

This book belongs to

Hoel Lawrence McQueen

LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

PRESENTED BY

Mr. Hoel Lawrence McQueen

Division

Section

1939
119



Nr. Selby.

THE CRITICAL ENGLISH
TESTAMENT

IN THREE VOLS.



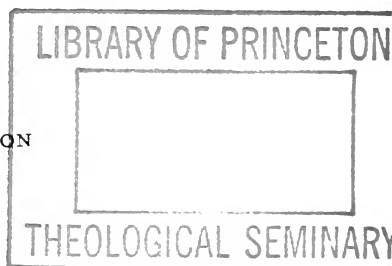
THE CRITICAL ENGLISH TESTAMENT

*Being an adaptation of Bengel's Gnomon, with Numerous Notes, showing
the Precise Results of Modern Criticism and Exegesis*

✓
EDITED BY REV. W. L. BLACKLEY, M.A.
AND REV. JAMES HAWES, M.A.

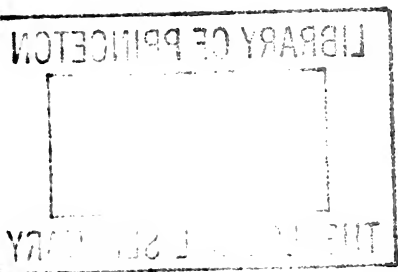
*VOL. II.—THE ACTS AND THE EPISTLES
(TO SECOND THESSALONIANS.)*

THIRD EDITION



LONDON
DALDY, ISBISTER & CO.
56, LUDGATE HILL

1877



THE
ACTS OF THE APOSTLES.

THIS book, wherein Luke relates the Acts of the Apostles, and more especially of Peter and Paul, is central in the New Testament, standing as it does between the Gospels and the Epistles. It contains not only a recapitulation of the Gospel history, but a continuation of the life of Christ, the fulfilment of His predictions, and, in a certain sense, a supplement by means of those things which, by the Paraclete, He imparted in fuller measure to the previously less established disciples. See specially John xvi. 12, 13. It contains also the root and stem of all those matters treated of in the Epistles. The Gospels treat of Christ, the Head; the Acts exhibit the occurrence of like things in His Body, which is quickened by His Spirit, harassed by the world, defended and exalted by God. A summary of this is contained in Eph. i. 20, 22. And the departure of Christ and coming of the Holy Spirit give the Acts a closer resemblance to the Epistles than to the Gospels. Chrysostom, in his introductory homily on this book, testifies to the fact of its having been, in his day, *entirely unknown to many*. Would that, in our day, it received the attention which it demands. Herein is set forth the Christian doctrine, and its way of dealing with Jews, Gentiles, and believers, with men converted or to be converted; the similarity of the opposition it meets in individuals, families, ranks, and peoples; the propagation of the Gospel, and the wondrous change it effected both in Jews and Gentiles; the triumph of the Gospel, spreading as it did from a single upper chamber to temples, dwellings, streets, plains, markets, to palace and to hostelry, to prison and to camp, in chariot or on shipboard, to cities, towns, and isles; amongst Jews and Gentiles, prætors, captains, soldiers, eunuchs, captives, slaves, mariners, women, and

children, in Athens and, at last, in Rome. It relates the punishment of hypocrites and pretenders, its adversaries and its foes; the preservation of the Church and the Apostles, and the incomparable fruit they bore in life and in death. It exhibits a multitude of striking characteristics and arguments for the truth and efficacy of the faith of Christ, and gives a specimen of its discipline and administration, and a clear view of the Christian Church and Gospel office.

It has seven parts:—

I. Pentecost, with preceding events, . . .	Ch. i. ii.
II. Acts in JERUSALEM, and in all Judea, and in Samaria among the CIRCUM- CISED,	iii.-ix. xii.
III. Acts in CÆSAREA, and admission of GENTILES,	x. xi.
IV. FIRST journey among the Gentiles, that of Barnabas and Saul,	xiii. xiv.
V. The deputation, and the council of JERUSALEM, on the EQUAL rights of Jews and Gentiles,	xv.
VI. SECOND journey of Paul,	xvi.-xix.
VII. THIRD journey, to Rome,	xix. 21.-xxviii.

How the application of the various parts of this book may be made to our own times, has been well shown by Justus Jonas in the dedication of his Notes on the book of Acts, A.D. 1524. He says:—"The events of our own times not only make this book, but the whole Scripture plainer to us, since we see clearly that even now those who are truly godly suffer in like fashion. *Miracles* not less striking than in days of old are wrought before our eyes. For who can regard the rapid spread of the Word, and the sudden change of affairs through which we are passing, otherwise than as a mighty miracle? Who can fail to compare Luther, the Gospel herald of our day, preserved till now, though assailed by so many of the wise and mighty of this world, though the Pope rage, and Satan and all the gates of hell oppose, with Paul preserved in spite of the conspiracy of the forty, and so many crafty plots laid against him by his foes? Easy-going men imagine that the Apostles took such thought for the ease of posterity, and bore so bravely the Gospel chain, in order that at this present time monks and priests might lead a life of quiet luxury, as if the world and the flesh were at one with the Gospel, and the Devil existed no more."

CHAPTER I.

1. *The former*—The particle *μὲν*, *indeed*, should regularly be followed by *δέ*, *but*, with the clause relating to *this the second treatise*. [For instance, this : *but this second treatise is to contain the further course of the history onward from the ascension. Mey.*] Instead, we have the *fact*, the treatise itself, which includes it. *Treatise* lit., *word, discourse*—Such is not generally too long to be perused by an earnest reader at a sitting. It is therefore a good plan from time to time to read a whole book, say St. Luke's Gospel, at once. Each of Luke's books confirms the authority of the other. The farthest point to which Luke's Gospel brings the Christian history is the period between the Resurrection and the Ascension of our Lord ; where that book ends this, Luke's second, begins, describing not so much the acts of the apostles as those of the Holy Spirit, just as the first does the acts of Jesus Christ. *Of all*—That is to say, in a compendious form. Comp. John xxi. 25. *Began both to do and teach*—That is, did *from the beginning* mentioned in ver. 22. [*Began* may be understood strictly ; implying a contrast between Christ's *beginning*, on earth, visibly ; and his perfect ministry afterwards in heaven. *Ols., Alf.*] Luke, with deliberation, connects the beginning and the end, as including *all things*. *To do*—By miracles and holy actions. *And teach*—Orally.

2. *Through*—Construe with *had given commandment*. [So Eng. Vers. This is much better than the construction of *Ols., De W., etc.*, who join, *through the Holy Ghost*, with *had chosen. Mey., Alf.*] He who gave the commandment possessed the Holy Spirit himself, Luke iv. 18, and conferred that Spirit on his apostles along with his commandment, intending at a later time to grant it them in the fullest measure. Thus, before the Ascension he gave them an *earnest of the Pentecost*. *Given commandments*—Departing persons are apt to give necessary and sufficient *instructions* and *commands*. In ver. 3, Luke expresses in general terms what our Lord spoke to the apostles during the forty days ; but in ver. 2, 4, etc., he refers particularly to our Lord's words spoken on the actual day of his Ascension. Compare the conclusion of ver. 5 and the commencement of ver. 9. It was to that very day that Luke had brought his Gospel narrative ; and with that very day he begins the Acts. *The apostles*—An

epithet appropriate to the whole scope of this book. Their *discipleship* was now over. *Chosen*—Luke vi. 13 ; John vi. 70. Judas is separately treated of in ver. 16, 17.

3. *Shewed himself alive*—Noble language ! There is a descending gradation in the terms, *was taken up, shewed himself alive, passion*. *Passion*—Even unto death. *Infallible proofs*—Drawn from sight, hearing, touch, etc. [and by *speaking of the things pertaining to the kingdom of God*. Ellis in *F.*] affording them sure and clear knowledge that it was he *himself*, and that he was alive. *Being seen*—In appearances of some length. John xxi. 12. *Forty days*—Not during every portion of that time, but at intervals while it lasted. On the other hand, there were only *ten*, not *forty*, days between the Ascension and Pentecost ; and only *three* between his death and resurrection. *Pertaining to the kingdom of God*—This was the sum of our Lord's discourses even before his passion.

4. *Assembled together with them*—This is said not of every appearance, but of the last, at which many were present, which was also one of signal importance. This reading, to which some object, and this sense of the verb are established by Hesychius, who renders συναλιζόμενος, συναλισθεις by συναχθεις, συναθροισθεις, *gathered together*. *That they should not depart*—They might, indeed, have been very willing to leave Jerusalem, where the Lord had been crucified. [Comp. Rev. xviii. 4. *F.*] *The promise*—Ἐπισχεύεται is employed of one who being entreated has promised to give : επαγγέλλεται of one who volunteers a promise. Ammonius. This distinction in the Greek verbs should be carefully observed when God's promises are spoken of. *Ye have heard*—He says the same thing, Luke xxiv. 49. The parallelism is an evidence of the close connection between the two books of Luke. The style passes from indirect to direct narration as in chap. xxiii. 22, in which place the same verb παραγγέλλω, *charge* or *enjoin*, is employed.

5. *Ye*—Mine. Matt. iii. 11. This has a wide reference. Acts xi. 16. *Baptized*—By me. [Hence, when glorious things are said of baptism, they are said not of what man can do, but of what Christ does ; who alone makes the sign effectual. *Calv.* in *F.*] Matt. iii. 11. *Not many days*—The indefiniteness of the time tried the faith of the disciples.

6. *Come together*—They imagined that they, by a collective request, would more readily obtain an answer. [Comp. ver.

14, chap. ii. 1 ; John xii. 22 ; Rom. xv. 6. *F.*] *This time*—Namely, after the interval of *not many days*. [Ye are possessed with your few days on earth, and in *these few days* would have all things fulfilled. *August.* in *F.*] *The kingdom*—The seat of which is Jerusalem, ver. 4, but its extent is more considerable, ver. 8, and its internal character more divine than the sense which the interrogators derived from our Lord's words : ver. 3, end. Luke xxii. 16. *To Israel*—The dative [in the Greek] is emphatic. The apostles presupposing the *fact* enquired concerning the *time* : the reply which follows answers to this.

7. *It is not for you*—The order of the words is οὐχ ὑμῶν ἐστίν, *not yours is it* ; and thus the stress is upon the word *you*. Comp. John iv. 38, literally, *Wherein not ye have laboured, others have laboured* ; also 2 Chron. xxvi. 18, *Not unto thee* ; Ezra iv. 3, *Not to us and you*. It is a friendly repulse, and an important description of God's reserve : nevertheless, his aim is not to censure, but to teach. He does not say, *It is not your privilege and duty to ask*, but *Not yours is it to know*. Not in your power has the Father ordered this to be, but he has reserved it to himself both to know and to do. Comp. Matt. xxiv. 36. *Not yours is it*, he declares : but we ought not to infer from this that it will not hereafter be the privilege of others. There are degrees in the revelation of God's dispensation : 1 Pet. i. 12 ; Matt. xi. 11 ; Rev. i. 1. *The times or the seasons*—[That is, *the periods or points of time*. *Mey.*] The question of the disciples is in general terms corrected. Χρόνω, *time*, is more closely explained by the addition, χρόνους ἢ καιροὺς, *times or seasons*, as we have proved in another place. Let it be noticed once for all, that χρόνος, *time, period*, implies something longer than καιρὸν, *season* : chap. vii. 17, 20. [In ver. 17, Eng. Ver., *time* stands for χρόνος, in ver. 20 for καιρός.] *It is enough for you to know from Scripture that everything will assuredly be restored, but the time rests with God*. Justus Jonas. *Which*—To pry into the times reserved by God is but inquisitiveness : it is an evidence of a frivolous or idle mind to neglect those he has revealed. Dan. ix. 2 ; 1 Pet. i. 11 ; Rev. xiii. 18. Things which the apostles could not yet know were subsequently explained in the Revelation. [But explained to whom ? Who or what part of the Church has clearly read the *times or seasons* there ? *Ols.* remarks with some truth that *the apostles* were to be less prophets of the future than witnesses of the past ; but we can-

not closely limit the *you* of Christ to *them*. The obscurity of prophecy as to *times and seasons*, even when announcing the *events*, is a testimony that God held them *in his own power*. *Alf.* For Christ will thus live in our faith and hope; remote, yet near; pledged to no moment, possible at any; worshipped, not with the consternation of a near, or the indifference of a distant certainty, but with the anxious vigilance, that awaits a contingency ever at hand. *W. A. Butler in F.*] A somewhat general declaration does not diminish a special revelation coming subsequently. It is here said to Peter, *Thine it is not*: a remarkable parallel to John xxi. 22, 23, *What is that to thee? The Father*—Matt. xx. 23, xxiv. 36. *Hath put*—The *thing* itself is certain: otherwise there would be no *time* for it. *In his own power*—In the time of a more distant revelation, and particularly of an actual fulfilment, the things which had hitherto been kept within the Father's power are made known.

8. *But*—The contrast is twofold; firstly, between that which pertained to the disciples, and that which did not; and secondly, between that which should happen at that time, and that which was reserved for the future. [For *μοι μάρτυρες*, *witnesses unto me*, read *μου μάρτυρες*, *my witnesses*. *Tisch., Alf.*] *Witnesses*—By your doctrine, and by your blood: not by things of the earth: although the kingdom of God shall by that very witness be spread abroad. [This word contains the whole commission of the apostles, Luke xxiv. 48. *De W.*] *Jerusalem—earth*—A climax. Comp., for instance, chap. viii. 1, 4, 5, 27. *Samaria*—They had previously been forbidden to enter the cities of the Samaritans. [Matt. x. 5, 6. *A. R. F.*] Doubtless this appeared strange to the apostles. [Thus Jesus recalled their minds to God's *promise* and *commandment*; the best cure for curiosity. *Calv. in Alf.*]

9. *A cloud*—Consequently the Lord did not vanish of himself. [The stars declare his birth, and are darkened at his passion; the *clouds* welcome him at his Ascension, and surround him returning to judgment. *Bede in F.*]

10. *Men—white*—Comp. Matt. xxviii. 3, note. *Man* for angel: chap. x. 30, 3, 22; Luke xxiv. 4, note. But comp. also Luke ix. 30. [Consequently they were either *angels* or *men*. *V. G.*]

11. *Ye men of Galilee*—In visions granted to individuals, angels used the proper name: in this place a national name

is used instead. It includes them all. A prophet had never, or, at all events, had rarely come forth from Galilee : yet all the apostles came thence. *Why*—Similarly, chap. iii. 12. *Gazing*—With a lingering look into heaven, which it avails nought to look at now, for Jesus is no longer seen. *So—as*—A similar expression, chap. xxvii. 25 ; 2 Tim. iii. 8. *Come*—The Ascension of Christ, rather than his advent to judgment, is described in Scripture as a *return*. He is said to *come*, not only because he had not come to judge before, but because his advent in glory shall be far more glorious. The world did not believe that the Son of God had *come* : with reference to believers he is said to *return* or to *come again*. John xiv. 3. In his day he shall be revealed. The verb *cometh* was already employed in the prophecy of Enoch, Jude v. 14. *He will come* visibly in a cloud with a trumpet, with a retinue, and possibly in the same place. Comp. Zech. xiv. 4, note of Michaëlis, and Matt. xxiv. 27, note. It is not said that those who saw him ascend shall *see* him come. Between his Ascension and advent in glory no event is interposed equal to either : consequently the two are combined. It was therefore very natural for the apostles, before the Revelation was made, to look upon the day of Christ as very near. It accords with the majesty of Christ that, throughout the entire period between his Ascension and his advent, he is continually expected.

12. *Olivet*—Which had been the scene of his agony. *From*—Gr. ἐγγύς. [Literally, *which is near Jerusalem, distant a Sabbath,* etc.] Five furlongs. *A Sabbath day's journey*—As far as a Jew might travel on the Sabbath day without fatigue, *i.e.*, not more than 2000 cubits. *Chrysostom* concludes from this that they returned to the city on the *Sabbath* day. I am more disposed to believe that in the whole Mount of Olives, the precise spot of the Ascension is marked as at this distance from the city. [Why mention the distance ? Perhaps because it was the Sabbath. *Alf.* after *Chrysost.*]

13. [*Come in*—To the city. *Mey.*] *Upper room*—Gr. ὑπερφῶν. These rooms in Scripture, says Gregory, were places in that part of the house farthest removed from the ground, set aside by the Jews for private prayer. They looked towards the temple of Solomon or its site. In consequence of their consecration and privacy they were employed by the apostles for Christian purposes. *Peter*—To be taken with

went up, [so as to read, *these went up into an upper room, where they used to sojourn (Alf.) Peter, etc.*] With reference to the order of the apostles, see Matt. x. 2. [In the Greek] Peter has the article, the foremost, and not the others, chap. iii. 11, iv. 13, 19, viii. 14; but not always, chap. iii. 4. Through these few despised men, destitute of human protection, Christ made the world obedient to the faith. [Transpose *John and James. Tisch., Alf.*]

14. *With one accord*—Gr. ὁμοθυμαδόν. This particle is of frequent occurrence in the Acts, as befits the subject of the book. In the rest of the New Testament it appears but once, Rom. xv. 6. *Prayer and supplication*—Upon the difference between these words [in the Greek], see 1 Tim. ii. 1, note. [Omit καὶ τῇ δεήσει, and *supplication. Tisch., Alf.*] *Women*—Luke xxiv. 10; 1 Cor. ix. 5. *Mary*—In the New Testament mentioned for the last time in this passage. She was highly esteemed by the saints both for her holiness and for her age. She bore witness to all things that had occurred from the time of the annunciation. *Brethren*—Cousins. They also had been gained over, although at first they had not believed. [John vii. 5.]

15. *Stood up*—As men do when about to speak. This speech of Peter, although delivered before the great Pentecost, is that not of a disciple, but of an apostle. [For μαθητῶν, *disciples*, read ἀδελφῶν, *brethren. Tisch., Alf.*] *Together*—In that place. In other places there were possibly more disciples, particularly outside the city. *About one hundred and twenty*—A tenth part of this number were apostles. *Said*—A parenthesis between the proposition and the discussion, as in Gen. vi. 9, 10.

16. *Men and brethren*, lit., *men brethren*—A more blessed address than *Men of Athens*. [It is more respectful and formal than *brethren* alone. *Mey.*] A term of honour and affection. *This*—Ps. lxi., cix.

17. *For*—The reason why Judas is here named is, that he had held the office. *Numbered with*—It is mournful to be *numbered*, and not to *abide*. *Part*, lit., *lot*—*Lot*, or *allotment*, is that which falls to us without any exertion on our part. *This*—Our. [*The*] *ministry*—In this and the following books the ministry of the New Testament is constantly thus termed: but in the Old Testament the Sept. for the most part reads λειτουργεῖν, to *attend on the service of the Sanctuary* [hence Eng. *Liturgy*], which of itself has some-

what of a grander sound. But the apostles followed an easy humility.

18. *Purchased*—In point of fact, Judas did not pay the money, Matt. xxvii. 5; but either he had resolved to buy it (comp. 2 Kings v. 26), or, by taking the first step towards the purchase, he gave the priests an opportunity of completing it. The miserable man believed that the cause of Christ would not endure: and in the event of its failure, he had resolved upon a future habitation for himself and his family (Ps. cix. 9): he wished to be certain of a livelihood. Others explain *he purchased*, not for himself, but really for others. *Falling headlong*, lit., *fallen on his face*—The way in which Judas slew himself was then fully known (Matt. xxvii. 5, note). Consequently it is pre-supposed here: the sequel is here given, namely, the prostrate position of the corpse upon its face after it had been contemptuously ejected: those who are honourably buried are laid out upon the back. This passage may be illustrated from the 2 Macc., a book written in elegant Greek, chap. v. 41 (43); a king, bitterly hostile to the Jews, threatens *to level the temple to the ground by fire*. [The English version is incorrect.] *Burst asunder*, lit., *made a noise, cracked*—Hesychius explains ἐλάκησεν by ἐψόφησεν. *In the midst*, μέσος, makes the language still more correct. The verb is taken with πρηνής, *headlong*, as in Wisd. iv. 19. *Bowels*—Before this he had laid aside the *bowels* of compassion: Ps. cix. 17, 18. [Be not deceived; sin does not end as it begins! II. Smith, in F.]

19. *It was known*—That which is told at the commencement of ver. 18. *In their proper tongue*—This and the interpretation following, *field of blood*, Luke added to Peter's speech for the benefit of Theophilus, and other readers ignorant of Hebrew.

20. *Let*—Ps. lxxix. 25, Sept., *Let their dwelling be desolate, and in their habitations let there be no inhabitant. His*—The Heb. and Sept. have *their*. It is tacitly assumed that the Psalm refers to Judas to suit their present object. *In the rejection of Judas, and in the substitution of another, is displayed the casting out of the Jews, and of all who persecute Christ when He is sent to them.* Justus Jonas. *Habitation*—*A mean dwelling.* Eustathius. [*Desolate*—This is the lot of all things which the wicked possess in the world. V. G.] *Let no man*—This was fulfilled by the assignment of

the field as a cemetery for strangers. *And his*—Ps. cix. 8. Thus the Sept. very evidently. *Another*—Matthias was not individually designated, and so an opportunity remained for a solemn casting of lots.

21. *Of these*, lit., *of the men*—[Literally, *of the men which*, etc.; ver. 22. *One of these*.] Depending on *one*, ver. 22, and resumed in, *τούτων*, these, ver. 22: the order agreeing in fact and deed; very elegantly. *Went in*—Privately. Comp. John x. 9, note. *Out*—Publicly. *Among*, lit., *over us*—[Gr. *ἐφ' ἡμᾶς*, better rendered *among us*, as Eng. Vers.], as our Master. The preposition belongs not only to *went*, but also to *went out*.

22. *The baptism of John*—From this point the history of Jesus Christ in Mark takes its *commencement*. The other evangelists concisely explain anterior events. *Unto*—The witness of the Twelve Apostles, concerning the Lord Jesus and his resurrection, extends to the day of his Ascension. *Must*—[Gr. *δεῖ*, in ver. 21: placed in Eng. Vers. here.] So ver. 16. [*Pentecost must find the number of apostles full. Mey.*] *Of his resurrection*—He who believes the resurrection of Christ, which Peter so often mentions in his Addresses and in his first Epistle, will believe all which preceded and followed. As an apostle is a witness of the resurrection of Christ, so a Christian is a believer in that resurrection. At that time a man required grace to believe in the fact of a resurrection as much as to believe in the salvation which it effects. Consequently, those who believed that point, adopted the whole faith. [Christ's resurrection is called by Augustine, *the peculiar faith of Christians*; by Tertullian, *the model of our hope, the key to our tombs*; by Calvin, *the chief head in the Gospel*; by P. Martyr, *the clasp uniting all the articles*; by Melancthon, *the especial voice of the church. F.*] In these days, while no one in the Church calls the fact of the resurrection in question, many rest there, and do not, through their assurance of the fact, attain to the whole faith. *One*—For there were not to be more than Twelve, and consequently both were not to be taken into the apostleship together.

23. *Two*—Their deliberations may have brought the disciples thus far, and no farther. And so at this point the *lot* begins, by which this important matter is committed to the Divine decision, and the direct call of the apostle is made. Justus Jonas is of opinion that, in our own day, there may

be room for the lot in the election of bishops ; and Comenius relates a memorable example in the History of the Slavonic Church, § 60. *Who was surnamed*—It might have appeared from the surname that he was to be preferred, unless, indeed, it was only given subsequently, to show that, although Matthias had been chosen, his own credit was not thereby lessened.

24. *Thou*—Thyself. An apostle must have an immediate call. They invoke Jesus as *Lord*, ver. 21 : for it was his to choose the apostle ; ver. 2, chap. ix. 17, xxvi. 16. John vi. 70. *Which knowest*—The *heart* of a minister of the Gospel ought to be right. It is the state of the *heart* which causes the preference of one man to another, outwardly at least. *Of all*—And of these two. *Shew*—This was done by the issue of the lot itself. Jesus had often appeared after the resurrection : yet he did not bestow the apostleship on Matthias until after the Ascension.

25. [For κληρον, *part*, or *lot*, read τόπον, *place*. Tisch., Alf. *Ministry*—The active duties ; *Apostleship*, the official dignity. Alf.] *To his own place*—To the place absolutely his own, separate from the rest of the apostles [or even from the rest of those who are lost. V. G.]. He had sought *his own* : ver. 18, in the region of death he obtained his own place, which escapes the eyes of those who survive. [Yet no absolute sentence is here pronounced ; but that dark surmise which none can help feeling in his case. Alf.]

26. *Gave forth*—Cast. *Their lots*—Those of Joseph and Matthias. [Gr. κλήρους αὐτῶν, for which Tisch., Alf., etc., read κλήρους αὐτοῖς, *lots for them*. With deliberate wisdom they had brought forward *two* of the whole multitude, *for a selection* ; but between these two there remained now no way of *deciding* except by lot. V. G.] While the Lord remained with the apostles, they employed no lots : neither did they subsequently employ them after the coming of the Holy Ghost, chap. x. 19, xvi. 6, etc. : but in this single intermediate period, and in this peculiar affair, they very fitly adopted the lot. *Numbered with*—All accepted the manifestation of the Divine election. We do not read that hands were laid on the new apostle ; for his ordination was immediate and complete.

CHAPTER II.

1. *Pentecost*—This word is not found in Sept. It occurs Job. ii. 1 ; 2 Macc. xii. 32. *Fully come*—[*In* (during) *the fulfilment of the day*, etc. The day is thought of as a period of time, which, while it lasts, is being fulfilled. *Mey.*]* Many fulfilments of prophecy met together at one time. The Sinaitic Pentecost in the Old, and the Jerusalem Pentecost in the New Testament, exhibit two manifestations of God immeasurably more glorious than any others, and beyond all atheistical objection ; namely, those of the Law and of the Gospel (Ps. lxxviii. 8, 10) ; the one from the mount, the other from heaven, the one of terror, the other of mercy. [For *ὁμοθυμαδὸν*, with one accord, read *ὁμοῦ*, together. *Tisch.*, not *Alf.*] *All with one accord in one place*—There was a unity of fellowship, mind, and place. As to who they were, and how employed, see chap. i. 14, 15. They were not the apostles only, but others besides them.

2. *Suddenly*—So also shall Christ be revealed to judgment. *Rushing*—An appropriate word. *Wind*, lit., *blast*—Depending on *sound*. *House*—[The Greek word] often signifies a part of the house, like the Latin *œcus*. The house was *the Temple*, Luke xxiv. 53, in which all were required to assemble on the feast day at that hour of the day : the *οἶκος*, *house*, was part of the Temple : the *upper chamber*, chap. i. 13, was part of the whole house. [But if this had been the Temple, Luke must have said so. So large a company could not have been so private there. The words *all the house*, ver. 2, and *came together*, ver. 6, are against it. The word *continually*, in Luke xxiv. 53, can only mean, *at the stated times* of prayer, etc. *Alf.*, *Mey.*] *Sitting*—Quietly in the morning : ver. 15.

3. *Unto them*—To be taken with *appeared* ; in such a way, however, that its force may extend to *shared*. *Cloven*, lit., *parted*—[Literally, *distributed*, *shared*, i. e., *fire*, in the form of tongues dividing itself to each of those present. *Mey.*] The Greek means distributed. It is the present participle : comp. ver. 45. The word is not *οχιζομένοι*, as if tongues in the mouth were *cloven*, nor *διαιρονμένοι*, *divided*, as if it were but

* The actual day of Pentecost began at *sunset* ; on the following morning (see v. 15) the *day* (as distinguished from the preceding *night*) was *fully come*.—W. L. BLACKLEY.

different kinds of fiery utterances given to different persons. A verb of an intermediate sense is employed *διαμεριζομέναι*. *Tongues*—The word is here used in a metaphorical sense, as in Isa. v. 24, *the tongue of fire signifies tongues as of fire*. Nevertheless, the literal sense is here very appropriate, because *speaking* is the subject. There were little flames alighting on the heads of the various disciples, not coming from their mouths : for the words following are, *and sat*, i. e., the Holy Ghost (see next verse) which came upon them, chap. i. 8, under the form of tongues. The [Greek] article is not used, for that would signify the natural tongues in the mouths of the apostles, now miraculously influenced. [That is, the meaning would be, *their tongues appeared cloven, as of fire, and, etc.*] *Sat*—That is, *ὁ καθίζων*, *one who sits*. Comp. *sat*, Rev. xx. 4. A suitable ellipsis : for it was known not immediately, but after a while that He who sat was the Holy Ghost. *Upon each*—Comp. especially, *ἐπι*, *on*, with John i. 32, 33. [This was the baptism of the Holy Ghost and of fire. *V. G.*]

4. *And*—The inward effect is here described, and so in ver. 3, the external symbol. *All*—Mentioned in ver. 1, 14, 15, and chap. i. 14, of various ages and conditions, and of either sex : see below, ver. 17, 18. *Began*—This had never happened before. *To speak*—This miraculous variety was not in the ears of those who heard, but on the lips of those who spoke : chap. x. 46, xix. 6 ; Mark xvi. 17 ; 1 Cor. xii. 10. This family thus praising God in the languages of all the earth, is a type of the world, which shall one day praise God with all its tongues. *As*—1 Cor. xii. 11. *Gave*—To speak without effort, and yet with freedom. *Utterance*, lit., to *speak forth*—With soberness and power ; ver. 14, chap. xxvi. 25. *Moses the typical representative of the law had a stammering tongue* (Ex. iv. 10) : *but the Gospel speaks with an enkindled and a flaming tongue*. Justas Jonas.

5. *Dwelling*—They had not come for Pentecost merely, although the word, *dwell*, is limited in ver. 9, 10. [They had come to dwell at Jerusalem, as it seems, because the time for Messiah's advent was fulfilled ; and they were desirous therefore to be present. *V. G.*] *Jews*—For there were no Gentiles present. Only Jews of various nations. *Nation under heaven*—Understand *land*. [That is, *Nations of the lands under heaven*.] Luke xvii. 24, note. [*Every*—Representing all nations, who should hear in their own tongues the won-

derful works of God. *Alf.* Thus the Gospel might seem to have been preached throughout the world, before the apostles stirred a step from Jerusalem! *Farindon* in *F.*]

6. *This* [*voice*—[Gr. *Γενομένης δὲ τῆς φωνῆς ταύτης*, *Now when this sound (voice) arose (De W.)*. This cannot mean *this rumour*, as Eng. Vers., *when this was noised abroad*. It must then be referred to the sound of the wind, ver. 2, which was perhaps heard over all Jerusalem. *Alf.*, etc. It cannot refer to the speaking, ver. 4 (see *Beng.* below), for that would require the plural, *φωναί*, *voices*. Besides, it would require us to think of this speaking as exceedingly *loud*, which the words do not imply. *Mey.*] On this, see ver. 4, and ver. 2. Comp. *φωνή*, *voice*, Ex. iv. 8, Ps. xix. 3. *The multitude*—See ver. 5. *Were confounded*—The men and their emotions were various.

7. [Omit *πάντες*, *all*. *Tisch.*, *Alf.*] *Amazed*—ver. 12. [Omit *πρὸς ἀλλήλους*, *one to another*. *Tisch.*, *Alf.*] *Galileans*—Consequently speaking one dialect. They knew that they were Galileans, because they were the disciples of Jesus.

8. *How*—The period is ended at ver. 11. For the question, *How hear we every man in our own tongue, wherein we were born*, which, in itself, has an abrupt sound, is, after a long parenthesis elegantly suspending the sense, resumed in the words, *We do hear them speak*, etc.,* ver. 11. The language, with great force, expresses surprise. The apostles were speaking a variety of dialects and tongues, Pontic and Asiatic Greek, for example.

9. *Parthians*—Doubtless the Jews of all nations, who *dwelt* in Jerusalem, understood Hebrew: hence this variety of tongues unheard of in the Old Testament, proves that the Gospel will come to all nations in their own language. Again, the order in which the nations are enumerated appears to signify in part the order of their distribution, and in part that of their conversion. First come the posterity of Shem, then that of Japheth, then that of Ham; from Asia, Africa, Europe, and again from Asia. The Parthian nation, at that time flourishing in power, comes first. *The dwellers in*—That is *we who inhabit*, or *who were inhabiting*. By the use of this participle the recital of national names which follow is simplified. *Judea*—Which differed in dialect from Galilee, ver. 7. Thus a miracle was bestowed upon

* Rather, *Do we hear*, &c.—ED.

native Jews. *Augustine* reads *Armenia*: which lies, moreover, between *Mesopotamia* and *Cappadocia*: possibly, however, the ancient language of the *Armenians* is included under that of some other nation here mentioned. *Asia*—Strictly so called. The [Gr.] article forms an *Epitasis* [or emphatic addition], to signify the most distant region of the West.

10. *Egypt*—This region above all others abounded in Jews. *The parts*—More than one. *Cyrene*—A city of Libya lying West, and consequently more distant still. *Strangers of Rome*—Born in Rome, but now dwelling in Jerusalem. They seem to have come to Jerusalem after the others already enumerated. The Romans are the only Europeans here named. *Jews and proselytes*—The fact of there having been many proselytes (to Judaism both among the Romans and freedmen), and of their having suffered banishment, appears from Tacitus, Ann. ii. chap. 85. However, as opposed to Jews, *proselytes*, not from the Romans only, but also from other nations, are here meant.

11. *Cretans*—The island of Crete, in this enumeration, represents islands generally. The prophets had uttered many predictions respecting the conversion of the islands; and of several of the Westward islands we read in the Acts themselves. *Speak*—In the Psalms of David, usually employed at that time, or even in fresh expressions. [Christ became the one tongue of the whole world. *Jerome* in *F.*] *The wonderful works*—Mighty powers, and aspirations.

12. *All*—Pious men, ver. 5. Comp. ver. 13.

13. *Mocking*—The world commences with *ridicule*: it then proceeds to *questioning*, chap. iv. 17; to *imprisonment*, chap. v. 18; to *stripes*, ver. 40; to *murder*, chap. vii. 58. *Full*—Natural men, through ignorance or shamelessness, usually ascribe supernatural effects to natural causes. Comp. chap. xxvi. 24. *New*, lit., *sweet wine*—Gr. γλεύκος; [not necessarily *new wine*, as Eng. Vers. *Alf.*]. *Must* or *sweet wine* of the present or past year, or some other strong drink.

14. *But*—Seizing the opportunity. The apostles always found, and never lost one. [They were not restricted to a particular place, or time, etc. With the utmost freedom, and, therefore, with the greatest effect, they set forth truth. *V. G.*] *Standing up*—All Peter's gestures, all his words, display the utmost *sobriety*. *Lifted up*—Boldly. *Said*, lit. *spoke forth*—This [Gr.] verb is wisely employed here, and not εἶπε, *said*, in this most serious, grave, and temperate speech.

Comp. Acts xxvi. 25. *Men*—In this antique simplicity of address there is more earnestness than in our own day, when so many epithets of *nobility*, and *dignity* are accumulated in titles.* This speech has three parts, each of which commences in this way, ver. 22, ver. 29. As his language becomes more and more familiar in ver. 29, he adds, *brethren*, for their conversion had, in the meantime, begun. *Of Judea*—Born in Judea. *All*—Peter was speaking in Hebrew, the only language that all understood. *This*—A drunken man would not begin thus. Peter warns and entreats them in very fitting terms.

15. *These*—He employs the third person, and does not exclude himself and the other apostles. His speech, too, was a sufficient defence of himself; the very act of standing was a defence to the other apostles with him: those whom he is instructing had thus spoken, ver. 7. *Ye suppose*—He does not say, *as some of you assert in a spirit of mockery*. He speaks cautiously. *Third*—A drunken man seldom knows the hour; neither is he easily intoxicated in the morning, particularly when he is at home: 1 Thess. v. 7. It was the day of the feast of Pentecost, and on feast days the Jews abstained from eating up to mid-day. [The *third* hour of the Jews was our *nine* o'clock in the morning. *V. G.* And this was the hour of the morning sacrifice, and the first of their three set hours of prayer. But the Jewish principle, that *no man may taste of anything until he has prayed his prayer*, is well known. *Mey.*]

16. *But*—They are not drunken, but they are full of the Spirit. *This*—These things are said with wisdom before those of ver. 22. The mention of Jesus Christ's most glorious advent to judgment makes everything which is said of Him more splendid and more powerful. [Omit *Ἰωὴλ*, *Joel. Tisch., Alf.*]

17, 18. [Omit *καὶ*, *and* (at the beginning). *Tisch., Alf.*] In Joel ii. 28, [Sept. iii. 1—5] the Greek version runs, *And it shall be after these things, I will pour out—and upon my servants—and they shall give signs in the heaven, and on earth blood.* [The rest agrees with Peter's citation.] *Last*—All the days of the New Testament dispensation are last days, and they are now far advanced. *Spirit*—A sweet contrast. *Of my Spirit—on all flesh.* *All*—The promise does not refer to that Pentecost, and to that alone, v. 39. In Joel the phrase

* *Beng.* is probably speaking of Germany.—*Ed.*

is *my Spirit*: Peter says, *of my Spirit*, with special reference to that Pentecost. *And*—Those of every age, sex, and rank are pointed out. *Shall prophecy*—Prophecy is an extraordinary gift of the Spirit, a chief proof of God's working in man. *Visions*—Both in waking and sleeping. The external senses which are most vigorous in the young, are best suited to visions; but the internal senses of the old are better adapted for dreams. The apostles were young men. Consequently, Peter places *young men* first; and very properly. Joel puts the old men first. A *vision* was granted to Peter, chap. x. 17: and to Paul, and that, too, by night, chap. xvi. 9. Nevertheless, young men are not excluded from dreams, nor old men from visions. *Dreams*—Gr. *ἐνυπνίους*. Thus most manuscripts [so *Tisch.*, *Alf.*]. The Codex Alexandrinus also in Joel. Others read *ἐνυπνία*. Doubtless the Sept. very often has *ἐνύπνιον ἐνυπνιαζέσθαι*, to *dream a dream*; but in this verse, with equal fitness, or even with a grander sense, the phrase is *ἐνυπνίους ἐνυπνιασθήσονται*, *dream in dreams*. A similar locution, ver. 30, *ὄρκω ὤμοσεν*, *swore in an oath*. *And*, lit., *And truly*—[Gr. *καίγε*, not merely *and*, as Eng. Vers.] *My servants*—Servants according to the flesh are meant, they differ from children, ver. 17: at the same time they are servants of God.

17. *Wonders*—Great manifestations of grace are accompanied by judgment on the wicked. Numb. xiv. 20, etc.; Jude ver. 5, and the revelation of the latter warns men to lay hold upon the former. [The effusion of the Holy Spirit is constant, though effected in various ways. *V. G.*] *In heaven*—See ver. 20 respecting them. *In the earth*—Of these this verse speaks by a *Chiasmus* [or a parallelism of clauses; here in inverted order, the *signs in earth* being named before *the wonders in heaven*]. Such signs were given before Christ's passion: they are named in ver. 22. Nevertheless they are so described as to include the signs which happened at the very time of his passion and his resurrection, and at the overthrow of Jerusalem. More particularly those which shall precede the last day: Matt. xxiv. 29. Prophecy, far distant from the last days, comprehends all things summarily in one focus. Thus it is clear that the clause of Malachi (comp. Matt. xi. 13, 14, note; xvii. 11, etc., note) refers directly to the coming of John the Baptist, yet the mention of the *terrible day*, the last day, is incidentally subjoined to that clause. *Blood*—Slaughter and war. *Fire*—Confla-

grations. *Vapour of smoke*—Thick smoke ends in thin vapour.

20. *The sun*—To be taken in a literal sense. Matt. xxiv. 29, note. *Blood*—A bloody colour, somewhat of a black tint. Comp. Gen. xlix. 11. *Notable, lit., manifest*—The Hebrew [word for] *bright, shining*, is very often thus rendered in the Sept. *Day of the Lord*—The day of the last judgment, including also the other revelations of Divine glory which precede it.

21. [*Whosoever*—Every man of this class, and none else. *V. G.*] *Shall call on*—Every kind of prayer is included in this word. Melancthon took especial delight in the word *invocation*. [Such an invocation is implied as is made *in spirit. V. G.*] *Shall be saved*—Shall escape punishment: shall attain happiness. [Even in the very *end*, which shall be fearful to the whole creation. *V. G.*] Luke xxi. 36. [Never forget that the day will come when all our virtues will be tried, as by fire; and when humility alone will have strength to stand against it. *Ephrem Syr. in F.*]

22. *Jesus of Nazareth*—Whom ye know. It is he who forms the subject of all the apostolic sermons, chap. iii. 13, etc. They preached Christ invariably, and ever gained souls. *Approved*—[Gr. ἀποδεδεγμένον, which means more than *approved*; * *shown to be* that which he claimed to be. *Alf.*] Most evidently. *By wonders*—The preludes of those in v. 19. [Omit καὶ, also. *Tisch., Alf.*]

23. *Determinate*—An anticipation of the question why the Jews were allowed thus to treat so great a man: also a preparatory consolation; chap. iii. 17, 18. Comp. Gen. xlv. 5. *Counsel and foreknowledge*—*Counsel*, on which comp. chap. iv. 28, is here placed before *foreknowledge* or *providence*. Consequently providence has a very wide meaning. Prediction also followed it, chap. iii. 18. *Wicked, lit., unjust, lawless*—Pilate and his Gentile associates, through whose instrumentality the laws wrought this crime. [Omit λαβόντες, *have taken and*. Also for διὰ χειρῶν ἀνόμων, *by wicked hands*, read διὰ χειρὸς ἀνόμων, *by the hand of wicked men. Tisch., Alf.*] *Crucified, lit., nailed up*—[This sets forth the cruelty and unworthiness of the deed in strong terms. The word stands for the mechanical act. *Alf.*]

24. *Having loosed*—This word answers to the Hebrew verb.

* *Proved to be of God.*—Ed.

[Probably Peter used this term, meaning the *snares of death*, Ps. xviii. 5, where death is personified as a hunter. This expression is translated in the Sept. ὠδῖνες θανάτου, *pangs of death*, and Luke has followed them. *Mey.*] Latin, *funes, cords, bands*; but it is also used of the pangs of childbirth. *Pains*—Out of which new life arose. Jesus in dying felt the *pains of death*. In death *it is finished*, and, in consequence, after death there were no pains; a little after, his resurrection effected a loosing not of the *pains* but of the *bonds* which had caused the pain while he was dying. *Of death*, lit., *of Hades*—[But the true reading is θανάτου, *of death*. *Tisch., Alf.*] The phrases, *pains of death, pains of Hades*, are found in Ps. xviii. 5, 6. *It was not possible*—Because of prophecy, ver. 25, and the reasons given in prophecy. Hence we so often find the term *once* employed of the death of Christ: Rom. vi. 10, note. *Of it*—By *Hades* or *Hell*, though a mighty enemy.* *Concerning*, lit., *in allusion to*—[So *Alf.*] Christ. *Foresaw*—Ps. xvi. 8-11. Comp. the Sept. The same idea is expressed in the same Psalm in the second verse, *My goodness is nothing before thee. Right hand*—To protect me.

26. *My tongue*—Thus the Sept. has rendered the poetic Hebrew [*glory*, and metaphorically, *soul*. *Gesen.*]. The sense of the word may be gathered from Ps. xxx. 12. Comp. v. 9, where *dust* and *glory* are opposed just as in Ps. vii. 5. Also from Ps. lvii. 7, 8, where *glory* stands between the *heart* and the *instrument*. Also from this very quotation, Ps. xvi. 9, where the *glory* is placed between the *heart* and the *flesh*. It thus denotes the very flower of nature, which reveals itself more fully through the tongue, voice or song. For *glory* is to the *flesh* what the *flower* is to the grass or *herb*. 1 Pet. i. 24; or the *grace of the fashion of it*. James i. 11. [see note.] *Moreover—also—So therefore*. An *Epitasis* [an emphatic addition]. *My soul*—Myself as regards the soul. The next sentence relates to the *body*. *In hell*—Or Hades, lit., to the place of Hades. *Hades* is, as it were, the *sepulchre* of souls. *Sheol* is rendered *Hades* by the Sept. The [Heb. verb] *for-sake, leave in*, is found Lev. xix. 10; Ps. xlix. 11; Job xxxix. 14. He was in Hades: he was not left in Hades. [David's confidence is, *thou wilt not leave my soul in hell*, or Hades; i. e., in the *dark* and *unseen* state. (The Gr. ᾗδης, Hades, means *unseen*.) This is all he says of it. But when the

* Rather by *death*, if θανάτου be the true reading as above.—ED.

Lord speaks of it, he calls it not *Hades, hell*, but *Paradise*; Luke xxiii. 43. A consoling difference between Jewish and Christian ways of speaking. *Anon* in *F.*] *Thy Holy one*—Heb. *Thy gracious one*. The good pleasure of the Father rests in Christ.

28. *Thou hast made known to me*—See note, Heb. ix. 12. *The ways of life*—By which men attain to life and walk in life. Sept. *ὁδούς, ways*. The Heb. is in the singular. *With thy countenance*—*When I am with thee*. Heb. ix. 24.

29–31. [These verses contain the proof that David, in the words quoted, ver. 25–28, was announcing prophetically the resurrection of Christ. *Mey.*]

29. *Let me*—Gr. *ἐξόν*, supply *ἔστω*, *let it be allowed me*. [But it is better to supply *ἔστω*, *it is permitted*; i. e., *I may speak freely*. For he wished to say only that of David which was universally known. *Mey.*] The neuter is frequently employed without a verb. The ellipsis here is forcible. *Freely*—The Jews held David in high esteem. Peter had something not quite favourable to say of him, in order that Christ might be magnified. Consequently there is in this passage a *Protherapia* [or conciliatory preparation for what follows]. *The patriarch*—This name is higher in dignity than that of king; its use therefore aids the *Protherapia*. *His sepulchre*—Containing the very body of David in corruption. He speaks mildly. *With us*—The monuments, places, customs, institutions, families, and proverbs of the Israelites had a wonderful agreement with Old Testament Scripture. So also the books of the New Testament agree with the subsequent state of events.

30. *A prophet*—Therefore Ps. xvi. is *prophetic*. *Knowing*—By the prophecy of Nathan 2 Sam. vii. 12, 13. Consequently David composed Psalm xvi. after this prophecy. [Omit *τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν*, *according to the flesh, he would raise up Christ*. *Tisch., Alf.* Read, *of the fruit of his loins, to set one on his throne, etc.*] *Sworn with an oath*—Ps. cxxxii. 11. Comp. v. 2. *The fruit of his loins*—Scripture speaks of generation with marvellous accuracy. A periphrastic phrase for his seed. *His* refers to David.

31. *Seeing this before*—In *prophetic* vision. *Spake*—In Ps. xvi. *Of Christ*—Peter argues as follows. That David did not speak of himself is clear from the facts. Therefore he spake of Christ who should rise from the dead. But how is the resurrection deduced from the promise of a kingdom? *Ans.* Because Christ had not previously assumed the kingdom,

and because that kingdom was to last for ever. David then recognised the nature of Messiah's kingdom. [Omit the words ἡ ψυχὴ αὐτοῦ. *Tisch., Alf.* Read, *he was not left*, etc.] *His soul*—The Vulgate omits this. It reads *neque derelictus est in inferno, nor was he abandoned in hell*: in this passage the masculine *derelictus* proves that the translator had purposely thus written, not accidentally omitting *soul*. Other ancient authorities concur. More recent copies have supplied it from v. 27.

32. *This Jesus*—Ver. 23, 36. *Raised up*—From the dead. *Of which*, Beng., *of whom*—[But this is neuter; and Eng. Vers., *whereof*, i. e., *of which fact*, is right. *Mey., De W.*, etc.] Of God who effected it, chap. x. 41; 1 Cor. xv. 15.

33. *Therefore*—The resurrection of Christ being established, his Ascension cannot be called in question. For this cause it is first asserted by itself, and then proved by the 110th Psalm. *Right hand*—So also chap. v. 31. The Heb. phrase *on the right hand*, is usually rendered in the Sept. ἐκ δεξιῶν: so also in Ps. cx. 1, to which Peter refers: yet he says τῇ δεξιᾷ, *by the right hand*, which is once read in the Sept. Is. lxiii. 12. Christ was exalted by the *right hand of God* to the right hand of God. [He took away his manhood to heaven, and, in exchange, sent down God upon earth. *August. in F.*] *Exalted*—Strictly, the exaltation took place at the Ascension. *This which ye now*—Gr. τοῦτο ὃ νῦν. The more recent copies have *hunc quem* instead of *hoc quod*. They supply πνεῦμα (neuter) in Greek, *spiritum* (masc.) in Latin. But the terms are absolute. *This* elegantly pointing out the strangeness of this unspeakable gift. Irenæus reads νῦν, *now*, which others have omitted. [*Tisch., Alf.*, etc., omit νῦν, *now*, and add καὶ, *both*, before βλέπετε, *see.*] *See and hear*—Ye have evidences as to fact, and they cannot be laughed down [v. 13].

34. *For David is not*—A dilemma. The prophet speaks either of himself or of Messiah. Comp. chap. viii. 34. He does not speak of himself, v. 29; therefore he does speak of the Messiah. See Matt. xxii. 44, note. [*For David is not yet ascended*—As he must be if this prophecy applied to him—but *he himself says*—removing all doubt. *Alf.*] *But*—Consequently it is another, namely, the Messiah, who has ascended. *Sit*—This sitting necessarily implies the Ascension. They differ as act and state, and the act itself is sometimes signified by the sitting.

36. [This ver. is the theme of the whole speech, set forth as now certainly proved; and expressively put at the close. *Mey.*] *Assuredly*—Peter proclaimed this very forcibly. Comp. chap. iv. 10; xiii. 38 (*γνωστόν*, *known*). *Hath made*—Yet so that even previous to this Jesus was Lord and Christ, ver. 34. *That same Jesus*, lit., *him*—This Jesus. *Αὐτόν* is obviously a demonstrative pronoun. *Ye have crucified*—The sting at the end [in the Gr.]. *Both Lord and Christ*—Peter had quoted the promise of *Christ* granted to David, and the Psalm in which David had called him Lord. He now deduces the title *Lord* from ver. 34, and from Psalm cx., and he infers the title *Christ* from ver. 30, and from the promise granted to David, uniting the gist of both these ideas in the recapitulation. The particle *καί*, *both*, although some omit it in the former passage, makes the language very vigorous. Henceforth very frequently in the New Testament, the exalted Jesus is signified by the term *Lord*, except where there is a reference to the Heb. [*Jehovah*, Sept. *Κύριος*, Eng. Vers. *Lord*.] This must be explained according to the meaning of the Old Testament passages.

37. *Were pricked*, lit., *were stung with grief*.—[Luke records this, that we may know that the Holy Spirit's power was put forth, not only in the gift of tongues, but in the hearts of the hearers. *Calv.* in *Alf.*] *Said*—The apostles did not usually conclude their sermons until the hearers had shown how they were affected. If hearers now-a-days would signify upon the spot what they feel at heart, the edification of all would be fuller, surer, and richer. *The rest*—They recognised a common cause in the apostles. *Men and brethren*—They had not thus spoken before. [*What shall we do*—True conversion is begun when this question is attained. *V. G.*]

38. [*Tisch.* and *Alf.* omit *ἔφη*, *said*.] *Repent*—Towards God. Thus in this verse the Holy Trinity is implied. Comp. chap. iii. 19. *Be baptized*—He speaks of *baptism* as already known to all, for both John and Christ had administered the rite. *In the name of Jesus*—See note on Matt. xxviii. 19. *Of sins*—Of your special sin in crucifying Christ (for their distress was chiefly on account of this sin) and of all others. *Ye shall receive*—As we. We are to you a proof.

39. *The promise*—Of this gift. *Is*—*Stands forth fulfilled*: chap. iii. 25, 26; xiii. 32, 33. *Unto you*—This signifies more than *yours*. Comp. Luke ii. 11. *To all*—And consequently not to the apostles alone. *That are afar off*—Isa. lvii. 19.

Sept. *Peace upon peace to them that are afar off and to them that are near.* Now and then the apostles touched upon mysteries, the fuller explanation of which they were subsequently to give to the world. In the meantime they touched upon them in words which admirably accorded both with the language of the Old Testament and with their proper sense at that time, which was true, but not yet full, as well as with the Divine intention, which was to declare itself further through them. In this passage the Holy Ghost spake such things through Peter: of the admission of the Gentiles (comp. Eph. ii. 13) speedily in multitudes without circumcision; this Peter himself at a subsequent period did not fully comprehend, chap. x. Yet the words he spoke agreed with Isaiah, and are suited to the sense which Peter afterwards accepted. All the words of Scripture are most carefully chosen. In reference to this fact, ponder the word *first*, chap. iii. 26; Rom. ii. 10, *with* chap. xv. 10; Eph. ii. 19; iii. 6. At the same time there is a *Euphemism*, [language milder than the sense], inasmuch as they are not called *Gentiles*. [Note also the time he chooses for this statement. It is when they are conciliated and self-accusing. The soul that condemns itself can feel no envy. *Chrysost.* in *F.*] *Even as many*—The Sept. in Joel reads, *preaching the good news to those whom the Lord hath called.* *Lord*—Gr. *Κύριος*: Heb. *Jehovah.* *Our God*—Of us all. *Shall call*, lit., *shall call to Himself*—This is the meaning of the verb in the [Greek] middle voice.

40. *Many other*—We must be diligent until the result is brought about. *Testify*—Refers to what precedes. *Exhort*—To what follows. *Save yourselves*, lit., *be saved*—[Gr. *σώθητε*, not *save yourselves*, as Eng. Vers. So *Alf.*] *Depart in a state of salvation* without delay. This is inferred from ver. 21; it is repeated ver. 47. Kindred terms to the name of *Jesus*. Salvation begins in conversion, and not at death only. Eph. ii. 6. *This untoward*—Of which see ver. 13. A fit epithet for the Jews: some of whom persevered in mockery.

41. *They*—Those who did not stop short at mere compunction, but *spontaneously*, and in very fact, obeyed. This was the characteristic of the New Testament Pentecost. [But *Tisch.*, *Alf.*, etc., omit *ἀσμένως*, *gladly.*] *Received*—The subject, and not part of the predicate. They accepted the saying, worthy of all acceptation: 1 Tim. i. 15. *Were baptized*—Understand, *and received the gift of the Holy Ghost.*

And—And so. *There were added*—There had been previously but one hundred and twenty names, and yet about three thousand souls are said to have been *added*, because the smaller number had as yet been the head and body of the Church. So in ver. 47, *added*. *About three thousand*—Marvellous power of the Gospel!

42. [*They*—The *whole body* of believers, including the three thousand. *Mey.*] *Continued steadfastly*—Having forsaken everything else. *Fellowship*—In all goods, inward, outward, actions and plans. Comp. as to their means, Rom. xv. 26. [Omit *καὶ*, (before *τῇ κλάσει*), and (before *in breaking*). *Tisch., Alf.*] *Breaking of bread*—That is, spare diet in common. Comp., however, note on ver. 46. [Where *Beng.* recognises a covert allusion to the Lord's Supper, in this phrase. At that time the supper was *inseparably connected with the ἀγάπαι*, *love-feasts*, of Christians; and was unknown as a separate ordinance. To *these*, including the Supper, the *breaking of bread* refers. *Alf.*] The Christianity of each and all is to be estimated, not merely by Divine worship, but also by daily life.

43. *Fear*—For God was present among them. [So *Herod* and *all Jerusalem with him* were troubled at the birth of Jesus. Matt. ii. *F.*] This fear withheld persecutors from breaking out against the new Christians, before the time was come. *By the apostles*—And consequently not by all the others.

44. [*All*—Though sprung from nations entirely different. How far have we left that unity at the present day! *V. G. Common*—Continuing or imitating, most naturally, the *community which had existed between Jesus and his disciples*, the wants of all being supplied out of the common stock. *Mey., Alf.*]

45. *Sold*—The saying of the Lord, Luke xii. 33, spoken a little while before to the disciples, applying to all times, was peculiarly applicable to that time. [So afterwards, at the destruction of Jerusalem, they had nothing to lose: and meantime their all was laid out to the best account. Threatening temporal calamities move the more prudent, not to parsimony, but to liberality. Eccles. xi. 2; James v. 3. *V. G.*] *Possessions*—Lands, houses: chap. v. 1, 8. *Goods*—Moveables. *Parted*—Gr. *διεμέριζον*. The passive, *διεδίδοτο*, *division was made*, chap. iv. 35, is different. The multitude from time to time increased. The goods were distributed by the believers

themselves; by the apostles, and the seven deacons. *Them*—All things in common, the price also of the goods sold. *As*—Not as in worldly associations, where each receives from the common fund in proportion to the sum by him contributed, and not according to his necessities.

46. *Continuing*, etc.—Four leading points: *continuing*, *breaking*, *partook*, *praising*. The fourth of these is to be taken in strict connection with the first; the third with the second. *In the temple*—In public; as, *κατ' οἶκον*, *at home*, in private [not as Eng. Vers., *from house to house*, but *at home*, in contrast to *in the temple*. *De W., Mey., etc.*]. *Breaking*—Their daily food is signified, together with which the Lord's Supper was very frequently administered: chap. xx. 7, note, [for it is fit for every day, though we are not every day fit for it. *Farindon* in *F.*], 1 Cor. xi. 20, 21. It is not likely that no mention whatever of the Holy Supper should be made in the Acts, while baptism is so frequently mentioned: it is covertly and rarely alluded to, as was then usual (1 Cor. x. 16). Scripture most wisely holds a middle course between things well known and things proper to be concealed. *Meat*—Christianity loves simplicity, freedom from earthly cares. It shrinks from multitudinous arts and professions. Such a life is highly praised in the book of Ecclesiastes. *With gladness*—The fruit of faith, and a mark of truth. *Singleness*—With no anxiety about the future, with no envy of the rich, with no perverse shame on account of the poor.

47. *Favour*—Those who *praise* God discover this. *And the Lord*—Jesus. *To the Church*—This, it would appear, is a gloss of *Chrysostom*, propagated by the *Syriac* and other versions. The words are not in the older authorities. [They are omitted by *Alf.*, as it seems, properly, though *Tisch.* retains them. The company of believers is variously named, until it obtained its own constitution, and received the name of *Church*, chap. v. 11. *Not. Crit. Alf.*, with the oldest manuscripts, connects *ἐπὶ τὸ αὐτὸ*, *together*, (which begins chap. iii. 1, Gr.) with this verse: so as to read (see above), *The Lord daily added together those who were being saved*, i. e., *in the way of salvation*. But *Tisch.* connects with chap. iii. as Eng. Vers.] *Such as should be saved*, lit. *those in the way of salvation**—The [Gr.] article is emphatic. There was no day on which there were none being saved.

* Eng. Vers. is marvellously erroneous. Ed.

CHAPTER III.

1. [*Now*—Transition from the sketch of the Christian community to the history of the apostles' labours. *Mey.*] *Peter*—Some have written Πέτρος δὲ, supposing that ἐπὶ τὸ αὐτὸ should be joined to the words which precede. Later critics have more fitly inserted δὲ, *now*, after ἐπὶ τὸ αὐτὸ, *together*. [This seems true, though *Tisch.* retains δὲ.] The short reading without the δὲ is the middle and ancient reading. *Together*—This which [in the Greek] comes first, emphatically demonstrates the union of Peter and John. [*The hour of prayer*—It is right that adults and men in places of high honour should be present at public prayers. *V. G.*] *The ninth*—The usual hour, well suited for prayer, on account of temperance, before supper. [Our *three* in the afternoon. Whoever should make a practice of collecting his thoughts, and finding time for prayer at such an hour, would doubtless derive no ordinary benefit therefrom. The particular time is indifferent, but it is a mark of especial obedience to cut short or interrupt one's (worldly) labour for such a purpose at its busiest time. It was about mid-day when Peter retired for prayer : chap. x. 9. *V. G.*]

2. [*And a certain man*—The man upon whom Peter wrought his first miracle is described at length. *Was carried*, lit., *used to have himself carried*—Middle voice [Gr.]. *Gate*, lit., *door*—By which many were wont to enter, though called a *gate*, ver. 10. *Beautiful*—Heb., *the Gate Susan* with the same signification. [But it is very doubtful what gate is meant. *Susan* means *lily*. *Alf.*] *To ask*—Although the people should have had no beggars.

3. *Asked an alms*, lit., *asked to receive alms*.—Many omit λαβεῖν, to receive, here.

4. *Fastening—look*—A steady gaze has great power : chap. xiii. 9. [When thou seest misery in thy brother's face, let him see mercy in thine eye. *Quarles*. Misery is the object of mercy, which it toucheth everlastingly. *Farindon*. Both in *F.*]

6. *Silver and gold*—Which the beggar expected. Doubtless alms were given to those who were not of the community of the believers ; but Peter, at that time, on the way to the temple, had nothing with him, or else he had not enough to give for the relief of the poor man. Mark the self-denial of the apostle, though administering so much : chap. ii. 45,

comp. chap. iv. 35. [Though thou hast no money, yet have mercy. *Taylor in F.*] *Of Jesus Christ*—Jesus then is the Christ.

7. *Him*—The lame man had simply to yield to the power which came upon him. [An image of the resurrection. Comp. chap. ix. 41. *Chrysost. in F.*] *Feet and ankle-bones*—Gr. αἱ βάσεις καὶ τὰ σφυρά. There is much disputing in reference to the Greek words. Luke implies that all the parts of the lame man were strengthened, in that he walked: βάσεις are the *feet*, the chief *strength* of which is in the knees: σφυρά is incorrectly used for ankles, as in Callimachus: the strict meaning is *the malleoli, the lowest part of the leg*. Luke, a *physician*, spoke with accuracy. Comp. Ps. xviii. 36.

8. *Leaping*—Laudable alacrity [displayed in honour of God. *V. G.*]. Isa. xxxv. 6. [Omit καὶ, *and*, before αἰνῶν, *praising*. *Tisch. Alf.*] *Walked*—Though he had never learned. A new feature in the miracle.

9. [*All the people*—They who have seen our infirmities should attest our change. *Q. in F.*]

10. *Wonder*, lit., *amazement*—In feeling. *Amazement*, lit., *ecstasy*—In their minds.

11. [For τοῦ ἰηθέντος χωλοῦ, *the lame man which was healed*, read αὐτοῦ, *he*. *Tisch. Alf.* *Held*—That he might not be severed from his benefactors. *Mey.* *All the people*—Those who had met for public prayer, ver. 1. *V. G.*] *Greatly wondering*, lit., *exceedingly amazed*—This term includes both the amazement and the ecstasy.

12. *Answered* — Having obtained another opportunity. *Why marvel ye*—They had good cause for wonder, but they should have recognised the Lord from whom the blessing sprang, instead of fixing their whole attention upon the work done, or upon the divine instruments of its accomplishment. *Power or holiness*—The words δύναμις and ἐξουσία, *power* and *authority*, are continually joined together. Wherefore the Syriac and some Latin manuscripts have *power or authority* instead of *power or holiness*; others, according to Irenæus, have omitted the *et potestate, authority*, as being synonymous with the *power*. The appearance in the Greek of the words εὐσέβεια and ἐξουσία, and of the Latin (especially when contracted), *pietas* and *potestas*, is very similar. Men are apt to look for both power and holiness in those who are God's instruments, wherefore H. Butenkoss

(Lib. II. de Vulgatâ, p. 285), observes that Peter *disclaims for himself all authority physical or meritorious, and ascribes all to God and to Christ the Lord.* [The idea in εὐσεβεία is not *holiness*, (Eng. Vers.), but *working piety*: *Alf.* “As if the cure were a reward given to us of God for our piety.” *Heinrichs in Mey.*]

13. *The God*—Who gave the promise to the patriarchs and to the fathers. *The God of Abraham, of Isaac and Jacob, the God of our Fathers*, is a title occurring more frequently in the Acts than in the other books of the New Testament, and is specially appropriate to that period. [*Of our fathers*—See how he keeps making *this* prominent, to avoid seeming to introduce a *new* doctrine. *Chrys. in Alf.*] The same fathers, Abraham, Isaac, and Jacob, (comp. Exod. iii. 6, 15, 16); or those who lived, for example, in the time of Moses, Samuel, or David, ver. 22, 24, 25, to whom also the promise was given. The former passage of Moses (Exod. iii. 15, 16), has the common name, *fathers*: Luke the proper names *Abraham, Isaac, and Jacob.* In Moses there certainly is an apposition: and so also, in my judgment, in Luke. God fulfilled this his promise: therefore men must believe. *Glorified*—Even before his passion: Matt. xi. 27, xvii. 5; John xii. 28, viii. 50, x. 36, xiii. 3, 31, xvii. 5; 2 Pet. i. 17; Luke ii. 32; Heb. iii. 3, v. 5. Others refer in particular to the *glorifying* of Jesus Christ by the present miracle, or to his whole exaltation, or to both included. The narrative in ver. 13 commences far back; and we in consequence judge that the order is the same in the facts, the time, and the text. *His Son*, lit., *his servant*—[Gr. παῖδα, Eng. Vers., *Son*, but incorrectly here. The expression is drawn from Is. xl.-lxvi., where the Sept. use the [Hebrew words for] *servant of the Lord*, referring to Messiah. *Mey. Alf.*, etc. In the manner of men, one might call him *Prime Minister*, on account of the greatness of his office. *V. G.*] *Ye*—They are mentioned that they may be brought to *compunction* and *repentance.* *Delivered up*—Him who was given to you, ye *have delivered up*, whereas it was your duty to have recognised his *glory*, and to have embraced and held him fast. *And denied*—This is opposed to Pilate's own *judgment*, who strove to *let Jesus go.* *Pilate*—Whose blindness is less wonderful than yours. Peter shows in this passage that the Jews opposed the true opinion of God and of men concerning Jesus.

14. *But ye*—In this discourse four parts, or rather two parts, each consisting of two members, are to be observed: *God hath glorified Him whom ye indeed delivered up; but ye denied Him whom God hath raised.* For Peter states: I. The act of God, and the act of the Jews which followed: II. The act of the Jews, and the act of God which followed. *Denied*—This verb is repeated from a different stand-point. They *denied* his kingdom, ver. 13: they *denied* his holiness and justice, ver. 14. *The Holy One and the Just*—A glorious *Antonomasia* [substitution of a description for a name]. He speaks of one person Jesus. For he was *Holy* as the *servant* of God, whom God *hath glorified*. [The Heb. terms for] *Holiness* and *Glory* mean very nearly the same thing. Moreover the preaching of the *holiness* of Jesus combats the popular opinion of the apostles' *power*, as the preaching of His *justice* does that of their *piety*, ver. 12. *Desired*—Even if Pilate had offered Barabbas to you, you ought to have entreated him to let Jesus go. *A murderer*, lit., *a man murderer*—A splendid antithesis follows, *the Prince of Life*. Christ was this even before he suffered death.

15. *Whereof*, lit., *of whom*—Of God. See chap. ii. 32. *Witnesses*—They had acted the part of witnesses, ver. 6, comp. ver. 16.

16. *His name*—The nominative, and not the pronoun *that*, which would refer to *name*, [Gr. *ὀνόματος*, which precedes in the Greek]. A like construction is found 2 Chron. xxviii. 9, *In the wrath of the Lord God of your fathers upon Judah, (the Lord) hath given them into your hand; 1 Sam. xxiv. 5, The heart of David smote him (viz. David); Deut. ix. 4, For the wickedness of those nations God does destroy them.* By an elegant *Regressus*, [a return to things before stated or implied, to explain them one by one,] Peter argues from effect to cause, and very forcibly repeats the word *name*. *Through [the] faith*—[Or better, *on account of faith in his name; i. e., that of us, the witnesses. Alf.*]. *The faith of the name of Jesus* is so called, from the fact, that this name is *πιστόν*, *faithful* and *sure*: and to this *faith* answers further on the *faith which is by him*, the faith which was in Peter, and had begun to be in the lame man. *The name* of Christ, and the *faith* of the saints, correspond. *See and know*—*See* now, *know* in past time. *Which is by him*—Peter refers not the act only, but even the faith he had received, to Christ and his name.

Through Christ, our faith is from God, and tends to God : 1 Pet. i. 21.

17. *And now*—Gr. καὶ νῦν, a formula of transition from past to present. *Brethren*—An address full of kindness and compassion. *I wot*—Peter speaks to their heart, gently. And thus he prefers to say, *I*, and not, *we know*. *Through ignorance*—Chap. xiii. 27. These were not present, but the people were. Peter sets aside the prejudice against their rulers, and again very kindly.

18. *But*—In a thing we have ill done, we must still consider the good God may have done by it. *Which God before had shewed*—This is opposed to the *ignorance* [ver. 17] of the Jews. *Of all*—This adds great force to the style [Transpose αὐτοῦ after Χριστὸν. Tisch., Alf. Read of the prophets, that his Christ should suffer, etc. So Beng.] *Christ*, lit., *His Christ*.—So Greek manuscripts of considerable authority, with *Irenæus* and the Syriac. That is, that *his anointed should suffer*. And this entirely agrees with chap. iv. 26. Others have written αὐτοῦ, *his* with the word *prophets*, as we find in Luke i. 70. *So*—In this way.

19. *Repent ye therefore and be converted*—Here, and in chap. xxvi. 20, *repentance* is placed before *conversion*: in Jer. xxxi. 19, *conversion* before *repentance*. *Conversion* is placed first, when a man's recovery from sin and return to his right mind is meant: it follows *repentance* when the union of the penitent with God is signified. *Your sins*—Even your sin against Jesus. *May be blotted out*—The allusion is to the water of baptism. *When*, lit., *in order that*—[Not when—Gr. ὅπως ἂν. Alf. well renders, *in order that the times of refreshment* (i. e., the great joy and rest Messiah was to bring) *may come*. Nearly so, *Mey.*] So Matt. vi. 5; Luke ii. 35; and Acts xv. 17; Rom. iii. 4. The potential particle, ἂν (understand *if ye practise repentance*), does not render the entire sentence conditional, but is intended to urge the hearers to do their part. *Times*—Comp. ver. 21, note. *Of refreshing*—The reference is to the *breeze* of the New Testament, full of grace; all oppressive heat disappearing. *Shall*, lit., *may come*—Even to you. For these times were to come even if the hearers gave no heed (comp. Zech. vi. 15, where there is, in the same way, a particular condition; but in reference to those who did give ear, these times might be more or less hastened. For this reason they are called καιροί, *times*, with-

out an article [which Eng. Vers. correctly adds; *the times. Alf.*]. *From the presence*—All pure joy is from the face of the Lord, when he regards us in mercy. Ps. xlv. 3; Num. vi. 25.

20. *Send*—He *sent*, ver. 26. Yet he says, not *send back*, but simply *send*: comp. i. 1, note. [For Ἰησοῦν Χριστὸν, *Jesus Christ*, read Χριστὸν Ἰησοῦν, *Christ Jesus*; and, for προκεκηρυγμένον, *preached before* (Eng. Vers., *which before was preached*), read προκεχειρισμένον, *before appointed*. Tisch., Alf., etc. So Beng.] *Before was preached*, Beng., *appointed beforehand*—The reading *preached before* is found scarcely anywhere. Peter here does not *preach Christ before*; he declares that he *has been prepared*. The same verb is found chap. xxii. 14, xxvi. 16; Ex. iv. 13; Josh. iii. 12. Comp. Luke ii. 31. He is *prepared* to be received by us, to be sent by God. Hesychius defines [the participle] *before appointed* to mean *established* or *prepared beforehand*.

21. *Whom the heaven must receive*, lit., *who must receive heaven*—The particle μὲν, *indeed*, has in the *apodosis* most usually δέ, *but*. This is here implied in the *send*, ver. 20. *To be received, confined, enclosed in heaven* is a violent interpretation, inferring heaven to be greater than Christ; it is inimical to Christ's exaltation above all heavens, Eph. iv. 10. It might however, in a certain sense, be said, that *the heaven receives Christ, admits, acknowledges him* as a throne its lawful prince, although Christ had emptied himself previously, and had not yet been acknowledged by the world. But the interpretation *Christ receives heaven* is far sublimer, and more in harmony with the language of Scripture. This also accords better with the absence of the article before οὐρανόν. It is the same as λαβεῖν βασιλείαν, *to receive a kingdom*, Luke xix. 12, and βασιλεύειν, *to reign*, 1 Cor. xv. 25. Nor is the meaning of the verb δέχομαι opposed to this idea, as if heaven ought to contain, and Christ to be contained in it. [Beng. here cites a few instances of the Greek usage of δέχομαι, which do not however sustain his position. Mey. remarks that it never means *to take possession of*.] Furthermore, the verb δέξασθαι has the emphasis to signify an offer. For the Father said to the Son, *Take possession of heaven, sit at my right hand, sit on my throne which is in heaven*. In a word δέξασθαι, *to take*, conveys an inceptive idea, and yet the present δεῖ, *must*, is employed, not ἔδει, *must have*; although the Ascension was not a thing of yesterday or the day before. Peter is speaking

of a fact which, in comparison of his glorious advent from heaven, was still, so to speak, present, especially with respect to hearers now approaching the faith. [This rendering is adopted by *Ols.*, because heaven cannot be conceived as an independent agent, receiving Christ. But it is well opposed by *De W.*, *Alf.*, *Mey.*, etc., and the common rendering may be considered as *established.*] *Until the times of restitution*—That is, until they shall be fulfilled. So ἄχρις ἡμερῶν πέντε, *until*, meaning *in five days*, chap. xx. 6. Like phrases occur, Luke xxi. 24; Gal. iv. 2; Heb. iii. 13; Rev. vii. 3, xv. 8, xvii. 17, xx. 3. Peter includes the whole course of the times of the New Testament from our Lord's Ascension to his Advent in glory, times in which the Apostolic age, ver. 24, and corresponding to it, the condition of the Church, which (after apostacy and continued disasters) was *to be appointed* of Jews and Gentiles together, are pre-eminent. Christ, says Justus Jonas, is the King who has now received heaven, reigning, meanwhile, through the Gospel in the Spirit, until all things are restored, *i.e.*, until the remnant of the Jews and Gentiles are converted (Rom. xi.): ἀποκατάστασις, is the *restitution* of things from confusion to their former order. If we ask, Were all things at any period of time in such a condition as that to which they will be restored, I answer: 1. They were, at least at first: comp. Matt. xvii. 11; hence the apostles used this verb in chap. i. 2, 6. There is a keeping in view of the Divine intention and promise: as one born blind is said to *recover his sight*, because sight is a natural blessing. Ponder the *restore*: Jer. xvi. 15, xxiv. 6, l. 19; Ezek xvi. 55. The restitution of all things shall be accomplished, when all Christ's foes shall be His footstool: 1 Cor. xv. 25; this is in the gradual course of fulfilment now, and will be soon perfected. *Of all things*—*The whole* is contrasted with *heaven*, as a part. *Which*—Gr. ὧν for ἃ, *which*. *Hath spoken*—Heb. *spake*. [For πάντων, read τῶν. *Tisch.*, *Alf.*, *Read*, *By the mouth of his prophets*, etc.] [*The*] *Holy*—All the prophets were holy; all entered heaven, Luke xiii. 28. [They who are rejected as workers of iniquity were not prophets, though they prophesied: Matt. vii. 22, comp. John xi. 51. Balaam was a prophet, not indeed in Israel, but in relation to Balak only. *V. G.*] *Prophets*—Moses, ver. 22, and the others, ver. 24. To this refer γὰρ, *for*, ver. 22.

22. *A prophet*—Deut xviii. 15, etc., Sept. *The Lord thy*

God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken, and he shall speak unto them all that I shall command him, and whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. Of your brethren— Moses does not say, *of our brethren* ; for he is speaking in the name of God. Christ was never promised to Moses ; for he did not come of his tribe or of his posterity : and Moses and Christ are entirely opposed the one to the other. *Like unto me—*The Jews had no conception of a prophet greater than Moses, who was a prophet thoroughly exceptional in the Old Testament : Num. xii. 6, 7, 8. Deut. xxxiv. 10. Consequently Jesus alone resembles him. Moses *began* the divinely-instituted Church of Israel : Christ *began* his own divinely-instituted Church. With Moses's prophecy its fulfilment, the Exodus from Egypt, was directly joined ; with Christ's prophecy redemption, its fulfilment, was directly joined. The people could not endure the Lord's voice : they desired to hear Moses : to hear Christ is much more to be desired. Moses spake to the people most fully of all those things, and those alone, which the Lord enjoined : Christ much more so. And thus Christ corresponds to Moses, but as being greater in reference to his Divine Person and Gospel office : Heb. iii. 2, 3, 5, 6 ; comp. Num. xii. 7. Resemblance does not prevent superiority, Matt. xxii. 39 : and the particle *ὡς* [here translated *like unto*, but it should be *as (he raised up me)* Ed.], compares not only equal with equal, but the less with the greater, Matt. v. 48, and the greater with the less, Mal. iii. 4. *Him—*More than me. *Shall ye hear—*It will be your duty, and it will be in your power to hear.

23. *And it shall come to pass—*A modal formula, [accessory statement,] arousing attention. *Which—*It is implied that many will, and many will not hear this Prophet. *Shall be destroyed—*Instead of the Heb., Deut. xviii. 19, *I will require it of him*, we have the formula which denotes *utter destruction*. As death is the wages of sin : so a fearful death, namely, utter destruction, is the wages of outrageous sin.

24. *All—*The prophets, in Rev. x. 7, are appealed to for the same purpose. *From Samuel—*Between the time of Moses and Samuel there was not much prophecy, until the sole authority of Moses was established, in reference to whom those of after times were to be estimated. Thus upon the introduction of the kingdom, prophecy referring to Christ's

kingdom flourished : and through the mother of Samuel, the first mention of the *King* and the *Messiah* was made, and subsequently repeated : 1 Sam. ii. 10, 35, etc. *And*—Corresponding to *truly*, ver. 22. *Those*—Repeat ἀπὸ, from, before *those*. *These*—Many prophecies, when the time arrives, are immediately fulfilled. [*These days*—Namely, *the days of restitution*, ver. 21. *Mey.* Or perhaps, *their days* now present, and which are connected with *those* of restoration, as leading on to them, and being in the same dispensation. *Alf.*]

25. *Ye*—Who live to-day. *Of the prophets*—As prophets, that is, of their prophecies. Thus what follows is connected. *And of the covenant*—So, Dan. ix. 24, *the vision and prophet*, [Eng. Vers. *prophecy*]. To you, says Peter, the prophecies and covenant refer. He binds his hearers. *And in thy seed*——*blessed*—Gen. xxii. 18, Sept. reads *nations*. By Peter they are called *kindreds*, as if under the veil of which we have treated, chap. ii. 39. Comp. on this text, Gal. iii. 8, 16, notes.

26. *First*—An incidental intimation of the call of the Gentiles. *Having raised up*—Of the *seed* of Abraham. *Son*, lit., *servant*—See ver. 13. [Omit Ἰησοῦς, *Jesus. Tisch., Alf.*] *To bless*—This is a deduction from ver. 25. *In turning away*—Active. It is Christ who turns us away from wickedness, and wickedness from us : Rom. xi. 26. It is beyond the strength of man. *Iniquities*—By which *blessing* is hindered. Πονηρία signifies *wickedness* and *misery*.

CHAPTER IV.

1. *As they spake*—The matter was so divinely ordered that they first said in the temple what was sufficient : subsequently in the council (Sanhedrim, Ed.), to which they would not have been admitted if they had not been brought thither. *The priests*—Who were alarmed for the priesthood. *The Captain of the Temple*—Who was alarmed for the civil power, as chief commander, under whose authority the captains of the various watches in the temple were placed. *Sadducees*—Who were alarmed for their doctrine. *Came upon*—The cross, says Jonas, always waits upon the true Gospel.

2. *That they taught*—At this the priests *were grieved*, because of their own authority : the Prefect of the Temple, through fear of revolution. *Preached*—At this the Sadducees

were grieved, as denying the resurrection : their error was refuted by any single example, above all by that of Jesus Christ.

3. *In hold*—[That is, in prison. *Mey.*] Thus Peter and John were put to trial of the faith. *The next day*—*The morrow* is here used for the next day by *Mimesis*. [Using the words of the persons imprisoning the apostles. On that night mark what great things passed in the souls of those great apostles ! *V. G. Eventide*—Chap. iii. 1. They had gone to the temple at the *ninth hour* ; so that it may have been now the twelfth hour ; the beginning of the second evening. *Mey.*]

4. [Omit *ὡσεὶ*, about. *Tisch.*, (*Alf.* brackets it.)] *The men*—And therefore much greater with the women and children. In this multitude of about 5000, those mentioned in chap. ii. 41, appear to be reckoned. Subsequently, after other additions, they amounted to many thousands, chap. xxi. 20, [properly myriads, Ed. Mark the power of truth. The leaders are cast into prison, yet thousands believe. *Clarius* in *F.*].

5. *Their*—Of the Jews. *Rulers*—*scribes*—Conspicuous in authority, in the council, and in doctrine.

6. *The High Priest*—This is to be understood of Caiaphas also. *Alexander*—A name common among the Jews from the time of Alexander the Great. [For *εἰς*, at or to, read *ἐν*, in. *Tisch.*, *Alf.*] *At Jerusalem*—From the vicinity, unless *εἰς* is used for *ἐν*.*

7. *They asked*—At some length, as if the subject were unknown or obscure. With it corresponds *known*, ver. 10. *Power, name*—Some of Peter's words had been reported to them, chap. iii. 6, 12, 16. Peter skilfully repeats the same phrase, ver. 10, 12. *Have ye done*—They speak ambiguously : they do not say, *have ye healed*.

8. *Filled*—At that very moment. The power, which dwelt in him, displayed itself. So chap. xiii. 9. According to each emergency, God influences his creatures. But *full*, (*πλήρης*), implies continuous fulness : Acts vi. 3, 5. *Rulers*—At first he gives them honour. Subsequently, however, he addresses them differently, when they continue their attacks, ver. 19, chap. v. 29. Comp. chap. vii. 2 (at the beginning) with ver. 51.

9. *If*—That is, *since*. He means the *examination* now in progress. *Be examined*—Judicially. *Good deed*—Whereas

ordinarily those who have done *evil* are examined. [As if to say, *good rulers are not a terror to good works, but to the evil*, Rom. xiii. 3. How then are we questioned for this *good deed*? *Selneccerus* in *F.*] There is no article; but in ver. 12, we have *the salvation*, where the article forms an *Epitasis* [emphatic addition]. Christ was *a most beneficent Saviour*. Consult *Chrysostom de Sacerd.* p. 208. *By what*—The rulers had asked, *by what power* and *by what name*. This Peter takes up, changing the adjective, that he may give a more definite answer. He replies forthwith as to the *authority* and *name*, ver. 10. *He*—Who is here, ver. 10, 14. *Is made whole*—To this refer *salvation, be saved*, ver. 12, from the meaning of the name Jesus, ver. 10. [Bodily health, is, so to say, a type and mirror of spiritual health. *V. G.*]

10. *Known*—This, Peter, as a great preacher, uttered with a loud voice. He expresses the whole summarily. *Unto you*—Rulers. [*When—whom*—With no connecting particles; so that the contrast is made strikingly prominent. *Mey.*]

11. *This*—He accuses the rulers here with greater severity than the people in chap. iii. 17. *The stone*—The [Gr.] article refers the readers to prophecy. [Ps. cxviii. 22, boldly applied to the Sanhedrim. *Mey.*] See Matt. xxi. 42, note. *Of you*—This is explained in the next verse. The rejection of the builders attests the stone.

12. *In any other*—That is, salvation is clearly in him alone. Hereby the question, ver. 9, *by what means*, is solved. *Salvation*, lit., *the salvation*—Promised, longed for, by which we escape every misery: salvation of soul and body: comp. ver. 9. The article has great force. *For*—It is necessary that *a name* should be divinely given and proclaimed, in which is salvation. It is not for *us* to point out or devise a saving name: it is not for Rome to canonise the dead. *Other*—This is an *Epitasis* [emphatic addition] in reference to the *other* preceding. ἄλλος, *the other* of two; ἄλλος, *another* of more than two. *Ammonius*. Comp. 1 Cor. xii. 8, 9; 2 Cor. xi. 4; Gal. i. 6, 7, notes. [We mortals have many modes of death; one of birth. Men have many diseases, *one salvation*. *Audoenus* in *F.*] *Under heaven*—That is, in all the earth: chap. ii. 5. It was the earth-born who needed salvation. It behoved the Saviour to establish salvation upon earth. Matt. ix. 6. *Given*—From heaven. *Among men*—There is one Mediator: none other in the whole human race. 1 Tim. ii. 5. *We*—All men.

13. [*Beheld*—Gr. θεωροῦντες; which contains the idea of contemplation with attention and wonder. *Titmann in Mey.*] *The boldness*, lit., *freedom of speech*—The noun *boldness*, and the verb *to be bold*, are very common in this book, are appropriate to its subject, and express the characteristics of sincere religion. By this *boldness of speech* they overcame Jerusalem and the world. *Perceived*—Now, or even before. *Unlearned*—They could scarcely read and write, and could have made but little progress in sacred learning. *Ignorant*—Private persons, namely, fishermen, ungifted with those accomplishments on which statesmen and orators depend: ἀγράμματος is *unaccomplished*; ἰδιώτης, still more so. *Men*—ἄνθρωποι: not so dignified a word as ἄνδρες. *By such men, whom the world despises, God has ALWAYS caused His word to be preached.* Justus Jonas. *They took knowledge*, lit., *they recognised*—[*So Beng.*; but *Alf.* renders, *they recollected that they once were with Jesus*]. At length; for just before they had taken less knowledge of them.

14. *Standing*—With firm ankle. *With them*—Peter and John. *They could say nothing*—Although they wished to speak: ver. 21. They themselves say, *we cannot*: ver. 16.

16. *What shall we do*—The answer for those who ask the question is at hand, *believe*. *Manifest*—Supply *is*. On this depends, *that a notable miracle, etc.*

17. *Spread*—They look upon the whole as a *canker*. For thus it is described, 2 Tim. ii. 17. *Threaten*—Vainly, ye rulers. These men have a refuge to which to flee: ver. 29. *This*—They do not condescend to mention *the name Jesus*: chap. v. 28.

18. *To speak*—In familiar conversation. *To teach*—In public.

19. *Answered*—Openly and plainly. They employed no artifices to gain their liberty. *In the sight of God*—The world regards many things as right which are not so in God's sight, and conversely. *To hearken*—For *to obey*. He who does not obey, hears with reluctance. *More*—By valiant saints the authority of those rulers alone is respected who appoint or command nothing contrary to God. *Judge ye*—The figure *Communicatio* [leaving judgment to the adversaries]. The world does not with ease maintain its laws against the cause of God so perversely as thoroughly to destroy its sense of natural justice.

20. *We*—They are already doing what the rulers had just

forbidden, and uphold the right to do so. *Cannot but speak*—Amos iii. 8. [Real fulness of heart has incredible force. *V. G.*]

21. [*Let them go*—God's great mercy, in thwarting our evil designs, is acknowledged by few. *Q. in F. Nothing how*—That is, *no mode* of punishment which would not stir up the people. *Mey.*] *All men*—The people are not unfrequently more sensible than their rulers.

22. *Above*—The malady of the man who had been born lame was inveterate.

23. *Reported*—Although the rulers objected, the apostles did not commit sin. *Chief priests and elders*—The Sadducees are not mentioned. Some are included (chap. v. 17); some had no seats in the council.

24. *With one accord*—Here also Peter appears to have led the devotion, but the others employed their voices. [The devotion of their minds was so much the more inflamed thereby. *V. G.*] *Lord*—Of the family of the faithful. [Omit δ Θεός, *God. Tisch.*, (not *Alf.*) Read, *thou who hast*, etc.] *Thou*—A sentence, the subject of which is, *Thou, O God, who hast made all things*; then, supplying *art*, the predicate, *who hast spoken*, follows. *Which hast made*—A noble exordium, used in prayers of the more solemn kind. Jer. xxxii. 17; Neh. ix. 6. Consequently God's will is done in *heaven, earth, and sea*; and man's will on earth should not be opposed to it, or put before it: vainly does feeble man strive. The Creator baffles him by miracles.

25. [*Alf.* (after *Lachmann*) reads, δ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδὸς σου εἰπῶν, which may be rendered, (*De W.* calls it *meaningless*), *who by the Holy Ghost, the mouth of our father David, thy son, hast said*. But *Mey., Tisch.*, reject this reading, though they do not account satisfactorily for its origin and its reception into the best manuscripts.] *Why*—Ps. ii. 1, 2. The Sept. very clearly. *Rage*—This word is properly employed of horses; *to snort fiercely*. *Vain things*—This [adjective] has the force of an adverb. So the Sept. Job xxi. 34: *Comfort ye me in vain*. This word in the second half of the verse is parallel to the question in the first.

26. *The kings of the earth*—All the kingdoms of the world have at some time or other attacked the Gospel. *The rulers*—Pilate represented these, as Herod the kings. The prophecy and the event accurately correspond. Subsequently

we read of Herod, and not Pilate, afflicting the apostles also.

27. *Of a truth*—As is proved by the fact. [Before ἐπι, against, add ἐν τῇ πόλει ταύτῃ, in this city. Tisch., Alf.] *Thy child*, lit., *minister*—Of whom David was a type: for David is called by the same name, ver. 25. *Whom thou hast anointed*—He is the Lord's anointed king, ver. 26. *Herod*—When Herod had Jesus in his power, he did not set him free, but sent him back to Pilate: thereby approving whatever the governor should do: Luke xxiii. 7; xiii. 31. *Gentiles*—The plural repeated from the Psalm; used poetically. One or two manuscripts read λαός, singular; but λαοὶ refers to ver. 25, λαοὶ, *peoples*, plural. Comp. 1 Kings xxii. 28. The present prayer of the disciples clearly answers to the second Psalm, as a comparison shows:

<i>the kings,</i>	<i>Herod:</i>
<i>the rulers,</i>	<i>Pontius Pilate:</i>
<i>the heathen,</i>	<i>the Gentiles:</i>
<i>the peoples,</i>	<i>the peoples of Israel.</i>

The Psalm treats of Christ's Kingdom: consequently Herod and Pilate are enumerated amongst His enemies, rather than Caiaphas the High Priest, who is included in ver. 29. *Were gathered together*—Repeated from ver. 26. [*Together*—Unity, without truth, is conspiracy. The wicked unite, not through love, but their common hatred to Him they ought to love. August. in F.]

28. *To do*—Although they wished to do, they could do no more. [There is an *Ellipsis* after this word; *to do* (as they supposed their own will, but in reality) *whatsoever*, etc. Alf.] To be construed with, *were gathered together*, not with, *Thou hast anointed*: for the subject of the verb *to do* is the *assembled enemies* respecting whom the prophecy is made. Comp. chap. ii. 23; iii. 18. *Whatsoever*—No less, and no more. *Thy hand and thy counsel*—The order of the words is remarkable. God's hand is felt sooner than His counsel. His power and wisdom are signified.

29. *Threatenings*—The plural: ver. 17, 21. *Boldness*—Whatever threats they may make. *Speak*—They do not ask permission to cease speaking, much less for others to be sent; for they were certain of their own calling.

30. *By stretching forth*—While thou stretchest forth.

Miracles wait and urge on the word, chap. xiv. 3; Mark xvi. 20. In the Old Testament the arm of the Lord is frequently described as *stretched forth*. *To heal*—Ver. 22. *And that signs may be done*, lit., *in the coming to pass of signs*—While thou art stretching forth, and while signs are being wrought. *The name*—Ver. 17.

