Render, —*gift descendeth from above, from the Father of the lights* (the heavenly bodies), etc. *Alf.* So. *Hut.*, etc.] Comp. *descendeth*, iii. 15. *From*—

Namely, *from the Father of lights*. The expression *from above* is explained. *The Father of lights*—The title of *Father* is very appropriate here. There follows in the next verse, *he begat us*. He stands in the place of father and mother. He is the Father even of spiritual lights in the kingdom of grace and glory. Much more than is he himself "*Light*," 1 John i. 5. To the mention of *light* there is immediately added, as usual, that *life*, by regeneration, ver. 18. *With whom is no variation* [Eng. Ver., *variableness*], *neither shadow of turning*—*Παραλλαγή*, *variation*, denotes a change in the understanding (see 2 Kings ix. 20, Sept.); *τροπή*, a change in the will. In each word there is a metaphor from the stars, very appropriate here, where *lights* are mentioned. [Dr. Clarke even finds here an allusion to *horizontal parallax* of the heavenly bodies; a phenomenon unknown for many centuries after James wrote]. *Παραλλαγή*, *variation*, and *τροπή*, *turning*, occur in nature (see *τροπὰς*, *turnings* [Eng. Ver., *ordinances*] in Job xxxviii. 33), which has a daily alternation of day and night, and has at one time longer days, at another, longer nights: but there is no such thing in God. He is pure Light. *Variation and change*, if they occur at all, occur in us, and not in the Father of lights. *Ἀποσχίασμα* may mean *shadow*, that is, *likeness*. But here it is opposed to *lights*, and is therefore used more strictly; so that *ἀποσχίασμα τροπῆς* is the *first casting of a shadow, which is accompanied by a revolution*. The same Hebraistic use of the genitive occurs shortly after in ver. 21, *superfluity of naughtiness*, whence we may infer an opposition between *variableness* and *good gift*; just as *shadow of turning* is opposed to *perfect gift*. *Παραλλαγή*, *variation*, denotes something greater: hence there is a gradation in the negative sentence: *not even the shadow of turning*. This makes up *perfection*; the former is *good*. He is *more perfect* who has not even the shadow of turning.

18. *Of his own will*—With a disposition most loving, most free, most pure, most fruitful. In Hebrew כָּ, from חָבַב, *he willed*: comp. John i. 13. *Mercy*, 1 Pet. i. 3, corresponds with this. There is an antithesis in the words, *Lust, when it hath conceived*. [This is forced. *Hut*. Render, *because he willed it*; i. e., of his own mere will. *Alf*.] *Begat he*—Antithetical to *bringeth forth*, ver. 15. *Us*—Who believe, especially of Israel. A twofold generation is spoken of, good and evil; and that which is in evil is described by abstract terms, that which is in good by concrete. *Of truth*—The Gospel. *A kind of first fruits of his creatures*—We are of God by creation and generation; *his workmanship*, Eph. ii. 10; and *offspring*, Acts xvii. 29. Of all his visible *creatures*, so many and so great, the faithful are the

first fruits, the chief and noblest part, more holy than the rest and sanctifying the rest; and therefore they are exercised with temptations. *A kind of*: a modest expression, for strictly and absolutely Christ alone is *the first fruits*. [Rather, it denotes consecration, as in the Old Testament; *that we might be a sort of first-fruit of God's creatures*, because first of all his creatures consecrated to him, as being born of him. *Hut.*]

19. *Wherefore*—The Summing up, and also a Statement of what follows, in three divisions. Excess in words and the affections of *the tongue and the heart*, ver. 26, is unfavorable to profitable hearing. *Every man*—Opposed to *no man*, ver. 13; for this 19th verse refers to that, and not merely to the preceding verse. *Swift to hear*—The true method of hearing (*receive ye*), together with the obedience and right disposition of the hearers, is discussed in verses 21–27, and the whole of ch. ii. *Slow to speak*—This is discussed in ver. 26, and in ch. iii. *Slow to speak*; so that he speak nothing against God, ch. i. 13; nor anything improperly of God, ch. iii. 1–18. *Slow to wrath*—This is discussed, ch. iii. 13, 14, ch. iv. 5. *Slow to wrath*, or impatience, towards God, and to anger toward his neighbor. He who is *slow to anger* will readily forbear all anger, and assuredly all evil anger. Hastiness drives to sin.

20. *Wrath*—A most powerful passion. *Of man*—The male sex especially cherishes wrath, 1 Tim. ii. 8; and its actions, whether just or unjust, are more widely exposed. [But no such sharp precision in the use of the word *ἀνδρῶς*, *man*, is to be supposed here. *Hut., Alf.*] Natural wrath is here implied, without grace. *The righteousness of God*—All duties divinely enjoined and pleasing to God. *Worketh not*—That is, altogether hinders the righteousness of God; although it seems to itself, while inflamed, especially to work that righteousness; [and therefore it constitutes the principal part of this three-membered sentence. *V. G.*] Purer effects are produced without anger.

21. *Laying aside all filthiness*—A metaphor from a garment; ch. ii. 2. *Ῥοπή*, *defilement*, which is washed away by hearing the word: John xv. 3. *Superfluity of naughtiness*—*Abundance*. [This is a better word; *superfluity* is perhaps too strong for *περισσὶα*. *Alf.*]; *excess, which is usually faulty*, especially in speaking (Matt. v. 37). [In thoughts, words, gestures, and works, excess is faulty. *V. G.*] *Kaxia*, is not *malice* or *craftiness*; but *badness* or *vice*, as opposed to virtue; and the genitive *κακίας*, *of naughtiness*, has here the force of an epithet, [that is, *faulty excess*. But Eng. Ver. is right.] *With meekness*—This is opposed to *wrath*, and is shown in

all things. Comp. 1 Pet. ii. 1, 2. Anger and sudden impetuosity of mind hinders hearing: therefore meekness is required. *Receive*—With your mind, with your ears, and in action. [Act the part of ready hearers. *V. G.*] *Engrafted*—By regeneration, ver. 18, and *by habit* [acquired from your earliest years. *V. G.*], Heb. v. 14; and also by custom derived from their ancestors, Israelites [namely, the people of God. *V. G.*], ver. 1. Comp. 2 Tim. i. 5. It is engrafted, and therefore most intimately connected with the faithful, and nigh unto them; Rom. x. 8: therefore it is to be received meekly. *The word*—The Gospel: 1 Pet. i. 23, etc. *Which is able*—With great efficacy. *To save*—The hope of *salvation* nourishes *meekness*; and the latter supports the former.

22. [*Deceiving your own selves*—Pleasing yourselves in hearing. *V. G.*]

23. *For*—The *self-deceit* of indolent hearers is unfolded. *Natural*—[Gr. *the countenance of his birth. Alf.*] Comp. ch. iii. 6. *In a mirror*—[Eng. Ver., *glass*]. The truth of Scripture is proved from this, that it presents to a man a most accurate portrait of his soul.

24. [*He beholdeth himself*—It can hardly happen that no knowledge whatever of one's self is imparted by hearing the word: 1 Cor. xiv. 24. *V. G.*] *Straightway*—Turning away to other subjects. The repetition of *xai, and*, very forcibly expresses this hastiness joined with levity. Gen. xxv. 34. *Forgetteth*—Forgetfulness is no excuse: ver. 25; 2 Pet. i. 9.

25. *Whoso looketh into*—Answering to ver. 24, *he beholdeth himself*. The word *παρὰπρῶ*, *I bend forward to look*, implies a search for a hidden object, which does not confine itself to *the surface of the mirror*, but penetrates within. Sir. xiv. 23, *he that peepeth through the windows of wisdom*. A blessed curiosity, if it results in fruit. *Into the perfect law of liberty*—He so styles the law, in so far as it is established by faith: Rom. iii. 31. Comp. the notes on ch. ii. 12 and 8. James takes care that no one abuse Paul's peculiar expressions *respecting the bondage and yoke of the law*. He who keeps the law is free: John viii. 31, 32. Man should answer the *perfection* of the law, in the perfection of his knowledge and obedience; otherwise he is not free, but *guilty*. Comp. ii. 10. *And continueth*—Antithetical to *goeth his way*, ver. 24. *This man—this man—This man*, I say. The words inserted express the reason of the predicate, and the repetition is forcible.

26. *If any man*—He now adds examples of *doing the work*. [Omit *ἐν ὑμῖν*, *among you*. Tisch., *Alf.*, etc. *Seemeth to be*—Or rather, *imagines he is; seemeth to himself to be. Alf.*] *Religious*—A wor-

shiper of God, privately and publicly. Hesychius defines the word, *θρησκος*, one who knows more than others, and has a nobler mind. So Œcumenius; one who knows the secret things of the law, and diligently observes them. *Bridleth not*—A most appropriate metaphor. Comp. ch. iii. 2, 3. *His tongue*—And heart. *His heart*—And tongue. The one leads and follows the other. Speech is of the tongue, affections, of the heart. [These two are similarly joined, Eccles. v. 1, 2. And that Book of Solomon agrees with this Epistle of James in this especially, that they both urge moderation in all things. Compare Matt. xii. 34. *The tongue sins in reproaches, perjuries, lying, jesting, false promises, murmuring, etc. V. G.*]; ver. 19.

27. *Religion*—[Or, *religious service. Alf.*] That is, only his worship who succors the wretched, and avoids those plunged in worldly gaiety, can be wholly right before God. *Pure and undefled*—Proceeding from *pure* love, and removed from *worldly deflement*. *To visit*—With advice, comfort, kind offices, and voluntarily. *The fatherless and widows*—That is, the afflicted, even strangers, who are neglected by many. *Synecdoche* [a part for the whole.] *In their affliction*—For if it is done for other reasons, it is not *religion*. *Himself unspotted*—That effect is produced by abstaining from intercourse with those who are of no benefit to us, nor we to them. *To keep*—Anxiously.

CHAPTER II.

1. *My brethren*—The equality of Christians, as indicated by the name of *brethren*, is the basis of this admonition. *In*—[Eng. Ver., *with*]. The phrases *ἐν προσωποληψίας ἔχειν*, *to have in respectings of persons*, and *ἐν ἐκτινώσει ἔχειν*, *to have in knowledge*, Rom. i. 28, are similar. *Receivings of persons*—[Eng. Ver. *respect of*]. The one (manner of receiving) refers to the rich who are strangers to the faith; the other, which differs widely, refers to the Christian poor. *Faith*—In which the poor abound. *Of glory*—The pronoun *our* seems to show, that this does not depend upon *Lord*. It is therefore in apposition, so that Christ himself is called *the Glory*. [Beng. would render, *the faith of our Lord Jesus Christ, the Glory*. But this is not justified by the references, and Eng. Ver. is better. *Alf.*] Comp.

Luke ii. 32; Is. xl. 5; Eph. i. 17; 1 Pet. iv. 14. *The Glory* is Christ himself. Thus James both declares him to be the Son of God, and publishes his resurrection from the dead, as becomes an apostle. Christ is Glory; and therefore faith in him is glorious, and the faithful are glorious. This glory of the faithful exceeds worldly honor; no respecter of persons acknowledges it.

2. *There come*—As an unknown stranger. *Assembly*—And that a sacred one; for he adds, *your*. The name of synagogue is transferred from Jews to Christians. *A man with a gold ring*—The use of rings was formerly more rare than now. The antithesis is a *poor man*. *Splendid*—[Eng. Ver., *goodly*]—Bright and new, of any color whatever.

3. *Ye look upon*—[Eng. Ver., *have respect*]—Admiringly. *Him that wareth*—Although you are ignorant who he is; when perhaps he may be a heathen. [Omit *αὐτῷ*, *unto him*. *Tisch.*, *Alf.*] *Thou—thou*—This has here the force of a proper name. [Omit *ᾧδε*, *here*. *Tisch.* (not *Alf.*)] *Sit here*—The antithesis is, *stand there*. *Honorably*—[Eng. Ver., *in a good place*]—הַשֵּׁב; Sept., *καλῶς*, *honorably*. *There*—At a distance from us.

4. *Neither*—Gr. *καὶ οὐ* [Eng. Ver. correctly, *are ye not then*]—*If*, of ver. 2, has its conclusion here: *καὶ οὐ, καὶ*, both ye do not discriminate aright, *and*. *Ye do not discriminate*—[Eng. Ver., *are ye not partial*]—Though you thus discriminate between the rich and the poor, you do not discriminate with due hesitation, consideration, and estimation, what should have been given to the poor man, rather, or at any rate not less, than to the rich. *Διακρίθη*, *he discriminated*, occurs in an active sense also in Rom. iv. 20. *Διακρίνεσθαι*, *to discriminate*, is used here in a good sense. To this compound, the simple *κρίται*, *judges*, is opposed, denoting those who settle any thing definitely. *Διάκρισις*, *discrimination*, should precede *κρίσις*, *judgment*; whereas you omit the former and exercise the latter. [But *διακρίνεσθαι* never has this meaning in the New Testament; but means *to doubt*. Render, *did ye not doubt within yourselves?* that is, your faith abolishes such distinctions; by making them ye become of those who doubt that faith. *Alf.*, *Hut.*] *Judges of evil thoughts*—*Judges*, *approvers of evil thoughts*; that is, of the rich, who have outward splendor, but abound with evil thoughts. They who honor the rich man above the poor, do not expressly desire to approve of his *evil thoughts*; but James so interprets their conduct, and imputes it to them, because the rich man in his pomp is full of evil thoughts. The more common sentiment is assumed to be known.

5. *Hearken*—By this address he checks and restrains rash judges,

showing that the presumption should be in favor of the poor, rather than the rich. *God*—Our judgment should conform to God's, even in ceremonies and outward manifestations. [The rendering is, *τοῖς πτωχοῦς τῷ κόσμῳ*, Tisch., etc., *the poor as regards the world*, Alf.; or rather, *the poor to the world*, that is, those who pass for poor in the world. *Hut.*] *Chose the poor*—They who are chosen, are needy. All the poor are not here meant, nor the poor only: for poverty and riches of themselves render no man good or evil; and yet the poor are everywhere pronounced happy in preference to the rich: ch. v. 1. And *wicked and rich, righteous and poor*, are generally synonymous. Is. liii. 9; Amos ii. 6, v. 12. The rich man, if he is good, renounces his riches; the poor man, if he is wicked, neglects the advantage of poverty. Many Christians were of the poor, few from among the rich; especially at Jerusalem, and among those to whom James writes. Comp. the notes on ch. v. 1 and following verses. So also 1 Cor. i. 27. *Rich in faith, and heirs*—Beza thus explains it: *He chose the poor, that they might become rich in faith, and heirs, etc* E. Schmid thus: *He chose the poor, who are however rich in faith, to be also heirs, etc.* The latter separates two points which are most intimately connected, *rich and heirs*. The former, contrary to the apostle's design, places *faith and love* after *election*. For James treats of the order of election, faith, and love, just as that order becomes known to us; and thus furnishes us with a rule of judgment respecting the poor; in which point of view not only faith, but also love, precedes election in the order of our knowledge. The apostle's meaning is this: *God chose the poor, who are rich in faith, and who are also heirs, etc.* Whence this argument is derived: Whoever are rich in faith and heirs, we should acknowledge and treat as God's chosen; but the poor are rich in faith, etc. Thus election is so far from preceding faith, that even the inheritance precedes election; and on considering the antithesis between *he chose* and *ye have despised*, this conclusion presents itself. Both God highly esteems, and we should have highly esteemed, those who are rich in faith, and heirs of the kingdom. *In faith*—Which looks to the Lord of glory. To this *faith* are assigned as a consequence the *riches* of heaven and of the world to come, even as the *inheritance* is assigned to *love*. *Heirs*—because sons. *Of the kingdom*—The highest dignity.

6. *Ye have despised*—While ye esteemed the poor too lightly. A most expressive word. *Do not rich men*—Not all, but very many, and none but they; for the poor cannot, even if they wished. The apostle mentions this, not to excite the godly to envy, but to show the unworthiness of the rich. *They*—[Not rendered in Eng. Ver.]—The

demonstrative pronoun, as in ver. 7. In Hebrew, **הם**. These are they who act both with open violence, and with the appearance of justice. *Draw you*—Violently.

7. *Blaspheme*—Prov. xxx. 9. The apostle is speaking chiefly of rich heathens. Comp. 1 Pet. iv. 14, ii. 12. For there were not many rich men among the Jews, at least at Jerusalem. *That worthy name*—**שׁוֹמֵר**, the name of God, to be praised above all things, **בִּי טוֹב**, since he is good and his name good. *Which is invoked over you*—[Eng. Ver., by the which ye are called]—From which ye are called the people of God. There is a similar expression, Gen. xlviii. 16; Is. iv. 1.

8. *The royal law*—Which does not allow itself to be *enslaved* at man's will; but is itself the law of *liberty*, ver. 12, and the sum of the commandments, ordering all to love and be loved—the greatest law of the Supreme King, who is Love, with whom there is no *accepting of persons*, and who exalts all his people to liberty and a kingdom, who commands them to avoid the accepting of persons, and can punish transgressors. *Ye fulfil*—Even by avoiding *the respecting of persons*. *According to*—This word particularizes: the law is the whole; that Scripture, *thou shalt love*, etc., is a part. Comp. ver. 10 and 11. *Thou shalt love*—Even in paying honor. The royal law is a law of love; Luther, Love is empress: comp. 2 Cor. ii. 8, note. *Thy neighbor*—Even though poor. *Well*—Gr. *καλῶς*, not in the sense noticed in ver. 3 [*in a good place*]; comp. ver. 19 and 7.

9. *Ye have respect to persons*—The respecting of persons does not love all alike. *Ye commit sin*—Your whole proceeding is sin. *For*, in ver. 10, refers to this. *Convinced*—Because of your respecting persons, incurring conviction.

10. *Offend*—Especially in a heinous manner. *Πταίειν*, *offend*, is used of a daily offence, ch. iii. 2.

11. *For he that said*—One Being gave the whole law; and they who violate his will in one point, violate it altogether.

12. *So speak ye*—Be such in speech. In this recapitulation he refers to ch. i. 26. *By the law of liberty*—See note at ch. i. 25. The law abhors slavery, and therefore also the respecting of persons.

13. *For—judgment*—That judgment of God respecting us, which no one shall escape, will be such towards every one, as every one shall have been: *without mercy* to him who hath showed no *mercy*. *Mercy*—This is synonymous with *love*, ver. 8; one common misery being assumed. [Omit *καί*, and. *Tisch., Af. So Beng.*] *Rejoiceth against*—An important word; a memorable statement. Judgment itself willingly bears this *rejoicing*. The apostles frequently omit the

connecting particle as here. *Mercy*—Divine mercy, answering to human. [But the sense is altogether general. *In the case of the merciful, the judgment which would condemn us all, is overpowered by mercy. Hut., Alf.*]

14. *What*—From ch. i. 22, the apostle has been exhorting to practice; now he meets those who avoid practice, under pretence of faith. Moreover, Paul thus taught:—*Righteousness and salvation are of faith, and not of works*. Already pretended Christians had abused this doctrine, as human perversity is wont to abuse every thing, and had employed Paul's words in a sense opposite to what he intended. Wherefore James (repeating here the same phrases, testimonies, and examples, which Paul used, Rom. iv. 3; Heb. xi. 17, 31) refutes, in ver. 24, 14, not Paul's doctrine, but the error of those who abuse it,—an error which seeks to shelter itself behind Paul's words. Sometimes the use of expressions good in themselves is checked, while many abuse them: comp. Jer. xxiii. 33 with Hab. i. 1 and Mal. i. 1. The characters of Paul and James, none will deny, differed widely; and some traces of this difference may be perceived in this chapter especially: comp. note on Gal. ii. 9. Nor, however, must they be supposed to be at variance with each other, as one might easily think, who should attach himself to Paul or James, separately. We should rather receive, most reverently and simply, without reserve or wresting of words, the doctrine of each as apostolical, and as proceeding from Christ and his Spirit. Both wrote the truth, and appropriately, but in different ways, as having to deal with different kinds of men. Moreover, James himself had maintained the cause of faith on another stage, Acts xv. 13–21: and afterwards, Paul himself strenuously urged works, especially in the Epistles written at the close of his life, when men were now abusing the doctrine of faith. Now, however, they both use the same words, though not altogether in the same sense, as we shall presently see. Moreover, this short verse is a summary of three divisions. Ver. 15–17 refer to *What doth it profit?* Ver. 18 and 19 answer to, *If any man say. Can faith save him?* is explained in ver. 20–26. Faith is introduced thrice, as being *dead* without works, namely, at the end of the first part, just at the end of the second, and at the end of the third, in ver. 17, 20, 26. *Though a man say that he hath faith*—He does not say, *if any man has*, but, *if any thinks and says that he has*. James, therefore, here means a true and living faith, as Paul everywhere does; and thus also in ver. 22, 18 at the end, where he treats of the good man who is under its influence; but afterwards, in this verse, and in the rest of the argument, under the name of *faith*, by way of

Mimesis [imitation of a supposed opponent's words], for brevity's sake, and speaking after the manner of men, he means the hypocrite's faith, which rests on *self-deceit*: ch. i. 22. He does not teach, that faith can exist without works, but rather, that faith cannot exist without works. He does not oppose faith and works; but he opposes the empty name of boasted faith, and the faith which is true and firm in itself, and full of fruit. *That faith*—[Eng. Ver. does not render the article ἡ, *that*]—The article has the force of a pronoun,—*that* pretended quality, which is called *faith*, just as *that* which *liars* boast of is called *wisdom*, ch. iii. 15. *Him*—Such a faith neither benefits another, nor saves the man *himself*.

15. *But if*—Gr. ἐὰν δὲ [Eng. Ver., does not render δὲ.] A comparison\ (the conditional clause of which, even by itself, conveys a timely admonition, appropriate to the subject): hence the *Epanalepsis* [same words at the beginning of a preceding clause, and the end of a subsequent clause], *what doth it profit?* ver. 14, 16.

16. *Of you*—This tacit appeal to his readers makes the conclusion more forcible. *Depart in peace*—A form of repulse even now in use: *God help you*, that is, *I will not*. *Be ye warmed and filled*—This is good and courteous advice, if clothing were at hand to warm, and food to satisfy.

17. *If it hath not works*—If the works which living faith produces in other cases have no existence, it *proves* that faith *itself* (this is the meaning of καθ' ἑαυτὴν) has no existence, or that that, which any one boasts of as faith, is dead. *Is dead*—As the mere saying, *Take food and drink and a garment*, is not meat and drink that satisfies, nor a garment that warms, so the saying, *I have faith*, is not real *faith*, which profits his neighbor, and benefits the speaker himself. The title *dead* strikes us with horror. The abstract word is used, the concrete is meant. Faith is dead; that is, the man who says that he has faith, has not that life, which is faith itself. A similar change in the attribution of words occurs, ch. iii. 4, note. *By itself*—[Not as Eng. Ver., *being alone*. *Alf.*, etc.] And when it has works it is *alive*, and is discerned to be so, not *by the works*, but *by itself*. It does not derive its life from works.

18. *But some one will say*—[Eng. Ver., *a man may say*]. Thinking more correctly than *that other man*, mentioned in ver. 14, and asserting the true nature of faith and works. [Omit σου, *thy* (with ἔργων, *works*). *Tisch.*, *Alf.* Render, *without the works*, (i. e., which should accompany it.) *Alf.*] *Show me thy faith without thy works*—(Show, if thou canst; that is, thou canst not); and *I will show thee by my works*, of which I know that I cannot be destitute, *my faith*.

There are two sayings, the former of which speaks of faith before works, the latter of works before faith, and that for emphasis; the former refers to *Thou hast faith*; the latter to, *and I have works*. [The *χωρίς*, *without*, gives point to the challenge, *show*, etc. *Nat. Crit.*]

19. *Thou believest*—There is an *Anaphora* [repetition of words in beginnings] in the word *thou*; for this verse also is embraced under the words, *a man will say*. [Read *ὅτι εἰς ὃ θεός ἐστιν*, *Thou believest that God is one*. *Tisch.*, *Alf.*, etc. The order of these words varies much in manuscripts; but in all the readings the idea of the *unity of God* is the prominent one. This article of faith is given as an *example*; and this one is selected for the reason which *Beng.* gives. *Hut.*] *One God*—That fundamental article, which has always distinguished believers from unbelievers, is prominently stated. *Believe*—The word *believe* is here used in a very wide sense; for the devils perceive, and understand, and remember, that there is a God, and one only. *And tremble*—In fearful expectation of eternal torments. So far is such a faith as that from justifying or saving; and yet it has some efficacy, but in an opposite direction. This, added against the reader's expectation, has great force.

20. *Wilt thou?*—A feeling question: *vain* men are in fact unwilling to know, and take refuge in their ignorance. *Vain man*—Uttering *vain and empty* words. [For *νεκρά*, *dead*, read *ἀργή*, *idle*. *Tisch.*, *Alf.*] *Without works is dead*—This is both illustrated and proved in the next verse. *Dead*—Without life and strength to justify and save.

21. *Abraham our father*—So Paul, Rom. iv. 1. *Justified by works*—James recognizes the inward and peculiar power of faith, which precedes works, and is distinct from works and from their salutary influence upon faith (ver. 22): but hypocrites are ignorant of this; more readily commending works, of which, nevertheless, they themselves are destitute. Therefore James argues from their own standpoint; and to convince them, he mentions works chiefly, assuming meanwhile as their basis the active principle of faith. Nor does James use the word *δικαιοῦσθαι*, *to be justified*, in a different sense from Paul; in whose sense *righteousness* is most intimately connected with salvation, ver. 14. But that sense is a very pregnant one; so that *righteousness* is co-extensive with *sin*, with its *guilt* and *corruption* (see especially, Rom. iii. 20, note); *righteousness*, denoting that whereby a man is, is adjudged, and is pronounced, *a righteous man*; that is, one with whom God is no longer angry because of his guilt, but reconciled: and who, in turn, is no longer God's enemy, but his *friend*, ver. 23.

Comp. Rom. viii. 7, with what precedes and follows. Now both James and Paul apply *δικαιῶν*, to justify, in the same sense; Paul more restrictively, and James more widely; because Paul usually speaks of the act of justification, which chiefly consists in the remission of sins; whereas James, which is especially to be noted, speaks of the state resulting from the same justification (incorrectly but frequently termed a second justification), when a man continues in the righteousness which is of faith, and advances in that which is of works. Hence Paul, from Gen. xv. 6, cites Abraham as believing; James, from Gen. xxii. 10, as even offering his son, long afterwards. The former simply adduces, *It was counted to him*; the latter also, *He was called friend*, which was afterwards added. The former says, *God justifies*, and *justifies the ungodly*, and *we are justified*; the latter simply says, *A man is justified*. The former mentions faith only, and not works, although they proceed from faith; the latter mentions faith and works. [*When he offered—Not had offered*, as Eng. Ver. *Alf.*] *Upon the altar*—He intimates that Abraham's work was altogether in earnest.

22. *That*—[This is right; not as Eng. Ver., *how. Alf.*] Here are two clauses; and if *faith* be emphasized in the former, and *works* in the latter, it will make prominent the sense by which the mutual bearing of the parts is expressed. *Faith*—By faith Abraham offered his son, Heb. xi. 17. *Wrought with*—Therefore faith has one kind of efficacy and *working*; works, another: and indeed faith is before works and *with* them. Works do not animate faith; but faith produces works, and works perfect faith. *Was made perfect*—He does not say, *was made alive*. Faith derives from works not its reality, for it has that before works, but its perfection and attainment of the Divine friendship; ver. 23. Comp. John xv. 10. The vigor of faith, which produces works, is increased, aroused, and strengthened by the very act of producing them, just as the natural heat of the body is promoted by the exercise which it stimulates. See 1 John iii. 22. Abraham returned from that sacrifice much more perfect in faith than he had gone to it. Faith itself *is perfected*, that is, is shown to be true, by works. [*Not shown to be true, but-completed*, developed, and brought to perfection by obedience. *Alf.*]

23. *The Scripture was fulfilled*—The sense is here anticipated, for it was *fulfilled* before it was *written*: but at what part of Abraham's time was it fulfilled? When he first believed, or afterwards, when he offered his son? At both times: but James especially refers to the time of the offering, since he is speaking of Abraham's state after his justification; to which, *he was called the friend of God*, also re-

fers; but from this he proves justification by works; from the former expression, justification by faith. *And he was called the friend of God*—This is the second part of the whole verse; for it has no reference to *was fulfilled*. Abraham had already been God's *friend*, before his death; and after his death he was so called by his posterity, 2 Chron. xx. 7; and by God himself, Is. xli. 8. He was the *friend*, in an active sense, *the lover of God*, which refers to works; and in a passive sense, *loved by God*, which refers to justification by works. Both senses, united by the force of the relatives, are found also in John xv. 14. [But the sense here is rather *God's friend*, he whom God loves. *Hut.*] In Hebrew it is אהב, which, in the passages cited, is active in form, but passive in meaning. At least the parallel words in Isaiah are, *servant, elect, and friend*; and in the Sept., *ὃν ἠγάπησα, whom I loved*, as in 2 Chron. xx. 7, it is *τῷ ἠγαπημένῳ σου, beloved by Thee*. On which passage also the Halle reviewers remark, that Abraham is called by the Arabs as it were by a proper name, *Alchahil*, that is, the friend of God. So also Judith vii. 22, in the Latin, *Abraham was made God's friend*, though these words are not found in the Greek text.

24. *Ye see*—So *seest thou*, ver. 22. [Omit *τοῖνον, then. Tisch., Alf.*] *Is justified by works*—See ver. 21, note. *A man*—Whether Jew or Greek. *Only*—Here Scripture has prophetically stigmatized these degenerate disciples of Luther, who ever call for *faith only*, not that of Paul, but faith isolated from works.

25. *Also*—*Rahab*—After a man, Abraham, the father of the Jewish nation, he brings forward a woman (for he addresses men and women; ch. iv. 4), a Gentile, and dissolute, that no one may require works from Jews only.

26. *For*—*For*, for *therefore*, as Rom. iii. 28, note. *The body without the spirit*—*Πνεῦμα* often denotes *πνοήν, the breath*, the sign of life; but when opposed to *the body*, it denotes the spirit or soul; nor is that sense foreign to this passage. Faith without works resembles a lifeless body; but living faith does not therefore derive its life from works. It has been already explained, at ver. 21, why James has mentioned works rather than the peculiar energy of faith. Vain pretenders have the *form*, but not the *power of godliness*. 2 Tim. iii. 5; Tit. i. 16.

CHAPTER III.

1. *Not many*—[*teachers*—Not *masters*, as Eng. Ver. *Alf.*] A rightly governed tongue is rare. Ver. 2, *all*. There should therefore be few teachers. Comp. Rom. xv. 18. In accordance with this principle also, a teacher should not be *much* given to speaking. *Be*—Voluntarily. *Greater condemnation*—Because of more numerous offences. Comp. Wisdom vi. 5. [For we must give an account of all our words. *V. G.*]

2. *Many*—*In many* and various things and *ways*. *All*—[*We all offend*. Eng. Ver. may give a wrong impression; *we offend all*. *All*—Gr. *ἅπαντες*, a strong word; *all* without exception. *Alf.*, etc.] The apostles do not even except themselves; 1 John i. 8. *In word*—In a single word. Opposed to *many* things. The tongue does not always answer to the feeling. *Offend*—This word is properly used of a fault or slip of the tongue. *The same*—Only. *Able to bridle the whole body*—The description of a *perfect man*. *The body*—That is, the man himself. In antithesis to the tongue, which is a *member*; ver. 5. Comp. *body*, ver. 3, 6.

3. [For *ἰδοὺ*, *Behold*, read *εἰ δὲ*, but *if*. *Tisch.*, *Alf.* *Beng.* reads *ἴδε*, *lo*, without sufficient authority.] *Horses*—This is emphatically put first. *Mouths*—Appropriately said; for the tongue is *in the mouth*.

4. *Even*—Gr. *xai* [Eng. Ver., *and*]. Not only animals, but even ships. *Fierce*—There is a twofold resistance: the bulk of the ships, and the force of the winds. *With a helm*—An elegant simile, applied to the tongue. The phrases, *very small* and *a small member*, correspond. The same may be applied to the pen, the tongue's substitute between the absent. *Whithersoever the force applied by the steersman may will*—The force moving, and turning, and directing to its place. [But Eng. Ver. conveys the correct idea, *whithersoever the governor listeth*, or literally, *the desire of the steersman may wish*. *Hut.*, *Alf.*] The feeling which moves the tongue corresponds with this. *Listeth*—That is, wherever he wishes, who commands; for the *moving force* [see note just above] is under his control.

5. *Boasteth great things*—Makes great pretensions, both of the past and the future. There is often *great importance* in what the careless think *small*. The idea of *greatness* is also conveyed by the words, *world*, the *course of nature*, and *hell*, ver. 6. *Behold*—The word *behold*, used for the third time, is prefixed to the third comparison. [For *ὀλίγον*, *little* (fire), read *ἥλιον*, *how little*. *Tisch.*, *Alf.* (Bu

ἥλιον usually means *how great*, and so *De W.*, here). Render, *behold how small a fire kindleth how great a forest.* *Hut.*, *Alf.*]

6. *The world*—[*Eng. Ver.*, *a world.*] A part of the subject, with the addition of the article (as *ἡ σπιλοῦσα*, *that which defileth*, which follows), showing why the tongue is called *fire*: namely, because it is a world of iniquity. The words, *how great a matter*, and *the world*, refer to each other. As man is an image of the universe, so the tongue is an image of man, exciting him throughout. The universe is often symbolized by man: *Ps.* cxxxix. 15; *Eccles.* xii. 2; and not only by man: but also the whale, *Jonah* ii. 3, 6, 7. James uses this figure. *The world* has its higher and its lower parts: these are, in a better point of view, the heaven and the earth; in a worse, the earth and hell. And as in the world, heaven or hell bear relation to the earth; so in man, the heart, whose instrument is the tongue, bears relation to the whole *body* or nature. For with the good, heaven, and with the wicked, hell, has its veins in the heart: whence so many wonders are diffused to *the course of nature*. We may learn from *Ps.* lxxvii. 18, what this *course* means. *The voice of Thy thunder was in the heaven, Thy lightnings lightened the world*: for as there *גלגל*, *in heaven*, *Sept.* τροχός, *a wheel*, as opposed to *תבל*, *τῆ οἴκου μένη*, *the world*, denotes the celestial or aerial sphere, so here *τροχός τῆς γενέσεως*, *the course (wheel) of nature*, as opposed to *τῆ γένεση*, *hell*, or the heart, denotes the higher parts of the earth, or the entire nature of man which is between heaven and hell; and therefore the *body* with its entire constitution. *Comp. ver.* 15, *from above, earthly, devilish.* *Γένεσις*, the natural constitution; *i.* 28; and life; *Judith* xii. 18. *Πάσαι τὰς ἡμέρας τῆς γενέσεώς μου*, *all the days since I was born*. The metaphor, from a round wheel, is very appropriate: for as a wheel is turned about very swiftly, so it is with the sphere of heaven, and the nature of man; and this, being kindled while it revolves, is soon wrapped in a blaze, so that the fire seems not only to be borne in a circle, but also to be a circle. Respecting *the flaming wheels* of the Divine throne, see *Dan.* vii. 9. [Omit *ὄτως*, so. *Tisch.*, *Alf.* So *Beng.* Render, *the tongue is among our members that one which*, etc. *Alf.* So *Beng.*] There are three comparisons beginning with *ἴδε, ἰδοὺ, ἰδοὺ* (*ver.* 3, 4, 5). The third comparison begins in the middle of *ver.* 5: *Behold, how great*, etc.; the conclusion begins at the beginning of *ver.* 6, and consists of two declarations, the former of which is: *And the tongue is*, etc.: the other is, *The tongue is among our members*, etc. *ὄτως*, so, would be out of place between them. The explanation follows, *since it both inflames and is itself inflamed*, etc.; where, by a metaphor from the universe to man, the *wheel*, or higher sphere (*comp. Ps.*

lxxvii. 18), is man's rational nature itself; but *hell* is the lower part, the heart. *The tongue*, situated between, is inflamed by the lower parts, and inflames the higher, being itself a *world*, or orb of iniquity. [This is inadmissible. Render, *which defileth the whole body, and setteth on fire the orb of the creation*, etc. *Alf.*, and nearly so, *Hut.*] *Is*—Gr. *καθιστάται*. The same word occurs, ch. iv. 4. *Defileth*—As fire, by smoke. *Setteth on fire, and is set on fire*—Since it both inflames and is inflamed. The passive succeeds the active; for he who sins with his tongue, more and more loses power over himself.

7. *For*—Nothing is more violent than fire. *The nature of beasts*—[Eng. Ver., *every kind of beasts*]—A circumlocution for *beasts*. *Is tamed and hath been tamed*—*Is tamed*, in a passive sense: *and hath been tamed*, in a middle sense. *To mankind*—Gr. *τῇ φύσει τῆ ἀνθρωπίνῃ* [literally, *to man's nature*]. The dative case denotes the obedience of those things which are tamed. [But the dative is the agent; *tamed by the nature of man*. *Hut.*]

8. *No man*—The antithesis is, *of man*, ver. 7. *Οὐδεὶς*, *no other*; scarcely each one himself. [But there is no reference to others. *No man* can tame his tongue. *Hut.* For *ἀκατάσχετον*, *unruly*, read *ἀκατάστατον*, *restless*, (*fickle*). *Tisch.*, *Alf.*] *Unruly*—So *πῦρ*, *fire*, ver. 6. *Full*—The nominative, after the parenthesis, compared with ver. 6. Then especially the evil is not to be restrained, *when* it swells with deadly poison.

9. *Therewith*—*therewith*—A very expressive phrase. [For *θεόν*, *God*, read *Κύριον*, *the Lord*. *Tisch.*, *Alf.*, etc.] *After the similitude of God*—We have lost God's likeness: there remains however from it an indestructible nobleness, which we should reverence both in ourselves and in others. Moreover, we remain men, capable, by the Divine *blessing*, of being formed again after that likeness, to which man's likeness should conform. They who curse, hinder that effect. Absalom has fallen from his father's favor, yet the people recognize him as the king's son.

10. *Out of the same mouth proceedeth blessing and cursing*—Ps. lxxii. 4. Sept., *they blessed with their mouth, but in their heart they cursed*. *There is no need*—[Eng. Ver., *ought not*]—That is, it is by no means becoming. *These things so*—*These* good things, with the evils *so* mixed with them. [Wrong. *These things* themselves; *so*, the form or manner. *Hut.*]

11. *A fountain*—The heart resembles this. *Opening*—[Eng. Ver., *place*]—The mouth resembles this.

12. *Can ?*—He now prepares to pass from the mouth to the heart. He had said of the former, *There is no need*; he says of the latter,

It is impossible. [The true reading is, οὔτε ἄλυχόν γλυκὸν ποιῆσαι ὕδωρ, nor can salt (water) bring forth sweet water. Tisch., Alf., etc. Nearly so, Beng.] The apostle had said, in ver. 11, that it is not fitting that two contraries proceed from one source; he now says, that nothing can proceed from any source, unless it be of the same kind. *Salt*, in the nominative case, has a substantive force, as, just before, *sweet and bitter*. Hesychius, ἄλυχῆ, ἡ θάλασσα, the sea. In James, ἄλυχόν, salt, has a wider meaning, a salt lake or spring pouring forth water. Οὕτως, so, is used before the word salt, because this similitude, already set forth in ver. 11, becomes more exact, and contains here the very conclusion which is to be added immediately without figure.

18. *Who?*—All wish to appear wise; all are not so. *Let him show*—By deed, rather than by words. *A good conversation*—The opposite is found in ver. 16. This *good conversation* itself is described, ver. 17, 18; comp. 1 Pet. ii. 12. *With meekness of wisdom*—*In meekness*, with which true *wisdom* is connected.

14. *Bitter emulation*—[Not as Eng. Ver., *envying*]—Friendly emulation is not condemned, nor kindly indignation, proceeding from faithfulness and love. *Not*—They boast and lie against the truth. who, when they have bitter emulation, still profess that they themselves have wisdom.

15. [Render, *This wisdom is not (one) descending from above, but earthly*, etc. Alf., Hut. *From above*—Ch. i. 17. *V. G.*] *Earthly*—Not heavenly, descending from the Father. *Sensual*—Not spiritual, from the Holy Spirit. Comp. *animal*, 1 Cor. ii. 14; Jude 19. This is a mean between *earthly* and *devilish*. *Devilish*—Such as even devils have, ii. 19; not that which Christ gives.

16. *There confusion*—Opposed to *peace*, ver. 17. The character of that wisdom is known by the effect. James disdains to call it *fruit*. Comp. ver. 17 and 18. *Every evil work*—The force of *every* is plain, if the sentence is thus stated: *Every work* arising from that source is evil. The antithesis is, *full of mercy and of good fruits*, etc.

17. *First pure*—Pure from earthly, animal, and devilish defilements. A kind of anticipation. Being about to commend *peace*, he first removes that *unholy peace* with the world, which collects and cements everything it meets: i. 27, at the end, and iv. 4, throughout. Thus also, *cleanse your hands*, etc.; iv. 8; 1 Pet. i. 22. *Peaceable*—The whole; the parts follow. *Gentle*—Lenient, not harsh in cases where a neighbor's duties are in question. *Easy to be entreated*—Tractable, not morose, where a neighbor's fault is in question. *Full of mercy*—Where the question concerns a neighbor's misery. *Good*

fruits—Two more distinguished fruits follow worthy of special commendation to those whom he addresses: *not judging and without pretence*. *Not judging*—Gr. ἀδίδυπτος. It does not make a distinction where it is unnecessary; for instance, between the great and the humble. It embraces all good and just things: it rejects all evil things. It acts *impartially*, not harshly esteeming one above others. [Thus *Beng.* gives much the same sense as Eng. Ver., *without partiality*. But the true sense seems to be, *without doubting*, free from every kind of duplicity and uncertainty. *Hut., Alf.* etc. Omit *καὶ, and. Tisch., Alf.*] *Without pretence*—[Eng. Ver., *hypocrisy*]—Removed from pretence and flattery, which is exercised directly towards the powerful, indirectly towards the humble, by harshness.

18. *The fruit of righteousness—in peace*—So Heb. xii. 11, note. The fruit of righteousness is most abundant; although that fruitfulness does not appear at the very beginning. *Righteousness* is peaceable; *peace* is fruitful. *Is sown in peace*—The expression, *is sown*, accords with *fruit*. *Peace* is described, ver. 17. *On the sowing and the righteous*, see Ps. xvii. 11, in the Hebrew. *For* [Eng. Ver. correctly, *of or by*] *them that make peace*—The dative of advantage, with a limiting force. See the opposite, iv. 1, 2. Προεῖν εἰρήνην, to *put forth peace*; as ποτῆσαι ὕδωρ, to *send forth water*, ver. 12.

CHAPTER IV.

1. *Whence?*—James hints that many often seek the causes of contentions, though they are evident. *Wars and fightings*—Opposed to peace, of which he treats in ch. iii. *Fighting* is the prosecution of *war*. *Ye fight and war* follows presently in ver. 2. An inverted *Chiasmus* [cross reference. Read *καὶ πόθεν μάχαι, and whence (are) fightings. Tisch., Alf., etc.*] *Hence*—Referring to *pleasures*, expressly mentioned ver. 3, and implied in ch. iii. *That war*—The same word occurs, 1 Pet. ii. 11. *In your members*—The body is the first seat of war; thence follows the war of man with man, of king with king, of nation with nation.

2. *Ye lust*—A kind of *Anaphora* [repetition of words in beginnings], intensifying the sentiment. *Ye desire*, with longing for an object:

ye kill and envy, man with man; *ye fight and war*, many against many. *Ye kill and envy*—[Eng. Ver., *desire to have*]*—Ye kill* through hatred and envy. One sentiment is expressed by two words. The same verb occurs, ch. v. 6. He who covets any object, desires the removal of the former possessor. He mentions murderers, as in ver. 4, adulterers. Comp. 1 John iii. 15. Thus, *φονεύετε, do ye murder?* Ps. lxii. 3, Sept. And the tenor of the whole Epistle of James very closely resembles the whole of this Psalm. See notes at ver. 7, 12, 14, i. 3, iii. 10. See also Ps. x. 8. [Omit δὲ, *yet. Tisch., Alf., etc.*] *Because*—This is connected with the threefold clause, *and ye have not; and ye cannot obtain; yet ye have not. Ye ask not*—For the lustful, the murderer, and the contentious man, cannot pray.

3. *Receive not*—He does not here say, *ye have not. To ask and to receive* are relative terms. *Ye ask*—Now he refutes others who wish to appear somewhat better.

4. [Omit *μορχοὶ καὶ, adulterers and. Tisch., Alf., etc.* The feminine only is used; for the *Lord* is husband of every soul that is his. *Alf.*] *Ye adulterers and adulteresses*—Men and women are involved in such a war, and break their promise to God. *The friendship of the world*—The way of the world is *pleasure*, ver. 3. *Enmity*—1 John ii. 15. *Ἐχθρὰ, enmity*, and *φιλία, friendship*, are opposed. *Whosoever therefore*—In this second sentence, something is super-added to the former, by introducing *βουλῆθῆναι, will*, and *καθίσταται, is. Enemy*—Who will obtain nothing by prayer. *Is*—A middle verb, that is, *renders himself*.

5. [The best explanation of this verse is given by *Alf.*, who renders, *Do ye think that the Scripture saith in vain, the spirit that he (God) placed in us (when the Spirit descended) jealously desireth (us for his own)?* The emphasis is on *jealously desireth*, and the reference to Deut. xxxii., where Jehovah's love and jealousy of his people are described]. *In vain*—Without effect, so that it in no wise concerns guilt or salvation. Whatever the Scripture says is in earnest. We should reverence every word. *Saith*—Gr. *λέγει* [denoting a more formal statement]. Not *λαλεῖ, speaks* [as in conversation]. *Saith* what follows. *Against envy*—[Quite wrong. See above]. This noun does not occur in the Sept., nor does James seem to have wished to make so great a change here, since in ver. 6, he quotes another passage exactly. Hence we may infer, that the quotation here is from the New Testament Scriptures; for the New Testament writings, as well as the Old, are reckoned in the *Scriptures*; 2 Pet. iii. 16. Some refer it to Gen. vi. 5, 8; or to Num. xi. 29; or to Prov. xxi. 10; or to some lost book. But the words of James sufficiently

resemble Gal. v. 17, and following verses; where *φθόνοι*, *envyings*, are placed among the works of the flesh, and *the spirit* is said to *have desires* contrary to the flesh, and they who are led by this spirit, are not under the law, but under grace. But this passage agrees especially with 1 Pet. ii. 1, 2, 5. *Laying aside*—ENVYINGS, DESIRE the milk of the word—a SPIRITUAL HOUSE. And what follows here, He giveth more grace, agrees with that, *the Lord is gracious*, ver. 3. He who has this passage of Peter well impressed on his mind, will readily recognize James' reference to it. Nor does the chronological order of the epistles interfere. Thus James not only concurs with Peter, but also with Paul. *Envy*—The friendship of the world necessarily produces *envy*: the Spirit, which has taken up his dwelling in us, does not bear *envy*. *The Spirit*—*The Spirit of grace* and love. *In us*—New Testament sons.

6. *Greater*—[Eng. Ver., *more*]—So much the *greater* the farther you depart from *envy*. [Nay, but the *more grace*, because of this jealous desire. *Alf.*, *Hut.*, etc.] *He giveth*—God. *It saith*—*The Scripture* [but Eng. Ver., *He saith, God*], ver. 5. James confirms Solomon's authority, and quotes him appropriately, in dissuading us from the hindrances to *wisdom*. *God*—*grace*—Prov. iii. 34. Sept. has *Κύριος*, *Lord*—the rest in the same words. James altogether agrees with Peter: see 1 Pet. v. 5. *The proud*—Pride is the mother of envy, on which see ver. 5. The Hebrew is *סַפְּרִים*, *scoffers*, such are they who think that Scripture speaks in vain. *Resisteth*—In the Hebrew *יִלְיִ*, he will laugh at. The humble are of such a spirit, that could God possibly need any one's service, they would afford it; but the proud strive to resist him, as Pharaoh did: therefore he repays each according to their deserts. He resists the proud, but he gives grace to the lowly. *Grace*—He, to whom God gives *grace*, forgets all *envy*.

7. *Submit yourselves therefore to God*—Ps. lxxii. 5. Sept., *but, my soul, submit thyself to God*. This *submit yourselves* agrees with *the lowly*, ver. 6; and after an explanation of this submission is inserted, it is concluded in ver. 10: comp. 1 Pet. v. 6. *Resist*—*from you*—The opposite follows, *Draw nigh*—*to you*. Comp. *resist*, 1 Pet. v. 9. *The devil*—Who is proud, and tempts men by pride especially; the enemy, under whom pride and envy serve in the world. *Will flee*—[Or rather *shall flee*; a divine promise, not a mere prediction. *Alf.*] As overcome. A joyful word, 1 John v. 18.

8. *Draw nigh*—The devil's flight is followed, in the order of nature rather than of time, by an approach to God, in holy prayer, ver. 2, 3. *He will draw nigh*—As propitious. A most joyous word.

Cleanse—That you may put to flight the devil. *Purify*—That ye may approach God, having laid aside your adulterous thoughts. *Ye double-minded*—Who give yourselves both to God and to the world, ver. 4. The form of address varies in this Epistle; and at one time they are styled holy brethren, at another, sinners, at another, waverers. *The double-minded man errs in heart*; the sinner, *in his hands* likewise.

9. *Be afflicted*—That ye may be weaned and estranged from the world. This is a blessed affliction. He does not here add *howl*, as ch. v. 1. [*To falling of countenance*—(Eng. Ver., *heaviness*)—The same phrase as the German *Kopfhängen*, *hanging the head*. Comp. 1 Kings xxi. 29; Is. lviii. 5; Mic. vi. 8. They who rail at others on this ground, are generally such as need especially *to let fall the countenance*. V. G.]

11. *Speak not evil*—He now notices other excesses of a restless soul; having in ch. iii. spoken of the rest, and in the beginning of ch. iv., of confusion. [For (the first) *xai*, and, read *ἦ*, or. *Tisch., Alf.*] *His brother*—[The second time]. The article is here used, though not with *ἀδελφοῦ*, *brother*. Fraternal equality is violated by evil-speaking, but *more* by judging. *Judgeth the law*—For he acts, just as if the law itself could not perform that duty, which such a man pounces upon. *But if*—*If you judge, you are a judge*. The figure *Ploce* [repetition of a word to express an attribute of it]. *Of the law*—After this passage, the *Law* is not expressly mentioned in the New Testament, since it does not occur in the Epistles of Peter, John, and Jude, or in the Apocalypse.

12. *Lawgiver*—*There is one*, namely, *the Lawgiver, God, who is able*, etc. [Add *xai* *κρίτης*, and *judge*. *Tisch., Alf.* So *Beng.*] *Who is able*—It is not ours to judge, especially since we are not *able* to execute. *To save*—Ps. lxii. 1: for from him is my salvation, and the same psalm, ver. 8, 7, 8. Scripture often inverts the order of the words: *to kill* and *to make alive*, *to wound* and *to heal*, *to cause sadness* and *to comfort*. *Who*—A feeble person. [For *τὸν ἕτερον*, *another*, read *τὸν πλησίον*, *thy neighbor*. *Tisch., Alf.*]

13. *Come now*—The interjection, to call attention, ch. v. 1. *Ye that say*—Plainly, ye who boast: ver. 16. [For *ἦ*, or, read *xai*, and. *Tisch., Alf.* So *Beng.*] *To-day and to-morrow*—One says, *to-day*; the same, or another says, *to-morrow*, as suits him; as though he had a free choice. *We will go*, etc.—The subjunctive [*let us go*] is expressive of feeling, and suggests urgent reasons for action. *Such a*—This is put for a proper name. *And*—The repetition of *and* expresses the caprice of a self-secure mind. *Spend one year*—[More

strong and vivid than Eng. Ver., *continue there a year.* Alf.] They thus speak, as though they would soon after deliberate also respecting years to come.

14. *Ye know not*—Prov. iii. 28. *Life*—On which to-morrow's action depends. *A vapor*—Gr. ἀρμύς. A diminutive. *For*—From the question the particle is repeated in the answer: this gives force. [For ἐστίν, it is, read ἔστε, ye are. Tisch., Alf.]

15. *For that ye ought to say*—Referring to *ye that say*, ver. 18. An Imperative is here implied, *rather say thus.* *And*—*If the Lord will, we shall BOTH live AND act.* *We shall both live* is part of the conclusion; for, if it were part of the condition, *and* would not be placed before *we shall act.* The boasting man speaks as though he had in his own power, (1.) the particular kind of action, (2.) the action, and (3.) life; whereas (1.) the life of men, (2.) action, and (3.) the kind of action, depend entirely on the Lord's will. *We shall live, etc.*—Gr. ζήσωμεν—Subjunctive; giving a modest tone to the discourse. [But Tisch., Alf., etc., read the simple future.]

16. *Ye rejoice in your boastings*—Their *arrogance* is expressed in *we will go—we will get gain*; their *boasting* is implied in their presuming upon the time. *Evil*—The opposite is *good*, ver. 17.

17. *To him that knoweth*—A brief conclusion, leaving the haughty to themselves. *Not*—A sin of omission. [Not merely; but the doing the opposite, *evil.* Hut., Alf.]

CHAPTER V.

1. *Ye rich men*—[Who have neglected the enjoyment of your riches in doing good, ver. 2, 3. *V. G.*] In the prophetic writings, foreign nations are often apostrophized, although the prophecy would not come to them, but to the Jews. Under the same figure, the apostle speaks of the rich, though he writes, not so much to the rich themselves, who are without faith, as to the saints, that they may patiently bear the violence of the rich, ver. 7. *Miseries*—This was written a few years before the siege of Jerusalem. *That shall come upon you*—Unexpectedly and swiftly.

2. *Are corrupted*—The avarice of the rich is set forth. [Rather,

the future judgment is prophetically set forth as present. *Hut., Alf.*] *Moth-eaten*—Job xiii. 28, *a garment that is moth-eaten.*

3. *The rust of them*—*Synecdoche* [use of a part for the whole]. Even the rust of their riches and garments will testify to the bondage in which their means were so held, that they profited none, but lay idle, without interest. *To you—Against you.* [So Eng. Ver. But wrongly. It is a testimony to you, i. e., a token of what shall befall yourselves. *Hut., Alf.*] *Shall eat*—With death. *Your flesh*—Gr. *σάρκα*. While yet alive: he does not say *χρέα*, *flesh*. *As fire*—A proverb, respecting swift and total consumption; whereas the rusting before was slow and partial. *In the last days*—[Not as Eng. Ver., *for the last days.*] Men are wont to lay up treasures for the future: you have collected it too late; you will not enjoy it. The same phrase occurs, 2 Tim. iii. 1, note. The apostle here sets forth the Lord's coming for the terror of the wicked; in ver. 7, etc., for the comfort of the holy.

4. [*Who have reaped*—It is remarkable, that though so great variety of injustice exists, Job xxii. 6-9, xxiv. 2-12, xxxi. 7, 13, that committed in harvest should be alone specified here. *V. G.*] *Crieth*—A cry ascends to heaven respecting those sins especially, about which men are silent, [or those whose escape is in violence, so that they may not expiate them in this world, *V. G.*], as unchastity and injustice. [At present, owing to the want of *ecclesiastical discipline*, the whole life and conversation of all so called Christians, constitutes almost *one crying sin*. In which respect, not merely the wicked are in fault, but also those who, in the discharge of public functions, are too cold and inert. *V. G.*] Both *the hire kept back*, and *the laborers* utter that cry. A double cry. *Are entered*—The antecedent for the consequent. That is, Now the Lord comes as Avenger.

5. *Ye have lived in pleasure*—With specious delights, supported from that very hire. *On the earth*—Now to be laid waste. *Been wanton*—With luxury, sordid and mad, and wasting yourselves. Luxury produces wantonness; and wantonness is akin to slaughter. James describes together the pleasure and the cruelty of the rich, as befits the gradation. [Omit *ὡς*, as. *Tisch., Alf.*] *As in a day of slaughter*—An adage. *The slaughter*, not of the rich, but of oxen and sheep, etc., for banquets is here meant.

6. *Ye have condemned, ye have killed*—The omission of the conjunction expresses haste. *The Just*—A distributive meaning in the singular number is admissible, denoting any just person, as the wicked get each into their power; but especially Christ himself, *The Just*

One, Acts iii. 14, who was slain by Jews and Gentiles; and afterwards James, the writer of this Epistle, who was surnamed by the Hebrews the *Just*, whose murder is here divinely foretold. The present tense is suitable, *He doth not resist you*; by which clause, following without a conjunction, it is likewise intimated that by the very patience of the Just One the wicked goad themselves to slaughter. Comp. Wisdom ii. 10-20.

7. *Therefore*—Whatever the wicked may do meanwhile. *The coming*—Ver. 8, 9, 12. *Of the Lord*—Jesus Christ. *Waiteth for*—Obtains by waiting, at the harvest. $\alpha\rho\upsilon\sigma\sigma\iota\varsigma$, *shall reap*. Sept., $\epsilon\chi\theta\acute{\epsilon}\xi\epsilon\tau\alpha\iota$, Hos. viii. 7. *Precious*—The reward of labor and patience. *Until*—Construe with *and hath long patience*. He does not cease before. *He receive*—[Better than Eng. Ver., *it receive*. *Alf.*] From heaven. [Omit $\beta\epsilon\rho\upsilon\nu$, *rain*. *Tisch.*, *Alf.*, etc. It is understood]. *The early*—After sowing. *The latter*—As harvest approaches.

8. *The coming*—Which will also bear precious fruit. *Draweth nigh*—The apostles said this truly: although those times intervene which are spoken of, 2 Thess. ii., and in the Apocalypse. Comp. the note, Acts ii. 39.

9. *Do not groan*—[Eng. Ver., not so well, *grudge*]. Through impatience. *Lest ye be condemned*—At the Judge's coming. Groans injure, both those by whom, and those against whom, they are uttered. *The Judge*—That is, Christ, whose office they, who unbecomingly groan, usurp, and anticipate the time of judgment. *The doors*—[Eng. Ver., *door*]. A very close approach: Matt. xxiv. 33. *Standeth*—Always hearing everything.

10. [Omit $\mu\omicron\upsilon$, *my*. *Tisch.*, *Alf.*] *Suffering affliction*—Lest you should think that something strange has befallen you. The word $\alpha\chi\omicron\nu\alpha\theta\epsilon\iota$, *is afflicted*, occurs, ver. 13. *The prophets*—Who were peculiarly persecuted in their time, and therefore blessed: Matt. v. 12. *Have spoken*—How great was the world's violence, and the patient endurance of the prophets, is here intimated. *In the name*—The obedience of the prophets in praising the Lord's name is intended: $\epsilon\nu$, *in*, is understood, as at Matt. vii. 22; Lev. xix. 12, Sept.

11. *Which endure*—Above those who have lived luxuriously. *Patience*—James returns to his starting point: comp. ch. i. 3, note. $\eta\eta\eta$, Sept., $\epsilon\pi\omicron\mu\omicron\nu\eta$, *patience*, in Job xiv. 19. It here indicates constancy attaining the desired object. *The end of the Lord*—Which the Lord gave Job. *Ye have seen*—[But the true reading is $\acute{\iota}\delta\epsilon\tau\epsilon$, imperative; *see* (the end, etc). *Tisch.*, *Alf.*, i. e., do not limit your attention to Job's suffering, but see the end God gave him. *Alf.*] There is the same use of the word, respecting a transaction long past,

Heb. iii. 19. *Patience and its end* agree, ch. i. 4; Matt. xxiv. 13 James is not silent as to the end of Job's patience. *Since*—[Eng. Ver., *that*]. This depends upon the words just preceding. It is a continued sentence. *Patience* is twice mentioned, and *the Lord* is twice mentioned. Sir. ii. 11, *full of compassion and mercy, long-suffering and very pitiful*. [Omit ὁ Κύριος, *the Lord*. Tisch. (not Alf.) Read, *That he is*, etc.] *Very pitiful*—He does not afflict the *patient* beyond his strength. *Of tender mercy*—*He mercifully gives a happy issue*. *Chiasmus* [cross reference]: οἰκτιρῶν, *mercies*, from εἶλω, *to yield*, denotes a tender affection even without reference to calamity or misery, as David says to the Lord, אהבתיך, *I will love thee*, Ps. xviii. 1.

12. *Swear not*—For instance, through impatience. The proper use of the tongue in adversity is contrasted in ver. 13. *Neither by heaven*—Matt. v. 34 and 35. *Let your yea be yea*—Let your *yea* be the same in word as it is in deed. [But the requirement here is not *truthfulness* but *simplicity*. Let your *yea* be a simple *yea*, no more, etc.; as Matt. v. 37. *Hut*. Read ἐνὸς κριάων, *under judgment*. Tisch., Alf. So Beng.] Comp. ver. 9.

13. *Let him pray; let him sing psalms*—It is allowable also to sing psalms in adversity, and to pray in prosperity: but in adversity the mind is usually less able to bear *the singing of psalms*; and that should rather be done which the mind endures. They did this chiefly in public, in an assembly of believers; as the antithesis shows, *let him call for*, said of the sick: ver. 14.

14. *The elders*—For while they pray, it is much the same as though the whole *Church* should pray. *Anointing him with oil*—What Christ had committed to the apostles, Mark vi. 13, was afterwards continued in the Church, even after the apostle's times: and this very gift, remarkably simple, conspicuous, and salutary, continued longer than any other. And Ephraim Syrus has a remarkable testimony, *If, in discharging thy office, thou anointest the sick with oil*. It even seems to have been given by God, that it might always remain in the Church, as a specimen of the other gifts: just as the portion of Manna betokened the ancient miracle. James clearly assigns the application of this oil to the *presbyters*, who were the ordinary ministers. This was the highest Medical Order in the Church, as in 1 Cor. vi. we have its highest Judicial Order. O happy simplicity! interrupted or lost through unbelief. For since the Latin Church has its *extreme unction*, and the Greek its ἐσχέλαιον, *consecration of the oil*, [equivalent to extreme unction,] from the force of experience, they assign much less efficacy in restoring health to this mystery or sacrament, as they term it, than James does to the apostolic usage. Whitaker

very forcibly says against Duræus, *Let them use oil, who are able by their prayers to obtain recovery for the sick: let those who cannot do this, abstain from the empty sign.* For the only design of that *anointing* originally was miraculous healing; failing in which, it is but an *empty sign.* But the *laying on of hands* is also a holy outward rite, although it does not by the act confer the Holy Spirit. For not even originally was it always used with this design alone. *In*—This is certainly not less connected with the verb, *let them pray,* than with the participle, *anointing*; whence there follows *the prayer of faith.* *The Lord*—Jesus Christ.

15. *The prayer of faith*—[He does not say the oil. *V. G.*] When a number of believers pray, the whole power of faith is diffused and exercised through the whole body of the Church. James would have complained of injustice, were any one to say, that he attributed the remission of sins to works. *And if*—A man may be sick, even though he has not committed sins. *It shall be forgiven him*—Their commission.

16. *Confess*—The sick man, and whoever has offended, is ordered to confess: the injured party, to pray. Those things are to be confessed which especially burden the conscience: he to whom the confession is made, knows better how he should pray, and is more aroused to prayer. [But the direction is general; and refers not only to wrongs done towards others. *Hut., Alf.*] *One to another*—Confession may be made to any one who can pray. *That ye may be healed*—Diseases therefore prevailed. *Much*—Even to the restoration of health. *Availeth*—Even for another. *Of a righteous man*—Who is himself involved in no fall into sin. *Effectual*—*Efficacy* is followed by a favorable hearing: by this prayer *avails.* There are therefore *three* things: (1.) *efficacy* of prayer; (2.) *a favorable hearing*; (3.) *the availing.* This follows at length from the two former. The first is inward in the mind of him who prays: the third produces even outward effects.

17. *Elias*—The whole effect of prayer is supernatural, and so far miraculous, though it does not appear so outwardly. *Subject to like passions*—The same word occurs, Acts xiv. 15: having the same *passions,* the same mental and bodily affections, under which such *efficacy* did not seem possible. *He prayed earnestly*—While the idolatry of Baal flourished, he only prayed earnestly: using no other instrumentality to accomplish this result. The Hebrew phrase itself, in which a verb is joined with a substantive or a quasi-substantive, always denotes something vehement: for instance, *dying thou shalt die*: shalt so die, that it may deserve to be called death.

18. *He prayed again*—After the idolatry was abolished. His attitude in prayer is described, 1 Kings xviii. 42. *And the earth—Kai, and so. Her*—Though a little before it could not produce it.

19. *Brethren*—James, under the Holy Spirit's guidance, avoiding a multitude of words, closes the Epistle. I, he says, in this Epistle, seek your salvation; let every one seek his neighbor's salvation. Comp. Heb. xiii. 22. *Any—one—Every one* should seek the salvation of every one. *Do err*—Through sin. *One*—Whoever it shall be, that shall be his gain. An appropriate ending of the Epistle.

20. *Let him know*—Both the one who converts, that he may be more diligent, and the one who is converted, that he may gratefully obey. *Shall save*—The Future: it shall hereafter appear. *His soul*—The sinner's. A great work. *From death*—Which will destroy sinners. The connection is: not only in bodily diseases, ver. 14, do you succor one another, but also drive away *the death* of the soul. *Shall hide*—Impelled by that very love, through which he recalled him when in error; 1 Pet. iv. 8, note. *A multitude of sins*—The sins which the person in error had either committed, and which are known to him who converts him, or was about to commit. [And also sins which either had been committed, or might still hereafter be committed, by the converter or others. *V. G.* But better, it is simply the sins of the *converted man*; covered by bringing him into the state of grace, where all sin, past and to come, is done away with and forgiven. *Alf.*] James concludes as though it were an ordinary book and not a letter.

ANNOTATIONS

ON THE

FIRST EPISTLE OF PETER.

CHAPTER I.

1. *Peter*—There is a wonderful weight and liveliness in Peter's style, which most agreeably holds the reader. The design of each Epistle is, *to stir up by way of remembrance the pure mind* of believers, 2 Pet. iii. 1, and to guard them not only against error, but even against doubt, ch. v. 12. This he does by reminding them of that Gospel grace, anointed with which believers are aroused to bring forth the fruits of faith, hope, love, and patience, in every duty and affliction. The first Epistle contains three parts.

I. THE INSCRIPTION, ch. i. 1, 2.

II. THE STIRRING UP OF A PURE FEELING. He arouses the elect—

(a.) As those Born again of God. Here he mentions both GOD'S benefits towards believers, and the duties of believers towards God; and he interweaves these one with another, by three powerful motives, to which weight is added from the mystery of CHRIST.

(A.) God has regenerated us to a lively HOPE, to an inheritance of glory and salvation, ver. 3-12.

Therefore HOPE to the end, 13.

(725)

- (B.) As obedient sons, bring forth to your heavenly Father the fruit of FAITH, 14-21.
- (C.) Being PURIFIED by the Spirit, LOVE with a PURE heart, without fault, 22, ii. 10.
- (b.) As strangers in the world, he calls upon them to ABSTAIN from fleshly lusts, ver. 11, and to maintain—
- (A.) A good CONVERSATION, ver. 12.
- (1) In particular,
1. Subjects, 13-17.
 2. Servants, after the example of Christ, 18-25.
 3. Wives, iii. 1-6,
 4. Husbands, 7.
- (2) In general, all, 8-15.
- (B.) A good PROFESSION :
1. By vindication of the faith, and by shunning evil company, 15-22, iv. 1-6.
(Christ's whole course, from his passion to the final judgment, gives weight to this part).
 2. By their virtues, and a good administration of their gifts, 7-11.
- (c.) As fellow-partakers of future glory, he calls upon them to SUSTAIN adversity. Let every one do this—
1. In general, as a Christian, 12-19.
 2. In his own particular condition, v. 1-11.
(The title *ἀγαπητοί*, *beloved*, twice employed, separates the second part from the first, ii. 11, and the third from the second, iv. 12. The state even of *the elders* is regarded as a burdensome state in this life, and there should be a salutary looking forward from it to *glory*, v. 1-4; and *submit yourselves*, v. 5, also introduces suffering and *endurance* notwithstanding; and this seems to be the very reason why the apostle separates these two conditions, v. 1-11, from those which he mentions, ii. 12, etc.

III. THE CONCLUSION, 12-14.

Elect—[Literally, to the elect strangers of the dispersion. So *Alf.*] In heaven; *elect* from the whole people, from mankind. Comp. this and ver. 5, with Matt. xxiv. 24. *Strangers*—On the earth, [with reference to their heavenly country. *V. G.*] *Scattered throughout Pontus*—He addresses the dispersed Jews, James i. 1; although he afterwards addresses the Gentile believers, mixed with them, ch. ii. 10, note, iv. 3. He mentions five provinces in the order in which they occurred to him, writing from the East: ch. v. 13. *Cappadocia, Pontus, and Asia*, is the order in Acts ii. 9. Peter's Epistles were formerly placed before those of John, James, and Jude; and hence all of them appear to have been called *Catholic (General) Epistles*, because that title especially suits the first. It is not clear whether Peter first sent this Epistle into Pontus, or to Jerusalem, where the Jews collected.

2. *According to the foreknowledge*—Construe with *elect*. Foreknowledge is also mentioned, ver. 20. It includes also good-will and love. *Of God*—The mystery of the Trinity, and the economy of our salvation, are here intimated, constituting indeed the sum of the Epistle. [He treats of the Father in v. 3, 15, 17, 21, 23; of Christ in v. 3, 7, 11, 13, 19, ii. 3; of the Spirit, in v. 11, 12, 22. *V. G.*] *Father*—Even our Father. *In sanctification of the Spirit*—[Eng. Ver., *through*]—2 Thess. ii. 13, note. *Unto obedience*—*Obedience* rendered through faith is meant; ver. 22, note. Paul doubtless joins, in v. 22, *sanctification of the Spirit* and *faith*. Observe also the particles, *κατά, according to, ἐν, in, εἰς, unto*, by which the relation of the three cardinal benefits to election, and their mutual order, is indicated. Comp. Apocalypse i. 4, 5, 6. *And sprinkling*—The obedient are sprinkled to the remission of their sins; 1 John i. 7. But here *the sprinkling* is passive, where the sprinkling is *obediently* received. On *obedience*, see again, ver. 14; on *the blood* of sprinkling, ver. 19. *Be multiplied*—Still further. The same word occurs, 2 Pet. i. 2. So Dan. vi. 25, *peace be multiplied unto you*.

3. *Blessed*—The sentiment is, God has regenerated us. A thanksgiving is added. *Father*—The whole of this Epistle closely agrees with *the Lord's prayer*, and especially with its earlier clauses. Compare the sentiments in their proper order.

<i>Father ;</i>	Ch. i. 3, 14, 17, 23, ii. 2.
<i>Our ;</i>	i. 4, at the end.
<i>In heaven ;</i>	The same.
<i>Hallowed be thy name.</i>	i. 15, 16, iii. 15.
<i>Thy kingdom come.</i>	ii. 9.

<i>Thy will be done.</i>	ii. 15, iii. 17, iv. 2, 19.
<i>Daily bread.</i>	v. 7.
<i>Forgiveness of sins.</i>	iv. 8, 1.
<i>Temptation.</i>	iv. 12.
<i>Deliverance.</i>	iv. 18.

And Peter often refers expressly to prayer itself, ch. iii. 7, iv. 7. *According to his mercy*—We had been wretched; Eph. ii. 1, 2. *Hath begotten us again*—Ver. 23, ii. 2. [From this place to ii. 10, Peter recounts what GOD has done for our benefit; and from that saving provision, he draws most effective admonitions to hope, i. 3–13; to sanctification and fear in believing, 14–21; to love, 22–ii. 10; most sweetly introducing now and then doctrine concerning Christ. *V. G.*] *Unto*—A remarkable *Anaphora* [repetition in beginnings]: *to hope, to an inheritance, to salvation. To a lively hope*—This *hope* is a heavenly inheritance, ver. 4; [rather, *hope* itself in the heart. *Hut.*;] and it is termed *lively*, because it springs up from Christ's resurrection. Peter frequently uses the epithet *living*, ii. 4, 5; and he mentions *hope*, ver. 13, 21, iii. 5, 15. Comp. the epithets in the next verse. To hope, moreover, he joins faith and love, ver. 8, 21, 22. *By the resurrection*—This depends on *living*. Comp. ver. 21. [That is, *Beng.* understands, *a hope that lives through the resurrection*, etc. But it is better, as Eng. Ver., to connect with *hath begotten*, etc. *Alf., Hut.*]

4. *An inheritance*—Sons, regenerated, are heirs. On this *inheritance* also, see ch. iii. 7, 9. *Incorruptible*—For it is a *divine* inheritance. *Undeified*—For no impure person, *however closely related*, is a joint-heir. *That fadeth not away*—For the heirs themselves are not subject to decay, they do not die. Peter delights to accumulate synonymous words; ver. 7, 8, 19, v. 10. *Kept*—From the beginning. Comp. ver. 10. The same word occurs, John xvii. 12. Comp. also John ii. 10. *In heaven*—In the power of God. *For you*—Who are now alive.

5. *By the power of God*—He himself does, and will do it entirely: ch. v. 10. Comp. 2 Pet. i. 3, [1 Thess. v. 24; Matt. xix. 26. Without this protection, how could we remain steadfast in the presence of the adversary? 1 Pet. v. 8. *V. G.*] No one can propose to himself, how he may wish to reach the goal. God's power protects us against our enemies; the Lord's long-suffering, against ourselves: 2 Pet. iii. 15. The apostles themselves exemplify this. *Who are kept*—The inheritance is *kept*; the heirs *are guarded*. Neither shall it be wanting to them, nor they to it. A remarkable *confirmation* oc-

curs, 2 Pet. iii. 17. *Through faith*—By faith salvation is both received and kept. *Ready to be revealed*—*The revelation* occurs at the last day: the preparations for it were begun when Christ came. *To be revealed*—A common word in this Epistle: ver. 7, 12, 13, iv. 13, v. 1. *In the last time*—Peter considers the whole of the time, from the beginning of the New Testament to the glorious coming of Christ, as one time, and that short, compared with the Old Testament times. [But *last* is absolute here: the *last day*. *Alf.*] Comp. note on Acts i. 11. Therefore construe *in* with *ready* [but Eng. Ver. with *revealed*].

6. *Ye rejoice*—The present, ver. 8. Augustine, imperative, *re-joice ye*. Comp. James i. 2. *For a little time*—[Eng. Ver., *for a season*]—This is said of the whole Church, ch. v. 10. Comp. iv. 7. *Since it is needful*—[Eng. Ver., correctly, *if need be*, that is, if God so order. *Hut.*, *Alf.*] *If* affirms: so in ver. 17.

7. *The trial*—That is, *your faith*, thus *tried*; for *it* is compared with gold. *Much more precious*—An epithet of the subject. [*Than gold*—Not *than of gold*, as Eng. Ver. The *gold* itself is the precious thing compared. *Alf.*] *Which perisheth*—Gold perishes with the world, ver. 18; nor will it then profit any one. The same participle occurs, John vi. 27. *But which is tried*, etc. [Eng. Ver., *though it be tried*]—Faith is compared with gold, not with reference to the perishing of gold, *but* to its trial by fire. *May be found*—For it does not now appear; but it will appear when other things *shall perish*. *Praise*—In words. [Transpose to read, *glory and honor*. *Tisch.*, *Alf.*] *Honor*—In deeds. *Glory*—In the judgment. *At the revelation*—Gr. ἀποκαλύψει [Eng. Ver., *appearing*]—Ver. 13.

8. *Having not known*—[Eng. Ver., better, *seen*]. *Ye love*—*Ye love, although ye know him not* in person. A paradox: for usually knowledge produces love. This is said of *love*: Peter afterwards asserts the same of *faith*. *Whom* and *in whom*: the absence of the copula resembles *Anaphora* [repetition in beginnings]. *In whom*—*In* and *now* properly belong to *believing*. *Though ye see not*—The present: that is, although you see him not yet in glory. The apostles, who had seen him themselves, thought that their faith was not so great as that of others. *Unspeakable*—Even now: 1 Cor. ii. 9. *And full of glory*—This joy is glorified in itself, and glorified by witnesses. Comp. ver. 10. Otherwise it is unspeakable.

9. *Receiving*—Now, at present. [*Tisch.* omits *δμῶν*, *your*, (not *Alf.*)] *Of faith*—Ver. 8. *Souls*—*The soul* especially is saved: the body shares in the resurrection.

10. *Of which salvation*—The foretelling and eagerness of the pro-

phets are strong arguments for the truth. *Inquired and searched diligently*—There is great emphasis in the two compound words, ἐζητεῖν, to seek out, to attain by seeking: ἐξερευνᾶν, to search through, to attain by searching. The simple word ἐρευνῶντες, searching, occurs in ver. 11. What they attained by inquiring and searching, is expressed and defined in ver. 12. Ἐρευνῶντες, searching, refers to the first and principal searching respecting Christ himself: *they inquired and searched diligently*, to a further searching respecting Christians. *Prophets*—[Not the prophets, as Eng. Ver. So angels, ver. 12. *Alf.*, etc.] With other righteous men: Matt. xiii. 17; John viii. 56. The omission of the article gives majesty to the style, as often in German [and English]: for it tends to divert the hearer's attention from the special consideration of individuals to the class itself. So ver. 12, *angels*. A gradation. *Unto you*—Who live in this age. *Grace*—New Testament grace, ver. 13. *True grace*, ch. v. 12. Comp. John i. 17.

11. *What, or what manner of*—The disjunctive particle expresses the great eagerness of the prophets: as to whether those things were to happen in their time or afterwards: ver. 12. *What* denotes the time absolutely, an era so to speak marked by its own numbers: *what manner of* refers to time to be known from various events. Dan. ix. 2. *The Spirit of Christ*—Testifying of Christ; Rev. xix. 10. [Rather, as *Hut.*, the *Spirit of Christ*, as being the same Spirit which dwelt in Him; and as He, the Word, is the revealer.] *The sufferings*—Hence *salvation*. *The sufferings of Christ*—*The sufferings* to happen to Christ. *That should follow*—*After these sufferings*. *Glories*—[Eng. Ver., *glory*]—In the plural. The glory of his resurrection; the glory of his ascension; the glory of the last judgment and of the kingdom of heaven.

12. *Unto whom*—Searching. *Not unto themselves*—Matt. xiii. 17; Ps. cii. 19; Dan. xii. 13. [For ἡμῶν, *us*, read ὑμῶν, *you*. *Tisch.*, *Alf.*] *Us*—The times defined by the seventy weeks of Daniel exactly extend to the time of Christ's appearance on earth, and to the faithful then living: this is the force of *unto us*. And these weeks came to an end during *Peter's* time. *Those things*—[Eng. Ver., *the things*]. *Those things*: for *prophets* is understood with *ministered*, as appears from the answering clause, *not to themselves*. Compare διακονέω, *I minister*, with an accusative, ch. iv. 10. Ἡ, *which*, and εἰς ἃ, *into which*, refer to ἀυτὰ, *these*. *Now*—Or, as in Latin, *to-day*. *In*—[Eng. Ver., *with*.] The Evangelists were infallible witnesses. *From heaven*—That is, from God. *Desire*—It was not so soon revealed to angels: at least, not to all.—A well-regulated *curiosity* is a virtue,

not only in prophets, ver. 10, but also in angels. *Angels*—The revelation from heaven gathers weight. Prophets, and righteous men, and kings, desired to see and hear what Christ spake and did, Matt. xiii.: angels desire to look into that which the Comforter teaches concerning Christ. *To look into*—It became known to us by hearing, to angels by sight, which is greater: 1 Tim. iii. 16. And yet it concerns us more nearly: it is for angels *παρὰ*, to take a side glance at; note the force of *παρὰ*, beside.

13. *Wherefore*—An exhortation is now drawn from what has been said. *Gird up*—To collect the strength. Comp. *to stir up*, 2 Pet. i. 13. *The loins*—A similar phrase occurs, Job xxxviii. 3. *Sober*—Ch. v. 8. *Hope perfectly*—Gr. *τελείως*, i. e. [Eng. Ver., incorrectly, *to the end*], have that hope which may grasp *the proposed end*, ver. 9. [Rather, *hope perfectly without doubt or dejection, with full devotion of soul. De W., Alf.*] *Hope* is repeated from ver. 8. *Which is being brought*—[Better than Eng. Ver., *is to be brought*]. *Which is afforded* and displayed. The same word is used, Heb. ix. 16. Grace is given to us *in perfection*, and with that our hope should *perfectly* correspond. They are correlatives. *At the revelation*—The revelation is one which occurs throughout the New Testament period, embracing both comings of Christ: Tit. ii. 11, 13. [But this refers to His second coming. *Hut., Alf.*]

14. *Children*—See ver. 17, at the beginning. *Obedient*—[Gr. *children of obedience*, comp. Eph. v. 6, etc. *Alf.*] *Obedience* is paid either to the Divine *truth*, ver. 22, or to the Divine command. The latter is the fruit of faith; the former is *faith* itself. Therefore Peter expressly arouses them to *hope* in ver. 3, etc., (using the word *hope* itself, ver. 3, 13); to *faith* in ver. 14, etc., (using the word *faith* twice in ver. 21); to *love*, ver. 22, but in such a manner that he mingles faith with hope, in ver. 7, etc.; and again hope with faith, ver. 21, and faith with love, ver. 22, ch. ii. 6, 7. *In your ignorance*—Their former state, even as Jews, before their *calling*.

15. *As*—The highest example. *Which hath called you*—Peter often cites this *calling*, ch. ii. 9, 21, iii. 9, v. 10; 2 Pet. i. 3, 10. *In conversation*—Ver. 17, 18.

16. [For *γενεσθε*, *be*, read *εσσεσθε*, *ye shall be. Tisch. Alf.*]

17. *Ye call on*—[Render, *call on as Father him who*, etc. *Alf.*] And are called by his name. *Without respect of persons*—Whether one be a Hebrew or a Greek. *Without respect of persons*—*In fear*—Comp. 2 Chron. xix. 7. *Work*—The singular. The work of one man is one, whether it be good or evil. *In fear*—Fear is joined to hope, both flowing from the same source. Fear prevents our falling

away from hope. *Of sojourning*—He calls them *strangers*, because they are in the world, ch. ii. 11; not however without an allusion to *the dispersion* in Asia, ver. 1.

18. *Not with corruptible things*—Ver. 23. *Vain*—A vain course of life, which leaves no fruit, when the time has passed away. *Received from your fathers*—But one *Father* is to be imitated, ver. 17. There is the same antithesis, Matt. xxiii. 9. In religion men too willingly keep to their father's footsteps, and the Jews especially did thus.

19. *Precious*—Christ's blood is *incorruptible*, ver. 18. *As*—Explaining the reason for using the word *precious*. *Without blemish*—Jesus Christ had *in himself* no taint. *Without spot*—Nor did he contract any stain *from without*.

20. *Was fore-ordained*—Acts ii. 23. *Before*—Therefore all God's good pleasure is fulfilled in Christ. *But manifest*—*The foreknowledge* was in God alone. [Read ἐν' ἐσχάτου τῶν χρόνων, *at the end of the times*. Tisch., Alf.] *Times*, viz. of the world.

21. *By him*—*By Christ*, in whose resurrection is the ground and power of faith and hope. [*Believe*—By the power of that manifestation. V. G.] *Your faith and hope*—These two are most closely joined, and yet they differ with respect to the present and the future. [Faith is derived from Christ's resurrection: hope from his glorification. V. G. *Are in God*; not as Eng. Ver., *might be*; but simply stating the fact. Alf.] *In God*—Alone, ch. iii. 5, who hath exalted Jesus, and prepared an anchor for us; Heb. vi. 19; Rom. viii. 34; whereas, out of Christ, we could but have feared him. Now we clearly believe and hope.

22. *Your souls*—Without the conjunction, as ver. 14 and 15. *Having purified*—[A covert exhortation; *purify them*; assumed as a fact. Alf. Not as Eng. Ver., *seeing ye have*]. Having undergone purification of your souls. Hence follows presently καθαρῶς, *pure*. The word ἀρνίσειν denotes both *chastity* and all other purity. See Sept. *In obeying*—This is faith, to which love is wont to be joined: for Peter attributes purification to faith, Acts xv. 9. *The truth*—Revealed in Christ. [Omit διὰ Πνεύματος, *through the Spirit*. Tisch., Alf.] *Through the Spirit*—The Holy Spirit bestows that obedience and purity. Comp. ch. i. 2., *unto love of the brethren*. *Love ye*—Two steps: comp. 2 Pet. i. 7. Hence the things which precede *love*, here in ver. 22, and in ver. 5, 6, may in like manner be compared. *Unfeigned*—For it flows from the truth. Comp. ch. ii. 1, 2. *Love ye*—The sentiments agree, ch. ii. 3, 10. [Omit καθαρῶς, *pure*. Tisch., Alf. Read *from the heart*]. *Fervently*—Ch. iv. 8.

23. *Being born again*—Hence their brotherhood. *Of sowing*—[Eng. Ver., *seed*]. The Word of God is *the seed*: its preaching, the *sowing*. Therefore *of* is not afterwards repeated, but *by the Word*, is used. *Liveth and abideth*—Construe with *the Word*, ver. 25. [This is right: not with *God*, as *Calv.*, etc. *Hut.*, *Alf.*] The Gospel bears *incorruptible fruits*, not dead works; because it is in itself *incorruptible*. *The living Word* is full of power; *abiding for ever*, it is free from all corruption. [Omit *εἰς τὸν αἰῶνα*, *forever*. *Tisch.*, *Alf.*]

24. *All flesh*—Is. xl. 6–8. *Flesh*, that is, man by old descent. *As grass*—The Sept. does not contain *ὡς*, *as*, nor *αὐτοῦ*, *its*, in the next clause. *Glory*—Man's wisdom, strength, riches, and righteousness. [For *ἀνθρώπου*, *man*, read *αὐτῆς*, *it*. *Tisch.*, *Alf.*] *Withereth*—From the roots. *The grass*—That is, *the flesh*. *The flower*—That is, *its glory*. *Falleth away*—At the top.

25. *The Lord*—The Sept. has *τοῦ Θεοῦ ἡμῶν*, *our God*. *Preached by the Gospel*—Ver. 12. *Unto you*—In whom immortality is thereby implanted.

CHAPTER II.

1. *All vice*—[Eng. Ver., *malice*]. *Πᾶσαν, πᾶντα, πᾶσας*, *all*: he indicates three classes. *Kaxiav*, a fault of mind, as opposed to virtue. *All guile, and hypocrisies, and envies*—In actions. *Guile* harms; *hypocrisy* deceives; *envy* assails a neighbor: all injure *love*, on which, see ch. i. 22. *All evil speakings*—In conversation.

2. *As new-born*—Who do nothing else, only desire. The first age of the New Testament Church is denoted. *Babes*—Who are free from guile. *Of the Word*—*λογιχὸν* is derived from *λόγος*, *the Word*, ch. i. 23. *The milk of the Word* is for *the Word* itself. Comp. Rom. xii. 1, note. [But this is wrong. Render *the spiritual, guileless milk*. *Alf.* So *Hut.*] *Sincere*—The antithesis to guile in ver. 1. *Milk*—The same as what is before called *seed*, ch. i. 23. [The true reading is, *may grow unto salvation*. *Tisch.*, *Alf.*, etc. So *Beng.*] *Unto salvation*—*We are born again unto salvation*, ch. i. 3, 5, 9; and *we grow unto salvation*, here. Peter had in mind Ps. xxxiv., which in ver. 8, just after those words which Peter repeats, offers us *salvation*. *O taste and see that the Lord is good: Blessed is the man that trusteth*

in him. The first tastes of God's goodness are afterwards followed by richer and happier experiences.

8. *Ye have tasted*—A taste excites the appetite. [Comp. Mal. iii. 10. *V. G.*] *That*—Ps. xxxiv. 8. Peter quotes the same Psalm in the next chapter. *Gracious*—Therefore they, who are born again, are and should be like him. *The Lord*—Heb. יהוה, *Jehovah*, Christ, ver. 4: Ps. xlvii. 6.

4. *Whom*—Apposition: *whom*, that is, *the Lord, the Stone*. *Coming*—Voluntarily, through faith. *Stone*—How he is regarded both by believers and unbelievers, is declared, ver. 6, 7. The name given to *Peter* by the Lord remained fixed in his mind: hence he alludes to it in various ways, not only in the name *Stone*, Acts iv. 11, but also in the frequent mention of *firmness*. *Living*—*Living* from the beginning, 1 John i. 1, and raised from the dead, Rev. i. 18, after having been rejected by *men*, both Jews and Gentiles. *Disallowed*—Especially before his death: ver. 7, note. *Chosen*—Ver. 6.

5. *Ye—Yourselves*, partakers of the same name (*Stone*). *Stones*—Many names, which belong to Christ in the singular, are given to Christians in the plural. Christ is the Living Stone; Christians are living stones. From him they also are called sons, priests, kings, lambs, etc. So the Shulamite is called from Solomon. *Living*—Such persons, living stones, may be at once both a house and a priesthood. *Are built up*—The indicative, as Eph. ii. 22. [Better, the imperative. *Be ye, as living stones, built up*. *Hut., Alf.*, etc]. *A House*—A temple. *A priesthood*—A multitude of priests. This is presently explained, and (the contrary having been premised in ver. 8) in ver. 9 and 10. *Holy*—Belonging to God. *Sacrifices*—Of praise, ver. 9. *Acceptable*—Is. lvi. 7. *Their sacrifices shall be accepted on My altar*. *By*—Christ is both *precious* in himself, and makes us accepted; for He is the altar. See Is. lvi. 7.

6. [For *δέδ xai*, *therefore also*, read *διότι*, *because*. *Tisch., Alf.*] *It is contained*—Used here impersonally. *Behold*—See Rom. ix. 33, note. *Elect, precious*—*Elect* refers specially to the stone; *precious*, to the chief corner-stone. In Hebrew בָּזוּן פֶּנֶה יְקִרַת מוֹסֵר, *בָּזוּן*, of searching out, a corner-stone of preciousness, most firmly laid. *Elect* is also used of believers, ver. 9. From *precious* is derived ἡ τιμή, *the preciousness*, [Eng. Ver., *precious*], ver. 7. *He that believeth*—From this is derived *who believe*, ver. 7. *Shall not be confounded*—He shall experience that Christ's preciousness abounds towards him believing.

7. *The preciousness or price*—Gr. ἡ τιμή. Supply *ἔστιν*, *exists*, is well known; that is, he is precious to you. '*H, that*, [not rendered

in Eng. Ver.], refers to *precious*, ver. 6, note. The abstract, *preciousness*, expresses the way in which the faithful regard Christ. [But the context shows that the reference is not to their regard for Christ; but to their own portion. Render literally: *To you then who believe is the honor*. The rendering of Eng. Ver. is quite out of the question. *Hut., Alf.*] *Stone—of the corner*—See Matt. xxi. 42, note. Peter had quoted the same saying, Acts iv. 11; and here he quotes it most appropriately. *The stone*, etc.—The Syriac translator, or Greek copyist, before him, passing from *λίθον*, *stone*, to *λίθος*, *stone*, omitted the intermediate words, as sometimes happens. But these plainly belong to the subject. Peter quotes three sayings in ver. 6, 7: the first from Isaiah, the second from the Psalms, the third again from Isaiah. He alludes to the third in ver. 8; but he alluded to the second and the first in ver. 4, even then thinking of them both. Therefore the words, *disallowed* and *they disallowed*, in ver. 4, 7, refer to each other. The dative, *to them that are disobedient*, as just before, *to you that believe*, accords with the Hebrew prefix ל, with this meaning, *as regards those that believe not*; and the remainder of this verse is connected with this dative, and the construction is easy: *was made the head of the corner and a stone of stumbling*, etc.; the union of the two sayings softening the disparity of the accusative and the nominative case, *εἰς κεφαλὴν*, *to the head—λίθος*, *stone*. The saying of the Psalm has a twofold agreement with this. For 1st, They who rejected the stone, were truly *disobedient*. 2d, The same persons, in rejecting the stone, were unconsciously contributing to its becoming *the head of the corner*; nor can they now prevent this, however they may chafe, and they shall experience, to their great misery, that he is the head of the corner: Matt. xxi. 44. *The head*—Christ is the *head of the corner*, especially as respects believers, who are built upon him; yet unbelievers experience this in another way.

8. *Who stumble, not believing* [Eng. Ver., *being disobedient*, is right. *Alf.*] *the word*—[Eng. Ver. joins *stumble* with *the word*; but this is altogether wrong. *Alf.*, etc.] In ver. 7, he expressed the different judgments of believers and unbelievers respecting Christ; now he states the difference itself between believers and unbelievers. Many construe, *stumble at the word*. But *προσκόπτουσι*, *stumble*, put absolutely (as in John xi. 9), is derived from *προσκόμματος*, *of stumbling*, the word quoted from Isaiah; and the declaration follows, *disobeying the word*, as ch. iv. 17, *What shall be the end of those who obey not the Gospel of God?* and certainly ch. iii. 1, *If any obey not the word*. In the Gospel-word *the preciousness* of Christ is set forth: they who disbelieve the word, despise Christ, and stumble at

him. *To which* [Eng. Ver., *whereunto*] *also they were appointed*—*Which* refers to *stumble*: they who do not believe, stumble; they who stumble are also appointed for stumbling. This *appointment* follows unbelief and stumbling, as the intensive particle, *also*, and the position of this clause at the end, signify. And yet *stumble* is present. *They were appointed* has the force of a past tense; implying, that by a most just judgment of God, unbelievers stumble more and more daily. *Are appointed* answers to *I lay*, ver. 6; but with a difference: for God is said, in the active, *to appoint* Christ and the elect: unbelievers, in the passive, are said *to be appointed*. Comp. Rom. ix. 22, note.

9. *But ye*—After so sorrowful a subject, he consoles the godly; as 2 Thess. ii. 13. *A generation—peculiar*—He twice mentions two remarkable sayings, indicating the relation of believers, as towards their Father and towards their God: Is. xliii. 20, 21, Sept., *My nation, My chosen: My people whom I have reserved as a possession, to show forth My praises*. Ex. xix. 5, 6, *a peculiar*, Gr. περιούσιος, *people from all the nations, a royal priesthood, and a holy nation*. Περὶ in composition often denotes *something surviving*: as περιγίνομαι, to conquer, the enemy being repulsed: περιποιεῖσθαι, to reserve something, when you give up the rest; περιβιῶν, not to put to death; περιόντες, שרידים, the surviving, Job xxvii. 15. And thus for כלה the Sept. has περιούσιος, *peculiar*, Exodus xix. 5, 6: (comp. περιουσιασμός and περιποίησις, Mal. iii. 17). Peter does not add, *from all the nations*; because he honors the Gentiles also with this title: ver. 10. *Chosen*—Excellent. *A royal priesthood, a holy nation, a people for a possession*—[Eng. Ver., *a peculiar people*]—*A kingdom of priests* is a Hebrew expression. God is a king; believers are his priests; Rev. i. 6. Comp. 2 Sam. viii. 18 with 1 Chron. xviii. 17. *A holy nation*, God's property. Περιποίησις, *possession*, in the abstract, is the same as περιούσιος, *peculiar*, in the concrete, in the Sept. Comp. Eph. i. 14, note. *The praises*—His wonderful glory in this verse, his mercy in the next verse, his goodness in ver. 3. [Comp. Num. xiv. 17. *V. G.*] Paul only once uses the word ἀρετή, *virtue, excellence* [Eng. Ver., *praise*], Phil. iv. 8, of the righteous; Peter, in this passage only of this Epistle, of God: in the second Epistle, ch. i. 3, he uses it a second time of God, and in ver. 5 of the same chapter, he uses it of the faithful. The Hebrew is תהלה at the passage already quoted: which word in Is. xliii. 8, 12, lxiii. 7, the Sept. translates by ἀρετὰς, *virtues*, just as they put ἀρετή, *virtue*, for חסד, Hab. iii. 3; Zech. vi. 13. *Should shew forth*—The sense is, that ye acknowledge and declare. Sept., Is. xliii. 12, *they shall declare his praises in the*

islands. 'Εξ, *forth*, in ἐξαγγείλητε, *shew forth*, expresses the ignorance of many, to whom the faithful should declare God's excellencies. [Rather, it simply strengthens the force of the verb. *Hut.*] *Of him*—Of God: 2 Pet. i. 3, note.

10. *Which in time past*—See Rom. ix. 25, note; and with *in time past*, comp. presently *ye were*, ver. 25. The quotation from Hosea is a kind of enigma. In Hosea, literally, it refers to the Jews; for, according to the context, as an axiom, it is only applied to a particular subject; but there may be a more general question in the speaker's mind, and then it may be applied to other subjects. *I will call them My people, who were not (My) people*, applies to the Jews and Gentiles. Thus care is taken that the sense of the text may not necessarily appear twofold. *Not a people*—Rom. x. 19, note; not even a people, much less God's people. The former half of the verse refers specially to the Gentiles; the latter, to the Jews. Concerning the latter, see Tit. iii. 4, and the context: concerning the former, Acts xv. 14. [*Who were uncompassionated*, that is, unpitied, objects of aversion and wrath; *but now compassionated*. So *Alf.*, better than Eng. Ver.]

11. *Dearlly beloved*—A friendly and benevolent exhortation. *I beseech you*—So ch. v. 1. [A great exhortation, of which the former part begins here; the second part in the middle of ver. 15, ch. iii. Both parts have *that whereas*, etc., ch. ii. 12, and iii. 16. *Not. Crit.*] *Strangers and foreigners*—[Eng. Ver., *pilgrims*; *Alf.* better, *sojourners*]—A gradation: ye are not only as in a strange house, but even as in a foreign city, ye Jewish and Gentile believers. The reason why ye should *abstain*. Lev. xxv. 23, Sept., *ye are strangers and sojourners before Me*. Ps. xxxix. 12, *for I am a stranger on the earth, and a sojourner, as all my fathers were*. Comp. Heb. xi. 13, note. *Abstain*—The imperative, as ch. v. 1, 2, *I exhort—feed*. Thus are connected, *having your conversation*, etc., ver. 12, and ch. iii. 7, 8, 9, and *ready*, ch. iii. 15. *Fleshly*—2 Pet. ii. 10, 18. *War*—They not only hinder, but attack. A noble word.

12. *Your conversation*—There are two things in which strangers and foreigners should behave well: *The conversation*, which is well laid down for subjects, ver. 13; for servants, ver. 18; for wives, ch. iii. 1; for husbands, ch. iii. 7: for all, ver. 8: and *confession*, ch. iii. 15, 16, which passage manifestly refers to this. Each passage is derived from *the will* of God: ch. ii. 15, iii. 17. *Speak against you*—That was common even then, ver. 15, ch. iii. 16, iv. 4, 14. *As evil-doers*—As though ye were not obedient to authorities and magistrates and good laws: ver. 13, 14. *By*—Construe with *they may glorify*.

Good works—Hence well-doing, ver. 14 and 15. This is true *ambition*. *Which they shall behold*—The same word occurs, ch. iii. 2. Other men narrowly scrutinize the actions of the righteous. *Glorify God*—God, who has children like himself. *In the day of visitation*—*In the day*, used indefinitely. [The note in the Germ. Vers. interprets it of the last day. E. B.] The divine *visitation* is meant, when God reveals the long hidden innocence of the righteous: and he often accomplishes this by hostile magistrates themselves, during the inquiry, and he often converts even adversaries. Thus Sept., in *the day of visitation*, Is. x. 8; *at the season of visitation*, Jer. vi. 15. Until such a day arrives, patience is necessary. [The time referred to is God's glorious visitation of the heathen, when even the accusers of ver. 12 shall be brought to repentance. *Hut.*]

13. *To every creature* [Eng. Ver., *ordinance*] of *man*—A king or Cæsar is called a creature, and so are governors sent by him: the abstract being put for the concrete, as in political language the phrase, *to create a magistrate*, is often used (comp. *κτίσις*, a building, Heb. ix. 11): hence the word *every* is divided by the words, *whether, or*. And they are called *creatures of man*, because they govern human affairs after the manner of men: which saying savours of the apostle's heavenly perception, raised above all human things. And under this very name, they who have attained to the nobility of faith, might despise that whole *creation*. Peter guards against this, and bids them to submit themselves, *for the sake of the Lord Christ*, who once was subject, though all things are subject to him. *For*—The highest obligation, by the name of Jesus Christ, whose honor is at stake. *To the king*—Cæsar. For they were Roman provinces into which Peter was sending. The Jewish zealots refused obedience.

14. *Them that do well*—A common word in this Epistle.

15. *The ignorance*—For instance, respecting Christian integrity. This word contains the reason why Christians should pity the heathen.

16. *As free*—Without *malice*. This depends on ver. 13. [That is, *submit yourselves, as free*. But it is better to connect with ver. 15: *put to silence by well-doing, as free*, etc. So *Alf.*] On liberty, comp. ver. 9. *Maliciousness*—A slavish vice.

17. *All*—To whom honor is due: Rom. xiii. 7. *Honor*—They who are unconnected with us, should be treated with courtesy; brethren, familiarly. [But *courtesy* is too weak a term for *τιμήσατε, honor*. Appreciate their worth, and show that you do so. *Hut.*] This Aorist is followed by three Presents. The king must be so honored, that the love of the brotherhood, and the fear of God, be not violated. *The brotherhood*—The abstract, ch. v. 9. Brethren must be loved,

because they are brethren. *God*—Prov. xxiv. 21, Sept., Fear God, my son, and the king. *The king*—Ver. 18. *Honor*—In action also, and not in feeling only.

18. *Servants*—He prescribes duties to these, and not to masters, the most of whom are heathen. *Subject*, Gr. *ὑποτασσόμενοι*—The participle for the imperative, depending upon *ὑποτάγητε*, *submit yourselves*, ver. 18; from which the form of the imperative should be repeated by *Zeugma* [that is, a connection in which several sentences are referred to one word, each of which, if standing alone, would require it to be expressed]. So also ch. iii. 1. *Not only*—Gentleness is obeyed more readily than harshness. *To the good*—Who inflict no injury. *The gentle*—Who pardon errors. *The froward*—Who without cause employ *severity, blows, and reproaches*.

19. *Thankworthy*—With God: ver. 20. *For conscience toward God*—On account of the consciousness of a mind which does things good and pleasing to God, even though they please no man (consider the force of *κλέος*, *glory*, presently). [When a just man's good deeds are not approved of by men, and when he does not acquire, either before or afterwards, either their assent, support, or the intimation, gratitude, nay, rather experiences everything of an opposite kind, he may be greatly chagrined and grieved. But if his conscience can only have God's approval, unmingled delight remains. *V. G.*] *Wrongfully*—That is, suffering those things which are unjustly inflicted. *δικῶς*, *adixōs*, *unjustly*, Sept., Prov. i. 11, 17.

20. *Glory*—*Κλέος* denotes *praise*, not so much from many, as from the good; and here from God himself, in return for insults. *Buffeted*—The punishment of *slaves*, and that sudden. [*For your faults*—More exactly, *when ye do wrong and are buffeted for it. Alf.*] *Suffer*—Afflicted with deliberate evils. [Read *τοῦτο γὰρ*, *for this* (is acceptable). *Tisch., Alf.*] *Acceptable*—Peter imitates the phrase which he himself, when a new disciple, had heard from the Lord Luke vi. 32, etc.

21. *Hereunto*—To the imitation of Christ, who condescends to set before servants his own example, as he himself was formerly esteemed as a servant. *Were ye called*—With a heavenly calling, which found you in a state of slavery. *Leaving*—On his departure to the Father [into glory. *V. G.* For *ἡμῶν* read *ὑμῶν*. *Tisch., Alf.* Read, *leaving you an example*]. *An example*—A copy is adapted to the capacity of a novice, learning to paint. Thus Peter here plainly delineates to servants Christ's example, bringing out strongly those features especially adapted to servants. *Steps*—Of innocence and patience. The same word occurs, Rom. iv. 12, note.

22. *Who did no sin, neither was guile found, etc.*—Is. liii. 9, Sept., *he did no sin, nor guile in his mouth*, that is, *He committed neither open nor secret sin*. Words were suited for the admonition of servants, who easily fall into sins and deceits, reproaches towards their fellow-servants, and threats, arising from powerless anger.

23. *He reviled not again*—Is. liii. 7. *He threatened not*—Although as Lord he might have done so [and although he declared his coming again. *V. G.*] How much more should servants exercise patience! [Indeed such arms are often used by the feeble; such as slaves especially were, who might, therefore, readily threaten their masters with the Divine judgment. *V. G.*] *But committed*—*The judgment. Righteously*—God's righteousness is the foundation of peace to the afflicted.

24. *Who*—Peter infers, that we can and ought to follow Christ's footsteps. *Himself bare*—*Personal exertion* becomes a servant, that *he himself* do what is to be done. Jesus Christ himself undertook the part of others: he did not substitute others for himself. Peter agrees with Is. lii. 11, Sept., *And he himself shall bear their sins*. Comp. Heb. ix. 28, note. *In his own body*—Most afflicted. *On the tree*—Slaves were wont to be punished with the tree, the cross, the fork [an instrument shaped like a V, placed on the neck, while the hands were bound to the two ends]. *That*—*That* declares that the expiation of sins, properly so called, was made on Christ's cross, since its fruit alone frees from the slavery of sin. *Being severed*—Gr. ἀπογενόμενοι [but Eng. Ver., *being dead*, is right. *Hut., Alf.*] Aptly describing our deliverance from the slavery of sin; for a slave is said to *become the property of any one*, γενέσθαι τινός. Ἄπο signifies separation; as Job xv. 4, Sept., *thou castest off fear*. The opposite term is προσγενέσθαι, *to be added to*, in the Sept. The Body of Christ *was* presently removed from that tree to which he had borne our sins: so should we be removed from sin. *Unto righteousness*—Righteousness is altogether one; sin is manifold, *to sins*. On righteousness, comp. Is. liii. 11. *Should live*—In a noble service.

25. *By whose stripe* [Eng. Ver., *stripes*] *ye were healed; for ye were as sheep going astray*—Is. liii. 5, 6. A paradox of the apostle: *Ye were healed with a stripe*. But μάλωψ, *a weal*, is common on a slave; Sirach xxiii. 10. *Shepherd and bishop*—Whom you are bound to obey. Synonymous words. Comp. ch. v. 2.

CHAPTER III.

1. *In subjection*—In the progress of the discourse, by a courteous change of construction, the participle is put for the imperative: ver. 7, 8. *If any*—Peter speaks mildly. *The word: the word*—Used in a double sense [*Antanaclasis*]: in the former place, *the Gospel* is signified; in the latter, *discourse* [or *preaching*. So *Alf.*] *The conversation* itself breathes the force of the doctrine. *Be won*—The future Subjunctive, rare. So *καυθήσομαι, to be burned*, 1 Cor. xiii. 3; *ἐμβληθήσεται, he should be cast*, Dan. iii. 11, vi. 7. It is a more remote future, as in Latin, *lucraturus eris, you will be about to gain*.

2. *Coupled with fear*—This is to be referred to *ἀγνήν, chaste*; not to *ἀναστροφῆν, conversation*. *Fear* is something general, commended by the apostle to all Christians, but especially to women, that their *conversation* be *chaste*.

3. *Whose let it be*—A delineation of the inward character by the outward manifestations. Women themselves thus clothe the spirit: we claim for ourselves, we regard as ours, not outward ornament, but the inner man, etc. *Not—adorning*—Although they use such *adorning*, as occasion demands, yet they do not regard it as *adorning*. *Of plaiting: of wearing: of putting on*—The verbals imply the labor of dressing, which consumes much time.

4. *But the hidden*—The *inner* is opposed to the *outward*; but instead of the inner it is called the *hidden*, in which a just desire of concealment is included. *Man*—Eph. iii. 16, note. *In*—Supply *which is*. This hidden man is not the ornament itself, but is adorned by the ornament: the ornament itself is that which is incorruptible, etc., whence those women are so adorned whose hidden man rejoices in such a spirit. *Not corruptible*—Eph. vi. 24, note. This is opposed to outward *adorning*, which is *corrupted*. On *gold*, comp. ch. i. 18. *Meekness* and *quietness* should be *incorruptible*. Moreover, the *corruption* of this spirit is *obstinacy* and *fear*. *Of a meek and quiet spirit*—The *meek* is he who does not disturb: the *quiet*, who bears tranquilly the disturbances of others, whether superiors, inferiors, or equals; to the former, the end of ver. 5 refers; to the latter, the end of ver. 6. Moreover *meekness* resides in the affections; *quietness* of spirit is shown in words, countenance, and actions. *Which*—*The incorruptible*. [Rather, *the meek and quiet spirit. Hut.*] *In the sight of God*—Who regards inward, and not outward things; whom the righteous strive to please.

5. *The holy women*—Most worthy of imitation. *Who hoped*—

[Eng. Ver., *trusted*].—Hope in God is true holiness. This epithet is a part of the subject. *Being in subjection*—The adorning of the ancient matrons is explained by *being in subjection* (of which *subjection* Sarah is an example), *doing well, and not fearing*, etc.

6. *Even as*—The particle used in citing an example. *Obeded*—Gen. xviii. 6. *Lord*—Gen. xviii. 12, Sept., *my lord*. Also 1 Sam. i. 8: *And Elkanah her husband said to her, Hannah! and she said, Here am I, my lord: and he said, Why weepest thou? Him*—Although born of the same father: Gen. xx. 12. *Ye have become*—He says not, *ye are* [as Eng. Ver., incorrectly, *ye are*]. He addresses even Gentile believers. *Daughters*—Daughters should imitate their mother, as the sons of Abraham. *Doing well*—This also depends upon *adorned*, ver. 5 [that is, *The holy women, doing well*, etc.; but Eng. Ver. is much better. Render, *of whom* (Sarah) *ye have become children, if ye do good*, etc. *Alf.*, etc.] *And not*—Comp. ver. 13, 16, 15. You need fear no man in doing right. *Being afraid*—Anger assails men; fear, women. *Terror*—[Eng. Ver. is feeble, *amazement*].—Coming from without, ver. 14, note. Prov. iii. 25, Sept., *And thou shalt not be afraid of sudden terror*.

7. *Likewise*—The *likeness* does not refer to special duties, some of which belong to the wife, and others to the husband; but to the foundation of love: thus *likewise*, ch. v. 5. *Knowledge*—The master shows *gentleness*, ch. ii. 18; the husband, *knowledge*. *Knowledge*, which has regard to *the weaker vessel*, implies *moderation*, and produces *γνώμην, judiciousness*: on which word, see 1 Cor. vii. 25, note. Therefore it excludes all violence, by which the weaker are *terrified*, especially that caused by anger. Adam furnished a striking example of marital rule, tempered with moderation, in that he himself named his wife, and gave her the power of naming her children. [Connect thus: *dwelling according to knowledge with the feminine as with the weaker vessel*, etc. *Alf.*] *As*—Twice used here: in the former place it refers to *knowledge*; in the other, to *honor*. The *weakness of the vessel* requires *moderation*; the *inheritance* enjoins *honor* (which implies more). *The weaker*—The comparative: even the man has *weakness*. [Rather contrasted with man, *the stronger*. *Alf.*] *Vessel*—This denotes the sex and entire disposition and temperament of woman. *Giving honor*—This is said in accordance with the command, that women should be in *subjection*. Comp. ch. ii. 17. *Honor*—That of justly estimating them, of kindness, and of a chaste conversation. Comp. *in honor*, 1 Thess. iv. 4. *Heirs together*—Gr. *συγκληρονόμοι*. Others read *συγκληρονόμοις*. [The latter reading is right. Render, *giving honor as to those who are also fellow-inheritors*,

etc. *Alf.*] But the apostle is prescribing to husbands their duties towards their wives of whatever character, even towards those who do not believe the word. Comp. ver. 1. *Heirs together*—Heirs with other believers. The reason why the husband should show *moderation* towards the wife, is drawn from *the wife's weakness*; the reason why the husband should *honor* the wife, is derived from the fact, that God also *honors* the man, as an heir. The hope of eternal glory makes men noble-minded and mild. There is a similar argument, shortly afterwards, in ver. 9, *Bless, inasmuch as ye are called to inherit a blessing*. The nominative case, *joint-heirs*, elegantly corresponds with *dwelling together* with them. Husbands are said to be *joint-heirs*, not with their wives, but with all believers. Comp. *electd together with you*, ch. v. 13. *Hindered*—Gr. ἐγκόπτεισθαι. Some few read ἐκκόπτεισθαι [*cut off*. So *Tisch.* (not *Alf.*)] The Hebrew phrases in Shæetgen agree with both the Greek words: and indeed קָרַע with the word ἐκκόπτεισθαι, *cut off*, where *barrenness* is treated of, through which children fail, who otherwise succeed their parents *through prayer*; עָכַר and עָכַר with the word ἐγκόπτεισθαι, *to hinder*, where *sins* which hinder *prayers* are treated of. This therefore is the better reading. For the apostle wishes the prayers of husbands to be not even hindered or interrupted. But they are interrupted by intemperance and wrath, 1 Cor. vii. 5; and there is no time in which the recollection of injuries is more vivid, than when in prayer. [It often happens, that when dissension prevails among friends, neighbors, colleagues, the learned,—so as to occupy the mind day and night, prayer entirely ceases. *V. G.*] And the unforgiving our heavenly Father does not forgive, although they pray. *Prayers*—Whereby you gain that inheritance, and seek the salvation of your wives. Comp. note on 1 Tim. ii. 8.

8. *All*—Before this, from ch. ii. 18, he has been describing particular duties. *Of one mind*—The three parts of ver. 8 and 9, by an inverted *Chiasmus* [cross reference], answer to the psalm repeated in ver. 10 and 11, by three clauses. [Therefore *finally* refers not to the conclusion of the whole epistle, but to the exhortation to maintain a right conversation. *V. G.*] *Sympathizing*—[Not as Eng. Ver., *having compassion*]. In prosperity and adversity. *Having brotherly love*—[Eng. Ver., *love as brethren*].—Towards the saints. *Pitiful*—Towards the afflicted. [For φιλόφρονες, *courteous*, read ταπεινώφρονες, *humble-minded*. *Tisch., Alf.*]

9. *Evil*—In deed. *Railing*—In words. *Contrariwise*—This refers to *railing*. For evil is the opposite of what occurs in the preceding verse. [For εἰδότες ὅτι, *knowing that*, read ὅτι, *for*. *Tisch., Alf.* So

Beng.] For—No railing can injure you. Comp. ver. 13. You should imitate God, who blesses you. *Thereunto*—So, for this purpose, that, ch. iv. 6. *Blessing*—Eternal, the first-fruits of which the righteous even now enjoy. See next verse.

10. *He that will love life and to see good days*—If you wish, says Peter, to taste of that inheritance, you must abstain from evil in word and deed. Ps. xxxiv. 12–16, Sept. : *What man is there who wishes life, loving to see good days?* Peter, without altering the sense, adds fresh vivacity : *who wishes so to live, that he may not be wearied of life.* [This puts the love of life too far out of sight. The love for life, in the higher sense, like its possession, implies a peculiar state of mind. *Hut.*] Opposed to this is Eccles. ii. 17; *I became weary of life.* And so Gen. xxvii. 46; Num. xi. 15. *Let him refrain his tongue*—The Sept. has *refrain thy tongue*, and the rest of the passage in the second person, as far as the words *δενίξων αὐτίπ, αὐτὸς ἴ.*

12. *For the eyes*—The Sept. has *ὀφθαλμοὶ, eyes*, the rest is in the same words, as far as *κακά, evils.* *Over the righteous*—Who have from that source life and good days. *The face*—With anger: comp. 2 Sam. xxii. 28. Anger excites a man's whole countenance; *low* affects the eyes.

13. *And who?*—*And* has an inferential and assertive force. *Who is he that will harm you?*—That is, often a matter is much more easy than is supposed. Opposed to *that which is good.* Isa. l. 9, *κὴν ὁ ὑψωρ,* Sept., *who shall do me harm?* *Followers of that which is good*—*Follow good* (in the neuter gender), says John, 3d Epistle, ver. 11. And thus Peter also here. Satan is called *the evil one*: whereas God is good. But this epithet is not usually put for the proper name.

14. *Ye suffer*—Gr. *παράγοιτε.* A milder word than *κακούεσθε, to be afflicted.* *Happy*—Ch. iv. 14. Not even does this deprive you of a happy life; it rather increases it. A remarkable treatment of the subject of the cross. *Be not afraid with their terror*—[not of their terror, as Eng. Ver. The Greek may be rendered in either way, but here, as in Sept. etc., *φόβον, fear*, is subjective. *Alf., etc.*]—*neither be troubled; but sanctify the Lord God in your hearts*—He teaches how to bear adversities, that happiness may not be diminished. Isa. viii. 12, 13, Sept. *Ye shall not fear their fear, nor shall ye be afraid.* *Sanctify the Lord of Hosts himself, and he shall be thy fear.* Do not fear that fear, which the wicked both feel themselves and strive to excite in you. *Φοβεῖσθε αὐτὸν φόβον* to fear a fear, is said, as *χαίρειν χαρίων, to rejoice with joy.* One only is to be feared, even the Lord: who is

sanctified with pure fear, and truly honored *as God*, the feelings of the pious answering to the Divine omnipotence [Isa. viii. 13].

15. [For *θεόν*, *God*, read *Χριστόν*, *Christ*. *Tisch.*, *Alf.*] *But ready*—The word *ready* implies boldness; *δέ*, *but*, is forcible. Not only should *the conversation* be good, on which see ch. ii. 12, note, *but* every one also should be prepared to *confess*. *That asketh*—Among the Gentiles some were openly wicked, ver. 16; others doubted. Believers are bidden to answer the latter kindly. *Hope*—Which they confess, who say that they *are strangers* in the world, and avoid its lusts, ch. ii. 11. Comp. Heb. xi. 13, etc. *The hope* of Christians has often moved others to inquiry. [Add *ἀλλὰ*, *but*, before *μετά*, *with*. *Tisch.*, *Alf.*] *With*—This depends upon *ready to give an answer*. *Meekness* is needed as respects ourselves; *fear*, as respects others: *a good conscience*, towards God. *Fear*—In common language, *respect*. They who have a good conscience, when accused, are more easily provoked, and less easily preserve *meekness and fear*, than the guilty. Therefore they are here admonished, to unite with *a good conscience, meekness and fear*, and so gain a complete victory. *Meekness* avails especially in our dealings with inferiors; *fear*, with superiors.

16. *Having*—This is added to *ready* without a copula. [For *καταλαλῶσιν*, read *καταλαλειῶσθε*, and omit *ὑμῶν ὡς κακοποιῶν*. *Tisch.*, *Alf.*, etc. Render, *that in the matter in which ye are spoken against, they may be ashamed*, etc.] *Falsely accuse your—conversation*—A concise expression: that is, who falsely accuse you for your good conversation.

17. *Better*—Happier, in innumerable ways. *If*—And this is recognized from what befalls us. *The will*—Which is kind. [Literally, *if the will of God should will*. Luther says; “Go forth in faith and love: if the cross comes, take it up; if not, seek it not.” *Alf.*] *Of God*—For our inclination does not *will*. Comp. Christ’s words to *Peter*, John xxi. 18.

18. *For*—That is *better*, by which we are more assimilated to Christ, in death and in life: for his passion brought *the best* result to himself, and the best fruit to us. *Christ*—The Holy of the holy. These are elegant expressions: *Christ for sins, a just man* [not as Eng. Ver. *the just*. *Alf.*] *for the unjust*. *Once only*—Never to suffer again. It is *better* for us also to suffer once with Christ, than for ever without Christ. *For sins*—As though he himself had committed them. *Suffered*—And in such a way too, that his enemies slew him because of his *confession*. But his preaching was not thereby hindered; for he discharged that office, both before the day of his death, and on the

day of his death, and immediately after his death. *Just*—[Who has accomplished good for us in a most eminent way, ver. 17. *V. G.*] Why should we not suffer for justice? ver. 14. [For ἡμῶν, *us*, read ὑμῶν, *you*. *Tisch.* (not *Alf.*)] *That he might bring us*—That he himself, when he departed to the Father, might justify us, who had been alienated, and *might bring us* to heaven (ver. 22) with himself, by the same steps of humiliation and exaltation which he himself trod. From this word to ch. iv. 6, Peter closely connects the path or progress of Christ and of believers (by which path he himself also was *following* his Lord, according to his prediction, John xiii. 36), intertwining therewith the unbelief and punishment of the many. *To God*—Who willed it. Gr. τῷ θεῷ. More is signified by the Dative than if he had added a Preposition, *unto God*. *Put to death*—As though he now had no existence. Peter shows us how our *access to God* was effected. *In the flesh*—[*In the spirit*—Not *by the spirit*, as Eng. Ver. *Beng.* is right. *Hut., Alf.*] *The flesh and the spirit* do not respectively denote the human and divine nature of Christ: comp. ch. iv. 6; but either of them, so far as it is the principle and condition of his life, and its correspondent working; whether it be among mortals in righteousness, or with God in glory: Rom. i. 4, note. To the former state the soul in the body is better adapted; to the latter, the soul either out of the body, or united with the glorified and *spiritual* body: 1 Cor. xv. 44. *Quickened*—*Quickening* should be explained as antithetical to *put to death*. As to the rest, Christ having life in himself, and being himself the life, neither ceased, nor began again, to live in spirit: but as soon as he had been released by death from his fleshly weakness, *immediately* (as distinguished divines acknowledge) the energy of his imperishable life began to exert itself in new and unembarrassed ways. This quickening, accompanied with his going and preaching to the spirits, was necessarily soon followed by *the raising* of his body from the dead, and his *resurrection* from the tomb, ver. 21. Christ liveth unto God, Rom. vi. 10. Comp. *according to God*, ch. iv. 6. Our Lord's discourse, John vi., which Peter had becomingly received, ver. 68, had been fixed in Peter's heart; and with that portion, and especially ver. 51, 53, 62, 63, may be compared what Peter writes, ch. i. 2, 19, iii. 18, 22, iv. 1.

18, 19. *In spirit; to the spirits*—These expressions harmonize.

19. *In which*—[Not as Eng. Ver., *by which*]—Spirit. Christ dealt with the living, in the flesh; with spirits, in spirit. He himself has power with the living and the dead. There are wonders in that invisible world. In a mysterious subject, we should not dismiss from it the peculiar signification of the language, because it has no pa-

ralls. For they, to whom any mystery has first been revealed, have most nobly believed God's word even without parallel passages. For instance, our Saviour only once said, *This is my body*. The mystery respecting the change of the living [at the last day], is only once written. *To the spirits*—Peter does not say that all the spirits were in that place of confinement, for many might have been in a more gloomy place; but he means, that Christ preached to all who were imprisoned. *In prison*—The guilty are punished in prison; they are kept *in guard*, until they experience what the Judge will do. The expression about the state of those living under the Old Testament, Gal. iii. 23, is analogous to this. *To the spirits*—Of the dead. Comp. Heb. xii. 23. He does not call them *souls*, as in the next verse. *Went*—Gr. *πορευθεις*. Namely, to those spirits. The same word is used in ver. 22. Those spirits were not in Jesus' tomb: He went to them. *He preached*—Gr. *εξηρυξεν*. By this preaching, which succeeded his quickening, Christ showed himself both *alive*, even then, and *righteous*. Peter would not say, *ενηγγελισατο*, *He preached the Gospel*, if the preaching of grace only were here designed especially: for the hearers had fallen asleep before the *gospel* times; therefore he uses a broader word, *he published*. Noah, a *preacher* of righteousness, was despised, 2 Pet. ii. 5; but Christ was a more powerful *preacher*, who, when quickened in spirit, vindicated his own righteousness, which was not believed by the ancients, and openly refuted their unbelief, 1 Tim. iii. 16. If he were speaking of preaching by Noah, the word *sometime* would either be omitted entirely, or be joined with *preached*. This preaching was a prelude to the general judgment; comp. ch. iv. 5; and the term preaching itself is to be taken in its wider sense, that it may be understood to have been to some a preaching of the Gospel, as Hutter says, to their consolation, which is more peculiarly Christ's office; to others, and perhaps the majority, a publishing of the law, for their terror. For if the judgment itself shall be joyful to some, assuredly this preaching was not dreadful to all. The author of the Adumbrations, which are assigned to Clement of Alexandria and to Cassiodorus, says, *They saw not his form, but heard the sound of his voice*. Calvin, Institutes, B. 2, ch. xvi. 9, says, *For the context also leads to this conclusion, that the faithful, who had died before that time, shared the same grace with us: because it enhances the power of his death from this circumstance, that it penetrated even to the dead, while the souls of the righteous obtained an immediate view of that visitation, which they had anxiously expected; on the contrary, it was more plainly revealed to the lost, that they are utterly excluded from salvation. And though Peter does not speak so*

distinctly, it must not be understood as though he mingled the righteous and the wicked without any difference, but he only wishes to teach, that both had a perception of Christ's death.

20. *Who had been unbelieving*—[Eng. Ver., *disobedient*]. Who in their life had not believed the patriarchs, who admonished them in the name of God. *Sometime*—This *sometime* (used in ver. 5, also of a long time,) and this *long-suffering*, of which he presently speaks, refer to all ages of the Old Testament, before Christ's death. It is called *forbearance*, Rom. iii. 26. *Long-suffering* preceded Christ's first coming, as here shown, and his second coming, 2 Pet. iii. 9, note. [For ἀπαξ ἐξεδέχετο, *once—waited*, read ἀπ' ἐξεδέχετο, *was waiting*. Tisch., Alf., etc. So Beng.] *Waited*—Or *was waiting*. That is, God *continued waiting*, that men might believe. But there is greater force in the Greek double compound: *He continued waiting until* there was an *end* of his waiting, in the death of the men. *In*—Understand *ὅλον*; that is, *for instance, in the days of Noah*. The most remarkable species is added to the class, for these reasons: (1) Never did more perish at once than at the deluge. (2) By mention of *water*, Peter conveniently passes to baptism. (3) The destruction of the world by water is a prelude to its destruction by fire, 2 Pet. iii. 6, 7, along with the last judgment, ch. iv. 5. Nor is it surprising that *sometime* is used more widely than *the days of Noah*; since also the days of Noah altogether were many more than *the days of the building of the ark*; these, however, are immediately added. Compare with this the marking of time, which gradually becomes more particular, in Mark xiv. 30; Luke iv. 25; Deut. xxxi. 10. O what comprehensive preaching! *While an ark was a preparing*—[Eng. Ver., *the ark*.]—*Ark* without the article: Heb. xi. 7. The expression is adapted to the mind of the unbelieving spectators. This building occupied a long time, for it is not probable that many aided Noah in his work. Throughout that time, especially, God's long-suffering waited. *Into which*—[But Eng. Ver. is right, *in which*]. Having entered into the ark by faith, they sought and found safety. *A few*—It is the more probable that some out of so great a multitude repented, when the rain came; and though they had not believed while God was waiting, and the ark building, afterwards, when the ark was finished, and punishment assailed them, began to believe; and to these, and to all like them, Christ afterwards presented himself as a preacher of grace. Luther attributed less weight to this interpretation in his homilies on 1st Peter, published in A.D. 1523; but shortly before his death he more decidedly embraced it. There is a well-known passage in his Comm. on Gen. vii. 1, and his exposition of Hosea agrees with

it, published in the year 1545, in which, ch. vi. 2, he referred the *two days* to the descent into hell; and quoting this passage of Peter, he says: *Here Peter plainly says, not only that Christ appeared to the dead fathers and patriarchs, some of whom doubtless Christ, on his resurrection, raised with himself to eternal life, but also preached to some who in Noah's time did not believe, and waited for the patience of God, that is, hoped that God would not deal so severely with all flesh,—in order that they might understand that THEIR sins were FORGIVEN through Christ's sacrifice.* Eight—Ham, who was to incur the curse, being omitted, there were seven, a sacred number. *Through* [Eng. Ver., by] *water*—*Διά*, *through*; an appropriate particle, denoting *passage*, without consideration either of the peril which threatened from the waters in themselves, or of the safety afforded in their being borne in the ark. Thus the following verse accords with this.

21. [For ψ read δ , and for $\eta\mu\acute{\iota}\nu$, *us*, read $\delta\mu\acute{\iota}\nu$, *you*. Tisch., *Alf.* Render, *which, the archetype, is now saving you* (namely) *baptism*, etc.] *Now*—At this time, in other respects evil. *Save*—Withdraws us from the destruction of the whole world, and of the Jewish people. There is a reference to *were saved*, ver. 20. Peter shows that, as formerly there were some who perished through unbelief, and others who were saved through faith, just so in the New Testament there are some who are saved (as here), others, who perish: ch. iv. 4–6; that they both experience, although differently, Christ's power, which very thing has special force to withdraw the godly from the wicked, and to confirm them in patience. *Not* (the baptism) *of the flesh*—[But Eng. Ver., *the filth of the flesh*]—He explains why and how far baptism has so salutary an effect. There were baptisms also among the Jews: but these purified the flesh, and were limited to this: even now the flesh is washed in baptism, but baptism does not consist in the washing of the flesh, nor does the mere act of baptism save; comp. Eph. ii. 11; but so far as it is *the answer* of a good conscience. *Of the flesh*, is emphatically put first, and *the putting away of impurity* is ascribed to *the flesh*, (accordingly it is not said, *the putting away of the filth of the flesh* [as Eng. Ver.]); and *the conscience* is opposed to *the flesh*. *Asking of a good conscience*—[Eng. Ver., *answer*, is quite wrong. Render, *the enquiry of a good conscience after God.* *Alf.*] Dan. iv. 14, שאלתא (parallel to which is פטרונא, *a judicial decree*, Heb. פטר), Sept., ἐπερώτημα, *asking*, in this one passage. But שאל and פטר are both often rendered ἐπερωτώ, *ask*. The Greek Scholia explain ἐπερώτημα, *an earnest, a pledge, a proof*. The apostle doubtless refers to the Hebrew שאל. It is characteristic of the godly to *ask*, to consult, to address God confidently; but it is charac-

teristic of the ungodly not to ask him, or to ask idols; Judges xx. 18, 23, 27; 1 Sam. x. 22, xxiii. 2, 4; Isa. xxx. 2; Hosea iv. 14; in all which places the Sept. has ἐπερωτᾶν, *to ask*. Therefore *the asking of a good conscience* saves us; that is, the asking, in which we address God with a good conscience, our sins being forgiven and renounced. Comp. ver. 16; Heb. x. 22. This asking is given in baptism, and is exercised in all acts of faith, of prayers, and of Christian life; and God always honors it with an answer. Comp. Deut. xxvi. 17, 18, וַיִּרְחַם הָאֱמִיץ, *thou hast chosen God*; וַיִּרְחַם הָאֱמִיץ, *and the Lord hath chosen thee*: Isa. xix. 21. *By the resurrection*—Construed with *saves*, [and referring back to ver. 18, *quickeneth*. *Hut.*] Comp. ch. i. 3, 21.

22. *Who is, etc.*—The Vulgate, by far the most ancient of all versions, reads, *Who is on the right hand of God, after having swallowed up death, that we might be made the heirs of eternal life*. So all the Latins, in *Mill*. Peter draws special applications from Christ's sufferings, from his death, from his quickening, from his resurrection, from his going into heaven, from his judging the quick and dead; but from his sitting at God's right hand he either draws no application, or that which is still read in the *Latin Version*. By his death, Christ utterly destroyed death: but his sitting *on the right hand of God*, assumes that death which he endured once for all to obtain life for us; and involves a STATE of LIFE glorious, eternal, and salutary for us. Acts ii. 28; Rom. vi. 9, 10; Heb. vii. 16, 24, 25; 1 Cor. xv. 54; John xiv. 19. Note especially the signification of past time in κατακλιών, *who is gone*. *Angels*—To him angels are subject, and that too of all ranks, good or evil; and so also are men.

CHAPTER IV.

1. *Christ*—The Lord of glory. [Omit ἐπερ ἡμῶν, *for us*. *Tisch., Alf.*] *With the flesh* [Eng. Ver., *in the flesh*]—Shortly after, ἐν σαρκί, *in the flesh*. [*The same mind*—Of suffering willingly. *V. G.*, i. e., the same *intent, resolution*, to suffer, as he had. *Hut., Alf.*] *Arm yourselves*—Against enemies. *For*—This is that continual sub-

ject of reflection. Comp. Rom. vi. 6-11. *Hath ceased*—*Has obtained a cessation*, freedom.

2. *That he should live*—For it is construed with *he hath ceased*. *In the flesh*, ver. 1, and *in the flesh*, ver. 2, are connected. *Sin*, ver. 1, shows itself in *the lusts*, and *suffering in the flesh* reminds the man that *the rest of his time in the flesh* is at length to have an end. *Of men*—Yourselves and others. *Lusts*—Various: but God's will is perfect. There is the same antithesis, 1 John ii. 17. *Live*, Gr. βιώσαι—An appropriate word. It is not used of brutes.

3. *Suffice*—A softened expression, for not even should the past times have been wasted in sins. At the same time a loathing of sin is expressed on the part of those who repent. [Omit ἡμῖν, *us*, and τοῦ βίου, *of our life*. Tisch., Alf.] *To have wrought*—Namely, *for you* to have wrought. This is presently explained. *When we walked*—Advanced madly. The antithesis is πορευθεῖς, *he went, is gone*, ch. iii. 19, 22. [Gentiles—Heathen, as opposed to Christians. Alf.] *In excess of wine, revelings, and banquetings*—Those before mentioned are practised by individuals, these by clubs. *Abominable*—By which God's most sacred law is violated: Rom. i. 23, 24. *Idolatries*—Of various kinds. So, in the antithesis, *manifold*, ver. 10.

4. *Wherein*—While you determine that it is sufficient to have lived badly. *Run with them*—In a troop, eagerly. *The same*—As they do to this day, and as you formerly did with them. *Confusion*—This is described in ver. 8. *Speaking evil of you*—Reproaching you with pride, singularity, secret impiety, etc.

5. *Shall give account*—Especially of their evil speaking: Jude ver. 15. *To him*—Christ. *That is ready*—The apostles, when they do not professedly treat of the time of Christ's coming, set forth that coming as close at hand to their expectation and piety; hence Peter comprehends those who then reviled under *the living*, as though soon to be judged.

6. *For*—The particle connects *ready* and *is at hand*, ver. 5, 7. The Judge is ready; for, since the Gospel is preached, only the end remains. *To them that are dead*—Peter calls those dead who lived through the whole New Testament period, from the time of the preaching of *the Gospel* by the apostles after Christ's ascension, especially concerning Christ *the Judge*, Acts x. 42, and those whom the Judge, who is speedily to come, will find *dead*, and will restore to life, ver. 5. The Gospel is preached also to *the living*; but he mentions the *dead*, because the saying, *that they might be judged*, etc., is especially accomplished in death. And hence it is plain that the preaching of the Gospel before that death is meant, and not after it. When the

body is put off in death, the soul's condition is unalterably fixed, for evil or for good. The Gospel is preached to no one after death. Christ himself preached to those who had formerly lived, ch. iii. 20. In the New Testament there is abundant preaching to the living. The Lord cares for those who do not enjoy the benefit of that preaching in life. *Preached*—Christ *was preached*. While they lived, he caused himself to be preached to them by the Gospel. [But this seems to violate the plain sense of the words, which assert that the Gospel was offered to *the dead*; the spirits in prison, see ch. iii. 19. *Hut., Alf., etc.*] The Gospel is always preached at the present day; but Peter speaks in past time, respecting the time of judgment, which, as we have said, he sees as it were close at hand. *That*—The end and efficacy of the Gospel is, that men may be assimilated to Christ in death and in life, ch. iii. 18. The way of salvation through Christ is both secured and shown to all: they who have believed are saved, and should be imitated, not reviled, by others; they who have not believed, nay, have even reviled, are justly punished. *Might be judged: might live*—The recipients of the Gospel become like Christ's death through repentance; and afterwards through all adversities, even until the death of the body. That death is called a *judgment*, in respect of the old man: and to this judgment, distinguishing evil from good, the faithful themselves readily subscribe: nor will they be liable to the dreadful universal *judgment*: ver. 5, 17, 18; 1 Cor. xi. 32. But the same *live* with Christ: and they are said to *live*, not to be made alive; because they have been quickened already with Christ: ch. iii. 18, comp. Eph. ii. 5. On this judgment and life, comp. ver. 1, 2, 3; for believers, while in the flesh, already receive the beginning of these things. *According to men*—For they are exempted from human affairs. *According to God*—For they live to God. *In the spirit*—See ch. iii. 18, note.

7. *Of all things*—And therefore also of the arrogance of the wicked, and of the sufferings of the righteous. *The end*—When the number of the dead and living shall be complete: [in the last judgment. *V. G.*] *Therefore*—He returns to exhortation; and in ver. 7-11, duties are opposed to the sins enumerated in ver. 3. For *luxuries* are opposed to *being sober and watchful*; *lusts*, to *love*; *excesses in wine, revelings, banquetings*, to *hospitality*; *abominable idolatries*, to *the lawful ministering* of heavenly gifts to the glory of the true God. *And watch*—Temperance assists watchfulness, and both assist prayers: the intemperate are sleepy; and the sleepy are slow to pray, because they do not willingly take any time from the labor of common life. *Prayer*—Which is necessary at the last time.

8. *Charity*—Love is already assumed: greater vehemence is enjoined. [For *καλύψει*, *shall cover*, read *καλύπτει*, *covers*. Tisch., Alf. So Beng.] *Love covers*, etc.—Prov. x. 12, [Heb.] The Sept. is, *friendship shall cover all that are not contentious*. Comp. Prov. xvii.

9. He who greatly loves, covers the faults of him whom he loves, however many they are: he averts his own eyes from them, and, as far as is lawful, blinds others to them, and makes them the subject of prayer to God. And the Divine love attends such love with aid and approbation, and appropriately rewards him who loves: Matt. vi. 14. Love also is especially necessary, because the Judge is near: James v. 9. And they are blessed whom *the end of all things* finds only *with covered sins*.

9. *One to another*—This relates to those who dwelt in different cities or districts. *Murmurings*—[Eng. Ver., *grudging*]. These are avoided by preserving an equality of duties, or by not scrupulously weighing their inequality.

10. *As*—Understand presently, *so*. *The same*—Without striving for another. *Manifold*—Distributing *various* gifts, with reference to speaking, or ministering. See next verse.

11. *As the oracles*—That is, let him speak what God *supplies*, at present. *As of the ability*—Vigorously. *In all things*—For all men and *all things* are of him, and through him, and to him. *To whom*—To God. There is a similar expression respecting Christ, 2 Pet. iii. 18. *Praise*—For instance, of wisdom, which utters the oracles. *The might*—[Eng. Ver., *dominion*]. Which gives *power* to the righteous. The same doxology occurs, ch. v. 11.

12. *Beloved, think it not strange*—He exhorts them lovingly. A taste of the Divine power, of which the preceding verses speak, forbids us *to be offended as by a strange thing*. For adversity to befall the saints is, in one sense, *strange*; for they are sons of God: in another, it is *not strange*; for it is adapted to purify them. *The burning for trial*—[Eng. Ver., *fiery trial*]. Ch. i. 7. [Render, *which is taking place*, (not as Eng. Ver., *which is to try you*), *in your case* (or, *among you*. Hut.) *for a trial to you*. Alf.] *For trial*—Only *for trial*. *You*—Gr. *ὑμῖν*. The dative of advantage. *Which is*—By Divine counsel. *Happened*—Accidentally.

13. *In so far as*—[So Hut., Alf., not as Eng. Ver., *inasmuch as*]. Glory answers to the measure of sufferings, but much more abundantly. *Ye are partakers*—Willingly. *Sufferings*—Ver. 1. *Rejoice, that*—*That*, Gr. *ἵνα*, here, is more than if he had said *ὅτι*, *because*. By joy and desire we attain joy and gladness. Comp. *ἵνα*, *that*,

John viii. 56. The reward of joyful patience is referred to here. *With exceeding joy*—Then free from all suffering.

14. *If ye are reproached in* [Eng. Ver., *for*] *the name of Christ*—The Gentiles thought it a reproach to call any one a *Christian*: ver. 16. *The Spirit of glory and of God*—The same Spirit which was on Christ: Luke iv. 18. He is here called *the Spirit of glory*, overcoming all the reproaches of the world, and *the Spirit of God*, whose Son is Jesus Christ. The abstract, *glory*, is put for the concrete; as 2 Pet. i. 17, 3, 4. The article *τὸ, the*, is very forcibly put twice, as Apoc. xxi. 6. And *Glory and God*, may be taken as *the God of glory*, or as an appellation of Christ (comp. ver. 16, *as a Christian*, and ver. 13; James ii. 1, note); and it may be implied that the Spirit of Christ is also the Spirit of God the Father. Believers, deeply feeling joy, experience the same Spirit sometimes as the Spirit of glory, and sometimes as the Spirit of God, in a different sense, the difference of which the Spirit itself reveals. [Omit all in this ver. after *ἀναπαύεται, rests upon you. Tisch., Alf., etc.*] *Upon you*—That spirit is upon the righteous even before they suffer reproaches; but then they are more confirmed on this very account, and receive richer spiritual consolations: Num. xi. 25, 26, *the spirit rested upon them. He is evil spoken of*—Namely, Christ. *He is glorified*—In the midst of your reproaches, ver. 16. He writes from experience. Comp. Acts v. 41.

15. *For not*—[Eng. Ver., *but—none*]. The particle *for* intimates why the Lord is glorified in those who suffer. For it assumes that they have it settled in themselves, to wish to suffer only as Christians; and to do nothing contrary to this, worthy of punishment. There is a similar imperative, ch. iii. 3. *As a murderer*—Disgraceful titles. *As a busy-body in other men's matters*—The particle *as*, repeated here only, widely separates him who pries into other's business, from the classes of evil-doers; but still it also distinguishes him from the Christian. Such are they who thrust themselves into business, public or private, sacred or civil, which does not concern them, as though impelled by great prudence and faithfulness, and hatred of the world's wickedness. Such men often incur the world's ill will, and more than they deserve (especially from those in power, and who less readily endure lawful advisers and inspectors, than such as are like themselves); and thus they easily meet with *sufferings*. And this might especially happen with heathen magistrates.

16. *Let him not be ashamed*—Although the world is ashamed of shame. *Let him glorify*—Peter might have said, antithetically, *let him esteem it an honor to himself*: but he teaches that the honor is to be resigned to God. Let him glorify the God, who regards man

as worthy of the honor of sufferings, and at the same time bestows upon him a great benefit, with an exemption from the future punishments of the wicked. There is a similar antithesis in Psalm lxxix. 12, 13, *Let our enemies be put to shame: let the Lord be glorified. On this behalf*—That is, in respect of better sufferings. See next verse.

17. *That judgment must begin*—It is the same judgment from the time of the preaching of the *Gospel* by the apostles until the last judgment. Ἀρξασθαι, to begin, a middle verb. *At the house of God*—The Church, ch. ii. 5. Judgment begins here, mildly: Jer. xxv. 29, xlix. 12; Ezek. ix. 6. *What shall be the end*—The judgment, tolerable at first, gradually becomes severer. The righteous, having discharged their duty, behold securely the miseries of the wicked: the wicked, while they afflict the righteous, fill up their own measure, and learn what their own portion will be; but the righteous better know this, and are therefore patient.

18. *And if the righteous—appear?*—Prov. xi. 31, Sept. The righteous who offend meanwhile, are very severely chastened: how much heavier punishments shall the wicked suffer? Nero's persecution preceded the Jews' calamity by a few years. *The righteous, the ungodly, and the sinner.* A *semi-duplex oratio* [that is, two members of a clause, so related that each shows the necessity of supplying the other], *righteous* refers to one's neighbor, *ungodly* to God, a *sinner* to himself. Supply therefore, from the force of the opposites in the first proposition, εὐσεβής, *godly*; and ἅγιος, *holy*: in the second proposition, ἀδίκος, *unjust*. *Scarcely*—[Comp. Matt. xxv. 5, 9]. This is softened, 2 Pet. i. 11, πλουσίως, *abundantly*.

19. *Even* [not rendered in Eng. Ver.] *them that suffer*—Καὶ, *even*, with a concessive force. Καὶ, *even*, with a participle, is the same as εἰ καὶ, *even though*, with a verb, *and if ye suffer*, ch. iii. 14. We should not conceive distrust from suffering. *According to the will of God*—Because of doing God's will differently from evil-doers, who suffer according to God's will, since God wills that they be punished: ver. 15. God's will is in Christ. *Unto a faithful Creator*—To him to whom souls are safely committed, who does not even at first inflict sufferings for our injury. Let the supra-Lapsarians see how they recognize a Creator faithful towards all. *Commit*—As a deposit, not alarmed, but rather gladdened by sufferings, since they receive them to their advantage. *Their souls*—Although the body seems to perish. *In well-doing*—This should be the only care of those who suffer, both to act and to suffer well: He will care for the rest. Construe with *commit*. Well-doing is always joined with confidence: ch. iii. 6; 1 John iii. 22.

CHAPTER V.

1. *Elders*—A title of office, in ver. 2; and of age, in ver. 5. *A fellow-elder*—[Eng. Ver., *who am also an elder*]—Mutual exhortation has great weight among equals and colleagues. Appropriately and modestly does the first of the apostles thus speak of himself. *And a witness*—Peter had both witnessed the Lord's sufferings, and he was now enduring sufferings. [But he means here an *eye-witness*; I who say, *Christ suffered*, etc., say this of what I saw. *Alf.*] *Glory*—Ver. 4: 2 Pet. i. 16. *A partaker*—Ap. i. 9. An incentive to good shepherds.

2. *Feed*—By discipline and doctrine. *Entrusted to you for your part*—[But the simple local meaning it's best, as Eng. Ver., *which is among you. Alf.*] *Not by constraint*—Necessity is laid upon them, 1 Cor. ix. 16, but willingness prevents its being felt. This is efficacious both in undertaking and in administering the office. Those pastors are censurable, who, if they could, would prefer to be anything else. [*But—but*—The motive and intent should be faultless. *V. G.*] *Nor for filthy lucre*—The receiving of pay is not forbidden, 1 Cor. ix. 14; but baseness should be absent, and there should be a noble promptness. *Of a ready mind*—So that the enjoyment may be in feeding, and not in the pay.

3. *As being lords over*—Who only give orders with a proud mind, and not with humility, and who oppress. The presbyters afterwards assumed the rule; whence the title *Signore*, especially in Italy, from *Senior*. *Portions*, Gr. τῶν κληρῶν [Eng. Ver., *God's heritage*, is incorrect. The word means as usual, the *lot* or *portion* assigned. *Hut., Alf., etc.*]—Plural: *of the flock*, in the singular. *The flock* is one, under one Chief Shepherd, Christ; but *the portions* are many, according to the number of places or overseers. But the style closely resembles a *Mimesis* [using the words of a real or imaginary opponent]: for the congregation is not the elder's *peculiar property*, but he who *rules it*, treats it as though it were his *lot* or *property*. *Κληρος* signifies a *lot*; then a portion of the Church which falls to the elder as a *pastorate*; then the pastor's office; then the pastors; then the other *clergy*. How great a change is there, and how the idea finally degenerates! *Ensamples*—The purest obedience is obtained by example, [such as you will hardly see rendered to any who lord it severely. *V. G.*] Such frank intercourse subdues the desire for rule.

4. *Shall appear*—It is the part of faith to serve the Lord, though

yet unseen. [*Alf.* renders, *ye shall receive the amarantine (everlasting, or unfading) crown of his glory*].

5. *Likewise*—The foundation of the exhortation which precedes and follows is humility. [Omit *ὑποτασσόμενοι, be subject. Tisch., Alf.*] *One to another*—Even without regard to age. *Be clothed with*, Gr. *ἐγκομβώσασθε*—*Κόμβος*, a knot, or band, by which the sleeves were fastened, especially in the dress of slaves. Hesychius: *κομβώσασθαι, to put on a dress*; and *ἐγκομβωθείς, bound*; and *ἐγκοκώβωται, he is wrapped up in*. Therefore *ἐγκομβώσασθε* is, *put on and wrap yourselves up in*: so that the covering of humility cannot possibly be stripped from you. *God*—See James iv. 6, note.

6. *The mighty hand*—God's hand appoints ranks; he humbles the proud, and exalts the humble. He who is subject to human ordinances for the Lord's sake, ch. ii. 13, submits himself to the Lord. Comp. Rom. xiii. 2. *In due time*—At the fitting time. Comp. *ὀλίγον, a little* [Eng. Ver., *a while*], ver. 10. Peter often contemplates the day of judgment. [But this is more general, *at the fitting time. Alf.*]

7. *All your care*—If the world depress you, or if many things be wanting to you. *Casting*—Boldly. [Exemption from cares pre-eminently accords with humility. *V. G.*] Ps. lv. 22, Sept., *Cast thy care upon the Lord, and he shall sustain thee. Casting, watch*. These two duties closely agree, Luke xii. 22, 37; and Peter adds to each its own *because*. God provides: therefore be not anxious. The devil seeks, therefore watch. *He careth*, Gr. *μέλει*—Not so strong a word as *μέριμνα, anxiety*.

8. *Watch*—[Eng. Ver. correctly, *be sober*]—Let this be your care. *Watch* with the soul. *Watch* [Eng. Ver., *be vigilant*]—With the body. [This distinction is not well founded. Both words refer to the mind; *be sober—be watchful. Alf.* Omit *δρι, because. Tisch., Alf.*] *The adversary—may devour*—He seeks the righteous both by the semblance of justice and by violence; Ap. xii. 10. *Roaring*—Furiously. *Seeking*—Treacherously. *Whom*—Especially of the faithful, Job i. 8. *He may devour*—First as to the soul, and then as to the body. But he especially plots by the sorrow arising from cares, which injures *faith*.

9. *By the faith*—Construe with *resist* [but Eng. Ver. is right, *steadfast in the faith. So Hut., Alf., etc.*] *The same afflictions*—Not merely *like* sufferings, but *the very same*. *The same* governs the Dative *ἀδελφότητι, brotherhood* [Eng. Ver., *brethren*]. The apostle's meaning is: *the same sufferings which befall your brethren, befall you*. [Better, as Eng. Ver. *So Alf. The very same sufferings are being*

accomplished in, etc.] Comp. Matt. v. 12; 2 Cor. i. 6; Phil. i. 30. [Therefore it is not a bad sign, if the devil harass one with sufferings. *V. G.*] *In the world*—*In this whole world*, which lies in the evil one, *the devil*; ver. 8. It is antithetical to *the eternal glory of God*, ver. 10. *To your brotherhood*—[Eng. Ver., *brethren*]—Of Jews and Gentiles. *Are accomplished*—The measure of sufferings is gradually filled up.

10. *Of all grace*—*Of all* and unmixed *grace*, which begins and completes, which *calls* and *settles*. [It is an act of grace, when God even afflicts us. *V. G.* For ἡμᾶς, *us*, read ἐμᾶς, *you*. *Tisch., Alf.*] *In*—[Eng. Ver., *by*]—Taken with *who hath called*. *A little*—[Eng. Ver., *a while*]—However great it seems, it is *little* and short compared with *eternal glory*. *Suffered*—Some *sufferings* are to be endured, then *perfection* comes, etc. *Himself*—Gr. αὐτὸς [not rendered in Eng. Ver.—Without human aid. *V. G.*] Do you only watch, and resist the enemy: God will perform the rest. Comp. the *I*, Josh. xiii. 6, 1. [For *καταρτίσαι*, *make perfect*, read *καταρτίσει*, *will perfect*. *Tisch., Alf.* So *Beng.*] *Will perfect*—So that no *defect* remain in you. The Doxology which follows agrees with the Indicative, rather than with the Optative, which some here read. Comp. 1 Tim. i. 17: 2 Tim. iv. 18. [Read also *στηρίξει*, *σθένωσει*, *θεμελιώσει*, *will stablish*, *strengthen*, *settle*. *Tisch., Alf.* So *Beng.*] *Will stablish*—So that nothing may shake you. *Will strengthen*—So that you may overcome every adverse force. A saying worthy of *Peter*. He is strengthening his brethren.

11. [Omit ἡ δόξα καὶ, *the glory and*. *Tisch., Alf.*] *Strength*—[Eng. Ver., *dominion*]—Whose effect is expressed ver. 10. [Omit τῶν αἰώνων, *and ever*. *Tisch.* (not *Alf.*)]

12. *Silvanus*—Silvanus, or Silas, a companion of Paul, appears to have been sent by Paul to Peter. On this occasion, Peter expresses his approval of Paul's doctrine and acts. Comp. 2 Pet. iii. 16. *As I suppose*—That Silvanus was a faithful brother was not revealed to Peter, but he *formed this opinion* according to the judgment of prudent charity, not having before had much intercourse with him; and therefore he entrusted him with the letter. *I have written briefly*—That is, in this very letter. Concisely said: *I have written*, I have written and sent by *Silvanus*. Comp. Acts xv. 23. [Un-*to you* belongs to *have written*; not to *faithful*, as Eng. Ver., etc. *Alf.*] *Exhorting*—For brevity's sake. *Doctrine* requires fuller treatment than *exhortation*. *And testifying*—Gr. ἐπιμαρτυρῶν, *in addition* [Eng. Ver. does not render ἐπι, *in addition*]. A compound word. They had long since heard the *testimony* by Paul and Silas:

Peter gives additional testimony: 1 John ii. 27. *That this is the true grace*—That *this present grace*, 2 Pet. i. 12, is that *true grace* formerly promised by the Prophets, and that no other is to be expected. *Wherein ye stand*—Rom. v. 2, note. We must stand truly in true grace.

13. [Render, *She that is elected together with you in Babylon salutes you*. Most expositors understand the *Church in Babylon*; as Eng. Ver. So *Hut.*, etc. But *Alf.* inclines to *Beng.'s* view.] *At Babylon*—This was the Chaldean Babylon which abounded in Jews. From Babylon the series of countries is enumerated: ch. i. 1, note. *Elected together with*—Thus he appears to speak of his wife; comp. ch. iii. 7; for she was a *sister*, 1 Cor. ix. 5; and the mention of his *son* Mark agrees with this.

14. *Of charity*—*Of sacred love*. *Peace*—שלום, that is, I pray for your salvation: farewell. [Omit 'Ιησοῦ, *Jesus*, and ἀμήν, *amen*. *Tisch., Alf.*]

ANNOTATIONS

ON THE

SECOND EPISTLE OF PETER.

CHAPTER I.

1. [The authenticity of this Epistle has been disputed with much plausibility, and is *more widely* questioned among scholars than that of any other in the New Testament. *Neand., De W., Hut.*, and many others take decided ground against it; but *Ols., Brückner., Alf., etc.*, defend it with ability, and with strong, if not conclusive reasoning. The question was little discussed in *Beng.'s* day.] *Simon Peter*—At the beginning of his former Epistle he had only placed his surname: here he adds his name also; in his last days reminding himself of his former condition, before he had received his surname. The character of this Epistle remarkably agrees with the former, and with Peter's speeches in the Acts. See note on ch. ii. 22, iii. 1. Like the former it contains three parts.

I. THE INSCRIPTION, i. 1, 2

II. A NEW AWAKENING OF A PURE FEELING; in which,—

1. He exhorts partakers of the same faith to increase in divine gifts, and show all diligence in growing in grace, and in the knowledge of Jesus Christ, 8–11.
2. He adds incitements:
 1. From the firmness of true teachers, 12–21.
 2. From the wickedness of false teachers, ii. 1–22.
3. He guards them against scoffers:

(760)

1. He refutes their error, iii. 1-9.
2. He describes the last day, with appropriate exhortations, 10-14.

III. THE CONCLUSION; in which

1. He declares his agreement with Paul, 15, 16.
2. He repeats the sum of the Epistle, 17, 18.

A servant and apostle—*A servant* of Jesus; *an apostle* of Christ. *Like precious*—*Faith* has its *value*, since it grasps *precious promises*; ver. 4. The faith of those who have seen Jesus Christ, as Peter and the other apostles, and of those who believe without having seen him, is *equally precious*, flowing from Jesus Christ: it grasps the same righteousness and salvation; 1 John i. 3; 1 Pet. i. 8. *With us*—The apostles; ver. 18. [Or rather, the Jewish Christians; with whom the *Gentiles* are also admitted. *Hut., Alf.*] *Who have obtained*—Gr. λαχούσι. They did not acquire it for themselves. *Through the righteousness*—The ground of the expression, *like precious*. This *righteousness of God* is prior to *faith*; for faith depends upon the righteousness. On this *righteousness of God*, comp. Rom. i. 17, iii. 26, notes. The title of *Saviour* is appropriately added.

2. *Through the knowledge of our Lord?*—This short and simple reading seems to have been the original reading both of the *Latin* translator, and a little previously of the apostle himself. For this Epistle assumes *the knowledge of God*; ver. 3; but it particularly urges *the knowledge of our Lord*, namely, *Jesus Christ*; ver. 8, ii. 20, iii. 18, where the conclusion answers to this beginning.

3. *As—unto us—all things*—There is a wonderful cheerfulness in this opening, beginning with the exhortation itself, *add*, etc., ver. 5. For this is the object; ver. 13, iii. 1. *All things*, here, and *all*, ver. 5, refer to each other. *As* explains, as 2 Cor. v. 20. Comp. by all means the parable of the ten virgins, Matt. xxv. The flame is what is imparted to us by God and from God, without our labor: but the oil is what man should add by his own diligence and faithfulness, that the flame may be fed and increased. Thus the matter is stated without a parable here: in ver. 3 and 4, we have the flame; but in ver. 5 and 6, etc., we have that which man himself should add, Divine grace being assumed. *His Divine power—God's*: for this is to be repeated from *Divine*. From God's power proceeds all power to life and godliness. *Things that pertain unto life and godliness*—To life from God, and *zeal towards God*. Observe, it is not by godliness alone that we obtain life. The Divine *glory* imparts *life* (comp. Rom. vi. 4, note); His *power, godliness*. To the one *corruption* is

opposed, to the other *lust*; ver. 4. *Hath given*—Thus *δεδώρηται*, *he hath given*: used twice actively. Thus Gen. xxx. 20, Sept., *God hath given me a goodly gift. Of him that hath called us*—To this refer *the calling*, ver. 10. *The calling and knowledge* are correlative. *The knowledge* of God is meant; and to this God calls us. [For *διὰ δόξης καὶ ἀρετῆς*, by *glory and virtue*, (which Eng. Ver. wrongly renders to *glory*, etc.,) read *ἰδίᾳ δόξῃ καὶ ἀρετῇ*, by *his own glory and virtue*—Tisch., Alf., etc. So Beng.] *By his own glory and virtue*—This explains what his *Divine power* is: so that God's natural attributes refer to his *glory*; those which are called moral, to his *virtue*. The two are closely united.

4. *Whereby*—*By his glory and virtue*. His *glory* renders the *promises very great*; His *virtue* renders them *precious*. *Unto us—ye might be*—He now gradually approaches the exhortation. And the expression, *like precious*, ver. 1, supports the change from the first person to the second. *He hath given us promises*—[Eng. Ver., *are given unto us*, is incorrect. Hut., Alf.] The promise itself is a gift; then that which follows it, the thing promised. Peter, both when speaking in the Acts, and writing in his Epistles, is accustomed weightily to put substantives in the plural. *That by these*—That is, by his *glory and virtue*. [No, but by *these promises*. Hut., Alf.] Communion itself with God was promised: wherefore Peter might have said *because*; but he says *that*, more forcibly. For the promise is given, that, being allured by it, we may obtain the great and precious thing promised. *Partakers of the Divine nature*—*The Divine nature* is God himself. So, *Divine power*, ver. 3; *excellent glory*, ver. 17; *the holiness of God*, Heb. xii. 10, for *God himself*. Likewise, *the nature of man*, etc., is used, James iii. 7. As *escaping* is opposed to *partakers*, so *corruption through lust* is opposed to *the Divine nature*. Moreover *glory and corruption, virtue and lust*, are contraries. And thus the title, *the Divine nature*, includes *glory and virtue*; and the same is called *the Divine power*, since it is the origin of all good; and *the Divine nature*, since it admits us to itself. But there is a gradation; and these two things differ as a part and the whole; namely, to receive the gifts of the *DIVINE POWER*, and to be a partaker of the *DIVINE NATURE*, that is, to become holy; comp. Rom. i. 20. *Having escaped*—Gr. ἀποφυγόντες. Hastily and swiftly. Φεύγω, *I flee*; ἀποφύγω, *I flee from*, escape. This flight is here put, not so much for our duty, as for a Divine benefit, accompanying communion with God; comp. oh. ii. 18, 20. *The corruption that is in the world through lust*—Ch. ii. 20, 18, 19. The sentiment is: *In the world is corruption through lust*.

5. [Eng. Ver., *besides this*, is wrong; Gr. αὐτὸ τοῦτο, *this very*

thing, means *on this very account*. *Hut., Alf.*] *This very thing*—The answer of the godly towards the Divine gifts is accurately expressed. *Ἀπὸ τοῦτο, this very thing*, is used as it were adverbially, for *κατ' ἀπὸ τοῦτο, according to this very thing*. *Diligence*—*Diligence* comprises many things; 2 Cor. vii. 11, note; and in Peter the things which follow: whence *give diligence*, ver. 10, refers to this; and so, *to endeavor*, ver. 15, iii. 14. *Introducing*—Gr. *καρπευόμενοι* [Eng. Ver., *giving*]. *Παρά, by the side of*, indicates modesty. God acts: we are diligent. *Furnish*—[Not as Eng. Ver., *add*, but *furnish forth*, in exercising the former, the latter also. *Alf.*] The corresponding word is, *shall be ministered*, ver. 11. Our diligence follows God's gifts; an entrance into the kingdom follows our diligence. *In your faith*—[Not as Eng. Ver., *to your faith*]. This is called *knowledge*, ver. 3, by which grace and truth are recognized; and God *furnishes* us this, just as he does *life*. *Faith* is God's gift, Eph. ii. 8: therefore we are not commanded to furnish faith *in addition*, but in faith those seven fruits, *faith* leading, and *love* closing the train. *Your*—Construe with *faith*; 1 Pet. i. 7, 9, 21. *Virtue*—By which you may imitate God's *virtue*, ver. 3, and actively perform all that the spiritual life undertakes. Every present step produces and facilitates that which follows: the following tempers and perfects the preceding. But this is the order of nature, rather than of time. *Ἀπειρή, virtue*, a bold tone and vigor of mind; 1 Pet. i. 13. *Faith* begets this; 2 Cor. iv. 13, 16, at the beginning. Next is *knowledge* or *moderation*; comp. Rom. xv. 14, note. *Virtue* makes us active, watchful, circumspect, discreet, so as to consider what is to be done or avoided, for the sake of God, ourselves, and others; and how, where, when, etc., this is to be done; 1 Cor. xvi. 18, at the end. Next is *temperance* [or better, *self-government*]. This results from *knowledge*, since this distinguishes evil from good, and teaches us to flee from evil. Next is *patience*. Incontinence weakens the mind; *continence* banishes effeminacy, and adds strength. Next is *godliness*; sanctifying the natural affections towards parents and others, yea, even towards the Creator. *Patience* removes all the hindrances to *godliness*. Next is *brotherly love* [better than Eng. Ver., *kindness*]. He who has his natural affections sanctified, advances to a purely spiritual *love*. *Ἀγάπη, love* to all, completes the band; Col. iii. 14, throughout. He who is rightly disposed towards his *brethren*, extends his love to those less nearly connected with him, nay, to enemies. Hence it appears how each present step produces and facilitates that which follows. Moreover, how each step which follows, tempers and perfects that which precedes, will readily appear, if this

scheme be duly considered in a retrograde order. He who has *love*, will exercise *brotherly affection* impartially. He who has *brotherly affection*, will perceive that *godliness* is altogether necessary. *The godly* will mix nothing stoical with his *patience*. To the *patient* man *abstinence* is easy. The *continent* man calmly and thoroughly weighs all things, and has *knowledge*. *Knowledge* takes care lest sudden impulse should carry away its *virtue*. The opposites are connected similarly in the case of the wicked: *unbelief* produces *vice*, etc. *Moderation*—[Eng. Ver., *knowledge*]. 1 Pet. iii. 7, note.

6. *Temperance*—Which avoids evil desires. *Abstain*. *Patience*—By which adversities and adversaries are endured. *Endure*. *Godliness*—By which the faithful look to God above all things. *Εὐσέβεια* may be affection towards relatives, parents, brothers, etc.; but a sanctified affection. Comp. 1 Tim. v. 4.

7. *Brotherly affection*—[Eng. Ver., *kindness*]—Towards the saints united with you in God. *Charity*—From *brotherly affection* is deduced *charity*: 1 Pet. i. 22.

8. *These things*—*Virtue*, *moderation*, etc. A condition is involved: If you have these things, then and only then you have true knowledge. Comp. ver. 9, *for*. *Be in you*—Really. The same phrase occurs, Acts iii. 6. *Not barren* refers to this. *And abound*—Copiously. Abundance quickly follows truth. *Nor unfruitful* refers to this: that is, you shall have the good and abundant fruit which the knowledge of Jesus Christ produces: ch. i. 3. *They make*—At present. *In*, Gr. *εις*—[here rather *towards*. *Alf.*] Comp. *εις*, at, Rom. iv. 20. *Knowledge*—*The recognition* [*the perfect knowledge*, *Alf.*], with *the cleansing from sins*.

9. *For*—[Eng. Ver., *but*]—In its proper sense. *Is blind*, etc.—The steps of his relapses are depicted by a happy inversion of style. Such a man (1) forgets the cleansing of his *former* sins; (2) he is short-sighted as to *present* privileges, ver. 12; (3) he is wholly blind to *future* ones, ver. 11. The *inversion* of style consists in putting the reference to *past* time last, whereas, according to the nature of the subject, the order should be, *past*, *present*, *future*. *Dim-sighted*—[Eng. Ver., *cannot see afar off*]—Hesychius defines *μωρανδζων*, *affected with ophthalmia*. *Hath forgotten*—[Literally, *obtained forgetfulness*]. A most appropriate phrase, the participle *having obtained* expressing what the man willingly undergoes; comp. note on Rom. v. 19. He who reflects how many are the old sins from which he has been cleansed, the more easily abstains.

10. *The rather*—They who have *diligence* should, nevertheless, have more. *Brethren*—Peter never employs this title in the former

Epistle, and but once in the latter: whence the weightiness of this passage appears. *Sure*—This confirmation results from *virtue, moderation, abstinence*, etc.; and therefore there follows immediately, *for if ye do these things*. Comp. Heb. vi. 10. *Your calling and election sure*—That is, yourselves firm in your calling and election. For the confirmation belongs to those to whom *the falling* would otherwise belong. The *calling* precedes the *election*, as far as relates to us.

11. *Abundantly*—So that at any time, *without stumbling*, you may enter, not as from shipwreck or fire, but, as it were, triumphantly; and that past, present, and future things may profit you. Here Peter does not now say, *scarcely*, as in his first Epistle, iv. 18. This answers to *abound*, in ver. 8.

12. *Wherefore*—He speaks from a foretaste of his own immediate departure and entrance into the kingdom: ver. 15, 11. [For *οὐκ ἀμελήσω*, *I will not be negligent*, read *μελήσω*, *I will take care*. Tisch., Alf., etc. So Beng.] *I will take care*—Peter says, *I will regard you as always to be admonished*: I will never think how much I have admonished you; I will think only that you should be admonished by me. The present, *μέλλω*, *I intend*, conveys the notion of a future action; wherefore *μελήσω* is a strengthened future: *I shall be about to admonish*. Hesychius explains *σπουδᾶσω*, *I will earnestly strive*. And this very synonym, *σπουδᾶσω*, *I will endeavor*, follows presently in ver. 15, where the apostle's *earnestness* is also to be observed extending itself *by letters* even beyond his decease; and thence the propriety of *μνήμη*, *remembrance*, with reference to his death. *Always*—He gives his reason for writing a second epistle so shortly after the first. Peter is convinced that there is increasing need of admonition, because of the increasing corruption of the wicked: ch. ii. 2. *Know*—The truth. *Established*—*To stir up*, ver. 13, is akin to this. He wishes them to be firm and as intent as possible. *Present*—Truth is present, as in the New Testament: 1 Pet. v. 12, note. [But it is like Col. i. 16, of the *Gospel* (known and professed) *among you*. Alf.]

13. *Yea*—An explanatory particle. *Tabernacle*—The soul's immortality is implied, and its brief abode in the mortal body, with the ease of the departure of believers.

14. *The putting off of my tabernacle is sudden*—[Not as Eng. Ver., *shortly I must put off*, etc.]—The present. They who are long sick, can yet feed others. The cross was not to allow that to Peter. Therefore he first does what he has to do. *The putting off*—Violent, but yet desired. Thus *departure*, ver. 15. *Hath showed*—He had long ago showed this; John xxi. 18, 19, *When thou shalt be old*.

Peter's old age was now *close at hand*. Some other token may afterwards have been given him.

15. *I will endeavor*—On this depends *that you may be able*. *Always*—As often as occasion shall demand. *Have*—[Eng. Ver., *be able*]—An elegant phrase, *ἔχω ποιῆσαι*, *I have it to make* [that is, *I can make*]. But they were about to be able, since this very Epistle of Peter was left to them.

16. *For*—He shows that the subject was worthy of his discussion, even on the point of death, by citing the testimony of apostles, and the discourse of prophets. *Cunningly devised*—*Πλαστοῖς*, *feigned*, ch. ii. 3. *Fables*—Such as the heathen held respecting their gods. *Followed*, Gr. *ἑξακολουθήσαντες*—The *ἔξ*, *from*, denotes error; ch. ii. 2, 15. There is no such error in this matter. *The power and presence*—[Eng. Ver., *coming*]—Hendiadys: that is, most present majesty. [This is unnecessary and injures the force. *Hut.*, *Alf.*] *Power* is opposed to *fables*. Comp. 1 Cor. iv. 20, where *word* and *power* are opposed. The Transfiguration on the Mount typifies the revelation of glory at the last day; and the whole testimony of the apostles contemplates this revelation: Acts x. 42. *Eye-witnesses*—Admitted to his deepest secrets, as on the Mount. *His*—*Ἐξεῖνος*, *he*, denotes something distant, and wonderful, and great. *Majesty*—As the name of *the Father* and *the Son* are correlative, so are *excellent glory* and *majesty*. *Excellent glory* in the text is ascribed to the Father: *majesty*, to the Son.

17. *Received*, Gr. *λαβὼν*—The participle for the indicative, *he received*, by the testimony of his Father. *Honor and glory*—Divine. The word *glory* is presently repeated. *When a voice came*—This is impressively repeated in the next verse. *To him*—Alone. [*By*, uttered by *the Sublime Glory*, i. e., God himself. *Hut.*, *Alf.*, etc. *Not from*, as Eng. Ver.] *The excellent Glory*—So God himself is termed.

18. *We*—John also was still alive. *From heaven*—From God. *The holy*—The mountain was holy from that very circumstance; at least then.

19. [Render, *and we have more sure the prophetic word*, i. e., more sure than that mere voice. *Alf.*] *We have more sure*—He does not say more clear, but *more firm*. Wherefore it is here unnecessary to discuss the difference in the clearness of prophecy before and after its fulfilment. But, undoubtedly, the word of prophecy becomes *surer* from its fulfilment: Rom. xv. 8. For the same reason the prophetic word is not surer than the apostolic, either in itself or in relation to those to whom Peter writes: ver. 12, 16. [Nor is the word of the prophets preferred either to the seeing or hearing of the

apostles. For in the New Testament is the day; and the seeing and hearing on the holy mountain was a brilliant beam of the day itself; so far is the pre-eminence from being due to the *lamp* (of prophecy, Eng. Ver., *light*). *V. G.*] Even the word of prophecy was always firm of itself: but it became *firmer*, I will not say to the apostles, but at least to their hearers (in whose name he says, *we*, not *ye have*), to whom the apostles were demonstrating the fulfilment completed in Jesus Christ, and were, moreover, drawing inferences from this for the future. The dawning day *confirms* the fact that you saw correctly what you had faintly seen by the lamp. See note on ver. 20, *is*. *The word of prophecy*—The words of Moses, of Isaiah, and of all the prophets, constitute one word, in every way consistent with itself. For Peter does not now cite individual sayings, but he embraces their whole testimony, as now disclosed. Comp. Acts x. 43. Moses, too, had been with them on the mount. *Well*—Peter does not upbraid for their dulness those who still attach greater credit to the prophets than to himself and the other apostles. Every one should praise the support of his own faith, on which he especially rests. He calls them, however, to go further. *Take heed, as*—The light of the day does not remove the beholding and looking upon the *lamp*, but overpowers it. By the greater light, the less is both acknowledged to be less, and is strengthened; by the less light, the excellence of the greater is shown. [Grateful remembrance is inculcated: comp. ch. iii. 2. *V. G.*] *A lamp*—[Eng. Ver. not so well, *light*]—Used in the night. [But the lamp of prophecy benefits even those now walking in the day. *V. G.*] *Which was shining*—[Eng. Ver., *that shineth*, present tense, is correct. So *Hut.*, etc.]—It is imperfect (as *ὄντες*, *when we were*, ver. 18); for there follows, *until the day should dawn*, etc., not in the present, *may dawn, rise*. [But *until* is to be construed with *take heed. Hut.*] *Dark*—Where there is neither oil nor light. *Place*—Such is our heart. *Until*—The use of Scripture is not altogether done away in the case of the enlightened, especially in convincing others, as we learn from the example of Peter himself. Comp. *until*, Matt. i. 25. And yet the enlightened now possess that very thing of which the prophets testify. Wherefore John, for instance, in his first Epistle, though he writes to such persons, and so often reminds us of the fact, never appeals to the prophetic, *It is written*; he only cites the apostolic testimony: for the darkness was past, and the true light was shining; 1 John ii. 8. And so you will find that *It is written* is much more common in the older New Testament books, than in the later. *The day*—The full light of the New Testament. See how a lamp and the day differ! just so does the Old

Testament light differ from the New. See 1 John ii. 8. *Dawn*—Having burst the darkness. *The day-star*—Jesus Christ: Ap. xxii. 16.

20. *This*—The reason of the phrase, *ye do well, since ye know this.* *First*—*Before* I speak. [Rather, *first of all*, as 1 Tim. ii. 1. *Hut.*] Thus ch. iii. 3. In these Epistles, Peter does not teach, but reminds. *Prophecy*—In the body of *Scripture.* *Of private interpretation*—*ἐπιλύσις, interpretation*, from *ἐπιλύω, to explain*; Mark iv. 34; Acts xix. 39. $\gamma\alpha\rho$ some Greek versions render *ἐπέλυσε, interpreted*, Gen. xli. 12. As the *sight* of the apostles is opposed to *cunningly devised fables*, so *the inspiration* of the prophets is opposed to *private interpretation.* Therefore that is called *interpretation*, by which the prophets themselves *opened* to mortals things hitherto wholly concealed. *Prophecy* is not at first human, *nor* does it ever so far depart from itself as to begin to be the word of *private*, that is, human interpretation; but it is altogether of Divine revelation, and is known to be so in events and their issue; nay, it even becomes *firmer.* So *for*, ver. 21, is connected with this. *Does not become*—[Eng. Ver., *is not*]—What has once been truly spoken by the prophets, remains truth to-day. A lamp is not the day, but still it dispels the darkness.

21. *By the will*—The desire: Jer. xxiii. 26, Sept. Man often feigns in fables, or conceals in error, that which he *wishes.* Comp. *willingly*, ch. iii. 5. *Of man*—Alone. Antithesis, *holy men of God*, the definition of the prophets. *Was borne*—[Eng. Ver., *came*]—Thus ver. 17 and 18. Heb. $\alpha\omega\gamma$ from $\alpha\omega$, to bear. *Never*, Gr. *οὐ ποτὲ* [Eng. Ver. incorrectly, *in old time*]—At a remote or nearer time: *hence prophecy*, without the article [which Eng. Ver. inserts], is used indefinitely. *But—by*—Comp. John xi. 51. [For *ἀπὸ θεοῦ, holy of God*, read *ἀπὸ θεοῦ, from God.* Tisch., Alf. Render, *But men spoke from God, borne by the Holy Spirit.* Alf.] *Carried*—[Eng. Ver., *moved*]—This refers to *was borne* [Eng. Ver., *came*]. A most beautiful antithesis: they did not bear, but were borne; they were passive, not active. That which is borne, is borne by no force of its own; it does not move and forward by its own labor. Comp. on the prophets, Ps. xlv. 2; Jer. xxxvi. 18. *Spake*, soon after, denotes also the ease with which they prophesied. *Spake*—This also refers to the *pen* of the Scripture. *They spake*: the past tense shows that Peter is speaking particularly of the Old Testament prophets. Comp. ch. ii. 1, note, and ch. iii. 2. *Holy*—Because they had the *Holy Spirit.*

CHAPTER II.

1. *But there were false prophets also*—An antithesis to the true Old Testament prophets, on whom see ch. i. 19. *Among the people*—Of Israel. He is writing to Israelites. An example of a false prophet is given, ver. 15. *There shall be*—And even then there had begun to be. A prophecy, already given, is now repeated, ch. iii. 2; Jude 4, 14. *False teachers*—Antithetical to the true New Testament teachers. *Shall privily bring in*, Gr. *παρεισδύουσιν*—*Παρά*, beside, the salutary doctrine respecting Christ. *Damnable heresies*—Not only bad, but the worst. *Even*—The epithet *swift*, added to *destruction*, which is repeated, is appropriate. *That bought them*—Whom they should have confessed even unto death. [*Universal redemption* could not be affirmed more clearly. *Alf.*]: ch. i. 16. *Lord*—Whom the true doctrine testifies to be *Lord*. *Denying*—[A remarkable word from *St. Peter. Alf.*]—In doctrine and works: Jude 4. *They deny* that he truly came in the flesh, and thus they wholly abrogate the mystery of *redemption*: 1 John iv. 2, 8. *Bringing in*—Man brings upon himself: God brings as an avenger: ver. 5. *Swift*—On account of the speedy coming of the Lord.

2. *Many*—How sad! [For *ἀπολείας*, *destructions* (*pernicious ways*), read *δαιτυθείας*, *licentiousnesses. Tisch., Alf. So Beng.*] *Licentiousnesses*—*Wantonness* is that bait which draws *many* to follow them: Jude 4. That following is succeeded at length by *destruction*; *wantonness*, not *destruction*, so meets the eye, that men are led to *speak evil of the way of truth*: and this is the crime by which the punishment mentioned in ver. 6 is incurred. *By reason of whom*—It refers to *of them*. *The way*—Ver. 15, 21. Gen. xxiv. 48, *הַדֶּרֶךְ הַיָּשָׁר*, *in the way of truth*. *Shall be evil spoken of*—By those who are without, and cannot distinguish between true and false Christians.

3. *Covetousness*—Ver. 14. *Feigned*—As dealers do. *Make merchandise of you*—That is, they shall deceive, take money. *Whose*—It tends to console and strengthen the righteous, that the punishment of the ungodly is fully described before the mention of their wicked deeds. *Of a long time*—As it were *from of old*, from the fall of the angels. *Is not inactive*—[Eng. Ver., *lingereth not*]—That is, is in full vigor. It is the same judgment which threatens all sinners, and which is unceasingly revolved in the Judge's mind until it breaks forth; and in those who are mentioned in Scripture as punished, it is shown what awaits others; although sinners think that it lingers, and they themselves *slumber*. *Their destruction*—[Eng. Ver., *damnation*]

—*The destruction*, to which they will be adjudged. Thus also *judgment and destruction* are mentioned conjointly, ch. iii. 7. *Slumbereth not*—The same word is used, Matt. xxv. 5, note. Comp. *knoweth*, ver. 9.

4. *If*—The conclusion is in ver. 9. *Angels*—Most noble creatures: Rom. viii. 38, note. *Spared not*—Thus also ver. 5. A severe judgment is intimated against those, who, you might have thought, would escape. *Chains*—Gr. *σειραῖς*. *Twisted ropes*, of twig, hemp, hair, etc. Thus *δεσμοῖς*, in *chains*, Jude 6. [So *Tisch.*, *Hut.*, etc. But *Alf.* after *Lachm.*, has *σειροῖς*, *dens*]. *Of darkness*—Darkness itself keeps them prisoners, and is as a chain. Wisdom xvii. 17, Sept., *they were bound with a chain of darkness*. *Cast them down to hell*—Gr. *ταρταρώσας*. This verb does not occur elsewhere in the New Testament, nor in the Sept. Therefore the meaning must be sought elsewhere, from Homer, Hesiod, and Plato: according to whom *Tartarus* is the lowest place in nature; most dreadful with darkness and cold. Whence Hesychius: *Tartarus, the lowest place beneath the earth*. But slaves of Tartarus may dwell also on earth: Luke viii. 31; Eph. ii. 2; Ap. ix. 11, 14; xii. 9, etc.: just as one captured in war may walk even beyond the place of his captivity. Therefore, the angels who have sinned, suffer different degrees of condemnation. *Delivered*—As the judge delivers the prisoner to the officers. Compare Ap. xx. 2. *Reserved unto judgment*—The *judgment of the great day*. Jude 6.

5. *Old*—Antediluvian. *Noah the eighth person*—[The Greek idiom for, *Noah and seven others*. *Alf.*, etc.] Noah and his family numbered *eight*. Comp. 1 Pet. iii. 20. To the *eight souls* is opposed the *universe*, the populous *world of the ungodly*. *A preacher of righteousness*—Not only was he himself righteous, but he had also preached righteousness to the world. *The flood*—Although therefore the godly are saved, the wicked cannot hope that they shall be saved with them.

6. *Cities*—There were therefore similar sins in the neighborhood of Sodom, Gomorrah, etc. *Burning with an overthrow*—[But the true connection is with *condemned*, as in Eng. Ver. Render, *condemned them to overthrow*. *Hut.*, *Alf.*] The words *καταστρέφειν*, to *upturn*, and *καταστροφή*, an *overthrow*, are thus used, Gen. xix. 25, 29, Sept. *Making*—It was an imperishable memorial of God and of the Divine judgment.

7. *Just*—Gen. xix. 1, 7. *Of the wicked*—Of those who sinned against nature. *Filthy*—Gen. xix. 5.

8. *The righteous man—his righteous soul*—The reaction of sorrow is elegantly expressed. Lot vexed himself: and the Sodomites were

guilty of his vexation. *From day to day*—Thus the Sept. often render *or or*. *Deeds*—And words.

9. *Knoweth*—And remembers: even when men know no aid. The instances cited show this. There is no doubt as to the Lord's *will*. *The godly*—Such as *Noah* and *Lot*, *godly* and righteous men. *To deliver*—There are more examples, Jer. xxxix. 11, 18, xlv. 5. *Unjust*—*The unrighteous* and ungodly: such as many lately mentioned. *To be punished*—Gr. *κολαζομένουσ*. A future event, and yet expressed in the present; because the punishment is certain and imminent. [But it is rather, *under punishment*, present. *Alf*.]

10 *Chiefly*—These will be especially punished. *After*—The class is, *the walking after the flesh*: the species, *the walking after the flesh in the lust of uncleanness*. *And*—There is a division, concerning impurity and blasphemy: *after*—, *and government*—. The latter subject is discussed immediately: *presumptuous*, etc.; the former, *pleasure*, etc., ver. 18. Each discussion has a nominative, and a finite verb. The same two subjects are referred to at ver. 18: *swelling*: *they allure*. *Despise government*—In this proposition, he calls it *government*: presently, in the discussion, *dignities*, including the one in the other. Each, by an impressive change of the abstract for the concrete, seems to signify the angels, and those fallen: for while it is here asserted, ver. 11, that that *railing accusation* is not to be brought by angels against *dignities*, Jude ver. 9, to the same purport, but more definitely, asserts that this same railing accusation was not brought by the archangel against *the devil*. *Government* seems to signify *the prince of the fallen spirits*; *dignities*, *the other fallen spirits*. At least Jude also (ver. 8) retains the singular and the plural: *they despise government*, *but speak evil of dignities*. Each apostle shows that he is speaking of creatures whom the wicked *do not know*. The sinning angels, still, as God's creatures, have a goodness, and in their exalted nature, which they received from the Creator, retain the indelible impress of majesty: comp. Luke x. 18, 19; Matt. xii. 28, 29; John xiv. 30; 2 Cor. iv. 4; and this we should regard reverently, not on their account, but on God's. Comp. James iii. 9, note. For this is the most august mystery of the Divine judgment, which is passed upon angels: and into this no angel, no man, should by his own authority thrust himself; much less the wicked (Sir. xxi. 27, *When the ungodly curseth Satan, he curseth his own soul*): and yet somehow, these men, indicated by Peter and Jude, endeavored to do so, turning all spiritual things upside down: ver. 12; Jude 10, 19. See the dignity of the saints, who shall have the power of judging: angels: 1 Cor. vi. 8. *Presumptuous*—Although Michael *did not pre-*

sume, Jude 9. The nominative case is soon followed by the verb, *are not afraid*. Many put a comma; *τολμηται*, *presumptuous*, *αυθαδεις*, *self-willed* [as Eng. Ver. correctly]; but there is no reason why the substantive and adjective should not be joined. *Self-will* produces *presumption*: the words *ου τρέμουναι*, *are not afraid*, which follow presently, denote *presumption*. *Are not afraid*—Although insignificant in *strength* and *power*. *Speak evil*—*Evil-speaking* is their first crime; whose root is first mentioned, *presumption*, *pride*. So the other crime, *uncleanness*, ver. 14; whose root is also first mentioned, *luxury*, ver. 18.

11. [An example of the *dignities*. Render, *Where angels being greater (than they) in strength and might, bring not, etc. Alf.*] *Where*—[Eng. Ver., *whereas*]. Used for *when*. A particle suitable for reproof: 1 Cor. iii. 8. *Angels*—And moreover the archangel. What Peter had in mind, either already known to his readers, or not yet to be disclosed, Jude afterwards expressed. The Epistles of both are strikingly parallel. *Power*—Right is defended by *strength*; and these both agree. Men are insignificant in both respects; angels are greater; God is best and greatest. *Greater*—An impressive pleasantry: greater than puny men. *Bring not against them*—That is, *do not assail dignities*, etc., Jude 9. [Omit *παρά Κυριω*, *before the Lord*. Tisch. (not Alf.)] *Before the Lord*—They abstain from judgment, through reverence of the Judge and his presence. *Railing*—That is sometimes *railing*, which is spoken against any one with truth, but unbecomingly. Judgment becomes God, not angels.

12. *Unreasoning*—[Eng. Ver., *brute beasts*]. This differs widely from angels, Ps. xlix. 21. *Born mere natural animals*—[Eng. Ver., *natural brute beasts*]. Ignoble from their very birth, and acting according to their origin, *naturally*, Jude 10; following the natural guidance of their senses, in food, etc., and knowing nothing superior to these things, nothing above nature, nothing spiritual. There follows, *in those things which they understand not*. *To be taken and destroyed*—Antithetical to men, who should have aimed at *liberty and heavenly glory*. *Speak evil*—There should be great caution in our language. [For *καταφθαρήσονται*, *shall utterly perish*, read *και φθαρήσονται*, *shall even perish*. Tisch., Alf.] *In their own corruption*—The destruction caused by iniquity, has for its just reward *destruction full of misery*. On another subject, the Sept. has *καταφθαρήσῃ*, *thou wilt wear away*, Ex. xviii. 18.

13. [Render (with a full stop after *unrighteousness*), *Imagining a pleasure delicate living for a day, spots and blemishes, luxuriating in their deceits* (means of luxury obtained by deceit), *while they*, etc.

Alf., Hut.] Shall receive—Willingly. *Pleasure*—That pleasure which man should chiefly aim at. [And which embraces all things else. *V. G.*] *Count*—A similar phrase occurs, ch. iii. 15. *In the day*—*In the day* of your feasts of charity, whatever it be, careless of what to-morrow may bring with it. *Spots and blemishes*—They are spots in themselves; *disgraces*, which provoke others to blame the Church itself. As spots most foully disfigure the brightest objects, so do these disgrace your feasts of charity. *Sporting themselves*—Gr. *ἐντροφῶντες*. So that they indulge themselves, and mock at others. The verb has a middle sense. It is used in the Sept. followed by *ἐν*, *in*, Isa. lv. 2, lvii. 4. *Deceivings*—Jude 12, *ἀπάταις*, *feasts*: Peter, making an important change in the letters, *ἀπάταις*, *deceivings*. Catena says, *It is not for LOVE, and to share your salt, that they feast with you, but to find a convenient opportunity of deceiving your wives*. At any rate, it appears from this, that Peter alludes to the *love-feasts*; because each of them adds, *feasting with you*, and the one, *sporting themselves*, the other, *feeding themselves*. *While they feast with you*—Gr. *συνευωχούμενοι*—*Εὐωχία*, a splendid feast, especially a sacred one; from *εὖ*, *well*, and *ἔχω*, *I have*, because those who assemble at a feast in honor of the god, have good cheer, and give themselves to indulgence.

14. *Of an adulteress*—[Eng. Ver., less literally, *of adultery*]. An *adulteress* has seized upon their eyes, that is, alluring desire. The parallel word is, *from sin*. *Beguiling*—With those eyes to carnal sins. *Heart*—Besides the eyes, the heart is also mentioned: Ezek. vi. 9. *Of curse*—[Not as Eng. Ver., *cursed children*, but *of a curse*, i. e., devoted to the curse. *Alf.*, etc.] Not of *blessing* in Christ, 1 Pet. iii. 9. *Cursing* especially follows *covetousness*. See the following verses.

15. *Following the way of Balaam*—See note on Jude 8, from Isa. lvi. *Bosor*—This and *Beor* are synonyms.

16. *The dumb ass: of the prophet*—A fine antithesis. So great was Balaam's madness, that an ass must speak, lest it should pass unproved. *Dumb*—*Without a human voice*.

17. *These are*—From ver. 10 to 16, the character of false teachers has been described; now their very mode of proceeding with their disciples is described. *Wells*—A well and a cloud promise water: so these men boast *great swelling words*, as though they were the lights of the Church; comp. ver. 10, 19, at the beginning; but these wells and these clouds give no supply. Those *great swelling words* are of *vanity*. [For *νεφέλαι*, *clouds*, read *δμίχλαι*, *mists*. *Tisch.*, *Alf.* So *Beng.* in *Test.* and *V. G.*] *Clouds*—*Impostors*. *To whom*

—This does not refer to *wells* and *clouds*, but to *these*. The definition is put for the thing defined, *wandering stars*. Comp. Jude 13, note. *The mist of darkness*—*Ζόφος* is the chilling horror attending darkness. Comp. note on Heb. xii. 18. *Is reserved*—Especially, because they destroy so many souls. See the following verses. [Omit *εις αιῶνα*, forever. *Tisch., Alf.*]

18. [For *ὄντως*, quite, (Eng. Ver., clean), read *ὀλίγως*, scarcely. *Tisch., Alf.* So *Beng.*, but rendering *ὀλίγως*, a little time, also for *ἀποφύγοντας*, were escaped, read *ἀποφεύγοντας*, are escaping. *Tisch., Alf.* So *Beng.*] *Those, who for a little time had escaped from them who live in error*—(Not an apposition, but the second *τούς*, etc., is governed by *ἀποφεύγοντας*, comp. ver. 20), to make known *what* they have escaped; and these *ἀναστρεφόμενοι* are false teachers, either the same or others. Here an accusative governs an accusative; as in Luke xviii. 9; but *ὀλίγως*, for a short time, added to the verb, adds remarkably to the sense of the passage. *No sooner* have some escaped from those who live in error, than these wretched men are afresh ensnared by them. Such haste is indicated in ver. 21 and 22, on account of which the fool remains a fool, Prov. xxvi. 11, the dog a dog, the sow a sow.