31. *Was shaken*—A proof that all things will be shaken by the Gospel: chap. xvi. 26. *They were all filled*—Anew. *With boldness*—Boldness of speech was bestowed upon them, as they had entreated, ver. 29; and this they displayed at the earliest opportunity among themselves and others.

32. *Of one heart*—*soul*—In matters of faith and practice. A remarkable characteristic. *Neither—any*—In so vast a multitude. *Said*—This expression implied that *ownership* in property was not entirely done away. *Common*—So God's command decreed: the number of the faithful required a similar arrangement. The number was large, but not so large as subsequently. The impending change in the Jewish polity also demanded this course. The magistrates did not intervene to prevent the Church and individual Christians from disposing of their substance as they pleased: ver. 34, 35; vi. 1, 2, xi. 30, xxiv. 17; 1 Cor. xvi. 1.

33. *Gave*—Being assured themselves, they assured others. *The apostles*—This was emphatically their office, for they had seen it. They had also an extraordinary measure of the Spirit: chap. v. 12. [*The Resurrection of the Lord*—Always the foundation of the whole preaching of the apostles. *Mey.*] *Grace*—The grace of God, and the favour of the people.

34. *Neither was—lacked*—So ought it to be in our own days even without a community of goods, which is adapted only to the highest perfection of faith and love. *Sold*—They invested their money well before the Romans laid the city waste. As the Israelites profited by the Egyptians, so did the Christians by the Jews.

35. *And laid them down*—As soldiers lay down their arms. They implied that they, apostles, guided by the wisdom of God, should have the disposal of their property. [*According as*—Not according to the amount of each one's contribution. *V. G.*]

36. [For *Ἰωσῆς*, *Joses*, read *Ἰωσὴφ*, *Joseph*. *Tisch., Alf.*] *Who—surnamed*—A new instance of the apostle's dignity, to give surnames to believers. *The Son of consolation*—A gospel surname. [In the Heb. *son of prophetic address*; *i. e.*, an in-

spired exhorter, consoler. *Mey.*] *A Levite*—Christian ordinances, no longer Levitical, are in full vigour. The priests also follow, chap. vi. 7. *Of the country of Cyprus*, lit., *a Cyprian by birth*—So born in Pontus, born at Alexandria, chap. xviii. 2, 24.

37. *Having land*—Beyond the limits of Israel, in which the Levites had no portion.

CHAPTER V.

1. *Ananias with Sapphira*—Their names were favourable and beautiful, their principles bad.

2. *Kept back*—The sins of Achan and Ananias were in many points similar at the beginning of the Old and New Testament churches respectively; and the same verb, *kept back*, is applied to Achan in Josh. vii. 1. The former, however, in the Old Testament, was by God's command put to death by the hands of men; the latter, in the New Testament, by the hand of God at the word of the apostle. The sin of Judas resembled that of Ananias. *Of the price*—These two seem to have doubted the permanence of Christianity. *Being privy*—Their sin was greater, for each might have dissuaded the other. *Brought a certain part*—As if it were the whole. Ananias however wished it to appear that he had brought the whole, and consequently he did not retain much.

3. *Filled*—With presumption and fraud, whilst thou did not resist. Ananias possibly did not believe that Satan was at the bottom of the temptation. To have the heart filled with Satan is the highest degree of wickedness. *To lie*—To deceive as far as thou couldst, as if the Holy Ghost did not know thy deception; v. 9. *Πεύδομαι, I deceive*, is found with an accusative, Deut. xxxiii. 29, Sept. Subsequently in Ps. lxvi. 3; Job vi. 10, viii. 18. It is somewhat more expressive than it is when joined to the dative case. *Holy Ghost*—Who is in us (comp. 2 Cor. xiii. 3); 1 Thess. iv. 8; under whose direction the property of the Church is administered. [Peter's knowledge of the sin is immediate, being wrought in him by the indwelling Spirit. *Mey.*]

4. *Whiles it remained*—While the land was unsold. *Thine own*—The community of property was optional. *In thine own power*—A simple intention without a vow does not bind

us to do that which is good in itself, and yet not necessary. *Why*—[Gr. *τί ὅτι*, which *Beng.* renders *quare*; So *Eng. Vers.*, *why*. But it rather means *what—that*. Literally, *what is this that thou hast put in thy heart?* Satan suggested the lie; Ananias ought to have repelled it; but, instead, he *put it in his heart.* *Alf.*] Ananias sinned voluntarily, and with a premeditated intention. *Conceived*—The sin originated from man and from Satan. [*Thou hast not—but—*That is emphatic and energetic language, for, *not so much unto men, as, etc.* Thy lie is not considered at all as directed to us, personally; but to God, the Lord of his people, whose instruments we are. *Mey.*] *Unto God*—Thou hast appropriated to thyself that which thou professest to have given to God. The relation of *Holy Ghost* in the narrative is included under the regimen of the conjunction *but*, and not under that of the adverb *not*. The sense is as follows: Ananias lied unto *God and his Spirit*, not unto men and Peter. Venture, if thou canst, O Socinian, to render it thus: *he lied not to the Holy Ghost and Peter, but to God.* The lie of Ananias inasmuch as he lied to the Holy Ghost, inasmuch as he lied to God, is precisely the same sin, and equally culpable: nay, in some degree more so, for he lied to the Holy Ghost. Comp. Mark iii. 28. A most powerful argument, proving that the Holy Ghost is a person, and a person of the Godhead.

5. *Fell down*—The terror of Ananias is a specimen of that with which the wicked will be smitten in the judgment, without being deprived of life. *Gave up the ghost*—By this verb a miserable death is implied: ver. 10; chap. xii. 23, Herod; Judg. iv. 21, in the Alex. Cod. of Sept. If it be asked why so severe a punishment, so sudden a death was inflicted at this gracious time of the New Testament (comp. Luke ix. 55, 56), the answer is: I. The disciples had of themselves asked for fire to fall down on the Samaritans: now the Holy Ghost directs Peter. II. Jesus, in his state of humiliation, had been unknown to the Samaritans, and was subsequently to be preached to them. Ananias and Sapphira, it is very evident, had known Christ's glory, and the presence of the Holy Ghost, and had most abundant opportunity of salvation. III. Ananias and Sapphira sinned most heinously, by mutual consent, voluntarily and on a sudden filled up the measure of their guilt. IV. At the commencement of the Christian dispensation, a wise example was given to many through them, and fear of God was the issue. V. What was added

to the severity of the bodily punishment *may possibly* have been taken from that of the soul. [Woe to the double mind, that shares God's own, half to him, half to the devil! *August. in F.*] *Fear*—Counteracting the influence of this wicked example. *On all that heard*—Not merely on those who saw. So in ver. 11. [Omit *ταῦτα, these things. Tisch., Alf.*]

6. *Young men, lit., the younger men*—This duty was proper to them. *Wound him up*—For burial. *Buried*—Immediately. No delay was necessary.

7. [Render, *But it happened, about the space of three hours after, that his wife, etc. Mey., Alf.*] *The space*—The woman, being a weaker vessel, had a longer time for repentance. A precious interval of three hours. *Not knowing*—Had she known, her confession would have been no great matter. She was unworthy of knowing, for she had tempted the Spirit of the Lord.

8. [Omit *δέ, and, (with ἀπεκρίθη, answered.) Tisch., Alf.*] *Answered*—The entrance of Sapphira into the assembly of the saints was as a speech. *Tell me*—He urges her to state the facts of the case. *For so much*—It would appear that Peter mentioned the amount. [Or pointed to the money, yet lying there; ver. 2. *Mey.* *Yea*—A wilful falsehood is a cripple, and cannot stand alone. It is easy to tell one lie, hard to tell but one lie. *Fuller in F.*] *The feet*—This is more forcible than saying *they who have buried*.

9. [Omit *εἶπε, said. Tisch., Alf.* It is Peter, who denied his Master with an oath, whose word strikes these dead for a lie! *Lightfoot in F.*]

10. *Found*—When they returned.

11. *The Church*—This (comp. note on chap. ii. 47) is the first mention of the Church, and therefore a genuine picture of it as constituted in the New Testament, called forth by the Gospel, separated from Judaism, grafted on Christ by baptism, cemented by fellowship of every kind, and *disciplined* by the cutting off of Ananias and Sapphira. Hitherto Luke has used the words *disciples, number of names, chap. i. 15; all that believed, chap. ii. 44; the number of the men, chap. iv. 4; the multitude of them that believed, chap. iv. 32. As many—*[Including Peter and the apostles; whose question again was, *Lord, is it I? F.*] *Even we should fear. As heard*—No doubt the Jewish rulers heard, nevertheless they did not take proceedings against Peter in the matter. The sin of Ananias was manifest, and his punishment clearly miraculous.

12. *All*—Who believed. [So *De W., Mey.* But it is better with *Ols., Alf.*, etc., to refer this to *the apostles*, who are the subject of the passage.] *Porch*—A spacious place. [Where the apostles usually met. *Ols.*]

13. *Of the rest*—Unbelievers. [*Alf.* paraphrases well: *And of all else* (believers or not) *none dared to join himself to them* (as equal to or one of them) *but* (so far from this) *the very people* (multitude) *magnified them.*] *Join himself*—Familiarly.

14. *Multitudes*—The plural of greatness. No number is now given, as chap. iv. 4.

15. *Insomuch that*—This depends on ver. 12 (at the beginning). *Into the streets*—[Or, *down the street.* *Alf.*] The preposition without the article has a distributive sense, ver. 12: not with it, chap. viii. 3. *Beds and couches*, lit., *couches and pallets*—A *couch* is more expensive; a *pallet* less costly. [But this distinction is merely arbitrary. *Mey.*] *Of Peter*—He who had denied Jesus was now more conspicuous in the faith. *Of them*—The force of this clause is virtually included in ver. 12, 16, and *they were delivered from their infirmity*

16. *Round about*—The cause progresses continually *farther and wider.* *V.G.*] *Every one*—There was now no *failure*, no unsuccessful attempts as on a previous occasion, Matt. xvii. 16.

17. *Rose up*—He thought that he ought not to remain quiet. *Of the Sadducees*—Many joined with them in order to assail the resurrection of Jesus Christ. *With indignation*—The impotence of this sentiment is clear from the whole procedure.

18. [Omit *αὐτῶν*, *their.* *Tisch., Alf.*]

19. *The angel*—*In all cases these great consolations were bestowed alone on men that suffered much.* Justus Jonas. *The doors*—Chap. xii. 10, xvi. 26.

20. *Go*—Forthwith. *Stand*—Boldly. *In the temple*—Publicly as before. *To the people*—Since the rulers will not hear. *All*—Without any diminution. *The words of this life*—That is, *these words of life.* So among the Hebrews the adjective frequently agrees with the latter of two substantives. Comp. chap. xiii. 26. *The words of life*, John vi. 68, that is, the words concerning the life of Christ, and of believers, are to be fearlessly proclaimed.

21. *Council*—Gr. *γερονσία*. A Sept. word.

23. [Omit *μὲν*, *truly,* *Tisch., Alf.*] *Shut*—The angel had

closed it again, ver. 19. [Omit *ἐξω*, *without*, and for *πρὸ*, *before*, read *ἐπί*, *at*. Tisch., Alf.]

24. *They doubted*—The world, in oppressing God's servants, involves itself in numberless perplexities, and lays all the blame on them, chap. xii. 18, xvi. 20, xvii. 6.

25. [Omit *λέγων*, *saying*. Tisch., Alf.] *Standing*—Opposed to *ye have put*.

26. *Without violence*—Otherwise they would not have abstained from it. Frequently the roughness of the multitude, though not good in itself, assists a good cause. Luke xx. 6.

27. *Asked*—Expostulating.

28. [Omit *οὐ*, *not*. Tisch., Alf.] *Straitly*, lit., *with injunction*—He is ashamed to say, *with threatening*: comp. chap. iv. 17; for they could not punish them. *Command*—Mark the cunning of the enemies of the Gospel. At their pleasure, they make, pervert, invent, edicts, laws, prohibitions, which the witnesses who obey the Lord of truth cannot but infringe, and they do this in order that the innocent may be punished with the guilty. The injustice of this! *In this*—He avoids the name *Jesus*. Peter mentions it, and glories in it, ver. 30, 31. *Jerusalem*—In which, say they, we watch. *And intend*, lit., *ye wish*—An invidious term. The apostles did not entertain this wish; * but they taught in very truth that Jesus was wickedly slain by the Jews; at the same time they showed a way by which the Jews might experience the power of Jesus' blood in conferring grace and salvation. *To bring*—So Judges ix. 24, *That their blood might be laid on Abimelech*. *Upon us*—[That is, *ye intend to bring it about, that his blood be avenged on us*, by an insurrection of the people. Mey., Alf.] But a short time before they had taken upon themselves the blood of the Just One in terms, Matt. xxvii. 25, and soon after in very fact. [This is the custom of enemies. Having obtained an opportunity, they show themselves ferocious, mad, and cruel: then, when the victory inclines to the opposite side, they are not willing to admit that they have sinned so greatly either by act or design. V. G.]

29. *Peter*—Although Peter had felt the hatred of the world more than the others, he does not avoid the duty of speaking and acting. He does not now employ the title, as in chap. iv. 8; nay, there is, so to say, an increase of sternness in the continuation of his speech. [*And the apostles*—For

* See chap. iii. 17.—Ed.

Peter spoke in the name of all. *Mey.*] *God*—Who, by the angel, had commanded him to speak. *Men*—Who order us to be silent.

30. *Of our fathers*—Chap. iii. 13. *Raised up*—Of David's seed, chap. xiii. 23, iii. 22. For the promises which our fathers received contemplated this raising up. The same verb is found, Luke i. 69. *Ye slew*—On former occasions he had said, *put to death, killed, crucified*: he now uses a severer term. *On a tree*—In a tree sin commenced: in a tree is its atonement.

31. *Hath exalted*—The exaltation presupposes the resurrection, or rather includes it, Phil. ii. 9. *A Prince and Saviour*—The Author of salvation, Heb. ii. 10, that is, he exalted him to be a Prince and Saviour, chap. ii. 36 [or rather exalted him as a *Prince and Saviour*. The words *to be* are not in the Greek. *Alf.*] *To give*—Repentance is a joyful gift, and not a sorrowful thing, chap. xi. 18; 2 Tim. ii. 25. *Repentance*—By which Jesus is accepted as a *Prince*. *Forgiveness*—By which he is accepted as a *Saviour*. *Of sins*—Even of that sin committed by you against Jesus, ver. 28.

32. *And*—And therefore. *Also*—A particle of amplification. The witness of the Holy Ghost is greater than that of the apostles. *That obey*—God, says Peter, has given us the Holy Ghost: he constrains us to bear witness, and we obey, ver. 29.

33. *They were cut to the heart*—Ch. vii. 54. Thus the Latins say, *findor, I am cleft*. [*Took counsel*—Or rather *were purposing*. *Alf.*]

34. *Stood up*—As about to speak at length. *In the council*—God can raise up defenders on all sides. *A Pharisee*—And consequently a believer in the resurrection of the dead; this the Sadducees denied. *Had in reputation*—In high esteem. *Among all the people*—Although the rulers, the Sadducees, ver. 17, did not value him so much. [For τούς ἀποστόλους, *the apostles*, *Tisch.* (not *Alf.*) reads τούς ἀνθρώπους, *the men.*] *Forth*—Thus the wrath of the rulers was mollified. *A little space*—A courteous expression.

36. *Before*—It is beneficial to support advice by adducing examples. Gamaliel with much wisdom puts these forward first, and then draws the conclusion. [*Before these days*—That is, *not long ago*. *Mey.*] *Himself*—An attribute of false teaching, chap. viii. 9. [For προσεκολληθη, *joined themselves*, read προσεκλήθη, *adhered*. *Tisch., Alf.*] *To nought*—Not only their counsels, but they themselves came to nought. How

many wretched men have been brought to ruin by false leaders.

37. *After*—It cannot have been the same Theudas whom Josephus places after this Judas. *In the days*—A time known and well adapted to a revolution. [Omit *ικανόν*, *much. Tisch., Alf.* *Dispersed*—Not brought to nought, like those of Theudas, ver. 36. They became active and notorious again, during the Jewish war. *Mey., Alf.*]

38. *I say unto you*—The formula is gentle and not stern. *Let them alone*—Allow them to do what they are doing. We ought to assent to a cause that is evidently good and oppose one that is evidently bad. In a matter that is sudden, new, and doubtful, when our adversaries are exasperated, the advice of Gamaliel is peculiarly excellent. *Or*—His meaning is that it should be called a *work* and not a *counsel*. The apostles assuredly did all things, not by their own counsel, but by the *counsel* of God. *Come to nought*—It can and will be dissolved by you, by others, or of itself.

38, 39. *If it be—if it be*, lit., *is*—The former expressly a condition only: the latter being here contrasted with the former indicates something absolute. Consequently Gamaliel expresses this alternative in the second person plural, and not in the first.

39. [For *οὐ δύνασθε*, *ye cannot*, read *οὐ δυνήσεσθε*, *ye will not be able. Tisch., not Alf.* Also for *αὐτὸ*, *it*, read *αὐτοὺς*, *them. Tisch., Alf.*] *Lest haply—even*—This use of the particles is courteous. The *even* means, that, apart from the folly of the attempt, they would be guilty of impiety also. This clause depends upon the sense of that immediately preceding; *ye cannot*, and therefore ought not attempt to overthrow it. *Ye be found*—In the issue. *To fight against God*, lit., *God-opposers*—This word *Symmachus* more than once uses for the Heb. *Rephaim*. Θεοῦ, *of God*, and Θεομάχοι, *God-opposers*, are kindred terms. [There are many such. *V. G.*]

40. *They agreed*—So far as not to put the apostles to death: for the members of the Sanhedrim did not become better disposed. *Beaten*—The Jews, who subsequently inflicted greater punishment, had not yet done this. The world even advances by degrees, either with augmenting hatred, or under a pretext of justice.

41. *Rejoicing*—A characteristic of truth, in afflictions; joy profound, real, and sincere. [Omit *αὐτοῦ*, *his. Tisch., Alf.*

Read, ὑπὲρ τοῦ ὀνόματος, for the name. So Beng.] *That they were—shame*—A precious *Oxymoron*: [union of words of contrary signification:] so *to you it is given to suffer*, Phil. i. 29: comp. 1 Pet. ii. 9. [Indignity before men is honour with God. *V. G.* I love to suffer, but cannot tell whether I am worthy to suffer. *Ignatius in F.*] *For the name—The name* forbidden in ver. 40. [*The name* above other names. The one whose confession and preaching was the highest business of the Apostles. *Mey.*] Some have added, *of Jesus*, of the Lord Jesus, or of Christ. But it is absolute, as in 3 John v. 7: Lev. xxiv. 11. Luke had written the name of *Jesus* in the preceding verse. The *name* in this verse refers to it with an elegant ellipsis of the pronoun.

42. *They ceased not*—Whatever the world might forbid. [*The—The* Christ, not rendered in Eng. Vers.] They declared that Jesus is *the* Christ. [For Ἰησοῦν τὸν Χριστὸν, *Jesus Christ*, read τὸν Χριστὸν Ἰησοῦν, *Christ Jesus. Tisch., Alf.*]

CHAPTER VI.

1. *Multiplied*, lit., *multiplying*—Supply *themselves*. A cause of murmuring easily arises among a *multitude*. *Of the Grecians*, lit., *of the Hellenists*—Jews born beyond the limits of Palestine, to whom the Greek, as well as the Hebrew tongue, was vernacular: so in our days there are many Portugese, German Jews, etc. *Their widows*—Who even in a holy community are more easily forgotten, for men are better able to press their own claims. *Were neglected*—Without any ill will. The apostles were unable to attend to all things.

2. [*It is not our pleasure*—Gr. οὐκ ἀρεστόν ἐστιν. The rendering, *it is not reason*, (Eng. Vers.,) or *it is not just*, is wrong. *Mey.*, etc.] *That we*—The apostles. *Should leave*—They could not attend to both duties at once, and therefore they retain the nobler. It is dangerous to abandon the duties specially entrusted to us. This frequently happens when we are off our guard. Bishops* have completely abandoned this principle, being so entangled in temporal things, that their princely duties and ceremonious parade almost swallow up spiritual things. *Serve tables*—This phrase im-

* German bishops of that day.—ED.

plices something undignified. The contrast is the *ministry of the word*, ver. 4. There have been long discussions upon the functions of the *deacons* of the primitive Church: but the matter may be summed up in a few words. It was the primary duty of the apostles, evangelists, and bishops, to preach God's word; it was their subordinate duty to exercise a kind of fatherly care (for the Church was, at the beginning, like a family) over the maintenance of the poor in particular, of strangers, of widows, and others. But *deacons*, of either sex, were specially ordained for the same object of maintenance. In that department it was considered necessary to pay especial attention to the Church in Jerusalem; in other places more or less: whatever additional attention they could bestow they devoted to preaching the gospel.

3. [*Seven*—The sacred number. *Mey.*] *Seven*—They were appointed, not at the commencement, but later than the apostles, and by the apostles. In the government of the Church, God has left many things to be settled as occasion requires: but the Church should determine nothing without God. There had been about five thousand men; chap. iv. 4; now with the additions made in the mean while, the numbers were such that one deacon should have the care of each thousand. *Of honest report*, lit., *testified of*—Against whom there was no suspicion of wrong doing, although no oath, security, or guarantee, was required. Comp. 2 Kings xii. 15, xxii. 7. After the example of Ananias, who was so grievously punished in the matter of his own property, no one would be very eager to break faith in the case of another's. [*Omit ἁγίου, holy. Tisch. (Alf. in brackets). Read full of the Spirit.*] *Full*—It is no light matter to dispose of the property of the Church. Even in a public steward, in a deacon, as such, there should be administrative and sanctifying gifts. [The goods of the Church are not to be regarded as plunder, but to be administered in a spiritual manner, and as the seven, or even the apostles themselves, if still alive, would use them. God himself will one day require an account. *V. G.*] *We may*, lit., *shall appoint*—The indicative, so 1 Cor. vi. 5; Eph. vi. 16, etc.; Phil. ii. 20. [And so *Tisch., Alf.*, instead of *καταστήσωμεν, may appoint.*]

4. *We will give ourselves*—We will have no leisure but for these things. They are glorious duties, and no bishop can delegate them to another, as if he himself were intent on more important things. *To prayer—word*—Prayer takes pre-

cedence of the ministry of the word. [And to those two are reducible all the ministries of the church. So *Taylor in F.*]

5. *The whole*—Admirable harmony and obedience. *Stephen*—From the Greek names, and from other reasons, (for example, lest the Hebrews should have the advantage in the distribution of food) it is a correct inference that the seven were partly Hebrews, partly Hellenists. Many Jews had Greek names. *Full*—He excelled: the others, however, are not excluded, ver. 3. *Of faith*—Not merely fidelity, but spiritual faith. *Parmenas*—*Parmenio* in the Alexandrine Chronicle. *A proselyte*—The proselytes might betake themselves to a proselyte. Approved proselytes may also be employed in services.

6. *When they had prayed*—The apostles. The former verb, *they set*, and the latter have different subjects; so chap. viii. 17. [*Laid their hands*—This symbol of gifts and powers passing over to any one served, from the time of Moses, as a form of consecration. From its adoption by the apostles, it became general in the church; but as yet there was no formal, hierarchical classification. *Mey, Alf.*]

7. *Increased*—While concord and diligence in God's word were maintained. *Company*, lit., *multitude*—This term is applied to a number not very large, chap. i. 15; Luke v. 29, vi. 17; John xii. 17. Consequently there is nothing improbable here. As to the *priests*, there may have been less hope: now others are influenced in greater numbers by their example. The rest of the *people* are alluded to in the next clause. [*Were obedient to the faith*—*Faith* here denotes the testimony of the Gospel, which is most worthy of belief: and therefore in other passages, *to obey the Gospel*, is used; Rom. x. 16; 2 Thess. i. 8; thence, *obedience to the faith*, Rom. i. 5, xvi. 26. God shows us his testimony; to which he who receives it as true, submissively listens, and so obeys it. *V. G.* The culminating point of the popularity of the church in Jerusalem. *Alf.*]

8. *And Stephen*—Although Stephen was appointed to external duties, he also discharges a spiritual office. When the Church is sound, all things look upwards: when unsound, downwards. [For *πίστεως*, *faith*, read *χάριτος*, *grace*. *Tisch., Alf.*]

9. *Of the synagogue—of Asia*—This entire description applies to one and the same synagogue. It stood in Jerusalem in a very prosperous condition, attracting the eyes of all. It was composed of foreign nations, Europeans, Africans, and

Asiatics : for example, it had Saul of *Cilicia*. And for this reason, moreover, it is highly probable that Gamaliel, the famous doctor of the law, Saul's teacher, presided over this very synagogue and school, and that the tumult was excited either without his knowledge or against his will. *Of the Libertines*—[Freed men.] A Roman term. Many Jews were at Rome ; chap. xviii. 2, xxviii. 17 : and of these, many who had been made prisoners in former wars, and brought to Rome, having easily recovered their *liberty* (for the Romans abhorred the Jews), had returned to Jerusalem, and possibly brought with them many proselytes of the same condition, i. e., *freed men*. And so, instead of Romans they are called *Libertines*. Comp. note on chap. ii. 10. *Of them of*—*Of the synagogue of those from Cilicia* is the construction.

10. *Wisdom*—Wisdom is a very powerful thing. *And the spirit*—The epithet *Holy* is not added as in ver. 3, 5. His adversaries perceived that there was a spirit in Stephen : they were ignorant that it was the Holy Spirit.

11. *Then*—The resource of the defeated. *Against*—The slanderers at first speak indefinitely and then definitely, ver. 13, 14. *God*—[*The God*, not rendered in Eng. Vers.,] God Himself. The article implies an *Epitasis*. [Augmented force. This false charge shows what Stephen's doctrine was. He was, perhaps, the first clearly to set forth the transitory nature of the Jewish law, temple, and worship ; and thus appears in a striking manner as the forerunner of Paul. *Neand.*]

12. *They stirred up*—The verb *to be stirred up*, is employed particularly of that which is not influenced by reason ; chap. xxi. 30. *The people*—Powerful in numbers. *The elders*—Powerful in authority. *The scribes*—Powerful in learning.

13. *Ceaseth not*—They strive to excite hatred. [Omit βλάσφημα, *blasphemous*. *Tisch., Alf.*] *They speak*—*words*—The same phrase is found in Luke xii. 10. [Omit τούτου, *this*. *Tisch., Alf.*—Read, *the holy place*.] *The law*—See ver. 14. at the end. Comp. chap. xxi. 28.

14. *For*—Notice the unfair inference drawn from the most excellent words, ver. 13. *This*—Demonstrative. So Deut. ix. 3. It is employed by Stephen's enemies in the most contemptuous spirit. Comp. Luke xv. 30, note. *Shall destroy*—Slander ever seizes some particle of truth. Stephen, for the time was now fully come, had hinted at something which would soon come to pass. Apparently he saw more concerning

the abrogation of ceremonies than Peter did before the reply of the Spirit, chap. x. 19, compared with ver. 15.

15. *As it had been the face of an angel*—[That is, not merely a calm and holy aspect ; but all saw on his countenance an angelic glory from without. *Mey.*] The hidden glory of believers is frequently visible even from their body, particularly from a lofty cross, and in heaven. Even Moses' face shone. When Scripture bestows emphatic praise on anything, it calls it *divine*, chap. vii. 20 ; or at least angelic ; brightness is ascribed to the angels, and no doubt they were attending upon Stephen. [Holiness is no solitary, neglected thing. It has greater alliances than sin. It is in league with God and the whole universe. *Cudworth in F.*]

CHAPTER VII.

1. *The High Priest—As President.* [*Whether—Expressed in Eng. Vers., simply by the interrogation.*] The question gives an opportunity for Stephen's defence against the accusations of his enemies. *Then, ἄρα*, [also included in the question in the Eng. Vers.,] has an appearance of fairness and of surprise. The gist of the defence is as follows : I acknowledge that God's glory was revealed to the fathers, ver. 2 ; the call of *Moses*, ver. 34, 35 ; the majesty of the law, ver. 8, 38, 44 ; the sanctity of the temple and of this place, ver. 7 (end), 45, 47. In fact, the law is older than the temple : the promise older than the law. For God gave and showed himself freely to Abraham, Isaac, Jacob, and their sons, as their God, ver. 2, 3, 9, 10, 17, 18, 32, 34, 45 ; they also believed and obeyed God, ver. 4, 20, 21, 23 ; particularly in keeping the law, ver. 8 ; and the land, ver. 16. Meanwhile God never either at the beginning, or subsequently, restricted his presence to this place alone : for before the erection of the temple, and beyond the limits of this land, he permitted himself to be known and worshipped, ver. 2, 9, 33, 44 : the wanderings of the fathers and their descendants prove that the latter were not entirely confined to this place, ver. 4, 5, 14, 29, 44 ; so also their exile, ver. 43. But you were ever evil, ver. 9 ; you withstood *Moses*, ver. 25, 26, 39, 40 ; you turned away from the promised land, ver. 39 ; you abandoned God, ver. 40, 41 ; you worshipped the temple in a superstitious way, ver. 48 ; you resisted God

and his Spirit, ver. 51 ; you have slain the prophets and Messiah himself, ver. 52 ; you have not kept the *law*, ver. 53. Consequently God is not bound to you, much less to you alone. Histories of the past are frequently recited in Scripture, in tracing facts from their beginnings ; but they are so recited as to include some particulars while omitting others, as occasion may require : see chap. xiii. 17, 18 ; Deut. xxxiii. 2, 3 ; Ps. cvi. 7, 8 ; Ezek. xx. 5, 6 ; Hab. iii. 3, 4 ; Heb. xi. 3, 4, where faith is treated of as unbelief is here. Most suitably at this solemn time and place, while the apostles were testifying of Jesus Christ, Stephen recapitulates ancient events : giving us an example of wisely deducing the essence of *Ecclesiastical History*. Consequently the opinion of Erasmus and others, who think that many things in this speech have little reference to the subject Stephen undertook, is very erroneous. Nay, this evidence is very worthy of the fulness of the Spirit of faith and of power : although he does not expressly contradict the statements of his adversaries, yet he powerfully answers all their accusations. It cannot be doubted that Stephen, after he had unfolded the past and present, would have introduced something with respect to the future, the overthrow of the temple, the abolition of the ceremonial law, the punishment of the people, (comp. v. 43,) and more fully in reference to Jesus of Nazareth as the very Messiah (comp. v. 37,) had not his speech been interrupted by the uproar of the Jews ; as Erasmus himself very appropriately suggests. This is the only elaborate speech in the Acts delivered by a witness of Christ who was not an apostle ; a valuable instance of the Spirit's power.

2. *Brethren and fathers*—Stephen, a young man, addresses them according to their ages. [*Brethren*—All present ; *fathers*, the Sanhedrim only. *Mey.*] *The God of glory*—The sum of divine praise. *Glory* is the Godhead manifested. This noble title implies that Abraham was indebted to God for himself and for his descendants, for the land, and for all the blessings promised to, and bestowed on, himself and his posterity, without any correspondent claim on God. *Appeared*—Displayed himself as the God of glory. *Unto our father*—Consequently this benefit related to the *offspring* of Abraham. *Before*—Comp. ver. 4 (end).

3. *Get thee out*—*I shall shew*—So Gen. xii. 1, Sept., except that *and from thy father's house* is introduced.

Country—This brought about his journey from Chaldea. *Kindred*—This at a subsequent period caused him to depart from Haran, to which his family had come, ver. 4. The older portion of the family remained in Mesopotamia, the younger in Haran; for we cannot suppose that Terah remained there alone. Those who followed Abraham from Haran followed him voluntarily: Abraham was not commanded to bring them with him. If they had not followed, he would still have departed from Haran: comp. Gen. xi. 31, xxiv. 4. *Which, lit, whichever*—Abraham did not know where the land would be: Heb. xi. 8.

4. *Of the Chaldeans*—Their land pertained to *Mesopotamia*. *When, lit., after*—[But Terah was seventy when Abraham was born, Gen. xi. 26; and lived to the age of 205; Gen. xi. 32. Since Abraham was 75 when he left Haran (Charran) Gen. xii. 4, Terah must *have lived sixty years after this*. It seems that the Jewish tradition, to honour Abraham's piety towards his father, made him remain with him till his death. Stephen follows this traditional reckoning. *Mey.* "It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards the letter of God's word in such matters, write thus," says *Alf.*, quoting the following note.] Abraham, while Terah lived in Haran, had in some sort his paternal home there, for he dwelt in Canaan but as a foreigner: but when his father was dead he began to dwell solely in Canaan. There is some secret reason why Abraham's father did not enter Canaan, for it appeared that this land did not fall to his lot and to his posterity by the right of worldly inheritance. *Now*—To-day. [He that hath God's call need not fear God's conduct. *Burkitt in F.*]

5. *Not so much as to set his foot on*—Abraham did not receive by a gift from God, on the contrary, he bought the land of which ver. 16 treats: the purchase implies that he was a stranger. *He promised*—Gen. xii. 7. *It*—The whole. [The promises of God have never *borrowed help from moral probabilities*. *Sherlock in F.*] *When as yet he had no child*—As yet not even Ishmael was born, and there was no hope of offspring, for Sarah was barren. The inheritance and the posterity were according to promise. This clause forms an *Epitasis* [emphatic addition], so also, *not even so much as to set his foot on*.

6. *And, lit, but*—The contrast between the *promise* and

the time of its fulfilment, which was *to be awaited, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.* And the nation—I judge—Gen. xv. 13, 14, Sept. *Strange*—Egypt was not then named. Comp. *whomsoever*, ver. 7. *Entreat them evil*—Some omit this clause, but it is required by the facts themselves (of which further on), and by the accent* in Gen. xv. 13. *Four hundred years*—[A round number, further specified as 430, Ex. xii. 40. *Mey., Alf.*] The years must be referred not only to the Egyptian bondage (which began long after the death of Joseph and of his brethren, when the people had multiplied, ver. 15, etc.), but to the entire sojourn in a strange land. [From the birth of Isaac to the escape from Egypt. *V. G.*] Four hundred years in the case of a people, and forty in that of a man, constitute a memorable period, even in the case of Israel and Moses. Moreover, by the mention of this period, it was implied that the joyful dwelling in Canaan would be subsequently of longer duration.

7. *Serve me in this place*—Exod. iii. 12, Sept., *And ye shall serve God upon this mountain.* Moses records these words spoken to him of Horeb, but not excluding Canaan: Exod. iii. 8. For if worship on Horeb was a sign of the mission of Moses, Exod. iii. 12, much more was worship in Canaan a sign. Therefore Stephen has interwoven the prophecies given to Abraham and Moses in the following sense: They shall go forth from the land of bondage (this was said to both), and shall come to Horeb, and shall serve the Lord in this place; and shall come thence into the land of Canaan, and serve the Lord. In thus interweaving these prophecies, he forcibly shows (*a*) that what was said to Moses respecting Israel's worship of God, was already in the days of Abraham divinely intended and signified: (*b*), that they were taught to serve God, in order that they might offer to him a perpetual worship in Canaan, ver. 44: (*c*), that the worship in Horeb was greatly weakened by the people, ver. 40, 41, and was better rendered when they finally entered Canaan, ver. 45. *They shall serve me*, the expression runs: not the Egyptians. As priests, not as slaves.

8. *And so*—[That is, in this new covenant state, Gen. xvii. 8, 10. *Alf.*] After the covenant of circumcision had

* That is, the Hebrew accent.—ED.

been given. For Ishmael had been born before. Οὔτως, *so*, includes the time. So, πῶς, *how*, Rom. iv. 10. *Patriarchs*—A glorious title from the Septuagint.

9. [*Moved with envy*—Stephen proves that the Jews' ancestors were already stiff-necked. *V. G.*] *Sold—Egypt—Removed from them* him who was soon after carried *into Egypt*. An abbreviated formula. So the Sept., Gen. xlv. 4.

10. *Out of all*—See 2 Tim. iii. 11, note. *Made him governor—house*—Ps. cv. 21, Sept., *He made him lord of his house and ruler of all his substance*.

11. [*No sustenance*—Because they knew not that their brother ruled in Egypt; just as we find none, from not believing that our Elder Brother reigns in heaven. *Horneck in F.*]

12. *Jacob*—Even believers experience the common sufferings of life, but to their own advantage.

13. *Was made known to*—*Made himself known*: Gen. xlv. 1, Sept., *Made himself known unto his brethren*.

14. *Threescore and fifteen*—Stephen, or Luke, follows the Sept., inasmuch as then it was best known. In Gen. xlvi. 27, even in Deut. x. 22, it gives the number *Seventy-five*; but in the Hebrew and Samaritan Pentateuch, and in Josephus, the number is *Seventy*. So also Philo, adding a son and a grandson of Manasseh, and two sons and a grandson of Ephraim: Gen. xlvi. 20.

15. [For κατέβη δὲ, *so—went down*, read καὶ κατέβη, *and—went down*. *Tisch., Alf.* *Tisch.* also omits εἰς Αἴγυπτον, and *Alf.* brackets it.]

16. *And*—We may paraphrase the passage as follows: Jacob died and our fathers also (*namely, Joseph*); and (*because, after the example of Abraham and Sarah, Isaac and Rebecca, they wished to rest in the promised land*, Gen. l. 13, 25,) they were transplanted into Sychem (*and into the sepulchre of Hebron*, Gen. xxiii. 19), and were laid (*in the parcel of ground at Shechem and*) in the sepulchre (*of Hebron*), which Abraham (*and Jacob*) had bought for a sum of money (*and a hundred lambs*) from the sons of Emmor (the father) of Sichem (*and from Ephron*). Two familiar accounts of a double purchase (examine Gen. xxiii., xxxiii. carefully) and a double burial are intermingled: Gen. l.; Josh. xxiv. Here both accounts, as the nature of the facts stated requires, mutually supply the parts left out in either. The brevity best suited to his spiritual ardour gave Stephen a good

opportunity, in a subject so well known, of condensing details. In addition, we must remember that as Jacob was buried in the sepulchre of Hebron, and Joseph in the land of Shechem, so the other fathers who died in Egypt, or some of them, are said to have been gathered to both. For Josephus (lib. ii. Ant. ch. iv.) says, that they were buried at Hebron. Jerome, that their tombs existed at Shechem, and were visited by strangers even in his day. Whence Franc. Junius infers that some were buried in one place, others in the other, as their descendants thought fit. Pererius is of opinion that they were transferred from Shechem to Hebron. It would have occupied too much of Stephen's time to enter into these details; he with admirable conciseness has compressed the whole. The reading *Abraham* therefore is unaltered, and we need not conjecture *Jacob*. Flacius upon this passage has an admirable note: *Stephen has no time, in running over many histories, to give each in detail: he therefore combines in one the mention of two different sepulchres, places, and purchases, so as in one account to name the true purchaser, omitting the seller, in the other the true seller, omitting the purchaser; joining, so to speak, diametrically two out of the four contracting parties. However much the name of the purchaser may be emended, still it would not be true that Jacob was buried in Shechem. Abraham purchased a sepulchre from the sons of Heth, Gen. xxiii. Jacob was buried there, Gen. xlix. and l. Jacob bought a field from the sons of Emmor, Gen. xxxiii.; Joseph was buried there, Josh. xxiv. Here we have a general outline of the two contracts, and we see how Stephen combined the two purchases into one. . . .* In like manner Stephen, a little before, ver. 7, combined two prophecies, given to Abraham and to Moses, into one: Exod. iii. 12; Gen. xv. 16: and, ver. 9, he unites in one word the *sale* of Joseph and his removal *into Egypt*. Below, ver. 43, he joins a saying of Amos with the departure *to Babylon* of Jeremiah. So in ver. 24, a certain one (a Jew) *suffering wrong; an Egyptian* (inflicting it). A *Semiduplex Oratio* [where the relation of two members of a sentence is such that they must be *mutually* supplied, one from the other] of this kind, though on the whole it may appear strange to us, did not seem so to the Hebrews. We shall notice a parallel instance in Heb. xii. 20. In writing, omissions of this nature are generally marked by the pen: but they are employed also in speaking, when in a subject familiar to us we vividly present to the mind of

speaker and hearer what alone is necessary to be said, and take other things which would obstruct the flow of our oratory as said. *The sepulchre*—As pilgrims, the first land they purchased was for a *sepulchre* : they were seeking a heavenly country. *Of Sychem*—Understand *the father*. The son was more famous than the father, and therefore the latter is named from the former. Emmor was the father of Shechem.

17. *When*, lit., *even as*—This is more than *ὡς*, *as*. *Even as* God had promised that it would come to pass at a certain time, so it came to pass when the four centuries had elapsed. [For *ἔμοσεν*, *swore*, read *ἠμολόγησεν*, *promised*. *Tisch.*, *Alf.*]

19. [Omit the second *ἡμῶν*, *our*. *Tisch.*, (*Alf.* brackets.) Read *the fathers*.] *Might not live*—That is, the children. A Sept. term : Exod. i. 17, 18, and elsewhere often.

20. *In which time*—Sad, seasonable. *Exceeding*, lit., *to God*—So the Sept., 1 Sam. xvi. 12, *goodly to look to*, lit., *of good appearance to the Lord*. Jonah iii. 3, *an exceeding great city*, lit., *a great city to the Lord*. If anything is excellent, it is so by God's gift. *Fair*—Gr. *ἀστῆϊος*. So the Sept., Exod. ii. 2, an example of goodly countenance. *Father's*—Supply *his*. So 1 Cor. v. 1; Gal. iv. 2. *Three months*—They might have considered their labours vain, and that the child must perish; but they undertook the labour, and the matter succeeded very much beyond their expectations.

21. *When he was cast out*—Accusative absolute [in the Gr.], as in chap. xxvi. 3. *For her own son*—To be to her in the place of a son.

22. *Was learned*—As marked out to govern. Comp. Heb. xi. 26. *The wisdom*—Which the Egyptians had learned from Joseph : Ps. cv. 22. Solomon excelled this wisdom : 1 Kings iv. 30. It was held in high esteem by Stephen's enemies, more particularly by the *Alexandrians* : chap. vi. 9. *Mighty*—This *power* was more important than all the *wisdom* of the Egyptians, which Stephen, however, mentions in Moses' praise : it was not wisdom that produced the power, but the promise and faith : Heb. xi. 24, 25. Wisdom and power are frequently joined. *In words*—Eloquence, although his utterance was defective : Exod. iv. 10. *In deeds*—Power. [Add *αὐτοῦ*, *his*. *Tisch.*, *Alf.* Read, *in his words*, etc.]

23. *Full*—There is a time of maturity for all things, before which we should undertake nothing. *Forty years old*—Moses' life was thrice forty years : ver. 30, 36. *It came [up] into his heart*—A very suitable phrase. There may be

something in the depth of the soul, which afterwards emerges and ascends into the heart, as an island from the ocean. It might have seemed to come by chance into Moses' mind, and yet he was divinely overruled. *To visit*—[Gr. ἐπισκέψασθε, a most expressive word, used in Luke i. 68, to denote Christ's deep and tender sympathy in the miseries of mankind. *F.*] Although he was prosperous and they miserable. In the palace he could obtain no accurate information in reference to the griefs of his brethren; he therefore went to them. *His brethren*—A loving motive which influenced Moses in the case of others: ver. 26.

24. *Smote the Egyptian*—Exod. ii. 12, Sept.

25. *He supposed*—Moses therefore had a purpose in what he did. *Understood*—Very frequently from one example an opinion may be formed of many cases. [*Giveth them deliverance, not would deliver them, as Eng. Vers. The first step in the liberation was the death of that Egyptian. Mey.*] *They understood not*—By idleness and forgetfulness great matters are frequently disregarded. The opposition of the people appears subsequently to have compelled Moses to refuse the undertaking.

26. *Showed himself*—Voluntarily, unexpectedly. *Set them at one*—An instance of brotherly reproof.

27, 28. *Thrust him away*—Adding sin to sin. *Who—Egyptian*—Exod. ii. 14, Sept. *Who*—God's instruments are frequently rejected on the pretext of an insufficient human call. *A ruler*—They appear not to have known that Moses was a great man in the palace. It is the duty of a ruler to judge.

28. *As*—Those things pertaining to ourselves, which we fancy to be unknown, are frequently very well known.

29. *At this saying*—When he heard this remark. *A stranger*—As the son of Pharaoh's daughter, he had begun to be at home in Egypt: now, as a stranger, he wanders from that land also.

30. [Omit Κυρίου, of the Lord. Tisch., Alf.] *An angel*—The Son of God. See following verses. At first, Moses knew not who it was, but he soon recognised him from the voice. *In a flame of fire*—Denoting the majesty of God, who was present.

31. [Omit πρὸς αὐτόν, unto him. Tisch., Alf.]

32. *Thy*—God previously strengthens in faith those whom he intends to employ for the assistance of others. [Omit ὁ Θεός, the God, the third and fourth times. Tisch., Alf.]

Fathers—They are named further on. *Trembled*—Revelations from heaven begin by terrifying men, particularly the inexperienced ; they end by consoling them. The Divine instruments are prepared by terror.

33. *From thy feet*—He who lays bare his feet is considered as having his entire body in a proper state. *For the place*—The holiness of a place depends upon the will and presence of God alone, and may, therefore, be transferred.

34. *Of my people*—They were for the most part ignorant of their being God's people, and yet they were so. *Groaning*, lit., *sigh arising from distress*—A peculiar object of the Divine hearing. *I am come down*—He did not appear to be at hand at first. [For ἀποστελῶ, *will send*, read ἀποστείλω, *send*. *Tisch., Alf.*]

35. *This*—*This* is employed three times in the three following verses, by a noble *Anaphora* [repetition of the same word in beginnings]. *They refused*—They had denied him forty years before. In God's book what men say against him is carefully noted : the words and deeds of one man are ascribed to others who are like-minded : Rom. i. 32. Something may be refused even by the will. *Ruler and a judge*—*ruler and deliverer*—A gradation : ἄρχων, *a ruler, a prince* ; ἀρχηγός, *a chief leader* ; δικαστής, *a judge*, who delivers one man from another : λυτρωτής, *a deliverer*, who rescues one nation from another. Thus, too, has God made Jesus, whom the Jews denied, Lord. [For ἐν χειρὶ, *by the hand*, read σὺν χειρὶ, *with the hand*. *Tisch., Alf.*] *By the hand*—A Hebrew phrase. *Of the angel*—See ver. 30, 31.

36. *In the land—sea*—The mention of *the land and sea* gives a certain dignity to the style.

37. *Prophet*—Stephen proves that he does not bring Moses and Christ into opposition, and that his accusers should do as he does. The same text is quoted chap. iii. 22, note. [Omit Κύριος, *the Lord*, and ὑμῶν, *your*, and αὐτοῦ ἀκούσθε, *him shall ye hear*. *Tisch., Alf.*]

38. *This*—Moses. *That was*—To be taken with μετὰ, *with*. *In the church*—It is the congregation of the people, and not the people, that is here signified. *With the angel—our fathers*—Consequently Moses was a mediator. Stephen says *with the angel*, i. e., of the covenant, not *with the angels*. *Received*—Did not fabricate. *The lively*—He says *lively*, not *life-giving*. He praises the law : it is fiery : it lives ; Deut. xxxiii. 2. *Oracles*—Λόγιον, *oracle* : a diminutive, because of

the brevity of the various declarations. Each paragraph beginning with the formula, *the Lord spake unto Moses*, is an *oracle*. The reference is specially to the *Decalogue*.

39. *Obeys*, lit., *to become obedient*—For that time especially was the time of submission. *Thrust him from them*—Moses and the law. [For ταῖς καρδίαις, *hearts*, read τῇ καρδίᾳ, *heart*. *Tisch., Alf.*]

40. *This Moses which—of him*—Exod. xxxii. 1, Sept. : *up and make—this Moses—of him*. *Make us gods*—By the verb the idea of the word God is refuted : for *made gods* are not Gods. *To go before*—They longed for Egypt, and therefore thought it tedious to sit and wait so long. *What is become of him*—Whether he will return to us, what he will bring, and when.

41. *They made a calf*—Gr. ἐμοσχοποίησαν. A notorious sin is signified by an extraordinary word, newly coined. They imitated the Egyptians, whose deity, Apis, was an ox. *Offered sacrifice*, lit., *brought sacrifice*—An uncommon expression, though found in 1 Kings iii. 15, *Offered up burnt offerings*. *Unto the idol*—They were *idolaters*, although they made the name of the Lord a pretext. *Rejoiced*—Pompously. *In the works—hands*—It is fit that God should rejoice in the works of His hands. Men who do this are idolaters.

42. *Turned*—Because our fathers *turned back*, ver. 39. *Gave them up*—Oftentimes, from the period of the making the calf, to the days of Amos, and subsequently, as their waywardness continually increased. *The host of heaven*—Mars and Saturn, for example : compare ver. 43. The most ancient form of idol-worship, more plausible than others. It is called a *host*, because of its multitude, order, and force. *Of the prophets*—The twelve. *Have ye offered—wilderness*—Amos v. 25, 26, Sept. *Raiphon*—[Instead of *Remphan*.] *Damascus*—[Instead of *Babylon*.*] The prophecy of Amos has two parts : the first confirms ver. 41, in reference to the guilt of the people ; the second, the beginning of ver. 42, in reference to God's judgments ; the fact of their being carried away is added. *Slain beasts*—Which they had offered to the Lord ; but not to Him alone, nor at all times, or with a sincere and willing heart. [The form of the question implies a *negative* answer. *Mey*. They had pretended to offer such sacrifices to him ; but God, not accepting those which he is made to share with idols, regards them as *not offered*. *Mey*.]

* That is, in the prophet.—ED.

43. [Omit ὑμῶν, *your*. Tisch., Alf. Read, *of the god*, etc.] *Yea, ye took up*—Heb., *and ye bore*, as litters, pompously. That this was done in the wilderness not long subsequent to the making of the calf, is clear from ver. 42. The idolatry was concealed, or Moses would not have failed to take cognizance of it, yet it was gross and frequent. *The tabernacle*—A portable shrine. The four clauses of Amos run as follows: *Ye bore the tabernacle of your Moloch, and Chiun, the support of your images: the star of your god, which ye made to yourselves*. In this passage, the third clause is united with the second by apposition: there being no [Heb.] particle prefixed: this is the reason why the Seventy, whom Stephen follows, were able, without injuring the sense, to transpose these two clauses, and why the fourth clause refers to one of these in the Hebrew, to the other in the Greek. *Moloch* and *Kiyun*, from being common, became proper names, and are construed in Amos according to their signification as common names, without excluding the important [Heb.] suffix, *your*, but still with an allusion to their sense as proper names. It appears from the same transposition of clauses, that *Kiyun* in Amos has the same meaning as *Remphan* of the Sept. *Remphan* denotes Saturn, and *Moloch* Mars. Hody plausibly concludes that the translator of Amos was an Egyptian, from this Egyptian name of Saturn. Harenberg is of opinion that *Kiyun* or *Remphan* was the Nile, which the Egyptians represented by the star Saturn. Jablonski interprets both of the Sun, and S. Petit of Saturn. *The star*—Thus Saturn is called, whose emblem was a star. In contrast to Saturn, they worshipped Mars under a human figure. *Your god*—Rabbi Isaac Caro calls the planet Saturn the Star of Israel, appealing to the unanimous judgment of the astrologers. The word *your* is thrice introduced as a reproof. *Remphan*—The stop, if we may judge from Hebrew accents and the order of the words, ought to have been placed before this word (which is variously written). The Seventy, however, have rendered this unnecessary. But inasmuch as the idea of the word *Kiyun* implies something calculated to convict the Jews, which the same Septuagint translators have not deduced from the name *Remphan*, Stephen supplied this by the verb προσκυνεῖν, *to worship*. [*Rephan* (*Remphan*) is probably Coptic, meaning *Saturn*, (the planet,) *Win*. *Kiyun*

* Even as the ark was borne.—ED.

probably means the carriage or frame on which the image of the god was borne. *De W.*] The word *Rephan*, with the *m* inserted by the Greeks, before the *ph*, *Re-m-phan*, appears to be derived from the same root as *teraphim*, (on this point others have reasoned); and hence *Remphis*, the name of an Egyptian king, has arisen. *Moloch* is sufficiently plain. *Figures*—Skill does not excuse idolatry. *And*—And therefore. *Beyond Babylon*—That is, beyond Damascus and Babylon: for Amos and the Sept. read *beyond Damascus*. In the time of Amos they dreaded Damascus because of the Syrian wars. Babylon, the place of their exile, was not yet named. Stephen therefore supplied it: in point of fact, they were transported beyond the city of Babylon: 2 Kings xvii. 6. They were carried, as a punishment, to the place whence they had brought their idols. They were thinking of Egypt: they went to a very different country: compare a similar case of *Ampliatio* [naming a thing from the future event], chap. xv. 17, note. The *Wechelian* edition says, that *Damascus* is somewhere read for *Babylon*. *Prideaux* (*Connection*, Part i. p. 14, 15, Germ. ed.) thinks this is taken from old copies, and he almost approves it. The *Wechelian* readings, when unsupported by other manuscripts, derive their origin from *Beza's* notes. In *Justin*, quoted by *Beza*, the reading *Damascus* has evidently been derived from the *Septuagint*.

44. *The tabernacle of witness*—So the Sept., Ex. xxvii. 21, etc. [This introduces a new and important section of Stephen's speech; that concerning the *tabernacle and temple*. *Mey.* The design of which is to show that *holiness is not confined to place or building*. *Alf.*] *According to the fashion*—Heb. viii. 5, note. This type was better than those in ver. 43.

45. *Came after*—In a long succession. *In*—When they vanquished the nations. [*With Joshua*—That is, in connection with him, under his lead. *Mey.*] *Possession*—Sept.

46. *Found favour*—Happy is he who does so. There is nothing better. [Yet he did not build. So far was the temple from being of first importance. *Chrysost.* in *F.*] *Desired to find*—Eagerly: Ps. cxxxii. 2—5. *Tabernacle*—Ps. cxxxii. 5. Sept. σκήνωμα, *tabernacle*, more forcible than σκηνή, *tent*.

47. *Solomon*—So long were the Jews without a *temple*. *An house*—A lowly and appropriate term here for *temple*.

48. [*Howbeit*—This building a house must not be misinterpreted; as though the presence of *the highest* were limited

to the temple! The words *the highest* are emphatic; a silent contrast to the heathen gods. *Mey.*] *The Most High*—A suitable title. No building contains him. [Omit *vaois*, *temples*. *Tisch.*, *Alf.* So *Beng.*] *Not*—This adverb at the commencement of a sentence is very emphatic. The same declaration was made by Solomon at the dedication of the temple: 1 Kings viii. 27. *In* [*temples*] *made with hands*—This is the ancient reading; modern authorities have added *temples*, from xvii. 24. *Made with hands*, whenever it occurs in the Sept., is a synonym for *idols*; also for *shrines*: Isa. xvi. 12. Stephen courteously abstains from using the word *temples*, while refuting their superstition. The Divine *handiwork* is the *universe*, ver. 50.

49. *Heaven*—Isa. lxvi. 1, 2, Sept., *Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build for me? and where is the place of my rest? For all those things hath my hand made.* *Rest*—The Gentiles made *cushioned couches* for their gods. The improper use of the temple is by these words rebuked.

50. *My hand*—Unwearied.

51. *Stiff-necked*—The *heart* and the *tongue* are required in confession: the *heart*, the *ears*, the *neck*, in accepting the truth. Stephen gravely censures the Jews: and yet not too soon, for they had been first affectionately invited by the apostles. *Uncircumcised*—A just rebuke: comp. ver. 8. *In heart*—As they show themselves in ver. 54. *Ears*—As they show themselves in ver. 57. *Ye*—Not we, the witnesses of Jesus. He includes the Jews of old: comp. the end of the verse. *Always*—The sum of his argument: *always*, as often as ye are called. *Resist*, lit., *fall upon* (as a foe).—[Rendered to *fall cross with the Holy Ghost*, by *Farindon* in *F.*] They had a very different disposition from that required in Isa. lxvi. 2. *The Holy Ghost*—Who bears witness to Jesus, and of the whole truth, through the prophets. *As your fathers—ye*—Both points are illustrated in ver. 52.

52. *They have slain*—This is usually taken with what follows; but it is more properly connected with the verb *persecuted*. For, *which of the prophets*, has the same signification modally as *all the prophets*: construe, therefore, *all the prophets who showed before*, etc. A *Syllepsis* [construction according to sense, rather than words]. *Of the coming*—Therefore is he so often called, *He who cometh*. *Just One*—A notable *Antonomasia* [substitution of a common for a proper name]. Th

true Messiah is the Just Author of righteousness. *Now*—This *now* corresponds to *before*, in *shewed before*. *Betrayers*—To Pilate. Refer this to *persecuted*. *Murderers*—Pilate yielding him up to them. Refer this to *have slain*.

53. *Who*—He shows, from their treatment of Christ, that they have not kept the law : John vii. 19. *Have received*—At first with obedience. *By the disposition of angels*—This shows the majesty of the law : Gal. iv. 14. The angels on Sinai appeared in the semblance of fire. Comp. Gal. iii. 19 ; Heb. ii. 2. *Es, at*, as in Rom. iv. 20. The Jews received the law very reverently as meriting an equal rank with angelic ordinances. God's ministers are angels ; and therefore whatever is angelic is divine. *Not kept it*—With all your *phylacteries* [strips of parchment inscribed with peculiar passages of Scripture, enclosed in a small leather box, and worn upon the forehead, or left arm]. He who believes in Christ, establishes the law : he who sets Christ aside, sets the law aside. Reason would say that Stephen should have suppressed these final words, inasmuch as he had now completed his defence. But in confessing the truth, everything should be said which the glory of GOD and the salvation of the hearers require.

55. *Full*—As the fury of his adversaries increases, strength, and every spiritual grace, increase in Stephen. *Looked up stedfastly*—By an earnest look to *heaven*, the soul of those who meet with a violent death may be encouraged. *Saw*—It is not said that Jesus addressed Stephen. *The glory of God*—The unspeakable splendour which shines forth from the third heaven. *Standing*—As if to meet Stephen.* Comp. ver. 59. Everywhere else he is said to *sit*. Arator writes, and well writes : *By the light of his heart he saw the heavens opened, so that what Christ is doing does not escape him : he rises for the martyr, and the martyr sees him standing ; whereas the creed describes him sitting. The flesh assumed by our [Saviour] favours, in the case of Stephen, itself. Our all-wise Leader arms those whom he calls with the gifts [of the Spirit].*

56. *Behold*—A confession of faith from the experience of the moment. [From this very moment the life eternal shone upon Stephen more powerfully than before. *V. G.*] *I see*—It was not for his adversaries *to see*, but, if they had

* Chrys.—Ed.

faith, to believe. *The heavens*—This signifies more than *heaven*: ver. 55. *The Son of man*—In the preceding verse Luke calls him *Jesus*. It was not Luke, but Stephen, who saw *Jesus*. Comp. note on Matt. xvi. 13, upon the term, *Son of man*. [Here alone, after his Ascension, do human lips call Jesus *Son of man*. Why? Because Stephen, full of the Holy Ghost, repeats the *very words*, Matt. xxvi. 64, in which Jesus, *before this council*, had foretold his glorification; and he assures them that this exaltation was *already begun and actual*. *Alf.*]

57. *Cried out*—To prevent Stephen's being heard. [For envy cannot bear to see the gifts of God in other men. *Q. in F.*] The transition from words, threats, stripes, and the prison, to murder, is easy. *Ran*—Before the votes of the judges were prepared. [No formal sentence was passed; nor had the Jews authority to punish capitally: John xviii. 31. This must therefore be viewed as the act of a mob, instigated by the enraged hierarchy. *Mey.*, etc.]

58. *Out of the city*—They consider that Stephen has injured the city, and therefore that he does not deserve to die in it. *Laid down*—To be less encumbered. *Young man*—Saul seems already to have been prominent among them. It was, however, so ordained that he did not raise his hand against Stephen: chap. vi. 10. *Saul*—*He was possibly descended from King Saul*. Valla. At all events, they belonged to the same tribe.

59. [*Calling upon*—Jesus, as the following words show, (not *God*, as Eng. Vers.) This was natural, when he saw Jesus standing ready to help and receive him, ver. 56. *Mey.*] *Lord Jesus*—Stephen still confesses him.

60. *Kneeled down*—Before he could not: yet he could pray, being less hindered in mind than in body. At the same time his kneeling better agrees with his intercession for the sin of his enemies. *With a loud voice*—Boldly; so that the unruly ones might hear. [The cry of a heart in flame with love. *August. in F.*] *Lord*—He calls the same Jesus Lord. He it is whom the dying should invoke. *Sin*—It is by no means inconsistent with patience to call sin, sin. *He fell asleep*—A mournful but a sweet word. Strange to say, all the apostles survived the first martyr.

CHAPTER VIII.

1. *Saul*—This is intimately connected with the preceding. Is Stephen stoned? It is with Saul's consent. Is the Church persecuted? He aids the persecution. *At that time there was*, lit., *on that day arose*—The enemies did not procrastinate. *Persecution*—One wave is followed by many. *At*—The teachers: ver. 4, 5. The apostles remained for others, and on their account. *Scattered*—Thus the Gospel was more extensively spread abroad. Wind increases flame: ver. 4. *Except*—Consequently the apostles were in greater peril; yet they did not feel justified in seeking their own safety above the others. They who have a higher degree and a greater measure of faith must endure dangers, although very much depends upon their lives.

2. *Devout*—They feared God rather than man, although man was a persecutor. *Carried*—A holy service. Comp. chap. ix. 37.

3. [*The church*—At Jerusalem; all who remained there. *V. G.*] *Entering*—As an inquisitor. *And women*—Who are generally and readily spared.

4. *They that were scattered—everywhere*—These words are resumed, as it were, after a long parenthesis, in chap. xi. 19, and the thread of this narrative is thus continued. The verb *διέρχουμαι*, *I pass through*, is frequently in the Acts applied to doctrine everywhere disseminated.

5. *Philip*—Stephen being removed, Philip, his next colleague, rises; [elsewhere called the Evangelist. *V. G.*] For it is not Philip the apostle who is here in question. Comp. ver. 18, 25. *To the*, lit., *a city*—There is no article [in the Greek]. It was one of many Samaritan cities. *Preached*—Openly. *Christ*—The sum of the Gospel.

6. *Hearing*—When they heard what was said and done.

7. *Spirits*—The nominative case: the accusative must be understood after *τῶν ἐχόντων*, *who were possessed with*. It is worth remarking, that Luke, in the Acts, in speaking of the possessed, never employs the term *demons* [*δαίμονια*]; which he himself in his Gospel has used more frequently than the other Evangelists. Hence we may infer that the power of possession was feebler after the death of Christ: 1 John iii. 8; Col. ii. 15; Heb. ii. 14.

8. *Joy*—The fruit and property of Christian truth: ver. 39;

chap. xi. 23, and xvi. 34; Rom. xiv. 17; [2 Cor. i. 24. There was never found in any age of the world either philosophy, or sect, or law, or discipline, which did so highly exalt the public good, as the Christian faith. *Bacon in F.*]

9. *Man*—Paul also found a similar opponent: chap. xiii. 6. *Beforetime*—He who is first in point of time, is not always so in right: ver. 11; chap. xiii. 6. When he was alone, he could find applause; but the approach of light scatters the darkness. Great is the power of the kingdom of God: ver. 7, 13; Exod. ix. 11. *Sorcery*—Consequently magic and magicians exist: Exod. vii. 11, 22, viii. 7. *Of Samaria*—When the error of the nation is at its height, the truth is near.

10. [Omit πάντες, *all. Tisch., Alf.*] *From the least to the greatest*—The ideas of the vulgar and those of the rulers are generally very divergent. The proverbial expression, *from small to great*, has a wide signification; according to the subject-matter, it is limited to this or that kind of *great* and *small*. *Saying*—In their exclamations. *Power*—In the abstract with the article. [Read ἡ δύναμις τοῦ Θεοῦ ἡ καλούμενη μεγάλη, *the power of God which is called the great one. Tisch., Alf.*]

11. *Regard*—This verb is repeated from the verse preceding.

12. *But*—The cheat of Simon being seen through.

13. *Believed*—He saw that the power of God was not in himself, but in Philip. It was easier for Simon to believe than for the Samaritans; for he felt a power superior to his own. He did not, however, attain a full, justifying, purifying faith: he appeared to have attained to it, until he otherwise betrayed himself. *Baptized*—Hence, by comparison with ver. 22, it is clear that baptism must not be repeated in the case of hypocrites and backsliders. *Miracles and—done*—The term *greatness* is more adapted to δυνάμεις, *mighty works*, [Eng. Vers. *miracles*], and the participle γινόμενα, *which were done*, to σημεῖα, *signs*, which impel men to believe. A similar variety of gender is found, Eph. ii. 1, etc., [τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις ἐν αἷς—ἐν οἷς, *in trespasses and sins wherein—among whom*. Some have made a change in the μεγάλας, *great*; others, in the γινόμενα, *which were done*.]

14. *Had received*—Gr. δέδεκται, like ἐδέχθην, *I was received*, δεχθήσομαι, *I shall be received*, is often used in a passive sense, chap. xv. 4; consequently, the verb may in this passage be

rendered, *was made to receive*. Still *received* is simpler: comp. chap. xvii. 7. *They sent*—If any man is sent, he is sent by a superior or by an equal. The authority of the apostolic college was greater than that of Peter and John separately. In our own times the Pope of Rome, it would be said, is sent by no one.

15. *Prayed*—In the ministry of the Gospel prayer is as powerful as preaching. He then is not a perfect minister who cannot pray. The things of God should be laid before men, and the things of men before God.

18. *Saw*—Something new. Comp. ver. 13. *Of the apostles*—Consequently it was an *apostolic* gift. Philip the Evangelist did not possess it. [Omit τὸ ἅγιον, *Holy. Tish., Alf. Read the Spirit.*] Nevertheless Ananias had it in the case of Paul: chap. ix. 17. *Money*—Hence the word *Simony*. Hire is given and received, not for spiritual gift, but for labour: Matt. x. 10.

19. *Power*—He should first have prayed for the gift of the Holy Ghost. He wished to become equal with the apostles, and superior to Philip. Pride is the parent of heresies and abuses, as appears in the case of Simon Magus, the father of heretics. *On whomsoever*—After baptism, or even without it.

20. *Thy money perish with thee, lit., may thy money with thee be to destruction*—An anathema of the person and the thing. Peter exercises the power of binding. *Hast thought—be purchased*—Νομίζω is employed of the understanding and will. So 2 Macc. vii. 19. *The gift*—Matt. x. 1. *Think not thou shalt be unpunished*—[Both sin and guilt especially pertain to the heart: ver. 21, 22. *V. G.*]

21. *Neither part nor lot*—*Thou hast no part* by purchase, nor lot gratuitously: μέρος, *part*, and κλῆρος, *lot*, are joined in Deut. xviii. 1; Isa. lvii. 6. Comp. Ps. xvi. 5. *In this matter*—Of which thou hast spoken. Purity of religion admits of no adulteration. *For*—In a minister and partaker of the Gospel the heart should be right. The *heart* is the citadel of good and evil. *Is not right*—That is, is much perverted. [Uprightness of heart does not admit the union of spiritual purposes with temporal. *V. G.* For Simon wished a power not designed for him; from a wrong motive, and by unrighteous means. Here lies the immorality of *Simony*. *Mey.*]

22. *Repent therefore*—Repentance should come first: we

may then seek gifts of grace. An abbreviated phrase for, *Repent (and cease) from this thy wickedness.* [*And pray*—However abandoned a man may be, he ought nevertheless to pray himself, and not depend on the intercession of others: ver. 24. *V. G.* For Θεοῦ, *God*, read Κυρίου, *the Lord.* *Tisch., Alf.*] *If*—The force of the doubt falls on Simon's penitence and prayers, not on the forgiveness of sin which the penitent should hope for. [No; but Peter states the forgiveness as doubtful, because of the high grade of guilt. *Mey.* *Comp.* Matt. xii. 31, to which there seems to be tacit reference. The words are important, as showing how entirely the apostles referred the forgiveness of sins to God. *Alf.*]

23. *I perceive*—From thy deeds. *In*—[Gr. εἶς, properly so rendered in Eng. Vers. But *Beng.* would understand it *as*, or *for.* *I see that thou art as the gall*, etc.] He calls Simon the *bitter gall*, etc.; and implies that he is already such, and may soon injure others. [*Comp.* εἶς, to [destruction], ver. 20, chap. iv. 11, v. 36, vii. 5, 21, xiii. 47.] *Of bitterness*—Heb. xii. 15. *Bond of iniquity*—So the Sept., Isa. lviii. 6.

24. *Pray ye*—Peter had said, *Pray God.* But Simon says, *Pray ye.* He therefore felt the power of the apostolic rebuke. No one should depend upon the prayers of others: Heb. xiii. 10. *That*—He confesses a fear of punishment, but not a horror of guilt. Nevertheless he was not, it would seem, because of this very confession, forthwith excommunicated. *Which ye have spoken*—Here the history of Simon Magus is broken off. The remaining facts were well known when Luke wrote, and are partly recorded in Ecclesiastical History. Scripture considers it sufficient to have signalled the commencement: it has left the rest to time and to the final judgment.

25. *Testified*—Having borne their witness, which was spread abroad among all. *To*, lit., *towards Jerusalem*—*Towards*, for what they did on the road is added. As yet it was the duty of the apostles to remain for the most part at Jerusalem. *In many*—The work of God succeeds with ease: the counsel of man with anxiety.

26. *The angel*—The angel bids him arise: the Spirit to draw near: ver. 29. Philip is protected against acting too timidly after Simon's fraud. *Toward the south*—This was to guide him. The Gospel soon reached every division of the world: chap. xi. 19. *Unto*—He is not yet told what he will find. Faith and obedience are continuously exercised. So

in chap. xiii. 2. [*Which*, lit., *it*.—Others have *αὐτή*, *that*. But [the Heb.] *it*, is commonly used to designate anything; as here, *αὐτή ἐστὶν ἔρημος*, *is a desert*. So *Ἰεροβιάαλ, αὐτός ἐστι Γεδεών*, *Jerubbaal, who is Gideon*, Judg. vii. 1; and so 2 Kings xviii. 9; 1 Chron. vii. 31, viii. 12, xxvii. 6, 32; 2 Chron. v. 2.] Philip was ordered to proceed by the desert road, and not by the other, which was more frequented. [Gaza, it appears, had long lain desolate; and it is probable that the road had, in the mean time, almost ceased to be used. Comp. Lev. xxvi. 22. Therefore the angel's direction is the more surprising. *V. G.*]

27. [*An Eunuch*—By mentioning this, Luke intimates the comprehensiveness of Christianity, in contrast with Deut. xxiii. 1. *Mey.* The walls of partition were one by one being broken down. *Alf.*] *Of Candace*—A name, says Pliny, which for many years has been borne by the queens (of Ethiopia). [*To worship*—He seems to have been previously circumcised. *V. G.*]

28. *Read*—Aloud: ver. 30. We ought to read, hear, investigate, even on a journey, although we do not fully understand. To him that hath it is given. Scripture [above all worldly books, however lucid. *V. G.*] by its sweetness affects and charms even a reader who does not fully comprehend it, as spices transmit odours through their wrappings.

29. *Said*—The Holy Ghost is a person: chap. i. 16, x. 19, 20, xiii. 2, xxi. 11.

30. *Heard*—Philip knew the text. *Understandest thou*, lit., *dost thou at all know*—A strange address to an unknown and great man. In pious converse we should come at once to the truth itself. Philip did not, as we do, begin with the weather, the news, and the like.

31. [*For*—Gr. *γὰρ*, not rendered in Eng. Vers.] An elegant particle in the sense *why do you ask*, etc. He confesses his ignorance. *Except some man*—He who has the simplest knowledge of Jesus can understand the prophets even without a guide. *And he desired*—The Eunuch was modest and eager to learn.

32. *The place*—By the 53rd of Isaiah, many Jews, yea, many Atheists, have been converted: history records some; God knows them all. *As a sheep—shearer—in his humiliation—his generation*—So the Sept., Is. liii. 7, 8; with the exception that this version has not *him* [that sheareth], *his* [humiliation], and *and*. *Was led*—The sheep; *was led* is taken with *sheep*, and *dumb* with *lamb*. Comp. the Heb.

accents. [$\omega\varsigma$, so, is put for $\kappa\alpha\theta\omega\varsigma$, even as : Rom. v. 18 ; 2 Cor. xi. 3. It is not a simile, but a comparison.] *Dumb*—Although it has a voice, it acts as if it had none.

33. *In*—When he was humbled, immediately his judgment was taken away. He was justified : 1 Tim. iii. 16. *Generation*—Age, and thence progeny. Both are joined, Is. liii. 10. *He shall see his seed, he shall prolong his days* ; and ver. 11, *He shall be satisfied*. The meaning is : the age of other men is, for example, seventy years, the age of Messiah cannot be told. *For*, lit., *because*, [in Heb.]—The link between his humiliation and exaltation. *Is taken from the earth*—The life of Jesus Christ as compared with that of the fathers, Luke iii., was on the earth very brief : he was cut off, Dan. ix. 26, which passage is a clear evidence that his generation is fixed elsewhere.

34. *I pray thee*—A simple honest question. *Of whom*—The questions, *of whom*, and *to what purpose* may be applied to every text. *Of himself*—It is a prophet's duty not to speak much of himself, but of Christ. *Or*—By dividing, we approach more nearly to a decision. *Some*—The Eunuch's question is as yet very indefinite. *Other*—Who is that other, but *Christ* ? Of him all the prophets testify.

35. *Opened*—He had already said something : he now begins to speak formally. So chap. x. 34. *Began*—A convenient manner of teaching, to commence with the text presented to notice, and to add all that remains to be said, chap. xiii. 17 ; Luke iv. 21. *At*—Not only from such a striking text as was here presented, but from every text in the Scripture, we may come upon the subject of Christ, and then a wide field for speaking lies open. *Scripture*—Which, in point of fact, treats of the *servant of the Lord* (for thus Christ is by Isaiah called). Often from the predicate alone we may gather this subject : Matt. ii. 23, viii. 17.

36. *On their way*—The circumstances even of a journey are under God's supervision. He adapts himself to external things without force : just as air yields to all bodies, and nevertheless pervades them all : ch. xiii. 5, 14 ; xvi. 13 ; xvii. 2, 17 ; xxi. 5. *What doth hinder*—He was eager and ready to submit to anything that remained to be done. *Faith* within, and *water* without, were close at hand. *To be baptized*—Consequently Philip had spoken to him of baptism. The Eunuch had probably been circumcised, for Philip went up to him, whereas Cornelius sent for Peter.

Peter was at first reluctant, chap. x. 14 ; Philip was not. At all events, the transaction with the Eunuch was at that time unknown. For the call of the Gentiles commences in the history with Cornelius.

37. [This verse is not genuine. *Tisch., Alf.*] *If thou... heart*—Supply from the previous question, *then nothing prevents thy being baptized*. Some understand, *thou shalt be saved, or thou mayest*. The same may be said of the Eunuch's answer, to which many have added the name of *Christ*, so common everywhere. It is not found in the Berlin, the Latin, and other manuscripts. *All*—More than Simon, ver. 13. Although Philip had been deceived by Simon Magus, he does not hesitate to baptize the believing Eunuch. [He acts cautiously : but not more distrustfully than was fitting. *V. G.*]

38. *Both*—We are not told what became of the Eunuch's attendants. *Philip*—He is placed first, as being the baptizer, and, consequently, greater than the Eunuch, who was baptized.

39. *Caught away*—To a great distance, with miraculous speed, without any action or assistance on the part of Philip. This often befel the prophets : 1 Kings xviii. 12 ; 2 Kings ii. 16. We find the same verb, 2 Cor. xii. 2, 4 ; 1 Thess. iv. 17. By this sudden departure the faith of the Eunuch was confirmed. By a similar way of transit one or two apostles *might* have reached even America, if no other road were open. *And, lit., for*—He, through joy, saw not, neither did he care to see, Philip any more. He who has obtained the Scripture and Christ can do without a human guide. We do not read of laying of hands on the Eunuch.* [*Rejoicing*—How much good may fall to the lot of a rightly disposed soul at one time ! *V. G.*]

40. *Was found*—On the way Philip seems not to have known where he was or what was befalling him, and no one else saw him. *The cities*—Between Gaza and Cæsarea : Joppa, Lydda, etc. There also, as in the city of Samaria, he made hearers ready for the apostles, chap. ix. 32. *Cæsarea*—In this famous city he fixed his abode to minister to the saints on their journeys, chap. xxi. 8, 9.

* Philip being but a deacon, and evidently (chap. viii. 12-14) not competent to administer the rite.—ED.

CHAPTER IX.

1. *Yet*—Thus, when in the greatest ardour of his sin, he was rescued and converted. Comp. chap. xxii. 3, etc., xxvi. 4, etc., 11. Luke postpones till then, according to Scripture custom, many details of the whole story, including the words of Ananias. [*Breathing*—Not *breathing out*, as in Eng. Vers. But Gr. *ἐμπνέων*, lit., *inhaling*, as though *threatening and slaughter* were the element in which he lived. *Mey.*] *High Priest*—Whose *authority* influenced the Jews even of Damascus, ver. 14.

2. *Damascus*—There was a great harvest there. [*Of the way*—Not *this way*, but *the way*, i.e., the *Christian way*, the way of Salvation. *Alf.*, etc.] Religion is the *way* in which we must walk, not loiter. *Bound*—The civil power granted the Damascene Jews much indulgence, ver. 14, 24.

3. *As he journeyed*—Travellers are not generally speaking susceptible of apparitions, on account of the noise and movement. *Suddenly*—When God suddenly and powerfully attacks a sinner, it is a great blessing and unbounded faithfulness. Thus Saul is taught to cease breathing out slaughter, when his fury has reached its height : what was wanting in duration of discipline is compensated by the terror which penetrated his inmost soul : by this means the apostle, thus suddenly made an apostle, is protected against the peril to which novices are exposed. *Him*—A manifest apparition, ver. 7, 8. Constantine's vision, in which he saw a cross, was very similar : a vision at the least as credible as the dream of Alexander the Great concerning the Jewish High Priest. The story is in Josephus, and well merits perusal.

4. *A voice*—Stern, yet full of grace, chap. xxii. 14. *Saul*—Jesus knew Saul before Saul knew Jesus. [*Why*—In what thing, great or small, wronged by me? *Chrysost.* in *Mey. Persecutest*—Paul strikes in Damascus; Christ suffers in heaven. *Hall* in *F.*]

5. *Who art thou*—Conscience would very readily say, It is Jesus. [Omit *Κύριος εἶπεν*, *Lord said. Tisch., Alf.* Read *and he (said.)*] *I*—*He whom thou persecutest is Jesus. Whom thou persecutest*—The verb repeated with the emphatic pronoun *thou*. This same verb Saul, having been terrified once for all, frequently as occasion demanded called to mind. In

conversion, a man's will is broken and subdued: the Divine will is taken [as the rule of action], chap. xvi. 30. On the efficacy of this terror, comp. Ex. xx. 20; 2 Sam. vi. 9; 1 Chron. xxi. 30. Saul's conversion affords the most convincing arguments for the truth of Christianity, and he is a striking example of the fullest and freest grace. [Omit all after *διώκεις, persecutest*, in this verse. *Tisch., Alf.*]

6. [Begin this verse, *ἀλλὰ ἀνάστηθι, but arise, etc.*, omitting all before *arise and go. Tisch. Alf.*] *And, lit., but*—Instead of this particle, the longer clause has been introduced. *It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord (said) unto him.* The manifold discrepancies between the few authorities who support this passage prove it to be a gloss, framed from the parallel, chap. xxvi. 14, and a paraphrase. *Into the city*—Saul is ordered to continue his journey and enter the city, but with a different intent. Without this command, he would not have known what to do. In the places where he had persecuted, Saul first confessed Jesus, chap. xxvi. 20. *It shall be told thee*—Saul had to wait and submit himself to ministration (of the word, instruction), as Cornelius had to do afterwards. To this place Jesus sent the one, the angel the other, in words for this very reason very few in number. Those who seek the way to heaven without consulting competent men, are not free from danger. It is a wonderful *condescension* that the Lord deals with us through men like ourselves. *What thou must do*—Saul had made this inquiry: Ananias told him, ver. 17. The apostle learned the rest from the Lord himself.

7. *Which journeyed with him*—Some of these he had purposed to employ as executioners. *Stood*—They also had fallen, chap. xxvi. 14, but arisen before Saul did, and of their own accord. *Hearing*—Chap. xxii. 9, *they saw the light, but heard not the voice.* Consequently they saw the light, chap. xxvi. 13, 14, but not Jesus himself. They heard the voice only, not the voice and the words. Comp. John xii. 29. *No man*—It is not said *they did not see Jesus*, but *they saw no man.* For they did not know that Jesus had been seen by Paul.

8. *Arose*—At the command of Christ, chap. xxvi. 16. *Were opened*—Consequently those who saw Saul would not have thought him blind. [*When*—He had lain on the ground with closed eyes, since the first appearance of the vision.

Mey. For οὐδένα, *no man.* *Tisch.* (not *Alf.*) reads οὐδέν, *nothing.*]

9. *Three days*—A noteworthy period. While his sight and taste were inoperative, he was inwardly restored in his retirement through prayer, ver. 11. The business of conversion worthily demands whole days, when a man is being drawn to God. If he do not give them of his own accord, God's goodness confines him to his bed. *Without sight*—Yet he is not said to be blind, because it was not a punishment. *Comp.* chap. xiii. 11.

10. *And there was*—Ananias and Saul do not appear to have been previously acquainted. *Disciple*—Not an apostle, lest it should appear that Saul had been a disciple of the apostles; but an ordinary disciple, so that Saul might be more humbled, and yet not seem to have been instructed by Ananias. *The Lord*—Jesus.

11. *Go*—So also to Saul, chap. xxii. 10, and again to Ananias, ver. 15, *go thy way.* *For*—The force of the *Ætiology* [assignment of reason] belongs to *He hath seen*—Ananias. *Behold*—Saul was shewn to Ananias in prayer. Jesus beholds those who pray. *He prayeth*—All spiritual movements flow together, and are exercised in prayer.

12. [*And hath seen*—A pair of visions, which mutually correspond, as the visions of Ananias and Saul in this instance, removes all suspicion of treacherous phantasy. The same is to be noted in the case of Cornelius and Peter, chap. x. *V. G.* Omit ἐν ὄραματι, *in a vision.* *Tisch., Alf.*] *Ananias*—Saul caught the *name*, either with his ear or mind, during the vision. *That he might receive his sight*—The special effect of the laying on of hands is expressed: the more common one is implied, ver. 17 (end).

13. *By many*—Saul had been a distinguished persecutor. *To thy saints*—Christians, even now, are saints. Christ considers the saints his own: therefore he is God.

14. *That call on thy name*—A description of Christian believers, ver. 21; 1 Cor. i. 2.

15. *A chosen vessel...suffer*—These words are connected. The mention of election dispels all the doubts of Ananias. *Predestination* (Rom. viii. 29: comp. ver. 28) converts objections into approval. *To bear*—A difficult, noble, and blessed service. *My name*—To this refer *for my name's sake*, ver. 16. *Before*—Publicly. [For καὶ, *and*, read τε καὶ, *both* the Gentiles *and*, etc. *Tisch., Alf.*] *Gentiles*—They are placed

first, for Paul was an apostle of the Gentiles. Paul, in giving an account of his conversion, bore Christ's name before the people, chap. xxii., before the Gentiles and before kings, chap. xxvi.

16. *For*—That is, do thou, Ananias, obey my commands. I will take care of the rest, that Saul may be and may remain mine. *I will shew*—Throughout his whole career. This is foretold to Ananias, not to Saul himself: it was for Saul to obey. *Suffer*—So far is he from assailing others. See the commencement of his sufferings, ver. 23, 29.

17. *Putting*—Before his actual baptism. Comp. chap. x. 44, 45. *Said*—Ananias does not tell Saul all that had been told him of him. It was not for the apostle to know how precious he already was. *Brother*—By the old tie of Judaism, and the new one of Christianity.

18. *Immediately*—A miracle. *There fell from*—Saul loses his sight at the brightness of Christ's appearing; he recovers it on the coming of Ananias, whom Christ sent. *As it were scales*—The moisture of the eyes having been dried up. [Omit παραχρήμα, *forthwith. Tisch., Alf.*] *Was baptized*—By Ananias: taught by Jesus.

19. *He was strengthened*—Gr. ἐνίσχυσεν. Neuter verb. So ἐνισχύσωμεν, *Let us be valiant*: 1 Chron. xix. 13. [Omit ὁ Σαῦλος, Saul. *Tisch., Alf.* Read, *was he.*] *At Damascus*—What Paul had done in a bad cause before he was converted, the same he subsequently, in a good cause, and in the same places, did or suffered at the hands of the Jews.

20. *Straightway*—Some men after their conversion are as rivers, broad and deep, from the very source: others after a longer course. Saul, who became an apostle instantaneously, advanced more in three days than some do in many years. [By the very depth of his previous humiliation which had preceded, he was forearmed against the danger that otherwise threatens novices. *V. G.* For τὸν Χριστόν, *Christ*, read τὸν Ἰησοῦν, *Jesus. Tisch., Alf.*]

22. *Confounded*—So that they contradicted themselves. The contrast on the part of Saul is *proving*. But now he does not attack the Jews with the arms he had employed against believers, and with which he is now attacked by the Jews.

24. *They watched*—By the governor's assistance. Comp. 2 Cor. xi. 32. [Add καὶ, *also*, before τὰς πύλας, *the gates. Tisch., Alf.*]

25. [For αὐτὸν οἱ μαθηταὶ, *the disciples... him*, read οἱ μαθηταὶ αὐτοῦ, *his disciples took him. Tisch. (not Alf.)*] *Let him down*—This fact was known to few before Paul mentioned it: 2 Cor. xi. 33. Luke knew Paul's most private affairs.

26. [Omit ὁ Σαῦλος, *Saul. Tisch., Alf.* Read, *when he was*, etc.] *Was come*—Three years afterwards: Gal. i. 18. This space of three years Paul omits in chap. xxii. 17. [It had been occupied with his labours at Damascus, only interrupted by his journey to Arabia. Gal. i. 17. *Mey.*] *To the disciples*—Modestly: not at once to the apostles. *That he was a disciple*—So far were they from believing him to be an apostle.

27. *Barnabas*—With whom Saul had in after times a particular bond. *To the apostles*—[*The apostles*—Namely, Peter and James, the Lord's brother. Gal. i. 18, 19. Probably no others were there at the time. *Alf.*] Peter and James: Gal. i. 18, 19. *Declared*—It is but right, that he who before had been an opponent, should *prove* himself to be entirely changed.

28, 29. [Omit καὶ, *and*, (after Ἱερουσαλήμ, *Jerusalem*,) *Tisch., Alf.*] Render, *at Jerusalem, and speaking boldly in the name of the Lord*, [Omit Ἰησοῦ, *Jesus. Tisch., Alf.*,) *and talked and disputed*, etc.]

31. [For αἱ ἐκκλησίαι, *the churches*, read ἡ ἐκκλησία, *the church*; (and put the agreeing words in the singular.) *Tisch., Alf.* So *Beng.*] *The church*, lit., *the churches*—So chap. xvi. 5. [The singular number is emphatic. *Not. Crit.*] *Rest*—Saul, the chief persecutor, being converted. *Throughout all*—A recapitulation. *Walking*—Thus *ye should go*: John xv. 16, note. In both texts there is a *Hendiadys* [use of two verbs for a verb and adverb.] So Judg. iv. 24, *the hand of the children of Israel (ἐπορευέτο) prospered. In the fear... comfort*—An admirable combination. *Comfort*, inward peace; εἰρήνη, outward peace, with the *fear* of the Lord, all dread of man being removed. *Was multiplied*—In the number of the faithful. [The true rendering is, *and was multiplied through the exhortation of the Holy Ghost*; i.e., through the awakening of men by the Holy Spirit, to give ear to the Gospel. *Mey.*]

32. *Throughout all*—The masculine [not as Eng. Vers., all *quarters*, but understand τῶν ἁγίων. *among all the saints*. So *Mey., Alf.*] Comp. ἐν οἷς, *among whom*, chap. xx. 25.

33. *Eight*—Eneas had doubtless heard of Christ, who was healing men during all that time.

34. *Maketh thee whole*—Not merely, *may* Jesus *make thee whole*. Comp. ver. 40, chap. iii. 6, xiv. 10. This phrase proves the presence and Divine power of Christ.

35. [*All*—Lydda, according to Josephus, was a town equaling a city in extent. Therefore great numbers were converted. *V. G.*] *Saron*—The name of the district in which Lydda was: hence the article [in the Gr.] *To the Lord*—Jesus Christ. Those who had already embraced the Old Testament are said to be *turned to the Lord*, chap. xi. 21; 2 Cor. iii. 16; the Gentiles to be *turned to God*: Acts xv. 19, xx. 21.

36. [*Tabitha*—Aramaic, Gr. Δορκάς, *Dorcās, gazelle*. A female name both among Greeks and Rabbins. *Mey.*] *Good works*—Which consisted in the making of garments. Such were held in high esteem, and liberally rewarded. *Alms-deeds*—At Joppa, therefore, there was no community of goods.

38. *The disciples*—Consequently they had not the gift of working miracles. *Two*—The matter was important. [They hoped that that would happen which actually did come to pass. *V. G.* For μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν, *that he would not delay to come to them*, read, μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν, *delay not to come to us*. *Tisch., Alf.*] Faith does not abolish courtesy in words: Sept. Num. xxii. 16, *Let nothing, I pray thee, hinder thee from coming unto me*. *To come*—They hint that Peter's journey will on the way be advantageous to others also. *To*, lit., *even to*—An argument from the facility with which he can come.

39. *Went with them*—A mark of humility. Comp. ver.

43. *While she was with them*—That is, before her death.

40. *Put forth*—Solitude suited the fervency of his prayer and the great miracle: and so much the greater afterwards was the general wonder and faith. *She sat up*—Luke vii. 15.

41. *And*—And especially. [*Alive*—Thus time was granted her for doing more good. *V. G.*]

43. *Many days*—He did more than they asked, ver. 38. *Simon*—Who possibly lived near the place. [*A tanner*—What familiarity with the people did the great apostle shew in external matters, after the great deed accomplished in Joppa itself, and before the great business which he was about to undertake at Cæsarea! *V. G.*]

CHAPTER X.

1. [Omit *ἦν*, *there was*. *Tisch., Alf.* Read, *a certain man*, etc., *saw*, (ver. 3,) etc.] *A certain man*—Hitherto, all the facts that have been related happened among the Jews : but we now proceed to the Gentiles. *In Cesarea*—The doctrine of salvation had been already proclaimed there, chap. viii. 40. Comp. further on, ver. 37. And therefore Peter quotes the prophets, ver. 43. Jerusalem was at that time the headquarters of the ecclesiastical, Cæsarea of the civil, government of Judæa. The Gospel preached by unlearned men, but yet inspired of God, took possession of either metropolis. Other towns followed ; as subsequently, Philippi, Athens, Corinth, Ephesus, and even Rome itself. *Cornelius*—A frequent name among the Romans. *Italian*—Many of these soldiers were alive when this narrative was written : they could bear witness to the truth of it. *The foot soldiers of the Italian band* are also mentioned by Arrian.

2. *With*—Note the intimate connection between the master and the household, the commander and his troops, ver. 7. *His house*—Comp. chap. xi. 14. *To the people*—There was at that time great poverty amongst many Jews. God paid the debt of the poor for them. His favour to Israel recompenses that of Cornelius to the Jews. *Prayed*—*Prayer* and *liberality* are here praised : fasting is added, ver. 30. The charitable accomplish the will of God ; God accomplishes what they desire in prayer.

3. *In a vision*—Not in a trance, like Peter. *Evidently*—So that no illusion of the senses might disturb him, who was unaccustomed to these things. *The ninth*—About three o'clock in the afternoon, when the senses are generally vigorous.

4. *Afraid*—Because of the angel's splendour : ver. 30. *Lord*, [or *Sir*]—He addresses the angel thus, as unknown to him. *Prayers*—They precede : the *alms* follow : for the salvation of men they are more conspicuous to men, ver. 2. *Are come up*—The angel does not say that he presented them. Angels are not called *priests* : yet they are said to be ministers. A joyous message. How many things fall to ground, and ascend not. *For a memorial*—Pray and do good, though you see no immediate fruit. [How delightful must Cornelius's feelings have been at this announcement ! *V. G.*]

5. *Call for*—Cornelius is not sent to Peter. He is ordered to send for him, that he may not appear to have become a proselyte, and also to intimate that the Gospel is to come to the Gentiles, each in his own country. [For *Σίμωνα*, *Simon*, read *Σίμωνά τινα*, a certain *Simon*. *Tisch.*, *Alf.*] *Peter*—A surname not harsh-sounding to the nations: this is also true of the name *Paul*.

6. [Omit all in this verse after *οὗτος*, *he shall tell*. *Tisch.*, *Alf.*, etc.]

7. *When*—As soon as: ver. 33. [For *τῷ Κορνηλίῳ*, *Cornelius*, read *αὐτῷ*, *him*. *Tisch.*, *Alf.*] *Was departed*—He did not suddenly disappear. *Two*—Now-a-days, the so-called successor of Peter receives more splendid embassies.

8. *All*—Implying affectionate intimacy, [which experience of Divine grace induces even distinguished men to exercise, without any diminution of their authority. *V. G.*] *Cornelius* wisely makes a full statement, with a view to the subsequent confirmation of the faith of his household. Peter prudently observes silence as to the vision, ver. 21. *Comp.* v. 28. *Sent*—No letter was needed.

9. *The house-top*—The tanner's house had no *upper room*. *To pray*—The time before meals is adapted for prayer, ver. 3. *The sixth*—The dinner-hour, and before it the hour for prayer: Ps. lv. 17. Unexpectedly he meets this great revelation.

10. *He became*—Immediately after prayer. *Very hungry*—At the regular meal time: apparently he became exceptionally hungry. The character of the vision accorded with his physical condition. *Eaten*, lit., *tasted*—A word expressive of moderation. *While they made ready*—Those whose duty it was *to do this*. Even when the natural faculties are active, the Divine work can prevail. *A trance*—Prayer fits the mind for the reception of revelation: the *trance* strengthens man against his own spirit.

11. *Heaven*—The vessel was not merely lifted into heaven, but was first let down from heaven. Consequently the reception of the Gentiles into heaven assumes man's heavenly origin. In heaven first exist the types of the things which are subsequently done on earth. *Comp.* Heb. viii. 5. *Vessel*—Napkin. [Omit *ἐπ' αὐτόν*, *unto him*. *Tisch.*, *Alf.*] *Four*—For as many quarters of the world. [The words *δέδεμένον καὶ*, *bound* (Eng. Vers., *knit*), *and*, are very doubtful. *Tisch.*, 1849, omitted, but now retains them: *Alf.* brackets

them.] *Corners*—They were not tied together in one knot, but separately let down from heaven, chap. xi. 5.

12. Omit *καὶ τὰ θηρία*, and *wild beasts*. *Tisch., Alf.*] *All... earth*—[Not *all manner of*, as Eng. Vers., but *all*. The wonderful appearance, in its colossal magnitude, seems to Peter to embrace all the *quadrupeds, reptiles, and birds* of the earth. *Alf.*, etc.] Under the name of *all four-footed beasts*, Luke includes *wild beasts*, which, however, recent transcribers have inserted from chap. xi. 6. It was not only signified by these symbols that Peter might eat all kinds of food of every nation, but that the Gentiles themselves, heretofore designated as unclean animals, are now clean, ver. 28.

13. [*Eat*—Such food awaited Peter here, as Christ himself is satisfied with : Isa. liii. 11. *V. G.*]

14. *Not so*, lit., *by no means*—A trance leaves a man liberty in that which is shewn him, chap. xxvi. 19. But besides, to retain our conscientiousness, when the senses are bound, as in a dream, is a sign of increased strength. A man's first objection when God enjoins anything which is difficult, is commonly treated leniently, chap. xxii. 19, 20 : but it should not be repeated : John xiii. 8 ; Exod. iv. 13 ; Deut. iii. 26 ; Ezek. iv. 14. From Peter's hesitation, God's will becomes more clear. Consequently Peter could the more easily bear with the doubts of the brethren, chap. xi. 2, 3. *Never*—He who has once done a thing, repeats it the more easily. Beware then of a first transgression. Peter had always kept the law.

15. *Hath cleansed*—Hath made and declared clean. [And all things are cleansed to us by the blood of Christ. *Irenæus* in *F.*] Nothing unclean is sent down from heaven. Peter remembered well this verb, chap. xv. 9. Comp. as to Paul, chap. xiii. 2, note. *Call...common*—There is no third or middle term between pure and common. *Thou*—Who art less than God, ver. 26, chap. xi. 17.

16. *Thrice*—A decisive number establishing the fact, and signifying immediate speed. [For *πάλιν*, *again*, read *εὐθύς*, *straightway*. *Tisch., Alf.* The whole denotes the abolition, in the new theocracy, of the separation between the clean and the unclean of the law ; the fence between Jew and Gentile. *Mey.*]

17. *Doubted*—The apostles were not neglectful of enquiry. *Behold*—Things which occur to the godly *simultaneously from*

within and *from without*, prove mutually explanatory. Such coincidences should be wisely pondered. *In himself*—It is implied that Peter was no longer in a trance. Comp. chap. xx. 11. *Simon's*—The names indicated by the angel excited the wonder both of the enquirers and of the people of Joppa.

18. *Called*—With increasing confidence.

19. *Behold*—Peter was gradually prepared for this new suggestion of the Spirit. Believers are led by degrees as far as each occasion requires. [Omit τρεῖς, *three. Tisch., Alf.*] *Men*—Peter had not heard the three men calling.

20. *Doubting nothing*—An indispensable requisite in a good action. Frequently, protracted doubt is, if need be, on a sudden removed in life or at death.

21. [Omit τοὺς ἀπεσταλμένους ἀπὸ τῦ Κορνηλίου πρὸς αὐτὸν, *which were sent unto him from Cornelius. Tisch., Alf.*] *Whom ye seek*—Thus they who sought were encouraged.

22. *Just*—*Occupatio* [Anticipation of an objection.] *To send for*—Otherwise Cornelius would not have delayed to come himself to Peter.

23. *Called he them in*—Peter had not gone out of his house. *Lodged, better, entertained*—Not distrusting them as strangers: not despising them as Gentiles. At first the Gentiles came to the Jews: subsequently the Jews to the Gentiles. *And on the morrow*—In a matter, however excellent, urgent haste is not always demanded. [For ὁ Πέτρος, *Peter, read ἀναστὰς, he rose up and. Tisch., Alf.*] *Certain*—Six; chap. xi. 12. They were not divinely commanded to go, and yet they acted piously. Many things are left to the judgment of God's children; in these, however, they are guided by the unseen hand of God. It subsequently appeared how beneficial the presence of so many witnesses was chap. xi. 12. *Accompanied*—A holy society; ten men of various station.

24. *Waited*—He had not, meanwhile, occupied himself in other things. He had entirely devoted himself to this matter, and during the whole time was preparing for it. *His kinsmen*—Outward circumstances frequently control the enlargement of God's kingdom. *Kinsmen* spring from one stock, and include even collateral branches. *Near*—This bond is more comprehensive than kindred, and applies to connection by affinity, neighbourhood, office, etc. *Friends*—All kinsmen and connections are not friends. He summoned those who, in his judgment, might wish to be present. [They were

therefore men themselves not unlike Cornelius, ver. 2. How often friendship cultivated with the good or bad, unexpectedly issues either in our profit or our injury! *V. G.*]

25. *Was coming in*—To the house. *Met*—Joyfully, and as a mark of respect. *At his*—Peter's. *Worshipped*—Luke does not add *him*. A *Euphemism* [avoiding the mention of idolatry].

26. *Took him up*—Why is the kissing of the Pope's feet not only permitted, but made a common ceremony? [*I also*—As Cornelius, ver. 28. It is not said that Cornelius worshipped *Peter*; and yet Peter checks him. *V. G.* This lesson Peter's vision had taught him, and he now begins to practise it: *the common honour and equality of all mankind in God's sight. Alf.*] *A man*—Not *God*. For this reason we ought to regulate our self-conceit and the admiration of others. We should not so much admire men, as the gifts of God which they may have. [Peter had received Cornelius as the Galatians did Paul (Gal. iv. 14.) *V. G.*]

27. *Talked with him*—Familiarly. *He went in*—Into the inner part of the house. *Many*—A joyous harvest.

28. *Ye*—*Ye yourselves*. He addresses all in his own name; not in that of his companions also. *Come unto*—This implies less than *to keep company*. *One of another nation*—A less offensive way of expressing *Gentiles*. *But, lit., and*—[Eng. Vers., *but*. This is wrong, however, as *καὶ* never has this meaning. He means, *ye...know...and God hath shewed me. Alf.*] *Me*—The pronoun is emphatic. [*God*—Peter might fancy that Cornelius was acquainted with the one true God, ver. 34, 36. *V. G.*] *Hath shewed*—The word is used in a literal sense, ver. 11. He says little of his own hesitation, and of the secret vision. *Man*—This word is placed last, and elegantly: it involves an *Ætiology* [statement of the reason], and makes the remark one of universal application.

29. *Without gainsaying*—For he had previously settled the matter with God. *I ask*—Each shares in the conversation. [And by *asking* many questions, an opportunity of speaking is easily afforded. *V. G.*]

30. *Four*—The first day (reckoning backwards, the fourth,) was the day of the vision and of the mission: the second, that of the arrival of the messengers: the third, that of Peter's departure: the fourth, that of his arrival at the house of Cornelius [ver. 3, 9, 23, 24]. *Ago, lit., from*—The fourth

day; *i. e.*, on the fourth day, reckoning from the present time. *I was fasting*—A fast of four days is not signified: but on the fourth day, reckoning backwards. [These acts were laudable; yet Cornelius recounts them with humble simplicity. *The ninth hour*—Cornelius may have imitated the Israelites in this, chap. iii. l. *V. G.*]

33. *Thou hast well done*—A formula of praise. He praises Peter, because he had not delayed to come. *Are we all here present*—Cornelius, in his own house, speaks as if he and his friends were in that of Peter. They had received a religious preparation. The soil was good, and therefore the fruit grew rapidly. *Before thee, Beng., God*—The most ancient reading. A transcriber easily mistook $\tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$, for $\sigma\omicron\upsilon$, *thee*, either from the end of the verse, or from ver. 31. [But the common reading, *before God*, is right. *Tisch., Alf.*] *That are commanded thee*—It does not appear that Peter had been previously ordered what to say. [For $\Theta\epsilon\omicron\upsilon$, *God*, read Κυρίου , *the Lord*. *Tisch.* (not *Alf.*)]

34. *Of a truth I perceive*—From the concordance of every thing. [The narrative of Cornelius supplied Peter with a full knowledge of the case. *V. G.*] *God*—To whom everything is ascribed, ver. 38, 40. *Is no respecter of persons*—Peter had previously considered God a *respecter of persons*; but now he experiences for the first time, and this makes it very clear, that God is not a *respecter of persons*.

35. *In every nation*—Not *indifferentism* as to *religion*, but indifference as to *nations*, is here proclaimed. This is evident even from the adverse opinion, that the circumcised alone are accepted of God; from this opinion Peter declares that he is freed. Cornelius had not been altogether ignorant of the doctrine of Christ, and of the report concerning him, although God had so ordained it that he should not be circumcised; therefore Peter speaks with him in a very different manner from that afterwards used by Paul in dealing with idolaters, as the Gospel made its way to more remote nations. See ch. xiv., xvii. Consequently, also, in ver. 43, he appeals to the prophets generally; this, Paul, in the passages cited, did not do, nor does he in these chapters, as he does on every other occasion when addressing the Jews, specially quote the witness of the prophets. *He that...and...righteousness*—According to the measure derived from the light of nature, or rather from revelation. A vague description, suited to the subject and its exordium. Here men in different stages of progress are

described with propriety, as chap. xvii. 4, 11, 12. *Accepted*—May obtain grace, although uncircumcised. The verb λαβεῖν, *to take*, in chap. xv. 14, corresponds, where this passage is referred to. *Him*—The very God.

36–38. [The difficult construction here seems best explained by Meyer, who makes the accusatives λόγον, *word*, ver. 36, ρῆμα, *word*, ver. 37, and Ἰησοῦν, *Jesus*, ver. 38, as all dependent on οἴδατε, *ye know*, ver. 37. Render, *The word which God sent unto the children of Israel, preaching peace by Jesus Christ (the same is Lord of all),...ye know the word, which went through all Judea, and began from Galilee, etc....Jesus of Nazareth (ye know) how God anointed him, etc.* But *Beng.* renders ver. 36, independently; and *Alf.* connects it with καταλαμβάνομαι, ver. 34; *I perceive*, etc. (and recognize this as) *the word which God sent*, etc.; the general sense being the same as that of *Bengel.*]

36. *The word which God*—A Hebraism. [Comp.] Haggai ii. 5, *the word that I covenanted with you*. Zech. vii. 7, viii. 17; 2 Kings ix. 25. Others, however, formerly wrote in Acts τὸν λόγον ἀπέστειλε, *he sent the word* (comp. Ps. cvii. 20, Sept. ἀπέστειλε τὸν λόγον αὐτοῦ, *he sent his word*, so that τοῦτον, *this*, should be understood). Comp. Matt. xix. 22; John vii. 40, etc. Peter certainly seems to have had Isaiah's *the Lord sent a word* (chap. ix. 8) in view. He appears to refer to it what there precedes, as to the Prince of Peace and his reign; as if he should say, *the blessing bestowed on Israel through the Messiah, is yours*. Nevertheless, I understand both passages of the word of doctrine. Comp. Acts xiii. 26. It is not to be construed τὸν λόγον οἴδατε, *ye know the word*. These new hearers were acquainted with the history, of which he presently speaks: but not as yet with its inner principles, of which he treats in this verse. *Sent*—God. The *Ellipsis* proves the connection of this verse with ver. 24, from which it is completed. Again, God *sent*, when his Son came. He *preached the Gospel*, speaking through him. *Preaching peace*—Between God and men, Jews and Gentiles: Isa. lvii. 19; Eph. ii. 17. *By*—To be taken with *peace*: for he immediately calls Christ *Lord of all*, and so of the Gentiles. Comp. ver. 42, 43. The one Lord embraces all in peace. *Of all*—Masculine. Christ is Lord of all. God in Christ is God of all, ver. 34; Eph. iv. 5, 6.

37. *Ye know*—From older proof than my coming. [Therefore they needed no fuller narration. *V. G.*] *Began*—The par-

ticle [in Gr.] either absolutely or adverbially used. Comp. Luke xxiv. 47 [in orig.]. It is used absolutely by an elegant and frequent Græcism. *From Galilee*—John i. 43, ii. 1. Cæsarea was very near that district, but distant from Jerusalem, ver. 39. *After*—The preaching of John is the boundary between the Old and New Testaments. *The baptism*—That much distinguished ordinance.

38. *How God anointed Jesus*, lit., *Jesus...how God anointed him*—This is in apposition with *the word*, and is governed by *ye know*. In the construction, therefore, *how* Jesus was anointed, has the same meaning as *the things concerning Jesus whom God anointed*. The idea is this, that Jesus, as the Christ, was known to them. *Anointed*—Especially at his baptism: Matt. iii. 16, 17; Luke iv. 1, 14, 18. *With the Holy Ghost and with power*—The Holy Ghost is frequently mentioned, so as to include a particular mention of the spiritual gift suited to the subject discussed: as in this place where the works of Christ are the subject, *with power*, is added. So in chap. vi. 3, full of the Holy Ghost and *wisdom*; chap. xi. 24, full of the Holy Ghost and *faith*; chap. xiii. 52, the disciples were filled with *joy* and with the Holy Ghost. Comp. *spirit and truth, spirit and life*, John iv. 23, vi. 63. The abstract and concrete substantives are joined, as in 1 Pet. iv. 14. *Doing good*—All Christ's miracles were beneficial, and not injurious to man. The genus, *good deeds*, is followed by the species, *healing*. *All*—There had been, particularly at that time, a vast multitude of demoniacs and of sick persons. *Oppressed*—Unjustly and violently. *Him*—He speaks in a manner sufficiently humble of Christ's Majesty to adapt himself to the capacity of his hearers.

39. *And we*—This has the force of an *Epitasis* [emphatic addition]. It answers to *ye*, ver. 37. [*Tisch.* (not *Alf.*) omits ἐν, *in*, before Ἱερουσαλήμ, *Jerusalem*. Both add καὶ, *also*, after οὗν, *whom*.]

41. *Not*—*Not* now as before his death. *All the people*—His kingdom is a kingdom of faith, to be extended by witnesses divinely approved and trustworthy; and it is a heavenly, not a mundane kingdom: not one of empty splendour, but (as Justus Jonas says) concealed beneath *the cross*. *To us*—An apposition of the noun and pronoun. *Did eat and drink with him*—For more than two years before he suffered. This phrase (on which comp. John xv. 27) implies protracted intercourse; the apostles were not in the habit of saying that they *ate* with Jesus *after*

he rose again; for Jesus did this to convince them, and not others: he had spoken in a wider sense of not subsequently drinking wine, Luke xxii. 18, 16, than of not eating the passover (in opposition to the use of food of any kind). Therefore, *μετά*, *after*, is dependent on ver. 40. [This is arbitrary and forced, and takes away all meaning in this place from the clause, *who did eat*, etc. There is no real difficulty in the literal fact: Luke xxiv. 41, 43; John xxi. 12. The passage quoted by *Beng.*, Luke xxii. 18, refers but to one kind of drinking. *Mey.*, *Alf.*] Christ appeared after his resurrection to those who had previously believed in him, and who could bear witness that he who was said to have risen again, was truly the Christ they had previously known.

42. *He*—God, chap. v. 29. *Unto the people*—This corresponds to the commencement of ver. 41. *To testify*—Understand *even to the Gentiles*, chap. i. 8; Matt. xxviii. 19. *Ordained*—By an unchangeable decree. *Judge*—This name by *Synecdoche*, [a part for the whole,] implies all the glory of Christ, and in reference to believers, signifies the consummation of Christ's benefits: 2 Tim. iv. 8. Comp. Heb. xii. 23. He will judge the Jews who condemned him: the Romans who were in possession of Cæsarea, the seat of the Jewish government: the dead, from among whom he arose, who will also rise again in due time: 1 Pet. iv. 5. [Comp. ch. xvii. 31. So the Lord Jesus also testified of himself as the Judge, before he mentioned his own Ascension: John v. 22. *V. G.*]

43. *Give...witness*—So *we*, ver. 39. Peter does not here employ the word *promise* as described by the prophets. *All*—Those whose books do, and do not exist, chap. iii. 24. *The prophets*—In this address Peter had not yet quoted the Old Testament testimonies: now, while he appeals to the *prophets* generally, this prophecy, as the dispensation to the Gentiles required, is at once accomplished in the case of Gentile hearers at the time when the address commences, chap. xi. 15. *Whosoever*—Even of the Gentiles. *Remission of sins*—Which is the sum of all blessings.

44. *Yet*—He might have said much more, chap. xi. 15; but when his hearers received the Spirit, the work of hearing and of speaking was at an end. [By the preaching of faith the Spirit is received: Gal. iii. 2. *V. G.*] *Fell*—Visibly. Ordinarily, baptism was administered before the advent of the Holy Ghost. But in this instance there was room for

doubting whether they should be baptized without circumcision ; and so it fell immediately upon those who heard the word, [teaching us that the Holy Spirit can dispense with water baptism at his pleasure ; and warning the Church not to put baptism in the place once held by circumcision.* *Alf.*] Grace works in unrestricted order.

45. *On the Gentiles*—One family is thus called, either because they inferred that others would also receive the Holy Ghost (for if one be admitted, the *door* was closed against none ; and they reason correctly from the particular to the universal, chap. xi. 18, xiv. 27) : or else because it was not fitting to employ the term ἐθνικὸς, *Gentile* nations.

46. *For*—They draw the conclusion from the effect. *Tongues*—Various.

47. *Any man*—Either I or any of my brethren. *Forbid*—Chap. xi. 17. *Water*—[Gr. τὸ ὕδωρ, *the water*. The article should be preserved ; *can any forbid the water to these which have received the Spirit? Alf.*] He uses the word *water* instead of *baptism* by *Tapeinosis* [a figure by which less is expressed than is implied]. When the greater has been given, the less is added by the giver, and the receiver does not despise it. He does not say, They have the Spirit ; and therefore they can dispense with the water. They are not circumcised, and yet they are baptized. Baptism consequently stands on a much higher footing. Comp. chap. xv. 8, 9, which proves that they were not to be circumcised ; and yet Peter considered that they ought to be baptized.

48. *He commanded*—He did not baptize with his own hand ; others were present to whom this office could be properly delegated, ver. 45. Comp. 1 Cor. i. 17. *Of the Lord*—Christ Jesus. *Certain days*—Golden days.

CHAPTER XI.

2. [*That were of the circumcision*—That is, not merely Jews : for all the church at Jerusalem were circumcised ; but those too much attached to the ceremonies of the law. *Calv. in F.*] *Contended*—That is, they shewed that they were doubtful on this point.

3. *Thou wentest in...eat*—A plausible accusation at this

* Many learned theologians have not drawn this inference.—ED.

time : and, not only plausible, but important, and of a two-fold character. Peter, however, had good grounds for *going in* : he found others for *eating with* them. *Uncircumcised*, lit., *having the foreskin*—They speak kindly ; they do not say *uncircumcised*, but *having the foreskin*. Comp. Gen. xxxiv. 14, Sept., *a man who hath a foreskin*.

4. *Beginning*—He *began* to speak at large. [Not *from the beginning*, but, *Peter having begun, set forth*. Alf.] *Expounded*—Peter was not offended at being interrogated. He did not ask that, without giving any reasons, he should be accounted superior to every objection of his colleagues, and of all believers. It does not indicate a good spirit or a good cause to be offended, like the Pope and his adherents, at the question, *What doest thou ?* Peter gives a gentle answer in reference to a subject which he himself had not previously very readily understood.

7. [Add *καί, also*, before *φωνῆς, voice*. Tisch., Alf.]

8. [Omit *πάν, Tisch., Alf.*, so as to read, *a common or unclean (thing) hath never*, etc. The Jew's mouth is the Christian's heart. Nothing unclean must enter. Q. in F.]

9. [Omit *μοι, me*. Tisch., Alf.]

10. *Three times*—The number of the men sent to him coincided with this, ver. 11.

12. [Omit *μηδὲν διακρινόμενον, nothing doubting*. Tisch., Alf.]

13. *An*, lit., *the angel*—He employs the article, speaking as it were of a thing well known. [Omit *ἄνδρας, men*. Tisch., Alf.]

15. [*As I began*—How full must Peter's heart have been ! F. G.]

16. *Remembered I*—Comp. John xiv. 26, where it is said that the Comforter will *bring all things to the remembrance* of the disciples. Christ's words contained the seeds of the whole course of the Gospel.

17. *The like*—So 2 Pet. i. 1. They are equally blessed who have either directly or indirectly received the Holy Ghost. *Unto us who believed*—The Holy Ghost, he says, was given to us, not because we were circumcised, but because we had faith. *I*—A mere instrument. The brethren had enquired about his eating with the Gentiles : Peter satisfies them upon the question of his having administered baptism to them. He shows that he had acted correctly, not only from the Divine injunction, but from the issue, honoured as it was by God.

18. *Glorified*—A sign of strong assent. *Then*—It did not immediately appear to the Jews, that the Gentiles also were to receive salvation: now, when they do receive it, the wonder of the believers is so much the greater: *so then* implies entire approval. This *repentance* signifies a thorough change of their spiritual condition, and is a sample of the conversion of all nations. *Hath...granted*—A great gift, chap. v. 31, note. [Which indeed the world greatly fears. *V. G.*] *Unto life*—For where forgiveness of sin is, there is life. [Ezek. xviii. 23.]

19. *About Stephen*—The violence against Stephen was continued against others. [Providence is like the seasons, in which all, frost as well as summer, conspire to the harvest. *Flavel* in *F.*] *Travelled as far as*—So also ver. 22. They also preached the Gospel in nearer places. *Phenice, and Cyprus, and Antioch*—Phenice was towards the north; *Cyprus* towards the west; *Antioch* towards the east. *Jews*—Those who were dispersed abroad.

20. *Men of Cyrene*—Chap. xiii. 1, ii. 10. They, as well as the Cypristes, were more accustomed to associate with Gentiles. *Grecians*—The more common reading is Ἑλλημιστάς, *Hellenists*. But the *Hellenists* are contrasted with the *Hebrews*, chap. vi. 1. Comp. chap. ix. 29. The *Greeks* are here contrasted with the *Jews*, as everywhere. [Ἰουδαῖοι, *Jews*, are either *Hebrews* or *Hellenists*, chap. vi. 1. *Not. Crit.*]

21. *The hand of the Lord*—Spiritual power, displaying itself by the Gospel. So the *arm of the Lord*: John xii. 38. [Add *ὁ* before πιστεύσας. *Tisch., Alf.* Read, *number which believed, turned, etc.*]

23. *Exhorted*—The best species of *exhortation*, which is stirred up by joy. *With purpose*—Chap. xxvii. 13. The opposite in Heb. iii. 12. *Cleave unto*—*To be converted*, is the act: *to cleave to*, is the state.

24. *A good man, and full of the Holy Ghost and of faith*—Gal. v. 22.

25. [Omit Βαρνάβας, *Barnabas. Tisch., Alf.* Read, *departed to, etc.*]

26. *When he had found*—It is probable that Saul had been in concealment. *A whole year*—A year without fruit is now-a-days considered a matter of no great consequence. Many make but little advance in many years. *Were called*—Gr. χρηματίζω, *I am named, I call myself*, reciprocal or neuter,

and hence passive. A remarkable verb, which signifies a name adopted by ordinary usage. *Disciples*—For their numbers were now very great. *Christians*—Hitherto they had been called *Nazarenes*, or *Galileans*. The name, *Christians* [adherents of Christ. *V. G.*], as indeed that of Christ, though a noble one in itself, was hateful to the heathen. Comp. 1 Pet. iv. 16.

28. *Stood up*—In the assembly. [*Agabus*—See chap. xxi. 10. *Alf.*] *Signified*—That which the natural or political sagacity of other men foresees, the Spirit foresees in believers. [This prophecy was very serviceable to the brethren in Judea. The indication of future events is never unprofitable where rightly used. *V. G.*] *That there should be*—Gr. μέλλειν εἶσεσθαι. A double future. [God's chastisements are so merciful, that he tells us of them beforehand, that we may avoid them. *Q. in F.*]

29. *The disciples*—Luke does not say, *of the Christians*. The name *disciples*, was at first that which was in ordinary use among themselves: others, more particularly those who were well disposed towards the disciples, called them *Christians*. *Determined*—Those who *determine*, subsequently accomplish their purpose with ease. *In Judea*—The kindness of the brethren at Antioch, strongly tended to impress the Jews with a belief in the sincerity of their conversion.

30. *To the elders*—[Through whose help it should be distributed to the brethren. *V. G.*] Consequently the office of the seven deacons, and the community of goods, were no longer upon the same basis as before: but the basis was not the same as that of our own day. *Of Barnabas and Saul*—*Here thou seest how important and serious a business they consider this collection for the poor saints. Otherwise they would not employ therein such great men as Paul and Barnabas, the very chiefs of the ministry. So in chap. vi., we saw that the most influential and spiritual men were made deacons. Paul (2 Cor. viii.) declares that he employed, in this matter, those alone whose faith was tried. Yet, now-a-days, we consider it sufficient to entrust this important business to anybody, whencesoever he may come.* JUSTUS JONAS.

CHAPTER XII.

1. *At that time*—The apostolical Church experienced tranquillity, blended with persecution. According as one or other of these gains much predominance, some heavy judgment of God is impending or withheld. [*Herod*—For his genealogy, see vol. i. p. 31. *Laid his hands on* (seized) *certain members of the church to maltreat them.* So *Mey.*, etc., render. The Eng. Vers. is inadmissible. *Alf.*] *To vex*—The way of the world. Herod did this from his natural disposition, because of the times, and to curry favour. [Other vices flee from God; only pride fights him, face to face. *Hales* in *F.*]

2. *James the brother of John*—One of these brothers left the world very early, the other very late. When Luke wrote, John, the survivor, was better known than James, who is named from John. [This is the only sure record we have of the death of any apostle. *Alf.*]

3. *Because he saw*—Two incentives, to evil and good: the desire to please and fear; the latter is worse, the former more influential even in princes. *The Jews*—They were hostile on conscientious grounds, but perversely: Herod, out of self-will, wishes to gratify them at the expense of the believers. [*Proceeded*—What is more unprosperous than the prosperity of the wicked? *August* in *F.*] *Of unleavened bread*—At the same period of the year they had seized Jesus. The people were assembled.

4. *Four quaternions*—To keep watch in turns, and in different places, ver. 10. *To bring him forth*—Such things were done in high places. Therefore *ἀναγαγεῖν*, *to bring forth*, is employed, and this by a change of the antecedent for the consequent, viz., the punishment.

5. *Prayer*—Philem. ver. 22. *For him*—They prayed for a thing which even when granted, seemed incredible to them, ver. 15. How marvellous and subtle is the nature of faith and prayer! Why did they not also pray for James? Because he had been of a sudden put to death.

6. *When*—The aid was sent, when the danger threatened most. This shows that the issue was not accidental [chap. xxiii. 11]. *Sleeping*—We frequently read of men sleeping in danger, either in faith or through torpor. *Between*—

The adversary considered everything safe. *The prison*—The place is meant.

7. *A light*—Miraculous. *The prison*, lit., *dwelling*—A general for a special term, *prison*.

8. *Said*—The angel did not clothe Peter: it was not necessary. Decency was observed. *Gird thyself*—Peter had either laid aside his girdle, sandals, and garment, when he lay down to sleep, or the guards had taken them away: he is now commanded to put them on. Still Peter had time to *walk* whither he could: John xxi. 18.

9. [Omit *αὐτῶ*, *him*. *Tisch.*, *Alf.*]

10. *And the second*—It would seem that some of the soldiers were here. *Of his own accord*—So that Peter did not apply his hand, nor did he see the angel do so. *One street*—That Peter might not doubt what house to seek, ver. 12. *Departed*—For by this time the apostle could protect himself.

11. *He said*—With a ready, grateful, pious, and joyous heart. *I know of a surety*—The contrast is, *he thought*, ver. 9. All things agreed externally with the inward vision. *Hath delivered me*—The time for the apostle's death had not yet come: John xxi. 18.

12. *Considered*—That is, what he should do. [But *συνιδῶν* means rather *having become aware* of it, that is, of the circumstance of his escape, ver. 11. *Alf.*, *Mey.*] The same verb is found, chap. xiv. 6. *Gathered together*—At midnight.

13. [For *τοῦ Πέτρου*, *Peter*, read *αὐτοῦ*, *he*. *Tisch.*, *Alf.*] *The gate*, lit., *vestibule*—Before the house itself. *Πυλὴ* is a *gate*: *πυλῶν*, something greater; either the large gate, or the court adjoining, the enclosed court. Peter passed through the gate into this court, then into the house. What Mark, chap. xiv. 68, calls the *προσαύλιον*, is the *πυλῶν* of Matt. xxvi. 71. *Came*—The contrast is *ran in*, ver. 14. [*Rhoda*—God, who leaves in oblivion names of mighty conquerors, treasures up that of a poor girl, for his Church in all ages. *Q.* in *F.*]

14. *Ran in*—With haste.

15. *Thou art mad*—[Some add a mark of interrogation; but the margin of both Greek editions leaves the matter undecided. *E. B.*] A formula employed of a circumstance not credited. *She constantly affirmed*—Not after the fashion of those who rave or sleep. *His angel*—This inference they drew from the similarity of voice. Whether every man has a guardian

angel, cannot with certainty be inferred from the opinion of these brethren respecting the angel of Peter. They believed him to be on the point of death. [But the Jews supposed that each man has a guardian angel, in form and voice like himself. *Meγ.*, etc. Scripture frequently assigns one holy man to the guardianship of many angels. *V. G.*] Peter, however, speaks definitely with the article, ver. 11. *His angel, the angel of him, τὸν ἄγγελον αὐτοῦ*, whereas otherwise the possessive pronouns do not always have the article. Comp. Matt. xix. 28 ; Acts iii. 2.

17. *Beckoning*—Modestly : that no clamour might be raised. Being amazed, they were speaking much. [Omit *αὐτοῖς, unto them. Tisch.* (not *Alf.*)] *These things*—That they may learn what has come to pass. *Unto James*—The survivor. *He departed*—In a persecution, one man is oftentimes specially sought : and he, rather than the others, is permitted to escape, chap. xvii. 14. Peter subsequently returned, chap. xv. 7. *Into another place*—Not very far off.

18. *Among the soldiers*—They had seen Peter's faith, his patience, his prayers ; and yet they did not cease to vex him. *What, lit., what in the world*—The agitation of the soldiers is expressed by this particle *ἄρα*.

19. *Be put to death*—The wicked fill the place of the just. *From Judea*—Ashamed that Peter had escaped him. [*Cesarea*—There he died. *V. G.*]

20. [Omit *ὁ Ἡρώδης, Herod. Tisch., Alf., etc.* Read, *and he was.*] *Was*—A restless life. *Highly displeased, lit., war- ring in mind*—*θυμομαχεῖν*, implies inward hostility when a man's strength is gone, as Raphelius shews from Polybius very clearly ; or when it has not yet been collected. Even without arms Herod was able to oppress the inhabitants of Tyre and Sidon by withholding supplies, and oppression is easily practised against commercial cities. *The king's chamberlain*—Such persons frequently have great influence with princes, [and they needed peace the more because of the dearness of provisions. *V. G.*] *Their friend*—Thus the Christians also, by the providence of God, were relieved from the dearth of food there. *Peace*—They knew not how far the angry king might go. *By the king's*—Repeat *country*. Hiram, King of Tyre, sought from Solomon provision for his household : 1 Kings v. 9.

21. *Upon a set day*—The celebration of games on account

of Cæsar's birthday. This we learn from Josephus, lib. 19, Ant. Jud. chap. 8. who fully describes the wickedness and punishment of Herod. He says: Herod was clothed in a garment all woven with silver by skilful workmanship, which, struck by the sun's rays and emitting a divine splendour, inspired the spectators with reverence and awe: presently baneful flatterers applauding him from different parts, saluted him as a god, begging him to be propitious; for that hitherto having revered him as a man, they now perceive and recognise in him something above mortal nature: this impious flattery he neither rebuked nor rejected. There ensued torturing pains in the belly, violent from the very first. Having therefore regarded his friends, *Behold*, he said, *I, whom ye called a god, am ordered to die, fatal Necessity confuting your falsehood. I, whom ye hailed as immortal, am hurried away to Death.* Then, worn out by his suffering, which continued five successive days, he died. *Unto them—*Tyrian and Sidonian ambassadors were, it may be, among his auditors.

22. *It is the voice...man—*That *divine* honours were occasionally bestowed on orators, particularly on princes, Ferrarius shews. But the frequency of such expressions increases instead of diminishing their impiety. [It is admiration of persons, that is the traitor to truth, and makes men cry *Hosanna* to error, and *crucify* to truth. *Garnall in F.*]

23. *Immediately—*The disparagement of God's honour is soon punished. Comp. chap. xiv. 14; and Rev. xix. 10. *The Angel of the Lord—*A good angel. Josephus says nothing of this important fact, although he discourses upon many more trivial things. So great is the difference between sacred and profane history. The Angel of the Lord conducted Peter out of prison: the Angel of the Lord smote Herod. Men perceived not that both these acts were done by angels: it was known to the saints alone. *He gave not—*He is not blamed because he was praised; but because he accepted praise. His sacrilege brought down upon him a quicker punishment than his murder of James and his other crimes. [When stricken, Herod (according to Josephus) confessed that he was guilty. *V. G.*] *Eaten of worms—*What a change! It is very natural that man should be eaten of worms after his death; but before it, most unnatural. The deaths of persecutors are very remarkable. The Gospel vanquishes and

survives them, ver. 24. [*Expired*—That is, after five days. *Joseph in Mey.*]

25. *Returned*—To Antioch, chap. xi. 30. *Took with them*—Jerusalem was a nursery of labourers. *John*—Ver. 12. He had both a Hebrew and a foreign name. Comp. chap. xiii. 1, 8, 9. This variety of names is in harmony with the union of Jew and Gentile that was now commencing.

CHAPTER XIII.

1. *That was*—Already existing and flourishing, chap. xi. 20–27 : from which teachers might be sent to others. Comp. chap. xv. 35. [Omit *τῶς*, *certain*. *Tisch.*, *Alf.*] *Prophets*—Mighty in the word of God, thoroughly acquainted with Divine things, and possessed of the power of declaring them. *Lucius*—We find the same name, Rom. xvi. 21. *Manaen*—Freed from the temptation of a court. *Saul*—He had been an apostle for several years ; but with singular modesty he was content with the lowest place among the veterans of Antioch ; just as David, even after he was anointed, fed sheep. Subsequently he was united with Barnabas, and afterwards became superior to him : ver. 9, 13. For some time, first one and then the other is placed first, but Barnabas in the public letter, chap. xv. 25.

2. *As they ministered*—By the exercise of the word and of prayer, and by fasting : ver. 3. [*Said*—To the church, through one of the prophets named ver. 1, *Mey.*, *Alf.*] *Separate*—This they did, ver. 3. On this word Paul relied, Rom. i. 1. *All things tend to show that no man should teach in any place, to which he is not called by God.* Justus Jonas. [*Separation* is the distinctive point of sanctity. John xvii. 6. *Medley* in *F.* *Therefore*—Not rendered in Eng. Vers. Gr. *δὴ*. Namely, since ye offer yourselves.] *And*—Gr. *καὶ τὸν*, *and the* [*Saul*] (but the oldest authorities have no article). The article puts Saul on a level with Barnabas, as contrasted with others, who in ver. 1, are joined to him without the article. *For the work*—The apostles did not usually remain long in one place. *Whereunto*, lit., *which*—The accusative is governed by the preposition (*πρὸς*) in *προσκέκλημαι*, *I have called*. *I have called*—Consequently some inward call had come to Barnabas and to Saul ; this is now repeated by the mouth of others (comp. note on Luke xxiv. 34), that they also might be aware of the call

and might assent to it. The correlatives are *I have called* and *separate*. Frequently things which concerned Paul were intimated through others. We find the same verb, Ex. v. 3, *the God of the Hebrews hath called us*. [Eng. Vers., *met with us*.]

3. *When they had fasted*—Afresh : comp. ver. 2. Comp. also chap. xiv. 23. [By many, fasting is less esteemed than is proper. *V. G.*] *Laid their hands on them*—Hands were laid on Paul for the second time (comp. chap. ix. 17).

4. *Sent forth*—Whithersoever they were to go. *By the Holy Ghost*—Ver. 2, 9. [*Seleucia*—A very strongly fortified city in Syria, on the Orontes, five miles from its mouth. *Win.* ii. 447. *V. G.*] *Cyprus*—The country of Barnabas : chap. iv. 36.

5. *In the synagogues*—As opportunities offered, they made use of them : ver 7, 14, 42. They were by degrees led on more openly to the Gentiles : chap. xiv. 14, 21. *Minister*—Faith does not set aside the various stages of duty. Barnabas and Paul were appointed by God : they were free to join others to themselves. In some things freedom of choice is greater, and in others less.

6. [Add *ἅλην* before *τήν*. Read, *through the whole isle*. Also *ἄνδρα*, *man*, before, *τινα*. Read, *a certain man, a sorcerer*, etc. *Tisch., Alf.*] *Paphos*—A city in the west. *Salamis*—Another in the east. *Sorcerer...false prophet*—Two predicates very closely joined. *Bar-jesus*, Beng., *Barjehu*—*Barjehu* was in itself the name of a man, like *Jehu* : but one very well adapted to a sorcerer, if he claimed to be inspired. *Jehu* and *Jehovah* are kindred terms ; this seems to be the reason why the Syriac version has translated *Barjehu*, *Bar Schumo*. *Barschumo* and *Elymas*, as Hermann von der Hardt states, contain the notion of *blindness* : but since *Barschumo* is a very common Syrian name, a more acceptable notion is to be sought in it. Lewis de Dieu interprets it, *the son of ulcers, a physician healing ulcers* ; as *Elymas*, in his view, is *healer*. Paul calls this *Barjehu, Son of the Devi*, checking his presumption by a word similar in sound but differing in sense.

7. *Was with the deputy*—The word ordinarily used for the *proprætor* or *proquæstor* of the Cypriotes. *Elymas was* with *Sergius Paulus*, or usually associated with him. The latter had either spontaneously invited him, or endured him by a kind of compulsion. It was *prudent* not to be influenced by

his frauds ; to seek the truth however was *prudent*. The *prudence* which acts with sobriety, watchfulness, and temperance, is a great virtue in those who might, if they pleased, rule by might and not by right. *Who*—As a *prudent* man. Prudence did not make Sergius Paulus a proper subject of faith, but it rendered him less unfit for it.

8. *Name*—*Barjehu* [that is, *Bar-Jehovah, Son of Jehovah*. So *Beng.* reads. But *Bar-jesus* is doubtless the true reading ; and the variations have arisen from veneration for the name *Jesus*. *Mey.*] and *Elymas* are in a measure synonymous. [But *Bar-jesus* simply means *Son of Jesus*, (i. e. *Joshua*,) and was his Jewish name. He adopted also the Arabic name Ἐλύμας, *Elymas, the wise, the magus*, (not exactly *sorcerer*, as *Eng. Vers.*) *Mey.*, etc.] *To turn away*—The same verb is found, ver. 10.

9. *Who...also...Paul*—Paul laid aside his old name, which he had borne from the time of his circumcision, and received a new one, a surname signifying *little* (the particle *καὶ, also*, seems to show this). He bore this name on entering upon the apostolic office. It was given to him in consequence of his first evangelic victory over the western Greeks. A single letter is changed, not by an error of the Cypriotes, but by the counsel of God, fittingly and opportunely. The reason is either outward or inward. Outward, inasmuch as he appears to have adopted the proconsul's name, for that officer had proved himself Paul's friend, possibly in confirming his right to Roman citizenship. (This was a common reason for assuming a name. See *Cic. l. 13, Fam. Ep. 35, 36.*) Inward, inasmuch as Sergius Paulus himself, the first-fruits of this journey, had formed a spiritual relationship with the apostle. The name, moreover, was familiar to the Gentiles, to whom he was in after times the apostle. It was more pleasing to them than the Heb. term, *Saul* ; it corresponded, moreover, with his stature, *2 Cor. x. 10* ; to his feeling, *Eph. iii. 8* ; comp. *Ps. lxxviii. 27*. *Filled*—With an immediate power against this crafty sorcerer. Barnabas, in consequence, yields to him from this period : ver. 13. *With the Holy Ghost*—*John xx. 22, 23*.

10. *O!*—The interjection *O!* is correctly joined with the substantives *child, enemy* : but as they involve a very stern rebuke, the *Ætiology* [reason assigned] is prefixed, *full &c.* *Subtilty*—Branding him as a *false prophet*. *Mischief*—Branding him as a *sorcerer*. *Child of the devil*—[In indignant

contrast to his name, *Son of Jesus. Mey.*] This too applies to a *sorcerer*. Such a man is not only bad in himself; he also prevents others from becoming better. *Enemy of all righteousness*—This also applies to a *false prophet*: a true prophet teaches righteousness in Christ. *Wilt thou not cease*—Now surely it was time to abandon iniquities formerly indulged in. Not to cease is *devilish*. *The right ways*—Uprightness and simplicity characterise the teaching of God.

11. *Sun*—And light. The sorcery of Elymas was possibly in some way or other connected with the Sun. [Well for him, if now he sought the true *light*, and Peter's guidance to God. *Q. in F.*] *For a season*—It was not necessary for Luke to point out the time definitely. A twofold miracle; blindness was inflicted, and its duration limited. [For the design was not to punish, but to convert him. *Chrysost. in Mey.*] *A mist*—Inwardly. *Darkness*—Externally. *Seeking*—A proof of blindness.

12. *What was done*—When obstacles to the truth are overcome, they not unfrequently promote it. *The doctrine*—By the miracle his notice was called to the doctrine.

13. *Paul and his company*—Paul is already more conspicuous than Barnabas. *Perga in Pamphylia*—The name of the district is given, because Perga was less known. *Departing*—Either because he could not endure the sufferings of the journey [see chap. xv. 38; *Mey.*], or because he doubted about associating with Gentiles. He lost a splendid opportunity.

14. *Antioch in Pisidia*—Not the same Antioch as that in ver. 1. *Sat down*—The usual posture of listeners. The contrast is *stood up*, ver. 16.

15. *The reading*—The ordinary reading in which Moses' writings were read through on the Sabbaths every year; lessons in the earlier and later prophets, corresponding to the Mosaic portions, were added. [A Hebrew Commentator] proves that this reading of the prophets commenced after the times of Antiochus Epiphanes, when the reading of the law was rigorously forbidden, and that it was afterwards retained. *The rulers of the synagogue*—Who occupied a different part in it. Each synagogue had a ruler of its own; this word, therefore, has a wider sense in the plural, as *high priests*. *If ye have any*—Some are not able to speak: some not at all times. [It conduces not a little to edification, when the

duty of discussing a subject is always committed to the fittest persons, and that too upon the understanding, that they are only to proceed so long as their speech flows freely. When the Church is feeble in this respect, it is right to implore God in prayer, that he would deign to relieve man's necessity. *V. G.*] These two men never wanted something to say.* [*Among you*—It may have appeared already, by various indications, that they were fit to speak.] *Of exhortation*—From this the name *Barnabas* is taken.

16. *Beckoning with his hand*—That even his first words should be heard. *Men*—The name is found in ver. 26, 38. *Ye that fear God*—They were proselytes, but the Gentiles were not excluded : comp. ver. 17, 26, 43, xiv. 1.

17. *The God*—By this mention of God their minds were conciliated, seeing that Paul agreed with the Old Testament Scriptures. They were convinced of their duty towards the supremely great God. They were entreated to believe his promise and its fulfilment. In the six verses, 17–22, the whole recapitulation of the Old Testament is set forth : the remainder of his address refers to the New Testament. [*Of this people*—Paul particularly addresses those whom he calls God-fearing ; he speaks of Israel, ver. 23 ; until in ver. 26, he expressly addresses the Israelites also. [Omit Ἰσραήλ, of *Israel. Tisch., Alf.*] *Chose*—The Divine election exalted the people ; not their merit or worthiness : Ezek. xx. 5. *Fathers*—Abraham and his descendants.

18. *Suffered their manners. Beng. Bore as a nurse*—[Eng. Vers., reads *suffered their manners*, from Gr. ἐτροποφόρησεν, see below.] The commencement of this address, ver. 17, 18, 19, contains three Greek verbs, partly rare, partly peculiar to the Scriptures, ἕψωσεν, *exalted*, ἐτροποφόρησεν, *suffered their manners*, and κατεκληρονόμησεν, *divided by lot*. The first is found in Is. i. 2, the second and third in Deut. i. 31, 38. Moreover, these two chapters, Deut. i., and Is. i., are to this day read on the same Sabbath ; therefore we may reasonably infer that both were read on this Sabbath in Greek, and that Paul specially referred to that reading of Moses and of the prophets mentioned in ver. 15. For the mention of the *judges*, ver. 20, coincides with the Haphtara [lesson], Is. i. 26, and the Jews usually take their discourses,

* Luke xxi. 14, 15.—Ed.

or the beginnings of them, from the Sabbath lesson of the synagogue. [It was also then the same part of the year in which the temple and the city had been formerly laid waste by the Chaldeans, and was afterwards to be desolated by the Romans. *V. G.*] Now let us consider the verb *he suffered their manners*; for this, valuable manuscripts read *ἐτροφοφόρησεν* [ϕ for π . And so *Tisch.*, etc. It is the true reading, beyond doubt. The sense is *carried, cared for* as a nurse. *Alf., Mey.*] There is no question that the text to which it refers is Deut. i. 31, *In the wilderness, where thou hast seen how that the Lord thy God bore thee, as a man doth bear his son.* The Hebrew is simply *bore*. But *how*? In endurance or in kindness? *Answer.* God bore, not led simply, the people of Israel in the wilderness in a kind and exceptional manner, properly befitting the tender age, when the people did not bear itself as an adult, but God bore them as a little child unable to help itself, and thus were they free from all anxiety in reference to food, clothing, and travelling. Therefore Scripture, in speaking of the people in the wilderness, distinguishes this peculiar method of bearing from every other kind. See Deut. viii. 2, 5, 15, xxxii. 10, etc.; Is. lxiii. 9 (at the end); Hos. xi. 1, etc.; Amos ii. 10; Nehem. ix. 21, where the cognate *διέθρεψας*, *didst thou sustain*, is found; also comp. Numb. xi. 12, *As a nursing father beareth the sucking child.* To this the passage also in Deut. i. refers, and Paul here: whence *Laud.* 3, together with the *Æthiopic, Arabic,* and *Syriac* versions, properly renders the word *nourished*. For God bore with the manners of the people before, Ezek. xx. 9, and subsequently, Ps. cvi. 43, 44. Therefore if *τροποφορεῖν*, *to suffer their manners*, always had a different meaning from *τροφοφορεῖν*, *to carry as a nurse*, *ἐτροφοφόρησεν* should be by all means read: the verb is found also in 2 Macc. vii. 27. But *ἐτροποφόρησεν*, *he suffered their manners*, is employed in the same sense. For this verb has a double force, according as it is derived from *τρόπος*, *manner*, or *τροφὸς*, *nurse*, (not from *τροφὴ*, *food*;) for ϕ before ϕ passes into π , as in writing the forms used are, not *ἀφή*, *θαφή*, *φέφυκα*, but *ἀπή*, *ταφή*, *πέφυκα*, from so strong a desire of avoiding aspirates, as made the transcribers everywhere write, *οἱ Φαρισαῖοι, αἱ ἡμέραι, εἰς ὁ*. The Scholiast on Aristophanes uses it as if derived from *τρόπος*, *manner*: commenting on the words, *τοῖς τρόποις ὑπετεῖν*, *to humour his ways*, Ranæ. Act. v., Sc. 4, 185 f., which he renders by the verb *τροποφορεῖν*. Also Cic. 1. 13, ad. Att.

Epist. 29, τὸν τίψον μου τροποφόρησον, *bear with my folly*. But in Scripture, those, indeed, who write τροποφορεῖν, nevertheless mean τροφοφορεῖν, *to carry as a nurse*. The Cambridge manuscript has in the Greek ἐτροποφόρησεν, and yet in the Latin, *ac si nutrita aluit, fostered as a nurse*. On the other hand, τροποφορεῖν, *to suffer the manners*, from τρόπος, *manner*, at least in the passages just quoted, implies some approval: but God by no means approved of the manners of the people in the wilderness. He says, *I was grieved*, Heb. iii. 10; comp. Exod. xxiii. 21, xxxii. 10; Ps. cvi. 23; Is. lxiii. 10; Ezek. xx. 13. Then, though it may possibly bear the meaning of an unobjectionable toleration of evil manners, yet, in fact, this interpretation (as Mill observes) *may state an untruth; for in what sense can God be said to have tolerated for forty years in the wilderness the manners of men, all of whom, with one or two exceptions, he destroyed in the wilderness?* This idea would not accord with the intention of the apostle: for he would thus, by implication, accuse the Israelites. It is not likely that he wished to do this at the very commencement of his speech, the more so as that commencement was very courteous. At all events, if the word τρόπος contains the idea of any good thing, that good still remains, for it is evident that τροφὸς, *a nurse*, fulfils other duties, in particular endures the manners of a peevish child. God bore the manners of the Israelites, but in many other ways ἐτροφοφόρησεν, *he bore them as a nurse*. See Ps. lxxvii. We must also say somewhat of κατεκληρονόμησεν, *divided by lot*. It does not merely signify *to take an inheritance*, but also *to bestow one*. Judg. xi. 24. In this passage of Acts it rests on the best manuscripts. Some few have κατεκληροδότησεν, *he distributed by lot*. The same variety of reading occurs in Deut. i. 38, Sept. *About the time of forty years*—Paul, in enumerating God's blessings towards the people in chronological order, at the same time gives his hearers an opportunity of considering the length of the ages from the Exodus down to Christ. He entreats them on that account to acknowledge Jesus as the Messiah. Comp. Matt. i. 17, note.

19. *Seven nations*—Deut. vii. 1. [They were ten in all, Gen. xv. 19—21; but seven were destroyed by Joshua. V. G.]

19, 20. *About...years, etc.*—This passage requires an elaborate consideration.

A. *The ancient reading must be retained.*

Very many manuscripts, but not the most ancient, have ὁ Θεὸς...τὴν γῆν αὐτῶν. Καὶ μετὰ ταῦτα ὡς ἔτεσι, etc. *God...divided their land to them by lot. And after that he gave unto them judges about, etc.* [So *Tisch.*, *Alf.*, *Mey.*, and *Eng. Vers.*] Fewer, but more ancient and trustworthy documents have it thus : ὁ Θεὸς...τὴν γῆν αὐτῶν, ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα. Καὶ μετὰ ταῦτα ἔδωκε κριτὰς, etc., *divided their land unto them by lot, about the space of four hundred and fifty years. And after that he gave unto them judges until, etc.* Therefore the words, *about four hundred and fifty years*, refer to the *distribution of the land*, not to the *judges*. The short clause, *about four hundred and fifty years*, was readily passed over by later transcribers, and was subsequently supplied. [The latter reading, which *Beng.* favours, seems to have been an ancient attempt to correct the very difficult chronology of this verse. Paul has followed the same chronology here which *Josephus* gives ; it differs widely from that of *1 Kings vi. 1. Mey.*, *Alf.*, etc.]

B. *The distribution of the land is not the beginning but the end of the period of about 450 years.*

In expressing *time*, the dative or accusative cases are sometimes employed indiscriminately ; but here the dative is purposely placed once among several accusatives, 18—21. The accusative answers simply to the question, *how long ?* But the dative implies how many years intervened from the beginning of an event until its completion. *Comp. John ii. 20.* If Paul were to say ἔτη, *years*, the language would imply, that the land was distributed to the Israelites, to be possessed for *about 450 years*, namely, till the giving to David the *promise* of the Messiah ; for otherwise the whole time of the possession was much longer. *Grotius* reckons almost 450 years from the *Exodus* till David expelled the *Jebusites*, who had long before been driven out of the city of *Jerusalem*, from the citadel of *Zion*. *So much time*, says he, *was spent in settling the Hebrew nation in those possessions.* Nay, but the *whole nation* was settled in those possessions by *Joshua*, *Jos. xi. 23, xiv. 15, xix. 51, xxi. 43, 45* ; although they were rather slow to occupy the *whole land* given to them : *Judg. xviii. 1.* Consequently the *occupation* of the land is no more included in

the words, *about 450 years*, than the possession of the land occupied. But when Paul says *ἔτεσιν, years* (in the dative), his meaning is that *about 450 years* elapsed from the time of God's choosing their fathers by promise, and their migration till the distribution of the land. The following table explains this period of *about 450 years* :—

- A.M. 2046. Isaac is born.
- 2485. Sihon and Og are subdued.
- 2486. Jordan crossed.
- 2491. Caleb and others first receive their portion.

The land distributed, to be afterwards possessed.

- 2492. The root of the sabbatical years.
- 2493. The beginning of the cultivation of the land.

The year 2492 would be the exact sabbatical year, if sabbatical years had then been counted : otherwise there would have been *seven* years of cultivation, not *six* : whereas there should only be *six*. From the beginning of the cultivation of the land to Isaac's birth was 447 years, that is, *about 450* ; especially since there was also land to be occupied afterwards. The more common Greek reading is itself bent almost into this sense by Mill.

C. *The more modern Greek reading is no obstacle.*

The years of the Judges, from Othniel to the death of Eli, are 339, and the years of the servitudes, taken separately, are 111 ; the sum total is 450. Thus those who changed the reading seem to have calculated the number. But the whole period of the Judges is really much shorter, from the distribution of the land to the death of king Saul. For from the Exodus to the foundation of the temple there are but 480 years. If we adopt the old reading, we need not waste time and labour in accommodating the expression *about 450 years* to the time of the *Judges*, or have recourse to conjecture on the subject, so as to read 350 instead of 450, as Luther, and many others, have done throughout.

20. *After that*—The things mentioned, ver. 17, 19 *He gave*—in kindness. *Judges*—The times of the Judges were particularly prosperous, and the servitudes did not occupy a large portion of the time. Paul therefore derives his

mention of the Judges from the Synagogue Lesson: Is. i. 26. *The prophet*—Prophets were few before Samuel. Subsequently, very numerous.

21. *Saul...Benjamin*—Paul had been of the same name and tribe. *Forty years*—Here the years of Samuel the *prophet* and Saul the *king* are reckoned up together: for between the anointing of Saul and his death, not *twenty*, still less *forty*, years intervened: 1 Sam. vii. 2. [The reference does not prove this; nor does the Old Testament give the length of Saul's reign. *Mey.* Biscoe has well shown that as Saul was a young man when made king, and Ishbosheth, his *youngest* son, was forty years old at Saul's death, his reign could not have been far short of that time. *Alf.*]

22. *When he had removed him*—This is seasonably said. For from this it might be argued that God's dispensations are not unchangeable. *Him*—The dynasty of Saul soon expired in his son. *Raised up*—This means more than *gave*, for it denotes firmness. *To whom*—To be taken with *gave testimony*. *Gave testimony*—As of a thing concealed within the depths of the heart. *I have found David*—So the Sept. Ps. lxxxix. 20, *I have found*, as something rare, and not forced. *The son of Jesse*—1 Sam. xvi. *A man...which shall fulfil all my will*—1 Sam. xiii. 14, Sept. *The Lord will seek a man after his own heart, and will command him to be captain*, etc.—[Thus the two passages, Ps. lxxxix. 20, and 1 Sam. xiii. 14, are interwoven together, as was natural in extemporaneous quotation. Being left in this state, they give a strong proof that we have Paul's speeches reported *verbatim*. *Alf.*] *After mine own heart*—Do we wish to know who, and do what is right? Let us examine the question according to God's heart. To that must we refer all things for decision, but not judge God's heart by our own. *Which*—A type of Christ. *Will*, lit., *wills*—They are numerous, according to the variety of God's purpose.

23. *According to his promise*—2 Sam. vii. 12. The mention of the *promise* gives to these hearers an opportunity for faith. *Raised*, Beng., *brought*—So the best manuscripts. [And *Tisch.*, *Alf.*, etc.] Many read *raised*, but this is evidently taken from ver. 22. *A Saviour*—So σωτηρίας, of *salvation*, ver. 26. He refers to the meaning of the name *Jesus* also expressed in ver. 22.

24. *Before his coming*, lit., *before the face of his coming*—L. de Dieu [a French commentator] marks the wonderful

emphasis, the reason of this being the proximity of the Messiah, then already present. Comp. Num. xix. 4.

25. *His course*—The duties of many of God's most valued servants have been quickly fulfilled: and therefore *course* (*race*) is employed. *Whom think ye, Beng., ye think, that I am? I am not he*—This is the version of the Latin Vulgate, [and so *Tisch.* punctuates. But *Alf.* remarks that *τίνα, whom*, must be interrogative, as in Eng. Vers.,] whence Luther has, *I am not he for whom ye take me*. In the time of Luther the Latin copies, which he *occasionally* followed in the Acts (chap. iv. 9, v. 6, ix. 31), generally wanted the note of interrogation. But the language here is very emphatic. It has the interrogation, which was subsequently inserted in the Latin editions. We do not inquire whether *τίνα, whom?* can be employed for *ὄντινα, whomsoever*.

26. *To you*—The application. *To you* belongs to Paul's whole audience, and at the same time forms a contrast with *the people of Jerusalem*. Comp. *for* in the next verse; although the *for* connects *have fulfilled*, and *has been sent*: Luke xxiv. 46, 47. Paul attributes the death of Messiah to the people of Jerusalem, not to the entire nation. *Sent*, lit., *sent forth from*—An elegant double compound [in Gr.]: the word, Acts x. 36, was divinely *sent forth* from Jerusalem into distant places.

27, 28. *Nor yet the voices...no cause*—Φωνάς, *voices*, depends on ἐπλήρωσαν, *fulfilled*, not on ἀγνοήσαντες, *knew not*. *The voices*—Distinct, harmonious, numerous. *Which are read*—The hearers* are warned. The compound verb ἐκπεπλήρωκε, *hath fulfilled*, follows ver. 33. An *Epitasis* [emphatic addition of the ἐκ].

28. *No cause*—Christ's innocence. *When they found*—[Not *though*, but rather, *because* they found no cause. *Alf.*] Although they sought it. [Human judges found no fault in him; but there was another Judge, who found him laden with the sin of all mankind. *Q. in F.*]

29. *All that was written*—They could do no more. In Jesus all Scriptures were fulfilled.

31. *Of them which came up with him*—The final journey takes all the others for granted. It is in itself the most important. [Add *vñv, now*, after οἱτινες, *who*. *Tisch., Alf.* So *Beng.* The word gives peculiar force to the sentence. *Alf.*]

* Of the synagogue lessons just read.—W. L. BLACKLEY.

Who now are—Paul says nothing of the vision which he had had of him : at first it was not needful to descend to particulars : he says nothing of himself as distinguished from Barnabas : consequently, in ver. 32, he speaks more generally. *His*—Christ's : chap. v. 32, comp. note, chap. ii. 32. *The people*—This answers to *you* in the following verse.

32. *The promise*—The meaning is, *we declare unto you, etc., that God fulfilled the promise to the fathers.*

33. *Hath fulfilled*—Gr. ἐκπεπλήρωκε. A rare verb, used nowhere else in the Old or the New Testament to denote the fulfilment of a promise. *In that he hath raised up Jesus*—And shown him to us. From this *resurrection*, a term here used in an absolute sense, as in chap. iii. 22, we are to distinguish the resurrection from the dead, ver. 34. Both resurrections are confirmed by the Old Testament. [But the raising here spoken of is *from the dead*.* See ver. 34, 30. *Mey., Alf., etc.* *To us*—That we may be the first in our age to enjoy the fulfilment : chap. iii. 26. *V. G.* For ἐν τῷ ψαλμῷ τῷ δευτέρῳ, *in the second psalm*, read, ἐν τῷ πρώτῳ ψαλμῷ, *in the first psalm.* *Tisch., Alf.*] Kimchi is of opinion that this Psalm was written by David at the commencement of his reign. It may be inferred, however, that it was written at Jerusalem. Comp. chap. iv. 27, *in this city.* For *Sion* is named in Ps. ii. 6. Luke mentioned the Psalm without its number : otherwise some would not subsequently have written *first* and others *second* : nay, the ancients would never have doubted whether it was the first or second Psalm. Why should not Luke have said, the 15th or 16th Psalm, at least in ver. 35, which refers to this verse, *Thou art my Son, this day have I begotten thee.* So the Sept., Ps. ii. 7. *Thou*—Alone, the Messiah. Paul refers, in quoting its chief point, to the whole Psalm, which was well known to his hearers, and especially to the second verse, where express mention of the Messiah occurs. The pronouns, *thou, I*, succeed each other with wonderful force. *My son*—The sense is as follows : *Thou, Jesus, art my Son, and therefore the true Messiah.* Comp. note on Heb. v. 5. *This day*—The Son of God is indeed from everlasting : but his eternity is never implied by the expression *to-day* : and, therefore, *this day have I begotten thee*, has the sense following : *this day I have definitely asserted, that thou art my Son.* The eternal generation,

* As plainly appears from v. 30 and v. 34.—ED.

properly so called, is taken for granted. The Lord said, *My Son*, when the Psalm was sung : comp. Heb. iv. 8, 9, note ; and again when Christ was born as the Son of David. Moreover, it is frequently said that a thing is done, when it is represented as done, or upon the point of being done. 2 Chron. ix. 6, *thou hast added to* : Josh. xxii. 31, *ye have delivered* : so Heb. i. 6 ; Acts i. 18, note. The expression, *this day*, which occurs Luke ii. 11, may be compared. Comp. Luke i. 32, 33, 35. The particle *to-day* often expresses present time, as Deut. xxxi. 2 ; Josh. xiv. 11. It is therefore an abbreviated term, as John viii. 58, *Before Abraham was, I (was, and to-day) am*. So, *I have begotten thee* ; and it appears to-day, *that I have begotten thee*. Comp. Heb. x. 8, 9, note.

34. *That*—Paul does not prove the everlasting life of Christ by taking the resurrection for granted : else in ver. 37, he would use the future tense : he would say, *he shall not see corruption*. He proves the resurrection itself (comp. next verse), and implies that Christ's everlasting life is combined with it. The question was concerning the fact of the resurrection itself, not concerning Christ's everlasting life, supposing the fact of the resurrection granted. *No more*—Christ saw no corruption : consequently we must resolve μήκει, *no more*, as follows : he shall *no more* go to death which is followed by *corruption*. Comp. Rom. vi. 9, *no more*. *I will give you the sure mercies*, lit., *the holy things*—[Literally rendered, *the holy, the faithful things*.] Christ is called the Holy One in ver. 35, τὸ τοῦ Χριστοῦ, *that which pertains to Christ*, is [in Heb.] rendered by an abstract term. It is used in the plural in Isa. lxiii. 7 ; in John i. 16, *grace for grace* ; in John i. 17, *grace and truth*. These *mercies* are the Divine graces promised in Christ to David, and eagerly expected by him. Comp. ver. 23. Of which some necessarily precede and others follow ; which will stand fast for ever, and on which we ought entirely to depend.

35. [For διὸ, *wherefore*, read διότι, *because*. Tisch. (not Alf.)] *In another*—Psalm, or rather passage, for in the preceding verse he quotes Isaiah. *Saith*—David, speaking in the name of Messiah. *Thou shalt not suffer*, lit., *give*—See note on chap. ii. 27. [In the book of Psalms we have the very prayer-book of Jesus. Matt. xxvii. 46. Williams in F.]

36. *David*—Paul anticipates the objection that the Psalm treats of David, and refutes it by a reference to the event. Comp. chap. ii. 29. At the same time he proves, that the

sure mercies of David are so called, not because David was to give them, but because he looked for them. *When he had served*—Say, why art thou here? a man in the world. David spent his time most excellently: ver. 22. *His own generation*—The dative [as an ablative], to be taken with *served*: *after he had served in his own generation*. [So *Beng.*; but the common version is correct.] The part that David acted does not exceed the limit of ordinary life: 2 Sam. vii. 12. The eternity of the Messiah is contrasted with this brief period: chap. viii. 33. [Every man has a fixed period of life: and as we use it, especially towards its end, so in a future world we fare either well or ill; just as if we had behaved well or ill from the first day of the world's foundation down to the last. There are those who, with some show of reason, imagine themselves or others necessary to the world, and therefore greatly bewail the impending death either of such persons or of themselves. But truly it may suffice to any man to serve the Lord *in his day*. The same God who hitherto has ruled the world shall rule it evermore. He from time to time commands a new crop of good men to spring up. *V. G.*] *The will*—Which especially concerned the Messiah. To be taken with *when he had served*. Comp. *Wisd.* xix. 6. *Was laid unto*—The verb must be referred to the body also, as the German *beisetzen*, *to entomb*: but at the same time to the soul. It takes the immortality of the soul for granted.

37. *Raised*—Here the resurrection from the dead is not signified: for this very point is proved in the conclusion: but he whom God *raised again*, is the *Holy One* of God, ver. 35: so that this description of the subject may involve an *Ætiology* [statement of the reason].

38. *Through*—To be taken with *forgiveness*. *Is preached*—By means of us. *Belief*, in the next verse, is the correlative.

39. *By him*—In opposition to *the law of Moses*. *All, lit., every one*—Whether with or without the law: whether Jew or Gentile: some Gentiles were present: ver. 42. *From which*—'Από, *from*, must be repeated from the words immediately preceding. *Ye could not*—Not simply, *you cannot*, but *you never could*, even if you tried. *By the law*—Which you reverence. We must not suppose that the division of the law into the moral and ceremonial was as familiar to the Jews as it is to us, for both flourished together. This passage therefore treats of the whole law. Moses is Moses, whether

he lays down the law as to rites or morals ; and, on the other hand, Christ is Christ. [Not that already in the law there was a partial attainment of justification ; which was completed in Christ. But Paul is here only teaching a part of the doctrine. The remainder, that the law can justify from nothing ; that all justification is through Christ alone, he reserves. *Mey., Alf.*]

40. *Beware*—A serious warning, as yet involving no censure. [*Tisch.* (not *Alf.*) omits ἐφ' ὑμᾶς, upon you.] *In the prophets*—In the twelve prophets ; viz., in Hab. i. 5.

41. *Behold, ye despisers**—Slothfulness is the sum and source of ruin. *And wonder*—[Others look and wonder ; only the Christian looks and loves. *Hurrión in F.*] The Sept. reads καὶ ἐπιβλέψατε καὶ θαυμάσατε θαυμάσια, regard, and wonder marvellously. *Perish*, Beng., lose your colour.—Lose the colour of your countenance through the vehemence of your surprise. The imperative signifies that the despisers should be left to their own confusion. *For*—Sept. διότι, because. *Work*—The Sept. has ὃ, which, only. *Which*—The judgment on the Jews is expressed in general terms : subsequently, in ver. 46, it is most clearly denoted. *Ye shall in no wise believe*—Hab. i. was written against the incredulity of those who disbelieved the word which promised deliverance from the power of the Chaldeans. The words of the prophet were doubtless employed by the religious Jews as a general proverb against all unbelievers. This is a remark of *Justus Jonas*. *Unto you*—Gr. ὑμῶν : not found in the Sept.

42. *Were gone out*—Many Jews refused to hear Paul, and went out before the proper time : see ver. 43. Comp. xxviii. 25, 29. [Omit ἐκ τῆς συναγωγῆς, out of the synagogue, and for τῶν Ἰουδαίων, the Jews, read αὐτῶν, they. Also omit τὰ ἔθνη, the Gentiles. *Tisch., Alf.* Read, they besought, etc. The additions in the common text confuse the sense. Render, as they were going out, they (the same) besought, etc.] *Besought*—In contrast with the Jews. *The next Sabbath*—Μεταξὺ, between, an adverbial preposition, signifies the Sabbath intervening between the other days which Paul and Barnabas were to spend at Antioch. It was a fitting time to discuss these words. The proper notion of *the Sabbath* [as distinguished from its

* This is the Sept. reading. The Hebrew runs, Behold ye among the heathen : the Syriac version has transgressors. [An epitome of Beng. a note.—ED.]

use to express *a week*,] must be retained, wherever the sense permits.

43. *Religious*, lit., *worshipping*—*Worshipping* God. Respecting them, see chap. xvii. 4. *Speaking to*—In a familiar way. [*Tisch.* (not *Alf.*) omits *αὐτοῖς*, *to them.*] *Persuaded*—Temptations attacked them. *In the grace of God*—Which they had received from the Gospel.

44. *Next*—No other Sabbath intervened between these two. [For *τοῦ Θεοῦ*, *God.* *Tisch.* (not *Alf.*) reads, *τοῦ Κυρίου*, *the Lord.*]

45. *The multitudes*—Even of Gentiles. *Spake against*—Their opposition soon increased: for *blasphemy*, (or, as others read, *contradiction and blasphemy*,) follows. If the fuller reading be adopted, it affords an instance of the repetition of a verb, with the addition of a second, as in Judg. iv. 24; 1 Kings xx. 37; Isa. xix. 22; Jer. xii. 17. Such men are left to themselves: chap. xviii. 6; xix. 9; xxviii. 24, 28.

46. [For *δὲ*, *then*, read *τε*, *and.* *Tisch.*, *Alf.*] *Waxed bold*—Those who hinder others ought to be specially rebuked in public. *Necessary*—Although you were unworthy. He shows that he had not preached in expectation of their obeying him. *Ye put it from*—What a contrast is there in these words, *to repel the word of God*, and *to glorify the word of the Lord*, ver. 48. *Unworthy*—God's love for you is great; but you are *unworthy*: Matt. xx. 8: and although you think us unworthy of a hearing, and deem yourselves alone worthy of eternal life, yet you, of your own accord, spontaneously incur this judgment, *ye are unworthy*. It is the same as confessing your unworthiness. Consequently there is a change of the antecedent for the consequent. The contrast is, *they were glad*, ver. 48. *Lo*—Implying something present. A distinguished point of time; a great revolution.

47. *Commanded*—By sending us forth, ver. 4, and by giving us the opportunity of fulfilling his will and his prophecy. *Us*—It frequently comes to pass, that the same prediction impels some and not others to its fulfilment. This saying was thus pressed by Paul, as well as that which he cites in Rom. xv. 21. Another example is found in 2 Kings ix. 13, 25, *I have set thee...earth.* Isa. xlii. 6, *Behold I have given thee for a covenant of the people, for a light of the earth.* *Thee*—The Messiah.

48. *Heard this*—That light is bestowed upon them, and that this was long before predicted. *Were glad*—With holy

gratitude. *As many as were ordained to eternal life*—Those *Gentiles* who were ordained to eternal life and believed are contrasted with the *Jews*, who deemed themselves unworthy of it. A man's destruction is in Scripture generally attributed to himself: his salvation to God: Rom. ix. 22, note. It is therefore God that is meant, who ordained the *Gentiles* to eternal life. A man, if we may so say, cannot *ordain himself* except by *faith*. Here, however, the ordination is mentioned before *faith*; and, therefore, the ordination is the act of God. Luke is not treating of eternal predestination: for assuredly those *whom God foreknew, he also predestinated; and whom he predestinated, them he also called*. Faith, therefore, follows the divine foreknowledge, and from the former the latter is known: Rom. viii. 29, 30; 1 Thess. i. 4. Luke, however, in this verse, says simply, *as many as were ordained*, although the Vulgate reads *præordinatis, preordained*. Being an inspired writer, and at the same time an historian, in giving the causes of saving events he is nowhere accustomed to mention election from eternity, but the present work of grace by the Gospel, (which doubtless flows from election). These then are the correlatives. *Salvation is offered; the word is received*: chap. ii. 40, 41. *The Lord adds many; believers*: chap. ii. 47, v. 14. *The hand of the Lord is with the preacher; many believe*: chap. xi. 21. *The Lord appoints Paul; Paul obeys*: chap. xxvi. 16, 19. *God sends; the Gentiles hear*: chap. xxviii. 28. Comp. Matt. xxi. 43; Eph. ii. 8; Phil. ii. 13, etc. Luke then describes the *ordaining*, which happened at the very moment of the *hearing*. And *in this assembly* (the remark is that of Aretius), *they believed who were ordained, that is, they to whom the gift of God, which enabled them to believe, was at that hour given*. It is the same as if Luke said, *they believed*, whomsoever the Father drew and gave to his Son: John vi. 44, 37. *Those WHOSE HEART the Lord hath touched and OPENED*. Luke says the same thing in a passage entirely similar, which describes the same *ordaining*, Acts xvi. 14. Comp. 1 Sam. x. 26, *to whom the Lord gave faith*; Phil. i. 29. The verb, *τάπτω*, *I ordain*, itself is nowhere employed of eternal predestination, which is otherwise expressed by such various phrases; but it is very often said concerning those things which God ordains in time: *shall I put (τάξω) thee among the children*. Jer. iii. 19; *τάξω αὐτήν ὡς γῆν ἄνδρον*, (Nat. ἔρημον) Hos. ii. 14; *τάξει αὐτοὺς ὡς ἱππον εὐπρεπή*,

will make them as his goodly horse, Zech. x. 3 : add Ezek. xvi. 14 ; Hab. i. 12 ; chap. iii. 19 ; Mal. i. 3 ; Job xiv. 13. Again, the use of the preterite in this case is no obstacle, for this form of speech does not signify a distant part : John xiii. 5. They *were*, not *had been* ordained : this ordaining again was not completed in a single moment. Comp. ver. 42, 43, 44 ; and John iv. 30, 35, 39. Moreover the words *as many*, is well suited to express the power of the Divine ordaining, and the readiness and the numbers of those who *answered* to it. They, and they alone, believed, who were ordained. God was not unwilling that the rest should believe : 1 Tim. ii. 4. For He does not judge wicked men, but wicked men judge themselves unworthy of eternal life : those who believed were not compelled to do so : but grace was given in special abundance ; and therefore the hearers obeyed : they did not reject it (comp. ver. 46), but gladly welcomed it (comp. chap. xvii. 11). This they did in such numbers that the apostles, on their subsequent return, had no disciples to make, but only to confirm in this city : chap. xiv. 21, 22. This passage then specially required a grand and peculiar style to suit the turning point of time in which the Gentiles, receiving a preference over the stiff-necked Jews, were brought to the faith : this was a commencement and an ensample of their further conversion. For Scripture emphatically ascribes great successes which lie beyond the hope and powers of men, even of saints, to Divine grace : Matt. xxiv. 24 ; 2 Thess. ii. 13 ; Rev. xiii. 8. And this success is meant by Luke. The ordination to eternal life includes two points : 1. *An open door of faith*, so that a much more abundant occasion of entering might be given to all, and a maturity for receiving faith of the kind described in John iv. 35. In this way, Zosimus, in speaking of the subjects of any command or business, says, *those ordained for that purpose*. 2. An immediate and effectual *operation* of Divine grace, which bestowed faith on the hearers. The former flowed from the antecedent will of God, the latter from the consequent. With respect to the former, the contrast is with the Jews, as follows : the Jews *had been* ordained to eternal life : Matt. xxii. 8. They did not believe : they rejected the word of God, and deemed themselves unworthy of everlasting life : the Gentiles were then ordained, and they believed. With respect to the latter, the contrast is with the same Jews, who *were not* ordained. We may conclude from the

words *as many*, that both are denoted by the verb *ordained*. If only the former were considered, the *as many* appears too comprehensive: if the latter, it seems too narrow. By this expression, a multitude in a wide, not a narrow sense, is denoted. *Ordained* is taken with the preposition *to*; the participle must not be construed in an absolute sense. Let us abstain from obscuring the joyful and inspiriting *Epiphonema* [subjoined exclamation] of Luke by a gloomy and doubtful interpretation.

50. [Omit *καὶ*, *and*, before *τὰς εὐσχήμονας*, *honourable*. *Tisch.*, *Alf.*] *Women*—The Kingdom of God is frequently much advanced or retarded by *women*. [*Expelled*—But there is no *legal* expulsion; for they visited Antioch again on their return, chap. xiv. 21. *Alf.*]

52. *Disciples*—On seeing Paul and Barnabas, of whom ver. 51 treats, filled with joy and the Holy Ghost: for the two are not called disciples in this verse. [The suffering of the teacher makes the disciple more courageous. *Chrysost.* in *Mey.*]

CHAPTER XIV.

1. *Together*—Thus the Sept., 1 Sam. xxi. 6. *So*—With so much success. Persecution had augmented their power.

3. [*Long time*—Not thinking that they should yield to violence. *V. G.*] *Unto*—The object. *Which gave testimony*—The Lord by the evidence of miracles established the word of grace. *The word of his grace*—A glorious definition of the Gospel.

4. *Was divided*—Those divisions which in faith are important, are almost ridiculous in philosophy. That there is a great difference between religion and philosophy, is clear from this circumstance.

5. [*When there was a pressure*—(Strong disposition or design) *both of the Gentiles*, etc., not *an assault*, as Eng. Vers., of which they of course would be aware, ver. 6. *Mey.*, *Alf.*]

6. *Fled*—There is always abundant refuge for the godly, whether it be earth or heaven.

8. [Omit *ἰσάρον*, *being*. Also for *περιπεπατήκει*, *had walked*, read *περιπάτησεν*, *walked*. *Tisch.*, *Alf.*]

9. [Render, *The same was listening to Paul's preaching*. *Alf.*, etc.] *Steadfastly beholding*—It is characteristic of spiritual wisdom to observe men's emotions, especially if

they be afflicted. *Faith*—Passive faith respecting the miracle. Whilst the lame man listens to the word, he feels its power in his soul : and thus he is inwardly led to infer it in his body.

10. *Stand upright*—Paul does not in express terms appeal to the name of Jesus ; for it had been previously mentioned in his address. *Walked*—[Although he had never before tried. *V. G.*]

11. *Are come down*—The Gentiles frequently attributed such a descent to their gods, and particularly to Jupiter, *the Descender*. [True, but ye have taken the servant for the Master. Only in Christ is this verified. *Hall in F.*]

12. *Jupiter*—The people of Lystra worshipped Jupiter. The ancients called Jupiter *Σωτήρ*, *the Saviour* : consequently they paid special honour to Barnabas* as Jupiter.

13. *Which was before*—Consequently they had an idol and a shrine without the gate. [Omit *αὐτῶν*, *their*. *Tisch., Alf.* Read, *the city.*] *Oxen*, lit., *bulls*.—A bull was usually sacrificed to Jupiter. *Garlands*—To crown the bulls. They made haste. *Sacrifice*—To perform divine worship.

14. *Rent*—By this action, ungracious in itself, but graciously undertaken, they showed that they were not gods : for God does not deny himself : but they deny that they are gods. They *leap* and *cry*, as at a fire, or other sudden and great peril. [For *εἰσπήδησαν*, *ran in*, read *ἐξέπηδησαν*, *ran out*. *Tisch., Alf.*]

15. *Saying*—The address to the Athenians, who wished to have something sublime, may be compared with this : chap. xvii. *Men of like passions with you*—Not gods made like unto men. They make haste, first giving the *Ætiology* [the reason] before they declare themselves to be men. God is *exempt from passions*. *Vanities*—Their Jupiters, Mercuries, and the whole family of them. He does not condescend to call them *gods*. *Living*—God is frequently so called in opposition to idols. *Heaven, and earth, and the sea*—Whence were derived the three classes of Gentile gods.

16. *Who*—An anticipation of an objection, to prevent the Lycaonians from supposing that, if these things were true, they must have heard them from their ancestors. *Past*—*Οἴχεσθαι*, *to go*, is employed to signify what perishes and passes away without effect. See particularly, 4 Esdr. ix. (13) 14—

* From the signification of his name.—Ed.

22, and comp. 1 Pet. i. 18, respecting a *vain* mode of life : on the contrary, in reference to believers, Acts xiii. 36. *Suffered*—A great judgment. *All*—The fact that many are in error does not do away with error. *In their own ways*—Of idolatry, which they had begun.

17. *Not without witness*—For the Gentiles had evidence from God in reference to himself. Now he clearly *commands* : chap. xvii. 30. *In that he did good*—God's witness is displayed even in his punishments : more properly in his blessings, namely from *heaven* : Hos. ii. 21. [For ἡμῶν, *our*, Tisch. reads ὑμῶν, *you*. Alf. omits.] *Gave*—Throughout all nature. *Rain*—By the *rain*, the heaven, the earth, and the sea are joined one with another. It is for this reason that it is here thus beautifully mentioned : possibly it rained at the time. *Seasons*—Sun, winds, and seasons of the year. *Filling*—As far as our individual wants are concerned. [For ἡμῶν, *our*, read ὑμῶν, *your*. Tisch., Alf.] *With food*—For the body, every day. *Gladness**—In the mind : on festive occasions.

18. *The people*—They were driven from one extreme to the other. [Some cannot imagine such a transition in opinion. But it is not said that the Jews came from different quarters and interfered (ver. 19) on that very day : though indeed so sudden a change among the Gentiles is not to be deemed impossible. Comp. chap. xxviii. 4, 6. V. G.]

19. *Paul*—He had been spokesman : ver. 12. Barnabas shared the peril ; yet he was less hated.

20. *Stood round about him*—As one on the point of being buried. [Rather, in natural sorrow. Paul's recovery seems to be stated as miraculous. Mey., Alf.] *Came into*—Great confidence : in order to establish those who had believed. [Barnabas was still in the city. V. G.]

21. *They returned*—With saving power.

22. *That*—The same conjunction is found in ver. 27. It

* It is not unlikely that S. Paul's miracle at Lystra was wrought on a feast-day, and probably on a *harvest* festival. The mention of *the people* (lit., *the multitudes*) ver. 11, 18, proves the fact of an exceptional course ; while the rapidity of action expressed in ver. 14 seems to show that the priest of a temple *without the city* must have had the bulls and garlands already prepared for a special sacrifice. Furthermore, it would seem more natural for the people to expect and believe in the descent of Jupiter on a solemn feast-day, when they were gathered together to do him honour, than on an ordinary occasion. This view renders S. Paul's address, ver. 16, 17, more forcible and argumentative. He claims for the true God that praise for mercies which they were offering to the false.—W. L. BLACKLEY.

is calculated to console and exhort. *Through*—This path is the safe one.

23. *When they had ordained*, lit., *chosen by vote*—[Comp. chap. vi. 2—6. The apostles ordained them whom the church elected. *Mey., Alf.*] A great increase : a new precedent : new ministers from new converts. *They commended*—This verb implies faith in Christ and love to the saints. It is proper to those bidding farewell : chap. xx. 32.

24. *Pamphylia*—The district in which were situate the seaport towns of *Perga* and *Attalia*.

26. *Recommended*—Chap. xiii. 3. *The grace*—Which was to flow on many, chap. xv. 40. *They fulfilled*—A delightful word.

27. *Gathered [the church] together*—With this object. So chap. xv. 33. *They rehearsed*—They told everything to those who, being conscious of their divine call, had eagerly anticipated their success. [A true report of the course of the Gospel may often bring with it manifold fruit : chap. xv. 3, 4, 12. How rare are narrative sermons of this kind ! *V. G.*] *With them*—Comp. *μετὰ*, *with*, chap. xv. 4 ; Luke i. 58 ; x. 37. *Door*—John x. 1, 2, etc. ; Ps. cxviii. 19. Comp. Acts x. 45, note. Paul calls it, *entering in*, 1 Thess. i. 9.

28. [Omit *ἐκεῖ*, *there*. *Tisch., Alf.*]

CHAPTER XV.

1. *Which came down*—As if to supply what Paul and Barnabas had left out. *Taught*—Deliberately. [From the very first the church's doctrine was assailed by her own children. *Q. in F.* *After the manner of Moses*—As is written in the law of Moses. *V. G.*]

2. [For *οὖν*, *therefore*, read *δὲ*, *and*. *Tisch.*, (not *Alf.*)] *Dis-sension*—A middle term between good and bad. *They*—The brethren. *Paul and Barnabas*—Who, if so inclined, might have maintained their own authority, and, as having themselves the Holy Spirit, might have declined to have any decision sought at Jerusalem ; their opponents might have required that others of less biassed opinions than Paul and Barnabas, should be the deputies to Jerusalem. But on both sides everything is done with moderation and candour. It was easier to make a Gentile a Christian than to crush Pharisaic false doctrine. *And certain*—It is pleasant to have fellow-travellers like-minded in the faith. [Paul notices this journey, Gal. ii. 1, 2. *Mey., Alf.*] *Should go up*—Comp. Gal. ii. 1, as to the time

and causes of this journey. *The apostles and elders*—It follows that the order of the apostles and that of the presbyters was distinct.

3. *Being brought on their way*—A frequent and sacred office. *They passed through*—Spreading the Kingdom of God even on their way. *Unto the brethren*—In Phenice and Samaria.

4. *They were received*—In due form. *The church*—The church is placed before Peter and the other apostles. *They declared*—So long as the apostles remained at Jerusalem, the church of that city was the mother church, and to it all questions were to be referred, ver. 23. By this statement, a way for the decision was prepared. *With them*—Ver. 12, *with them* and *by them*. [What hath God done with thee, O man; what with (and by) thee, O minister of the word? Canst thou mention nought? *V. G.*]

5. *Rose up*—In the presence of the rest at Jerusalem. *Of the Pharisees*—Former habits of thought, will, and affections, from time to time assert themselves even in converted men. *Which believed*—Who had gone over from Judaism to Christianity. [*It was needful*—They did not wait for the decision of the apostles. *V. G.*] *The law of Moses*—Comp. ver. 24. They are speaking of the whole law: chap. xiii. 39, note. An express reference to the moral law is not to be sought in this passage: for although Paul denied that righteousness is of the law, he nevertheless established the law: Rom. iii. 31. Consequently, when the believing Pharisees said that salvation could not be effected without circumcision, they had no occasion to say in express terms that without the moral law there could be no salvation: nevertheless, they were not very far distant from this idea, and therefore Peter refutes it, ver. 10, 11.

6. [*The apostles and elders*—But not these alone. The whole church gathered, was represented: ver. 12, comp. 22, and esp. 25, 23. *Mey.*] *Came together*—Professedly for this purpose. An example of a good council.

7. *Much*—Generally after human discussion has preceded, the decision of God follows. See Job. *Peter*—This is the last mention of Peter in the Acts. *Rose up*—To make a speech. *A good while ago*—Chap. x. [For ἡμῖν, *us*, read ὑμῖν, *you*. *Tisch., Alf.*] *Among*, lit., *in*—A very similar construction occurs, 1 Chron. xxviii. 4, 5: ἐξελέξατο ἐν ἐμοί, ἐξελέξατο ἐν Σολομῶντι, hath chosen *in my case* that *I* should be king, etc.; and *in the case of Solomon*. Peter's idea is as follows:

God, through the Israelites, and especially through me, has called the Gentiles. He adds *among us* in order not to attribute the whole matter to himself alone. So also the verb *σπουδάζω*, *I endeavour*, has the accusative with the infinitive, 2 Pet. i. 15, *σπουδάσω . . . ἔχειν ὑμῶς*, *I will endeavour that he may be able to have*. *Should hear*—He is a true Christian of whom that may be said which is here said to the end of ver. 9. *Of the gospel*—Here and in chap. xx. 24, that is, twice only, is the word *Gospel* found in this book: the more usual phrase is *the way, the word, the doctrine of the Lord*. The word *gospel* is better suited to the commencement [of the message].

8. *Which knoweth the hearts*—Who regards the heart and not the flesh. *Bare them witness*—Two verbs, each followed by a participle: *bare them witness, giving: put no difference, purifying*. *Αὐτοῖς, them*, the dative. So chap. x. 43. [For *δοὺς αὐτοῖς, giving them*, read *δοὺς, giving*. *Tisch., Alf.*] *Them*—By giving them the Holy Ghost he bare witness that they pleased him: Gal. iii. 5.