19. *Liberty*—So as neither to fear the devil, nor to loathe the flesh. *Of the same is he enslaved*—[Eng. Ver., brought in bondage]. 1 Sam. xvii. 9.

20. *After they have escaped*—Said of those who are enticed, as in ver. 18. And these are entangled in the calamity of their beguilers: *they are overcome*. *Pollutions*—Bringing corruption. *By these*—[So *Beng.*, but Eng. Ver., is right therein.] By these, the impure. *But*—[Not rendered in Eng. Ver.] This particle marks the antithesis between two participles. *Worse*—Antithetical to *better*, ver. 21.

21. *Than after they have known it*—Understand it is, from it had been. *Delivered unto them*—Jude 3.

22. [Omit *δὲ*, but. *Tisch., Alf.*] *But*—You may wonder that they thus go back: *but* it is not strange; for they were, and still continue, dogs and swine. *Proverb*—*לֹבֵן*, Sept. the Proverbs of Solomon, Prov. i. 1; also xxvi. 11, *as a dog, when he returneth to his vomit, and becometh hateful*, etc. Peter had frequently quoted the Proverbs of Solomon in his former Epistle, i. 7, ii. 17, iv. 8, 18, and now he quotes them also in the second. This may be added to the other arguments, showing that both the Epistles are from the same writer. *Vomit*—Gr. *ἔξέπραμα*. Animals which live among men more easily contract the stomach [which takes place in vomiting] than those which are wild. It is a rare word.

Who loathes not the vomit of sin?

CHAPTER III.

1. *Now*—Therefore he had lately written the former Epistle. The seven Canonical Epistles were written by the apostles shortly before their death. While they lived, they had judged that it was less needful to write. *In which*—*Syllepsis* [where the sense, rather than the grammatical construction is regarded]. The meaning is, in which, as in the former Epistle. *By way of remembrance*—Ch. i. 12, 13. Ye already know, ver. 8; a reminder only is necessary: Jude 5. *Pure*—Adulterated with no error.

2. *Prophets*—Jude 14. [For ἡμῶν, of us (the apostles), read δμῶν of your (apostles); Tisch., Alf.] *Your apostles*—Who now live among you, in antithesis to the ancient prophets. Comp. *the apostle of the Gentiles*, Rom. xi. 13. *Of the Lord*—Construe with *the apostles*.

3. *First*—So ch. i. 20, note. *Knowing*—The nominative case coheres with *that ye may be mindful*: comp. Acts xv. 23, note. The righteous *knew* this from the word of the apostles, Jude 17, 18. *Shall come*—In greater number and shamelessness. By which very thing they themselves confirm the truth of this prediction. [Read ἐμπαίχτω, ἐν ἐμπαρῆμονῇ, scoffers in scoffing. Tisch., Alf. So Beng. in Test. and V. G.] *Scoffers*—Thus the Sept. renders Isa. iii. 4, תעללים, those who most triflingly perform the most serious acts, even when they do not jest and laugh. [They are wholly given to mocking, having no foundation besides for whatever they please to do. V. G. *Walking according to their own lusts*—This is an exact description of an abandoned man, that he does whatever he pleases, and is restrained by no reverence towards GOD. V. G.] *Lusts*—This is the origin of error, the root of licentiousness.

4. *Where is?*—They think, either that it should already have occurred, or that it never will occur. With this meaning also they say, *all things continue as they were*. *The promise*—Mockers thus term it, not in respect of themselves, but in mimicry, because the *promise* is longed for by the righteous. *His*—Of the coming Lord, whom they disclaim to name. *The fathers*—Who rested on the promise. *All things*—The heaven, the water, the earth. *Thus*—[Not as Eng. Ver., as they were, but as they are. Alf.]—An adverb of pregnant meaning; that is, they thus continue, as they continue. *From the beginning of the creation*—These mockers at least confess that the world did not exist from eternity.

5. *They are ignorant*—The reason why they thus speak. Antithetical to *be not ignorant*, ver. 8. *This*—The nominative. *Willingly*—Their ignorance is voluntary. They obstinately neglect to

consider the deluge. *The heavens—the earth*—The heavens and the earth, before the deluge, differed much in quality, though not in substance, from their present state. *Were of old*—Just as they are now. The deluge, and the destruction of the world by fire, Peter says, might have seemed equally incredible; and yet the former event has occurred, and the latter will occur. Just as the mockers were arguing against the world's destruction by fire, so, before the deluge, men might have argued against the deluge. But as the argument of these last was refuted by the events, so also is the argument of the former. The instance of the deluge destroys the force of the *as they were* of the mockers, ver. 4. The pluperfect refers back from the time of the deluge to the time of the creation; and *then*, ver. 6, also refers to that. *Out of the water and by* [not as Eng. Ver., *in*] *the water*—A gradation. The water had covered the earth: the earth emerged *out of* the waters; and the water *served* for the stability of the earth, as the Creator formed and placed it. Water is in other cases lighter than earth, and earth seeks the lower parts, to such a degree that all water in a straight line from the surface to the centre of this globe, or round system, always has earth beneath it: but on the surface itself, the earth everywhere rises above the water more or less; and even this place the water yielded and left to the earth, as it were unwillingly, and compelled by the most powerful command of God, Ex. xx. 4; Ps. xxiv. 2, civ. 5–8, cxxxvi. 6; Job xxxviii. 10, 11; 2 Esdras xvi. 59. [But the true rendering is, *and the earth formed out of the water* (as material) *and by the water*, (by means of, as *Beng.*) *Hut.*, *Alf.*] *Standing together*—[Eng. Ver., *standing*]—Supply *was*. The framing and duration of the earth are indicated: and thus *standing* answers to *of old*. *By the word of God*—Gen. i. 6–9. Construe with *were*, expressed, and *was*, understood. The duration of all things is determined by God's Word, so that it can be neither longer nor shorter.

6. *Whereby*—By the heavens and the earth; whence the water flowed together. *The world that then was*—That is, the human race: for *destruction* is not here attributed to the heaven and the earth, as Burnet says. [But the latter is right; *the world* here is *the heavens and the earth*, ver. 7. But the *destruction* meant is such a change that the old state of things gave place to a new one. *Hut.*] Comp. the end of ver. 7 and ver. 10–13. The deluge was universal. *Perished*—An emphatic addition follows: *of judgment and perdition*, ver. 7. With this corresponds *they shall perish, they shall be judged*, Rom. ii. 12. Before the deluge God said: *My Spirit shall not always*

pass sentence upon man, Gen. vi. 8. Judgment is reserved for the last day.

7. *But the heavens which are now*—The heavens and the earth are the same as of old (although they seem to have undergone no slight change at the deluge): but the mockers speak as though they were not at all the same. The apostle expresses their feeling. *Àè, but,* makes an antithesis: *by water,* and unto *fire*. Fire shall refute the mockers. This verse also depends upon *that*, ver. 5. [For τῶ ἀβρῶ, *the same*, read τῶ ἀβροῦ, *his*. Tisch., Alf. So Beng.] *His*, Gr. τῶ ἀβροῦ—The article is rarely placed before ἀβροῦ, *of him*; but it is thus placed, Heb. ii. 4; James i. 18. *Reserved*—Therefore the heavens and the earth do not more quickly grow old. *Unto fire*—The Dative. Consider those fiery meteors, which in our time often gleam from the lofty sky. *Of ungodly men*—These very persons, and the others.

8. *This one thing*—Namely, that which pertains to this subject. This is the only thing that pertains to *teaching* in this epistle, which otherwise admonishes, but does not teach. *Let it not escape you*—[Eng. Ver., *be not ignorant*]—Antithetical to *them*, ver. 5. He does not so fully reply to the mockers as he instructs the faithful. *One day is with the Lord as a thousand years, and a thousand years as one day*, Ps. xc. 4, Sept., *for a thousand years, O Lord, are in Thy sight as yesterday, which is gone, and as a watch in the night*. The preceding words have this force: Thou art our refuge, Eternal God; and not we ourselves, frail men. The reason is *for a thousand years*, etc. Moses describes God's eternity somewhat more absolutely; Peter, in its relation to the last day, and to men looking for this; so that his eternity itself is denoted, by which, in essence and in operation, he wonderfully exceeds all measure of time; and his divine knowledge is also included, to which all future things are present; and his Power, which does not require long delays to complete its work; and his Long-suffering, free from all impatient expectation and eager haste. *With the Lord one day is as a thousand years* (Peter adds this to the saying of Moses): that is, he is equally blessed in one day, or in one moment, and in a thousand years and a whole age: he can perform the work of a thousand years in one day. Wherefore in the next verse it is added: *he is not slack*. It is always in *his* power to fulfil his *promise*. *And a thousand years are as one day* (thus Peter, while in this clause he re-echoes the former one, and accommodates both to the subject in hand, appropriately varies Moses' words): that is, no delay happens which is long to God. As to a very rich man a thousand guineas are as a single penny, so to the

Eternal God a thousand years are as one day; wherefore in the next verse *but is long-suffering* is added: he gives us space for repentance without annoying himself. Comp. Ecclesiasticus xviii. 10, 11. To sum up, the *age-measurer* (so to speak) of God differs from the *hour-reckoner* of mortals. Its index shows at once all hours in the greatest activity and in the deepest repose. To him time passes neither more slowly nor more quickly than befits him and his economy. There is no reason why he should consider it needful either to delay or to hasten the end. How shall we understand this? If we could understand it, it would be unnecessary for Moses and Peter to add, *with the Lord*.

9. *Is not slack*—As though the time of his promised coming were already present, Heb. x. 37, note. Thus Ecclesiasticus xxxv. 17, 18, *the Most High shall judge righteously, and execute judgment; for the Lord will not be slack, neither will he be patient towards them*, etc. This passage of the Son of Sirach closely agrees with the passage of Peter's epistle. *His promise*—The promise will be fulfilled, ver. 13, whatever mockers may prate, ver. 4. *Is long-suffering*—Therefore he waits until the number of those to be saved shall be complete, ver. 15. [For εἰς ἡμᾶς, "to usward," read εἰς ὑμᾶς, to you. Tisch., Alf.] *That any*—Not even those *some* just mentioned. *Should perish*—This would be the case, if he did not give space for repentance. Comp. 2 Esdras viii. 59.

10. [Omit ἐν νύκτι, in the night. Tisch., Alf.] *The heavens*—Which the mockers say shall continue as they are, ver. 4. *The elements*—That is, *the works which are in the heavens*, as the following words show. The sun, the moon, and the stars, are often called στοιχεῖα, *elements*. [So Alf., etc., and this seems best. But Hut. prefers to consider the expression as referring to the fundamental divisions of the heavens. Compare *the powers of heaven*, Matt. xxiv. 29]. As at the creation, so at the end of the world, the sun, the moon, and the stars, are wont especially to be mentioned, Matt. xxiv. 29; and they are certainly contained in some part of Peter's representation, and especially in the word *elements*, rather than *fire, air, water, and earth*. For Peter mentions *the earth* separately, and under this he includes *water*, or even *air* (which, however, the Scripture rarely mentions, when speaking of the nature of things); by *fire*, the elements shall melt away. The same word is used, Wisdom vii. 17. It is a most elegant metaphor. For as a letter on a parchment, so is a star in the heaven. *The works*—Of nature and art. [Or perhaps equal to *the earth and the fullness thereof*, in the Psalms, etc., i. e.,

the creatures of God on earth, as enumerated in the history of creation. *Hut.*]

11. [For *ὄν*, then, read *ὄντως*, thus. *Tisch.*, *Alf.* Render, *These things being thus to be dissolved*; i. e., since they will be. *Alf.*] *Since they are being dissolved*—The present tense; as though it were now taking place: thus in ver. 12, *τήνται*, *are melting*, [Eng. Ver., *shall melt*]. On the fourth of the six days of creation, the stars also were made, Gen. i. 16. They also shall be dissolved with the earth. They are mistaken, who restrict the history of the creation and the description of this destruction only to the earth and to the quarter of the heaven which is nearer to the earth, but feign that the stars are older than the earth, and will survive it. It is not to the heaven only which surrounds the earth, but to *the heavens*, that both dissolution and restoration are ascribed, ver. 10 and 13. *Ought*—This is the commandment mentioned in ver. 2. *Conversation*—As regards human affairs. *Godliness*—As regards divine things.

12. *The coming*—This depends upon *looking for and hastening*, [so *Hut.*, *Alf.* Not *hasting* unto, as Eng. Ver. The word *unto* is not in the Gr.], conjointly: *when ye offer prayers for his speedy coming*. He who eagerly desires, presses the matter itself, if possible, to a speedy accomplishment. *Σπεύδω*, *I hasten*, is used with an Accusative, Sept.; Esth. v. 5: Isa. xvi. 5. The participle includes the statement of the cause, as in ver. 14. *Of God*—The expression, *the day of God*, is rare. For *diei Dei*, *the day of God*, the Latin translator, or a very early copyist, wrote *diei Domini*, *the day of the Lord*, perhaps for more easy pronunciation. God grants to men many thousand days: one, the last, is the great day of God himself. *On account of which*—[Not as Eng. Ver., *wherein*]. *Coming*. A Chiasmus [cross reference] of four parts: *what manner of persons—looking for—on account of which—but new heavens*. The first part is deduced from the third, and the second from the fourth. *Being on fire—with fervent heat*—Elsewhere, *καυθῶσθαι*, *to be burned*, applies rather to a dry body, *καυσοῦσθαι*, *to be burned*, to a moist one.

13. [*But*—Not *nevertheless*, as Eng. Ver., which makes the contrast too strong. *Alf.*] *New*—A great mystery, *new heavens and a new earth*. It is something external to God and external to man. *Promise*—Ver. 4. *In which dwelleth righteousness*—Therefore they shall not grow old. There will be a complete separation between good and evil, Matt. iii. 12, xiii. 30. The inhabitants also must be *righteous*, ver. 11, comp. ver. 6 and 7. In the new world, which comprises the heaven and the earth, dwelleth righteousness. The new

world is one whole: in it dwelleth righteousness. That part, which unrighteousness had polluted, shall be cleansed.

14. *Look*—Gr. *προσδοκῶντες*. With trembling and with joy. This word has a wide meaning. *Of him*—God.

15. *Account—salvation*—Although those mockers account it *slackness*, ver. 9. *Even as*—This refers to the whole discussion thus far. *Comp. of these things*, ver. 16. *Our beloved brother*—Paul has not praised Peter; but Peter praises Paul, showing that he was not offended with him, although sometimes reprov'd by him, and far surpassed by him in the work of the Lord: respecting *the love* of Paul towards Peter there could be no doubt. *Unto you*—Hebrews. He intimates that there was the less need for him to write to them at length, and expresses his approval of Paul's epistle. But Paul had written to this purport respecting the approaching end of the world, Heb. i. 1, ix. 26, x. 25, 37, and so in his other epistles. [More probably in the Epistle to the Romans; see ch. ix. 22. Esp. ii. 4, etc. *Dietlein in Hut.*]

16. *In all*—Peter wrote this epistle shortly before his own martyrdom and Paul's. Therefore Paul had written nearly all his epistles long before, even the epistle to those to whom Peter writes. Peter therefore read all Paul's epistles, which were perhaps sent him by Paul himself: nor was he offended at what Paul had written of Peter to the Galatians, ch. ii. Who can doubt that Paul's epistles were early collected into one body? *Of these things*—Concerning the Lord's coming delayed through his long-suffering, but yet near and sudden, and the things which will happen at and before his coming. When Paul appeared to put the day of the Lord farther off than the other apostles, there were some who either doubted or denied the coming itself. *In which*—In which things. [Rather, *in which sayings* of Paul, on this subject. *Hut., Alf.*] *Hard to be understood*—It is one thing to be hard, and another to be impossible to be understood. *Some things*—Not all. *Which*—Which subjects, and so even the writings of Paul. With this correspond *the Scriptures*, and so even the subjects mentioned in them. The one includes the other. *Unlearned*—Without heavenly learning. *Wrest*—Although straight in themselves. There is an instance, 2 Tim. ii. 18. *The other Scriptures*—Paul's epistles therefore already formed part of *the Scriptures*. *Comp. has written*, ver. 15. *Unto*—So that they seem to agree with the abandoned perception of the wicked. *Their own*—Without any injury to Paul. *Destruction*—Ch. ii. 1.

17. *Ye*—Warned by the loss of others. *Defence*—[Eng. Ver.,

steadfastness]. Comp. ver. 16, i. 12. This *defence* is grace. Comp. Jude 21.

18. *Grow*—The more; the more they decrease [*in grace and knowledge*—Ch. i. 3, 8. *V. G.*] *To the day of eternity*—[*Eng. Ver., forever*]. This name agrees with that sense, in which the apostle employed it, through the whole of this chapter. *Eternity* is a *day*, without night, unmixed and perpetual. [But the idea is simply *duration*, as opposed to time. *Hut., Alf.* Omit ἀμήν, *amen. Tisch. Alf.* brackets it.]

ANNOTATIONS

ON THE

FIRST EPISTLE OF JOHN.

CHAPTER I.

1. [The second ver. is a parenthesis; and *that which, etc.*, ver. 3., resumes the sentence thus interrupted. *Lücke, etc.*] *That which was*—John writes simply an Epistle, [beginning most majestically. *V. G.*], without inscription or conclusion. He does not appear to have sent it abroad, but to have communicated it in person to his hearers. See ver. 4, comp. 2 John, ver. 12, end. He says, *That which was from the beginning*, for *he who was*, ch. ii. 13; because *that which* presently recurs. When speaking of God and Christ, the apostle often uses a common name for a proper one, as *He himself, He, The Holy One, The True One*, and periphrastically, *He who is from the beginning*, etc. In the first clause he indicates *the Word* himself; and then the things which they have heard of him. *Was*—Even before he *was manifested*. *He was* with the Father: ver. 2. *From the beginning*—The phrase *from the beginning*, common in this epistle, is not to be always taken in the same sense, but to be explained according to its connection: ch. ii. 7, 13, 14, iii. 8. In this first passage, *from the beginning* comprises the whole state of the Word of life, *with the Father*, ver. 2, which state preceded his manifestation. Comp. *In the beginning*, John i. 1, note. Wherefore the expression is not inappropriately used in a different sense. *That which we have heard*—*Hearing*, the sense by which we receive instruction, is

put first, *sight* follows by gradation. Both are resumed in ver. 8, where *I say* may be understood. John furnishes so great evidence of this *manifestation*, that it is not now necessary to cite the prophets: Comp. 2 Pet. i. 19, note. He speaks in the plural, in his own name, and in the name of other *fathers*: ch. ii. 18. He appears to have written when many of the fathers were still alive. *Have looked upon*—Abundantly. *Of*—They perceived the truth of his flesh, and in it the glory of the only begotten. *Was* denotes the latter, *was manifested*, the former. *The Word of life*—[That is, *Christ. Hut.* Not the word concerning Christ, but *our Lord* himself. This is the key-stone of the sentence. *Alf.*] ‘*O λόγος, the Word*, is used by itself, and *the Life* by itself: whence the Apposition, *The Word, the Life*; then *the Word of Life*; *The Word in whom was Life*: John i. 4; and *the Life*, that is, *the eternal*; and *Life eternal*: ver. 2. Thus that title, *the God of glory*, includes the simple title of *God*.

2. *Was manifested*—He gave himself in the flesh to our eyes, ears, and hands: John i. 14. The same word is used of his coming in glory: ch. ii. 28. *And we bear witness and show*—*Testimony* is the class; there are two species, *showing* and *writing*, ver. 3 and 4. *Showing* lays the foundation, ver. 5–10; *writing* builds upon it, ver. 4, note. *Unto you*—Who have not seen. *Eternal life*—In the beginning of the epistle that *Life eternal* is mentioned, which always existed, and afterwards appeared to us: at the end of the epistle is mentioned the same *Life eternal*, which we shall always enjoy. This title alone teaches, that the *goodness* of Jesus in its highest sense is not denied: Mark x. 18, note. *Was*—*Epanodos* [repetition of the same words in inverse order]; comp. ver. 1, at the beginning. *With the Father*—So John i. 1, *with God*.

3. *Heard*—This is now put after sight, because the declaration is principally from hearing. *Fellowship together with us*—The same which we have, *who have seen*. [Better, *with us*, as Eng. Ver. *Hut., Alf.*] *Fellowship*, so that he himself is ours; he in us, and we in him. *With the Father*—Who sent the Son, ver. 4–10. *With his Son*—Whom the Father sent: ch. ii. 1, 2. On the Holy Spirit, see ch. iii. 24, note.

4. *These things*—From the emphatic singular he comes to the plural, to express himself more conveniently. *These things*, and no other, 2 Cor. i. 13, much less, smaller and more trifling things, such as the defenders of traditions adduce. *Write we unto you*—To this present the past, *I have written*, ch. v. 13, answers. Comp. ch. ii. 1, 12, etc. *Writing* strongly confirms. *That*—Fullness of joy arises from a full and abundant confirmation of soul in faith and love. Tc

this, *declaration* and *writing*, conjointly, especially tend: 2 John ver. 12. *Joy*—Thus also John, in his Gospel, ch. xv. 11, xvi. 22. There is the joy of faith, the joy of love, the joy of hope. Here the joy of faith is first noticed: and the expression is abbreviated, *your joy*: that is, your faith, and the joy springing thence: but there is also indicated the joy of love and of hope flowing thence.

5. *The message*—Ch. iii. 11. *The declaration*, relating to the main subject. Neither in the gospel nor in the epistles does John name *the Gospel* [εὐαγγέλιον]: but he terms it *the testimony, the word, the truth*; and here, by a very similar sound, ἀγγελίαν, *the declaration*. That ἀγγελία, *declaration*, which was in the mouth of Christ, the apostles ἀναγγέλλουσι, *declare*; for they *proclaim* and propagate *the declaration* received from him. It is called *the word*, ch. ii. 7. *From* [Eng. Ver., of] *him*—From the Son of God, John i. 18. *Light*—*The Light* of wisdom, love, and glory. What light is to the natural eye, God is to the spiritual. As he here calls God Light, so ch. ii. 8, he calls Christ Light. *Darkness*—The meaning of this is plain from the opposite.

6. *If we say*—To *say* anything at variance with the fact, is fraud: ver. 8, 10. So *he that saith*, ch. ii. 4, 9: *if a man say*, ch. iv. 20. *To say*, is to persuade one's self and others, to think, to profess, to pretend. *Fellowship*—Ver. 3. *In darkness*—Comp. ch. ii. 8–11. *Walk*—By inward and outward action, wherever we turn ourselves. [*Darkness* of sin being the element of life. *Hut.*] *We lie*—A similar expression occurs, ch. ii. 4. *Do not the truth*—That is, the truth has no place with us in our very *action*.

7. *As*—Imitation of God is the test of fellowship with him. *He*—God. So the Hebrews often say, *יהוה, He*, that is, God. So *αὐτός, he*, 1 Macc. iii. 22. *Is*—This word is deeper, and more worthy of God, than *to walk*. *We have fellowship*—That is, Then we truly say, that we have fellowship; for walking in the light certainly and immediately follows this: *One with another*—*Mutual*, between us and you: ver. 3: for ἀλλήλων, *one with another, reciprocally*, does not seem appropriate respecting God and men: comp. John xx. 17. It is however an abbreviated expression: in ver. 6, *with him*, understand from ver. 7, *and one with another*; in ver. 7, *one with another*, understand from ver. 6, *with him*. [It is strictly *fellowship one with another*, here on earth, and not *with God* that is here meant. So *Lücke, Hut., Alf.*, etc.] Comp. John xiv. 10, note. *And the blood*—Fellowship with the Son of God is described. *On the blood*, comp. ch. v. 6; John vi. 53, etc.; Apoc. i. 5. [Omit *Χριστοῦ, Christ. Tisch., Alf.*] *Cleanseth us*—By remission and removal: comp. ver. 9. *All*—Original and actual.

8. *Sin*—Those who say, *We have no sin*, and those who *confess their sins* (plural) are opposed. He is therefore speaking of actual sins, which flow from original sin. As each person has contracted less or more, so he deems it necessary to confess less or more; Prov. xxviii. 13; and that either respecting the past, ver. 10, or the present, ver. 8. John comprises in his discourses all to whom that *declaration* comes, both good and bad, according to their measure. But there were even then some who extenuated sin, and therefore also disparaged grace. *The truth*—John often embraces *faith* in the idea of *truth*: ch. ii. 4. אמת *fidelity*, and אמתה *truth*, are akin. *Is not in us*—Not in our heart, and therefore not in our mouth. The fault is *in us*; is ours: the glory is God's: ver. 9.

9. *If we confess our sins*—This verse is placed between two antitheses, as ch. ii. 10. For it is antithetical to say, *I have no sin*, and, *I have not sinned*, ver. 8 and 10. The former is concerning the *guilt* of sin, which *still* remains; the latter is concerning *the actual commission*. By the former, *we deceive ourselves*; by the latter, *we make him a liar*. It is the best plan *to confess* to God, who treats us as guilty sinners, ver. 10; and the universal necessity of this confession is here asserted; so that John not only says, that if we have sinned we must confess; but that all have to say, *I have sin*, and *I have sinned*, and should confess that, although in different degrees: otherwise we should not need cleansing by the blood of Jesus Christ. *Faithful*—He confirms all that we promise ourselves respecting the good God. *Is*—So that we experience it, and do not make him a liar. *And just*—So as to spare the sinner, and abolish the sins. Thus also Jesus Christ is called *the righteous*, ch. ii. 1. [The wider idea, *just*, is the ground of the *faithful*, which it includes. God is *faithful, true*, because he is *just, upright*. *Lücke*]. *To forgive*—While he takes away the guilt. *To cleanse*—So that we sin no more.

10. *We make him a liar*—God says, Thou hast sinned: to deny this is impious. Comp. ch. v. 10. *His word*—Which is true, ver. 8. The word accuses us truthfully; and by contradiction it is kept from the heart. *In us*—And therefore we are *liars*; ch. ii. 4.

CHAPTER II.

1. *My little children*—The diminutive, used affectionately. He now first names those to whom he writes. *These things*—Which follow. [Nay, but *which precede*; ver. 8–10, of ch. i. *Hut.*, *Alf.*, etc.] *That ye sin not*—*Μή, lest*, or, *that—not*—to be emphasized. He warns them against wresting his discourse on reconciliation to a license for sinning. There is here a *precautionary warning*; and a *similar after-qualification*, ch. v. 18, note. All the Divine purposes, words, and judgments, are directed against sin, either to prevent, or to destroy it. *If any man sin*—And lose the confidence of asking for himself; on which, see John xvi. 26. *An advocate*—Who pleads our cause, so that the Father may not turn away his love from us. *The righteous*—Ver. 29. Jesus Christ, in the presence of the Father, at his right hand, chiefly from his access to him, having offered a sacrifice for sins, is called *The Righteous*, John xvi. 10. His *righteousness* removes our *sin*: and it is not itself lessened because he is the Advocate for sinners: Isa. liii. 11, 12.

2. *He himself*—[Eng. Ver., *he*]. This word forms an *Epitasis* [emphatic addition]: a most powerful Advocate, because he himself is the *propitiation*. *Is the propitiation*—*Ἰλασμός*, and *ἐξιλασμός*, are common in the Sept.; they denote a *propitiatory sacrifice*: ch. iv. 10; comp. 2 Cor. v. 21: that is, the Saviour himself. There had been therefore enmity between God and sinners. *Our*—Believers. There is no reference here to the Jews; for he is not writing to the Jews: ch. v. 21. *For the sins of the whole world*—If he had said only, *of the world*, as ch. iv. 14, *the whole* must have been understood: now, since *of the whole* is expressed, who dares to restrict it? ch. v. 19. The *propitiation* is as wide as the sin. [This holds good against Calvin's assumption; "the *all* does not include the reprobate," etc. *Hut.*, *Alf.*]

3. *Hereby we do know*—That is, thus only, there is true *knowledge* in us. We know, that we know: a reflex knowledge. Spiritual characteristics are often given in this Epistle: *manifest, we know*, ch. iii. 10, 14, 19. The *Gnostics* are refuted, who boasted of knowledge, but rejected obedience. *That we know him*—As he is, *the Advocate, the righteous, the propitiation*. [But the *αὐτόν*, *him*, refers to God, here and in ver. 4, 5; not to *Christ*. *Lücke*. So *Hut.*, etc.] So ver. 4, 13, 14; Isa. liii. 11. *Commandments*—Concerning faith and love. *We keep*—John viii. 51, note.

5. *His word*—Jesus Christ's word respecting the Father: ch. i. 5.

The precepts are many; *the word* is one. *Verily*—It is not a lie or vain boasting. This adverb has great force at the beginning of the clause. *The love of God*—Towards man, reconciled to us by Christ. [Rather, our love to God. *Hut.*, etc.] *Perfected*—Having obtained perfect rule, it is also perfectly known: ch. iv. 12. *Hereby*—The preceding words are referred to, *but whoso keepeth*, as ch. iv. 6, *from this*. *We are in him*—Synonyms, with a gradation: *to know him*; *to be in him*; *to abide in him*: ver. 6, knowledge; fellowship; constancy.

6. *He abideth*—This word is common in ch. ii., iii., and iv. It implies a condition, lasting, unintermitted, endless. *Ought*—By the force of that Divine example. Thus, *we ought*, ch. iii. 16, iv. 11. *Even as he*—*He*, whom we formerly saw. Thus, *as he*, etc., ch. iii. 8, 5, 7, 16, iv. 17. Believers readily supply the name; since their hearts are filled with the remembrance of the Lord. *Walked*—While in the world.

7. [For ἀδελφοί, *brethren*, read ἀγαπητοί, *beloved*. *Tisch., Alf.*] *From the beginning*—When you first heard Christ's Gospel: ver. 24, ch. iii. 11. *The word*—Ver. 5. [The question is often asked, what commandment is here referred to? Some say *to walk as Christ walked*, ver. 6; others, *the law of love*, ver. 9, etc. But the commandment meant is that which sums up the whole of Christian duty, including all others; it is presented first in the form, ver. 6, then in another, ver. 9, but these are not different commandments, but the same. *Hut.* etc.] *Which ye have heard*—John did not deem it necessary to repeat this word, as already known. He frequently says, *ye have heard*, for *they had heard*, before even the apostles wrote. [Omit the second ἀπ' ἀρχῆς, *from the beginning*. *Tisch., Alf.*]

8. *A new commandment*—Now first written to you in this Epistle. This passage savors of the fullness of the Spirit in the apostle. *Which thing is true*—*Truth*, substantively, as in ver. 27, where *truth* and a *lie* are opposed. Thence also ὅ, *which*, is put for ἧ, *the*, that is, *the commandment*. The sense is: *the commandment is truth*; that is, the darkness truly passes away, etc. As in ver. 7, to the word *old*, so here, to the word *new*, its definition is immediately added, what is *the old*, and what is *the new*. The old is that which we had from the beginning: the new is that which is true in Jesus Christ and in us. The difference of time in the words, *ye had*, and *it is*, implies this. In Christ all things are always true, and were so from that beginning; but in Christ and in us, conjointly, the precept is truth, when we acknowledge the truth, which is in him, and have the same flourishing in us. John praises the present state of those to whom

he writes, as even more glorious than their condition, when they began to hear the Gospel, as Rom. xiii. 11, 12; whence also the old precept could be sweetly set forth to them in a new way. [Render, *which* (thing, namely that this commandment is a new one) *is true in him and in you, because the darkness is passing away*, etc. *Alf.* So *Lücke, Hut.*, etc.] *That*—[But *because* (Eng. Ver., *for*) is right; see above]. This is that precept, the love of a brother, resulting from the light. Hence at the beginning of ver. 9, supply *therefore*. Comp. ch. i. 5, 6. *Is past*—He does not say *παράγει*, *passes by*, but *παράγεται*, *is caused to pass*, is changed, so that at length it is absorbed. The same word is used, ver. 17, opposed to *abiding*. Thus Ezra ix. 2, Sept. *παρήχθη σπέρμα τὸ ἁγιον, the holy seed was transferred to the nations*, and was mingled with them. Observe the present, as in *shineth*. *The true light*—Jesus Christ: John i. 9. *Now*—With you; but it will shine more brightly for ever: ver. 28. Comp. *until now*, ver. 9. *Shineth*—Therefore it was now less needful for John to cite the prophets in his Epistles than it was for Peter; whose 2d Epistle, i. 19, comp. on *the day and the morning star*. Peter, with his Epistles, stands about midway between Christ's suffering and the close of John's life.

9. *In the light*—As if in his own element. Thus *in*, ver. 11. *Brother*—A believer: 3 John, 3, 5, 10. The very title contains the cause of love.

10. *There is none occasion of stumbling in him*—The contrary is in ver. 11, *has blinded*. But the idea of the one is supplied from the other: in him who loves, there is neither blindness nor *an occasion of stumbling*: in him who loves not, there is both *blindness* and an occasion of stumbling. He who hates his brother, is a stumbling-block to himself, and stumbles against himself and everything within and without: he who loves, has an unobstructed path.

11. *But he that hateth*—A direct opposition. Where there is not love, there is hatred; the heart is not empty. *Hath blinded*—Darkness not only surrounds him, but has also blinded him.

12. *I write unto you*, etc.—John, in this chapter, as throughout the Epistle, calls all to whom he writes, *τετρία, little children*; but in ver. 13–27, he divides them into *fathers, young men*, and *παιδια, or children*. Wherefore *τετρία, little children*, and *παιδια, children*, are not synonymous. Writing to the *little children*, ch. ii. 1, he says, at the beginning of the paragraph, *I write*, ver. 1, (comp. ver. 7 and 8); and here, at the conclusion, he adds, *I have written*; not changing the things already mentioned, but repeatedly confirming them: ver.

12. Comp. 1 Pet. v. 12, *I have written*. Thence he appropriately

addresses three degrees of age, which are according to nature, but variously imbued with grace: and he styles *fathers*, those who had witnessed the time of *Jesus Christ's* life on earth: *young men*, those who, having overcome the wicked one, must also *boldly* subdue the world lying in the wicked one, and *the lust* of the world: as *children*, those whom, after the departure of the fathers and the young men, the last hour awaited, and in it *Antichrist*. This address contains a proposition, and a discussion. In the proposition he says: *I write to you, fathers: I write to you, young men: I write to you, little children*: ver. 13; but in the discussion, he says, *I have written to you, fathers*, ver. 14: *I have written to you, young men*, ver. 14-17: *I have written to you, little children*, ver. 18-27; *I have written*, being itself twice inserted at ver. 21 and 26. The method of these passages very closely resembles that of the beginning and conclusion of the Epistle: for ch. i. 4, he says, *of writing*, in the present tense; but in ch. v. 13, he says, *I have written*. Having ended the three-fold address, he returns to them collectively, again styling them *little children*, ver. 28. *Unto you*—The doctrine of the remission of sins belongs to the fathers also, of whom we have just spoken. *Are forgiven*—The apostle sums up the things which he has hitherto discussed, proceeding to others founded upon the remission of sins. *His*—Jesus Christ.

13. *That*—Gr. *ὅτι* [not *because*, as Eng. Ver., etc.] Thus three times; comp. ver. 12; 1 Pet. v. 12, where *ὅτι* is explained by an accusative with an infinitive, which is clearer. [But the meaning is *because*, as Eng. Ver., etc. The Apostle declares here, not *what*, but *why*, he writes. *Hut.*, etc.] He proposes three subjects, and will shortly discuss them; and he here presents the summaries of what he is about to discuss. *Ye have known*—A heavenly Father, in preference to fathers of flesh. *The Father*—And so all things, ver. 20.

14. *I have written*—In ver. 13 and 14 he passes from *I write* to *I have written*: and not without reason. For by transposing the verb of *writing* from the present to the past, he suggests a very strong admonition. *Ye have known him that is from the beginning*—Jesus Christ. *Ἀρχῆ*, *beginning*, is not the beginning of the Gospel, but the beginning of all things: ch. i. 1, note. Artemon objects, that God the Father might also be so styled. I reply, Why not? But the figure *Antonomasia* [use of a common for a proper name] is common with John, when he speaks of Christ. Comp. ver. 20. *The fathers*, as well as the apostle, were already alive when Jesus Christ was upon earth: and some of them, probably, had known him both in person and by faith. Comp. ch. iii. 6, note; 1 Cor. xv. 6; Matt.

xiii. 16. Certainly all had known him by faith, and had seen that golden age of the Church, to which the age of the younger men, who should avoid antichrists, is opposed. John repeats this clause from the preceding verse, without more words, adding to the statement a discussion equally brief, and modestly addressing *the fathers*, to whom it was unnecessary to write much. The knowledge of even these respecting Christ is very great, comprising all things. Knowledge is assigned to fathers and children: strength, to young men. *Strong*—Other young men are strong in body: you, in faith. *The Word of God*—From which is strength: ch. iv. 4. *Abideth in you*—Nor can the Evil One tear it from you, nor does Antichrist endanger you. *The Wicked One*—Who especially lies in wait for youth. John seems to refer to a certain remarkable instance of virtue exhibited by the young men to whom he writes. Such was their constancy in confession in the persecution of Domitian; and also the return of that *young man*, whom the apostle, with the greatest gentleness, reclaimed from robbery to repentance (although the apostle did not make that expedition until he had returned from Patmos; comp. ver. 22, note).

15. *Love not the world*—This especially refers to you, young men. Follow up your *victory* against *the wicked one*, in whom *the world* lies; ch. v. 19. *Is not*—Contraries do not co-exist. *The love of the Father*—Towards his children, and filial love towards the Father. [But here it means, *love to the Father. Hut.*, etc.]

16. *All—the lust of the flesh, the lust of the eyes, and the pride [vain glory, Alf.] of life*—The world contains *all* these, and nothing besides. *The lust of the flesh* means those things on which the senses of enjoyment so called, namely, the taste and touch, feed. *The lust of the eyes* means those things, by which the senses of investigation, the eye or sight, hearing and smelling, are occupied. *Ἀλαξοῦσία* is *arrogant pomp*, when one assumes too much to himself either in word or in act. It is also comprised under *lust* in the next verse; and therefore *the pride of life*, is that which leads forth *lust* and diffuses it more largely in the world, so that a man *wishes to be as great as possible in food*, in dress, in means, in furniture, in buildings, in estates, in servants, in his retinue, in his equipage, in his offices, etc. Comp. Ap. xviii. 12, 13. Chrysostom speaks of τὸν τύφον τὸν βιωτικόν, *the vanity of life*, and τὴν φαντασίαν τοῦ βίου, *the display of life*: where he relates a youthful example of such insolence overcome by sacred love. Either kind of *lust* is the spark: *arrogance* is the fire. Even those who do not love *arrogance of life*, may pursue *the lust of the eyes*; and they who have conquered this, yet very often retain *the lust of the flesh*: for this prevails most among the poor, the mid-

dle classes, and the powerful; even among those who seem to exercise self-denial: and again, unless it is overcome, a man easily advances from it to *the lust of the eyes*, where objects are afforded; and from this to *pride of life*, where his means admit. The second is included in the third, and the first in the second. The three cardinal vices, pleasure, avarice, and pride, do not coincide with these three; yet they are comprised in them. Comp. Luke viii. 14; Deut. xvii. 16, 17; Matt. iv. 8, 6, 9. And *youth* is especially commanded to avoid these three, comp. 2 Tim. ii. 22, since it might abuse its great vigor. Ecclesiastes xii.

17. *And*—An abbreviated expression: that is, *the world passeth away, and the lust thereof*, and he also who loves the world; but *God and he that doeth*, etc. [*The lust thereof*, the desire of the world; not *after* it, but that which dwells in it, and gives it character. *Hut., Alf.*] *That doeth*—As the love of the Father requires. *The will*—This will demands of us self-restraint, temperance, modesty, which are contrary to the world. *Abideth*—And has abiding blessings, truly desirable, opposed to those three; namely, riches, and glory, and life: Prov. xxii. 4. *Even as God also abideth forever*—This is a various reading of great beauty, and undoubtedly true, found in Latin fathers of no mean authority, [but is not genuine.]

18. *Little children*—See on ver. 12. The doctrine of antichrist is not beyond the capacity of a more tender age: 2 John ver. 7, note. *The last*—Not as respects all times of the world, but in the antithesis of *children to fathers* and to *young men*. [There were three seasons in all, beginning successively, existing conjointly, and terminating successively. The season of the fathers and also of the youths was immediately completed. Hence it is to the *little children* that John says, It is the last hour. In this last hour we all even live. *V. G.*] *And as*—And it is so, *as ye have heard*, namely, *that antichrist comes: and even now there are many*, etc. There is a similar ellipsis, ver. 27, note. *Ye have heard*—Ch. iv. 8. *That*—The particle is not redundant. Comp. next verse. The language is clearer by appending *ὅτι, that*. *Antichrist*—The Spirit had predicted the falling away of *many* from the truth of Christ Jesus the Son of God; but John does not use the word *antichrist* in the singular number except in the 1st Epistle, ii. 18, 22, iv. 8, in the 2d Epistle, ver. 7; he does not introduce it at all in the 3d Epistle, in his Gospel, or in the Apocalypse; nor does any other New Testament writer use it. Whether the phraseology of the apostle, or the language of believers led to the introduction of that word, John, about to guard against the errors which might arise, wishes not only *antichrist*, but also *anti-*

christ to be mentioned; and when he speaks of *antichrist*, or *the spirit of antichrist*, or *a deceiver and antichrist*, he indicates under the singular number all *deceivers* and enemies of the truth. The faithful had heard that the *spirit of antichrist*, and *antichrist himself*, should come. John acknowledges that, and adds, *that the spirit of antichrist is already in the world, that now there had arisen many antichrists*. And as *Christ* is sometimes spoken of for *Christianity*, so *antichrist* is spoken of for *antichristianity*, or the doctrine and multitude of men opposed to Christ. [But this generalizes too much the definite term. *Hut.*, etc.] There is one prominent adversary, who is called *the Horn speaking great things*, Dan. vii. 8, 20; *the man of sin*, etc., 2 Thess. ii. 3, 4; *a beast ascending out of the bottomless pit*, Ap. xi. 7, xvii. 8; but he indeed appears to be called by the same name of *antichrist*, rather according to ecclesiastical usage, ancient and modern, than according to the sense of the apostle. John so admits that *antichrist* was already come, as to teach, that not one only, but many antichrists had come; a matter which he considers more important and disastrous. The whole class of those, who have any good or evil disposition, is often expressed in the singular number with the article. *The good man* [every man that is good], etc. Matt. xii. 35, xviii. 17; 1 Pet. iv. 18; Tit. ii. 8; John x. 10, 12; and so everywhere, especially in Proverbs: also 1 John iv. 2, 3, 6. Thus *the liar*, *the deceiver*, *antichrist*, ch. ii. 22; 2 John ver. 7. Therefore *antichrist*, or *antichristianity*, has propagated itself from the close of John's life throughout all ages, and remains until that great adversary arises. *Cometh*—[Eng. Ver., *shall come*]—From another place. The antithesis is, *have arisen* [Eng. Ver., *there are*], namely, from us, ver. 19. Comp. Acts xx. 29, 30. *Even now*—This is opposed to mere previous hearing. *Whereby—it is*—Hence the necessity of the admonition follows.

19. *They went out*—The antithesis is, *they would have continued*. *For if*—One who is truly faithful does not easily fall away: ch. iii. 9, v. 18. [*They would*, etc.—The apostle speaks absolutely. By exhorting his readers to *abide in him*, he implies that they might fall away; yet is it sure that he who abides *not*, cannot have entered with his *whole* heart into the fellowship of the Lord. *Hut.*] *But—that*—That is, *but* they went out, *that*, etc. [*That they might be made manifest that all are not of us*, (all, that is, who are found commonly among us). *Alf.* after *Lücke*, etc.]

20. *And* [Eng. Ver., *but*] *ye have an unction from the Holy One*—An abbreviated expression (as John i. 18, xiv. 10, notes), in this sense: *ye have an anointing* from Christ; you have the Holy Spirit

from the *Holy One*. But the term *anointing* alludes to the name of *antichrist*, in an opposite sense: ver. 18; *He who hath anointed us is God*, 2 Cor. i. 21; Christ, *the Anointed*, is the Son of God, Acts iv. 26, 27: *the anointing* is the Holy Spirit, Heb. i. 9. *The little children* have this spiritual anointing; for to baptism, which they received, was joined the gift of the Holy Spirit; and to signify this, it seems to have been afterwards the practice, in accordance with this very passage, to anoint the bodies of the baptized with oil. He speaks of the Holy Spirit more plainly, ch. iii. 24, iv. 13, v. 6. For John is wont to touch upon any subject immediately, intending to handle it more plainly and fully afterwards. Thus, *is born*, ver. 29, comp. with ch. iii. 9; thus *confidence*, ch. iii. 21, comp. ch. v. 14. *From the Holy One*—The Righteous, ver. 1, 29; the Son of God, John x. 36. See on *the anointing of the Most Holy*, Dan. ix. 24. Formerly there was a *sacred material ointment*, Ex. xxx. 25; now it is spiritual. *And*—And hence. *All things*—Which it is needful for you to know. Seducers were to be repelled with this answer: just as a prudent man answers a troublesome vender, *I want nothing*.

21. *I have written*—He did that at the end of ver. 13. *Because*—So ver. 13, note. The address is very confirmatory: *Be assured that ye know*: comp. ver. 3. *The truth*—Respecting the Son, and so respecting the Father, ver. 3. *No lie*—The truth is wholly true, and nourishes no lie.

22. *Who?*—So *who?* ch. v. 5. *The liar*—Gr. ὁ ψεύστης [Eng. Ver., *a liar*]. 'O, *the*, refers to the abstract, *a lie*, ver. 21; that is, *who is guilty of that lie and imposture?* *That*—The crowning truth is, that Jesus is the Christ: John xx. 31. In the Acts, Paul continually demonstrated this main point; and in his Epistles he assumed it. John often mentions this point in his Gospel, and in this and the following Epistle. Hence it may be inferred that these books were not written by him wholly at the close of his life. *Antichrist*—Ver. 18. The truth respecting Jesus, that he is the Christ, that he is the Son of God and is come in the flesh, must be held entire. He who denies one part respecting Jesus, does not hold both him fully and the Father at the same time. The spirit of antichrist, and antichrist itself, has done and does this. *The Father and the Son*—That is, the Son, and therefore the Father.

23. *Whosoever*—Even though he does not think that he also denies the Father. *Hath*—In acknowledgment and fellowship: 2 John ver. 9. [The words, *he that acknowledgeth the Son hath the Father also*, are printed in italics in Eng. Ver., because not found in the

common Gr. text. But they are part of the true text, and as such are added by *Tisch.*, *Alf.*, and all critical eds.]

24. [Omit *οὐν*, therefore. *Tisch.*, *Alf.*] *Ye*—There is an antithesis in the pronoun: therefore a transposition is used, as in ver. 27. *That which*—Respecting the Father and the Son. *Ye have heard*—This is to be emphasized. *Let—abide*—He exhorts. Wherefore, *if it remain*, has this meaning: *If you shall be such as those in whom it abides.* *That—from the beginning*—Now this is to be emphasized. *Ye also*—In turn. Thus, *in you, in him*, ver. 27.

25. *He*—The Son: ver. 27, 28. *Us*—If we abide in him. *Life*—The construction follows the verb preceding, *He hath promised.* The sense is, *the promise is life eternal.*

26. *These things have I written*—*These things* from ver. 21. John, as usual, begins and concludes with the same formula; and having, as it were, ended his parenthesis, he continues the 20th verse in the 27th. *Them that seduce*—That is, try to seduce you.

27. *Ye have received from him*—John i. 16. *Abideth in you*—This indicative involves a very subtle exhortation (comp. 2 Tim. iii. 14), by which he makes the faithful, when annoyed by deceivers, thus to answer them: *The anointing abideth in us: we do not need a teacher: it teaches us the truth: in that doctrine we will continue.* See how pleasant the transition is from this introduction of the language of another speaker to the direct address, in the next verse. *Abides in you, ye shall abide in him*, are correlative. *And*—Therefore. *Ye need not*—A phrase characterizing the believer's repulse of deceivers. God is sufficient for those whom he teaches. *Any man*—Whoever he may be. By rejecting the whole class of seducers, individuals are the more easily repelled, although they wish to seem better than others. *Teach*—Heb. viii. 11, note. *You*—You are *little children*, but not ignorant. *But as*—Supply the verb substantive between the two particles, as between *but as, and as, not as*, in ver. 19, 18, and ch. iii. 12; 2 Cor. iii. 13. Nor are we to think that *as* here has not its conclusion until the *is*, or *ye shall abide*. [For *τὸ αὐτὸ*, *the same*, *Tisch.* (not *Alf.*) reads, *τὸ αὐτοῦ*, *his*]. *The same*—Always; not one thing at one time, and another at another, but consistent with itself, and *the same* with all the holy. [Rather, *the same* which ye received. *Hut.*] *Teacheth you*—The mutual communion of those who become partakers of the anointing in one body is not abolished, but approved. *Teacheth*, the present tense: from which arises the past, *hath taught*, with an eye to the future, *ye shall abide.* *Of all things*—Which you should know and be taught. An antithesis to *the same.* *And is no lie*—Like that of which they boast. *Hath taught you*—

The anointing. *Ye shall abide*—Believers are bidden to say, *As the anointing hath taught us*, abiding in that doctrine, *we shall abide in the Son*, and therefore in the Father: ver. 24. This Future has a consolatory and hortatory force. [*Alf.*, *Hut.*, etc. (not *Tisch.*), read *μῆνετε*, *abide*, for *μηνῆτε*, *ye shall abide*]. The whole discourse, brought down from ver. 18 to this verse, is most sweetly adapted to young children, especially the mention of *teaching* and *anointing*.

28. *Little children*—Having now finished addressing the three different ages, he returns to the whole. *In him*—In Jesus Christ. For *he shall be manifested*. *Confidence*—Of having kept the truth (ch. iii. 21, iv. 17, v. 14). *Not be ashamed*—Oh! how great will then be your shame, ye Jews, Socinians, and all pretended Christians, and whomsoever he shall deny to be his! *At his coming*—He propounds this to the fathers, the young men, and children. It appears, therefore, that he wrote this Epistle before the Apocalypse, in which his coming is first represented as deferred. Tertullian thinks that the Epistle was written afterwards.

29. *If ye know*—From the mention of the future *manifestation* of the Son and the sons of God, he draws a new discussion on sin and righteousness. *Is righteous*—Jesus Christ is *Righteous*: ver. 1, iii. 5 and 6. *Ye know*—Or acknowledge. [And so Eng. Ver., *Alf.* But it is perhaps better to take *γινώσχετε* as an imperative: *know ye that*, etc. If you know that the Son of God is righteous, *learn to see* also that none is a child of God who does not practice righteousness. *Lücke*. So *Hut.* For *πᾶς*, *every one*, read *καὶ πᾶς*, *also every one*. *Tisch.*, *Alf.*] *Every one*—And he alone. *Is born*—The righteous produces the righteous.

CHAPTER III.

1. *Hath bestowed*—Not only hath destined and conferred, but also hath displayed. *Sons of God*—What is greater than *God*? What relation is closer than *that of sons*? *Should be called*—Should be so with the name: which appears empty to the world. *Therefore*—A consequence, as ver. 13. *Behold* is to be opposed to the world, which despises the righteous. *Us*—Who are like God. [But if those who regard not God esteem thee at all, thou mayest well feel alarmed

about thy state. *V. G. Alf.* adds at the end, *καὶ ἐσμεν, and we are* (i. e., children of God). So *Hut.* and *Lachm.*, with good reason; but *Tisch.*, *Lücke*, etc., omit it].

2. *Beloved—Beloved* by me, because the Father loves us. *Now—*At present. The antithesis is *not yet*. In this verse observe especially what words are to be pronounced more emphatically: *now, not yet, what, like him*. *Sons—*Repeated from ver. 1. *What we shall be—*Further, by the power of this sonship. This *what*, by *Epitasis* [emphatic addition], suggests something unspeakable, contained in the likeness of God, which so exalts the sons of God, that they become *as it were gods*. [Omit *δὲ, but. Tisch., Alf.*] *We know—*In general. [Render, *but we know that if it were manifested* (namely, what we shall be), *we shall be like him*, etc. *Alf.*, etc. So *Beng.*] *It were manifested—*[Eng. Ver. *appear*,] Gr. *φανερωθῆ*—The same word occurs, ch. ii. 28. *Like him—*God, whose *sons* we are. *For—*From beholding comes resemblance, 2 Cor. iii. 18; as the whole body, the countenance, and especially the eyes of those who behold the sun, are *sunned*. [But this *for* (since) gives the reason of *we know*. The sight of God is the sure Christian hope. *Hut.*] *We shall see—*Sight includes all the other kinds of senses. *Him—*God. *As he is—*That is, openly.

3. *Hope—*He has treated and will treat of faith: next, he will treat of love; now he speaks of hope. *In him—*In God. *Purifieth—*Holiness is appropriately mentioned here after *sight*, which is delighted with *purity*. *He—*Jesus Christ: ver. 5.

4. *Whosoever committeth sin—*There is an antithesis to this in *he that doeth righteousness*, ver. 7. *Ποιεῖν* is *to do*, to exercise. *Also—*By that very fact. *Transgresseth the law—*'*Ἀνομία, iniquity*, has a somewhat more dreadful sound, especially to those who greatly esteem God's law and will than *ἀμαρτία, sin*. From the law is the knowledge of sin. There is a kindred expression, ch. v. 17, *all unrighteousness is sin*. A crooked line is seen of itself; but it is more conspicuous when compared with the ruler. By this expression *philosophical sin* is most aptly refuted. *And—*[Eng. Ver., *for*]. Nay indeed, not only are the principles of *sin* and iniquity allied, but they are the same. Thus *καὶ, and*, ch. v. 4, and *γὰρ, for*, ch. v. 3. *Sin is the transgression of the law—**Sin* is the subject, since the whole discourse treats of it. The antithesis is, *He that doeth righteousness is righteous*: he that doeth righteousness, is not considered *unrighteous*, but he has the testimony and praise of righteousness: ver. 7, comp. Gal. v. 23; 1 Tim. i. 9.

5. *Was manifested—*In the flesh. [Omit *ἡμῶν, our. Tisch., Alf.*

To take away sins, i. e., *all sins*, not merely *ours*, nor *some*. *Alf.*] *Our sins*—Since they are especially displeasing to him. *To take away*—John i. 29, note. *In him*—*He is righteous*, ver. 7, refers to this.

6. *Sinneth not*—In him the good of righteousness is not overcome by the evil of sin. *Hath not seen him*—In spirit; although perhaps, as to personal appearance, *he hath seen* him in the flesh: or even if he hath seen him in spirit, at the very moment of sin he becomes as if he had never seen him in any way. [*Hath not seen*—That is, continuously, from the past to the present. So the Greek perfect often implies. *Hut., Alf.*] *Nor known him*—Truly; although perhaps *he hath* formerly *known him* personally. Sight and knowledge produce likeness to God: ver. 2.

7. *Let no man deceive you*—He deceives, who thinks that he can be accounted righteous without the deeds of righteousness. [*Is righteous*—Deut. vi. 25. *V. G.*]

8. *Of the devil*—As a son: ver. 10. The word *born* is not however used here, nor *seed*, but *works*. For from the devil there is not generation, but corruption. *From the beginning*—From the time that the devil is the devil. [Or ever since sin was sin. *Lücke.*] He seems to have kept his first estate but a very short time. *Sinneth*—An abbreviated expression: that is, has sinned from the beginning, and is the cause of all sins, and still *sins: he sins* (with daily increasing guilt), and induces others to sin: he is never satiated. [But this great sinner shall be shut up in the abyss as in a prison. Then he shall be punished in the fire. *V. G.*] The *because* in ver. 8, is opposed to the *because* in ver. 9. *For this purpose*—The devil does not make an end of sinning: to destroy sin, is the work of the Son of God. *The works*—Which are most entangled, and to unravel which, was worthy of the Son of God.

9. *Doth not commit sin*—The sentiment is immediately intensified: *and he cannot sin*. To each proposition its own *because* is added: *doth not commit sin*, for *his seed*, etc.; *he cannot sin* because *he is born*, etc. *His seed remaineth in him*—In him who is born of God, God's seed remaineth, that is, the word, with its power, 1 Pet. i. 23; James i. 18; although sin often tries, by a furious attack, to overthrow the regenerate. Or rather, thus: *the seed of God*, that is, he who is born of God, *abideth* in God. [But the former is right. *Alf.* See 1 Cor. iv. 15]. Such persons are truly *וְרֵעַ מְלוּחִים* *the seed of God*, Mal. ii. 15. *He cannot*—The possibility is not absolutely denied; but this is affirmed, that the new birth and sin *cannot* co-exist. Thus, *how can he*, iv. 20, comp. Ap. ii. 2; Acts iv. 20. The case resembles

that of an abstemious man; who cannot drink wine; and various antipathies. Gataker has thus elegantly paraphrased: *The regenerate does not sin: he proposes to himself, as far as possible, a life free from sin: nor does he ever voluntarily indulge in sin. And if at any time, contrary to his purpose, he shall have offended, he neither rushes headlong into sin, nor continues in it; but having acknowledged his error, he immediately returns to his former course as soon as, and as far as, he can.* He adds the similitude of the magnetic needle, which always points to the pole, is easily turned aside, but always reseek the pole. *Is born of God*—The former words, [in the Gr.] *of God*, are pronounced more emphatically; and this being observed, it is plain on comparing the beginning of the verse that the same thing is not proved by the same.

10. *In this*—This refers to the preceding words. *And*—[Eng. Ver., *neither*]. *He that loveth not*—A transition from the class, or the whole to a part. [But the *love* is not a *part* of *righteousness*, but its substance and essence. *Hut.*]

11. *The message*—A very gracious title for *the law*, which word John never uses.

12. *Not as*—An ellipsis. See ch. ii. 27, note. *Cain*—The Scripture speaks more mildly of Adam himself, than of Cain and persons like him. *Of that Wicked One*—Afterwards *πονηρὰ*, evil. It is antithetical to *of God*, ver. 10.

13. [Omit *μου*, *my*. *Tisch., Alf.*] *My brethren*—In this passage only he calls them *brethren*, in antithesis to *the world* without, and in his repeated mention of *the brethren*. Elsewhere he says, *beloved, my dear children*, ch. ii. 7, i. 12. *Hate*—As Cain hated even his brother, [with a murderous hatred: for its bad works are reprov'd by your righteous works. *V. G.*]

14. *We have passed*—We had therefore been in death. *From death*—Spiritual. *Unto life*—Spiritual, and also eternal: next verse. The language again is reciprocal: *we are in life*, and *life is in us*; ver. 15. *Because*—A judgment from the effect. [Omit *τὸν ἀδελφόν*, *his brother*. *Tisch., Alf.*] *Abideth*—Is still.

15. *A murderer*—As Cain. All hatred is an attempt against life: but life does not assail life. He who hates his brother desires either his brother's or his own death. Hence *duels*. [While ver. 16 bids us lay down our life *for* the brethren, duels require one (awful to say!) to risk *his own* life in order to deprive *another* of his life. This is desperate insanity, far removed from bravery. We may suppose that the devil himself wonders how men, even called Christians, can have fallen so low. It is lamentable that the men of chief authority

in the world, with all the power that has been entrusted to them by God, either can not, or will not, suppress duels. One such atrocity may involve in the direst guilt before God the whole human race, the whole assembly of Christians, or a whole camp of soldiers. *V. G.*] *Abiding*—Eternal life is verily in him who believes and loves.

16. *Love*—The nature of love.

17. *The substance of the world*—[Eng. Ver., *this world's goods*]. *Litotes* [softened expression]: in antithesis to *lives*, ver. 16. *Shut-teth*—Whether asked for aid, or not asked. The sight of the wretched at once appeals to the hearts of the spectators, or even opens them: then a man freely either closes his bowels of compassion, or opens them more fully. Comp. Deut. xv. 7. *His bowels*—With his bowels a man's substance is also closed or opened. *The love of God*—That is, *love towards God*: ch. iv. 20. *Dwelleth*—He said that he loved God: but he does *not now* love: ver. 18.

18. [Omit *μου*, *my*. *Tisch.*, *Alf.*] *In word*—*In idle word*: opposed to *in deed*. *In tongue*—*By a pretending tongue*: opposed to *in truth*.

19. *Hereby*—On this depends *we know and shall assure*; and to this refers, *since He is greater*, ver. 20. [For *γνωσχομεν*, *we know*, read *γνωσομεθα*, *we shall know*. *Alf.*, *Hut.*, etc., (not *Tisch.*)] *Of the truth*—*Of* expresses the beginning or origin: Rom. ii. 8. For the truth makes love also true: ver. 18. *Before Him*—Who knows all things in truth, we shall tranquilize our hearts in prayer: ver. 22. *We shall tranquilize*—[Gr. *πεισομεν*, *shall persuade*, Eng. Ver., *assure*]. So that they shall cease to condemn. The same word is used, Matt. xxviii. 14. *Our hearts*—The word *συνειδησις*, *conscience*, is used by Peter and Paul alone of the sacred writers: nor is it used in the Sept. more than once, and that in another sense, Eccles. x. 20. For the Hebrew *לב* is rendered *καρδια*, *the heart*, as 1 Kings ii. 44, viii. 38. And so John nowhere uses *συνειδησις*, *conscience*; but here he implies it, in *the heart*: for it is the conscience which is assured, and which *condemns*.

20. [*Beng.* writes *ὅτι ἐὰν*, *whatever*, for *ὅτι ἐὰν*, *for* (because) *if*. The sense then is, *Whatever our heart condemns us for* (we shall assure our hearts, ver. 19), *because* (Gr. *ὅτι* again, not rendered in Eng. Ver.) *God is greater than our heart and knoweth all things*. As *Luther* says: "Though conscience weigh us down, and tell us God is angry, yet God is greater than our heart. The conscience is but one drop; the reconciled God is an ocean of consolation." This is the best interpretation among the many suggested. *Hut.*] *Whatever*—Col. iii. 23, note: nearly equivalent to *ὅ ἐὰν*, *whatsoever*, after-

wards in ver. 22. Whatever, or in whatever things, our *heart* shall condemn us, that we shall be able to tranquilize. Or rather, if you prefer to take *δτι*, *because*, and *ἐάν*, *if*, separately, you will have to repeat *because* after the sentence, understanding *I say*, as is very often done. *Condemn*—Not respecting our entire condition, but respecting one or two failures or errors. This word is to be emphasized: but in the next verse the emphasis falls upon *heart*. *Because greater*—Gr. *δτι μισζων*, [Eng. Ver., does not render *δτι*, *because*]. Conscience is weak, and knows something of ourselves only, not without trembling; nor can it pardon: but God is great, knows all our affairs, present, past, and future, and those of all men; and has the right and the will of pardoning. This by itself does not yet *tranquilize* our hearts; but while the righteous acknowledge this very thing, and confess their faults, and appeal from conscience to God, who is greater than it, and seek in nothing to withdraw themselves from God's omniscience, they attain tranquillity, ch. i. 9. See examples, Ps. li. 8, with the context; Ps. xxxii. 5, xix. 13, xc. 8. *Knoweth*—Gr. *γινώσκει*. Nor however does he condemn (*καταγινώσκει*). In the Greek there is a pleasant *Paregmenon* [union of cognates].

21. *Condemn not*—Either as never wounded, or as again calmed. *Confidence*—In asking. This is repeated, ch. v. 14, 15. This *confidence* far excels that tranquillity expressed by *πισσομεν*, *we shall tranquilize*.

23. *On the name*—Comp. Heb. vi. 10. *As*—This particle belongs to *we should believe and love*. [*Tisch.* (not *Alf.*) omits *ἡμῖν us*].

24. *By the Spirit*—This is the first mention of the Holy *Spirit* in this Epistle, suitably to the Divine economy here, as also in the Gospel of John, ch. xiv. 1–3, 26. And in this verse there is a kind of transition to the discussion respecting the Holy Spirit, which follows immediately in the beginning of ch. iv. It is given to us *by* the Spirit, and it is the Spirit which is given.

CHAPTER IV.

1. *Every*—Which presents itself. *Spirit*—By which any teacher is influenced. *Try*—According to the rule, given in ver. 2 and 3. *Many*—As at other times, so in that age also. A dreadful crop of heresies sprung up in those times. John zealously fights them. Were

he alive to-day, he would be called by some too severe. *False prophets*—2 Pet. ii. 1; Matt. xxiv. 11, 24. *Have gone out*—From their places. They have entered into the world: 2 John 7. *The world*—Which is easily deceived: ver. 4 and 5.

2. *Every*—The discourse relates to the spirits of that time: for at other times false prophets also impugned other points of doctrine respecting Jesus Christ. *Every spirit*—The Spirit of God is one only: but from him every true teacher has his own inspiration, called πνεῦμα, *spirit*. *Confesseth*—With the assent of the heart and mouth. By this word the doctrine is assumed as already ratified and confirmed. *In the flesh*—He himself, therefore, is something more than flesh. The heresies, which deny the truth of the flesh of Jesus Christ, assume, and by this very thing confirm, his *Deity*, since they could not reconcile with this his flesh, as worthy of it. *Is come*—On this coming the whole doctrine respecting Christ depends; for that coming partly assumes, partly embraces, and partly draws after it, this doctrine: ver. 15, note.

3. [Omit *Χριστὸν ἐν σαρκὶ ἐληλυθότα, that—Christ is come in the flesh. Tisch., Alf. Read, that confesseth not Jesus*]. *And now*—Ch. ii. 18, note.

4. *Ye*—Who acknowledge Jesus Christ. *Ye have overcome*—Ch. v. 4, 5. [*Them*—The false prophets. *V. G.*] *That is in you*—God. *That is in the world*—The spirit of antichrist, or the evil one.

5. *Speak of the world*—They draw their language from the life and perception of the world. *Heareth*—Because of its agreement with them.

6. *We are*—Understand, *therefore we speak from God. Hereby*—From this which is stated in ver. 2–6.

7. *Let us love*—From that very doctrine, which he has just defended, he now draws an exhortation to love. See ver. 9. The love of God is shed abroad in our hearts by the Holy Spirit: ver. 2; Rom. v. 5. *Love*—All love is from God.

8. *Knoweth not*—Is not born of God, and knoweth not God. [Or rather, *hath not known*. He that loveth not, hath not learned to know God at all, for God is love. *Lücke.*] *God is love*—*Ἄγπη, love*, without the article, as in ver. 16. This brief sentence gave John, even during the mere time of writing it, more delight than the whole world can impart.

9. *In us*—[*Eng. Ver., toward us*]. That is, the love of God, which is now *in us*, throughout our spiritual experience. *Because*—This motive of love is drawn from ver. 8. From what is said in ver. 3, of Jesus Christ, who is come in the flesh, mutual love is inferred, ver

7: the consequence is proved from God's love towards us, who sent his Son, that we might live. It is a *proof* of God's love towards us: it is a *motive* to our mutual love.

10. *Is*—This denotes something prior to his *manifestation*. *God*—Who is most worthy of love. *Us*—Who are most unworthy.

11. *God*—Who owes nothing.

12. *God*—Otherwise invisible. Comp. ver. 20. *Dwelleth in us*—This is discussed in ver. 13–16. *Is perfected*—Accomplishes all things, which follow the expiation of sins. This is discussed, ver. 17–19.

13. *Because—of*—Where God's Spirit is, there is God.

14. *And we*—Ourselves. Thus John xv. 27. *Have seen and do testify*—This is inferred from what follows, *we have known and believed*, ver. 16. By *we have known*, the first *knowledge* is marked, as it appears, as in the German *Kennen lernen*, to *become acquainted with*. For there is a kind of *knowledge* which precedes *faith*: and *faith* precedes *testimony*. But *we have seen* denotes full satisfaction in beholding. *The Son*—There are two rounds and tests of our dwelling in God, and God in us: the fellowship of the Spirit, and the acknowledging of the Son of God: ver. 13, 15.

15. *The Son of God*—And therefore the *Saviour of the world*, ver. 14.

16. *And we—Anaphora* [repetition in beginnings]. Comp. ver. 14, note. There is also here an *Epitasis* [emphatic addition]: wherefore *ἐν ἡμῖν*, presently, means strictly *in us* [Eng. Ver., *to us*], comp. the end of the verse. [*In love*—The Divine love. *V. G.*]

17. *Herein is love made perfect with us*—[Eng. Ver., *our love made perfect*]. God's love in itself is always the same, and perfect: but *with us it is consummated*, rising more and more from its descent to us. [But this is not *God's love*, but *the principle of love* in the abstract. *Alf.*] *That—To such a degree that*. *Boldness*—The opposite is *fear*. *In*—Thus, *in*, Rom. ii. 16, note. *The day*—Most terrible to others, above the day of death itself. *Because*—The *because* refers to *herein*. *He is*—Jesus Christ is love, in heaven; which is tacitly opposed to *the world*. *In heaven*, however, I suppose, implies his previous dwelling in the world: *is*, on the other hand, shows certainly Jesus Christ's present state. *Are we*—Who love God. See next ver.; John xv. 10. *In this world*—Which is void of love, and fears judgment. The mention of *the world* is an evidence that *he* means Jesus Christ. Comp. ver. 9.

18. *Fear*—Which shrinks from God and the day of judgment. *Men's condition is varied*: without fear and love; with fear without

love; with fear and love; without fear with love. *Love*—Towards God. *Perfect*—To this refers, *is made perfect*. *Hath torment*—For it distrusts: it imagines and represents all things as unfriendly and opposed to it; it flees from and hates them. [But *κολάσις* is properly *the torment of punishment*. Fear of God includes punishment, *i. e.*, the consciousness of deserving it. *Lücke*, etc.]

19. *We love*—Driving away fear. [Omit *αὐτὸν*, *him*. *Tisch.*, *Alf.*] *We love* refers to love in its root and ideal; and is abstract. *Alf.*] *He first loved us*—How much the more hereafter? Therefore fear is cast out.

20. *Whom he hath seen*—In this life we are bound by the outward senses. *How can he*—A feeling expression: *It is impossible that such a man should love God*, in the present.

21. *Commandment*—To be kept by those who love God: Matt. xxii. 39. [He who loves not his brother, does not keep the commandment concerning *brotherly love*, and therefore does not love God. *V. G.*]

CHAPTER V.

1. *Whosoever*—The design and point of this paragraph appears from the conclusion, ver. 13. *And every one*—He who does not love his brother, does not love God: ch. iv. 20. He who loves God, loves his brother also. The apostle elegantly mentions love in this part of the discussion, so that faith, the beginning and end of the whole discussion, should be referred to last. *Also*—*Στοργή*, *spiritual love*, is great towards any brother. Where there is aversion, the new life is immediately injured. *Him that is begotten*—An *Enthymeme* [syllogism in which one of the premises is understood], whose conclusion is: The believer delights in the love of all who love God; and in turn loves them: ver. 2.

2. *And*—*Hendiadys* [*i. e.*, by *keeping his commandments*]. Comp. ver. 3. [For *τηρῶμεν*, *keep*, read *ποιῶμεν*, *do*. *Tisch.*, *Alf.*]

3. *Are not grievous*—To the regenerate, who love; and in themselves. In themselves they are pleasant; but the expression, *not grievous*, contradicts and opposes those who think them *grievous*.

4. *Whatsoever is born*—John iii. 6, note. *The world*—Which is

hostile to keeping God's commandments, and to the knowledge of Jesus Christ, and all things which the world presents to invite and terrify. *The victory*—As faith increases in the heart, the world yields. *Faith*—See the power of faith.

5. *Who is he?*—Every believer, and he only, overcomes. He esteems nothing in comparison with the Son of God.

6. See below.

7. [Omit ἐν τῷ οὐρανῷ, ὁ Πατήρ ὁ λόγος καὶ τὸ ἄγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσῶ καὶ τρεῖς εἰσὼ οἱ μαρτυροῦντες ἐν τῇ γῆ, *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth.* Tisch., and all critical editors. The words are clearly proved to be no part of the text. They are not found in any Greek manuscripts before the 16th century: in any Greek Father, even in arguments for the Trinity: nor in any ancient version. Further, the variations of form in the few codices which contain them show them to be an insertion translated from the Latin. They are alien from the context, in themselves incoherent, and betray another hand than John. Alf., etc. They are to be unconditionally rejected, as demonstrably spurious. No result of modern criticism is better established. *Lücke*. Bengel defends the passage in his *critical apparatus*, though with hesitation, chiefly on the authority of the Latin Vulgate, seemingly ignorant of what has since been fully proved (Alf., etc.) that the most ancient Latin copies are without it. It will be seen, however, that in his exposition he defends it also on internal grounds, but his argument has no force against the conclusive testimonies which prove it spurious].

(1.) Some think it difficult to ascertain the design and arrangement of this Epistle; but if we examine it candidly, this will readily appear to us. In this letter, or rather treatise (for a letter is sent to the absent; but here the writer seems to have been among those to whom he was writing), John aims to confirm the happy and holy communion of believers with God and Jesus Christ, by showing the tokens of their glorious state.

There are three parts:—

THE OPENING, ch. i. 1–4.

THE DISCUSSION, ch. i. 5–v. 12.

THE CONCLUSION, ch. v. 13–21.

In the Opening the apostle establishes authority for his own preaching and writing from the appearance of the Word of Life: and clearly indicates his design (*Zwa, that*, ver. 3, 4). The Conclusion (to

have done with this at once) corresponds with the Opening, more fully explaining the same design, a recapitulation of those tokens being made by the thrice-repeated *we know*, ch. v. 18, 19, 20.

The Discussion contains two parts, treating—

I. Separately,

a. Of communion with God, in the light, ch. i. 5–10.

b. Of communion with the SON, in the light, ch. ii. 1, 2, and 7, 8.

A special application being added to fathers, young men, and little children, ch. ii. 13–27.

Here is interwoven an exhortation to ABIDE in him, ch. ii. 28–iii. 24:

That the fruit arising from his MANIFESTATION in the flesh may extend to his MANIFESTATION in glory.

c. Of the confirmation and fruit of this abiding by the SPIRIT, ch. iv. throughout;

To which subject ch. iii. 24 prepares the way, comp. ch. iv. 13.

II. By a Summing up, or comprehensive statement of the testimony of the Father and Son and Spirit: on which depends faith in Jesus Christ, the being born of God, love towards God and his children, the keeping of his commandments, and victory over the world, ch. v. 1–12.

The parts often begin and end similarly; just as the Conclusion answers to the Opening. See above on ch. ii. 12. Sometimes there is a previous allusion in some preceding part, and a recapitulation afterwards. Every part treats of the Divine blessing, and the duty of believers: and the duty is derived from the blessing by the most fitting inferences, concerning love towards God, the imitation of Jesus Christ, the love of the brethren; and although many things may seem to be repeated without order, yet these same inferences are, in another point of view, formed most methodically, from different causes.

The seventh verse therefore contains a recapitulation, which not only treats of the Father and the Son, but also of the Spirit. What the sun is in the universe, the needle in the compass, or the heart in the body, the 7th verse of chapter v. is in this discussion. First take an edition without this verse, and then one containing it: and you will easily perceive what the whole tenor of John's discourse requires.

(2.) The connection of the verses is indissoluble in this text: ver. 6. *This is he who came by water and blood, Jesus Christ, not in water only, but in water and blood: and it is the Spirit which beareth witness; because the Spirit is truth.* 7. *Because there are three that bear witness on earth, the spirit and the water and the blood; and these three agree in one.* 8. *And there are three that bear witness in heaven, the Father and the Word and the Spirit; and these three are one.* 9. *If we receive the witness of men, the witness of God is greater.*

To avoid confusion, we remind the reader, that the 7th verse, in the further consideration of this passage, is that which treats of those who bear witness *on earth*; and that the 8th verse is that which treats of those who bear witness *in heaven*. And we add this 8th verse, partly as confirmed by critical arguments in the Apparatus, and partly as about to be further confirmed by exegetical arguments.

6. *This is he*—John states his reason for ascribing victory over the world only to him who believes that Jesus is the Son of God; because namely that faith in Jesus as the Son of God has invincible strength, from the testimony of men, which is strong enough, but much more from God's testimony, which has complete strength. *That came*—He does not say, *ὁ ἐρχόμενος*, *coming*, in the present, but *ὁ ἐλθὼν*, *that came*, in the aorist tense, with the force of the preterite: as ch. i. 2, *ἐφανερώθη*, *was manifested*: iv. 2, *ἐγγλυθότα*, *to come*; and below, ver. 20, *ἦκου*, *is come*. For *ἦκω*, in the present, does not mean *I come*, but *I am come* (ver. 20, note): whence John adds in the same place, *and hath given*, in the preterite. Jesus is he who ought to have come, because of the promises respecting him; and who is truly come: and this the spirit, and the water, and the blood do testify and prove. *By water and blood*—*The water* signifies baptism, which John first administered; hence he was called the Baptist, and sent to baptize in water, that Jesus might be manifested as the Son of God; John i. 33, 34. Moreover baptism was also administered by Jesus' disciples: John iv. 1, 2; Acts ii. 38, etc. *The blood* is surely the blood of none other than Jesus Christ, shed at his passion, and drunk in the Lord's Supper. *Jesus the Christ*—[Eng. Ver. omits the article]—Jesus, who came by water and blood, is by this very fact pointed out as *the Christ*. *Not in* [Gr. *ἐν*, Eng. Ver. *by*] *water only*—He recently said, *by*; he now says, *in*. Each particle is opposed to *χωρίς*, *apart from*: 1 Cor. xi. 11, 12; Heb. ix. 7, 12, 25. The apostle shows that the words immediately preceding are well considered. The article *τῷ*, *the* [not rendered in Eng. Ver.] has a relative force. *By* seems to refer more strictly to *the water*, and in

to the blood; for John, who baptized with water, preceded the coming of Jesus, and Jesus came *by* water; but Jesus, when he had finished the work which the Father had given him to do, bestowed the blood; therefore he had before come *in* blood. *But in* [Eng. Ver., *by*] *water and blood*—He not only undertook, when he came to *baptism*, the task of fulfilling all righteousness, Matt. iii. 15, but he also completed it by shedding *his* blood, John xix. 30; and when this was done, *blood and water* flowed from the side of Jesus Christ, being dead on the cross. John xix. 34. *And it is the Spirit that beareth witness*—*He beareth witness* of Jesus Christ: ver. 5, ii. 22; 2 John, ver. 9. *Because the Spirit is the* [Eng. Ver. omits *the*] *truth*—The apostle explains what he here means by the word *Spirit*, namely, *the truth*. But what does he mean by the word *truth*? Doubtless, in the enumeration here set forth, he embraces in some way all things pertaining to the testimony concerning Jesus Christ, except the Divine testimony itself. These we shall collect from the writings of John and others of the New Testament. The Scriptures testify of Jesus Christ, John v. 39, that is, Moses and the prophets, John v. 46, i. 46; Acts x. 43; John the Baptist testified, John i. 7. Afterwards the apostles testified, John xv. 27; 1 John i. 2, iv. 14; Acts i. 8, ii. 32; and especially the writer of this Epistle, John xix. 35. Now when the apostle collects the testimonies concerning Jesus Christ, as concerning him who is come, he by no means overlooked the Gospel. He indeed never calls it *the Gospel*; he generally calls it *the testimony*. But here it would be unsuitable to say, *there are three that bear witness, the testimony, and the water, and the blood*; therefore for testimony, he uses *the truth*; the truth, namely, not only as known, but also as preached; and he distinguishes the truth by the name of the *Spirit*; with which subject the predicate, *to bear witness*, elegantly agrees. Carefully consider the name of *Spirit*; ch. iv. 1, 2: 1 Cor. xiv. 12; Apoc. xix. 10: John vi. 63. In this Spirit the prophetic testimony also of the Old Testament is embraced with its fulfilment and demonstration. The apostle says, *Jesus Christ came both by water and by blood*: he does not here say, *and the water and blood are they which bear witness*. Again he says, with striking emphasis, *ΚΑΙ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν*, *it is the Spirit which bears witness*: he does not say, *Jesus Christ came by the Spirit, or in the Spirit*: for *the Spirit* bare witness, even before Christ's coming, through many ages; but the water and the blood were most intimately connected with his very coming. And the testimony is more properly ascribed to the Spirit, than to the water and the blood: since the Spirit of itself has the

power of testifying, and the water and blood obtain and exercise the same power, upon the addition of the Spirit.

7. *For there are three that bear witness*—The participle, *bearing witness*, used for the noun, *witnesses*, implies that the act of and effect of testifying, are always present. Before he had also spoken of the spirit, in the neuter gender, τὸ πνεῦμα ἐστὶ ΤΟ ΜΑΡΤΥΡΟΥΝ, it is the spirit that beareth witness: now he speaks in the masculine gender, *there are three who bear witness*, of the spirit also; at the same saying, that the water and the blood bear witness, also in the masculine gender. Those feminines, *faith, hope, charity*, are said to be three (τρία) in the neuter gender, 1 Cor. xiii. 13; but here πνεῦμα, ὕδωρ, αἷμα, all of the neuter gender in Greek, that is, *the spirit, the water, and the blood*, are τρεῖς μαρτυροῦντες, *three bearing witness*, in the masculine gender. *To be bearing witness*, properly applies to persons: and the fact that three are described, by personification, as bearing witness on earth, as though they were persons, admirably suits the personality of the three who bear witness in heaven; but yet neither the spirit (the Gospel truth), nor the water, nor the blood, are persons. Therefore the apostle, advancing from the preceding verse to the present, employs a figure suited to the brevity of the discourse, so as to say this: There are three classes of men (ver. 9, comp. John v. 34), who discharge the office of bearing witness on earth; (1st) that class of witnesses in general which is employed in preaching the Gospel; and, in particular, (2d) that class of witnesses which administers baptism, as John the Baptist and the others; and also (3d) that class of witnesses, which beheld and proclaims the Lord's passion and death. There is therefore a most impressive ΜΕΤΑΛΕΨΙΣ [a twofold or manifold figure]: viz. one wherein (a) for the whole class of witnesses, there is put one who witnesses; as though it were said, a *prophet, baptist, apostle*: for although these three functions might often meet in one man, yet of themselves they were divided: comp. Eph. iv. 11: and therefore the change is the more suitable, on which presently. The degrees of these three functions are found, Matt. xi. 9, 11, where however the word *prophet* is used more restrictedly. (b) By a change of the abstract term, instead of those who bear witness, as ἀπόπται καὶ ὑπηρέται, *eye-witnesses and ministers*, the spirit itself, the water, and the blood, are mentioned. *In earth*—See below. *The spirit, and the water, and the blood*—The apostle changes the order: for whereas before he had put the spirit third, he now puts it first, according to the natural order. The spirit, as before stated, bore witness before the water and the blood; and the spirit bears witness even without the testimony of the water

and the blood, but the water and the blood never bear witness without the spirit. *And these three agree in one*—The Prophet, the Baptist, and the Apostle are equally of the same earthly nature of themselves (comp. *are one*, 1 Cor. iii. 8), and are ordained wholly to one end, to testify of Jesus Christ, as of him who is come into the world. Comp. *εἶναι εἰς τὸ*, to be present for a purpose, Luke v. 17. *Τὸ ἓν*, with the article, denotes not so much one, as *the same thing*.

Does this interpretation of the 7th verse seem somewhat weak? This *complaint* will presently serve our purpose.

8. [See above on ver. 7th, at the beginning]. *And there are three that bear record*—The testimony of the spirit, and the water, and the blood, by a remarkable gradation and emphatic addition, is corroborated by the additional testimony of three who give greater testimony. Comp. by all means, John iii. 8, 11. *In heaven*—See below. *The Father*—Under this name the name of *God* is also understood; as under the name of *the Word*, (on which, however, see presently,) *the Son* is understood, according to the nature of the relations. Comp. 1 Cor. xv. 28. *The Word*—The name, *Word*, well befits the testimony. *The Word* testifies of himself, as of the Son of God. Ap. i. 5, xix. 13. Some of the Fathers here write *the Son*, according to the more frequent usage of Scripture. *The Spirit*—Here, and everywhere throughout the Epistle, John, when speaking of the Holy Spirit, understands the epithet *Holy*. Jesus Christ, before his passion, had spoken openly of his own testimony and of the Father's: there is added, especially after his glorification, the testimony of the Holy Spirit: ch. ii. 27; John xv. 26; Acts v. 32; Rom. viii. 16. Wherefore, as a pair of witnesses was urged before, John viii. 17, 18, so now there is a Trinity. *And these three are one*—The preceding verse has, *and these three agree in one*: now it is said, *these three are one*. The difference of expression is well considered, although elsewhere *εἰς*, *in*, is either inserted or omitted indifferently. These three are one: just as the two, the Father and the Son, are one. The Spirit is inseparable from the Father and the Son: for unless the Spirit with the Father and the Son were one, we would have to say, that the Father and the Son, who are one, together with the Spirit, are two: a statement opposed to the whole sum of the Divine revelation. They are one in essence, in knowledge, in will, and moreover in the agreement of their testimony: John x. 30, 38, xiv. 9, 10, 11. The three are not opposed conjointly to the other three, but each to each, as though it were said, Not only the Spirit testifies, but the Father also, John v. 37: not only the water, but the Word also, John iii. 11, x. 41: not only the blood, but the Spirit also, John xv. 26,

27. Now it is clear, how necessary is the reading of the 8th verse. John could not think of the testimony of the spirit, and the water, and the blood, and add the testimony of God as greater, without thinking also of the testimony of the Son and of the Holy Spirit, and mentioning it in an enumeration so solemn; nor can any reason be imagined why, without the three who bear witness in heaven, he should mention those that bear witness on earth, and those as three. Such enumerations are usually not single, but manifold, as Prov. xxx.; how much more so here? The 7th verse, however important, has in view a progression from the 6th verse to the 8th; and here lies the advantage of the *complaint* above noticed. Whether the 7th verse, respecting the three that bear witness on earth, be compared with the preceding or with the following verse, the 8th is necessary. For the 6th verse and the 7th have some things the same, and some different. Those which are the same, are only repeated, that they may be adapted to the 8th verse; those which differ, and either vary the expression, or add something more to the sense, refer still more plainly to the 8th verse. For instance, in the absolute expression, the Spirit only is said to be bearing witness; in the relative expression, the water also and the blood are mentioned. Likewise the 7th and 8th verses have some words in common; in others, when the expression is changed, the sense itself introduces something different, as in *one*, and *one*. The heavenly Trinity, archetypal, fundamental, unchangeable, is the foundation of the triad of witnesses on earth, which conforms to it. The apostle might either have made the number of those who bear witness on earth greater; comp. ver. 9; or referred them all to one spirit; comp. ver. 6; but he reduces them to a triad, solely with reference to the three who bear witness in heaven. Because the Father, and the Word, and the Spirit, are properly three, and are bearing witness, and are one, similar things are also, by a figure, predicated of the spirit, and the water, and the blood; which things are evidently less applicable of themselves to those subjects: and this has been perceived by those who, in the verse on the spirit, and the water, and the blood, have changed the masculine *tres, three*, into the neuter *tria, three*. If the witnesses on earth have any relation to the witnesses in heaven, the arrangement of the words, *the spirit, and the water, and the blood*, requires, that *the spirit* be referred to *the Father*, *the water* to *the Word*, and *the blood* to *the Spirit*: but this is confirmed only by the express reading of *the Father, and the Word, and the Spirit*: in the absence of which reading a varying allegory has changed the order of the words. The apostle, in asserting that *God's commandments* are not grievous, deduces their observance not only

from the sacraments, but chiefly also from faith in the Sacred Trinity, as the Lord himself does, Matt. xxviii. 19, 20. This whole paragraph shows, on John's part, a divine perception, and a style worthy of it. They who reject the 8th verse, cannot suitably explain the 7th. They reduce the *Metalepsis* [twofold or manifold figure], noticed above, into an open *Catachresis* [harsh metaphor]: but the 8th verse being admitted, the whole *Metalepsis* becomes smoother, and the order in which the spirit is placed, before the water and the blood, is explained, and all the words are accounted for. In short, there is an intimate connection between both verses, a complete rhythm, an inseparable correspondence; and the one without the other is as a compound period, or a poetical strophe, where the half is wanting.

7, 8. *On earth: in heaven*—The testimony is not given in heaven, but on earth: but they who bear witness, are some on earth and some in heaven; that is, the former are of an earthly and human nature, the latter, of a divine and glorious nature. Moreover, because the witnesses on earth, and the witnesses in heaven, testify concerning Jesus Christ, and a true witness is present and not absent, not so much with reference to those to whom he witnesses, as with reference to what he witnesses: therefore they who are witnessing on earth, are said so to witness concerning Jesus Christ, that their testimony chiefly concerns Jesus' dwelling on the earth, so that it may be testified that he is the Christ: whence he himself is said to *have come* by water and blood, that is, into the world; though his exalted state is not excluded from this testimony, especially while the apostles lived. But the witnesses in heaven, bear witness of the same Jesus Christ, so that their testimony chiefly concerns the heavenly glory of Jesus, the Son of God, exalted to the Father's right hand, without excluding his state of humiliation. Doubtless the testimony of water (for instance), or of baptism, was chiefly administered by John before the death, before the manifestation indeed, of Jesus Christ, as he walked on the earth; whereas the testimony of the Comforter was reserved until Jesus Christ's glorification. Whence the Lord had said of the apostles, *ye bear witness*, in the present; but of the Comforter, *He shall bear witness*: John xv. 27, 26.

The seventh verse therefore, with the sixth, contains a recapitulation of Jesus Christ's whole economy, from his baptism until the day of Pentecost, Acts ii. The eighth verse contains a summary of the Divine economy from his exaltation and thenceforth: see John viii. 28, xiv. 20; Matt. xxvi. 64. Wherefore Christ, on his ascension, commanded to baptize in the name of the Father, and of the Son,

and of the Holy Ghost: Matt. xxviii. 19; and the Apocalypse begins with announcing grace and peace from the Holy Trinity.

This being the case, a new argument arises, that that arrangement of the verses, which mentions the witnesses on earth first and then the witnesses in heaven, is preferable, as containing a gradation most suitable to the subjects themselves.

9. *If*—From that which is undeniable, and yet less important, he argues to that which is greater. *Of men*—In any business whatever, John viii. 17; and in administering the very testimony of the spirit, and the water, and the blood. For although they do that by the Divine institution and command, yet they themselves continue men: John v. 34, iii. 31. *The witness of God—The Father*: whose Son is Jesus. See the end of this ver. But, with the Father's testimony, that of the Son and of the Spirit is indicated as divine and heavenly, because it is opposed to the testimony *of men*, in the plural. The Father's testimony is, as it were, the basis of the testimony of the Word and the Holy Spirit, just as the Spirit's testimony is, as it were, the basis of the testimony of the water and the blood. *Is greater*—[And therefore much more worthy of acceptance. *V. G.*] John v. 36. *This is*—It altogether consists in this. [For ἦν, which, (he hath testified,) read *ὄν*, *that*. *Tisch.*, *Alf.*]

10. *In himself*—In the inner man.

12. *He that hath*—In faith. *The Son*—The verse has two clauses: in the former, *of God* is not added; for believers know *the Son*: in the other it is added, that unbelievers may know at length how serious it is not to have him. *Hath*—In the former part of the sentence, *hath* must be emphasized; in the second, the emphatic word is *life*.

13. [The readings here vary greatly. *Tisch.* reads ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ; *These things I wrote unto you that ye may know that ye have eternal life, who believe on the name of the Son of God*. Nearly so *Alf.*] *These things*—Contained in this Epistle. [Rather, what immediately precedes. Then the idea, *eternal life*, is resumed from ver. 11, 12. *Comp. These things*, ch. ii. 1, 21, 26. *Hut.*] The verb, *I write*, used in the opening, ch. i. 4, now in the conclusion becomes the preterite, *I have written*. *Unto you that believe on the name of the Son of God*—The sum of verses 5–10. *That ye may know that ye have eternal life*—This is derived from ver. 11. *And that ye may believe*—Namely, under the nearer hope of life. This is derived from ver. 12. We must believe implicitly.

14. *According to his will*—A most just condition, of very wide application. [*Ἀποῦ*, *his*, refers to God. *V. G.*]

15. *If we know*—'Εάν, *if*, sometimes takes an indicative, of past time; and it does so for strength. *We have*—Even before the result itself (comp. 1 Sam. i. 17, 18); and we know that the result itself is not casual, but obtained by prayers.

16. *If any man*—The most important case of all is added, that you can pray even for another, in a most serious matter: comp. ch. ii. 1. *See*—This sin can therefore be known by the regenerate. *Sin a sin, not unto death*—Any sin, provided it is not unto death. *Not*—A form of excepting (Matt. xix. 9), more forcible than *οὐ, not*, ver. 17. As long as it is not evident that it is a sin unto death, it is lawful to pray. *Death*—Of the disease of which Lazarus died, but soon after was raised from the dead, it is said, *It is not unto death*, John xi. 4, note: but Hezekiah was sick לָמַת, *unto death*, Isa. xxxviii. 1, had he not recovered by a miracle. But John is here speaking of *death and life*, as ch. iii. 14. Moreover the meaning of a *sin unto death*, is explained from the opposite, ver. 17, where the subject is, *all unrighteousness*; the predicate consists of two members, *sin, and that which is not unto death*. Therefore any unrighteousness, committed in common life, is a sin not unto death. But sin unto death is not an ordinary or sudden sin, but a state of the soul, in which faith, and love, and hope, in short, the new life, is extinguished: when any one knowingly and willingly embraces *death*, not from fleshly allurements, but from the love of *sin, as sin*. It is a deliberate rejection of grace. A man rejects life, while he commits this sin: how then can others procure for him life? [But the Apostle means a definite act of sin, which can be *seen*, as is implied by *see*, at the beginning of the verse. This must be *the denial that Jesus is the Christ*, ch. ii. 22, comp. 2 John ver. 10, 11. *Alf.*, etc.] There is also a *sin that is to the death* of the body; as in the case of the people, for whom the prophet thrice entreated, he is forbidden to entreat: Jer. vii. 16, xi. 14, xiv. 11, xv. 1, 2. Yea, even Moses himself committed such a *sin unto death*; unto death, not to be made the subject of prayer: Deut. iii. 26; comp. 1 Sam. ii. 25, iii. 14, respecting the house of Eli; and, on the other hand, on the averting of sins and diseases by prayer, James v. 14–18. *He shall ask*—Namely, *he who has confidence*. *He shall give*—God, when entreated. [Rather, *and shall give* (by his prayer) *life*, etc. *Alf.*] *Him*—The brother. *Life*—Therefore he who sins unto death is in death, and yet he sins further unto death. *For them*—לָ, that is, as far as relates to those who sin not unto death. *There is a sin unto death*—The chief commandment is faith and love. Therefore the chief sin is that whereby faith and love are destroyed. In the former is life; in the latter, death.