9. *Purifying*—The *heart* is the seat of purity. The verb is repeated from chap. x. 15. *Their*—He who has the Holy Ghost and faith (which is apprehended by a spiritual perception) has liberty and purity, and is no longer subject to the law. *By faith*—Drawn from hearing the Gospel: ver. 7, 5: without circumcision, without the law.

10. *Now*—*Now*, at length, says Peter, as if *those ancient things* are of no importance. An apostrophe to the Pharisees, and a stern rebuke. *Why tempt ye God to put*, Beng., *why do ye try to put*.—After *πειράζετε, try, tempt ye*, most editions insert *τὸν Θεόν, God*, according to a very frequent phraseology of Scripture. But the shorter reading, *why do ye attempt to put*, gives a very easy expression and sense. [But the true reading is, *why tempt ye God*, as Eng. Vers., etc. *Tisch., Alf., etc.*] *A yoke*—Comp. Is. x. 27. *A burden*—See ver. 28. It is not circumcision alone, but the whole law, in which circumcision was a prominent feature, which Peter calls a yoke. The Pharisees feared for the whole law, if circumcision were abrogated. He therefore connects the consequence (which is expressed by a change of the consequent for the antecedent, as in chap. v. 9; Gal. ii. 14, end), as follows: In determining that salvation cannot be obtained without circumcision, you impose the yoke of the whole law upon the necks of the disciples. Comp. Gal. v. 1, note. Since they did not shrink from imposing the whole yoke (which very thing was

in aftertimes the root of the Galatian error), Peter cut off this also. He opposes the saving grace of Christ, which they did not fully perceive, to circumcision, and still more emphatically to the yoke of the whole law. He instances the Cæsareans who were justified without either circumcision or the law. *Of the disciples*—They are such already. They do not need to become so. *Which neither*—The reason why the law is abrogated. *Our fathers*—Paul everywhere explains why it was imposed on them. Had it never been imposed, no one would have known it to be an unbearable yoke. He does not in this passage mean Abraham, Isaac, and Jacob, to whom circumcision was not a yoke, but a seal of the promise; but the Israelites under Moses. *We*—Particularly having once experienced liberty.

11. *We believe*—We believe *that* we are saved, or rather, *in order that* we may be. *The Lord Jesus*—Not *our* Lord: for in this solemn place THE *Lord of all* is denoted. [Omit *Χριστοῦ*, *Christ. Tisch., Alf.*] *Be saved*—Salvation was the question, ver. 1. *Even as they*—[That is, *even as they believe. Mey.*] Of whom ver. 7 speaks. The antecedent is in ver. 7—9, the consequent in ver. 10, 11. *They* (*ἐκεῖνοι*) is used because the time was somewhat distant, ver. 7. The fathers themselves, who were not able to bear the yoke, by a parity of reasoning are included in the expression *we believe* as in ver. 10; they were also included under the expression *were able*, and are therefore brought under *grace* as opposed to the yoke. Peter's argument is as follows: The disciples now present are saved in the same way as the Gentiles at Cæsarea were saved on a former occasion. The argument once proceeded from Jew to Gentile, chap. x. 47, xi. 15, 17; Gal. ii. 15, 16; and now the argument proceeds from the Gentiles who were first converted to the remainder. James, in ver. 14, repeats the abstract of Peter's opinion.

12. [*Kept silence*—Thus the effect of Peter's speech was that no further *disputing* (ver. 7) arose. *Mey.*] *Declaring*—By this narrative Peter's decision was confirmed.

13. *After*—All things were duly done. [*James*—The brother of the Lord, an apostle (Gal. i. 19), but not one of the twelve; the chief guide of the church at Jerusalem, called the *first Bishop* by the Fathers of the Church. *Mey., Alf.*]

14. *Simeon*—The Latin Vulgate has Simon. James, the apostle of the Hebrews, gives Peter his Hebrew name. *The people . . . Gentiles*—A singular paradox. Because they retain their former name, *Gentiles or nations*, James concludes that

they will be the people of God, although not united to the Jewish people by circumcision. *For*—The same particle is found, chap. ii. 38, iv. 17, 18. [*His name*—This is proved in ver. 17. *V. G.*]

15. *Agree*—Peter appealed to his own experience, which was in itself no less valid and trustworthy than it was, for example, in the time of Abraham. James, moreover, adds the prophetic Scripture. *The words*—Many : one of them from Amos is quoted in explicit terms.

16. *After this*, Heb., *in that day*—Both expressions must be referred to the New Testament. Amos ix. 11, Sept : *In that day I will raise up the tabernacle of David that has fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build* (Heb., *I will return*, i.e., *I will again build up* : the verb used adverbially) *it as in the days of old, in order that the residue of men may seek after me and my name, saith the Lord.* *The tabernacle of David*—In other passages it is called *the house*, *the throne of David* : in this, however, *the tabernacle of David*, because his affairs were in a desperate condition. The Church of the New Testament, which was to be built up of Gentiles, is frequently described under an architectural metaphor : Ps. cii. 14, 15, 16 ; Eph. ii. 20. *The tabernacle of David*, that is, of Christ. [The Church, in which Christ, David's antitype, dwells and reigns. *V. G.*]

17. *That the residue... Lord*—The Hebrew runs as follows : *that they may possess the remnant of Edom and all the heathen.* James and the rest of the council appear to have spoken in Hebrew. The opinion of James is supported by either reading : for *Edom* is equivalent to *all the heathen*. In both *οἱ κατάλοιποι* are *the residue* who survive great sufferings : Rom. ix. 27 ; Zech. xiv. 16, etc. In ver. 14, James places special reliance upon the words, *on whom my name is called*. This clause, according to the Hebrew accents, includes the *Edomites* and *all the heathen*. The Sept. translators have with good cause adopted words which, by their wider signification, serve to make known the comprehensiveness of grace. *All*—*Without respect of person or works*. Justus Jonas. *Is called*—James delighted in this expression. Ep. chap. ii. 7. [*Upon them*—Gr., *ἐν' αὐτοῖς*, not rendered in Eng. Vers., that they may be mine.] *Who doeth*—The present tense used emphatically. Comp. the next verse. This among the German Jews is the synagogue lesson usually read in the spring. [Omit *πάντα*, *all*. *Tisch., Alf.*]

18. [Read *γνωστὰ ἀπ' αἰῶνος* (connected with ver. 17), omitting the remainder of the verse. *Tisch., Alf., Mey.*

Render, *God who maketh these things known from the beginning of the world, or, who from the beginning revealed these things.* (Alf.)] *Known... world*—James draws this inference from the prophecy and from the words of Amos, which mention *the days of eternity*: and to these words the apostle turning back refers. We have commented on them above. God prophesied from eternity, Luke i. 70; and consequently he knew from eternity. We should not then withdraw from this as strange and wonderful. God did not give circumcision in perpetuity, for at the same time he foretold the conversion of the Gentiles. An admirable axiom: so Sir. xxiii. 20, *all things were known to him before they were created.* From this, God's foreknowledge of *all* this is proved: for all his works, particularly his rewards and punishments, take for granted all the deeds, even the free deeds, of his creatures. *His works*, lit., *work*—The sing. number has a special emphasis. The words, *who doeth these things*, must be referred to this place.

19. *Trouble*—Gr., *παρενοχλεῖν*. Παρά, *unnecessarily*. Tranquil faith should not be disturbed.

20. *Write*, lit., *send*—A letter. The beginning of the New Testament Scriptures. *Pollutions... blood*—These things might give special offence to the adherents of Moses. ἄλίσγημα properly signifies unclean food. *Of idols*—1 Cor. viii. *Fornication*—Which by the Gentiles was regarded as nothing discreditable. It is for this reason that Paul warns the Corinthians not to eat things offered to idols, and at the same time forbids fornication, 1 Cor. viii. 1; vi. 13. Fornication is placed last in ver. 29, and in chap. xxi. 25, in order not to interrupt the words relating to food. Here it is joined with *things sacrificed to idols*, because it often accompanied idolatry. Notice also that the article is frequently employed here, that the style may be more impressive: in ver. 29, on the other hand, it is never used, that the language may be gentler. In chap. xxi. 25, it is twice used. *From things strangled and from blood*—Their use is prohibited not as being forbidden by Noah,* but by Moses: see ver. 21. [And it was a great scandal to the Jews to partake in their ordinary diet of *what was strangled* and of *blood*, of which many feel even a natural horror. V. G.] Πνικτόν, *strangled*, is applied to everything sacrificed and killed, when the blood has not been shed in due form.

* In the VII precepts of Noah, respecting which the Jews have many traditions.—ED.

21. *For Moses*—The words not of the prophets only, ver. 15, but of Moses also, correspond to Peter's opinion. Moses is too well known to require a quotation of his testimony. *Γὰρ, for*, frequently has the effect of an *Ætiology* [reason assigned] for what has been said; so that this may be the sense, namely, I have quoted the prophets, not *Moses*, whose agreement is plainer. See Deut. xxxii. 21. James appears to have had this declaration in view, but to have refrained from quoting it through fear of giving offence: also Gen. xii. 3, etc. Moses, in mentioning the recentness of circumcision as compared with the promise, clearly proves the fact. *Old*—The same word as in ver. 7. Whatever is very ancient in ecclesiastical, and more so in divine institutions, should be revered. *That preach him*—In set terms.

22. *Pleased it*—An important word: ver. 25, 28, 34. The synonym is, *my sentence is*, Gr., *κρίνω*, ver. 19; whence *κεκριμένα*, *ordained*, chap. xvi. 4. *The church*—This too took part. *To send chosen men*, lit., *having chosen*—Translate as follows: *that having chosen men, they should send them*, i.e., *that they should choose and send*. [So *Mey., Alf.*, etc. Eng. Vers. is wrong.] *Of their own company*—On whom they could rely. Every precaution was taken that Paul might not appear to report the decision of the council as his own. [For *ἐπικαλούμενον*, *surnamed*, read, *καλούμενον*, *called*. *Tisch., Alf.*] *And Silas*—*Silvanus* comes before Timothy as Paul's companion in 2 Cor. i. 19, and in the two epistles to the Thessalonians: from *Silvanus* is derived the diminutive, *Silas*, chap. xvii. 10.

23. *Wrote*—It is not stated who dictated or wrote this epistle, or in what language it was written. There could be no suspicion. No other epistle drawn up by the primitive church is extant now, although many were written: chap. xviii. 27; 1 Cor. vii. 1; 2 Cor. iii. 1. [*Γράψαντες*, *having written*, in the nominative case, is connected with *πέμψαι*, *to send*. Comp. 2 Cor. x. 2, viii. 23, note.] *By*—A concise way of saying *they wrote*, and *by their hand*. [Omit *τάδε*, *after this manner*. *Tisch., Alf.*] *After this manner*—Many things in this letter are written down from the addresses of Peter and James. *Greeting*—Sincerely wishing joy: ver. 31. Believers do not always make use of warm complimentary forms: they sometimes employ every-day phrases in a higher sense. So ver. 29, *farewell*. So James i. 1, *greeting*. Peter adopts other terms. Hence we may conclude that *this* epistle was composed by James in the council, for it has a special like-

ness to his *speech*: for example, *to trouble*, ver. 19; *to trouble*, ver. 24; *to abstain*, ver. 20, 29. *Syria*—It is not surprising that the books of the New Testament were translated into Syriac at a very early date.

24. *Have troubled*—They do not spare those who had introduced the doubts. The same verb is found, Gal. v. 10, upon the same topic. Observe the simplicity, seriousness, and brevity of the epistle. [Omit λέγοντες περιτέμνεσθαι και τηρεῖν τὸν νόμον, *saying, ye must be circumcised and keep the law. Tisch., Alf.*] *Subverting*—A verb never found in the Sept., and only in this passage of the New Testament. The glossary in Pricæus renders it, *destroys*. Hesychius explains it by μεταρθεῖναι, *to change*. Comp. therefore μεταρθεσθε, *ye are removed*, Gal. i. 6. [This thing is very injurious. *V. G.*]

25. *Unto us*—In ver. 28 it is said with greater force to the *Holy Ghost* and *to us*. *Being assembled with one accord*—The verb γίνομαι, *I become*, with the adverb. See John i. 15. *Men*—Teachers of position: not one, but at the least, two.

26. *Have hazarded*—They are therefore thoroughly proved.

27. *The same things*—Which are written further on. This proposition is discussed, ver. 28, *for*. *By mouth*—Opposed to *letter*.

28. *To the Holy Ghost*—He revealed the proper decision of the question. [As if the Blessed Spirit had been Chairman and President of the council. *Littleton in F.*] *Lay upon*, lit., *to be laid*—By any teachers whatsoever. Peter employs this verb in ver. 10. [Omit τούτων, *these. Tisch., Alf.*] *Necessary*—Gr., ἐπιανάγκες, *which are in some degree necessary*, according to the hypothesis [ver. 24], partly for the time being, and partly for all time. Ἐπὶ in composition sometimes diminishes the sense, as ἐπίξανθον, *almost yellow*.

29. *From fornication*—Some manuscripts, as well as Irenæus, Cyprian, and the Æthiopic version, add, *and whatsoever things ye would that men should do to you, do ye also to them: this is the law and the prophets*. Matt. vii. 12. In former times, therefore, some were of opinion that this synodical letter contained these words. They were doubtless aware that the question in the council had reference to the moral law. The believing Pharisees assuredly upheld a false use of the moral law, alleging that righteousness and salvation were to be obtained by it. The council does away with this use; it does not abolish the moral, but the ceremonial law. It was therefore needless to add to *absti-*

nence from things sacrificed to idols, the precept, *whatsoever things ye wish not to be done to you, those do not to others.* [Render, ἐξ ὧν, according to which; i. e., and by carefully guarding yourselves according to these precepts, ye shall fare well; (prosper in peace and harmony.) *Mey.*] *Ye shall do well*—Nothing shall be wanting, nothing shall prevent your doing well: nothing shall interrupt your Christian felicity: ver. 24. This also is meant for *consolation*: ver. 31.

30. *When they were dismissed*—Formally: ver. 33. [*The epistle*—By this epistle the New Testament Scripture was begun. *V. G.*]

31. *When they had read*—Publicly. *For the consolation*—To this refer παρακάλεσεν, *consoled*, ver. 32. [But in ver. 32, the Eng. Vers., *exhorted*, must be right. *Mey., Alf., etc.* Hence it is better to render παρακλήσει, *exhortation* or *admonition*, here. *Mey.*]

32. *Prophets*—Chap. xiii. 1, note. It is the duty of a prophet to console and to confirm. Comp. 1 Cor. xiv. 3. *Also themselves*—Precisely as the letter itself was written in, and Barnabas and Paul possessed the prophetic spirit.

33. *They were let go*—After having fulfilled their instruction. [For ἀποστόλους, *the apostles*, read ἀποστελντας αὐτοῖς, *them that had sent them.* *Tisch., Alf.*]

34. [Omit this ver. *Tisch., Alf., etc.* *Beng.* considers the authorities equally balanced, but, as usual, is inclined to the fuller text. It seems to have been added to explain ver. 40, and is almost certainly spurious. So *Mey., De W., etc.*]

36. *Go again*—A very excellent plan: yet subsequently Paul was led more and more westward. [Omit ἡμῶν, *our.* *Tisch., Alf.* Read, *the brethren.* Now—Gr., δὴ, not rendered in Eng. Vers. A particle giving the sense of arousing.] *How they do*—In faith, love, and hope. [Paul also had the same care afterwards: 1 Thess. iii. 5. *V. G.*] The chief object of an ecclesiastical visitation. *How dost thou, O Reader?*

37, 38. *To take with them . . . not to take with them*—A difference of opinion vividly expressed.

37. *Mark*—His nephew. Mark appears to have acquired fresh zeal after the decree of the council respecting the free admission of the Gentiles; but, chap. xiii. 13, he had disregarded the opportunity of proving himself in the trial which ensued. He therefore experiences severity at the hands of Paul, who, however, on a future occasion, received him: Col. iv. 10; 2 Tim. iv. 11. We may remain in a

prominent place among the believers, and yet be excluded from special dignity. Comp. Ezek. xlv. 10.

38. *But Paul*—Barnabas had been in Christ before Paul, but the latter now walks more uprightly than Barnabas. *Thought . . . good*—This is more reasonable than the *determined* of Barnabas, ver. 37. See Luke ix. 62. [*Him*—Gr., τοῦτον, placed emphatically at the end. Well rendered by *Alf.*: *But Paul thought proper, (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man.*]

39. *The contention*—Whether Barnabas had already been regarding with dissatisfaction the greatness of his junior Paul, or whether this was the only cause of dispute, these words betoken very strong feeling. Barnabas relied on justice, Paul on truth. Holy and distinguished coadjutors are liable to this sin above all others. *Very comprehensive is that grace, very powerful that faith, which, in the midst of the world of sin, of so many snares of Satan, and such incredible weakness on our part, nevertheless sanctifies, upholds, and protects us!* Justus Jonas. *That they departed asunder*—The Lord overruled this separation for good. Of one pair, two were made: Paul, having obtained several subordinate instead of one equal colleague, was less hampered. Paul, at a subsequent period, speaks kindly of Barnabas: 1 Cor. ix. 6. *Sailed*—On a different course. The infinitive depends on ὤρε, so as [to sail]. The irritation of Barnabas was the more violent: for his voyage, rather than Paul's departure, resulted from it. *Cyprus*—His own country, to see its condition once more: ver. 36, comp. chap. xiii. 4. [Barnabas is not mentioned after this in Scripture. *Alf.*]

40. *Silas*—In the place of Barnabas: soon after Timothy in the place of Mark. *Being recommended*—The best provision for the journey: even an inferior can bestow this upon a superior. [For Θεοῦ, *God*, read Κυρίου, the Lord. *Tisch., Alf.*]

41. *He went through*—Ver. 36.

CHAPTER XVI.

1. [*A certain disciple*—Paul had already before preached the Gospel there. *V. G.* Omit τινος, *certain*, with γυναῖκός, *woman*. *Tisch., Alf.* Her name was *Eunice*, 2 Tim. i. 5. *Mey.*] *A Greek*—We do not read that he was a *believer*.

3. *Took*—Redundant. *Because of the Jews*—It was no longer necessary on account of believers : ver. 4.

4. *Them*—To the brethren.

5. *Were established*—The dissension being appeased : chap. xv. 1. A rare increase in numbers as well as in character.

6. *When they had gone throughout*—The Holy Ghost not forbidding them : for the Galatian district was not a part of Asia here mentioned. Phrygia was, and in it they had already said enough. *Forbidden*—By some inward monitor. Reluctance of mind, the cause of which is not always patent, is oftentimes not to be contemned by God's people. On the other hand, respecting the impulse to action, see chap. xviii. 5, xvii. 16. *To preach*—It was not yet time. They were destined for Macedonia : other preachers might come to the nations of Asia ; nay, even Lydia was an Asiatic : ver. 14. Subsequently this was in liberal measure done.

7. *Mysia*—As a division of Asia. [*They tried*—Had they been accustomed to use lots, they would on this occasion not have neglected thus to try the matter. *V. G.*] *Bithynia*—A province distinct from Asia : 1 Pet. i. 1. Otherwise they would not have *tried*. [After *πνεῦμα*, *Spirit*, add *Ἰησοῦ*, of *Jesus*. *Tisch., Alf.*] *Suffered them not*—As in Asia.

9. *A vision . . . night*—It is not said that it was a dream, although in the night. So chap. xviii. 9. No other dream is referred to in the New Testament, except those vouchsafed to Joseph in the very beginning, Matt. i. and ii., and the dream of Pilate's wife, a Gentile. In Acts ii. 17, the words are repeated from Joel. The night is well adapted for learning the will of God. *A man*—Not representing Lydia, and possibly not the gaoler, but rather all the Macedonians who should believe, even though they themselves did not know it : for he says, *Help us*. It was an angel, or a kind of phantom, as in chap. x. 11. *Of Macedonia*—Paul recognised him by his apparel, by his language, or by some other token : the event subsequently corresponded with the vision. Paul had not as yet visited Europe. *Help*—By the Gospel, ver. 10, against the devil, against blindness.

10. *He had seen*—Paul alone saw it : yet it guides all. *We endeavoured*—Having looked out for a ship. Here the narrative begins in the first person plural. Consequently Luke, the writer of this account, was present. From Troas he accompanied Paul to Philippi, and subsequently from

Philippi to Troas, chap. xx. 6, and still farther. *Assuredly*—They had as much assurance from the vision as was needed to make them undertake the journey. *If such a vision be not now-a-days granted, every one, even if he be called by men, will be taught by his own faith and by the Holy Ghost whether his call be of God, and whether he please Him.* Justus Jonas. *Had called us*—The Lord then was already there; and the vision, in ver. 9, indicated his previous presence among the Macedonians.

11. [For *ὄν*, therefore, read *δέ*, and. *Tisch., Alf.*] *We came with a straight course*—The prosperous voyage increased their confidence. And even to our own times Europe says, All hail.

12. *Chief city*, lit., *first of that part*—[*The first Macedonian city of the district.* Not chief; but the first to which Paul and the rest came. *Alf. So Beng.*] That section of Macedonia nearest to Asia contained Neapolis: the other more distant section, Philippi: the river Strymon divided them. No reason is given for their passing Neapolis by: possibly there was no synagogue there, or at least no reason for remaining. The next town in *that* part of Macedonia was Philippi. The article has a demonstrative force. It is a needless conjecture to suggest *πρώτης*, of the first, for *πρώτη τῆς*, first of that. *A colony*—Roman. [For *ταύτη*, this, (Eng. Vers., *that city*, read *αὐτῇ*. *Tisch.* Render, *in the city itself.* *Alf.*)]

13. *Out*—The Jews, either by their own wish or by that of others, usually assembled apart from the Gentiles. [For *πόλεως*, city, read *πόλης*, gate. *Tisch., Alf.*] *By a river side*—Sacred rites were frequently performed and temples built near waters. This was convenient for the purification of the body. Setting this cause aside, a shore, or a place near water, is more fitting and pleasant than the centre of a plain. *Prayer*—It is not a house or the act of prayer that is here meant, but the ordinance: ver. 16. A meeting for prayer was held there: whether there was a building or not. As to the *house* of meeting, it is not said where *there used to be a synagogue.* *Wont*—Gr. *ἐνομίζετο*, from *νόμος*, custom. As a matter of right, law, or custom. *Sat down*—They did not at once begin to teach. *Unto the women*—If other men had been present to address them, Paul would not have spoken at once.

14. *Lydia*—This woman's name or surname. The latter was better known than her name. *Thyatira* is in *Lydia*,

like most of the cities the names of which are found in the Apocalypse. *A seller of purple*—The Lydian people were famous for the art of dyeing in purple : from this art arose their commerce. *Of the city*—Either the native city simply, or the trade in which Lydia was engaged is signified. *Worshipped God*—She had received some knowledge from the prophets. *Opened*—Gr. *διήνοιξε*, a word properly used of the eyes : and the heart has eyes : Eph. i. 18. The heart is naturally shut : it is for God to open it. So 2 Macc. i. 4, *may God open your heart.*

15. *Houshold*—Can any one believe that in so many families there was no infant ? That the Jews, who circumcised such, that the Gentiles, who purified them by lustrations, should not also have presented them for baptism ? *She besought*—The mind of believers clings to those by whose means they have been converted. *If*—Not implying doubt, but earnest entreaty. *Ye have judged*—They had so judged, for they had baptized her. *She constrained*—To avoid appearance of evil, they did not at first consent, lest it should appear that they came into Macedonia for a livelihood.

16. *Spirit of divination*—[Instead of *ἔχουσαν πνεῦμα Πύθωνος*, *having a spirit of Python*, i.e., of divination, *Tisch., Alf., etc.*, read, *ἔχουσαν πνεῦμα Πύθωνα*, *having the spirit Python*, i.e., *possessed by Python*. The name Python was that of the famous serpent of Delphi ; but afterwards became the common name of soothsayers who practised ventriloquism. Hence this reading means, *possessed by a spirit which spoke from the belly.* *Mey.*] Hesychius explains *πύθων*, *ventriloquist* : although in a wider sense it means anybody of whom we may *πυθέσθαι*, *enquire*. *Gain*—Fraud fosters such *gain* : true religion banishes it.

17. *Followed*—Close, frequently, and from behind. *Comp. turned*, ver. 18. *These*—Noble words : such testimony was not required. It was needful to repress it, that it might not appear that Paul had dealings with this spirit. It was not one of the worst, or it would sooner have aroused Paul : yet it deserved to be expelled. [For *ἡμῖν*, *unto us*, read, *ὑμῖν*, *unto you.* *Tisch., (not Alf.)*]

18. *Being grieved*—Disregarding his own honour : zealous for God's. *Out of her*—The maid was probably converted.

19. *Saw*—Whereas they ought to have reasoned thus : The spirit of divination praised Paul truly or falsely. If falsely, it is a false spirit ; if truly, why should we withstand

Paul? [*Gains*—Everywhere *money* the cause of evils (chap. i. 18, v. 2, vi. 1, viii. 18, xix. 25, xxiv. 26). Notice their heathen cruelty, in wishing the girl still to be a demoniac, that they might make money. *Chrysost.* in *F.*]

20. *Magistrates*—Who administer both the military and the civil power: they were of inferior rank to the *rulers*, ver. 19, comp. ver. 22, note. *Jews*—An invidious term. The contrast is *Romans*. *Do exceedingly trouble*—Their meaning is: These men bring the city *from* (ἐκ) peace to tumult. *City*—Private interest was their secret, the public, their pretended motive.

21. *Customs*—The world has tolerated or adopted all the maxims of all the philosophers: there is this characteristic, however, in evangelical truth, that it is specially hostile and odious to human corruption. *Which...not*—Is it lawful to retain ungodly *customs*? *Being Romans*—A frequent objection of the world to God's kingdom. In our days, *Romanism* opposes Paul. [The accusation is expressed most artfully; bringing all *Roman* prejudice against foreign rites, and above all against *the Jews*, to bear against the prisoners. *Calv.* in *Mey.*]

22. *Rose up together*—With the damsel's masters. *Rent off*—The magistrates themselves tore off the clothes of Paul and Silas: for not till after this does the word *commanded* follow. *Their*—Of Paul and Silas.

23. *When they had laid*—They do not immediately declare themselves *Romans*: or perhaps in the confusion they were unheard. We are not to use all our safeguards on every occasion: we must listen to the divine command. *Charging*—Apparently to please the crowd, and not because they considered Paul and Silas guilty.

25. *At midnight*—Very probably their usual hour for singing and prayer. The employment of the saints during the night, whenever they are awake. *Prayed*—Though worn down by stripes, loss of blood, and hunger. *The prisoners*—It was a new hearing to them. *Heard*—Delighted.

26. *Every one's*—Even those of the prisoners, in whose minds a great change took place.

27. *Awaking out of sleep*—Suddenly. [*Killed*—Despair is stronger than all sin. *Aquinas* in *F.*]

28. *Aloud*—To restrain him. *No*—Christianity reveals the future life, yet it has most effectually restrained man from self-destruction. *For we are all*—There were many

good reasons why he should not destroy himself: Paul seizes the most opportune.

29. *Light*—Gr. φῶτα, [*the neuter*] plural: to light all the prison.

30. *Sirs*—So John xii. 21. He had not thus addressed them the day before. He had not heard Paul's hymns, for he was asleep, ver. 25, 27; but yet either before or after he understood who Paul was. *To be saved*—He adopted the term *saved* either from the *damsel's* language, ver. 17, or solely because he was conscience-stricken.

31. *The Lord*—They do not acknowledge themselves as lords. [Omit χρῖστὸν, *Christ. Tisch., Alf.*] *House*—The trembling gaoler is encouraged by the mention of his *house*. Frequently the house follows the master.

32. [For καὶ, *and*, read σὺν, *with. Tisch., Alf.*] *Washed ...baptized*—By a beautiful interchange of offices. [He washed their stripes; was washed from sin. He fed them, and was fed. *Chrysost. in F.*] *Straightway*—A wonderful moment.

34. [Omit αὐτοῦ, *his. Tisch., Alf.* Read, *the house.*] *Meat*, lit., *a table*—Faith renders a man active, prudent, and liberal.

35. *Let*—A great change of feeling. Comp. *safely*, ver. 23. Moreover, in this way the gaoler was confirmed in the faith, and delivered from much anxiety: for what could he otherwise have done? So David was saved from having to war against Israel: 1 Sam. xxix. *Those*—They speak of them as foreigners.

37. *Romans*—The people of Tarsus were citizens of Rome. [It seems not. But the father or other ancestor of Paul must have received the right of citizenship, for services or by purchase. *Mey.*] Paul's chief argument is not the fact that he is a *Roman*, but it has the greatest weight with his adversaries. In the country which he was now visiting for the first time, a more plausible persecution must have thrown suspicion on his life, and hindered the progress of the Gospel. Paul therefore protests once for all that he is guiltless. At Jerusalem the innocence of the apostles was known: hence there they endured all in silence. *Nay verily*—This expresses a just degree of severity: but animosity had no place in the apostle's heart, particularly at so gracious a time: ver. 26, 33. *Themselves*—Not by the attendants.

40. *Out of the prison*—Out of the place or state of custody

whither they had gone so as not to endanger the gaoler; or it may be from the upper part of the house. *Had seen*—They show that they were not compelled to make haste. *The brethren*—Either their travelling companions, or those lately converted. *They comforted*—[Better, *exhorted. Alf.*] That they should not be offended because of adversity.

CHAPTER XVII.

1. *Amphipolis and Apollonia*—Macedonian cities. *Synagogues*—Where there were Jews, not only of Thessalonica, but of other cities. The *where* appears to refer to the city, not to the house.

2. *Manner*—He sought good opportunities in ordinary places. *Three*—A perfect number. *Sabbath days*—Not excluding the intermediate days.

3. *Opening and alledging*, lit., *setting forth*—Two steps, as if, having broken the shell, one should disclose and exhibit the kernel. Faith is the key. To this pair of verbs, *that*, and *that*, further on correspond. He argued in succession the two following heads: 1. What was predicted of Messiah in the Old Testament; 2. That such predictions were peculiar to Jesus. Comp. Matt. xvi. 21. *Have suffered*—Even to death. *This*—The subject: he, JESUS, *whom I preach to you*. The predicate is *Christ*.

4. *Believed*—Contrasted with *who believed not*, ver. 5. *Consorted with*—A remarkable verb: *προσεκληρώθησαν*, *became their heritage*: and therefore a *church* is called *κλήρος*, a *heritage*: 1 Pet. v. 3. *And of the devout*—A frequent word in this book: used in particular of pious Greeks: chap. xiii. 43, 50, xvi. 14, xviii. 7; applied to those Greeks who attended the synagogues, ver. 17. All are naturally wild olive trees; but one wild olive tree is better suited for grafting than another. Where the natural unfitness is least, the transition to faith is easiest. *Chief*—They thus afforded a noble example. *Women*—Usually they were more interested in religious topics than men. *The gods whom you have most religiously worshipped, and the men whom I have habitually served*. Cic. to Terentia.

5. [*Tisch., Alf., etc.*, omit *ζηλώσαντες*, *moved with envy.*] *The Jews*—When so much progress was made. *Those who boast themselves to be alone holy, and teachers of religion, are the first to persecute the Gospel*. Jonas. [*Lewd fellows*—Truth does not require the help of such. *V. G.*] *Of the baser sort*—

Gr. ἀγοραίων. Those who stand in the ἀγορά, *market-place*, ready for any work. *Gathered a company*—ὄχλος, a band, a number of men. *Set...on an uproar*—θορυβέω, to make a noise, used actively, as in Wisd. xviii. 19.

6. *When they found them not*—Ver. 10. *Jason*—When outrageous zeal does not find those whom it seeks, it seizes those who are nearest. *Crying*—Aloud. *These*—They speak of men generally, but vaguely known. Comp. chap. xxi. 28. *Turned the world upside down*—A slander.

7. *Hath received*—By stealth. This is the sense of the verb in James ii. 25, but not in Luke xix. 6. *These all*—They include those who had fled, and those who were present. [*Another king*—But this King came into the world, not to subdue kings by fighting, but to win them by dying. *Fulgent.* in *F.*]

9. *Had taken*—The rulers of the town. *Security*—τὸ ἰκανὸν ποιῆσαι, is to satisfy, Mark xv. 15, ἰκανὰ δοῦναι, to give security, and λαβεῖν τὸ ἰκανὸν, to receive security, are correlatives. See how Jason, though he gave security, sent Paul away, thus giving his own life for that of Paul. Chrysostom. Jason became Paul's surety.

10. *Sent away*—From Thessalonica, to Berea. *Went*—Into the synagogue, boldly facing a new peril.

11. *More noble*—Than the Jews of Thessalonica. Those souls truly are noble which are accessible to the things of God. *Searched*—It is a characteristic of true religion, that it bears investigation. [Wretched are they who exclude others from such investigation! Happy they who legitimately pursue it! *V. G.*] *Readiness of mind* and *careful scrutiny* correspond. *Those things*—Mentioned in ver. 3.

12. *Of them*—The Jews. *Women*—Whom the men followed.

13. *Thither also*—[The true rendering is, *They came and stirred up there also the people.* *Alf.*] Outrageous conduct.

14. *To the sea*—Gr. ὡς ἐπὶ τὴν θάλασσαν. Ὡς, with ἐπὶ, ἐς, πρὸς, is often pleonastic, and so the Sept., ὡς πρὸς θάλασσαν, towards the sea [Eng. Vers., west]: * Ezek. xli. 12; but in this passage, ὡς is used in its proper sense, for *as it were*. [Ὡς, with a preposition of direction, denotes either the actual purpose of following a certain direction (here, *sent away Paul to go to the sea*), or even the mere pretence or assumed appearance of doing so. Here many understand it in the latter sense. (So Eng. Vers., *as it were*.) The former is, however,

* Because the sea is westward of Jerusalem.—Ed.

simple, and accords best with the context. *Win.* 640. So *Mey., Alf.*] Their route appeared to be towards the sea, but their destination was Athens. Possibly Paul himself, or Silas and Timothy, were not aware whither they were going : see ver. 15.

15. *They that conducted*—That is, who had the care of him, putting him in a safe place. [*To come to him*—The proud think to stand alone ; the humble minister of Christ, though a Paul, feels his need of help. *Q. in F.*]

16. *While Paul waited*—It had not been his purpose to speak forthwith on arriving at Athens, yet, urged on by an impetuous zeal, this soldier of Christ, without waiting for his companions, begins the conflict. Thus he frequently waged war alone : *Gal. ii. 13, 14 ; 2 Tim. iv. 16.* [*Was stirred*—He was displeased that idolatrous practices should prevail, while he had as yet no pretext for attacking them. *V. G.*] *Given to idolatry*, lit., *full of idols*—[*So Eng. Vers. margin.*] Gr. *κατείδωλον*.

18. [*Certain*—It is dangerous to despise any one, before knowing what kind of a person he is. *V. G.*] *What*—The pride of self-satisfied and conceited intellect. *Babbler*—Gr. *σπερμολόγος*, which Hesychius explains as a *seed-picker, trifling and jackdaw-like*. The seed Paul sowed was not fruitless : but the Athenian philosophies were without fruit. *Paul taught nowhere less effectually than at Athens ; and no wonder, for there was in that city a den and lurking-place of philosophers who were ever the most powerful antidote of true piety.* H. Bullinger. *Setter forth*—Paul retorts this word upon them, ver. 23. *Strange*—Which the Athenians had not hitherto had. *Because*—This *because* must be referred to, *but others said* [*Eng. Vers. other some*]. *Preached*—In the short colloquy by which he tested the state of their minds : see next verse. [*Tisch. (not Alf.) omits αὐτοῖς, unto them.*] *The resurrection*—They supposed that Paul spoke of Jesus as if he had been deified by the resurrection : not that the resurrection was laid before them as a goddess.*

19. [*Took*—In curiosity, not violently. *Mey., etc.*] *Areopagus*—The court of justice was held on a hill (*πάγος*), opposite the tower of Cecrops, outside the city. It took its name from *Mars* (*Ἄρης*). They brought Paul thither, almost as a culprit. *May we know*—An interrogative formula, like the

* Some commentators suppose that the Athenians, who personified most abstractions of the mind, mistook St. Paul's mention of *ἀνάστασις* (*resurrection*) for a new divinity.—ED.

Latin, *possum scire? may I know?* These Athenians employed it ironically, for a seed-picker [see note, ver. 18] (and such they considered Paul) could keep nothing to himself: they fancied nothing could be told them which they had not very well known previously. *New*—They wish to hear whether he has anything *new*. *Whereof thou speakest*—With deliberation and earnestness.

20. *Strange things*—Gr. *ξενίζοντα*. The same word is found 1 Pet. iv. 4, 12.

21. *The Athenians*—An elegant description of them follows. *Strangers—Sojourners* adopting the custom of the place. *Spent their time*—The preterite, signifying the class of hearers that Paul had at that time. Curiosity gives way to faith. *To tell or to hear*—Two classes. [And so much so, as always to prefer new things to old, however good the old things might have been. A common and very pernicious fault. *V. G.*] *Some new thing*—[Comparative. As we should say, *the very last news*. *Alf.*] New things soon lose their interest. Hence *καιώτερος*, *newer*, is a comparative of frequent occurrence in Greek. Chrysostom (de Sacerd. §418) employs the same term used by Paul, *the newer persecutions*. Again they sought for *newer* things, not merely in every-day, but, and this appears worthier, in philosophical, matters.

22. *In the midst*—An ample theatre. [The single messenger of Christ had here to contend with the whole strength of human wisdom. *V. G.*] *Said*—Among the Lycaonians he preached Natural Theology in a catechetical form. So at Athens he proclaimed it in a speech of wonderful sagacity, skill, fulness, and courtesy. They demand new things. Paul, in his apostolico-philosophical speech, commences with the oldest, and proceeds to the newest truths: and both were equally new to them. Again, he makes known to them the beginning and the end of all things, a subject which the philosophers were ever discussing, and he very aptly refutes both Stoics and Epicureans. *I perceive that . . . ye, lit., perceive you*—Great acumen and boldness. *In all things*—Altogether. [In every point of view.] *Too superstitious, lit., very religious*—[*Too superstitious*, as Eng. Vers., does not render the Gr.] *Δεισιδαιμών* [rendered here, *superstitious*,] is a word which has a middle signification between good and bad; it therefore is ambiguous, but conciliatory, and well adapted to the beginning of his speech. As with the Jews, chap. xxii. 3, so here the apostle deals gently with the Gentiles, until in his subsequent declaration, *for I found* he verzes upon censure. He

therefore calls them *δεισιδαίμονας*, *religious*, inasmuch as in their cultus they had fear, not a bad thing in itself, but without knowledge: they *worshipped* the Deity *ignorantly*; next verse. The particle, *ὡς*, *as* [lost in the Eng. rendering], explains and modifies the phrase. Mark this, reader: Impiety and false modes of worship, however numerous, however great, are *fears*, as far as the soul is concerned: *the Christian religion* alone has the specialty of fully satisfying man's noblest faculties and affections, of bringing with it a calm fear, accompanied by confidence, by love, by hope, and by joy.

23. *As I passed by*—Paul had no desire to stay long in Athens: he ordered Silas and Timothy to come to him as soon as possible; yet he left Athens before they arrived: ver. 15, 16; chap. xviii. 1, 5. He therefore implies, that he has enough to do, even if the Athenians should disregard him. He proves, in point of fact, that he is no *seed-picker* [ver. 18]. *Beheld*—A wise man's purposes may be served by everything he meets; yet out of many he chooses the best. So Paul refers to the solitary altar, dismissing other examples. *Your devotions*, lit., *objects of worship*—[Not as Eng. Vers.] *With this inscription*, lit., *on which had been inscribed*—[More literal than Eng. Vers.] The pluperfect used in courtesy. To the then-existing Athenians might be attributed ignorance in a degree greater or less than that of the authors of the inscription. *To the*, lit., *an unknown God*—[Not as Eng. Vers., *to the unknown God.*] The Athenians did not even prefix the article. *Upon a certain occasion the Athenians were suffering from pestilence. Epimenides purified the city and checked the pestilence thus: he took black and white fleeced sheep, led them to the Areopagus, and let them depart thence whithersoever they pleased; commanding those who followed them to sacrifice each sheep, wherever it lay down, TO THE PROPER GOD. In this way the plague ceased. Accordingly, from that day to the present, it is certain that altars WITHOUT A NAME are found through Attica.* Diogenes Laertius. Pausanias mentions the existence at Phalerum of altars, both of gods called unknown and of heroes. [But Beng. thinks we should read, altars, both of gods named, and of unknown gods, and of heroes.] *It is wise to speak well of all the gods, and that at Athens, where altars even of unknown gods are erected.* Philostratus. *I find that altars have been publicly set up to gods wholly unknown, but that is an Attic idolatry.* Tertullian in Marcion. The Greek

scholia quote the inscription: *To the gods of Asia, Europe, and Africa, to the unknown and strange God.* They do not however adduce any evidence of the inscription. *The inscription of the altar was not precisely as Paul asserted, To THE UNKNOWN GOD; but in this form, To the gods of Asia, and Europe, and Africa: to the unknown and foreign gods. But inasmuch as Paul's argument did not require many unknown gods, but only one, he used the singular number to prove that his own God was he whom the Athenians had thus named beforehand in the inscription on the altar.* Jerome, in his Commentary on the Ep. to Titus. On weighing and comparing these data, it seems that there was first one altar, with the inscription, *To the unknown God, viz., to the one supreme God, founder of all, inscrutable to mortals: and according to the pattern of this altar, which was erected in accordance with the views of the ancient philosophers (and not at variance with the enigma of Epimenides), the Athenians raised several others, dedicated to the unknown God.* Superstition always degenerates, and at length it became usual to inscribe one altar *to the unknown gods* conjointly, under the idea that among many gods one would be found to give heed and to be propitious. Possibly the pluperfect, *had been inscribed,* refers to this, as an intimation from Paul that the old form, *to the unknown God,* is truer than the later forms, *to the unknown gods.* So Lucan: *Judea devoted to the worship of an unknown God.* In the Philopatris of Lucian, we read, *finding the unknown one, who is at Athens:* a distinct allusion to Luke. Aulus Gellius, B. ii. c. 28, says something not dissimilar of the Romans. [For *ὅν* and *τούτων,* whom and him, read *ὃ* and *τούτο,* that which, and this. Tisch., Alf., Mey. Read, *what ye worship, therefore, without knowing it, this do I make known to you.* Paul does not identify the true God with the being worshipped at the altar; but speaks of *the Divinity,* of which, by this inscription, they confess their ignorance. Alf.] *Worship*—A mild word, addressed to the Gentiles. *Him*—Paul fixes definitely the vague aims of the blinded Athenians. I, he says, preach one who is *unknown,* yet not strange. *Declare I*—Whatever you may think of me.

24. [God—A remarkable reminiscence of Stephen's dying speech, chap. vii. 48, etc. Alf.] *That made*—Thus is he shown to be one God, true, good, different from his creatures, manifest in creation. *The world*—Further on, *the heaven and the earth.* *Lord*—Ps. 1. 9, 10. *Dwelleth*—The antithesis

concerning men is twice stated in ver. 26. *Made with hands*—*With men's hands*, follows, ver. 25.

25. *Neither*—The negation belongs to *as if he needed*. A man is said *προσδεῖσθαι*, *to be in want*, who has something, yet requires something more : 2 Macc. xiv. 35 : *thou, Lord, who rulest all things, and wantest nothing. Is worshipped*—*Θεραπείεται*. The middle voice. [For *ἀνθρώπων*, *of men*, read *ἀνθρωπίνον*, *human*, *Tisch., Alf.*] *Anything*—There is a two-fold contrast to this, *to all* and *all*. The masculine is included in the neuter *τινός*, *anything*. *To all*—Who live and breathe, who are in the highest degree *in need*. As to man especially, see the next ver. *Life*—To this refer *we live*, ver. 28. *Breath*—To this refer *we move*, ver. 28. By the breath, life is continued. This moment I breathe, the next moment is not in my power. *All things*—To this refer, *we have our being*, ver. 28.

26. [Render, *and caused every nation of men (sprung) of one blood, to dwell*, etc. *Alf.*] *Of one*—Most copies have *αἵματος*, *blood*. I know not whether *Irenæus* read it so. *Ἀνθρώπων*, *man*, might equally well be understood from what follows, *every nation of men*. In any case the antithesis is between one and all. *All nations*, lit., *every race*—He does not say, *πάντα ἔθνη*, *all nations*. We are all one nation. *Hath determined*—Paul proves from the order of time and place that there is a God who gave men the earth to dwell in. This shows the consummate wisdom of a ruler superior to all human counsels: Deut. xxxii. 8 ; ii. 5, 9, etc. ; Ps. lxxiv. 17 ; cxv. 16. *Appointed*—So the Sept., Jer. v. 24, at the time that *the appointment* of harvest was fulfilled. Sir. xxiv. 16, *every appointment shall be in its season*. *The bounds*—By mountains, rivers, &c.

27. [For *Κύριον*, *the Lord*, read *Θεόν*, *God*. *Tisch., Alf.*] *If*—The way is open : God can be found ; yet he puts violence on no man. God wishes man to be so far free that his seeking and finding him may, as regards God, be in some degree a contingent matter. *Haply*—This particle implies that the attempt is easy. *They might feel after*—A middle term between *seek* and *find*. The *touch*, the coarsest and lowest of the senses, is here suitably applied to the Gentiles. [*Find him*—He is in secret, that he may be found by seeking ; he is infinite, that, when found, he may still be sought. *August. in F.*] *Though*—[Not that he is far from us, but that we know him not, is the difficulty. *Alf.*] The particle

here is used intensively rather than concessively, so that the ease of the finding is increased. It is unnecessary that the universe should be thoroughly known: every man may draw an argument from himself. *Not far*—A *Litotes* [expressing a fact by denying the contrary]; that is to say, he is altogether and intimately near; namely, in the nearness of his presence and relationship. Perverse reason supposes him to be far off.

28. *In him*—Not in ourselves: *in* implies the influential presence arising from a very influential relationship; and so we are unable to feel ourselves without feeling him. *We live, and move, and have our being*, lit., *are*—These words are equivalent to the three things in ver. 25, *life and breath and all things: we are*, whatever we are: without him we should have no existence. That kind of *being* which follows motion, as motion follows life, is signified. *We are in the Father, we live in the Son, we move and go onward in the Holy Ghost*. Cyprian. *Certain of your own*—Many add *ποιητῶν*, *poets*. Aratus indeed, whose witness Paul here quotes in proving God to be a spirit, was a poet; but Paul impressively refrains from the word *poet* [lit., *maker*], and from the name Aratus. *We are*—We all, we men endowed with intellect. *His*—*Τοῦ*, for *αὐτοῦ*, *his*, namely God's. *Offspring*—This is an article of natural theology: in Christian divinity it should not be too much pressed so as to prevent greater stress being laid upon the other ties which bind us to God in Christ; *for we are his workmanship*: Eph. ii. 10.

29. *We ought not*—A gentle phrase, especially as the first person plural is used. *He has breathed something divine into us. Since therefore we are God's offspring, and have life and breath, it is absurd to believe the Godhead to be in dumb stone or silver, for it is unquestionable that our life is given to us by the highest life*. Jonas. *Like*—Man is a kind of middle term between God and matter. He is not like metal: God therefore is still less like metal, for man, God's offspring, is like God. Not only is likeness denied in this place, but any similarity whatsoever which might afford grounds for making an image from which it might be supposed that God's nature took pleasure in such things. The Athenians did not consider the statues to be gods, but Paul denies to them even the power of representing the divinity. *The Godhead*—A fitting name for God among men who are as yet ignorant of him.

Graven by art, lit., *by the graving of art*—The ablative.* *Art*—Outward. *Device*—Inward.

30. *Times*—The long *times* which you and nations older than you have spent. Gottfr. Olearius, commenting on Paul's acts at Athens, has shown that the Athenians, an Egyptian colony,† took the inscription *To the unknown God* from Isis and her robe, which was never removed. *Ignorance*—Is a charge of *ignorance* brought against the Athenians? They themselves confess it. *To the unknown God: ye ignorantly*, ver. 23. [*The times of this ignorance*—These in which Christ was unknown to them. Though the stars shine never so bright, and the moon be full, they do not make it day. It is night, till the sun appears. *Leighton in F.*] *Winked at*, lit., *overlooked*—[Eng. Vers., not so well. In this word are treasures of mercy for those who lived in the times of ignorance. *Alf.*] A verb of common use in the Sept. It is applied to a thing uncared for, left without useful remedy or severe punishment. It has a middle sense between good and bad, well adapted to this passage. Gen. xlii. 21; Lev. xx. 4; Num. xxii. 30; Deut. xxi. 16, xxii. 1, 3, 4; Job xxxi. 19. It is used in the sense of *to disregard*, Lev. xxvi. 44, comp. ver. 43; Deut. iii. 26; Zech. i. 12; Ps. lv. 1, lxxviii. 59, 62; Job vi. 14. Paul's meaning therefore is as follows. God overlooked the times of ignorance, without any preaching of faith, judgment, or repentance, as if he did not observe or feel much displeased at the great error of mankind. Comp. Matt. xx. 7; Acts xiv. 16. Yet Paul speaks more severely at Athens than he had spoken to the Lycaonians: the latter he had courteously invited, whilst here at Athens he proceeds with a semblance of menace. *Now*—This day, this hour, says Paul, puts an end to the divine overlooking (connivance). It introduces greater grace, or greater punishment. *Commandeth*—By Paul. *Everywhere*—Repentance is everywhere preached, for all will be judged. The repentant escape. *To repent*—To recover from ignorance, &c. Paul combines with his discourse taken from natural, some points peculiar to revealed religion. Comp. ver. 27, 28.

31. *He will judge*—This is a very suitable remark in the *Areopagus*, where justice was dispensed. Paul soon mentions *righteousness*, lit., *justice*, as he also did before the judge Felix, chap. xxiv. 10, 25. [*The world*—Comp. ver. 26. *V. G.*]

* That is, in meaning, for there is no distinctive ablative in Greek.—ED.

† According to Greek tradition.—ED.

By that man—So he calls Jesus, to suit his hearers' understanding. He purposed saying more to those desirous of hearing. The *by* is to be taken with *he will judge*. *Whom*—Gr. δ , for $\epsilon\nu$, *whom*. *He hath ordained*—As Judge, chap. x. 42. *He hath given assurance*—God raised Jesus from the dead. By that fact he has *given assurance* that Jesus is the glorious judge of all men. All men should *trust* in a God who gives assurance. Paul therefore preaches faith as well as repentance, and faith being wholly unknown to the Athenians, he elegantly and simply alludes to it by this phrase, which moreover implies the absence of compulsion. *In that he hath raised*—On the connection between Christ's resurrection and the universal preaching of him, see note, chap. xiii. 32 ; Luke xxiv. 46, 47. Paul did not finish this speech without mentioning Christ's resurrection.

32. *Mocked*—Interrupting Paul. [Without once naming Jesus, Paul has endeavoured to direct the most serious attention of the hearers to *him*; but is interrupted, by scorn on one side, by a polite hint to cease from the other. *Mey.*] Their pride of intellect stumbled at that which is the principal motive of faith; and having thus treated this one point, they reject all the others. *Others said*—More readily.

33. *So*—The obedience of the auditory being doubtful: having performed no miracle. *Departed*—Did not thrust himself upon them.

CHAPTER XVIII.

1. [Omit δ Παῦλος, *Paul*. *Tisch.*, *Alf.* Read, *he departed*.] *Departed*—As if unwilling, with speed. [Gr. $\chi\omega\rho\iota\sigma\theta\epsilon\iota\varsigma$, *having been separated*.] The same verb is found in ver. 2. Paul did not remain long at Athens. Intelligent men willingly hear anything sufficient for salvation if they wish to accept it. *From Athens...to Corinth*—In Athens literature and philosophy, in Corinth commerce particularly flourished. Thence the relations of both these cities may be advantageously compared. Paul was far more successful at Corinth than at Athens.

2. *Lately*—So the Sept., Deut. xxiv. 5. *Come*—They subsequently returned, Rom. xvi. 3, after various travels. [*Aquila...Priscilla*—Who seem to have been at this time Jews; but to have become Christians, under Paul's influence. Luke leaves this to be inferred, when he speaks of their Christian activity, ver. 26. *Mey.*] *Jews*—The Romans in

their pride cared not to make any distinction between Jews and Christians. He banished all who were Jews by birth.

3. *Wrought*—In so magnificent a city. *Tent-makers*—The Jews combined manual toil with literary pursuits. [Even the Rabbins supported themselves by labour and trade. *Mey.* He that teacheth not his son a trade, does the same as teach him to be a thief, says Rabbi Judah. *Alf.*]

5. [For πνεύματι, *spirit*, read λόγῳ, *word*. *Tisch.*, *Alf.*, *Mey.*, etc. So *Beng.* *Alf.* (after *Ols.*, *De W.*, etc.) would render the phrase συνέιχετο τῷ λόγῳ, *was earnestly occupied in discoursing*. But since the connective δὲ, *but*, sets the clause in contrast with what precedes, it is better to render, *was straitened* (was in perplexity) *in respect to his teaching*. (After *Chrysost.* etc.) *He persuaded Jews and Greeks* (ver. 4), *but when Silas and Timothy returned, he was straitened in his teaching, testifying to the Jews, etc.* *Mey.*] *Was pressed in the spirit*, *Beng.*, *was constrained by the word*—The inward strength of the word impelled Paul. Comp. Jer. xx. 9; xxiii. 9, where we find a parallelism. *I became as a man PRESSED by wine*. Instead of λόγῳ, *word*, some read πνεύματι, *spirit*, from ver. 25, or else from chap. xvii. 16. [λόγῳ, *word*, a striking reading. *Not. Crit.*] Everyone should be upon the watch for such a constraining force in his own soul, and when he feels it right, should follow it. This course produces abundant joy: neglect of it, abundant sorrow. The news which Silas and Timothy announced, pressed Paul onward.

6. *Shook*—The significance of this action may be gathered from the accompanying words. *Blood*—Souls. Life and death are placed in opposition, so also life and soul, death and bloodshed. Comp. 1 Sam. xxii. 22. *Upon*—This implies enduring guilt. *I am clean*—No one can say this who has not first fulfilled the duty of bearing testimony. [*Tisch.* and *Alf.*, (after *Lachmann*) omit the colon after ἐγὼ, *I am clean*; so as to read, *I shall henceforth with a pure conscience go to the Gentiles.*] *I will go*—Paul thus changed his dwelling, nevertheless he did not altogether withdraw from the better class of Jews, whom by this very action he made more attentive.

7. [*Thence*—So also chap. xix. 9. *V. G.*] *Justus*—A Gentile. *Joined hard*—So that they who attended the synagogue might be able further to hear the doctrine in reference to Jesus Christ.

8. *Believed on the Lord*—The Lord Jesus himself gave

testimony by means of Paul, chap. xiv. 3. *Hearing*—Of the conversion of Crispus, and of the preaching of Paul.

9. *Be not afraid*—To this refer the first *for*, in ver. 10. *Speak*—To this refer the second *for*, ver. 10.

10. *I*—The ground of confidence. *No man*—This is fulfilled in ver. 14, 15. *Shall set on*—Neut. as it frequently is in the Sept. [*Much people*—Since so few at Athens had believed, this encouragement greatly aided him; and accordingly, he afterwards showed extraordinary patience in bearing with the Corinthians, in the expectation that they, of whom, otherwise, he might easily have become wearied, might be converted: 2 Cor. x. 6. *V. G.*]

11. *He continued*—The chair of Paul at Corinth is better attested than that of Peter at Rome. *A year and six months*—A long time: now-a-days how slight is the gain in the same time! The teachers and the hearers are to blame.

12. *Gallio*—He was brother to Seneca, by whom (and not by him only) he is commended for his affability and sweetness of disposition. Gallio's act here accords with such a description. *Deputy*—Achaia was then strictly a *proconsular* province. *Of Achaia*—The metropolis of Achaia was Corinth.

13. *Persuadeth*—They repeat that all was previously tranquil.

14. *Said*—Either because he favoured Paul, or because he despised the Jews. [*If it were*—As if to say, Ye have charged this man with lawless conduct; *If now this had really been so, I should have borne with you.* *Alf.* The word *ὄν*, now, or *accordingly*, though against strong manuscript testimony, is retained by *Tisch., Alf.*] *A matter of wrong*—Demanding a civil action. *Wicked lewdness*—Needing a criminal action. *I should bear with*—Assuredly *forbearance* becomes a judge who wishes rightly to discharge his duties. Gallio implies that the Jews wearied him.

15. *If*—Gallio speaks contemptuously: so further on, of such matters. [For *ζήτημα*, a question, read *ζητήματα*, questions. *Tisch., Alf.*] *Question*—Such men dislike questions: chap. xxiii. 29, xxv. 19, 20. [Paul affirmed that Jesus was the Christ. The Jews denied it. This, to a Roman, was a question of names. *Alf.*] But the question of the name Jesus is very important. The names of the Gentiles were fables and shadows. Christianity contains something peculiar, which human reason, curious as it is in all other matters, shrinks from investigating. [Omit *γὰρ*, for. *Tisch., Alf.*]

17. *Took*—[Omit οἱ Ἕλληνες, *the Greeks*. Tisch., Alf. Read *then they all took*.] In compliment to Gallio. *Sosthenes*—The successor of Crispus, ver. 8: with this comp. chap. xiii. 15, note. This Sosthenes headed the accusation: he was subsequently converted: 1 Cor. i. 1. [But this is arbitrary. The name was not uncommon, and there is no reason for identifying the two. Mey., Alf.] *Gallio*—Who winked at the proceeding of the Jews against the Greeks. *None*—Although an *injustice* had arisen out of the *question*.

18. *A good while*, lit., *several days*—Until their minds were composed, and in order that he might not appear to have fled. *Took his leave of*—By word of mouth, at a public meeting. *Syria*—Ver. 22 (end). *With him*—A delightful escort, as far as *Ephesus*. *Priscilla*—The wife precedes the husband, from the fact of her being more esteemed. *Having shorn*—[It is doubtful whether this refers to Paul or to Aquila. Beng., Alf., De W., Neand., and many others refer it to Paul, but Mey., (after Kuinoel, etc.) to Aquila; and his grounds are strong, if not convincing. In any case, it was not the Nazarite vow (Num. vi. 9, etc.), and is not of the importance some have supposed. Mey., etc.] This was usual in the case of a vow: chap. xxi. 24; Num. vi. 18. *In Cenchrea*—After he left Corinth, he adopted a Jewish custom with regard to his head, for he was going to the Jews. Paul dedicated this journey to the Jews: ver. 19. *Vow*—The *vow*, whatever its object, was not properly that of a Nazarite, but akin to it. It seems that Paul made the vow in order that he might compel himself quickly to accomplish his journey to Jerusalem. See following verses.

19. [For κατήντησε, *he came*, read κατήντησαν, *they came*. Tisch., Alf.]

20. *When they desired*—There is not always a Divine call under the plausible invitation of men. [Omit παρ' αὐτοῖς, *with them*. Tisch., Alf.]

21. [The reading is uncertain. Tisch., for ἀπετάξετο αὐτοῖς εἰπὼν, *bade them farewell, saying*, reads ἀποταξάμενος καὶ εἰπὼν, *bidding farewell and saying*; he omits the clause from δέ μὲ, *I must*, to Ἱεροσόλυμα, *Jerusalem*; omits δέ, *but*; καὶ, *and*; and makes one sentence of the verse: *but taking leave and saying, I will return again to you, if God will, he sailed from Ephesus*. Mey., Alf., with less authority, defend the common text.] *In Jerusalem*—To this refer ver. 22. The particular *feast* is not here mentioned: several years later he pressed on towards

Jerusalem to keep the *Pentecost* : chap. xx. 16. *I will return*—This he did : chap. xix. 1. Meantime their longing for him increased.

22. *Gone up*—To Jerusalem : ver. 21. *The church*—The earliest, from which the others were derived.

23. *Went over*—A new visitation of the churches.

24. *Born at Alexandria*, lit., *an Alexandrian*—That city was a great seat of learning. *Eloquent*—All accomplishments may be made useful in the kingdom of God, if unattended by pride ; they should, however, have especial association with *power in the Scriptures* and with fervency of spirit, by which even commonplace abilities are strengthened. The fruit, indeed, is of *grace*, and not of knowledge : ver. 27.

25. *Spirit*—He had *the Spirit*, not in the way treated of in chap. xix. 6, but in an ordinary way. *Spake*—Privately. *Taught*—Publicly. *Diligently*—Missing no opportunity. *More diligently*, ver. 26, follows. [For τὰ περὶ τοῦ Κυρίου, *the things of the Lord*, read τὰ περὶ τοῦ Ἰησοῦ, *the things of Jesus*. *Tisch., Alf.*] *Only*—All knowledge whatever of Christ is not excluded. Apollos had not as yet heard of Christ's death, of the resurrection, nor of the Holy Ghost : chap. xix. 2, 3.

26. *He began*—To him that hath, shall be given. [*Alf.* (not *Tisch.*, 1859,) transposes *Priscilla* and *Aquila*.] *Had heard*—They perceived what he required. *Expounded*—By private teaching. He who knows Jesus Christ is able to teach even men who are powerful in the Scripture ; they, on the other hand, readily learn from such teachers.

27. *When he was disposed*—The good desires of good men should be supported. *To pass*—He had no doubt heard what Paul had done in those places, and specially at Corinth. *Wrote*—The grounds of their recommendation may be gathered from ver. 24, 25. *Exhorting* [*him*]—[So *Beng.*, but *Eng. Vers.*, *exhorting the disciples*, is right.] Urging onward one who was already running. *The disciples*—At Corinth, or elsewhere on the journey. *Helped*—By his oratorical power. Take this with διὰ, *through*, [so *Mey., Ols.* *Alf.* adopts the *Eng. Vers.*] Every capacity of every person is made *productive to the believer through the grace* in which he abounds. *Which had believed*—Apollos *watered*, he did not *plant* : he was better able to convince the Jews than to convert the Gentiles.

28. [*Convinced*—Gr. διακατηλέγηστο, *argued down.* *Alf.*] [*The Christ*—The article in the predicate is emphatic : for the subject is sufficiently determined by the proper name itself.

CHAPTER XIX.

1. *The upper*—Chap. xviii. 23. [For *εὕρων*, *having found*, read *εὑρεῖν*, *to find*. *Tisch., Alf.*] *Disciples*—Christians whom he had not seen at the time mentioned: chap. xviii. 19. Possibly they had come to Ephesus in the meantime. A new harvest is ever springing up.

2. [For *εἶπε*, *he said*, read *εἶπέν τε*, *and he said*. *Tisch., Alf.*] *Holy Ghost*—There is no article [in the orig.]: the language is indefinite as far as concerns those who are questioned. [Omit *εἶπον*, *said*, after *οἱ δὲ*, *and they*. *Tisch., Alf.*] *They*—*They* said distinctly. *Not so much as*—That is, *not even have we heard this, that there are others who receive him*. For they could not have followed either Moses or John Baptist, without hearing of the Holy Ghost. [They were ignorant, therefore, of the outpouring of the Holy Ghost, peculiar to the New Testament. *V. G.*] *Be*—Namely, whether he is received. See note on John vii. 39. [Render, *Did ye receive the Holy Ghost when ye became believers? and we did not so much as hear him mentioned*. Both the words and the context require this sense. *Alf.*]

3. [Omit *πρὸς αὐτοὺς*, *unto them*. *Tisch., Alf.*] *Then*—This question implies astonishment; from which it follows, that all who were expressly baptized in the name of Jesus received the Holy Ghost at that time.* Paul does not ask whether, but *unto what*, they were baptized: for all were baptized. *John's*—We, they say, have received John's baptism, and have thus yielded ourselves to his doctrine. John's baptism, therefore, as well as his doctrine, was widely spread abroad; but, as frequently happens, from distance and lapse of time, the ordinance was administered less purely or less fully.

4. *John*—This is the last mention of John Baptist in the New Testament. He wholly gives place to Christ at last. This was a great action of Paul. [Omit *Χριστὸν*, *Christ*, that is, *on Christ Jesus*.] Thus Paul explained the witness of John Baptist.

5. *Heard*—Luke mentions how the disciples at Ephesus obeyed Paul, receiving baptism in the name of the *Lord*

* Or rather, that the proper form of baptism could not have been used, if they had heard no mention of the Holy Ghost.—W. L. BLACKLEY.

Jesus. They were not aware that they were by the baptism of repentance bound to faith in *Jesus Christ*: so, with respect to those who had slain Jesus, Peter wished them all to be baptized in *His* name, chap. ii. 38, although most of them had been baptized by John not very long before: Matt. iii. 5, 6. Apollos, on the other hand, who had received the baptism of John, with full instruction concerning *Jesus Christ*, was not *re-baptized*: chap. xviii. 25. The apostles were not re-baptized. In point of fact only one baptism is referred to in Matt. iii. and xxviii.: otherwise the Gospel would not have begun in John Baptist, and the Lord's Supper, in Matt. xxvi., would be older than baptism, Matt. xxviii. In this verse he is not speaking of the people baptized by John; for it was not until the close of his career that John pointed Jesus out: chap. xiii. 25. It cannot, therefore, be said that he baptized them into the name of the Lord Jesus, unless it be also said that John baptized the people twice, first to repentance, and then in the name of the Lord Jesus. *Those who had been baptized with John's baptism were re-baptized, because the Baptist was neither the author of righteousness, nor the giver of the Spirit; he only preached the Spirit and grace which were to be bestowed a little later through Christ, who alone is the cause and author of righteousness.* Justus Jonas. *Were baptized*—Paul laid his hands upon them; he left the act of baptism to others. [*Of the Lord Jesus*—Thus John at last entirely gave place to the Lord Jesus. *V. G.*]

6. *And*—A very similar example is found, chap. viii. 12, 15, 16, of some who had been first baptized in the name of Jesus, and subsequently received the Holy Ghost. *Came*—Promptly. *Upon them*—They therefore now knew from the effect that there was a Holy Ghost: ver. 2.

7. *About*—It was unnecessary to state the precise number. Comp. 1 Cor. i. 16.

8. *Disputing*—A holy occupation: ver. 9. [Omit *τά, the things. Tisch. (not Alf.)*.]

9. *When...before the multitude*—Public reviling of the truth is a just cause for separation. *Departed*—He left their synagogue to them, content with a smaller school, and a more select number: *he departed and separated*: by this act he influenced other good men; [and so guarded them against the stumbling-block of the revilers. *V. G.*] *Daily*—Not alone upon the Sabbath or upon the Lord's day. *The school*

—No longer in the synagogue. [Omit *τινός*, *one*. *Tisch.*, *Alf.* This Tyrannus was probably a Jewish teacher, who had a private synagogue. *Mey.*]

10. [Omit *Ἰησοῦ*, *Jesus*. *Tisch.*, *Alf.*]

12. *From his body*—*Χρῶς* is the skin, the surface of the body. It is evident that here his power of working miracles attained its height. *Aprons*—With which they were girded. *From them*—We read of evil spirits having frequently caused apparently natural diseases.

13. [For *ἀπὸ*, read *καὶ*. *Tisch.*, *Alf.* Render, *Then certain also of the vagabond*, etc.] *Vagabond*—*Περιερχομένων*, *going about*, like jugglers. *Took upon them*—*Ἐπεχείρησαν*. There is no room for rashness in such matters. Comp. Heb. xi. 29, 1 Macc. v. 57, in reference to improper imitation. *Call ...the name*, lit., *name the name*—A word common in the Sept. [For *ὀρκίζομεν*, *we adjure*, read *ὀρκίζω*, *I adjure*. *Tisch.*, *Alf.*] Though otherwise strangers to him, and void of the power of faith. *They say*, ‘*whom Paul preacheth* ;’ *their meaning is* : *we will try whether evil spirits go out in his name* : *in a word*, *they had not faith*. Now Satan is overcome by no words, and by no works, but only by faith in God’s word—the crafty spirit, therefore, seeing that in this case they had no faith, and that the word of God was not fixed in their heart, derided them. The expulsion of Satan from demoniacs is but a type of his expulsion from the heart of man. But even as here he derided those who tried to cast out evil spirits by a mere literal invocation of Jesus’ name without faith, so he mocked, and still mocks, those who by works attempt to free themselves from his power, as priests and monks, etc. ; for from such attempts date his entire dominion over them, and his power of treating them completely as he will. Satan is a very crafty spirit, in comparison with whose strength all the light of reason is nothing : his craft is fully known through the Holy Ghost only : he is expelled in true faith, and by those who are most spiritual. Justus Jonas. *Them which had*—The plural : the singular is found in ver. 15. Had they once succeeded, they would have been emboldened to do so more than once. *Jesus*—*They use the name Jesus simply*, but they ought to have called him the risen Saviour of the world. Chrysostom.

14. *Seven*—The exorcists appear to have relied upon this number, as well as upon the consideration of their nation and of their father. In our own day, superstition

ascribes a curative power to seven sons or to a seventh son.

15. *Who*—This implies contempt. [What avails it, if thou canst relate many things of Jesus, or even of his true companions, if notwithstanding thou thyself art destitute of saving power? Who art thou? *V. G.*]

16. [For καὶ κατακυριεύσας αὐτῶν, and prevailed against them, read, κατακυριώσας ἀμφοτέρων, having prevailed against both. *Tisch., Alf.* Showing that, in this case, but two of the seven were personally engaged. *Mey.*] They irritated the evil spirit. [*Both*—More recent copies have αὐτῶν, them, from the alliteration to the αὐτῶν, immediately following. The seven sons of Sceva did this habitually: two did so in this case which Luke records. Comp. ver. 13, in which τῶν, the [vagabonds] refers to the seven: and the word τινές, certain, to the two. Some such hint is frequently hidden beneath one little word of the text, which, were the word not there, no one would have suspected.

17. *Was magnified*—The exorcists were more severely treated than the man who cast out evil spirits, Luke ix. 49, 50. The same persons, although Paul forbade them not, yet by their mishap advanced the cause of Christ. The discrediting of those who act from evil motives, tends to spread the Divine glory, and the reputation of God's servants who are gifted with true power.

18. *And*—The rest, beholding Sceva's sons, withdrew more willingly from all wickedness. *Came*—Voluntarily. Such is the power of the Divine word which penetrates souls to their depth. Men thus spontaneously confess what they would not have been brought to confess by any natural sincerity, or by any torments. *Confessed*—From this verb, it appears that the deeds they had done before they believed, were very wicked. *Shewed*—To begin to confess is difficult. A full statement is afterwards easy. This is the mark of a mind delivered from the sway of sin.

19. *Many*—Even magicians may be converted: ch. viii. 13. *Curious arts*—Magic arts, in great variety. The word contains a *Meiosis* [less said than is meant]. *Brought*—Unanimously. *Their books*—True religion destroys wicked books: the world had been filled with them. When the word of the Lord began to prevail, Ephesus burned curious and

wicked books as accursed : in return, Ephesus became in after times the possessor of good books, nay, the depository of Holy Scripture. Paul's Epistle to the Ephesians is also extant. Timothy was at Ephesus when Paul wrote the two epistles to him. Again, Timothy, when Paul was upon the point of martyrdom, was ordered to carry certain *books* from Asia to Rome, 2 Tim. iv. 13 ; these, no doubt, were portions of Holy Scripture,—not of the Old Testament, which abounded everywhere ; but the writings of Paul himself, or of the other apostles, written on *parchment*, that they might endure. Paul desired Timothy *when he came to bring* them in safety ; not, in my judgment, with a view of selling them to give alms, but that he might before his martyrdom *entrust* them to Timothy in person, for reasons of great moment, inasmuch as he had in some sort appointed Timothy his successor in the Evangelic office. These most precious deposits we may suppose Timothy to have brought back to Ephesus, or to that region, after the martyrdom of Paul. (Comp. Heb. xiii. 23.) At Ephesus, John's writings were highly valued after his death. His Epistles, particularly the last verse of the first, are peculiarly appropriate to Ephesus. The Revelation was sent from Patmos to Ephesus, and was first read in that city. What is the purport of this remark ? In the Apparatus, I mentioned it as a not unreasonable expectation, that the autograph Epistles of the apostles, furnished with their own evidences, might some day or other be restored to light. What if some of them are concealed at Ephesus, and also at Thessalonica ? See note on 1 Thess. i. 1. It is an opinion, and nothing more ; yet not to be ridiculed, for it is innocuous and possibly useful in deterring critics from temerity, lest if they wander too far, the original manuscripts may hereafter confute them. *Burned*—[Considering them accursed. *V. G.*] This was better than selling them, even if the proceeds had been applied to charity. *Before all*—A striking spectacle. *Fifty thousand pieces*—*Fifty thousand* drachms [about £1700]. The value of a large library.

20. *Grew*—In extent. *Prevailed*—In power. [Thus occasional declarations of the progress of Christ's kingdom, in the even flow of the narrative, startle us as a trumpet. It seems as if the writers, pausing to take breath, were suddenly overwhelmed by the greatness of God's work. Comp. chap. vi. 7, xii. 24. *Wilberforce* in *F.*]

21. *Were ended*—Paul did not consider that he ought

now to rest ; he longs for something more, as if he had already done nothing. He gains possession of Ephesus and Asia : he makes an appointment for Macedonia and Achaia : he looks forward to Jerusalem : he purposes going to Rome, and thence to Spain. See Rom. xv. 26, with what precedes and follows. No Alexander, no Cæsar, no other hero approaches the high mental stature of this *little* Benjamite. The truth of Christ, faith and love toward Christ, enlarged his heart like the sand of the sea. Yet he proceeds in order : *after these things were ended*. The cause of Christianity was in truth sufficiently matured in Asia : ver. 9, 13, 14, 18. *Purposed in the spirit*—This is said of a holy purpose : of a wicked purpose, *hath conceived in thine heart* : chap. v. 4. Paul's purpose was pleasing to the Lord : for he himself adds the promise, chap. xxiii. 11. Mark Paul's energy, chap. xx., note. *Passed through*—Take this with *to go*, not with *purposed*, for as yet he was not in Macedonia. [*Jerusalem...Rome*—The two metropolitan cities, the one ecclesiastically, the other politically. *V. G.*] *I must*—The Lord replies, *thou must*, chap. xxiii. 11. *See*—He speaks nobly. Many sufferings awaited him when he should see Rome. Paul cares not for that.

22. *Of them that ministered*—There were therefore many engaged in the business of the Gospel : ver. 29.

24. *Silver shrines*—Silver models of Diana's temple. Similar coins were also made.

25. *Workmen*, lit., *craftsmen*—There were both τεχνῖται, *artificers* of a higher class, and ἐργάται, *workmen*. *Wealth*—On this pretence faith is often repressed.

26. *This*—The demonstrative, to arouse their passions. *They be no gods*—Are they then, Demetrius ?

27. *Our*, lit., *to us*—The dative of advantage *But also*—[Render, *But that eventually, even the temple itself of the great goddess Artemis will be counted for nothing*. Alf., who reads, for μεγαλειότητα, μεγαλειότητος ; meaning, *and that she should be deposed from her greatness, (magnificence,) whom, etc.* But Tisch., Mey., etc. retain the common reading ; *and her majesty shall also be set at naught, whom, etc.* Mey.] An effective speech, incited by personal interest and superstition. *Of the great*—An ordinary epithet of Diana. Hence further on, her *magnificence, grandeur*. Comp. ver. 28, 34, 35. Hiller proves that the names Ἀρτεμις and Diana signify greatness. *Should be despised*—So the Sept., 1 Sam. i. 13,

he counted her as drunken. *Destroyed*—Miserable grandeur that is thus destroyed. *All*—The multitude of those who err does not make error truth.

28. *Heard*—The craftsmen and workmen.

29. [Omit ὅλη, whole. Tisch., Alf.] *Gaius and Aristarchus*—Having failed to find Paul. This is the same Aristarchus who occurs again in chap. xx. 4; comp. chap. xxvii. 2; but Gaius, the Macedonian, is not Gaius of Derbe, chap. xx. 4; although some consider them identical. *They rushed*—Demetrius and his band. *Theatre*—Which was also in the forum.

30. *When Paul would*, lit., *was desirous*—With great boldness. See note, 1 Cor. xv. 32. No military valour is equal to this. He was eager to defend Gaius and Aristarchus, and to confute the worship of *Diana*. *The disciples*—Seeing that Paul was the chief object of attack, ver. 26. *Suffered him not*—A wish, though thwarted, may be good, and at the same time justly thwarted.

31. *Of the chief of Asia*—Who administered the government, and at that time presided over the sacred rites of *Diana*.*

32. *Knew not*—An apt description of a tumultuous mob. [This commonly is the case with senseless zealots. *V. G.*]

33. *They drew out*—This was done by the promoters of the tumult, with whom the Jews conspired against the Christians. *Alexander*—This man seems to have been the very copper-smith of whom Paul speaks, 2 Tim. iv. 14. He was known to Demetrius by his handicraft. [This is merely arbitrary. He seems to have been a Christian, put forward by the Jews, that he might bear the rage of the people. *Mey.*] *Putting him forward*—In their own defence. *Beckoned with his hand*.—This phrase (with the accusative, *waving the hand*) indicates a more violent movement than that which some substitute from the parallelism (chap. xii. 17), *beckoning with the hand*. It is not certain what reading the Latin Vulgate followed. *Made his defence*—On behalf of the Jews against the Christians.

34. *When they knew*, lit., *having known*—The nominative for the genitive.† A change of construction, says Camerarius, not unfrequent in Greek, similar to that in the *Iliad*, ἀμφω δ' ἐξόμενοι γεραρώτερος ἦεν Ὀδυσσεύς, *but when both sat down*,

* They are called Asiarchs.—ED.

† Ἐπιγρόντες for ἐπιγρόντων.—ED.

Ulysses was the more dignified. All—They did not wish to hear a Jew. Thus the peril was averted from the Christians.

35. *What man is there*—Paul would have spoken otherwise. [But the raving multitude was unworthy of his preaching. *V. G.*] Nevertheless the town clerk's language is ambiguous. He may have thus spoken either from persuasion or from expediency, for in ver. 37 he says, not *our* but *your* goddess. *Of the Ephesians*—By the repetition of the proper name, their renown is signified. *Is*—At that very time the Ephesians were proud of this distinction. On this account there was a great gathering of men to their sacred games. [Omit *θεῶς, goddess. Tisch., Alf.*] *Worshipper*—The Perinthians adored Hercules: other nations, other gods: the Ephesians, Artemis [Diana]. *Which fell down from Jupiter*—They supposed that their image fell from heaven, *from Jupiter.*

36. *Be*—A suitable word to appease those who made the tumult. He does not say, *to become*, nor *to continue* quiet; the word expresses something between the two.

37. *Ye have brought*—Hastily into the theatre, as if to a judgment-seat or to punishment. *These*—Ver. 29. *Neither*—That is, they have not injured in deed the temple, nor Artemis in word. *Nor yet blasphemers of*—The apostles did not expose the absurdities of their mythology. They proclaimed God's truth, and the vanity of idols in general: ver. 26. Those who believed, subsequently of their own free will rejected false gods. [I condemn images, but would deal with them so that the people may no longer have the faith in them which they have heretofore had. To effect this is the work of the Word, not of violence. *Luther in F.*]

38. *Against any man*—The town clerk prudently abstains from mentioning Paul. *The law is open*, lit., *there are court-days*—Gr. *ἡγοραῖοι*, understand *ἡμέραι, days.* *Deputies*, lit., *proconsuls*—There was but one proconsul at the same time: the town clerk speaks in the plural of a permanent institution.

39. [For *περὶ ἑτέρων, concerning other matters, Tisch.* (not *Alf.*) reads *περαιτέρω, further.*] *The*, lit., *a lawful assembly*—*The ordinary assembly.*

40. *This day's*—Gr. *τῆς σήμερον: ἡμέρας, day*, is understood: chap. xx. 26. *Cause*—Gr. *αἰτίον*. The Vulgate takes this as masculine, but the neuter is common in the book of

Acts. *We may [not]*—A double negative: chap. x. 47. *Concourse*—Which has the semblance of an insurrection. A gentle word wisely used.

CHAPTER XX.

1. *After*—Demetrius did not succeed. Paul remained until all was quiet.

2. *Those parts*—Of Macedonia. *Much exhortation*—Paul particularly abounded in edifying counsel at this time, ver. 7, 9, 11; during which he wrote several epistles. *Greece*—[Hellas]. The region between Macedonia and Achaia.

3. *Abode*—Gr. ποιήσας, *having done* [an idiomatic phrase, to do up to a certain time; that is, to spend or pass.] Luke wrote the nominative before the predicate [*he purposed*], which requires the dative, occurred to him. We find these constructions not only in Hebrew, but also in Greek and Latin. *Three months*—During this time he appears to have seen the Corinthians, but only *in passing*: 1 Cor. xvi. 7. *For him, as he was about to sail*—They laid in wait for this very journey of Paul to Syria. *Into Syria*—Chap. xxi. 3. *He purposed*—A holy purpose may sometimes be changed. Comp. chap. xix. 21, where we learn that Paul had once wished, after passing through Macedonia and Achaia, to proceed to Jerusalem. In point of fact, he did not at that time reach Jerusalem; but returned again through Macedonia. His journey to Jerusalem, and subsequently to Rome, was accomplished by another route: it was but the order of his travels that was changed.

4. *There accompanied*—A delightful escort. *Into Asia*—In Asia some of them left, some remained with Paul: ver. 6, 13, 14. Trophimus accompanied him to Jerusalem, chap. xxi. 29; Aristarchus to Rome, chap. xxvii. 2. [Add Πύρρον, son of Pyrrhus, after Σώπατρος, Sopater. Tisch., Alf.] *Of the Thessalonians*—Aristarchus and Secundus were thus called. Gaius was of Derbe: the country of Timothy has been already mentioned, viz., Lystra, near Derbe. *Of Asia*—Asia proper.

5. *At Troas*—The name both of the district and town.

6. *We*—Again the writer was present.

7. [For τῶν μαθητῶν, *the disciples*, read ἡμῶν, *we*. Tisch., Alf. So Beng.] *When the disciples*, Beng., *we were met together*—As was already their wont on the Lord's day. It is probable, therefore, that by the *breaking of bread* is signified

the Eucharistic feast, particularly since the farewell was so solemn. *Preached*—Spiritual teachers should not be too strictly tied to time, particularly on solemn and rare occasions.

8. *Many lights*—To avoid all suspicion of scandal. [For ἦσαν, *they were*, read ἡμεν, *we were*. *Tisch., Alf.*]

9. *Young man*—Παῖς, *boy*, ver. 12. *Being fallen...he fell down*—Gr. καταφερόμενος...κατενεχθείς. Participles of the same verb, but of different tenses: ἤνεγκον expresses more than φέρω. Sleep surprised him as he sat: being borne down by sleep, he fell. [*On the window seat (Alf.)* In the East the apertures for windows were without glass; and sometimes without shutters. *Mey.*]

10. *Fell on*—Christ did not use this action; but Elijah, Elisha, and Paul did. *Trouble not yourselves*—In the gravest affairs, undue agitation was forbidden: Exod. xiv. 13; 1 Kings vi. 7; Isa. viii. 6. The temple was built without noise. In war tranquillity was required of the people. *Is in him*—Paul speaks with a view of removing sudden terror: we must not, therefore, take his words in too literal a sense. [Comp. chap. xvi. 28. *F.*] He does not say *as yet*, or *again*; but simply states that the youth is alive: as if he had not fallen. The miracle was patent. Comp. Matt. ix. 24.

11. *Had broken bread*—This was Paul's special act on departing. It was distinct from that which had occurred the day previous, ver. 7. *Talked*—More familiarly after the solemn address spoken of in ver. 9. *So*—Without the intervention of any repose.

12. *They brought*—Not *carried*: he was not at all enfeebled. *Alive*—Not even through this accident did they receive any damage from Paul: 2 Cor. vii. 9.

13. *Appointed*—Gr. διατεταγμένος. In a middle sense. *So he had determined concerning himself*. *To go afoot*—He preferred *to go on foot*, although he had passed a sleepless night, and although Assos was a town of difficult and dangerous approach.

15. *Trogyllium*—A certain village in Wirtemberg is called *Korb*, [*a basket*,] with the same signification. *We came*—Rapidly.

16. *Determined*—For Ephesus was behind. *Spend the time*—Paul would not have spent his time in Asia fruitlessly; but he considered that it would have been misspent if he had disregarded greater results. *The day*—Accusative of time. *Of Pentecost*—Time pressed: ver. 6. There were

multitudes at the feast ; and therefore abundant opportunity offered for conversions.

17. [*Elders*—Called *bishops*, Gr. ἐπισκόπους, ver. 28. This fact was early noticed as contradicting the growing notion that prelatical Episcopacy is apostolic and essential. *Alf.*]

18. *Ye know*—He is happy who can thus commence by appealing to the knowledge of his hearers. *I came into*—Gr. ἐπέβην, which signifies more than *I came to* ; it means, *I set foot on*. *After what manner*—Ὡς, *how*, follows in ver. 20, and is equal to an *Anaphora* [the repetition of the same word in beginnings]. *At all seasons*, lit., *the whole time*—That is, the whole time I was with you.

19. *Serving*—A noble conception of the Lord's servant. *The Lord*—To whom the Church belongs. *With*—*Humility of mind*, *tears*, and *temptations*, mutually correspond : the act of *servicing* is described in ver. 20. *Humility of mind*—This he commends to the Ephesians, Eph. iv. 2. [Omit πολλῶν, *many*. *Tisch.*, *Alf.*] *Tears*—Ver. 31 ; 2 Cor. ii. 4 ; Phil. iii. 18. A characteristic of Paul. Holy tears shed by men or saints, who, in the common course of nature, rarely or never weep, afford a singular example of the efficacy, and an argument for the truth of Christianity. Nevertheless *joy* is compatible with these tears, ver. 24. Add the note, ver. 37. *Temptations*—The plots of the Jews variously tried and harassed the apostle's mind. *Of the Jews*—The apostle of the Gentiles already speaks of them as of aliens.

20. *I kept back*—Ver. 27. There were numerous reasons which might have induced others to keep back many, or at least some things, such as fear, or the favour of man. *That was profitable*, lit., *of things profitable*—These must be taught ; the rest set aside. *Have shewed*—To this refer *publicly*. *Have taught*—To this refer *privately*. Even the apostolic functions, extensive as they were, were not fully discharged by public preaching. What then ought *pastors* to do ?

21. *Repentance*—The sum of those things that are profitable, the sum of the Divine counsel is repentance and faith. *Toward*—Repentance, by which men turn to *God*. Refer this to the *Greeks* mentioned just before : and *faith* to the *Jews* who turn to *Christ*, also mentioned just before. It is a *Chiasmus* [cross reference of pairs of words], as in Philem. ver. 5, note. [Omit Χριστόν, *Christ*. *Tisch.*, *Alf.*]

22. *And now, behold, I*—The words are forcibly repeated

by *Anaphora* [repetition of the same word in beginnings] in ver. 25. *Bound in the spirit*—Paul knew that he would be bound; he already in mind regarded himself as bound: he could think of nothing else. [But *bound in the (my) spirit*, rather means; In my journey to Jerusalem, I follow an inward compulsion, an irresistible drawing, which controls my choice. *Mey.*] *Not knowing*—We must not imagine that the apostles were omniscient. They depended by faith on the guidance of God. Paul, in respect of himself and of others, knew, ver. 25, 29, that he had to exercise implicit faith.

23. [*Save that*—Bonds and afflictions were indicated to Paul generally. *V. G.* Add *μοι*, to me, after *διαμαρτύρεται*, witnesseth. *Tisch., Alf.*] *In every city*—The knowledge of this concerned believers in every city, and was profitable to them, as enabling them to witness the obedience of Paul, and making them listen to him with the more avidity, from the feeling that they should see his face no more. Hence also appeared the greatness of their afflictions. That which pertained to Paul was by him pointed out to others. [Comp. chap. xxi. 4, 11.]

24. [There is much difference of reading here. The best text is, *ἀλλ' οὐδὲν λόγου ποιῶμαι τὴν ψυχὴν τιμίαν ἑμαυτῷ ὡς τελειῶσαι*, etc. *Tisch., Alf., Mey.*, i. e., literally, *of no word (account) esteem I my life worthy for myself; that I may finish*, etc. *Mey.* *Alf.* renders, *But I hold my life of no account, nor is it so precious to me, as the finishing of my course.* The words *μετὰ χαρᾶς*, with joy, must be omitted. *Tisch., Alf., &c.*] *None*—No misfortune. *Unto myself*—As far as I am concerned [chap. xxi. 13]; Phil. i. 21, 22. The denial of self. *So that*, lit., *so*—That is, do I think it so precious. *Finish*—He did finish his course after a long space: 2 Tim. iv. 7, 8. *Course*—A speedy one. *Of the grace*—Of the New Testament. *Of God*—God's name is very forcibly repeated in ver. 25, 27.

25. [Omit *τοῦ Θεοῦ*, of God. *Tisch., Alf.*] *Ye*—The explanation follows *all*, etc. The apostle returned from Rome to Asia after many years: but meanwhile almost *all* these persons had died, or removed elsewhere. The sense is as follows: *I know* that such and such things will happen to me, and that without a singular and marvellous Divine guidance, they will deprive you of the power of seeing me. A *Metalepsis* [double change of the consequent for the antecedent], (as in chap. xxi. 4). *Shall see...no more*—Paul wisely

inserts this remark here. For thus his other words have a deeper effect upon the mind of his hearers.

26. *Wherefore*—A deduction from ver. 20. *I take you to record*—Your conscience will bear me witness. This is the meaning of the middle voice. *This day*—This phrase has great explanatory force. *Pure*—This should be the chief anxiety on the part of those who are bidding farewell.

27. *For*—He, therefore, who suppresses what he ought to declare, is not pure from the blood of his hearers.

28. *Take heed*—I entrust this duty to you, ver. 31. *Unto yourselves*—First to yourselves, then to the flock. *The Holy Ghost*—The Holy Ghost appointed them indirectly through Paul. Comp. chap. xiv. 23. But a call, which is not truly given by the Holy Ghost, does not merit the name of a true call. *Overseers, Beng., bishops*—[The Eng. Vers. has hardly dealt fairly with the sacred text, in rendering this word *overseers*. Here, as everywhere, it should be rendered *bishops*, that the fact of *elders and bishops being originally and apostolically synonymous might be apparent to the ordinary English reader. Alf.**] At this period the word *bishop* had not as yet an ordinary and distinctive application. It here has the signification which its derivation requires. It applies to all *presbyters*. (This title was the more usual, from its existence in the Jewish Church.) Subsequently Timothy and Titus, whom the apostles put over the presbyters in a peculiar manner, were styled bishops; but the bishops did not cease to be called presbyters: Tit. i. 7, 5; 1 Pet. v. 2, 1; Phil. i. 1. *The church of God*—[The true reading is τῆν ἐκκλησίαν τοῦ Κυρίου, *the Church of the Lord. Tisch., Mey., De W., etc. Alf.* defends the *common text, of God*; but on insufficient grounds.] Many, with the Slavonic Version, τὴν ἐκκλησίαν Κυρίου καὶ Θεοῦ, *the Church of the Lord and of God*. Paul often uses the phrase, *the Church of God*, in the Epp. to the Thess., Cor., Gal., Tim., never *the Church of the Lord*. He never uses the expression, *Lord and God*, interposing the particle *and*. We must, therefore, read *the Church of God*: although, if in this passage Paul said *Church of the Lord*, according to the parallelism of the Old Testament, it would be *the Church of Jehovah*. *Which he hath purchased*—It, therefore, is a most precious flock. *His own*—For it is the blood of the Son of God: 1 John i. 7.

* But compare Beng.'s remark respecting Timothy and Titus a little further on.—Ed.

29. *I*—A confident prediction. *After*—Immediately after the departure and death of the apostles, the Church lost much of its purity. This appears from the predictions, warnings, and complaints of the apostles. As to the Ephesian Church, see the Epp. to Timothy and the writings of John. *My departing, Beng. coming*—Gr. ἀφίξω. [The usual sense is *arrival*, but the Eng. Vers. appears to be right here, *departing*. *Mey.* But perhaps, put absolutely, it may mean *death*. *Alf.*] Hesychius says, ἀφίξω, (*that is,*) ἐφοδος, *arrival, παρουσία, presence*. Comp. Rom. xvi. 19, note. Ἀφίξω never signifies *departure*. Zosimus, lib. v. : μετὰ τὴν Ὀνωρίον εἰς τὴν Ῥάβενναν ἀφίξω, *that is, after Honorius had set out from Ravenna to Bononia*. Eusebius, μετὰ τὴν εἰς ἡμᾶς ἀφίξω (τοῦ Χριστοῦ) ὁ νεὼς ἐπυρπολεῖτο, *after his (Christ's) coming to us, the temple was consumed*. The sense, therefore, is, first, *Paul came : afterwards wolves shall come*. Comp. John v. 43.* *Wolves*—Allegorically said. *Enter in*—From other quarters. In opposition to, *with your own selves*, ver. 30. *Not sparing*—A *Meiosis* [less said than meant]; that is, most destructive. It is characteristic of a pastor *to spare*.

30. *To draw away*—From their simplicity toward Christ, and from the unity of his body. The desire that disciples should depend on himself alone is characteristic of a false teacher.

31. *Watch*—A pastoral phrase. *Every one...night*—This was great watchfulness. [And if this were an apostle's, how much more is it a pastor's duty! *F. G.*]

32. [Omit ἀδελφοί, *brethren*. *Tisch., Alf.*] *To the word of his grace*—A description of the Gospel mentioned in ver. 24. *Which [i. e. who] is able*—Refer these words to God. [For the Word could not be said to *give the inheritance*. This is the act of God. *Mey., Alf.*] God's power is frequently mentioned; for believers are assured as to the Father's *will*; they will experience his power. Saints wish it. God is able: Rom. xvi. 25; Eph. iii. 20; Jude, ver. 24; 2 Tim. i. 12. *To build you up*—God, through Paul, had built them: God, even without Paul, could build them up; ἐποικοδομήσαι [the force of ἐπί]. *Give*—The end of faith. [Omit ὑμῖν, *you*, after δοῦναι, *give*. *Tisch., Alf.*] *Among*—The communion of saints: 2 Thess.

* Ἀφίξω properly means *a coming*; but without excluding the sense (by Synecdoche) of *a coming* followed by a *departure*, in fact, of a *visit*, which perhaps here is the true sense. This view the passages cited by Bengel from Zosimus and Eusebius fully bear out, for they both refer to events subsequent to *completed visits*.—ED.

ii. 1. *Sanctified*—So Gentile believers are named without exclusion of Jewish, chap. xxvi. 18. And it is for this reason that *ἐν*, *in*, not *σὺν*, *with*, is employed, so as to include the Ephesians. In the same sense they are *called to be saints*: Rom. i. 7; 1 Cor. i. 2. Moreover Jewish, without exclusion of Gentile, believers are peculiarly called *ἄγιοι*, *saints*: Rom. xv. 25, 26, 31; 1 Cor. xvi. 1, 15; Eph. ii. 19, iii. 8; 2 Thess. i. 10; Ps. cxlviii. 14. See Rom. xi. 16. *All*—Paul knew and remembered them very well. He therefore excludes none.

33. *Silver*—The second part of his farewell address. He enters upon every topic. So Samuel, 1 Sam. xii. 3.

34. [Omit *δέ*, *and*; (Eng. Vers., *yea*.) *Tisch., Alf.*] *These*—Hardened with toil, as you perceive.

35. *I have showed*—By actual example. *You*—The elders. He warns them courteously by his own example, without precept. Therefore, in ver. 33, he does not say, *of none of you*: this was self-evident; but *no man's*, i. e., of my hearers. *All things, how that*—That is, I have showed you *all things*, and consequently this, *that*, etc. Had I not shown you this, I should not have shown you *all things*. *The weak*—In faith: 1 Cor. ix. 6, 22. [Rather, *the poor*, as the context requires. *Alf.*] *To remember*—By real obedience. *The words*—So the older manuscripts, and the Latin Vulgate. It is an intermediate reading. Others read *τὸν λόγον*, *the word*. Most read *τῶν λόγων*, *the words*, from the alliteration of the preceding *τῶν*. John xv. 20, *remember the word*. *Said*—The disciples no doubt remembered many sayings of Jesus which we do not now find in Scripture. *Blessed*—Divine. To give, is to imitate the blessed God, and to have a rewarder: Luke xiv. 14. *To give*—An example of the Divine gift is found in ver. 32. *To receive*—Although lawfully. The worldly are of a different opinion. An old poet, quoted by Athenæus, expresses their idea:—

Δημοσθένης τάλαντα πεντήκοντ' ἔχει·
Μακάριος, εἴπερ μεταδίδωσι μηδενί.
Καὶ Μετροκλῆς εἴληφε χρύσιου πολύ.
Ἄνόητος ὁ διδοὺς, εὐτυχῆς δ' ὁ λαμβάνων.

Lib. viii. cap. v.

Demosthenes has fifty talents clear,
And lucky Metrocles a well-filled chest;
They're happy, if perchance they share it not.
Givers are fools, receivers only blest.

36. *Kneeled down*—With fervent spirit, in public: chap. **xxi.** 5.

37. *All*—Tears prove how greatly successive ages of men degenerate. Formerly men, ay, good men and heroes (even among the heathen) wept readily, even in a body: Judg. ii. 4, 5; 1 Sam. xxx. 4. All things are more effeminate now-a-days, and tears are permitted to women and to boys alone. *Sore*—The tenderest and softest affections reign here. No book in the world is equal to Scripture, even as regards *manners and affections*.

38. *Sorrowing*—How great hereafter will be the sorrow of the lost, at being deprived of the vision of God, of the angels, and of the elect!

CHAPTER XXI.

1. *After we were gotten*, lit., *had torn ourselves from them*—With great grief and difficulty. *Coos*, lit., *Cos*, Gr. Κῶ—Gaza says this is Attic for Κῶν.

3. *Tyre*—Where it was foretold that Christians should be, in Ps. lxxxvii. 4. With this psalm, in reference to the people of Ethiopia and Philistia, comp. Acts viii. 40, ver. 27. [*Her burden*—So often does God's kingdom adapt itself to the outward opportunities of the world: but God secretly directs worldly things to advance his kingdom. *V. G.*]

4. *Finding*—Again, when we had sought them. At one time they were alone, at another with the brethren. *Seven*—So that they also enjoyed a Sabbath there. Paul was in haste, but in a good way. *Said*—The Spirit declared that bonds awaited Paul: the disciples, therefore, prayed him not to go.

5. *And when we had accomplished*, lit., *it came to pass that we accomplished*—It came to pass that no obstacle arose to our remaining at Tyre. *Those days*—Which we had resolved on. *With wives and children*—A large number. The custom of the world is different. *Out*—A long way, through so vast a city. [*On the shore*—Not as a procession, but to bid farewell. *V. G.* For προσηυξάμεθα, καὶ ἀπασάμενοι, etc., *we prayed, and when we had taken*, etc., (so *Alf.*) *Tisch.* reads προσευξάμενοι ἀπησπασάμεθα; *having prayed, we took our leave*, etc.]

6. *Taken our leave one of another*—*We took ship, and they returned*, are connected with this [Gr.] word.

7. *Our course*—The whole voyage from Macedonia, chap. xx. 6. *The brethren*—Whom we knew there.

8. [Omit *οἱ περὶ τὸν Παῦλον*, *that were of Paul's company*. *Tisch.*, *Alf.*] *To Cæsarea*—It is predicted that Paul would be imprisoned at Cæsarea, whither he was again to be taken in bonds : chap. xxiii. 33. *The Evangelist*—Chap. viii. 5, 35, 40. [Since not the fact that he had been *one of the seven deacons*, but that he was now *an Evangelist*, made him important to the travellers, we ought to render, *which was the Evangelist among the seven* ; that is, he of the seven who was called to be an Evangelist. *Mey.*] *Which was*—Chap. vi. 5. It is probable that Paul had some business with Philip in reference to the care of the poor, ver. 15 : although there was no community of goods, except at Jerusalem. It did not continue long in that city after the dispersion of the disciples : chap. viii. 1. We may suppose that when this happened, whatever surplus remained was distributed amongst the fugitives and those who stayed behind, in proportion to their wants. Otherwise Philip could not have left Jerusalem : viii. 5, 40.

9. *Which did prophesy*—The prediction and shadowing forth of Paul's imprisonment would not have been so becoming in these women as in Agabus. Philip was an Evangelist : his daughters prophesied. A prophet is superior to an Evangelist : Eph. iv. 11.

11. *His own*—Not Paul's. The nearer Paul comes, the more express is the prediction that prepares him. [Transpose *feet* and *hands*. *Tisch.*, *Alf.*]

12. *Besought*—Paul knew that in the prediction there was the force of a command : his companions and the Cæsareans did not know it.

13. [For *δὲ*, *then*, *Tisch.* reads *τὲ*, *and*. But *Alf.* with more reason, (after *Lach.*) reads *τότε ἀπεκρίθη*, *then answered*, i.e., *it was then that Paul answered.*] *Break*—The apostles were not altogether stripped of human feelings. *I am ready*—It is a light burden to him who is ready. *To be bound*—Ver. 11.

14. *When he would not be persuaded*—A man who is not moved on his own account, is frequently moved on account of others. Hence the resolution of Paul is perceived. *We ceased*—With pious moderation. *The will*—By this they acknowledge that it was known to Paul.

15. *We took up our carriages*, *Beng.*, *we made ready*—Gr.

ἐπισκευασάμενοι. [So *Tisch. Alf.*, etc. The common text, with] the inferior reading, ἀποσκευασάμενοι, *having discharged our luggage*, would be suited to their arrival. [The meaning is, *having packed up*, i.e., made ready our luggage for a further journey. *Mey.* The Eng. Vers., *took up our carriages*, uses the term *carriages* in the obsolete sense of *anything carried*, i.e., *luggage*. *Alf.* So *Worcester.*] But they were then departing, and carrying alms to Jerusalem : chap. xxiv. 17. This was the preparation. Hesychius explains ἐπισκευασάμενοι, *having equipped*.

16. *Also*—Supply *certain*. *An old*—A noble panegyric. *With whom*—Translate thus : *brought us to Mnason, with whom*, etc. [*Who led us to a certain man of Cyprus, Mnason, an old disciple, with whom we were to lodge. De W.* So *Mey.*, etc., not as in Eng. Ver.]

18. *Following*—Without delay. *With us*—So that it might be evident that we agreed : Gal. i. 2.

20. [For Κύριον, *the Lord*, read Θεόν, *God. Tisch., Alf.*] *How many thousands*, lit., *myriads*—Comp. Jer. iii. 14, etc. Circumcision had by degrees died out amongst them all. A great many of these Jews were, no doubt, mingled with the Gentiles who believed. Abraham's seed therefore has not, during so many ages, perished in such vast numbers as might be imagined. [For Ἰουδαίων, *of the Jews. Tisch.* (not *Alf.*) reads ἐν τοῖς Ἰουδαίοις, *among the Jews.*]

21. *Are informed*—[Or rather, *they were sedulously informed. Alf.*] They are convinced of this, not merely by common fame, but by exaggerated reports. *The customs*—Of the Jews.

22. *What is it therefore*—A common formula. *Come together*—To hear what God has done through thee, [and what thy doctrine is. *V. G.*] : Ver. 19 ; chap. xiv. 27.

23. *We say*—[The greatest trust between man and man is the trust of giving counsel. *Bacon in F.*] This advice arose from spiritual, and not from worldly motives. Paul himself had already adopted a course not unlike this : chap. xviii.

18. *We have*—These four were Christians.

24. [Render, *These take to thee*, (as thy companions,) *and become a Nazarite* (ἀγιάσθητι, *be consecrated*, Sept. Numb. vi. 3), *and pray for them. Mey.*] *Take*—As if you were the leading man amongst them. *Be at charges*—It was considered a great kindness, and a mark of great zeal, to defray the expense of sacrifices for poor Nazarites. *That*—Imply-

ing in what way Paul should act like the four men. When the latter obtained the means for this purpose, they could then, and then only, have their heads shaven. [For *γνώσι*, *may know*, read *γνώσονται*, *shall know*. *Tisch., Alf.*] *All—Ver.* 22. *Know*—From so conspicuous a testimony. *Nothing*—They are false. The words of ver. 21, 25, are evidently contrasted. *Thyself also*—Not merely deterring others. The Gentiles were not compelled, and the Jews were not forbidden, to circumcise. Construe with *keepst*.

25. *The Gentiles*—In opposition to the Jews, and to Paul himself. By a similar argument it is seen that this equally pertained to the Jews, with the exception that the latter had always obeyed these precepts. *Concluded...that they keep themselves*—The interposed words, *that they observe no such thing, save only*, appear to be paraphrastic. The older authorities are without them.

26. *Then*—Great readiness. *To signify*—[Namely, to the priests, the ministers of the temple. *Mey.*] *The accomplishment*—About to happen : ver. 27, *the seven days* : Num. vi. 9, 13.

27. *The seven*—The *ai, the*, relates to the days of which ver. 26 treats.

28. [*Crying*—As though it were some wild beast, hard to catch or overcome ! *Chrysost. in F.*]

29. *With him*—We should be anxious, but not over-anxious, to keep up our intercourse with the saints, however little it may please the wicked. Paul did not introduce Trophimus into the temple : yet he did not through fear of the Jews avoid him. *They supposed*—Bigots often err in their *suppositions*.

30. *The doors*—Lest Paul should avail himself of the protection of the temple.

31. *To kill*—With blows, ver. 32. *Came*, lit., *came up*—To the Antonian tower, where there was usually a Roman garrison and camp. *Tidings*—Sudden.

32. *Immediately*—He considered delay dangerous : ver. 38.

33. *Took*—The captivity of Paul was a protection to him, and not that only. It gave him an opportunity of preaching the Gospel with more safety, in spite of every tumult, chap. xxii. 22, in places otherwise altogether inaccessible : chap. xxviii. 31. *Demanded*—Of the crowd, indiscriminately, for it was his first approach : ver. 34. *Who...what*—Two heads of inquiry, as to the saints, and to the ungodly.

34. *The castle*—Which the Roman garrison held.

35. *So it was*—An auxiliary verb, akin [in the Gr.] to, *it came to pass*.

36. *For*—The violence and impetuosity of the mob appear from their cries.

37. *Was to be led*—By the direct guidance of Divine wisdom, Paul seizes this most fitting opportunity to speak. *May I*—He addresses him courteously.

38. *Art not thou*—The captain's reasoning was as follows : Paul speaks Greek ; he therefore is the Egyptian. [But render, *thou art not then* (as I believed) *that*, etc. The inference of the captain is just the opposite of what *Beng.* supposes. His speaking Greek proves to Lysias that he is *not* that Egyptian. *Alf.* From the time of Alexander the Great, the Greek tongue flourished in Egypt. *V. G.*]

39. [*Indeed*—Gr. *μὲν*, not rendered in Eng. Vers.] *Μὲν* gives manner to the commencement of a speech : chap. xxii. 3. [*To speak*—How prudently did the apostle forthwith avail himself of the opportunity which circumstances afforded ! Wherever he beheld a multitude, the desire of speaking seized him : chap. xix. 30. *V. G.*]

40. [*On the stairs*—What an advantage did Paul's captivity procure for him, even at its very outset ! *V. G.*]

CHAPTER XXII.

1. *Fathers*—High priests and elders were present. *Now*—Hitherto they had not heard him on account of the uproar. His defence has reference to chap. xxi. 28 ; for in that, as well as in this passage, Paul's person is mentioned, ver. 3 ; so the people and the law, ver. 3, 5, 12 ; so the temple, ver. 17 ; so the teaching of all men, ver. 15—17, 21 ; so the truth of his doctrine, ver. 6. Moreover, he argues these topics with great force, for his time was limited.

2. *In the Hebrew tongue*—Many appear at first to have been ignorant that the uproar was excited about a man who knew Hebrew.

3. *I*—By this defence the clamour of which chap. xxi. 28 treats is refuted. For grave reasons, and with remarkable judgment, Paul says this of himself, and in chap. xxvi. 4, 5. *Comp.* 1 Pet. ii. 9. *Verily*—*Δὲ*, *yet*, follows in ver. 6. *A man*—This address is remarkably clear and distinct. *At the feet*—On the other hand, the teacher is said to be at the

head of the disciple : 2 Kings ii. 3. The teacher sits : the pupil sits in a lower place, or stands : sometimes even he prostrates himself. [Render, *according to the strict acceptance of the law of the (my) fathers. Alf. So Mey.*] *The perfect manner*—The choice system peculiar to the Pharisees : chap. xxvi. 5. *Zealous towards God*—Ζηλωτής has an intermediate sense between good and bad : ζηλωτής Θεοῦ, *one zealous towards God*, is used as ζήλος Θεοῦ, *a zeal towards God*,* Rom. x. 2. Both passages have a kind of *Mimesis* [allusion to the language or sentiments of those whom we are refuting]. The Jews thought they honoured God in proportion as they decried Jesus Christ. *As*—A conciliatory argument. *Ye*—Chap. xxi. 28, 36.

4. *This way*—Christianity. At first he speaks indefinitely. *Binding*—An appropriate word, employed by one in bonds.

5. *Doth bear me witness*—It is evident he could do so. Paul does not doubt his willingness, and therefore he speaks kindly. Further on, in chap. xxvi. 5, more sternly. *Brethren*—Jews : chap. ii. 29.

6. [*As I*—It is an excellent thing to be able rightly to detail our own conversion. Many are thus gained over, unless beyond measure hardened : ver. 19. *V. G.*] *About noon*—All happened in clear daylight.

7. [*Me*—It is *he* that is stoned in S. Stephen, flayed in S. Bartholomew, roasted on S. Lawrence's gridiron, and burnt in S. Polycarp. *Taylor in F.*]

10. *Are appointed for thee*—The saints' sphere of action is the Divine appointment: whatever they do represents that appointment.

12. *Dwelt*—Supply *there*, as in chap. xiii. 1. They were well acquainted with Ananias. These inhabitants are perhaps contrasted with the vagabond Jews, chap. xix. 13.

13. [Render, ἀνέβλεψα, *I received sight and looked upon him.* The two senses of the word here run together. *De W.*]

14. *The God of our fathers*—Chap. iii., note. *Hath chosen thee*—Ananias declares that the vision was granted to Paul in favour, not in wrath. *His will*—A righteous will, made known in Christ. *And see that Just one*—A peculiar blessing. Christ, the ever Just, is wholly free from the sin which

* Objective genitive.—Ed.

had been laid on him : Heb. ix. 28. Since his departure to the Father as our advocate, 1 John ii. 1, we no longer see him, John xvi. 10 ; yet he was seen by Paul. Again, he is the Just one, for he fulfilled the Father's will in himself, and he fulfils it in us. This justice of his is the sum of the Gospel, and Paul is made a witness of it. Paul subsequently saw the Just one : ver. 18 ; chap. xxvi. 16.

15. *Witness*—By sight and hearing : ver. 14. *All*—Even the Gentiles.

16. *Why tarriest thou*—Quickly, he says, pass from grief to peace. *Wash away*—Receiving baptism. [For τοῦ Κυρίου, the name of the Lord, read αὐτοῦ, his name. *Tisch., Alf.*]

17. *When I was come again*—Paul's first return is mentioned in chap. ix. 26. The genitive προσευχομένου μου, *while I prayed*, follows this [Gr.] dative : *me orante* is the Latin equivalent of προσευχομένου μου : these words have a closer connection with *the trance*. *In the temple*—He shows that he pays due honour to *the temple*.

18. *Him*—Jesus : ver. 8. *Make haste*—On account of the plot laid against you, and that you may the sooner preach elsewhere. *They will not receive*—*Tapeinosis* [softened expression] ; that is, *they will oppose your witness*.

19. *They*—Paul thought his conversion so effective an argument, that even Jews would be influenced by it : but the Lord replies, on the contrary, the Gentiles will be.

20. *I also*—He who is converted retains a humble remembrance of his sins, and always confesses them. [Omit τῇ ἀραιρέσει αὐτοῦ, *unto his death*. *Tisch., Alf.*]

21. *Unto the Gentiles*—He implies, though indirectly, that the tidings of Jesus Christ would reach even the *Romans*.

22. *This*—In reference to the *Gentiles* : neither about Jesus were they willing to listen. *Earth*—They look upon him as unworthy for the earth to bear.

23. [*Cast off*—Not merely *shook* (*Alf., De W.*, after *Chrysost.*), but *threw off*, as if to make ready for stoning him, and *threw dust*, as a symbol of stoning. *Mey.*] *Threw dust into the air*—In furious anger.

24. *To be brought*—From the stairs on which he had been standing. *That he should be examined by scourging*—That he might speedily confess. *They cried so against him*—Gr. ἐπεφώνουν. Spoken also of hearers who applaud a speaker : chap. xii. 22.

25. *They bound*, lit., *stretched him out*—Gr. προέτειναν. That

the apostle's back might be fully exposed to the stripes. This act is not ascribed to the centurion, who stood by, nor to the chief captain, who was not present even: it refers to those of whom the commencement of ver. 22 speaks. *With thongs*—With which they bound him before inflicting the strokes. *Scourging* was threatened: *thongs* differ from scourging, for they were employed to bind any one who was to be tortured by *scourging*. *For you*—Emphatic. It was nowhere lawful. *A man that is a Roman*—It was an evil deed, as Cicero tells us, to *bind* a *Roman* citizen: it was a heinous crime to *scourge* one. Paul did not assert his right of citizenship against the bonds, ver. 29; for bonds had been foretold: he did assert it against the scourge, that he might defend his body and life, with the object of hereafter preaching the Gospel. *And*—And that too.

26. *The chief captain*—Who had been absent.* [Omit ὄρα, take heed. *Tisch., Alf., etc.* Read, *what wilt thou do? For, etc.*] *For*—There were in truth stronger reasons for *taking heed*: for example, his being God's servant.

27. *I*—Paul's freedom of speech is therein indicated.

29. [*Straightway*—If thou hast any design against any of the sons of God, as soon as thou hast discovered him to be such, desist. *V. G.*] *Was afraid*—Because of the heavy penalty. *And because*—This does not depend on *knew*, but on *was afraid*.

30. *He was accused*—As yet he had heard no accusation: but he understood that there was one. *He loosed*—For awhile: for, in chap. xxiii. 18, he is again said to be *bound*. Comp. chap. xxiv. 27, xxvi. 29. [Omit ἀπὸ τῶν δεσμῶν, *from his bands. Tisch., Alf.*] *Commanded*—So much was the influence of the Jewish people lessened. [For ἐλθεῖν, *to come, appear, read συνηλεῖν, to assemble. Tisch., Alf.*] At the usual place. [Omit αὐτῶν, *their. Tisch., Alf.* Read, *the council* (Sanhedrim.)] *Brought down*—From the camp to the city, which lay beneath.

* This seems unlikely from the context, chap. xxi. 31, 32, and xxii. 24, 29.—W. L. BLACKLEY.

CHAPTER XXIII.

1. *Earnestly beholding**—With a countenance displaying a good conscience ; watching also to see whether any of the chief priests would question him. *I*—By this assertion he challenged them to accuse any of his former actions ; and he showed that what he was about to state (ver. 6) might fairly be alleged as the real ground of his imprisonment : chap. xxiv. 21. *Conscience*—Chap. xxiv. 16 ; 2 Cor. i. 12. Paul speaks in particular of his state after conversion ; for, as to his previous condition, no one raised any question. Although in error, he had obeyed his conscience, and had done nothing to render him outwardly guilty. Now, inasmuch as he had not cast away the good he formerly had, but has received better things, the light of his present state enlightened his previous condition. *Before God*—Although men did not approve of it. [Paul means, So far from neglecting the law, I have served God as a covenant Jew, faithfully to this day. *Alf.*]

2. *And*—No one, however hostile, ought to have been displeased with Paul's speech. He interrupts him as he is about to continue [and even attempts to charge him with falsehood. *V. G.*] *The High Priest*—Not one of the numerous chief priests of whom we read, chap. xxii. 30. *Commanded*—Without any cause. *By him*—Ananias. *The mouth*—As if he had spoken improperly.

3. *Shall smite thee*—Retribution is foretold by Paul. *Thou whited wall*—White lime without, and clay within. The lime is the semblance and colour of justice : within is injustice. The high priest was so blinded by the appearance of justice, that he embraced injustice rather than right. Possibly also he had *grey* hair, or a *white* robe. *Thou*, lit., *thou also*—*Kat* at the commencement of a reproof is equal to *therefore*. Here, however, it is used literally. *And commandest*—Not merely the rest : thou, who wouldst appear as a defender of the law. [Even if we do not blame this reply, we may well contrast it with that of Jesus : John xviii. 22, 23 ; our only model and example.] *Alf.*

* For an interesting argument from the use of this word (and the context, ver. 5, *I wist not, brethren, that it was the high priest, &c.*), tending to show that Paul was suffering from ophthalmic disease, see the present Bishop of Winchester's Essay on the "Ministerial Character of Christ." This view greatly tends to elucidate ver. 5.—W. L. BLACKLEY.

4. *God's*—They make the sanctity of the high priest their plea.

5. *I wist not*—Although Paul had been away for some years, chap. xxiv. 17, yet he knew the *chief priest*, chap. xxii. 5; for he was acquainted with the others, ver. 6. Had he not known him before, he might have learned who he was from the place where he was doubtless sitting, and from the number of the bystanders. The *council* was not so hastily summoned that the high priest did not fill a prominent place. *I did not know*, therefore, may be interpreted as courteously used for *it came not into my mind*. So, *I know not*, 1 Cor. i. 16. Comp. 1 Cor. xii. 2, note, and xv. 34, note; Phil. iv. 15; Luke ix. 55; 2 Sam. xix. 22; Lev. v. 4. The sentence most suitably expressed the moral idea (*ἡθως*) of the apostle, partly towards the bystanders, whom he thus conciliated, particularly by the addition of the term *brethren*, and by the quotation of Moses' commandment against speaking evil of rulers; partly towards Ananias, whose conduct and order suggested any one rather than the high priest; partly towards Paul himself, who was inwardly influenced by a peculiar motion of the spirit, and who after yielding to the suggestions of that influence, afterwards fell back upon the ordinary principle of not speaking evil of rulers. In the same way, Paul, through modesty, very frequently judged and spoke of his acts done under God's direction as if a human impulse governed them. See Rom. xv. 15; 1 Cor. ix. 17, 18; 2 Cor. xi. 8, 9, notes. In our notes on 1 Cor. vii. 25, we touch upon the cause of this liberty. Again, from what has been said, it appears that Paul might have thus addressed the high priest, without infringing the law, which treats alone of *rulers*, knowing, as the apostle did, that the latter *was sitting as a judge*. [*It is written*—Exod. xxii. 28. *V. G.*]

6. *He cried out*—He made an open acknowledgment that all in the crowd might hear: chap. xxiv. 21. Here, in a good cause, the maxim *divide et impera*, *divide and govern*, held good. Paul did not use subtle argument or logical quirks. He simply calls upon those of his hearers who were least distant from the truth to support him. *I am a Pharisee*—According to my former training; and am still, as far as concerns faith in the resurrection. *The son of a Pharisee*—Others read *the son of Pharisees*. This is confirmed by Tertullian. [This is the true reading, *υἱὸς Φαρισαίων*, *son of Pharisees*; i. e., by long descent a pure Pharisee. *Alf. So Tisch. etc.*] Paul

furthermore calls himself a *son of the Pharisees*, not meaning his teachers, for this would be tautological, *a Pharisee, a son of the Pharisees* : he does not mention in chap. xxii. 3, a multitude of teachers, but only Gamaliel : he means that his parents, or father and grandfather, or that his ancestors were Pharisees. Comp. 2 Tim. i. 3. Thus there is a climax : *a Pharisee, the son of Pharisees*. *Of the hope and resurrection*—*A Hendiadys* [use of two nouns to express one idea : *the hope of the resurrection*]; it was *the resurrection* that they *hoped for*. *I am called in question*—*In the present trial, in which Ananias acts as judge* : such is Paul's argument, *it has come to this, that the hope of the resurrection of the dead is attacked*. The predecessors of Ananias had been Sadducees : chap. v. 17. He himself was a Sadducee. And now, more than twenty years after the resurrection of Christ, they did not so persistently assail the preaching of Jesus Christ and his resurrection, as the general doctrine of the resurrection from the dead, which was previously hateful to them, as indeed they had attacked it, chap. iv. 2 : while the Pharisees in this matter were nearer the Christian faith. Paul, therefore, draws them over to his own side ; and, therefore, the Sadducees became the more furious. This was at that time the state of the controversy which Paul subsequently mentions with much earnestness and fixity of purpose : chap. xxiv. 15, 21, xxvi. 6, 7, xxviii. 20.

7. *The multitude*—Of the associate judges, who respectively favoured the two sects.

8. *Nor spirit*—*Spirit*, as opposed to angel, means the spirit of a dead man. Comp. note on ver. 9 ; Matt. xiv. 2 ; Luke xxiv. 37. *Both*—The resurrection is one of these points ; the other is angels and other spirits. The difference in the particles *μηδὲ, μήτε*, *but not, and not* [Eng. Vers., *neither... nor*], agrees with this view, for the former of them gives an adversative and the latter a copulative force to the negative *μή, not*.

9. *A great cry*—Disgracefully. *The scribes*—Either sect has its *learned* and *unlearned* men : the former are the usual orators of their party. [Render, *But what if a spirit (genus) or an angel (species) have spoken to him ? Alf.* Omit *μη θεομάχομεν, let us not fight against God. Tisch., Alf.*] *Spirit*—Paul was defending the resurrection : the Pharisees now urge the question of *spirits* against the Sadducees. *Or angel*—Paul did not say this ; but the Pharisees add it to vex the Sadducees. His speech is here interrupted : Luke

gives us the words of the scribes which the tumult cut short, and suspends the apodosis [*conclusion*] of the particle, *εἰ, if*, as he does of the *καὶ, and if*, Luke xiii. 9. *Hath spoken to him*—They adopt as many of Paul's words as suit them (comp. chap. xxii. 6, 7), they reject the rest.

10. *The chief captain*—What was the soldier's opinion of the quarrel of so large a company? He subsequently heard of what was far worse. *Oj, lit., by them*—Some defended, others rushed upon him.

11. *The night following*—When danger has reached its height, then in particular does the Lord display his consolation. God's promises were given to individual saints, as well as to the people of the Old Testament, especially at times when all things might appear hopeless to them. Comp. ver. 16; chap. xxvii. 23; 2 Tim. iv. 17. *The Lord*—Jesus. What Paul had contemplated in spirit, chap. xix. 21, the Lord confirms in due time. A third declaration is given by the angel of God: chap. xxvii. 23, 24. Accordingly onward from this 23rd chapter, the narrative deals with the apostolic testimony fulfilled by Paul at Rome: 2 Tim. iv. 17. But if the defenders of the supremacy of Peter had found either the whole or the half of this attributed to that apostle, how greatly they would dwell upon it. [Omit *Παυλε, Paul. Tisch., Alf.*] *Thou hast testified*—Particularly during the days just preceding. *In Jerusalem... at Rome*—The two metropolitan cities of the world.* *Must thou*—Danger is nothing in the eyes of God. Even impediments are advantageous. *Also*—To him that hath shall be given. *At Rome*—The promise relating to a future time, embraces all the time that intervenes. Paul shall bear witness at Rome: consequently he will go to Rome: consequently he will escape the ambush of the Jews, the perils of the sea, and the venom of the viper.

12. [For *τινες τῶν Ἰουδαίων, certain of the Jews*, read *οἱ Ἰουδαῖοι, the Jews. Tisch., Alf.*] *Saying*—Rashly, even if their cause had been good. They were greatly perplexed when they could not fulfil their purpose.

14. *To the chief priests*—Whose duty, however, it was to have prevented it. *Nothing*—Either food or drink.

15. *Ye*—*With the council* is connected with this. They combine treachery with violence. *Signify*—Supply *ἐαυτοῖς, yourselves* [that is, make yourselves manifest to]. Comp.

* Ecclesiastical and political.—ED.

ver. 22. [Omit *αὔριον*, *to-morrow*. *Tisch.*, *Alf.* Render, for you to determine with greater accuracy his matters. *Alf.*]

16. *Heard*—They managed the business with the less secrecy on the supposition that none would give information to Paul or to the chief captain.

17. *One*—For there were several. *The chief captain*—It was safer to tell the chief captain himself.

19. *Took him*—To encourage the youth.

20. [For *μέλλοντες*, read *μέλλων*. *Tisch.*, *Alf.* Render, *as though about to inquire*, etc.]

21. *Ready*—To kill him.

23. *Spearmen two hundred*—Gr. *δεξιολάβους*. Whether we read thus, or from one very ancient manuscript, *δεξιοβόλους*, the word refers to a class of soldiers of which nothing is known. [The former is doubtless the true reading, *Tisch.*, etc.; but the word has not been clearly explained. *Alf.* Most probably a kind of light-armed troops. The word means simply *grasping with the right hand*, and seems to refer to the kind of arms they bore. *Mey.*] We may therefore wonder the more that *two hundred* of them were put under orders. An Arabic rendering has *eighty*. If in addition to this Arabian evidence we had any other, it might appear that *two hundred* had crept in from what precedes. At all events, far too many *soldiers* were set in motion against forty odd zealots.

24. *And provide them beasts*—A transition here is made from the direct to the oblique narration; in direct narration we should read *διασώζητε*, *that ye may bring him safe*, not *διασώσωσι*, *that they may bring him safe*. The oblique narration here is better suited to the subject, for the chief captain did not give the reason of their journey. *Set. on*—We read but once of Paul's being on horseback, and that not of his own free will. Comp. chap. xx. 13. *The governor*—In more recent copies of the Vulgate this passage is added [*for he feared lest perchance the Jews should seize and kill him, and that he himself should be afterwards slandered, as being about to receive money.**] So also the Germ. Bible of Mainz, printed A. D. 1462, omitting, *as being about to receive money*.

25. *After this form*—1 Macc. xv. 2, *ἦσαν (ἐπιστολαὶ) περιέχουσαι τὸν τρόπον τοῦτον*, *the letters were after this manner*. This letter which was no doubt written in Latin, and preserved

* *i. e.*, as having betrayed Paul for money.—ED.

in the Roman archives, in after ages convinced the Romans, when they read it, of the truth of the apostolic history.

27. [*The*] man—[*The*, not expressed in Eng. Vers.] So he calls him to do him honour, and again in ver. 30. *I rescued*—[*A lie*. See chap. xxi. 31—34, and xxii. 25, etc. For the next ver. shows that he did not mean the second rescue, xxiii. 10. *Mey.*] Lysias does not speak of the scourging : chap. xxii. 24. Festus employs the same trick, chap. xxv. 20, 25. *Having understood*—This he did not learn before [his seizure of Paul] but after.

30. *It was told*—Upon this, a verb of declaring, the infinitive, μέλλειν, *to be about*, depends. [Omit ἐπὶ τῶν Ἰουδαίων, *by the Jews*. *Tisch.*, *Alf.* The meaning then is, *how that a plot would be laid for the man*. Also for λέγειν τὰ πρὸς αὐτὸν, *to say... what they had against him*, *Tisch.* (not *Alf.*) reads λέγειν αὐτοῖς, *to speak... themselves*. Also omit ἔρρωσο, *farewell*. *Tisch.*, *Alf.*]

33. [*To Cesarea*—Paul's stay in this metropolis greatly aided the cause of the gospel. Nevertheless he was himself here placed in the midst of Gentiles and foreigners. *V. G.*]

34. [Omit ὁ ἡγεμών, *the governor*. *Tisch.*, *Alf.* Read, *when he had*, etc.] *Of what*—Paul was a Roman citizen : Felix, on this account, asks him what province he belongs to.

35. *I will hear*—It would have been better to hear the cause as soon as possible. [For ἐκέλευσέ τε, *and he commanded*, read κελεύσας, *having commanded*. *Tisch.*, *Alf.*] *To be kept*—So Paul gained time for quiet prayer and meditation.

CHAPTER XXIV.

1. *Five*—[That is, *on the fifth day* after Paul's departure to Cæsarea. *Mey.*, *Alf.*] They make haste. A Sabbath seems to have intervened. *Ananias*—Who was hostile to Paul. *Orator*—This is the only passage in all Scripture where the name and profession of an orator is mentioned. *Tertullus*—Apparently an Italian. *Informed*—Intransitive : chap. xxv. 2, 15, xxiii. 15 ; 2 Macc. iii. 7, xi. 29.

2. *When he was called forth*—Kindly. He was not brought, as chap. xxv. 6. *Great*—A speech altogether unlike that of Paul, which was true, moderate, sound, and unadorned. Felix was a bad man, detested by the Jews. *Quietness—Peace*. A very desirable blessing in every state. *Very worthy deeds*—Gr. κατορθωμάτων. A very noble word in

itself: Tertullus borrowed it from philosophy, and consequently no epithet is added. Others follow in the same clause. *Providence*—A word frequently applied to the gods.

4. *Notwithstanding*, etc.—He hints that he could, if he chose, say more in praise of Felix. Supply *μὲν*, *indeed*, in ver. 3, to answer to *δὲ*, *notwithstanding*, in this.

5. *A pestilent fellow*—1 Macc. xv. 3, *ἄνδρες λοιμοί*, *pestilent men*. *Seditions*—Gr. *στάσεις*. So the best manuscripts. [*Tisch.*, *Alf.*, etc., retain *στάσις*, *sedition*.] *Sedition* was a hateful term between Romans and Jews. [Had they actually found him a mover of sedition, they would have proclaimed him the benefactor and saviour of their nation. *Chrysost. in F.*] *Of the Nazarenes*—A name given to Christians. It is taken from our Lord's surname, which Paul does not refuse: ver. 14.

6. *Hath gone about*, lit., *attempted*—This verb may be understood either of a mere attempt, or of a successful effort. It was a term well calculated to excite hatred. [The passage beginning, *καὶ κατὰ τὸν*, *and would have judged*, etc., ver. 6, and ending with *ἔρχεσθαι ἐπὶ σέ*, ver. 8, is omitted by *Tisch.*, *Mey.*, and strongly suspected by *Alf.* It seems to be no part of the original text.]

8. *By examining of whom*—That is, Paul.

9. *Assented*—Gr. *συνεπέθεντο*. [Literally, *joined in setting upon him*, i. e., bore out Tertullus in his charges. *Alf.*] An appropriate verb: *τὰ ἔθνη τὰ συνεπιτιθέμενα...συνεπέθεντο εἰς κακά*, *the heathen that are at ease...they helped forward the affliction*, Zech. i. 15. And so elsewhere. A few read here, *συνέθεντο*. *Saying*—With pretended gravity.

10. [For *δὲ*, *then*, read *τε*, *and*. *Tisch.*, *Alf.* *Paul*—By a simple narrative Paul breaks down the exaggerated charge. *V. G.*] *Had beckoned*—A movement suited to the gravity of a judge. *Of many years*—Six or seven. That a judge should be experienced is desired by every one who has a good cause. *A judge*—Paul does not flatter. [For *εὐθυμότερον*, *the more cheerfully*, read *εὐθύμως*, *cheerfully*. *Tisch.*, (not *Alf.*) so *Beng.*] So the ancient manuscripts: more recent ones have *εὐθυμότερον*, *more cheerfully*.

11. *Twelve*—Subtracting the five days mentioned in ver. 1, seven remain. In reference to the seven, see chap. xxi. 17, 18, 26, 27, where the verb *ἔμελλον*, *were about to*, should be considered. The meaning is, that when those things were being done which Paul had undertaken: ver. 26. See further,

chap. xxii. 30, xxiii. 11, 12, 32. [This much-disputed reckoning may be simply explained thus: The first day, that of his arrival at Jerusalem, chap. xxi. 15—17; on the second, he meets James, xxi. 18; on the third, assumes the Nazarite vow, xxi. 26; and its fulfilment is interrupted on the *seventh* by his arrest, xxi. 27, etc. On the eighth, he appears before the Sanhedrim, xxii. 30, xxiii. 1—10; on the ninth, the plot of the Jews is discovered, and before midnight Paul is removed from Jerusalem, xxiii. 23, 31. This ninth day is included in the *five days* reckoned, chap. xxiv. 1, and thus the day on which Paul is speaking is the *thirteenth*. *Mey.*, so *De W., Alf.*] *I went up*—From Cæsarea. Felix *might have learned* this from the Cæsareans.

12. *The temple*—He confutes Tertullus, ver. 6, and ver. 18. *Raising up*, lit., *exciting a rising* (ἐπιωύστασιν)—A double compound. The people were in the temple *in crowds*: Paul did not cause the crowd to assemble. *The synagogues*—Of Jerusalem, chap. xxvi. 11. *In the city*—Jerusalem, ver. 11: κατὰ has not here a distributive sense [city by city].

13. *Now*—For the first time.

14. *Written*—Concerning Jesus of Nazareth, ver. 5. *The law*—He again confutes Tertullus, ver. 6. *I confess*—A forensic and a sacred word, aptly employed here. A frank and voluntary confession: full, of *faith* in this verse; of *hope*, in the next; of *love*, in ver. 17. Those who agree in this confession are as unjustly accused of *heresy* as Paul was. *Way*—He confessed that he was one of those whom Tertullus called Nazarenes. *They call heresy*, lit., *a sect*—[This term Paul corrects, not that it was then odious, but because it is not worthy enough.] *A sect* [Eng. Vers., *heresy*] is a thing of human will: the *way* is ordained by God. He had said all that his defence required: but now, skilfully availing himself of the opportunity, he adds a confession of faith. *Of my fathers*—Paul refutes the prejudice arising out of the novelty of Christianity.

15. *Have hope*—This is stronger than *expect* [Eng. Vers., *allow*. If the virtuous excel in nothing else, yet they are far happier than others, for that their *hopes* be always better. *Hooker in F.* Omit νεκρῶν, *of the dead*. *Tisch., Alf.*] *Of the just and unjust*—A proper division: for he was speaking in a court of justice.

16. *Herein*—Holding this hope. *I [myself]*—[*Myself* not rendered in Eng. Vers.] Whatever they do. *Exercise myself*

—Gr. ἀσκῶ. This word and the word *sect* (*heresy*) are found in the history of philosophy, and are consequently appropriate here. [*Always*—It is always term-time in the court of conscience. *F.*] *Toward God and men*—What follows accords, *alms and offerings*.

17. *Many*—One so long absent could not get up a revolution ; he ought to have been received with kindness, especially as he was about to distribute alms.

18. [*In which*—Gr. ἐν οἷς, so *Tisch., Alf., Mey.* Render, *amidst which* (occupations) *they found me purified in the temple, none who detected me in the act of raising a tumult . . . but certain Asiatic Jews, 19, who, etc. Alf.* *In which*—Matters, pursuits.] *Multitude...tumult*—ὄχλος, a crowd ; θόρυβος, confusion : the former is accidental ; the latter, violently and deliberately attempted. [*And*] *certain*—δέ, and, is genuine, and established by many manuscripts. [*So Tisch., Alf.*] Understand εἶδον, *saw me*.

19. *Who*—The world never commits a greater error, even against its own laws, than in persecuting the faith.

20. [*Omit εἶ, if. Tisch., Alf.* Read, *say what evil doing they found in me, etc., 21, other than in the matter of this one saying. Alf.*] *While I stood*—This standing is mentioned, chap. xxii. 30.

21. *Touching*—Paul never fails to mention the resurrection from the dead.

22. [*Read, ἀνεβάλετο δὲ αὐτοῖς ὁ Φηλιξ (omitting ἀκούσας... ταῦτα), and Felix, having more, etc. Tisch., Alf.*] *He deferred*—Dilatory counsels are safest for the world in its dealings with the things of God. [*Having*—That is, *because he knew more accurately what related to the way* (Christianity). By suspending judgment, Felix at once avoided offending the Jews, as he would have done by setting Paul free, and violating his own sense of justice so seriously as he would have done by condemning him. *Mey.*] *More perfect knowledge*—Through these governors accurate intelligence of Christianity was reported to Rome.

23. *To keep*—Secure him safely. [*For τὸν Παῦλον, Paul, read αὐτὸν, him. Tisch., Alf.*] *Liberty*—[Or rather *relaxation. Alf.*] Thus he was able to propagate the Gospel. The Jews took this in bad part, but could not prevent it. [*Omit ἢ προσέρχεσθαι, or come. Tisch., Alf.*]

24. *Came*—Into Herod's official residence, where Paul was detained ; comp. Acts xxiii. 35. It does not appear that

Felix was in the same place, but in a house of his own. *Wife*, lit., *the woman*—Accurate language. She was not his legitimate *wife*, but had left her former husband, and married Felix. *A Jewess*—Of the family of the Herods.

25. *As he reasoned*—Paul did not care to ingratiate himself with them by subtle reasoning. With his speech on faith in Christ he combined what it was as needful to say to the judge Felix as to the individuals Felix and Drusilla. [She was not even his lawful wife. *V. G.*] And to this the word *ἐγκράτεια*, *temperance*, or *chastity*, seems to allude. *Sanderson* in *F.* [The] *judgment*—[Article not rendered in Eng. Vers.] Since the article is not prefixed to the first and second, but to the third particular here enumerated, there is an *Epitasis* [emphatic addition]. *Trembled*, lit., *was struck with fear*—Truth makes Felix fear a prisoner in chains. [Who should not be terrified? But he who is so terrified should suffer himself to be urged to repentance and faith, so that fear may yield to love. *V. G.*] *For this time*—The neglect of such a *present* will hereafter torment the damned. *When I have a convenient season*—Gr. *καιρὸν μεταλαβῶν*. Instead of *λαβῶν*, *obtaining*, most copies have *μεταλαβῶν* [*sharing*, and so common text with *Tisch.*, *Alf.*], owing to alliteration with *μετακαλέσομαι*, *I will call*. Sept., Ps. lxxv. (lxxiv.) 2, *ὅταν λάβω καιρὸν*, *when I shall have opportunity* [Eng. Ver., *when I shall receive the congregation*. This very time might have been the *convenient* season. *V. G.*].

26. *Hoped*—A wicked hope : an evil expectation. *Money*—Which very many Christians have contributed out of love to Paul. Compare ver. 17, 23. And thus the miserable Felix missed the treasure of the Gospel. [Omit *ὅπως λύσῃ αὐτὸν*, *that he might loose him*. *Tisch.*, *Alf.*]

27. *After two years*—Of imprisonment. The government of Felix began a year before the imprisonment of Paul, although he, by successive steps, had obtained the government of Judea ; and therefore Paul might justly say (chap. xxiv. 10), that he was for *many years* a *judge* of this people. *Came into Felix's room*, lit., *Felix received a successor*—Unwillingly, as may be inferred from ver. 10, 24. *To shew the Jews a pleasure*—That their favour might follow him in his departure. *So to do a pleasure*, chap. xxv. 9 ; *to make friendship*, 1 Matt. x. 23. *Worldly men*, to favour one another, stretch forth their hand against the things of God, chap. xxv. 9.

CHAPTER XXV.

1. *Three days*—Quickly enough.

2. [For δὲ, *then*, read, τε, *and*. *Tisch.*, *Alf.* Also for ὁ ἀρχιερεὺς, *priest*, read, οἱ ἀρχιερεῖς, *priests*. *Tisch.*, (not *Alf.*)] *Informed him against*, lit., *shewed themselves against*—[Understanding *ἑαυτοῦς*.] After so long an interval the zeal of the Jews does not diminish, ver. 24. Paul included the Gentiles all the more justly. *Besought*—*That*, ver. 3, depends on this verb.

3. *To Jerusalem*—Festus was already there.

4. *Answered*—The zeal of Festus in upholding the laws of the empire proves beneficial to Paul. Luke describes with great skill the mind of a governor who is a novice, and consequently proud. *Would depart*—To give sentence. *Shortly*—See ver. 6.

5. *Are able*—To make the journey. A dry speech of Festus to the Jews, who alleged the trouble of the journey as a pretext for their request. *Go down with me*—The court does not follow the plaintiff. *If any*—He does not place implicit credence in the Jews: ver. 10 (end). *In him*, *Beng.*, *the man*—The Latin Vulgate and the best manuscripts have this reading. More recent authorities add *τούτω*, *this*.

6. [For πλείους ἢ δέκα, *more than ten*, read οὐ πλείους ὀκτώ ἢ δέκα, *not more than eight or ten*. *Tisch.*, *Alf.*, etc. So *Beng*] Thus the Latin Vulgate reads. It is supported by old Greek manuscripts and by the Coptic version. An excellent reading. So *not more than twelve days*, chap. xxiv. 11; iv. 22; xxiii. 13. Others omit οὐ, *not*, or ὀκτώ, *eight*, or οὐ πλείους, *not more*. Eight or ten days are a sufficiently short time for the stay of the new governor at Jerusalem. In that time he could not with convenience have dealt with Paul's case.

7. *Stood round about*—Menacing danger. *Laid*—Clamorously, ver. 24. *Many*—In cases where *many* accusations are made, frequently not even one is true. *And grievous*—What these charges were is implied in ver. 8. [Omit *κατὰ τοῦ Παύλου*, *against Paul*. *Tisch.*, *Alf.*]

8. [For ἀπολογουμένου αὐτοῦ, *while he answered*, read τοῦ Παύλου ἀπολογουμένου, *while Paul answered*. *Tisch.* *Alf.* *Neither ... nor*—The three chief points of their *many and grievous accusations*. Comp. chap. xxi. 28; xxiv. 5, etc. *Mey.*

9. *Wilt thou?*—Festus could not have determined this without Paul's assent. But conscience checked him, and the matter was so ordered by God as to give Paul an opportu-

nity of appealing. *Before me*—[That is, *by the Sanhedrim, in my presence. Mey., etc.*] Festus very plausibly adds this. Paul replies, *at Cæsar's judgment seat.*

10. *I stand*—Here at Cæsaræa. *Better*—Than others. [Or rather, *than thou choosest to confess. Alf.* Not as Eng. Ver., *very well.*] *Thou knowest*—He touches the conscience of Festus.

11. [For γὰρ, *for*, read, οὖν, *therefore. Tisch., Alf.*] *If I be an offender*—The present absolute (as in Col. iii. 25), in which the preterite is implied. Comp. chap. xxvi. 31, *doeth. To die*, lit., *the dying*—That this was the question at issue the article proves. *No man*—A *courteous* term; *i.e.*, thou canst not. *I appeal*—We may occasionally employ legal remedies in the cause of God. Paul avails himself of an opportunity for going to Rome, chap. xxiii. 11.

12. *Council*—Which consisted of those around the governor. [*Thou hast appealed*—Not a question, but a formal and weighty declaration, *Mey., Alf., etc.*] *Thou shalt go*—It would appear that Festus said this to frighten Paul.

13. *Bernice*—The sister of Agrippa. *Festus*—The new governor.

14. *Many*—Festus neglects the case of Paul. *A man*—The whole language of Festus savours of the new governor.

16. *Romans*—Would that none of those things were done among Christians which the Romans were not wont to do! [Omit εἰς ἀπόλειαν, *to die. Tisch., Alf.*]

17. *Without any delay*—This in itself was not objectionable.

18. *I supposed*—From their excessive violence. *I*—As yet a stranger.

19. [*Questions.*—There are various questions. The most trivial are frequently considered the most important, and *vice versâ*. Take care to regard those which concern the Lord Jesus as of supreme importance. *V. G.*] *Their own*—Assuredly to the Gentiles it seemed that the Jews had something *peculiar* about them. Agrippa was no Jew: or Festus would not have addressed him thus. He was of Herod's family, an Idumean, a proselyte; but, as is usually the case with men of position, without much religious zeal. Festus, then, might have considered Agrippa a Gentile. Comp. also chap. xxvi. 27. *Superstition*, lit., *worship*—[He was speaking to Agrippa, a Jew. *Alf.*] An intermediate word: occasionally used in a good, but more frequently in a bad, sense. *Of one Jesus*—Thus the wretched Festus speaks of him to whom every knee shall bow. [If you refuse to

believe, you mockers and despisers! you will see with wailing and lamentation who that *One* is. *V. G.*] *Dead*—Festus was either ignorant of, or careless about, the crucifixion. [*To be alive*—He truly lives. This is indeed true: not a fiction. *V. G.*]

20. *Because I doubted*—Thou shouldst have enquired, O Festus. An elegant construction, ἀπορούμενος ζήτησιν, *being perplexed respecting the enquiry into this. Of such manner of questions*, lit., *the inquiry into this*—ζητήματα, *are the things enquired into: ζήτησις, the act of enquiry.* [*To Jerusalem*—Here Festus says nothing of his dangerous design, which had arisen from his desire to favour the Jews against Paul. *V. G.*]

21. *To be kept*—Festus shows by this verb that it had been his desire to give Paul up to the Jews.

22. [Omit εἶφη, said. *Tisch., Alf.*] *I would*, lit., *I was wishing.* A courteous *Enallage* [change of tense], for the present, *I wish.* *Myself*—A prudent wish. If thou examine for thyself, thou wilt see there more than others tell thee. [The world in truth is full of lies: but nowhere is it usual to lie more foolishly or wantonly than when a question arises concerning either *holy* persons or *holy* things. *V. G.*] *To-morrow*—The same day is by Festus called αὔριον, *to-morrow*; by Luke, ἐπαύριον, *on the morrow*, ver. 23.

23. *Pomp*—A crowd of attendants, many decorations, and much ceremony. [A multitude of officers of higher and lower rank were present. *V. G.*] *The place of hearing*—It was the governor's palace, and therefore spacious. *Principal men of the city*—They were the civil magistrates. *Paul*—So distinguished an opportunity was to him a matter for joy. *Men*—Festus does not name Bernice, lest he should seem to present the prisoner before a woman.

24. *With us*—With me and Agrippa. *Ye see*—Indicative: comp. chap. ii. 16; xix. 26; xxi. 20.

26. *To my lord*—Cæsar. [*Nero, Alf.*] This title, *Lord*, had lately arisen.

CHAPTER XXVI.

1. *Thou art permitted*, lit., *it is permitted to thee*—The impersonal form is elegantly employed, *permission is granted to thee* by Festus and by Agrippa. Agrippa wished to hear him. *For*—Not merely *concerning* himself. [This indeed Paul does; but in such a way as to speak rather of *Christ*.

V. G.] *Stretched forth the hand*—Though it was chained, ver. 29. This movement suited Paul's boldness of speech, and was well adapted to secure the attention of his hearers.

2. *Touching*—Paul refutes the accusation of the Jews, and, under the impulse of faith does more than this. This, the last extant address of Paul, is fuller than the others, and worthy of his spiritual attainments. *Of...Jews*—[Eng. Vers. incorrectly adds *the*]. The article is not employed: for only some Jews accused Paul. *I think myself happy*—I congratulate myself. *King Agrippa*—The address in the second person is very forcible, particularly in the singular number, with a proper name, ver. 27.

3. *Thee to be expert*—Gr. γνώστην ὄντα σε. A double accusative, equivalent to an Attic idiom: *especially since thou art expert*. Γνώστης is one who seeks and has knowledge. This was not the case with Festus: chap. xxv. 20. *Customs*—In matters of practice. *Questions*—In matters of theory. Festus had used this word when Paul was not before him: chap. xxv. 19. Paul, by the guidance of God, repeats and explains it.

4. [*So then*—Gr. μὲν οὖν, not in Eng. Vers. Οὖν adds to the discussion: μὲν, when δὲ does not follow, softens the language; ver 9. This narrative is very distinct.] *Manner of life*—Conduct in life. *From my youth, which was at the first*—That is, from my early youth. So ἀνωθεν, *from the beginning*, in the next verse.

5. *Which knew*—Before my present speaking. *If they would testify*—But they would not, because they perceived very clearly, that the conversion of Paul would prove, his previous life being considered, a powerful argument for the truth of Christianity.

6. *And*—The subject of verses 6, 7, 8, form, as it were, a parenthesis. Paul is anxious to show that he has not renounced the doctrine which the Pharisees are justified in maintaining, viz., the resurrection from the dead, but that he, in point of fact, maintains it himself. On the connection of ver. 5 and 9, caused by the words μὲν οὖν, *so then* [Eng. Vers., *verily*], comp. chap. xxii. 3, 4. In fact, it was Pharisæism that had made Paul a persecutor. *Now—Still*. *Am judged*—At this time. *For the hope*—The repetition is forcible: *hope: for which hope's sake*, ver. 7. [The whole existence of the Jewish nation turned on *hope*; in contrast to the heathen, whose prominent feeling was regret for what man had lost. *Schlegel* in *F.*]

7. *Unto which*—Hope. *Our twelve tribes*.—The ten tribes had to a great extent returned to the East, but they had passed from one dispersion to another, James i. 1; 1 Peter i. 1. The ten tribes had not originally been carried away into the places to which James and Peter in the texts quoted refer. All had the hope of the resurrection. *To come to*, lit., *to attain*—A verb which Paul often uses: Eph. iv. 13; Phil. iii. 11. All our religion tends to the future. [Omit Ἀγρίππα, *Agrippa*. *Tisch., Alf.*]

8. [Render, *Why is it judged by you a thing past belief, if God raises the dead; i. e., if God sees fit to raise the dead (as he had done in Jesus), is it for you to refuse to believe it? Mey., Alf.*] *Incredible*—The ancients called the fables of the poets incredible, and Festus regarded the resurrection in the same light, chap. xxv. 19. *With you*—An *Apostrophe* [sudden turning of the address to others], in respect to the Jews, for Agrippa was not a Jew, ver. 3, 7. The ἡμῶν, *our*, is in opposition to *proselytes*, particularly such proselytes as I have shown Agrippa to be, chap. xxv. 19, note. Paul speaks boldly in the presence of his hearers, and replies to Festus as if he had heard his speech: chap. xxv. 19.

9. *I verily thought with myself*—Even above others. *That I ought*—So great is the power even of erring conscience. *To do*—*I did*, further on. The words differ in sense (πρᾶξιαι, ἐποιήσα) as we have elsewhere noted. *Many things contrary*—Not as others, who neither respect nor injure. These *contrary* things Paul enumerates with increasing force.

10. *Of the saints*—Thus he calls the Christians; it is a term appropriate to the commencement of his address. He transfers it to them from the Jews. [And speaking as to his audience, not his judges. *Stier in Alf.*] *I*—Emphatic. [*The (authority)*. Eng. Vers. does not render the article.] The article implies that Paul could not thus have acted without the authority, and that the chief priest gave a general authority to all who were desirous of persecuting. *I gave my voice*, lit., *I added my vote*—[Eng. Vers., *gave my voice*. Render the clause, *And when they were being put to death I gave in my vote (voice) thereto*. *Mey.*] A rare expression. Paul added his vote, for he thought the proceeding was right.

11. *Synagogue*—Of Jerusalem. *Compelled them to blaspheme*—This was the most mournful thing of all. Repent, O enemies of the Gospel. If Francis Spira, who was oppressed, expiated his sin so heavily, what will be the fate of those

who apply this force, and who do not repent as Saul did? * [*Mad*—In the same chapter, Paul confesses and denies *madness* in himself (comp. ver. 25). While he was mad indeed, no one suspected him of it; but when in his right mind, then Festus taxeth him with madness. Fuller in *F.*]

12. *Commission*—Paul had a commission. See Esth. ix. 14, Sept.

13. *O King*—The insertion of the word *King* is very appropriate to this *Epitasis* [emphatic addition] of the narrative. *I saw*—Unexpectedly. *Above*†—The glory of Christ.

14. *In the Hebrew tongue*—Paul was not speaking in Hebrew before Agrippa. For in chap. xxii. 7, he did not, when speaking Hebrew, add this. The Hebrew tongue was the language of Christ, and came from heaven. *It is hard for thee*—Lightfoot says this is a Syrian proverb. [But it is a Greek proverb, and is explained by a Scholiast on Pindar, as a metaphor from unruly oxen at work, who, when pricked with the goad, kick against it, and are but pricked the deeper. *Mey.*]

15. [For *ὁ δὲ εἶπεν*, and he said, read *ὁ δὲ Κύριος εἶπεν*, and the Lord said. *Tisch.*, (not *Alf.*)] *And he said*—This reading is from chap. ix. 5, where Luke uses it. But Paul, who speaks here with much elegance, also leaves the word out in chap. xxii. 8. Immediately afterwards he heard who the Lord was. *I*—He therefore lives, O Festus: chap. xxv. 19. Paul frequently refers to the words which Jesus spake to Saul, as we shall presently remark. Comp. note, ver. 17, 18. *Jesus—Of Nazareth*, is added in chap. xxii. 8. Paul avoids making this addition here out of consideration for Agrippa, and to prevent the appearance of reproaching him with the impiety of the Herods towards Christ. Again, in ver. 26, he speaks generally.

16. *Stand upon thy feet*—So Sept., Ezek. ii. 1.

17. *Delivering*—The Lord did in truth deliver Paul from many perils. The same verb in the same sense is found in

* In Werner's German translation of the Gnomon, a notice, quoted from Sleidan's *Commentary*, Book xxi. p. 474, is given of Spira. It appears that he was an advocate of some repute at Citadella, in Italy, about A.D. 1548. He adopted the views of the Reformers and advocated them earnestly for a time; but, being menaced with persecution, he recanted. After this, his conscience condemning him, he had no peace, but refused food and consolation, and soon died in great terror.—ED.

† The miracle was at mid-day, when the brightness of the sun was greatest.—W. L. BLACKLEY.

chap. xii. 11, and elsewhere. Paul signifies that this liberty in which, in spite of his bonds, he now rejoices had been promised to him when he departed to the Gentiles. *Whom*—The word must be referred both to the Jews and to the Gentiles. *Now*—*Now*, without ἐγὼ, *I*, is the reading in a very few manuscripts [and so the common text. *Tisch., Alf., etc.*, read ἐγὼ, *I*, without the νῦν, *now*]. The transcribers might easily omit either among several very short words. The Latin Vulgate retains both, *nunc ego, now I*. *I* signifies the authority of the sender : *now*, the present time. *Send*—The period of Paul's apostleship commences with his conversion : chap. ix. 15, 20, 27 ; Gal. i. 12, 15, 16.

18. *To open*—He who sends Paul opens men's eyes. He opens them through Paul, who is sent. We have here a noble description of the entire process of conversion. Comp. Isa. xlii. 6, 7. *Their*—Jews and Gentiles. *To turn*—Ἀντρός, *them*, is not added, as it is further on to λαβεῖν, *to receive*. *To open*, therefore, and *to turn*, are said of Paul (as the modern Greek version interprets this passage. So Beza and other commentators) : τὸν, *the* (turning) [not rendered in Eng. Vers.,] is explanatory, as in Luke i. 17, note. [But it is better to render, *that they may turn from*, etc. *Mey., Alf.*] *From darkness*—This clause refers to the Jews, the next to the Gentiles. Comp. ver. 20, note : *into light*, 1 Pet. ii. 9. Comp. Col. i. 12, 13 ; 1 John i. 7, ii. 9, 10 ; Rev. xxi. 24. *Light*—This word has not the article, as in ver. 23. *The power*—Which was excessive among idolaters. Comp. Col. i. 13, 14. *Of Satan*—*Satan* is opposed to God, as Antichrist is to Christ. [*The* (receiving)—The article is not in Eng. Vers., which renders, *that they may receive*.] *Anaphora* [repetition of the same word at the beginning of sentences.]. *Forgiveness of sins*—This has express reference to the Jews : chap. ii. 38 : *inheritance* to the Gentiles. *Inheritance*—Comp. again Col. i. 12—14. *Among them which are sanctified*—See chap. xx. 32, note. *By faith*—To be taken with λαβεῖν, *receive*.

19. *Whereupon*, lit., *whence*—*Whence* I received power to obey. *I was not disobedient*—*Litotes* [a negative mode of stating a fact] : that is to say, I was entirely and immediately obedient : Gal. i. 16. Even Paul's conversion was not irresistible. In the opinion of the Jews, Paul ought to have *disobeyed* : this he denies. *The heavenly*—And consequently effective.

20. *That they should repent*—This refers to the Jews.

Turn—And this to the Gentiles. For in this book *to turn to the Lord Christ* is chiefly said of the Hebrews : chap. xi. 21, note ; *to turn to God*, of the Gentiles : chap. xiv. 15, xv. 3, 19 ; 1 Thess. i. 9.

21. *For these causes*—Paul now brings together with great skill all he has urged in his defence.

22. *Having obtained*—Gr. τυχών. As regards ourselves, not God, such things are fortuitous [τυχάνω properly implies *chance*]. *Help*—Gr. ἐπικουρίας. Ammonius tells us that βοηθεῖν implies aid afforded by a companion ; ἐπικουρεῖν, *one who comes from without* to assist another. When all the Jews were either assailing, or at all events not defending, Paul, God suddenly sent the Romans to his aid *from the camp*. *I continue*—Safe. *Great*—As in the present case. *And*—Moses especially, that distinguished prophet. *Should*—The genitive depends on ὧν, *which*.

23. [*If*—That is, *if at least* ; not *that*. Implying that what follows is familiar to all who know the prophet. *Alf.*] Elegantly used. The fact was evident : the Jews had called it in question, ver. 3. *Should suffer*, lit., *is capable of suffering*—(*Pati potis est*). The Jews said that Messiah was *incapable of suffering*. *The first*—1 Cor. xv. 23. *Should show*—By the Gospel, as predicted. *Light*—Ver. 13, 18.

24. [For ἐφη, *said*, read φησω, *saith*. *Tisch., Alf.*] *Paul, thou art beside thyself*—*Thou, O Festus, art mad*. Festus perceived Paul to be under supernatural influence, but he could not perceive the grace whence this arose ; he therefore regards it as a Jewish phrenzy, such as was fabled by the Gentiles to exist amongst themselves. He attributes to Paul temporary, not habitual, insanity : comp. chap. xii. 15. *Learning*—Festus considers the apostle's zeal mere pedantry. [*Alf.* well renders εἰς μανίαν περιτρέπει, *is turning thy brain*.]

25. *Most noble Festus*—Madmen do not use titles and names of respect. Thus Paul refutes Festus. *Speak forth*—A suitable word. *Of truth and soberness*—*Soberness* is opposed to *madness* : *truth* is confirmed in the next verse. Both these abide even when men of God act most vehemently.

26. *Knoweth*—This is manifest : for he had heard the epithet *Christian*, ver. 28. Having refuted the objection of Festus, Paul aptly and gradually, turning from Festus to Agrippa, presses home the truths he has proclaimed. *Freely*

— He had that full conviction which Festus called madness. *Not...corner*—But in the sight of mankind. [Truth loves no corners. *Jerome in F.*]

27. *The prophets*—He who believes the prophets, believes Paul and Christ. *I know*—Paul here so presses the king that he can scarcely resist. [This artifice energetic teachers should often use: but the hearer who feels himself constrained must not hesitate to yield. *V. G.*]

28. [Omit *ἔφη*, said. *Tisch., Alf.*] *Then Agrippa*—It seems to some as if the king spoke in contempt; but the truer view is that he felt an impulse of good. Comp. ver. 27, 29. *Almost*—Gr. *ἐν ὀλίγῳ*. We do not read this particular phrase in the Sept.; but synonyms are found of the same, i.e., the neuter *gender*: corresponding to the Latin *propemodum, tantum non, all but*; with these adverbs, in the case of a past event the effect is excluded, of a future event it is in various ways included. In the former case, *παρά* is generally added, *by*, or *παρὰ μικρὸν, παρὰ βραχὺ, παρ' ὀλίγον* (*by a little, that is, almost*), Ps. lxxii. (lxxiii.) 2, xciii. (xciv.) 17; Prov. v. 14. In the latter, *ἐν, in*, is employed: *ἐν τῷ μηδενί, in a mere nothing* [that is, *soon*]; Ps. lxxxi. 14; *ἐν τάχει, on a sudden* [Eng. Vers., *but a little*], Ps. ii. 12: a notion admirably according with this passage, which also has *ἐν, in*. [And so *Alf.*, who renders, *Lightly art thou persuading me to be a Christian*; i. e., I am not so easily to be made a Christian of, as thou supposest. See on ver. 29. So *Mey.*] Here, therefore, we find Festus without Christ, Paul thoroughly Christian, and Agrippa vacillating, but with a leaning towards the right.

29. *I would to God*—Agrippa speaks of admitting human persuasion, such as he attributed to Paul, as a matter of his own choice: Paul courteously corrects him; it is the gift and work of God. [For *καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, both almost and together* (Eng. Vers.), *Tisch., Alf.*, etc., read *καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ*. And *Alf.* renders the whole thus: *I could wish to God, that whether with ease or with difficulty (persuaded), not only thou, but all who hear me to-day, might become such as I am, except, etc.*] Paul retorts the phrase *almost* upon the king, and adds *altogether*: both these phrases signify both the time and the facility of the thing. Things that are easy are generally done *quickly*: those which are difficult, slowly. The *ἐν πολλῷ, altogether*, applies to Festus (whom Paul refrains from naming), and to other

hearers like him, whom he invites to faith : the *ἐν ὀλίγω*, *almost*, or both phrases, apply to Agrippa. *Not only thou*—Paul declares that he is ready, not only to devote τὸ ὀλίγον, *that which is easy*, the labour of speaking, but also τὸ πολὺν, *that which is hard*, i.e., great toil, endurance, nay life itself. *All*—Paul, from a feeling of modesty, does not mention and address them *all* by name : yet he marks and sees them. *This day*—This word is usually taken with *hear me* ; by Chrysostom and others, with *were such as I am*, in which connection it has remarkable force. *Were*, lit., *might become*—Agrippa's word is repeated : the immediate antithesis is *I am*, further on. *Such*—*Christians*, not in profession alone, but in very deed. An elegant periphrase. *I*, lit., *even I myself*—Paul speaks, from a sense of his own happy state, in a spirit of the profoundest love. Comp. 1 Cor. vii. 7. *Except*—A very sweet *Epithet* [after-correction].

30. [Begin this ver. with ἀνέστη τε ὁ βασιλεὺς (omitting καὶ ταῦτα εἰπόντος αὐτοῦ, *when he had thus spoken*), and the king rose up, and, etc. *Tisch., Alf.*] *Rose up*—Consequently, they had been seated. A very precious moment for Agrippa : whether he availed himself of it or not, we shall some day see.

31. *Doeth*—And has done. They speak not of any one act, but of Paul's whole life. *Nothing*—O, hearers, could you learn nothing else from this address ? Political reflections and favourable opinions on such a preacher do not end the matter.

32. *If...not*—Festus no longer had power to dismiss him ; besides, he feared offending the Jews.

CHAPTER XXVII.

1. *It was determined*—Paul's departure to Cæsar was already determined : the time and the route by sea were now appointed. As regards Paul, *it was decided* in the strict judicial sense : his friends, and Luke among them, followed him of their own free will. *Other*—Comp. Luke xxii. 37. [Gr. ἑτέροισ, which implies that the *others* were another class, not Christians. *Mey.*]

2. *Ship*—They did not wish to hire for the conveyance of prisoners a ship large enough to undertake the entire voyage, see ver. 6. *Adramyttium*—A town of Asia Minor, to the north of Pergamus. [For μέλλουτες, *intending*, referring to Paul, etc.,

read μέλλοντι, relating to the ship, so as to read, *a ship of Adramyttium* which was to sail by the coasts of Asia, *we*, etc. Tisch., Alf. And so Beng.] *Coasts*, lit., *places*—As the sea is navigated, so the parts (τοποί) of the sea are navigated. *Aristarchus*—Who was either returning to his native country, or on his way to Rome.

3. *Julius*—It seems that he had heard Paul, chap. xxv.

23. *Courteously*—An apposite word, applied to services rendered by comparative strangers, chap. xxviii. 2 ; Tit. iii.

4. *Friends*—At Sidon [and at Tyre. V. G.].

4. *We sailed under*—They wished to pass by the southern part of Cyprus : they passed the eastern part at no great distance. The υπό, *under*, here has the same force as in ver. 7, 16.

5. *Sea*—Gr. πέλαγος. The deep sea far from the land. In opposition to *we sailed under*.

7. [Render, *but when for several days we had a hard passage* (slow, through contrary winds), *and with difficulty were come over against*, etc., Mey., Alf.] *The wind not suffering us to go towards Crete*.

8. *Hardly*—To be taken with *came*. *Fair*—Possibly this epithet was ironically applied ; comp. ver. 12 [as the Black Sea] was called Pontus Euxinus [hospitable sea]. *Lasea*, Beng., *Lasea*—This is the reading of the best manuscripts : two have Ἀλασσα : and hence the Latin Vulgate has *Thalassa*. The word *civitas*, which immediately precedes, may have been the cause of the *t* being prefixed from the third syllable of that word. We give more weight to the Asiatic than to the African manuscripts in questions concerning the names of places. *Crete is called ἑκατόπολις, having a hundred cities*. Among the *hundred*, how many are unknown in our days !

9. *Now*—Because of the time of the year. The ancient mariners feared winter voyages more than we moderns do. *The fast*—The time of the year is by *Metonymy* [designation of the time by its corresponding event] signified from the fast of the seventh month, Lev. xvi. 29. [The feast of atonement, of which this was the fast, answers to the period immediately preceding our vintage. V. G.] *Paul*—The apostle gives a noble instance of faith, even in matters wholly external. He displays great presence of mind and aptness of counsel, which manifests itself and stimulates others. *Admonished*—Not to leave Crete, ver. 21.

10. *Unto them*—The centurion and the others. *That*—

ὅτι, *that*, sometimes has an infinitive. Polybius writes, ὅτι τα θηρία τοὺς πλείστους διαφθεῖρα, *that beasts destroyed the greater part*. *Will be*—Μέλλει, signifies *is likely to be*. It savours of modesty. [He does not expressly say what should be done : comp. ver. 21 ; but merely indicates the danger impending from the course they were pursuing. So also in ver. 31. *V. G.* Paul is not prophesying, but uttering his own sound judgment, in view of the season and weather. *Alf.*, etc.] *Hurt*—Gr. ὕβρις. This word is frequently employed of one who suffers without deserving to suffer. It specially relates to the ship : ζημία, *damage* to the ship and the souls in it.

11. *Believed...more*—The workman is not always to be trusted even in his own art. The believer frequently speaks more in season when need is greatest, but he is less regarded : Eccles. iv. 15. Possibly Julius feared the anger of his superiors. *The master*—Who commanded the ship. *The owner of the ship*—To whom the ship belonged. He was also under the command of the centurion.

12. *The more part*—In danger, those who have no right give their opinions ; but the weight of opinion does not always favour the best course. *Advised*—Sept. Judg. xix. 30, θέσθε βουλὴν, *take counsel* : and so Ps. xiii. 2, θήσομαι βουλὰς. *Phenice*—Φοίνιξ was the name of a town, its port is called Φοινικοῦς, by Ptolemy. An easy *Metonymy* [change of name.] *Toward the south-west and north-west*—[Literally, *looking down the south-west and north-west winds*. *Alf.*] The mention of the two winds expresses more clearly the openness of the harbour, and their hope of putting in there, than the naming of one would have done.

13. *Supposing*—Because of the favourable south wind. *Loosing*—Wherever there is motion, the body is raised from that on which it rests. Hence αἶψιν, *to move* [lit., *to raise*], by a change of the consequent for the antecedent. *Close by*—Gr. ἄσπον, which is used as a comparative of ἐγγύς, *near*, by Herodotus and Josephus. It is not an unknown town [as some suppose] that they were seeking : for they were bound for Phenice.

14. *Arose*, lit., *cast*—Understood, ἐαυτὸν, *itself*, [that is, cast itself against,] so ἐπιδόντες, *giving her up*, ver. 15 ; ἀπορρίψαντες, *having cast themselves*, ver. 43 ; intransitive. *It*—Gr. αὐτῆς. The modern Greek Version has, τῆς Κρήτης κατ' αὐτῆς, *upon Crete, and from Crete against us*. [It refers to

Crete. *Mey.*, etc. Render, *rushed down* (from) *Crete*; i. e., down the high lands forming the coast. *Alf.*, etc.] *A tempestuous*, lit., a *typhonic wind*—It is so called from *τύφειν*, to *smoke*. Typhon, in Pliny, signifies the hurricane, hurled forth, the special dread of sailors. It is a stormy blast rather than a wind. Hence the compound word, *ἄνεμος τυφωνικός*, a *typhonic wind*. *Euroclydon*—That is, *the last wind raising the billows*. An apposite compound.

16. *To come by*, lit., *to master the boat*—*To keep* and haul the *boat* out of the sea. It had hitherto accompanied the ship, ver. 30, 32.

17. *Which*—The boat. *They used helps*—Which the boat afforded. *Undergirding*—Gyraldus (De Navigiis, c. 15) says that the *mitra* [*girdle*] is the rope with which a ship is girt in the centre. *Into the quicksands*, lit., *Syrtis*—Towards Africa. *Sail*, lit., *tackling*—Sails, &c., ver. 19. That they might strike less violently upon the Syrtis.

18. *Lightened*—*Cast out* the merchandise.

20. *Neither sun, nor stars*—The ancients were, before the discovery of the mariner's compass, less able to dispense with these [than we are]. [*All hope*—Probably because the vessel was leaking more and more; as is shown by their successive lightnings. *Smith* in *Alf.*]

21. [For *δέ*, *but*, read *τε*, *and*. *Tisch.*, *Alf.*] *Long*, lit., *much*—Their abstinence was *much*, frequent and protracted. [*Then*—Not rendered in Eng. Ver.] When the world rejoices, Christians abstain; when all others are in fear, Christians are of good courage, and cheer others: ver. 36. *Ye should*—It is not without reason that Paul thus commences: I (he says) gave you good counsel before, I will do so again: comply with it now. *Gained*—This does not depend on *μή*, *not*. *Κερδήσαι*, to *gain*, by an *Euphemism* [an expression to avoid a disagreeable word], is the same as to *avoid*. *Josephus* has *κερδήσετε*, *you will escape the disgrace of defeat*. *This*—Before our eyes.

22. *And*—The particle *μέν*, *on the one hand*, requires *δέ* *on the other hand*, to follow; but *καί*, *and*, is modest. [*I exhort you*—Paul, though slighted before, is nevertheless not angry, but proceeds to give wholesome advice here, and in ver. 33. *V. G.*] *No loss...but*—A marvellous prophecy: ver. 24, 34, 44.

23. *I am*—To belong to God is the sum of religion; it includes faith, love, and hope. The correlative is, *to serve God*. *I serve*—Those who were in the ship saw this.

24. *Hath given*—Paul had prayed. Possibly the souls of many were saved for his sake. Even the centurion, overruled by the providence of God, grants the prisoners their lives out of regard for the apostle : ver. 43. The providence of God is supreme in contingent events, as in this case. It is easier for many bad men to be saved with a few godly ones, than for one good man to perish with many bad. The world resembles this ship. [And though worldly men owe much more than they think to the sons of God, yet are they most ill-disposed towards them. *V. G.*] *Thee*—There was no danger, at so perilous a crisis, of Paul's appearing to say in a spirit of boasting what he said of necessity. *All*—Not merely the prisoners, as Julius wished : ver. 43. The *all* were numerous : ver. 37. Seek souls : they shall be given thee beyond thy expectation. *With thee*—Paul, in the sight of God, was captain of the ship, and by his counsel its pilot.

25. *Sirs*, lit., *men*—Courage becomes men. *God*—Faith in the angel of God is faith in God.

26. *Upon an island*—This took place presently : ver. 27.

27. *The fourteenth*—From their leaving Crete. *That they drew near to some country*, lit., *that land drew near to them*—To persons carried onward, the land seems to be in motion.

30. *To flee*—In the boat, which would pass more safely over the shallows.

31. *Ye*—He does not say *we*. The soldiers had no care for the safety of the prisoners ; Paul had no fear for his own. [Comp. ver. 22. Was it in their power to invalidate God's promise ? Paul was not engaged in a precise discussion on God's power, apart from choice and means ; nor does God present his power to us, that we may despise means, and indulge in sloth. It does not follow that God is limited to means ; but when he has ordained a mode of action, he restrains men from overleaping prescribed bounds. *Calv.* in *F.*]

32. *Then*—Paul left it to the soldiers to determine what to do.

33. *While*—While day was dawning there was more opportunity for prolonged exhortation. *Fourteenth*—To be taken with *tarried* : they had not abstained from food all this time, although perhaps they had had no regular meals. *Wall* is of opinion that the fourteenth was a critical day in the judgment of sailors.

34. *Health*—That you may have more strength for swimming to land. [For *πεσείται*, *fall*, read *ἀπολείται*, *perish*. *Tisch.*, *Alf.* We could not but feel pleasure in being tossed by a tempest, if the vessel were infallibly secure. Such a vessel is the church; such tempests are persecutions. *Pascal* in *F.*]

35. *He gave thanks*—A public confession. *He began*—His example had its effect. Paul, who ate with a good courage, imparted strength to the despairing.

37. *All*—[Of whom we may reasonably suppose that not a few were converted. *V. G.*]

38. *The wheat*—In sure hope of getting to land.

39. *The land*—Of which they had caught sight. *Shore*—Which was smooth: *Matt. xiii. 2*, note. [Render *ἔχοντα αἰγυάλον*, *having a sandy beach*. *Alf.*]

40. *Committed*—The ship, and themselves with it. *Rudder bands*—The *rudders* were fixed to the ship by certain bands. When the latter were loosened, the rudders sunk deep into the water, and by their weight prevented the wind from capsizing the ship. *Grotius.** *The mainsail*, lit., *the foresail*—*The ἀρτεμών (artemon)* is a small sail usually attached to larger ones: hence its name. *Gyraldus de Navig.* p. 604. *To the wind*, lit., *to the blowing*—Understand, *αὔρα*, *breeze*. This must be taken in an ablative sense with *κατεῖχον*, *made*, as in the old Eng. Ver. They were now striving to reach the shore by the sail, and not by the oars.

41. *Where two seas meet*—Such a place, for example, is an oblong mound composed of closely compacted sand. It is called *ραιία*, a *ridge*: lat., *pulvinus*, a *sandbank*. [Omit *τῶν κυμάτων*, *of the waves*. *Tisch.* (not *Alf.*)]

42. *Counsel*—Cruel, unjust, and revengeful. [The soldiers no longer considered how much they owed to Paul. *V. G.*]

43. *Of*, lit., *from*—The wooden portion of the ship.

* But it seems more natural to interpret these rudder bands as *tiller-lashings*. The helm must have been lashed while they lay at anchor in the storm. They cut the lashings when about to steer for the *creek*: ver. 39. *Grotius'* explanation above would lead us to infer that mariners wishing to run a ship a-ground could, by letting down the rudder, commit the folly of greatly increasing their draught of water. The shore was a shelving beach, ver. 39, yet we find (ver. 41) that when the bow stuck fast, the stern had not taken ground at all, which would have happened had the rudder been "let down."—W. L. BLACKLEY.

CHAPTER XXVIII.

1. *Then—At last.* [For ἐπέγνωσαν, *they knew*, read ἐπέγνωμεν, *we knew.* Tisch., Alf. Hence διασωθέντες, must be rendered, *when we were escaped*, not *they*, as Eng. Ver. So Beng.] The sailors were not acquainted with the land before the others. *Melita*—Below Sicily [now *Malta*; not *Meleda* in the Adriatic. Mey., Alf., etc.] Comp. chap. xxvii. 17. Ver. 27 does not make against this view, for the sea of Adria, in ancient times, extended far towards the Ionian sea.

2. *The barbarous people*—A word of no invidious signification in itself: it has a middle meaning between good and bad. Drusius derives it from the Syriac *bar*, *outside*: so that *barbarous* would be applied to those who speak an unknown tongue. [While God's professed people are cruel to bad servants, God inspires barbarians with humanity toward them. Q. in F.] *For*—Their ready kindness towards so many strangers, although it did not cost them much, is highly praised.

3. *When Paul had gathered*—An instance of his *working with his own hands*: chap. xxvii. 19. He did the duty of a prisoner obediently, helping others also. *A bundle*, lit., *a number*—Gr. τὶ (*a certain*) is left out in more modern manuscripts. *Of sticks*—Amongst which, at that cold season, a viper was concealed. *Out of*, Beng., *from*—Gr. ἀπὸ. [So Tisch., Alf.] Ἐκ, *out of*, is the lection of the later copies. Grotius says that ἀπὸ, *from*, is frequently equivalent to *because of*, in Greek. *Fastened*—Understand, ἐαυτήν, *attached itself* to his hand. [It is plain that the snake actually *bit* the hand. So Mey., Alf., etc.] Further on we read κρεμάμενον, *hanging*: ver. 4.

4. *They said*—Hastily. They saw his chains. *A murderer*—Murder is a most inhuman crime, which of all others is most openly punished in this life. *Vengeance*—[Or *Justice*, *Nemesis*, the goddess of recompense. Gr. ἡ δίκη. Alf.] They recognize the existence of vengeance; they consider her a goddess, not knowing who is the *Just Avenger*. How dim is the light of nature! *Suffereth*—They regard Paul as a dead man. *To live*—They recognise the law of retribution.

5. *Shook off*—*No poisonous serpents exist in Melita, or do any one an injury if they are introduced. The natives of that island are a kind of terror to serpents. Scorpions, elsewhere deadly, are seen in the hands of playing children, quite in-*

noxious. I have seen a person eat them. They say this is due to Paul, who, when bitten, shook off without injury the viper that clung to his finger. Quintinus Hæduus, quoted by Flacius. If this be true, adds Illyricus, we must doubtless consider it a special blessing of God, who, so to speak, left in Malta an everlasting memorial of the preaching of the Gospel, and of so many miracles, just as Scripture often testifies to God's making lands either worse on account of men's sins, or better through his peculiar compassion. Experience proves that the soil and climate of Germany, and of all the northern countries, are milder, healthier, and more fertile than they were before the birth of Christ. This is evident from writers worthy of credit, etc.

6. *They looked*—They well knew the usual effects of such bites. *Changed*—Mark the vacillation of human reason. He is either an assassin, say they, or a god. So at one time bulls, at another stones [Paul at Lystra]: chap. xiv. 13, 19. But there is a third supposition: he is a *servant* of God. The natural man errs nowhere more in reference to any class of men than he does in respect of the saints.

7. *In the same quarters*—In the same place and neighbourhood. *The chief man*—It does not appear that Publius had any official power; he had but the position which wealth gives. *Three days*—During the early part of our stay at Melita.

8. *It came to pass*—The disease is described as a most serious one from the age of the patient and the complication of the maladies. *A fever.* lit., *fevers*—A recurring fever: or one to which he was often subject. The plural has this signification.

9. [For *οὖν*, so, read *δέ*, and. Tisch., Alf]

10. *Such things as were necessary*—After the shipwreck. [Paul was of new benefit to his companions. V. G.]

11. *Three months*—Thus Paul obtained rest: [and the inhabitants of the island, through Paul, an abundant harvest of blessings. V. G.] *Sign*—A ship's *sign* was in the prow, and from it ships were named. *Castor and Pollux*, lit., *the Dioscuri* (i. e., *the Twin Sons of Zeus*)—Castor and Pollux, who were considered the *sons of Jupiter*, and were believed to be propitious to sailors.

13. *Fetched a compass*—Gr. *περιελθόντες*. [Beng. renders, *coasting*. The meaning probably is, *tacking with an adverse wind*.] Along the curve. *The south wind*—A favourable termination to their voyage.

14. *Were desired*, Beng., *were consoled*—[Eng. V^o. is better, *were desired*, i. e., to remain.] By seeing the brethren: it induced us to stay seven days. Here also the kindness of the centurion was indulgent to Paul. *We came towards*, lit., *to Rome*—A remarkable place, earnestly desired. *Τὴν Ῥώμην* is emphatic, that it may be pointed out as the long wished-for city: but in ver. 16 the article is omitted; *we came to Ῥώμην*: the emphasis is on *came*, so that the entry itself may be marked.

15. *The brethren*—Christians. [*The news concerning us*—That we were coming. *Alf.*] *Meet*—Kind offices towards travellers are implied in *προπέμπευ, ἀπαντᾶν, to escort, to meet.* *As far as*—He met some at Appii Forum, others subsequently at the Three Taverns. *Thanked God*—Because his wish to see Rome was fulfilled: chap. xix. 21; Rom. i. 11, xv. 23. *Took courage*—Practically. He saw that Christ was in Rome. Paul even had not at all times the same energy. He had already forgotten the troubles of his journey. Ammonius calls *θράσος, an unreasonable, θάρσος, a reasonable impulse.*

16. [*Tisch.* reads (omitting the clause, *ὁ ἐκατόνταρχος, etc., the centurion, etc.*) *εἰς Ῥώμην, ἐπετρέπη τῷ Παύλῳ μένειν, etc., to Rome, Paul was suffered, etc.* So Beng., not Mey., *Alf.*] *Paul*—What became of the other prisoners is no concern of ours. We may suppose that Festus wrote to Rome as mildly as possible. Comp. chap. xxv., xxvi. *By himself*—Wherever he thought fit. He hired a *lodging*: ver. 23, 30. *A soldier*—Who was bound to Paul by a chain, as was customary. He was able thus continually to hear the apostle's teaching. [It was thus providentially ordered, that Paul was led to Rome as a *prisoner*, so that he could not be driven away as a Jew; and was guarded there under military custody. *Chrysost.* in *F.*]

17. *After three days*—Devoted to repose and prayer. [For *τὸν Παῦλον, Paul*, read *αὐτόν, he.* *Tisch., Alf.*] *He called*—To himself: ver. 23. As he was in fetters, he could not conveniently visit them. *The chief of the Jews*—Those high in authority. He always sought out *Jews* first. *Nothing*—A false suspicion might have been excited by his fetters. Paul meets this.

18. *Would have let me go*—Ch. xxiv. 23, etc.

19. *Spake against*—He speaks mildly: for they had tried, by plotting his murder, to stop his preaching in Palestine.

20. *For this cause*—At the commencement he speaks with them as a brother, not as an apostle. [*The hope of Israel*—The national hope in Messiah. *Mey.*]

21. *Neither*—It had been winter. Paul had not long before appealed to Cæsar. [They had had no reason to send any word concerning him before his appeal, for there was then no prospect of his coming to Rome; and since the appeal it would have been hardly possible. The only danger was that during his stay at Cæsarea, something prejudicial to him might *accidentally* have reached Rome. *Mey.*] *Of the brethren*—Jews. *Shewed*—Formally. *Spake*—In daily conversation.

22. *It is known to us*—Gr. *γνωστόν*; this Paul retorts on them, in ver. 28. *It is everywhere spoken against*—This implies a good rather than a bad cause.