The sin, here indicated, however, is not such as we call mortal, as are all the sins of the unregenerate, ch. iii. 14, and some sins of the *brethren* who relapse: and these alone strictly need that life be given them. *I do not—say—For I say—not.* A feeling and elegant expression. God does not wish the righteous to pray in vain: Deut. iii. 26. If, therefore, he who has sinned unto death is restored to life, that results wholly from God's prerogative. *For it—*The word here has the force of removing. *Shall pray—*Gr. ἐρωτήσῃ. He just before used αἰτήσῃ, *shall ask.* The two words differ: John xi. 22, note. Here we are enjoined not only not αἰτεῖν, *to ask,* but not even ἐρωτᾶν, *to intercede.* Ἐρωτήσῃ, *pray,* is, as it were, the generic word: αἰτεῖν, *ask,* is the species, as it were, more humble. Not only αἰτεῖν, *ask,* is removed, but also the generic term. This species, αἰτεῖν, *ask,* does not occur in Christ's prayers. It is suitable to one who is as it were conquered, and a criminal.

17. *All unrighteousness—*Instances of *sin not unto death* occur constantly in life. *And—*And that too. The declaration is this: *all unrighteousness is sin,* (but) *not* (necessarily sin) *unto death:* but lest any one interpret that too lightly, he prefaces, *is sin.*

18. *We know—Anaphora* [repetition in beginnings]: see the following verses. *That whosoever—*Now he guards against the abuse of verses 16, 17, to the purpose of false security. *Is born,* Gr. γεγεννημένος—Shortly afterwards γεννηθεῖς [Eng. Ver., *that is begotten.*] The Perfect has a loftier sound than the Aorist. Not only he who has advanced far in regeneration, but every one who has been born again, keeps himself. [But the difference is, that the latter simply denotes him *who was born,* as a historical fact; the former, that he *is one born* of God. *Hut.*] *Keepeth himself—*He is not wanting inwardly. [For ἐαυτὸν, *himself,* read αὐτὸν, *him.* *Tisch., Alf., etc.* Render, *it keepeth him,* that is, the new birth. *Alf.*] *Toucheth him not—*The regenerate is not ruined from without. The wicked one approaches, as a fly does to the candle: but he does not injure or even touch him. The antithesis is *lieth,* ver. 19.

19. *Of—*An abbreviated expression: *We are of God,* and abide in God; *but the world* is from the wicked one, and *lies wholly in the wicked one.* *Lieth in the wicked one—*[Eng. Ver., *in wickedness;* but *Beng.'s* rendering is right. So *Hut., Alf., etc.* Therefore the world can no more touch the sons of God, than the wicked one, in whom it lieth. *V. G.*] *The wicked one,* comp. ver. 18, is opposed to *Him that is true,* ver. 20. The whole world [comprehending the learned, the respectable, and all others, excepting those only who have claimed themselves for God and for Christ, *V. G.*] is not only

touched by the wicked one, but wholly lies, through idolatry, blindness, deceit, violence, lasciviousness, impiety, and all wickedness, in the evil one, without Divine life and *understanding*: see 1 Cor. v. 10, xi. 32. The dreadful state of the world is most vividly portrayed in this brief summary. The world itself is a commentary, with the actions, discourses, contracts, strifes, brotherhoods, etc., of the worldly. [It is more wonderful that the worldly do not do worse deeds than the worst, than that they act in the worst way. They deem themselves happy in their own wretchedness, and the sons of God as destitute of what is for their welfare. *V. G.*] The antithesis is *abides*, as applied to God and the saints. Ye regenerate have what ye pray for: ch. ii. 2. [Ye may well desire to fly forth from the world to God. *V. G.*]

20. *Is come*—Thus *are come* [Eng. Ver., *came*], Mark viii. 3, note. *Hath given*—*God*; for in the preceding clause also *God* is implied as the subject, in this sense: *God sent his own Son*: and to this refers *αὐτοῦ*, *his*, which presently follows. [But the subject here, as there, is *the Son of God*. *Hut.*] *Understanding*—Not only knowledge, but the means of knowing. *Him that is true*—Understand, *His Son Jesus Christ*: as presently afterwards. Whence it is perceived how majestically the Son thus styles himself: Ap. iii. 7. *This*—The true one, the Son of God Jesus Christ: whom the title of *Life eternal* befits. [But *This* refers to *God the Father*, namely, *him that is true*, in whose Son *we are*. Comp. Jno. xvii. 3. *Lücke, Hut., Alf.*] *Eternal Life*—The beginning and the end of the Epistle harmonize.

21. *Keep yourselves*, Gr. *φυλάξτε εαυτοὺς*—In my absence, that no one deceive you. The elegance of the active verb with the reciprocal pronoun is more expressive than *φυλάξασθε*, *be on your guard*. *From idols*—And not only from their worship, but also from all real and apparent communion with them: Ap. ii. 14, 20. [Omit *ἀμήν*, *Amen*. *Tisch., Alf.*]

ANNOTATIONS

OF THE

SECOND EPISTLE OF JOHN.

1. *The Elder*—An appropriate title for this familiar Epistle, and the following one. And indeed the weight of the argument, and the familiarity of the little Epistle, are wonderfully combined. The parts of the Epistle are three.

I. THE INSCRIPTION, ver. 1-3.

II. AN EXHORTATION to perseverance in true love and faith, ver. 4-11.

III. THE CONCLUSION, ver. 12, 13.

Elect, Gr. ἐκλεκτῆ—He calls her *elect*, from her spiritual condition; for that this name is appellative, appears from its being attributed to her sister also, ver. 13; and had it been a proper name, it would have been ἐκλεκτῆ from ἐκλεκτος. They were either widows, or women surpassing their husbands' impiety. But *Kyria*, *Cyria* or *lady* [answering to the Hebrew *Martha*, *V. G.*], as elsewhere, so here, is a proper name. [This seems to be the most probable view, that the letter was addressed to a Christian woman, named *Kyria*. So *Lücke*, *Alf.* (in *Proleg.*), etc.] Nor can any one doubt it, unless he is ignorant of or forgets the style of the ancients. The appellative *Kyria*, a *mistress*, independently of the relation to her slaves, could scarcely

be given to a queen at that time without exciting envy. Even distinguished persons were anciently wont to be addressed by proper names, in preference to appellatives. But *the Elder* elegantly interposes, between his own name and the lady's, a word signifying spiritual relationship, from which this short Epistle proceeded. The word *Kyria* again occurs, ver. 5. The Syrian Version retains the proper name; and the Synopsis of Athanasius says, *γράφει Κυρια, he writes to Cyria*, using the proper name, but omitting the epithet *elect*. But proper names and appellatives are often confounded. *Whom*—Referring to the mother and her children. *In the truth*—Love is not only true love, but it rests on Gospel truth: ver. 3, end. *All*—The communion of saints.

2. *For the sake of*—Construe with *I love*. They who love in truth, also love for truth. *Which dwelleth*—Which still is. The future follows, *shall be*. 1 Cor. vii. 37, note.

3. *Shall be* [Eng. Ver., *be*]—*τι*. A prayer, with an affirmation. [For *μεθ' ὑμῶν*, *with you*, read *μεθ' ἡμῶν*, *with us*. *Tisch., Alf.*] Comp. 3 John, ver. 2. *Grace, mercy, and peace*—*Grace* removes guilt; *mercy*, misery; *peace* expresses a continuance in grace and mercy. *Peace*—Even under temptation. [Omit *Kyriou*, *the Lord*. *Tisch., Alf.*] *Lord*—In this passage only the Epistles of John contain the title of *Lord*, which befits a salutation. He usually calls him *the Son of God*. *In truth and love*—On the former, he speaks in ver. 4: on the latter, in ver. 5. Paul usually says, *faith and love*, for *truth and faith* are synonymous: and the Sept. constantly express Hebrew *אמת* by either word. Comp. 3 John, ver. 3, *the truth that is in thee*.

4. *I found*—A thing rarely *found* at the present, a rare joy. *Of thy children*—Cyria had at least four children. Comp. ver. 1 with 4. John had found these children in the house of their maternal aunt, ver. 13. *As*—The rule.

5. *Not as—new*—Love fills the whole account: truth suffers nothing else.

6. *His*—The Father, ver. 4. *In it*—In love. This verse contains a very pleasing *Epanodos* [repetition in inverse order]. *Ye should walk*—He had just before said, *that we walk*. Now the second person answers to the verb, *ye have heard*; that is, from us the apostles.

7. *For*—His reason for bidding them keep the things which they have heard *from the beginning*. [Rather, of his exhortation to *love*. Love is the best safeguard against error. *Hut.*] *Many*—1 John ii. 18, iv. 1. [For *εἰσῆλθον*, *have entered*, read *ἐξῆλθον* (*θον*, *Alf.*) *have*

gone out. *Tisch., Alf.] Entered*—The world is averse to God and Christ, intent upon its own husks: but to oppose God and Christ is of Satan's instigation. *Come*—Thus ἐρχομένων, *came*, 3 John, ver. 8. Comp. *is come*, 1 John iv. 2. [*Better, coming in the flesh; the great truth of the Incarnation, without reference to time.* *Alf.] This is*—A gradation. This is the distinctive characteristic of a great impostor and antichrist. No other of a more fearful appearance is to be sought. *A deceiver*—Opposed to God. *Antichrist*—Opposed to Christ. The warning against antichrist belongs even to women and young men: ver. 4, 5. Antichrist denies the Father and the Son; and does not confess that Jesus Christ is come in the flesh.

8. *Yourselves*—In my absence. [For ἀπολέσητε, read ἀπολέσωμεν, and for εἰργασμέθα, read εἰργάσασθε, and for ἀπολάβωμεν, read ἀπολάβητε. *Tisch.* Render, *Look to yourselves that ye lose not the things which ye wrought*, (but *Alf.* here reads -αμέθα, *we wrought*,) but receive a full reward.] I think the apostle wrote, *that ye lose—which ye have wrought—that we receive.* Hence some put the whole admonition in the second person, others, afterwards, in the first person. *But*—There is no half reward of the saints; it is either wholly lost, or wholly received. There is a direct opposition. We must however consider the different degrees in glory. *Full*—In full communion with God: ver. 9.

9. [For παραβαίνων, *transgresseth*, read προδῶν, *goeth before* (you). *Tisch., Alf.] Transgresseth*—From perfidy. [Omit τοῦ Χριστοῦ, *of Christ.* *Tisch., Alf.] The doctrine of Christ*—Which teaches that Jesus is *the Christ*, the Son of God. *He*—I say. [*Tisch.* (not *Alf.*) transposes *Son* and *Father*].

10. *There come*—As a teacher or brother. *This*—Of Christ. *Bring not*—By a true profession. *God speed*—Let him be to you as a heathen, who, however, is more safely saluted: 1 Cor. v. 10. He is speaking of a familiar greeting, and that of brethren and Christians. Salutations appear to have been anciently more unusual among strangers and foreigners.

11. *For*—Severity in love. *Is partaker*—For he declares him to be capable of joy and salvation, even in that antichristian state. [The relations of purer doctrine are most subtle. *V. G.*] *Deeds*—Opposed to faith and love. *Evil*—On the contrary, participation in good works is blessed.

12. *Many things*—Joyful. This, therefore, which the apostle writes, was especially necessary and pressing. *I would not*—The very task of writing is not always pleasing to a heart full of holy

emotion. *With paper and ink*—A lowering of style. In antithesis to *face to face*. For this short Epistle, the apostle used *paper*, and not parchment.

13. *Greet thee*—The apostle's courteousness is seen in announcing the salutation in the words of the children. [Most delightful fellowship. *V. G.* Omit ἀμήν, *amen. Tisch., Alf.*]

ANNOTATIONS

ON THE

THIRD EPISTLE OF JOHN.

1. *The Elder*—This Epistle also has three parts:—

I. THE INSCRIPTION, ver. 1-2.

II. HE COMMENDS strangers to their hospitality :

1. He approves of the former good deeds of Caius, ver. 2-6.

2. He urges a continuance in well-doing by adducing reasons and examples on both sides, ver. 6-12.

III. THE CONCLUSION, ver. 13-15.

To Caius—Caius of Corinth, mentioned Rom. xvi. 23, either closely resembled this Caius, John's friend, in his hospitality, or was the same person; if he were the same, he either migrated from Achaia into Asia, or John sent this letter to Corinth.

2. *Beloved*—So thrice in ver. 2, 5, 11. *Respecting all things*—Gr. *περὶ πάντων* [so *Hut.*, *Alf.*, etc. Eng. Ver., *above all things*, is wrong]—In all respects. *Prosper*—In property, etc. *Be in health*—In body. *Even as*—Where the *soul* is in health, all things may be in health.

3. *I rejoiced*—This is enlarged upon in ver. 4. *For*—A healthy state of the soul is known by the works: and the prayers of the

righteous aim at this state. *Even as*—Is explanatory. *Thou*—Opposed to *Diotrephes*, ver. 9.

4. [Read ἐν τῇ ἀληθείᾳ, *in the truth. Tisch., Alf.*]

5. *Thou doest faithfully*—*Thou doest* something, which I readily promised myself and the brethren from you. Thus *whatsoever* harmonizes. *Thou doest*—In the labor of love. [For καὶ εἰς τοῦς, read καὶ τοῦτο. *Tisch., Alf.* Render, *and that* (although they, the brethren, are) *strangers*]. *And*—What is most important, *to strangers* in particular.

6. *Before the Church*—These examples were publicly mentioned, for encouragement, [very familiarly. *V. G.*] *Thou shalt do well*—A characteristic form of exhortation. Thus in the past and the present, to express approbation: *Thou hast spoken well*—*Thou hast done well*, etc., Luke xx. 39; Acts x. 33; Mark vii. 37; John iv. 17, xiii. 13; James ii. 8, 19; 2 Pet. i. 19. *Bring forward on their journey*—With provisions for the way, Tit. iii. 13. Continue your benefits even to the end. *After a godly sort*—He, who honors such as are described in the next verse, honors God.

7. [Read τοῦ ὀνόματος, *the name*—Without αὐτοῦ, *his. Tisch., Alf.*] *The name*—Understand God's, Lev. xxiv. 11. Comp. James ii. 7. [Better, *Christ's. Alf.*, etc. *They went forth*—Either as exiles, or as preachers of the Gospel. *V. G.*] *Nothing*—They waived their right; and labored gratuitously, or suffered the spoiling of their goods. *From*—Construe this with *they went forth*. [But it belongs to *taking nothing*, as in Eng. Ver. *Hut.*]

8. *Fellow-helpers*—That we may assist the truth, that it be not hindered. [Rather, *fellow-helpers* (with them) *for the truth. Hut., Alf.*, etc.]

9. [Read ἐγραψά τι, *I wrote somewhat (to, etc.) Tisch., Alf.*] *Wrote*—Concerning these things. That epistle is not extant. *Unto the Church*—Of that place from which they went forth: ver. 7. [Rather, to which Caius belonged. *Hut.*] An objection is anticipated: lest Caius should say, Why do they come to us? *Who loveth to have pre-eminence among them*—If even during the apostle's life, Diotrephes exalted himself, what must not have happened afterwards? *Us*—Who commend, and those commended.

10. *If I come*—Ver. 14. *I will remind*—[Eng. Ver., *remember*]. A change of the antecedent for the consequent: that is, *I will attend to, I will mark*, so that he may feel. *With malicious words*—By which he endeavors to excuse himself. *Them that would*—That is, *receive us and them. He casteth out*—Great insolence.

11. *That which is evil*—In Diotrephes. *That which is good*—In

Demetrius. *Of God*—Who is good. *Is*—As born from him. [Omit *δὲ*, *but*, (in the last clause.) *Tisch., Alf.*]

12. *Demetrius*—He seems to have been a hospitable minister. *We*—I, and my companions. *Yet*—Gr. *δὲ*. Although Demetrius is already supplied with many testimonies. *And ye know*—For we deceive in nothing.

13. [For *γράφειν*, *to write* (first clause), read *γράψαι σοι*, *to write to thee*. *Tisch. Alf.*]

15. [But Eng. Ver., 14]. *Friends*—Compare John xv. 15. A title seldom found in the New Testament, since it is absorbed by the greater one of *brotherhood*. Philosophers are mistaken in supposing that friendship is not formed by faith. *By name*—Just as if their names were written.

ANNOTATIONS

ON THE

EPISTLE OF JUDE.

CHAPTER I.

1. *Jude*—The Epistle has three parts.

I. THE INSCRIPTION, ver. 1, 2.

II. THE DISCUSSION: in which he exhorts them to contend for the faith, 3:

And, having described the destruction and character of the adversaries, 4–16,

He admonishes the righteous, 17, 18;

Confirms them, 19–21:

And instructs them in their duty towards others, 22, 23.

III. THE CONCLUSION, with a Doxology, 24, 25.

This Epistle closely agrees with the Second of Peter, which Jude appears to have had in view. Comp. ver. 17, 18, with 2 Pet. iii. 3. Peter wrote that in his last days: whence it may be inferred, that Jude lived longer, and saw by that time the great declension of all things in the Church, which had been foretold by Peter. But he omits some things mentioned by Peter, he expresses others with a different purpose and in different language, he adds others, with manifest apostolic wisdom, and increasing severity. Thus Peter quotes and confirms Paul, and Jude quotes and confirms Peter. [Transpose *Χριστοῦ Ἰησοῦ*, *Christ Jesus. Tisch.* (not *Alf.*)] *And brother of*

(833)

James—James was more widely known, being styled *the Lord's brother*: therefore Jude modestly calls himself *the brother of James*. *To them*—A circumlocution, to which the antithesis is in ver. 4. [For *ἡγιασμένοις*, *sanctified*, read *ἠγαπημένοις*, *beloved*. *Tisch. Alf.*, etc. So *Beng.* Render, *to the called, beloved in God the Father, and kept for Jesus Christ. Alf.*] The conclusion corresponds with the introduction: ver. 21. *Preserved*—To be preserved uninjured for Christ, is joyful: John xvii. 2, 11, 15; 2 Cor. xi. 2. The beginnings and the consummation of salvation are pointed out: and this passage has a precaution, lest the righteous should be alarmed by the mention of such dreadful evils. *Called*—*Calling* is wholly the prerogative of Divine bounty.

2. *Mercy*, etc.—In a time of wretchedness. Hence *mercy* is put first: *the mercy* of Jesus Christ, ver. 21; *peace*, in the Holy Spirit, comp. ver. 20; *love*, of God, ver. 21. A testimony concerning the Holy Trinity. [Better, *mercy* from God; *peace*, resulting from it, among men; *love*, the active life of men, proceeding thence. *Hut.*]

3. [*While I was giving all diligence*, etc.: *i. e.*, while engaged in preparing another, more extensive Epistle (whose loss we have to mourn) he was called away to write *this*, for a special purpose. *De W.*, etc.] *To write*—*salvation*—Antithesis, *ordained to judgment*: ver. 4. *Of*—The design of the Epistle: ver. 20, 21. The beginning and the end of the Epistle closely agree. *Common*—By *like precious faith*: 2 Pet. i. 1. The ground of mutual exhortation. *Salvation*—Even severe admonitions tend to *salvation*. *To write unto you and exhort*—Of all kinds of writing, Jude judged *exhortation* to be most salutary at that time. *To write*, is in close connection with *exhorting*. *Exhortation* is introduced in ver. 17 and 18. This is the express design of the Epistle. *Contend*—A double duty, *to fight earnestly for the faith, against enemies*; and *to build one's self up in the faith*: ver. 20. Comp. Neh. iv. 16–18. *Once*—The particle is cogent: no other faith will be given. [That is, *Once for all*; so *Hut.*, etc.] Comp. *afterwards*, ver. 5. *Delivered*—From God. *To the saints*—To all who are *holy*, by reason of their *most holy faith*: ver. 20. Construe with *delivered*. *The faith*—Whereby we arrive at *salvation*: ver. 20, 21.

4. *Crept in unawares*—Gr. *παρεστέδυσαν*. *Παρά*, *under*, *by the way*. *Who were before of old ordained to this condemnation*—For their coming was predicted, ver. 17; and that they should undergo the judgment, soon to be described, is evident from the examples long since recorded of punishments inflicted upon similar offenders. There is no reference to predestination; respecting which, however, there

is a similar expression, *they who are written unto life* [Eng. Ver., *among the living*], Isa. iv. 3; but he is speaking of the prediction of Scripture. *Ἰδὼν, of old*, in Enoch's time, ver. 14; and since he himself only spake it, and did not also write it, it must be regarded as an abbreviated expression, in this sense: They were *long ago* foretold by Enoch, and afterwards *marked by* Scripture. Therefore comp. *ungodly*, with ver. 15. *Εἰς* means *as far as relates to*. *Τοῦτο, this*, is strongly demonstrative; the apostle already, as it were, seeing their punishment. The language of Enoch comprises all the ungodly of the beginning and of the end of the world. The character and the punishment of all are alike. *Our*—Not *the ungodly's*. *The grace*—Of the Gospel. [Omit *θεόν, God*. Tisch., Alf. So Beng.] *The only Master*—Gr. *δεσπότην*, [Eng. Ver., *Lord*]. *Κύριον, and Lord*—Jude show that the impiety of those whom he censures, attacks both God and Christ: *turning the grace of our GOD into lasciviousness, and denying our only Master, and Lord JESUS CHRIST*. This was not observed by those who inserted *θεόν, God*, after *δεσπότην, master*. A passage exactly parallel occurs, 2 Pet. ii. 1, *denying the Lord that bought them*. *Denying*—The monstrous fictions of the ancient heretics, as mentioned by the fathers.

5. [Omit *ὑμῶν* (after *εἰδότες*). Also for *τοῦτο, this*, read *πάντα, all things*. Tisch., Alf. Render, *But I wish to remind you, knowing as ye do all things*, etc. Eng. Ver. is wrong. Alf.] *To remind*—In an active sense. *Knowing as ye do*—Accusative Absolute, as Acts xxvi. 3. The reason why he only admonishes or reminds them is, because they already know it, and have learned it once for all. This expression answers to Peter's *knowing this first*. *Once for all*—Gr. *ἅπας*: ver. 3, note. *Having saved*—Antithesis, *destroyed*.

6. *The angels*—2 Pet. ii. 4, note. *Which kept not*—They should therefore have kept it. *First estate*—*Their dignity*; the state *once for all* assigned to them, under the Son of God: Col. i. *Left*—Voluntarily. *Their own*—Befitting them. *Habitation*—Bright and shining, opposed to *darkness*. *Everlasting*—A dreadful epithet here. So ver. 7, *everlasting*. *He hath reserved*—Determined to reserve.

7. *In a manner like these*—[Eng. Ver., *in like manner*]—The ungodly, who are to undergo a like punishment. [Nay, but *these* angels above mentioned. Hut., etc.] *Giving themselves over to fornication*—For the simple verb *πορνεύω, to prostitute*, Heb. נגנ, the Sept. often has *ἐκπορνεύω*. But here the word is peculiarly adapted to a lust still more abominable. *Going after*—*strange*—Unnatural lusts. [*Are set forth*—The cities therefore were situated, not in the Dead Sea, but upon the shore. I. G.] *An example*—*vengeance*—These are in

apposition; *the punishment*, which they endure, is *an example of eternal fire*, as Cassiodorus says: for the punishment of those cities is not itself eternal: Ezek. xvi. 53, 55. Comp. 2 Pet. ii. 6.

8. *Indeed*—Gr. *μέντοι* [not rendered in Eng. Ver.]—A particle setting forth and comparing the impurity of such ungodly men with Sodom, whence the resemblance of punishment in ver. 7 is clear. *Filthy dreams*—*Disturbed with* impure and confused *dreams*, and from their dreams conjecturing the future. The words, they *know not*, ver. 10, are equivalent: Isa. lvi. 10, 11, Sept., *They are ignorant—sleeping, lying down—they cannot understand—they all look to their own way*. [By the one word *ἐνοπνιαζόμενοι*, *dreaming*, the character of mere natural men is very graphically described. A dreamer seems to himself to be seeing and hearing many things, etc. His desires are agitated by joy, distress, fear, and the other passions. But he cannot control himself in such a state; but the condition of such men is like a phantom in a dream, rising from a phantom. Hence, though they apply all the sinews of reason, they cannot conceive that the sons of light, who are awake and in the light, enjoy true liberty. V. G.] *Dignities*—See 2 Pet. ii. 10, note.

9. *Yet Michael*—It matters not whether the apostle received the knowledge of this strife from revelation only, or from the tradition of the elders; it is sufficient that he writes true things, and even admitted to be true by the brethren. Comp. ver. 14, note. *Yet* answers to *μέντοι*, *indeed*. *The archangel*—The archangel is only mentioned here, and at 1 Thess. iv. 16 (where also a most important subject is discussed, the resurrection of the dead): so that we cannot determine whether there is one only, or more. *When*—When this dispute arose, and on what day, is not expressed; it certainly happened after Moses' death. *With the devil*—Against whom it is especially fitting for Michael to contend, Ap. xii. *Contending—he disputed*—It was therefore a judicial contest. *About the body of Moses*—He is plainly speaking of the identical body of Moses, now lifeless. In a matter full of mystery, we must not alter the plain part of the language according to our own convenience. The devil, who had the power of death, and therefore perhaps claimed the right of hindering Moses' resurrection, made some attempt, whatever it was, against Moses' body. *Durst not*—Modesty is an angelic virtue. The greater was the victory afterwards given to Michael: Ap. xii. 7. *Man is not allowed ignominiously to rail at a hostile race*, that is, evil spirits. Shoetgen. *Not—but as it were*, Rom. ix. 32. *Railing*—2 Pet. ii. 11. *Rebuke thee*—The Divine prerogative. *The Lord*—Only. To his judgment the angel assents beforehand.

10. *They know not*—Spiritual things, belonging to God and the saints. *Naturally*—By their natural faculties, respecting natural things, by a natural mode of learning, and a natural desire. The *physical* is here opposed to the *spiritual*, ver. 19. *They know*, Gr. *ἐπίστανται*. *Οἶδουσιν*, they are (not) acquainted with, denotes a more subtle knowledge. *They corrupt themselves*—Comp. next verse.

11. *Woe!*—Jude alone of the apostles, and he here only, threatens a *woe*, from a threefold reason, which follows immediately. To the same purport, Peter calls them *accursed children!* *Of Cain*—The fratricide. *Of Balaam*—The false prophet. *They have been poured forth*—[Eng. Ver., *ran greedily after*]—Like a torrent without a bank. *In the gainsaying*—Heb. מריבה, Sept., *ἀντιλογία*. *Of Korah*—Thrusting himself into the priesthood.

12. *In your feasts of charity*—In your banquets by which brotherly love is nourished. *Spots*—As there is a *Paronomasia* [play upon words] between Peter and Jude on the words *ἀγάπαις*, *love-feasts*, and *ἀπάταις*, *deceivings*, so there is an instance of *Homonymia* [calling things of different nature by one name] between the same writers in the words *σπίλοι*, *spots*, 2 Pet. ii. 13, and *σπιλάδες*, *spots*, here; for *σπιλάδες* may be taken for *spots*, as the Vulgate renders it: comp. ver. 23; whence Hesychius explains *σπιλάδες*, by *μειμασμένοι*, *polluted*, at the same time showing a *Metonymia* [change of name] here. But he also says, *σπιλάδες*, *the rocks which are surrounded by the sea*. *Σπιλάς* also denotes a *storm*. Let the reader choose. This metaphor is followed by four others: from the air, the earth, the sea, the heaven. *Feeding themselves without fear*—Sacred feasts are to be celebrated *with fear*, [which is opposed to luxury. *V. G.*] Feasting is not faulty in itself: therefore *without fear* should be joined with this verb. *Themselves*—Not the flock. *Trees whose fruit withereth*—Gr. *δένδρα φθινοπωρινά*. *Φθίνων*, *withering*, supply *μήν*, *month*, the last part of the month: thus *φθινόπωρον*, the end of the autumn: thence *δένδρον φθινοπωρινόν*, a tree resembling that which is seen at the end of the autumn, without leaves and fruit. There is here a gradation, consisting of four members. The first, and flowing from it the second, has reference to the fruit; the third, and flowing from it the fourth, refers to the tree itself. *Without fruit*—Trees which produce not food. *Twice*—That is, entirely; with respect to their former state, and their Christian state. [*Trees—twice dead*—First, by the seeming death of winter, then, by real, hopeless death. *Alf.*] *Plucked up by the roots*—The last step in the process here mentioned.

13. *Foaming out*—Swollen through plenty: Isa. lviii. 20. *Wandering stars*—It has been ascertained in a more recent age, that

planets are of themselves dark bodies, shining with borrowed light. Jude, even then, from his divine light, intimated this. For it is plain, from the subsequent mention of *darkness*, that the allusion is not merely to the etymology of *πλανῆται*, *wandering stars* [*πλανῆται* from *πλανόμου*, *I wander*] (although this is also fitting). Comp. 2 Pet. ii. 17. And the same reason forbids our understanding it of the *ignis fatuus*. *To whom*—As before, in the case of the clouds, trees, and waves, so now to the wandering stars, an appropriate description is added, with reference to the conclusion.

14. *Even to these*—[Better, *of these*, as Eng. Ver. So *Alf.*]—Not only respecting these, and not to the antediluvians only; for he says, *all*, ver. 15. *The seventh*—The antiquity of the prophecy is shown, ver. 4; for it appears to have been the earliest respecting the coming of the Judge. There were only five fathers between Enoch and Adam: 1 Chron. i. 1; and the translation of Enoch occurred earlier than A. M. 1000: and this very title is peculiar to Enoch, and common among the Hebrews. *The seventh from Adam*, is not without mystery; for in him freedom from death and a sacred number are combined; for every seventh object is most highly valued. The Fragment of Enoch, indeed, mentions ten sevens: since those ungodly men, who were overwhelmed with the deluge, were bound to dark valleys of the earth for seventy generations, even until the day of their judgment. *From Adam*—Christ's first coming was foretold to Adam; the second to Enoch. The seventh from Adam prophesied the things which shall close the seventh age of the world. *Enoch*—Who shall determine, whether Jude drew this also from some ancient book, or from tradition, or from immediate revelation. *The Lord*—The name of *Jehovah* was already known in Enoch's time. *With holy myriads*—[Eng. Ver., *ten thousands of his saints*]—Of angels: Matt. xxv. 31. A mysterious ellipsis was suitable to those early times.

15. *Judgment*—Enoch looked forward beyond the deluge. *Upon all*—Who have sinned. The class. *To convince*—The conviction, which there was even then, will be completed in the judgment. *Conviction* is employed against those who are unwilling to know. *All that are ungodly*—The species. *Have spoken*—Ver. 8, 10. *Against him*—Even though they had not thought that all their ungodly sayings [with which also the sons and servants of the Lord are assailed, Job xlii. 7; Mal. iii. 13. *V. G.*], were aimed at him. *Ungodly sinners*—A *sinner* is bad; *ἀσεβής*, one who sins *without fear*, is worse.

16. *Murmurers*—Against men. *Complainers*—Against God. *Walking*—With respect to themselves, ver. 18. *Having men's per-*

sons in admiration—So the Sept. for נשא פנים *to lift up the face*, and כבוד פנים, *honor of face*, in either sense.

17. *But beloved—ye*—Thus also ver. 20. *Remember*—They therefore to whom Jude writes had also heard the other apostles. *Apostles*—Jude does not exclude himself from the number of the apostles; for in the next verse he says, *to you*, not, *to us*.

19. *These*—He shows that the characters of these are such as have been foretold, ver. 18. [Omit *ἑαυτοῦς*, *themselves*. *Tisch.*, *Alf.*] *ἑαυτοῦς*, *themselves*, is understood and added by some: Isa. xlv. 24, Sept., *All that separate themselves, αὐτοῦς, shall be ashamed.* They separate themselves from God, and from living communion with the Church; yet not from its outward fellowship, ver. 12, at the beginning. Comp. Hos. iv. 14, [Prov. xviii. 1; Isa. lxvi. 5; Luke vi. 22. *V. G.*] *Sensual*—Influenced by the animal nature only, without the spirit. *Having not the spirit*—Therefore the spirit is not an essential part of man.

20. *But*—*Separating*, and *building yourselves up*, are opposite terms; also *animal*, (*sensual*,) and *in the Holy Spirit*. *Most holy*—Than which none can be holier. The superlative singular, with great force of exhortation and urging. *Praying in the Holy Ghost*—Eph. vi. 18; Zech. xii. 10; John iv. 24. Jude mentions the Father, the Son, and the Holy Spirit: he also mentions faith, love and hope, in this and the following verses. *Praying*—The zeal of the righteous is requisite, but much more their prayers, by which they obtain Divine aid.

21. *Yourselves*—He who defends himself first, then only can preserve others. The following verses. *Waiting for*—[Eng. Ver., *looking*]—They, who build themselves up, can wait with confidence. *Mercy*—Opposed to *fire*, ver. 23. *Unto*—Construe with *waiting for*.

22. [This verse should read, καὶ οὗς μὲν ἐλέγγετε διαχρισμένους, *and some indeed convict when contending with you*. *Tisch.*, *Alf.* So *Beng.* rendering differently]. *And*—He who has already consulted his own interests, may consult those of others.

22, 23. [The true reading is οὗς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες· οὗς δὲ ἐλεεῖτε ἐν φόβῳ, *but save others, snatching them from the fire; and others compassionate with fear*. *Tisch.* *Alf.*, etc. So *Beng.*] *Some, indeed, who are doubting, convince*—The apostle enumerates three classes of those, whose safety the righteous should consult: and the first class is troubled in the intellect; the second in the heart, greatly; the third in the heart, but less. Therefore, 1st, *conviction*, or a demonstration of good and evil, should be applied to those who are harassed with doubts, and hesitate in uncertainty and perplexity.

2d, Those whom *the fire* has already nearly seized, should be grasped anywhere, quickly and strongly, and thus *preserved*. 3d, They are to be treated *with mercy* and gentleness, who can be led back into the way by fear alone, and a kind pointing out of the danger. *Hating*—This is properly joined with *pity*. He says, Wretched men must be rescued in one way from the flame, and in another from the mire. It is sufficient to treat the latter mildly, fear only being applied: these, being almost untouched by you, may perceive from this very circumstance your *hatred* and loathing even of the surface of impurity. *Even*—Not only *the flesh* itself, which they pollute, ver. 8, but even the garment. *The garment spotted*—*The garment* is the whole outward habit of life, in which we are affected by others. The phrase resembles a proverb.

24. [For ὑμῶν, *you*, read αὐτῶν, *them*. Tisch., Alf. Beng. also reads αὐτῶν, but renders it *you*, incorrectly]. *To keep you from falling*—In contradistinction to those ungodly men. Αὐτῶν, *them*, for ὑμῶν, *you*, refers to the preceding announcements, as Matt. xxiii. 37. *Before the presence of his glory*—Before the presence of himself, when he shall be revealed most gloriously. *Faultless*—In your own selves. This is antithetical to, *free from stumbling*.

25. [Omit σοφῶν, *wise*; also after σωτήρι ἡμῶν, *our Saviour*, add, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, *through Jesus Christ our Lord*. Also omit the first καὶ, *and*; also add after ἐξουσία, *power*, πρὸ παντὸς τοῦ αἰῶνος, *before all time (and now and, etc.)* Tisch., Alf.] *Glory and majesty*—This refers to *the only God*. *Might and power*—This refers to, *who is able*.

ANNOTATIONS

ON

THE APOCALYPSE.

INTRODUCTION.

[The following able and impartial view of Bengel's labors on the Apocalypse, we take from *Lücke, Versuch ein. Vollstand. Einleitung, etc.* p. 547, etc.

“That school of interpretation which finds in the Apocalypse the History of the Church, culminated, in learning and spiritual insight, in the labors of Bengel. His system, as set forth in several works, but chiefly in his German Commentary on the Apocalypse, (the *Gnomon* being devoted to the exposition of the words, and a random gleaming of thoughts), is briefly this.

“He assumes that, in spite of the multiplicity of failures hitherto, it is possible to expound the Apocalypse correctly, even before it is entirely fulfilled. Perhaps, he says, the course of time will still make it clearer; and each age does its part by throwing such light on the present and future from this prophecy, as its own need requires. Yet each expositor ought to follow up diligently every ray of this light, collect them with care, and watch in humble patience for what God will reveal to him. The main points to be regarded are the facts and the numbers. It cannot be for nothing that twenty definite numbers are determined in this book. Without disregarding the grammati-

(831)

cal and historical side of the interpretation, which he treated with intelligence and taste in the Gnomon, and without neglecting the network of plan, the intimate mutual connection of the visions in this book, he yet thought the most important task to be the explanation and application of its prophetic sense, and the deciphering of its chronology; both that of the predictions already fulfilled, and that which is yet future. He brought to this task wonderful resources of knowledge and intellect; but how sad it is that a spirit so noble, so richly endowed in many things, so far in advance of his age, should in this respect be so enslaved by it as to waste such vast scholarship, labor and genius, on what, after all, was only a blunder!

“The main features of his chronology are these. The Apocalypse has seven names for periods of time; *hour, day, month, year, time, (καιρός), period (χρόνος) age or era (αἰών)*. The first point is to distinguish where the Apostle speaks of common time, and where of prophetic time; the next, to find a key to the length of Prophetic time. The latter he finds in ch. xiii. 18: where he understands 666 years of common time to be named, as the explanation of the forty-two months of Prophetic time. (ver. 5). Dividing 666 by 42 he has fifteen and six-seventh years, for the value of a Prophetic month; i. e., a prophetic day is about half a year. Again, comparing this 666 with the 1000 years of ch. xx., the proportion being nearly 2: 3, he assumes that it must be exactly this, and so makes the 666 stand for 666 and two-thirds. Dividing this by 666 (or 1000 by 999) the result is 1 and one-nine hundred and ninety-ninth. From this he deduces the Apocalyptic century (111 of these units) to be 111 and one-ninth. On this basis he reckons the *short time* (ch. xii. 12), as 888 and eight-ninth years; the *no more—a time (time no longer, x. 6)*, as between 999 and nine-ninths and 1111 and one-ninth; and even the *era (αἰών, eternity)* as 2222 and two-ninths. This was the key by which he fancied himself able to open, not only the previously fulfilled predictions, but the Apocalyptic future.

“Among the results of his system were these. The final rage of Antichrist for three and a half years extends from A.D. 1832 to 1836. The fight with the beast from the abyss, and his overthrow by Christ's appearing, were to occur in June 18, 1836. From then to 2836, Satan was to be bound, and then loosed for a season, until 2947. From A.D. 2836 to 3836, would be the millennial reign of saints in heaven, and the latter year the date of the end of the world, and the last judgment. All this was to Bengel no play of fancy, but the solemn pursuit of truth, under a sense of duty. It is strange with what mingled modesty and confidence he contemplates this sys-

tem. But he admits that if the year 1836 should pass without remarkable changes, there must be a fundamental error in it.

“It were wrong to mock at the blunder of such a noble Christian spirit, to whom Theology and the Church owe so much. We can only regret that his age was unripe, and could not show him that his principles and method were wholly wrong. As it was, his work was the occasion of many others, some opposing him, but rarely on general exegetical grounds, others striving to develop and complete his system. Its influence was not limited to the learned, but was greatly felt among the people, and extended beyond Germany, especially to England, where it seems to have given rise to an extensive literature. But since the middle of the 18th century, the tendency of interpretation of the Apocalypse in the Evangelical church of Germany, has been very different. Weary of the fanaticism that grew out of the current interpretations, and carrying out the free Protestant spirit more and more, as science and thought advanced, expositors have adopted it as a fundamental principle, that every Biblical prophecy is to be interpreted *historically*, that is, according to the views and the perspective of events that were historically conceivable at the time it was written. As this principle, and the word of Christ, ‘It is not for you to know the times or seasons, which the Father hath kept in his own power,’ meet and refute the obtrusive and curious chronological exposition; the understanding of the Revelation has become continually simpler and surer.” Pp. 547–554.

Among recent English writers on the Apocalypse, the most important is certainly Dean Alford. (Greek Testament, etc., vol. iv. Part ii. London, 1861). Following no *system* of interpretation, he endeavors to follow the indications of the text and the analogies of Scripture, gathering all the light he can find, and freely acknowledging obscurities and difficulties where they occur. The result has less apparent completeness, but more real value than those commentaries which square all things to a pre-conceived plan. While he does not reject the Church-history view so decidedly as *Lücke*, (quoted above,) *Düsterdieck*, *De Wette*, etc., he is quite free from the enthusiasm that is continually reading contemporary events in the words of John. We have freely used Alford’s Commentary in our additions to the Gnomon; and here subjoin the leading *canons of interpretation*, (condensed in language), on which he insists in his introduction. Most of them are entirely trustworthy.

“There is obviously a close connection between the Apocalypse and our Lord’s prophetic discourse on the Mount of Olives. The more deeply we consider this, the firmer will be our conviction that

the two must correspond *in detail*. Thus Matt. xxiv., becomes, as Williams says, ‘*The anchor of Apocalyptic interpretation* ;’ and, indeed, the touchstone of Apocalyptic systems. Its guidance *must* be followed in interpreting the seals ; and ‘he that goes forth conquering and to conquer,’ must be Christ.

“The *sixth seal* cannot belong to another period than the close approach of the great day of the Lord. Hence Mr. Elliott’s historical system, which requires it to mean the downfall of Paganism under Constantine, is self-condemned.

“As the seven seals, so the seven trumpets and the seven vials run on to the time close upon the end. This is shown unmistakeably at the end of each series. (See ch. x. 7, xi. 18, xvi. 17).

“In ch. xii. all Scripture analogy, and that of this book itself (comp. ch. xix. 15.) requires that the *man-child who was to rule all nations* be understood of our incarnate Lord, and of no other.

“The word *angel* throughout the book always means *angel* ; never our Lord, never a mere man. The Seer carefully distinguishes the divine Persons from the ministering angels.” Pp. 259, 250].

I have prepared two Commentaries on the Apocalypse at the same time ; one in *German*, issued separately, for those who, though they cannot read Latin, seek the truth ; the other in *Latin*, which is this last part of the Gnomon of the New Testament. They differ not only in language, but much more widely, so that they may, or rather ought to be, *used together*. The German treatise is full, regular, and continuous ; but these annotations in Latin are a kind of miscellaneous gleaning, which is also serviceable in its way. For I thought that the testimonies of antiquity, the explanation of Greek phrases, critical supplements, and the refutation of errors, would appear more suitably in Latin than in the popular language. Therefore things there explained at length, are here only touched upon : things scarcely introduced there, are here treated more fully. The two commentaries are distinct : each is a whole, complete in its own way. The two studied together, will seem as one work, but will give double profit. [*Bengel* proceeds to speak of his labors in revising the text of this book, a work which has been done by later scholars with far greater advantages. The following summary of the history of the text is abridged from the *Apparatus Criticus*, another work of *Bengel*].

“Erasmus, by his own admission, had only one Greek Manuscript on the Apocalypse, by John Capnio, the text being scattered through the commentary of Andrew of Cæsarea. *From that*, he says, I HAD *the words of the text written down*. [In not a few

places he clearly took the commentary for the text, and thus inserted readings found in *no Greek Manuscript. Treg.*] And since the book was *mutilated*, he supplied the text, *hastily*, from the Latin Vulgate, not yet revised; and he did this *without great care*, since he did not very highly esteem this prophecy. Stephens, a man of learning, but overwhelmed with business as a printer, published, *word for word*, this text of the Apocalypse by Erasmus, especially in his last edition, which so many other editors have followed. *This is evident to the eye.* But before these two, that is before the Reformation, in the Complutensian edition, a text of the Apocalypse very remarkable, and of signal efficacy as to its *testimony* against the Papacy, and one which we ought *by no means to disparage*, appeared in the midst of Spain, and was spread far and wide in other countries of Europe. *Afterwards the Oriental languages and Versions were studied*: the very ancient *Latin Version*, in which I obtained such gleaming as my Apparatus exhibits was restored: and many Greek and Latin *Fathers*, and those who make copious and exact citations of the Apocalypse, have been brought to light and examined. Many different *Greek Manuscripts* of the Apocalypse, so rarely met with in former times, have been procured; and of two, which came into my hands, one fortunately contained that commentary of Andrew of Cæsarea; which aided me the more accurately to perceive where Erasmus was correct, and where at fault. And the *Alexandrian Codex* (a point of great importance) has been introduced into the West—a manuscript which is acknowledged by true critics to be incomparable for its *antiquity*, and in the Apocalypse especially, for its *purity* and *authority*. And Erasmus and Stephens, if they were now alive, would *most gladly* avail themselves of these aids furnished by God, more readily than the whole band of their followers; and would with one mouth declare, that the text of the Apocalypse is presented to us in its purest state, not by those editions which they themselves published with such difficulty, and which others after them perpetuated with such scrupulous exactness, but by *both* classes of editions conjointly, and indeed by all Christian *antiquity*, and the *Marrow* of its documents. These are all the foundations on which my criticism is based. In such a manner not only many passages of lesser, though undoubtedly of some weight, but also some of the *greatest importance*, having reference to the Divine economy, are renewed afresh in the Apocalypse by the ROYAL PROCLAMATION of Jesus Christ to those who love his appearance. Very many good souls now acknowledge this. They give thanks to God, and turn the matter to their own use." [Yet the common Greek text of the Apocalypse, and that to

which our English version corresponds, are essentially that of Erasmus; and contain readings, at least in the last six verses, which have no foundation but his rendering into Greek from the Latin Vulgate. *Treg.*, etc.]

But *criticism* is not suffered to overwhelm, much less exclude, *Exegesis*, which is the chief object of this book. You may say that the treatise is composed of two threads. I have tried to make it sufficiently full, that it might not be out of character with the careful consideration of the other books of the New Testament in this *Gnomon*, the exegetical part of which has often been quoted in the critical *Apparatus* even on the Apocalypse. I have indicated only by forcible and concise propositions the principal subjects comprised in any portion of the prophecy. I have made my own treatise the more clear, by often examining the opinions of a distinguished commentator, *Dr. Joachim Lange*. But a fuller explanation of the arguments and emblems is to be found in my *German* commentary.

Here, at the threshold, is a *Synopsis* of the whole Apocalypse, which is natural, as I hope, and serviceable. The Apocalypse consists of:

I. The INTRODUCTION :

- | | | | |
|--|---|---|-----------|
| 1. The title of the book, | . | . | Ch. i 1-3 |
| 2. The inscription, | . | . | 4-6 |
| 3. The sum and substance, | . | . | 7, 8 |
| 4. A glorious vision, in which | | | |
| THE LORD JESUS | | | |
| a. instructs JOHN to write, | . | . | 9-20 |
| b. stirs up THE ANGELS OF THE | | | |
| SEVEN CHURCHES, at Ephesus and | | | |
| Smyrna and Pergamos, and at | | | |
| Thyatira and Sardis, and at Phila- | | | |
| delphia and Laodicea, to prepare | | | |
| themselves in a befitting manner | | | |
| for his coming, promising future | | | |
| blessings <i>To him that overcometh,</i> | | | i. iii. |

II. THE SHEWING of those things which shall come to pass. Here in one continued vision is set forth :

1. Generally and universally, all power in heaven and in earth, given by Him that sits on the throne to the Lamb, on the opening of the SEVEN SEALS of the sealed book, ch. iv., v. The first four seals comprise visible things, towards the east, west, south, north: ch. vi. 1-8; the remaining

three, invisible things; ch. vi. 9, etc.	
The seventh, as of greatest moment,	
<i>a.</i> has a special preparation,	Ch. vii.
<i>b.</i> includes silence in heaven,	
seven angels with trumpets,	
and a great burning of in-	
cense.	viii. 1-6
2. A particular judgment, by which,	
under the SEVEN ANGELS AND THEIR	
TRUMPETS, the kingdom of the	
world is convulsed, until it becomes	
that of God and of Christ.	
Here are to be considered,	
A. The first four angels, with their	
trumpets,	viii. 7-12
B. The three remaining angels, with	
their trumpets; and the three	
woes, by means of the locusts,	
the horseman, and the beast, viii. 13, ix. 1, etc.	
The trumpet of the seventh angel is	
the largest: from which is to be	
noted,	
<i>a.</i> The oath of the angel on the con-	
summation of the Divine mystery	
after the trumpet of the seventh	
angel; and the approaching change	
of the great city.	x., xi.
<i>b.</i> The trumpet itself, and under it,	
I. A summary and setting forth	
of events,	xi. 15
II. A previous giving of thanks by	
the elders for judgment,	16-18
III. The judgment itself.	19
Here are related—	
<i>a.</i> The birth of the manchild, and	
the casting out of the original	
enemy from HEAVEN.	xii. 1-12
<i>b.</i> A delay on THE EARTH, the	
third horrible woe: in which,	
1. The woe itself is stirred up:	
1, by the dragon.	xii. 12
2, by the two beasts,	xiii.
2. In the meantime men	
1. are admonished by three	
angels,	xiv. 6
2. are gathered by the har-	
vest and vintage,	14
3. are afflicted by SEVEN	
plagues or VIALS, and in-	
vited to repentance.	xv., xvi.

3. The great whore, together with the beast, suffers accumulated calamity.	Ch. xvii:
e. A royal victory, in which those enemies are removed out of the way, in inverted order. For,	
1. The great whore is judged, and the kingdom of God prevails,	xviii., xix.
2. The beast and the false prophet are cast into the lake of fire,	xix.
3. The devil is bound.	xx.
d. The kingdom cleared. For it now after the former steps, in succession before the trumpet of the seventh angel, ch. vii. 9, and especially after those mentioned under it, xiv. 1, 13, xv. 2, flourishes in all respects.	
1. The nations are not led astray by Satan, but are fed by Christ,	xx. 3
2. Those who have a part in the first resurrection reign together with Christ,	4
3. Gog and Magog are destroyed, and the devil, having been loosed for a short time, is cast into the lake of fire,	7
4. The dead are judged,	11
5. The new heaven and new earth: the New Jerusalem, the kingdom which remaineth for ever and ever.	xxi., xxii
III. The CONCLUSION, exactly answering to the introduction of the Book,	xxii. 6-21

He who troubles himself to fix in his mind this *Table*, and to take the more palatable *Notes*, apart from the critical ones, although they sometimes coalesce; and, though they are few, thoroughly to weigh their force, will certainly, I trust, derive some advantage, and will not only avoid the vague comment of many, but will also perceive here aids to a true interpretation. We resolve the prophetic *times* into ordinary ones, at the places to which they belong; but the demonstration of this (it is sufficient to point this out once for all) is given especially at ch. xiii. 18.

CHAPTER I.

1. *The Revelation*, Gr. ἀποκάλυψις—The Latin Fathers call it *Revelatio*, the *Revelation*, properly: for matters before covered, are revealed in this book. No prophecy in the Old Testament has this title: it was reserved for the one *Revelation of Jesus Christ*, in the New Testament. It is a *Manifest*, as the term is, and that of the kingdom of Christ. *Of Jesus Christ—Men* prefixed the title, *The Revelation of John the Divine*, Gr. Θεολόγου. It is ancient indeed, but it implies that doubts had arisen respecting the writer of the Apocalypse; and these arose long after the age of the apostles; also that the surname *Divine* had been introduced into the Church, and assigned to John; and it implies that there were other Apocalypses, from which this true one must be distinguished. The Surname, *Divine*, as it were, supplants that of *Apostle*. It is indeed *John*, the apostle, who wrote this book; but the Author is *Jesus Christ*. By prefixing the name *John*, the ancients wished to distinguish the true Apocalypse from numerous apocryphal books. Apocryphal gospels and epistles presuppose the canonical ones, and apocryphal apocalypses presuppose a genuine Apocalypse. Artemon affirms, not without reason, that no one ever rejected the Apocalypse before Caius, a Roman presbyter, and the Alogi, but that all received it. The Lord taught the apostles much before his departure; and what was unsuitable for present narration, he brought together in the Apocalypse. Hence in the Æthiopic New Testament, the Apocalypse is not inappropriately placed immediately after the four Evangelists. [*Which God gave him—Did Jesus not know it before? The man Christ Jesus, even in his glorified state, receives from the Father, by his hypostatic union with him, that revelation which by his Spirit he imparts to his Church. Alf.*] *To show*—So ch. xxii. 6. And thus the parts of this book have constant reference to one another. Altogether, the structure of this book throughout breathes a Divine art. And it is characterized by comprising in a perfect compendium a host of future events, and those the most diverse; the nearest, the most remote, and the intermediate; the greatest and the least; most dreadful and most salutary; new, or fulfilling old prophecies; long and short; and these interwoven with each other, opposed and in agreement, involving and evolving one another; referring to one another by little or great intervals, and so at times as it were disappearing, broken off, suspended, and afterwards on a sudden most seasonably returning to sight; and to these things, included in the book, the

structure of the book accurately corresponds. Therefore, in all its parts, it presents an admirable variety, and most beautiful involutions, and at the same time the greatest harmony, strikingly illustrated by the very irregularities, which appear to interrupt it. And all this is done with such an amount of exactness, that in no book more than in this would the addition, or taking away, of even a single word or clause (ch. xxii. 18, 19), have the effect of marring the sense of the context and the comparison of passages together, and of disturbing the most sacred aims of the book. And this is especially remarkable, that when it gives but a slight indication of most important matters out of the ancient prophets, but more copiously explains those that are new, it still keeps the most exact proportion. Hence a true and full analysis, whatever it is, will not fail to appear too ingenious, and to incur suspicion with those who love simplicity, and deserve most to attain the knowledge of the truth. But in truth the Apocalypse proceeded from the intellect of GOD, if one may so speak; and, amidst the greatest simplicity, it represents most worthily his *πολυποίκιλον*, manifold wisdom, displayed in the economy of so many ages of the New Testament. And therefore he who will reject the interpretation because so many various matters flow into the interpretation from the context, will violate that very simplicity, which most accords with the Scriptures. We must certainly beware, lest the human intellect think this subject given to it as a field for exercise, and, on discovering one or two fragments of the harmony, force the whole into a system to please itself. We must keep what is written, that alone, and all of it; and observe it as it is shewn. *To his servants*—He who does not permit the things *which must come to pass* to be *shewn* to him, fails in the duty of a *servant*. Would that those holy men would think of this, who are so intent upon everything which is most excellent, that they regard this shewing as a hindrance: though it is able to advance the *servants of Jesus Christ* in every good work. *Must come to pass*—Some, while they acknowledge that some use in teaching or comforting may be derived from this book (and this not even Bossuet would deny), yet proceed no further. They not only put aside *meanwhile a part of the special prophetic sense*, as Weisman did; but in reality they reject the whole prophetic sense, and applaud themselves for it. And not only do they themselves fail to enter into the understanding of this book, but they also forbid, hinder, and jeer at those who are entering. But let them take heed, lest they offend, or wander from the very scope of the book. What belongs to teaching and exhortation is contained in other books; but the Apocalypse especially shows *the things which must*

come to pass; and that too with such seriousness, that a very great oath is interposed, ch. x. We must not invert this design: separating what God hath joined together, namely, the knowledge of future events, and therefore of future times, and repentance, watchfulness, etc. Holy men of all times, martyrs, etc., have had a continuous succession of expectations based on the Apocalypse; and although, in individual cases, they were unable to discern the times, yet in the general principle they had a most real and present advantage from it, while their error did not harm them. Do others defend the general and fundamental truth set forth by Christ in the Gospel? They do well. But they ought not to act as though the Apocalypse had not the same Author throughout; and that too a glorified Author. Every one who makes wholesome use of the rest of Scripture, studies the Apocalypse with peculiar advantage: if he does not find what he seeks, he finds what he was not seeking. Things which must *come to pass*, are shown in this book. Whoever, in reading this book, will weigh (referring, if need be, to the Concordance) the usage of the verb *γίνονται*, *come to pass* [*be*, ch. iv. 1, *became*, vi. 12, etc.] will find it striking. *There come to pass* sorrowful things, *there come to pass* joyful things, great and many. This book represents *those things which come to pass*, absolutely: that is, the sums and series of events, through so many ages, to the very *coming* of Jesus Christ. To that event Daniel and John reach forward, each from his own age. *Shortly*—"A regard for Christianity brings with it a regard for chronology (the times) also." Paulus Antonius. On this *quickness* in general, see note on ch. vi. 11; from which it will be seen that Lange's interpretation, which supposes that the fulfilment will be *quick*, when after many ages it shall come, is too weak. *The final time itself is at hand*, ver. 8; and that nearness makes even the advent and the rise of nearer events speedy, and not merely their progress and result. The whole book ought to be taken as one word, pronounced in one moment. With the exception of definite times of sufficient extent, all things are most truly done *ἐν τάχει*, *quickly*. Such a *quickness* is indicated, ch. xi. 14; 2 Pet. i. 14, and often. *Signified*—The Apocalypse abounds with Hebraisms, in simple words, *μαχαίρα*, comp. Gen. xlix. 5, where our text has מכרות, *mecheroth*, [Eng. Ver., *In their habitations*, but this is incorrect. *Gesen.* renders, *their swords* are weapons of violence. But the word is Greek, and not a *Hebraism*, here], in words entirely Hebrew, as Abaddon, Satan, Armageddon; also in construction, as ver. 5, etc.: so that a proper name, as in Hebrew, is made undeclinable, and without the article. So here, literally, *he*

signified, having sent. The Sept. use *σημαίνεν*, *signify*, to express a great sign of a great matter: Ezek. xxxiii. 8. See also John xii. 33.

2. *Whatsoever things he saw*—Gr. *ὅσα εἶδε*. [Omitting *τε*, and, correctly. So *Tisch., Alf., Treg.*] *Whatever things he saw*, John bare record of, since in this very book he bare record of *all things* which he saw, and *nothing* else. He does not, however, say that he *bears* record, but that he *bare* record: because, when the book was read in Asia, he had completed it. Lampe doubted without reason from the tense of the verb *bare record*, whether John wrote ver. 1, 2, 3. Comp. ver. 9, note. The particle *τε*, *and*, not genuine here, [see above] led him and others to refer the verb *bare record* to the Gospel and Epistles of John. [So many interpreters, but falsely. It refers only to this book. *Düst.*] Moreover, as in the Apocalypse *seeing* and *record (testimony)* are commensurate, so are *the measure of faith* and *prophecy* (Rom. xii. 8, 6), or, in other words, knowledge and interpretation, with those who rightly handle this book.

3. *Blessed*—Some *wretchedly* handle this most sacred book with restless curiosity. Hence others rush to the other extreme, and hate to hear even the name of the Apocalypse, which ought to stir them: and on account of the vast multitude of unfortunate interpretations and conjectures which are not fulfilled, they distrust the book itself. Hence, while wishing to know all things, they reject the only method of knowing the things which the Lord *shows* as to *come to pass*. Hence they esteem the endeavor to find truth here as useless labor; they consider sloth as moderation, silence as prudence, and they regard and inquire about everything rather than this, just as though it were written: *Blessed is he who does not read, and they who do not hear*, etc. Let them see that they do not, in devising every pretext for refusing the heavenly gift, *weary God* (Isa. vii. 12, 13), and be not found UNGRATEFUL towards Christ. Yea, verily, *Blessed is he who reads, and they who hear and keep*; especially in our times, which are near a great change, as we shall see. It is better, in investigating the times, if only faith, hope, and love have the chief place in our heart, to attempt as much as possible, and to incur ridicule (Gen. xxxvii. 19), than, with the brave spirits of the world, to despise the paradoxical admonitions, and to be crushed with the events themselves, Dan. ii. 34, 45; compare Matt. xxii. 44, end; or, after the manner of the Jews, to be repeatedly expecting events long accomplished. The Jews *curse* those who reckon the times of the Messiah: the Apocalypse *blesses* the good hearers of prophecy, which comprises the near approach of the time and the calculation of the intermediate times. The mournful variety of interpretations, it is

true, increases daily: whence a kind of cloud is spread over the eyes of many, so that, though the truth is clearly set forth, they regard it less, or certainly not more, than they do specious inventions. And yet there are aids to understanding, for all who rightly employ them, without throwing away the hope of understanding.

I. The foundation is a pure text, restored from the best testimonies.

II. This book is most closely jointed: it arranges a multiplicity of subjects by means of seven epistles, seals, trumpets, and vials; it divides each of these sets of seven into a set of four, and one of three; it interprets many things of itself, and shows what are *the seven stars; the seven candlesticks; the Lamb, and his seven horns and seven eyes; the incense; the dragon; the three spirits like frogs; the heads and horns of the beast; the waters, where the whore sits; the fine linen; the testimony of Jesus; the second death; the Lamb's wife.*

III. Comparing the ancient prophets is an aid; and so is the light given by the predictions of Jesus and the Apostles in the other books of the New Testament, and especially that of the letter of the Apocalypse itself, and its own peculiar character, modified by prophetic figures. We will return to this hereafter.

(1) The Lord Jesus has comprised in the Apocalypse the *Completion* of ancient *prophecy*, that which belongs to the times subsequent to his Ascension and the coming of the Comforter, and the end of the Jewish system. And thus the book reaches from the old Jerusalem to the New Jerusalem, all things being reduced to one sum and harmonious order; and it strongly resembles the ancient prophets. The beginning and the conclusion correspond with *Daniel*; the description of the male child, and the promises given to Sion, agree with *Isaiah*; the judgment of Babylon, with *Jeremiah*; the fixing of the times, again with *Daniel*, who followed Jeremiah; the architecture of the holy city, with *Ezekiel*, who followed Isaiah; the emblems of horses, of candlesticks, etc., with *Zechariah*. From these prophets many things more fully described by them are now repeated in a summary manner, and often in the same words. Hence they must be referred to. Nevertheless the Apocalypse has a kind of *αὐτάρκειαν* (*self-completeness*), and is of itself sufficient for its own interpretation, although you may not yet understand the old prophets, where they speak of the same things: in fact, this often supplies a clue for understanding them. Often also, under the agreement between the Apocalypse and the old prophets, there lies a certain differ-

ence ; and the Apocalypse derives its stock from some ancient prophet, grafting on it a new scion. For instance, Zechariah mentions two olive trees ; John also has the same, but in a different sense. Daniel has a beast with ten horns ; so has John, but not in just the same sense. Here the difference in the words, the emblems, the circumstances, the times, ought to be carefully observed. But the plan of the Tabernacle erected and described by *Moses* is also of great value. For those heavenly things, unto the example and shadow of which the Levitical priests served, are accurately exhibited in the Apocalypse : Heb. viii. 5.

(2) *The Lord* foretold many things before his passion : for instance, Matt. xiii. xxii., and those which follow ; John xiv. xv. ; but not all things : for it was not yet time. Many things predicted by the Spirit of Christ are contained, in a scattered form, in the Epistles of John and the other apostles, as the necessity of those primitive times required. Now the Lord comprises all in one short book, having reference to the earlier ones, pre-supposing, explaining, continuing, and interweaving them. It is altogether right, therefore, to compare them ; but not to bring into comparison the fullness of these with the brevity of those. In the Evangelists Christ predicted what should happen before the dictation of the Apocalypse to John, and added a description of the Last things : in the Apocalypse he also mentioned intermediate events. Both make as it were one whole.

(3) In this book there is exhibited, not only a summary and key of both old and recent prophecy, but also a supplement, after the seals are closed. Therefore it must contain many things now first revealed, and not found in other books of Scripture. It shows then little gratitude for such a noble revelation, and one reserved too for Christ's exaltation, if anything is revealed in it, or exactly described in it for the first time, on that account to value it less, receive it doubtfully, reject it more boldly. The extent of the argument, and the shortness of the book, prove that every word is of the greatest significance.

He that readeth and they that hear—*One person*, and first, he by whom John sent the book from Patmos into Asia, used to read publicly in the churches, and many would hear. Scripture highly commends the public reading of Scripture : Deut. xxxi. 11 ; Neh. viii. 8 ; Jer. xxxvi. 6 ; Luke iv. 16 ; Acts xv. 21 ; Col. iv. 16 ; 1:Thess. v. 27 ; 1 Tim. iv. 13. There would be more edification if teachers would speak less of themselves, or, at any rate, if Scripture were more fully read to the multitude who are unlearned. *Of the prophecy*—In relation to Jesus Christ, it is a *revelation* ; it is a *prophecy* in relation to

John; and it is not until he is mentioned that the word *prophecy* is introduced. *Prophecies* support their claims by their own, and therefore by Divine authority; especially the Apocalypse, which, therefore, does not quote the old prophecies, unless in a summary way, and that only once: ch. x. 7. In the other books of the New Testament the prophecies of the Old Testament are quoted, that their fulfilment may be proved; in the Apocalypse they are not quoted. Hence it came to pass, that when Surenhusius, for instance, had followed quotations from the Old Testament through each of the Evangelists, through the Acts of the Apostles, through the Pauline and General Epistles, he had nothing to cite as a quotation in the Apocalypse. In like manner Junius broke off his Parallels, ending thus: "There are indeed countless words, many sentences, and not a few arguments throughout the Apocalypse, which, with great dignity, remind us of the Old Testament; but their interpretation seems to me not to belong here; both because passages of Scripture ARE NOT EXPRESSLY ADDUCED, nor is any particular authority alleged, from which they are drawn, but two, three, or more passages are usually with great skill and grace joined together; and also because, if any one should attempt this, he must of necessity undertake to interpret the whole book of the Apocalypse."

4. [*Seven*—The number of perfection. Comp. ch. i. 4, iv. 5, v. 6, etc. So the series of God's judgments, each as complete in itself, are *sevens*; the seals, trumpets, thunders, and vials. *Alf.*] *From him*—Gr. *from who is, ἀπὸ ὃ ὤν.* [So *Tisch., Alf., Treg.,* etc. The common text has ἀπὸ τοῦ ὃ, *from him who,* etc.] This reading is the original. *When, pray, will they be moved, who, in their ignorance, esteem the press of Stephens of more value than all the traces of John in Patmos? From him who is, and who was, and who cometh*—This is a paraphrase of the Hebrew name *Jehovah*, and in the Greek is used indeclinably, as in the Hebrew. [It resembles the paraphrase in the Hebrew, Exod. iii. 14, *I am that I am*; which the Jerusalem Targum renders, *who was, is, and shall be. De W.*] *Seven*—"The Jews, from Isa. xi. 2, *speaking much and largely of the Seven Spirits of Messiah. Lightfoot.* [*Seven*—The sevenfold energies of the Holy Spirit, expressive of his plenitude and perfection. *Alf.,* etc.]

5. *To him that loveth us*—Gr. ἀγαπῶντι. [The true reading. So *Tisch., Alf., Treg.*] Others read ἀγαπήσαντι, *loved*, on account of the following words, *λούσαντι, washed, and ἐποίησεν, made.* But the present participle includes the force of the præter-imperfect also. But ἀγαπῶντι is strictly a present, and denotes *perpetual love.* [This is right, present is used to express the certainty that Christ *loves* his

own, continuously, forever. *Düst.*] So John iii. 35. *The Father loveth the Son, and hath given*, etc.: the present and past tenses are joined. In the German translation of the Apocalypse I have designedly rendered it, *who loves us*. And such passages, I am told, displease many. But John's style and the taste of to-day are as far apart as east and west. In translating, I do not seek to gratify fastidious ears, but scrupulously follow John, who wrote altogether in accordance with the sense of the Hebrew. This is a part of the reproach of Christ. [*And washed*—In truth he who is not washed cannot discharge the office of priest. *V. G.*]

6. *And he made*—[So *Alf.*, not *hath made*, as Eng., Ver. For *βασιλεῖς καὶ*, *kings and*, read *βασιλείαν*, *a kingdom*. *Tisch.*, *Alf.*, *Treg.* Read, *and made us a kingdom, priests to God*, etc. So *Beng.*] See a similar variety of readings below, ch. v. 10; but whether *βασιλεῖς*, *kings*, or *βασιλείαν*, *kingdom*, be the genuine reading there, the latter is undoubtedly right here. There the four living creatures speak, and the twenty-four elders, wearing crowns, and eminent in dignity: here the address is made in the name of all the faithful. These Christ made priests to God and his Father: and the whole body of these priests is a *kingdom*, [*the kingdom of God*, or *of heaven*, as Christ so often calls it. *Alf.*], which rejoices in the King himself. So *Royal priesthood*, *βασιλειον ἱεράτευμα*, Ex. xix. 6, Sept.; 1 Pet. ii. 9. The apposition, *a kingdom, priests*, has the same force: although, among the citizens of the kingdom, the priests have the privilege of a peculiarly near admission to the presence of the King. The priests of David were his sons: 2 Sam. viii. 18. [Omit *τῶν αἰώνων*, *and ever*. *Tisch.*, *Alf.* (not *Treg.*) *To him*—To Jesus Christ. *V. G.*]

7. *He cometh*—Namely. *He who is to come, cometh*. His glorious advent at the last day is meant. *Pierced*—The Saviour and Judge both did, and will exhibit himself, with most evident marks of the nails and spear in his raised and glorified body. Then the disdain and reproaches of his enemies, especially of the Jews, which he bears so long with wonderful long-suffering, will be refuted for ever. *Shall wail*—Without doubt for fear, as of an enemy, or even some for penitence. [The former will be the mourning of the impenitent and careless world, the latter of the comforted and rejoicing church. Comp. ch. xii. 10. *Alf.*]

8. *Alpha*, etc.—*Omega*, the last letter of the Greek alphabet, is opposed to *alpha*, the first. This passage is one of great majesty: [Omit *ἀρχὴ καὶ τέλος*, *the beginning and the end*. *Tisch.*, *Alf.*, *Treg.*] Some add the words *the beginning and the end*, for the sake of expla-

nation. But let us look to the parallel passages. They are four (besides ver. 11, on which we shall speak below).

(I.) *Alpha and Omega*, ch. i. 8.

(II.) *The First and the Last*: ch. i. 17, ii. 8.

(III.) *Alpha and Omega, The Beginning and the End*: ch. xxi. 6.

(IV.) *Alpha and Omega, The First and the Last, The Beginning and the End*: ch. xxii. 13.

Therefore, in the beginning of the book, one clause is used, first of the Father, ch. i. 8, comp. with ch. iv. 8, then of Christ, ch. i. 17. At the end of the book the language becomes more copious, and two clauses are used of the Father, *sitting* upon the throne, ch. xxi. 6, and three of Christ, as *coming*, ch. xxii. 13. We shall presently see that one sentiment is frequently expressed in this book in Greek and Hebrew. So here also. The Father is called *Alpha and Omega*, in Greek. He also, in the mind of John, who thinks, as we shall presently see, in Hebrew, *is The Beginning and The End*, which is expressed in Hebrew by *Alpha and Tau*, the first and the last Hebrew letters. So also Christ.

The fourth passage, of three clauses, is striking in this view. Its third clause is never used without the first; therefore its use is to explain the first. The second is sometimes used without the first; therefore, as in Isaiah, so in the Apocalypse, it has its force of itself. The first and the third are applied to the Father also, ch. xxi.; the second, to Christ alone, ch. i. 17. *Alpha and the Beginning* is God; as He himself, the Creator and Author of all things, proposes, declares, and promises such great things. *Omega and the End* is the Same; as he brings the Apocalypse, especially in the trumpet of the seventh angel, to its accomplishment, completion, and most desired and glorious end. So also Christ. *The first and last* of anything in Scripture language, is the thing itself, or the whole of it. See 1 Sam. iii. 12; Eccl. x. 13; 2 Chron. xxxv. 27. The Greeks say in a proverb, *pro and stern*. Therefore *Alpha and Omega, the First and the Last, the Beginning and the End*, means *One and all, and always the Same*. Comp. Ps. viii. at the beginning and the end, where the *Design* and the *Accomplishment* are described. Thus, in a grand sense, the end depends upon the origin. Under this majestic title, *Alpha and Omega*, etc., the Apocalypse contains, in the beginning, the Protest of God against the dragon, and of Christ against the beast and other enemies; and in the end, triumph over the enemies. For, as the book advances, the enemies arise, but are utterly destroyed, so that they nowhere appear. It is also a protest against

all false gods and false christs, who shall come to nothing. For before the first revelation of God in creation, and after the last revelation of him in the final consummation, there is no other God; all false gods have both been set up and removed in the mean time: and so, before the coming of Christ in the flesh, and after his coming to judgment, there is no other Christ; all false christs have been in the mean time. And *when all things shall be made subject unto the Son of God, then shall the Son also himself be subject unto him that made all things subject unto him, that God may be all in all: 1 Cor. xv. 28.* [For ὁ Κύριος, *the Lord*, read Κύριος ὁ Θεός, *the Lord God. Tisch., Alf., Treg.*] *The Lord God*—The whole of this passage is majestic; and the magnificent and full title of God here employed, requires fuller consideration.

§ 1. We will only lay down the rudimentary principle; and in this, many observations will flow together, which may altogether please no one (nor indeed do I satisfy myself), nor entirely displease; and therefore they are subjoined for the selection and more mature examination of any one.

§ 2. The title has four parts [members]:

- (1) *The Lord.*
- (2) *God.*
- (3) *Who is, and who was, and who is to come.*
- (4) *The Almighty.* It will be convenient to examine the parts in inverted order.

§ 3. *The fourth, the Almighty, ὁ παντοκράτωρ*, answers to two Hebrew words in the Old Testament; for in Job it stands in the Sept. often for שׁדדאי [*Shaddai, the Almighty, Job v. 17, and often*], but absolutely: not in apposition with other Divine names; therefore a parallelism is not to be fixed there. See below, § 24, on the passage in Exod. vi. The other word, which the title ὁ παντοκράτωρ, *the Almighty*, comprises in the passages, is *Sabaoth*.

§ 4. *Sabaoth* is not a Divine name in the nominative case, but it is employed in speaking of God, when he is called, *Jehovah of Sabaoth, God of Sabaoth, Jehovah God of Sabaoth*, that is, *of hosts*.

§ 5. This title does not occur in Genesis: a germ of it is found in Exod. vii. 4, *I will bring forth Mine armies, My people, the children of Israel, out of the land of Egypt*; and ch. xii. 41, *All the hosts of the Lord went out from the land of Egypt*. There appeared to Joshua, when he had passed over the Jordan, One who called himself by this title, *the Captain of Jehovah's host*: Josh. v. 14, 15. Thence, in the books of Samuel and Kings, in the Chronicles, in the Psalms, in Isaiah, Jeremiah, and most of the minor prophets, before the

Babylonish captivity and after it, this expression concerning *the Lord God of Sabaoth* is of very frequent occurrence. The Sept. rendered it variously; but chiefly by παντοκράτωρ, *Almighty*, and they say Κύριος παντοκράτωρ, *Lord Almighty*, ὁ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, *Lord God the Almighty*. This word is nowhere found in the other books of the New Testament, except at 2 Cor. vi. 18, and that in direct quotation from Isaiah. In the Apocalypse alone it occurs often.

§ 6. The word *Sabaoth* denotes *armies* or *great forces*, particularly those of the Israelites; but in general all, in heaven and in earth, because Jehovah is the God of all: and thence ὁ παντοκράτωρ expresses *the Almighty* [All-holding, All-ruling]. To him alone all warfare is subservient; and the whole agency of that warfare is stirred up and comes to its height in the Apocalypse.

§ 7. Hence the *Third* part, *who is, and who was, and who cometh*, must answer to the Hebrew, *Jehovah*: for the title, *the Almighty*, is never used, unless either *God* or *the Lord* [Jehovah] immediately precedes. The former precedes in this case, but not immediately; hence *Jehovah*, Gr. Κύριος, *the Lord*, immediately precedes. Moreover, while the three phrases taken together, *who is*, etc., may answer to the name *Jehovah*, the third, *who cometh* or *who is to come*, undoubtedly does so.

§ 8. *He who יהוה* [*yahveh*, or *Jehovah*] *shall be*, is called, *he who cometh*, or *is to come*: not ὁ ἐσόμενος, *who is to be*, but with great skill, ὁ ἐρχόμενος, *who is to come*, lest his present *being* be questioned, and to express his coming more clearly. *Who is to be*, in Hebrew יהוה, *coming*; comp. John xvi. 18; and so other languages.

§ 9. The manner of pointing and pronouncing the name יהוה, *Jehovah*, and its original meaning, are much disputed. Some, [because the Jews accounted it too sacred to be uttered, and substituted in its place, *Adonai*, *Lord*, or *Elohim*, *God*, until the true pronounciation was lost, and] because the vowels of *Elohim* or *Adonai* were written in it, introduce other vowels, and, for instance, read it as *Jihveh*.

§ 10. But even if the name יהוה always had the vowels of other names of God, and never its own, attributed to it in our copies, yet it might be read *Jehovah*, as well as *Jihveh*. But many things prove that *Jehovah* must be the reading.

§ 11. The Hebrews were careful never to pronounce this name, except with the greatest reverence; hence where the prefixes required a change of vowels, they very frequently substituted the name *Adonai*, having vowels nearly like *Jehovah*. But wherever יהוה is written, it must evidently be read *Jehovah*.

§ 12. The name יהוה, *Jehovah*, is incomparably and wonderfully

compounded of $\pi\tau$, *Shall be*, and $\mu\eta$, *Being*, and $\mu\eta$, *Was*. This paraphrase of the Divine Name by the three tenses was handed down to the most ancient Greek poets and to the Talmudical writers. Passages are given in Wolf. But the Apocalypse affords the strongest proof.

§ 13. The *second* part of the title, *God*, δ $\theta\epsilon\acute{o}\varsigma$, presents no difficulty. The name $\theta\epsilon\acute{o}\varsigma$, derived from $\theta\epsilon\text{-}\tau\iota\theta\eta\mu\iota$, *I place*, bespeaks the Author of all things. But the *first* part, $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, *the Lord*, requires some mention.

§ 14. [$\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, *Lord*, is derived from $\chi\acute{\upsilon}\rho\omicron\varsigma$, *the chief matter, might, decision. Rost and Palm, etc.*] He who clearly perceives the force of the noun $\chi\acute{\upsilon}\rho\omicron\varsigma$, denoting not only moral authority, but also natural ability and firmness, will readily acknowledge that the noun $\chi\acute{\upsilon}\rho\iota\omicron\varsigma$ is a suitable word to render $\mu\eta$, *Jehovah*, apart from the threefold expression of time; and that it certainly denotes *Him who is*.

§ 15. As often as $\theta\epsilon\acute{o}\varsigma$, *God*, is joined to $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, *Lord*, the latter answers to $\mu\eta$, *Jehovah*; and this holds good here also.

§ 16. Now since *God* is so often named in the Old Testament, and in all instances, these titles only, at most three, *Jehovah, God, Almighty*, are used together, why are there four here in the Apocalypse, $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, *the Lord* being prefixed to the other three?

§ 17. The Apocalypse often expresses a thing in a twofold manner, Hebrew and Greek, as *yea, Amen; Abaddon, Apollyon; Devil, Satan*, etc. The names of enemies are expressed in the twofold idiom; and first the name of the Lord God himself is so expressed.

§ 18. In the Divine title which we are considering, the first and second members are put by themselves in Greek; but the third and fourth members, which have the same meaning as the two former, are only used for this purpose, that they may bring to the memory of the reader the Hebrew $\mu\eta$ $\mu\eta$, *Lord of hosts*. For although the name $\mu\eta$, *Jehovah*, itself might be expressed by Greek letters, yet it never was so expressed among the people of God. The God of *Jews and Gentiles* is described by a Greek and Hebrew name.

§ 19. The first and third members are parallel, each having the force of a proper name; to the first is added δ $\theta\epsilon\acute{o}\varsigma$, *God*; to the third, δ $\pi\alpha\tau\epsilon\rho\alpha\kappa\alpha\tau\omega\rho$, *the Almighty*, each an appellative.

§ 20. Thus far have we considered this passage by itself: now we will compare it with the parallel passages. For here we have *who is, and who was, and who cometh*; and ch. iv. 8, *who was, and who is, and who cometh*; and afterwards, *who is and who was*; and finally, *who is*. See below on ch. xi. 17, xix. 1.

§ 21. When God appeared to Moses in the bush, he called himself

אָדוּחַ, *I will be*. In Exod. iii. 14, he supplies this reason for his name; *I will be that I will be*, as he had said to Moses at the 12th verse of the same chapter, *I will be with thee*. Afterwards he himself expresses the name, commanding Moses to say, אָדוּחַ I WILL BE hath sent me. The Verb אָדוּחַ, *I will be*, becomes a Noun, as אָדוּחַ, *who was* (with the Article).

§ 22. After this Name was proclaimed to Moses, still throughout the same vision, and afterwards through the whole Old Testament, the name אָדוּחַ, *Jehovah* is used. It might have seemed that אָדוּחַ, of the first person, *I will be*, would be suitable where the Lord speaks of himself, and אָדוּחַ, *Jehovah he will be*, of the third person, where angels and men are the speakers. And yet Moses was commanded to say, אָדוּחַ I WILL BE hath sent me; and the Lord also calls himself אָדוּחַ, *Jehovah*; and the name אָדוּחַ, *I will be*, is not afterwards repeated, while the name אָדוּחַ, *Jehovah*, is of constant occurrence. It is plain therefore that the name אָדוּחַ, *Jehovah*, adds to the former name something more than the mere difference between the first and third persons; since first of all the Lord called himself *I will be*, and presently afterwards he began to call himself by the habitual title, *He shall be—Being—He was*.

§ 23. The name אָדוּחַ, *Jehovah*, was used long before the time of Moses, and so mentioned, that we may be sure it was not introduced by Moses from his own habit of language, as in the times of Enoch, Abraham, etc.: Gen. iv. 26, xiii. 4, xiv. 22, xv. 2, 7, etc.

§ 24. Again, it is plain that this revelation was made to Moses, and through Moses to the Israelites, by which revelation the name *Jehovah* became known to them in a new way. I just quoted Exod. iii. 15, a second is to be added, Exod. vi. 8; *I appeared unto Abraham, unto Isaac, and unto Jacob*, אָדוּחַ, *as a God abounding in all good: but by My name Jehovah I was not made known to them*. In which passage the Hebrew prefix אָדוּחַ denotes the aspect under which, like the French *en*, as when they say, *Vivre en Chrétien*. When God appeared to Abraham, he called himself אָדוּחַ, *God Almighty*, Gen. xvii. 1; and thence Isaac and Jacob often called him so. At that time too he was called *Jehovah*, but less commonly. It was not until the time of Moses that he himself ordered that this should be his name forever, and his memorial from generation to generation: Exod. iii. 15. *Then he made for himself an eternal name*, in very truth: Isa. lxiii. 12. See the passage, Exod. xv. 8, and the whole of that song.

§ 25. אָדוּחַ, *Jehovah*, comes from אָדוּחַ, *to be*: and this name of himself may be viewed either absolutely, as *He who is* from eternity to eternity is in himself; or relatively, as he becomes known to his peo-

ple in his character as *He who is*, by accomplishing his promise by the work itself.

• § 26. In the former sense, the name יהוה, *Jehovah*, was used frequently, even in the days of the Patriarchs: but by the other sense, added only in the time of Moses, the Lord made himself known to the Israelites, in the great work of leading them forth from Egypt.

§ 27. By such means he admirably contracted, as it were, the meaning of his name יהוה, so that, just as *God*, although the God of all, yet was no other, and was called no other, and would be called no other, than *the God of Israel*, so יהוה, *Jehovah*, *He who is*, was no other than *He who to Israel is*, or, in other words, who affords and exhibits himself to Israel. He truly said, *I will be to you*, as he afterwards said, *I will not be to you*: Hos. i. 9. In a similar manner, as often as God performed some remarkable work, we read that he or his name was known: Ps. lxxvi. 1; lxxxiii. 18; Isa. lii. 6; Esek. xxxix. 7.

§ 28. Therefore in the time of Moses he called himself, as it were, afresh, אהיה, *I will be*. He does not say, *I will be what I was*, *I will be what I am*; but אהיה אשר אהיה, *I will be what I will be*: where there is implied the declaration of a benefit to be presently bestowed. That is, *I will be* to the Israelites that which I said I would be (in saying to their fathers, *I will be*), and which I ought to be to them, (in the fulfilment of the ancient promise). And thus the meaning of the future prevailed in אהיה, *I will be*, including both a recapitulation of the revelations and promises of God, given to the fathers, and a declaration of the event now to be accomplished, by the bringing the people out of Egypt.

§ 29. The name אהיה, *I will be*, afterwards growing into the name יהוה, *Jehovah*, transmitted at the same time to it the meaning of the future, so that in the very form of the name the future might be obvious, and from thence there might be an advance to the-present with the past.

§ 30. יהוה, *Jehovah*, is the same precisely as $\delta \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma \kappa\alpha\iota \delta \acute{\omega}\nu \kappa\alpha\iota \delta \eta\nu$, *who cometh and who is and who was*. So suitable was the language of the Old Testament. But in the Apocalypse the order is inverted by an elegance in construction which none but the proud will despise; and in ch. iv. 8 he is said to be $\delta \eta\nu \kappa\alpha\iota \delta \acute{\omega}\nu \kappa\alpha\iota \delta \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$, *who was, and who is, and who cometh*, where, in the natural order of time, the four beasts celebrate the praises of the Lord comprehensively, as he has exhibited himself, and does, and will exhibit himself. But here, ch. i. 4, 8, both by the pen of John, and by his own mouth, he is styled, $\delta \acute{\omega}\nu \kappa\alpha\iota \delta \eta\nu \kappa\alpha\iota \delta \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$, *who is and who was and who cometh*: and so by a fresh idiom, but one founded on

the Divine nature itself, the *ὄν, is*, as the chief and radical word, is placed first, with a remarkable prelude and token of that change, by which afterwards both the *ἐρχόμενος, cometh*, and the *ἦν, was*, as in § 20, pass into the *ὄν, is*.

9. [Omit *καὶ, also. Tisch., Alf., Treg.*] *Ἐν τῇ θλίψει, in the tribulation*—[Read, *in the tribulation and* (omitting *ἐν τῇ, in the. So Tisch., Treg.) kingdom and endurance in Jesus. Alf.*] *Tribulation*—This book has most relish for the faithful in tribulation. The Asiatic Church, especially since its most flourishing time under Constantine, too little valued this book. You can scarcely find any trace of the Apocalypse quoted in the doctors of Constantinople: where it is quoted in the works of Chrysostom, this very fact is a proof of interpolation. The African Church, more exposed to the cross, always valued this book very highly. *And in the kingdom and patience*—These are also joined in 2 Tim. ii. 12. *Patience of hope* (1 Thesa. i. 3, i. e., *patient hope*) has rich support in the Apocalypse. The order of the words is worthy of notice: *affliction, and the kingdom, and patience: together* with the first and third of these, the second also is given. [For *Ἰησοῦ Χριστοῦ, of Jesus Christ*, read *ἐν Ἰησοῦ, in Jesus. Tisch., Alf., Treg.*] *Was*—Or rather *came in the isle*. Gr. *ἐγενόμην ἐν τῇ νήσῳ γενέσθαι ἐν Πάτμῳ*, is *to arrive at Rome*, [Eng. Ver., *was in Rome*]. 2 Tim. i. 17. John therefore implies here, that he *had been conveyed to the Isle of Patmos*, and, after his arrival, had heard and seen these things, which he relates. Nor does the past time here used prevent us from thinking that the Apocalypse was written in Patmos: for the ancients, in writing, adapted the tenses of the verbs to the time when the writing was read, not when it was written: Acts xv. 27, *We have sent*. This appears trifling, but remedies great errors. *Which is called*—Some omit this participle [without good reason]. Whether you read it or not, *Patmos*, though near to Asia, was not known to all inhabitants of Asia: therefore John mentions that *Patmos* is an *island*. But *Cyprus*, a well-known island, is simply named, Acts xiii. 4; not called *the island Cyprus*; much less, *the island which is called Cyprus*. *Patmos*—He was there in the time of Domitian and Nerva. Artemon thinks the opinion that John's life lasted until the close of Domitian's reign, or the commencement of Trajan's, is false, and originated in confounding two Johns. But Peter suffered martyrdom under Nero: and John long survived Peter: John xxi. 22. But he wrote the Apocalypse not long before his death. For you cannot say that one part of it was written under Claudius, another under Domitian or Nerva, since it is one *Apocalypse*, one prophecy, one book. Nor is

Epiphanius, who alone of the ancients thinks it was published under Claudius—that is, before the death of Peter under Nero—to be preferred to Irenæus and the rest. The title of the Syriac version is still more recent. But you will ask, Why does John use more *Hebraisms* in the Apocalypse than in the Gospel? At the time of his writing the Apocalypse had he not yet at length become accustomed to the Greek language? For he wrote the Gospel before the destruction of Jerusalem, but the Apocalypse after. But in fact the whole style of John, and especially in the prophetic parts, takes its form, not from habit, but from *Divine dictation*, the resources of which are boundless. [Omit (the second) *δὲ*, for, also the word *Χριστοῦ*, *Christ. Tisch., Alf., Treg.*]

10. *I was*—Gr. *ἔγενόμην*, not merely *I was*, but *I became. Alf.]* A sentence of three members: I John *was—was—and heard*: ver. 9, 10. *On the Lord's day*—That there is a *day* which is the *Lord's day*, and is so called, is plain even from this passage: moreover, that the Lord's day is that day which was called by the Gentiles Sunday, which is the first day of every week, and which is opposed to the Sabbath, the seventh day of the week, is clear from the universal testimony of Christian antiquity. We may also learn the reason of this title from the Scriptures of the New Testament. Many seek the origin of the title in the fact of the Lord's Resurrection on that day. This indeed is true, but was not the principal or the only reason. The days of the Lord's Nativity, Baptism, Transfiguration, Cross, Resurrection, Ascension, and Coming in glory, are all remarkable. Which of these is, in the highest sense, the Lord's day? The Lord's Supper is the supper of the Lord: the Lord's day is the day of our Lord Jesus Christ; under which name the style of the apostle denotes the one day of his coming, which also is spoken of absolutely as *the day*, or *that day*. The view of the ancient Christians does not conflict with this; a view of which *Jerome* says, on the words, *at midnight*, etc., Matt. xxv: "Let us say something which perhaps may be useful to the reader. There is a tradition of the Jews, that Christ will come at midnight, as in Egypt, when the passover was celebrated, and the destroying angel came, and the Lord passed over the tents: the door-posts of our foreheads, too, have been consecrated with the blood of the Lamb. Whence I suppose also that the apostolical tradition has continued, that on the eve of the passover it is not permitted to dismiss the people before midnight, expecting the coming of Christ: and when that time shall have passed, they are confident of security, and all keep the festival." The Lord was expected on every Lord's day, although the solemn expectation of his Coming was

especially common before the Paschal Lord's day. The seventh day is a memorial of the creation: the first day is a memorial of the consummation. The former is the day of Jehovah: the latter, the day of the Lord. Undoubtedly, whoever perceives beforehand in his mind, that the first day of the week is called the Lord's day, because that is the day of the Lord's coming, he then, and not till then, perceives with what remarkable propriety it happened to John, that he should, on the Lord's day, both see and describe the Lord as coming.

I once thought that the vision which Ezekiel relates from ch. xl., was on the Sabbath, and that that Sabbath day might be compared with the Lord's day mentioned here; but I now give up that idea. The Lord's day opens another inquiry. Irenæus, a writer of the same age, nearly affirms that the Apocalypse was seen *Πρὸς τῶν τέλει*, at the end of the reign of Domitian. But Domitian was slain in the 96th year, A.D., on the 18th Sept., on the Lord's day: and since Irenæus thus accurately marks the time of the vision by the well-known death of the persecutor, it will be most safe to depart as little as possible from the very day. But what if that *Lord's day* in that year was the 3d of April, that is, the paschal feast, or the 19th of June, or the 18th of September itself? I fix nothing: I follow the footsteps of Irenæus. At least, the fact that the Apocalypse was given before the death of Domitian supplies another observation. Apollonius of Tyana was addressing the people at *Ephesus*, and in the middle of his speech he exclaimed, *Strike the tyrant*; and again, *Be of good courage, the tyrant is slain*. And on that day, and at that hour, Domitian was slain at Rome. Whether Apollonius had been aware of the conspiracy against Domitian, or learned from some other source what would occur, the Apocalypse at the same time supplied the Ephesians with a much greater indication of future events, to check the followers of Apollonius, and vindicate the glory of Jesus Christ. [Transpose to read *ἤκουσα φωνὴν ὀπίσω μου*. Tisch., *Alf.*, (not *Treg.*) Render, *a voice great as of a trumpet*]. *I heard behind me*—John's face had been turned towards the east; and in like manner the Lord, while he appears to him, directed his face to the east, towards Asia, whither the writing was to be sent.

11. *Saying*—[Gr. *λεγούσης*, i. e., *trumpet, saying*]. John often construes words as in Hebrew, with others nearer, though agreeing in sense with those more distant. He would say, *voice, saying*, instead of which he says, *trumpet, saying*. *Saying, what thou seest*—Some prefix *Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος καὶ*, *I am the Alpha and the Omega, the first and the last, and*. [These words

are properly omitted by *Tisch.*, *Alf.*, *Treg.*, etc.] It often occurs, that not until after the beginning of a vision, he who appears declares who he is: Exod. iii. 6. But in the present instance that impressive summary, *What thou seest*, taken with John's sight of it, was of itself equivalent to all titles; while in ver. 17, just after, the express title followed. And from this very fountain are drawn the repeated titles which occur in ch. ii. and iii. On the whole, on a review of the verses 8, 17, these words appear to be an addition of copyists, and not to have been omitted as superfluous in ver. 11. Learned men in general, at the present day, are not very ready to deem anything superfluous, and most copyists were of the same opinion. Such passages are more safely decided by authorities than by arguments: and here the *Latin* version has special weight, wherever competent Greek witnesses, however few, prove that it is not affected by its peculiar blemishes. Would that all would keep this closely in mind; it would be a short way to remove many doubts. The great antiquity of the *Latin* is confirmed by the remarkable agreement of the *Latin* Fathers with the text of the translator. That age was without numerous additions, which after times gradually introduced here, as in other places. *In a book*—To this *book*, which has such an origin, and to the others of which the body of Holy Scripture is composed, who gives as much weight as is due them, preferring them to the host of other books? Eccles. xii. 12. [Omit ταῖς ἐν Ἀσίᾳ, which are in *Asia*. *Tisch.*, *Alf.*, *Treg.*]

12. *To see the voice*—To see Him, to whom the voice belonged; or, an *Oratio Semiduplex* [See *Appendix*].

13. [Omit ἐπτά, seven. *Tisch.*, *Treg.* *Alf.*, brackets it.] *Bowing to the feet*—Gr. ποδήρη. Heb. הַרְבֵּה, Septuagint ποδήρης, of Aaron's garments.

14. *His head and his hairs*—*Hendiadys*, i. e., the hair of his head. So John saw it.

15. [*Beng.* reads πεπυρωμένῳ, as if it burned, i. e., not the feet, but the brass, but the common reading is right. *Tisch.*, *Alf.*, *Treg.*] Χαλκός, brass; λίβανος, incense: χαλκολίβανος, a species of brass, like incense. Bochart explains it as *white brass*. Comp. Dan. x. 6, on *shining brass*. Hesychius says, "The Cretans mean by it what is all brass, shining all over."

17. [*As dead*—Great contrition of nature usually precedes a large bestowing of spiritual gifts. *I. G.* But the impression here is simply terror. *Düst.*, *Alf.* Omit μοι, unto me. *Tisch.*, *Alf.*, *Treg.*] *The first and the last*—A most glorious title. In Hebrew אֲשֶׁן אֶחָד, Isa. xlv. 6, xlviii. 12; where the Septuagint renders it, *I am the*

first and I am after these things; beside me there is no God: and again, I am the first and I am forever. In both passages the translators appeared to have considered the word *ἔσχατος*, *last*, as insufficient to express the dignity of the speaker, and yet in fact it answered admirably to the Hebrew, comp. Isa. xli. 4. Messiah speaks of himself. Comp. ch. xlviii. 16. Hence in the Apocalypse the Lord Jesus applies this description to himself, and explains it by the following words. Let the Form be observed:

<i>I am the First</i>	<i>and the Last:</i>
<i>and Living</i>	<i>and became dead, and</i>
<i>behold I am alive, etc.</i>	

The immediate construction, *The first and the Last*, declares that his Life, by the brief intervention of death, was *so* interrupted, that it ought not to be considered as interrupted at all. *Artemon* interprets *the First and the Last* as *the most excellent and the most abject*, p. 248; but if this were the meaning, the order would require to be inverted, and written, *The Last and the First*. It is plainly a title of Divine glory, *the First and the Last*, in Isaiah; where *Artemon* in vain endeavors so to bend the same title, that it may denote *the Beginning and the End*.