23. *Persuading*—Most sweetly. *From morning till evening*—Who would not wish to have been present?

24. *Some believed*—With the intellect, and with the will. But others *believed not*.

25. *When they*—The Jews. *They departed*—The middle voice (*ἀπελύοντο*). *After that Paul had spoken*—In reference to their going away. *One*—Very apposite and faithful. [Oftentimes from one word or deed we may take occasion to withdraw from good: indeed, this happens to all, who, although they hear the word, are not saved. Most lamentable moments. *V. G.* For *ἡμῶν*, *our*, read *ὑμῶν*, *your*, *Tisch., Alf.*]

26. *Go*—Paul could apply this verb to himself: for he had just come to Rome.

27. *And I should heal them*—The indicative [in Gr.] following the subjunctive. Comp. Mark iii. 27, note. The indicative has better authority here, since in Isaiah the Hebrew accents make the leading division of the clause to follow *ἐπιστρέψωσι*, *should convert* [intrans.].

28. [For *τὸ σωτήριον*, *the salvation*, read *τοῦτο τὸ σωτήριον*, *this salvation*. *Tisch.*, i.e., *this the message of God's salvation*. *Alf.*] *Is sent*—By the apostle. Before this time no apostle, not even Peter himself, had come to Rome. *The salvation of God*—The root of the name of *Jesus*. *Unto the Gentiles*—Their capital was Rome. At Antioch, he had told the stiff-necked Jews that he was going to the Gentiles, chap. xiii. 46; at Corinth, chap. xviii. 6; and now for the third time at Rome: and so in Asia, in Greece, and in Italy. *And*

—Not only is it sent to them, but they *will hear*. *Will hear*—The Jews ought to have repented, because of the fulfilment of this very prophecy. *They*—Although you will not. [*They will also hear it*—Not, and that they will hear it, as Eng. Ver. *Alf.* So *Beng.*]

29. [This verse is rejected by *Tisch.*, and considered probably spurious by *Mey.*, *Alf.*] *Great*—As persons usually have, who cannot resist the truth.

30. [Omit *ὁ Παῦλος*, *Paul.* *Tisch.*, *Alf.* Read *he remained*, etc.] *Dwelt*—Whatever the Jews might think. *Two whole years*—At the close of which this book was written : it was published long before Paul's martyrdom, and doubtless by the apostle's desire. Luke was with Paul immediately before his death, and so was Timothy : 2 Tim. iv. 11. *Possibly Luke was meditating a third book, in which he intended to narrate the acts of these two years : as in Acts i. he recounts certain things which are not detailed in the final chapter of his Gospel.* *Estius.* *All*—Without distinction of nation.

31. *Kingdom*—In the very seat of the *empire* of the world. So further on, *which concern the Lord*. Comp. ver. 23. In Pilate's time, to mention the kingdom, afforded grounds for suspicion ; and now Rome hears the public announcement of it. *Confidence*—Inwardly. *No man forbidding him*, lit., *unhindered*—Outwardly, after so many hindrances had been subdued. A triumph of the Word of God. Paul's stay at Rome forms the crowning point of the Gospel preaching, and the end of Acts. Luke might otherwise (2 Tim. iv. 11) have easily extended the narrative till the apostle's death. He commenced at Jerusalem ; he ends at Rome. [With these same two years ended the fourth thousand years from the creation of the world. *V. G.*] O Church, thou hast thy form. It is thy duty to preserve it, and to maintain thy trust. In the Old Testament, the book of Isaiah, the volume of the Twelve Prophets, Ecclesiastes, and Lamentations, end with menaces and severity : the Jews, in consequence, usually repeat the more cheerful verses immediately preceding without the vowel points. The books of the New Testament all end in joy.

THE

EPISTLE OF ST. PAUL TO THE ROMANS.

CHAPTER I.

1-7. [This 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*—This Inscription is the beginning of the Epistle. [All that we are now accustomed to write in the subscription, in the address, and in the previous salutation, was by the ancient Greeks and Romans placed at the commencement of their letters, and was very brief, as, for instance, *Paul salutes the Christians at Rome*. But through an abundant measure of the Spirit, the apostle writes in a more expansive 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; it is not only that of Paul's, Peter's, James's, and Jude's writings, but also of both the books of Luke and all those of John. 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 resembles an epistle written by himself. Epistles were usually sent, not to slaves, but to free men, especially to those who had been emancipated; and the epistolary form of writing is better suited than any other for spreading most widely the kingdom of God, and for the edification of men's souls most richly. In this way too, Paul laboured more than all the others. For there are extant fourteen epistles from him,

which vary in arrangement and division. One epistle, that to the Hebrews, he wrote without prefixing his name; to the rest he added his name; and they were addressed, some to churches, others to individuals. The order followed at the present day, when they are collected into volumes, is such that those with most verses are placed first. But the chronological order, of which I have treated in the *Ordo Temporum*, is much more worthy of consideration; for when that is settled, the apostolic history as well as the epistles themselves impart to one another mutual light; we perceive a correspondence in ideas and in modes of expression in epistles written at the same time and under the same circumstances, and we recognise the spiritual growth of the apostle. One division, we think, should be especially mentioned in this place. Paul wrote in one way to churches planted by his own labour, in another, to those to which he was not personally known. The former class of epistles may be compared with the ordinary sermons of pastors; the latter with those delivered by strangers. The former are filled with the kindness or severity of an intimate friend, as the state of the churches was more or less conformable to 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 chap. xv. 30. This epistle to the Romans is mostly of the latter kind. [For Ἰησοῦ Χριστοῦ, *Jesus Christ*, read Χριστοῦ Ἰησοῦ, *Christ Jesus*. Tisch., Alf.] *Servant of Jesus*—The conclusion corresponds to this commencement (xv. 15, etc.). *Christ...God*—Everywhere in the epistles of Paul, and in 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 a habit with us. *V. G.*] *Called to be an apostle*—Supply, *of Jesus Christ*; for the preceding words, *servant of Jesus Christ*, are now explained with more particularity. [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 assuredly open to such a servant as this. *V. G.*] The other apostles had, indeed, been trained by long intercourse with Jesus, had been called to be followers and disciples first, and afterwards advanced to the apostleship. Paul, hitherto a persecutor, was on a sudden by a

call 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 to, and connection with the *called saints*. Paul applies a similar title, both to himself and to the Corinthians, 1 Cor. i. 1, 2. It is that similarity which suggests the *υποτύπωσις*, *pattern*, or showing forth, spoken of, 1 Tim. i. 16. When Christ calls a man, he makes him what he calls him (comp. chap. iv. 17), and that speedily, Acts ix. 3, etc., 15. *Separated*—Gr. ἀφωρισμένος. 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 another after his call (Acts xiii. 2). To the latter he here refers. *Unto the gospel*—The kindred verb προεπηγγείλατο, *had before promised*, 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 even in the inscriptions; hence we must attentively 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 the fact to the whole world. Attend closely and grasp it eagerly. *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*—Chap. xvi. 26. The prophets used the voice as well as the pen, and the voice would have greater influence with a single people, than with the divisions of the whole globe; and so its greater certitude would give *the voice* the preference over *the pen*: yet as much importance is ascribed to *writing*, with a view to posterity, as if the voice had not been. Thus Scripture ranks before tradition. [The believing Romans were originally, partly *Jews*, and partly *Gentiles*. Paul has a special love for 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.*] In this passage is inserted an explanation, of the meaning of the title, *Son of God*, ver. 3, 4. [JESUS CHRIST IS THE SON OF GOD. This is the ground of every rightful access to Jesus Christ, to his Father and his God; and consequently of our approach through 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 the Son of God; but this Sonship was overshadowed by his humiliation; it was disclosed to us only after his resurrection. 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. Therefore, in his passion, he placed all his trust in the Father, not on account of his works (for the Son did not first give 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.*] *Which was made*—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 shown to be the Son of God. *Mey.*] *According to*—The determinative particle, ver. 4; ix. 5.

4. *And declared to be the Son of God*—He uses *τοῦ*, again, not *καί*, or *δέ*. 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 he had risen from the dead. [Hence the word *he*, (Gr. *οὗτος*, *this one*), is frequently 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 the well-known passage, Ps. ii. 7, [the Heb. for] *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 dwells particularly on the glory of *the Son of God*, when writing to those in whose presence he had been unable to preach it. Comp. Heb. x. 8, etc., note. *With power*—Most powerfully, most fully; as when the sun shines *ἐν δυνάμει*,

in his strength, Rev. i. 16. According to the spirit of holiness —The word 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 ἁγιωσύνη, *sanctity* of being or life, has a kind of middle sense between ἁγιότητα, *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, to the Son, and to the Holy Ghost. And since here the *Holy Spirit* is not mentioned, but the *Spirit of Holiness* (*sanctity*, ἁγιωσύνης), we must further inquire, what this remarkable expression denotes. The name *Spirit* is expressly, and very frequently, given to the *Holy Spirit*; but God also is called a *Spirit*; and the Lord, Jesus Christ, is called a *Spirit*, but in contrast to the letter, 2 Cor. iii. 17. In the strict sense, however, it is useful to compare with this the fact, that the contrast of *flesh* and *spirit* occurs very frequently, in passages which speak of Christ, 1 Tim. iii. 16; 1 Peter iii. 18. In these passages the word Spirit is applied to whatever belongs to Christ besides the flesh [assumed by descent from David, Luke i. 35. *V. G.*: although 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, here, *flesh* and *spirit*, and chap. ix. 5, *flesh* and *Godhead*, stand in mutual contrast. This spirit is not called the *spirit of holiness*, which is 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 it is called in this passage only, the *spirit of sanctity*, to suggest at once the efficacy of that *holiness* or divinity, which of necessity led to 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* 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 was once wont to call himself the *Son of Man*; in reference to the latter, he is magnified as the *Son of God*. His *visible* state passed through various changes. At the judgment his glory as the *Son*

of God will appear, as well as his most glorious body. See also John vi. 63, note. *By*—[Gr. ἐξ, *from*.] *The resurrection from the dead*.—[*Of*, 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 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, ἀνάστασις νεκρῶν might be taken in this passage for *the resurrection from the dead*, [and so Eng. Vers.] But in fact the sense is fuller; for it is intimated, that the resurrection of all is closely 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*; consequently, the intervening words are all construed in unbroken connection with one another. II. The antithesis is obvious: τοῦ γενομένου ἐκ...κατὰ: τοῦ ὀρισθέντος...κατὰ... ἐξ. *Made...of...according...declared according...by (of)* III. Ἀνάστασις, not ἐξανάστασις, in Paul's style, is appropriated to Christ; but ἐξανάστασις [used only in Phil. iii. 11], to Christians; comp. ἤγειρε, *hath raised him*, ἐξεγερεῖ, *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 does not here infer the Sonship itself, but the ὀρισμὸν, *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 upon this *declaring*, Luke xxiv. 47. Such a mention, therefore, of the resurrection is very 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*, an abundant measure of grace, was bestowed

* Artemonius (follower of Artemon) is the Latin name by which Origen, an Arian writer, once very famous, was in his day known.—ED.

on the *apostles*, and from it, not only their whole mission, Eph. iii. 2, but 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 continue *submissively obedient to the word* of faith and doctrine concerning Jesus (Acts vi. 7), and so render the *obedience*, which consists in *faith* itself. From its relation the *Gospel*, the nature of this *obedience* is evident, chap. x. 16, xvi. 26; 1 Pet. i. 2; and ὑπακοή, *obedience*, is ἀκοή μεθ' ὑποταγῆς, *hearing with submission*, chap. 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 labours: 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 whom*—Nations brought *to the obedience of 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. He nevertheless touches upon his reason for writing to the Romans. In the following verse, he addresses them directly. *Called*—Ver. 7.

7. *To all that be in Rome*—They were for the most part *Gentiles*, ver. 13, yet mixed with *Jews.* They were at Rome, either because they had been born and educated in that city, or because they were residents there at least for a time. [Ver. 8 proves that mere sojourners were not included. *Mey.*] They were living there scattered up and down in a very large city, and were not as yet 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 to be saints*—These two clauses have no 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, chap. xi. 28; but 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 refer the first part to the Israelites, the second to the Gentiles. Comp. ver. 5, 6, and add the texts just quoted. The celebrated Baumgarten, in his German exposition of this Epistle, to which we shall often refer, writes thus: *This would have given too much countenance to both the differences of religious worship among believers, and the 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 to Paul's introduction, as the *πρώτον*, *first*, chap. i. 16, is to the statement of the subject; which Baumgarten defends with sufficient zeal. [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*—The Heb. term *peace* was a common form of salutation among Hebrews, before which is placed *χάρις*, *grace*, a term manifestly in harmony with the New Testament, and with the preaching of the apostles. *Grace* comes from God; hence the condition of *peace* is with man, chap. v. 2, note. *From God our Father and the Lord Jesus Christ*—A title in frequent use among 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, *tetragrammaton* [Heb. J(e)h(o)-v(a)h, always rendered *Κύριος*, in the Sept. and *the LORD* in Eng. Vers., is so called, because it has four letters*], but in the Old Testament, they said, *Jehovah our God*. The reason of the difference is that in the Old Testament they were as servants, in the New Testament they are sons; now sons know their father so well that there is no need of calling him often by his proper name. Comp. Heb. viii. 11. Besides this, when Polytheism is rooted out, there is not the same necessity for distinguishing the true God from false gods, by his

* If the vowel-points are omitted.—ED.

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 *God* is called the *Father of Jesus Christ, and ours*, not *Father of us and of Jesus Christ*; but with *ἀπὸ, from, [grace from the Lord,]* as very evidently 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, for it is he who is the Father of our Lord; and to Jesus Christ, for it is he who 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 in vers. 13. Already *indeed*, he says, you are in the faith; *but* I still desire to contribute something to you. *I thank*—Even in the opening of this epistle there are traces of *all* spiritual emotions. Among these, *thanksgiving* is preëminent, and with it nearly all the epistles begin. There is the affirmation, you have found faith; and the thanksgiving, which is added, qualifies the expression [strengthening by connecting the fact stated with the feeling of the speaker]. Comp. note to chap. vi. 17. Paul rejoices that what he, as a debtor to all, thought himself bound to accomplish elsewhere, had been already accomplished at 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. 9. *Through*—The gifts of God come to us *through* Christ, our thanksgivings ascend to God through Him. *Faith*—In congratulations of this kind, Paul describes either the whole of Christianity, Col. i. 3, etc., or a part of it, 1 Cor. i. 5. He therefore mentions *faith* here, as appropriate to his objects, ver. 12. 17. *Is spoken of, lit., is declared*—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*—God's goodness and wisdom established the faith in the principal cities, especially in Jerusalem and Rome, that it might thence permeate the whole world.

9. *Witness*—A pious assertion of a needful fact, which could not be perceived by men, especially by those who were afar off and unknown, 2 Cor. xi. 31. *I serve*—As apostle, chap. 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 Him,

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 was wont to make distinct and explicit *mention* of the church, and the members of the church.

10. *If by any means now at length*—Gr. *εἴπως ἤδη ποτέ*. This accumulation of particles expresses the strength of his 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 in the meanwhile, did not abandon his purpose, chap. xv. 24. Personal presence, when it is possible, accomplishes much more than letters. *Spiritual gift*—In such gifts, the Corinthians, who had had Paul's presence, abounded ; 1 Cor. i. 7, xii. 1, xiv. 1 ; so too the Galatians, Gal. iii. 5. 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, the Romans were far less privileged in this respect ; for this reason the list of gifts in chap. xii. 6, 7, is very brief. He desires therefore to go to their help that *they may be established, for the testimony of Christ was confirmed* by the gifts : 1 Cor. i. 6. Neither Peter nor Paul, had visited Rome before this epistle was written ; the text and the whole tenor of the epistle show this ; for Peter would have imparted to the Romans what Paul wishes to impart. Furthermore, Baronius is of opinion that this epistle was written A.D. 58 ; but Peter's martyrdom was in A.D. 67. If, therefore, he was ever at Rome, he could not have stayed there very long. *Be established*—He speaks modestly ; *to establish, is of God*, chap. 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 taken to prevent the *Church* of Rome from causing mischief, yet it came afterwards. *Both of you and me*—Not only does he associate the Romans with himself, desiring *to be comforted* (exhorted) *together with them*, but he even puts them above himself. The style of the apostle is far different from that of the Papal court of Rome.

13. *Not...ignorant*—A usual form with Paul, showing candour of mind. *Brethren*—A title, frequent, holy, adapted to all, simple, affectionate, glorious. It is profitable, in this place, to consider the titles used by the apostles. They seldom employ 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; *brethren* once; more than once, *little children*, as Paul says, *my son Timothy*. *Have some fruit*—*Have*, an elegantly chosen word, a mean between *receive* and *give*. What profits others, delights Paul himself. He regards that as *fruit* (Phil. i. 22). In every place he wishes to have something put out at interest. This desire he somewhat modifies, when in the next verse he calls himself a *debtor*. He both *demand*s and *owes*, ver. 12, 11. By these two cords the fifteenth verse is strengthened. *Even as*—Good extends itself among as many as possible.

14. *Both to the Greeks, and to the Barbarians*—He considers those as Greeks 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 a *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 kind 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' ἐμέ. That is, *for my part*, or *I*, so far as I am not prevented. So Ezra vi. 11, καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμέ 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 ἐτοιμίᾳ 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 name *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 here implied; I will *write* what I should like to have said face to face concerning *the Gospel*.

16. *For I am not ashamed*—He speaks with little energy, as becomes the introduction ; he afterwards says, *I have whereof I may glory*, chap. xv. 17. To the world, the Gospel is *jolly* and *weakness*, 1 Cor. i. 18 ; therefore, 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 shows, why Paul did not say here the Gospel of GOD, or of the SON OF GOD ; but the grounds which he adduces give no better reason for reading the words *τοῦ Χριστοῦ*, *of Christ*, than for omitting them. Arguments are easily contrived for both sides ; but the chief weight should be allowed to evidence ; and the evidence 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 in 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 offer an epitome 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 chap. i. 18 to chap. iv., the second from v. to viii., the third from ix. to xi., not only the discussion, 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. Shown 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 established through faith, chap. iii. 31) of love, produced by faith, and of righteousness towards men, 3, — xiii. 10. FAITH is expressly named, chap. xii. 3, 6. LOVE, xii. 9, and chap. xiii. 8. The definition of RIGHTEOUSNESS is given, xiii. 7, at the beginning.
 2. Of SALVATION, xiii. 11—14. SALVATION is expressly named, chap. xiii. 11.
 3. Of the union of JEWS and GENTILES, xiv. 1, 10, 13, 19 : xv. 1, 7—13. Express mention of both, xv. 8, 9.
- V. CONCLUSION xv. 14 ; xvi. 1, 3, 17, 21, 25.

To the Jew—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 explained, treats of *faith*, chap. i. to iv. ; of *salvation*, chap. v. to viii. ; of *the Jew and the Greek*, chap. ix. to xi. The knowledge of this division is of great service in aiding the right understanding of the epistle. The third part of the discussion, concerning the Jew and the Greek, neither weakens nor strengthens the genuineness of the particle *πρωτον*. Paul uses it to show more effectually the guilt of the Jews, chap. ii. 9, 10 ; but the Gospel is the power of God unto salvation, not 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, frequently in Isaiah and Daniel, most frequently in the Psalms. It sometimes signifies that righteousness, by which *God* himself is righteous, acts righteously, and is acknowledged righteous, chap. iii. 5 ; and also that righteousness, either particular or universal, as it is called in respect of men, (this also includes grace and mercy, and is chiefly shown in condemning sin, and justifying the sinner.) It is in this view that the essential *righteousness of God* is evidently not to be excluded from the idea of justification, chap. iii. 25, etc. Hence it sometimes signifies *righteousness* in a derivative sense, by which a man (through 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, chap. iii. 21, 22,

or by imitating the righteousness of God by virtues and good works, James i. 20. Paul, speaking of justification, calls the righteousness of faith *the righteousness of God*; because God originated and prepared it, because he 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. Again, we ourselves are called *the righteousness of God*, 2 Cor. v. 21. In this passage, as in the proposition, *the righteousness of God* denotes the whole beneficence of God in Jesus Christ, for the salvation of the sinner. *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, chap. iii. 25, etc.; the manifestation and revelation of the righteousness of God, which is through faith, in the Gospel, chap. iii. 21, and in this passage. Here a double *revelation* is made, comp. ver. 18, of wrath and 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. Both are expressed in the present tense, ἀποκαλύπτεται, *is being revealed*, 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 further on *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*, meaning faith alone, for righteousness *from* faith, subsists in faith, without works. *Eis, to*, denotes the boundary, end, and limit; see chap. xii. 3, and my notes on Chrysostom *De Sacerd.*, p. 415. So. 1 Chron. xvii. 5. Heb. *I have been 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 the beginning and end (*pro* and *stern*) for Jews and Gentiles; for Paul too, even to its very consummation, Phil. iii. 7—12. Thus ἐκ, *eis*, *from, to*, exquisitely correspond as ἀπὸ, *from*, and εἰς, *to*, 2 Cor. iii. 18, said of the purest glory. It is an Euphemism in Paul not as yet in express terms to exclude works, of which, however, in this statement, the exclusion should in some way be made. Furthermore, it is in accordance with the nature of a proposition, thus introduced, that many other things be inferred from

it ; for inasmuch as 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, chap. iii. 2, etc. ; from the faith of the Old Testament, and of the Jews, to the faith of the New Testament, and of the Gentiles also, chap. iii. 30 ; from the faith of Paul to the faith of the Romans, chap. i. 12 ; from one degree of faith to degrees more advanced, 1 John v. 13 ; from the faith of the strong to the faith of the weak, chap. xiv. 1, etc. ; from our expectant faith, to the faith which is to be divinely granted 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 passage from the prophetic record, *the just by faith shall live*, Hab. ii. 4, confirms all. [This is the true rendering ; not *shall live by faith*, as Eng. Ver. *Mey*. But the general sense is the same in both. *Alf*.] 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 this error, and observes that I have not noticed it.

18, etc. [From here to chap. 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, chap. i. 18, to iii. 20. II. The Gentiles, i. 18—32. *Alf*.]

18. *For*—This particle commences the discussion ; the proposition being now ended, chap. 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 ; the law proves this ; therefore, no one is justified by the works of the law. This point is discussed up to chap. iii. 20. Hence he infers, therefore, it is by faith, chap. iii. 21, etc. *The wrath of God*, lit., *wrath*.—Ὀργὴ, *wrath*, here without the article, but ἡ ὀργὴ, *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 some degree, an antithesis. The righteousness of the world crushes the guilty; the righteousness of God crushes the sin and restores the sinner. Hence the frequent mention of *wrath*, especially in this epistle, chap. ii. 5, 8; iii. 5; iv. 15; v. 9; ix. 22, and besides, chap. 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.*] *Is revealed*—See ver. 17, note. *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 to view *salvation* [ver. 16], in the concrete, of believers. Therefore he now obscurely intimates, that for *sinners* grace has been procured. *Ungodliness and unrighteousness*—These two points are discussed in 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 wholesome teaching the heathen writings possess. *In unrighteousness*—The term is now taken in a wider sense than just before, where it is contrasted with *ἀσέβειαν*, *ungodliness*. Here it is *ἀνομία*, *lawlessness, iniquity*, chap. 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. *Be known*, lit., *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 in ver. 21, he says, *they knew God*. Plato (b. 5. Polit.) has, τὸ μὲν παντελῶς ὄν, παντελῶς γινώστων· μὴ ὄν δὲ μηδαμῆ, πάντη ἀγνωστον, *that which wholly is, is wholly known; but that which is not at all, is in all respects unknown.* *Shewed*—Gr. *ἐφάνηρωσε*. Paul has selected this

word with great propriety, as well as ἀποκαλύπτω, *reveal*, above.

20. *The invisible things...seen*—An incomparable *Oxymoron* [connecting of opposites]. The invisible things of God would assuredly have become visible at the creation if at any time ; but then, too, they began to be seen only by the understanding. *From the creation*—Ἀπὸ, *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 [particle], *from, since ; ever since the foundation of the world*, and beyond, reckoning backwards ; and with this αἰδιος, *eternal*, further on, agrees. In the former construction, the connection is καθορᾶται ἀπὸ, *are seen from* ; in the other, with ἀόρατα ἀπὸ, *unseen from (since)*. *Things that are made*—*The works* produced by κτίσις, *creation*. There are *works* ; therefore there is a *creation* ; therefore there is a *Creator*. *Understood*—Gr. Νοούμενα. Those who only use the νοῦς, *understanding*, καθορῶσι, *see clearly*. *Are seen*—For works are discerned. Antithesis, ἐσκοτίσθη, *was darkened*, [ver. 21.] *Power, etc.*—These words are in apposition with ἀόρατα, *invisible things*. *Eternal, etc.*—The highest perfection of God, worthy of God, in being and in acting ; in one word θεϊότης, which signifies *divinity* [not *Godhead*,] as θεότης, *Deity, Godhead*. [So *Alf.*, etc.] *Power*—The first revealed of all the attributes of God. His works in a peculiar manner correspond with his several attributes [Isa. xl. 26]. *So that*—Paul not only speaks of some result, but expressly takes away excuse. This clause is equal to a proposition including the subject of the following verses. Construe with φανερόν ἐστιν, *is manifest*, ver. 19. *Without excuse*—So also of the Jews, chap. ii. 1.

21. *Because*—Gr. διότι, resumed from ver. 19. They did not sin in ignorance, but *aforethought*. *God...as God*—This is ἡ ἀλήθεια, *the truth*, the perfect consistency, in which 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, (in opposition to the dogma of Hobbes.) If a mind could exist out of God, not created by God, it would still be bound to praise God. *Became vain*—Gr. ἐματαιώθησαν. This verb

and *σκοτισθη*, were darkened, have a reciprocal force ; *μάται, ματαιοῦσθαι*, vain, etc., are often employed of idols, and their worship and worshippers, 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*, lit., *reasonings*—Gr. *διαλογισμοῖς*. Variable, uncertain, 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. *May.*]

22. *Became fools*—Sept. Jer. x. 14, etc., *ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως... ψευδῆ ἔχων εἰσαν... μάταιά ἐστιν ἔργα, ἐμπειαιγμένα, every man is a fool without (from) knowledge. Their molten images are falsehoods, they are vain and deceitful works*. Throughout this epistle Paul refers to the closing chapters of *Isaiah*, and to the first chapter of *Jeremiah*, from which it appears that this holy man of God had at that time been reading them.

23. *And 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 *dishonour 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 *παρὰ*, repeated [*παρὰ, more than*, ver. 25 ; *against*, ver. 26]. In the third, *did not like*, Gr. *οὐκ ἔδοκίμασαν* (*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 as far as possible from God, in whose image he was made. *The glory of the incorruptible*—The perfections of God are 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*, Latin *pro, cum*, English *for, with*, so ver. 25. *An image made like*—*Image* is the concrete ; *likeness*, the abstract, opposed to *δόξη, the glory*. The greater the resemblance of the image to the creature, the more manifestly it departs from truth. *Μακ...creeping things*—A descending climax ; *corruptible* is to be taken also with *birds*, etc.

They often amalgamated the forms of man, bird, quadruped, serpent.

24. *Wherefore*—One punishment of sin is in its physical consequences, ver. 27, note, *was meet*; another, moreover, from retributive justice, as here. *Through*, lit., *in the lusts*—[The lusts of the heart were the *field of action*, in which this dishonour took place. *Alf.*] 'Εν, *in*, not εἰς, *to*. *The lusts* were already there. The men themselves were as the gods they framed. *Uncleanness*—Impiety and impurity are frequently joined, 1 Thess. iv. 5; so the knowledge of God and purity of mind, Matt. v. 8; 1 John iii. 2, etc. *Dishonour*—*Honour* is its opposite: 1 Thess. iv. 4. Man ought not to debase himself: 1 Cor. vi. 13, etc. *Between themselves*, lit., *among their own selves*—Gr. ἐν ἑαυτοῖς. [For which read ἐν αὐτοῖς, *in (among) them*. *Tisch.* So *Alf.*, who renders, *so that their bodies were dishonoured 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 dishonour 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. παρὰ, chap. xiv. 5.

26. *Vile affections*, lit., *lusts of dishonour*—See *Gerber's* book on Unknown Sins. The writings of the heathen are full of such things. *Of dishonour*—The opposite is *honour*: 1 Thess. iv. 4. *Women*—*Females*. In stigmatising sins, we must often call a spade a spade. Those who are without modesty, 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 on any previous occasion. 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. *Receiving*—Gr. ἀπολαμβάνοντες. The contrasted word of the Gentiles; as *will repay*, Gr ἀποδώσει, that of the Jews, chap. ii. 6. In both words, ἀπό, *re—*, i. e., *back*, has the same force. *Their error*—By which they wandered from God. *Which was meet*—By natural consequence.

28. *To retain*—Antithesis to *παρίδωκεν*, gave them over : *ἔχειν ἐν ἐπιγνώσει*, to retain in knowledge, is more forcible than *ἐπιγινώσκειν*, 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 sense : so *ἀδόκιμος*. Here it means 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 ; *συνευδοκοῦσι*, *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 ; *μεστοὺς*, *full*, follows further on *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 one's neighbour ; two on the management of affairs ; and six respecting ties of relationship. Comp. the contraries, chap. xii. 9, etc. [Omit *πορνεία*, *fornication*. *Tisch.*, *Alf.*] *Fornication*—I have long since acknowledged that this word must be retained. It is not evident that it was not read by Clemens Romanus. *Wickedness*...*maliciousness*—Gr. *πονηρία*...*κακία*. The former is the *perverse wickedness* of the man, who delights in injuring another, even without benefit to himself : the latter is the *vicious disposition* through which we are unable to confer good on others. *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 by pleasure or by avarice. He appropriates to himself the good of another. *Malignity*, lit., *mischievousness*—Gr. *κακοηθείας*. Ammonius explains this a *hidden vice*. Seizing for harm all that belongs to others ; making one's-self 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. ὑβριστάς. Who *insolently* drive away from *themselves* everything that is good and salutary. *Proud*—Gr. ὑπερηφάνους. 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*—Of new pleasures, new games, new arts for injuring others, as in war: 2 Macc. vii. 31. Antiochus it said to have been an inventor of all evil against the Hebrews.

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

31. *Covenant breakers*—Gr. ἄσυνθέτους. The Sept. translates the Hebrew [verb], *to act with perfidy*, [and] *to prevaricate*, by ἀσυνθετεῖν, *to be ἀσυνθέτοι*.

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, he himself is justified. This is considered royal, even by the Gentiles. *Commit*, lit., *do*—The repetition of this verb, while ποιῶσιν, *do*, intervenes, accurately expresses the wantonness of the profligate, which is directly opposed to Divine justice. *Of death*—Lev. xviii. 24, etc.; Acts. xxviii. 4. From time to time every extremely wicked race of men is extirpated, and all posterity is descended from those who are 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.] *Do the same*—Gr. ποιῶσιν. Even with the affections and reason. The same distinction of words in chap. ii. 3. *But [also]*—Gr. ἀλλὰ καὶ. It is worse, συνευδοκεῖν, *to have pleasure in*; for he who perpetrates the evil, is led away by his own desire, not without condemnation of himself, and even others (comp. *judgest*, chap. ii. 1), and while approving the law; comp. chap. 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 that of 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.

Ἄδοκιμον, *reprobate*, and συνευδοκοῦσι, *take pleasure in, approve*, are kindred terms, ver. 28, note. The *judging*, chap. ii. 1, is opposed to *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 chap. i. 18, etc. In chap. 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 discourse which follows proves; 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 chap. i. he spoke of the Gentiles in the third person, but he treats of 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. chap. 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. chap. i. 18: not acknowledging the Jew: ver. 17, 28. The same distinction between the second and third 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*: chap. i. 32. Paul uses an important expression. The Jew considers 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. chap. 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 benefits thee nothing; a heathen.

2. *We are sure*—Without thy teaching, O man, that judgest. *The judgment of God*—Not thine, thou who exceptest thyself. *According to truth*—The highest truth, without distinction; [without error; without partiality. *Mey.*] *δικαιον*, *righteous* judgment, ver. 5, 6, 11; and according to what is in men, not the outward only, ver. 16.

3. *Thou*—As distinguished from the Gentile; every one, even without cause, except 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*, is properly 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 hast sinned, art sinning, and wilt sin. [By goodness, God restrains his wrath, ver. 4: by forbearance, he keeps himself, so to speak, unknown, until he is *revealed*, ver. 5: by long-suffering he delays his *righteous judgment*, ver. 5. *V. G.*] Further on, τὸ χρηστὸν, *the goodness* of God denotes all these. Even those, who will be condemned hereafter, might and ought to have repented. [*Riches*—Comp. *treasurest*, ver. 5. *Mey.*] *Not knowing*—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, χρηστὸν, *goodness*. *Impenitent heart*—The antithesis is *repentance*. *Impenitent*—Gr. ἀμετανοήτων. He might have said ἀμετανοήσιαν, *impenitence*, [a noun, in antithesis to the noun *repentance*;) a word often used by later writers, but which Paul avoided as being unusual. *Treasurest*—Although thou, O man, thinkest thou art *treasuring up* all blessedness. Oh, how much can 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 emphatic. *Deinotes* [unusual force] of language. Not yet is the *day of wrath*. Why have many no sense of that wrath which must come? *Against 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 undeniable antithesis between ἀνοχῆς, *forbearance*, and ἀποκαλύψεως, *revelation*, one very worthy of the apostle, (comp. that between ἀνοχῆν and ἐνδειξω, chap. iii. 26; Ps. l. 21), confirm the reading with καὶ, *and*; thus ver. 4, *goodness and forbearance and longsuffering*, ver. 5, *of wrath and revelation and righteous judgment*. *Forbearance and revelation*—Have respect to God, and are compared together, like *to declare and forbearance*, chap. iii. 25. [*Longsuffering and*] *righteous judgment*—Refer to the sinner; *goodness and wrath* are used in a general sense. Hence they are wrong who omit the particle καὶ, *and*, which Origen also, in his work against Celsus, in the Basel manuscript, supports; as Sam. Battier informs us. Instead of ἀποκαλύψεως, *revelation*, the Alexandrine manuscript has ἀνταποδόσεως, *retribution*. I formerly omitted to notice this various reading, which arose from its having the same letters at the beginning as the verb ἀποδώσει, it has no authority; nor do I now use it to defend the 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. ὃς ἀποδώσει ἐκάστω κατὰ τὰ ἔργα αὐτοῦ. So the Sept. in Prov. xxiv. 12, and Ps. lxii. 12, σὺ ἀποδώσεις, etc., *thou wilt render*, etc. This saying, and that which follows, ver. 11, are quoted with peculiar frequency. *Will render*—Not only will give, but will repay

[Take care to make this the rule of your plans. *V. G.*] *According to*—Paul in here describing in general terms those who will attain life or death, adapts his language to the comprehension of those with whom he is here arguing; entirely apart from the special method by which salvation is to be obtained or lost. This passage therefore is no argument for the merit of good works.

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

7. [*Beng.* would supply *οἱσιν*, 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.*] *By patient continuance*—Gr. *κατὰ* (see Acts xxv. 23) employed here nearly in the same sense as *ἐξ*, of, [*contentious*, Gr. of *contention*] next verse; except that the latter implies something natural to the sinner; the former something superinduced. The Greek student will observe the difference from the interchange of the particles. *Patient, etc., lit., patience of work*—So *the patience of hope*, 1 Thess. i. 3; *ὑπομονή*, *patience*, here includes obedience, submissive steadfastness. *Well-doing, lit., good work*—There is great force in the singular number here, Phil. i. 6; Rev. xxii. 12. *Seek*—While thou, O Jew, thinkest that thou hast no need to seek. [*Industry is requisite. V. G. Immortality*—Gr. *ἀφθαρσίαν*, *incorruptibility*. Comp. 1 Cor. ix. 25. *Alf.*] *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.

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.* *Ἐπιθεία*, often rendered *contention* (so *Eng. Ver.*), is not from *ἔρις*, *strife*, but *ἐπιθός*, *hireling*, and means *labour for hire*, hence *self-seeking*, as here, *Mey.*] *Unto them that are contentious*—Paul shrunk from saying directly: *God will render to them that are contentious, death or eternal destruction*. He therefore leaves it 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. particle understood before it, which signifies *as concerns*. Comp. chap. iv. 12, notes. Accordingly *ἐπὶ πάντων, ὑπο*

every, follows, with propriety, for so we have Ex. xx. 5, Sept. ἐπὶ τέκνα, ἐπὶ τρίτην καὶ τετάρτην γενεάν, τοῖς, μισοῦσί με, upon children, upon the third and fourth generation, for them that hate me. Again, 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 characteristic of false Judaism is disobedience, stiff-neckedness, impatience. *Truth...unrighteousness*—These two 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 dogs crime. The propriety of the words is seen in Eph. iv. 31, 32, where χαρίζεσθαι, forgive, is opposed to the latter, and εἰσπλαγχνος, 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 permanent remembrance of injury.

9. *Tribulation and anguish*—*Tribulation* for the present; στενοχωρία, 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 sinful man, experiencing wrath and all adversity, to hate himself, because he has opposed God; and as long as man shrinks from this most righteous hatred of self, he is under punishment. *Every soul*—This term adds to the universal character of the language, chap. 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, honour*—*Glory*, of God's good pleasure; *honour*, of the divine reward; and *peace*, for the present and for ever. For δὲ, but, expresses the opposition between *wrath* and *glory*; *indignation* and *honour*; *tribulation* and *anxiety*, and *peace*. Comp. chap. iii. 17, 16. Of these things, those which are joyful are viewed, as they proceed from God;

those which are sorrowful, as they are felt by man ; for the latter are placed absolutely in the nominative, while the former, on the other hand, are placed in the accusative in ver. 7, as things which God bestows. But why are *honour* and *sorrow* contrasted, since the opposite of *honour* is *disgrace*, of *pleasure*, *sorrow* ? Ans. : In this passage we must carefully attend to the word εἰρήνη, *peace*, which is here opposed to *sorrow*, that is, to *tribulation* and *anxiety*. But in Isaiah lxx. 13, *joy* (and *honour*) is opposed to *shame* (and *grief*), and each part of the sentence being concisely expressed, is to be supplied from its opposite. Besides, in the class of blessings, *honour* 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. *Doeth...worketh*.—Κατεργαζομένου ... ἐργαζομένου. The distinction between these words is more easily felt than explained, more easily ridiculed than refuted. There is another distinction ; ἐπὶ...ψυχὴν, *on every soul*, is said of the punishment ; for punishment *rests 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. ἀνόμως. This word is found twice by *Antanaclassis* [a word repeated in a modified sense], in the sense, *not in the law, not by the law*, as is evident 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 *also*, they shall *perish* ; for it was not proper to say *they shall be judged*, ἀνόμως, *without law*, as he further on says aptly, *they shall be judged by the law*. *In the law*, not ἀνόμως, *without law*, that is, although they had the law. *By the law*—chap. 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 ver. to the 15th. *Hearers*—Who do but hear, however attentively. *Before God*—Ver. 2. *Doers*—*If* there be men who have shown themselves to be *doers*, chap. x. 5. They may *do* things *in the law*, but cannot show themselves *doers*

of the whole law. *Shall be justified*—This verb, in contrast with the noun *δίκαιοι*, *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. *For*—He gives the reason, why the Gentiles also are expected to be *doers of the law*; for when they do ever so little of it, they acknowledge that it is binding on them. Nevertheless 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. *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 *ὅταν*, *when*, is used here [ver. 14]; *ἐάν*, *if*, there [ver. 26.] [*The*] *Gentiles*—Not *the Gentiles*; some individuals of the Gentiles; and yet there is no man, who does absolutely nothing of the law. He did not choose to say *ἔθνηκοί*, *heathen*, which is usually taken in a bad sense. *Not the law*—Gr. *μὴ νόμον*, afterwards we have *νόμον μὴ*; *these, the law not having*. Even here there is a reason for the change in the order of the words. In the former place, *not* is emphatic to strengthen to *have not*; in the latter place, the word *νόμον, the law*, has the emphasis, in antithesis to *ἐαυτοῖς, unto themselves*. So also, *νόμος, law*, not without a good reason, is used sometimes with the article, sometimes without it, ver. 13, 23, 27. iii. 19—21. vii. 1, etc. *Do*—Not only by works, but also by the inmost thoughts, ver. 15, end. [Not that the Gentiles could *fulfil* the law. But that a conscientious Gentile, who acts in accordance with particular requirements, does so far set up the law to himself. *Alf.*] *By nature*—The construction is, *μὴ νόμον ἔχοντα φύσει. not having the law by nature*. Just as ver. 27, *ἡ ἐκ φύσεως ἀκροβυστία, 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, chap. xi. 24, end. There is no

danger of losing the force of the construction, which most adopt, *do by nature those things which 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.*] *These*—This word gives the collective noun ἔθνη, *Gentiles*, a distributive sense [*so far as they really do it. V. G.*] *A*, lit., *the 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. *Shew*—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 subsequently, when a man has done (or has not done) the things commanded, *the showing* follows, and the permanent writing appears more clearly. *Their conscience*—The soul has no faculty less under its own control than conscience. So συνείδησις, *conscience*, and λογισμός, *thought*, are joined, Wisd. xvii. 11, 12. *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 thoughts.. accusing*—Expound 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, chap. i. 20. *Excusing*—An instance, Gen. xx. 4. [*Between*] *one another*—Gr. μεταξὺ ἀλλήλων, as prosecutor and accused. This expression is put [in Gr.] at the beginning of the clause for the sake of emphasis, inasmuch as *thoughts* implicated *with thoughts*, are opposed to *conscience* which respects the law.

16. *In the day*—Construed with *shew*; the present tense is no objection: ver. 5. Paul frequently 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 will 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 to 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 men's hearts shall appear, having also united with it some defence of upright acts, although the man be condemned in *judgment*, for other things, himself being the accuser. It implies in this life also (reasoning from greater to less), accusation, or even defence, exercised as often as either the future judgment itself is represented 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 open even of themselves. That which is manifest will be judged also, but not then for the first time; for it is judged, from the time when it is wrought; secret deeds, then for the first time. *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 entire 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 dogmas of Gospel doctrine, and the dogma on the last judgment, illustrate one another forcibly; and this very dogma, 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.*] *Behold*, *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*, (chap. vi. 5,) and δὲ, *then*, [not in Eng. Vers.] 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*. *Art called*—Or rather *callest thyself*. Gr. ἐπωνομάζει, middle voice: *thou callest thyself, and delightest to be called by this name*. *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 ten clauses: of these the first five, from *thou restest* (ver. 17), to *out of the law* (ver. 18), show what the Jew claims 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 both 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*. *Restest*—In that which threatens thee with constraint; thou hast a school-master, not a father. *In the law*—Paul has a purpose in his frequent use of this noun. *Of God*—As though he were thy God, [thy *covenant God*, peculiarly thine. *Alf.*]

18. *His*, lit., *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 δοκιμάζεις 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. *μόρφωσιν*. 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 text signifies *soundness* in established doctrine, now called *orthodoxy*.

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

21, 22. *Steal...commit adultery...sacrilege*—Thou sinnest most grievously against thy neighbour, thyself, God. Paul had shown to the Gentiles, that their sins were first against God, next against themselves, next against their neighbour. 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 against the Gospel and the 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, *dishonourest 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, chap. iii. 19.

25. *Profiteth*—He does not say *justifieth*; the *profit* is described chap. iii. and iv. Circumcision was still practised among the (believing) Jews. *If*—Paul not only brings his

adversary's own principles home to him, but speaks his own thoughts also, and shows, that they who trust in circumcision, while they have broken the law, deceive themselves. *A breaker*—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 *αυτου*, *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 *γεγονεν*, *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.*] *If it fulfil*—Gr. *τελοῦσα*, *keeping*: a splendid word. Therefore *ἐάν*, *if*, ver. 26, is conditional, and makes no assertion. *Judge*—Those, whom thou judgest, shall in turn judge thee at the day of judgment, ver. 16. Matt. xii. 41, etc.; 1 Cor. vi. 2, 3. *Thee*—Its judge. *By*—Thou hast the letter, but thou abusest it. There is an antithesis between *by nature*, and *with the letter*; then follows a *Hendiadys*, *by the letter and circumcision*, [i. e., *by the circumcision of the letter*.] On the letter and spirit, see chap. 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; *they shall praise thee*, Gen. xlix. 8. He therefore adds, *ου*, *whose*, not *ης*, *of which* [circumcision]. This is the analysis: *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. *Advantage*—Gr. τὸ περισσόν, *excellence*; namely, above the Gentiles. This is taken up in ver. 2. *Then*—Since circumcision without keeping the law, and being a Jew outwardly avail not, what has the latter? of what profit is the former? The Jews therefore 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. *Profit... of circumcision*—See on this chap. 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 of in chap. iv. 1, 9, etc. So chap. ii. 29, οὗ, *whose*, praise, namely *the Jews'*. *Chiefly*, lit., *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, chap. ix. 4, 5); and by this one, by-and-bye, after finishing this conciliatory address, he will all the more strongly convict them. *Were committed*—He, to whom a treasure is entrusted, may manage it with fidelity and skill, or he may not; and the Jews treated the Old Testament Scriptures variously. But Paul says, that the *oracles* of God were entrusted to the Jews in such wise 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, entrusts his revelation to men, is righteous; man is false, faithless, distrustful, unrighteous. *Oracles*—Gr. λόγια, a diminutive. God's 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. *μη* follows to indicate a question; comp. Job xxi. 4, Sept. *If*—Thus the Gentile rival would be likely to object. *Some*—An *Euphemism*. [There were *many* such]. Moreover, unbelievers, though numerous, are considered as *some* indefinitely, because they are not the especial subjects; chap. xi. 17; 1 Cor. x. 7; 1 Tim. iv. 1. *Did not believe*—Gr. *ηπιστησαν*. The words *επιστευθησαν*, *believed*, *ηπιστησαν*, *believed not*, *απιστια*, *unbelief*, *πιστιν*, *faith*, are from the same root. *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, perceive 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, there still remains 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. *Without effect*—The future, employed with great force in a negative address. The faith of God is unchangeable.

4. *God forbid*—Gr. *μη γένοιτο*, *be it not so*. This expression is found only in Paul's epistles to the Romans and the Galatians. *Be*—In the judgment. *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 presently, in ver. 7. *Every man*—Not even excepting David. Ps. cxvi. 11, Sept., *πας ανθρωπος 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 ... κρινεσθαι σε*. So the Sept. Ps. li. 6. The prayers which David made in the agony of his repentance, are also prophetic. *That*—Gr. *δπως αν*, implying, *if* God's faith were but tried, if man would dare test it. *Be justified... overcome*—In the name of faith and truth. A human judge regards in judgment the offence alone 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. *In thy sayings*—Gr., ἐν τοῖς λόγοις σου, that is, *when thou beginnest to speak*, and in judgment to answer man, who accuses thee, or to proceed against him. [In a general sense, indeed, men acknowledge that God is just, but when special instances are brought forward, then they are fond of defending their own cause. *V. G.*] *Overcome*—Gr. νικᾶν, generally said of a *victory* after the hazard of war, or a lawsuit, or a public game. It is here said of the judicial victory which God is certain to obtain. *When thou art judged*—Gr. ἐν τῷ κρίνεσθαι σε. God at once both κρίνει, *judgeth*, and κρίνεται, *is judged*, i. e., *pleads in judgment*. For here it has the meaning of the middle voice, 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 example 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 ἐπιφύπων, *the inflicter of wrath*. The article is emphatic. An allusion to Ps. vii. 11, Sept. *God is a just judge, and one that inflicteth not wrath*: where we should read, *a God inflicting wrath*. (The Sept. translators mistook *El, God*, for *lo, 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, and this is absurd, he certainly could not judge the whole world. *Affirmatively*, the reasoning would be thus: 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, chap. 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 in the highest degree throw light upon 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 Jews.

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 brought forward 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, being himself a liar. *Why*—That is, *why* do I even yet excuse myself, as if I had reason to fear? *Comp. why... yet*, chap. 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, $\tau\acute{\iota}\ \epsilon\tau\iota\ \epsilon\gamma\omega\ \kappa\rho\acute{\iota}\nu\omicron\mu\alpha\iota$, *why am I yet judged*?

8. *And not*—That is, *I do not act so, as*; but a change of number or person is introduced, as in chap. iv. 17. *As*—Some slandered Paul; others adopted this sentiment, and said that it was approved by Paul. *Some affirm*—Who allege our support to cover their perverseness. Paul wrote this epistle mainly to confute such persons. *That we*—Who

maintain God's righteousness. *Let us*—The quotation (marked by ετι) depends strictly on λέγειν, *say*. *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*—Those who do evil, or even say that we ought to do evil, in order that good may come. *Damnation*—Gr. τὸ κρίμα, *the judgment*, which they endeavour to escape by a subterfuge, as an *unjust* judgment 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 ? No, in no wise*, Beng. *not altogether*—Gr. οὐ πάντως. [Eng. Ver. *No, in no wise*, is right.] The Jew would say πάντως, *altogether* ; but Paul contradicts him. In the beginning of this passage, he speaks gently (for, in other places, where μηδαμῶς, *by no means*, is used, οὐ πάντως, *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 with more severity. [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 was unwilling to 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 also the inward holiness of Christ is displayed by the innocency of his words and actions. Paul therefore quotes, with propriety, David and Isaiah, although their complaints apply to their

own times, with the omission of the godly, Ps. xiv. 2, 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 generalised proposition is, *there is none righteous*; the subordinate 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*. If one, or at least a few were excepted, it might bring favour to all; now wrath is for this reason the greater.

11. *There is none that understandeth*—They are without understanding for good. *None that seeketh after*—They are without the will to do good. *To seek after*, implies that God is *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 are all gone out of the way*—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...become unprofitable*—They have no power to return to the good. And on the contrary, in all these respects they cling to the evil, secretly, nay, openly. They have become *unfit for any useful purpose*. The kindred word *χρηστότης*, *good, usefulness*, follows in the next clause.

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

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

16. *Destruction and misery*—Gr. *σύντριμμα καὶ ταλαιπωρία*, *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 far more ignorant. From several texts, in which human depravity is expressed, either in the complaint of God and of the saints, or else in the confession of penitents, Paul has transcribed some of the words, intimating that the *rest* are all to be sought in the same texts. *Their eyes*—The seat of reverence is in the eye.

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 example 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. *May.*] 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*. *All*—Not even omitting the Jews. *The guilt of the Gentiles* is presupposed as manifest; *the Jews* are attacked by arguments from *the law*. These are guilty; and by their condemnation the whole *world* is condemned as guilty. *May become*—The world is always *guilty* but *it becomes* guilty, when the law fulfils its office on it.

20. *Therefore*, lit., *because*—[Gr. *διότι*. Eng. Ver. *therefore* is wrong. *Alf.*, etc.] *Of the law*—Indefinitely, but chiefly the moral law, ver. 19, 9; chap. ii. 21—26; which alone is not *made void*, ver. 31. The works of this law Abraham possessed, before he received circumcision. Paul, in stating 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, inasmuch as it was then abrogated, was not so much taken into account; the fact that the latter was given through Moses, does not make it in the

same way 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. With good reason does Paul, when speaking of *works*, add so often *of the law* ; for his adversaries relied on works, and knew nothing of the better works which proceed from faith and righteousness. *No flesh*—Gr. *all flesh shall not*. *All flesh* is the same as *the world*, ver. 19, but besides the words imply the reason ; the world and its righteousness are *flesh*. Therefore it is not of itself justified. *Be justified*—Gr. *δικαιωθήσεται*. On the meaning of this verb, see note on Luke vii. 35. In Paul, at least, it obviously bears its judicial meaning, ver. 19, 24, etc. ; chap. iv. 5 ; with the context. On the future tense, see ver. 30, note. *In his sight*—Chap. iv. 2 ; ii. 29. *Law*—Given for that very end. *Knowledge*—This *knowledge* of sin does not of itself justify, but it perceives and acknowledges the want of righteousness. *Sin* and *righteousness* are directly and throughout opposed to each other. But sin includes guilt and depravity. *Righteousness* therefore expresses the opposite of both. *Righteousness* is more abounding, chap. v. 15, 17. It is well said in the *Defence 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.” Consequently *δικαιούν* 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 *δικαίος*, 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. Again, the signification is not two-fold ; but the words *sin* and *righteousness* have a simple and equally pregnant meaning ; that in fact which is expressed everywhere in the word *ἄφεσις*, *remission* or *forgiveness*, and in the verbs which express the act, as *ἀγιάζω*, *sanctify* ; *ἀπολούω*, *wash away* ; *καθαρίζω*, *cleanse, purify* ; etc., 1 Co. vi. 11, note. Ps. ciii. 3 ; Mic. vii. 18, etc. This pregnant meaning of the verb *to justify*, denoting the whole Divine benefit, by which we are brought from sin to righteousness, is found, for instance, in Tit. iii. 7 ; comp. 2 Cor. v. 21 ; and Rom. viii. 4 ; comp. chap. 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 regarded in it. Thus 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 *but* the knowledge of sin : just as the sin-offerings did not remove sin, but recalled it to men's minds. (Heb. x. 3.) The law makes the sense of sin clear and strong, but it 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 notion of time, ver. 26. *Without the law...by the law and the prophets*—A sweet antithesis. The word *law* is used 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, chap. iv. 6. *V. G.* *Is manifested*—By the Gospel of Jesus Christ. *Being witnessed by*—According to promise. *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.*]

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. *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 a very abundant rain of grace, comp. ver. 30. *For there is no difference*—Jews and Gentiles are accused and justified in the same way. The same phrase occurs in chap. x. 12.

23. *Have sinned*—That is, have contracted the guilt of sin. This refers to both the principal act of sin in Paradise, and to our sinful disposition, as well as to the acts of transgression flowing from it. The past tenses have frequently an inchoative sense together with an idea of continued action; such as *ἐπίστευσα, ἠλπικα, ἠγάπηκα, ὑπήκουσα, 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*, by which term the whole superiority [ver. 1] of the Jews, and all boasting of all flesh, are taken away. The former is a past act; the latter is an established course of conduct; each denotes deficiency; *they do not attain*, chap. ix. 31. *The glory of God*—The glory of the living

God himself which bestows *life*, is signified, chap. vi. 4 ; to glory, access was open to man, if he had not sinned ; but, as a sinner, he fell short of the end of his being ; he does not now attain to it, nor can he in way endure the 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, as are death and corruption. But Paul does not make express mention of *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, chap. v. 12. Consequently the whole state of sin is exhaustively described in this fundamental passage as follows : *They are far from the glory of God* ; that is, they have missed the chief end of man. This fact includes every lesser shortcoming. But the justified recover the hope of glory, together with a glorying in the mean time which is realised most immediately, (of which they of themselves had been deprived, ver. 27), and the kingdom in *life*. See in general, chap. v. 2, 11, 17 ; viii. 30, at the end of the verse. Therefore the antithesis to *they have sinned*, is explained further on in ver. 24, etc., and chap. iv. throughout, on justification ; the antithesis to *they have come short* in chap. v. ; comp. chap. viii. 17, etc. [But the meaning here is, *have come short*, i. e., *failed, of the honour which God gives*. But for their *sinning*, they would have enjoyed God's good pleasure, comp. chap. ii. 29, John xii. 43. *Mey.* So *Alf., De W., etc.*]

24. *Being justified*—Suddenly, 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 fullest and simplest notion, and it adequately answers 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* (on this point the positive theology of *Koenig* distinctly treats in the passage on *Redemption*), *reconciliation* refers

to God; here the words *propitiation* and *reconciliation* differ; *propitiation* takes away the offence against God: *reconciliation* may be considered from two points of view; it removes God's indignation against us, 2 Cor. v. 19; and our alienation from God, 2 Cor. v. 20. *In Christ Jesus*—The name *Christ* is sometimes put before *Jesus* for very good reason. 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 sense is *to set forth*. A *propitiation*, lit., a *propitiatory*—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. term, Ex. xxv. 17—22. *Propitiation* presupposes an offence, although the Socinians do not allow this. [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.*] *Declare*—Comp. notes on chap. i. 17. *His righteousness*—This is repeated in the following verse, as if after a parenthesis, to resume the train of thought; only that instead of *eis, for*, Eng. Vers. *to declare*, or, *for the declaration of*, we find *πρός. unto*, which implies something more immediate, chap. xv. 2; Eph. iv. 12. *For the remission*—Gr. *πάρεσις*, literally, *pre-remission, passing by*; Paul in the Acts, and in the Ephesians, Colossians, and Hebrews, as well as the other apostles, frequently speaks of *ἄφεσις, remission*: but he alone, and in this passage alone, employs *πάρεσις, pre-remission*; assuredly not without some object. There was *remission* even before Christ's advent and death, chap. iv. 7, 3; Matt. ix. 2, in so far as it expresses the application of grace to individuals. But *pre-remission* in the Old Testament referred to transgressions, until redemption from them should be accomplished in the death of Christ, Heb. ix. 15; *redemption, ἀπολύτρωσις*, itself is, however, sometimes also

called ἄφεσις, *remission*. Eph. i. 7. Παρίεναι, *to pass by*, is nearly the same as ὑπεριδέειν, *to overlook, wink at*. Acts xvii. 30. Hence, in Sir. xxiii. 3. (2) μὴ φείδουθαι, *not to spare*, and μὴ παρίεναι, *not to pass by*, are parallel; for both imply the *punishment of sin*. Πάρεσις, *pretermission*, is not an imperfect ἄφεσις, *remission*; the distinction is altogether 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 the *forbearance* of God. Sins are the object of *pretermission*; sinners of *forbearance*; against them God has not prosecuted his claim. So long as the one and other of these existed, the righteousness of God was not so apparent; for he appeared not to be exceedingly angry with sin, he seemed 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 shown, and his vengeance against sin itself, that *he might be just*, and with all zeal for the deliverance of the sinner, that *he might be the justifier*; therefore this vengeance and this zeal are frequently mentioned by the prophets, and especially by Isaiah, for instance, ix. 7, 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 requisite that at some time there should be made a *declaration of his righteousness*. *Past*—Which had been *committed*, before an atonement was made for them by the blood of Christ. Comp. again Heb. ix. 15. *In* [Eng. Vers. *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. *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. *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. *Which believeth*—Gr. τὸν ἐκ πίστεως. Who is of faith, comp. chap. 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, chap. 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 this ground of boasting in themselves. *By what law*—Supply, *is boasting excluded*; or rather, *by what law is the work accomplished*? There is a similar *ellipsis* in chap. iv. 16. *Nay*—Though a man might, by the law, have righteousness and a reward, yet he could not boast before God; comp. Luke xvii. 10; now, since there is no righteousness by the law, there remains much less ground 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 *obedience* is due to it, chap. 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 the following 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 appears to have been repeated from ver. 27, and γὰρ, *for*, serves the purpose of the argument against boasting, now deduced from justification by faith, ver. 22. [So *Mey.*, *Alf.*, who renders, *for we hold (reckon) that a man is justified by faith*, etc., and says that συζόμεθα cannot mean *conclude*, as Eng. Ver., but *reckon*, as chap. viii. 18. But *Tisch.* retains οὖν, *therefore*.] *A man*—Gr. ἄνθρωπον, *any man whatever*, Jew and Greek, comp. the following verse. So ἄνθρωπος, *a man*, 1 Cor. iv. 1. *By faith*—Gr. πίστει. 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 his 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. chap. xi. 6. So the *μόνον, only*, is expressed in 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 subject, and in refuting the abuse of the doctrine of Paul, adds *μόνον, only*, chap. ii. 24. In point of fact, volumes are on sale, abounding with proofs that persons 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.*]

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

30. For *ἐπειπερ, 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. ἐκ, 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, chap. iv. 16. *It is one*—Namely, *God who depends on one*, as its antecedent. *Shall justify*—The future, which we frequently read, chap. i. 17, iii. 20, v. 19, 17; 2 Cor. iii. 8, for this reason, we have in express terms, *μέλλοντος, that was to come*, chap. v. 14; *μέλλει, will be*, chap. 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 that of the forerunner, it presupposes the threatenings. [*Of, or*] *by... through*—The Jews had been in the faith for a very long time; 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 chap. ii. 27; and in

the thing signified, chap. xi. 17, etc. *Through*—Not on account of faith, Gr. διὰ τὴν πίστιν, 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. *As pertaining to the flesh*—Abraham is nowhere called *our father according to the flesh*. Consequently 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, chap. ix. 5 ; and Abraham, in 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. *Hath found*—Gr. εὐρηκέναι [*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 implies 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 favour of works ; and yet he at the same time proves, that this example is much more in favour of faith ; he therefore finally confirms by examples what was already established by arguments.

2. *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 lived before the law, hence Paul does not mention the law. ver. 1—12. *V. G.*] *If*—A particle implying reluctant concession. *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 honour 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. chap. 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*—Gr. λογίζεσθαι, to number, to estimate, to consider, to reckon, signifies here the act of a gracious will. It is repeated very effectively : ελογίσθη, 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 chap. ii. 26, Acts xix. 27, notes.

4. *Now*—Paul disposes of the contrary, [the case of him that worketh,] so that in the next verse he draws his conclusion regarding the man who does not trust to works, and proves 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 Hebrew. [He that worketh, here means him who, by his works, performs all that the law requires. *V. G.*] *Reward*—The antithesis 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 has ordained that the ungodly are justified, chap. 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 especially speaking of the moral law, by the works of which none 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., and according to the purpose of the grace of God. The Greek transcribers might easily omit it, because the initial words *κατα* and *καθάπερ* begin with the same letters. Since the publication of my Apparatus, I have determined to receive this clause, to which Beza is not opposed. Baumgarten objects. I have pointed out my reasons, and he has done likewise. Let those judge who are able. Paul indeed contrasts *works* and *purpose*; and that 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 through 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 had no part in the pedigree of Moses. *Describeth the blessedness of the man*,—Gr. *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, it may be said, immediately adds, *and in whose spirit there is no guile*, and this is equivalent to adducing works. Ans. It is not equivalent. This addition has nothing to do with the description of the subject; it is part of the predicate; even if it were such a description, the merit of works would not be established; for the thief who confesses his crime, and does not craftily deny it, merits no pardon for his offence by his confession. But the meaning is as follows: *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 well be assured; *his spirit*, his heart does not deceive him, so as to be, as it were, *a deceitful bow*, Ps. lxxviii. 57. The act of Phineas too was imputed to him for righteousness, Ps. evi. 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 honour 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*, ἐπικαλύπτειν, *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 is also the express mention of the *man* and of the *Lord*.

9. *This*—Paul includes 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. *Received*—Obediently. *Sign*—Circumcision itself was a sign, a mark, impressed upon 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. *Which he had yet being uncircumcised*, lit., *with circumcision*—(Which he had) *in the* (uncircumcision) : τῆς, *the*, must be taken with πίστεως, *faith*, with which compare ver. 13. *With uncircumcision*—Gr. διὰ, comp. chap. ii. 27. [*Yet being uncircumcised*—Paul reverts to the original and spiritual adoption of sons. The justification of Abraham took place, when the distinction of circumcised and uncircumcised was still unknown ; and Christianity, with its justification by faith, leads back to this method of becoming just before God, without any untoward condition. *Mey.*]

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. *Circumcision*—The abstract for the concrete, *of the circumcised nation*. *To them*—The Heb. prep. generally means *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*—Abraham, therefore, is not the father of *circumcision* to those who are merely of the *circumcision*, and do not follow Abraham's faith. *Of the circumcision*—Ἐκ, *of*, means more than ἐν, *in*. *Circumcision* was at least a sign, *uncircumcision* was not even that. *But who also*, lit., *also*

to those—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 tracks 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. *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 thus one part was allotted to one, another to another. And 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. *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.*] *Through the law*—That is, *through the righteousness of the law*, but Paul did not wish to combine the mention of righteousness and the law.

14. *If*—The promise and faith complete the matter : and we must not add the law as something homogeneous. *They which are 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 fulness of blessings ; it is therefore said, on the other hand, to be *made void*, to be *of no effect*. *Faith...the promise*—Correlatives : appropriately put in reverse 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 no, lit., not even transgression*—Gr. οὐδὲ παράβασις. He does not say, *not even sin*, comp. chap. v. 13, ii. 12 ; *offence*, chap. v. 20, and *transgression*, refer more expressly to the law which is broken. Transgression rouses wrath.

16. *Of faith*—So *through*, Gr. ἐκ, chap. iii. 30, v. 1. Supply *heirship*. [*By grace*—Not of reward. Comp. ver. 4, chap. 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 the believing Jews alone ; the seed being believers only. Alf. Father of us all*—Thus, 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*, etc. *Mey.* Render, *before God, in whose sight he believed*, etc. *Mey., Alf.*] *Before...God*—For 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*—The seed of Abraham did not yet exist, yet God said, *So shall thy seed be*. The multiplication of the seed takes the existence of the seed for granted. 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 the often-recurring *be*, Gen. i., which expresses the transition from *non-existence* to *existence*, produced by God's *summons*. 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. Παρὰ, *against*, and ἐν, *in*, the contrasted prepositions, 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, οὐρανός, so...σού, thy. Comp. Gal. iii. 8, notes.

19. *Being not weak*—Reason might have suggested causes of weakness. [*Tisch.* (not *Alf.*) omits ἡδὴ, now.] *His own... of Sarah's*—The old age of both, and the previous barrenness of one, increase the difficulty, and prove that the birth of Isaac was miraculous. The course of the history shows, that Sarah gave birth to Isaac only through her union with Abraham. His renewed bodily vigour 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 beget children after the age of one hundred, Gen. xi.

20. *Staggered not*—What *doubt* is, appears from its opposite, *was strong*. Mark this in your contest with doubt. *At*—The promise was the ground of his confidence. *Giving*—These things, *giving glory to God*, and *being fully persuaded*, are closely connected. [Every act which tends to his honour 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, 1 John v. 10, in the case of him who believes not) and of power.

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

22. [*Therefore*—That is, 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 aroused by the example of Abraham. *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 happened; 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. Vers.*, *made intercession for the transgressors*.] God is not said to have inflicted death upon Christ; although he inflicted on him *griefs*; he is said to *have delivered up* Christ, or else Christ is said to *have died*, chap. viii. 34. I do not deny the fact itself, see Zech. xiii. 7; but the phrases are so chosen as to give special prominence

to the *passion* laid upon Christ by the Father, and the *death* obediently endured by Christ. [*For...for*—Gr. *διὰ...δια*, 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. *δικαιῶσιν*. A verbal noun, differing from *δικαιοσύνη*, *righteousness*. Faith flows from Christ's resurrection, and so does justification, Col. ii. 12 ; 1 Pet. i. 21. The ground of our belief in God, is, that he raised Jesus Christ from the dead. Nevertheless, the obedience and the blood of Jesus Christ justify us. See chap. iii. 25, v. 19.

CHAPTER V.

1—21. [Paul, having treated of *the righteousness of faith*, first of *its necessity* (chap. 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*, chap. iv. 25. [For *ἔχομεν*, *we have*, the best manuscripts, etc., read *ἔχωμεν*, *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* ; this is the principal topic of chapters v. vi. vii. viii. [Hence Paul frequently joins peace with grace. *V. G.*] *With* Gr. *πρὸς*, *towards*, *as regards* ; God embraces us in peace. *Our*, Beng., *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. *We have* [*had*—[The Eng. Ver., *we have*, is wrong. *Mey.*, *Alf.*, etc. *We have had*, i. e., *since we became Christians*. *De W.*] *Access*—Eph. ii. 18 ; iii. 12. 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 includes both the *past* and *present* ; and, soon after, speaking of hope, the *future* ; therefore construe as follows : *we have peace and we glory*. [Omit τῆ 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. chap. iii. 27. *Hope of the glory of God*—Comp. chap. iii. 23, viii. 30 ; Jude ver. 24. [That which is his, 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 *glorifying 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 unfavourable to hope, but they 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 the man, who is δόκιμος. [*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 the whole [*i.e.*, from *rejoice*, in ver 2, to *maketh not ashamed*, ver. 5] the *Ætiology* [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 *glorifying*, and will not deceive us ; *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 do not cease to perceive *God's love towards us* ; which is a much richer consolation than prosperity would be. Calv.] *Is shed abroad*—Most abundantly ; hence we have this very feeling, αἴσθησις, *perception*. *In our hearts*—Not into our

hearts. This indicates that the Holy Ghost himself is in the believer's heart. *By*—The reason is assigned for our whole present state, in which the Holy Ghost is the earnest of the future. [This is the first mention of the Holy Ghost in the discussion. When a man is really brought to this point, he has a distinct perception of His operation. *V. G.*] *Given*—Through faith, Acts xv. 8; Gal. iii. 2, 14.

6. *For*—God's wondrous love is set forth. *Yet*—Construe with *ἄνωγον*, *when we were*. *Without strength*—'Ασθένεια is the *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 antithetic word in ver. 11, where this paragraph, which begins with *being without strength*, returns to the point from which it started. There was a deadly weakness (comp. 1 Cor. xv. 43) on the part of—

<p><i>The ungodly,</i> <i>Sinners,</i> <i>Enemies,</i></p>	}	opposed to whom, are	{	<p><i>Good men,</i> <i>The righteous,</i> <i>The reconciled.</i></p>
--	---	----------------------	---	--

Comp. on the weakness and strength of glorying, Ps. lxxviii. 2, and the following verses [lxxi. 16, civ. 35]; Is. xxxiii. 24, chap. xlv. 24; 1 Cor. i. 31; Heb. ii. 15. Add the verbal parallelism, 2 Cor. xi. 21. *In due time...died*—Gr. *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*, chap. iii. 26), he was not held too long under death. Paul limits his expression, and is unable here to speak of Christ's death, without, at the same time, thinking of the counsel of God, and of the resurrection of Christ, ver. 10, chap. iv. 25, viii. 34. The question, why Christ did not come sooner, is not a frivolous 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 not a frivolous one, ver. 14. [*For* Gr., *ὑπέρ*, *on behalf of, for the sake of*. *Mey., Alf.*]

7. *Righteous...good*—Gr. *δικαίων... τοῦ ἀγαθοῦ*. Masculines; with which comp. ver. 6, 8. [It is much disputed whether the words *righteous*, *δικαίου*, 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 a doubt of the meaning of an expression, or a distinction between words, it will be very advantageous to test it by a substitution of something else, or by a transposition of the words. Thus, by transposing here, we shall read: *μόλις γὰρ ὑπὲρ ἀγαθοῦ τις ἀποθανεῖται, ὑπὲρ γὰρ δικαίου 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 written without the article. We shall immediately perceive the disadvantage attending this change, and it will appear that there is some difference between δίκαιον, *righteous*, and ἀγαθόν, *good*, and a great difference between δίκαιον, *righteous*, and τὸν ἀγαθόν, *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 τοῦ παντός*, *of much value and invaluable*. *Chrysostom*: *μικρὰ ταῦτα καὶ τὸ μηδέν*, *those trivial things, and what is of no importance whatever*. The Hebrews call a man *righteous*, who performs his lawful duties; *good*, who also performs acts of kindness. The Greeks call the former δίκαιος, *just*: the latter, ὁσίος, *pious*. Comp. Zeph. ii. 3, in the Heb. But here we have not ὁσίου, *pious*, but τὸν ἀγαθοῦ, *the good*. Therefore the above distinction between the Hebrew words does not determine the point. But this is certain, that ὁσίος, *pious*, as well as ἀγαθός, *good*, express more than δίκαιος, *righteous*. (See Matt. v. 45, and, that we may not think them there also to be merely synonymous, let us try the 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.) So Paul, here, judges τὸν ἀγαθόν, *the good man*, to be more worthy, that one should die for him, than δίκαιον, *a righteous man*. Ἄσεβείς and ὁ ἀγαθός, *the ungodly* and *the good man*, also δίκαιος and ἁμαρτωλοὶ, *a righteous man* and *sinners*, 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, noble, princely, blessed, for example, the father of his country. *For scarcely*—For here γὰρ, *for*, has a disjunctive force, as in many cases. *Yet peradventure for ... some would even dare*, lit., *dares*—These words severally amplify what is stated in ver. 8; τάχα, *per-*

adventure, for *τάχιστα*, weakens the affirmation; *τις*, *one*, is evidently put indefinitely; the question, whether he who dies for a just or for the good man is in a state of wrath or of grace, is not considered; *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. *Τολμᾷ*, *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. *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. *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. *ἐμεσίτευσε*, Eng. Ver., *confirmed*]: Heb. vi. 17. *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.*] *Now*—The memory of Jesus Christ's death was then *fresh* among believers. *Justified*—Opposed to sinners, ver. 8. *From wrath*—Which otherwise does not cease: wrath abides upon those who do not attain to grace.

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

11. *We also joy*—[For *καυχώμενοι*, lit., *glorying*, Beng. reads *καυχώμεθα*, *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 included 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 very elegantly and sweetly completed, according to the following arrangement, which as we have just seen, the apostle makes, *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 read *καυχόμενοι*, as if the construction were, *being reconciled, we shall be saved, and glorying*, according to the text which is more generally received. *In God*—Gr. *ἐν τῷ Θεῷ*. Not before God, chap. iv. 2. *The atonement*, lit., *the reconciliation*—Gr. *καταλλαγὴν*. Glorying for love, which has a deeper meaning, follows *the reconciliation* and deliverance from wrath.

12. *Wherefore*—This refers to the whole preceding discussion, from which the apostle draws his conclusions concerning sin and righteousness, herein making not so much a digression as a return. In imitation of Paul's method, we must first treat of actual sin, according to the first and following chapters, and then return to the source of sin. Paul does not expressly speak 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 matters 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 the second part, however, has a special connection with the first part of the 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 also 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. Moreover, 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 dispensation 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 in succession at

great length. *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.*] *Into the world*—*Into this world*, denoting the human race. *And death by*—Therefore, death could not have entered before sin. *And so*—Namely, by one man. *Passed*—When once sin entered, which had not been in the world at the beginning. *Upon*—Upon all, wholly. [Omit ὁ θάνατος, *death*, before *passed*. *Tisch., Alf.*] *For that*—Ἐφ' ᾧ, *for that*, with the verb ἥμαρτον, *have sinned*, has the same meaning as διὰ, *by*, with the genitive, τῆς ἀμαρτίας, *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 ἐπὶ, *over*, in ver. 14. *All*—Without exception. It is not a question 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, chap. iv., at the end: *Through the counsel that the serpent gave to Eve, all the inhabitants of the earth became subject to death*. Targum on Eccl. chap. 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*, chap. 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, which detailed evil on all, is called the *sin* (ἡ ἀμαρτία) twice in the preceding verse; now, in this verse, sin in general is called ἀμαρτία without the article. *Is not imputed*—The apostle is not here speaking of men's negligence,

which disregards sin in the absence of a law, but of God's judgment, because sin is not usually imputed even by Him, in the absence of the law. Comp. *ἑλλόγει*, *put to my account*, Philem. ver. 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 admirably what Paul intended to prove by this argument; *it was not the very sin of transgressing the law, but that of Adam's disobedience, which brought universal destruction: for all were dead 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. Hardly any sovereign has as many subjects, as death has in the princes it has removed. Death 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 the 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, 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 previous, who did not commit these sins. *V. G.*] *Over*—This is a paradox; death reigned over those who had not sinned. Paul is partial to such paradoxes in speaking of this mystery, comp. ver. 19; 2 Cor. v. 21; Rom. iv. 5. *Them that 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 the 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, in contrast with all others. This is the conclusion: the fact that men died before the law,

resulted from *the similitude of Adam's transgression*; that is, because their position and that of Adam who transgressed 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 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, after having murdered, his victim, is punished for the murder, and yet he did not rob with impunity, for 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. *Adam's*—In this one verse we have the name of the individual *Adam*; in all 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 Ἄδᾰμ, 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 between the first and second Adam, as 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 in 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 in 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. How is he a figure? Because just as he became the occasion of death, which he introduced by eating the forbidden fruit, to his descendants, although they had not eaten, 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 by the cross; therefore he everywhere urges One thing, and repeatedly presents it.* Chryostom, once more. We may further 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 good work, as every sin, receives its appropriate recompense.

15. [The thought is, *But* although Adam is a type of Christ, although, as the heads of new and old 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 comparatively. 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 the 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, includes 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 them 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 πολλοὶ* [Eng. Ver., *many*]. This includes *all*, for as the article is prefixed, the meaning is *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.*] *By grace*, lit., *in the grace... 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 grace which is by one man*, lit., *in the (grace) of the one (man)*—Gr. $\tau\eta\ \rho\acute{o}\upsilon$. Emphasized articles, Col. i. 19 : $\tau\eta$, *by the* especially, is very prudently added ; for if it were wanting, we 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. chap. 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*, lit., *of the, 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 refers to the bringing of 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 ; if her conception were 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, neither is the relation in the two cases the same. *By 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 openly confess, that I do not well understand how this plural clearly proves that Paul is not treating here of original sin, as 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 sins 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, the pardon and removal of which should not be considered as the mere effect of the gift, *χαρίσματος*. Therefore the power of the gift, *τοῦ χαρίσματος*, is greater than that of the judgment, *τοῦ κρίματος*. *E. B.*]

17. [For *τῷ τοῦ ἐνός*, *by one man's*, read *ἐν ἐνὶ*, *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 caused death. *Reigned*—The word in the preterite looks back from the economy of grace to that of sin; as further on *shall reign*, in the future, looks forward from the economy of sin to that of grace and of eternal life; so ver. 19. *They which receive*—*λαμβάνειν*, *to receive*, may be understood either to mean a passive *receiving* or an active *taking*. The former is better; yet the reference to the word *gift* suits better with the act of *taking*. In justification, man does something; but it is not the act of taking, so far as it is an act, which justifies, 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 chap. i. 17, and often recurs, presently in ver. 18, 21, and in the following chapters. *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. [*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. *ἄρα οὖν* [*Eng. Ver.*, *therefore*]; *ἄρα*, *therefore*, draws the inference, logically: *οὖν*, *then*, concludes almost rhetorically: for this subject is not further 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. *δικαίωμα*, *righteousness*, is, so to speak, the foundation for *δικαίωσις*, *justification* ; obedience, righteousness fulfilled. [That is, the *δικαίωμα* is *the pronouncing free from condemnation*, on the part of God ; the outward basis of justification, the *δικαίωσις* 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 *ἔδραϊωμα* 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.	<i>κρίμα,</i> <i>judgment.</i>	<i>κατάκριμα,</i> <i>condemnation.</i>	<i>χάρισμα,</i> <i>free gift.</i>	<i>δικαίωμα,</i> <i>righteousness.</i>

	A.	B.	C.
Ver. 18.	<i>παράπτωμα,</i> <i>offence.</i>	<i>κατάκριμα,</i> <i>condemnation.</i>	<i>δικαίωμα,</i> <i>righteousness.</i>

D.
δικαίωσις ζωῆς,
justification of life.

In both verses A and B correspond, and likewise C and D ; but A 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 the Divine declaration, by which the sinner, subject to death, has life awarded him, and that justly.

19. *Disobedience*—Gr. *παρὰ* [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 anything 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 the merit of Christ's satisfaction, imputed to a man who is in himself unrighteous, already makes him righteous, since it procures for him the righteousness, by which he is righteous; and by virtue of the righteousness, obtained by that merit, he is necessarily justified where justification is needed; that is, he is justly acquitted by merit, who in this way is righteous. Thom. Gataker. This is correct. 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. *Many*, lit., *the many*—Gr. οἱ πολλοὶ [Eng. Ver., *many*], *all men*, ver. 18, 15.*

20. *The law*, lit., *law*—Gr. νόμος. The omission of the article heightens the sublimity. *Entered*—Gr. παρεῖσηλθε. *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 *over abundance 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 fact stated before, of the many being made sinners, and made righteous; and as a transition point between them); *in order that the transgres-*

sion might multiply. But (this terrible end was not God's ultimate design ; he had a further and gracious one) *where sin multiplied, (God's) grace exceedingly abounded.*] *The offence*—Supply, *and sin.* All the sins of mankind, compared with Adam's, are as it were offshoots ; that is the root. Ἀμαρτία, *sin*, in the singular, is considered as a plague very widely spread ; and it also includes all actual παραπτώματα, *offences*, ver. 16. *Might abound*—Chap. 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 considered as the cause of death. *Sin*, lit., *the sin*—Gr. ἡ ἀμαρτία. 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.] *Unto*, lit., *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, chap. vi. 21, etc. *Grace might reign*—Grace therefore has had, as it were, no reign, that is, a very 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 ἐπιμενώμεν, *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 which immediately precede, 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. ἦ ; 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, chap. 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 very appropriate to this place ; for an adult, a worthy candidate for baptism, must have experienced these things, which the apostle has just 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 takes it for granted. *Into*—The ground of our baptism. *Jesus Christ*—The name Christ is 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 are*, lit., *were buried with him*—Gr. συνετάφημεν [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. *Mez.*]. 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*, chap. 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*—Chap. vii. 6 ; 2 Cor. v. 15, etc. This newness consists in life.

5. *Planted*—Gr. σίμψυτος [Eng. Ver., *planted together* is certainly wrong ; see below.] Sept., βουνὸς σίμψυτος, δρυμὸς σίμψυτος, *a planted hill, a planted forest*, Amos ix. 13 ; Zech. xi. 2, and on this account ὁμοιώματι, *in the likeness*, here may

be taken as the ablative.* *Σύμφυτοι*, *planted together*, with the dative, is a word very significant; Cluver translates *engendered together, grown together*. [And this seems to be the best rendering here. *For if we have become united with the likeness of his death, so shall we also with his resurrection*. Christians partake not 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 centres in baptism; *σύν*, *together*, is used, as in the opposite word *συνεσταυρώθη*, *crucified with*; and the simple word *φύομαι*, *to spring up*, refers to *θάνατον*, *death*, and *ἀνάστασις*, *resurrection*. *We shall be*—Supply, *planted in a new life*. The future, see chap. v. 19. [*Yea*] also—Gr. *ἀλλὰ καὶ*. The contrast is between death and the resurrection.

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

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*, chap. 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 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 if it had 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.*,

* In sense, that is, for there is no ablative in Greek.—ED.

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*, lit., *once for all*—Gr. *ἑφάπαξ*. This is stronger here than *ἅπαξ*, *once*. [It is emphatic, and excludes the idea of repetition. *Mey.*] So Heb. vii. 27, *ἅπαξ*, *once*, 1 Pet. iii. 18 *He liveth unto God*—A glorious life from God, ver. 4, full of divine vigour, eternal. For God is the God of the living.

11. *Reckon ye*, Beng., *ye reckon*.—Gr. *λογίζεσθε*. 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.*, (3rd ed.), and all recent commentators.] So *λογιζόμεθα*, *we conclude*, chap. 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*, chap. vii. 4, are best taken with *dead*. [Omit *τῷ Κυρίῳ ὑμῶν*, *Our Lord*. *Tisch., Alf.*]

12. *Not*—Refer the *ἀλλὰ*, *but*, to *μὴ*, *not*, and refer *and your members*, etc., to *neither*. [The force of this dissuasion and exhortation is striking. *V. G.*] *Sin therefore reijyn*—The same verb occurs in chap. 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, chap. viii. 10. [Omit the words *αὐτῇ ἐν*, *it in*. *Tisch., Alf.*] *It in*—This savours of a paraphrase. *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. *παρστήσατε*, *yield*, soon after is more forcible than this present. *Your members*, lit., *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, if he be alive, he may yield himself to God. *Instruments*—Or rather, *arms, weapons*. Gr. *ὄπλα*. 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*—Chap. vii. 2, 14. [For ἀμαρτήσομεν, *indicative*, *shall we sin?* read ἀμαρτήσωμεν, *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*—*Eis, 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 notion, *God be thanked, that though ye were the servants of sin, ye have now obeyed righteousness*. [But the word ἦτε 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 Christian dogma. The wicked cannot be wicked with their whole heart, they unconsciously and continually repent their conduct, and their slavery to sin; but the good are good from the heart, and of a free will. [*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 that of God alone*, vanquishes the human heart. *V. G.*] *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 require constraint. *Which was delivered you*, lit., *to which ye were delivered*—Gr. *εις ου παρεδόθητε*. Explain thus, *you have obeyed the form of doctrine* (comp. *obedient in all things*, 2 Cor. ii. 9). [*Unto which*. So *Beng.*]—Comp. *εις*; Gal. i. 6. The case of the relative, concisely expressed, depends on the word preceding, chap. iv. 17, or following chap. x. 14. [*You were*, so *Beng.*], *delivered*—Elsewhere the *doctrine* is said *to be delivered*, 2 Pet. ii. 21. The phrase is here elegantly inverted, and is a very graceful expression in regard to those who, when delivered from sin, yield themselves, ver. 16, with a great change of masters, to the honourable service of righteousness.

18. [*Render, and having been freed from sin, ye were enslaved to righteousness. Alf.*] *Being then 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 this revelation unreservedly, and striving successfully for righteousness itself.	iii. 22.
V. The remission of sins, and justification, by which God the judge views man's sin as uncommitted, and righteousness lost, as retained	iii. 24.
VI. The gift of the Holy Spirit; Divine <i>love</i> shed abroad in the heart; the new inner <i>life</i>	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 Ghost, and the other things which follow justification. As righteousness flows from faith, adoption accompanies righteousness, the gift of the Holy Ghost, and the cry, *Abba, Father*, and newness of life, follow 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, and thus Scripture adapts itself to us. Language which is too plain does not always suit the subject. The accusative is used for the adverb. [According to our * manner 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 language to be everywhere thoroughly plain, should perceive in this a mark of their own weakness, they should not take offence at a more profound expression of the truth, they should thankfully consider it a great blessing, if, in one way or another, they happen to understand the subject: at first, the expression of the truth is somewhat lofty, subsequently 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

* Bengel here employs a German idiom; *massiv sxgen, to speak plainly*.—ED.

opposed to *holiness*. *Righteousness* corresponds to the Divine will ; *holiness*, as it were, to the whole of the Divine nature. The servants of righteousness advance, workers of iniquity are workers of iniquity, nothing more. [*Unto holiness*—Gr. ἁγιασμόν. 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, yea, insane impulse, runs riot to destruction. *Calv.*]

21. [The proper pointing is, τίνα οὖν καρπὸν εἶχετε τότε ; ἐφ' οἷς νῦν 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 to be called *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 would have said ἐφ' ᾧ, *for which*, supply καρπῶ, *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 opposed ; but the great majority of Christians are now ashamed of sanctification, it is esteemed something base. What a fearful death threatens such ! Alas for the times, alas for our 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, δέ, *and moreover* ; so γάρ, *for*, chap. v. 7. *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 reference to those who shall depart into *everlasting fire, torment, and destruction*. If any one can possibly think,

that it is by chance, and not by 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 *νῦν*, *now*, very often, and always with *δὲ*, *but*. *Ye have*—*Or, have ye*, comp. ver. 19. *Unto holiness*—Contrasted with *of which you are ashamed*, ver. 21. You are a holy priesthood of God. The reference seems to be to Amos ii. 11, Sept., *εἰς ἁγιασμόν*, *for holiness* ; [Eng. Vers. has *Nazarites*].

23. *The [wages]...the [gift]*—The Greek article marks the subject. *Wages...gift*—Evil deeds earn their own pay ; not so, good works ; for the former obtain wages, the latter a gift : *ὄψωνα*, *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 chap. 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 chap. vi., the words of which, at ver. 6, 14, 21, *be destroyed...have dominion...fruit...death*, etc., recur in this chapter. The comparison between the old and new state is continued. *To them that know*—The Jews ; although all Christians should know the law. *The law*—For instance, 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 Peter iii. 4, where the *inner man* presupposes the outer, and the parallelism consists in the separate predication of *the man* for *the woman*, not merely of Adam, the husband. *Man* here is used generically ; but in the second verse, Paul applies it to the woman. *As 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, this is the first part of the proposition, in which, according to the apostle's meaning, life or death is ascribed to the law itself, or to the husband. What is here said, depends on the nature of the things related, which are the law and man. When either part 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. ἵπανδρος. So the Sept. *Is bound*—It may be construed with *to her husband*, and with *by the law.* *The law to, Beng., of her husband*—The apposition, *from the law, from her husband*, would not be inappropriate.

3. *If.. she be married to another man*—Sept., Deut. xxiv. 2. *Shall be called*—*She shall 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.*

4. *Wherefore*, lit., *so that*—Gr. ὥστε. This word is stronger than οὕτως, *thus.* *Ye...are become dead*—This 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 part dying is the husband ; in the conclusion, the part 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 who therefore is alive. *We should bring forth fruit*—He comes from the second person to the first ; *fruit* corresponds to offspring ; for the simile is taken 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 death.* Beng., *unto that death*—Gr. τῷ θανάτῳ. Of which ver. 13, chap. viii. 6, speak.

6. [For ἀποθάνοντος, that *being dead*, read ἀποθάνοντες, *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 the part which corresponds to the wife: comp. Gal. ii. 19. *Wherein*—Gr. ἐν ᾧ. A plain construction in the following sense: we have been delivered by death from the law, which held us. *Were held*—An expressive term; comp. συνέκλεισε, *concluded*, chap. xi. 32, ἐφρουρούμεθα, *kept*, Gal. iii. 23. *In newness of spirit, and not in the oldness of the letter*—We have the same contrast, chap. ii. 29; 2 Cor. iii. 6. *The letter* is the law considered, not in itself, for, thus considered, it is spiritual and living, ver. 14; Act. 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 fully: although he may meanwhile aim at doing what the mere letter commands; 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 used once, not twice. We have served *oldness*, not God: comp. Gal. iv. 9, οἷς, *whereunto*; now we serve not *newness*, but God *in newness*, chap. 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 fitness of and difference in the terms:—

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

οὐκ ἔγνω, *I had not known*, (from γινώσκω,) οὐκ ᾔδειν, *I had not known*, (from οἶδα). Ἐγνω is the greater, οἶδα the less. Hence

the latter, since even the less degree is denied, is an advance. Ἄμαρτία, *sin*, is as it were the sinful principle from which every morbid outbreak of *lust* springs. *I had not known*—Paul often speaks indefinitely in the first person, not only for clearness, 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 *Mez.* 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 at present. *Mez.* 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. 14, *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 chap. vii. to the legalist, in earnest indeed, but who does not find his sanctification in grace; and chap. viii. to the man justified by grace. *Thol.* So *De W.*, *Stuart*, *Ols.*, etc.] *For I had not known lust*, lit., *even lust*—Gr. τὴν τε γὰρ ἐπιθυμίαν. [Eng. Ver. omits τε, *even*.] Ἡ ἄμαρτία, *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 τὸ γὰρ, *for even*, express this distinction; and *sin*, the one indwelling evil, produces a variety of *lust*: see what follows; and again *lust* brings forth *sin* perfected, James i. 15. [Sin lies concealed in man, as heat in drink, which, if we 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*, lit., *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 [κατεργάσατο, *wrought concupiscence by the commandment*. Not as Eng. Vers., *taking occasion by the commandment*]; as in ver. 11, twice. *Without*. *dead*—A self-

evident proposition. *Dead*—Supply *was*: It did not so much rage through concupiscence: or supply *is*.

9. *I was alive*—Gr. 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. *The commandment*—Gr. ἐντολή, *a commandment* is part of the law, with a more express idea of compulsory power, which restrains, enjoins, urges, prohibits, threatens. *Came*—In contrast with χωρίς, *without*. *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 the life which I had.

10. *To life* — On the ground of God's original purpose, and otherwise, on the ground of my own opinion, *when living without the law*. *Life* indicates both joy and activity; *death* implies the opposite. *I found*, lit., *this was found*—Gr. εὑρέθη. So εὕρισκω, *I find*, ver. 21. [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 traveller; and while I supposed I was going to life, I fell into death. *Slew me*—This is the limit of the dispensation 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 neighbour; *good*, as respects my own nature; with which all that 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. *That which is*, lit., *the (good)*—Gr. τὸ. *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 κατεργασομένη, *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. *Working*—A participle, which must be explained as follows: *sin was made death to me*, since it accomplished my death even by that which is good. There is no tautology; for *by that which is good* strengthens the second member of the sentence. *By that which is good*—A paradox, and the adjective *good* is used forcibly for the substantive, *the law*. *That...might become*—This depends on *working*. So *ἴνα*, *that*, repeated, forms a gradation. If any one prefer to make it an *Anaphora* [repetition of the same word in beginnings], the second member of the sentence will thus explain the first. *By*—Construe with *might become*. *Exceeding sinful*—Castellio translates, *as sinful as possible*: because, namely, by *that which is good*, by the commandment, it works in me what is evil, death.

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. *I am*—Paul, after comparing the twofold state of believers, their pristine condition in the flesh, ver. 5, and their present condition in the Spirit, ver. 6, next proceeds from the description of the former to the description of the latter. This he does with a view of answering two objections, which, because of the comparison might be framed in these words: *therefore the law is sin*, ver. 7, and, *therefore the law is death*, ver. 13; and of interweaving 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 of showing the function of the law in this matter : this, I say, he does, ver. 7—25, until in chap. viii. 1, he goes further. Therefore in this the 14th verse the particle *for* does not allow 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 expressly opposes the carnal state in this verse, to the spiritual state, chap. viii. 4, as well as slavery in this and the 23rd verse, to liberty, chap. viii. 2. Moreover he employs, before the 14th verse, verbs in the past tense ; then, for the sake of a more animated expression, verbs in the present tense, to be resolved into the past, just as he occasionally elsewhere exchanges cases, moods, etc., to impart ease to his language ; for instance, in chap. 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. Again the discourse is appropriately turned from the past to the present time, for a man can only really understand 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, this 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 onward 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 endeavour 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 in other passages, so in this, from ver. 7, is not speaking of his own character, but under the figure of a man, engaged in such a contest. The struggle is described at length, but the business itself, so far as the decisive point is concerned, is in many cases speedily accomplished ; although believers must fight against the enemy, until their deliverance is accomplished, ver. 24, chap. viii. 23. *V. G.*] *Carnal*—ver. 18. *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 is found in Judges 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. *Γὰρ, 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. *γινώσκω* 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 *τοῦτο, 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, chap. xiii. 3, 4 ; and this interchange is not only not contrary to the nature of the discourse which is gradually reaching its climax, but it even helps and strengthens it ; for in ver. 15, the sense of the evil is not as yet so bitter, therefore he does not even name it, but in ver. 19, he is 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 even with the finger.

16. *I consent*—[Gr. *σύμφημι, 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 stamp 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 more*—This is repeated, ver. 20. *That dwelleth*—Ver. 18, 20. This word is afterwards used of the Spirit, chap. viii. 9.

18. *I know*—This knowledge is a part of the state, here described. *That is*—A limitation ; *in me* is more than *in my flesh*, and yet the flesh is not called sin ; but Paul says, sin dwells in the flesh. The state, of which Paul is treating, already carries with it something good. [Omit *εὕρισκω*, *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 feebleness of the language thus expressing the feebleness of *the will*. *Is present*—Without the victory. The contrast respecting 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. *Mey.*] *No more*—Namely, as I used to do. 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 further removed from sin.

21. *I find*—In this conflict and distress *I find* the law, without which I formerly lived. This is all. The proposition of ver. 14, is repeated. *A*, lit., *the law*—Gr. *τὸν νόμον*. *The law* itself, in itself holy. *When I would*—Gr. *τῷ θέλοντι ἔμοι*, [literally *unto me willing*]. The dative of advantage : I find not the law 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 comes first purposely, *to me willing*, in opposition to the second *me*, used soon after in an absolute sense. With the words *to me willing*, compare Phil. ii. 13. *Is present with me*—Here the balance is changed ; for in 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 θελοντι 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 more than σίμφημι, *I consent*, ver. 16. *The inward*—Here he maintains the name of the inward, but not as 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 seat of conscience. *Another*—And a different one. *Members*—The soul is as the king; the members are as citizens; sin is, as an enemy, admitted through the fault of the king, who will be punished in the oppression of the citizens. *The law of my mind*—Which delights in God's 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, would be noble and blessed; as a sinful being he would rather not exist than exist under such circumstances. *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, so to speak, unwittingly, to pray, *who shall deliver me?* he seeks release, and waits until God manifests himself in Christ, in answer to the question *who*. This is *the moment of mystical death*. Believers retain something of this feeling, even until death, chap. viii. 23. *Shall deliver*—Power is necessary. The verb is properly used; ῥύεσθαι, *to deliver*, is to drag from death. *From the body*—The body being dead through sin, chap. viii. 10. The death of the body is the full accomplishment of the death, of which ver. 13 treats, and yet in death there will be deliver-

ance. *This*—Gr. *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, *χάρις*, *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 the cry for rescue, the rescue itself is come. *Mey.*] *Thank*—This is unexpectedly, though acceptably 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 this sentence sums up the whole; an expression of feeling however (of which see on chap. 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*). The phrase *I give thanks*, as a joyful hymn, is contrasted with the mournful complaint, in the preceding verse, *wretched man that I am*. *Then*—He concludes these 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 νοῖ*) *the law of God*; but, etc. *De W.*] *The law of God...the law of sin*—Gr. *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, he longs for liberty, and acknowledges that the law is holy and blameless. The balance is rarely poised evenly. Here the inclination to good has become the stronger.

CHAPTER VIII.

1. [*Now*—In contrast with the unregenerate condition ascribed in chap. vii. *Mey.*] *There is therefore now no con-*

demnation — The apostle now advances to deliverance and liberty. He does not use the adversative $\delta\epsilon$, *but*; but the argumentative $\alpha\upsilon\tau\alpha$, *therefore*, comp. on chap. ii. 1; because at the end of chap. vii. he has already reached the confines of this condition. Now, also, he clearly returns from the admirable digression to the line of thought in chap. vii. 6. And, in evidence 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 to the *not* in ver 1, and not to the *not* in ver. 4. *But after the Spirit* is omitted in the first verse, on the most respectable evidence. But Paul immediately discusses the phrase *not after the flesh*; then, as he advances, he adds, *but after the Spirit*, ver. 4, note.

2. *Of the Spirit*—The Gospel inscribed on the heart; comp. chap. iii. 27; 2 Cor. iii. 8. *The spirit* vivifies, and this *life* quickens the Christian. *Hath made me free* — A mild term, in the past tense; he had formerly employed the weightier verb $\rho\upsilon\sigma\tau\alpha\iota$, *shall deliver*, in the future. Grace renders that easy, which appears difficult to man under the law, or rather effects it itself. Both are opposed to *bringing me into captivity*, chap. vii. 23. *Of sin and death*— [This is defined, chap. vi. 23. 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 is said in behalf of God's law, chap. vii. 7, and 13. Observe that *and* is used here, but 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 as follows, $\tau\omicron$ $\pi\upsilon\epsilon\upsilon\mu\alpha$ $\tau\eta\varsigma$ $\zeta\omega\eta\varsigma$, *the Spirit of life*.

3. *What the law could not*, lit., *the impossible thing of the law* — This word has an adjective force, in this sense: God has accomplished the condemnation of sin, and this was impossible for the law; God condemned sin in the flesh (*which the law could not do*, namely, condemn sin without destroying the sinner).

Τὸ ἀδύνατον, *what was impossible*, has an active sense ; Luther's paraphrase gives the apostle's meaning. *Law*—Not only ceremonial, but also moral : for if the moral law had involved this possibility, the mission of the Son of God would have been unnecessary. Again, the word *impossible*, which implies a deprivation, assumes something previously possessed : formerly the law was able to give righteousness and life, chap. vii. 10. Hence man very willingly follows the traces of the first path even after the fall. *Sending*—This denotes a kind of separation, as it were, of the Son from the Father, that he might be the Mediator. *His own*—Gr. ἰδίου, *his own*, ver. 32. *His own*, over whom sin and death had no power. *In the likeness of sinful flesh*—The construction is with κατέκρινε, *condemned*. [But Eng. Vers., *sending his own Son in the likeness of sinful flesh*, is right ; see below.] We, with our flesh utterly corrupted by sin, ought to 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 also *for sin*, *condemned* the *sin* which was in our flesh, that we might be freed ; ἐν, *in*, is taken with *condemned*, compare *by*, chap. 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. *For sin*—Gr. περὶ ἁμαρτίας, that is, *for a sin-offering*. Heb. x. 6, 8. But here, in the epistle to the Romans, I explain the passage as follows : *God condemned sin, because it is sin*. Sin was condemned *as sin*. Thus sin is employed twice in the same sense (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 follows the *con-*

demnation of sin. It is the opposite of *to justify*, ver. 1 ; chap. v. 18, note, and 2 Cor. iii. 9.

4. *Righteousness*—In contrast with *condemnation*, ver. 1. *Might be fulfilled*—This *fulfilment* is 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 justly, and the law does not pursue him. *Not after the flesh*—In contrast with *in the flesh*, ver. 3. Paul has now come 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 this is the sense, wherever *flesh* stands in opposition.

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

6. *To be carnally minded*, lit., *the mind of the flesh*—Gr. τὸ φρόνημα. Corresponds to *mind*, ver. 5. *Death...life*—In this life with its continuation in another, comp. chap. 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. *Me*. *Neither...can be*—Hence the pretext of impossibility, by which those who are here blamed as carnal wish to excuse themselves. *V. G.*]

8. [*And*—Gr. δέ, Eng. Vers., wrongly, *so then*. *Alf.*] Added to increase the emphasis. *Please*—Ἀρέσκω, *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. chap. 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*, and ver. 10, to the *Spirit of Christ*. For the distinctive marks,* proceed in the following order : He who has the Spirit, has Christ ; he who has Christ, has God. Comp. in a similar order, 1 Cor. xii. 4,

* Beng., Guorismata. Ed.

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, the whole discourse has no reference to him. *His*—Christ's: he who is Christ's is a Christian.

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*, with great force; adjudged and given to death. This is the feeling of those who have experienced the separation of soul and spirit, or of nature and grace. *But*—An immediate opposition, excluding purgatory, which is adapted neither to *body* nor *spirit*, and at variance with the remaining economy of this comprehensive epistle, ver. 30, 34, 38, chap. vi. 22, 23. *Life*—The abstract. *Because of*—Righteousness produces life, as sin death; life does not produce righteousness, as the Papists teach. *Righteousness*—*The just...shall live.*

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

12—17. [Such 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*—Such we acknowledge and consider ourselves. A kind of teaching, which borders on exhortation; (so, *we are*, is also used in Gal. iv. 31) which also presupposes willing hearers. *Delight* mitigates the sense of *debt*. [But what is the state of the carnal? They are really debtors, and confess

themselves debtors whenever they declare their inability to live a spiritual life. *V. G.*] *Not to the flesh*—Add, *but to the spirit*; but this is elegantly left to be implied. *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, as it were, evenly balanced: grace anticipating the former, sin the latter; to whichever side a man turns, from that he receives his title. With this passage, Paul entirely dismisses the carnal state, and having now finished the part which he had begun in chap. 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.* *They*—Emphatic; *they*, 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, for that the word υἱοὶ, *sons*, is placed first for emphasis; and it was the emphasis that led me to speak of the variety in the readings. *Sons*—The Spirit is given to sons, Gal. iv. 6. Here Paul begins to discuss the topics, which he afterwards comprehends under, *he glorified*, ver. 30; he does not, however, describe unmixed glory, but only that the taste of which is still tempered with the cross. The sum therefore of his remarks is, through sufferings we go on 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 Ghost was not a spirit of bondage, even in the Old Testament; but he so developed his power among the believers in whom he then dwelt, that there was, nevertheless, a secret sense of bondage, among them who were but *children*, Gal. iv. 1. *Again*—As formerly. The Romans as Gentiles had entertained 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, with confidence, with a just claim, with perseverance. The Holy Spirit himself *cries*: *Abba, Father*, Gal. iv. 6, note. [If, while we live, we have no experience of this feeling, let us mourn, and eagerly seek it; but if we have experienced it, let us take care that we joyfully continue therein. *V. G.*]

16. *Our spirit*, lit., *with the (spirit of us)*—Our spirit *testifies*; the Spirit of God himself *testifies with* our spirit. [But *our, 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; consequently its testimony is 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 inheritance, 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, referring 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 is greater in the New Testament than formerly, but it is short. *Καίρος*, 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 longing for it. *Of the creature*—That is, the creature waiting, or expecting. Luther on this passage calls it, *final waiting*. *Of the creature*, in the 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* does not denote angels, who are free from vanity; nor men in general, although even those most subject to vanity are not excluded, who, although in the busy

activity of life they regard vanity as liberty, although they partly stifle, partly conceal their groaning, yet in calm, quiet, sleepless, and dangerous seasons, breathe forth many sighs, which are heard by God alone. Virtuous Gentiles are not 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 is related to the sons of God, so, here, the things stated of the former are related to those stated of the latter. The wicked do not desire liberty, and they will not obtain it. Misfortunes have accrued to the creature from sin; reparation will accrue to the creature from the glory of the sons of God. *Waiteth*—Gr. ἀπεκδέχεται. Ἄπὸ 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 ἀποκαραδοκία, *earnest expectation* above. *Sons*—Τέκνων, *children*, ver. 21.

20. *Was made subject*—Passive with a middle meaning, though it partially personifies. *To vanity*—[That is, *instability*, the liability to change and decay of all created things. *Alf.*] Whence the first of believers, whom the Scriptures praise, was called [in the Heb.], *Abel* [vanity]. *Glory* is opposed to *vanity* and *corruption*; and the greatest *vanity* is idolatry, chap. i. 21, 23. *Vanity* is abuse and waste; the wicked spirits themselves rule over the creature. *Not willingly*—For in the beginning it was otherwise; hence 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*. *In hope*—Construe with *was made subject*, so, *in hope* is put absolutely, Acts ii. 26; and comp. *by hope*, ver. 24.

21. *Shall be delivered*—Deliverance is not accomplished by complete destruction; otherwise quadrupeds, when slaughtered, 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 should be rendered. The freedom consists in, and is a component part of, the glorious state. *Alf.*] Ἄπὸ, *from*, and εἰς, *into*, are opposed. *From* denotes the goal from which; *into*, the goal to which. *Bondage and liberty* belong to the creature; *corruption and glory* to men, to 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*—So that they may freely subserve the glory of the sons. *Cluwer*. [On the idea of the renovation and glorification of all nature at the revelation of the glory of Christ, see Isa. xi. 6, etc., lxxv. 17, etc.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21. *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 was generally understood; the people themselves were so affected by it, that they cursed the general. *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 far stronger. [There is some doubt as to the reading here, but it does not affect 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*; nevertheless the same subject is denoted; otherwise the apostle would have said αὐτοὶ οἱ τὴν ἀπαρχὴν, κ.τ.λ. [*Ourselves having the first fruits*, etc., i.e., *though we have them*; not *which have*, as Eng. Ver. *Alf.*, *Mey.*] *Which have*—This involves the cause; *because we have*. *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*, as long as they are in the way. They who possess the *first fruits*, and the accompanying good, are the same. *Groan*—Στενάζω, *I groan*, here, and in ver. 22, signifies *to desire with groaning*; comp. 2 Cor. v. 4. *Within ourselves*—Implying, that the groaning of believers differs widely from that of the creature. *The (adoption)*—The article shows, by the apposition, if it be analysed, that the notion contained in it is this, *the redemption of our body constitutes the adoption*. *Redemption*—This will be at the last day, which they supposed to be already 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.* The liberty, by which we are delivered from the body is not meant, but that by which the body is delivered 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 certain of the eternity of their blessedness, because they will need no 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 Ghost 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, the reference is *us* : so far as he *also* helps, the reference is *the creature*. *Helpeth*—Gr. συναντιλαμβάνεται, in which compound σὺν, *with*, has the same force 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 ἰατρῶν. *For*—Paul explains what the *infirmities* are. *What .as*—Comp. *how or what*, Matt. x. 19. *Maketh intercession*—Gr. ὑπερεντυγχάνει. Ὑπὲρ, *abundantly*, as in ver. 37, ὑπερῖκῶμεν, *we are more than conquerors*, and ὑπερεπερίσσευσεν, *did much more abound*, chap. v. 20. Both ὑπερεντυγχάνει, in this verse, and ἐντυγχάνει, *maketh intercession*, ver. 27, are predicates of the same subject, viz. the Holy Ghost. It is usual to put the compound verb with its proper emphasis first, and then merely to repeat, in its place, 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 ὑπὲρ, *for*, or *in behalf of*, in the verb ὑπερεντυγχάνει, 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 groaning is from ourselves ; but the Holy Spirit gives it form, and so the groanings of believers, whether from joy or sorrow, are unutterable.

27. *And, lit., but*—Gr. δὲ refers to *not*, implied in ἀλαλήτοις, *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 this is especially attributed in Scripture. *The mind*—Comp. φρόνημα, *the mind [of the flesh]*, ver. 6. *Of the Spirit*—The Holy Spirit, as in the preceding verse. *For the, lit., for saints*—The article is not added ; the *saints* are those, who are near to God, and are worthy of aid, for whom the Spirit *intercedes*. *According to*—Κατὰ Θεὸν, *according to God*, not κατὰ ἄνθρωπον, *according to man*, (comp. 1 John iii. 20,) as is worthy of God, and is 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 it begins the clause.

28. *And we know*—Contrasted with, *we know not*, ver. 26. *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 that love*—The subject is here described from the fruit of the 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. 3-11. *V. G.*] Presently, in the case of *the called*, the reason is given, why those who love God are so blessed. *To them who are the called according to his purpose*.—A new proposition referring 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 can only be known from these pleasant 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 ; for

* We take the opportunity of observing once for all, that the German Bible is somewhat differently arranged from our own. The books we call Ezra and Nehemiah are by the Germans entitled 1 and 2 Macc. Thus, whenever Beng. in the original edition of the Gnomon quotes 3 Macc., the reference is to 1 Macc. in the Authorized Version ; and when he quotes 4 Macc., the passage must be sought in our 2 Macc.—ED.

οὖτοι, *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*, includes πρόγνωσις, *foreknowledge*, and προορισμὸν, *predestination*, for *calling* is connected with the former as well as with both the latter, ver. 28—30 ; Eph. i. 9, where however θέλημα, *his will*, has a wider meaning than *predestination* : assuredly *predestination* accompanies *foreknowledge*, for *foreknowledge* takes away *reprobation*, chap. xi. 2. More-over *reprobation* and *predestination* are opposed. *Predestinate ...conformed*—He declares, who they are, whom *he foreknew*, namely, the *conformed*. This is the *character* [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 followed by the genitive. This likeness is the *adoption of sons*, not the cross or glory ; for the latter follows only after *justification* ; on which see ver. 30 : but those who are the *sons of God* are the *brethren of Christ*. *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*. *That he might be*, lit., *to the (being)*—Gr. εἰς τὸ. The reason for joining *predestination* with *foreknowledge*. 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. *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 chap. xi.

22 ; he does not deny that there are also some among the called, who may not be justified ; but he shows, that God, as far as he is concerned, conducts his people from step to step. *He also glorified*—Ver. 17—24. He speaks in the aorist, 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 further. 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 conjunction, strengthens the conclusion. Many are of opinion that there are three sections in this passage, every one of which begins by the question *τίς, who?* and that there is an *Anaphora* [that is, repetition of the same word in beginnings], which has its answer immediately following. This 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 proposition, is, *if God be for us, who can be against us?* The first special proposition (it refers to the past) is as follows ; *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 both manifestly refer 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. The *how* and the *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 special proposition refers to the present ; *it is God that justifieth, who is he that condemneth ?* comp. by all means, Isa. l. 8, 9. The third special proposition refers to 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, chap. v. 5, etc. ; Gal. ii. 20 ; Rev. i. 5. Such an interrogative conclusion is common, and admirably suits a passionate discourse. Acts viii. 33 ; Num. xxiv. 9 ; Job. ix. 12, xxxiv. 29 ; Ps. xxvii. 1 ; Isa. xiv. 27, xliii. 13 ; Lam. ii. 13, end of verse ; Amos iii. 8.

32. *He that*—This first special section includes 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 will accuse us on account of our sins, chap. iv. 25, *he was delivered.* Nor is *who shall lay anything to the charge* so closely connected with what follows, as it is with what precedes ; for the delivering up of Christ for us forbids all *accusation*, whilst *our justification* does not forbid *accusation*, but overcomes it. Γὲ, [an emphatic particle, which cannot be adequately rendered,] has an abundant sweetness of exultation, as the καὶ, *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, in reference to Abraham and Isaac : Paul seems to have had this text in mind. God, so to speak, did violence to his paternal love. *Delivered up*—So Sept., Isa. liii. 6. *Us all*—In other places we generally read, *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 ulterior duties, 1 Tim. ii. 1, etc. *With him also*—καὶ, *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 of God already sacrificed for us, he will surely freely give us all things. *Freely give*—In contrast with *he did not spare*. The consequences of redemption are themselves also of *grace*. *All things*—That are salutary.

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. 1. 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. 1. 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 the Epistle to the Romans it is said, *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 again, to have quoted D.

34. *That died, yea rather . . . that is . . . who also*—The order in the enumeration of 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 subjects in ver. 38, 39, are more weighty. This will presently be more fully developed. *Rather*—Chap. v. 10. Our faith should rest on Christ's death, but it should *rather* so far progress, as to lean on his resurrection, dominion, and second coming. *Is even 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 everything 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. *tis* for *ti*, *what*, to correspond with the 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. chap. v. 5, 6, 9, 10; Heb. vii. 25. But the *who* is explained further on by the enumeration without any subsequent *Ætiology* [assigning the reason]: from which again it appears, that the *Ætiology* must be sought before *who shall separate us*, in ver. 34: he says *who*, not *what*, although he adds *affliction*, etc., because enemies lie hid under these misfortunes. *From the love*—Towards us, ver. 37, 39. The reason why it is impossible that we should be separated from the love of Christ is love; that the ground of this confidence is love is clearly perceived. *Of Christ*—God's love and Christ's love 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, chap. xvi. 4; Phil. ii. 17, note. Many martyrs, who survived other tortures, *were despatched* with the sword.

36. *As*—He states why he in the preceding verse enumerates 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; 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 rank of the blessed is for the most part filled by 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, [in the Heb.], a proverbial expression; *the whole day, all the day*; Matt. xx. 6; Ps. xlv., xvi. 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 above-mentioned evils: and those which follow shall not injure us, because Christ, because God is greater than all. In this section the highest mark, as it were, which the Christian can attain, before his happy departure is made known. *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. *For*—Minor things do not injure us ; *for* even greater things will do us no harm. [Transpose οὔτε δυνάμεις, *nor powers*, after οὔτε μέλλοντα, *nor things to come*. *Tisch., Alf.* Sc *Beng.*] *I am persuaded*—All doubt is overcome. *Neither* etc.—This is introduced from ver. 34, in an admirable order :

<i>Death</i> shall not hurt us,	<i>for Christ hath died :</i>
<i>Nor life</i> : comp. chap. xiv. 9.	<i>He rose again :</i>
<i>Nor angels, nor principalities, nor things present, nor things to come :</i>	<i>Christ is at the right hand of God.</i>
comp. Eph. i. 20, 21.	
<i>Nor power, nor height, nor depth, nor any other creature.</i>	<i>He makes intercession.</i>

Thus 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 reference 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, *power* and *height*, *depth*, and *any creature* may be respectively joined. A similar *Chiasmus* [cross reference] occurs in Matt. xii. 22, *so that the blind and dumb both spake and saw*. But if any one prefer 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 genus added in the first or last place. But older testimony establishes the superiority of the former order. I acknowledge that the received order of the words is easier, and the reader is free to choose which he pleases. At all events 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. We shall now consider the same clauses singly. *Death*—*Death* is considered very 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 ver. 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 appear to be called *angels* (messengers), in a special sense who are sent more frequently than the rest. They are 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 recognises 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. The words *things to come* refer, to whatever will happen to us either after our time in the world, or after that of the whole world, for instance the last judgment, the burning of the world, eternal punishment ; or to those things, which, though they now exist, will become known to us by name in the future world, and not till then, Eph. i. 21. *Nor powers*—[Gr. *δύναμις* in the singular, according to *Benj.* But *δυνάμεις*, *powers*, is right.] *Δύναμις*, *power*, often corresponds to the Hebrew word which signifies *forces*, *hosts*.

39. *Nor height nor depth*—*Things past* and *future* refer to differences of time, *height* and *depth*, to differences of place. We do not know the number, magnitude, and variety of

things, included in these words, and yet we do not fear them. *Height* here is here used in the grand style 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. chap. x. 6, 7; Eph. iv. 8, 9, 10, that is, neither that which is arduous and high, nor that which is dangerous and deep, I will not say, of the affections, of the feelings, of fame, and of wealth, Phil. iv. 12, neither will I say, of walls, of mountains, and of waters, but even of heaven and of the abyss itself, the bare conception of which appals the human mind, terrifies us. Again, Paul does not say in Greek, ὕψος, *height*, βάθος, *depth*, as he does elsewhere in different sense; nor ὕψωμα, *a height*, βάθοςμα, *a depth*, (as Plutarch says, ὑψώματα τῶν ἀστέρων, *the heights of the stars*, and Theophrastus, βαθύσματα τῆς λίμνης, *the depths of the lake*), but ὕψωμα, *a height*, βάθος, *depth*; using purposely, as it were, the derivative and primitive, and securing a variety in sound. ὕψος, the primitive noun, signifies *height* absolutely; ὕψωμα, a kind of verbal noun, is not so much *height*, as something *made high* or *raised*; ὕψος belongs to God, and to the third heaven, from which comes nothing hurtful; ὕψωμα has perhaps some likeness in sound to στερέωμα, *firmament*, which is often used by the Sept., and here certainly refers to the 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 harm. *Creature*—Whatever exists outside of God, and of whatever kind. He does not condescend even 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. *I say*—The apostle speaks deliberately. *The truth*, lit., *truth*—On the connection, see on chap. i. 16, note. The

article is not added here, 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 has a special reference to ver. 3, where *for* is used as in Matt. i. 18. Therefore in ver. 2, ὅτι signifies *because* [not as Eng. Ver., *that*], and indicates the cause of the prayer. For ver. 2 obtained credit of itself, without so emphatic an assertion. *In Christ*—Gr. 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 the 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 test of truth is the conscience and the *heart*, which the inward testimony of the Holy Spirit enlightens and confirms.

2. *I have...in my heart*—These are equivalent in both halves of the verse. *Heaviness*—In spiritual things the extremes of grief and (see the end of chap. viii.) joy may exist together. Paul perceived, that the Jews excluded themselves, from the numerous blessings of which he had already spoken, and at the same time he declares, that he does not say what he has to say in a spirit of hostility to his persecutors.

3. *I could wish*—A verb in the imperfect tense ; it has a potential or conditional meaning, *if Christ would permit*. *His grief was unceasing*, but the *prayer* does not seem here to be called unceasing, or absolute. Human words cannot fully express the emotions of holy souls ; nor are those emotions always the same ; the pious soul can always draw from itself such a prayer as this. A soul not far advanced, cannot comprehend this saying. 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 a child cannot comprehend the courage of heroes. With these two men, what may be in a good sense called ecstatic, was something sudden and extraordinary. Even they were unable to perform such acts as these at any time they chose. *Grief* and *sorrow* for the danger and distress of the people, shame for their faults, zeal for their salvation, for the safety of so great a multitude, and for still further 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 that passage as follows: *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 considered 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.*] *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 *anathema* 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 of every evil, bodily and spiritual, or whether, in the very excitement of his prayer, he clearly conceived the matter, we cannot tell. No one knows whether Paul himself, had he been questioned, could have defined his meaning? Assuredly, self was quite forgotten; he regarded others only, for the sake of God's glory; comp. 2 Cor. xii. 15. From the highest faith (chap. viii.) he now displays the highest love, enkindled by God's 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. 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, *curse*, is the more forcible, and implies something more absolute: [ἀνάθεμα] *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 the cross of Christ; 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.*] *My*. lit., *the (brethren of me)*.—He speaks of the whole multitude, not of individuals. *Brethren*—Expressing the cause of his abundant 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 these great blessings. He uses a *Euphemism* [softening of an unwelcome truth]. *To whom pertaineth...the promises*—Six privileges are enumerated by three pairs of correlatives: in the first pair, *God the Father* is referred to; in the second, *Christ*; in the third, *the Holy Ghost*; 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 concise expression is likewise found 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 *father*, instead of the God of Isaac, Gen. xxxi. 42, 53. [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 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 Ghost was promised, Gal. iii. 14. *V. G.*]

5. *And of whom*—Of the Israelites, Acts iii. 22. To the six privileges of the Israelites just 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 *σάρκα*, i.e., in English, after *Christ came*. The remainder is then a *doxology*, independent of what precedes; *God who is over all be blessed for ever*. This is grammatically possible, but it is better to render as Eng. Ver. So *Alf., Ols., Thol.*, and most commentators.] *Who is*—Gr. *ὁ ὢν*, that is, *ὅς ἐστι*, but the participle has nobler meaning. Artemonius* clearly proves from Paul's grief, that there is no doxology in this passage: but at the same time he and his allies maintain, that Paul wrote *ὢν 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.] Artemonius objects to the common reading: I. Christ is nowhere in the sacred Scriptures expressly called God. Ans. Nowhere? Doubtless because he seeks to get rid of all the passages which do so refer either by a different reading or by 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 ὢν*, i.e., Christ, *who is*, he omitted the Israelites' principal privilege, that the Almighty God was their God. Ans. The *adoption* and the *glory* consisted therein; he therefore did not omit it; and *the Lord is the God of Israel*, is never expressed in the words, *thine, O Israel, is God blessed for ever*. He urges further: Christ is included 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. Again, Christ was peculiarly related to the Israelites; but God was also the God of the Gentiles, chap.

* Samuel Crell.—ED.

iii. 29 ; and the Jews openly rejected not God but Christ. Why in the very root of the name *Israel*, and therefore in that of *Israelites*, to which the apostle refers, ver. 4, 6, the name *El, God*, is found. He objects, III. The opinion of Fathers disagrees with this view: nay, the false Ignatius includes among servants of Satan 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 frequently 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, p. 802. *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, and 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*, as contrasted with *of whom*, shows that Christ existed before the fathers, in opposition to his descent from the fathers according to the flesh, and his infinite and very gracious majesty and dominion, over Jews and Gentiles ; comp. on the phrase, Eph. iv. 6 ; on the fact, John viii. 58 ; Matt. xxii. 45. They are wrong, who *either* place the period here ; for then he must have written *εὐλογητὸς ὁ Θεὸς*, (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 clearly called God. The apostles, who wrote before John, take Christ's divinity for granted as an acknowledged fact ; therefore they do not directly discuss it, but yet when it comes in their way, they mark it most gloriously. Paul, chap. 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*—By this epithet we unite in giving all praise to God, 2 Cor. xi. 31. *For ever*—*He who is above all...for ever*, is the *first and the last*, Rev. i. 17.

6. *Not as though*—The Jews thought, that, if they were not all saved, the word of God became void. Paul refutes this, intimating at the same time, that their apostasy had been foretold by God's word. [*But*—Gr. *δὲ*, not rendered in Eng. Ver.,] namely, although I profess great sorrow for Israel, who are without Christ. *The word*—Of promise given to Israel. *Hath taken none effect*, lit., *hath fallen out of its place*

or *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 fallen through, the word of God would have fallen through also; the latter is impossible, so also is the former: for even now there are some, and hereafter there will be all. For this sentence includes all that is said in chapters ix., x., xi., and is very 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 *Euphemism* [gentleness of expression] and *Protherapia* [anticipatory caution so as to modify a disagreeable expression before uttering it:] as in 1 Cor. x. 13. *For...not all*—Γὰρ, *for*, begins the discussion; *not all* is mildly said for *there are not many*. The Jews said: *We all and we alone are God's people*. Therefore the term *all* is refuted here; and the word *alone* in ver. 24, etc. The Jews were Particularists, [i.e., they believed that God's grace is limited to a portion of mankind]; Paul therefore 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 *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 this 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. The 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. Comp. by all means chap. i. 16, note. Meanwhile Paul, as regards those whom he refutes, makes no special distinction 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 born were 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 employs *that is* for *therefore*. *These*—Supply *is, are*. The substantive pronoun for the substantive verb ; so *these*, ver. 6 : and often *this*, ver. 9. The language in this chapter elegantly 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. *This*—Supply *is*. *Of promise*—Corresponding to *of the promise*, ver. 8. *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. [*Had conceived*—Gr. *κοίτην ἔχουσα*, not as *Beng.* interprets it : but literally, *having bed of*, that is, *intercourse with*. *Mey.*, etc.] *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.

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

12. *Unto her*—Mothers were frequently informed of their sons' destiny before they were conceived or born. *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*. *Have I loved...I have hated*—Referring not to the spiritual state of both brothers, but to their outward condition, which, in the same way as Isaac's corporal birth, ver. 9, typifies spiritual things. All Israelites are not saved, and all Edomites are not damned. But Paul implies, 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 ; *μισεῖν* properly signifies *to hate*, nay, *to hate greatly*. See Mal. i. 4, end.

14. *What shall we say then*—*Can we therefore* be accused of charging God with unrighteousness and unfairness by this assertion ? By no means ; for we declare 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 suitors with more severity than he really feels (that he may defend his own or 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 name and merits; on this subject he sometimes uses the appropriate terms to which it appears that he was formerly accustomed in the Pharisaic school. He says: *No man can prescribe anything to the Lord God, nor demand and insolently wrest anything from him as a debt, nor can any man prohibit him in anything, or require a reason, why he is kind to others.* Paul therefore abruptly checks by a severe answer captious and spiteful objectors. Comp. Luke xix. 22, 23. For it is lawful to no man to deal with God, as if he were His creditor. Even if this were 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 refutes the advocates of good works: another, and milder one, in behalf of believers, is concealed under his words. In the Scriptures too, especially when we proceed from the proposition to that on which the proposition rests, the *modes of expression*, as well as the *reasonings*, should be considered. Nevertheless, no comment can possibly be as plain as the text of Paul, the sense of which the self-righteous man cannot fail to understand.

15. *For...to Moses*—Many think, that the objection extends from this verse to ver. 18; thus *for* is used, as in chap. iii. 7, and *thou wilt say then*, ver. 19, concludes the objection, which was begun in ver. 14. In very fact, by this introduction of an adversary, the *rejoinder* which is censured in ver. 20, and afterwards refuted by the use of the words themselves or of their synonyms, would be suitably expressed. Meanwhile Paul so speaks, that the objector answers himself; therefore the words here may strictly be 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 *the grace* of the Lord, ver. 12, 13, 16, &c. 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, 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 make known even to Moses, those to whom he was about to show grace and mercy, although the question concerned Moses and the Israelites alone, not the Gentiles. To Moses, not merely to others by Moses (Μωσῆν , *to Moses*, says Paul, as afterward, $\tauῷ \text{Φαραῶν}$, *to Pharaoh*), the Lord

spoke thus : *by my proclamation, and by 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, merciful and gracious, etc., to thousands ; adding, and will by no means clear the guilty, etc.* Therefore, according to the subsequent proclamation, the meaning of the previous promise is clearly this : *I will show thee grace so abundant, 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, and thou acknowledgest that it is 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, and thou, for them, acknowledgest that it is mercy.* The Sept. and Paul have expressed the meaning of this sentence by the difference between the present and future tense : *ἐλέησω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω, I will have mercy on whom I have mercy, [not as Eng. Vers., will have mercy,] and I will have compassion on whom I have compassion, [not as Eng. Vers., will have compassion].* There is a *Ploce* [repetition of a word to express an attribute of it], the sense being nearly the same as in chap. xiii. 7. This figure here expresses 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 when repeated. Gen. xxvii. 33, xliii. 14 ; 2 Kings vii. 4. That the acknowledgment of grace and mercy, by Moses, and the true Israelites, is also included, 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. [The Heb. pronoun], *on whom*, is employed twice. It intimates in the former passage that Moses (to whom the [Heb.] word *grace* is repeated, from his own prayers in Ex. xxxiii. ver. 13 : where the same *Ploce* [repetition of a word to express an attribute of it] occurs), and in the latter passage, that 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 un-

righteousness with God. The point is clear to believers. But to the advocates of good works, it has too harsh a sound: the reason why God is merciful is nought but his own mercy, for no other ground 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.* These remarks sufficiently refute the defender of good works; any further answer is superfluous.

16. *So then*—So also ver. 18. Paul's inference is not here drawn from *ὅν ἂν*, *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, will, or course*; not 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. *For*—He proves, that it is *of him who shows mercy*, even God. *Saith*—He exhibits God speaking thus, comp. chap. x. 20, *saith*. *Pharaoh*—Who lived in *Moses' time*. *Even for this same purpose have I raised thee up that I might show my power in thee*. 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*—Sept., *διετηρήθης*, *thou hast been preserved*, (as Exod. xxi. 21, *διαβιοῦν*, *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 [Heb.] verb, *raise up*, is not expressed, as it is used in Zech. xi. 16, but [the sense of another Heb. verb] *preserve in being*, which in all cases presupposes the previous existence of the subject. 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 verb *ἤνεγκεν*, *endured*, which in ver. 22 is introduced from this 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 adminis-

tration was an experience of 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. The object was to reform him. *Power*—By which Pharaoh and his forces were drowned. *Might be declared*—This is done to-day.

18. *Hath he mercy*—As on Moses. *Whom he will*—Moreover, Paul shows elsewhere to whom God is willing to show mercy, and whom he is willing to harden. *Hardeneth*—[That is, *maketh incapable of receiving divine salvation. Mey.*], as Pharaoh. He uses *hardens*, for *has not mercy*, by the 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 *τι, why*, read *τι οδν, 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 hatred to God which these objectors feel.

20. [*Nay, but*—This answer savours of sternness and energy. The insolent should certainly be restrained ; but the most acceptable ground of the whole argument is subsequently disclosed to the elect, ver. 24. In this discussion, he who merely severs a portion of it from the rest, must be perplexed ; but he proceeds with ease, 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, chap. 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 exercise that right. [Man is struck with the exhibition of God's power, so that he afterwards forgets all his excessive mistrust 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. *Unto dishonour*—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. *What if, lit., but 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 at length of the vessels of mercy; *willing to show*, he says, not, *that he might show*, comp. next verse and Eph. ii. 7. *To shew...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, chap. 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. Even to them the gate of grace is open. This long-suffering, humanly speaking, precedes his will to show his wrath, and does not merely follow it. Therefore *ἤνεγκεν* should be translated, *had endured*. Thus the question, *who hath resisted?* ver. 19, is most powerfully refuted. *Of wrath*—Wrath is not indeed causeless; it presupposes sins; he does not say, *of disgrace*, nor *unto wrath*, but *of wrath*.

Fitted—Denoting the disposition inward, 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, chap. 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 employed here and in the preceding verse, but *ἐνδείκνυσθαι*, *to show*, is only used in ver. 22, of wrath; of which even the Gentiles know something. *Of his glory*—Of his goodness, grace, mercy, wisdom, omnipotence, Eph. i. 6. *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 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 *προητοιμάσεν*, *prepared*. So a *vessel unto honour, prepared*, 2 Tim. ii. 21.

24. *Even us whom*, lit., *us whom also*—*Καὶ*, *also*, in chap. viii. 30. Cluver: *whom* (*having been previously prepared for glory*) *he hath also called*. *Called*—In some sense a contrast to *be 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; he proceeds to refute Jewish Exclusivism, and to defend the universality of grace. *Not...only*—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 has a special correspondence with this entire section, and with the exhortation, chapters xiv., xv., deduced from it. *V. G.*] *The Jews*—He treats of this in 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, as well as their actual calling, and now that the event is shown, he cites one testimony from the Old Testament, and in chap. xv. 9, etc., several, with systematic accuracy. The predictions, though numerous, and quite clear by reason of their fulfilment, are not at first readily believed. The strength of the following quotation is not in the verb *I will call*, but in the remainder of the expression: *ἐκάλεισεν*, *he called*, is used as in chap. viii. 30. Nevertheless *naming* immediately accompanies *calling*, and in a sense 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 mercy, and I will say to them which were not my people, Thou art my people.* *Beloved*—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. *Crieth*—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. *Concerning*, lit., for—Gr. *ὑπὲρ*, 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 be as numerous as the sand, a remnant shall be saved, from the Babylonish misery, and from spiritual woe. 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. *Finish...and cut short*—Supply, as often in Hebrew, *is*. Comp. Acts xxiv. 5; 2 Pet. i. 17. The Lord *consummates his word* concerning Israel: he brings about the appointed

punishment; he likewise *cuts short his word*, and limits the punishment. Supply *Lord* from the next clause; and take *συντελῶν*, *finishing* either as the subject, or rather, as the article is wanting, as part of the predicate. *Work*, Beng., *word*—Gr. *λόγον*. A thing *heard*, and therefore *spoken*, Isa. xxviii. 22. *In righteousness*—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. *Said before*—*Before* the event, or before the prophecy quoted in ver. 28. *Except...we had been...made like*—Is. i. 9, Sept. *And except...we should have been like*. *Sabaoth*—In 1 Samuel and in Isaiah, this Hebrew noun is translated *σαβαὸθ*, *Sabaoth* [Sept.]; in all the other books *παντοκράτωρ*, *ruler over all*. Consequently there is strong ground for believing, that one, or more persons translated these two books, and different persons the rest. Again, in the first book of Samuel, Scripture first gives 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 present number; 2. the subsequent propagation of a vast multitude. *As Sodom*—From which no citizen escaped; in which no *seed* was left.

30. *What*—He returns from the digression, commenced at the middle of ver. 24, and includes 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 preceding 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 employ the word *law*, in the preceding verse, of the Gentiles; but he now uses it of the Jews; there is a

repetition of the *Ploce* in a different sense; it refers to legal and to evangelical righteousness. While Israel follows the one law, they do 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 adhered to the law rather than to righteousness: νόμος, *doctrine.* [*Hath not attained—That is, the mass of the people. Mey.*]

32. *Not...but as it were*—The Basel Lexicon says that ὡς, *as*, in the comparison of things dissimilar is doubled, and that ὡς is elegantly understood in the former, although it is only expressed in the latter member of the clause. Examples are quoted from Aristotle; we may compare John vii. 10; 2 Cor. xi. 17; and also Acts xxviii. 19; Philem. ver. 14; Phil. ii. 12. [*Tisch. omits νόμου, of the law. Alf. brackets it. By faith—In the fewest possible words, he strikes the deepest root of the matter. Ewald in Mey.*]

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

CHAPTER X.

1. *Brethren*—He now drops the severity of the preceding discussion, and courteously 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.*] *Desire*—Lit., *well-wishing*—[Gr. εὐδοκία, which may mean *good pleasure*, as *Beng.* seems to understand it, or *well-wishing*, which the context here 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 altogether reprobate. [*For τοῦ Ἰσραὴλ, Israel, read αὐτῶν, of them. Tisch., Alf.*]

2. [*For*—Therefore even in those who are not in a state of grace, something at least may dwell which may induce believers to intercede for them. *V. G.*] *A zeal of God*—Acts xxii. 3, note. *Zeal of God*, if it be 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 in ver. 19.

3. *Going about*—Lit., *seeking*—Gr. ζητοῦντες, seeking in every way. [*Their own*—That of the law, which secured their own works and sufferings. *Theophyl.* in *Mey.*] *Have not submitted themselves*—And have not obeyed, ver. 16. Ὑποταγή, *subjection*, submits to God's will.

4. *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]. *The end*—Conferring 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, comp. therefore with this passage Matt. v. 17. The law presses a man, till he flies to Christ for refuge; then the law 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.*] *To* (lit., *in*) *every one that believeth*—The phrase *in the believer*, is treated of in ver. 5, etc.: and *every one*, in at ver. 11, etc. *In every one*, namely, the Jew and Gentile. Chapter ix. must not be enclosed within narrower limits than Paul permits in this chapter, which is more cheerful and wider in its scope; in it 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. A 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 pleasing *Metonymy* [change of expression], that is, a man seeking righteousness by faith. *Speaketh*—With itself. *Say not*—For he who speaks thus, 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 does but hear and heed the passage from Moses, *he that doeth shall live*, considers it necessary to say this. *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. 7. *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.* Paul's language is, as it were, a play upon words, and very sweetly refers to the passage without expressly quoting it. [So *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 subsequently says, *across the sea*. Instead of this, Paul very skilfully turns his discourse to *the deep*, that he may, on the other hand, 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. *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*—The perverseness of those, who say, *Who shall ascend into heaven?* is censured, for they speak just as if the word concerning the *Lord of heaven*, whom the believer's mouth confesses, ver. 9, were not nigh. Those who wish to bring salvation from

heaven, also wish to bring Christ (as the One, without whom there is no salvation) down from heaven, from which he has already descended : but as the latter cannot take place, so neither can the former. *That is*, in the present tense, is thrice used, very forcibly.

7. *That is*—*That* is construed with *to say*, as substantive and adjective. Moreover, the perverseness of those who say, *Who shall descend into the deep?* is again censured, for they speak just as if the words *concerning the resurrection of Christ*, which the believer's heart acknowledges, in the same ver. 9, were not nigh. Those 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 regards neither heaven nor the deep, for 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 it finds nothing. Hence it looks into the deep with giddiness, and it cannot 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 which is 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, the search after *righteousness afar off*, in heaven or in the deep, Paul sets aside : and so leaves Christ's word, which is *very near*, as the only refuge.

8. *But*—The conjunction here either has an augmentative 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*, namely, *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 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 our Lord's *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 with respect to *faith* and *confession* is proved ; 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*—Chap. 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.*] Chap. iii. 22. Here *to the Jews first* is not added, as in the beginning, chap. i. 16. *For the same*—Chap. iii. 29, 30. *Lord*—Ver. 9. *Rich*—And liberal : no multitude of believers, however great, can exhaust him ; he is never compelled to act within limits.

13. *Whosoever*—Acts ii. 21, note. The monosyllable, *πᾶς*, *all*, more precious than the whole world, set forth in ver. 12, is repeated, ver. 12 and 13, and further confirmed, ver. 14, 15. It not only signifies 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, and 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 ; he therefore wills that they believe ; he therefore wills that they hear ; he therefore wills that they have preachers : he therefore 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 used in the future

tense, as viewing the subject from the Old Testament standpoint, 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! *And 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 with the Jews; *not all*, that is, almost no one, comp. *who* immediately following. *Obeded*—Comp. *ὑπὸ* in *ὑπετάγησαν*, *submitted themselves*, ver. 3. Those, too, should and might have obeyed, who have not so done. *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 complaints of the unbelief of his hearers, 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? *Their sound*—Ps. xix. 4. Aquila translates [the Heb. word] *κανών*, *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 earth. *Unto all...their words*—So the Sept., Ps. xix. 5. In this psalm there is a comparison. 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 Paul transfers David's 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 analogy

between the declaring (of the glory of God, ED.) by the *heavens* and by the all-penetrating *Gospel*. The comparison rests mainly on the apostle's quotation, and does not weaken the text.

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. This is now shown from Moses and Isaiah. Paul in chap. ix.—xi. frequently calls the people *Israel*, not *Jews*. *First Moses*—Moses, under whom Israel assumed a national form, thus spake, even at that time, *I will provoke...I will anger*. Deut. xxxii. 21, Sept. *I will provoke you to jealousy by them that are no people*—As the people followed gods that were no gods, so God avenged their faithlessness, 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 in ver. 20, but in 21. *Foolish*—Wisdom makes a people, Job. xii. 2. Therefore a foolish people is *not a nation*; a people ignorant of God is *foolish*.

20. *Is very bold*—What Moses had intimated, Isaiah *boldly and openly proclaims*. *I was found*—I was at hand. Is. lxxv. 1, Sept., *I was made manifest to them that sought me not, I was found by them who asked not after me*.

21. *All*—Is. lxxv. 2, Sept., *I have spread out my hands all the day unto, etc., comp. the whole day*, chap. viii. 36. *I have stretched forth*—A change of the antecedent [for the consequent]. *They suffer 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 refuted. *Disobedient*, Beng., *unbelieving*—Gr. ἀπειθοῦντα. With the *heart*. *Gainsaying*—Gr. ἀντιλέγοντα. With the *mouth*; compare 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 God cast them away, says Paul, so that they are no longer his people? In chap. x., after so impressive a manifestation of 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 used, (1) of the present time of the offending people; there are now some, comp. Acts xxi. 20, note, and in the increasing influx of Gentiles, there will be very many of Israel who will believe. They are called the *remnant* and the *election*, ver. 5, 7. (2) Of the future time; the people themselves will at last be converted, ver. 24, note. *I*—Paul prefers to draw a favourable conclusion from the individual to the nation, rather than an unfavourable one from the nation to the individual: I, once a persecutor, deserved to be cast away. The genus includes the whole Jewish people: the species includes believers among the Jews (of whom Paul was one individually) or those of them who 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. *Of* (lit., *in*) *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 μονῶρατος, *alone*, as is common; Paul, μόνος, *alone*. [Omit καί, *and* (the first time). *Tisch., Alf.*]

4. [Render, *but what saith the divine response to him?* *Alf.*] *I have reserved*, lit., *I have left*—Gr. κατέλιπον; who were not to be slain by Hazael, Jehu, or Elisha. 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 λείμμα, *a remnant*; ver. 5. *To myself*—Paul adds this for the sake of emphasis, in contrast with Elijah's complaint of 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 them the whole posterity of

the ten tribes was descended. The Hebrew means *purely such as these*, with no admixture of the idolaters. I do not say that they were the same individuals mentioned in 1 Kings xx. 15, and xix. 18; but the number seven thousand is equal in both passages; and there were but ten thousand about seventy years after the event recorded in 1 Kings xix. 18, after the time of Hazael, Jehu, and Elisha. Comp. 2 Kings xiii. 7, 14. *Men*—It was chiefly men who were reckoned, and were present at public worship: their wives therefore and children must be added to the seven thousand. To Baal—Gr. τῆ βάαλ, in the feminine; supply εἰκόνη, the *image* of Baal, used contemptuously, and opposed to *men*. So the Sept. also, Judg. ii. 11, etc. They were guiltless of the worship of Baal, and therefore guiltless of worshipping the golden calves.

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

6. *By grace*—The dative differs in meaning from the particle ἐκ, *of*, with the genitive. The former indicates the means, the instrument, or as it were the channel, in its proper sense; the latter, more accurately the material cause, the principle, the source. *No more*—This phrase, which is employed four times, shows the strength of the conclusion. The decree of God is absolute: *I will make men righteous only by faith, no man by works*. My decree no one shall infringe. *Is*, (lit., *becomes*)...*is*—Gr. γίνεται...ἐστίν. There 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 grace in addition, 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*, the clause, *Israel has not obtained*, is inferred: and from the clause, *it is no more grace*, the inference is, *the election has obtained*. The first part of the 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 erroneously omitted by some here. Comp by all means chap. iv. 4, 5; Eph. ii. 8, 9. *Grace* and *work* are opposed.

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

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. Ἐδωκεν, *hath given*, by a righteous judgment: he has said to them, *have.* *Of slumber*—κατάνυξις, *slumber*, here denotes suffering from frequent pricking, which terminates in stupor. It is taken in a good sense, Acts ii. 37, and very frequently by the ascetic writers. The Latins use *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*—Ps. lxxix. 22, where, on comparing with it the preceding verse, there is an allegory: that is, while they are leisurely eating, let them be taken. *Stumbling-block*—It is here employed literally, to correspond with the synonyms, *noose* and *trap*; for σκάνδαλον is the moveable twig in a trap. It corresponds to [the Heb. noun] 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, whose back is bent, are sure to *stumble*, ver. 11, and rush into a snare.

11. *Stumbled*—πταίω, *I stumble*, is properly used of the stumbling of the feet. Comp. James iii. 2, note. The physical propriety of the word πταίω, *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 for ever. *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 are provoked, by every means, to jealousy; you will thus be very mighty in grace. *V. G.*] This word occurs elsewhere, chap. 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* full; the *Gentiles*, quantity, or multitude, to which *diminishing* is opposed; the *fulness* therefore signifies, 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, they produce all the more. *Their fulness*—Supply, *will be the riches of the Gentiles*. If, therefore, 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. *Magnify*—Paul magnifies the grace given to the Gentiles, and its fulness, about to be bestowed upon the Israelites themselves; and here he gives a reason for so doing. *Office*—Apostleship among the Gentiles.

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 the following 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. προσελάβετο, *hath received*, chap. xiv. 3. *Tis, what*, argues 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. *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 ἐκ, *from*, chap. 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 of the world will accompany the conversion of Israel. [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. *The lump*—Num. xv. 20, 21, *the first of the lump*. *The root*—The patriarchal stock, considered naturally, and also as partaking of circumcision and of the promise. According to *Weller*, after Origen, Christ is the *root*, the patriarchs are the *branches*: from them 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 mixed multitude, impatient of true Christianity, are deeply ignorant: even those who claim no ordinary virtue and knowledge are not excepted. *V. G.*] *Among them*—*Them* does not refer to *some*, but to the branches generally. *Partakest*, lit., *didst become a partaker*—Gr. συγκοινωνός ἐγένου. Paul frequently 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.*] *Thou bearest not*, lit., *it is not thou that bearest*—Supply, *know, 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, but this is here checked: *faith*, God's gift, which makes men humble. *Standest*—*Thou hast obtained and as yet maintainest this standing*, contrasted with *them who fell*, ver. 22. *Be not highminded*—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. φείσεσθαι. This is indicative and more positive than the subjunctive, which should follow the conjunction *lest*. Assuredly positive language tends to excite greater 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, for the righteousness of works has been introduced. *Otherwise*—Believers may fall away utterly. *Thou also shalt be cut off*—By the sword; not merely, *shalt be broken off*, as they were by the hand. 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*—A special objection might be alleged; how will the Jews be converted, who for so many ages have eagerly withdrawn themselves from the faith, separated the Old Testament revelations from the true Messiah, and snatched them from believers? Paul answers, God has *power*: comp. *able*, chap. xiv. 4: and he will show the glory of his 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, on to the wild stock: but Paul says that the slip of the wild olive is inserted into the good olive-tree, that it may acquire the richness of the good olive. *How much more*—He gradually comes from the possibility to the fact. The discourse increases in force; formerly Paul showed from the prophets, that in Israel there were more wicked men than good men; he now likewise shows from the prophets, that there will be hereafter more good men 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 share of the Jews was to be always inferior.

25. *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, hitherto sealed. Comp. 1 Cor. xv. 51, and on a similar occasion, Eph. iii. 3. The call of the Gentiles had been a

mystery, chap. xvi. 25. But now the conversion of Israel is likewise a *mystery*. [Therefore something different from the conversions which were displayed day by day in the times of Paul is signified. *V. G.*] Each of these forms a great part of the *mystery* which is confirmed in Rev. x. 7. Furthermore, since it is a mystery, they should be treated with patience who do not recognise it so quickly, and we must hope for the time when all will recognise 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 in chap. xii. 16, which is found in ver. 20, note. *Part—*He speaks mildly; for *those who were hardened* were as the sand of the sea, ver. 7; chap. 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. Meanwhile, also, some are ever being converted, for which object it becomes believers to be ever on the watch. *Fulness—A most abundant supply*; the contrast is *in part*. No nation throughout the world shall remain to which the Gospel shall not have been preached; although a great portion 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, who were 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*; the conversion of the Gentiles before that of Israel is thus taken for granted; nevertheless 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 *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 whom ver. 25 treats. The words, *a remnant*, and *deliverance*, are used of those who perished; but *the remnant*, 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*. The following idea is included; *the fulness of the Gentiles shall come in, and so all Israel shall become safe*;

but ἄχρις οὗ, *until*, has changed the former verb εἰσελεύσεται, *shall come in*, into εἰσέλθῃ, *may have come*, the second verb, σωθήσεται, *shall be saved*, remaining [in the indicative]. See similar instances noticed in 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. And there shall come to Zion (and for her good) the Redeemer, and to those turning from transgression in Jacob*. Paul, chap. iii., in describing sin had quoted Ps. xiv., and specially Is. lix. : now in describing salvation, he unites the same texts. He says, ἐκ Σιών, *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 (ἐνεκα) *for good to Zion*. His coming has been long since accomplished, and the fruit will be perfected at the proper time. *Zion* is a whole, in a good sense ; *Jacob*, here, is a whole in a less favourable 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. *My*, lit., *from me*—Gr. παρ' ἐμοῦ. He himself will do it. *Covenant*—Namely, *it shall then be, and shall then be disclosed*. *Sins*—And the miseries arising thence.

28. [*They*—The unbelieving Israelites. *Mey.*] *Enemies*—Therefore the obstinacy of the Jews should not be alleged to the prejudice of their conversion. Moreover, they are called *enemies* in an active sense ; presently they will 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. *Gifts*—Towards the Jews. *Calling*—Towards the Gentiles. *Without repentance*—An axiom truly apostolic. Something absolute is signified ; for God will not suffer his people's unbelief for ever. Repentance is hid from the Lord's eyes, Hos. xiii. 14.

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

31. *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, *the favour directed to thy people*, Ps. cvi. 4. *Mercy*—Construe with ἐλεηθῶσι, *might obtain mercy*; for ἵνα, *that*, is often transposed; and in verse 30, the *disbelief* of the Jews precedes the *mercy* of the Gentiles; therefore in verse 31, the *mercy* of the Gentiles does not precede the same *disbelief* of the Jews. *May obtain mercy*—The 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 sincerely betake themselves to faith. *That*—The thing itself will be accomplished. *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 *Melancth.*; let us not attribute contradictory purposes to God;) but also the supposition that Paul means merely *all the elect*. See Eph. v. 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.*] *Upon all*—All together. Comp. ver. 30, 31.

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 chap. ix. had been sailing, as it were, in a strait: he is now on the ocean. *The depth of the riches* is described in ver. 35; it refers to chap. ix. 23, x. 12. (therefore 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, as we have said, is described in ver. 34, *for who*; *wisdom* is described in the words *or who*: *riches*, in ver. 35. *His judgments*—Respecting unbelievers. *His ways*—Respecting believers. A gradation. His ways are in some sense plainer than his judgments; but 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*—A more express quotation of Scripture follows. In proving doctrines the phrase used is, *it is written*, elsewhere it is often omitted, chap. xii. 20. *The mind of the Lord*—Isaiah has *the Spirit of Jehovah*. Paul uses the version of the Sept. Otherwise, *spirit*, and *voûs, mind*, are not synonymous; but the conclusion is admirable; 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 even now none can be so: *σύμβουλος, counsellor*, is either a *partner in counsels*, or, at least, *one who is privy to them*; for he said just now, *for who hath known the mind of the Lord?* And yet many in discussing, for example, the origin of evil, a subject which touches upon principles of the Divine economy far deeper than this discussion, which the apostle reverently closes between ver. 32 and 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 persons, I repeat, talk as if they were not only the Lord's counsellors, but also his inquisitors, his patrons, or his judges. Scripture everywhere reposes on what the Lord has 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. 11, 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. [In this doxology to Omnipotence is included the praise of God's wisdom and love, from which the creatures derive their strength, understanding, and blessedness. *V. G.*] *Amen*—With this word the apostle concludes in a spirit of lofty devotion. [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 beseech*, lit., *exhort*—Gr. παρακαλῶ. Moses commands : the apostle exhorts. Paul commonly exhorts in accordance with the doctrines he has previously discussed, Eph. iv. comp. chap. 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 in chap. 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 chap. xv. 13. *Alf.*] *By the mercies*—The whole thought is derived from chapters i.—v. ; the word originates in the contrast to *wrath*, chap. i. 18 : for the whole economy of grace or mercy, exempting us from wrath, and rousing the *Gentiles* especially to duty, is here indicated, chap. 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 exhortations. It is pouring oil upon a stone. *V. G.*] *That ye present*—In so great a list of duties, Paul includes none of those things which at present, among Romanists, generally make up both sides of the account. Παραστήσαι, *present*, is repeated from chap. 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*, chap. i. 24. For further 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, chap. vi. 12. See also chap. vii. 4 ; Heb. x. 5. On the contrary the *soul*, when subject to the master, will obey, and so will the body, chap. xiii. 1. *Bodies...service*—We have here an apposition by *Meto-*

nomy [change; *service* for the *soul* that serves], indicating body and soul. *Living*—The life, mentioned in chap. i. 17, vi. 4, etc. It is an abomination to offer a mere corpse. [*Living*—As contrasted with sacrifices which lose their lives in the offering. *Mey.*] *Sacrifice*—Sin being dead: comp. on this sacrifice, chap. 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.*] *Holy*—As the holy *law* demands, chap. vii. 12. *Acceptable*—Chap. viii., especially ver. 8. *Unto God*—Construed with *to present*. *Reasonable*—Sincere (1 Pet. ii. 2) as to understanding and will: the verb *δοκιμάζειν*, *prove*, ver. 2, harmonises with this; and *φρονεῖν*, *think*, ver. 3. The *service* of the Gentiles is *unreasonable*, chap. i. 18—25, the confidence of the Jews is *unreasonable*, chap. 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 the verb, *λογίζεσθαι*, *reckon*, often used, chap. 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*—*Μορφῇ*, *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 this world*—Which disregards *God's will*. and is wholly devoted to self. [For τοῦ νοῦς ὑμῶν, *your mind*, read τοῦ νοῦς, *the mind*. *Tisch., Alf.*] *That ye may prove*—This also refers to the new *form*. The contrast is in chap. i. 28. [While a man's mind is in its original state, however wise he may be, he cannot prove God's will. He will try to defend now this, now that, thinking that God is even as he is. *V. G.* *That...will*—For special reasons many questions of right and wrong occasionally arise. Those 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 that God's will is *good*, that it requires what is living and holy and *acceptable*, and that as believers progress it is *perfect*. [They by unworthy means shun this *perfect* will, who are ever seeking such things as they are still at liberty to do without sin (as they imagine). They resemble the traveller, who delights in walking, not in the safe path, but unnecessarily upon the edge of the bank. *V. G.*]

3. *I say*—Flacius interprets: *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* which he commends: he is anxious, by this form of expression, λέγω, *I declare*, which Christ alone could use absolutely, that he should not appear rashly to prescribe things which are 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. *To every man*—No man should hold forth himself as the rule by which he tries others, nor think that others should be precisely such as he is, and do the same things in the same way. *Among you*—There were many reasons why the Romans might think that they could exalt themselves; this they afterwards did. *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.*] *As*—And not more, ver. 5; but not less, ver. 6, 7; therefore δέ, *but*, [Eng. Ver., *then*] is used, ver. 6. *Measure*—Both faith and its measure are God's gifts. *Of faith*—*From which the other gifts flow* (Cluver.); even sanctifying and administrative gifts. Faith is the source of all, and the rule in use of them. *Of faith*, which has been discussed, chap. i. and ii. [Love follows, ver. 9. *V. G.*]

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

6. *Having*—This word also depends on ἐσμὲν, *we are*; for there is an *Apodosis* [conclusion] at the end of ver. 4; but ἐσμὲν denotes *we are*, and at the same time verges 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 characteristic of Paul not to express the imperative often, after it has been once employed at the beginning, as in ver. 3. *Gifts*—They are various : *grace* is one. *Prophecy*—This is the chief gift. Acts ii. 17, 18, xi. 27, xiii. 1, xv. 32, xix. 6, xxi. 9, 10 ; 1 Cor. xi. 4, etc., xiv. 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 of believers, together 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 ample epistle. See chap. 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. 3 ; for in this verse Paul has already touched upon this subject, 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 beyond the bounds of faith ; and let no one prophesy from his own heart, beyond what he has seen ; again, let him not conceal or bury 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. *The phrase*, according to the proportion, *implies that the sounder the faith, the greater are the gifts*. Erasmus. *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*. Basil on the Holy Ghost, c. 9. *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*. Chrysostom. 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 uses the word *ἀναλογία*, *proportion*, in the same sense. 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), and signifies the avoiding of deficiency. In what theologians call the creed, all the heads harmonize admirably, and each article about which a question arises 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; neither does he know all he knows with equal certainty; and yet he holds the things which he certainly knows, by the faith by which the creed is formed; therefore 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 the name, Ecces. ix. 10. The principle of the following thoughts is the same. [*On our ministering*—Let not the minister assume too much, and yet fail in his duty. *V. G.*]

8. *He that giveth*—Gr. *ὁ μεταδίδους*. *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 favour, 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. 3; he now treats of love. Verses 9, 10, 11 refer to chap. vii.; ver. 12 to chap. viii.; ver. 13 to chap. ix. and the following chapters, upon the question of the communion between Jewish and Greek believers. The third clause of the sixteenth verse is repeated from chap. 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 advances in pairs of sentences. [There are men, 1, who defend evil and assail good; 2, who love good, but do not hate evil as earnestly as it merits; 3, who abhor evil, but cherish good more coldly than is fitting; 4, who so hate evil and cleave to good, that no one can be ignorant of it. *V. G.*]

10. *Kindly affectionate*—Gr. φιλόστοργοι. Στοργή, the spiritual *love of brethren*. [An expression selected to intimate that the Christians form one family. *Mey.*] *Prefering*, lit., *taking the lead of*, *anticipating*—Gr. προηγούμενοι. If not always in bearing and in actions, at least always in the judgment of the mind. This will be the case, if we consider the virtues of others and our own faults. These are the social virtues of the saints. The Talmudists say, “Whosoever knows that his neighbour has been accustomed to salute him, should anticipate his salutation.” [*In honour 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 business*, lit., *in zeal...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, chap. vii. 6, xiv. 18, xvi. 18; Acts xx. 19; Phil. iii. 3; Ps. ii. 11, where *servng* and *rejoicing* are parallel, as here.

12. *Rejoicing*—True joy is not only an emotion and a privilege, but also a Christian duty, ver. 15. It is God’s supreme kindness. He wishes us to rejoice and to spend our spiritual life joyfully. *In hope*—So far as to faith and love, now also as to hope. Comp. chap. 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.

13. *Distributing to*, lit., *sharing in the necessities of*—Gr. κοινωνοῦντες, that is, acting as if the wants of your fellow Christians were your own. *Mey.*] *The necessity*—τῇ 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. *Given to*, lit., *following after*—Gr. διώκοντες. 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 καὶ, and. Tisch., Alf.]

16. *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. *Men of low estate*, lit., *to lowly things*—Neuter, for *high things* precedes. *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...sight of all men*—Prov. iii. 4, Sept., *Provide honourable things before the Lord and men*. *Honest*, Beng., *honourable*—A gem should not merely be a gem; it should be properly set in a ring, that its splendour may meet the eye. *Of all*—For many are suspicious and unjust. See the next verse.

18. *If...possible*—He makes it conditional; 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.] *Live peaceably*—chap. xiv. 17, 19. *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 period or other in our life we have to deal with some fellow-creature, and according to our conduct toward him he ever after estimates us and our general behaviour. V. G.]

19. *Beloved*—By this title he soothes the angry; and he often uses it in the exhortations which flow from a sense of God's 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*—The *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.*] Vengeance—Gr. ἐκδίκησις. Hence Paul inferred, *not avenging yourselves.* Ἐκδικεῖν, to exact by law, to prosecute a law-suit to the utmost. Mine—Gr. ἐμοί, to me. Supply, *let it be,* Deut. xxxii. 35, *I will repay in the day of vengeance. I will repay*—That is, leave this to me. [This thought crushes all desire of vengeance. Suppose, that your adversary is not better, and that you are not worse than you think: he will either obtain the Divine grace, or he will not. If he do obtain it, he will doubtless 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 on the contrary will rejoice in aiding him in every way by your prayers. If he do not obtain it, God at least, as the supreme Judge, will by no mean 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 latter had one kind of inspiration and the former another.

20. *If...hunger...feed...his*—Sept. Prov. xxv. 21, 22. *If...hunger...feed...his... and the Lord shall repay thy good deeds.* πεινᾷ...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 object of all vengeance is that our enemy may repent, and deliver himself into the avenger's hands. He who treats his enemy kindly will very easily attain either end. 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; we shall then have him in our power. *Head*—That is, upon himself, wholly, in the 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 chap. 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.) seem 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 at great length to the Romans, the rulers of the world, upon the subject of the civil power. His remarks are equivalent to a public defence of Christianity. This, too, may have been the reason why Paul, in this long epistle, used once only, and that not until after the defence, the phrase, *the kingdom of God*, usually so common with him ; chap. xiv. 17 ; for instead of *the kingdom*, he calls it *the glory* ; comp., however, Acts xxviii. 31, note. Every one should be subject to the magistrate's authority, and liable to punishment, if he has done evil, ver. 4. *Soul*—He had said that their bodies should be presented to God, chap. xii. 1, assuming that their souls would be : he now wishes *souls* to be subject to the magistrate. It is the soul which does either good or evil, chap. ii. 9, and rulers are a terror to evil works. A man's high rank does not exempt him from obedience. *Be subject*—The contrast to this is *resisteth*, ver. 2. The kindred words are *ordained*, *the ordinance*. *Let...be subject*, an admonition especially necessary to the Jews. *Unto the higher powers*—Ἐξουσία, *power*, from εἶμι, *I am* ; ὑπερέχω, *I am superior*, from ἔχω, *I have* ; *being* is before *having* : ὑπερεχούσας contains the *Ætiology* [assigning the cause or reason]. Comp. 1 Pet. ii. 13. *Power*, ἐξουσία 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. *Resisteth*—The [Gr.] preterite, that is, *by that very act resisteth*. *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. *They...shall receive*—In taking another's power, they shall voluntarily take judgment. A *Mimesis* [allusion to another's words with a view to refute him]. *Damnation*, lit., *judgment*—Gr. *κρίμα*. Divine judgment, through the magistrate.

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, *will thou...as to good*. *Evil*—This is treated of in ver. 4, *if...upon him that doeth*. They who are rebellious especially work evil. *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 men 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 the fact that even the wicked who are 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 God's 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, *διάκονος*, *minister*, comp. Is. xlv. 28; Jer. xxv. 9. *Attending continually*—Oh that all men would do so rightly!

7. [Omit *οὖν*, *therefore*. *Tisch.*, *Alf.*] *To whom*, lit., *to*

that one—Gr. τῶ, a concise expression, as in 2 Cor. viii. 15, note. *Tribute...custom*—As regards these words; φόρος, *tribute*, is the genus, τέλος, *custom*, the species. *Fear...honour*—With the mind, and words and bearing. Φόβος, *respect*, a higher degree of honour.

8. *Owe*—A new part of the exhortation begins here. *No man*—From our duties to magistrates, he proceeds to general, mutual duties. *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. *Melanchth. 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 *honour thy father. Commandment*—A part; νόμος, *the law*, the whole. *It is briefly comprehended*—So that although you may not think of particular precepts, yet you break no one of them, if endued with love. *Comp. is fulfilled*, Gal. v. 14, likewise, *hang*, Matt. xxii. 40. *Saying*—Short, easy.

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 no adultery, theft, lying, covetousness, ver. 9. [*Therefore*—Love is not extinguished of itself; for well-doing, unless it be hindered 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 chap. xii. 1, 2, and especially from xiii. 8. *Time*—Full of grace, chap. v. 6, iii. 26; 2 Cor. vi. 2. *Now*, lit., *already*—Gr. ἤδη. Without delay; presently we read νῦν, *now*. *High time*—Supply, *it is*. This marks a short period of time. We note the *hour* for rising. *Out of sleep*—The morning dawns, when man receives faith, and then sleep departs. He must therefore rise, walk and work, that slumber creep not over him again. The Gospel exhortations always aim at something beyond, and assume the oldness of our present state, compared with the 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. 3, v. 7. In both places the apostle supposes that the Christian course, once begun, advances continually, and comes nearer the goal. Paul had already written both his epistles to the Thessalonians; therefore when he wrote of the nearness of salvation, he wrote deliberately. 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 go onward. *Salvation*—To be consummated at Christ's coming, which is the goal of hope, chap. viii. 24, and the end of faith, 1 Pet. i. 9. The mention of *salvation* is repeated from chap. v. and viii. [Moreover from the whole discussion, this exhortation is deduced, which is shorter, in proportion to the length of the former. *V. G.*] *Than when we [first] believed*—And entered on the path described, chap. i.—iv.; so, *πιστεύειν*, to accept faith, Acts iv. 4, 32, and elsewhere. [He, who has once begun well, either continually approaches nearer to salvation, or salvation, as is here said, comes nearer to him. He need feel no great anxiety, except 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 the 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 becoming 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 thought; *arms* from a different quarter; during the night men are without even their clothes; during the day they have arms. *Put on the armour*—This word is repeated from chap. vi.: *arms* suited to the light-armed, as the breastplate and the helmet, 1 Thess. v. 8. [*Armour*—Thoughts, principles, habits. *Mey.*]

13. [*As in the day*—See that you conduct yourself now as you would desire to be seen at the last day, *honestly*.

V. G.] *Rioting and drunkenness*—As to ourselves. *Kῶμος*, *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...no...for the lusts*. *β* and *γ* correspond, so *a* and *δ*.

14. *The*—Here is summoned 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*—Chap. vi. 3, 4. *Provision*—*The care of the flesh* is not forbidden as bad, nor praised as good, but it is regulated and guarded against dangers as something of an intermediate character, and yet in a measure suspicious. *Πρόνοια*, *previous care* of the flesh is opposed to *holy hope*. *For the flesh*—This refers to chap. vii. and viii. *Lusts*—Of pleasure and passion. *Comp. ver. 13*, [and chap. vi. 7].

CHAPTER XIV.

1, etc. [From this point to chap. xv. 13, he 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. ἀσθενούντα*. The participle is milder than the adjective *ἀσθενῆ*, *weak*. *In the faith*—Still the apostle refers all to *faith*. *Receive ye*—We have the same word, ver. 3, chap. xi. 15, xv. 7; *Philem. ver. 17*. [Salvation has come to Jews and Gentiles by faith; therefore neither 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 in such a way that his *thoughts* are driven into doubts, *διακρίσεις*; that he cannot *πληροφορεῖσθαι*, *be fully persuaded*. *Ἐκδιαφορεῖν*, *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 assuredly eat, Gen. ix. 3.

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

4. *Who art*—Who assumest so much. *Thou*—O weak man! *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 $\acute{\omicron}$ Θεός, *God*, read $\acute{\omicron}$ Κύριος, *the Lord*. *Tisch., Alf.*] *For...able*—In the works of Divine grace, the argument from the possibility to the fact is often valid: against those especially who judge otherwise; on behalf of those who are weak.

5. *One man...one day above another, another esteemeth every day alike*, lit., *another judges every day a day*—He judges that he ought to do good at all times alike. *Fully persuaded*—Gr. $\pi\lambda\eta\rho\phi\omicron\rho\epsilon\iota\sigma\theta\omega$; that is, *let each one act, and let another permit him to act* (this is the force of the imperative, as in ver. 16) *according to his own judgment*, without anxious disputation, and with cheerful obedience. Comp. ver. 6. He is not speaking positively of the understanding; for both these things are contradictory: *you may eat, you may not eat*, 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. *In his own mind*—His own, not another's. $\text{No}\acute{\upsilon}\varsigma$ does not signify the opinion of the mind, but the *mind* itself.

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 giveth God thanks...and giveth God thanks*—Thanksgiving sanctifies all deeds, however different 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 closely connected with eating than with abstinence; 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

the faith treated of 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. *Liveth...dieth*—The art of dying is the same as that of living. *To himself*—Weller says, “No man should live to himself, as if he were at his own disposal, neither should he live according to his own desires ; nor lead a life of self-indulgence ; nor make pleasure the end of his life.”

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

9. [Omit *καὶ*, *both* ; also *καὶ ἀνέστη*, *and rose*. Also for *ἀνέζησεν*, *revived*, read *ζήσεν*, *lived*. *Tisch., Alf.* So *Beng.*] *Both died and...revived*, *Beng., lived*—This agrees with what precedes and with what follows. *The dead*—The dying and the dead rejoice in the Lord Jesus, who died and abolished death and vanquished the devil, Heb. ii. 14. *And 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 here, ver. 7, 8, places this *life* before *death*, and in ver. 9, by gradation, that *life*, after *death*, as chap. 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 *died*, therefore *death* (the act or rather the suffering and state of death) will not separate us from him ; hence Christ’s dominion over the dead refutes the notion of [psychopannychia] *the insensibility of the soul*, while the body is in the grave ; 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 condition 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...dost thou*—Thou, the weaker ; with him the apostle has hitherto been dealing : he now addresses the stronger, *or thou also*. *Judge*—He who judges, expects that the knees should actually be bent to him. [*Of Christ*—God will judge by Christ, chap. 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* : He it is 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 corresponds to the oath of God, Is. xlv. 23. *V. G.*]

12. *Shall give*—A gentle exhortation : let no man assume the office of a judge. [*Of himself*—Of no other. *V. G.*]

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*—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, ver. 20. *Occasion to fall*—If he abhors you for the deed.

14. *I know and am persuaded*—A rare conjunction of words, but fitted here to resist *ignorance* and *doubt*. [*Ols.* understands this *nothing unclean* to imply that through Christ and his sanctifying power, the whole creation is restored to purity.] *By, lit., in, the Lord Jesus*—All cases are best and most surely settled by reference to Christ.

15. [For δέ, *but*, read γ ρ, *for*. *Tisch., Alf., etc.*] *But*—A contrast. Not only faith, ver. 14, *but* also love should be present. *Grieved*—The contrast to this is *joy* in ver. 17. *With thy meat*—*Meiosis* [less is said than is intended]. Comp. Heb. ix. 10, xii. 16, xiii. 9. *Now...not*—Lit., *no longer*—Gr. οὐκέτι. He conceives of one steadfast in love, and intimates that such a one 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. *Destroy not*—1 Cor. viii. 11. Even the true brother may perish, and for him Christ most lovingly

died. *With thy meat*—Do not make more of thy food than Christ did of his life.

16. *Not*—Liberty is the privilege of believers, 1 Cor. x. 29, 30, it flows 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 is usually called τὸ ἀγαθόν, *the good*. This is not inconsistent with this passage of Paul, who, writing on the same subject, 1 Cor. x. 16, takes his argument from the Lord's Supper. It is comprehended in the *good* of believers. But he speaks of *the good*, to show the baseness of *evil-speaking*, of which either the weak, who regard the liberty of the strong as licentiousness, or 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*—Where a man is under God's power there is the kingdom of God: so 1 Cor. iv. 20. *Meat and 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 in this description relate to the sum of the whole epistle in their order. The special characteristic of faith and life, independently of the sinner's justification is *righteousness*. *Peace*—As respects our neighbour. Comp. chap. xv. 13. *Joy*—As respects ourselves. Comp. chap. xv. 13.

18. [For ἐν ταῖς, *in these things*—Read ἐν ταύτῳ, *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, that which men ought to approve: nay, he is approved by those whom he does not try to please.

19. *The things which make for peace...wherewith one may edify another*, lit., *of peace...of edification*—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. *For meat*—A very small matter. *Destroy not*—The effects of even one sin may be distressing and important, ver. 15. *The work of God*—A very 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 *κακὰ, evils*. *With offence*—So that another may be offended by his eating.

21. *Neither...whereby*. *Nor*—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 hindered, is averse to thy action and casts away *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. Sept. ἀσθενείν.

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

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 strong should not induce the weak to eat. *Damned*, lit., *is condemned*—Comp. Gal. ii. 11, note. *If he eat*—This must be understood both of a single act and still more of frequent eating. *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 implied, informing and strengthening 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.*] *We*—He counts himself also as a debtor, as an apostle, and as an apostle of the Gentiles. *Then*, lit., *but*—The danger is great, and we are guarded by God's power alone, *but* we should watch mutually over one another. *Strong*—Comp. Gal. vi. 1, note. *To bear*—It is in sooth a burden. *To please*—*Ἀρέσκω*, *I desire to please*. He who is eager to please himself, is indifferent about pleasing another, and he regards not his conscience. There is here a change of the antecedent for the consequent.

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

3. *Christ*—Who alone was truly *strong*, comp. ver. 1, with chap. v. and vi.: *strong*, *weak*. *Not himself*—Admirable condescension! Not himself, but us, ver. 7, 8; Ps. lxxix. 32: Christ obtained *what is well-pleasing* to God for those who see and are glad [referring to Ps. lxxix. 32, which see.] *But*—He took upon himself that which is written. *It is written*—Ps. lxxix. 10, comp. ver. 11, 12, in the latter half of both. *The...upon me*—So the Sept. *Fell on*—Christ had the right to bear himself as God, and to enjoy Divine honours, but for our sakes he did not exercise his right, Phil. ii. 6. He had a deep sense of the reproaches which the wicked cast upon God: he felt the sorrow which they should have felt who uttered them; and he bore and expiated these reproaches as patiently as if he himself had been guilty. All his sufferings are here intended: he then acted as a *servant*, Matt. xx. 28. [He did not therefore 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 patiently to endure much, 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 aforetime*—The New Testament time; the quotation in ver. 3, written of Christ, has the same reference. *Our*—New Testament believers, chap. iv. 24; 1 Cor. x. 11. *Patience*—Of which Christ afforded an example, *not pleasing*

himself. And—A *Hendiadys* [expression of one idea by two nouns and a conjunction, instead of a noun and a limiting adjective], the *comfort* of the Scripture leads us to *patience*. A summary of Holy Scripture. *Comfort*—Which is intermediate between *patience* and *hope*; chap. v. 4. There is *comfort* when the soul re-echoes the sentiment, *thou art δοκιμος, approved*, 2 Cor. i. 6. *Of the scriptures*—The plural corresponds with *whatsoever*. [*The Scriptures* testify of Christ, and teach us by his example, what we must do or what leave undone. *V. G.*] *Might have*—The former part of the verse treats of the use of all Scripture, the latter principally of the use of the saying quoted in ver. 3. Hence the twofold prayer, ver. 5, 13, suitable to the approaching conclusion. *Hope*, lit., *the hope*—The article must not be overlooked. Comp. on *patience* and *hope*, chap. 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.

5. *The God of patience and consolation*—So the *God of hope*, ver. 13, *the God of peace*, ver. 33. Titles from the subject 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.*] *To be like-minded... according to*—So plainly, Phil. ii. 1, 2. [*To be likeminded*—Patience and comfort further concord. He who disagrees with himself shows himself very rough to others. Concord is founded in Christ Jesus, as full hope, subsequently, in the Holy Ghost, ver. 13. *V. G.*]

6. *One mind*—One believing mind. *Mouth*—Confessing. *Glorify*—You Jews and Gentiles, ver. 7, 9. *God, even the Father*, lit., *the God and Father of our Lord Jesus Christ*—A common title, 2 Cor. i. 3, xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. Expound 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 confirming the faith of these believers. So elsewhere *God and our Father*, Gal i. 4. Christ has a double relationship to God and the Father, compared with 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 ἡμᾶς, *us*, read ὑμᾶς, *you*. *Tisch.*, *Alf.* So *Beng.*] *Ye*—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.*] *Jesus Christ*, lit., *Christ Jesus*—Gr. Χριστὸν Ἰησοῦν. Others say, Ἰησοῦν Χριστὸν, *Jesus Christ* [as Eng. Ver.] Those who omit the name *Jesus* here, seem to have had ver. 3 and 7 in view. *Jesus Christ*, and *Christ Jesus*, should not be considered as promiscuously used. *Jesus* is the name, *Christ*, the surname. The latter was first revealed to the Jews, the former to the Gentiles. He is therefore called *Jesus Christ* according to the natural and common order of the words ; but when he is called *Christ Jesus*, by inverting the order, special reference is made to our Lord's office, and there is a solemn intent. It especially suits this passage. Sometimes in one place we find 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* to save the circumcision. Christ obeyed the Father's will ; the Father devoted him for the salvation of many ; hence the genitive, *of circumcision*, has the same meaning as in Gal. ii. 7, 8. Presently *reigning* is ascribed to this minister, ver. 12. But the 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 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 asserts that the Gentiles do what Christ declares in the Psalm that he will do ; in fact, Christ is doing this among 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 among the Gentiles, and they confess to the Lord in Christ. Afterwards in Ps. cxvii. the Jews invite all tribes and all nations. *Sing*—The Gentiles sing and praise God on the organ, because they have obtained mercy.

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, is by *Apostrophe* [sudden shifting of the discourse to another person] equivalent to an absolute indicative, for the promise was not made to the Gentiles. *With*—The Gentiles were not his people ; it is mercy, in that they are nevertheless admitted.

11. *Praise...land*—Ps. cxvii. 1, Sept. [For *ἐπαιέσατε*, *laud*, read *ἐπαιεσάτωσαν*, *let* (all the people) *laud*. *Tisch.*, *Alf.* *Praise*—For grace and truth. For these things follow in the Psalm, in which Israel cries to the Gentiles. *V. G.*]

12. *Isaias*—He had quoted three sayings without the name of Moses and David : he now names Isaiah. The *Haphtara*, [Scripture lesson] with this saying from Isaiah, is read on the eighth day of the passover, at the time of the year when the epistle appears 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. *A.*, lit., *The root*—Christ is elsewhere called the *root of David*, Rev. xxii. 16 ; but compare the passage from Isaiah quoted above with ver. 1 ; he is called the *root of Jesse*. That kings and that the Messiah should be descended from his house was foretold to Jesse in his own name, before it was foretold in that of David. This 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. The passage, however, which imme-

diately precedes, where he is called the *root of Jesse*, and the text, 1 Sam. xvi. 7, where it is said of the first-born son of Jesse, *I have refused him*, show that the Messiah was divinely destined to Jesse. *He that shall rise*—So the Sept. interpreted the [Heb.] word of Isaiah, *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 is due to Christ even in his humanity. The Gentiles formerly had no hope, Eph. ii. 12.

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

14. etc. [The conclusion, personal notices, ver. 14—33, of the apostle himself; chap. xvi. 1—16, of those greeted; 16—23, of those greeting; 24—27, concluding doxology. *Alf.*]

14. *I myself also*—Not merely others think thus of you, chap. i. 8. *My brethren*—As one street often leads men, who are leaving a large city, through several gates, so the conclusion of this epistle is manifold. The first conclusion begins with this verse; the second with chap. xvi. 1; the third with chap. xvi. 17; the fourth with chap. xvi. 21; and the fifth with chap. xvi. 25. *Ye also*—Even without my admonition. *Able*—By this declaration he exhorts them to exercise this ability. *To admonish*—He refers to man's ability to be *filled with goodness*, filled out of 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, the former is especially recommended to women, the latter to men. *Γνώσις* is properly *knowledge*; such *knowledge* as shows respect to the weaker vessel, is called *moderation*, yet it is really *knowledge*. *One another*—Not merely each one himself. Comp. 2 Tim. ii. 2.

15. *More boldly*—That is, I have acted somewhat boldly in writing to you, who are unknown to me, when I ought rather have gone to you in person. He says that his *bold-*

ness 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 part of it, admonition, and that not wholly; for he adds, *putting in mind* with *as* before it; he does not say simply *ἀναμνήσκων*, *putting you in mind*, but *ἐπαναμνήσκων*, *putting you further in mind*.

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

17. *Whereof I may glory*, lit., *a glorying*—Paul had a large heart; so he says in ver. 15, *more boldly*, and ver. 20, *was ambitious* [Eng Ver., *strived*]. *Through*, lit., *in Jesus Christ*—This is explained in the next verse. My glorying in the 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 if God impel me not. *To speak of any*—To mention any exploit of mine, or rather, to preach the doctrine of the Gospel; for the expression is curtailed thus: *I will not dare to speak* (or do) *anything which Christ did not* (speak or) *do by me*; for, *by word and deed* follows. Paul's inspiration is here signified: 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. *Fully preached 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 *φιλοτιμείσθαι* lose

its sense of *making a point of honour*. But it seems better with *Mey.*, etc., to retain this sense, *and so preached the Gospel as to seek my honour in it*, etc.] *Not where*—More emphatic than if he said, *where not*. It implies that he avoided as it were those places where Christ was already known. So Col. ii. 1; Gal. i. 22, Paul is said to have been unknown to those who had previously adopted the faith. *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*, etc.—So plainly 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 beyond the limits of Germany. *Having...desire*—More sonorous than *desiring*.

24. *Whensoever*—Gr. ὡς ἐὰν; *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. *Somewhat*—He intimates that he will not be so long at Rome as he wishes; or else, that it was Christ, not believers, with whom believers may be *perfectly* filled. *Your*—Modestly said. One might suppose the Romans would rather *fully gratify* themselves with the company of Paul.

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. κοινωνίαν, *communion*. An honourable term, and very justly applied. *Poor saints*, lit., *poor among the saints*—Hence not all *saints* were *poor*. The community of goods had, it is evident, 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 advises them also to contribute. Comp. chap. 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 appear to have reached Spain. A holy purpose often arises in the minds of pious men; it 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 both in Jerusalem and in 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 appears to be wholly another's affair. *Strive together*—That man ought to pray 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 this in the conclusion of 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 elegantly interposes this petition in 2 Cor. i. 11; Phil. i. 19; Philem. ver. 22.

31. [Omit *iva*, *that*, after *καὶ*, *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*, chap. xvi. 20; 1 Cor. xiv. 33; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20.

CHAPTER XVI.

1. *Phebe*—The Christians retained the names which they had taken from heathen gods, in remembrance of abandoned heathenism. *A servant*—Or minister, without the office of teaching. She was to be regarded as a *minister*, because she was sent on this very embassy. *Cenchrea*—Near Corinth. [It is 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, and 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 at a distance from Rome. *Succourer*—Perhaps Phebe was rich. Yet she did not shun to *minister* among strangers, and 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, and their love in multiplying them. *Priscilla*, Beng., *Prisca*—Gr. *Πρίσκα*; the well-established reading here for *Priscilla*, *Πρίσκιλλα*. [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 precedes that of her husband, because she was more esteemed 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 give him ground for extolling himself; it does furnish grounds for praising God, and rejoicing in Him. *Churches*—Even that at Rome, for preserving Paul. We still ought in a way to thank Aquila and Priscilla; we shall do so hereafter.

5. *House*—When any Christian had a large house, he gave it up for meetings. Hitherto, the believers in Rome had neither bishops (or elders) nor deacons. Therefore at that time there was nothing like the papacy. It does not appear that there were other household churches at Rome; if this had been so, Paul would have mentioned them. Aquila, then, was at Rome what Caius (Gaius) was at Corinth; ver. 23; although he had been especially persecuted, Acts xviii. 2. *Epenetus*—Paul had not yet visited Rome, yet he had many friends there, from Asia, or even from Greece, Palestine, Cilicia, Syria. He does not here mention Linus or Clemens; we may therefore infer that they came to Rome later than this. *First-fruits*—Obviously a title of approval, 1 Cor. xvi. 15. [For Ἀχαΐας, *Achaia*, read Ἀσίας, *Asia*. Tisch., Alf. Beng. is uncertain.]