18. *Became* [Eng. Ver., *was*] *dead*—He might have said, *ἀπέθανον*, *I died*: but with singular elegance it is *ἐγενόμην νεκρός*, *I became dead*, to denote the difference of times, and of the events in them. *For evermore*—This form, and the word *ἀμήν*, *amen*, are of very frequent use in Doxologies. Hence the copyists readily completed the form, hereby adding this word *amen*, though there is no Doxology.

19. [Add *οὖν*, *therefore*, after *γράφου*, *write*. *Tisch.*, *Alf.*, *Treg.* *And what things they are*—That is, *signify*. So ver. 20. *The signification* is a prominent thought here. *De W.*, etc.]

20. [Also omit *ἃ εἶδες*, WHICH THOU SAWEST, (after *candlesticks*). *Tisch.*, *Alf.*, *Treg.*]

CHAPTER II.

1. [In his latter days *Bengel* strongly recommended to those about him careful meditation in these Epistles to the churches. He said, *Scarce any thing is so fitted to affect and purify us. Hengst.*] *To*

the angel—The occasion for these seven epistles is very important. When the people were about to receive the law at Sinai, they were first purified: the same people, when the kingdom of God was at hand, were prepared for it by repentance, under the ministry of John the Baptist; and now the Christian Church is furnished with these epistles, in order that they may worthily receive so great a Revelation (just as the writer himself had previously been prepared by his banishment and alarm to receive it). For the object is, that the Church, putting away from the midst of herself evil men, after due admonition, and evil things, may be prepared with her posterity rightly to embrace and preserve this most precious deposit, this Revelation of such great moment, which the heavenly beings themselves honor with such profound adorations, and also to behold great events, to receive the most abundant enjoyments, and to avoid woes; the epistles themselves being interspersed with glowing sparks from the remaining part of the Revelation, and those most fitted to arouse the attention and prepare the way to understand what is revealed; and the renovation of the Church by repentance, as is befitting, is placed before the sight of the rainbow, ch. iv. 3. Whoever therefore wishes to hear the Apocalypse properly, ought to observe the admonitions of these seven epistles;* for then he will learn, from the pattern they afford, how the Apocalypse is to be applied to all men and all ages. Some have attempted to show that the seven epistles, comprised in ch. ii. and iii., refer to seven periods of the Church, part of them retaining their historical sense, part (which is worse) setting it aside. The celebrated *Lange*, preserving the historical sense, extends the prophetic sense from the time of John to the destruction of the whore and the beast. But the application of the seven epistles to seven periods is the work of human subtilty. The epistles obviously were designed at the time for the seven churches in Asia, and especially to their angels: and whether at that time, when the book was sent from Patmos to Asia, other churches were to be compared with these seven, or not, the subordination of these churches under *John* is here considered; and from this, all hearers, of all places and times, whether good, bad, or mixed, ought to apply to themselves the things which equally concern them. Each address to the angel of the church ends with a promise, given to him that overcometh. [For *Ἐφεσίνης*, of *Ephesus*, read ἐν *Ἐφέσω*, in (at) *Ephesus*. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] At *Ephe-*

* I remember that, just at the last hours of his pilgrimage (1752) my sainted parent earnestly commended to his family the frequent reading and study of the Epistles in the Apocalypse; adding as the reason: There is scarce anything that can press to the depths of one's nature with such purifying power. *E. B.*

sus—In that city Timothy labored a long time, and died shortly after the giving of the Apocalypse. *Polycrates*, a bishop of Ephesus, described the martyrdom of Timothy: but the busy Greeks of later times have interpolated this writing, as many others, yet, the principal facts remain, and are preserved from interpolation in the more simple copies. This *Polycrates* therefore, (quoted by Usher,) says, that the festival of the *Catagogia* celebrated by the unbelievers at Ephesus, took place on the 22d day of January; and on the third day afterwards they put Timothy to death, Nerva being Emperor. Now the 22d and 24th of January occurred in Nerva's reign, only in the year 97, when he reigned alone, and in 98, when he reigned together with Trajan. He died soon afterwards, on the 27th of January. Therefore also the Apocalypse had been sent to Ephesus a short time only before the death of Timothy. I do not, however, think that he is the person aimed at in the address of the Apocalypse. Timothy was an Evangelist, not an angel of one church; and, if at the close of his life he could *have declined from his first love*, he too would assuredly have been admonished of his approaching death, as we may believe, no less than the angel of the church at Smyrna.

2. *I know*—This word, *οἶδα*, *I know*, occurs seven times:

I know thy works, ch. iii. 1, 8, 15. *I know where thou dwellest*, ch. ii. 13.

I know thy tribulation: ch. ii. 9. *I know thy love*: ch. ii. 19.

[Omit *σου, thy*, with *κόπον, labor*. *Tisch., Alf., Treg.*] *And how—Kai, and* was omitted by some, but erroneously. For *endurance* and *sternness against the evil* are different virtues, [though they are united in this Man. *Tried*—This church president must have had a remarkable power of discernment. *V. G.*] *Apostles*—In this passage false apostles are repulsed: false Jews, ver. 9; those given up to Heathenism, ver. 13 and 14.

3. [Read *καὶ ὑπομονὴν ἔχεις, καὶ ἐβόστας διὰ τὸ ὄνομα μου, καὶ οὐ χεοπιπύκας*, and *hast patience, and hast borne for my name's sake, and hast not labored* (been weary). *Tisch., Alf., Treg.* So *Beng.*] *Hast not labored*—Gr. *χοπιῶν*, used for *χάμνευ*, *to be weary*: Matt. xi. 28, 1 Cor. iv. 12; also John iv. 6. Here is an *Antanaclassis* [double sense, as of *labor*], praised by Wolf: *I know thy labor; and yet thou dost not labor*, that is, thou art not wearied with labor.

5. [*Remember*—Such remembrance is of great advantage. *V. G.*] *Or else*—Gr. *εἰ δὲ μὴ*, *but if not*. This is spoken absolutely without a verb, ver. 16; *ἐὰν μὴ*, *except*, with a verb, presently in this verse, and ver. 22, ch. iii. 8, 20. [Omit the word *ταχὺ*, *quickly*. *Tisch.,*

Alf. So *Beng.* *Treg.* brackets it]. *Come—remove*—The coming of the Lord was about to take place at *one* time; and the *announcement* of his coming was first made at Ephesus, etc., lastly at Laodicea. [In these announcements it is represented as nearer and nearer: ver. 16, 25, ch. iii. 3, 11, 20. *Not. Crit.*] The verb *ἔρχομαι*, *I come* (*Eng. Ver.*, *I will come*), is used so constantly in the present, that it remains so even when followed by a future: so ver. 16. See also John xiv. 3. The angel ought to effect much, on account of his close connection with his own church.

7. *An ear*—The singular is the more remarkable, because the plural is more usual. *Πιστις, ὡρα ψυχῆς*, *Faith is the ears of the soul*, says Clement of Alexandria; although in the Hebrew the singular is often used. *To the churches*—[*Beng.* would render, *by the churches*: but incorrectly]. *To him that overcometh*—The seven promises have a varied construction in the Greek. In the last four, *ὁ νικῶν*, *He that overcometh*, is marked with greater emphasis, just as if it had the distinctive Hebrew accent; in the first three, there is a closer connection between the phrase, *He that overcometh* and the following verb. [Read, *In the paradise* (omitting *μέσῳ*, *in the midst of.*) *Tisch.*, *Alf.*, *Treg.* Also add to *θεοῦ* the word *μου*, *Tisch.*, *Alf.* (*Treg.* in margin). Read, *of my God*. So *Beng.*] *Ἐν τῷ παραδείσῳ*—The Sept., Gen. ii. 9, has *ἐν μέσῳ τοῦ παραδείσου*, *in the midst of the paradise*, where comp. Gen. iii. 3. The *ἐν μέσῳ*, *in the midst*, is used with great propriety, because the rest of the trees were in the garden, but not in the midst of the garden. In this passage, according to the best copies, the tree of life is simply said to be *in the paradise of God*: nor is any other tree mentioned except the tree of life. The tree of life, indeed, is *in the midst* of the street of Jerusalem: ch. xxii. 2. From that passage, or from Genesis, some have here written, *ἐν μέσῳ*, *in the midst of*.

9. [Omit *τὰ ἔργα καὶ*, *works and.* *Tisch.*, *Alf.*, *Treg.*]

10. [*Tisch.* adds after *ἰδοὺ*, *behold*, *δὴ*, *now* (*for certain*; *Alf.*, who brackets it). *Treg.* omits it]. *To cast*—Understand *some one*, or rather, *some persons*.

11. *Second death*—Gr. *τοῦ θανάτου τοῦ δευτέρου*. The Chaldee Paraphrase has the same phrase. *כּוּמַת תּוּמַת*, Deut. xxxiii. 6; Isa. xxii. 14. [Comp. Apoc. xx. 6. *V. G.*]

13. [Omit *τὰ ἔργα καὶ*, *thy works and.* *Tisch.*, *Alf.*, *Treg.*] *Πιστων*—To this the cognate word *πιστός*, presently afterwards answers. [The reading here is doubtful. *Tisch.* reads, *ἐν ταῖς ἡμέραις, αἱς—ὁ πιστός μου*, (*Alf.* brackets: *Treg.* omits *αἱς* and *μου*), *in the days in which Antipas, my witness, my faithful one*. But the shorter read-

ing is better. Render, *in the days of Antipas, my witness, my faithful one.* *Alf.*] *In which Antipas*—That is, *did not deny*: The Menologia say, that Antipas was slain under Domitian; the Martyrologia, that he was cast into a heated brazen bull.

14. [*Tisch.* omits *δτι*, because. *Treg.*, *Alf.* bracket it]. *Balac*—Gr. *τῷ Βαλάκ*. [So *Tisch.* *Alf.*, *Treg.* The received text has, *τὸν Βαλάκ*. But the sense is the same, the dative being a Hebraism. *Alf.*, etc. *Beng.*'s explanation is wrong]. The Dative of advantage [he taught *for* Balak, that is, in his interest]; a construction very frequent, Num. xxii., xxiii. Comp. Josephus l. 4, Ant. ch. vi. § 6. For Balaam did not teach Balak, but he taught the people of Balak, for the sake of Balak, by whom Balaam had been hired. See Num. xxiv. 14, xxv. 1, 2, xxxi. 8, 16.

15. [For *ὃ μισῶ*, which thing I hate, read *ὁμοίως*, in like manner. *Tisch.*, *Alf.*, *Treg.* So *Beng.*, but erroneously connecting it with the next verse].

16. [Read, *μετανόησον οὖν*, repent therefore. *Tisch.*, *Alf.* (*Treg.* in brackets). So *Beng.*]

17. [Omit *φαγεῖν ἀπό*, to eat. *Tisch.*, *Alf.*, *Treg.*] *A white stone*, etc.—The ancients used to write many things on stones, especially votes. Petit shows that *the white stone* was a ticket for food (*σικτήσεως*), and refers to that custom here. But in this place, *the white stone with the new name* is a reward of itself, and therefore it is placed after the hidden manna.

19. [Transpose to read, *faith and service.* *Tisch.*, *Alf.*, *Treg.*] *The last more than the first*, Gr. *τὰ ἔσχατα πλείονα τῶν πρώτων*—Compare the similar expression, *τὸ ἔσχατον ὑπὲρ τὸ πρῶτον*, *the last above the first*, Sept., Ruth iii. 10. On the other hand, *τὰ ἔσχατα χείρονα τῶν πρώτων*, *the last worse than the first*, Matt. xii. 45. [Omit *καὶ*, and (before *τὰ ἔσχατα*, the last). *Tisch.*, *Alf.*, *Treg.* Read, *and thy patience, and thy last works to be more*, etc.]

20. [Omit *ὀλίγα*, a few things. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] In such places the shorter reading is almost always genuine. In the 19th verse the comparative *πλείονα*, more, sets the last works above the first, but is not opposed to *ὀλίγα*, a few. The Lord had neither many nor few things against the angel at Thyatira, but that one thing only which is expressly mentioned, as against the angel of the church at Ephesus, ch. ii. 4, where Andreas writes that *ἐν*, one thing, only is blamed. Hence the declarations to these two are more gentle than to the angel of the church at Pergamos, against whom the Lord had a few things. [Also read, *καὶ διδάσκει καὶ πλανᾷ*, and teacheth and seduceth (my servants to commit, etc.) *Tisch.*, *Alf.*, *Treg.* So

Beng.] *And teacheth*, etc.—The meaning of this too is obvious. For first the verb ἀγίημι, *let (suffer)*, is also put absolutely in Matt. iii. 15; next, the object is here subjoined: *thou permittest that woman*, namely, to teach, *and she does actually teach*, etc. So ch. xi. 3, *I will give to My two witnesses that they prophesy, and they shall prophesy*. Comp. also xiii. 16. Read, ἡ λέγουσα, *she who calleth*, for τὴν λέγουσαν, *her who calleth*. But *woman*, Gr. τὴν γυναῖκα—Many long ago read, τὴν γυναῖκα σου, *thy wife*. [So *Alf.*, *Tisch.* Not *Treg.*] Certainly she had a *husband*, for she had *adulterers*, ver. 22. He writes elegantly, *woman for thy wife*: either because such an elipsis is common, Acts vii. 20, or because he is speaking of an adulteress: comp. John iv. 18; Acts xxiv. 24: and *the woman Jezebel*; though the very name of *Jezebel* would indicate a woman: for she usurped the office of *teaching*, unbecoming a woman.

21. [Read ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς, *to repent, and she will not repent of her fornication*. *Tisch.*, *Alf.*, *Treg.*]

22. [For αὐτῶν, *their*, read αὐτῆς, *her*. *Tisch.*, *Alf.*, *Treg.*]

23. *Kill—with death*—Ἀποκτενῶ ἐν θανάτῳ. So Ezek. xxxiii.

27. Sept., θανάτῳ ἀποκτενῶ, *kill with death*.

24. [Omit καὶ, *and*, after λέγω, *say*. *Tisch.*, *Alf.*, *Treg.* Render, *To you I say, the rest that are*, etc.] Not known, Gr. οὐκ ἔγνωσαν—They were not *Gnostics*. *Depths*, Gr. τὰ βῆθηα—In Dan. ii. 22, it is used in a good sense, αὐτὸς ἀποκαλύπτει βυθία καὶ ἀπόκρυφα, *he revealeth depths and secrets*. [For βυθῶν, *will put*, read βῆθηα, *put*. *Tisch.*, *Alf.*, *Treg.*]

25. *Till I come*, Gr. ἀχρὶς οὗ ἂν ἴξω—*Hxw*, in the present involves the preterite [*I am come*, i. e., *have come*]. So the future, ἴξω, *will come, will be present*, ch. iii. 3, expresses greater nearness than the present ἐρχομαι, *I come*, itself, when taken alone. Comp. John viii. 42, ii. 4, iv. 47; 1 John v. 20; Luke xv. 27; Mark viii. 3, note. So the Sept. often; Num xxiii. 1 (or ch. xxii. 36); Deut. xxxiii. 2; Jos. xxiii. 14, 15; Judg. xvi. 2; 1 Sam. xvi. 2, xxix. 6, 10; 2 Sam. iii. 23. Eccl. v. 14 is a remarkable instance.

26. *He that—to him*, Gr. ὁ νεκρῶν—ὄσω αὐτῶν—What sounds irregular in Greek, will sound well when cast in a Hebrew mould. See instances, ch. vi. 8, vii. 2, ix. 12 (where the feminine is put for the neuter), 14, xx. 8. Comp. Ps. xi. 4; and so Ps. lvii. 5, ciii. 15. *Over the nations*, Gr. ἐπὶ τῶν ἐθνῶν—Ps. ii. 8, 9, comp. Sept.

27. *Rule*, Gr. ποιμανεῖ—In the Hebrew it is פָּרַץ, *Thou shalt break in pieces*, Ps. ii. 9, from פָּרַץ, *he broke in pieces*, the verb of cognate meaning following, פָּרַץ, *Thou shalt scatter them*, Sept., סִוּ-

τριφεις αὐτούς. The Sept. have rendered it ποιμανεῖς, *shalt shepherd*, Heb. טָרַן. The Apocalypse, not through imitation of the Septuagint translators, but on its own authority, uses that word, which is peculiarly appropriate. And elsewhere, in referring to ancient prophecy, it most befittingly preserves the peculiarity of the Hebrew text: ch. vi. 16, vii. 17, xi. 4. [*From My Father*—While on earth, Jesus oftener said, *My Father in heaven*; but here, *My Father*; for he is himself in heaven, with the Father. *V. G.*]

CHAPTER III.

1. [*A name*—Which does not bring to pass the fact. *V. G.*]
2. [For μέλλει, *are ready* (about), read ἐμελλον, *were about*. *Tisch., Alf., Treg.* So *Beng.*]
3. *How*—Regard to his former *character* ought to defend him of Sardis, that the future hour, *whatever* it be, may not be calamitous to him.
4. [Prefix to this verse ἄλλὰ, *but*. Also omit καὶ, *even*. *Tisch., Alf., Treg.*]
7. *Key*, Gr κλειῖν—Hence the plural, κλειῖς, *keys*, ch. i. 18. [For οὐδεὶς κλειεῖ, οὐδεὶς ἀνοίγει, *no man shutteth, no man openeth*, read οὐδεὶς κλεισει—οὐδεὶς ἀνοιζει, *no man shall shut, no man shall open*. *Tisch., Alf.* (*Treg.* only makes the former change)].
8. [For καὶ, *and* (before οὐδεὶς, *no man*), read ἣν, *which*. *Tisch., Alf., Treg.*]
9. *I will make*, etc.—Gr. ποιήσω αὐτούς, ἵνα, *I will make them, that they come*. The same construction occurs, ch. xiii. 12, 16.
10. [*Thee*—A most gracious exception in so great temptation. *V. G.*]
11. [Omit ἰδοῦ, *behold*. *Tisch., Alf., Treg.*]
14. [*Beginning*—Prov. viii. 22; Col. i. 18. *V. G.* For Λαοδικέων, *of the Laodiceans*, read ἐν Λαοδικείῳ, *in Laodicea*. *Tisch., Alf., Beng.*]
16. *I shall spue*, Gr. μέλλω σέ ἐμέσαι—A milder form than ἐμέσω σέ, *will spue thee*. [He refers to his denial of them before his Father, if they remain so: Ps. xvi. 4. *V. G.*]

17. *Because*, Gr. *ὅτι*—Connected not with the preceding words, in which *ὅτι*, *because*, is expressed: but with the following words, as is evident. So ch. xviii. 7.

18. *Counsel*—But if the Superior Being ignores his power a little while, that very fact may mark a mind the more estranged, as if the servant is rebuked by his Lord, and the Lord says, *I advise you to take heed to yourself*. We give advice to *friends* also, but not while we rebuke them. *Shame*, Gr. *ἡ αἰσχύνη*—Sometimes in Sept. for Heb. *נָדָר*, *nakedness*. [Read *ἐγγρῖσαι*, to anoint, for *ἐγγρῖσιν*, anoint. *Tisch.*, *Alf.*, *Treg.* So *Beng.*. Render, and *collyrium* (eye-salve) to anoint thine eyes]. *Eye-salve*, Gr. *κολλούριον*—Namely *ἀγορᾶσαι*, to buy, for the purpose of anointing. [This is the last thing. Riches with clothing come first. *V. G.*] Celsus speaks at large on *eye-salves*.

19. *Love*, Gr. *φιλῶ*—The Philadelphian, He (ver. 9) *ἀγάπησε*, loved with esteem: the Laodicean, He *φιλεῖ*, loves with favor. The former, with his judgment: the latter, with grace. Comp. John xxi. 15, note. In each passage the former word implies more than the latter. In John, the spiritual relationship is worth more than Peter's judgment. Here, in the Apocalypse, it is a more blessed thing to be esteemed in the Lord's judgment, than to be chastised through simple grace.

20. [*Tisch.* (not *Treg.* *Alf.* in brackets) adds *καὶ*, and (which is superfluous in the sense, *Alf.*) before *εἰσελεύσομαι*, *I will come in*.

CHAPTER IV.

1. *After this*—Here the interpretations divide into two paths. For the question arises, Did the event of *the seals* begin immediately after the book was *written*, or is it still altogether *future*? Lange, and others, affirm the latter; but the former is shown clearly enough by the very particle, *after this*, repeated here. The first *after this* introduces the vision, the second, what followed. *After this*, that is, after those things, *which ARE*, which relate to the seven churches and their angels, *must come to pass* the things, which the Lord will now show. The past and present and future, ch. i. 19 (from which verse

the expression, *after these things*, is here repeated), comprise *the whole* book which follows: and, as the past and the present are so joined together, that the present, in ver. 11, *what thou seest*, passes into the past, *which thou sawest*, ver. 20; and again the past, *which thou sawest*, into the present, *are, are*, in the same verse; so the present and the future join immediately, without any hiatus, and the connection between the past and the present is only subservient to the connection between the present and the future. Not only is there no trace of delay from the age of John until the last times, but delay is even openly excluded. Future things, the *quick approach* of which is evidently declared, ch. i. 1, xxii. 6, are closely connected with the present by the expression, *after this*. I thus arrange the chapters.

CHAP. I. II. III. contain the Preparation.

IV. V. the Proposition.

VI.—IX. are fulfilled, as the exposition, without any violence, shows.

X.—XIV. have been some time in course of fulfilment, as is proved by satisfactory arguments.

XV.—XIX. contain events to take place shortly.

XX.—XXII. relate to more distant ones.

2. [Omit the first *καὶ*, and. *Tisch., Alf., Treg.*] *In heaven*—Thus the heavenly court is described. The constant allusions of the Apocalypse to things in heaven, the temple, throne, assembly, altar, ark of the covenant, may not inappropriately be illustrated from the writings of the ancient Hebrews.

3. *A jasper*—While the Sardine stone is fiery, and looks like blood, the Jasper is of a WHITISH red. *Lampe* on this passage.

4. [*The Elders*—The well-known ones. *Alf.* Omit *ἐδόν*, *I saw.* *Tisch., Alf., Treg.*] There are twenty-four thrones, and as many elders; and each elder has his separate throne. The elders (comp. Heb. xi. 2), twenty-four in number, seem to be individuals, the most excellent of the human race; for instance, *Adam, Seth, Enos, Kenan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Selah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, Isaac, Jacob, Abel, Japhet, (Melchisedek, Job)*. [Omit *ἔσχον*, *they had.* *Tisch., Alf., Treg.*]

5. *Lightnings and voices and thunderings*—[So *Tisch., Alf., Treg.*, etc. Common text has *thunderings and voices*, without good authority]. Ch. viii. 5. Comp. xi. 19, and the emphatic addition (*Epitasis*) in ch. xvi. 18, 21. *Seven lamps*—The Holy Spirit, economically, as plural חכמות, *Wisdom.* *Wisdoms*—The text explains itself. See ch. v. 6.

6. [Read $\acute{\omega}\varsigma$ $\theta\acute{\alpha}\lambda\lambda\alpha\sigma\sigma\alpha$, *as a sea*, etc. *Tisch., Alf., Treg.* So *Beng.*] *As a sea of glass*—The force of the particle $\acute{\omega}\varsigma$, *as*, falls rather on *of glass*, than on *sea*; and the word, *sea*, is here used somewhat more literally than *of glass*. For he speaks of a Deep, both *fluid* and *transparent*, though not flowing, but standing still. Comp. ch. xv. 2, where both expressions, *as a sea of glass*, and *a sea of glass*, are used, in the same sense, as I think. Vitringa departs too far from the meaning of *sea*, when he explains it to be a *street* or *pavement*. *Beasts*—Gr. $\zeta\acute{\omega}\alpha$, *living creatures*. There is a wide difference between $\zeta\acute{\omega}\omicron\nu$, *living creature*, and $\theta\eta\rho\iota\omicron\nu$, *wild beast*. Sept., *Wisd.* vii. 20. These four beasts are living *emblems* and ornaments of the throne, of a nearer admission than the twenty-four Elders. Refer to their confession, ch. v. 9, which shows that they are often spoken of in most close connection with the throne, as if parts inserted into it. [*Four*—Four is the number of *terrestrial extension*. The *four living beings* are the celestial symbols of creation. Comp. ch. vii. 1, ix. 13, etc., xx. 8, etc. *Alf.*]

7. *Calf*—Gr. $\mu\acute{\omicron}\sigma\chi\omega$. The Sept. renders the Hebrew בקר, *beef*, (ox or cow), and פר, *bullock*, and שור, *ox* or *bullock*, all by this word. [For $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$, *a man*, read $\alpha\nu\theta\rho\omega\pi\omicron\upsilon$, *of a man*. *Tisch., Alf., Treg.*]

8. *Holy, holy, holy*—Some copyists wrote this nine times, after the liturgical custom of the Greeks; but John, as Isaiah, wrote it three times. And in John the four beasts raise this cry to him that sits upon the throne, that is, the Father, from whose right hand the Lamb, that is, Christ, takes the book which is sealed with seven seals. The Τρισάγιον , (*Three-times holy*), as the Greeks term it, occurs also in Psalm xcix., where, on the announcement of Majesty to be displayed, Justice now being displayed, and Mercy before displayed, there resound three addresses on the *Holiness*. And, like that offering of praise, this one in the text also points out its own meaning in itself:

Holy, He who was:

Holy, He who is:

Holy, He who is to come.

He showed himself one to be worshiped as holy, in the creation of all things: He shows himself holy in governing all things: He will show himself holy in the consummation of all things. *From Him, and through Him, and to Him are all things: to Him be glory forever.*

In a similar hymn, Isa. vi. 3, there is added, *THE EARTH is full of His glory*. But in the Apocalypse this is deferred, until the glory of *THE LORD* fills *the earth*, on the destruction of his enemies. See ch. v. 10, xi. 16, 17, 18, xix. 2. From these passages, we gather,

that the four beasts are more occupied, while the action is in heaven; the elders, while it is extended to the earth.

9, 10. *Give—fall*—Greek, *shall give, shall fall*. Each future expresses a simultaneous act of glorification on the part of the beasts and of the elders: and, at the same time, it has a frequentative force: *As often as the beasts give glory, immediately the elders fall*.

11. *Pleasure [will]*—Gr. *θέλημα*. Heb. *נצח*, a free and gracious will. [For *εἶσι*, *they are*, read *ἦσαν*, *they were*. Tisch., Alf., Treg.] *They were created*, that is, they abide. Similar expressions are, *he shall be blessed*, i. e., continue blessed, Gen. xxvii. 38; *I have written*, i. e., I do not change it, John xix. 22; *is tamed*, i. e., permits itself to be tamed, James iii. 7; *shall be changed*, i. e., shall undergo a change, and continue changed, Heb. i. 12. [Creation is the foundation of all the other works of GOD, and therefore it is the ground also of all thanksgiving from his creatures. V. G.]

CHAPTER V.

1. *A book*—There were not seven books, but one sealed with seven seals. *With seven seals*—This prophecy abounds in *sevens*, of which four are described at great length; the seven angels of the churches; the seven seals of the sealed book; the seven angels with trumpets; the seven angels with vials. The churches are a model, to which the General Church of all climes and ages, together with its teachers and pastors, ought to be conformed. The seals represent all power in earth and in heaven, given to the Lamb. By the trumpets the kingdom of the world is violently shaken, so that it at last becomes the kingdom of the Lord and of his Christ. By the vials the beasts and whatever is connected with it are crushed. We ought always to keep before our eyes this Summary. Thus the whole of the Apocalypse runs on in its own natural order. The division of these sevens into four and three, will be explained below.

2. *Strong*—Ps. ciii. 20.

4. *Wept*—By an excellent example, John offers himself as an eager and teachable learner of the Apocalypse. Comp. ch. x. 10, xvii. 1, xxi. 9, xxii. 8. They are far from perceiving John's mean-

ing, here at least, who seek anything rather than the argument of this book opened by the Lamb, and who think themselves indulgent, if they pardon others who seek it. The very things which even angels had desired to look into during the Divine silence, now, after they have been brought to light and shine forth in the word of prophecy, though they ought to be known and admired to the glory of God, are despised by wayfaring men as trifling and useless. *Much*—So Luke vii. 47. *Open*—In ver. 1, John *saw* the book; in ver. 4, he says that the book could not *be seen*. The word *see* (*look upon*) itself implies, *read*. The language is more royal and appropriate to the majesty of the Lamb, when the word *read* is omitted. [Omit *καὶ ἀναγνῶναι*, and *read*. *Tisch.*, *Alf.* *Treg.* So *Beng.*]

5. *One*—No doubt one of those who rose with Christ, and ascended into heaven: Matt. xxvii. 52. *It appears to be the patriarch Jacob, because the name of lion given to Christ is from his prophecy: Gen. xlix. 9. Gerhard, etc.* [For *ἀνοίξαι*, to *open*, *Tisch.*, reads *δ ἀνοίγων*, *he that openeth*, (not *Alf.*, *Treg.*) All editors omit *λύσαι*, to *loose*].

6. [Omit *καὶ ἰδοὺ*, and *lo*. *Tisch.*, *Alf.*, *Treg.*] *Lamb*—Gr. *ἀρνίον*. *Ἄρνός*, *Lamb*, is used absolutely, John i. 29; 1 Pet. i. 19: here *ἀρνίον*, is used, with reference to the flock about to follow him. *Ἄρνιον*, a *young lamb*; as it suggests the *male*, it properly looks to taking the lead of the flock.

7. [Omit *τὸ βιβλίον*, the *book*. *Tisch.*, *Alf.*, *Treg.* *Read, and took it*].

8. [For *κithάρας*, *harps*, read *κithάραν*, a *harp*. *Tisch.*, *Alf.*, *Treg.*]

9. *A new song*—Gr. *ὠδὴν καινὴν*. So Ps. cxliv. 9, but in the other Psalms it is *ᾠσμά καινόν*. *Out of every kindred*, etc., compare the order in ch. vii. 9, xiii. 7; xiv. 6. Nearly so, ch. x. 11; xvii. 15. In these passages *γλῶσσαι*, *tongues*, *ἔθνη*, *nations*, and *λαοὶ*, *peoples*, are always mentioned; but instead of *φυλῶν*, *tribes*, *ὄχλοι*, *multitudes*, is used once, and *βασιλεῖς*, *kings*, once. The number *four*, therefore, is always preserved, with respect to the four quarters of the world. The number of three is used, Dan. iii. 4, 7, 29, *the tribes* (in Hebrew) that is, the Israelites being accepted. [Omit *ἡμῶς*, *us*. *Tisch.*, *Alf.*, (not *Treg.*) The object is not expressed; nor need it be. Comp. Matt. xxv. 8. *Alf.*]

10. [For *ἡμῶς*, *us*, read *αὐτοὺς*, *them*, and for *βασιλεύσομεν*, *we shall reign*, read *βασιλεύουσιν*, *they reign*. *Tisch.*, *Alf.*, *Treg.* *Beng.* reads *-σουσιν*, *they shall reign*.] Comp. Matt. xxiii. 37, Jude ver. 24. Ch. xviii. 24; Isa. xlvii. 8, 10, Sept. In this passage the Hebrew use of the third person for the first refers graphically to *the redeemed*, and at the same time has a more modest sound, than *us, priests*, etc

[For βασιλεῖς, *kings*, read βασιλείαν, *a kingdom*. Tisch., Alf. (not Treg.) So Beng.] They who cast their crowns before the throne do not call themselves *kings*, in the sight of the great *King*, although their priestly access has a dignity so great that the power of reigning on earth cannot certainly surpass it. In like manner, in ch. xx. 6, they who have part in the first resurrection are called *priests*, and it is said that *they shall reign*; yet the name of *kings* is not given to them. *Upon the earth*—'Επί, *upon*, here denotes locality, as ch. iii. 10, and constantly: or rather power, as ch. ii. 26; Matt. ii. 22. So the Sept. Judg. ix. 8; 1 Sam. viii. 7, xii. 12, 14; 2 Kings viii. 20, xi. 3. I should not therefore venture to assert, from this, that these *remain* on the earth, though they rule over the earth. The elders were meek (comp. Matt. v. 5): but rest of the flock of the meek is much larger.

11. *Myriads of myriads*—Gr. μυριάδες μυριάδων [Eng. Ver., *ten thousand times ten thousand*], μυριάς, *a myriad*, is ten thousand; μυριάδες, *myriads*, (if you understand only δύο, *two*,) are twenty thousand. Hence *myriads of myriads* are 200,000,000; and so more-over thousands of thousands, 2,000,000. The addition of the lesser number forbids the whole being taken too indefinitely.

12. *Power and riches*, etc.—The sevenfold acclamation answers to the seven seals, the first four of which contain visible things, the remaining three, invisible things, subject to the Lamb.

13. *Every creature—in them*—*All the works of the Lord in all places of his dominion*: Ps. ciii. 22. *And the things in them, I heard all saying*—Gr. καὶ τὰ ἐν αὐτοῖς, πάντα ἤκουσα λέγοντας. This reading is supported by the greater number of copies. [And so Tisch., Alf., (not Treg.)] *Τὰ ἐν αὐτοῖς*, *the things in them*, is put absolutely, as ch. x. 6. And this, *I heard all saying*, admirably comprises *the harmonious song of all* the inhabitants whom the four quarters in the universe contain.

14. [For ἔλεγον, *said*, read λέγοντα, *saying*. Read, and (I heard) *the four beasts saying*. Also read τὸ Ἀμήν, *the Amen*. Tisch., Alf. (not Treg.) Also end the sense with προσεκύνησαν, *worshipped*. So all editors and Beng.] Here the paragraph ends in all the copies. It is the part of piety to cut out such additions without fear. The shorter reading, *and they worshipped*, denotes the worship paid both to *him that sitteth upon the throne and to the Lamb*. Comp. ver. 13. Προσκυβεῖν, *worship*, often stands absolutely: ch. xi. 1; John iv. 20, xii. 20.

CHAPTER VI.

1. *And*—The first four seals show, that all the public times of all ages, *the flourishing condition of empires, war, supplies, and calamities*, are subject to Jesus Christ: and a specimen of the first seal is intimated in the east, which followed in the reign of Trajan; of the second, in the west; of the third, in the south; of the fourth, in the north and the whole world. For towards these quarters *the lion, ox, man, and eagle* were looking. [Read τῶν ἑπτα, *the seven* (seals). Also omit καὶ βλέπε, and see. Tisch., Alf., Treg.]

2. *A white horse*, etc.—There are four distinct *spheres*, each of which has its own subject-matter agreeing with the titles, *churches, seals, trumpets, and vials*; and where they are explained as distinct, they obtain an amplitude worthy of this prophecy. Thus the true explanation preserves the natural ARRANGEMENT of the book; but this once laid aside, there is nothing which the ingenuity of man cannot divide and put together, congratulating itself on the discovery of truth. [*Conquering*—Shortly after the prophecy was published, the Roman Empire breathed only victory, *V. G.* But the conquering and *to conquer* cannot be said of any temporary victories. It is *victory for God's church and people*, the keynote of apocalyptic harmonies, that this first seal denotes. Comp. ch. xix. 11, etc. There Christ is present in his triumph; here he works in his bodily absence, and the rider is but a symbol of his victorious power. Alf.]

3. [Omit καὶ βλέπε, and see. Tisch., Alf., Treg.]

4. [*Kill*—Most dreadful wars are indicated. *V. G.*]

5. *Black*—The Greek poets call the famine which this horseman would inflict on men, were he not restrained, *black hunger, gloomy famine*; and the Latins use the same epithets. [Omit καὶ βλέπε and see. Tisch., Alf., Treg.]

7. [Tisch. omits φωνήν, *the voice of*: (Alf. brackets, Treg. retains it). All editors omit καὶ βλέπε, and see].

8. *Pale*—Gr. χλωρός, which, in ch. viii. 7, means *green*; but here, *pale*. So the Sept. *Death*, Gr. θάνατος—That is, *by pestilence*. רב, *pestilence*, Sept., θάνατος, Ex. ix. 3; 2 Sam. xxiv. 13, and repeatedly. [An accumulation of different calamities. *V. G.*]

9. *And*—The fifth, the sixth, and the seventh seals relate to invisible things; the fifth, to those who have died well, namely, *martyrs*: the sixth, to those who have died badly, *kings*, etc.; comp. Ezek. xxxii. 18, etc.: the seventh, to angels, especially those illustrious ones, to whom *the trumpets* are given. *Under*—With this

agrees what the seventh brother says, 2 Macc. vii. 36, *For my brothers, having now sustained moderate pain, have been brought under (ὅτι) the covenant of everlasting life.* Not only the Church fighting under Christ, as the world does under Satan, but also the Church in its glorified state, and the kingdom of darkness, are described in this book. Moreover, the actions of the forces of the good and wicked alike on the earth, and their removals from it to a happier or more wretched state, succeeding one another at different times, marked by various degrees, celebrated with various applaudings, and the growth even of expectation and rejoicing in heaven, and even of terror and punishment in hell, are at the same time shown. See ch. iv. v. vi. vii. xiv. xix. and following, and notes.

11. [*Tisch.* reads, ἐδόθη αὐτοῖς, (*Alf.* and *Treg.* add ἐδότω in brackets) στολή λευκή, and then was given to them (each) a white robe. *Alf.* Also omit μικρὸν, little. *Tisch.* (*Alf.* and *Treg.* bracket it). So *Beng.*] This χρόνος, the subject of ch. vi. 11, after a long time, ends before the beginning of the little season (μικροῦ χρόνου), the subject of ch. xx. 3. Wolf adds: It certainly might have done much to arouse those souls, if they understood that the delay of the Divine judgments would only be for a short time. This induced the African writers to add μικρον, little, to solace the martyrs; although in cases where the delay is really not short, they who affirm that it is short, do not arouse lastingly. The best consolation is in the truth itself, which, in the meantime, in the veil of speech, softens down the more unfavorable points which are from time to time mingled with the more joyful, as the longer delay in this passage. Prophecy denies that this time is short. Its subject extends from the time of John through the remaining ages of the world, not much fewer than those which were past, by a continuous thread to the end of the world: and yet it shuts up many things into periods of time of considerable length, which are definitely expressed in their places: other things are done ἐν τάχει, quickly. Therefore the Lamb immediately, and in rapid succession, opens the seven seals, under the fifth of which the souls cry out. This cry, this complaint, long afterwards, IN THE SAME WORDS, is transposed into a song, ch. xix. 2; but only then, when the judgment of the saints and the apostles shall be passed upon Babylon or Rome, ch. xviii. 20. Therefore two classes of martyrs are pointed out: the one under heathen Rome: the other under papal Rome. The former are ordered to rest until the latter are added to them: the age of John already had the former; the thirteenth century bore the first-fruits of the latter. To the former, therefore, while they were awaiting the latter, there was not a little

time, but really a time, χρόνος. As καιρός, *chronos*, a time, has a special meaning in this book, ch. xii. 12, 14, so also has χρόνος, *time*, which even in Latin we call *chronos* (of which word the Latins form derivatives), that καιρός, a time, may not be confounded with it. A *Chronos* is 1111 $\frac{1}{2}$ years, as we show in its proper place: and this *Chronos* flowed on from the year 98 to 1209, or from the first year of Trajan to the Crusade stirred up against the Waldenses by the seal of Innocent III. Before this the Pope had never been a blood-thirsty persecutor; afterwards he never ceased to be such. To this *Chronos* is opposed *No longer—a Chronos*, ch. x. 6 [Eng. Ver., *time—no longer*], a beautiful antithesis. The expression *Not—a Chronos* itself includes times of some length, expressed ch. xi. and xii. and xiii., and yet a *Chronos* exceeds *Not—a Chronos* in length. How correct this is, although paradoxical, truth will show, but after a time. I here remark, of all passages which contain indications of time,—*The times are not entirely determined from facts, much less facts from times: but they afford mutual aid, that the event may be definitely discerned.* Until—A *Chronos* is placed between this answer and the beginning πληρώσεως, of the fulfilment, as there were four kings of Persia between the prophecy and the destruction of the fourth king: Dan. xi. 3. After a *Chronos*, “brethren” are to be added, by the continual slaughter of whom, accomplished under the fury of the beast, the promise is fulfilled. The *Chronos* extends to the times of the beast; after these comes the judgment. *Should be fulfilled*, Gr. πληρωθῶσι—[So *Treg.* with best authorities]. Many have πληρώσωσι, fulfil (i. e., their course). [So *Tisch.*, *Alf.*] *Erasmus* alone has the middle, πληρώσονται, fulfil themselves, i. e., be fulfilled (though the construction requires the subjunctive). [So the common text. *Bengel* argues that it was a conjecture of *Erasmus*, with no authority; but it is found in some inferior manuscripts. *Tisch.*, etc.]

12. *Sixth*—See ver. 9, notes. *Lange*, says, that the agreement of almost all interpreters, prove the events of the sixth seal future. But almost all interpreters, except those who refer it to the very end of the world, interpret it of the past. As far as relates to the subject, he has not proved that this seal refers to those things which are to take place before the end of the world, and have not yet taken place: and yet on this theory he has built this whole edifice. Wherefore this ought to have been demonstrated as firmly as possible. [Omit ἰδού, lo. *Tisch.*, *Alf.*, *Treg.*] *Sun—moon*—Here in the literal sense. The description is of the alarm occasioned to the dead by that condition of the universe which shall exist at the last day: an alarm

occasioned at the time when the Apocalypse was written: which even at that early time truly said, *it is coming*. [These things cannot obviously be referred to the *destruction of the world*; for at last the seventh seal follows, bringing many things, and of importance: nor to some other *judgment*, to be put into execution against enemies, for they are not mentioned till afterwards. In like manner, under the fifth seal, it was revealed to the souls under the altar, out of favor to them, what was being done on their account. The beginning is made from the earth; as ch. xx. 11. *V. G.* Read ἡ σελήνη δλη, *the whole moon*. *Tisch., Alf., Treg.*]

13. [For βάλλει, *casteth*. *Tisch.* (not *Alf., Treg.*), reads βαλοῦσα, *casting*].

15. [Transpose, *chief-captains* and *rich men*. Also omit πᾶς, *every*, before ἐλεύθερος, *free*. *Tisch., Alf., Treg.* *Hide themselves*—Where was now the spirit of those whom the world had so greatly feared? *V. G.*]

17. [*Who*—They who are freed from wrath to come, in fellowship with the Lamb. *V. G.*]

CHAPTER VII.

1. [*Treg.* omits καὶ, *and*, (not *Tisch., Alf.*, brackets it). All read τοῦτο, *this*, for ταῦτα, *these*.] *Winds*—*Winds* here denote mitigations of threatening evils; for the *holding* of them *back hurts*, ver.

2. A striking allegory.

2. *Another*—*Another* as distinguished either from the angel who makes proclamation, ch. v. 2; or from the four who hurt, in this passage. [*East*—It was from the east, then, that plagues began. *The earth and the sea*—Here trees are also mentioned. The earth is Asia; the sea, Europe; the rivers (ch. viii. 10), and trees, Africa. *V. G.*]

3. *Sealed*—By this sealing, the servants of God out of the tribes of Israel are preserved, all along from the time of John, against the calamities which threaten under the seven trumpets. Before there had been no need, before the danger. Ancestors are sealed at one time, their posterity at another. If the ancestors were slain, there

would be no posterity. Under the trumpet of the fifth angel, not even are those not sealed slain; much less are the sealed slain.

4. *Israel*—In the strict sense. For this book pronounces literally respecting Israel many things, which some take in a figurative sense. *Israelism*, as More terms it, must not be too widely extended. *Lampe* rightly says, *that the Jews are to be sought in the Apocalypse, more than most interpreters have found them.*

5, 6. [Omit *ἐσφαισμένοι*, *were sealed* (with ‘*Ρευβὴν*, *Reuben*). *Tisch.*, *Alf.* (*Treg.* brackets it.) So the same word throughout verses 6, 7, 8.] *Twelve thousand*—We ought to understand the twelve times twelve thousand so exactly, that they amount not to 143 or 145, but to 144 thousands. Round numbers often have an exact value: see *Jer.* lii. 30, where a total of 4600 souls is made up of numbers by no means round, mentioned just before. Perhaps there are so many heads or fathers (just as in *Rom.* xi. 4, *men*, not souls, are enumerated), together with their posterity. [The twelve tribes are mentioned in six pairs. *Not. Crit.*]

6. *Naphtali: Manasseh*—“Dan is omitted, because that tribe had now long ago fallen away to the single family of Hussim, as the Hebrews say; and this family itself seems to have perished by wars before the times of Esdras. For in the Chronicles, where the posterity of the patriarchs is mentioned, Dan is omitted. And perhaps this is predicted in *Amos* viii. 14. John of Antioch relates that a few of the tribe of Dan survived, and fled into Phœnicia.” *Grotius*. It is less correct to say that Dan is omitted, than that his small numbers, included in Manasseh, are joined with Naphtali, whose full brother he was. [For, unless this is tacitly implied, *Naphtali* is the only one in the whole series, who is not mentioned in connection with his full brother. As for the rest, Levi here occupies his own place again, and Joseph has two portions, one in his own name, the other in Manasseh’s. *V. G.*]

9. In this passage *ὄχλος*, *a multitude* of the blessed is described in parallelism [*Simultaneum*], with the sealing which precedes, and the trumpets which follow, under which the plague does not touch those that are sealed. Into this place this *ὄχλος*, *multitude* falls, in its own order, after a happy departure from the world. Afterwards more companies of this kind are mentioned: *ch.* xiv. 1, xv. 2, etc. The *degrees* of happiness are various, and very different; but the lowest of them, speaking by comparison, is now above all need of cleansing. *Of all nations, etc.*—Gr. *ἐξ παντός ἔθνους, καὶ φυλῶν*, *of every nation and kindred*, etc. In such an enumeration, other passages either have the plural, or the singular four times: see notes on *ch.* v. 9. In this

passage alone the singular is put first, and then the plural three times, not without reason. *This multitude* is led forth out of the whole human race. That race is one ἔθνος, *nation*, all along from its origin: Acts xvii. 26. But in progress of time, while *Adam* himself was alive, it was multiplied, and separated itself both into *tribes*, and *peoples*, and *languages*.

10. [*Salvation*—God enriched them with the salvation they proclaim. Sublimier doxologies follow henceforth. *V. G.*]

11. [*All*—This is not said yet in ch. v. 11, (*many*). *V. G.*]

12. *Honor*—The Apocalypse everywhere divides seven into four and three, as we show in place. Now, when all the angels say, *blessing and glory and wisdom and thanksgiving* (and) *honor and power and might, to our God*,—the first four acclamations refer to the trumpets of the first, second, third, and fourth angels; the remaining three, to the trumpets of the fifth, sixth, and seventh angels. Therefore if καὶ, *and*, is omitted before τιμῆ, *honor*, the sense begins as it were new. [But for this there is no sufficient authority. Moreover, this hymn is appropriately inserted in the description of the multitude adorned with white robes: when immediately afterwards the trumpets are delivered to the seven angels. *V. G. Tisch.* (not *Alf.*) omits the last ἀμήν, *amen*. *Treg.* brackets it.]

14. [For Κύριε, *Lord*, (Eng. Ver., *sir*.) read Κύριέ μου, *my Lord*. *Tisch.*, *Alf.*, *Treg.* *Those who are coming*—(Eng. Ver., *came*.) Therefore the number is not yet complete, and so much the less is it to be exactly defined (ver. 9). *In the blood of the Lamb*—The number of this multitude cannot be reckoned; therefore it comprises the blessed dead of the Old Testament also: and they too have their part in the blood of the Lamb. *V. G.*]

15. [*Therefore*—No one is permitted to come into sight, unless clothed with a white robe. *V. G.*]

17. *For*—Gr. *δτι*. Heb. *כי* which, preceded by *not*, often has the meaning of *but*. *In the midst of the throne*—Gr. *ἀνα μέσσω τοῦ θρόνου*. In this place alone, that in ch. v. 7, *ἐν μέσσω τοῦ θρόνου*, John saw *the Lamb*: ch. v. 7. Comp. 1 Cor. vi. 5. [*Tisch.* reads ποιμαίνει—*ὁδηγεῖ*, *feedeth*, *leadeth*. But *Alf.*, *Treg.*, etc., with the best authorities, retain the future. All read ζῶζ, *of life*, for ζῶζας, *living*. So *Beng.* Render, *to the fountains of the waters of life*. *Alf.*] Πηγὰς ὕδατων, *water fountains*, is, as it were, one compound word, *to the life-water-fountains*.

CHAPTER VIII.

1. *Silence*—*Silence* is opposed to *voice*. The more frequent *voices* are in this book, for instance, ch. vii. 10, etc., the more remarkable is this *silence* of awful expectation, preceding the *clang* of trumpets. Lange interprets it as the *rest* [*sabbatism*] of a thousand years, an error which introduces great confusion. Neither is *silence* a sabbath, nor is a *half-hour* the millenium. [*Half an hour*—*The beginning*, says Victorinus sublimely, of *eternal rest*. *Alf.*]

2. [*Seven angels*—To whom a great prerogative is given. Gabriel is one of them. Luke i. 19. *V. G.*] *Seven trumpets*—By these trumpets the kingdom of the world is shaken, until under the trumpet of the seventh angel, after most formidable hindrances, it is subjected to the Lord and to his Christ. The trumpets of the first, second, third, and fourth angels are closely connected: so also those of the fifth, sixth, and seventh angels, which alone have *woe*, *woe*.

3. *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it, with the prayers of all saints, etc.*—Of the angel who offers the prayers of the saints, the Hebrews, in *Elle Shemoth Rabba*, section 21, speak thus: "When the Israelites pray, they do not all pray altogether, but each synagogue (or congregation, כנסת) prays separately; first one, and then another; and when all the synagogues have finished all their prayers, The angel who presides over prayers, bears all the prayers which they have prayed in all the synagogues, and forms them into crowns, and places them on the head of God, as it is said in Ps. lxxv. 2, all flesh shall come as thy crown; (so he erroneously renders, קרן, to thee), as Isa. xlix. 18, thou shalt clothe thee with them as with a crown."—Cartwright. Thus the Hebrews say that there is an angel who presides over the prayers of their assemblies; the Apocalypse only says, that there is an angel who offers incense, while the saints pray. The word *προσευχᾶς*, *prayers*, ver. 3, 4, is the Ablative case, denoting accompaniment *with prayers*, as Rom. xi. 11, 30, 31. No preposition is necessary. The Ablative case alone is more forcible. The incense of the angel, and the prayers of the saints on earth, are simultaneous; but the prayers of the saints are acceptable to God through Jesus Christ, not through the angel. [See what genuine prayer is. It is the prayer of saints, accompanied by the incense of the angel, and made acceptable before the Father by Christ him-

self. Dost thou then pray in such a manner, that thy prayers may come as a memorial before GOD? *V. G.*] Under the name of *angels*, *Thummius* affirms, that created angels are pointed out in the New Testament, and especially in the Apocalypse: and this is acknowledged by *Selnecker* and many others. The liturgy in heaven, with its effect in the world, is here set forth. *Upon the*, Gr ἐπὶ τὸ—A skilful variety of cases: the angel stood ἐπὶ τοῦ θυσιαστηρίου, *by the side of* [*at*] the altar; and offered the incense ἐπὶ τὸ θυσιαστήριον, *upon* the altar.

5. [The true order is, *Thunderings and lightnings and voices. Tisch., Alf., Treg.*]

7. [Omit ἄγγελος, *angel. Tisch., Alf., Treg. So Beng.*] The trumpets began a very short time after the writing of the book, as is evident from this, that the sealing defended the servants of God against the plagues which followed, not under the seals, but under the trumpets, and under the very trumpet of the first angel. Besides, the *sealing* precedes the opening of the seventh seal. But the seals begin immediately after the giving of the Apocalypse; therefore the *sealing* also must go on presently after. The trumpet of the *first* angel befittingly assails *the Jews*: and comprises the Jewish wars under Trajan and Adrian. [Add after εἰς τὴν γῆν, *upon the earth, καὶ τὸ τρίτον τῆς γῆς κατέκαη, and the third part of the earth was burned up. Tisch., Alf., Treg. So Beng.*]

8. *As it were a mountain*—A mass of barbarian nations is meant; of the migration and irruption of which, attended with the greatest injuries, history, from the third century, is so full, that it is needless to quote particular authors.

9. *Were destroyed*—Ch. ix. 18 is a similar instance, *a third part of the men were killed.*

10. *The third*—The connection of events, times, and places, proves that the Arian and Vandal calamities are here pointed out. The true view, that the star is *Arius*, is that of *Bullinger, Nigrinus, Viégas* (though he discusses also the idea that it means *Pelagius*), also of *Forbes* and many others. Before them all, *Seb. Meyer* thought that *Arius* and other heretics together are here pointed out. *Brightman's* interpretation that it is the Arian Emperors, *Constantius* and *Valens*, is well refuted by *Marck*. "If these emperors are considered as a star on account of their princely majesty, their fall cannot mean their departure from the faith, but rather the loss of their imperial glory." This argument also refutes *James Abbadie*, who interprets the star as Count *Boniface*, on whose invitation the Vandals seized upon Africa. Independently of this, there was a great influx

of Arianism into the state also ; so that we cannot be surprised that this heresy has a place among the trumpets.

11. *And the name of the star is called Wormwood*—Arianism, full of bitterness. Theodoret says of the Arians who drove out the bishops under George of Cappadocia, *with such bitterness they drove them out*, etc. Victor thus expresses his pity for Augustine, in the siege of Hippo: *The sweetness of delight is changed into the bitterness of Wormwood*. [But Alf. is half inclined to interpret this of *intemperance*. "It is hardly possible to read of this third plague and not think of the deadly effect of those strong spirituous drinks, which are in fact water turned into poison. The very name *absinthé* is not unknown in their nomenclature ; and there is no effect which could be so aptly described by the falling of fire into water as this, which results in *ardent spirit, fire-water*."]]

12. *Was smitten*—This was in the fifth century, when Italy and Rome, the seat of Empire, were occupied and obscured by foreign nations.

13. [For ἀγγέλου, *angel*, read ἀετού, *eagle*. Tisch., Alf., Treg. So Beng.] *Eagle—Another angel flying in the midst of heaven*, ch. xiv. 6, certainly refers to the present passage : but the reading *eagle* does not destroy this reference. The very appellation *eagle*, not *angel*, in this passage, shows that it is not strictly an *angel* who is meant ; and the reference to this in ch. xiv. 6, teaches that by the word *another angel* is denoted, an illustrious herald belonging to the human race, as distinguished interpreters acknowledge. *Woe, woe, woe*—About the end of the fifth century there were presages enough of future calamities. The second woe is more disastrous than the first : the third than the second. *Of the earth*—Lange says : "Bengel not only refers to past times the three woes, which refer to the vengeance yet to come upon the beast and the whore, but he also recalls the beginning of papacy itself to the third woe, and so declares that the third woe has come a thousand years ago and more. But when it is said of the second woe, Ap. xi. 14, *The second woe is past : behold, the third woe cometh quickly* : and immediately the seventh trumpet follows, which refers to the completion of the judgments, and the enlargement of the kingdom of Christ, it can easily be imagined that the third woe cannot be thrown back so far."—(Epicr. p. 406.) I reply : The three woes have reference to the *inhabiters of the earth* ; and I have shown that they have come long ago, and that the third woe has come, not indeed a thousand, but nearly eight hundred years ago. The trumpet of the seventh angel, after the second woe is past, first sets forth most desirable events : then it describes the *third woe* ; and

when that is exhausted, a completion of the judgments is made and an enlargement of the kingdom of Christ. The interpretation of the Divine of Halle changes this order; and, without any cause, restricts the three woes denounced against *the inhabitants of earth* to the last times of enemies; and accounts as the second woe the rage of the beast, which is really in the third woe. By which method the well arranged order of the text is violently disjointed. *The trumpet*—The singular, distributively for the plural, *trumpets*.

CHAPTER IX.

1. *Bottomless pit*—Gr., *pit of the abyss*; as it were its orifice or opening.

2. *And the sun and the air were darkened*—An instance of *Hendiadys*, [i. e., *the whole sky* was darkened], as ch. i. 14, *His head and His hair*: ch. xix. 16, *His vesture and His thigh*. The air was obscured, as it is illuminated by the sun; the sun, as it transmits its light through the air to men. Hence the singular verb *ἐσκοτίσθη*, *was darkened*, is used in the Greek. Hence we need not inquire separately, what the sun and its darkening means; what the air and its darkening means. The darkness, which befell the Jews in Persia, is here pointed out. [Sixth century.]

4. [Omit *μόρους*, only. Tisch., Alf., Treg.]

5, 10. *Prevented*—*hurt*—One fact expressed in twofold manner, passively and actively. The locusts *ἀδικοῦσι*, *hurt*: men *βασανίζονται*, *are tormented*. So, *to slay and to be slain*, ver. 15, 18; *to have those who nourish*, [feed] and *to be nourished*, ch. xii. 6, 14.

5. *Five months*—The number *five* is repeated, ver. 10. *Five months* in prophecy are 79 complete ordinary years, from A.D. 510 to 589 [This feature of the vision is simply taken from the popular notion that the locusts show themselves in the *five months* beginning with May. *Düst.*, etc.] The men who were tormented were Israelites, without the Divine seal: the locusts, Persians, who harassed them severely.

6. [*Shall desire to die*—A terrible parallel to the *desire* of the Apostle, Phil. i. 23, springing from holiest hope. *Düst.*]

8. *As the hair of women*—That is, long hair. As the Arabians (in Pliny) had: and the Persians anciently. The kingdom of the Persians, Dan. vii. 5, is a shaggy bear.

9. *Running*—To make the construction plain, *φωνή*, sound, is repeated with *ἄρματα*, chariots. The running horses draw the chariot: but the chariots themselves in their course are strictly and immediately the cause of the sound. See Joel ii. 5.

10. [For *κέντρα ἦν ἐν*, read *κέντρα, καὶ ἐν*. Tisch., Alf., Treg. Render, *tails like to scorpions, and stings, and in their tails is their power to hurt*, etc. Alf.]

11. [For *καὶ ἔχουσιν*, and they have (Eng. Ver., had), Tisch. (not Alf. Treg. omits *καὶ*, and), reads *ἔχουσαι*, having. The angel of the bottomless pit—It is not Satan himself. V. G.] *Abaddon*—*Apollyon*—*Ἀβαδδών*—*Ἀπολλύων*. The Sept. renders *Abaddon* by *ἀπόλεια*, destruction: here it is put in the concrete, *Ἀπολλύων*, *Apollyon*, the destroyer. This angel named in Hebrew and Greek, as Forbes and Durham perceive, points out the Jews and Greeks, harassed by the locusts.

12. *The woe*—That is, the first.

13. *And*—The second woe is that of the Saracens. *Four horns*—The ancients omit *τεσσάρων*, four. [Alf. and Treg. bracket it, (not Tisch.)] The altar of incense had horns; Moses does not say it had four horns.

13, 14. *Before*—Where the heavenly liturgy is performed.

15. *The hour*—[Eng. Ver., *an hour*, is less correct]. The definite article shows that it is not *any* hour, day, month, year, whatever, that is meant, but a definite period of times; that is, a period of about 207 years, if it seems correct, from A.D. 629 to A.D. 836, or from A.D. 634 to A.D. 840, that is, from the last time of Abubeker to the death of Motassem.

16. *Two hundred thousand thousand*—Gr. *Δισμυριάδες μυριάδων*. A chiliad is 1000; but a myriad, 10,000. [So Tisch., Alf., Treg. The common text has *δύο μυριάδες μυριάδων*, literally, *two myriads of myriads*]. Myriads (the plural number being taken in its narrowest sense, for *two*, as ch. xii. 14), 20,000. Therefore one chiliad of chiliads is, 1,000,000; a chiliad of myriads is 10,000,000; a myriad of myriads, 100,000,000; myriads of myriads, 200,000,000. But what are *δισμυριάδες μυριάδων*? *Δισμυριάς*, is a myriad doubled [400,000,000 at the very least. *Not. Crit.*]: such as also are those expressions, Gen. xxxii. 2, *two camps*; Eccles. vi. 6, *a thousand years twice (told)*; Ps. lxxviii. 17, *two myriads, thousands upon thousands*, (according to Geier). The Apocalypse expresses doubly

several periods of times, especially under the first and third woes: but it marks the duration of the second woe once only, by *an hour, and a day, and a month, and a year*; and in turn under that woe, instead of a second indication of time, it indicates the number of the *equestrian armies*, that is, of the horsemen. The second woe is a period of about 207 years of men: therefore for every year (if there arose other or fresh horsemen every year) the immense body of 2,000,000, or at least, if the reading *δύς*-, *two*, be doubted, 1,000,000 horsemen are collected. When John adds, that *their number was heard by him*, he hints, that the certain number specified, if it is put for an uncertain one, yet has not a wide uncertainty; and that the greatness of the number, however *incredible* it may appear, is still to be credited. At last a yet greater multitude appears: ch. xx. 8. [Omit *καὶ*, and, before *ἤκουσα*, I heard. Tisch., Alf., Treg.]

17. *Of fire, and of jacinth, and of brimstone*—Lucretius joins together the same colors in another matter: lib. iv.—*Lutea rursaque vela et ferruginea*—*Saffron and red and dark* (iron-colors). *Curtains*—*Ferruginea* are the same as *hyacinthine*, a *jacinth*. Virgil says, *ferrugineos hyacinthos*, that is, *dark colored hyacinths*. Wherefore in this passage, *the breast-plates of jacinth* and *the smoke* answer to one another; as *the breast-plates of fire* and *the fire*, and *the breast-plates of brimstone* and *the brimstone*. Literal and figurative things are blended in this and the following verses.

18. [Read ἀπό τῶν τριῶν πληγῶν, of these three plagues. Also omit ἐκ, by, (before *smoke*, and before *brimstone*). Tisch., Alf., Treg.]

19. [Read ἡ γὰρ ἐξουσία τῶν ἵππων, etc., ἐστίν, for the power of the horses is in, etc. Tisch., Alf., Treg.] *For their tails like serpents, having heads, and with them they do hurt*—Such is the serpent, the *amphisbœna*, ἀμφικέφαλος, *double-headed*, of which Pliny speaks: “The *amphisbœna* has a double head, that is, one from the tail also, as though it were not enough that poison should be poured from one mouth.” Lucan: “And the dreadful *amphisbœna* rising upon its double head.” Solinus: “The *amphisbœna* rises upon its two heads, of which the one is in its proper place, the other is in the same part with the tail; hence it happens, that by leaning the head on both sides it creeps along in circular trails.” Of whatever kind of head the tail of the *amphisbœna* has, it illustrates this picture in the Apocalypse.

20, 21. *Yet not—neither*—Gr. οὐτε—καὶ οὐ. A Predicate of two members—in Latin, *neque, neque, neither, nor*. See similar particles, John iv. 11; 3 John ver. 10; Mark v. 3, 4. [Their repentance had been the aim of the plagues. V. G.] *Idols*—The worship of images

was solemnly established in the East, A.D. 842. *Fornication*—Gr. τῆς πορνείας. The plural, πορνεῖαι, *fornications*, is used, 1 Cor. vii. 2; and yet here the singular number stands among plurals. Other acts of wickedness are performed by men at intervals: those who are without purity of heart commit one continuous πορνεία, *fornication*.

CHAPTER X.

1. *And*—From ch. x. 1, to ch. xi. 13, is a remarkable passage, in which there is a foretaste of the awful trumpet of the seventh angel. For while the dragon is yet in *heaven*, and the beast with seven heads and the beast with two heads are about to ascend out of *the sea* and *the earth*, nor does there appear any end of calamities in the world: *an angel*, and (as Cluver acknowledges) a created angel, places his right hand *upon heaven*, his right foot upon *the sea*, and his left upon *the earth*, showing, and affirming by an oath, that all these enemies [however they may rage, namely, *the dragon* in heaven, *the beast* in the sea and upon the earth, *V. G.*], should notwithstanding be removed *within a Chronus*. [For heaven, earth, sea belong to God, the Creator (ver. 6), and so abide. *V. G.*] This passage has two parallel parts: ch. x. 1–7, and ver. 8–ch. xi. 13. Whence also the two periods, *time—not time* [Eng. Ver., *no longer*], and *a multitude of kings*, are parallel: ch. x. 6, 11. Both periods begin before the close of the second woe, ch. xi. 14: but, when they have once begun, they extend far in a continued course to the very trumpet of the seventh angel, as far as the great goal, referred to in ch. xii. 14. Therefore, on account of the continued connection with those circumstances, which precede the rising of the beast out of the sea, many things are here represented, without any interruption of the order of the book, which occur again much later. Thus *the consummation of the wrath of God*, ch. xv. 1, precedes the joyful *consummation of the mystery of God*, ch. x. 7: and this consummation is pointed out as future, even in ch. xvii. 17. The ascent of the beast out of *the bottomless pit*, ch. xi. 7, is still future, even in ch. xvii. 8. That *earthquake*, by which the great city is divided into *three* parts, ch. xvi. 19, precedes this *earthquake*, by which a *tenth* part of the same city falls, and the remnant are converted: ch. xi. 13. This is a sure and necessary observation; and by its aid many great errors, constantly

met with, are avoided. *As pillars of fire*, Gr. ὡς στύλοι πυρός—The Sept. call the pillar, by which the Israelites were led by night in the wilderness, στύλος πυρός, *a pillar of fire*. The feet of this angel, like *pillars*, were *parallel* as he stood; and round, of equal extent, to the sole. Comp. Ezek. i. 7.

2. *A little book*, Gr. βιβλαρίδιον—[a double diminutive]. But in ver. 8, 9, 10, βιβλίον. This word suggests that the *book* first appeared to John *very small*, compared with the vast stature of the angelic appearance, grasping, as it were, heaven, sea, and earth. Afterwards the voice from heaven called it *a book*, on account of the importance of its contents: and John, with teachable mouth and hand, followed this title. *On the sea—on the earth*—Newton and others correctly interpret *the sea* as Europe, *the land* as Asia: hence *the rivers* denote Africa, and *the sun* belongs to the whole world: ch. viii. 7, 8, 10, 12, xvi. 2, 3, 4, 8. The sea is Europe; the earth, Asia. [So *Huth*. Better, *Alf*. The imagery represents the glory and majesty of him whose messenger this is, and is to be taken literally in the vision].

3. *Roareth*—Gr. μωχῆται. Ὠρέσθαι expresses the voice of an animal under the influence of hunger or anger: μωχῆσθαι, its natural voice. Each of them is used to express the lion's cry. Theocritus ascribes the latter to the lioness.

4. [Omit τὰς φωνὰς ἑαυτῶν, *their voices*; also μοι, *unto me*. *Tisch.*, *Alf.*, *Treg.*]

5. [(After αὐτοῦ), add τὴν δεξιάν, *right*. *Tisch.*, *Alf.*, *Treg.* Read *his right hand*].

6. [That there should be time no longer—Bengel would render this, *that there shall not be the space of a Chronos*, which he interprets to be a definite period of 1111 and one-ninth years; hence *not a Chronos* will be more than a thousand years, but less than a *Chronos*; or from 725 A.D. to 1836 A.D., when he expected the end of all things. This needs no refutation]. There is indeed great doubt respecting these periods, and many say that nothing can be known before the end. But this assertion abandons the martyrs and witnesses of the truth, at the Reformation, and before and after, who relied on the Apocalypse, and especially on ch. xiii. and xvii.; and destroys the principal advantage of prophecy, which forewarns and forearms us against threatening evils. The truth is, that for the opening of prophecy, either the whole event is necessary, or a considerable part is sufficient. If the whole event is necessary, the Apocalypse will never be understood before the end of the world; for so far the event extends, nay, even to eternity. If a considerable part is sufficient, why

not use that part to measure the future by the past, and not to run upon events without preparation? The *rash* man is he who sleeps in danger, not he who foresees it. We ought not to be so confident in determining the future, as not to leave what the text has not defined, or the interpreter does not yet distinctly see to be determined by the result. But they who avoid all particulars, do not know what to watch for in the event. Spiritual docility and sobriety are in entire harmony.

7. *When*, etc.—[Literally, *when he is about to sound, and the mystery of God was fulfilled*]. *Kai*, and, has a consecutive force, and *then*, as John iv. 35. [So *Alf.*] *The mystery—the prophets*—Lange has illustrated this mystery in a striking manner, by most copiously comparing the Apocalypse with the *prophets* of the Old Testament. But we have shown *the time* of the completion of this mystery, at ver. 6, and often in other places repeatedly. It was not only announced by the prophets, but also to the prophets themselves; Dan. x. 12.

9. [For *δος*, *give*, read *δοῦναι*, *to give*. *Tisch.*, *Alf.*, *Treg.* But it stands for the imperative as often. So *Beng.*] This use of the infinitive makes the style expressive of feeling [*Moratus*], and gives to it either a sense of *majesty*, especially where God speaks, or *modesty*, as here. For John from time to time, in this book, has expressed great and almost excessive reverence for the inhabitants of heaven: ch. vii. 14, xix. 10, xxii. 8. The infinitive, therefore, corresponds with the modesty which he exhibited towards the angel in asking for the little book. After the example of John, we ought to unite humility of heart with close searching of the prophets.

11. [*Again*—Like others before thee, ver. 7. *Many—kings*—Whose career coincides with the period described in ver. 6. *V. G.*] *Prophecy*—John throughout the whole course of the book acts in a vision.

CHAPTER XI.

1. [The true reading is, *καὶ ἐδόθη μοι κλάμος ὅμοιος ῥάβδῳ, λέγων*, and there was given me a reed like a rod, saying, etc. *Tisch.*, *Alf.*, *Treg.* So *Beng.* *λέγων*, saying, is out of the construction. It is

not the reed that speaks. *Alf.*] Ἐδόθη μοι λέγων might be resolved by *Syllepsis* [into *was given me*—he who gave it *saying*]. But the speaking is more suitably attributed to the rod itself figuratively [by *Metonymy*]: John not seeing Him who gave the rod, who is to be known from ver. 3, 8. For thus also John heard *the Altar speaking*, ch. xvi. 7. *Measure*—*The measuring* is yet future.

2. *The court*—In the tabernacle of Moses, in the temple of Solomon, and in the temple of Ezekiel, the Sept. usually has ἀὐλή, for the Hebrew חצר. A court *in the open air* is meant (in which חצר, *grass*, grows readily; hence it is *without the temple*. Some read *within*, but this court, being the only one, cannot possibly be within the temple, from which it is distinguished. Also in Ezek. viii. 16, it is חצר פנימית, *the inner court*. But here only *the outer court* (in contradistinction to *the temple*) is mentioned: which *in the measuring* must not be reckoned as part of the temple, but as it is an *outer court*, so it ought to be regarded as outside the temple. *Without—out*—Gr. ἔξωθεν—ἔξω. The figure *Ploce* [repetition in modified sense]: as Isa. xxxii. 19, *the city shall be low in a low place*. *Tread under foot*—See Luke xxi. 24, note. *Forty-two months*—These, and the 1260 days in ver. 3, are common months and days: for in the event they are later than the number of the beast, which being put in part enigmatically, in part literally, fixes the point where the book passes from prophetic times to common times, as I more fully show elsewhere. [*Forty-two months* are 1260 days, *i. e.*, three years and a half. This *half of seven* is a ruling number in the Apocalyptic periods of time. “A time, times, and the dividing of time was the duration of the oppression of the saints in Dan. vii. 25. The shutting up of heaven against rain, in ver. 6, reminds us of Elijah, (comp. James v. 17; Luke iv. 25), and the turning water into blood, and smiting the earth with plagues, of Moses, whose testimony endured through 42 stations of Israel’s march.” Comp. ch. xii. 6. xiii. 5. *Alf.*]

3. *Will give*—Namely, that *they may prophecy*. [This is the language of the Lord Jesus respecting his highly distinguished servants. *V. G.*] *Kai, and*, here follows, with the same force as *and*, in Job vi. 9, Gen. xlvii. 6. *To my two witnesses*—These are not Moses and Elias, but two illustrious men (as Selnecker and other interpreters acknowledged), resembling at once them, and Joshua and Zerubbabel. But *Elias* the prophet is certainly to come before the coming of Christ to judgment, just as *John* the Baptist came before the coming of Christ in the flesh: Mal. iii. 23, (iv. 5). And the genius and mode of procedure of *Elias* the prophet are related to the last com-

ing, just as the genius and mode of procedure of John the Baptist to the former. Comp. Matt. xvii. 12, note.

4. [For τοῦ Θεοῦ, *God*, read τοῦ Κυρίου, *The Lord*. Tisch., Treg. (Alf. has Κύριον, *the Lord*). So Beng.] *The Lord*—In ver. 18, he is called *the God of heaven*, and Isa. liv. 5, *the God of the earth*; Gen. xxiv. 3, *the God of heaven and the God of the earth*; but in this passage he is called *the Lord of the earth*, as in the parallel passage, Zech. iv. 14.

8, 9. [For τὰ πτώματα, *dead bodies*, read τὸ πτώμα, *dead body*, (i. e., *wreck*. Alf.) Tisch., Alf., Treg. So Beng.] נבלה, *corpse*, in the singular, is used collectively, Ps. lxxix. 2; Isa. xxvi. 19; Jer. xxxiv. 20: and so here, τὸ πτώμα, *the corpse*, of two. Also *the head of Oreb and Zeeb*, is spoken of for *the heads*, Judg. vii. 25. Presently afterwards, the third time, the plural, τὰ πτώματα, is used. Although we see no reason for the difference, yet it would be rash to say that there is none. [In the text they are not said to lie. What, if you should suppose that they will be *suspended*, as their Lord also was suspended from the cross. V. G.] *In the street*—*was crucified*—The place of *crucifixion* was outside the city under Tiberius; perhaps under Adrian also. Eusebius teaches, that the scene of *the Lord's martyrdom*, or the place of the cross, was included in the city built by Constantine; and mentions the neighboring *street*. The shape of the city has been changed in various ways, and will be changed hereafter. Whether the city has the place of the *cross* within the walls at the present day, or not (for travelers differ, those who deny it, appearing to have the truth), at the time of the witnesses, at least, it will undoubtedly have the place of the cross in *the street*, either within the walls or without. So also שׁוּר, *the street*, [a *market place*] 2 Sam. xxi. 12; Prov. xxvi. 13; Neh. viii. 1, Luke x. 10, (comp. Matt. x. 14); Esth. iv. 6. The beast has been this long time in great trouble for Palestine; after his ascent from the bottomless pit he is in much more trouble. [For ἡμῶν, *our* (Lord), read αὐτῶν, *their*. Tisch., Alf., Treg.]

9. [For βλέψουσιν, *shall see*, read βλέπουσιν, *see*, also for ἀψήσουσι, *shall suffer*, read ἀπίουσι, *suffer*. Tisch., Alf., Treg.] *Three days and a half*—Not *three* or four. This passage alone would be an irrefragable proof, how scrupulously, that is, how exactly, the interpreter, who trembles at the words of THE LORD, ought to take prophetic numbers, without heeding the proverbial roundness of numbers. [For μνήματα, *graves*, read, μνήμα, *tomb*, (grave). Tisch., Alf., Treg.]

10. [For χαροῦσιν, *shall rejoice*, read χιρίπουσιν, *rejoice*. Tisch., Alf., Treg.]

11. *Spirit of life*—Gr. πνεῦμα ζωῆς. So the Sept. Gen. vi. 17.

12. [For ἤκουσαν, *they heard*, read ἤκουσα, *I heard*. Tisch., Alf. (not Treg.)]

13. *Of men seven thousand*—Gr. ὀνόματα ἀνθρώπων, χιλιάδες ἑπτὰ, *the names of men seven thousand*. A frequent apposition: comp. ch. vii. 5, 6; 1 Kings iv. 32; 1 Chron. v. 21. *And the remnant*—Who survived the *decimation*: [that is, sixty-three thousand men. A vast conversion! *V. G.*] *Baal Turim*—(In Lightfoot) on Num. xxiv. 8, *upon these words*, “He shall consume the nations His enemies, and shall break their bones,” remarks that the letter ט (i. e., 70) is gifted with a certain peculiar significancy, which shows beforehand that he will root out the seven nations (namely, of the Canaanites), and in time to come the remaining sixty-three nations, that is, all the nations of the world.” This passage of the Apocalypse softens the sadness of the omen. [*Were affrighted*—This is more desirable news than that of those: *in whose case no change takes place, and who do not at all reverence God*: Ps. lv. 19. Compare also Rev. xvi. 9. *V. G.*] *They gave glory*—A mark of their conversion: Jer. xiii. 16. *To the God of heaven*—He is called *the Lord of the earth*, ver. 4, when he declares his authority on the earth by the two witnesses against the disobedient: He is called *the God of heaven*, when he not only gives rain *from heaven*, after a most disastrous drought, but also shows his majesty *in heaven*, by taking up the two witnesses *into heaven*.

14. *The second woe*—This, according to Lange, *designates the period of the rage of antichrist, consisting of 42 months*. But the four angels in the Euphrates plainly brought the second woe. [*The third woe*—This is predicted for the last time, ch. xii. 12. Then it actually follows, ch. xiii. etc. *V. G.*]

15. *The seventh*—The principal trumpet is the *seventh* angel's. This was near the very time of the apostles, but was to have a long continuance. The near approach of the events, which were to follow in it, were often viewed by the apostles separately, and held forth by them to the faithful: but by the length of the interval, scoffers denied the very end itself, in which the events were to issue. The faithful did not fully comprehend the length of the interval. Each class furnished the apostles a reason for explaining the mystery more fully: 2 Pet. iii. 2; 2 Thess. ii.

Whether *Gabriel* is the angel here meant, I propose in the German Exegesis to be considered by the reader. On this, I only inquire. But that which follows I affirm: This trumpet is the most important of all, which both of itself has here a most joyful meaning, and renders joyful all the trumpets of the former angels, but only to the in-

habitants of heaven. Wherefore they, who here prefer to interpret *sorrowful trumpets*, used by the Jews in excommunication, rather than *festive trumpets*, are not to be heard. The injury arising from the abuse of Jewish antiquities, in the explanation of the New Testament, and especially of the Apocalypse, is greater than the advantage arising from their use. Truth is learned from the very clearness of the text, containing its own completeness; the abuse introduces errors. We see other examples on ch. xiii. 18, and on ch. xiv. 20, xvii. 9, note 1. It would be better not to have recourse to the books of the Jews, if no better reward for the labor could be brought from them. *In heaven*—This is strictly parallel with that passage of Dan. ii. 44, “*IN the days of those kings (not, after they shall be destroyed), the God of HEAVEN shall set up a kingdom.*” He is called *the God of heaven*, showing his majesty *in heaven*. Comp. in general ver. 13, note. Afterwards the action descends to *the earth*. See presently, on *the kingdom of the world*. *Saying*—Gr. λέγοντες. [So all critical editors, for λέγουσαι, the feminine, agreeing with φωναί, *voices*.] See also ch. v. 12. Dionysius of Alexandria thus gave his opinion of the writer of the Apocalypse, not 200 years afterwards: *I notice that his dialect and language are not strictly Greek, but he employs barbarous idioms, and even solæcisms.* “But,” says Lightfoot, “he forms this judgment concerning dialect and phraseology, without being skilled in either, and censures as a fault that which chiefly commends this book. For John θεοδιδακτος, (taught of God), everywhere in his Apocalypse assumed the style of the Old Testament: while this man, who was ignorant of the Hebrew language, reckoned as a SOLEICISM the whole of that, which was THE DIALECT OF GOD, and believed that that which he could not understand was barbarous.” But yet the readings of the Apocalypse (which present *the appearance* of soleicism), as Dionysius shows, are ancient, numerous, and have an analogy to one another: but those which follow the ordinary syntax have been introduced by copyists, many ages after Dionysius. [Read, ἐγένετο ἡ βασιλεία τοῦ κόσμου, *the kingdom of the world is become* (our Lord’s and his Christ’s). Tisch., Alf., Treg. So Beng.] We return to the passage. The kingdoms of the world give way to God’s kingdom of the world. Thus Obadiah, ver. 21, and the Psalms often. Vitringa indeed says correctly, *The fulfilment of this oracle is in vain sought in the time of Constantine*: but he also thinks that this prophecy will be fulfilled *after the destruction of the beast*. To both points Lange assents. Here a true analysis of the text is especially necessary: moreover we have presented such a one above, in the Introduction to the Apocalypse. Many separate the natural sequence of ch.

x1. and those which follow; but it vindicates itself. The third woe, which is set forth in ch. xii. 12, and described particularly in ch. xiii., is long ago in its course: and from things present it is distinguished, what things are past under the trumpet of the seventh angel, what future. *And of his Christ, or Anointed*—This is the first time *Christ* is named in this prophetic Treatise, after the Introduction of the book, namely, in the mention of the *Kingdom* under the trumpet of the seventh angel. For *Christ* [The anointed] is called *King* by *Antonomasia* [the common name *King* meaning the same as his proper name *Christ*]. Elisha the prophet was *anointed*, 1 Kings xix. 16; *priests* were *anointed*, Exod. xxviii. 41; but *Kings* with especial propriety. Whence the title *Anointed*, put absolutely, denotes nothing but a *king*. It is usual to say, *the Lord's anointed*, not *the anointed king*: but [of a priest], *the anointed priest*, by way of epithet: Lev. iv. 5. Nay, the Anointed is even expressly distinguished from the priest, 1 Sam. ii. 35; Ps. cxxxii. 16, 17. In the whole Gospel history, the name *Christ* is never set forth under the title of *priest*; very frequently under the name of *king*. And moreover, as often as *Messiah* is mentioned in the Scripture, there is a reference to his *Kingdom*. The priestly office and the prophetic also are both contained in the kingly (which by a metaphor is the meaning of *Shepherd* also: ch. xii. 5). See Heb. ii. 17, note. Among the Gentiles also, one man has often borne the kingly office in addition to the priestly, sometimes under the title of priest, sometimes under that of king.

17. *Who is, and who was*—Some have added, *καὶ ὁ ἐρχόμενος, and art to come*. The shorter reading here also is the true one. [So *Tisch., Alf., Treg.*] The fuller one is derived from a parallel passage. Such varieties of reading are not to be decided in a cursory manner, on general grounds, but by careful investigation, by the proofs which peculiarly belong to each passage. In the prophecy of the New Testament, that is, in the Apocalypse, the title, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is, and which was, and which is to come*, by which the tetragrammaton, יהוה, *Jehovah*, is usually expressed, is, as it were, set forth anew; and the future itself, *which is to come*, as though reviving in the second coming of Christ, on which see Heb. x. 37, is placed before us, until at the entrance of the most important trumpet of the seventh angel, first the words, *καὶ ὁ ἐρχόμενος, which is to come*, and afterwards also the words *καὶ ὁ ἦν, and which was*, are magnificently absorbed, and pass into the simple *ὁ ὢν, which is*. Hence it comes to pass, that even great things, from this very passage, are not said *to come*, as lately they were said *to come*, ver. 14, and ch. ix. 12, but

to have come, presently in ver. 18, and ch. xiv. 7, 15, xix. 7. Those persons do not sufficiently hold fast the normal force of Scripture, which ought to be retained even in addresses, who even still in prayers, and in hymns, from time to time, say, *Jehovah*, instead of *Lord*, or *Jah*. For under the trumpet of the seventh angel this *Tetragrammaton* ceases to be used, and the *Diagrammaton*, π [expressive of existence] alone is uttered by the saints with praise; ch. xix. 1.

17, 18. *Hast reigned, and the nations were angry*—Ἐβασίλευσας καὶ τὰ ἔθνη ὠργίσθησαν—Ps. xcix. 1: Sept., Κύριος ἐβασίλευσεν ὀργίζέσθωσαν λαοὶ, *The Lord reigned, let the peoples be angry*.

18. *The time*, Gr. ὁ καιρὸς—That is, ἐστὶν, *it is time*. [But it belongs to ἦλθεν, *came (is come)*]. *Be judged*, Gr. κριθῆναι—This verb, equally with δοῦναι καὶ διαφθεῖραι, *to give and to destroy*, is said of God, and answers to the Hebrew טָמַן, which is likewise spoken of God. Isa. lxvi. 16; Ezek. xxxviii. 22, Heb.; and Ezek. xvii. 20, x. 35, 46; Joel iii. 2, Heb., and Sept. (not κριθῆναι, but διακριθῆναι); Jer. ii. 35, xxv. 31, Sept. There is an allusion to the wonderful *condescension* of the Supreme Judge, whereby, for the sake of showing the justice of his cause, He blends *discussion* with his unbending judgment. Rom. iii. 4, see note.

19. *The temple*, Gr. ὁ ναὸς—Which, in ch. iii. 12, vii. 15, is הכל, the *whole temple*, but here and henceforth it is רִכְזִי, the *inner part* of the temple. [Testament—Or the *covenant* made with Abraham, Isaac, and Jacob. V. G.]

CHAPTER XII.

1. [*Twelve*—The number especially appropriated to the *Church*, and to appearances symbolically connected with her. Twice twelve are the heavenly elders; twelve times twelve thousand the number of the sealed elect, etc. *Alf.*]

3. *Red*—The color represents the fiery spirit of the dragon.

4. *Devour*—“The notion obtained credit formerly with many, that serpents eagerly desire the flesh of new-born infants.” *Pricæus*.

5. *Brought forth*—The Christian Church brought forth a *male child*, Christ, considered not personally, but in his kingdom. *Vitringa* interprets it of Constantine, when he gained possession of the

empire; Lange well refutes him. Yet it does not, as the same writer supposes, mean *the conversion of Israel*; for that nation does not bring forth at its conversion, but is born: and *the crown of twelve stars* prefigures the conversion of the twelve tribes: comp. Gen. xxxvii. 9. The birth here described has long ago taken place: the conversion of Israel has not yet. The woman brought forth, when in the ninth century, more *nations* than before, were, with their princes, added under the name of *Slavonians*, to the assembly of the Christian name. Therefore almost all this chapter has been fulfilled, although Lange refers it to the future. The very war of the dragon with the rest of the seed of the woman, ver. 17, precedes the rising of the beast out of the sea; but this took place in the eleventh century, as will presently be shown. *A man-child*—Gr. *υἱὸν ἀρβευα*, a *male son*. Learned men have gathered passages in Aristophanes and Alciphron, where a woman is said to have brought forth *παιδίον ἀρβευ*, a *male child*: but *παιδίον*, *child*, is generic: *υἱός*, *son*, specific. Yet John does not write this without reason. For so Jer. xx. 15, we have *בן-זכר*, a *male son*. Greek, *υἱὸς ἀρσην*, as here, or simply *αρσην*, *male*. Primasius makes it, by omitting *son*, ver. 13. *With a rod of iron*—The rod is for long obstinacy, until they submit themselves to obedience. [Repeat *πρὸς*, *unto* (before *τὸν θρόνον*, *his throne*). *Tisch.*, *Alf.*, *Treg.*]

6. *The wilderness*—The western part of the world, Europe, particularly its districts this side of the Danube; for on the other side of the Danube the countries were already more imbued with Christianity. *יִרְבֵּה*, *the wilderness*, and *מִמְרָב*, *the west*, are akin. Reinhard rightly thinks this passage has reference to the state of the Church from the ninth century. [Add *ἐξεῖ*, *then*, after *ἔχει*, *hath*. *Tisch.*, *Alf.* (*Treg.* in brackets.)] *A thousand two hundred and three score days*—The 1260 prophetic days are 657 full ordinary years. And if you reckon these from A.D. 864 to 1521, you will not be far from the truth. The woman obtained a *firm* place in the wilderness, in Europe, especially in *Bohemia*, and there, in particular, she was fed; until more free and abundant *food* was vouchsafed to her by means of the *Reformation*. The close of the 1260 days is the Reformation. The close of the times, 1, 2, and $\frac{1}{2}$, is the Millenium. *Between the Reformation and Millenium there is no more remarkable revolution, than the Reformation itself*, the great importance of which is sufficiently plain from this. [“I am quite unable, in common with all apocalyptic interpreters, to point out definitely any period in the history of the Church corresponding to the 1260 days of ch. xii. 6, or any in the history of this world’s civil power, which shall satisfy the

forty-two months of ch. xiii. 5. As far as I have seen, every such attempt hitherto made has been characterized by signal failure." *Alf.*, p. 251.]

7. *Michaël*—An archangel, but still a created angel. Dan. x. 13; Jude ver. 9. [For ἐπολέμησαν, *warred*, read τοῦ πολεμῆσαι, *to war*. *Tisch.*, *Alf.*, *Treg.* So *Beng.* The sense is the same, but the construction peculiar. *Alf.*, etc.] *War*—The war was occasioned by the πλάνη, *deceiving* [ver. 9] with which the whole world was carried away. *Against*, Gr. μετὰ, *with*—[So all critical editors. Common text, κατὰ, *against*.] That is, *against*. So ver. 17, ii. 16, xi. 7, xiii. 4, 7, xvii. 14, xix. 19.

8. *In heaven*—In which, all along from the triumph of Christ up till then, he had accused the brethren of the dwellers in heaven, ver. 10. Comp. ver. 12. The earth is included in heaven; not the reverse.

9. *Devil*, Gr. διάβολος—*Satan*, Gr. σατανᾶς—*The Devil* and *Satan* are exactly synonymous; for both Heb. שָׂטָן, [the root of *Satan*] and διαβάλλειν [root of διάβολος, *devil*] mean to interpose for resistance; hence also the Sept. frequently has διάβολος, *Devil*, for שָׂטָן, *Satan*, which is transferred to the Greek, 1 Kings xi. 14, 23, 25. The only difference lies in the Hebrew and Greek idiom; and the adversary who harasses the Gentiles is pointed out as *the Devil*, he of the Jews, as *Satan*; here indeed, saints of both classes. Lest I be accused of refining too much, Grotius refers this double appellation to the Jews and Gentiles. But the observation belongs to this text, in which both the Hebrew and the Greek names are joined together; in other texts, even the appellation of the *devil*, standing alone, may no doubt refer to the Jews. *Which deceiveth*—Seduceth. The devil is a liar and a murderer, John viii. 44; a seducer, as here, and raging, ver. 12, where *despair*, for the shortness of the time, inflames his rage. But the saints who overcome him, have *faith, love, hope*.

10. *Now*—This particle teaches most evidently, that this twelfth chapter, from its very beginning, refers to the trumpet of the seventh angel; for the voice which was heard immediately under the sound of that trumpet, ch. xi. 15, respecting *the kingdom*, is here repeated with a remarkable *Epitasis* [emphatic addition to the sense]; nor can it by any means be placed before this trumpet in particular. The accuser attacked the citizens, and not the king. Moreover, the former part of the 12th chapter, has a most close coherence with this very passage. Ch. ii. 15–18, contains the *proposition* of the things, which this most important trumpet comprises; ver. 19, and ch. xii.–xxii are an explanation [*Epexegetis*], and copious description of their ac-

complishment. *Accuser*—Gr. ὁ κατηγορῶν. [So all critical editors. Common text has κατηγοροῦς, with the same sense]. This is not used here as a Greek word, but as a Hebrew word, the purely Greek synonym, ὁ κατηγοροῦν, *which accused*, following. The two languages are joined together, as in ver. 9, and repeatedly in this book, which has reference to both Israelites and Gentiles.

11. [Not—This *negative* contradicts the accusation, the substance of which is indicated by this, (*i. e.*, that they *did* love them). *Their own life or soul*—In like manner Satan had also accused Job, Job ii. 4. Against him, who renounces his love of life, the calumniator has now no power. *V. G.*]

12. *Woe*—This is the last denunciation of the third and most grievous *woe*, which has already been frequently denounced; and under it at length the beast assails. [Omit τοῖς κατοικοῦσι, *the inhabitants of. Tisch., Alf., Treg.*] *Woe to the earth and the sea*—The earth is placed before the sea, *either* because the earth, as opposed to the heaven, is superior (to the sea), and the sea is only part of the earth, which in the following verse is included under the earth: *or* because the third woe really began in Asia, before through the beast it began in Europe. *A short time*—Καῖρὸς, *time*, in this place, has a peculiar signification, a *time* of 222 and two-ninth years; and ὀλίγος καιρὸς, a *short time*, is the period next greater than the 3 and a half times, which are the subject of ver. 14; and therefore the ὀλίγος καιρὸς, is *four times*, or 888 and eight-ninths years, are from A.D. 947 to A.D. 1836, as is collected from the proportions of the other periods, with which this is connected.

14. *Two wings*—The Hebrew dual כנפים, *the two wings*, does not always involve the number *two*: but it is used even for *four* or *six* wings, Ez. i. and Isa. vi. Whence in the Sept. it is never expressed by δύο πτέρυγες, *two wings*. Therefore in this passage the Greek, not without great significance is αἱ δύο πτέρυγες, *those two wings*. *The great eagle* itself is the Roman empire: *the two wings*, the power over the east and the west. *Into her place*—This *place* comprises very large regions, *Poland, Russia, Hungary, Transilvania*, etc., by the addition of which to the church, A.D. 965, and thenceforward, the Christian power reached, in a continuous tract, from the Eastern to the Western Empire. *Time and times and half a time*—Καῖρὸν καὶ καιρῶν καὶ ἡμῶν καιροῦ. So Dan. vii. 25, xii. 7. Each passage refers to the calamity of the holy people. The plural, καιρῶν, *times*, denotes *two times*. The plural number is to be taken most strictly. By the phrase *after years*, the space of two years is signified, so the law of manumission. “Being bidden to go free after years, he shall

be free after the space of two years: and that interpretation both the favor of liberty demands, and the words admit." Thus *שָׁנָה*, *ten*, *שָׁנָה*, *two tens*, i. e., *two decades*, twenty. "According to the usual rule of the ancient Hebrew doctors, in expounding the Sacred Writings, the plural number is to be understood of *two*, if there is no reason to the contrary." *Surehusius*. And in this passage, indeed, the strict sense is admissible even on the ground that there is an interval between the *one* and the *half*. In an indefinite sense several *καιροὶ*, are a *χρόνος*. In the Apocalyptic sense *καιρὸς*, a *time* has a definite length, as is plain from the distribution of this very period into a *time*, and *times*, and the *half of a time*. This period begins before the number of the beast, and extends beyond it: nor however does the whole of it far exceed it. It has 777 and seven-ninth years. By such a method, even a *Chronus* has a definite length, and comprises *five καιρὸς* or *times*. Through a *time*, and *times*, and the *half of a time*, the Church is fed, removed from the serpent, and assailed by the river, i. e., the attack of the *Turks*, yet not overwhelmed: therefore those times are terminated by the captivity of the serpent, and are conveniently divided by the turning points of Turkish history. The beginning of the captivity, as is shown in its place, will be in A.D. 1836. Therefore the *time* is 222 and two-ninth years, from A.D. 1058 to 1280; and in the middle of the eleventh century, a new kingdom arose among the *Turks*, and shortly afterwards *inundated* the eastern part of the Christian world; but, at the close of that century, the city of Jerusalem was taken from them, which not long after they took again. The *times* are 444 and four-ninth years, from A.D. 1280 to 1725. In that interval they greatly desolated the Church, having taken Constantinople, having long had possession of Buda, and having more than once besieged Vienna. The *half a time* consists of 111 and one-ninth years, from A.D. 1725 to 1836. Before the end of this half a time, and indeed considerably before the earth swallows up the last attacks of the river. *From the face*—That is, *is fed*. Comp. 2 Kings xvi. 18, and Jud. ix. 21, (where the Hebrew accent plainly renders the expression parallel), and Neh. iv. (9) 3.

17. *The remnant*—The faithful scattered in the lands of the faithful. [For τοῦ Ἰησοῦ Χριστοῦ, *Jesus Christ*, read Ἰησοῦ, *Jesus*. *Tisch.*, *Alf.*, *Treg.* *Which keep the commandments of GOD*—This belongs to all those who have the dragon for their adversary. *The testimony of Jesus*—That he is Son of GOD and Saviour of the world. *V. G.*]

18. [*Treg.* reads ἐστῆθη, *he stood*, for ἐστῆθην, *I stood*. But *Tisch.* and *Alf.* retain the latter. So *Beng.*] On the visions at the waters, comp. Dan. viii. 2, x. 4; Ez. i. 3; Gen. xli. 1.

CHAPTER XIII.

1. *Out of the sea*—The three woes traverse the world from east to west. The first was in Persia: the second proceeded from the Euphrates: the third, under the dragon, is sustained by the beast in the west. *A beast*—Gr. *θηριον*, a diminutive in sound, but not in sense: for even elephants are called *θηρια*; and in Homer a great *θηριον*, is a great *stag* slain by Ulysses. [The order is, *ten horns and seven heads*. *Tisch., Alf., Treg.* *Bengel* proceeds to refute certain previous interpretations; and to argue, polemically, that this beast is the Papacy, laying down the following propositions].

1. It is one and the same beast, having ten horns and seven heads, which is described, Apoc. xiii. and xvii.

2. The beast is an ecclesiastico-political power opposed to the kingdom of Christ.

3. The beast has an intimate and altogether peculiar connection with the city of Rome.

4. The beast exists at the present time.

5. The beast is the Roman Papacy.

3. [Omit *ειδον, I saw. Tisch. Alf., Treg.*] *One*—The first head of the beast is the Pope in the *Lateran*, on the *Cælian Mount*, from Gregory VII. to Innocent III., or later. During that space of time many adversities befel the Pope, through his contention with the Emperor; but he recovered from all. *As it were slain* [Eng. Ver., *wounded to death.*] *Was healed*—You may see paroxysms both of wounding and healing in the history of Gregory VII., Paschal II., Calixtus II., Alexander III., and others. Whatever adversity then happened, belongs to *the wound*: whatever prosperity, belongs to *the healing*. *And all the earth wondered after the beast*—That is, went after the beast with admiration. An abbreviated expression, as Acts xv. 23, *writing and sending by their hands*. All followed the beast with their feet, or eyes, or inclination; for instance, in the Crusades.

4. [For *δς, which, read οτι, because. Tisch., Alf., Treg.* Add *και, and, before (the second) τις, who. Tisch., Alf., Treg.*] *Who—able*—That is, *εστί, is*. Thus the Septuagint: Num. xxiii. 1 (xxii. 38). Comp. also Num. xiii. 31; Gen. xxxii. 28; Dan. iii. 17. The worshippers of the beast challenge others: *who is like the beast? who is able to make war with him?*

5. [For *βλασφημιας, blasphemies, Tisch.* reads *βλασφημιαν, blasphemy. Alf. and Treg.* have *βλδσφημα, blasphemous things*. For

πόλεμον ποιῆσαι, *to make war*, (Eng. Ver. has *to continue*.) all read ποιῆσαι, *to work*.] *Forty and two months*—Ver. 5 marks one important point, and ver. 7, another, as the calamity grows. A fuller consideration of these months will follow at ver. 18: by the use of which there will be no doubt as to the meaning of the close of *the power* of the beast. Many persons, when they hear anything of this kind for the first time, wonder at it, as news of future events, instead of reverencing it as the word of God: they say, in short, that the matter is worthy of consideration, and yet they do not consider it, so as to lay aside for a little time lighter subjects (and what subjects are not light with these, so great?), and examine into the truth; and then, when they have once or twice heard and related it, having lost the taste of novelty, they loathe it; and with the character which they always had, they rush into the Divine judgments, known or unknown, regarding neither things past, present, nor future. Let them take care what they are about. We do not write for them: we will not be silent, out of regard for them. See ch. xxii. 10, 11. The close of the *power* of the beast comes therefore nearer and nearer: and will be preceded by matters of the greatest importance, which remain from ch. xiii. and xiv., and which are contained in ch. xv. and xvi. But it will be followed by the *Non-being* of the beast, and many other things, described in ch. xvii. and the following.

6. [For βλασφημίαν, *blasphemy*, read βλασφημίας, *blasphemies*. Tisch., Alf., Treg.]

7. *To make war with the saints*—Dan. vii. 21, Sept., *he made war with the saints*. So πόλεμον ποιεῖν, *to make war*, Ap. xii. 17, xix. 19, and Sept. often, Heb. הכהתה עמך. *Becman* rightly refers this *war with the saints* to the Crusades against the Waldenses. *Every*—Gr. πᾶσαν [*every kindred*, etc.] “The law of the Roman Pontiffs prevailed over a greater portion of the earth than that of the Emperors.”—Gregory vii. [Add καὶ λαόν, *and people* (after φυλὴν, *kindred*.) Tisch., Alf., Treg.]

8. *Shall worship*—The word in ordinary use, of the ceremonies about the Pope are treated of, is *adoration* (*worship*); correlative to which is *a kiss*, that is, of his feet, just as προσκυνεῖν, κυνεῖν, is *to kiss*; whence πω, *kissed*. 1 Kings xix. 18. [For ὧν—τὰ ὀνόματα, *whose names*, read οὗ—τὸ ὄνομα, that is, (every one) *whose name*. Tisch., Alf., (Treg. has ὧν—ὄνομα, *whose name*.)] *From*—Gr. ἀπὸ, here equivalent to *before*, as Matt. xxv. 34) note, and is plainly construed with *written*, and that so easily, that it is not even to be called an instance of *Hyperbaton* [transposition]. All doubt is removed by a passage strictly parallel, ch. xvii. 8. The Apocalypse often men-

tions *the Lamb slain*; it never adds, *from the foundation of the world*, nor indeed was he slain from the foundation of the world: Heb. ix. 26. They who allege that he was thus slain in the Divine decree, in a like sense may say that he was born, raised from the dead, and ascended into heaven, from the foundation of the world.

10. [The readings here are confused. The best text is thus: εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὁπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν, etc., *He that is for captivity, into captivity he goeth: he that will kill with the sword, with the sword must he be killed.* Tisch., Treg. Nearly so Alf.] *Goeth*—Being easily led away.

11. *And*—The descriptions of the two beasts are most closely connected here, as are those of pleasant things in ch. xiv. *Another beast*—This is afterwards more frequently called *the false prophet*: and here his very action is described, as that of a false prophet. “That bewitched power and wisdom, which independent of the Word of God, without a Redeemer and a Comforter, is revered by many individually and collectively, which has no dread of Deism, Socinianism, and Pelagianism, which abuses the dogma respecting the internal Word, which would without scruple reconcile Christianity with Mahometanism itself, and moreover the perverse interpretation of the Apocalypse itself, and of the whole of the Sacred Scripture,” will fit this beast. *Out of the earth*—*The earth*, as opposed to *the sea*, comp. ver. 1, is Asia, which contains Palestine, Persia, etc.

12. [For (the second) ποιεῖ, *causeth*, Tisch. (not Alf., Treg.) has ἐποίησεν, *caused*. So Beng.] *The earth and them which dwell therein*—A remarkable expression; for in ver. 14, and in others places, it is said, *them that dwell on the earth*. I see no difference of meaning, except that here in ver. 12, a *sudden universality* of worship is implied, perhaps to be proclaimed by some edict.

13. *So that*—Gr. *ἵνα*, often employed by John. In all his books, he has used *ὥστε*, *so that*, only once, ch. iii., of his Gospel, ver. 16, where *ἵνα*, *that* follows.

14. *Of the sword*—It had been strictly a wound by the sword. For Henry V., in his transaction with Calixto II., calls the contention which had preceded *WAR* [GUERRA].

15. *Should be killed*—Rupertus says with weight on this: “Christ did not do this; nor have his prophets nor apostles taught, nor have kings, now become Christian, understood this, that they should kill, and think that the service of Christ is to be advanced by bloodshed. For the true God does not wish compulsory, but willing service. Therefore also in this, nay, especially in this, he will show to those who have understanding, and are strong in reason, that he is in truth

Antichrist, that he is in truth not Christ; but that, in accordance with his name, he is opposed to Christ. He is Christ who shed his own blood. He is Antichrist who shed the blood of others." After the Reformation, illustrious interpreters from time to time laid it down that a most violent persecution was even then impending from the beast.

17. Construe, *he causeth all—to receive a mark—that no man*, etc. There are three periods in the duration of the beast. At the last part of the first period arises the most grievous calamity, the length of which can scarcely be defined, unless it be a number of days agreeing by analogy with the number of the beast, of which we shall speak presently.

18. *Let him that hath understanding, count*—Not, *He that readeth, νοιτω*, let him consider, understand, as Matt. xxiv. 15, but *νοϋς*, mind, understanding, is presupposed; and he who has understanding already, is aroused also to computing the number of the beast, and to make a calculation. *Νοϋς*, the understanding, is distinguished from the spirit, 1 Cor. xiv. 14; but here it is distinguished from wisdom. We must calculate; therefore the numbers which enter into the calculation, and those which answer to these, must be taken precisely. He who has *νοϋν*, understanding, is ordered to calculate; he ought therefore to bear with calmness another who does not comprehend the calculations: only let him not despise and trample upon calculations, especially *ωδς*, here, where such a remedy is necessary for us. Look to the passage, Dan. xii. 4, 10. What kind of persons are they to whom, in this business, diligence and understanding on the one hand, and negligence on the other, are attributed? *The number*, etc.—Each noun is without an article, in this sense, *the number of the beast is the number of a man*, i. e., a human number. [Bengel argues at great length that the number here referred to is the number of years in a prophetic period. His scheme is wholly groundless; we add, merely as a curiosity, his table of periods]:

A Half-time is in ordinary years,	. . . . .	111 ¹ ₂
A time (<i>καιρος</i>),	. . . . .	222 ² ₂
The number of the beast,	. . . . .	666 ³ ₂
Time, Times, and Half-times,	. . . . .	777 ¹ ₂
A Short Time,	. . . . .	888 ² ₂
A Millenium,	. . . . .	999 ³ ₂
A Chronus (<i>period</i>),	. . . . .	1111 ¹ ₂
An age,	. . . . .	2222 ² ₂ , etc.

CHAPTER XIV.

1. [Read τὸ ἀρνίον, *the lamb*. Tisch., Alf., Treg. That is, the one mentioned ch. v. 6, etc. Alf.] *Thousand*—They are the same *an hundred forty and four thousands*, mentioned ch. vii., but now in a much more splendid condition; hence they are mentioned without the article αἱ, *the*; just as in ch. xvii. 3, θηρίον, *a beast*, without the article τὸ, *the*, is the same beast as that in ch. xiii. 1, but afterwards very unlike its former self. [Add, after ἔχουσαι, *having*, τὸ ὄνομα αὐτοῦ καὶ, *his name and*. Tisch., Alf., Treg. So Beng.] Some relying on the reading of Erasmus, which does not contain *the name of the Lamb*, have expressed the hope that the name of *the Father*, and not that of *the Lamb*, would hereafter be in favor. Such an enemy of the Nicene faith, and of Christ's glory, was deceived. Both *the name of the Lamb and the name of his Father* are indeed written on the foreheads of the one hundred and forty-four thousands.

2. [Read καὶ ἡ φωνὴ ἧν ἤκουσα ὡς, *and the voice which I heard (was) as* (of harpers, etc). Tisch., Alf., Treg. So Beng.] John by degrees more definitely describes the voice which he heard; and the article ἡ, *the* has the force of a relative, conveying the meaning, that *the same* voice was heard first as that of *many waters*, and of *a great thunder*; then as of *harpers*.

3. [Tisch. omits (Alf. brackets) ὡς, *as it were*. Treg. retains it.]

4. [To God—the Lamb—Hence they sing a hymn before the throne of the Former, and are accounted worthy to offer themselves as followers of the Latter. V. G.]

5. [For δόλος, *guile*, read ψεῦδος, *falsehood*. Tisch., Alf., Treg. So Beng. Also omit ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, *before the throne of God*. Tisch., Alf., Treg. So Beng.] No one in Greece, Asia, Syria, or Africa, nor do I hesitate to add Italy and ancient Armenia, in this passage read the clause, *before the throne of God*. They had not the editions which are in common use now; they had the genuine reading.

6. *An angel*—Under the name of *angels* the preachers of the heavenly doctrine come, ver. 6, 8, 9. [They are contrasted with him who published the threefold woe, ch. viii. 13. V. G.] But as to what Zeltner says, “Nor shall we oppose any one who may affirm that the aid of Angels, or of one in particular, was employed here (Ap. xxi. 1), in animating the Confessors of the Gospel, in the same sense in which an angel is said also to have stood beside Paul, (Acts xxvii. 23, comp. Dan. x. throughout); and we admit that this explanation is

MOST of all approved by us:" we think that applies better to the three preachers here mentioned. *Everlasting*—Gr. *αἰώνιον*, of the age, *αἰὼν*, an age, is attributed to the Gospel, or to the office of publishing it, which the angel here has. It is therefore a definite age, which, in accordance with the analogy of the other prophetic times, consists of two periods (*chroni*), and extends from the publishing of this Gospel to the *judgment* day itself. This length of the age in particular, besides many other things, suggests the question whether this angel be *Arndt*. We are not so certain that the *second* angel is already come; if he is already come, it must be understood of *Spener*. The *third* precedes the close of the 42 months by a very short interval: although the worship of the beast himself, and not only the worship of the image, which is later, is forbidden by him. *Preach*—Gr. *εὐαγγελίσαι*. There is a similar construction between ch. iii. 10, and this passage. [For *κατοικοῦντας*, dwell, read *καθήμενους*, literally, sit. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] *Sit*—To sit on the earth implies greater innocence than to dwell on the earth: the latter is said of citizens, the former of strangers. They whom the three woes strike are spoken of as dwelling upon the earth: they to whom the everlasting Gospel is preached, as sitting on the earth. The difference between the words plainly appears from Isa. xviii. 3, Heb.

7. *Judgment*—*Lange* refers this preaching to the last times: however it ought not to be fixed too late. On Matt. xxiv. 14, which he compares, see ch. vi. 2. *Fountains*—Gr. *πηγάς*, without the article: for fountains are as it were contained in the word *sea*; although, in themselves, they also are of importance in the universe.

8. [Read *ἄλλος δεύτερος ἄγγελος*, another second angel. *Tisch.*, *Alf.*, not *Treg.*] *Fallen*—See on ch. xviii. 2. [Read *Βαβυλὼν ἡ μεγάλη*, *Babylon the great*, (without *ἡ πόλις*, the city,) also for *ὅτι*, for she, read *ἡ*, who. *Tisch.*, *Alf.*, *Treg.*] *Babylon the great*, put absolutely, sounds more grandly than *Babylon the great city*. The figure of a draught often represents the anger of God, and often the impurity of [spiritual] whoredom. In the former case, not in the latter, the word *τοῦ θυμοῦ*, wrath, is used. *Made drink*—Luther says (in the preface to Robert Burns' Lives of the Pontiffs,) "I indeed at first, who am not greatly versed or skilled in histories, attacked the Papacy, *a priori*, as the saying is, that is, from the Sacred Scriptures. Now I greatly rejoice, that others do the same *a posteriori*, that is, from histories. And I seem to myself to enjoy complete triumph, when, as the light appears, I understand that history agrees with the Scriptures." And thus the history of the affairs of Rome, which is more and more brought into the light, serves to confirm the preaching of this second

angel. But, laying aside party zeal, it is right that we should here especially weigh the events which took place in the East at the beginning of this century, by missions sent less from the Pontiff than from Rome, and, on the other hand, those begun by Gospel missions. The impure draught given to the nations is followed by a purer.

9. [Read ἄλλος ἄγγελος τρίτος, another third angel. Tisch., Alf., Treg.] Another—The preaching of the angel with the everlasting Gospel is good, that of the second and third is also good: yet the second and third angels are different. Spener, for instance, properly confined himself within his own limits; But if any one supposes that posterity are to confine their investigation and testimony to the truth of prophecy within the same limits, he is in error. Both gifts and times are various. *If any*—"If any man shall worship the beast and his image, and shall receive his mark in his forehead, or in his hand, he also shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the angels, and before the face of the Lamb. And the smoke of their torment shall ascend up for ever and ever; and they have no rest day and night, who have worshiped the beast, and whosoever shall have received the mark of his name." This threatening is the most fearful of all in the whole of Scripture. The fear of Him, who is able to destroy both soul and body, banishes the fear of those who slay the body. Luke xii. 4, 5.

10. *Wine of wrath—cup of indignation*—As the wine is to the cup, so is *wrath* to *indignation*. A designed difference of words: ch. xvi. 19, xix. 15. *Indignation*, ἡ ὀργή leads *wrath*, τὸν θυμὸν, into action. Comp. Rom. ii. 8, note. The latter represents כּחַ, the former יַר, in the Sept. *Poured without mixture*—The verb *κεράσσειμι*, *mix*, is used generally for *pour*, even of *unmixed wine*. ἄκρατον is *unmixed*, that with which no grace or hope is blended. Such an *unmixed* potion is already *mingled* and prepared for the worshipers of the beast. There is at hand both a salvation, which awaits the saints, and a punishment, which overhangs the wicked. Comp. Ps. lxxv. 9. [Omit ἁγίον, *holy*. Tisch., Alf. (not Treg.)]

11. *For ever and ever*—Gr. εἰς αἰῶνας αἰώνων, *unto ages of ages*. Elsewhere εἰς τοὺς αἰῶνας τῶν αἰώνων, *unto the ages of the ages*. Each form of expression is, as it were, squared: as a *myriad of myriads*, the *heaven of heavens*. The article is emphatic, especially where the discourse is on the subject of the *Eternity of God*. In these expressions, there is a fitness in the use or the omission of the

Greek article. *Ascendeth*—The present, after a future, has the force of a future, but with emphasis.

12. [Omit the second *ὡδε*, *here* (are). *Tisch.*, *Alf.*, *Treg.* So *Beng.* *Here*—These words also belong to the proclamation of the third angel, which also contains a kind of antithesis to the threefold woe. *V. G.*] *That keep*—Either the abstract and the concrete, *patience* and *they that keep*, are joined; or rather the nominative is used for the genitive, τῶν ἀγίων οἱ τηροῦντες, *of the saints who keep*: comp. ch. i. 5. [The latter is right; *the endurance of the saints who keep*, etc. *Alf.*]

13. [Omit *μοι*, *unto me*. *Tisch.*, *Alf.*, *Treg.*] *Henceforth*—That voice which said, *Write, Blessed are the dead, who die in the Lord, that they may rest*, etc., was uttered by one of the inhabitants of heaven, with whose person and condition it particularly accords to call *Jesus Lord*. The Spirit himself, as it were by a parenthesis, interrupts that voice, and at once approves and amplifies it, by the word ἀπ᾽ ἄρτι, *from now*; just the words, *Write, Blessed*, xix. 9, are followed by an asseveration. *From now*, that is, they are blessed, *saieth the Spirit*. *From now*, from this very point of time, when this voice speaks in the series of prophecy. A saying of the Spirit occurs also, ch. xxii. 17, ii. 7, etc. Moreover the Spirit speaks in the saints, especially the afflicted ones, 1 Pet. iv. 14; and those seeking their home, 2 Cor. v. 5. *ἴνα*, *that*, depends upon the word μακάριοι, *blessed, blessed* (in this) *that*, etc., as ch. xvi. 15, xxii. 14. *Rest*—Gr. ἀναπαύσονται. A future, comp. ch. xxii. 14. [*Their works*—Their gratuitous reward being also impliedly included. *V. G.*]

14. *And*—*The harvest* and *the vintage*, here described, precede the last judgment, as Cluver fully demonstrates. Each of them is described also in Joel iii. 18, etc., as Lange teaches. *One sat like*—Gr. καθήμενον δμοιον. [So all critical editors]. Some read καθήμενος δμοιος, [so common text]. It is not without reason that the best manuscripts in so many places agree in so extraordinary a figure of speech. As, after long consideration, I do not think that I shall easily give up the instances of this construction, so I do not obtrude them upon the notice of any one. The sense remains the same in all respects. By means of *the harvest* a great multitude of the righteous, and by means of *the vintage*, a great multitude of the ungodly, are removed from the world. [*Is ripe*—Gr. ἐξαρπύθη, *is dried*. Having ripened in a good sense, for reaping. Matters at the present day very closely approach this point; and what remains is scarcely growing further. *V. G.*]

15. [Omit *σοι*, *for thee*. *Tisch.*, *Alf.*, *Treg.*] *Of the earth*—Thus

also ver. 18, in the vintage. *The earth* is not here contrasted with *the sea*: yet the extent of this word is restricted in ver. 20, by *the city*.

18. *Fire*—Gr. *πυρὸς*, in the singular; but it appears to be used for the plural, since the word *πῦρ*, in Greek, has no plural. Comp. *waters*, τῶν ὕδατων, ch. xvi. 5. *Clusters—grapes*—Gr. τοὺς βότρυας—αἱ σταφυλαί. These words are often synonymous, but they sometimes differ in the Sept. Num. xiii. 23, *cluster of grapes*, Gen. xl. 10. Hence βότρυς, is the whole, a *cluster*: σταφυλαί, the parts, *grapes*. *Of the vine*—The plural is not wanting, Heb. עֲנָבִים, Sept., αἱ ἀμπελοί, *the vines*, yet here it is singular: all the wicked are like one vine; they all cohere in one mass. [For ἀστῆς, *her. Tisch.* (not *Alf., Treg.*) reads τῆς γῆς, *the earths*. *Are ripe*—For punishment. The wickedness,—displayed by men of every condition, who live in our age, in all things contrary to faith, hope, and love, can scarcely be thought capable of greater increase. The appearance of the world is most abandoned, and altogether desperate. *V. G.*]

19. *Cast*—By the agency of this angel, then the grapes will be brought from the vast vine of the earth into one press. *The great wine-press*—Gr. τὴν ληνὸν τὸν μέγαν. [So all critical editors]. Even in Hebrew לֵן, Gr. ἡ ληνός, *the wine-press*, is feminine; but here it takes a masculine adjective, after the Hebrew custom. And this certainly here amplifies the sense: as also among the Greeks. Formerly some interpreted it, without perceiving the Hebraism, *He cast the great*, that is, the haughty, ancient enemy, *into the wine-press of the wrath of God*.

20. *Blood*—*Blood* of clusters of grapes, red wine, that is, the blood of the wicked. The Figure *Metalepsis* [a double figure, or mixed figures of speech]. It refers to the slaughter of the wicked, not their eternal torture. Other enemies also afterwards fall into the wine-press: ch. xix. 15. *Unto the horse-bridles, by the space of a thousand and six hundred furlongs*—Each phrase denotes a deep and long torrent of blood. Comp. ch. xi. *By the space of*—Gr. ἀπὸ σπείδιων, etc. Comp. John xi. 18. Some followers of the Rabbinical school refer this to the circuit or to the length of Palestine. But its length, even if you include the districts which are lofty and secure from inundation, is much less; its circuit is much greater. What if the valley *Kidron*, which lies between *the city* Jerusalem and the *Mount of Olives* (Acts i. 12), be meant? For the torrent in that valley, together with its windings, and in the sea itself, as far as it shall be stained with blood, may have a length of 1600 furlongs. Let us take the expression literally. [Comp. Ezek. xxxii. 6. *V. G.*]

CHAPTER XV.

1. [*Is filled up*—After this consummation better things are at hand. *V. G.*]

2. *Gotten the victory over*—Gr. νικῶντας ἐξ. A rare phrase; but Lycurgus (contra Leocr.), has one like it, [νίχην λάβοι παρὰ τῶν πολεμίων. Omit ἐξ τοῦ χαρδύματος αὐτοῦ, *over his mark. Tisch., Alf., Treg.* So *Beng.*] *Over the number*, etc.—In fact there are not three things spoken of: but *the name* of the beast, OR *the number* of his name (disjunctively) is the mark itself. *The mark* (character or stamp) is the genus: there are two species, *the name* of the beast, and *the number* of his name. Hence it is that *the mark* of the beast is usually spoken of indefinitely: ch. xiv. 9, xvi. 2, xix. 20, xx. 4; but when used definitely, it is either *the mark* of his name separately, as ch. xiv. 11, or *the number* of his name separately, as here. For each of these ideas includes the other: or at one time *the name of the beast*, at another, *the number of his name*, is more prominent. The preposition, ἐξ, is here used several times, as ch. xviii. 20. *Standing on the sea of glass*—Ἐπί with an accusative, and with this very verb of standing, denotes either *above*, *on*, ch. vii. 1, xi. 11, xiii. 1, xiv. 1, or *near*, *at*, ch. iii. 20.

3. [*The song of the Lamb*—The Lamb sings that song in honor of his Father in the great congregation: Ps. xxii. 23–26. *V. G.* For ἀγίων, *saints*, read ἐθνῶν, *the nations. Tisch., Alf., Treg.*] *King of nations*—An august and fitting title: comp. ver. 4, and Jer. x. 7; and yet it has been variously changed by copyists.

4. [Omit σε, (the first) *thee. Tisch., Alf., Treg.*] *All nations*—Here is declared both the conversion of all nations (comp. Jer. xvi. 19), and the means together with the time of the conversion.

5. [Omit ἰδοὺ, *behold. Tisch., Alf., Treg.*]

6. [*Tisch.* omits (*Treg.* brackets) ἐξ τοῦ ναοῦ, *out of the temple*, (not *Alf.*) All omit καὶ, *and* (after καθαρόν, *pure.*)]

7. *Vials*—Gr. φιάλη, a vessel like a pitcher, widened at the top. *Eustathius*. The breadth of the vials at the upper part contributes to the vastness of the sudden outpouring. Some think that the vials bring in the third woe.

8. [Read ἐξ τοῦ καπνοῦ, *with the smoke. Tisch.* (not *Treg., Alf.*)] *Smoke*—The covering of the Divine majesty. [*No one*—Not even the very angels, who were furnished with the vials. *Into the temple*—Although it was opened, ver. 5. When the plagues are finished, access to the temple is permitted. *V. G.*]

CHAPTER XVI.

1. [Read τὰς ἑπτὰ φιάλας, *the seven vials*—*Tisch., Alf., Treg. So Beng.*] *Vials*—The Epistles to the seven Churches are distributed into three and four. The seven Seals are divided into four and three, and likewise the seven Trumpets, as we have seen: and now also the seven vials. The Trumpets have shaken the kingdom of the world in a long circuit; the vials with swift and sharp violence break to pieces in particular the beast, which had clothed himself with the kingdom of the world, and his followers and resources. Therefore the trumpets and the vials advance in the same order. The former set of four touch *the earth, the sea, the rivers, and the sun*: the remaining set of three fall in other quarters, and are much more violent.

2. *The first*—Thus, *the second, the third, the fourth, the fifth, the sixth, the seventh*, without the noun *angel*. [See ver. 3, 4, 8, 10, 12, 17, and notes.] The style expresses a very quick outpouring of the vials, of which quickness this also is a proof, that the vials have no periods of times expressed. These bear a great resemblance to the plagues of Egypt, which the Hebrews generally suppose to have been inflicted at intervals of months. What if the same should happen with the vials? Their whole outpouring indeed is as yet future. *Grievous sore*—So Dent. xxviii. 35, Heb. ער פהוּב, Sept., ἐν ἔλκει πονηρῷ, *with a grievous sore*. [This, I believe, will be a new and hitherto unheard of plague. *Of the beast*—Therefore the vial of the first angel will be the first mark (character) of the beast. *V. G.*]

3. [Omit ἄγγελος, *angel*. *Tisch., Alf., Treg.*]

4. [Omit ἄγγελος, *angel*. *Tisch., Alf., Treg.*]

5. [Omit Κύριε, *O Lord*. Also read ὁ ὢν καὶ ὁ ἦν ὁσιος ὅτι, *which is and was holy, because*, etc. *Tisch., Alf., Treg.*] *Which art and which wast*—See on ch. xi. 17. At the commencement and at the close of the Apocalypse the Lord is called ὁ παντοκράτωρ, *the Almighty*; here, at the revelation of judgments, he is called ὁ ὁσιος, *the Holy*. First of all he is praised on account of his *Might*, lest in the time of his patience he should appear to have no strength, whereas in the end he will display enough of *Might*; afterwards he is praised for his *Grace*, when retribution commences. *Might* and *Grace* are alike assigned to the Lord in Ps. lxii. 11, 12. The epithet ὁσιος, *holy* answers to the Hebrew רַחֵם, *gracious*, in an active or a passive sense. God exhibits *his own grace* in all his works, and he receives *gratitude* [the attribution of *grace*] from all saints.

6. [Omit γάρ (the second) *for*. *Tisch., Alf., Treg.*] *Are worthy*—An abrupt sentence, with great force. So ch. xiv. 5, *are without fault*. Ps. xcix. 5.

7. [Omit ἀλλου ἐξ, *another out of*. *Tisch., Alf., Treg.* So *Beng.*] *I heard the altar say*—John heard *the altar*, where the cry arises and vengeance descends, or those who served at it, whom here John did not see, so that the altar itself appeared to speak. Compare the phraseology, ch. i. 12, ix. 13, xi. 1. So the Sept., Job xxxii. 7.

8. [Omit ἄγγελος, *angel*. *Tisch., Alf., Treg.*]

9. [Read ἐβλασφημήσαν οἱ ἄνθρωποι, *men blasphemed*. *Tisch.* (not *Alf., Treg.*)] A dreadful sin, blasphemy: but yet even against the will of the wicked it turns out to the honor of GOD: for they confess, that they are overcome.

10. [Omit ἄγγελος, *angel*. *Tisch., Alf., Treg.*] *Was full of darkness*—Gr. ἐγενετο ἐσκοτωμένη, *became darkened*, much more emphatic than ἐσκοτώθη or ἐσκοτίσθη, *was darkened*, ch. ix. 2, comp. ch. viii. 12. There are similar expressions, ch. xvii. 16, ch. i. 18: Ps. xxx. 8, Sept. The Arabic translates *ceased*: but that is too strong. *Pain*—Τῷ πόνου, Heb. נֶאֱמַר, Sept., πόνος.

12. [Omit ἄγγελος, *angel*. *Tisch., Alf., Treg.*] *Upon*, Gr. ἐπι—We render ἐπι, *upon*, rather than *in*, because on account of the drying up of the waters no mixture is here made, as in the case of *the sea and the rivers*, where the preposition εἰς, *upon* or *in* was used. *Marck. Thereof*—And so of those rivers also, which flow into the Euphrates. The Turks at the present day live near that river. Even if Mahometanism, as some think, is shortly to receive some injury, it may yet possibly happen that the sixth angel will not pour out his vial until somewhat later.

13. [Read ὡς βέτραχοι, *as it were frogs*. *Tisch., Alf., Treg.* So *Beng.*] Comp. Sept., Ex. xxxiv. 4.

14. [Omit τῆς γῆς καὶ, *of the earth and*. *Tisch., Alf., Treg.*]

15. *Shame*, Gr. τὴν ἀσχημοσύνην—Heb. נִחַי, which the Sept. generally so renders.

16. *And he gathered them together*—Gr. συνέγαγεν. We cannot here suppose that a singular verb is used for a plural (as the *Syrian Version* implies), because the neuter noun πνεύματα, *spirit*, precedes by so long an interval, ver. 13, 14; and in ver. 14 itself we have the plural verb εἶσι, *are*. Who was it then that *gathered together* the kings? The sixth angel. Through all this chapter, the noun *angel* is often understood. Without inconvenience this verse is connected by a leap with ver. 12. *Armagedon*—[So *Treg., Harmagedon, Tisch., Alf.*], that is, either *the city Megiddo* or *the mountain Me-*

giddo, 2 Chron. xxxv. 22 (*valley of Megiddo*). We do not so much inquire whence *Megiddo* itself is derived: for it is used as a proper name of a place in Palestine, well known, on account of great occurrences there in ancient times. Nor, in a word, is it mentioned with this allusion on account of the mournful slaughter of Josiah, but on account of the slaughter of the Canaanite *kings*; Judg. v. 19.

17. [Omit ἀγγελος, *angel*. Tisch., Alf., Treg. Also omit ἐξ τοῦ οὐρανοῦ, *of heaven*. Tisch., Alf. (Treg. brackets it)].

18. [The order is *lightnings and voices and thunders*. Also for οἱ ἄνθρωποι ἐγένοντο, *men were*, read ἄνθρωπος ἐγένετο, *there was a man*. Tisch., Alf. Treg.]

19. [*The great city*—Jerusalem, ch. xi. 8. V. G.]

21. *About the weight of a talent*—Of many pounds singly. I understand it literally at the beginning of the Non-being of the beast.

CHAPTER XVII.

1. [Omit μοι, *unto me*. Tisch., Alf., Treg.] *Judgment*—Gr. τὸ κρίμα. Heb. חשבונו, *the account* [reckoning], ver. 16.

2. *With whom*—Tyre committed fornication with the kingdoms of the earth: Isa. xxiii. 17, 18. Comp. Ap. xviii. 23.

3. *Wilderness*—Europe, in particular Italy. *A scarlet-colored beast*—As the dragon was *red*. The Roman Ceremonial explains this. The text speaks respecting the time when the woman sits on the beast.

4. [Omit καὶ, *and*, (before χειρῶσιν, *decked with gold*), Tisch., (Alf. brackets it), not Treg. Also for αὐτῆς, *her*, read τῆς γῆς, *the earth's*. Tisch., Alf. (not Treg.)].

5. *The great, the mother*, etc.—Benedict XIII., above others, magnificently honored the boastful name of Rome, in his Indiction for a general jubilee, A.D. 1725. “To this *holy* city, illustrious for the memory of so many *holy* martyrs, and especially learned in the doctrine of the blessed apostles, the princes of the Church, and hallowed with their glorious blood, flock together with religious eagerness of mind. Hasten to the place which the Lord hath chosen; ascend to this new Jerusalem, whence from the very beginning of the infant Church the

law of the Lord and the light of Gospel truth has flowed forth to all nations; a city honored with so many and so great benefits, loaded with so many gifts, that it is most deservedly called the city of priests and kings, built for the pride of ages, the city of the Lord, the Sion of the Holy One of Israel. Here in truth make confession unto God in the great assembly, praise him among much people. Inasmuch as this very Catholic and Apostolic Roman Church, constituted the head of the world by the sacred seat of the blessed Peter, is *the mother* of all believers, the faithful *interpreter* of the Divinity, *and the mistress of all churches*. Here the unsullied deposit of the faith, here the fountain of sacerdotal unity, here the keys of the kingdom of heaven, and the supreme power of binding and loosing, here, finally, that inexhaustible treasure of the sacred indulgences of the Church, of which the Roman Pontiff is the dispenser, is guarded." But John, in accordance with truth, *paraphrases*, παραφράζει, and explains this boastful title: *Babylon*, etc.

7. *Of the woman—of the beast*—There follows, by *Chiasmus* [cross reference to these clauses], a discussion of *the beast*, ver. 8–14; and, with a repetition of the short preface, *and he saith to me*, a discussion of *the woman*, ver. 15–18.

8. [For *ὄψεται*, *go*, read *ὄψεται*, *goeth*. *Tisch.*, *Alf.*, not *Treg.* *Out of the bottomless pit*—The beast ascends out of the sea, when he begins to be: at last he will ascend out of the bottomless pit. *V. G.*] *That he was*—[See below]. The reason why the inhabitants of the earth wonder at the beast: So John ix. 8. [For *καίπερ ἔστιν*, *and yet is*, read *καὶ παρέσται*, *and shall come* (shall be at hand), *Tisch.*, *Alf.*, *Treg.* Render, *that beast, that he was and is not and shall come again*. *Alf.* So *Beng.*] The passage is momentous. That tetragrammaton, יהוה, *Jehovah* LORD, has a magnificent periphrasis, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *who is, and who was, and who is to come*. But the dwellers on the earth wonder at the beast, as though a kind of antitetragrammaton; for *he was, and is not, and will be present*. The Lord is described as ὁ ἐρχόμενος, *coming*: the beast *παρέσται*, *will be present*, when that other king *comes*, ver. 10; and that *παρουσία*, *presence*, (comp. on the whole 2 Thess. ii.) is by far the most destructive. To the Hebrew word, בא, *go* or *come*, both *ἐρχομαι*, *come*, and *παρεῖμι*, *be present*, correspond in the Sept.; and in this place, *καὶ παρέσται*, *and shall be present*, most appropriately accords with *ἦν καὶ οὐκ ἔστι*, *was and is not*, and conveys a meaning something less strong than *καὶ ἔρχεται*, *and cometh*, or *καὶ ἔσται* *and shall be*.

9. *Mountains—kings*—The seven mountains of Rome were for-

merly defended and adorned with seven citadels. *Pacatus* says: "These things thou didst survey, O Rome, from thy hills; and, elevated in a seven-fold CITADEL, thou wast lifted up to a greater height through joy:" "These hills," says *Fabricius*, "Virgil in his *Georgics*, and *Ausonius* in his *Epithalamium*, on account of the *royal dwellings* once situated on them, called the seven *Citadels*." Those seven mountains were *the Palatine, the Capitoline, the Cælian, the Esquiline, the Viminal, the Quirinal, and the Aventine*. But the prophecy regards the seven mountains according to the time of the beast, in which *the Palatine* is deserted, and *the Vatican* flourishes. The others are the same as of old. Nor indeed have *the seven heads* of the beast a double signification,—the one *of the mountains* separately, in a confused manner; the other *of the kings* separately, in a distinct manner: but they have one signification only, yet so, that the thing signified is something compound, consisting of a mountain and a king. Some seek for the seven mountains at Jerusalem; but, as *Wolf* forcibly teaches, they do not make it out. See *Isa. x. 32*. But grant that there were formerly seven mountains there; there were never seven kings there, much less were seven mountains joined with seven kings individually. The city itself was destroyed before *John* wrote. Jerusalem is never called *Babylon*, even when most blamed; and the order of the prophecy places *Babylon* in much later times. All these things point to the city Rome. And the first head of the beast is the Cælian Mount, and on it the Lateran, with *Gregory VII.* and his successors: the second, the Vatican Mount, with the temple of *St. Peter*, built by *Boniface VIII.*: the third, the Quirinal Mount, with the temple of *St. Mark*, and with the Quirinal Palace, built by *Paul II.*: the fourth, the Esquiline Mount, with the temple of *St. Maria Maggiore*, built by *Paul V.* Thus far the dwelling and the acts of the Pontiffs move among these mountains; so that to the first head a second is added, the first not falling immediately to decay; to these two a third; to the three a fourth; and afterwards to the four a fifth, until the five kings, and all things that have been established by them on the five mountains, *fall*. Turn over the *Bullarium* in order: you will observe periods from *Gregory VII.*, in the first of which almost all the Bulls, given in the city, are dated from the *Lateran*; in the second, at *St. Peter's*; in the third, at *St. Mark's* and from the *Quirinal*; in the fourth, at *St. Maria Maggiore*. No fifth, sixth or seventh mount has been thus honored by the Popes: and this very fact tends to prove the truth of this interpretation. The seven mountains will be clearly understood, when the seventh is honored.

10. [Omit *xai, and,* before *ὁ εἷς, one. Tisch., Alf., Treg.*] *Five—*

me—the other—Gr. of πέντε—ὁ εἷς—ὁ ἄλλος. The Article has a relative force to the *seven*; who are distributed into *five*, and *one*, and *the other*. A *short space*—This extends as far as the *hour*, in which not the one by himself, but the ten kings reign *with the beast*, ver. 12. The *German Exegesis of the Apocalypse*, and the *Ordo Temporum* contain a particular consideration of the times, but I wished to omit it in the *Gnomon*: and yet that view recurs so that it even becomes wearisome. But if mathematicians, musicians, painters, and all artists, bestow pains upon the smallest subjects, and seek elegance in the smallest matters IN PARTICULAR, why should we not comply with prophecy showing itself most admirable in the smallest calculations? With respect to this also the works of THE LORD are *exquisite* [sought out, Eng. Ver.], Heb. שׁוּרְרִים, Ps. cxi. 2. But no *μυρολογία*, (hair-splitting) and curiosity of man can exceed or come up to their minute nicety.

11. *He is both the eighth* [Eng. Ver., *even he is the eighth*] and *is of the seven*—*Kai, kai*, is equivalent to *both, and*. Ὀγδοος, *eighth* is part of the predicate, therefore it is without the article: the pronoun αὐτός, *he*, agreeing with it, is also part of the predicate, adding emphasis to the *eighth*, in so far as he *himself* is distinguished from the *seven*. The *eighth* and the *seven* are masculines, so that the noun *king* or *kings* is to be understood.

There is here an allusion to that long celebrated and great Adversary, whom all antiquity and the whole Church of Rome regard as some *one individual* man. *Bernard*, who is called the last of the Fathers, has hit the matter closely enough. For in his late age, in his sixth discourse on the psalm, *Qui habitat* [*He that dwelleth*, etc., Ps. xci.], after bitter lamentations on the corrupt state of the Church and its ministers, he says, “It remains that the Man of Sin be revealed, the Son of Perdition, the demon, not only of the day, but even of the mid-day, which is not only transformed into an angel of light, but is also exalted above everything which is called God, or which is worshipped.” Of the Reformers, who in other respects had their attention especially fixed upon their own times, and not without reason, *Francis Lambert* acknowledged, that one remarkable adversary, the Son of Perdition, was hereafter to come; and he mournfully described that calamity. Among the Propositions of *Jerome Zanchus* was this: “Although the kingdom of Antichrist has long ago been revealed, and he who holds the primacy in it, and reigns, is the true Antichrist: yet it is not in opposition to the Sacred Writings to say, that just before the end of the world there shall come one of remarkable character, and outstripping all men in iniquity, the true

and perfect Antichrist, who may even work miracles." For in a prelection of Argentina on the end of the world, he had discoursed to this purpose, and was blamed on that account by others. The Divines of Heidelberg, A.D. 1561, approved of this Proposition, and those of Zurich even confirmed it, in these words besides others:

• "Since wickedness becomes greater day by day, and is increased without measure, there is no reason why there should not at last arise some one *ααρ' ἐξοχην* [by pre-eminence], who may very far outstrip in his impiety the other enemies of the Gospel, and whom the Lord may altogether destroy with the breath of his mouth." And much in the same way, on this subject at least, *Brent* replied in the same year to *Marpach*: "I should be unwilling odiously to contend about Antichrist; we know that the Papacy is antichristianity. But it may perhaps happen, that among the Popes there may arise one who may surpass all the rest in impiety, craft, deceits, cruelty, and tyranny, and may give occasion to the Son of God to hasten his coming for the complete destruction of the Papacy, and the judgment of the quick and dead. The Lord will take care concerning this matter: we will perform our own duty, and will wait for the coming of the Lord." Says *Bailly*, "What if we should concede to the Papists, and in this the orthodox ARE NOT OBSTINATE, that in the long series of Romish Antichrists there should at the end of the world arise one more wicked than his brethren, (though they are wicked in the extreme,) by a kind of pre-eminence of wickedness,—one who should closely resemble the days of Antiochus: they themselves would gain nothing by this concession." *Vitringa* says appropriately on this passage: "That the beast itself is also the eighth king, according to the order of his predecessors. Thus it can without any difficulty be imagined, that after these kings of mystic Babylon one is still to be expected just before the close of the power of Antichrist, who shall slay the witnesses of Christ, and rage against the Church above all others; and of him the Spirit had especially prophesied under the name of the Beast: ch. 11. 7. And all at the present day, who understand the prophetic periods, and among these the forty-two months of the beast, in their ordinary signification, agree, namely, in ascribing so short a power to the one king. I am not accustomed to rely on testimonies of human authority: the truth has no need of them; but when there is a possibility of its being supposed that any doctrine is paradoxical, it is expedient to collect the anticipations of the truth which lie hidden in the minds of men. This one, last king, will differ most widely from all his predecessors, as in malignity, so in the manner of his destruction. They for the

most part die by a natural death; he shall be given alive to eternal torment: ch. xix. 20: 2 Thess. ii. 8. *Of the seven*—Primasius admirably says, "Lest you should deem this one, whom he calls eighth, of another race, he subjoined, He is of the seven.

12. *The ten horns*—The ten horns correspond with the ten toes of the kingly image: Dan. ii. 41, 42, vii. 7, 20, 24; and since each of the feet has five toes, we must wait to see *whether* the ten kings are to be divided by any means into two divisions of five. *They have received no—they receive, have, give* [see on ver. 13]—*shall make war*—The past, the present, the future. *They have not received*, because they gave [their kingdom] to the beast: ver. 17. *Objection*: The order of the text is thus changed. *Answer*: Let the Chiasmus lately noticed be weighed: in accordance with which, even in ver. 18, present things are put before the future things noticed in ver. 14; and, independently of that verse, even before the future things of ver. 16. The slaughter of the kings is also mentioned immediately before the destruction of the beast, ver. 8, 14. *As kings*—Having not received the kingdom until now. *One hour*—Comp. ver. 10, note. *Not in one hour*, as ch. xviii. 10; but *for one hour*. A similar use of the accusative occurs, ch. xx. 2. *With the beast*—The beast has followers, ten kings; antithetical to (ver. 14) *with Him*, the Lamb, who also has his followers.

13. *One mind*—Great agreement of opinion is not always characteristic of a good cause. [For *διαδιδώσουσιν*, *shall give*, read *διδόσασιν*, *give*. *Tisch.*, *Alf.*, *Treg.*, etc. So *Beng.*] *Give*—For conflict with the Lamb.

14. *Called and chosen and faithful*—The companions of the Conquerer are described. They are here called *κλητοί*, *called*: at ch. xix. 9, *κεκλημένοι*, *called*. Each word is used once only in this book, as also *ἐκλεκτοί*, *chosen*. Comp. 1 Kings i. 41.

16. *Horns*—The mention of *the ten horns* before *the beast* teaches, that the prevailing party in this *most hostile laying waste* of the harlot shall be parts of the horns: for *αὐτῶν*, *of them*, ver. 17, also has reference to the horns rather than to the beast. [For *ἐπὶ*, *upon*, read *καὶ*, *and*. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] This sentence indeed,—*And the ten horns which thou sawest, and the beast, these shall hate the whore*,—is very plain, comprising, as it does, *the horns and the beast* by the word *οὗτοι*, *these*; and it is fully accommodated to that most weighty *sense*, which it and it alone conveys, namely, that not only the ten horns, but even the beast himself (by which view Protestants are freed from a most invidious suspicion of sounding the trumpet against Rome), are to hate the whore. It was provided by

Divine government, that the Apocalypse should be published at Complutum, in the midst of Spain, before the Reformation, in a very pure form especially in the portions which attack Rome. And in this passage the Complutensian Edition both exhibits the reading *καὶ τὸ θηρίον*, and *the beast*, and marks it with a point, as a sign of approbation. And almost all the copies agree. The collation of so many manuscripts would be useless, if the true reading of even such passages were discussed indefinitely, or left in doubt. Through this one thing Wolf confirms my opinion in almost all the passages, in which he dissents from me. *The whore*—A question arises, whether the beast, ascending out of the bottomless pit, first carries on war against the two witnesses, or lays waste Babylon. He first, as it seems, destroys Babylon, when the kingdom has as yet scarcely been given to him by the ten horns; then, having left that station, he pours out his whole fury upon the sacred city, and soon afterwards with his followers incurs final destruction. For both upon the ascent of the two witnesses into heaven, when the multitude repented after the earthquake [ch. xi. 13], the mystery of GOD *is fulfilled*; and the ten horns give their kingdom unto the beast, until the words of GOD *are fulfilled*. *And her herself*—Emphatic, in antithesis to the *flesh* and the possessions of the whore.

17. *His will*—Namely, that of the beast. The expression *γνώμη θεοῦ*, *will of God*, occurs Ezr. vi. 14, Sept.; but here John means *the will of the beast*, against the whore. *And to agree*—Gr. *καὶ ποιῆσαι μίαν γνώμην*, *and to fulfil one will*. A twofold point of importance is recorded; first, that the ten horns *fulfil the will of the beast*; and secondly, that they among themselves *fulfil one will*, namely, that of delivering up their kingdom to the beast alone.

18. [*Reigneth*—Gr. *ἡ ἔχουσα βασιλείαν*, *having kingdom*. This is to be taken for the present at the very time, in which desolation threatens the whore. *V. G.*]

CHAPTER XVIII.

1. [Omit (the first) *καὶ*, and. *Tisch.*, *Alf.* (*Treg.* brackets it)].
2. [Read *καὶ ἔκραξεν, ἐν ἰσχυρᾷ φωνῇ*, and he cried with a mighty

voice. Tisch., Alf., Treg.] *Mightily*—Gr. ἰσχυρῶς. A construction of the Dative common in the Sept. See also Acts ii. 30; Eph iii. 16; Phil. i. 18; 1 John iii. 18. *Is fallen, is fallen*—Some Manuscripts and translators, ch. xiv. 8, and here, put ἔπεσε, *is fallen*, once only: and it might seem that one of these passages was moulded to conform with the other. Sometimes *Epizeuxis* [an immediate repetition of the same word] increases the emphasis; but *Babylon is fallen, is fallen*, is said in Isa. xxi. 9, long before its fall; nay, even before its flourishing condition: *Babylon is suddenly fallen*, Jer. li. 8, not long before its very overthrow. It is plain, that the actual overthrow is not now to be here understood, but that it is a prophecy respecting the overthrow which will certainly and quickly follow; for not until ver. 4, are the people of God commanded to go forth. But that people of God are not those whose pastor is the Roman Pontiff, as some have wished to wrest the Apocalypse. It says, *My people*, not the people of the Roman Pontiff; as Acts xviii. 10, the Lord is said to have *much people* in the city of Corinth, without any exact reference to Paul or any other pastor there. [*Habitation*—This had not yet been added, in ch. xiv. 8. *V. G.*]

4. [*Come out*—This command, to *come out*, will be given just before the plagues of Babylon attack her. *V. G.*]

5. *Have reached*—Gr. ἐκολλήθισαν. [The true reading, instead of ἐκολούθησαν, of the common text. Tisch., Alf., Treg.] This Apocalyptic phrase answers to that passage of Jer. li. (in the Greek xxviii.) 9, ἤγγισεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, *Her (Babylon's) judgment hath come near to heaven*; (Heb. גַּן, which word no doubt, was in John's mind. Whether *αἱ ἁμαρτίαι* here denotes *sins*, or rather *punishments*, the passage in ch. xiv. 13, is different; for *the works follow with those who die in the Lord*: the *sins* do not follow with *Babylon even to the heaven*.)

6. *Reward*—The saints will reward in a holy, moderate, rather than violent manner. [Omit ἐμῶν, *you*, and αὐτῆ, *unto her.* Tisch., Alf., Treg.]

7. *I sit—am no—shall not see*—Gr. κάθημαι—οὐκ εἶμι—ὄψιν μὴ ἴδω—*Κάθημαι, I sit*, has the force of a perfect. Therefore *Babylon displays the most unconcerned security for the past, the present, and the future.* She calls herself *Queen*: and Bossuet is in error, when he thinks that we seek in Rome a corrupt church only, and not also a royal city. Both are had in view. See ch. xvii. 5, 18.

8. *Strong*—Gr. ἰσχυρὸς, Heb. חַזק, Sept., ἰσχυρὸς, 2 Sam. xvii. 32, and often. [For *κρίναν*, *judgeth*, read *κρίνας*, *hath judged.* Tisch., Alf., Treg.]

10. *Babylon the strong city*—"That strong city," *Illa civitas Valida*, says Tertullian (de Cultu Fœm. c. 12.) 'Ρωμῆ, *Rome*, means *strength*. The earlier inhabitants had called it *Valentia*, the Greek settlers, *Rome*. You may also refer ἰσχυρῆ, the *strong*, Isa. liii. 12, to the name *Rome*. The place, as expressing a mark, is much stronger in the writings of the prophets than of the philosophers. In like manner, *chariots* and *axes* (πεπελεκισμένων, *beheaded with an axe*), characteristic of the Romans, are specified, ver. 13, ch. xx. 4.

11, etc. *Merchandize*, etc.—The construction in the Greek is easy to πρόβατα, *sheep*, ver. 13, and ψυχάς, *souls*, is in the same case and construction; but at ἵππων, βεδῶν, σωματων, *horses, chariots, slaves*, you may understand afresh γόμον, *merchandize*, (of *horses*,) etc.; for *horses, chariots*, and *slaves*, serve to transport different kinds of merchandize. There is a mixture of cases. Pricæus is very full in setting forth this enumeration. If you examine the *Romish Ceremonial*, you may see that all kinds of these wares repeatedly occur in abundance.

12. *Thyine wood*—Gr. θύινον. Θύα, is, according to some, *citria*, [an African gourd], but *citria* is in Gr. κίτριά, θύα, *thya*. The latter tree is also fragrant; and thus the *citria* is not unlike some kinds of *thya*. See Plin. l. xiii. ch. 16, throughout. There is no place here for *ebony*, but shortly afterwards. Ἐξ ξύλου τιμιωτάτου, *of most precious wood*—For ξύλου, some African copies read λίθου, from alliteration with the preceding words. Vessels are not made out of most precious stone, but out of precious stone, or out of most precious wood. Such especially is *ebony*, which is often mentioned together with ivory. The one excels in whiteness, the other in blackness; each is of remarkable smoothness.

13. [Read καὶ κινδύμων καὶ δρωμον, *and cinnamon and amomum*. Tisch., Alf., Treg. So Beng.] *Amomum*—A kind of shrub, the wood of which affords a sweet odor. [This reading is not to be omitted. The people of Italy are fond of Amomum. *Not. Crit.*] *And beasts* [i. e., *of burden*] *and sheep*—These kinds differ, as Heb. בקר, and צאן. Comp. Sept. Jer. xxxi. (in the Greek xxxviii.) 12. One of the *Seventy*, or, as the Talmudical treatise on the scribes teaches, after the number of the books of Moses, one of the *five* translators has used this distinction to clearly express the passage Gen. xvi. 34. *Chariots*—Gr. βεδῶν. Vulg. *rhedarum*. The word is found in no Greek writer before John. "Many Gallic words prevailed, as rheda, which Cicero uses," says Quintil. l. i. c. 5; says Isidore: the rheda is a kind of four-wheeled carriage: l. xx. 12. The Arabian translator who was better acquainted with Greek than with Latin, substi-

tuted of *mules and camels*. The word thus introduced into Latin, and become Latin, is not without design used in this passage. This stricture indeed attacks Rome, and the luxury which is peculiar to Rome. Jerome on Isa. lxvi. says: With Gallic wagon, and war-chariots, and horses of Cappadocia and Spain; and carriages of Italy [REDIS ITALLÆ], etc. Comp. the use of Hebrew words to point to the Hebrews, on ch. vii. 4. *Slaves*—Gr. *σωμάτων*, *bodies*. The Greeks often use *σώματα*, *bodies*, instead of *slaves*: Tob. x. 10, and Sept., Gen. xxxvi. 6, Ezek. xxvii. 18. *Ψυχαὶ ἀνθρώπων*, *souls of men*, stands for *carcases, the dead*, Num. ix. 6, xix, 11, but also for the *living*, Lev. xxiv. 17, especially captives or *slaves*, Num. xxxi. 35, 40, 46. Here, where merchants are introduced complaining, the *bodies* are slaves, used for carrying merchandize or their masters: *the souls of men* are slaves, so far as they are themselves accounted merchandize.

14. *And the fruits*, etc.—Gr. *ἡ δώρα*. So Sept. Jer. xlvi. 32. From the things which were imported into the city by merchants, a transition is now made to those domestic delights, of which this one species only, *ἡ δώρα*, there held of the greatest value, is expressly mentioned. But afterwards two kinds follow; *τὰ λεπρὰ*, *the dainty things*, are the rest of the delicacies, which delight her with herself: *τὰ λαμπρὰ*, *the goodly*, consist in dress and clothing, things which are splendid in appearance towards others. Therefore these words find a suitable place here, though some suspect that they ought to be placed after ver. 23. But as the second person is employed in ver. 10, and also follows the third person in ver. 22, so it is here also. [For *ἀπῆλθεν*, *departed*, (the second time) read *ἀπώλετο*, *perished*. *Tisch., Alf., Treg.*]

17. [For *πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος*, *all the company in ships*, read *πᾶς ὁ ἐνὶ τόπον πλέων*, *every passenger*, (literally, *every one who saileth any whither*). *Tisch., Alf., Treg.* So Beng.] *Trade by sea*—Gr. *τὴν θάλασσαν ἐργάζονται*. This verb *ἐργάζεσθαι* is not only to *effect anything by labor*, but also, which is the meaning here, to be engaged upon, *to have to do with*. So the Sept. often.

18. *What city is like*—One city above all others in the world was deemed *incomparable*, viz., Rome. Martial calls Rome “the goddess of the lands and nations, to which NOTHING is EQUAL, and nothing second:” and Athenæus calls her “the epitome of the world.”

20. [Read *οἱ ἄγιοι καὶ οἱ ἀπόστολοι*, *saints and apostles*. *Tisch., Alf., Treg.* So Beng.] *The saints*—These are put before the *apostles* and *prophets*, either as a genus before the species, or as those, some of whom were slain before the *apostles and prophets*.

21. [*Thus*—This word is a proof that this prophecy is not yet fulfilled. *V. G.*]

22. *Of musicians*, that is, *singers*: for these are the chief. Comp. Sept. Gen. xxxi. 27. Ezek. xxvi. 13. *Craftsman*—Nowhere do the arts of painting, sculpture, etc., together with *music*, flourish more than at Rome: as the Geographies and Itineraries show.

24. *In her*—The angel speaks this also; yet he does not say, *in thee*, but *in her*, (comp. Matt. xxiii. 37), namely, in the deceiver of the nations, who is now so overthrown as not to hear the last part of this address. *Of all that were slain*—Aringius shows that all the theatres of the Roman empire were marked by the slaughter of Christians; and he says, “that Rome alone became as it were the GENERAL SHAMBLES for slaying the sheep of Christ.” Pagan Rome shed much blood, papal Rome not less. Some say that from A.D. 1518 to 1548, more than fifteen millions of Protestants were put to death through the instrumentality of the Inquisition. *Hoe* (on the Apoc. xvii.) even doubles this vast number from A.D. 1550 to 1580. Neither of these calculations is probable. Seyler calculates that more than 900,000 were slain from A.D. 1540, or 1550, to 1580. The true number, whatever it is, is stupendous.

CHAPTER XIX.

1. [Omit *καὶ, and*, (at the beginning). Also add *ὡς, as it were*, after *ἤκουσα, heard*. Also omit *ἡ τιμὴ, honor*. Also for *Κυρίῳ τῷ Θεῷ ἡμῶν, unto the Lord our God*, read *τοῦ Θεοῦ ἡμῶν, (are) of our God*. *Tisch., Alf., Treg.*] *A voice*—Widely different from the complaints described in ch. xviii. *Hallelujah*—Gr. *ἀλληλούια*. This is a most important cry, on which we deem it necessary to make some remarks. It is a Hebrew word הללה, compounded of הלל, *hallelu*, and יה, *Yah, or Jah*. The name *Jah, יה*, occurs in hymns of the Old Testament; Exod. xv. 2, Isa. xxxviii. 11, Ps. cxviii. 5, 14, 17, 18, 19, and elsewhere repeatedly, especially in *Hallelujah*, which in the New Testament is found in the Apocalypse alone, and only in this one chapter, but here repeatedly. It is not a shortened form of יהוה, *Jehovah*, for the latter is more frequent, and both are sometimes used

together: *Jah Jehovah*. It must be derived from the root יהה (יהה), *to be*; in the sense *ὁ ὢν, he that is*. And even if we derive it with Hiller, from the future, it must retain this meaning: *He that is*. Thus God is called *Jah* because *He is*; He is called *Jehovah*, because *He will be, and Is and Was*: He is called *Jah Jehovah*, because, as in the Song of Isaiah He is celebrated, as He has shown himself a *present* God in the very act itself, and at the same time it is with all confidence declared that *He will show himself for the future*. The name *Jehovah* was frequently used in times when promises drew towards accomplishment: *Jah* is adapted to all times which are gladdened with present aid, and therefore especially to the last times. Thus the consideration of the future, and also of the past (Jer. xxiii. 7), coalesces with the present: and he who was before called *He which is and which was and which is to come*, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, is at length called *which is and which was*, *ὁ ὢν καὶ ὁ ἦν*, and *which is*, *ὁ ὢν*. *Hallelujah* therefore is again and again suitable to this song, Ap. xix., and in it the name יה, *Jah*, *ὁ ὢν, which is*. The observation of Kimchi is often quoted, that *Hallelujah* resounds, where it first occurs in the Psalms, upon the destruction of *sinners and the ungodly*: Ps. civ. 35. More instances from the Rabbis to the same purport, comp. Prov. xi. 10, have been collected by Cartwright.

2. [*True*—The words which ch. vi. 10, are related in a form of prayer, the same are now expressly repeated, and transposed into a doxology. *V. G.*]

5. [For *ἐκ, out of*, read ἀπό, *from*. *Tisch., Alf., Treg.*] *Praise our God*—Gr. αἰνεῖτε τῷ θεῷ ἡμῶν. So the Sept., 1 Chron. xvi. 36; ch. xxiii. 5: also 2 Chron. v. 13, xx. 19. That solemn praise which used to be offered to the Lord by the Levites is described in these places. Add the passage Ezr. iii. 11, respecting all the people, in the same phrase in Hebrew and Greek. How much greater solemnity is there in the Apocalypse! All his servants, and they that fear him, small and great, are stirred up to a solemn proclaiming of his praise. They perform this in ver. 6. [Comp. Ps. cxv. 13. Omit *καὶ, both*. *Tisch., Alf., Treg.*]

6. [*And*—The stirring call set forth in ver. 5, *Hallelujah!* is now fully responded to. *V. G.* Add (after θεός) ἡμῶν, *our*. *Tisch., (Treg. in brackets; not Alf.)* Read *The Lord our God the Almighty, etc.*]

7. *Hath made herself ready*—That is, hath begun to do so, as πιστευσα, *I have obtained faith, etc.* On the marriage itself, see ch. xxi. 2, 9, etc.

8. *For*—A particle of explanation, as ver. 10.

9. *True*—A remarkable epithet. It is used by itself in this passage only of the Apocalypse, as πιστός, *faithful*, of the Witness, ch. i. 5. Elsewhere both are joined. *The faithful and true witness*, ch. iii. 14. *Faithful and true*, put absolutely, ch. xix. 11. Then, *Faithful and true words*, ch. xxi. 5, xxii. 6. In other places another epithet is added. Jesus, *Holy and true*, ch. iii. 7. God, *the Lord, Holy and true*, ch. vi. 10. *Just and true are the ways of God: true and just* are his judgments, ch. xv. 3, xvi. 7, xix. 2. Where the epithets are used conjointly, God is called *Holy*, with reference to himself: *faithful and just*, with reference to his people, and in the word given to them: *True*, in his work, the issue of which, especially in this place, answers to the word which preceded. Where one epithet only is used, as *Faithful*, at the beginning of the book, and *True* here, near the end, the force of the other is to be understood. And as He himself is, so are his words, and ways, and judgments.

10. [*And I fell*—John seems to have regarded the things in ver. 9 as the conclusion of the vision: yet there remained things more excellent than the preceding. *V. G.*]

11. *A white horse*—Antithesis to ὄνον, *ass*, Matt. xxi. *Judge*—Lange joins with this chapter many passages, even of the New Testament, on the coming of Christ in glory, the resurrection of the dead, and the judgment. But there is in truth but one coming of Christ in glory, at the last day: of which, however, the destruction of *the beast*, is an illustrious and remarkable prelude. See above on 2 Thess. ii. And the sum of the testimony on the resurrection and the judgment has reference to the same last day.

12. [Omit ὡς, *as*; also add after ἔχων, *had, ὀνόματα γεγραμμένα καὶ, names written and (a name, etc). Tisch., (Alf. in brackets; not Treg.)*]

14. *The armies*—*Called and chosen, and faithful*, ch. xvii. 14. *White*—This is not a superfluous epithet, for some linen is even yellow.

15. *Sword*—For slaughter. *Rod*—For subduing. [Omit καὶ, *and*, so as to read, *the fierceness of the wrath*, etc. *Tisch., Alf., Treg.*]

17. [*Come hither*—Victory cannot but follow. The flesh of the enemy is given beforehand to be torn in pieces by birds. *V. G.* For καὶ συνάγεσθε, *and gather*, read συνάχθητε, *be gathered*. Also for τοῦ μεγάλου, read τὸ μέγα; render, *to the great feast (or supper) of God. Tisch., Alf., Treg.*]

19. [*With*—The enemies will undoubtedly attempt to attack the

saints on the earth. But Christ the Lord, with his heavenly band, will engage with them. *V. G.*]

20. The beast *was taken*: but the angel ἐξέρχεται, *laid hold of* the dragon, ch. xx. 2. The beast and the false prophet even then shall be reduced to extremities; the dragon shall have strength, but shall be restrained. *Alive*—This destruction is much more dreadful than the death itself of the body. Comp. on the Son of Perdition, 2 Thess. ii. 8; also Dan. vii. 11, 26, and Isa. xi. 4, where for, רשע, Sept., δαεβής, *impious*, the Chaldee paraphrase has ארמילום רשעא, *the impious Roman*. *The lake of fire*—The word *gehenna* does not occur in the Apocalypse.

21. *The remnant*—Even the kings, ver. 18, 19. They are mingled with the crowd, as *Pharaoh, Zaerach, Gog*.

CHAPTER XX.

1. *An angel*—Cluver interprets it of a created angel. *Primasius, Ticonias, and Andreas of Caesarea* connect the 19th and 20th chapters most intimately. *Schmidt* acknowledges that the destruction of Antichrist (what he understands by antichrist does not matter here) is prior to the millennium, and that he who denies this incurs the punishment predicted, ch. xxii. 18, 19.

2. *A thousand years*—A.D. 1716, Zeltner published a dissertation on the *Chiliasm* (he might have said more properly, *on the Millennium now present*, in the beginning of which he expresses his surprise, “that any one can shrink from the title of Chiliast;” because it is plain that he who embraces the Divine authority of the Apocalypse, must also of necessity admit the thousand years in some sense. Very well said. But in a short time, they who believe that the Millennium is coming, will be found to have the true meaning, rather than those who contend that this period has been the Millennium; nor do they delay the course of the sun, who speak against it. In the meantime let every one see in what things he himself seeks a happy life. There is no error, much less danger, in saying that the thousand years are *future*, but rather in interpreting these years, whether future or past, in a carnal sense. The doctrine of the *Son of God* is a mystery, his

cross is a mystery, and lastly, his *glory* also. He himself is a *sign*, which is spoken against in one point after another. There is abundant ground to believe and confess him.

3. *Shut*—*Κλειειν*, to *shut*, is said not only of a *prison*, but also of a *captive*; but here *Apringius* rightly construes *shut upon him*, so that the words *upon him* belong to both *shut* and *sealed*: [*αὐτὸν*, *him* being omitted: and so *Tisch.*, *Alf.*, *Treg.* Render, *and shut and sealed over him. Alf.*] Comp. Sept., Gen. vii. 16; Job xii. 14. *That no more*—Only one benefit is here expressed, but that of itself by far the greatest, and with many great blessings joined with it. For when the chief enemy is removed, the kingdom of God gains vigor without impediment among *the nations*, and the great mystery of God, announced by the prophets, is finished. Rev. x. 7. [Omit *καὶ*, *and*, before *μετὰ*, *after. Tisch.*, *Alf.*, *Treg.*]

4. [*Thrones*—Judgment-seats. *V. G.*] *Beheaded*, Gr. τῶν πεπελεκισμένων—*Πελέκυσ*, an *axe*, especially used by the Romans in punishment. *Raphaelius* compares *Polybius*, “After having flogged them, they beheaded them with an axe, *after their* (the Roman) *custom. Lived*—Returned to life, [in the sense, in which the rest of the dead lived not again before the general resurrection. *V. G.*] So the same word with the same force, ver. 5, and ch. ii. 8. John saw them not only when alive again, but when reviving (comp. Ezek. xxxvii. 7); as before he seen the dragon being bound, and not only when bound. *With*—They shall be with Christ (ver. 6), and with God (ver. 6), not Christ and God with them. Therefore that kingdom will be in heaven. Comp. ch. xxi. 3, *μετὰ*, *with. A thousand years*—Two millennial periods are mentioned in this whole passage, each three times: the former is the millennium in which *Satan is bound*, ver. 2, 3, 7; the other, that of *the reign of the saints*, ver. 4, 5, 6. *Lange* wrote, “that he finds no foundation for two periods of a thousand years, either in the text, or in fact, or in the connection of the parts of the Apocalypse.” But the second millennium extends even to the resurrection of all the dead, ver. 5; the former comes to a close before the end of the world, ver. 7, etc. Therefore the beginning and end of the former is before the beginning and end of the second.

5. *First*—Many, even of the ancients, admitted this first resurrection. “Within an age of a thousand years is concluded the resurrection of the saints, who rise again at an earlier or a later period, according to their merits.”—*Tertullian. Ambrose*, on Luke xvii. 4, speaks to the same purport, but not so in another place: hence I do not quote his words. The remarks of *Augustine* (de Civitate Dei, l. xx. c. 7) do not at all touch upon the first resurrection of bodies, but

on the errors with which some had corrupted it. In later times great numbers have again defended this resurrection.

6. *In the first resurrection*—The Æthiopian Version, according to John de la Haye, has, *on that day which precedes his coming*.

7. *The thousand*—Those thousand years only, during which Satan was bound; for now again Satan is treated of. The article is used demonstratively, to point out the former of the two subjects or periods of a *thousand* years. So the article τὸ, *the* beast, ch. xiii. 15, refers not to ver. 11, but to ver. 1. Comp. Sept., 2 Sam. xxiii. 19, 23. *Loosed out of his prison*—A concise expression: that is, shall be *loosed* from his chain, and sent forth *from his prison*.

8. *Gog and Magog*—*Magog*, the son of Japhet, was the father of the northern nations towards the east. The prince of those nations is called *Gog* in Ezekiel, ch. xxxviii. 2, and here. A prince and a people most hostile, perhaps worse than others, though themselves less wicked than after the new πλάνη, *deceiving*. The article τὸν, with *Gog*, of itself shows the intimate connection between the prince and the people, as does the *Paronomasia* [similarity in sound] *Gog* and *Magog*. Both words signify *Lofty, Elevated*, as Hiller teaches in his Onomasticon. Therefore *Magog* is used as a proper name: but *Gog*, the chief syllable, being left to it by *Aphæresis*, [removal of the first syllable] seems by *Antonomasia* [substitution] to take the place of a proper name, until that fierce leader of so many nations under Satan appears at length in his own name. Jerome on Ezek. xxxviii. would not have refused to take *Ros* as a proper name, if the name of such a nation (the Russians) had been known to him. *To gather together*—Not to *deceive and gather together*, but to *deceive for the purpose of gathering together*. The *gathering* is the end of *deceiving*. *Them*—In other places the Apocalypse regards the leader in preference to the forces, ch. xii. 7; but of *Gog* the prince it recounts nothing apart from *Magog*, which is his forces, partly because enough had been said of him by Ezekiel, and partly because *Gog* makes an unsuccessful attempt, and in his overthrow is mingled with the crowd itself, as the kings in ch. xix. 21, see note.

9. *The beloved city*—So Jerusalem is called, Eccclus. xxiv. 11. But here it comes under the name both of *camp* and *city*. *Hendiadys* [one sense in two words]. *Hateful*—Μεμισημένος, ch. xviii. 2, and *beloved*, ἠγαπημένος, are opposed to one another: and yet in this place there seems to be pointed out a security on the part of the city, which is not altogether harmless, as Deut. xxxii. 15. Comp. Sept. [Omit ἀπὸ τοῦ θεοῦ, *from God*. Tisch., Alf. (Treg. brackets.)]

10. [Add καὶ, *also*, after δπου, *where*. Tisch., Alf., Treg.

Not until now does the punishment of Satan commence. Up to this limit he continues to sin without restraint, if you except his imprisonment during the thousand years, in which his worst doings are interrupted. *V. G.*]

11. *And*—Up to this the events to be accomplished between the day of John's vision and the last day have been described. *Fled*—This is the *day*, that day, the great day, Heb. x. 25, in which the earth and heaven flee away; and thus the *last day*, that of the resurrection and judgment, ver. 12, etc.; John vi. 39, xii. 48. All judgment is given to the Son: John v.; Acts xvii.

12. [Transpose *great and small*. *Tisch., Alf., Treg.*] *Stand*—The standing of infants, by far the greatest part of mankind, is surprising. [For *Θεοῦ*, *God*, read *θρόνου*, the throne. *Tisch., Alf., Treg.* According to their works—There is nothing which will not then be brought to light. Let your works be good and not evil. *V. G.*]

14. [Add at the end, *ἡ λίμνη τοῦ πυρός*, the lake of fire. *Tisch., Alf., Treg.*]

CHAPTER XXI.

1. *A new heaven*, etc.—The new heaven and the new earth take the name of *heaven and earth* rather than the former ones: therefore the substantives [in the Greek] precede in the former clause only; and the order for the first heaven and the first earth, etc., follows.—It is not a flourishing state of the Church in the last time which John here describes, but he speaks of all things entirely new and perfect for ever. Augustine says: "There are many obscure things in this book; but in these words, where he says, God shall wipe away every tear from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, that which is spoken concerning the future world and immortality, and the eternity of the saints (for it is only then and there that these things will cease to be), is spoken with such light, that we ought neither to seek nor to read anything plain in the sacred writings, if we shall think these things obscure:" De Civitate Dei. book xx. *Passed away*—*Παρήλαθε*, passed by. But in ver. 4, *ἀπῆλθον*, as ch. ix. 12. [But the true

text is ἀπῆλθαν (or -θου) in both places. So *Treg.*, *Tisch.*, *Alf.*] To *pass away* is something more in sound than to *pass by*. Death, sorrow, crying, and pain, altogether *pass away*; the former heaven and the former earth *pass by*, giving way to a new heaven and new earth.

2. [Omit ἐγὼ Ἰωάννης, (*I*) *John*, *Tisch.*, *Alf.*, *Treg.* So *Beng.*] *Jerusalem*—Gr. Ἱερουσαλήμ. Not without reason John always writes in his Gospel *Hierosolyma*, Ἱεροσόλυμα, of the old city; in the Apocalypse always *Jerusalem*, Ἱερουσαλήμ, of the heavenly city. The latter is a Hebrew name, the original and holier one: the former afterwards in ordinary use, is a Greek name, rather used in a political sense. Paul observes the same difference, when refuting Judaism, Gal. iv. 26, (comp. the same epistle, i. 17, 18, ii. 1); Heb. xii. 22; although at other times he uses them indiscriminately, and says to the Romans and Corinthians, for the sake of σεμνότης, [*solemnity*] and to win their favor, *Jerusalem*, Ἱερουσαλήμ. *I saw*—The text [(*I*) *John* being omitted; see above] most closely connects together the new heaven, the new earth, and the new Jerusalem. The new city does not belong to the millennium, as Lange and others judge, but to the state of perfect renovation, and of eternity, as is shown by the series of visions, the magnificence of the description, and the contrast with the second death: ch. xx. 11, 12, xxi. 1, 2, 5, 8, 9, xxii. 5. *Coming down*—This may be understood in *vision*, of the act of descending: in the reality signified, without reference to that act, it may be understood of the Divine *Condescension* to men. For in *Topographies*, words which originally imply motion, often signify a *condition*, and among them this very verb *descend*: Ps. civ. 8; Jos. xv. 8, 10, etc. The whole city is inclusive and included; in so far as it includes the inhabitants, it *descends*.

3. [For οὐρανοῦ, *heaven*, read θρόνου, *the throne*. *Tisch.*, *Alf.* (not *Treg.*)] *Behold*—It is unnecessary to understand the verb ἐστὶ, *is* [as Eng. Ver.] *Behold the tabernacle of God is with men*; for ἰδοὺ, *behold*, of itself points out the fact, as in ch. xix. 11, and often. *With them*—*Vigilius of Thapsus* (under the name of Idacius Clarus), has, *with them, on the earth*. John saw the city coming down *out of heaven* from God, but does not add, *to the earth*. [*His people—With them—their God—A most blessed close. V. G.*]

5. *I make all things new*—Gr. καινὰ πάντα ποιῶ—A more ancient reading is, καινὰ ποιῶ πάντα, *I make new all things*; where καινὰ ποιῶ, *make new*, answers to the single word ἁπλῶς, and ought not to be separated. This is a word of publication, not command. [Omit μοι, *unto me*: also transpose *faiithful and true*. *Tisch.*, *Alf.*, *Treg.*]

6. *Alpha*, etc.—A glorious title of God. The former clause is explained by the latter.

7. [For *πάντα*, *all things*, read *ταῦτα*, *these things*. *Tisch.*, *Alf.*, *Treg.*]

6, 7. [*That thirsteth—he that overcometh*—Two classes of men: two of gifts. *Of life*—No death now remains, ver. 8. *V. G.*]

8. [*But*—See the same antithesis, ver. 27, ch. xxii. 15. *V. G.*] *Sorcerers*—Gr. *φαρμακοῖς*—[So all crit. eds. for *φαρμακεῦσι*] derived from *φάρμακον*, *drug*, which may be used in either a good or bad signification; but is often used, together with its derivatives, to signify injurious medicine, witchcraft, which often offers itself as salutary to men and beasts, but is most pestilential, whether taken by itself, or when joined with an express compact or secret intercourse with devils. Hence it is joined with *idolatry*, Gal. v. 20.

9. [Omit *πρός με*, *unto me*. *Tisch.*, *Alf.*, *Treg.*]

10. [Omit *τὴν μεγάλην*, *great*. *Tisch.* *Alf.*, *Treg.* Read, *The holy city, Jerusalem.*]

11. [Omit *καὶ*, *and*. *Tisch.*, *Alf.*, *Treg.*] *Light*—Gr. *ὁ φωστῆρ*, which in the singular (comp. Gen. vi. 16) means a part in a building which is open to the air, or admits the light of the sun, as windows are, or spaces between the battlements of walls: or *a light*, ver. 23.

12. [For *ἔχουσαν τε*, *and had*, read *ἔχουσα*, *having*. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] *Wall—gates*—An inverted *Chiasmus* [cross reference; after treating of *the gates*, *the wall* is resumed, ver. 14]: comp. ver. 12 and 13 with ver. 14. [Read *ἃ ἔστιν* (*τὰ*, *Alf.*, *Treg.*) *ὀνόματα*, *which are the names*. *Tisch.*, etc. The word *names* is supplied in italics in Eng. Ver.]

13. [Connect all these clauses with *καὶ*, *and*. *Tisch.*, *Alf.*, *Treg.*]

14. [*Foundations*—One placed on another. *V. G.* For *ἐν αὐτοῖς*, *in them*, read *ἐπ' αὐτῶν*, *on them*. Also read *δώδεκα ὀνόματα*, *the twelve names*. *Tisch.*, *Alf.*, *Treg.* *Apostles*—The fishermen of Lake Genesareth. *V. G.*]

15. [After *εἶχεν*, *had*, read *μέτρον*, *as a measure*. *Tisch.*, *Alf.*, *Treg.*]

16. *Twelve thousand furlongs—Stadia*. Stupendous magnitude! Alexandria is said by Josephus to have had a length of 30 stadia, a breadth of not less than ten stadia. According to the same, the circuit of Jerusalem is 33 stadia; that of Thebes, according to Dicæarchus, 43; that of Nineveh, according to Diodorus Siculus, 400. Herodotus, in his first book, says that Babylon had 120 stadia in each side, and 480 in circuit, and that its wall was 50 cubits thick and 200 cubits high. All the cities in the world are mere villages

compared with the New Jerusalem. The construction here with ἐπι, literally, *over twelve thousand stadia*, is distributive, (though not in the following verse) and signifies that 12,000 stadia is the extent of each side of the city, not of the whole circuit.

18. *The building*—Gr, ἡ ἐνδόμησις—Therefore the structure itself of the wall is here of jasper, as it is commonly of stone.

19. [Omit καὶ, and. Tisch., Alf., Treg.] *Garnished*—That is, built and adorned; for the very foundations are jewels; as the very gates are *pearls*. Herodotus, lib. i. says of Babylon ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα, and it was adorned as was no other city, where the *adornment* is the ditch, the wall, and the gates.

24. [Read καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, and the nations shall walk by means of her light. Tisch., Alf., Treg.] *Erasmus* added τῶν σωζομένων, of them which are saved, and so did innumerable editors, following his authority without further examination. If *Erasmus* was alive now, he would no doubt immediately expunge the commentary of *Andreas*, which he took in as the text. He also and others, who first revised the New Testament in Greek, if they could compare the copious materials collected in these two centuries, with that scantiness with which they themselves formerly had to contend, would gladly yield to the truth, and exhort the most eager defenders of the reading established by them, in some instances so feebly, either to follow or lead them to better things. *Bring*—Gr. φέρουσι—The present, after the future shall walk, περιπατήσουσι, has the force of a future: comp. ver. 26. [Omit καὶ τὴν τιμὴν, and honor. Tisch., Alf., Treg.]

27. [Shall in no wise enter—From this any one may judge whether he shall enter or not. V. G.]

CHAPTER XXII.

1. [Omit καθαρὸν, pure. Tisch., Alf., Treg. So Beng.]

2. *Healing*—Gr. θεραπεία, which has an inceptive signification (a *beginning* of health); yet there will be nothing like disease. Comp. Ezek. xlvi. 9. Hence the difficulty of the question of the salvation of the nations may be explained.

3. *In it*—This might refer to *the street*: comp. Job xxix. 7, Sept. But it refers to the city itself, as ver. 2, *ἀὐτῆς*, of *it*: although in truth the throne will be in the most conspicuous place of the city. *Him*—Where both *God* and *the Lamb* are mentioned; the following relative *αὐτὸν*, *Him*, has reference either to *the Lamb*, ch. vi. 17, also ch. i. 1, xx. 6, because in these places *wrath, revelation, the kingdom* are ascribed to *the Lamb*: or it has reference to *God*, as here, because the throne is more frequently ascribed to *God*; wherefore also, ch. xi. 15, *βασιλεύσει*, *shall reign*, refers to *the Lord*. It is not *they shall reign* there; nor has any passage *αὐτῶν*, of *them*, in the plural, on account of their intimate unity. In mentioning *the Lamb*, he implies also *God*: in mentioning *God*, he implies also *the Lamb*.

5. [*Tisch.*, etc. omit *ἐξεῖ*, *there*. *Alf.* (*Treg.* in brackets) reads *ἔτι*, *more* (longer.) *Tisch.* omits *ἡλίου*, of *the sun*, (not *Treg.* *Alf.* brackets it.) Also for *φωτίζει*, *giveth—light*, read *φωτισεῖ* (*Alf.*, *Treg.*) or *φωτιεῖ* (*Tisch.*), *shall shine upon*.]

6. *And*—There is a strange disagreement between interpreters respecting the distribution of the speeches in this conclusion. But if my interpretation is right, the speakers are, the angel, ver. 6; Jesus, ver. 7; John, on his own action, and his correction by the angel, ver. 8, 9. Again, in the same order, The angel, ver. 10, 11; Jesus, ver. 12–17; John, ver. 18 and 19; John and Jesus, and again John, ver. 20, 21. *Faithful and true*—To be received with firm faith, and with a worthy interpretation. The truth of these words was confirmed, in particular, on the marriage of the Lamb, ch. xix. 9, and on the renewing of the universe, ch. xxi. 5; now generally, as in an epilogue, the truth of the words of the whole book is confirmed: and that is consistent with itself, even where many refuse to believe. But woe to them who love falsehood rather than this truth, and who defame the truth as falsehood, and especially that very truth which lies between these confirmations, ch. xx. 1, etc. [Read *Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν*, *the Lord God of the spirits of the prophets*. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] *The Lord God*, etc.—There is one Spirit, by whose inspiration the prophets spake: 1 Pet. i. 11; 2 Pet. i. 21: but individuals, according to the measure given to them, had their own spirits. The God of these spirits is the LORD; for instance, the God of David, the God of Daniel. And he sent his angel, that the very near accomplishment of those things which had been foretold by those ancient prophets might now be shown to John. [*Sent*—The conclusion accords exactly with the introduction of the book. *V. G.*]

7. [Read *καὶ ἴδου*, *and behold*. *Tisch.*, *Alf.*, *Treg.*]

8. [Transpose *heard and saw*. *Tisch.* *Alf.*, *Treg.*] *And I*—Dio-

nysius of Alexandria construed this also with *μακάριος*, *blessed*, ver. 7: *εἰμι*, *I am*, is rather to be understood. [For *καὶ ἐβλεψα*, *and seen*, read *καὶ ὅτε ἶδον*, *and when I saw*. *Tisch.*, *Alf.* (but with *εἶδον*, not *Treg.*) *Before the feet*—John had first wished to worship the angel, ch. xix. 10: now only *at his feet* he prepares to worship (GOD). But the angel does not even permit this. *V. G.*]

9. [Omit *γάρ*, *for*. *Tisch.*, *Alf.*, *Treg.* So *Beng.*] More recent *Latin* editions and *Erasmus* inserted *γάρ*, *for*. But as Wolf well observes, “the whole of this speech of the angel is concise and elliptical, as the speech of those who greatly loathe anything usually is.” There is a very similar example of the omission of *γάρ*, *for*, Acts xiv. 15.

10. *And he saith unto me*—It is the same angel, who speaks in ver. 9 and 10; yet the formula, *and he says to me* is placed between, because the angel (ver 10) is following up *afresh* the discourse mentioned in ver. 6, after the interruptions of ver. 7, 8, 9. Comp, *and he says to me*, ch. xvii. 15, xix. 9. *Seal not*—They are like those sealing, whose purpose it appears to be, under specious pretexts, to restrain the fuller handling of this prophecy. [*Tisch.*, (not *Treg.*) omits (*Alf.* brackets) *ὅτι*, *for*.]

11. [For *βυβυσάτω*, *be filthy*, read *βυπαρευθήτω*, *be defiled*; (i. e., *defile himself*). *Tisch.*, *Alf.*, *Treg.* So *Beng.* Render, *let him that is unjust commit injustice still; and let the filthy pollute himself still; and let the righteous do righteousness still, and let the holy sanctify himself still.* *Alf.*] *Let him do righteousness*—Thus, *ὁ ποιῶν τὴν δικαιοσύνην*, *who doeth righteousness*, 1 John ii. 29, iii. 7. *The holy*—And pure, fleeing from all things *filthy* and profane, contrary to the practice of dogs and swine.

12. [Omit (the first) *καὶ*, *and*. Also for *ἔσται*, *shall be*, read *ἐστίν*, *is*. *Tisch.*, *Alf.*, *Treg.*]

13. [Read *καὶ ἐγὼ τὸ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος*, *I am Alpha and Omega. Tisch.*, *Alf.*, *Treg.* So *Beng.*] *The First and the Last, the Beginning and the End. I am the Alpha, etc.*—The Lord Jesus plainly speaks here: and there are three clauses; the first we examined at ch. i. 8, where the Father speaks of himself; the second, at ch. i. 17, where the Lord Jesus speaks of himself; the third, with the first, we touched upon at ch. xxi. 6, where again the Father speaks. Now, in this passage, the three clauses are accumulated, for a most manifest proof of the glory of the Lord Jesus, who testifies of himself both what the Father had spoken of himself, ch. xxi. 6, and what he himself had spoken of himself, ch. i. 17. Is it then one and the same sentiment which is

expressed in a threefold form? Nay, something more is contained in it. The clause *Alpha and Omega* is as it were the basis of those titles, which we just noticed, of God and Christ; and has a kind of general and as it were hieroglyphic force, to be determined by the other titles which follow. This is first spoken by the Father, ch. i. 8; and the second answers to it, in which Christ calls himself *the First and the Last*, ch. i. 17. Artemon who is well refuted by Wolf, translates it, *most excellent and most abject*. He himself by Isaiah explains it, as *Him, before whom and after whom there is no other God, the Author of salvation*. This at the beginning of the book. At the close, He who sits upon the throne says, *I am Alpha and Omega*, and he himself explains it, *the Beginning and the End*, ch. xxi. 6. Then the Lord Jesus says, *I am Alpha and Omega*, and he also adds the explanation, but a twofold one: for he both repeats that saying of his, *the First and the Last*, and now, when the throne of God and of the Lamb is in the new Jerusalem, speaking of himself, he adds that which the Father had said, *the Beginning and the End*.

14. [For ποιῶντες τὰς ἐντολάς αὐτοῦ, do his commandments read πλύνοντες τὰς στολὰς αὐτῶν, wash their robes. Tisch., Alf., Treg.] *His*—Those of him, who is coming: ver. 12. He himself speaks concerning himself. See very similar phrase, ch. v. 10: *them, that is, us. That they may*, etc.—Gr. ἵνα ἔσται, *that they shall be right*, etc. ἵνα, *that*, explains the blessedness here mentioned, as ch. xiv. 13; and ἔσται, *shall be*, for ἦ, *may be*, makes the discourse exceedingly emphatic. *The tree of life*—Of which they who eat, live for ever: Gen. iii. 22. [Through the gates—Namely, as those possessed of lawful right. V. G.]

15. [Omit δὲ, for. Tisch., Alf., Treg.] *Loveth*—A good mind loves the truth, a bad one, falsehood. That saying of Aristotle, book viii. Topic. ch. 14, may as it were be accommodated to this passage, by transferring it to spiritual things. It is the part of a good disposition to love the truth, and to hate falsehood: of a bad disposition, to hate the truth, and to love falsehood. Such indeed are we all by nature; but one receives the truth, another continues to imitate the deaf adder: Ps. lviii. 4, 5. Hence the hearing of many is averse from the harmony of the truth, especially that of the Apocalypse. The things which are set forth are plain from the words themselves and the parallelism, but σοφροσύνη, *wisdom*, must be brought to bear.

16. *To the churches*—Gr. ταῖς ἐκκλησίαις. The genuine reading, to which, as not being understood, one has prefixed ἐν, *in*, another ἐπι, *in*, (or *at*). [So Tisch., but not Alf., Treg.] *Bright-morning*—Gr. ὁ λαμπρὸς ὁ πρωϊνός. He does not say ἑωσφόρος, *dawn-bearing*,

nor *φωσφόρος*, *light-bringing*, but uses a new appellation. This greatly increases the force of the signification. [Omit *καί*, *and*, after *λαμπρός*, *bright*. *Tisch.*, *Alf.* (*Treg.* in brackets.)]

17. [Omit *καί*, *and*, before *ὁ θέλων*, *whosoever will*. *Tisch.* *Alf.*, *Treg.* *Come*—The whole matter hinges on this, that you may confidently and with joy be able to hear the announcement, *I come*, and to reply, *Come*. But if you have not yet attained this, take care to attain it. *That heareth*—The Spirit and the bride saying, *Come*. *V. G.*]

18. [Read *μαρτυρῶ ἐγὼ*, *I testify*, (without *γὰρ*, *for*). *Tisch.*, *Alf.*, *Treg.* So *Beng.*] Ver. 18 and 19 are a most severe testimony, a most weighty admonition to all *hearers* of the Apocalypse. If any man *shall add*, there *shall be added* upon him plagues: if any man *shall take away*, from him *shall be taken away* blessings. Retaliation. It is more grievous, as it appears from the annexed threatenings, to add, than to take away: though many critics actually show a contrary opinion, being more timid in the erasure than in the admission of glosses. To change, is at once both to add and to take away. First, any *hearer* may offend in this matter, when he endeavors to pass off as Apocalyptic writings which are not such, or suppresses those which are truly Apocalyptic. An unskilful *expounder*, who is blind and rash, offends, and especially if he deems himself to be endowed with a singular prophetic gift and faculty. An unfaithful *translator* and *copyist*, who writes out the text incorrectly, exceedingly offends: for while the text is uncorrupted at the fountain head, the offence of the expounder and of the hearer may be corrected; but when the text is corrupted, the injury is much greater. Yet in all these modes the offence may be committed in a greater or less degree, the faithful being hindered, so that they cannot learn to hear the Lord's *I come*, and to answer *Come*, and so to enjoy the truth and fruit of the whole book or of the separate parts and portions, and to recognise the glory of Jesus Christ: ver. 17, 20. Nor is theirs a slight fault, who perversely, unfairly, and unseasonably bring forward mysteries, and produce in the world and its princes envy and suspicion towards the kingdom of God. It is not the modest endeavor, joined with the desire of progress, and not blocking up the way to the truth arising from other sources, which is here condemned; it is profane boldness, arising from carnal sense, which is condemned. And John especially forewarned Cerinthus, who afterwards incurred this censure. This clause applies to the case of all the books of Holy Scripture: comp. Deut. iv. 2; Prov. xxx. 6; but it especially applies to the Apocalypse, the crowning point of prophecy, which

was exposed to peculiar danger, and the minute and admirable connection of which might have been disturbed or obscured by the change of even a single word. The separate parts of this book, guarded as it is by so severe an interdict, are of great moment. The extraordinary multitude of various readings in the Apocalypse cries aloud, that all have not at all times acted with religious caution in this matter. [In this very interdict, about the not adding or taking away, I have noticed twenty-four varieties of reading introduced by copyists. *Not. Crit.*] Thanks be unto God, who has preserved to us marks and traces of the genuine reading through the dangers of so many ages! *If any man add—To add*, according to Lange, is to put off to the future those things which are already accomplished: *to take away*, is to regard future things as already accomplished. Let another see, that he does not add; I am on my guard, that I do not take away.

19. [For βιβλου τῆς ζωῆς, *book of life*, read τοῦ ξύλου τῆς ζωῆς, *tree of life*; also omit καὶ, *and (from)*. *Tisch., Alf., Treg.* So *Beng.*] *The tree of life*, etc.—*The tree of life* itself, and *the holy city* itself, are the first and the last (ch. ii., iii., xxii.), nay, even the sum of those distinguished privileges, the hope of which is given to the faithful in this book.

20. [*I come quickly*—Thus Jesus speaks; John, both afterwards and before, says, *Come*. These coincide at one moment. So Ps. xxvii. 8, *My heart says, (seek ye my face :) Thy face do I seek*. *V. G.* Omit ναὶ, *even so*. *Tisch., Alf., Treg.*]

21. [The readings vary. *Tisch.* reads, ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ πάντων, *the grace of the Lord Jesus (be) with all*. *Alf.* reads μετὰ τῶν ἀγίων, *with the saints*. *Treg.* adds Χριστοῦ, *Christ*, and reads, *with all the saints*. *Tisch., Alf.* omit ἀμήν, *amen*. So *Beng.* (*Treg.* brackets it.)] Wolf will not have “the last word ἀμήν, *amen*, found in many manuscripts and all published editions” omitted. How ready the copyists were to insert the particle *Amen* in Doxologies and clauses containing a prayer, since it is usually found in such situations, appears from almost all the books of the New Testament, at the close, and from the annotation of Wolf on Rev. i. 18, where almost all the copyists have absurdly inserted ἀμήν. One copyist who omits it, is of more value than ten who add it at their own pleasure. Now, if any one should write out at full length such a text, for instance of the Apocalypse, as many persons prefer at the present day, he will have a reading which is full, intelligible, tinged with parallelism, that is, interpolated, and almost everywhere made up of the fewest and most recent authorities, which, when compared with the editions, would not much differ from the text published by Stephens

and the Elzevirs. My recension also, in the margin, indeed, sometimes differs from the greater number of authorities: but this happens in those places which were less frequently quoted by the Fathers: nor yet is it without the support of competent authorities, whose *antiquity*, together with exegetical proofs of the text itself, makes up for the deficiency in number. With the exception of such passages (for they are to be treated for a while by way of exception), my text in its whole tenor approaches the copies which are by far the most numerous, spread out from the times of John to all ages and countries, whether you look to the Greek manuscripts, or the versions, and especially the noted *Italian Version*, or to the fathers, *Irenæus*, *Hyppolytus*, *Origen*, *Athanasius*, *Andreas*, *Tertullian*, *Cyprian*, *Jerome*, *Primasius*, etc.: bound to follow no edition entirely, and yet seldom compelled to betake itself to manuscripts only. The reading is for the most part brief; and where there was a manifold variety, it takes a middle course: it everywhere retains its ancient and austere, that is, its natural character. Wherever I have not been able to exchange my own views for the opinion of others, competent judges will, as I hope, recognize not obstinacy (for a view which has already been carefully weighed, through many doubts and considerations, is less liable to change), but love of the truth. And they, when they shall have considered what foundations I first laid, and duly weighed what I have replied to doubts in various quarters, will perhaps determine that a suitable defence of other passages also, which no one hitherto has censured, if they shall be censured, will be easy for me to make, or will suggest itself to my readers, if I am silent or dead.

CONCLUSION OF THE WORK.

Now, by the goodness of God, I have finished, in declining years, not only the criticism, but the exegesis also, of the Apocalypse and the whole of the New Testament, which I undertook in youth. Kind readers will find a text conformed to the most genuine copies; its meaning explained in dogmatical, prophetic, historical, and chronological matters: the form of evangelical doctrine religiously adhered to: all things connected by one uniform tenor of rules and argu-

ments. There are five divisions of the work: the critical *Apparatus* annexed to the text itself, the *Harmony* of the Evangelists, the German exegesis of the *Apocalypse*, the *Order* of the Times, and lastly, this *Gnomon*: but the web is one. My "*Defences*" too have the same design: I have only re-written and digested again what I had before written. This indeed is wearisome, and it seems uninteresting: but those acquainted with the subject will pardon me; for, on account of the weight of the subject, and the weakness of some, it must be so. It has long been evident how the world receives the Word of God: if I have treated it as the Word of God, as I trust, I ask to be received in no other way. Even students of the truth are often too slow to receive things to which they have not been accustomed. When they have long ago heard, *This is so*; they at length ask, *What is it?* and when the Demonstration is ended, they complain that the Postulates are set before them. Some only with their death cease to obstruct the truth in a portion which they do not understand. Still the labor is not in vain; while some come unexpectedly short, others unexpectedly yield, or will yield. Light grows daily; through difficulty to triumph truth toils onward; posterity will judge differently of many things. O GOD, whatever stands or falls, stands or falls by Thy judgment: maintain what thou hast condescended to perform through me: have mercy on my readers and myself. Thine is, Thine be Glory for ever!

INDEX

OF

TECHNICAL TERMS OCCURRING IN THE GNOMON,

TO SERVE AS A KEY TO THE WORK.

ÆTIOLOGY [OF THE THING] is, when a thought is not simply enunciated, but its relation and cause are at the same time stated; either explicitly, or else by implication. 2 Cor. xi. 13, *for such are false apostles.*

ÆTIOLOGY OF AN EXPRESSION is, when we assign a reason for using a certain proposition or enunciation; as, Gal. ii. 6, *for they who seemed to be somewhat, added nothing to me.*

ALLEGORY is compounded of *ἄλλος*, *another*, and *διπρόσωπον*, *I speak*: so that *Allegory* is *when one thing is said, and another meant.* See Gnom. on Gal. iv. 24.

ALLEGORY is defined to be the continuation of *the same Figure* through the whole sentence. Some less accurately call an *Allegory* a *continued Metaphor.* Examples occur: John vi. 32, etc. Acts xx. 29, *shall grievous wolves enter in among you not sparing the flock.*

AMPLIATIO is, when appellatives or epithets are predicated of their subjects, even though the reason of so styling them has ceased; or, when, though the thing is changed, the old name is retained.

(935)

Matt. x. 3, *Matthew the publican*, that is, *who formerly had been a publican*.

Another kind of AMPLIATIO [*called more specifically Prolepsis*], is when a thing is designated from the future event; or, if a thing is described as it is to be rather than as it is. Luke ii. 11, *for unto you is born this day, a Saviour*: that is, one who *shall be* a Saviour.

ANADIPLOSIS is the repetition of the same word in the end of the preceding and beginning of the following member: Rom. viii. 17, *and if children, then heirs: heirs of God*.

ANADIPLOSIS, in a wider sense, occurs also in kindred words, Gal. iv. 31, v. 1, *but (we are children) of the free (woman) Gr. τῆς ἐλευθέρας. Stand fast therefore in the liberty, Gr. τῆ ἐλευθερία.*

ANAKEPHALÆOSIS a summing up, or recapitulation. It designates in general, any brief and elegant repetition whatever. Acts vii. 1, etc., *Stephen proceeds to give an Anakephalæosis of ancient facts.*

ANANTAPODOTON is, when the entire Apodosis (conclusion) is omitted. This especially occurs in comparisons. We may understand from the *Protasis* [first part of a conditional sentence] itself, which is given, and from the rest of the context, what is the force of the omitted Apodosis, Luke xiii. 9, *If it bear fruit*—(The Apodosis to be supplied is, *It is well*; or, *I will leave it*; or, *let it bring forth fruit*, [Eng. Ver, supplies *well*].)

ANAPHORA is the frequent repetition of the same word in beginnings. Examples occur; Matt. xi. 18, 19. *John came—the Son of man came, Gr. ἦλθε γὰρ Ἰωάννης—ἦλθεν—ὁ υἱὸς τοῦ ἀνθρώπου.*

ANTANACLASIS is, when the same word occurs twice in close succession, but in a double sense. Rom. ii. 12, *for as many as have sinned without law, Gr. ἀνόμωζ, [that is, not in the law] shall also perish without law, Gr. ἀνόμωζ, [that is, not by the law].*

ANTHYPOPHORA is part of a refutation by anticipation; the refutation of an adversary's supposed objection. See Gnom. on Heb. ii. 8. See also below under OCCUPATIO.

This ANTHYPOPHORA, *which answers to a foreseen objection*, differs from the other of the same name, which refutes an objection, adduced by an adversary, by opposing a contrary sentiment.

ANTIPHRAISIS is a form of Irony, when we say by denying what should have been affirmed. But an expression is generally so called, which signifies the contrary of what is stated: 1 Cor. viii. 10, *Shall not the conscience—be edified*, Gr. οἰκοδομηθήσεται [Eng. Ver. does not give the force, *emboldened*] to eat, etc. Whereas the meaning is, *shall be instigated* [to do something bad].

ANTITHETA, the opposition of contraries to contraries: *which is done in a threefold manner, either by opposing single words to single words, or pairs to pairs, or sentences to sentences*. Rom. viii. 5, *for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit*.

ANTONOMASIA, the use of an appellative for a proper name, and this by way of excellence, Acts iii. 14, *but ye denied the Holy one, and the just* [instead of *Jesus*]. Another kind of Antonomasia is, when, for a common, a proper name is employed; as in Matt. ii. 18. *Rachel weeping for her children*, [i. e., Rachel's daughters and other mothers].

APHÆRESIS, cutting off the first letter or syllable of a word.

APOCOPE, when a word loses a letter or syllable at the end; 2 Cor. xii. 7, *Σατᾶν, Satan*, for *Σατᾶνας*. *An intentional Apocope*. See Gnom. on the passage.

APODIOXIS is, if we skilfully transfer to another, and represent as about to be effected by him, that which, in narration or in teaching, seemed to be our own duty. Eph. vi. 21, 22; Col. iv. 7, 8, 9. Comp. Gnom.

APOSTROPHE is when the address is suddenly directed from the subject with which it began to another person, whether present or absent. Acts xv. 10, *now therefore, why tempt ye God, to put a yoke upon the neck of the disciples*, [Peter having begun with a general address to the assembly (men and brethren), suddenly directs his remarks to the Jews who had made the disturbance].

ASTEISMUS, language that is pointed, pleasant, witty, combined with suavity or force; for instance, The familiar Epistle to *Philemon*. Matt. vi. 8†; 2 Cor. xii. 13.

ASYNDETON, omission of conjunctions between words or propositions; Matt. xv. 19, *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*. In such enumerations *Asyndeton* often has the force of *and so forth*. Luke i. 17, *to turn the hearts,—to make ready a people prepared for the Lord*.

ASYNDETON is also, I. when a word which should have been put by *Anaphora* (see above) is omitted:—1 Cor. xiii. 4, *Charity suffereth long, is kind* [Eng. Ver. supplies *and*.] Before *χρηστεύεται*, *is kind*, the word *ἀγαπή*, *charity*, might have been expected to be repeated.—II., when a conjunction is even but once wanting from the beginning of a sentence:—John xix. 12, *Whosoever maketh himself a king*. The causal conjunction, *For*, is wanting.

CATACHRESIS is commonly applied, among masters of rhetoric, to a somewhat harsh transference of a word from its literal meaning to a foreign one. More generally, CATACHRESIS is also applied to a certain abuse of a word, when it denotes something akin to the thing strictly signified:—Rom. iii. 27, *by the law of faith*. A *Catachresis* of the term *Law*. It is a frequent, and often a sweet and noble *Catachresis*, whereby the name of a thing not good is nevertheless employed in a good sense, there being no other more suitable term:—Matt. xi. 12, *the violent take it by force*.

CHARIENTISMUS is, when an expression, which might seem rather harsh, is as it were softened by a word that qualifies it:—2 Thess. iii. 10, *if any would not work, neither should he eat*. See *Gnom.* on this passage.

CHIASMUS, so called from the Greek letter *X*, which is, as it were, the figure according to which the words seem to be arranged. It is the arrangement of *two pairs* of words or propositions, so that a relation subsists between both words or propositions of *the former* pair, and both words or propositions of *the latter* pair.

I. CHIASMUS is either *direct* or *inverted*.

Direct CHIASMUS is, when the *former* word or proposition in the first pair must be referred to the *former* word or proposition in the second pair; and the *latter* word or proposition in the first pair to the *latter* word or proposition in the second pair. Matt. v. 44, *But I say unto you:—(A) love—(B) bless,—(C) do good—(D) and pray*. The relation is A and C, B and D.

Inverted CHIASMUS is, when the *former* word or proposition in the first pair must be referred to the *latter* word or proposition in the se-

sond pair; and the *latter* word or proposition in the first pair to the *former* word or proposition in the second pair. Philemon v. 5, *Hearing of*:—(A) *thy love*, (B) *and faith, which thou hast*—(C) *toward the Lord Jesus, and*, (D) *toward all saints*. A is connected D, B is connected with C.

II. CHIASMUS, in a wide sense, may also consist of more than four members: Rom. ii. 17, 20, *And if* [Eng. Ver., *Behold*] *thou art called a Jew*.

- (A) *and retest in the law,*
- (B) *and makest thy boast of God,*
- (C) *and knowest his will,*
- (D) *and approvest the things that are more excellent,*
- (E) *being instructed out of the law,*
- (F) *and art confident that thou thyself art a guide of the blind,*
- (G) *a light of them which are in darkness,*
- (H) *an instructor of the foolish,*
- (I) *a teacher of babes,*
- (K) *which hast the form of knowledge and of the truth in the law,*

This is a *direct Chiasmus* of ten members, arranged in twice five clauses. It is shown generally, (1) what the Jew assumes to himself: A, B, C, D, E; (2) what more he arrogates to himself in relation to others: F, G, H, I, K. A and F specially correspond; B and G; C and H; D and I; in fine, E and K, *which two at the same time denote the cause of the antecedent members*.

CLIMAX is that figure which joins what follows to what precedes by the same verb: or which repeats the last verb or member of the antecedent sentence, in the following one:—Rom. x. 14, *How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?*

Also, in a more general signification, CLIMAX is employed in the Gnom. on Rom. i. 23, and Eph. iv. 31. Thus it arises, that under a *figure of speech (diction)* there lies concealed at the same time a *figure of the sense*. Comp. GRADATION.

COMMUNICATIO is, when we call the hearers [or readers] into consultation with us, and leave the decision to the readers themselves, or even to adversaries; which is useful in the former case for conciliating the minds of the hearers; in both cases for the right understanding of the justice of our cause. Acts iv. 19, *whether it be right in the sight of God to hearken unto you more than unto God, judge ye*.

CONCISA LOCUTIO is a kind of Ellipsis, where one word is so put as that another must be understood: or if a sacred writer speaks so as that the conclusion has to be supplied from the Condition, OR the Condition from the Conclusion:—Matt. iv. 5, 8, *then the Devil taketh him*, is abbreviated for he takes Him and *leads* Him. Comp. SEMIDUPLEX ORATIO, and SERMO PLENUS.

CONGERIES. See SYMPERASMA.

CORRECTIO is, when we set aside what we have said, and substitute something better or weightier; as in Mark ix. 24, *Lord, I believe*, [but presently remembering his weakness, he corrects his profession of faith], *help my unbelief!*

THE DATIVUS COMMODI (of advantage) [or also INCOMMUDI] (of disadvantage) is a Dative not governed by the verb according to Grammatical rules, but for a special reason is employed to indicate some advantage [or disadvantage] flowing from it.

Mark ix. 23, *all things are possible to* [that is, for the good of] him that believeth. The Dative of disadvantage:—Rom. vi. 10, He died *unto* [that is, to abolish] *sin*: 2 Cor. v. 15.

DECORUM is all that which is exactly and elegantly appropriate to the state and province of him who acts or speaks, or of those to whom the language is directed, or to the time and place. *Decorum* of this kind shines out especially in the words and actions of CHRIST. The Gnom. on Matt. iii. 15, on Luke ii. 9, and Matt. xxi. 19, *margin*, Matt. v. 11, ix. 13. Luke speaks with *Decorum* in ch. iii. 23. Peter beseeches and warns with *Decorum*, Acts ii. 14. Paul uses a *decorous* appellation, 2 Cor. ix. 12, and a *decorous* antithesis, Gal. v. 13. Comp. Gnom.

DEINOTES, Gr. ΔΕΙΝΟΤΗΣ, is a peculiar force in the words, which indicates the authority of the speaker, and serves as a pleasant embellishment, as Rom. ii. 5, *treasurest up unto thyself wrath against the day of wrath*. Ch. xi. 17, *and thou being a wild olive tree*.

DIAGRAMMA, a term used in the Gnomon, if the mutual relation of the words or statements be represented, as if in a painting, by two sides placed opposite one another, or by lines, or capital letters.—See Gnom. on 1 Cor. xi. 7, note on *to cover his head*. Rom. v. 18, note on *righteousness*.

DIASYRMUS is the assaulting or traducing another: John vii. 4, *for there is no man that doeth anything in secret.* Every one who doeth anything, doeth it, not in secret, but in such a way as to seek to be himself known openly. So His brethren, that is, His cousins, censure Jesus, as if he were managing his affairs carelessly, etc.

ELLIPSIS is the omission of a word, or even of an entire sentence, which is necessary to the sense.

I. It is either *grammatical* or *rhetorical*. The former at times serves to give *elegance*: the latter, *Emphasis*. There occur,

1. ABSOLUTE ELLIPSIS in single words, supplied by the nature of the context alone; namely, when a *Substantive, Adjective, Pronoun, Verb, Participle, Adverb, Preposition, or Conjunction*, are omitted.—Matt. xix. 17, *keep the commandments* [viz., of God.] Rom. ii. 18, *thou knowest the will* [viz., of God.]

2. RELATIVE ELLIPSIS, where the very words used furnish the words to be supplied; 1 Cor. i. 26, 27, *for ye see your calling, brethren, how that not many wise men after the flesh* [supply as in Eng. Ver., *have been called* (see Gnom. on this passage), or *have been chosen*, comp. ἐξελέξατο, *hath chosen*, ver. 27.]

3. ENTIRE SENTENCES in many passages are omitted by Ellipsis: *Absolute Propositions*: Rom. ix. 7, *but, in Isaac shall thy seed be called*: supply, *It is written, and it is being fulfilled.* See Gnomon. *Relative propositions* are to be supplied from the antecedents or consequents: Rom. viii. 3. See Gnom.

II. Comp. ANANTAPODOTON, ASYNDETON, LOCUTIO CONCISA, ORATIO SEMIDUPLEX, SYLLEPSIS, ZEUGMA.

EMPHASIS is, if there be added to the ordinary signification of a word some increase of *force*, which may enlarge and give weight to the signification. Or,

EMPHASIS, according to the intention of the writer or speaker, may occur either in single words, or in phrases, or in the composition of words, their structure, repetition, etc.

Cases of EMPHASIS may be divided into

“TEMPORARY, viz., such as words acquire at a certain place and time. These usually originate, either from the feeling of the speaker, or from the importance of the subject, which the word expresses beyond its ordinary usage.

“PERMANENT, when a word receives from custom a stronger signification than it had in itself, and always retains it in certain modes of speaking.”

Matt. xxiv. 33, *all these things*, Gr. *ταῦτα πάντα*; where the Gnomon remarks, "The order of the words ought not always be unheeded; often the EMPHASIS and the accent in pronunciation fall upon the first word. Comp. Luke ii. 48; 1 Cor. vii. 22.—Luke i. 4, *that thou mightest know*, Gr. *ἵνα ἐπεγνωῖς*,—the compound verb is emphatic."

ENALLAGE is a Grammatical Etymological Figure, which implies a change of words. It is either *Antimeria* or *Heterosis*.

ANTIMERIA is an interchange of parts of speech: as a Substantive for a Verb, for a Pronoun, for an Adjective, etc. An adjective for a Substantive, for a Verb, for an Adverb, etc. A Verb for a Noun. An Adverb for a Noun, for a Pronoun, etc.—Examples: Antimeria of a Noun: a Noun for the Infinitive of a Verb, Mark xii. 38, *in His doctrine*, Gr. *ἐν τῇ διδαχῇ*, i. e., *ἐν τῷ διδδασκειν*, *during His teaching*. Antimeria of a Verb: the Infinitive is put for a Noun, Heb. ii. 15, *διὰ παντὸς τοῦ ζῆν*, *through all their living*, i. e., [as Eng. Ver.,] *all their life-time*.—The Accusative of an Adjective noun is used adverbially, Phil. ii. 6, *to be equal things* [Eng. Ver., *equal*] *with God*, Gr. *εἶναι ἴσα θεῷ*. See Gnom. on the passage.

HETEROSIS is, when the Accidence of the parts of speech (number, gender, case, etc.) are interchanged. It may be named, *Enallage of the accidents*. Or it is wont specially to be named, *Enallage of number, of gender, of case*, and so on.—Examples: Enallage (or *Heterosis*) of Cases, which is specially called *Antiptosis*: Acts xix. 34, *but when they knew that he was a Jew*, Gr. *ἐπεγρόντες δὲ ὅτι Ἰουδαῖος ἐστὶ*, — "The Nominative case for the Oblique case." Gnom. on the passage.—Enallage (or *Heterosis*) of Degree: Matt. xviii. 8, *is better for thee*, Gr. *καλὸν σοι ἐστίν*. The Positive degree for the Comparative.—Enallage (or *Heterosis*) of Mood: Rev. x. 9, *give me the little book*. "The Infinitive Mood, *δοῦναι*, *to give*, for the Imperative *δος*, *give*."—Enallage (or *Heterosis*) of Tense: 1 Cor. v. 10, *for then must ye needs go out of the world*, Gr. *ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν*. The Present for the Imperfect. Often an Imperative after an Imperative has the force of the Future. John i. 47, *Come and see*, Gr. *ἔρχου καὶ ἴδε*, i. e., *thou shalt see*.—Enallage (or *Heterosis*) of Gender. The feminine gender is put for the neuter Hebraically; because the Hebrews have no neuter gender; and, since the language of the New Testament hebraizes, it is no wonder that the same idiom occurs in the latter. See the Gnom. on Matt. xxi. 42, and Rev. xiv. 19.

ENAPPEIA, *Distinctness*, is that which makes the language perspi-

cuons and clear, so that it may be plainly understood from it what has been done [or *what ought to be done*], and how.—See the Gnom. on Acts xxii. 3, xxvi. 4; also upon 1 Cor. vi. 15.

EN ΔΙΑ ΔΥΟΙΝ. See the title Hendiadys, below.

ENTHYMEME. The Logical ENTHYMEME is an incomplete and abridged mode of drawing a conclusion, without an express proposition or assumption [or a *concealed Syllogism*, that is, one of which one or other premiss must be understood.] It is a compendious way of drawing a conclusion, and can easily be reduced to the form of a full and perfect Syllogism.

“A rhetorical ENTHYMEME has two forms, the one of which is from the *consequents*, the other from the *contraries*, which alone some of the ancients call ENTHYMEME. *That from the consequents* is that which proposes an argument, and immediately subjoins to it its confirmation — —. *That from contraries* is, when an argument is confirmed from its contrary.”—Gal. iii. 21; see Gnom.—2 Thess. iii. 10, *that if any would not work, neither should he eat.*—Heb. xii. 8; 1 John v. 1. See Gnom. on passages quoted. In a more general signification, the term ENTHYMEME is used for a simple enunciation, in the Gnomon on Rom. vi. 17, *Ye were the servants of sin, but now ye have become obedient to righteousness.*

EPANALEPSIS is, when the same Verb, or the same words, two or more, are in the beginning of the preceding and in the end [immediately or mediately] of the following member: or, *when the Antecedent is repeated after a Parenthesis*:—John xiv. 11, *Believe me, that I am in the Father and the Father in me; or else believe me for the very works' sake.*—*What doth it profit, my brethren, etc.—what doth it profit?*

EPANODOS is the repetition of the same words [either the same as to sound or sense] in an inverted order:—Gal. ii. 16, *Knowing that a man is not justified—but by the faith—we have believed, that we might be justified by the faith of Christ.*

EPEXEGESIS, or EXERGASIA, is an *explanation* expressed, in the very context of the same speech, showing what meaning the sacred writer assigned to any word, or what notion is to be attached to his own words according to his own mind: Mark vii. 2, *with defiled (that is to say, with unwashen) hands.*

EPICRISIS is a statement added to a discourse, whereby the subject under discussion may be more clearly understood.—John v. 39, 40, *search the Scriptures—ye have*, [there is added the *Epicrisis*, which approves of the “search” and hope of the Jews,] *and they are they which testify of me* [the second *Epicrisis* follows, which shows their defect], *and ye will not come to me, that ye might have life.*

EPIPHONEMA is an exclamation subjoined to a narrative or demonstration of a weighty matter: as Matt. xi. 15, *He that hath ears to hear, let him hear.*

EPITASIS is, when to a word or statement already propounded, there is added in the following enunciations, or in the continuation of the discussion, some emphatic increase, or any sort of explanation: Mark x. 48, *shall be your minister*; ver. 44, *shall be servant of all*. The sense is here again, *shall be your servant*, but there is added the *Epitasis*, viz., *πῶτον, of all.*

EPITHERAPIA is, if we add in general terms to what we have said a declaration of our feeling towards our readers and hearers; or if we subjoin some mitigation to those things, whereby modesty, propriety, and gentleness might seem to be injured: Phil. iv. 10, *Wherein ye were also careful, but ye lacked opportunity* [lest their feelings should be wounded by the expression *flourished again*]. Comp. **PROTHERAPIA**.

EPIZEUXIS is, that which successively repeats with force the same word in the same sentence:—Matt. xxiii. 37, *O Jerusalem, Jerusalem, thou that killest the prophets.*

ETHOS, ἦθος, is, when an orator or sacred writer manifests the disposition of his mind, and an affection and bias of his mind [prudence, probity, modesty, or benevolence], whether that feeling be permanent, or more specially appertaining to the case concerned for the time; and therefore it discloses a feeling *kindly, mild, and tranquil*.—Acts xxiii. 5, *I wist not, brethren, that he was the high priest*. See **GNOM**. So Paul often betrays the disposition or feeling of his mind by his phraseology concerning *the giving of thanks*, Rom. vi. 17, vii. 25; 1 Cor. xv. 57; 2 Cor. ii. 14. Often **ETHOS** lies hid in particles: Luke x. 29: Acts xxi. 39.

ETHOPŒIA paints the disposition of the mind, whether it be per-

manent, or more specially belong to the special case in hand, in the manner in which we are wont to betray it for the most part by outward signs, as by the countenance, the voice, the gesture, the clothing, etc.—Luke xviii. 9, etc.

EUPHEMISM, or **EUPHEMY**, is when an odious or disagreeable subject, or one whose strict designation might be offensive, is expressed in milder or less literal words, or is almost left to be understood: Matt. viii. 11, where Jesus prefers this circumlocution to designate the Gentiles, *many—from the east and from the west*, since those present seemed unequal to bearing this promise given to the Gentiles. Comp. Acts ii. 39, *to all that are afar off*. Comp. **ETHOS** and **PERIPHRAISIS**.

EXERGASIA.—See **EPEXEGESIS**.

EXTENUATIO.—See **LITOTES**.

FIGURA.—A rhetorical **FIGURE** is a kind of change from ordinary and simple language attended with an accession of power.

GNOME.—A **GNOME** is a universal sentiment, appertaining to life and human actions, or at least conjoined with human affairs in some way or other.—2 Thess. iii. 10, *if any would not work, neither should he eat*. 1 Cor. vi. 12.

GRADATIO occurs, when we progress as it were by steps from the lowest to the highest point:—Acts vii. 35, —*A ruler and a judge? the same did God send to be a ruler and a deliverer*. Gnom. on the passage.—1 Cor. i. 12, *I am of Paul: and I of Apollos: and I of Cephas: and I of Christ*.

GRADATION is twofold: by *increase* or *decrease*.

HEBRAISM.—The Greek language of the New Testament is tinged with **HEBRAISM**. Gnom. on Rom. ix. 9. The diction of the New Testament is not pure Greek; and it imitates the Hebrew usage,

(1) *In single words*: Σατανῆς, *Satan*, Matt. iv. 10; Ἀλληλούια, *Alleluia*, Rev. xix. 1: πάσχα, *passover*, Luke ii. 41; Ἐμμανουήλ, *Immanuel*, Matt. i. 23.

(2) *In forms of speech* and phrases: αἷμα ἐγγέειν, *to pour out the blood, for to kill*. Matt. xxiii. 35. Also ἐξέρχεσθαι ἐξ ὀσφύος τινός,

to come forth from one's loins, for to be begotten or born of a person, Heb. vii. 5.

(3) *In grammatical figures*: Enallage, the putting of the abstract for the concrete, ἀκροβυσσία, *uncircumcision*, i. e., *the uncircumcised*, Rom. ii. 26; περιτομή, *circumcision*, i. e., *the circumcised*, ch. iii. 30; Pleonasm (see *Pleonasm*); Ellipsis (see *Ellipsis*): Hypallage (see *Hypallage*).

(4) In the general form of the Language.

It is also Hebraism, if the Greek words have not that signification in the New Testament which the usage of pure Greek authors assigns to them, but that which is in those Hebrew words, which are represented by the Greek words:—ῥῆμα, *word*, Luke i. 37, as the Hebr. דבר, *a word*, put for a *thing* or *business*; σπέρμα, *seed*, 2 Cor. xi. 22, as ערע, for *posterity*, etc.

HENDIADYS is a *grammatical figure* in Syntax, when one thing is enunciated by two; a thing which may happen in various ways.

I. When one thing is expressed by two words, either synonymous, or of distinct signification; so that the one of them sustains the part of an Adjective, and bears its signification.

II. When two Substantives are so connected by the copula AND, that the reader may understand, that the one of them should be explained by the *Genitive*.

III. When the same thing occurs in *Verbs*, so that the one Verb obtains the signification of an adverb:—Acts xxiii. 6, *Of the hope and resurrection, I am called in question*, that is, *concerning the resurrection which is hoped for* (see I.), or, *concerning the hope of the resurrection*. (See II.)

HOMŒOTELEUTA [Gnom. on Matt. ii. 6, note, γῆ Ἰούδα, *land of Juda*] occur, when two or more words end alike, and they are for the most part also HOMŒOPTOTA (in the same case):—Rom. xii. 15, χαίρειν μετὰ χαιρόντων καὶ κλαίειν μετὰ κλαίωντων, *Rejoice with them that do rejoice, and weep with them that weep*.

HOMONYMY is the calling things diverse in nature by one name [*by Analogy*, i. e., *comparison or proportion*]; and HOMONYMS are those things of which the name alone is common, but the relation of the nature, connected with that name, is different. Gnom. on 1 Cor. viii. 5; Heb. ii. 7.

HYPALLAGE is a change or transposition of words, whereby

there is said of the one what should be said of the other, or there is attributed to the one what should be attributed to the other:—Matt. x. 15, Gnom. Acts v. 20, *all the words of this life*, i. e., *all these words of life*. Rom. vii. 24, *who shall deliver me from the body of this death?* i. e., *from this body of death*.

HYPERBATON, a figure of speech, whereby words are transposed contrary to their wonted or most natural order of construction: Mark ix. 20, *and they brought him (the boy) unto Him (Jesus), and when he (the boy) saw him (Jesus), straightway the Spirit tore him (the boy) and he (the boy) fell*, etc., Gr. *καὶ ἤνεγκαν αὐτὸν πρὸς αὐτὸν καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπαρδέξεν αὐτὸν, καὶ πεσὼν ἐπὶ τῆς γῆς*. The language is so framed, that EITHER we must put *ἰδὼν*, *having seen*, for *ἰδὼν having seen* [thus it might be referred to *πνεῦμα, Spirit*], OR we must suppose a *Transposition* of the several members, which was the opinion of Bengel in the Gnom. See also 1 John ii. 24, 27.—Rev. xiii. 3, 8, and the Gnom. on the passages quoted. Comp. HYPALLAGE.

HYPERBOLE is, when the Writer is found to have said more, with a view to enlarging or diminishing a thing, than he intends to be understood.—John xii. 19, *Behold the world is gone after Him*. In the statements put forth by Jesus and his apostles there often seems to be an **HYPERBOLE**, where there is none;—Mark xvi. 15, *go ye into all the world and preach the Gospel to every creature*.—Luke vi. 23; 1 Cor. xv. 52. See Gnom.

HYPOTYPOSIS is, when a thing done is so expressed in words as to seem to be presented to one's eyes: as,—Heb. xii. 16, *Lest there be any fornicator or profane person, as Esau, who, for one morsel of meat, sold his birthright*.

HYSTERON PROTERON is a species of *Hyperbaton*, when the one of two members is put in the former place, which seemed to require being put in the latter place. In the New Testament there is scarcely to be found a genuine *Hysteron Proteron*, since Sacred Scripture (1) either maintains the order of *the things*, in opposition to the order of time,—(2) or else uses an *inverted Chiasmus*, which has in it no blemish, nay, even somewhat of elegance, as we have demonstrated above:—(1.) Phil. iii. 19, *whose end is destruction*.—The mention of the *end*, which seemed to belong to the last place, is put before the other things, in order that these latter may be read with the greater horror. Gnom. on the passage.—(2.) Heb. iii. 8, etc., is not

a *Hysteron Proteron*, but an *inverted Chiasmus*. See Gnom.—Rom. xiii. 9, Paul recounting the commandments in a somewhat free order, places the sixth after the seventh.

IDIOMA or IDIOTISMUS.—The term is taken in more than one sense. For at one time it denotes the native and peculiar usage of *any language*; at another, the peculiar phraseology or usage of speech in *any author*. See Gnom. on Matt. xvi. 13, note, *the Son of Man*, at the end; Luke vii. 30; Rom. vi. 17.

IRONY is a figure, arising from the disjunction of things, and is applied where a word or phrase is employed contrary to that which should be understood: or, where a word or phrase is employed contrary to the strict signification. Moreover, IRONY is twofold: The one, which involves nothing of mockery, but, on the contrary, very much sweetness,—John ix. 27, *Will ye also be His disciples?* See Gnom. The other, which is employed in mockery,—Mark xv. 29, *Ah! thou that destroyest the temple and buildest it in three days.*

HΘΟΣ.—See ETHOS, above.

LITOTES is, when we say less than we wish to be understood.

LITOTES, called also MEIOSIS, TAPEINOSIS, EXTENUATIO, which are severally referred to everywhere in the Gnomon, scarcely, if at all, differ from one another. Let us run through examples.

LITOTES is referred to in the Gnomon on John vi. 37, *him that cometh unto me, I will in no wise cast out*, i. e., *I will receive and defend in all ways*: Acts xxvi. 19, *I was not disobedient*, i. e., *I was forthwith altogether obedient*.—MEIOSIS is referred to,—Luke xvii. 9, *I trow not*; 1 Cor. ix. 17, *willingly*, i. e., *gratuitously*.—TAPEINOSIS is referred to,—Acts x. 47, *Can any man forbid water?*—Water, for baptism; ch. xxii. 18, *they will not receive thy testimony concerning me* [i. e., they will reject]; Rom. v. 5, *maketh not ashamed*, i. e., produces the highest glorying.—EXTENUATIO is referred to,—Heb. ix. 13, *the blood of bulls and goats*, i. e., *sacrifices*.

LOCUTIO CONCISA.—See CONCISA LOCUTIO.

MEIOSIS.—See LITOTES.

METALEPSIS is a double or manifold figure in the same word or phrase; either of such a kind that the *same* figure is multiplied, or that *two* different figures concur:—Acts xx. 25, *Ye all, among whom*

I have gone preaching the kingdom of God, shall see my face no more. There is a double METONYMY of the Consequent for the Antecedent: (1) Such things are about to befall me, that I am hardly, if at all, likely to return; (2) If I were ever so likely to return, yet ye yourselves, after so long an interval, will almost all be dead, or removed elsewhere. Instead of these two Antecedents, the Consequent is put, *ye shall not see my face.* Comp. the Gnom.—1 Pet. v. 3.

METAPHORA, or TRANSLATIO is the change of the strict signification into a foreign one *on account of a similarity* between the things.—Matt. xvi. 18, 19, *Upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven.* A Metaphor from architecture.—2 Cor. v. 1, *house of this tabernacle were dissolved.* Gnom. on the passage.

METONYMY is a mode of speaking, whereby the *one* of those things, which are conjoined by some *outward* relation, is put for the *other*: or also so, that the other requires to be understood together with itself. And it is fourfold: METONYMY of Cause—of Effect—of the Subject—of the Adjunct. There are some who also add to these Metonymy of the Antecedent (*i. e.*, for the Consequent) and Metonymy of the Consequent (*i. e.*, for the Antecedent); a kind of Metonymy which may be conveniently referred to *Metonymy of Cause* or of *Effect*.—Examples: The Consequent for the Antecedent, Luke iv. 23, *Ye will surely say unto me this proverb; the fame of a thing, instead of the thing itself, which is about to produce the fame.* The Antecedent for the Consequent: Rom. ii. 21, *thou therefore, which teachest another, teachest thou not thyself?* *i. e.*, Thou dost not teach, and thou dost not do those things which thou oughtest to have taught thyself: also, Gal. ii. 10, *Only they would that we should remember the poor: the same which I also was forward to do.* But PAUL was anxious not merely to remember, but to relieve and assist.—The Metonymy of the Subject and Adjunct: Luke i. 35, *the power of the Highest shall overshadow thee.* The power of the Highest, for the Highest, whose power is infinite.—John iii. 27, *from Heaven.* The heaven, for *Him who dwells in the heavens.* Instead of the Concrete, *i. e.*, instead of that to which anything is attributed, the Abstract is put, *i. e.*, the Attribute itself:—Eph. v. 13, *for whatsoever doth make manifest is light.* See Gnom.

MIMESIS is, when we either refer to, or repeat, the words of another, which we either disapprove of, or desire to refute:—1 Cor. xv.

82,—*if the dead rise not? Let us eat and drink, for to-morrow we die.* Phil. iii. 4, 5. See Gnom.—Col. ii. 21.

It is also MIMESIS, when we pointedly allude to a word, which another is wont to use, for the sake of informing him:—2 Cor. x. 1, *Who in presence am base among you:* with which comp. ver. 10, *but his bodily presence.* Comp. ASTEISMUS.

MODALIS SERMO.—When Propositions or statements are modal, *i. e.*, such as are not enunciated simply, but in such a way as that the mode may be at the same time explained in which it is necessary that the thing should be done, or in which it can or cannot be done; and lastly, the mode in which the Predicate agrees with the Subject; it is a SERMO MODALIS: *viz.*, when absolute propositions are not stated absolutely and nakedly, but with the intimation of affection, thanksgiving, wishes, or prayers, etc. Whereas Paul might have said to the Romans, *Ye were the servants of sin*, he uses the moral MODE: *Thanks be to God that*, whereas ye were the servants of sin, *ye now have obeyed righteousness.* And, furthermore, what is intimated by this mode of speaking is taught us in the Gnomon on Rom. vi. 17. Comp. 1 Cor. xv. 57; 1 Pet. i. 3.—Matt. xxvi. 25: *If I answer to one who asks me a question, Σὺ εἶπας, thou hast said,*—I consider his interrogation as a positive proposition, to which I have only to assent. To the question, *Is Judas the traitor?* an elliptical answer, as it were, may be thus supplied: *Yes, Judas is the traitor, thou art right.*—2 Tim. i. 16: The apostle might have said simply, *Onesiphorus nobly stood by me:* but a feeling of affection causes him to use the MODE, “*May the Lord grant mercy [to Onesiphorus, and] to the house of Onesiphorus.*” Comp. SYNCATEGOREMA.

MORATUS SERMO is that which hath ἦθος. See Bengel’s preface, § xv. pp. xxxix. xl., and ETHOS above.

NOEMA is a sentiment which appertains to life and human actions, etc., applied to a special case: as,—1 Cor. vi. 12, *all things are lawful unto me, but all things are not expedient.* BENGEL has used this term frequently throughout the Gnomon in a wider sense for any sentiment or enunciation, which is contained in the words of Scripture: Rom. i. 1, ch. iii. 2, ch. xii. 1. Comp. GNOME.

OCCUPATIO, *Procatalepsis*, Gr. προκαταλήψις, is when we (1) state, and (2) do away with, that which may be said against us; of which the former is called *hypophora*, the latter, *anthypophora*: 1 Cor. xv. 25, *but some man will say, how are the dead raised up? and with*

what body do they come?—By Synecdoche *Anthypophora* is also called *Occupatio*:—Acts ii. 23, *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken*.—Ch. x. 22, xiv. 16: James iii. 17. See Gnom.

ORATIO SEMIDUPLEX.—See title SEMIDUPLEX ORATIO.

OXYMORON is, when contraries are wisely and acutely conjoined: or when the same thing is acutely denied, as it were, regarding itself.—Acts v. 41, *that they were counted worthy to suffer shame for his name*. It is truly the height of *dignity* to be treated with *indignity* for Christ's sake.

PARABOLA.—The PARABLE is a Discourse, which, in the form of a fiction, but one resembling a true story, taken from the things of everyday life, vividly represents less familiar or moral Truths. It closely resembles *Allegory*: but differs from FABLE, which is the narrative of something imaginary, such as has never happened, and is not possible, and therefore is not like a true history.—Matt. xiii. 18, 20, 21, 22, 25, etc. It is also used in the New Testament either for any *acute* or *figurative* expression: Matt. xv. 15 [comp. the Gnom.]; or for any *comparison* or *simile*, Mark iii. 23; or, for a *Proverb*, *ἔπος*, Luke iv. 23. See Gnom.

PAREGMENON is the conjunction of kindred terms, also of simple words and their compounds. Instances of the former kind:—1 Cor. xi. 29, etc., *eateth and drinketh damnation to himself, not discerning the Lord's body* [conjunction of *κρίμα*, judgment (Eng. Ver., damnation) and *διακρίνων*, discerning].—James ii. 4, *are ye not then partial in yourselves, and are become judges of evil thoughts?* [conjunction of *δειχρίθητε*, did ye doubt (Eng. Ver., are ye partial), and *κρίται*, judges.] Of the latter kind:—Acts viii. 30, *understandest thou what thou readest?* [conjunction of *γινώσκεις*, understandest, and *ἀναγινώσκεις*, readest]. Comp. PARANOMASIA.

PARELKON is a species of *Pleonasm*, when a term is used, whose omission would leave the sentence still measurably complete, but whose introduction makes the language elegant, emphatic, sweet, and feeling, etc.—Luke xii. 37, *παρελθὼν, come forth*: ch. xviii. 5, *ἐρχομένην, by her coming*; also Acts xvi. 3, *λαβὼν, took*. See Gnom.

PARENTHESIS, *Interpositio*, is, when the current of language (sentence) is so interrupted by the interposition of another sentence,

or several sentences, that the intervening sentences require to be considered separately. In the New Testament Greek it is usually marked by commas, and still more by colons.—Mark vii. 3, 4, *for the Pharisees—and of tables*, forms a parenthesis. See Gnom. on Mark vii. 1.—John i. 24.

PARONOMASIA is, when the signification of a word is changed, one or two letters or syllables being either altered or transposed or added, or taken away:—1 Cor. xi. 17.—1 Tim. vi. 6, 9, *Great gain—fall into temptation* [where *πειρασμὸν*, *temptation*, is a play, as it were, upon *πορισμὸς*, *gain*].

PATHOS is, when an orator or writer betrays or manifests a more prominent emotion and excited feeling of the mind. *Pathos* is applied to the *Affection* itself, which is a stronger feeling either of any pleasure or pain; and its parts are four; two arising from pleasure, *love*, and *joy*; two also from pain, *hatred*, and *sorrow*.—Mark vii. 34, By the verb *ἐστέναξεν*, *he sighed*, a deep feeling of the mind is indicated. Comp. ETHOS.

PERIPHRAISIS, CIRCUITIO, serve, the one for copiousness, the other, pleasant ornament. The former is that which rather expresses a thing by circumlocution, than sets it forth by its own proper term, aiming at expanding the several words. The latter especially serves to designate the attribute of a thing; hence it designates a thing, not by its own proper word, but by a number of words; and this, for the sake of either increasing or diminishing, or at least of hiding any offence which might have existed in the proper word; or for more special reasons:—Matt. xxvi. 29, *of this fruit of the vine*. A Periphrasis for *wine*. See Gnom. on the passage.—Matt. xxvii. 62, *the next day*. Periphrasis for the *Sabbath*. See Gnom.—Luke ii. 11, *in the city of David*. Periphrasis for *Bethlehem*. See Gnom. Comp. EUPHEMISM.

PLEONASM is usually employed, where the language is so abundant in respect to one or two words (as a *Noun*, *Pronoun*, *Verb*, *Adverb*, etc.), that even without those words the sense would be complete: for instance, the Substantive is redundant, when the notion of it lies hid in the Adjective,—Rom. xii. 11, *not slothful in business* [where the idea of business is implied in the adjective *slothful*].

It is also PLEONASM, when anything is expressed in a number of words and phrases, which, in the ordinary usage of speech, signify

much the same thing: Luke xviii. 34, *And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.* John i. 20; Acts xiii. 45; Phil. i. 23.

PLOCE is, when a word is twice employed, so that in the one instance the word itself is to be understood, in the other, an attribute of it. It almost belongs to ANTANACLASIS, which compare.—John iii. 31, *he that is of the earth*, Gr. *ἐξ τῆς γῆς* [i. e., he who is of earth in respect to natural birth], *is of the earth* [Eng. Ver., *earthly*], Gr. *ἐξ τῆς γῆς ἐστίν* [i. e., is of earth, in respect to disposition and state.] See Gnom.—Rom. vii. 13, *but sin*, Gr. *ἀλλὰ ἡ ἁμαρτία* [*sin simply*], *that it might appear sin*, Gr. *ἵνα φανῆ ἁμαρτία* [i. e., *the worst evil*.]

POLYSYNDETON is a species of *Pleonasm*, when conjunctions are rather frequently inserted between the words or the members of a sentence: Ep. James i. 24, *for he beholdeth himself, and—and.*—Comp. ASYNDETON.

PROSOPOPŒIA is a kind of bold Metaphor, when Life, Language, and other things peculiar to man, are attributed to fictitious lifeless things. So *care* is attributed to the day in Matt. vi. 34.—So Rom. vii. 1. According to the sense of the apostle, *life* is ascribed to the Law itself by Prosopopœia or Personification. See Gnom. and note on Gal. iii. 15, *no man*.—Gal. iii. 24, *Νόμος, the Law*, is called *παιδαγωγός, a schoolmaster*.—It is also termed Proso-popœia, when those long ago dead are said to bear testimony as though they were present. See Gnom. on Heb. xi. 2: with which comp. Luke xvi. 29.

PROTHERAPIA is, if we preface our words by intimating in general our sincere and kindly feeling towards our readers or hearers; or if, when about to speak words of a kind whereby moderation, modesty, and gentleness might seem to be injured, we guard against a misunderstanding by some previous mitigation; and so effect a more ready access to the minds of our readers or hearers:—Matt. viii. 9, The Centurion being about to say, *I have soldiers under me* [which might seem immodest], employs a *Protherapia*: *I am a man under authority*.—Acts ii. 29, PETER, when he had to say something less favorable of David, premises a *Protherapia*, *Men and brethren, let me freely speak unto you.* Comp. EPITHERAPIA.

RECAPITULATION.—See ANAKEPHALŒSIS.

REGRESSION is the figure used, when several things are either supposed or proposed and the writer goes back to explain or perfect the several particulars one by one, mostly in an inverse order, or if it so please him, in an unstudied order. So Paul 1 Cor. xv 13, commences a Regression, and enumerates what he has alleged, ver. 3-11. Comp. Gnom. on Acts i. 3, ch. iii. 16, and 2 Pet. i. 9.

SEJUGATIO, or **DISJUNCTION** is, when two members are proposed, both of which are afterwards more fully discussed; as Rom. xi. 22, *behold, therefore, the goodness and severity of God: on them which fell, severity*, etc. Phil. i. 15. Comp. Gnom.

SEMIDUPLEX ORATIO is that species of abbreviated mode of expression, when the mutual relation of two members is such, that the reader is to understand, that the one member is to be supplied from another, and conversely. The difference of *Concisa Locutio* and *Semiduplex Oratio* consists in this: *Concisa Locutio* puts one member, and implies the other: *Semiduplex Oratio* puts two members, and implies two others, either in a direct or inverse relation. The Gnomon marks, at some passages of the New Testament, *Concisa Locutio*, though they evidently contain a *Semiduplex Oratio*, as Rom. vi. 4, ch. xv. 18; 1 Cor. x. 18. Sometimes a *Semiduplex Oratio* is marked as a *Conciscus Sermo*, as Matt. xiii. 49; Mark i. 4, ch. xiv. 8. Examples of *Semiduplex Oratio*:—John v. 21, *For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will*. The double-membered sentence is equivalent to this: In the same way as the Father raises the dead (*whom he will*), and quickens them; so also the Son (*raises the dead*) whom he will (*and*) quickens them.—John viii. 28, *Of myself (1) I do nothing, (2) nor speak: but—(3) I speak these things, (4) and I do them*. The one is to be supplied from the other. [Comp. a kindred passage, ver. 88.]—John x. 25, xiv. 10, xvii. 26. Acts vii. 16, where comp. the Gnom.

SERMOCINATIO is the figure which brings forth a person speaking; or when words are adapted to a person, in accordance with his own character and the present object of the writer,—1 Cor. ix. 24, *So run that ye may obtain*. For by these words Paul does not directly exhort the Corinthians, but by a *Sermocinatio* brings forward that exhortation, which the Judges and Trainers and spectators in the public games usually employed. Comp. **MIMESIS**.

SERMO PLENUS, or **FULL SPEECH**, is opposed to *Concisa*

Locutio (see above), where a proposition is expressly put, which any attentive reader might have easily understood or supplied:—Matt. vii. 21, *Not every one that saith unto me, Lord, shall enter into the kingdom of heaven,—which is in heaven:* on which passage Bengel approves of the reading of the very ancient *Latin Version*: “but he who does the will of My Father, who is in heaven, he shall enter the kingdom of heaven.” Comp. a kindred passage, 1 John ii. 17. Rom. ii. 13, *for not the hearers of the law are just before God, but the doers of the law shall be justified.* Sometimes, of two corresponding propositions, the one is brought forward as it were in *abbreviated language*, the other *in full*:—2 Tim. i. 15, 16, 17, 18, *of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus:—the Lord grant unto him that he may find mercy.* The apostle *does not utter imprecations* against those not steadfast, whilst he *prays for the best blessings* upon the steadfast.

SIMULTANEUM.—A graceful arrangement of style, whereby, of two things properly belonging to the same period of time, the one is divided into two parts (as it were split into two), while the other is unexpectedly placed parenthetically between the two parts. Mark xiv. 12; Rev. xvi. 14; Gnom. on the passages.

SUPPOSITIO MATERIALIS [*Metallage*] is, if a word be taken for itself, as consisting of letters or syllables; as, for instance, “I was scarcely able to say that sad word, *Farewell.*” Comp. Gnom. on Rom. ix. 7, note, *but in Isaac*, etc.

SYLLEPSIS is, when the concord of the parts of speech is disturbed; when the mind conceives a different thing from what is set forth in words, *i. e.*, when *the idea meant*, and the sense is more regarded than the words.

SYLLEPSIS is either of *Gender*, or of *Number*, or of *both*. Syllepsis of *Gender* is, when we state one gender while we conceive another in the mind; as John xvi. 13, 14, *when he, (ἐξείνως, Masculine) the Spirit (Gr. τὸ πνεῦμα, Neuter) of truth is come, he (Gr. ἐξείνως, Masc.) shall glorify me.* The Masculine is put for the neuter; for it was more becoming to speak in the *Masculine* of a Divine Person.—Syllepsis of *Number* is, when we state one number while we are thinking of another; as John xxi. 12, *and none (Gr. οὐδεὶς [singular] of the disciples—Durst ask him—knowing, Gr. εἰδότες [plural].—The plural is put, whereas the construction itself seems to require the Singular, but the reference is to the word μαθητῶν, disciples.*

SYMPERASMA, or **CONGERIES** [see Gnom. on 1 John v. 7, 8], is a comprehensive outline [or Conclusion] drawn from the preceding declaration and demonstration, which comprises in a kind of brief summary the foregoing statements: Matt. i. 17, *so all the generations from Abraham to David are fourteen generations.*—Heb. xi. 39; John i. 1. See Gnom.

CONGERIES, *Synathroismus*, also is a somewhat full enumeration of the forms (or *Species*) of a Genus, and of the parts of a Whole; or, when several words, which signify different things in the Species, are brought together in one mass:—Heb. xi. 32, *of Gedeon, and of Barak, and of Sampson, and of Jephthah.*

SYNCATEGOREMA is an accessory Proposition added to the principal one:—1 Cor. i. 17, *but to preach the Gospel*, is an accessory Proposition, in respect of what precedes; but this very Idea, as to *the preaching of the Gospel* is treated by the apostle, in what follows, in such a way that these two words, in respect of the consequences deduced from them, sustain the part of a principal Proposition. See Gnom. on this passage. A nearly kindred passage occurs in ch. xii. 2, where the words *ὡς ἦρεσθε*, *even as ye were led*, are the predicate itself, whereas they might appear to be an accessory idea. See the Gnom.—Comp. **MODALIS SERMO**.

SYNCHYSIS is used, when the order of the expressions in a sentence has been disturbed. *Hyperbaton* and *Synchysis* scarcely differ. Comp. **HYPERBATON**.

SYNECDOCHE is the interchange or transference of the words from one thing to another, on account of an *internal* connection in the things. There are four species of **SYNECDOCHE**: *Synecdoche of the Whole (for a part)*—of a Part (*for the whole*)—of the Class (*for the species*)—of the Species (*for the class*).—Examples: The Whole *for the part*,—Rom. vii. 1, *the law hath dominion*—where the whole law is put for the law of matrimony.—The greater part *for the Whole*: Matt. ii. 6, *and thou Bethlehem, land of Juda.*—The less part *for the Whole*:—Matt. xii. 40, the note of the Gnomon, *τρῆς ἡμέρας*, *three days*,—the first night and day (expressed *Synecdochically*) extends from about the tenth hour of the Friday down to the night, not inclusively.—This part of a night and day is taken for the whole of the first night and day. The Class *for the Species*: Luke ii. 1, *that all the world should be taxed.* The whole *habitable globe* is put for the world subject to Rome, from which Judea is not ex-

cepted.—*The Species for the Class*: Heb. i. 1, *God—spake in time past. The speaking of God* is put for every kind of communication. Comp. METAPHOR, METONYMY.

SYNTHESIS, or SYNESIS is, when a Pronoun, Verb, or Participle, is construed with a *collective Noun*, not grammatically, but according to the sense:—Matt. xxv. 32, *all nations*, Gr. πάντα τὰ ἔθνη [neut.], *and he shall separate them*, Gr. αὐτοῦς [masc.]—for αὐτά, *them* [neut.] Also ch. xxviii. 19. Comp. SYLLEPSIS.

SYNTHETON are two words, which either emphatically or frequently occur conjoined in Holy Scripture. Often *wisdom and power* are joined. Gnom. on Acts vii. 22.—*The giving of thanks and peace*; Philip. iv. 6, 7. Col. iii. 15.—Luke i, 75, *in holiness and righteousness*.—Eph. iv. 24; comp. 1 Thess. ii. 10; 1 Cor. xiii. 4. Comp. Gal. v. 22; 2 Cor. vii. 7, 11; Philem. ver. 7. See Gnom.

TAPEINOSIS.—See LITOTES.

TAUTOLOGY is the needless repetition of a word or a sentence, which is altogether the same either as to sound or sense. See Gnom. on Acts xxiii. 6, note on *the son of a Pharisee*.—Rom. vii. 13, note on *working*.

TMESIS (Gr. τμήσις, *a cutting*) is, when a compound word, or a connected phrase is divided: as, Eph. vi. 8, ὃ ἐάν τι, *whatsoever*, for ὁ, τι ἐάν, *whatsoever*.

TROPE is the change of any word from its proper signification to a foreign one, whereby power is gained. There are three sources of this change: *Similarity of the things*, *Conjunction*, and *Disjunction*. A Trope from similarity is called *Metaphor*.

————— from conjunction of the things, *Metonymy* and *Synecdoche*.

————— from disjunction, *Irony*.

TROPE differs from FIGURE, which is a change, accompanied with power, of ordinary and simple language. A TROPE has place in particular words, the signification of which it changes; FIGURE in the general character of the language, which is altered, whether the signification of the words has been changed, or the same signification retained.—2 Tim. iv. 17, *I was delivered out of the mouth of the Lion*. There is here a Trope.—Gnom. Comp., if you please, METAPHOR, etc.

ZEUGMA, *junction* or *connection*, is the figure whereby there are

referred to one verb two or more sentences, each of which would require the verb, if it (the sentence) were placed alone; or when words put once are to be understood twice, but in a *different* sense, *i. e.*, in a related, or conjoined and connected sense; or, the *contraries* are to be supplied from the words expressed; as in 1 Cor. iii. 2, *I have fed you with milk and not with meat* [viz., have not fed you with βρῶμα, meat; for the verb ἐπότισα, *I have made you drink*, is not applicable except to γάλα, milk]. Ch. vii. 10.—Gal. v. 17; 1 Tim. iv. 8. Comp. Gnom. on the passages quoted.—1 Cor. vii. 19, *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* [Supply the contrary ἔστι τι, *is something.*]

A peculiar ZEUGMA is noted in the Gnomon on Mark xiii. 26, but one which has no difficulty connected with it.

INDEX.

INDEX I.

PASSAGES OF THE OLD TESTAMENT EXPLAINED OR DISCUSSED.

- GEN.** i. 1. The Beginning, John i. 1.
 i. 3. Light, 2 Cor. iv. 6.
 ii. 2. Rest, Heb. iv. 4.
 ii. 7. Man of the Earth, 1 Cor. xv. 45.
 ii. 23, 24. Flesh and bones, Eph. v. 30.
 ii. 24. One Flesh, 1 Cor. vi. 16.
 v. 22, 24. Enoch, Heb. xi. 5.
 x. 25. In the days of Peleg, Matt. i. 11.
 xii. 1. The outgoing of Abraham, Acts vii. 8.
 xii. 3. The Blessing, Gal. iii. 8.
 xiii. 15. And to thy seed, Gal. iii. 16.
 xiv. 17, 18, Melchisedec, Heb. vii. 1.
 xv. 6. He believed, Rom. iv. 3.
 xv. 13, 14. Of his seed a stranger, Acts vii. 6.
 xvii. 5. The Father of many nations, Rom. iv. 17.
 xviii. 12. The lord of Sarah, 1 Pet. iii. 6.
 xix. 26. Lot's Wife, Luke xvii. 32.
 xx. 16. A covering, 1 Cor. xi. 10.
 xxi. 10. Cast out the bondmaid, Gal. iv. 22.
 xxi. 12. Seed in Isaac, Rom. ix. 7.
 xxii. 17. The Multitude of the seed, Heb. vi. 14.
 xxii. 18. The Blessing, Acts, iii. 25.
 xxv. 23. The Elder shall serve, Rom. ix. 12.
 xxv. 34. Esau hated, etc., Heb. xii. 16.
 xxviii. 15. I will not leave (desert) thee, Heb. xiii. 5.
 xxxiv. 14. Man who hath a foreskin, Acts xi. 3.
 xlvi. 27. Seventy souls, etc., Acts vii. 14.
 xlv. 34. Cattle, Rev. xviii. 13.
 xlvii. 29. The end of his staff, Heb. xi. 21.
- Exodus**, the whole book of, in general, Acts vii. 17-44, 1 Cor. x. 1, Heb. xi. 23, 24, 25.
 iii. 6. The God of Abraham, Matt. xxii. 32.
- Exodus** iii. 12. They shall worship Me, Acts vii. 7.
 ix. 16. I have raised thee up, Rom. ix. 17.
 xii. 46. Ye shall not break a bone, John xix. 36.
 xvi. 4. Bread from heaven, John vi. 31.
 xvi. 8, 10. Weaker not to murmur, 1 Cor. x. 10.
 xvi. 18. He who gathered much, 2. Cor. viii. 15.
 xix. 5, 6. A possession, a kingdom, a holy nation, 1 Pet. ii. 9.
 xix. 18. If a beast, Heb. xii. 20.
 xx. 12. Honor thy father, Matt. xv. 4.
 xxi. 14. From my altar, Matt. viii. 22.
 xxi. 16. He who shall curse, Matt. xv. 4.
 xxi. 24. An eye for an eye, Matt. v. 38.
 xxiii. 21. Angel of the Lord, John i. 1.
 xxiv. 6. He took the blood, Heb. ix. 19.
 xxxiii. 19. I will have compassion, Rom. ix. 15.
 xxxiv. 30. The face of Moses, 2 Cor. iii. 7.
- Lev.** xi. 34. Of all drink that may be drunk, Heb. ix. 10.
 xviii. 5. He who shall do, Rom. x. 5.
 xxvi. 11, 12. I will dwell, 2 Cor. vi. 16.
- Num.** xi. 4, etc. Lusting, 1 Cor. x. 6.
 xi. 12. Nursing Father, Acts xiii. 18, 19.
 xii. 7. Moses faithful, Heb. iii. 2.
 xii. 8. Moses beholds, 1 Cor. xiii. 12.
 xvi. 5. Who is the Lord's? 2 Tim. ii. 19.
 xvi. 41. Murdered, 1 Cor. x. 10.
 xxi. 5. Tempted, 1 Cor. x. 9.
 xxv. 9. Twenty-three to twenty-four thousand, 1 Cor. x. 8.
- Deut.** i. 31. He bare thee, Acts xiii. 18 (the marginal translation.)
 v. 16. Honor thy father, Eph. vi. 2.
 vi. 8. Thou shalt love, Matt. xxiii. 37.

- Deut. vi. 13.** Worship thou Him, etc.,
Matt. iv. 10.
xviii. 15. A prophet like unto me,
Acts iii. 22, vii. 37.
xxi. 23. He that hangeth, Gal. iii. 13.
xxiv. 15. The sun shall not go down
upon your wrath, Eph. iv. 26.
xxv. 4. The ox, that treadeth out
the corn, 1 Cor. ix. 9.
xxvii. 26. Cursed, Gal. iii. 10.
xxix. 1. A new covenant, Matt. i.
17. § 7.
xxix. 18. A root of bitterness (bitter
root,) Heb. xii. 15.
xxx. 11-14. The commandment is
near, Rom. x. 6.
xxxii. 21. They have provoked me to
jealousy, etc., Rom. x. 19, 1 Cor.
x. 22.
xxxiii. 35. Vengeance belongeth to
me, Rom. xii. 19, Heb. x. 30.
xxxii. 86. He will judge, Heb. x. 30.
xxxii. 48. Rejoice, etc., Rom. xv. 10,
Heb. i. 6.
- Ruth i. 1.** The judges, Matt. i. 5.
The Books of Joshua and Judges, Heb.
xi. 29, 30, 31.
- Joshua xv. 59.** Bethlehem, Matt. ii. 6.
2 Sam. vii. 14. Father; Son, Heb. i. 5.
1 Kings viii. 9. The ark of the covenant,
Heb. ix. 4.
xii. 32. A feast in the eighth month,
John iv. 35.
1 Kings xix. 14. The prophets slain, Rom.
xi. 3.
2 Chron. xxiv. 22. Zacharias, Matt. xxiii.
35.
- Job.** The principal point in the charac-
ter of, James v. 11.
v. 13. He taketh the wise, 1 Cor.
iii. 19.
xii. 2. The people, Rom. x. 19.
xix. 25. The last day, 1 Cor. xv. 45.
xx. 26. Fire, Matt. iii. 12.
xxii. 34. Comfort in vain, Acts iv. 25.
xli. 2. Who has first given? Rom.
xi. 35.
xlii. 17. The resurrection of Job,
Matt. xxvii. 52.
- Psalms ii. 1, 2.** Why raged the heathen?
Acts iv. 25.
ii. 7. My Son, Acts xiii. 33, Heb.
v. 5.
iv. 5. Anger without sin, Eph. iv. 26.
v. 10. Sepulchre, Rom. iii. 13.
viii. 5-7. What is man? Heb. ii. 6.
viii. All things, 1 Cor. xv. 27.
x. 7. Mouth full of cursing, Rom. iii.
14.
xviii. 49. I will confess, Rom. xv. 9.
xix. 5. Their rule and words, Rom.
x. 18.
xxii. My God, Matt. xxvii. 46.
xxii. Let Him save or deliver Him,
Matt. xxvii. 43.
- Psalms xxii. 22.** To my brethren, Heb. ii.
12.
xxiv. 1. The earth is the Lord's,
1 Cor. x. 26.
xxxiv. 8. Taste, 1 Pet. ii. 3.
xxxiv. 12-16. Who desireth to en-
joy life, 1 Pet. iii. 10.
xxxvii. 11. The heirs of the earth,
Matt. v. 5.
xl. 7. Sacrifice, Heb. x. 5.
xliv. 23. For thy sake, we are killed,
Rom. viii. 36.
xlv. 4. Thy right hand shall show
terrible things, John v. 20.
xlv. 7, 8. Thy throne, Heb. i. 8.
xlviii. The Great King, Matt. v. 35.
li. 6. That thou mayest be justified,
Rom. iii. 4.
lv. 22. Cast thy care (burden,) 1 Pet.
v. 7.
lxii. Ye kill, James iv. 2.
lxiii. 13. He shall render to every
one, Rom. ii. 6.
lxviii. 18. Thou hast ascended, Eph.
iv. 8.
lxviii. 28. The princes of Zabulon,
Matt. iv. 15.
lxix. 10. Zeal; reproach, John ii.
17, Rom. xv. 3.
lxix. 25. Let their dwelling be deso-
late, Acts i. 20.
lxix. 22. Their table, Rom. xi. 9.
lxix. 25. Their habitation desolate,
Acts i. 20.
lxxviii. 2. I will open; Matt. xiii. 35
lxxviii. 57. A deceitful bow, Rom.
iv. 6.
lxxxii. 6. Ye are Gods, John x. 34.
lxxxvii. 4. Tyre, Acts xxi. 3.
lxxxix. 21. I have found David,
Acts xiii. 22.
xc. 4. A thousand years, 2 Pet. iii. 8.
xci. 11, 12. His angels, Matt. iv. 6.
xcv. 7. To-day, Heb. iii. 7.
xlvii. 7. Worship Him, Heb. i. 6.
cii. 25-27. Of old (in the beginning,)
Heb. i. 10.
civ. 4. The angels, winds (spirits,)
Heb. i. 7.
civ. 35. Hallelujah (praise the Lord.)
Rev. xix. 1.
cvii. 20. Word of the Lord, John i. 1.
cix. 8. His bishopric, Acts i. 20.
cx. 1. To my Lord, sit, Matt. xxii. 44.
cx. 4. He has sworn, Heb. v. 6.
cxvi. 10. I have believed, 2 Cor. iv. 13.
cxvi. 12. Man is a liar, Rom. iii. 4.
cxvii. 1. Praise ye, Rom. xv. 11.
cxviii. 6. He is my helper, Heb. xiii. 6.
cxviii. 22, 23. A stone, Matt. xxi. 42.
cxviii. 25. Hosanna; Blessed, Matt.
xxi. 9.
cxxxii. 17. Throne of David, Luke i. 69.
cxxxiii. 2. Christ, the anointed Priest,
Col. ii. 10.

- Psalm cxi. 4.** Sepulchre, Rom. iii. 18.
Prov. i. 16. Feet swift, Rom. iii. 15-18.
 iii. 4. Providing good things, Rom. xii. 17.
 iii. 7. Be not wise in thine own eyes, Rom. xii. 16.
 iii. 11, 12. Despise not, Heb. xii. 5.
 iii. 34. To the lowly, James iv. 6.
 viii. 23. In the beginning, John i. 1.
 viii. 25. Before the hills, John viii. 56.
 x. 12. Love covereth sins, 1 Pet. iv. 8.
 xi. 31. If the righteous, 1 Pet. iv. 18.
 xxiii. 31. On the wine, Eph. v. 18.
 xxiv. 16. Shall fall seven times, Luke xvii. 4.
 xxv. 21, 22. If he be hungry, Rom. xii. 20.
 xxvi. 11. A dog, 2 Pet. ii. 22.
Isaiah i. 9. A seed left, Rom. ix. 29.
 vi. 5. I saw, John xii. 41.
 vi. 9. You will hear, Matt. xiii. 14.
 vii. 14. Behold! a virgin, Matt. i. 23.
 viii. 12, 13. Their fear, 1 Pet. iii. 14.
 viii. 18. I will trust, I and the children, Heb. ii. 13.
 viii. 23, ch. ix. 1, 2. The land of Zebulun, Matt. iv. 15.
 x. 22, 23. If thy people shall be, Rom. ix. 27.
 xi. 10. Root of Jesse, Rom. xv. 12.
 xxii. 13. Let us eat, 1 Cor. xv. 32.
 xxv. 8. He shall swallow up death, 1 Cor. xv. 54.
 xxvii. 9. His sin shall be taken away, Rom. xi. 26.
 xxviii. 11, 12. In other tongues, 1 Cor. xiv. 21.
 xxviii. 16. A stone in Zion, Rom. ix. 33.
 xxix. 10. The spirit of deep sleep, Rom. xi. 8.
 xxix. 13. They honor me with their lips, Matt. xv. 8.
 xxix. 14. Wisdom shall perish, 1 Cor. i. 19.
 xxix. 16. As if clay, Rom. ix. 20.
 xxxiii. 18. Where is the scribe? 1 Cor. i. 20.
 xl. 3. The voice of one crying, Matt. iii. 3.
 xl. 6-8. Flesh is grass, 1 Pet. i. 24.
 xl. 13. Who hath known? Rom. xi. 34, 1 Cor. ii. 16.
 xlii. 1. Behold my servant, Matt. xii. 18.
 xlii. 12. His praise now, 1 Pet. ii. 9.
 xliii. 20. A chosen people, 1 Pet. ii. 9.
 xlv. 9. Potter's clay, Rom. ix. 20.
 xlv. 22, 23. Every knee, Rom. xiv. 11.
 xlix. 6. The light of the Gentiles, Acts xiii. 47.
 lii. 5. My name, Rom. ii. 24.
 lii. 7. Beautiful feet, Rom. x. 15.
Isaiah lii. 11. Go ye out, 2 Cor. vi. 17.
Isaiah lii. 15. To whom it had not been told, Rom. xv. 21.
 liii. 1. Who believes? John xii. 38.
 liii. 7. By his stripes, 1 Pet. ii. 23, 24.
 liii. 7, 8. As a sheep, Acts viii. 32.
 liii. 12. With the transgressors, Mark xv. 28.
 liv. 12. Thy windows, Rev. xxi. 11.
 liv. 13. Taught by God, John vi. 45.
 lv. 8. The mercies of David, Acts xiii. 34.
 lvi. 7. The house of prayer, Matt. xxi. 13.
 lvi. 10, 11. Sleeping, Jude, ver. 8.
 lix. 7, 8. Feet swift, Rom. iii. 15-18.
 lix. 20, 21. The Redeemer of Zion, Rom. xi. 26.
 lx. 1. To give light, Eph. v. 14.
 lx. 3. The Gentiles in the light, Rev. xxi. 24.
 lxi. 1, 2. The Spirit of the Lord, Luke iv. 18.
 lxiv. 4. The eye hath not seen, 1 Cor. ii. 9.
 lxx. 1. I am found, Rom. x. 20.
 lxxi. 1, 2. Heaven is my throne, Acts vii. 49.
 lxxvi. 23, 24. Their worm, Mark ix. 44.
Jer. vii. 11. A den of robbers, Matt. xxi. 13.
 xvi. 16. Fishers, Matt. iv. 19.
 xxii. 11, 18, 24, 28, 30. Barren, Matt. i. 17, § 7.
 xxiii. 6. Jehovah, our righteousness, 1 Cor. i. 30.
 xxxi. 15. Rama, Matt. ii. 18.
 xxxi. 31-34. A new covenant, Matt. i. 17, vii. 1, Heb. viii. 8.
Ezek. i. 28. I have seen and heard, John v. 37.
 xx. 5. People exalted, Acts, xiii. 17.
 xxxvii. 7. The resurrection, Rev. 20, 4.
 xxxviii. 2. Gog, Rev. xx. 8.
 xlii. 17. Reeds, Rev. xxi. 17.
 xlviii. 31. The gates, Rev. xxi. 12.
Dan. vii. 7, etc. The fourth beast, Rev. xiii. 1 (in thesis 5,) and ch. xvii. 10
 ix. 25. Seventy weeks, Matt. i. 17.
 ix. 27. The abomination, Matt. xxiv. 15.
 xi. 36. He shall be exalted, 2 Thess. ii. 4.
 xii. 12. One thousand three hundred and five and thirty days, Rev. xvii. 10.
Hosea ii. 23. Not a people, Rom. ix. 25, 1 Pet. ii. 10.
 vi. 6. Mercy, Matt. ix. 13.
 xi. 1. Out of Egypt, Matt. ii. 15.
 xiii. 14. Where is thy sting? 1 Cor. xv. 55.
Joel ii. 28, (Sept. iii. 1-5.) I will pour out, Acts ii. 17

Amos v. 13. Evil days, Eph. v. 16.
v. 25, 26. Have ye offered sacrifices?
Acts vii. 41.
ix. 11, 12. The tabernacle of David,
Acts xv. 16.
Obad. ver. 21. The kingdom of the Lord,
Rev. xi. 15.
Jonah ii. 1. Jonah in the fish, Matt. xii.
40.
iii. 5. Nineveh repenting, Matt. xii.
42.
Micah v. 2. Bethlehem, Matt. ii. 6.
Hab. i. 5. Behold! Acts xiii. 40.
ii. 3, 4. He shall come, Heb. x. 86.
ii. 4. The Just, Rom. i. 17.
Zephan ii. 11. From his place, Rom. ix.
26.
Hag. ii. 6. Yet once, Heb. xii. 26.
Zech. vi. 13. Between both, John viii. 17.
ix. 9, 10. Thy King, 2 Thess. ii. 3.
xi. 12, 13. Thirty pieces of silver,
Matt. xxvii. 9.
xii. 10. They shall see, John xix. 37.
xiii. 7. The Shepherd smitten, Matt.
xxvi. 31.
xiv. 8. Living water, John vii. 38.
Mal. i. 2. I have loved Jacob, Rom. ix.
13.
iii. 1. Behold I send, Matt. xi. 10.
The last verse being an anathema,
Matt. iii. 12, Luke i. 63.
xlviii. 11. Elias, Luke i. 17.
2 Macc. vii. 9, 11, 14, 29, 36, etc. The
drum, Heb. xi. 35.

Apoc. xi. 8,
Matt. ii. 23,
Matt. xii. 18,
Acts i. 13,
Matt. i. 23,
Matt. vi. 7,
Rom. ix. 29,
Rom. i. 4,
Matt. xii. 80,
Apoc. xii. 10,
1 Peter iii. 21,
Matt. iv. 1,
John i. 14,
Acts i. 17,
Matt. xii. 21,
Heb. v. 18,

וכל
נור
עבר
עליה
עלמה
ענה
צמאות
קדוש
קהלת
קטינור
שאלה
שמן
שכינה
שרת
תורה
חסים

'Αγαθός, Mark x. 18. ἀγαθός, δίκαιος, diff.
Rom. v. 7.
ἀγαπᾶν, Mark x. 21, φιλεῖν, diff. John xxi.
15.
ἀγιασμός, ἀγιότης, ἀγιωσύνη, diff. Rom. i. 4.
ἁγός, Luke xvi. 23, 1 Cor. xv. 55.
αἰγιατός, Matt. xiii. 2.
αἷμα καὶ σὰρξ, Heb. ii. 14.
αἰτεῖσθαι, δεηθῆναι, ἱρωσέν, diff. John xi. 22
αἴτιος, Heb. v. 9.
αἰχμαλωσία, Apoc. xiii. 10.
αἰών, γενεά, Col. i. 26.
αἰών, κόσμος, diff. Eph. vi. 12.
ἄκαρτος, Matt. xiii. 22.
ἀκαθαρσία, ἀσελγεία, diff. Eph. iv. 19.
ἄκακος, Rom. xvi. 18.
ἄκρον, Matt. xxiv. 31.
ἄλλος, ἕτερος, diff. Acts iv. 12.
ἄμα, ὁμοῦ, diff. 1 Thess. iv. 17
ἄμωμον, Apoc. xviii. 13.
ἄν, John iv. 10, Acts iii. 19.
ἀνατολή, Luke i. 78.
ἀντί, John i. 16.
ἀπαλγεῖν, Eph. iv. 19.
ἀπαξ, ἰφάπαξ, diff. Rom. vi. 10.
ἀπαρχή, ἀρχή, diff. Col. i. 18.
ἀπελθεῖν, Luke vi. 35.
ἀπό, on account of, because of, Luke vii. 35.
ἀποκατάστασις, Acts iii. 21.
ἀπολύω, ἀφήμι, diff. Luke vi. 37.
ἀποστρέλλω, πέμπω, diff. Luke xxiv. 49, John,
xx. 21.
ἄρα, οὖν, diff. Rom. v. 18.
ἀρίστω, Rom. viii. 8.
ἀρπαγμός, Phil. ii. 6.
ἀρβαν, 2 Cor. i. 22.
τῆν ἀρχήν, John viii. 25.
ἀρχή, ἐξουσία, Col. i. 16.
ἀρχιερεῖς, Matt. ii. 4.
ἀρχομαι, Matt. iv. 17.
ἀσθένεια, Rom. v. 6.
ἀσπίς, Luke xv. 13.
ἀσπίον, ἐπαβρίθω, diff. Acts xxv. 23
αὐτός, Matt. i. 21, Luke xvi. 24.
αὐτοῦ, reciprocal, Apoc. i. 5.

INDEX II.

CERTAIN IMPORTANT HEBREW AND GREEK WORDS.

Heb. xi. 23,
Apoc. i. 8, & 21,
Matt. ii. 6,
Matt. v. 18,
2 Cor. vi. 15,
Heb. ix. 16, Matt. xxvi. 28,
Rom. x. 19,
James iii. 6,
John xv. 16,
Apoc. xix. 1,
Matt. xxiii. 34,
Rom. i. 4,
Luke xv. 16,
2 Tim. ii. 19,
Rev. xix. 1,
Rev. i. 8, c. 11, 17,
Matt. ii. 6,
Matt. i. 21,
Acts ii. 26,
Matt. vii. 14,
Eph. vi. 4,
Matt. ix. 9,

אבות
אדיה
אלף
אמן
כליעל
ברית
גוי
גלגל
הלך
הללו יה
חכם
חקק
חריבה
ידע
יה
יהוה
יצא
ישוע
כבוד
כי
מוטר
מתתי כתי

- εὐθι, Acts viii. 28.
 εὐθὺς, us, Apoc. v. 10.
 ἔφρασι, Luke iv. 18.
 ἔφρασι, πάρεσι, Rom. iii. 25.
 ἔφρημι, Mark i. 84, Rom. iv. 7; ἄφρι, Apoc. ii. 20.
 ἔφριξι, Acts xx. 29.
 ἄφρι, Acts iii. 21.

 βάπτω, Luke xvi. 24.
 βάπτω φορτίον, diff. Gal. vi. 2.
 βεβηλοῦν, Matt. xii. 5.
 βιάζεσθαι, Matt. xi. 12.
 βλάτω, δρώω· θεωρῶ ἑπταραι, diff. John xvi. 16, Heb. ii. 8.
 βλασκω, ποιμαίνω, diff. John xxi. 16.

 γάρ, Matt. i. 18, Mark xi. 18, John ix. 80, Acts xv. 21, 27, Rom. i. 18, iii. 28, v. 7, vi. 4, Heb. ii. 8.
 γένηα, Matt. v. 22.
 γέμω, Apoc. iv. 8.
 γενεα, Matt. i. 17, § 12. and ch. xxiv. 34.
 γίνομαι, John i. 8, Acts xv. 25, Apoc. i. 1, 9.
 γινώσκω, επιγιώσκω, diff. 1 Cor. xiii. 12.
 γνόφος, σκότος, diff. Heb. xii. 18.
 γνώμη, 1 Cor. vii. 25.
 γνώσις, 2 Cor. vi. 6, diff. σοφία, 1 Peter iii. 7, 2 Peter i. 5.
 γραμματεῖς, Matt. ii. 4.

 δαιμόνιον, 1 Tim. iv. 1.
 δι, emphatically added, Rom. viii. 8.
 δέησις, προσευχή, ικετηρία, diff. 1 Tim. ii. 1. Heb. v. 7.
 δεῖ ὀφείλει, diff. 1 Cor. xi. 10, Heb. ii. 1.
 δεῖσιδαίμων, Acts xvii. 22.
 δέρειν, τόντειν, πατεῖν, diff. Luke xxii. 68.
 δέρω, Matt. xxi. 85.
 δέχομαι, Acts iii. 21.
 διὰ, Heb. ii. 10, diff. from ἐκ, Rom. iii. 80.
 διακονία, Acts i. 17.
 διαθήκη, Matt. xxvi. 28.
 διακρίνομαι, James ii. 4.
 δίδραχμον, Matt. xvii. 24.
 δίκαιος, Matt. i. 19, Rom. v. 7.
 δικαιοῦν, Luke vii. 35, Rom. iii. 20.
 δικαίωμα, Rom. v. 18.
 δικαιοσιν, δικαιοσύνη, diff. Rom. iv. 25.
 δίχορομεῖν, Matt. xxiv. 51.
 δοκεῖν, Matt. iii. 9, 1 Cor. iii. 18.
 δόξα, of GOD, John xvii. 1. Rom. vi. 4.
 δόξα, σωτηρία, diff. 2 Tim. ii. 10.
 δόναμις, Rom. viii. 38.

 ἐγκομβώσασθαι, 1 Peter v. 5.
 ἐγπαρῆς, Tit. i. 8.
 ἰδραῖος, τετραμλιωμένος, diff. Col. i. 28.
 ἰδελθηρησκία, Col. ii. 28.
 ἴθνος, λαός, diff. Luke xxiii. 2.
 εἰ, εἰ καί, 2 Cor. vii. 8.
 εἰπῆ, Matt. v. 22.
 εἰμι, John, vii. 34.
 εἰκεν, Luke iv. 18.

 εἶπω, λαλῶ, diff. John xii. 49.
 εἶς, Mark xiii. 9, diff. from ἐκ, Acts viii. 28, Rom. i. 17, iii. 22.
 εἶτα, ἔπειτα, diff. 1 Cor. xv. 23.
 ἐκ, Rom. i. 17.
 ἐκ, διὰ, diff. Rom. iii. 30.
 ἐκβάλλειν, Matt. ix. 38.
 ἐκείνος, Mark iv. 35, diff. from οὗτος, Matt. xxiii. 28.
 ἐκπειράζω, Matt. iv. 7.
 ἐκφέρειν, τίκειν, diff. Heb. vi. 7.
 ελαιαι, Apoc. xi. 4.
 ελαος, Matt. ix. 18.
 ἔμπροσθεν, John i. 15.
 ἐν, Heb. ix. 4, diff. from παρά and ἐξ, John xviii. 86.
 ἐν, diff. from εἰς, Rom. v. 21.
 ἐν, for, with, Rom. i. 28.
 ἐνιαυτός, ἔτος, diff. Apoc. xiii. 18, § 7.
 ἐνταφιάζειν, Matt. xxvi. 12.
 ἐντολή, Rom. vii. 9.
 ἐντος, Luke xvii. 21.
 ἐξ, κατά, diff. Rom. ii. 7.
 ἐξίς, Heb. v. 14.
 ἕξουσία, ἰξουσία, diff. Rom. xiii. 1.
 ἐπαγγελία, Acts i. 4.
 ἐπηρεύειν, Matt. v. 44.
 ἐπι, with the genitive, Matt. i. 11, Mark ii. 26, xii. 26, Apoc. v. 10, xxi. 16,— with the dative, Apoc. xxi. 12,— with the accusative, Acts i. 21, Luke i. 17.
 ἐπιβάλλω, Mark xiv. 72.
 ἐπιθυμῶν, ὀρέγεσθαι, diff. 1 Tim. iii. 1.
 ἐπιθόσιος, Matt. vi. 11.
 ἔπω, λαλῶ, diff. John xii. 49.
 ἐργάζεσθαι, Apoc. xviii. 17.
 ἐρεγγεσθαι, Matt. xiii. 35.
 ἔρημος, Matt. xxiii. 38, Apoc. xvii. 8.
 ἐταῖρος, Matt. xxvi. 50.
 ἐτοιμασία, Eph. vi. 15.
 εὐδοκεῖν, Matt. iii. 17.
 εὐλάβεια, 2 Thess. ii. 8, Heb. v. 7.
 εὐπερίστατος, Heb. xii. 1.
 εὐχαριστεῖν, Matt. xv. 86.
 ἐφ' ᾧ, Rom. v. 12.

 ζεῖδάνια, Matt. xiii. 25.

 ἡγεμῶν, Luke ii. 2.
 ἦκω, Mark viii. 8, Apoc. ii. 25.
 ἦ μὴν, Heb. vi. 14.
 ἦνκα, 2 Cor. iii. 16.
 ἦχος, Luke xxi. 25.

 θεϊότης, θέλημα, diff. Rom. i. 20.
 θέλημα, Matt. xviii. 14.
 θέλω, Mark xii. 88.
 θεός, Apoc. i. 8, § 13.
 θεσίον, Apoc. xiii. 1.
 θῆνοι, καρθίτητες, diff. Col. i. 16.
 θυμομαχεῖν, Acts xii. 20.
 θυμός, ὄργη, diff. Rom. ii. 8.

 ἰδιώτης, ἡγράμματος, diff. Acts iv. 18.

- ἰκανόν, Acts xvii. 9.
 ἴκως, Matt. xvi. 22.
 Ἰσθμη, Matt. xii. 25, John viii. 44.
 Ἰστορεῖν, Gal. i. 18.
 καθείς, Mark xiv. 19.
 και, Mark ix. 5, Luke vii. 37, Apoc. x. 7.
 και, for *δι*, John vii. 4.
 και, for relative, John xii. 35.
 καινός, νέος, diff. Heb. viii. 13.
 καιπερ, Apoc. xvi. 8.
 καιρός, χρόνος, diff. Acts i. 7.
 κακία, Rom. i. 29, 1 Cor. v. 8, James i. 21.
 καλός, Rom. vii. 16.
 κἄν, Mark vi. 56.
 κατά, Rom. ii. 7, viii. 27, 2 Cor. vii. 9, viii. 2.
 κατάνυξις, Rom. xi. 8.
 κατάθεμα, Apoc. xxii. 3.
 καταθεματίζειν, Matt. xxvi. 74.
 καταλείπειν, Heb. iv. 1.
 κατάστημα, Titus ii. 3.
 καταργᾶσθαι, Eph. vi. 13.
 καταργᾶσθαι, diff. from *εργα*ς, Rom. ii. 9, 10.
 κέραια, Luke xv. 16.
 κερθαίνειν, Acts xxvii. 21.
 κληρος, 1 Peter v. 3.
 κλίση, κράββατος, diff. Acts v. 15.
 κολλᾶσθαι, Apoc. xviii. 5.
 κοπιᾶν, Apoc. ii. 3.
 κόσμος, Eph. vi. 12.
 κόφινος, σπιρίς, diff. Matt. xvi. 9.
 κρατεῖν, πιάζειν, diff. Apoc. xix. 20.
 κυρία, 2 John v. 1.
 κύριος, Matt. iii. 8, Apoc. i. 8, § 14.
 κῶλον, Heb. iii. 17.
 λαγῶ, ἔγω, diff. John xii. 49.
 λανθάνω, Heb. xiii. 2.
 λατίνος, Apoc. xiii. 18, § 12.
 λειτουργία, Acts i. 17.
 λιτμᾶν, Matt. xxi. 44.,
 λόγος, John i. 1.
 λοβεῖν, νίπτειν, diff. John xiii. 10.
 λῶειν, Matt. v. 17, 19.
 μαθητεύειν, Matt. xxviii. 19.
 μακροθυμεῖν, Luke xviii. 7.
 μαργαρίται. Apoc. xxi. 19.
 μέλλω, 2 Peter i. 12; μέλλον, Matt. xi. 14.
 μεσουράνημα, Apoc. viii. 13.
 μετάνοια, Luke v. 32, 2 Cor. vii. 10.
 μεταξὺ, Acts xiii. 42.
 μετεωρίζεσθαι, Luke xii. 29.
 μηδὲ μήτε, diff. Acts xxiii. 8.
 μνήμη 2 Peter i. 12.
 μόνος, Matt. iv. 10.
 ναί, Matt. xv. 27.
 νοεῖν, συνίναί, diff. Matt. xvi. 9.
 νοήσις, Matt. xiii. 15.
 νομίζεσθαι, Luke iii. 23.
 νοουθετεῖν, διδάσκειν, diff. Col. i. 28, comp.
 ὁ, ὃ, τὸ, Matt. xviii. 17, xx. 16, etc. The
 reason for the Article being used or
 omitted is very often noticed. See
 under the title *Article*.
 ὄγκος, Heb. xii. 1.
 ὄθων, Heb. ii. 17.
 ὄλω, 1 Cor. v. 1.
 ὀμοίως ὡσαύτως, diff. Luke xiii. 8.
 ὄπως ἂν, for ἵππῶ, Acts iii. 19.
 ὀρθοτομεῖν, 2 Tim. ii. 15.
 ὀρίζειν, ἀφορίζειν, diff. Rom. i. 4.
 ὄς, Matt. xiii. 28.
 ὄσιος, Apoc. xvi. 5.
 ὄταν, Mark iii. 11.
 ὄτι, Matt. ii. 23, with the infinitive, Acts
 xxvii. 10.
 ὅ, Rom. iii. 9, μὴ, diff. 1 Cor. xii. 15; ὅ
 μὴ, Matt. v. 18.
 ὅς, John vii. 8.
 ὅστος, diff. from *εκαί*νος, Matt. xxiii. 23.
 ὄστως, John iv. 6.
 ὄστως, including time, Acts vii. 8.
 ὄφελον, Gal. v. 12.
 ὄχλος, Acts vi. 7.
 ὄχλος, diff. from *θέρου*ος, Acts xxiv. 18.
 ὄψι, Matt. xxviii. 1.
 παιδία, τέκνια, diff. 1 John ii. 12.
 παῖς, Matt. xii. 18.
 παντοκράτωρ, Apoc. i. 8.
 παρὰ, Mark iii. 21, Heb. i. 4.
 παράγειν, 1 John ii. 8.
 παρακοή, Rom. v. 19.
 παρακλήτος, John xiv. 16.
 παραμυθία, παρηγορία, diff. Col. iv. 11.
 παρακλησιός, Heb. ii. 14.
 παραβῆναι, Heb. ii. 1.
 πάρεσις, Rom. iii. 25.
 παρίστημι, 1 Cor. viii. 8.
 παροιμία, John xvi. 25.
 πᾶς, Mark ix. 49, Phil. i. 9, Heb. ii. 9.
 πάσχω, Gal. iii. 4.
 πατέρες, Heb. xi. 23.
 πείθεσθαι, πειθαρχεῖν, diff. Acts v. 32.
 πείθω, Gal. i. 10.
 πειράζω, Apoc. ii. 2.
 πειρομένη, Gal. v. 8.
 περὶ, John xi. 19, 3 John, ver. 2.
 περιαιροῦμαι, 2 Cor. iii. 16.
 περιούσιος, Titus ii. 14.
 περισσεύειν, πλεονέχειν, diff. Rom. v. 17.
 πιστικός, Mark xiv. 3.
 πλατεῖα, Apoc. xi. 8.
 πληροφασίαι, Luke i. 1.
 πληρῶσαι (νόμον), Matt. v. 17.
 πνευματικόν, Eph. vi. 12.
 ποιηρία, κακία, diff. Rom. i. 29.
 ποτὶ, Luke xxii. 32.
 πρᾶσσειν, ποιεῖν, diff. Rom. i. 32.
 πρῆται, Heb. ii. 10.
 πρεσβύτεροι, Matt. xv. 2, Heb. xi. 2, 2 John,
 ver. 1, note.
 πρηνής, Acts i. 18.
 πρὸς, (indirect, John x. 35), Mark xii. 12.
 προς, diff. from *εἰς*, Rom. iii. 25.
 πρόσχε, Matt. vi. 1.

προσκυνεῖν, Matt. ii. 2.
 τυγχεῖ, Mark vii. 3.
 τωάρωσις, Matt. xiii. 15, John xii. 40.

ἰδέσθαι, Apoc. xix. 15.
 ἰακὰ, Matt. v. 22.
 ἰαπτιζω, Matt. v. 39.
 ἰάση, Apoc. xviii. 13.
 ἰβουδαί, Rom. vii. 24.

ἰκασμὸς, Matt. xiii. 15, Rom. i. 21.
 ἰκάλω, Matt. ix. 36.
 ἰκαργανόν, Luke ii. 7.
 ἰκερμολογος, Acts xvii. 18.
 ἰκεδω, 2 Peter iii. 12.
 ἰκίλῶς, Jude, ver. 12.
 ἰκοδῆ, 2 Cor. vii. 11.
 ἰκίγω, 1 Cor. ix. 12.
 ἰκταγμὸς, Rom. v. 25.
 ἰκίγω, Mark xi. 26.
 ἰκτοιχία, Gal. iv. 3, Heb. v. 12, 2 Peter iii. 10.
 ἰκμφοτος, Rom. vi. 5.
 ἰκνυδῆσις, 2 Cor. iv. 2, 1 John iii. 19.
 ἰκνυσις, Matt. xiii. 15.
 ἰκφραγίσει, John vi. 27.

ἰκαρποδόν, 2 Peter ii. 4.
 ἰκλειος, τετελειωμένος, diff. Phil. iii. 12.
 ἰκλέω, τελεσιώ, diff. John xix. 28.
 ἰκλῶς, Rom. x. 4.
 ἰκρεῖν, John xv. 20.
 ἰκισῶτος, Matt. xix. 14.
 ἰκτοφορεῖν, Acts xiii. 18.
 ἰκφουδῆσαι, 1 Tim. vi. 4.
 ἰκβρίσει, ἰκιδίσει, diff. Luke xi. 45.
 ἰκβρις, Acts xxvii. 10.
 ἰκπάγειν, concerning degree, see ἰκπ, John xv. 16.
 ἰκπακοῆ, Rom. i. 5.
 ἰκπέρ, 1 Cor. xv. 29, Philem., ver. 16.
 ἰκπερῶν, Acts i. 18.
 ἰκπο, Rom. iii. 9.
 ἰκποδῆκνυμι, Matt. iii. 7.
 ἰκπόστασις, Heb. i. 3, xi. 1.
 ἰκπος, ἰκψωμα, diff. Rom. viii. 39.

ἰκφραμένης, Acts ii. 2.
 ἰκφθιγγεσθαι, Acts ii. 4.
 ἰκφίλλη, Apoc. xv. 7.
 ἰκφωστῆρ, Apoc. xxi. 11

ἰκφισιῶ, Eph. i. 6.
 ἰκφρογράφον, Col. ii. 14.
 ἰκφλωρὸς, Apoc. vi. 8.
 ἰκφλωρ, John vii. 28.
 ἰκφλόω, John vii. 28.
 ἰκφρόνοι, καιροί, Acts i. 7.
 ἰκφωρῖς, Heb. ii. 9.

ἰκψεδος, John viii. 44.
 ἰκψήφος, Apoc. ii. 17.

ἰκω, John vii. 10, Acts iii. 22, xvii. 14, Rom. ix. 32.
 ἰκωστε, οὐτως, diff. Rom. vii. 4.

INDEX III.

SUBJECTS, VIEWS, AND AUTHORS.

Abandonment of Jesus Christ on the cross, Matt. xxvi. 46.

Abrupt expression, Luke xiii. 25.

Abstract words, Luke i. 85, ii. 30.

Abstract for concrete, Luke i. 17, 78, John i. 6, Rom. iv. 12, vi. 8, viii. 26, x. 6, 1 Cor. iv. 3, ix. 10, xii. 28, xiv. 32, 2 Cor. iii. 9, Gal. v. 8, Eph. iv. 14, v. 8, 13, Phil. iii. 3, Col. i. 16, ii. 9, 2 Tim. ii. 19, 2 Pet. ii. 10.

Abyss, the, Rom. x. 6.

Accent, emphatic, Luke xiv. 26, 1 Cor. xiv. 22.

Accents, Hebrew, Matt. ii. 18, iii. 3, xiii. 15, Mark xi. 17, xii. 29, Acts vii. 8, xv. 17, xxviii. 27, Rom. ix. 27, 1 Cor. xii. 12.

Accusatives, two, Acts xxvi. 3.

Accusative absolute, Luke xxiv. 47, Acts vii. 21, x. 37, Rom. xv. 20, 2 Thesa. i. 5, 1 Tim. i. 6, 2 Tim. ii. 14,—of time, Acts xx. 16,—for an adverb, Rom. vi. 19.

Active, with the reciprocal pronoun 2 Tim. ii. 21,—for the attempt, John, v. 16.

Adæmonism, i. e., orders of dæmons not named, Eph. i. 21.

Adage, or Proverbial expression, Matt. xxvi. 24, Luke i. 17, xiii. 32, 1 Cor. ii. 3, ix. 10, James v. 3, 5.

Adjective for an adverb, Acts iv. 25.

Adjective agreeing with the latter subst., Acts v. 20.

Adoption, Eph. i. 5.

Advent of Christ, John xxi. 22, Acts i. 11, James v. 8, Rev. i. 7.

Adverb for a noun, John i. 15, Acts xv. 25.

Æquilibrium of the flesh and spirit, Rom. viii. 13.

Ætiology, Luke ii. 14, Acts x. 28, xiii. 10, xv. 21, Rom. v. 4, 16, viii. 1, 2, 22, xiii. 1, 1 Cor. vi. 19, Heb. ii. 5.

Affection of Jesus, John xi. 38.

Affinity, words in, Luke i. 17.

Age, finished, Rev. xiv. 6.

Αἰθνησις, Phil. ii. 21.

Alacrity of speech, 2 Pet. i. 5.

Alchali, Abraham, James ii. 23.

Alexandrian dialect, Acts xiii. 18.

Allegory, Acts xx. 29, xxiv. 16, Rom. ii. 15, vi. 13, xv. 16, 1 Cor. xv. 36, 2 Cor. iii. 13, Phil. iii. 9, 11, 2 Tim. ii. 18.

Allusions, Luke i. 69, 72, 78, John vii. 38, 2 Tim. i. 17, Heb. xiii. 20.

Allogi, the (they were the oldest opponents of John's gospel), John i. 1.

Alpha and Omega, Rev. i. 8.

Ambiguous discourse, ἀμφιβολία, Acts xvii. 22, 1 Cor. iv. 8, 2 Cor. x. 13, xii. 13, Philem., ver. 15.

Ambrose, John xxi. 16.

Amen, Matt. v. 18, John i. 51.

America, Acts viii. 39.

- Amiable* expressions, Luke i. 7.
Ammonius, Rom. ii. 8, 1 Cor. xiv. 20.
Amphisbæna (a kind of serpent), Rev. ix. 19.
Ampla oratio (enlarged discourse), 1 Cor. iii. 22.
Ampliatio, Acts vii. 48.
Analogy of faith, Rom. xii. 6.
Analogy of Scripture. See parallels.
Anaphora, Matt. xi. 18, Acts vii. 35, xx. 18, 22, comp. 25, xxvi. 18, Rom. vii. 13, viii. 31, 1 Cor. iii. 9, 2 Cor. viii. 3, Gal. iv. 5, Eph. ii. 21, Phil. iii. 2, Col. i. 18, ii. 2, 23, 2 Tim. i. 18, ii. 3, 16, James ii. 19.
Angels, Matt. xviii. 10, Luke xv. 7, 9, 10, Acts xii. 15, 23, Col. ii. 15, and frequently occurring.
Antanaclausus, Matt. i. 17, § 12, Rom. ii. 12, viii. 3, 1 Cor. iv. 7, Gal. v. 8, Eph. v. 13, Phil. iii. 1 Pet. iii. 1.
Antihypophora, Rom. viii. 31, Heb. ii. 8.
Antichrist, 1 John ii. 18, Rev. xiii. 1, Thes. 10, obs. 19.
Antipathy, John viii. 37.
Antiphrasis, 1 Cor. viii. 10.
Antithesis, Matt. iii. 10, v. 19, 24, vii. 21, x. 3, 30, xii. 28, xvi. 13, xviii. 19, xxii. 16, xxiii. 4, xxiv. 8, xxvi. 28, Mark iv. 1, vi. 22, x. 1, 21, Luke i. 17, 11, 14, 26, iii. 23, vii. 47, x. 41, xviii. 9, John i. 9, ii. 5, iii. 14, xvii. 13, xxi. 28, Acts ii. 17, 18, xvii. 26, xviii. 26, xxvi. 29, Rom. i. 23, ii. 8, 9, 1 Cor. i. 21, ii. 4, 7, v. 3, vi. 2, 8, vii. 24, viii. 7, xi. 20, xv. 34.
Antithesis, Luke vii. 47, Rom. ii. 4.
Antonomania, Acts iii. 14, vii. 52, 1 Cor. xv. 45, 2 Tim. i. 8, Heb. i. 1, 1 John ii. 14.
Aorist, John i. 3, iv. 10, xv. 6, Col. ii. 13.
Apocrypha, Matt. xxiv. 15.
Apodosis concealed, John xiv. 31, Acts xxiii. 9, Rom. v. 12, ix. 22, xii. 6,—interrogative, Rom. viii. 31, at the end.
Apostles, Matt. x. 1, Mark iii. 14, xvi. 20, John xvii. 6, Acts i. 13, iv. 36, viii. 18, Rom. i. 11,—their youth, Matt. iv. 21, viii. 14,—not omniscient, Acts xx. 22.
Apostrophe, Luke x. 13, Acts xv. 10, xxvi. 8.
Apostrophus, 1 Cor. vi. 11, Gal. i. 1.
Apotomia, Rom. ix. 14.
Apparitions, Luke xvi. 29.
Appeal, useful, John vi. 5.
Appellations of God, Matt. xi. 25, John xvii. 1.
Application, special, John xi. 26, Acts xxvi. 2.
Appodiare, Mark xi. 25.
Apposition, Luke xi. 11, xxii. 20, Acts x. 38, Col. ii. 11,—elliptical, 1 Tim. vi. 19.—with Metonymy, Col. i. 20,—of the noun and pronoun, Acts x. 41, Rom. i. 20, viii. 23, xii. 1, Heb. ix. 10.
Apringius, Apocalypse Preface, etc.
Apt words, Luke viii. 50, ix. 51, Acts ii. 2, vii. 48, xvii. 29, 30, 31, xxvi. 25, xxvii. 8, 14, Col. ii. 11, 2 Tim. i. 13, ii. 15.
Archangel, Jude, ver. 9.
Arcofragus, Acts xvii. 31.
Argument, the, from ill-will, John vii. 52.
Arithmetical demonstration of justification, Rom. iii. 28.
Arius, Rev. viii. 10.
Armenian Version, Matt. xxvii. 16.
Arndt, Rev. xiv. 6.
Artemon, Matt. xxvii. 53, John i. 1, viii. 58, x. 34, xx. 28, Rom. i. 4, ix. 5, 1 Cor. ii. 11, v. 12, Gal. i. 1, Heb. i. 1, 1 John ii. 14, Rev. i. 1, etc.
Arts, useful in the kingdom of God, Acts xviii. 24.
Article, the, See *3, 4, 7, 8*, Index II.—Promiscuously written or omitted, Matt. xii. 35,—having force, Luke i. 62, 73, iii. 23, xv. 23, John v. 85, Acts i. 13, ii. 9, 47, iv. 11, vi. 11, ix. 85, xi. 13, xiii. 2, xv. 20, xxi. 27, xxv. 11, xxvi. 10, xxviii. 14, Rom. iii. 5, 1 Cor. i. 27, ii. 15, iv. 6, ix. 5, 2 Cor. ii. 17, xii. 12, Gal. v. 10, Col. ii. 2, 6, iii. 5, 2 Thess. ii. 8, iii. 14,—having the force of a pronoun, James ii. 14,—the mark of the subject, John ii. 9, 1 Thess. iv. 3, 1 Tim. i. 5,—adding emphasis to the predicate, Acts xviii. 28.—omitted, Luke i. 69, ii. 12, 13, Acts ii. 8, iii. 19, iv. 9, xix. 2, xxvi. 2, 1 Cor. i. 23, ii. 14, iv. 20, Gal. i. 10, vi. 8, Phil. iii. 9, Eph. iv. 10, Col. ii. 8, 1 Tim. ii. 5, v. 21, Heb. i. 1,—simple, Eph. v. 5.
Artificer not to be always believed, Acts xxvii. 11.
Ascension of Christ, Eph. iv. 8.
Asservation, Rom. i. 9.
Asteism, or polite discourse, Luke xiv. 8, 1 Cor. iv. 8, xi. 19, 2 Cor. xii. 13, 2 Pet. ii. 11, Philem., ver. 1.
Asyncritus, Rom. xvi. 14.
Asyndeton, Matt. xv. 19, Mark vii. 22, Luke i. 17, 1 Cor. xiii. 4, Gal. iii. 13, v. 23, Eph. iii. 17, iv. 13, Phil. iv. 8, Col. ii. 13, 1 Thess. iv. 6, 1 Tim. i. 17, 2 Tim. iv. 2, 1 Pet. i. 22.
Athanasius, Matt. xxi. 28, John v. 89
Atheism, practical, Luke xvi. 30.
Attic dialect, Acts xxvi. 8.
August discourse, Acts vii. 38.
Augustine, John iv. 42, viii. 12.
Αβράμεια, John xiv. 8, xvi. 28.
Author of the Gnomon, devoted to orthodoxy. Pref. § 21,—his writings, *ib.* § 7, and conclusion of his work,—

- Neoces. Matt. vii. 11.—Editions of the New Testament in Greek, and their defences, Pref. § 8.
- Autographs of the New Testament*, Pref. § 8, n 17, Acts xix. 19.
- Auxiliary verb*, Acts xxi. 85.
- Axiom*, special, may be lost, Acts xv. 37.
- Babylon*, 1 Pet. v. 13.
- Baptism*, John iii. 5, Matt. xxi. 25, Rom. vi. 3, Acts x. 47,—of infants, Acts xvi. 15,—of John, Acts ix. 3-5,—not to be repeated, Acts viii. 13,—being without, does not condemn, Mark xvi. 16.
- Baptizing*, the act of a minister, John iv. 2.
- Barbarism* is denied, John viii. 58.
- Barenus*, Rom. i. 11.
- Bartholomew*, John i. 45.
- Boumgarten*, Matt. i. 17, § 14, Rom. i. 7, 16, iv. 5, vi. 11, James ii. 7, and elsewhere frequently. (Comp. App. Crit. Ed. ii.)
- Bed*, suited to conversion, Acts ix. 9—less so than the cross, Luke xxiii. 40.
- Beginning of a discourse*, Acts vii. 48, 1 Cor. xvi. 1.
- Bellarmino*, John xxi. 16.
- Benign discourse*, Luke vii. 40, 47, xii. 32, Acts i. 7, ii. 15, 29, iii. 17, v. 38, xi. 3, xvii. 22, 29, xxii. 5, xxviii. 19, 2 Cor. viii. 13.
- Bible Germanic*, Original, Pref. § 18.
- Bishop*, Acts vi. 4, xx. 28, 1 Tim. iii. 1.
- Bivia*, chronological, Matt. i. 3.
- Blackwall*, Pref. § 9, 11.
- Blasphemy*, Matt. ix. 3, xii. 31.
- Blood of Jesus Christ*, Heb. xii. 24.
- Body of Christ*, Rom. vii. 4.
- Bocmer*, J. G., Rev. 22, at the end.
- Boernerianus Codex*, Pref. § 8, num. 4, n.
- Books*, good and bad, Matt. xxi. 42, Acts xix. 19, Rev. i. 11.
- Bruckerus*, James, Rev. 22, at the end.
- Burial of Christ*, 1 Pet. iii. 18.
- Burkius*, Ph. D., Pref. § 25, at the end.
- Burkius*, J. A. Proem. Editoris.
- Burscherus*, D. J. F., Rev. xiv. 6.
- Büschingius*, D., Pref. § 18.
- Calculation* changed, Rev. xii. 6.
- Callimachus*, Acts iii. 7.
- Calvin*, 1 Pet. iii. 19.
- Candor*, Luke i. 1.
- Canon* not imperfect, John xxi. 25.
- Canons*, apostolic, 1 Tim. iii. 2.
- Canonization*, true, John xvii. 19.
- Carnal*, debtors, Rom. viii. 12.
- Carrouges*, Fr. (carob beans), Luke xv. 16.
- Cases of conscience* to be decided by established rules, Matt. ix. 13, 1 Cor. vii. 15.
- Cases of the relative*, Rom. vi. 17.
- Castallo*, Rom. vii. 13.
- Catachresis*, Luke xvi. 8, Gal. iii. 8.
- Catechising*, Matt. xvi. 13, Luke i. 4, 1 John ii. 18.
- Catechism*, Romish, Matt. vi. 10.
- Celibacy*, 1 Cor. vii. 1.
- Characters*, moral, in Scripture, Matt. xii. 20, Luke xii. 17, xiii. 31, xvi. 20,—spiritual, John xx. 4.
- Charientismus*, John ix. 30.
- Charismata* (gifts), 1 Cor. xii. 9.
- Charta blanca*, John xvi. 23.
- Chiasmus*, Pref. § 24, Matt. v. 44, viii. 25, 28, Acts ii. 19, 46, xx. 21, Rom. ii. 14, 17-20, 84 comp. 38, ix. 4, xi. 33, sq., xiii. 13, 1 Cor. ix. 1, xiii. 5, 2 Cor. iv. 1, Gal. iv. 4, Eph. iii. 16, Col. ii. 18, 2 Tim. ii. 24, Philem., ver. 5, Heb. i. 4, iii. 12.
- Children*, duty of, Eph. vi. 1.
- Chiliasm*, Rev. xx. 3, sq.
- Christ*, 2 Cor. v. 16, Rev. xi. 15,—by Metonymy for Christianity, Heb. vi. 1,—the Scripture to be interpreted concerning Christ, Matt. ii. 23, Acts ii. 81, 34, viii. 34, sq. See *Jesus*—Chronological, Matt. i. 17, § 12, Luke iii. 23, xxi. 22, Acts xiii. 18, Rom. ix. 17, 2 Thess. ii. 3, thes. xii. Heb. xi. 23.
- Christianity*, how to be estimated, Acts ii. 42.
- Christians*, Acts xi. 26, xv. 7, sqq.
- Christlieb*, W. B., Rev. 22, at the end.
- Chrysostom*, Acts i. 12, xxvi. 29, John ii. 16, iv. 25, v. 2, Rom. v. 7, 13, 14, 19, Gal. v. 26, Rev. i. 9.
- Circumcision*, Rom. ii. 25.
- Civility*, holy, John xxi. 15, Acts ix. 38.
- Classification*, 1 John iv. 18.
- Clemens*, Romans, John i. 1.
- Clepsydra*, spiritual teachers not to be bound by the, Acts xx. 7.
- Climax*, Matt. xxiv. 5, John i. 1, Acts xxiii. 6, Rom. i. 23, v. 7, 1 Cor. i. 12, iv. 8, vi. 3, ix. 5, xiii. 1, xiv. 8, xv. 55, Eph. iv. 31.
- Cluverus*, Rom. i. 24, viii. 21.
- Commandment*, new, John xiii. 34.
- Commentaries*, Pref. § 3, 4.
- Commissioner*, Acts xxvi. 12.
- Communication* of particular circumstances, Mark xiii. 32.
- Communication*, rhetorical, Acts iv. 19, 1 Cor. vi. 2.
- Communion* under both kinds, Matt. xxvi. 27.
- Communion of goods*, Acts ii. 45, iv. 32, ix. 36, xxi. 8, Rom. xv. 26,—of prayers, Matt. xviii. 19, 20,—of saints, Luke i. 40.
- Comparison*, implicit, Rom. v. 14, 15.
- Comparative theology*, Matt. xxiii. 23, 1 Cor. xii. 31, Phil. i. 10.
- Compound verb*, Luke i. 4, 19, vi. 35, viii. 43, Acts xiii. 27, 2 Tim. iv. 3.
- Conception of Jesus Christ*, where accomplished, Luke i. 39, Heb. vii. 14.

Conciliatory arguments, Matt. xiv. 4.
Concinnity (fitness), Luke xiv. 9, Acts xxiii. 5-9, 1 Cor. vi. 19, xi. 31, xiii. 12, 2 Cor. vi. 8, 1 Pet. iii. 7, 16, 2 Pet. ii. 8.
Concise phraseology, Matt. ii. 20, iv. 5, Luke i. 15, 17, 23, xiii. 7, xvi. 26, John i. 23, vi. 21, viii. 58, xii. 31, xv. 21, 27, xxi. 20, Acts vii. 9, 16, viii. 22, xiii. 33, xv. 23, Rom. i. 8, ii. 10, vi. 4, xiii. 7, xv. 18, 1 Cor. i. 25, ix. 5, x. 13, 2 Cor. xi. 3, Gal. iii. 8, 28, Col. ii. 20, iii. 3, 2 Tim. i. 10, ii. 8, 26, Heb. i. 6, v. 7, vii. 5, x. 22, 1 Pet. iii. 16, v. 12, etc. See *Semiduplex* (the half of a double sentence or clause.)
Concord, Acts i. 14, iv. 32.
Concrete and abstract, Acts x. 38,—for the abstract, Gal. iv. 19, Eph. iv. 18, 22, Col. iii. 11.
Concubinage, Matt. xix. 6.
Conditions, unjust, John x. 24.
Confession of praise, Matt. xi. 25,—of sins, Matt. iii. 6, Acts xix. 18,—of hope, 1 Pet. iii. 15.
Conjugates, Luke viii. 5, 1 Tim. i. 8, 2 Tim. ii. 9.
Conscience, Acts xxiii. 1.
Consequence, from what is possible to what is, Rom. xiv. 4.—from the greater to the less, Rom. viii. 32,—from the less to the greater, Rom. iii. 6.
Consequences, Matt. xxii. 32.
Considerations somewhat enlarged,—Matt. i. 16, respecting the genealogy of Joseph,—ii. 23, concerning a Nazarene,—x. 2, respecting the order of the apostles,—xii. 40, respecting the three days of suffering,—xiii. 3, respecting seven parables,—xviii. 17, concerning the article, never being redundant,—xxii. 32, on the value of inferences,—xxiv. 29, concerning the optical nature of the prophecies,—xxiv. 33, on not overlooking the order of words,—Mark x. 18, on the words of Jesus suited to the capacity of his hearers; comp. xiii. 32,—xv. 25, on the hours passed on the cross,—Luke iii. 23, 36, on the genealogy of Mary.—vii. 35, on wisdom justified by her children,—ix. 50, on not confounding pronouns,—xvi. 8, on the unrighteous mammon,—John i. 1, on Artemon,—i. 15, concerning the two Johns,—i. 51, on the word Amen,—iii. 5, on water and the Spirit,—vi. 37, on the Greek style of the New Testament,—viii. 1, 6, respecting the adulteress and the writing,—viii. 20, concerning the teaching of Jesus.—xiii. 14, respecting the washing of the feet,

xiv. 28, on the sensibility and humble language of Christ,—xxi. 22, concerning John about to remain,—Acts i. 7, on Divine reservation,—iii. 21, on Christ taking heaven,—iii. 22, on Christ and Moses,—v. 5, on the punishment inflicted on Ananias and his wife,—vii. 1, 16, on the very suitable discourse of Stephen,—xii. 21, on the death of Herod,—xiii. 18, 19, on God carrying the people.—xiii. 33, on the word, to-day, from Ps. ii. 7,—xiii. 48, on predestination and reprobation,—xvii. 23, on the unknown God,—xix. 5, on the repetition of baptism,—xix. 19, on the *autographs* of the apostles,—xxiii. 5, respecting Paul, guilty neither of falsehood nor stratagem,—Rom. i. 1, on the epistles, especially those of Paul—i. 17, on the righteousness of God,—iii. 23, on the glory of God,—iii. 25, on *καρτεσι* and *ἀρεται*,—v. 7, on the difference between good and just,—v. 12, 13, on original sin,—vii. 14, on the progress of man from his state under the law to his state under grace,—viii. 19, on the creature sighing or groaning,—viii. 31, on the interrogative Apodosis,—ix. 3, on Paul devoting himself,—ix. 5, on Christ being God,—xii. 6, on prophecy and the analogy of faith,—xiv. 9, psychopannychia (the insensibility of the soul, during the whole night that the body is in the grave),—xv. 6-8, on the names of God and Christ,—1 Cor. i. 27, on election,—vii. 25, on inspiration,—x. 2, on the sacraments of the Old Testament,—x. 9, on Christ, in respect to the Old Testament,—xi. 7, on the woman to be veiled.—xii. 9, on common and miraculous faith,—xiii. 4, on the nature of love,—xv. 23, etc., on the last things,—xv. 29, on baptism over the dead,—2 Cor. v. 10, on the manifestation of the sins of believers,—xii. 2, on Paul being caught up,—xii. 7, on the buffetings of Satan,—Gal. ii. 9, on Paul and James,—ii. 16, on the works of the law not justifying,—iii. 16, on the only seed,—iv. 24, 25, on the allegory,—Eph. i. 1, on the scope of the epistle,—i. 26, on (Christ's) fullness,—iv. 11, on the ministers of the gospel,—Phil. i. 9, on knowledge and sense (judgment),—ii. 6, on emptying himself.—Col. ii. 16, on the Sabbath,—2 Thess. ii. 3, 4, on the mystery of iniquity,—1 Tim. iii. 2, on successive polygamy,—iii. 15, on the gospel, the pillar and ground of the church,—iv. 2, on those who

- nave sacred consciences,—Tit. i. 7, on the steward of God,—Heb., in the *Introd.*, concerning Paul being the author,—ch. i. 4, on the chiasmus,—i. 6, on the formulæ of quotation,—ii. 5, on the angels our fellow-servants,—ii. 7, on Christ tasting death for every man,—iv. 12, on the soul and spirit,—v. 7, on the process of suffering,—vi. 1, on the Christian catechism of the Old Testament,—vi. 4, on relapse,—viii. 11, on being taught of God,—ix. 18, on the word *נָתַן* and *διδάσκειν*,—x. 7, on the volume of the book,—xi. 1, on the definition of faith,—xi. 21, on the staff of Jacob,—xi. 33, on the prophets,—xii. 24, on the blood of sprinkling in heaven,—James ii. 14, 21, on James and Paul,—v. 14, on unction,—1 Pet. iii. 18, 19, on the descent into hell,—2 Pet. i. 5, on the system of virtues,—ii. 10, on the excellence of the angels that sinned,—iii. 8, on a thousand years, Ps. xc. 4,—1 John ii. 12, on the degrees of age,—ii. 18, on Antichrist,—v. 7, on the three witnesses,—v. 16, on the sin that is to death,—Jude, ver. 14, on the seventh,—Rev., Proem on the assistance derived from criticism,—ch. i. 1, on the title and subject of the book,—i. 8, on the helps to understand the Apocalypse, i. 8, comp. xi. 17, on the Divine names, especially *נָתַן*,—i. 10, on the Lord's day,—ii. 1, on the seven epistles,—ii. 16, on the shorter reading for the most part genuine,—iv. 1, chronological table,—xxi. 16, 17, on the 12,000 furlongs and 144 reeds (cubits),—xxii. 13, on the title Jesus,—xxii. 18, on the sins against the book of the Apocalypse, etc.
- Council*, example of a good, Acts xv. 6, 15.
Counsels of the gospel, Matt. xix. 21.
Constructions, singular, Mark iii. 27, Luke vi. 17, xiii. 16, Acts xv. 7, 23, xx. 3, xxi. 16, xxii. 17, xxv. 20, xxvii. 1, xxviii. 27, Col. ii. 8, 2 Tim. iii. 14.
Consummation of the world, Matt. xiii. 39, 2 Pet. iii. 11.
Controversies, how to be treated, Gal. i. 8.
Conversation, holy, Acts viii. 30, xxi. 29.
Conversion, Matt. xiii. 15, Luke i. 17, xv. 17, John vii. 17, Acts iii. 26, ix. 5, 9, 20, xxiv. 25, xxvi. 18, 19,—differs from repentance, Luke xv. 17, Acts iii. 19, xxvi. 20,—of the Jews, Rom. xi. 18.
Corner, Heb. ii. 7.
Correction, brotherly, Acts vii. 26.
Correction of words, Gal. iii. 4, Eph. iii. 19.
Course, Acts xiii. 25.
Court (palace), Mark vi. 14, Luke ix. 9.
Coutenance of Jesus Christ, Mark x. 28.
- Creation*, Mark x. 6, xvi. 15, Heb. xi. 8.
Creature, 1 Pet. ii. 18.
Creed of Jesus, Luke iv. 43.
Cries of Christ, John vii. 28.
Criticism (crisis), Pref. § 8, etc., Rev. Proem, n. 2, and ch. xxii. 18, 21, etc.
Cross, Matt. x. 38,—hours on the, John xix. 14.
Crusius, D. C. A., Luke i. 9.
Cumulation of words, Luke xiii. 15.
Customs of Christ, Mark x. 1.
Cutting off, Rom. xi. 22.
Cyril, John v. 89.
- Dæmons* (devils), Matt. xvii. 21, 1 Cor. x. 20,—to have a devil, Matt. xi. 18.
Dæmonological observations, Matt. iv. 1, 8, 4, 5, 10, 24, vii. 22, viii. 28, 29, 31, 32, x. 1, xii. 25, 26, 43, 44, 45, xiii. 19, Mark i. 23, 24, 26, v. 3, 7, 8, 10, 15, vi. 18, vii. 25, 30, ix. 22, 25, 26, Luke iv. 6, viii. 12, 27, 31, x. 18, 19, xi. 22, xii. 58, John viii. 44, xii. 31, xiii. 27, xiv. 30, xvi. 11, Acts viii. 7, xvi. 17, xix. 13, Rom. viii. 38, 39, xvi. 20, etc.
- Dative*, Luke xii. 20, xv. 30, Acts i. 6, xix. 27, Rom. iv. 12, vii. 25, viii. 24, 1 Thess. v. 27, 1 Tim. iv. 8, Rev. ii. 14.
Day, 1 Cor. iii. 13, Heb. x. 25,—that day, Matt. vii. 22,—near, Matt. xvi. 28, 2 Thess. ii. 2, *sq.*, Heb. i. 1, 1 John ii. 18,—day of God, 2 Pet. iii. 12,—of Christ, John viii. 56,—day of the Lord, Rev. i. 10,—the day of conversion, Luke ix. 9.
- Deacons*, Acts vi. 2.
Dead, the, Rev. xi. 18.
Death of Christ, John x. 18,—of believers, John xi. 6,—what mitigates a violent death, Acts vii. 55,—state after death, Matt. vii. 22, xiv. 2 Luke xvi. 29, Rom. xiv. 9, Phil. i. 23, 1 Pet. iii. 19,—examples of a happy death, John xii. 30.
- Death* eternal is not mentioned, Rom. v. 21, vi. 21.
- Decorum* in the conduct and conversation of Jesus Christ, and in the Scripture of the New Testament, Pref. § 15, Matt. iii. 15, vii. 28, ix. 13, xv. 23, Mark xiv. 8, Luke ii. 9, iii. 23, ix. 50, xii. 21, John iv. 6, xi. 15, Acts ii. 8, 14, ix. 9, 2 Cor. ix. 12, Gal. v. 13,—in the life, Matt. xxiii. 26.
- Decree*, absolute, Rom. xi. 6.
Δεινότης in speaking, Luke xii. 5, Acts vii. 43, xx. 24, xxvi. 6, Rom. ii. 5, iii. 19, Col. i. 20, 25, 1 Tim. i. 16.
- De Dieu*, Acts x. 36, xiii. 24.
Deity of Jesus Christ, Matt. xi. 10, Luke i. 16, John i. 1, v. 17, viii. 17, 19, x. 30, 34, xvii. 5, xx. 28, Rom. ix. 5, xiv. 11, 1 Cor. x. 9, Phil. ii. 6.

- 1 Thess. v. 27, 1 Tim. iii. 16, Heb. i. 1, 2, iii. 4, vii. 26, 1 John iv. 2.
- Delay dangerous*, Acts xxiv. 25.
- Deprecation for others an important matter*, 1 Tim. ii. 5.
- Descent into hell*, Eph. iv. 9, 1 Pet. iii. 19.
- Destruction*, Acts iii. 23.
- Devil*, John viii. 44,—a sinner, 1 John iii. 8,—a tempter, Matt. iv. 1,—judgment of the devil, 1 Tim. iii. 6: comp. *Dæmonolog.*
- Deylingius*, Sal. Rev. xiii. 1, thes. 7.
- Diasyrmus*, John vii. 4.
- Diclux*, Rev. Proem. n. 3.
- Didactics of Christ* (comp. *Trivium*), John viii. 20.
- Didymus*, 1 Cor. ii. 4.
- Diminutive*, Luke xii. 82.
- Disciples*, Matt. x. 1.
- Discipline of the Church*, James v. 4.
- Discrepancies in the exegetics of the Apocalypse*, Rev. 13, 1 (thes. 7.)
- Divide and command*, Acts xxiii. 6.
- Divine things, we must reason modestly on*, Rom. xi. 34, 1 Cor. xii. 18.
- Divorce*, Matt. v. 31, xix. 4.
- Doctrine*, pure, Matt. xvi. 6.
- Double compound*, Acts xiii. 26, xxiv. 12, 2 Cor. ix. 12, 2 Thess. ii. 1, Tit. i. 5.
- Doubting*, Acts x. 20.
- Doxology*, 1 Tim. i. 17.
- Dreamers*, natural men, Jude, ver. 8.
- Dreams*, Matt. i. 20, Acts xvi. 9.
- Duels*, Matt. v. 39.
- Duties to God, our neighbor, and ourselves*, Matt. vi. 1.
- Ecclesia*, the Church, Matt. xv. 26, xviii. 17, John iv. 42, Acts v. 11, vi. 3, 8, 1 Cor. i. 2.
- Ecclesiastical goods*, Acts vi. 3.
- Echo*, Matt. viii. 3.
- Ecstasy*, Acts x. 10.
- Efficacy of the Divine word*, Matt. vii. 29, viii. 7.
- Efficacious discourse*, 1 Cor. xv. 8.
- Elect*, Matt. xx. 16, xxiv. 22, Col. iii. 12.
- Election*, predestination, etc., Matt. xi. 26, Rom. ii. 4, viii. 29, 1 Cor. i. 27, Eph. i. 4.
- Elegance*, Luke xii. 17, John i. 17, v. 2, vi. 37, Acts i. 21, ii. 33, iii. 14, vii. 48, viii. 31, x. 28, 35, xiii. 26, xvii. 81, xxvi. 15, 23, 29, 1 Cor. iii. 10, vi. 13, vii. 1, viii. 12, xii. 15, xiv. 5, 26, xv. 8, 39, 2 Cor. i. 23, iii. 18, iv. 11, Gal. v. 17, vi. 6, Eph. ii. 15, 17, iii. 8, 1 Tim. v. 4, 23, James iii. 4, 2 Pet. i. 15.
- Elements*, Heb. v. 12.
- Elenchus* (demonstration), when suitable, John viii. 12, Acts vii. 51, xiii. 46.
- Elephants*, wailing of, Rom. viii. 22.
- Ellipsis*, Mark xv. 8, Luke xii. 20, 47, 48, xiii. 9, xiv. 18, xviii. 14, Acts ii. 8, 29, vii. 20, 48, x. 86, Rom. i. 26, ii. 8, 18, xii. 19, 1 Cor. i. 26, xv. 25, 39, 2 Cor. viii. 18, Eph. v. 33, 2 Thess. ii. 3, 1 Tim. vi. 2, 1 John ii. 27,—of the imperative, Gal. v. 13,—of the optative, Phil. iv. 3,—of the predicate, Phil. ii. 1, Eph. v. 4,—of the pronoun, Acts v. 41, vi. 1, xxiii. 15, xxvii. 14, xxviii. 8.
- Emphasis*, Pref. § 14, Luke i. 4, 45, ii. 48, iv. 15, xiii. 27, John v. 36, 42, vi. 37, Acts x. 28, xv. 18, xxii. 25, 1 Cor. vi. 8, vii. 22, viii. 12, 2 Cor. iii. 6, x. 1, Gal. iii. 10, Eph. ii. 14, Col. i. 27, 1 Pet. i. 10.
- Emptying of Christ's glory*, Phil. ii. 9, Heb. ii. 9.
- Enallage*, John vi. 61, Acts iii. 21, x. 28, xxv. 22, Rev. x. 9.
- Encœnia* (a yearly sacrifice), Matt. xiv. 6.
- Enemies*, love of, Matt. v. 44.—iniquity of the truth of, Acts v. 28.
- Enjedin*, John viii. 58.
- Enthymure*, Rom. vi. 17.
- Epanalepsis*, John xiv. 11, Rom. viii. 1, 1 Cor. ii. 6, iv. 13, James ii. 15.
- Epanodus*, John xiv. 17.
- Epiphonema*, John xvi. 31, xxi. 25, Rom. i. 15, 1 Cor. vi. 20.
- Epistles*, form of, in the New Testament, Rom. i. 1.
- Epitasis*, Matt. vi. 30, x. 18, xviii. 19, xxii. 37, John i. 1, xviii. 20, Acts iv. 9, vii. 5, x. 39, xiii. 27, 28, Rom. i. 4, viii. 3, ix. 7, 1 Cor. vii. 80, ix. 25, xi. 5, xiii. 18, xv. 35, 2 Cor. iii. 6, v. 8, viii. 3, Phil. iv. 4, Eph. v. 13, Heb. i. 13, 1 John iv. 16.
- Epitherapia*, Acts xxvii. 29, 1 Cor. iv. 14, xi. 7, Phil. iv. 10, 1 John v. 18.
- Epithets*, emphatic omission of, 1 Cor. vi. 20.
- Epizeuxis*, Luke viii. 24, x. 41, xxii. 31.
- Erasmus*, John xiv. 1, Rom. ii. 5.
- Error*, the evil of, John viii. 44, ix. 41.
- Esdra*, book of, Matt. xxiii. 34.
- Ethos*, Luke x. 29, xii. 4, Acts ii. 29, xx. 37, xxiii. 5, Rom. vi. 17, vii. 25, ix. 14, xii. 16, 1 Cor. iv. 8, vii. 8, Eph. iv. 1.
- Εὐάβεια*, Mark xii. 32, Acts v. 41, Rom. ii. 18, Col. v. 13.
- Euphemismus*, Matt. viii. 11, Luke vii. 35, xiii. 1, John ii. 25, xvii. 19, Acts ii. 39, x. 25, 28, xv. 21, Rom. i. 17, iii. 8, ix. 4, 1 Cor. i. 26, 2 Cor. vii. 7, 12, 1 Thess. iii. 5, iv. 6.
- Euphrates*, Rev. xvi. 12.
- Eusebius*, Matt. ix. 20.
- Eustathius*, Acts i. 15, xv. 2, 1 Cor. xiii. 12.
- Evangelical*, Phil. i. 27.
- Evangelists*, Matt. *tit.*,—their harmony, Pref. § 18,—their care in reviewing a subject, John xxi. 23.
- Event*, the, how far it is to be expected in the prophecies, Rev. x. 6.

- Evidence*, Acts xx. 26, xxii. 8, xxvi. 4, Rom. vi. 19.
- Exaltation of Christ*, Phil. ii. 9, Heb. ii. 5.
- Exercises*, ages of sacred, Pref. § 5.
- Exercise*, prophetical, Mark xvi. 17, at the end.
- Express language*, James iii. 9.
- Exquisite address*, Luke i. 3, John v. 35, Col. ii. 13.
- Exultation*, 1 Thess. v. 24.
- Esra*, book of, Matt. xxiii. 34.
- Facility of expression*, Gal. iv. 20.
- Faith*, Matt. viii. 10, Luke xvii. 7, John xii. 16, James i. 6,—joined with hope and love, Acts xxiv. 14, 1 Cor. xiii. 13, Heb. x. 22, 1 Pet. i. 8,—saving, Matt. ix. 22,—miraculous, Matt. xvii. 20, Mark xvi. 17, 1 Cor. xii. 9,—considered apart from its office in justification, 1 Tim. iv. 12,—implicit and explicit, John vi. 68,—prior to knowledge, John vi. 69; those who are somewhat slow excepted, John x. 38,—the fruit of the word, Luke viii. 12,—slower or quicker, Luke xxiv. 25,—it is in the *understanding* and the *will*, Luke xxiv. 25,—not slothful, but active, John xii. 35,—reviving and purified, Mark xvi. 13,—lays hold of omnipotence, but more happily on mercy, Luke xvii. 7,—either before or after love and knowledge, John xvii. 21,—historical formerly rather difficult, Acts i. 22,—towards God and Christ, Rom. i. 7,—how far it justifies, Rom. iii. 23,—attracts Christ, Rom. x. 8,—embraces what we do not yet understand, John xii. 16,—faith, the virtue of a servant, Matt. xxiv. 46, Luke xvi. 10.
- Familiarity*, 1 Cor. xvi. 6, Phil. iii. 13.
- Fasting*, Matt. vi. 16.
- Father*, Matt. vi. 4, 9, John xiv. 2, xvii. 1,—duties of fathers, Eph. vi. 4.
- Fear of men*, Matt. x. 28, xiv. 9.
- Federal method in Theol.*, Matt. xxvi. 28.
- Feet*, washing of the, John xiii. 14.
- Fehre*, S. B. Rev. 22, at the end.
- Ferrarius*, Acts xiii. 22.
- Festival days*, much sin is committed upon, John viii. 4.
- Fig-tree*, Mark xi. 13.
- Fire*, Matt. iii. 10, 11, 12, 1 Cor. iii. 13.
- Fishes*, kinds of, John xxi. 11.
- Flaccus*, Rom. x. 2.
- Flesh*, the, the workshop of sin, Rom. vii. 4.
- Flesh and spirit*, John vi. 63, Rom. i. 4, 1 Tim. iii. 16, 1 Pet. iii. 18; comp. tit. *Spirit*.
- Flight in the time of persecution*, Acts xii. 17.
- Forbesius*, Rev. xx. 4.
- Forces* added to what is said, Acts iii. 13.
- Formula of concluding and exciting attention*, Eph. vi. 10,—of declaring, 1 Tim. vi. 7,—of breaking off, Gal. vi. 17,—of extenuating, John vi. 9,—of explaining in general, 1 Cor. vii. 29,—of bringing in an objection, Rom. iii. 1,—of praising, Matt. xxv. 21,—of making progress, Phil. iii. 1,—of revealing, 1 Thess. iv. 15,—of transition, Acts iii. 17,—of distance, Luke iv. 21,—of repetition, Luke iv. 24.
- Formula*, more sacred use of, John xx. 19, Acts xv. 23,—ordinary use of, increases impiety, Acts xii. 22; comp. *Trivial and Proverbs*.
- Fortuitous*, Luke x. 31.
- Forty days*, etc., Matt. iv. 2, Acts vii. 6.
- Fountain*, Greek of the New Testament, what? Pref. § 8, mon. 12.
- Franke*, A. H. Philem., ver. 1.
- Fraternal relation of Christ*, Matt. xxv. 40, John ii. 12, xx. 17, Heb. ii. 11,—brethren a title of Christians, Rom. i. 13.
- Frequent occurrence of words*, in Acts i. 17, iv. 13,—in 1 Cor. ii. 2, iii. 18,—in Col. i. 9,—in 1 Tim. ii. 2, 9, 10, vi. 14,—in 1 Pet. i. 3, 5, ii. 14.
- Friendship*, Rom. v. 7, 3 John, ver. 15,—of Jesus to John, John xiii. 23.
- Frisch*, J. F., Rev. 22, at the end.
- Fruit*, Rom. i. 13.
- Fulness of the meaning*, Rom. i. 4.
- Future*, Luke xii. 42,—twofold, Acts xi. 28.
- Future things*, the knowledge of, Matt. xxiv. 4.
- Gabriel*, Luke i. 19, Rev. xi. 15.
- Gain*, Acts xix. 27.
- Garment*, marriage, Matt. xxii. 11.
- Gataker*, Matt. vi. 7, xx. 26, Rom. v. 19, 1 John iii. 9.
- Gaul*, 2 Tim. iv. 10.
- Gebhardt*, Rev. xiii. 1 (twice), xx. 2.
- Gehenna*, Matt. v. 22.
- Genealogy of Christ*, Matt. i. 1, 2, etc., Heb. vii. 14.
- Genitive*, 1 Tim. v. 11,—of the object, John xii. 31, Rom. xi. 31.
- Gentiles*, how the Apostles refuted the, Acts xv. 37.
- Gerberus*, Rom. i. 26.
- Gifts*, of spiritual knowledge, 1 John ii. 3.
- Giving of thanks*, Rom. xiv. 6.
- Glory*: Holiness, Acts iii. 14, comp. Rom. v. 2.
- Gnome*, 1 Cor. vi. 12.
- GOD* is, Heb. xi. 6,—is in the saints, 1 Cor. xiv. 25,—is a God of *patience*, etc., Rom. xv. 5, 13, 33,—God's making himself known, Matt. iii. 17, xvii. 5, Acts xvii. 24,—what is said of God fully expressed, Matt. v. 46,

- or by ellipsis, Matt. iv. 23, 3 John, ver. 7,—the subject of God, ourselves, our neighbor, is frequently introduced, Matt. vi. 1, xi. 7,—*jealousy of God*, Rom. x. 2,—*beautiful to God* (exceedingly beautiful), Acts vii. 20,—*the only God*, 1 Tim. i. 17.
- Good pleasure of God*, Matt. xi. 26.
- Good works* at once free and necessary, Rom. xv. 27.
- Gospel*, the, Matt. iv. 23, Mark i. 1, Luke i. 19, Rom. ii. 16.
- Grace*, universal, John i. 9, xii. 47, Rom. iii. 3, Heb. x. 29, 1 John ii. 2.
- Gradation*, Acts vii. 35, Rom. xi. 33, 1 Cor. i. 12, iv. 8, xiii. 1, xiv. 8, 15, 38, 2 Cor. vi. 16, vii. 2, 1 Thess. iv. 16, 1 Pet. i. 10, ii. 11, 2 Pet. iii. 6.
- Grand discourse*, Acts i. 8, Rom. i. 29, ii. 27, 1 Cor. vi. 1, 2 Cor. i. 28, iv. 4, Eph. ii. 6, vi. 13, Phil. ii. 9, iii. 7, James ii. 6, 13.
- Grand expression*, Luke iii. 23, xii. 82, John i. 3, Acts ii. 17, 1 Thess. iv. 16, 1 Tim. ii. 7, 9, 2 Tim. iii. 15, iv. 5, 8, 1 Pet. ii. 11, 2 Pet. ii. 10.
- Grateful expression*, Acts xiv. 26, 1 Cor. xvi. 2.
- Grave discourse*, Luke i. 1, xii. 5, xiv. 11, Acts xv. 22, 24, Rom. i. 26, 1 Cor. iii. 9, v. 1, 3, xvi. 1, Gal. i. 6, xviii. 8, ii. 16, 1 Pet. i. 1, 2 Pet. i. 4, ii. 16.
- Greek language*, observations on the, sometimes short and yet useful, Matt. vi. 11, Mark i. 34, vi. 8, vii. 1, xiv. 19, xv. 34, Luke i. 73, xvii. 7, John i. 15, vii. 34, xvii. 2, Acts xiii. 18, Rom. ix. 32, xi. 3, 1 Cor. iv. 6, vi. 11, 15, 2 Cor. vii. 8, xii. 13, Eph. i. 6, Heb. xiii. 2, 1 Pet. iii. 1, 2 Pet. ii. 4, Rev. i. 9, xxii. 2,—comparison of it with the Hebrew, Matt. ii. 23, x. 25, Mark iii. 27, xv. 84, John xviii. 1, Col. iii. 15. Not a few distinctions of Greek are marked in Index II. See, also, in this Index III., Articles *Concise phraseology*, *Middle verbs*, *tense*, etc.
- Gregory VII.*, Rev. xiii. 1.
- Gregory*, Thaumaturgus, Matt. vi. 11, Rom. v. 7.
- Grief*, John xi. 31.
- Grotius*, Mark iv. 35.
- Growth of Jesus Christ*, Luke ii. 52.
- Hair of the head*, 1 Cor. xi. 5.
- Halicutica*, John xxi. 11.
- Hand*, the apostles labored with the, John xxi. 3, Acts xxviii. 3.
- Hands*, imposition of, Matt. xix. 15, Acts xiii. 3, 1 Tim. v. 22, Heb. vi. 1, James v. 14.
- Hardinus*, John xviii. 20.
- Harvest*, John iv. 35.
- Harenberg*, J. C., Rev. 22, at the end.
- Hauberus*, D., John xiv. 1, Pref. § 18.
- Hearer*, good, Luke viii. 16.
- Heart*, Matt. v. 8, xi. 29, xiii. 15, Luke xvi. 15, Acts i. 24, viii. 21.
- Heaven*, Matt. vi. 9,—for God, John iii. 27.
- Hebraism*, Pref. § 14, Matt. i. 1, iii. 12, xv. 6, Rom. i. 17, v. 14, ix. 8, 10, xi. 25, Rev. i. 5, and everywhere else in these three and the other books of the New Testament: for example, Luke i. 30, ii. 21, xi. 33, Acts x. 36.
- Hebrews*, *Introd. to the Epistle to the Hebrews*.
- Hellenists*, Acts xi. 20, *Introd. to Heb.*
- Hellwagius*, E. F., Rev. 22, at the end.
- Hendiadys*, Mark x. 21, Acts ix. 31, xiii. 6, Rom. ii. 20, 27, xv. 4, 2 Cor. viii. 2, Col. i. 26, ii. 8, 1 Tim. i. 4, 2 Tim. i. 10, iv. 1.
- Heresiology*, 1 Tim. iv. 1.
- Heresy*, Acts xxiv. 14, 1 Cor. xi. 19.
- Heretic*, Tit. iii. 19.
- Heritage*, 1 Pet. v. 8.
- Hermeneutical observations*, Pref. § 14, Matt. i. 22, ii. 1, 15, 18, 23, v. 18, 89, ix. 13, xvi. 11, 13, xviii. 13, xxiv. 15, 29, 42, xxv. 64, Mark i. 2, vii. 1, xiii. 32, Luke iii. 2, ix. 50, xvi. 8, Acts ii. 39, Rom. xi. 34, 1 Cor. iii. 19, vii. 25, ix. 17, 2 Cor. xi. 17, Heb. xii. 17, 1 John ii. 18, Rev. xii. 8, etc.
- Herod*, Matt. ii. 1.
- Hesychius*, corr. Acts iii. 20, xv. 24, xvi. 16, 2 Cor. xii. 7.
- Heumannus*, 2 John, ver. 1.
- High Priest*, Heb. ii. 17.
- Hillerus*, Matt. ii. 23, Rev. xix. 1.
- History*, ecclesiastical, specimens of explaining, Acts vii. 1, Heb. xi. 2.
- Hobbes*, Rom. i. 21.
- Hofman*, C. G., Pref. § 9.
- Holiness*: Glory, Acts iii. 14, Heb. ii. 10.
- Holy*, Rom. i. 4,—Holy, Holy, Holy, Rev. iv. 8,—saints, Matt. xxiii. 29, xxvii. 52.
- Homicide*, Acts xxviii. 4.
- Homiletica*. See *Pastoral*.
- Homilies*, how the fruit of, is to be gathered, Acts ii. 37.
- Hope*, Rom. viii. 24.
- Hospitality*, Heb. xiii. 2.
- Hottinger*, John xvii. 1.
- Hours of the ancients*, Mark xv. 25.
- Human custom*, according to, Philem., ver. 15.
- Humble in heart*, Jesus, Matt. xi. 29, xii. 6.
- Humility*, 1 Cor. iii. 5, iv. 9, xiii. 11.
- Hypallage*, Matt. x. 15, James ii. 17, iii. 4, Heb. ix. 23, xiii. 2.

- Hyperbation*, Mark ix. 20, xvi. 1.
Hypocrisy, Matt. vi. 2, xvi. 1, 3, 6, xxiii. 13, xxi. 16, xxiv. 51, Mark vii. 6, Luke xii. 1, 56.
Hypothetical phraseology, 1 Cor. iv. 3.
Hypotyposis, 1 Cor. xi. 13, 2 Cor. iv. 14.
- James and Paul*, Gal. ii. 9, James ii. 14, iv. 5.
Ichthyology, John xvi. 11.
Idolatry, Acts vii. 41, xvii. 29.
Jerusalem, Luke xxi. 24, Gal. iv. 26, Rev. xxi. 2.
Jesus is Christ, Matt. i. 1, 16, sq. 22,—name Jesus, Matt. i. 21,—Christ Jesus (with the name put first), Rom. xv. 8, Gal. ii. 16,—His majesty and glory, Matt. vii. 28, 29, Heb. Introd. Comp. *Method, Life, Prayers*, etc.
Jesus, name of, Matt. ii. 2,—argument against them, Matt. i. 22, sq.
Ignatius, John i. 1.
Imagination, Matt. xvi. 17, Heb. vi. 4.
Image of God, Col. iii. 10, 1 Cor. xi. 7.
Imperative, John ii. 19, Gal. iii. 7,—after the imperative, John vii. 37, Col. iii. 15,—including the future of the Indicative, John i. 46, Gal. vi. 2.
Impersonal expressions, Luke ix. 28, xii. 5, 1 Cor. xvi. 12.
Importunity, natural, Acts xvii. 4.
Imputation, immediate, Rom. v. 14.
Inchoative words, power of, Matt. i. 5.
Increase of good and evil, Matt. xiii. 7, 30, Mark iv. 19, Rev. 14, 19,—of discourse, 1 Cor. iii. 3, xv. 9, Phil. iii. 8.
Indefinite expression, Rom. vii. 7.
Indicative, Matt. xxiii. 8, Luke i. 28, Acts vi. 3.
Indifferentism, Acts x. 35, 2 Cor. xi. 13.
Individuals, care of, Matt. xviii. 5, John xvii. 12, Acts xx. 31. Comp. *Providence*.
Infidelity wavers, Rom. x. 6,—prevents mighty works, Matt. xiii. 58.
Infinitive for the imperative, Phil. iii. 16,—expressive of politeness, Rom. xii. 15, Rev. x. 9.
Infirmity, Rom. v. 6.
Inhabitants of heaven, knowledge of, Luke xv. 6, sq.
Injustice, blameless, Luke xvi. 8.
Inspiration of words, Matt. x. 19, xvi. 13, John iv. 26, xiv. 26, xxi. 23. Comp. *Theopneustia*.
Interrogation, Acts vii. 1,—too much of, Luke x. 29—power of regarding the contemptuous, Luke xxii. 68,—desultory, not always to be censured, John iv. 20.
Invisible things, Matt. xvii. 3.—an account of them given in the Apocalypse, Rev. vi. 9.
- Irenaeus*, Luke iv. 18, Acts iii. 18.
Jerome, 1 Cor. ii. 4.
John, Baptist, Matt. xiv. 2.
John, the Apostle, wrote the Gospel, John xxi. 2,—in what style, xx. 20,—his name, xiii. 23,—the disciple beloved more than the others, xiii. 23,—when and in what language he wrote the Gospel and epistles, John i. 1, v. 2, xi. 16, xxi. 19, 1 John ii. 22, and the Apocalypse, Rev. i. 9.
Jojada, Matt. xxiii. 35.
Jonas, Justus, Acts, Introd. i. 7, xiii. 2, xix. 13.
Joseph, when he died, John ii. 12.
Jota, Matt. v. 18.
Joy, Matt. v. 12, Acts viii. 8, Phil. i. 4.
Joyful words, 1 Thess. iii. 8, 2 Tim. iv. 8, James iv. 7, 8.
Ire (wrath), Rom. i. 18, ii. 9.
Irenaeus, Rev. xiii. 18.
Irony, becoming and pleasant, John ix. 27,—not used by Christ, John vii. 28.
I say to you, Matt. v. 18, vi. 29, Luke xiii. 8.
Israel, Rev. vii. 4,—their conversion, Matt. xxiii. 39, Rom. xi. 25,—the Epistle to the Hebrews useful to them, Heb. ii. 11.
Iteration, John v. 36.
Itigius, Jude, ver. 5.
Judas Iscariot, whether he was present at the Lord's Supper, Matt. xxvi. 26, Mark xiv. 23, Luke xxii. 21.
Judgment, Matt. xii. 41.
Just, Christ the, Acts xxii. 14.
Justice, Matt. v. 2, 6, 20, vi. 1,—of God, Rom. i. 17, iii. 20.
Justification, Rom. iii. 20, 28, James ii. 21,—of Christ, 1 Tim. iii. 16.
- Kainan*, Luke iii. 36.
Keys, Matt. xvi. 19.
Kingdom of heaven, Matt. iii. 2, 4, 17,—of God, Matt. iv. 23, Acts i. 3,—of Christ, Acts x. 41,—of the saints, Rev. xx. 4.
Kiss, holy, Rom. xvi. 16.
Knowledge, a thing of the greatest importance, John xvii. 8,—spiritual, 1 John ii. 3.
Korb, a village or district, Acts xx. 15.
Kornmannus, Matt. xxiii. 35.
Korte, John ix. 1.
Kyria, a proper name, 2 John, ver. 1.
- Lactantius*, Rom. i. 18.
Lampius, Rev. i. 2.
Langius, Joach., Pref. § 20, etc.
Latinity of the author, Pref. § 23.
Law, Acts xv. 5, Gal. ii. 16,—natural Rom. ii. 14,—prelude of ending the ceremonial, Luke i. 22.

- Lexica*, Pref. § 14, Gal. i. 16.
- Liberty*, John viii. 32, Acts xvii. 27.
- Life eternal*, John iii. 15.
- Life of Jesus Christ*, delineated with brief comments, Matt. iv. 12, into *Galilee*,—23, *every*,—24, *those who were ill*,—ch. vi. 27, *who of you*,—30, *ye of little faith*,—ch. vii. 21, *Lord*,—23, *I will profess*,—ch. viii. 8, *I will*,—10, *wondered*,—18, *to depart*,—20, *hath not*,—ch. ix. 1, *passed*,—10, *sat down together with*,—11, *why*,—20, *the fringe*,—21, *his garment*,—24, *give place*,—25, *arose*,—36, *moved with compassion*,—ch. x. 25, *Master of the house*,—38, *his cross*,—ch. xi. 1, *made an end*,—6, *blessed*,—25, *Father*,—29, *meek and lowly*,—ch. xii. 6, *here*,—15, ch. xiii. 53, *departed*,—55, *mother*,—ch. xiv. 12, *told*,—19, *looking up*,—22, *while*,—xvi. 7, *loaves*,—23, *an offence unto me*,—ch. xvii. 17, *that be of God*,—ch. xviii. 6, *believers*,—ch. xix. 13, *disciples*,—ch. xx. 22, *that I*,—34, *compassion*,—ch. xxi. 2, *a colt*, iii. 5, *looked around, being grieved*,—ch. iv. 36, *as He was*,—ch. v. 30, 40, *had gone out*,—ch. viii. 23, *took*,—26, *do not tell*,—ch. x. 1, *as he was wont*,—21, *looking earnestly*, 23, *looked round about*,—15, *himself*,—16, *as his custom was*,—23, *surely*,—43, *therefore*,—ch. v. 1, *pressed upon*,—ch. vii. 44, *with tears*,—54, *fire*,—ch. xii. 50, *how am I straightened*,—ch. xiii. 16, *eighteen years*,—81, *Herod*,—32, *I shall be perfected*,—ch. xv. 4, *until*,—ch. ii. 1, *marriage*,—11, *this, and manifested and believed*,—24, *did not commit himself*,—ch. iv. 6, *thus*,—34, *meat, finish*,—ch. v. 13, *had conveyed himself away*,—ch. vi. 15, *King*,—ch. viii. 1, *went*,—6, *to accuse, but*,—9, *beginning with the elder*,—29, *always*,—57, *fifty*,—59, *hid himself*,—ch. ix. 4, *no man*,—37, *he that talketh*,—ch. x. 18, *from me, likewise of my Father*,—34, *answered*,—ch. xi. 30, *not yet*,—33, *groaned, and was troubled*,—ch. xii. 14, 23, 27, 28, 31, 42, 44, etc.
- Lightfoot*, Pref. § 18, John vi. 31.
- Like for like*, Matt. v. 38, vii. 2, x. 33, Acts xxviii. 4.
- Lilienthalus*, Pref. § 8, Rev. i. 4.
- Litotes*, Matt. vi. 30, John vi. 37, Acts xvii. 27, xxvi. 19, Rom. x. 2, 1 Tim. ii. 12, Philem., ver. 11.
- Locke*, Matt. xvi. 16.
- Lot*, Acts i. 23, 26.
- Love of God and our neighbor*, Matt. xxii. 37, *sq.*,—pure, Rom. ii. 7.
- Lucas*, Acts xvi. 10.
- Lucre*, spiritual Matt. xviii. 15, Acts xvi. 15.
- Lücke*, C. W., Matt. vi. 30.
- Luther*, John xiv. 1, Acts xiii. 25, Rom. iv. 1, 1 Pet. iii. 20.
- Macarius*, Matt. xxvii. 50.
- Magi*, Matt. ii. 1. Magic, Acts viii. 9, xix. 19. Comp. *Demonology*.
- Magistrate*, Matt. x. 14, xviii. 16, xxv. 24, Acts iv. 19, xii. 8, xviii. 14, Rom. xiii. 1, 2, 3.
- Magnificent phrases*, Luke ii. 11, 13, vii. 21, Acts iii. 14, vii. 8, xiii. 48, 1 Thess. ii. 12.
- Maichelius*, Eph. iv. 14.
- Man*, two parts of, Matt. x. 28.
- Manuscript copies of the New Testament*, 1 John v. 7, 8, Rev. i. 4.
- Mark alone relates some things*, Mark i. 13,—when he wrote, v. 37,—his style, i. 16, 21, iv. 35, xiii. 26,—did not make an epitome of Matthew, Mark xiii. 9.
- Marriage*, 1 Cor. vii. 1, *sqg.*,—duties of husbands and wives, Eph. v. 22.
- Mary*, Acts i. 14,—whether without any stain, Rom. v. 15,—her name, Matt. i. 20,—her worship, Matt. ii. 11, Luke i. 43.
- Mass*, Heb. x. 12, xiii. 15.
- Masters*, duty of, Eph. vi. 9.
- Mastrichtius*, Pref. § 9.
- Matrimonial causes*, Matt. xiv. 4.
- Mathew*, in what language he wrote, Matt. *tit.*—where? ix. 26,—with what condor, viii. 25, x. 2, 3, xv. 15, xvii. 1, 16, xx. 24,—when? xxvii. 8.
- Maturity* to be expected, Acts vii. 23.
- Mediator*, Matt. iv. 2, xiv. 23.
- Meiosis*, Luke xii. 4, Acts xix. 19, xx. 29, Rom. i. 28, xiv. 15, 1 Cor. xi. 22, Gal. iv. 12, 1 Pet. iv. 3.
- Memory assists faith*, John ii. 22.
- Mercy*, Mark vi. 34, 1 Tim. i. 2.
- Messiah*, character of, John vii. 15.
- Metalepsis*, Acts xx. 25, 1 Cor. viii. 3, 1 John v. 7.
- Metaphor*, Matt. xvi. 6, 1 Cor. iii. 13, 2 Cor. v. 1, Eph. iv. 14, 1 Tim. i. 8, 2 Tim. iv. 7,—accumulated, 1 Tim. vi. 19.
- Method of Jesus Christ*, Matt. vii. 22, viii. 7, xi. 1, xiii. 8, xvi. 21, xix. 1, 17, 26, xxi. 24, xxvi. 1, Mark x. 1, 21, xiii. 5, Luke iv. 16, 23, ix. 61, x. 1, 21, 23, xi. 22, xii. 1, xiii. 32, John ii. 11, iv. 7, vi. 44, viii. 12, 20, 82, ix. 4, 37, xi. 4, 7, 23, 26, xii. 35, xiii. 34, xiv. 1, xvi. 4, 5,—apostolic, respecting justification, Rom. vi. 18.
- Metonymy of the antecedent and consequent*, Luke iv. 23, John vii. 49, Acts xii. 4, xiii. 46, xv. 10, xxvii. 13, Rom. ii. 21, x. 21, xv. 1, 1 Cor. xvi. 18, 2 Cor. xi. 10, Gal. ii. 10, iii. 17, v. 2, Col. ii. 16, 1 Thess. v. 12, 1 Tim. i. 12, v. 4, vi. 12, 2 Tim. iv. 8.

- Metonymy**, Luke i. 35, John iii. 27, Acts xxvii. 9, 12, Rom. x. 6, 1 Cor. xiii. 4, 2 Cor. ix. 9, xiii. 3, Eph. v. 18, 1 Thess. v. 19.
- Metropolitan** Cities, the Gospel took the, Acts x. 1, xxiii. 11, Rom. i. 8.
- Michaelis**, J. D., Pref. § 8, note.
- Middle** verbs, Matt. iii. 6, vi. 17, Luke ii. 5, xv. 9, John v. 25, Acts ii. 39, iii. 2, xvii. 26, xx. 26, Gal. v. 18, vi. 7, Col. ii. 20, 2 Thess. i. 7, ii. 7, 1 Tim. iv. 10, 2 Tim. iii. 18.
- Mild** discourse, Acts vii. 23, xix. 40, 2 Cor. ii. 10, Philem., ver. 15, 18.
- Mildness**, Eph. iv. 2.
- Mimicry**, Acts iv. 3, xxii. 3, Rom. xiii. 2, xiv. 13, 1 Cor. iv. 9, xv. 32, 2 Cor. iii. 5, iv. 4, x. 1, Gal. i. 14, vi. 2, 4, 2 Tim. ii. 16, 1 Pet. v. 3.
- Minister** ought to pray, Luke xiv. 21, Acts viii. 15,—ministry, necessity of the, Acts ix. 6. Comp. *Pastoral*.
- Ministers**, the comfort of, Matt. iii. 12, x. 13, Luke iv. 26, xix. 40, John x. 40.
- Miracles**, Matt. iv. 23, viii. 3, 16, 32, ix. 24, xi. 4, xii. 40, xiii. 58, xvi. 1, xvii. 27, Mark xiv. 13, 16.
- Mission**, foundation of, John xvii. 18, xx. 21.
- Mitigating** words, 1 Cor. iv. 3, 2 Cor. v. 1, xi. 1, Philem., ver. 12, 14, 1 Pet. iii. 1.
- Modal** discourse, Acts iii. 23, Col. iv. 13, 1 Thess. ii. 13, 1 Tim. i. 12, 2 Tim. i. 16, ii. 7.
- Moderation** in acting, John xviii. 22.
- Modesty**, unseasonable, is driven away by faith, Luke viii. 47.
- Modesty** in speaking, Acts ii. 30, Rom. i. 26.
- Modesty and liberality** in conversation, John iii. 27, Acts xxvii. 22, 1 Cor. iv. 8, xvi. 6, 2 Cor. i. 21, ii. 10, 16, iv. 11, xii. 12, Eph. iii. 4, 8, James iv. 15.
- Moment** of mystical death, Rom. vii. 24.
- Money**, old, Matt. xvii. 24, xviii. 24, Mark vi. 37, Acts xix. 19,—easily produces scandal, Matt. xvii. 27.
- Mood**, indicative, etc., John v. 89. x. 16, 1 Cor. xi. 26, xv. 49, James iv. 13, Rev. x. 9.
- Moratus Sermo** (polite speaking), Pref. § 15, Acts v. 34, xvii. 23,—morata enallage, Acts xxv. 22, 1 Pet. iii. 1,—interrogation, James ii. 20,—particle, Acts v. 39, 1 Cor. vi. 7, xv. 1, 2 Cor. iii. 1.
- Moses**, the writer of the Pentateuch, Mark x. 5,—testified of Christ, John iv. 25.—a type of Christ, Acts iii. 22.
- Mysteries**, Matt. xiii. 11, Rom. xi. 25.
- Mythology**, Rom. i. 25.
- Names**, proper, an argument of truth, Mark v. 22.
- Nathanael**, perhaps Bartholomew, John i. 45.
- Nativity** of Christ, Matt. i. 18.
- Nature**, human, for Divine, Rom. i. 4.
- Nature** and grace, John xv. 4.
- Neatness** (purity), 1 Tim. iii. 2.
- Negation**, double, Acts xix. 40.
- Nervous** sentence, 1 Cor. xi. 24.
- Neuter** gender, Luke i. 35,—noun, Luke xii. 47, Acts xix. 40,—verb, Acts ix. 19, xi. 26.
- Neutrality**, Matt. xii. 80.
- New Testament**, Heb. viii. 13,—its beginning, Heb. ix. 15. See *Testament*.
- Newest**. See *Ultimate*.
- News**, Matt. xxiv. 7.
- Newton**, Heb. xii. 26, Rev. i. 10.
- Nicopolis**, Tit. iii. 12.
- Noah**, seven precepts of, Rom. v. 14.
- Noëma**, 1 Cor. ix. 24.
- Nominative**, Matt. xii. 36, 2 Cor. viii. 23, Eph. iv. 2,—to be supplied with the accusative, Acts viii. 7.
- Nonnus**, John v. 2, 39.
- Noun** in place of the pronoun, Matt. xii. 26, Luke xi. 17, Acts iii. 16, Eph. iv. 16, 2 Tim. i. 18.
- Number**, i. e. times, Rev. xiii. 18.
- Numbers** precisely to be understood, Rev. vii. 5.
- Oaths**, Matt. v. 33, Heb. vi. 16.
- Obedience**, active, Rom. v. 19, sq.
- Occasion**, we must use, Matt. xxv. 40, Acts ii. 14, viii. 30, xxi. 37, xxiv. 14.
- Occupatio**, Acts ii. 23, x. 22, xiv. 16, 1 Cor. xiv. 35, xvi. 2, Heb. i. 1, 3 James iii. 17.
- Economy**, the Divine, John iv. 4, 34—triple, Rom. v. 14,—of the three witnesses, John xvi. 14.
- Old Age** of the Godly, Luke i. 7.
- Olivet**, Mount, Acts i. 12.
- Omnipotence and Omniscience** of Christ, John xx. 31, n. xxi. 17, n.
- Opinions**, variety of, Matt. xvi. 14, Mark vi. 15.
- Opportune** words, Acts xiv. 17, xxii. 4. 1 Cor. xvi. 2, Heb. i. 1, 3, James iii. 17.
- Orbicular** (round) bread, John vi. 31.
- Order** of words, Pref. § 15, Matt. x. 2, 83, xxiv. 38, Mark iii. 31, Luke ix. 28, xi. 8, 36, xii. 22, John v. 2, viii. 21, 45, xii. 26, xiv. 1, 2, xvii. 16, xx. 6, Acts i. 7, Rom. ii. 14, xv. 8, 2 Cor. iv. 10, 11, Col. iii. 12, Heb. ii. 10, 14, xii. 24, at the end, James ii. 18, 1 John iii. 20, sq. and passim.
- Origins**: we must have recourse to them, Matt. xix. 4.
- Orthodox**, Matt. vii. 16.
- Orthodoxy**, Matt. xvi. 6, Rom. ii. 20.
- Osiander**, J. A., Rev. viii. 3.
- Ozymoron**, Luke ii. 34, Acts v. 41, Rom

- i. 20, iv. 18, 1 Cor. ix. 17, 2 Cor. iv. 11, 17, viii. 2, xi. 30, Gal. vi. 14, 1 Thess. iv. 11, 1 Tim. vi. 19.
- Pædobaptism*, Acts xvi. 15.
- Pamcius*, 1 Cor. xi. 27.
- Parables*, Matt. ix. 15, xiii. 8.
- Paradox*, Rom. iii. 26, v. 14, vii. 13, Col. i. 27, iv. 8.
- Parallel* places not always to be demanded, 1 Pet. iii. 19.
- Paregemnon*, Rom. ii. 1, 1 John iii. 20.
- Pareikton*, (*Παρεικτον*), Luke xii. 37, xviii. 5, John vi. 15, Acts xvi. 3, Rom. xv. 24.
- Parenthesis*, Acts i. 15, ii. 8, Rom. i. 2.
- Paronomasia*, 1 Cor. xi. 17, Eph. v. 4, Phil. iii. 2, 1 Tim. vi. 9.
- Parrhesia*, 1 Cor. xv. 34.
- Participation* of sins, Matt. xxiii. 36.
- Participle*, John i. 18, iii. 13, Col. ii. 2, 1 Tim. vi. 5, 2 Tim. iii. 15, Heb. i. 3,—in place of an adverb, Acts x. 37,—for the indicative, Phil. i. 23.
- Particle* of declaring, 2 Tim. i. 3,—of exciting, Acts xv. 36,—intensive, 1 Thess. i. 8,—of appealing to experience, 1 Tim. v. 15. Comp. formula.
- Particles*, polite use of, Acts v. 39, Rom. i. 10, viii. 32.
- Particularism*, Jewish, Rom. ix. 6.
- Passion* of Jesus Christ, John x. 17.
- Passover*, at the time of the Passion, Matt. xxvi. 18.
- Pastoral* observations, Matt. iii. 6, 12, iv. 23, v. 1, 13, 19, 22, vii. 5, 6, 16, 22, 27, viii. 7, 18, 19, x. 8, 11, 13, 14, 18, 19, 28, xii. 5, 30, xiii. 19, 20, 21, 57, xiv. 4, 22, 30, xv. 26, xvi. 6, 8, 13, 20, 21, xvii. 27, xviii. 12, 14, 15, 17, xix. 16, 17, 21, 26, 29, xx. 1, xxi. 14, xxii. 16, xxiii. 34, xxiv. 45, xxv. 15, 25, 40, xxvii. 24, xxviii. 8, Mark iii. 4, 5, iv. 9, 14, 19, 28, vi. 20, 31, 34, vii. 14, viii. 38, ix. 39, x. 23, xii. 38, xiii. 35, Luke i. 80, ii. 52, iii. 19, 23, iv. 23, 26, v. 1, 8, 16, ix. 45, x. 5, 7, 26, xi. 1, 27, xii. 13, 54, xiii. 32, xiv. 7, 21, 35, xv. 4, 15, xvi. 1, 10, xvii. 7, 10, 21, xix. 40, xx. 14, 17, 39, xxi. 31, xxiii. 40, xxiv. 17, John i. 6, ii. 11, iii. 31, iv. 10, 20, 37, v. 35, vi. 5, 27, 44, 60, 64, vi. 7, 84, viii. 12, 20, 32, ix. 3, x. 32, xi. 26, xii. 30, 43, 48, xiii. 20, xvi. 30, xvii. 3, 12, 18, xviii. 16, xix. 37, xx. 21, xxi. 7, 15, Acts i. 17, 24, ii. 14, 37, 40, iv. 8, 16, vi. 2, 4, vii. 27, 82, 51, viii. 2, 15, 21, 22, 30, 35, 37, ix. 6, x. 38, 44, xi. 26, xii. 17, xiii. 2, 25, 46, xiv. 9, xv. 5, 9, 32, 37, xvi. 6, 15, 31, xviii. 1, 5, 6, 11, 24, 26, xix. 9, 17, 18, 21, 27, xx. 7, 19, 20, 21, 27, 29, 30, 32, xxi. 29, xxii. 10, xxiv. 25, xxv. 11, xxvi. 2, 25, xxvii. 24, etc.
- Patience*, Luke viii. 15.
- Patmos*, an island, Rev. i. 9.
- Paul*, name of, Acts xiii. 9,—apostleship of, xxvi. 17,—ardor of, xix. 21,—character of, Gal. ii. 9,—Epistles of, 2 Pet. iii. 15, sq.—often stood alone, Acts xvii. 16.
- Peace*, Rom. i. 7, Phil. iv. 7.
- Pedantry*, Acts xxvi. 24.
- Pelagius*, 1 Cor. iii. 5, xi. 27.
- Penitence*, Luke v. 32, xv. 17, sqq., xviii. 13, xxiii. 41, Acts xi. 18.—a joyful gift, Acts v. 31,—necessary. Luke xvi. 30,—its fruits. Luke iii. 11.
- Peregrinations*, religious, John iv. 21.
- Perfection*, Matt. xix. 21, Luke xi. 36.*
- Periods*, seven, of the Church, Rev. ii. 1
- Periphrasis*, Acts ii. 30, 1 Thess. iv. 5, James iii. 7.
- Persecution*, Matt. v. 10,—authors of, Acts xvii. 5, xxiv. 19,—use of, Mark xiii. 10.
- Perspicuity*, promiscuous, John viii. 20, Rom. vi. 19.
- Peter*, Matt. xvi. 18,—first of the apostles, Matt. x. 2, Mark i. 36. Luke ix. 32, xxii. 31, Acts i. 13, viii. 14, xxiii. 11, Gal. ii. 9,—was he at Rome? *ibid.*, and John xxi. 16, Rom. i. 11.
- Pfaffus*, Rev. xiii. 1, thes. 7.
- Philautia* (self-love), Luke x. 20, Rom. ii. 1.
- Philosophers*, the fault of the, Phil. i. 9.
- Phlegon*, the eclipse of, Matt. xxvii. 45.
- Physiognomy*, Acts vii. 20.
- Pietists*, 1 Tim. ii. 2.
- Planets*, Jude, ver. 13.
- Pleasant* or delightful expressions, Luke i. 7, 13, John iv. 14, 52, 1 Cor. xv. 42.
- Pleonasm*, Matt. v. 26, Phil. i. 23.
- Ploce*, Matt. v. 19, 45, xix. 4. Luke xi. 36, John iii. 31, x. 13, xii. 27, xix. 22, Rom. vi. 19, vii. 13, viii. 3, ix. 6, 15, xii. 7, sq., 1 Cor. xvi. 5, 2 Cor. ix. 5, Eph. iv. 15, 1 Thess. v. 7, 1 Tim. v. 3, James iv. 11.
- Plural*, Luke ii. 31, xii. 33, xiii. 15, Acts iv. 27, v. 14, xiii. 34, xxviii. 8, 1 Cor. x. 11, 2 Cor. v. 11, ix. 6, Gal. v. 19, 1 Tim. ii. 1, vi. 15.
- Pluperfect*, John iv. 10.
- Point* of time, blessed, Matt. iv. 20, Acts xxvi. 30.
- Polycrates*, Rev. ii. 1.
- Polygamy*, 1 Cor. vii. 2, 1 Tim. iii. 2.
- Polysyndeton*, James iv. 13.
- Poor*, care of, Acts xi. 30.
- Perphyrius*, Mark i. 2.
- Possession*, Mark ix. 18. Acts viii. 7, xvi. 17. Com. *Dæmonology*.
- Posthumus* fruit of duty, John x. 44.
- Power* of speech, Acts iii. 18.
- Prayers* of Jesus Christ, Matt. xiv. 23, Luke iii. 21, vi. 12,—of ministers, Luke xi. 1, xiv. 21, Acts vi. 4—of

- believers, Matt. vi. 7, 8, 9, vii. 7, 11, viii. 31, 34, ix. 38, xi. 25; xviii. 19, xxi. 13, xxiv. 20, Mark viii. 6, xi. 25, xvi. 17, Luke i. 40, vii. 3, xi. 1, 2, 5, 6, 8, 13, xviii. 1, 9, 10, John xii. 45, xv. 7, xvi. 23, xvii. 1, 9, Acts vi. 4, vii. 34, viii. 15, 24, ix. 11, 40, x. 2, 4, 9, 10, xii. 5, Rom. xv. 30, 1 Tim. ii. 8.
- Precepts of Noah*, Rom. v. 14.
- Precision*, 1 Cor. xi. 16, James iv. 17.
- Predestination*, Acts xiii. 48, Rom. viii. 29.
- Predictions*, quotations of, Matt. i. 22.
- Pricaeus*, 2 Tim. iv. 10.
- Pregnant phraseology*, 1 Cor. xv. 26, 2 Pet. iii. 4.
- Prejudice*, Mark vii. 14, John viii. 32, Jewish, John vii. 27.
- Prescience*, Divine, Acts xv. 18.
- Present*, Luke i. 34, xii. 49, xiii. 28, 30, John i. 5, Acts xv. 17, 1 Thess. v. 2,—absolute, Acts xxv. 11,—including the preterite, Luke xv. 29, 31, etc., John viii. 58.
- Presence* better than letters, Rom. i. 11.
- Preterite*, John i. 3, Rom. iii. 23.
- Pride*, mother of heresies, Acts viii. 9.
- Prideaux*, Acts vii. 43.
- Priesthood of Jesus Christ*, Heb. ii. 14.
- Private care of pastors*, Acts xx. 20, 31.
- Profane*, Luke xvi. 30.
- Progress in good*, 1 Tim. iv. 15,—in evil, 2 Tim. ii. 16.
- Promise*, the greatest, Luke xii. 37.
- Proper names*, mysteries of, Heb. vii. 2.
- Proper words*, Acts iii. 7, 1 Cor. ii. 4, 2 Cor. v. 4, Col. ii. 14, 1 Thess. iv. 17, 2 Thess. i. 7.
- Prophecy*, the nature of, Acts ii. 19, Rom. xii. 6, 1 Cor. xiv. 6.
- Prophet*, Christ, John xvi. 13, Acts iii. 22.
- Prophetical*, what? John xiii. 38.
- Propriety of speech*, Luke iv. 18, xiii. 33, xv. 13, Acts ii. 30, x. 28.
- Proselytes*, Acts vi. 5.
- Prosopolepsia*, προσοπωληψία, Matt. xxii. 16, Mark xii. 14.
- Prosopoieia*, Rom. vii. 1, Gal. iii. 15, 24, Heb. xi. 2.
- Protherapia*, John iv. 21, xiii. 3, Acts i. 16, ii. 23, 29, Rom. iii. 2, v. 15, ix. 6, 1 Cor. iii. 10, x. 19, xiv. 18, 2 Cor. xi. 1, 16, 1 John ii. 1.
- Providence*, Divine, Matt. vi. 26, x. 29, Acts xxvii. 24. See individuals, care of, and of the smallest things.
- Provincial words*, Pref. § 14.
- Psalms*, Acts xiii. 33,—their authority, Heb. vii. 21. x. 8.
- Pseudo-judaism*, Rom. ii. 8.
- Pseudo-Messiah*, LXIV., John v. 48.
- Pseudo-politicians*, Tit. i. 7.
- Pseudo-prophets*, Rev. xiii. 11.
- Psychological*, Matt. viii. 17, x. 28, xiii. 19, xvi. 9, xxii. 37, Mark iii. 5, viii. 17, 34, x. 32, xii. 30, xv. 37, Luke ii. 35, Acts vii. 23, Rom. iii. 18, vii. 7, 28, xii. 1.
- Punctuation corrected*, Heb. ii. 9.
- Purgatory*, Rom. viii. 10, 1 Cor. iii. 13.
- Questions*, Acts xvii. 15. See *Interrog.*
- Quickens*, shortly, Rev. i. 1.
- Quotations of the Old Testament*, Matt. i. 22, Mark xii. 26,—of the prophecies, Matt. i. 22.
- Raphelius*, 1 Cor. xi. 21.
- Rare words and phrases*, Luke ii. 14, John v. 28, Acts vii. 41, xiii. 32, xv. 24, xxvi. 10, 1 Cor. vi. 14, xv. 65, 2 Cor. iii. 15, xiii. 3, Gal. vi. 2, 7, 16, Eph. v. 21, vi. 3, 1 Tim. iv. 7, 1 Pet. iii. 1, 2 Pet. ii. 22.
- Reading of the Scripture*, 1 Thess. v. 27.
- Recapitulation*, Acts vii. 1, xiii. 17, 18, 10, Rom. v. 1, 1 Cor. x. 11.
- Reduplication*, Gal. iv. 31.
- Reduplicative*, signification of, Rom. iv. 4.
- Reformation*, Rom. xv. 28, Rev. xii. 6.
- Regal (royalty)*, Divine, Rom. i. 32.
- Regeneration*, John i. 13, iii. 3.
- Regressus*, Acts iii. 16.
- Reliance of Christ on the Father*, Heb. ii. 13.
- Religion*, Christian. See *God, Jesus, Scripture, Truth*,—hated by the world, Matt. xxiv. 9.
- Remains*, Matt. ix. 20.
- Remarkable word*, Acts xi. 26, xvii. 4, 2 Cor. iii. 16, Col. ii. 12, 13, iii. 15, Gal. i. 16, 1 Thess. iii. 6.
- Renewing*, Eph. iv. 24.
- Reserved*, Divine things, Acts i. 7, Rom. xii. 19, Jude, ver. 9.
- Resistible*, conversion is, Acts xxvi. 19.
- Resurrection of Christ*, Acts i. 22, xvii. 31,—of the dead, Matt. xxii. 23, Mark xii. 25, Luke xiv. 14, Acts xxvi. 7, 1 Cor. xv. 12,—first, Rev. xx. 4.
- Revelation*, strictures on, Matt. xvi. 28, John xxi. 22, Acts i. 7, 11,—excellence of, Rev. i. 1, etc.,—more recent interpreters of, Rev. xxii., at the end.
- Rhythm*, Luke xv. 24, John xv. 2, Eph. ii. 14.
- Rigid expression*, Gal. i. 11.
- Robber*, cross of the, Luke xxiii. 40.
- Rome*, whence its name? Rev. xviii. 10,—when founded, Rev. xvii. 10,—in vain claims Peter for itself, John xxi. 15.
- Sabbath*, Matt. xii. 1, 2, 5, xxiv. 20, Mark ii. 28, Col. ii. 16.
- Sacraments*, 1 Cor. xi. 26.
- Sadducees*, Matt. xvi. 1, xxii. 23.
- Sagittarius*, Casp., Luke xxi. 15.

- Saints*, Matt. xxiii. 29, xxvii. 52.
Salvation, Luke i. 40.
Salvation, beginning of, Acts ii. 40.
Sanctified, Acts xx. 32.
Satan, full of, John viii. 44.—a most cunning spirit, Acts xix. 18. See *Dæmonology* and *Magic*.
Satisfaction, Rom. v. 18, Heb. x. 10.
Saved, to be, Acts ii. 40.
Scandal, Matt. xiii. 41, xvii. 27, xviii. 6, 7.
Shekinah, John i. 14.
Schism, manifold, John vii. 48.
Schmidius, Er.—C. F. Proem., Rev. i. 1, passim. 22, at the end.—J. F., Rev. xx. 1.
School of Jesus Christ, Matt. viii. 23.
Schudt, John James, John v. 48.
Scripture, anconiums on the sacred, Pref. § 1 and 27, Rom. i. 2,—note, Gal. iii. 8, 1 Tim. iv. 15,—authority of, Matt. iv. 4, xxvi. 13, Rom. i. 2,—efficacy of, Acts viii. 28,—integrity of, Matt. iv. 18,—modesty of, Acts ii. 80,—truth of, Matt. vii. 11, John x. 35, xii. 38, xiv. 28, Acts ii. 29, 39,—usefulness of, Luke iii. 38, John xxi. 23, 25, 2 Tim. iii. 16,—silence of, Rom. iv. 6, Heb. i. 5, v. 6,—sum of, Rom. xv. 4,—wisely quoted by the Lord, Matt. iv. 4, ix. 13,—says nothing in vain, James iv. 6,—condescends to us, John iii. 12, xi. 11, Rom. vi. 19,—to be read by all, Phil. i. 1, Col. iv. 17, Heb. xiii. 24,—beginning of the Scripture of the New Testament, Acts xv. 20, 1 Thess. 27.
Sealing, Eph. i. 13.
Seals, Rev. v. 1, 12, vi. 1, 9.
Secret grudges, a hindrance to grace, Luke xii. 54.
Semiduplex oratio, Pref. § 24, Matt. vii. 21, xiii. 49, Mark i. 4, xiii. 27, xiv. 8, xvi. 16, John v. 21, 24, viii. 28, 38, x. 25, xiv. 10, xvii. 26, Acts vii. 16, Rom. ii. 8, 10, v. 16, Gal. iv. 25, Heb. xii. 20, 1 John i. 7, ii. 10. See *Concise phraseology*.
Sense, literal, and of the letter, Matt. xvi. 11.
Separation, Acts ix. 9, Jude, ver. 19.
Septuagint, Introd. See Greek version of the Old Testament.
Sermocinatio, 1 Cor. ix. 24.
Servant of the Lord, who? Acts xx. 19.
Servants, duty of, Eph. vi. 5.
Seven, Matt. xii. 45, Acts xix. 14, Jude, ver. 14.—the number seven in regard to things, Rev. v. 1,—is divided into four and three, Rev. xvi. 1.
Severity of speech, Acts xvi. 37, Gal. vi. 17. See *Apotomia*.
Shame, preposterous, Rom. i. 25,—to be overcome, Mark viii. 38.
Shortly, Rev. i. 1.
Sighs, *raabos*, Acts vii. 84.
Sign, Matt. xxiv. 30,—signs of the times, Matt. xvi. 3.
Significant, words most, Col. ii. 9, 11.
Simile, Acts xv. 2.
Simonius, Luke xii. 88.
Simony, Acts viii. 18.
Simplicity, Matt. vi. 22.
Sin, Mark vii. 22, John viii. 21, xvi. 9, Acts v. 2, 3, 4, vii. 35, x. 14, Rom. iii. 13, vii. 4, 1 John ii. 1,—clamant, Matt. ii. 16.—original, Matt. vii. 11, xv. 11, Rom. iii. 10, v. 12, vii. 7,—sins of godly men will also be laid open, 2 Cor. v. 10.
Singular phrases, Luke iv. 33, Acts xii. 18.
Singular number, Luke iii. 2, x. 19, Acts xv. 18, 1 Cor. iv. 17.
Sinning, danger of, Matt. xviii. 28.
Sirach, book of the son of, Luke i. 17.
Sitting of Christ at the right hand of God, Heb. x. 12.
Smallest things, God cares for, Matt. v. 26, x. 80, xii. 36, xxiii. 23. See *Providence*.
Sobriety, Rom. xii. 3.
Sobriety, 2 Tim. iii. 15.
Socius, John viii. 58.
Softer expressions, 1 Cor. xi. 18, xii. 23, 2 Cor. vi. 14, Gal. iv. 20, vi. 18, Phil. ii. 27.
Solitude is delightful, Matt. xxvi. 38, Mark vi. 31, Luke i. 80, Acts ix. 40.
Solecism, John vi. 37.
Spade, to be called a spade. Rom. i. 26.
Speculator, Executioner, Mark vi. 27.
Spenerus, John xvi. 28.
Sphere of the godly, Acts xxii. 10.
Spira, Franc., Acts xxvi. 11.
Spinosa, John xi. 4.
Spirit: flesh, in Christ, Rom. i. 4,—in man, Rom. viii. 4.
Spirit, Holy, Acts v. 4, x. 38,—sin and blasphemy against the, Matt. xii. 31,—was not a *spirit of bondage*, Rom. viii. 15.
Spirituality of God, John iv. 24.
Standing, the attitude of prayer, Mark xi. 25.
Steward of God, not a machine, Tit. i. 7.
Stoics, Christian, do not exist, John xi. 33.
Storrius, J. C., Luke 23. 34.
Students of Theology, Matt. x. 7.
Study, very healthful, Luke i. 66, 1 Tim. iv. 15.
Stupor only to be taken away by grace, Tit. iii. 3.
Style, apostolic, John xii. 6, Rom. i. 12, 26,—of John, see note to ch. i. 1,—of Paul, see note to Heb. i. 1.
Style, narrative, from the relative, Acts i. 4,—relative from the narrative, Acts xxiii. 24.

- Sublime* expressions, 2 Cor. iii. 17, Eph. iv. 10.
- Subtilties*, not vain, Luke xi. 36.
- Succession*, canonical, Mark ix. 39.
- Suidas*, Eph. iv. 19.
- Summary* of the Old Testament, Heb. xi. 2,—of Christian doctrine, Acts xx. 21.
- Superlative*, Jude, ver. 20.
- Supper* of the Lord, Matt. xxvi. 28, 1 Cor. xi. 20.
- Suppositio Materialis*, Rom. ix. 7.
- Supralapsarians*, 1 Pet. iv. 19.
- Suspended* speech, Col. ii. 23, 2 Thess. iii. 6.
- Sweetness* of speech, Luke i. 18, ii. 26, v. 25, xi. 49, John iv. 82, Acts i. 8, ii. 17, vii. 60, 1 Cor. vi. 19, xiv. 20, xv. 23, 54, 55, 2 Cor. i. 5, 20, viii. 10, x. 1, Eph. iii. 19, Phil. iv. 1, 8, 1 Thess. ii. 7, iv. 14, 15, 2 Thess. i. 10, 1 Tim. vi. 19, 2 Tim. ii. 13, Heb. i. 14.
- Syllepsis*, John xxi. 12, Acts vii. 52, 1 Cor. vi. 16, 17, xv. 50, Eph. iii. 13, Col. iii. 16, 1 Tim. ii. 15, 2 Pet. iii. 1.
- Syllogism*, John vii. 18.
- Symbol* of the Lord, Heb. x. 7.
- Sympyerasma*, 2 Cor. v. 12, 13, vi. 11, Phil. iv. 12, James i. 19.
- Συγκατάθεσις* (condescension) of God, Heb. vi. 17,—of Scripture, John iii. 12.
- Synecdogorema*, 1 Cor. i. 17.
- Synecdoche*, Matt. ix. 13, Mark xvi. 16, Rom. vii. 1, 2 Cor. iii. 3, Phil. ii. 10, 1 Tim. v. 10, Heb. i. 1.
- Synopsis* of the books of the New Testament. See Testament.
- Syntheton*, Matt. x. 19.
- Syrbius*, Matt. xxiii. 37.
- Taciturnity*, Luke x. 4.
- Tapeinosis*, Acts x. 47, xxiii. 18, Rom. v. 5, 1 Cor. xii. 3, Col. ii. 16, 1 Thess. ii. 16, 2 Thess. iii. 2.
- Teacher*, the character of a false, Acts xx. 30.
- Tears*, Matt. xxvi. 75, John xi. 31, Acts xx. 19, 37, 2 Tim. i. 4.
- Temptation*, Matt. iv. 1, Heb. iv. 15.
- Testament*, New, style, Pref. § 14,—differs from that of the Old Testament, Matt. ix. 37, xi. 20, Luke i. 63, Rom. i. 1, vii. 6, viii. 15, 18, xvi. 25,—admirable quotation of the Old Testament in it, Rom. i. 17,—autographs of the New Testament, Acts xix. 19,—difference of the historical books and epistles, Matt. xxvii. 50,—real elegance, Matt. xvi. 13, John i. 1, xii. 17,—the books of the New Testament are exhibited in a Synopsis nearly at the beginning of every book.
- Tetragrammaton*, John xiii. 23, Rom. i. 7.
- Text* of the Sermons of Jesus, John vii. 34.
- Theodotion*, Matt. xxvii. 52.
- Theology* is practical, Phil. i. 16, Heb. vi. 1,—natural, catechetical, and acroamatical, Acts xvii. 22,—prophetical, John xvi. 13.
- Theologians*, character of false, Mark xii. 88,—futility of, Luke xiv. 35.
- Theophilus* Alexandrinus, Luke i. 8.
- Theopneustia*, Matt. xvi. 13, at the end, 2 Tim. iii. 16,—of Paul, Rom. xv. 18. Comp. *Inspiration*.
- Three* days of the death of Christ, Matt. xii. 40.
- Thyatira*, church of, Rev. ii. 18.
- Time* past, the present included, Rom. iii. 23.
- Timid* men, John vii. 50.
- Timotheus*, Rev. ii. 1.
- Tmesis*, Eph. vi. 8.
- Tongues*, new, Mark xvi. 17.
- Topics*, theological, Matt. xxiii. 23.
- Traditions*, Matt. xv. 3, 5, John xvi. 12, xxi. 23, Rom. i. 2, 1 Cor. xi. 2, Col. ii. 23, 2 Thess. ii. 15.
- Transition* to Jesus easy from any text of Scripture, Acts viii. 35.
- Trinity*, Matt. iii. 16, 17, xxviii. 19, Luke i. 15, iv. 18, John iii. 11, iv. 23, v. 32, xvi. 14, Acts ii. 38, Rom. viii. 9, ix. 4, Eph. iii. 6, Heb. i. 1, vi. 4, x. 29, 1 Pet. i. 2, 1 John v. 7, 8.
- Trivial* formulae, Matt. v. 22.
- Trumpets*, Rev. v. 1, vii. 12, viii. 2.
- Truth*, what, Matt. xxii. 16.
- Truth* of the Christian religion, Matt. xxvi. 13, Mark v. 22, vi. 20, John i. 47, vii. 17, 18, xi. 4, xiii. 19, Acts, Proem., and ch. ii. 1, iv. 13, v. 41, viii. 8, ix. 5, xiii. 10, xvi. 16, 21, 28, xvii. 11, 22, xviii. 15, xix. 12, 17, sqq., xx. 19, 37, xxvi. 26, Rom. i. 2, 8, vi. 17, vii. 16, xiii. 1, 1 Cor. ix. 2, xiv. 25, 2 Cor. iii. 2, 18, x. 4, 1 Thess. ii. 14, iv. 13, Heb. ii. 3, 4, iv. 13.
- Theoph. a Veritate*, Pref. § 8, 27.
- Valediction*, Acts xx. 25, 26.
- Vatican* Copy, Pref. § 8, mon. 11.
- Vehemence* of the Saints, Acts xxvi. 25.
- Vehement* expression, 1 Cor. vii. 9.
- Venerable*, Mark vi. 20.
- Verb*, finite, after participle, Heb. i. 3,—for an adverb, Acts xv. 16,—for a participle, Eph. ii. 17.
- Vernons*, Greek, of the Old Testament, Matt. i. 1, ii. 6, iv. 1, xxvii. 52, Luke iv. 19, John viii. 58, xix. 37, Acts vii. 14, xv. 17, Rom. ix. 29, xi. 3, 1 Cor. iii. 19, Heb. i. 6, xi. 21, xii. 15,—of the New Testament, Arabic, 2 John, ver. 1, the word *κρίμα*,—Gothic, John viii. 58, Luke ix. 43.

- Latin Vulgate, Pref. § 8, n. 10, note, Matt. vi. 13, John ix. 21, and frequently elsewhere.—Syriac, Acts xv. 23, Versions, how to be treated, Heb. xii. 6.
- Verses*, Iambic, 1 Cor. v. 6.
- Vials*, Rev. v. 1, xvi. 1.
- Vicarious* ministers, Matt. x. 7.
- Vigilance*, Mark xiii. 35.
- Vitiation*, ecclesiastical, Acts xv. 36.
- Vitringa*, Rev. xii. 5, xvii. 11.
- Vivid* expression, Acts xv. 37, 38.
- Vivification* of Christ, 1 Pet. iii. 18.
- Vocative*, in a declarative sense, John xx. 28.
- Ultimate* things, Matt. vii. 22, 25, viii. 11, 12, xii. 32, 41, xiii. 12, xxiv. 4, 43, Mark ix. 44, 45, Luke xvi. 19, xviii. 8, John xii. 48, Rom. xi. 34, etc.
- Unadorned* speech, Acts vii. 47, 2 Tim. iii. 9.
- Unction*, 1 John ii. 20,—extreme, Mark vi. 13, James v. 14.
- Union*, actual, with the *Δέσες*, Luke i. 35.
- Union*, mystical, 1 Cor. vi. 17, Eph. v. 30.
- Vacation*, Luke xiv. 18, Eph. iv. 1,—serious, Luke xiv. 21,—of the ministers of the Gospel, John x. 1, Acts i. 24, vii. 27, xiii. 2, xx. 28.
- Vocative*, Luke i. 28.
- Vow*, Acts xviii. 18.
- Urspergerus*, Luke xxiii. 34.
- War*, Matt. xxiv. 6.
- Weisius*, John x. 3.
- Weismannus*, Rev. i. 1.
- Weller*, Rom. xiv. 9.
- Whitby*, Pref. § 9.
- Will* of God, antecedent, Rom. iii. 3.
- Will*, Divine, excites the human, John vii. 17,—of man is broken, Matt. viii. 19, 21,—good, may be much impeded, Acts xix. 30.
- Witchcraft*, Gal. v. 20.
- Woe*, Matt. xi. 21.
- Wolfius*, James iii. 6, Rev. Proem., n. 4, and frequently elsewhere.
- Wollius*, Pref. § 11.
- Word*, efficacy of the Divine, Matt. vii. 29, Acts xviii. 5, xix. 18.
- Works*, good, Eph. ii. 10, 1 Tim. ii. 10,—doing of, Acts xviii. 3.
- Wrath*, Rom. i. 18, ii. 9.
- Yod*, Matt. v. 18.
- Zeal*, Matt. xiii. 29,—false, Luke xxiii. 10, Acts xvii. 6.
- Zeugma*, Mark xiii. 26, 1 Cor. vii. 10, Gal. v. 17, 1 Tim. iv. 3.
- Zullichan* Bible, Pref. § 8.

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