7. *Kinsmen*.—So ver. 11, 21. They were Jews, chap. 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 the influence of Peter's first sermons. The rest may have been old disciples, and I am of opinion that the *more than five hundred* brethren were such. The passage cited from 1 Cor. implies a multitude of those who had seen Christ, who had therefore been 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 honourably. So *De W., Mey.*] *Were*—Or *had begun to be* in Christ. *Before me*—Age renders men

venerable, especially if they be in Christ. Among the ancients a seniority of four years was ground for reverence.

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 holiness. *V. G.*] *Them which*—Perhaps Aristobulus was dead, and Narcissus, ver. 11, and but part of these families converted. Some of them appear to have been known to Paul, not personally, but by their character for piety. Faith does not make men morose, but affable. Not even Apostolic seriousness checked this grace in Paul.

11. *That be*—Therefore some of the family were heathens.

12. *Who labour*—Though their names are derived from *τρυφή*, *luxury*; as *Naomi*. Perhaps they were both sisters by birth.

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

14. *Asyncretus*—Paul joins those peculiarly connected by relationship, neighbourhood, 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 *a 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 in some, or abuses arose. For in Eph., Phil., Col., written later, and when he was in bonds, he does not enjoin 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 *πᾶσαι αἱ ἐκκλησίαι*, *all the churches*. *Tisch.*, *Alf.*] *Churches*—Where I have been, chap. xv. 26. He had informed the latter that he was writing to Rome. [No doubt he was 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*—Whilst 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 therefore such men at Rome. Comp. 2 Thess. chap. ii., written before this period to the Romans. *Divisions*—By which it is not good to defend that which is 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 ver. 10. Rome had not as yet the form of a church. [This would seem to be a mistake. See chap. xii. 6. etc. But it is likely that these teachers of error were not in the church. Comp. Acts xv. 1. *Men*, etc.] The admonition therefore is adapted to *individuals* rather than to the whole. Yet there is a testimony for future ages in the 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. ἀκάκων. An indifferent word, repeatedly used by Sept. in Prov. Those are called *simple* who are free from positive wickedness, whereas they ought to abound in prudence, and to guard against the *sinfulness* of other men.

19. *Obedience*—Which becomes the *simple*. Their obedience, not merely the report of it, reached all; wherever, by the intercourse of trade, faithful men from the Roman Church came to other places, 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, as is evident; 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 consider this strange to me. *Simple* is passive in sense here.

20. *And*, lit., *but*—God's power, not your wisdom, shall do it. *Of peace*—In contrast with *seditions*, ver. 17. See 1 Cor. xiv. 33. *Shall bruise*—The future. Shall tread down Satan

in treading down his apostles. *Satan*—The sower of strife. He names the Enemy but once throughout this epistle; he names Satan in all his epistles nine times; he calls 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 beginning of the bruising, on a sudden danger. *Amen*—A word very often added by copyists; it is here wanting in nearly all manuscripts; [and in *Tisch.*, *Alf.*, etc.]

21. *Workfellow*—Here named before *kinsmen*; but not mentioned chap. i. 1, because he had not been at Rome.

22. *Tertius*—A Roman name. Doubtless a scribe whom the Romans knew. *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.*] This shows how ready the apostles were to pour forth their writings, without toil in meditating them. *In*—Construe with *who wrote*. An implied confession of faith.

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

24. *The grace...all*—The Alexandrine copies do not read these words. [But *Tisch.*, *Alf.*, etc., retain them.] *Amen*—See on ver. 20.

25. [The doxology in these three verses, 25—27, is found in many manuscripts at the end of chap. 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; chap. xi. 36. So 2 Pet. iii. 18; Jude ver. 25. The last words of this epistle correspond exactly to the first: chap. i. 1—5; especially in reference to the power of God, the Gospel, Jesus Christ, the Scriptures, the obedience of faith, all nations. *Of power*—God's power is sure, chap. i. 16; Acts xx. 32, note. *Stablish*—Gr. *στηρίζαι*. The same word, chap. i. 11. *You*—Jews and Gentiles. [*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, chap. i. 17. Construe *according to the revelation* with *my Gospel*. *Mystery*—Of incorporating the Gentiles, Eph. iii. 3, 6. *Kept*

secret—The Old Testament is as a clock in its silent course ; but in the New we hear the sound and clash of brass. In the prophets the calling of the Gentiles had been predicted ; but the Jews did not understand it. *Since the world began*—Gr. *χρόνους αἰώνιους*, *in eternal times* ; i. e., since, not only men, but angels were created ; for to them both the mystery had been at first unknown, Eph. iii. 9, 10. The *times*, which at their very beginning, as it were, touched upon previous *Eternity*, and, mingled with it, are indicated : not eternity itself, of which the *times* are, so to speak, streams. For *before eternal times* is the phrase (literally), in 2 Tim. i. 9 ; Ps. lxxvii. 6, Sept., *ancient days and eternal years*.

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 very appropriate epithet. Comp. ver. 25. So Tit. i. 2, *eternal times*. God's silence presupposes eternal knowledge, Acts xv. 18. The new dispensation introduces no change in God himself ; 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. *To God, Beng., to whom*—[The Gr. is *μόνῳ σοφῷ Θεῷ, 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) for ever*. *Mey. Alf.* Eng. Ver. and Beng. are wrong.] This stands for *to him*, [i. e. to God] ; so *ᾧ*, *whose*, chap. iii. 14 ; comp. 2 Tim. iii. 11 ; Acts xxvi. 7 ; 2 Cor. iv. 6, note ; Sept. in Is. v. 28. There would be an incomplete connection without this pronoun ; [which Eng. Ver. omits.] *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*. *Amen*—And let every believing reader say, *Amen*.

THE
FIRST EPISTLE OF ST. PAUL TO THE
CORINTHIANS.

CHAPTER I.

1. *Paul*—This Epistle may be divided into :

I. THE DEDICATION. Chap. i. 1—3.

II. THE DISCUSSION, comprising,

- I. An exhortation to peace, putting down the high thoughts of the flesh. Ver. 4—iv. 21.
- II. A rebuke : (a) on account of the wicked man not put away, chap. v. 1—13 ; (b) on account of self-willed litigation. Chap. vi. 1—11.
- III. A warning against fornication. Chap. vi. 12—20.
- IV. An answer to certain questions touching marriage. Chap. vii. 1, 10, 25, 36, 39.
- V. A discussion of the point touching things offered to idols. Chap. viii. 1, etc., 13, ix. 27, x. 1, xi. 1.
- VI. The propriety of women appearing veiled. Chap. xi. 3, etc.
- VII. The supper of the Lord. Chap. xi. 17.
- VIII. Spiritual gifts. Chap. xii., xiii., xiv.
- IX. The resurrection of the dead. Chap. xv. 1, 12, 29, 35.
- X. The collection ; the arrival of himself, and of Timothy and Apollos ; the sum of his discourse. Chap. xvi. 1, 5, 10, 12, 13, 14.

III. THE CONCLUSION. Chap. xvi. 15—end.

[For Ἰησοῦ Χριστοῦ, *Jesus Christ*, read Χριστοῦ Ἰησοῦ, *Christ Jesus*. Tisch., Alf.] *An apostle of Jesus Christ*—Ver. 17. *Through the will of God*—So 2 Cor. i. 1 ; Eph. i. 1 ; Col. i. 1 ; 2 Tim. i. 1. In the dedication of the first epistle to Timothy he says *by the commandment*. Herein lies the ground of his authority over the churches, and of an humble and ready mind as far as Paul was concerned. Comp. Rom. i. 1, note. The mention of *God* excludes at once human contract, Gal. i. 1 ; as the mention of *God's will*, excludes personal merit, chap. xv. 8, 9, 10. This accounts for Paul's greater

gratitude and zeal, 2 Cor. viii. 5 (end). Of his own motion and freewill Paul would never have become an apostle. [To have God's will for our guide is a wonderful help, as, on the other hand, to undertake anything of our own will, no matter how plausible the name under which it presents itself, is to run a tremendous risk. In a world such as ours it readily bears fruit in troublesome and intricate perplexities. *V. G.*] *Sosthenes*—Paul's companion, a Corinthian. No mention is here made either of Apollos or of Aquila, as, apparently, they were not with Paul at the moment, though living in the same city, chap. 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.*] *Unto the Church of God*—In writing somewhat familiarly to the Thessalonians, Corinthians, and Galatians, Paul employs the term *Church*, but in all other cases a more formal circumlocution. *The Church of God in Corinth* is a striking but happy paradox [Corinth being notoriously profligate]. *Which is*—Which flourishes, ver. 5, 6. So we find *which was*, Acts xiii. 1. *Sanctified*—Those whom God has claimed for his own service. As he is now on the verge of the main subject, Paul reminds the Corinthians of their own high dignity, that they bind not themselves to the service of men. [Then again in the opening paragraph, ver. 4—9, he passes the most remarkable eulogies on these people in spite of their being in great danger of self-complacency. The commendation which takes its source from divine grace fosters humility rather than pride, and at the same time tends to awaken the soul. *V. G.*] The force of the participle is set forth just below in *called to be saints*. Comp. Rom. i. 7. note. *With all*—Connect with *sanctified* and *saints*, not with *to the Church*; comp. *ours* at the end of the verse. It follows, however, from this that the epistle has reference to the rest of the 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.*] At the same time the catholicity of the Church is not confined to the neighbourhood of *Corinth*. While Paul was thinking of the Churches planted at Corinth and at Ephesus, the Church in general came into his mind. A contemplation of the universal Church releases the mind

from sectarian bigotry, and makes it yield obedience. It is therefore at once put before the Corinthians. Comp. chap. iv. 17, vii. 17, xi. 16, xiv. 33, 36. *Call upon*—By turning to him in worship and adoration, and by calling themselves by his name. Comp. ver. 10, on the authority of Christ's name. [He is no doubt preparing his way here for the exhortation contained in ver. 10. *V. G.*] *Their's*—Of those near Corinth. *Our's*—Of those where Paul and Sosthenes were living.

5. *Utterance...knowledge*—In reality *knowledge* precedes *utterance*, and by the latter the former is made known. He is pointing out that the character of the Corinthians ought to be such as to render an epistle to them superfluous. They were wont moreover to look with admiration on spiritual *gifts*, so that his mention of gifts at once wins their goodwill and opens a way to his intended reproof.

6. *Even as*—From the fact that the testimony of Christ was confirmed in them he proves that the Corinthians lacked nothing. *Of Christ*—Christ is more than the object of this testimony; he is its author, Acts xviii. 8, note. *Was confirmed*—In itself and by means of the accompanying gifts and miracles, chap. xii. 3; 2 Cor. i. 21, 22; Gal. iii. 2, 5; Eph. iv. 7, 8; Heb. ii. 4. [Or better, *became fixed*; that is, in their disposition and character, the opposite of *you have not his word abiding in you*, John v. 38. *Mey.*]

7. *So that ye come behind*—This depends on *ye are en-
vied*, the contrast in ver. 5. *Waiting for*—A man may be stamped as a genuine, or a counterfeit Christian, according as he waits for, or dreads the revelation of Christ. [Leave to others their favourite motto *memento mori*, and see to it that *you* are in joyful expectation. *V. G.*]

8. *Who*—God, ver. 4; comp. ver. 9. [Nay but *Jesus Christ*, ver. 7, as the position requires. *Mey.*] *Unto the end*—This stands in contrast with *which was given (the beginning)* in ver. 4. This *end* is explained immediately in this verse. Comp. chap. xv. 24. *In the day*—Constructed with *blameless*, 1 Thess. v. 23. There is no more danger after that day, Eph. iv. 30; Phil. i. 6. Now there are our own days wherein to work, and the days of our enemies whereby we may be tried; then will be the day of Christ and his glory in the saints.

9. *Faithful*—God is called *faithful* (or trustworthy) because he redeems his own promises and fulfils the expectations which believers have formed from his bounty. [Here t ex-

presses the ground of Paul's confidence, ver. 8. *Mey.*] *Ye were called*—Calling is the earnest 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. *Now*—This connects the introduction with the main argument: You have your end and your hope; now maintain also your love. *Brethren* is appropriate to the coming discussion. [*I beseech*—Though they stood in need of reproof, he employs the form of *exhortation*. *V. G.*] *By*—Equivalent to putting them on oath. *Lord*—Paul wishes Christ to be all in all to the Corinthians. This accounts for his frequent mention of Christ's name in this first chapter. *Ye all speak the same thing*—They were wont to speak different things, ver. 12. *Divisions*—Gr. *σχίσματα*, *splits*. The contrast lies in *joined together*. Comp. Matt. iv. 21. A *schism* is the tearing asunder, or divorce, of two or more minds, John vii. 43; ix. 16. *In mind*—Inwardly, in creed. *Judgment*—Expressed in action or practice. [*Alf.* renders *disposition and opinion.*] This corresponds to *that ye speak*.

11. *Hath been declared*—An instance of commendable information, where concealment without good reason would have been criminal, chap. xi. 18. *By them...of the house of Chloe*—These men appear to have been highly approved of by both Paul and the Corinthians, as also was the matron Chlœe, whose sons the Corinthians had sent to Paul with a letter, chap. vii. 1. They had sent Stephanas, Fortunatus, and Achaicus, chap. xvi. 17. Of these two latter, either may have been Chlœe's son, by Stephanas, ver. 16, xvi. 15. *Contentions*—He gives the thing its proper 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.*] *Saith*—In a vainglorious spirit, ver. 31, chap. iii. 21, 22. *Of Paul*—A climax, in which Paul gives himself the lowest place. Cephas, Paul, and Apollos, being all genuine ministers and true teachers, to extol any one of them at the expense of the other two was a more serious offence than for any Corinthian believer to have called himself a *Pauline* Christian, meaning thereby to distinguish himself from those who followed false apostles. *Of Cephas*—It does not appear that Peter was ever at Corinth, chap. iv. 6, though he was undoubtedly held in great esteem there. So far all was right. By some however this privilege was abused, and this *Petrism* (which later on was more strongly developed at

Rome) is equally distasteful to the apostle with *Paulism* itself. If to say *I am of Peter* were wrong, how much worse to say or to boast, *I am of the Pope! I of Christ*—Their formula was less incorrect than that of the others, ver. 2, iii. 23; unless, indeed, this was a cloak under which they concealed a contempt for Christ's *ministers*, chap. 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 not all the members now under one head? Was not he alone crucified for you? Were ye not baptized in the name of him alone? The glory of Christ is not to be divided with his servants; nor may the oneness of his body be split up, as though Christ ceased to be one. *Was Paul*—Gr. $\mu\eta$, interrogative (expecting the answer *No*). It is often put thus in the second clause of an interrogative sentence, chap. x. 22; 2 Cor. iii. 1. *Crucified...baptized*—The cross and baptism both claim us as belonging to Christ. They are both relative terms, severally implying redemption and self-dedication.

14. *I thank God*—God's Providence oftentimes reigns in events the reason of which is not recognized till afterwards. The substitution of a devout phrase for the commonplace *I am glad* points to the solemnity of the subject. *Crispus and Gaius*—He brings forward witnesses. The men of most consideration Paul with his own hand baptized, and but few others. This was not from ostentatious motives, but simply because these men were among the earliest converts to Christianity. There is no pride in this just estimate of his rank and functions, chap. xvi. 4. The administration of baptism belonged more properly to the deacons than to the apostles; Acts x. 48; not that the dignity of the sacrament was thereby diminished.

15. *Lest*—Paul anticipates, and removes, false charges which, however unfair, were always liable to arise; 2 Cor. viii. 20. *My own*—As if I were collecting a following for myself. [For $\epsilon\beta\acute{\alpha}\pi\tau\iota\sigma\alpha$, *I baptized*, read $\epsilon\beta\acute{\alpha}\pi\tau\iota\sigma\theta\eta\tau\epsilon$, *ye were baptized*. *Tisch.*, not *Alf.*]

16. [*The house of Stephanas*—The first fruits of Achaia, xvi. 15. Of the Corinthian converts the rest may have been baptized by Silvanus, Timotheus, Crispus, Gaius, or at least by the family of Stephanas. *V. G.*] *Besides*—He is minutely cautious in recording actual facts. *I know not*—

That is, I cannot readily recall to mind. *Whether...any*—That is, I have either baptized no one else, or scarce any; comp. ver. 17. He leaves to the memory of each individual the question as to by whom he was baptized.

17. *Sent*—Every man's duty is to mind that for which he is sent. *To baptize*—In his name, much less in my own. The work of evangelization would have been impeded had he frequently undertaken the task of baptism. Otherwise apostles did baptize; Matt. xxviii. 19; especially the early converts. *To preach the gospel*—This is a *Synecategorema* [an accessory or dependent proposition] with reference to what precedes; a proposition, with reference to what follows. I am not sure that Paul's method of passing from one subject to another, would have been agreeable to the rules of Corinthian rhetoric. [So that in this very place Paul is giving a specimen of *apostolic folly*, so to speak; though at the same time everything is arranged in the wisest manner possible. *V. G.*] *Wisdom of words*—[By reason of which some of you hold me to be of more, or of less, account than the rest. *V. G.*] The nouns *wisdom* and *power* are found here again and again. In the world's opinion a discourse is *wise*, if it treats as little as possible of the cross; the subject of the cross, however, admits nothing alien to itself. *The cross of Christ*—Ver. 24. Ignorance of the mystery of the cross lies at the bottom, for instance, of the entire 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 a stumbling-block. Observe the contrast, *power*. In salvation there are two steps, wisdom and power. Among those who are lost, the removal of the first involves the loss of the second; while among the blessed, the existence of the second presupposes that of the former. *Which are (being) saved*—The present, as in *them that perish*. He who begins to listen to the Gospel cannot be accounted either as lost or as saved, but is, as it were, at a point where two ways meet, and is now either being lost, or being saved. *Power*—And *wisdom*. So also chap. ii. 5. [*The power*—Itself, in its noblest manifestation. *Alf.*]

19. *Destroy...bring to nothing*—Isa. xxix. 14, Sept. *I will destroy...will hide*. The intermediate words are the

same in both passages. *Will destroy*—Comp. *bring to nought*, ver. 28, ii. 6.

20. *Where is the wise, etc.*—Isa. xxxiii. 18, Sept. *Where are the scribes? Where are the counsellors? Where is he that counteth the people gathered together?* [*συστρεφομένους*, a mistake for *συντρεφομένους*, towers; as Heb. etc. *Schleusner*.] The first half of the verse proposes two questions, of which the former is answered in the second half, the latter in the next verse (like the figure in Is. 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?* It seems a sort of proverbial expression, commonly accompanied by the [Heb.] particle *with*, which in such a passage denotes universality, Deut. xxix. 18. From Ps. xlvi. 13, 14, we may gather that the care of towers in some sort belonged to the scribes. The term *receivers*, is obviously applicable to the commanders of forces. Both passages in Isaiah are quoted by Paul against the Jews, and has so modified the language of the second, that it may be more applicable to a later age and to the Gentiles at the same time, ver. 22. Some indeed believe that three classes of learned men among the Jews are meant, *the wise, the scribes, the inquirers*. The first and second at least may be found at Matt. xxiii. 34. There is moreover a remarkable threefold antithesis in Is. xxxiii. 22, where the glorying of the saints in the Lord is expressed. This, however, is what the apostle means: the wise do not only not approve, and further the progress of, the Gospel, but fight against it, though in vain. *Made foolish*—So that the world cannot fathom the principle of God's counsel and good pleasure, ver. 21. *The wisdom*—The wisdom of *this world*, is opposed to the wisdom of *God*, ver. 21. [Read τοῦ κόσμου, of the world, omitting τούτου, this. *Tisch., Alf.*] *Of this world*, lit., *age*—[This belongs not only to *disputer*, but also to *wise* and *scribe*; *Alf.*, etc.] Which is wholly outside the sphere of the *preaching of the cross* [ver. 18]. *World*—Wherein are both Jews and Greeks.

21. *In the wisdom*—Seeing that, or because, so great is the wisdom of God, ver. 25. [This is the wisdom of God revealed in nature and Scripture, before Christianity. *Mey.*] *By wisdom*—Namely, of *preaching*, as is clear from the contrast by the *foolishness of preaching*. *Knew not*—Before the preaching of the cross, although creation was ever proclaim-

ing a Creator, although prophets had arisen endowed with marvellous eloquence, still the world knew not God. They who heard the prophets, despised them; they who heard them not, such was their disposition, would have despised them. *It pleased God*—In his goodwill towards us. Paul appears evidently to be following our Lord's own words, Luke x. 21. *By the foolishness*—God deals with the perversity of man by means of contraries, that so man may set himself at nought and give God the glory, through *faith in the cross*. *Of preaching*—The preaching of the cross.

22. *Require*—From the apostles, as once they did from Christ. [For *σημείον*, a sign, read, *σημεῖα*, signs. *Tisch., Alf. Sc Reng. Signs*—Deeds of power. We shall not find that Paul wrought any such at Corinth. Acts xviii. *V. G.*] *Wisdom*—Who seek in Christ a sublime philosopher with a method of exact demonstration.

23. *We*—Paul, Apollos. *Preach*—Not so much philosophically as historically. *Christ crucified*—Not the Christ. There is no mention of the cross 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 above *wisdom* and *folly*, so here a *stumbling-block* and a *sign* are opposed, a *sign* being an alluring work of Omnipotence, and often used as a synonym of *power*. A *stumbling-block* (*σκάνδαλον*), on the contrary, which properly speaking belongs to a gin or trap, is something the very opposite of powerful. [So now-a-days things absolutely worthless come under the name of (*Schwachheiten*) infirmities, foibles. *V. G.*] The abhorrence felt both by Jews and Greeks for the cross of Christ is so strong, that it makes them reject even a sign and wisdom with it. [For *Ἕλλησιν*, *Greeks*, read *ἔθνεσιν*, *Gentiles*. *Tisch., Alf.*]

24. *Them*—Construe with *Jews and Greeks*. *Called*—To this refer the *calling* in ver. 26. *Christ*—With his cross, and life, and death, and kingdom. [The title of *the crucified one* is not added in this place. When the offence of the cross has been overcome, the entire mystery of Christ is laid bare. *V. G.*] *Power...wisdom*—The experience of the *power* comes first, of the *wisdom*, last. [*Power* answers to *sign*; *wisdom* to *wisdom*; ver. 22. *Mey., Alf.*]

25. *Of God*—In Christ. *Wiser...stronger*—Ver. 30. *Than men*—A condensed expression for *wiser than the wisdom of*

men, and stronger than the strength of men, no matter how wise and strong they may be in their own eyes, and although they may wish to make themselves the standard of wisdom and strength.

26. *Ye see*—Gr. βλέπετε. The particle *for* implies that the verb is in the indicative, and not in the imperative mood. [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*—That is, the condition in which the calling of heaven meets with you. So, *calling*, vii. 20. *Not many*—If *not many*, then *some*. Supply, *have been called*. A comparison is now made of the hearers of the Gospel, as before of its preachers. The *Ellipse* is *euphemistic*. [*Wise*—This was why, at Athens, the home of Greek philosophy, the number of men won over to Christianity was so insignificant. *V. G.*] *After the flesh*—A kindred expression to *of the world*, ver. 27. *The world judges after the flesh*. *Noble*—Who, generally speaking, are also both wise and powerful.

27. *Hath chosen*—[And that in no stinted measure, Acts xviii. 10. *V. G.*] This verb is used here three times; election and calling, ver. 26, are made one, Ezek. xx. 5. The second is the proof of the first. Election is the sentence of Divine grace exempting, in Christ, from the general ruin of mankind, those who through faith accept their *calling*. Every one who is *called* is, from the moment he believes, *elect*; and so long as he abides in his *calling* and belief, so long is he *elect*; whenever he loses his *calling* and belief, he ceases to be elect. Again, when he brings forth fruit in faith, he confirms his *calling* and *election* as far as lies in himself; if he returns to faith and falls asleep believing, he returns to a state of election, and falls asleep *elect*. And these, *par excellence*, are meant by the *elect* and *foreknown*. *Election* is either of *peoples* or of *individuals*. Both here and in the passage in Ezekiel quoted above, as in Acts xviii. 10; 1 Thess. i. 4, the question is of the election of a *people*, and this election makes more impression on the mind of believers than the election of individuals. For out of a whole people individuals here and there may be passed over and perish, without destroying the original limits of the *calling* and *election*. The election of certain who are without the pale of the church is a prerogative which God reserves to himself, and must not be measured by the rule of the preaching of the Gospel. *The*

—Gr. τὰ. The force of the article is as follows: *those things* especially, *which are foolish*, etc. *Confound*—This word is twice used; we have further on *bring to nought*, ver. 28. Both the one and the other word takes away all *glorying* [ver. 29, 31], whether the subject be more or less under the control of the will. *The wise*—Masculine gender, *the wise men*; to give expression to a very fine thought; all the rest are neuter, even *the foolish things* (Gr. τὰ μωρὰ), to correspond with their antitheses.

28. [Omit καὶ, (after Θεός), and, (after *yea*). *Tisch., Alf.*] *Things which are not*—The general term, under which come *things base* and *things despised*, as well as things *foolish* and *weak*. [That is, things considered as utterly worthless as if they did not exist. *Mey.*, etc.] So that there is an apposition, to which, taken as a whole, is opposed the expression, *things that are*. *That are*—Something.

29. *That no*—The antithesis lies in *that*, ver. 31. *Flesh*—An apt epithet, *flesh* being at once showy and frail, Isa. xl. 6. *In his presence*—[Read ἐνώπιον τοῦ Θεοῦ, not ἐνώπιον αὐτοῦ, *before God*, not *before him*. *Tisch., Alf.*] We may not glory *before God*, but *in him*.

30. *Of him*—You are *of God*, no longer *of the world*, Rom. xi. 36; Eph. ii. 8. *Ye*—In contrast to *many*, ver. 26. You very men whom the apostle is addressing, *you were not many wise after the flesh*, etc. *In Christ Jesus*—You are Christians, etc. The contrast is between *things which are not* (ver. 28), and, *you are* [in this verse]; also between *flesh* [ver. 26, 29], and *Christ* [in this verse]. *Is made unto us*—This is more expressive than if he had said, *we are made wise*, etc. He is made wisdom unto us, etc., both in respect of our knowledge of him, and before that, by himself, in his own cross, death, and resurrection. *Unto us* is the so-called *dativus commodi* [when the person or thing in the dative case is supposed to derive benefit, or the reverse, from another]. *Wisdom*—Though before we were *fools*. The variety of God's goodness to us in Christ presupposes that our wretchedness comes from ourselves. *Righteousness*—Though before we were *weak*. [Rom. v. 6.] Comp. Is. xlv. 24. *Jehovah, our righteousness*, Jer. xxiii. 6, where (comp. ver. 5) the Son is spoken of, the Father being never called *our righteousness*. *Sanctification*—Though before we were *base*. *Redemption*—To the uttermost; though before we were *despised*, ἐξουθενούμενοι, [ver. 28.]

31. *That*—That *it may come to pass, that, etc.* *He that glorieth*—It belongs not to all men to glory. *In the Lord*—And not in himself, nor in the flesh, nor in the world.

CHAPTER II.

1. *And I*—The apostle shows that he had, as became him, complied with the purpose and election of *God*. *Not*—The negative belongs in construction not to *I came*, but to the words which follow it; [and the phrase *with excellency of, etc.*, belongs to *declaring*. *Mey., Alf., etc.*] *Of speech or of wisdom*—*Speech* follows *wisdom*, as a sublime discourse, a sublime subject. *Declaring unto you the testimony*—Holy men do not bear testimony, so much as declare the testimony given by God. *Of God*—Of 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...not*—No matter how many other things I might know, I acted as though I knew them not. When a minister of the Gospel refrains from the things in which he excels, to preach Christ simply, he reaps the richest harvest which those things are able to yield. It is a mistake to think that Christian teaching, to find favour with scoffers and sceptics, and their admirers, should be sprinkled and spiced with philosophical arguments, as if such people can be more readily convinced by natural theology. Those who perversely reject revelation will be won over by no argument drawn from the light of nature, which in truth is useful for elementary instruction at best. *Determined*—Gr. *ἔκρυψα*. This word with its compounded forms is found many times in Paul's letters to the Corinthians, chap. iv. 3, v. 13, xi. 29, 31, 32, 34. *Jesus Christ*—Paul of all men knew well how lightly esteemed was this name by the world. [*Crucified*—The antithesis of *excellency of wisdom*, ver. 1. *V. G.*]

3. *And I*—The antithesis lies in *my speech*, ver. 4; and in *to know*, ver. 2. He is describing the matter, the preacher, and the manner or style. *Was*—Gr. *ἔγενόμην*, *I began to be, among you, towards you*. *In weakness*—This is opposed to *power*, ver. 4. It would be a mistake to think that the apostles always enjoyed an enviable state of mind and entire freedom from disturbing anxieties, 2 Cor. vii. 5, xi. 30; Gal. iv. 13. *And in fear and in much trembling*—A pro-

verbal expression, denoting the fear, which throws itself off even on the body, and its movements and gestures, Mark v. 33 ; Eph. vi. 5 ; Phil. ii. 12 ; Deut. xi. 25, Sept. So Is. xix. 16, Sept., *They shall be in fear and trembling.* [Opposed to *excellency of speech*, ver. 1. *V. G.*] The world admires everything but this.

4. *Speech*—Private. *Preaching*—Public. *Enticing*—[*Persuasive. Alf.*] A very appropriate word, antithetical to *in demonstration.* This passage is quoted by Didymus on the Holy Ghost, book ii., where Jerome renders *πειθοῖς*, by *persuasionibus, by persuasions*, to make an apposition ; *πειθοῖς*, being from *πειθῶ*, a kindred word to *πειθή*. *Wisdom*—[Omit *ἀνθρωπίνης, man's. Tisch., Alf.*] In the following verses he explains what the wisdom is, the speeches and arguments of which are thus put 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 if he had just ended a parenthesis, to what he had touched upon at chap. i. 23—25. *We speak* involves a resumption of *we preach* [chap. i. 23], the distinction between them being that *we speak* is something secret, comp. ver. 7, 13 ; *we preach*, open and public. For by *wisdom* is here denoted not all Christian teaching, but its sublime and mysterious principles. There is, moreover, an antithesis between the past tense, in ver. 1—6, and the present here. *Among them that are perfect*—At Corinth or elsewhere. Construe with, *we speak*. There is no higher knowledge than the knowledge of God and of Christ. Comp. *év, unto*, chap. xiv. 11 ; Phil. i. 30. Opposed to the perfect are not only the worldly and unspiritual, to the end of this chapter, but also the *carnal* and *babes*, chap. iii. 1 ; Heb. v. 14, 13. [Render, *But wisdom not of this world. Alf.*] *Not... nor*—The *world* and *God*, ver. 7, are opposed, as are the *princes of this world* and the *apostles*, ver. 8, 10. *Of the princes*—Chap. i. 20. Gr. *ἀρχόντων*. Paul uses a wide term, embracing the chief men among both Jews and Greeks. *That come to nought*—Chap. i. 19, 28. This epithet belongs both to the princes of this world and to the world itself ; which proves that the world's wisdom is not true because it brings not 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 out into the light, and even then it remains hidden to many ; that is, to those who are *not perfect*. *Ordained*—Alludes to *hath prepared*, ver. 9. *Before*—So then it does not *come to nought*, ver. 6. This wisdom very far surpasses in antiquity the wisdom of the world. *The world*, lit., *worlds* or *ages*—Plural. It is antithetical to *this world*, ver. 6. *Unto*—To be our *glory*. Comp. ver. 8, and chap. i. 31. *Glory*—From the Lord of glory, ver. 8, one day 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*—Next to none ; and, as *prince*, absolutely none. The antithesis to this predicate begins at *but*, ver. 9 ; to the subject at *but*, ver. 10. *Crucified*—The *cross* was the punishment of slaves ; thus was the *Lord* of glory slain. [This deed of *Jews and Gentiles together*, is here viewed as the act of *all the princes of the world* collectively. *Mey.*] *The Lord*—Mightier than all *princes*.

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*—It has been done, it is a fact. Comp. Rom. xv. 3, 21, and 1 Cor. i. 31. *As*—He is proving that the princes of the world knew nothing of this wisdom. *Eye hath not*—Is. lxiv. 4, Sept., *Since the world began we have not heard, neither have our eyes beheld any God besides Thee and Thy works, which Thou wilt do unto such as wait for mercy.* [For *ἀ*, *which*, *Tisch.* (not *Alf.*) reads *ὅσα*, as many as.] *Eye...ear*—Of man. *Neither have entered*—Gr. *ἀνέβη*, lit., *ascended*. That is, have not come into the mind. *The things which*—*The things which eye hath not seen*, those are the very things *which God hath prepared*, etc. *Prepared*—The Hebrew is, *wilt do*. What to Isaiah was in the future, to Paul was in the past. For the same reason, Isaiah says, *those who wait for him*, Paul speaks of *them that love him*. [1 John iv. 19.] Compare *given*, ver. 12, by the *free grace* of the New Covenant, the fruits of which are made perfect in eternity. [Rom. viii. 28 ; James ii. 5.]

10, [For *δὲ*, *but*, *Tish.* (not *Alf.*, etc., *Tisch.*, 1849) reads *γὰρ*, *for*.] *Hath revealed*—Antithesis to *hidden*, ver. 7. Comp. Isa. xlv. 19, 15 ; Ps. li. 8, and again Luke x. 21. *To us*—apostles. [*Searcheth*—The search, not of ignorance, but of most complete and accurate knowledge. *Chrysost.* in *Mey.*]

All things—Ver. 9. *The deep things*—All that is most concealed from view ; Ps. xcii. 6, not merely those which believers search out ; end of ver. 9, and of ver. 12. By the deep things of God are meant not only what belong to his kingdom, but what belong to his divine nature.

11. *For what man*, Beng., *one of men, knoweth*—But one manuscript, the Alexandrine, omits *ἀνθρώπων, of men*, on the strength of which Crell is eager to have it marked as spurious. But, in truth, this use of many cases, *of men, of man, of a man*, is strongly in agreement with the apostle's purpose. For he notices that community of nature which apparently gives men a mutual knowledge of the human feelings shared by all, but which in fact does not give it ; and from this argues, that still less can any man hope to know God without the Spirit of God to teach him. *The things of a man*—Internal. *The spirit of man*—The definite article τὸ, clearly shows that man's own proper spirit is meant, and not one entering him from some other quarter. *Which is in him*—Consciousness is made the test of truth. *No man*—Of all who are outside the Deity. Not even every man is known to another man : God stands alone, known to himself alone. *The Spirit*—Deity can no more be sundered from the Spirit of God, than humanity can be sundered from the spirit of man. [The 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. *Received*—The spirit of the world is *not received* ; but they who are of the world are ever in it. The Spirit of God *we have received*. *The spirit of the world*—Eph. ii. 2. *Of*—Gr. ἐκ : antithesis to *in*, ver. 11.

13. *Also*—This connects *we might know* and *we speak Things...teacheth*—Which consist in doctrine and instruction. The word σοφίας, *of wisdom*, and λόγους, *words*, must not be resolved into a mere epithet. *Wisdom* is a fountain from which *words* flow out. *But which*—A direct opposition. It would be wrong to say that the apostles merely compared the natural faculty of speech, apart on the one hand from art, on the other from the Spirit. *Teacheth*, lit., *taught by*—Gr. διδακτοῖς. I prefer the reading διδαχῆ, *in the teaching*, which the Spirit gives by our means. That *teaching* embraces 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.] *Spiritual things with*, lit., to spiritual—We suitably interpret to spiritual men (ver. 6, 15) spiritual things and words, so that they may at once wish and have the power to receive them. Συγκρίνω, σύγκριμα, σύγκρισις, are frequently found in the Sept. ; for example, of the interpretation of dreams. Gen. xl., 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.*] Every one, no matter who, or how great he may be, who falls short of the Spirit of God. *Those men who are under the law of nature, the apostle calls natural (animals) ; those who live after the flesh, carnal ; while the spiritual are those whose very nature is brought into harmony with the Spirit.* Ephrem Syrus ; excellently well. *Flesh and blood*, Matt. xvi. 17, note. *Receiveth not*—Offered, though they may be, yet will he not accept them. Comp. δέξασθε, receive, James i. 21. To this answers, *he cannot*, just below. Comp. Rom. viii. 7. Each has its reason assigned by the particles *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 in ver. 11, *the things which are of God.* *Foolishness*—Whereas he is looking for wisdom, chap. i. 22. *Neither can he*—He has not the spirit, and therefore lacks the power. *Know*—The things of the Spirit of God. *Spiritually*—and in no other way.

15. *He*, etc.—Gr. *ὁ*. The use of the definite article here, and its omission in ψυχικός, a natural man, is very fine. *All things*—Neuter plural, πάντα, as ver 9—14. *All things* of all men, and, therefore also all men. The neuter is more general than the masculine, as in Matt. xi. 27. *Of no man*—By no animal, natural, unspiritual man.

16. [The connection is ; for, to judge the spiritual man, one must have the mind of Christ, but who, etc. *Mey.*] *Who*—No mere man. Comp. Jer. xxiii. 18 ; Is. xl. 13 ; Sept. *Hath known the mind of the Lord...that he may instruct him ? That he*—Gr. *ὅς*, *he who*. This is not an interrogative, but a relative pronoun, which carries on the interrogative force of the first, *who*. It is equivalent to *and so*, etc. *We have*—That is, at once both more and less than *to know*. He who has the mind of Christ, judges all things, but is judged of

no man. *The mind of Christ*—The Spirit of the Father and the Spirit of the Son are one.

CHAPTER III.

1. *And I*—In chap. ii. 1, he spoke of his *ingress*; he is speaking now of his *progress*. *As unto carnal*—Gr. *σαρκικοίς*. A milder term than *ψυχικοίς*, *natural*, especially when qualified by *as unto babes in Christ*, speaking of the state which immediately succeeded.

2. *Milk*—This language is intended to humble the pride of the Corinthians. *Not*—Supply, *I have fed*, or any other verb corresponding to *ἐπότισα*, *I have given to drink*. The duty of a teacher is not to teach what he knows himself, but what is suitable to his disciples. The Scriptures are perfect in this way, the Corinthians, for example, being fed with *milk*, the Hebrews with *strong meat*.

3. [*Carnal*—Gr. *σαρκικοί*; but in ver. 1, *σάρκιννοι*, 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. *ὅπου*, *where*. *Envy*—Which consists in the state of feelings. *Strife*—Which breaks out in words. [Omit *διχοστασία*, *divisions*. *Tisch., Alf.*] *Divisions*—In action. The diction becomes stronger. In chap. i. 11, he had said *contentions*; here he multiplies words. In the same way he uses the term *glorying* in chap. iii. 21, and in chap. iv. 6, a stronger expression. *to be puffed up*. *As men*, lit., *according to* (or, *after*) *man*—Not *after God*; in human fashion.

4. [*For while*—Observe of how great moment may be a matter which seemingly is of small importance! *V. G.*] *Are ye not*—You are: for the Spirit cannot endure the party-strife of men. [For *σαρκικοί*, *carnal*, read *ἄνθρωποι*, *men*. *Tisch., Alf.*]

5. [Transpose *Apollos* and *Paul*. *Tisch., Alf.*] *Who*—He returns to his original position. *Ministers*—A modest word, and so far the more suitable. [The words *ἀλλ' ἦ*, *but*, seem to be spurious. *Alf., etc.*, (not *Tisch.*) omit. Read, *Who is Apollos? Ministers by whom ye believed*. *Mey., etc.*] *By whom*—Not on whom. Pelagius very properly remarks on this passage as follows:—“*If we, whom he has appointed*

ministers are nothing, much more they who glory in carnal things." *The Lord*—The correlative of *διάκονοι*, ministers. *Gave*—Not all in one uniform manner, ver. 6. *To every man*—In other words, *every man is as they are*.

6. *I have planted, Apollos watered*—Acts xviii. 1, xix. 1. In the same spirit he afterwards speaks of *the foundation* and *that which is built thereon* [ver. 10—15]; of a *father* (or, *begetter*) and *teachers* [chap. iv. 15]. *Gave the increase*—Ver. 10; Acts xviii. 27.

7. *He that planteth...that watereth*—As such, or the act of *planting* and *watering* in itself. *That giveth the increase*—He *is something*, and more that, being alone, he is all things. But for this increase, the grain would remain from the moment it was sown, and would be no better than a pebble; given the increase, and faith instantly springs up, ver. 5.

8. *One*—They are alike in being neither of them *anything*. Just as in the sky star shines high above star, but the unscientific mind does not take in the differences of height; even so Paul the apostle was on a far higher elevation than Apollos, though the Corinthians in their ignorance comprehended it not. And indeed it is not on this point that Paul is instructing them here; he is merely asserting the pre-eminence of Christ. *His own...his own*—An apt repetition, forming an antithesis to *one*. *Reward*—Something beyond salvation, ver. 14, 15. The faithful steward will receive commendation, the diligent workman, his wages. *Labour*—Gr. *κόπον*, *toil*; not merely *according to his work* (or *task*).

9. [Gr. Θεοῦ γὰρ ἐσμὲν συνεργοί· Θεοῦ γεώργιον. Θεοῦ οἰκοδομή ἐστε; (for) *God's fellow-workers are we: God's husbandry. God's building are ye.*] *Labourers*—We are God's *workmen*, and in our turn his *fellow-workmen*, *συνεργοί*. *God*—This word, thrice repeated with emphasis at the beginning of a clause, is a striking instance of *Anaphora*; as ver. 10, *grace*; and ver. 11, *foundation*, are put emphatically first. *Husbandry*—The sum of all that has gone before. Gr. *γεώργιον* is a word of wide meaning, embracing field, garden, and vineyard. *Building*—The sum of what follows.

10. *Grace*—The apostle adds a deprecatory qualification to avoid the apparent arrogance involved in calling himself *wise*. *Given*—[Gr. *δοθείσαν*, *which is given*, not once for all, but whenever it is needed.] It was, then, something familiar to Paul. *Wise*—*Skilful*. Men become such by the knowledge

of Jesus Christ. *Foundation*—The foundation is the very first beginning. *Another*—Whoever it is. He delicately refrains from giving a personal name. The predecessor sees not his successor, and Paul has an eye to the dignity of Apollos. So presently, *every man*, for there were others besides, chap. iv. 15. *Take heed*—I, says Paul, have done my part; let them who follow me see that they do theirs. *How*—How *skilfully*, in how *workmanlike* a manner.

11. *For*—The reason for his saying so deliberately *builds thereon*. *No man*—Apollos not excepted. *Lay*—At Corinth and wherever besides Christ has been made known. [Transpose Ἰησοῦς and Χριστός, so as to read *Christ Jesus*. *Tisch.*, (not *Alf.*)] *Jesus Christ*—This use of both names in this context is appropriate enough.

12. *If*, lit., *whether*—Comp. *of what sort*, ver. 13. It is an indirect question, which does not absolutely require a note of interrogation. The *Apodosis* is in ver. 13, whether εἰ is interrogative, or simply means *if*. *Gold*—He enumerates three classes of things which are proof against fire, and three more of things which fire destroys. The former denote the truly faithful among men, the latter, hypocrites. The concrete, moreover, includes the abstract, so that true and sound doctrines are implied in the former, false and worthless ones in the latter, in both cases doctrines of more or less importance. One grain of gold, is still gold; and the lightest straw feeds a fire. [Rather, the primary reference in both cases is to *doctrines*, not to *men*. *Mey.*] *Precious stones*—By this is meant not paltry *gems*, but really noble *stones*, as marble, etc. *Wood*—In the world many buildings are constructed of wood, and very properly so; not so, however, in God's building. Comp. Rev. xxi. 18, 19.

13. *Work*—That which every man has built. *The day*—Of the Lord. So Heb. x. 25, comp. below chap. iv. 3, 5, where after an interval, according to his wont, he speaks more clearly. This use of *the day* does not absolutely exclude previous days when, either in adversity, or in death, the fire spoken of is vividly realized. *Shall declare*—To all. [Very many things indeed are revealed even before, at least to some; but Paul puts before us the last and most certain of all. *V. G.*] *Shall be revealed by fire*, Beng., *is being revealed*—Namely, the Lord, whose day it is; or, it may be *the day*, etc. [So Eng. Ver.] 2 Thess. i. 7, 8. *Is revealed*, present tense, because it is both certain and nigh at hand, Rev. xxii. 20.

The fire—Metaphorical, as throughout the context. That the fire of the last day of God's Judgment is meant, is clear from the appropriateness of the language which follows, chap. iv. 5 ; 2 Cor. v. 10 [2 Thess. i. 8]; to which on that day visible fire will correspond. *Shall try*—Not *shall purge*. This passage, so far from adding fuel to *the fire of purgatory*, totally quenches it. For in the last day of all things *fire* shall try every man's work ; the fire of purgatory, therefore, cannot precede that. Nor, again, in that last day is a man's work to be *purged* [or, purified] ; but it is to be tried, or put to the test, as to its character for good or evil *before* that day, after which it will either abide or be burned up.

14. *If any man's*—Hence Paul is wont to promise himself glory from the constancy of his brethren [hence too to draw admonitions. *V. G.*], 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 lose his reward, not his salvation. *Shall be saved*—Because he forsakes not *this* foundation, ver. 12. *As*—A particle at once explanatory and limiting ; *as* one who is made to go through *fire*. *By*, lit., *through*—Gr. δια. So δια, *through*, Rom. ii. 27. *Not without fire*, comp. ver. 13. Even so a shipwrecked merchant, having lost his merchandise and his gains, is saved *through* the waves. [Comp. *the last*, Matt. xx. 16 ; Matt. x. 31. *Mey.*]

16. *Ye are*—All you collectively. *The temple*—The noblest kind of *building*. *The Spirit*—The indwelling of the Holy Ghost and of God are all one ; therefore, the honour of the Holy Ghost and of God is all one, chap. vi. 19.

17. *Defile*, lit., *destroy*—By schisms, created by the wisdom of the world. *Shall destroy*—By a most righteous retaliation. There are many punishments which flow from no natural connection with the crime. *Holy*—Divine, inviolable. [*Which ye are*—Namely, *holy* : not *which temple*. *Ye are holy* ; and therefore *inviolable*, like the temple. *Mey., Alf.*]

18. *Seemeth*—This verb δοκεῖ and λογίζομαι, *I reckon*, are frequently used in writing to the Corinthians, but the former more in the First Epistle, the latter, as a milder term, more in the Second. The meaning is: *if any man is wise, and thinks that he is wise*. For δοκεῖν, *seem*, in this epistle has frequently the following force ; it expresses a man's estimation of himself as possessing something, whether his opinion be just or exaggerated, whilst it does not deny the fact of the possession,

chap. vii. 40, viii. 2, x. 12, xiv. 37. *Wise*—He here cuts away the fore-front of all wisdom, human or divine. [A miserable wisdom truly to *deceive* one's own self. *V. G.*] For in whatever department of wisdom any man has a mind to be wise, he ought to begin by counting himself a fool in that branch, that so he may grow wise.

19. *He taketh*, etc.—Gr. ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. Eliphaz in Job v. 13, Sept., says, ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει, *he that overtaketh wise men in their wisdom.* The apostles appear to have followed the language of the Septuagint very closely in passages familiar to the Jews who spoke Greek; for example, in the *Parschijoth* and *Haphtaroth* [sections of the Pentateuch and of the Prophets selected for public reading], and again in the Psalms, but to have rendered the Hebrew text in less familiar passages, like this from Job. Paul has referred again to Job, Phil. i. 19, note. *In*—Not only while they think themselves to be acting wisely, but in such a manner that their very wisdom is the snare in which they are taken.

20. *Of the wise*—In the Sept. it is ἀνθρώπων, *of men.* *Thoughts*, taken not alone but with words *of the wise*, answers to the Hebrew phrase, Ps. xciv. 11, Sept. *Are*—Namely, the *men* and their thoughts: see the same Psalm in the Heb.

21. *In men*—This serves as an extenuation. [Contrast, *the Lord*, chap. i. 31. *Mey.*] *All things*—Not merely *all men.* *Your's*—They are yours; you are not theirs, chap. i. 12; 2 Cor. iv. 5.

22. *Paul*—Paul, dropping his personality for the moment, speaks of himself in the third person as the Corinthians ought to speak of him, and puts himself first as though he were in the lowest rank. *Cephas*—Peter, too, was one in whom they gloried, and even that was wrong, chap. i. 12, note. *The world*—This sudden leap from Peter to the universe makes the language comprehensive, while it implies some impatience of detailed enumeration. Peter, and every one else in the whole world, no matter how much he may excel in genius, in gifts, in office, ecclesiastical or civil. *Or life or death*—And therefore both *the living and the dead*, Rom. xiv. 8; Phil. i. 21. *Things present*—On earth. *Things to come*—In heaven. *All are your's*—Promote your welfare, even without consciousness of it. Comp. on *the world*, ver. 19, iv. 9, vi. 2, vii. 31; Rom. iv. 13; Gal. iv. 3.

23. *And ye are Christ's*—Directly, immediately, without

any intervention on the part of Peter. *Christ's...God's*—To this chap. iv. 1 has reference. *And Christ is God's*—Chap. xv. 28 ; Luke ix. 20. [*God's*—Not as his property, but as his Son. *Theodoret in Mey.*]

CHAPTER IV.

1. *A man*—Gr. *ἄνθρωπος*. [Germ. *Man*, French, *on*, Eng. *one*.] He means, any *man* such as ourselves, chap. iii. 21. *So*—This draws a limit, while resuming what has been said before. *Account*—Without going so far as to glory, chap. iii. 21. *Ministers*—Luke i. 2 ; *Of Christ*—In his service, not of *men*. *Stewards of the mysteries of God*—Paul acknowledges that the ministers of the Gospel are *stewards*, even when characterising them in the humblest language. See Titus i. 7, note. Comp. with *of Christ* and *of God*, chap. iii. 23. [By *mysteries* are meant heavenly doctrines, of which men without the revelation of *God* are in ignorance. *V. G.*]

2. [For *ὁ δὲ λοιπὸν*, *moreover*, read *ὡδὲ 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*—That, *moreover*, which *God*, and men too, *requires in his stewards* is this, *that a man be found faithful*. The answer to this paraphrase lies in ver. 3. *It is required*—By an investigation at the appointed time. It is the correlative of *be found*. *Be found*—In the mean time every man would have himself accounted faithful. *Faithful*—The Corinthians were not content with that.

3. *But*—*However* faithful I may be found to be. *With me*—For my own part. [*To*—Gr. *εἰς*, not rendered in Eng. Vers. *εἰς ἐλάχιστον*, *to a very*, etc.] A softening particle. I do not make light of your judgment in itself, but when I think of *God's* judgment, then, I confess, yours comes almost to nothing. *A very small thing*—*God's* judgment alone ought to be highly esteemed. *Should be judged*—Whether I am or am not faithful. Certainly the Corinthians seemed not to be contented with mere fidelity, but the apostle deals very shortly with the matter. *Of you*—Privately, in anti-thesis to *of man's day*, [Eng. Ver., *man's judgment*], publicly. [He is qualifying what he said in chap. iii. 21, *all things are yours. V. G.*] *Man's*—Gr. *human*. Meant to be deprecia-

tory. [All days, short of the Lord's day, are *human*. *V. G.*] *Judgment*, Beng., *day*—So called in contrast to the day of the Lord; *ἡμέρα*, a *day* appointed for the trial. It is here the abstract for the concrete. *Comp. of you*. It is, moreover, entirely hypothetical, since none of the Corinthian believers were intending to fix a day for the apostle's trial. *I judge not*—Gr. *ἀνακρίνω*, not *κρίνω*. For we ought not to *pass judgment* on ourselves, but simply to *judge* ourselves. *Ἀνάκρισις*, is the *judicial sentence passed* on one, with reference to others; *κρίσις* is simply a *judgment*. This is a happy forgetfulness of his own goodness. By this means the decision of the Corinthians respecting Paul is very strongly set aside.

4. [Eng. Ver. *I know nothing*, is wrong. The sense is, *I am conscious of no unfaithfulness*. *Mey., Alf., etc.* So Beng.] *Nothing*—That is, no treachery, no unfaithfulness. *Comp. faithful*, ver. 2. So the Sept., Job xxvii. 6, *For I am not conscious in myself of having acted wickedly*. He whom his conscience accuses, is held to be sitting in judgment on himself. *I am not hereby justified*—Namely, if I judge mine own self. For another judgment remains over and above. The Lord shall justify me, ver. 5. Paul may be looked upon either as his own judge, or as a witness in his own cause. As a witness he knows that he has nothing on his conscience. As a judge, he durst not therefore decide on himself, or pronounce himself to be justified. [Better, not *hereby*, nay, but *by faith*. *Mey.*] *He that judgeth me*—At his coming (ver. 5); I am nothing loth or backward to come before him, for it is he who justifieth me. [*Is the Lord*—Jesus Christ, v. 5. He is mentioned along with God, as in ver. 1. *V. G.*]

5. *Judge*—Gr. *κρίνατε*. He does not say, *ἀνακρίνατε*, *discriminate*. He is alluding more directly to the judgment which the Lord will hold. *The Lord*—Jesus, whose ministers we are, ver. 1. *Both*, lit., *even*—Not only will he judge, but he will bring his judgment to light. *Bring to light*—Gr. *φωτίσει*. *Φωτίζειν*, means; (1.) *to throw light on what was dark before*; e. g., *φωτίξεν τὴν νύκτα*, Exod. xiv. 20, *to turn night into day*; (2.) *to bring something into the light*, as 2 Tim. i. 10. Both the one and the other will take place on that day. *The hidden things*—Gr. *τὰ κρυπτά*. In good truth the *heart* of man is a *crypt* (a dark vault). *Of darkness*—Into which no human eye can pierce. *Will make manifest*—That so at last, if you have not before, you may then know us altogether. *The counsels*—Telling who has been *faithful*, who not. *Of the*

hearts—As the *heart* is, so is the conduct, either *just* and *praiseworthy*, or the reverse. *Then*—Do you, therefore, await it. *Every man*—*Every praiseworthy*, faithful steward ; you praise *one*, at least, namely, Paul. So *every man*, chap. iii. 8. Touching the praise of God, see Matt. xxv. 21. Even they who are not faithful look for praise, but their praise will be reproach. So that in the word *praise*, used euphemistically, the contrary of praise is implied, as in the words, *shall try*, chap. iii. 13, viii. 8, 10, notes. So again *blessing* includes *cursing*, Gen. xlix. 28, 7. There is a similar passage, 1 Sam. xxvi. 23. [Gr. ὁ ἔπαινος, *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.] *Praise*—The world gives praise to its princes, generals, ambassadors, philosophers, artists ; hereafter God will praise his ministers.

6. [Omit φρονεῖν, *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*—All included between chap. i. 10, and this verse. *Transferred*—Gr. μετεσχημάτισα. Comp. 2 Sam. xiv. 20. The *figure* (σχήμα) lies in this, that Paul wrote the admonitions which he intended for the Corinthians not in the second person only, but for the most part in the first, ver. 3, 4 ; that the same grounds for moderate self-esteem by which Paul and Apollos were influenced, might influence the Corinthians in like manner, ver. 16, and that the Corinthians might think of Paul as Paul thought of himself. *Ye might learn*—By this word Paul puts down the conceited Corinthians. *Is written*—Comp. Heb., 2 Chron. xxx. 5. *Written*, that is, in the Scriptures generally, from which (in chap. iii. 19, 20) certain passages are quoted. For *we ought not* to have thoughts contrary to, or beyond that, Rom. xii. 3, xv. 4. This is the canon, or measure, with regard to all spiritual thoughts, and this canon may not be transgressed, 2 Cor. x. 13. In Holy Scripture, whose archetype [original] is in heaven, the general principle is laid down for all believers, on which the Lord will judge every man, on which every man ought to look up to Christ alone, and on which every man's estimate of himself should be based rather than on those gifts wherein he excels, or thinks that he excels, other men (Luke x. 20). [Add, that Scripture ascribes glory to God alone ; to man,

none whatever, chap. i. 31 : and therefore human glorying is contrary to Scripture and its universal sentiment, Luke xvi. 15—18, 29 ; Is. lxvi. 2. *V. G.*] The words *one, for one*, agree with what has been said. After this manner all *good*, and all *bad*, men (Jude, ver. 4) have been long since marked out in Scripture. *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.] Subjunctive, for φουσιῶσθε, as ζηλοῦτε for ζηλωτε, Gal. iv. 17. It is really an irregular form of the subjunctive, though by some called the indicative. The method of contraction is peculiar, as it is inconceivable that the indicative should be used for the subjunctive only in the case of these verbs. *One against another*, lit., *one for the one*—Gr. εἰς ὑπὲρ τοῦ ἑνός. A definition of a sect, in which individuals admire and run after individuals. The definite article (τοῦ) makes it emphatic. It is not one minister alone. *Against another*—Apollon, for instance.

7. *Who*—Not thyself, not another man ; but, if thou hast any excellence, it is God alone who gave it thee. *Thee*—This may be referred to any of the Corinthians, and, by changing the *figure* (ver. 6), to Paul. *Thee*, thyself, how great soever thou art, as opposed to the gifts which thou hast or hast not received. *Maketh...to differ*—Or, conspicuously distinguisheth by some mark of difference. *But what hast thou that thou didst not receive*—This may be paraphrased as follows : *whatever thou hast, has been received from God, and not from thyself*. Or thus : *there are many things which thou hast not received, and which, consequently, thou neither hast, nor canst appraise. Thou either hast, or hast not, received them : if not, then thou hast them not. If thou hast received them, then thou hast nought but what has been given thee, and therefore no ground for glorying*. Paul is here addressing himself to a man (as Paul himself) whose way of thinking the Corinthians would do well to imitate. The latter interpretation makes the force of the καὶ, *even*, which closely follows, more expressive, and indicates the *Antanacsis* [a rhetorical figure : in Logic that fallacy by which a word used in one clause of a sentence is repeated in another in a more or less modified sense] in οὐκ ἔλαβες, *thou hast not received*, and ὡς μὴ λαβὼν, *as if thou hadst not received it*. *As if thou hadst not received it*—As if thou hadst it from thyself

8. *Now*—In comparison with us. This accords with the words *without us*, just below. *Full*—There is a climax here: *full, rich, kings*. The antithesis lies in, *we hunger*, etc., ver. 11, 12. In this passage we have a remarkable instance of the versatile *manner* (ἦθος), the inimitable *pleasantry* (ἀστεϊσμός, lit., *urbanity*), and abundant humour (or, shrewdness), which are characteristic of these two Epistles to the Corinthians, so that here, whether reference is made to the Corinthians or to the apostles, to their external or to their internal state, to things in themselves or to the puffed-up opinion of the Corinthians, the language is equally applicable in all. In reality the spiritual condition of the Corinthians was flourishing; and no less flourishing was that of the apostles. So far, good; but for the apostles there was a cross without torturing them and checking any possible self-complacency on their part; while the Corinthians, being prosperous even in material things, were self-complacent and self-laudatory. This was not good. Thus the Corinthians acted like sons who, after winning renown, take little thought for their humble parents; *fulness* made them fastidious; *wealth* made them insolent; *kingly power* made them proud. *Have reigned*—Have arrived at royalty. Majesty is an attribute of Christians. *Without us*—A fresh and appropriate ambiguity. You have not us for your partners; therefore, you had not us for your allies. Ye have forgotten us, and made good the saying: *many disciples are better than their teachers*. *And I would*—In other words: I envy you not, only take care that it is in truth all well with you, 2 Cor. xii. 14, 15. *That we also*—When your perfection has been consummated, then we shall have peace, and all apostolic tribulation will be at an end. *Might reign with*—He adds modestly *with you*; comp. ix. 23, iii. 22.

9. *I think*—A thought of humility, with a mild *Mimesis* [the intentional imitation, or parody, of words spoken by another]. The Corinthians *thought* (seemed to themselves) themselves superior. *Set forth*—Gr. ἀπέδειξεν. The Romans said *munus ostendere, munus declarare, to exhibit, or set forth, a show*, in speaking of public spectacles. *The apostles last*—Ἐσχάτους, *of least value*, ver. 10, 11. These two opposites are put side by side. Even the prophets were afflicted; but far more the apostles. The prophets, moreover, might destroy their enemies, as Elias did, for example; [and in so great esteem were they held among men, that even men high in

authority were bound to pay them worship, and with all possible honour either to send for or to follow them; 2 Kings i. 10, v. 9, viii. 9, 12. *V. G.*], whereas the apostles had to suffer and endure, ver. 12. *Appointed to death*—Gr. ἐπιθαρσίους. That is, *awaiting death*. See Hesychius. *The world*—Which is immediately subdivided into angels and men, without repeating the article. *To angels and to men*—Both bad and good, but more to the bad.

10. *Fools*—Chap. i. 21. *For Christ's sake...in Christ*—This must be repeated in the two following clauses. It is possible without violating truth to predicate different things of the same subject, or of different subjects in the same relation: for example, of Paul and the Corinthians, when the point of view is different in the two cases, as is here expressed by the use of *for the sake of* and *in*. *For the sake of* is language applicable to slaves; *in*, to co-partners. *Honourable*—Gr. ἐνδοξοί, held in the highest esteem; ἄτιμοι, *despised*, on the other hand, implies the loss of all esteem whatever. *But we*—Here the first person comes last, and is continued in the next verse.

11. *Are naked*—The lowest stage of want, 2 Cor. xi. 27. [So far were the heralds of Christ's kingdom from being decked with any splendour. We, however, fancy ourselves to be far otherwise. *V. G.*] *Are buffeted*—Like slaves; so then we are not *kings*.

12. *Labour*—As it were driven to it by want. But few of the Corinthians were in that case. *We bless...we suffer it...* (ver. 13) *we intreat*—That is, we do not repay curses, persecution, and calumny, in kind, but we only bless, nothing else being lawful, and that the world deems contemptible.

13. *Filth...off-scouring*—Gr. περικαθάρματα...περίφημα. Both of these words are used of *filth* or *refuse*, and denote not only the most abject beings, but men made to serve as *sin-offerings*. Sept., περικαθάρμα δικαίου ἄνομος, *the wicked a ransom for the upright*, Prov. xxi. 18. Again, Tobit v. (18) 26: τὸ ἀργύριον περίφημα τοῦ παιδίου ἡμῶν γένοιτο, *let money be as refuse*, etc.: add Jerem. xxii. 28, where [the Heb.] has been rendered by some interpreters περίφημα φαῦλον, *worthless refuse* (sweepings). According to Hesychius, περίφημα is synonymous with *off-scourings*, *ransom*, *life-ransom*, or else means *what is trodden underfoot of all men*. In Eustathius, περίφημα is anything which a sponge can wipe up, and so less obvious than λῦμα; λῦμα being a milder word than κάθαρμα, which in its turn is

intensified by composition with *περί*. Therefore Paul talks of *the filth of the earth, the off-scouring* not only of a persecuting world, but of all, even though they persecute us not. *The world hates us; all men despise us. Unto this day*—An instance of *Epanalepsis* [ending a sentence with the same word which begins another], comp. ver. 11, at the beginning.

14. *Not...to shame*—*Ὀὐκ ἐντρέπων*, an exquisite *Epitherapia* [the name given in Rhetoric to what is said in qualification of something startling which has preceded]. The Corinthians might well have been *shamed* by the unlikeness of themselves to Paul, of the children to their father. This *ἐντροπή*, *shame*, was in the apostle's mind not an end but a means; as at another time he says, in like manner, that he had been unwilling to make them sorry, though at the same time this result had really taken place. Not unfrequently the apostle employs a sort of refined pleasantry, while maintaining his apostolic dignity; as, for instance, 2 Cor. xii. 13, note. *Warn*—As your father, Eph. vi. 4.

15. *Instructors*—Evangelical though they may be; *in Christ*, not under the law. As planting is opposed to watering, and laying the foundation to building upon it, so, here, begetting is opposed to instructing. *Not many*—With each and every regenerate man it is the same, he has *not many fathers*. Paul does not say, *one father*; for that is applicable to God alone. But the *not many* is sufficiently explained by the *I* following. Not only Apollos, his successor, is excluded, but even Silas and Timotheus, his companions, Acts xviii. 5. A peculiar intimacy and affection is connected with spiritual fatherhood, to which every other relationship gives place. *For in Christ Jesus*—Here he is more express than above, when, in speaking of others, mere instructors, he says, *in Christ*.

16. [*Wherefore*—Since I am your father. *Mey.*] *I beseech*—Gr. *παρακαλῶ*, *I exhort*. This brief exhortation comes with great force after the long and accurate account of his own conduct. *Followers of me*—Gr. *μιμηταί*, *imitators*. *Follow me as sons*. That disposition which is fostered in us by the cross, do you study to possess without the cross, only laying aside your arrogance. He puts himself forward as a model for the imitation of those with whom he had been, Gal. iv. 12; Phil. iii. 17.

17. *Timotheus*—Chap. xvi. 10. *Beloved*—To whom I joyfully entrusted the matter. *Son*—And, as such, my *imitator*

(*follower*) Paul calls Timothy his brother, 2 Cor. i. 1, note; but here the *paternal* feeling is uppermost. *Faithful*—To whom I could safely entrust the matter. *Shall bring you into remembrance*—He says not, *will teach*. The Corinthians possessed knowledge; they needed to be reminded. *My ways*—Which I maintained among you. *As*—As a *minister*, *διάκονος*. *Church*—The singular is emphatic.

18. *Some are puffed up*—Paul wrote this in the light of the Spirit, laying bare and confuting the thoughts which would arise in the hearts of the Corinthians at the moment they were reading these words. They were puffed up about various things, ver. 19; v. 2. When I come, he says, I will curb the insolence of these men. Possibly, too, the apostle might have learned of this *puffing-up* from *those of the house of Chloë* (i. 11). It appears, however, that the Corinthians were not puffed up by the apostle's delay in coming until after he sent Timothy his second self with this very epistle. Then it was that those puffed-up thoughts suddenly sprang up. *Paul, then, will not come in person*. *Self-sufficiency* was not an uncommon fault with the Corinthians. *As though*—Because I am sending Timothy, they imagine that I do not purpose to come. This is the force of the particle *δέ*, *but*.

19. *I will come*—Paul has only to write of his own coming to keep all the Churches to their duty. *If the Lord will*—Wisely does he add this condition. Certain circumstances afterwards conspired to prevent his going immediately. *And will know*—Gr. *γνώσομαι*, *I will take cognizance of*. A judicial term. Here, and in ver. 21, this man, so utterly contemned and mean (see ver. 9, 10, etc.), displays the *power* of a father. *Not the speech*—Big and empty. [*Power*—For advancing God's kingdom, ver. 20. *Mey.*]

20. *For...not*—An axiom [proposition which is self-evident, and carries its own proof]. *In power*—The absence of the article *τῆ* is emphatic; comp. Eph. iv. 21. [Weigh thoroughly that in which *the power* of thy Christianity consists. *V. G.*]

21. *What will ye*—Make your choice. [Comp. 2 Cor. xiii. 3. So this, *what wilt thou?* holds good still; both in the principal point, and in its various cases. Take care that you choose to make room for love. *V. G.*] *With a rod*—Of a father. 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. *Commonly*—Gr. ὅλως, Lat., *omnino*, *altogether*, *on the whole*. This particle, found nowhere else in St. Paul's writings, is thrice used in this epistle (see chap. vi. 7, xv. 29), as being in harmony with his mind. Moreover in these, as in all other places, the particle ὅλως is either found in a negative sentence, or by implication contradicts a negative sentence. Thus S. Chrys. Homil. V. c. Anom., *Nevertheless, albeit man is but little lower than the angels, ἐπειδὴ ὅλως ἐστὶ τι μέσον, since there is NOTWITHSTANDING some interval between them, we know not exactly the nature of angels*. So here: there ought to be no fornication heard of among you; but it is heard of *notwithstanding*, ὅλως. Τὴν ἀρχὴν, as an adverb, is used in the same way. *Fornication...and such fornication*—An emphatic repetition, intended the more deeply to arouse the feelings of the Corinthians. *Among you*—Gr. ἐν ὑμῖν. Put to your credit. *Not so much as*—An unheard-of crime, even among the heathen [Gentiles], saving some few monsters of depravity. Ὡστε, *that*, prepares the reader for the following clause. The apostle points out that even Gentiles shrank from such outrageous sin. [Omit *ὀνομάζεται*, *named*. Tisch., Alf.] *Have*—Either of an isolated act, or of an habitual state, ver. 2, 3. *Wife*—She doubtless was a heathen, and so is not rebuked, ver. 12, 13. The *father*, one would presume, was dead.

2. [*And ye are puffed up*—A sudden question, showing how unbecoming the fact is. Mey.] *And ye*—He is bringing it home. *Are*—Up to this time. *Puffed up*—[Just as if there were no blame lying upon you. V. G.] The full force of this word is brought out by that opposed to it, *mourned*. *Have...mourned*—The apostle himself wrote this mourning, not to say weeping, 2 Cor. ii. 4. It is our duty to mourn *over* the sins of others. 2 Cor. xii. 21, and to *repent* of our own: to mourn over, and repent of, man's first and original sin. *That*—You had no mourning to stir you up, *that*, etc. *Be taken away*—Paul is already meditating what he means to write, ver. 13. Ἀῖρω, here used is a milder word than ἐξάίρω, used in the passage. [*Deed*—A base act; out of wedlock. V. G.]

3. *I verily*—A contrast is intended between the lighter punishment on which the Corinthians would have deter-

mined, and the severe one which Paul holds out. Thus, too, the milder word, ποιήσας, *hath done*, ver. 2, is contrasted with the harsher word, κατεργασάμενον, *perpetrated*, ver. 3. Afterwards the Corinthians did their duty in the matter, 2 Cor. ii. 6, and by so doing made it possible for harsher measures against the offender (here, at ver. 5) to be dropped. Paul was rejoiced at this: 2 Cor. i. 24, ii. 1, etc. [Omit ὡς, *as*. *Alf.* (not *Tisch.*)] *In spirit*—Col. ii. 5; 2 Kings v. 26. *Have judged already*—There is a solemn suspense and hesitation about the language up to ver. 5, where the *deed* is taken up in the words, *such an one*. *Present*—Construe with *to deliver*, ver. 5. *Him...so...this*—Gr. τὸν...οὕτω...τούτο. A threefold demonstrative. *So*—So unworthily, *so*, even while he was called a brother.

4. *In the name*—Construe with *to 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*—*Spirit* and *Power* are almost synonymous terms. Paul, if speaking of himself, uses *spirit*; if of Christ, *power*. Comp. 2 Cor. xiii. 3; Matt. xxviii. 20, xviii. 20. A *Hypotyposis* [outline], *i. e.*, that the power of the Lord may straightway exert itself. [Again omit Χριστοῦ, *Christ*. *Tisch.*, *Alf.*]

5. *To deliver*—That was the prerogative, not of the Corinthians, but of the apostle alone. Comp. 2 Cor. xiii. 10, note, and 1 Tim. i. 20, note. An instance of the severest degree of punishment in the Christian commonwealth, appropriate to those early times. *Destruction*—Death, though not sudden. Comp. xi. 30. *Flesh*—With which he had sinned. [1 Pet. iv. 6; comp. as to *the Spirit*, Rom. viii. 10. *V. G.* Omit Ἰησοῦ, *Jesus*. *Tisch.*, *Alf.*]

6. *Glorying*—In itself this is something good and praiseworthy, xv. 31; but when not anxiously watched, it is in danger, and grows to a *puffing up*, ver. 2. *Not good*—The *not* is aimed against the unconcern of the Corinthians. *A little... lump*—An Iambic trimeter verse, Gal. v. 9. *Leaven*—One sin, and one sinner. *Leaveneth*—With guilt and an example which spreads stealthily but 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.*] *Lump*—A congregation.

7. [Omit οὖν, *therefore*. *Tisch.*, *Alf.*] *The old*—The product of heathenism and natural depravity. *That ye may be*

a new lump—Ye, as a body, the evil having been removed. *As*—This clause is dependent rather on the first member of the sentence, than on the second. *Unleavened*—Individually, by conversion, vi. 11. *Our*—Of all Christians. The Jewish passover was the type of the new passover of Christians. *Passover*—This epistle was written about Easter, xvi. 8. *Is sacrificed*—Paul speaks in the past tense. Had he acknowledged the so-called sacrifice of the Mass, he would far more probably have used the present, to meet the exigencies of his purpose. Hesychius gives ἐσφάγη, *is slain*, as a synonym for ἐτίθη, *is sacrificed*. [Omit ὑπὲρ ἡμῶν, *for us*. Tisch., Alf.]

8. *Keep the feast*—Gr. ἐορτάζωμεν. The Vulgate appositely renders it by *epulemur, let us feast*. [In the moral sense; keep it by a holy walk; with pure Christian virtue, unmixed with sin. Mey.] *Old*—Of Judaism and heathenism; generic. *Malice and wickedness*—Gr. κακίας καὶ πονηρίας. Special or particular. Κακία, is *vice* as opposed to *virtue*, pure and unalloyed, that is, to εἰλικρινεία, *sincerity*; πονηρία, *wickedness, depravity*, belongs to those who stubbornly maintain and defend *vice*, and is the opposite of ἀλήθεια, *truth*. Ammonius defines the πονηρός, as *one apt to do evil*. Comp. ver. 13. *Sincerity* provides against letting in evil along with good; *truth* against letting in evil instead of good.

9. *I wrote*—A fresh division of the epistle, in harmony with the former. Comp. ver. 1. *In an*, lit., *the epistle*—Written before this. The Corinthians had not adequately understood it, and Paul, therefore, is now about to explain it. We cannot doubt that the apostles Peter and Paul and the rest wrote much that is not extant in our own day; comp. xvi. 3; 2 Cor. x. 10. [No doubt there was a previous epistle to the Corinthians, not preserved to us. So Mey., *De W., Alf.*, etc.] *Not to company with*—Have no intercourse with, ver. 11 (end). *Fornicators*—Πόρνος, which elsewhere means a catamite, here stands for any one who commits fornication. Supply here too from ver. 11, *or covetous*, etc.

10. [Omit καὶ, *and* (Eng. Ver., *yet*). Tisch., Alf.] *Not altogether*—This proposition contains not an universal, but a particular, negative, Rom. iii. 9, note. *Of this world*—[Where you are never safe from contact with the covetous, extortioners, etc. V. G.] The antithesis lies in *a brother*, ver. 11. [For ἢ, *or*, read καὶ, *and*. Tisch., Alf. *Covetous*—Greedy for their own gain. V. G.] *Extortioners*—Gr. ἄρπαξιν. He calls them extortioners rather than *thieves*, because their

theft does not come to light. [The word includes all who seize the property of others by force or fraud. *V. G.*] He mentions three classes of crimes: that against one's self, against one's neighbour, and against God. *For then...ye*—Others read *ὀφείλετε*, [imperfect tense; so *Tisch., Alf., etc.*; but the sense is the same, *Ye must go out of the world. Alf.*], for *ῥοφείλετε*, the present tense. But the latter is also allowable; see vii. 14: *else your children are unclean.* What is written without any given limitation, should not always be taken literally, if any unsuitable consequence follow from it. The sentence might be paraphrased in our own day as follows: "else ye must needs turn your back upon a land inhabited by Christians." Especially, therefore, are they to be avoided who, while anxious to be esteemed above other men for honesty and virtue among Christians, are all the time *fornicators, etc.* *Must...needs*—For by such a course all intercourse as citizens would come to an end. What the monks hold to be evangelical perfection, in Paul's eyes is absurd and unsuitable. *Of the world*—Which teems with depraved men.

11. *Called*—Gr. *ὀνομαζόμενος*, *calling himself.* The middle voice. *A brother*—A general name. [This is the chief point of Paul's explanation; *one such bearing the Christian name. Mey.*] *Fornicator*—Here follows a list of crimes for the commission of which a man is to be avoided by others; in chap. vi. 9, we have some more added to the list, on account of which every man should be alarmed for himself. [*Drunkard*—He includes under this term the man who deluges himself with wine, without actually breaking out into unbridled debauchery. *V. G.*] *No, not to eat*—The prohibition is not only from eating [*chez lui*], *at his house*, but even from eating at the same table, [*avec lui*], in the house of another man. *Eating together* is the lowest degree of intercourse among men who meet promiscuously *in company* (ver. 9). Even among the Jews, *excommunication* deprived a man of the right to eat with others. We must not eat with him who will not be able *to eat with* the saints in the kingdom of heaven, chap. vi. 10. Let the Church of our own day see to it, for the guests whom she admits to the Eucharistic feast are more like casual visitors at a large hotel than the children of one family. [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 have I, etc.*—Gr. τί γὰρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; Artemonius, p. 252, has reproduced, with some alterations, the conjectural reading of Le Clerc: τί γὰρ μοι καὶ τοῖς ἔξω; καὶ νῦν οὖν τοὺς ἔσω ὑμεῖς κρίνετε, *What have I to do with those without? Now, therefore, judge ye them that are within.* This involves manifold interchanges of letters, and leaves out of sight the most essential word of all, κρίνειν. Had Paul meant to say, *What have I to do with those without?* he must have written τί ἐμοί, not μοι, according to the Greek idiom. [The Eng. Ver. renders the Greek exactly.] *To judge*—He is judge who does not *keep company with* them. *Also*—Those *who are within* give me work enough to do. *Do not*—You should have interpreted my admonition, ver. 9, by the recognized custom in the churches. You judge your own citizens, not aliens; how much more do I? *You judge* will thus denote a right judgment. Possibly, however, it is intended as a preparatory and seasonable spur to the Corinthians, who *were judging them that were within*, while they held that *the saints were exempt from judgments of things pertaining to this life*, vi. 1—3.

13. *Them that are without*—To know of the ruin or salvation of the heathen is a prerogative reserved by God to Himself. [For κρίνει, *judgeth*, Tisch. reads κρίνει, *shall judge*. So Beng.] *Judgeth*, lit., *shall judge*—Rom. ii. 16. Supply: *And this judgment we humbly leave in the hands of God.* By so doing, the connection with *and* following is made more apparent. [And—Omitted in Eng. Ver.] Here follows the *Epiphonema* [moral], appropriate to both divisions of the chapter. The whole sentence, beginning with καὶ, *and*, is quoted from the Sept., Deut. xvii. 7, xix. 19, xxiv. 7, καὶ, *itaque*, and so. [But the word καὶ, *and*, (Eng. Ver., *therefore*,) is spurious. Tisch., Alf., etc., omit.] Here, however, we miss the usual formula, *as it is written*; the omission may be explained either as making the remonstrance more severe, or because ἐξαπέιτε, *put away*, in the mouth of Moses, means the removal of a wicked man from the people by punishment; whereas Paul denotes the putting away of a wicked man out of the Church by excommunication. *The wicked man*—Ver. 2, 9. *Yourselves*—Gr. ὑμῶν αὐτῶν. So the Sept. often. *Opposed to them that are without.*

CHAPTER VI.

1. *Dare*—A strong word is used to express the offended majesty of Christians. *Any*—Even one of you. *Go to law*—Gr. κρίνεσθαι. Middle voice, ver. 7. *Before the unjust*—Every *unbeliever* is *unjust*; in most cases, even as a citizen. *Before the saints*—All Christians. Believers have the important privilege of settling even their secular affairs among themselves, nor ought the magistrate to intrude himself on men's private matters, save of those who apply to him. The heathen magistrates made many exceptions in favour of the Jews, and at this time there was no distinction in this point between Jews and Christians.

2. [Read ἢ οὐκ οἴδατε, or *know you not*. Tisch., Alf.] *Do ye not know*—Six times in this chapter is this formula repeated; very forcibly. The Corinthians both knew and rejoiced in the knowledge; but they acted against it. *The saints*—Having been themselves judged first. *Shall judge*—Comp. ver. 3; Rev. xx. 4. *The present, is judged*, comes in between. Comp. John xv. 8. Under Constantine the Great the saints were possessed even of the civil power: a foretaste of futurity. [Scripture is repeatedly throwing some light on matters of the greatest moment, though only in passing. The proud affect to despise such things; but the humble keep them treasured in their hearts, in a spirit of soberness. Their high dignity is hidden from the saints, to be revealed in its own time. V. G.] *The world*—The great mass, who are not *saints*. The antithesis is to *in the smallest matters*; comp. iii. 22. *By*—Gr. ἐν, in. Comp. Acts xvii. 31. *Are ye unworthy*—An example of the rhetorical figure *Communicatio*, or Ἀνακοίνωσις [in which the speaker appeals to his audience].

3. *Angels*—Who are not *saints*; and if angels, then wicked men also. Notice that ἀγγέλους, *angels*, has not the article. There is a climax as respects *the world*. *Things that pertain to this life* [or *livelihood*]*—*Which, in comparison with angels, are of no value.

4. *Them...who are least esteemed in the Church*—Set any you will, so long as you set not the heathen. The very least of them is capable of managing the most important business in material affairs, [and so is equal to adjusting differences on principles of true *equity*, though not, it is true, according to the time-honoured laws of the heathen. V. G.] Comp. i. 28,

xi. 22. Καθίετε, *set*, therefore is the imperative. [Nor were they ever to think of giving way at all in this matter to the jurisdiction of heathen judges. *V. G.*]

5. *To your shame*—A curb is put upon the *puffed-up* [chap. v. 2] spirit of the Corinthians: chap. xv. 34. *Wise*—They were otherwise admirers of wisdom, and wisdom gives *ability to judge between rival claimants*. *No, not one*—[When you are so numerous. *Erasmus in Mey.*] Even the meanest believer is a more desirable and a wiser judge than an ungodly man. *Shall be able*—Future tense. *Shall have the power*, if called upon. *To judge between*—Gr. διακρίναι, not κρίναι, *to judge*. *Brethren*—The Greek word is ἀδελφοῦ, *brother*; singular for the plural, to express the little difficulty that is involved. He would have the two litigants settle the dispute among themselves, without the intervention of the civil power.

6. *And that*—So again ver. 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 characteristic particle; v. 1. It is opposed by implication to μηδὲλως, *not altogether*. You ought to have absolutely no lawsuits at all among you, but you have *nevertheless, ὅλως*. *A fault*—Gr. ἡττημα, *shortcoming*. Even on the part of him who has the right on his side, and who thinks to *gain the day* [Matt. v. 39]. He does not say *sin*, though that readily follows, ver. 8. *Shortcoming and praise* are opposed, chap. xi. 17, note. That such an antithesis is implied here may be inferred, though *praise* is not expressly mentioned, because he does not expressly call it *sin*. To receive *praise*, a thing must be more fruitful, so to speak, than mere legal action, as in the case of blame such action, though far from praiseworthy, cannot be regarded as *sin*. *Among you*—Gr. ὑμῖν, *to you*. A similar dative occurs, xv. 32. [*To law*—Though not in an unjust cause. *V. G.*] *Rather*—This *rather* is not understood by all men. There are many who make a point of neither giving nor taking wrong; they do not strive to put up with a wrong, so that theirs is a neutral and counterfeit justice.

8. *Ye*—Emphatic. The antithesis is to those, from whom they ought to suffer wrong. [So *Alf.* You *on the contrary, do wrong and defraud.*] *Do wrong*—By taking away. *Defraud*—By refusing, by clinging to. *Brethren*—This aggravates their guilt.

9. *Unrighteous*—See ver. 8. *Shall not inherit*—Because they are not the sons of God. *The kingdom of God*—In this kingdom righteousness flourishes. *Be not deceived*—By yourselves and others. *Fornicators...extortioners*—Crimes not uncommon at Corinth, 2 Cor. xii. 20, 21; at Rome, Rom. xiii. 13; in Galatia, Gal. v. 19, 20; at Ephesus, 1 Tim. i. 9, 10; at Crete, Tit. i. 12. This holds good of the external *act* of *fornication*, etc., and therefore much more of the *habit*. *Idolators*—Idolatry is placed between fornication and adultery, as being the link which connected those crimes together. *Effeminate*—Even the hand, when one is left in absolute solitude, must be kept chaste. A warning not unneeded by the young.

11. *Such*—Gr. ταῦτα, *these things*. The neuter for the masculine. Or it may be the accusative governed by the preposition *κατὰ* not expressed, as *ἴσα*, *equal*, Phil. ii. 6. *But ye are washed*, etc.—Ye have been wholly freed from *fornication* and the sins of impurity, as regards yourselves; from sins of *idolatry* and impiety against God; of *unrighteousness* (injustice) against your neighbour; and that in respect both of its guilt and of its dominion, chap. 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*—A man is said to be made *holy*, in respect to God. *Justified*—Corresponds to *unrighteous* (unjust), ver. 9. There was a time when I shrank from giving in full the additional emphasis which the apostrophe in *ἀλλ'* gives to this verb (*ἐδικαιώθητε*) over the two preceding ones, from fear of being met with ridicule. Do but weigh the antithesis, *unrighteous*. Without the apostrophe, *ἀλλὰ* is emphatic; but with the apostrophe (*ἀλλ'*) the accent and emphasis fall on the following verb (in contrast with the fault reprov'd in ver. 7, 8, 9), that is, on *ἐδικαιώθητε*, *ye were made righteous*, because this is a lecture against *unrighteousness*. So 2 Cor. vii. 11, *ἀλλ' ἐκδίκησιν*, *yea, what revenge*, because *revenge* is the principal part of the *zeal* arising out of a godly sorrow. See also Mark ii. 17. *In the name*—Hence the remission of sins. *By the Spirit*—Hence a new life. *Our*—On these grounds he proves to them that there is no longer aught to hinder them from becoming heirs of God's kingdom.

12. *All things*—The apostle takes this precaution against the possible abuse of what he is about to say touching the belly and meats: comp. chap. x. 23. The *all* refers to

what follows, not to fornication, etc. ; not to the principal subject, but to an accessory and incidental subject, namely, the eating of meats, on which chap. x. 29 also touches. All things, which can possibly be lawful, are lawful to me. *To me*—Paul often, and especially in this epistle, uses the first person singular to express what is equivalent to a *gnome* (or, maxim of morality), ver. 15, chap. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11. *To me*, each Corinthian should say to himself. *Expedient*—The foremost inquiry ought to be, what is expedient (or profitable)? *Are lawful...I will not be brought under the power*—Gr. *ἐξέστω...ἐξουσιασθήσομαι*. Kindred words. He who does not exercise without restraint his power and freedom, passes out of his own power, and puts himself in the power of another, as, for example, of a *harlot*, ver. 15. Comp. chap. vii. 4. He would be a dull traveller, who, when his road lay in an open plain, should walk for ever on the bank, and close to the brink of the stream. Yet such is the life of many, even of those who are accounted godly men. The *power* should lie with the believer, not with the things of which he makes use. [Liberty, which in itself is good, is destroyed by licence, Gal. v. 13 ; 1 Pet. ii. 16. *V. G.*] The very words *not I* imply *power*, along with a personal reference to himself. *Not I!* another may venture, as far as I am concerned. This principle the believer lays down for himself ; with reference to his neighbour he says, *all things edify not*, chap. x. 23. *Any*—Neuter, as *all things*.

13. *Meats*—That is, *are intended for, suit* [*belong to. Mey.*]. No inference may be lawfully drawn from meats to sexual indulgence. *Shall destroy*—And that not merely as the *body* is destroyed in death. From the antithesis between the belly and the body, we may infer that the distinction of sexes will exist even in the angelic state. Those things which are to be destroyed may in themselves be used unrestrictedly, Col. ii. 20, etc. ; Mark vii. 18, *cannot*. Here and in ver. 14, *now* stands elegantly for *for*. For to the concession is annexed a stern denunciation, to the prohibition, a joyful declaration. *Will raise up* antithetically corresponds to *shall destroy*. *Both it and them*—The demonstrative twice repeated, of time present. *This* (it) comes first ; food exists for the belly's sake. *Now*—Here the contrast is between the body and meats. *The body*—A condescension indeed. *Fornication*—In the abstract. *The Lord*—Christ. The body is his due, since he

himself assumed a body and sanctified us, and hence by the resurrection of the body we are united to him.

14. *Hath raised... will raise up*—[Paul is here rehearsing what he intends to discuss more elaborately in chap. xv. V. G.] Gr. ἤγειρε... ἐξεγειρεῖ. The simple verb is appositely used of the first-fruits : the compound verb, which is rare, of the mass of those who sleep. 'Εξ in composition often denotes completion. The resurrection of our flesh should teach us, that *sin once committed in the flesh will never be undone.* *By*—Paul preferred to connect this with the mention of upraising rather than with that of destruction. *Power*—Who then will doubt? God is all-powerful.

15. *Bodies*—Whether the whole or the parts are regarded. *Shall I then take, etc.*—Gr. ἄπα. Some manuscripts read ἄπα οὖν, ἄπα, an interrogative particle often used by Paul, though generally in cases where it connects a conclusion with a somewhat lengthy discussion. ἄπα seems in better keeping with this passage. It is adopted, moreover, by the best authorities, by Irenæus amongst others, as containing the most *vivid reality*, painting, as it were, the baseness of the thing. *Taking away, wilfully estranging, the members of Christ, shall I make them the members of an harlot?* The participle φέρων, *bringing*, is often used in a similar manner. *Make*—For they cannot be at one and the same time *members of Christ and of an harlot.*

16. [Omit ἦ, *what! Tisch., Alf.*] *He who is joined*—A *Syllepsis* [a grammatical figure, by which one word is referred to another to which it does not *grammatically* belong]. In full it would be, *the harlot and he who is joined to her.* For thus only is there any proper connection with the predicate, *is one body*, and the expression *they two* harmonises. [Gen. ii. 24, in the Sept., but the word *two* is wanting in the Heb. *Mey.*] *Shall be*—This is said primarily of those who are joined in lawful wedlock; but is applied, by parity of reasoning, to those who are made one flesh without wedlock. By a covenant a woman becomes *the husband's wife* before her husband *is joined* to her; and herein lies the principal reason why their union is indissoluble. Were it not so, the union even of men and harlots would be indissoluble.

17. *The Lord*—Christ. The same *Syllepsis* again [see ver. 16]. *One spirit*—As closely (one spirit) as those in wedlock are one body. *Make trial of it for thyself.*

18. *Flee fornication* — Sternness mingled with disgust.

Flee, for the danger is close at hand. *Every sin*—Even gluttony and drunkenness (comp. ver. 13); even self-murder; even *idolatry*, however a more grievous sin it may be in other respects. *V. G.*] It is a more serious offence to abuse the members of Christ, than to abuse food or wine, and the belly: and the body of a whoremonger is, from his crime, more foul than the corpse of even a self-murderer. There is a similar comparison in Prov. vi. 30, etc. *Without*—He sins with the body and by the body, but not *against* [into] the body: his sin does not come to an end in his own body: he injures, without estranging, it. His sin is rather against the *belly* than against the *body*, to use the apostle's distinction. Such moral sentiments must not be harshly pressed nor taken too absolutely. Apparently the bowels, which have an intimate relation with the animal economy, are to be destroyed and not to be restored in the resurrection. Much reference is made in Scripture to the bones, in respect of good and evil, of penalty and reward, as being sound and solid parts. So that it is no mere empty guess-work to say, that the keenest pain, and so also the keenest pleasure and enjoyment, will be experienced in the bones.

19. *What*—The expression, *his own*, in ver. 18 is here agreeably limited. The body is ours only as being the temple of God, that is, his proper and eternal habitation. [For to τὸ σῶμα, *body*, *Tisch.* (not *Alf.*), reads τὰ σῶματα, *bodies.*] *Which is in you*—This is equivalent to an *Ætiology* [assignment of cause]. The Holy Spirit is in you: therefore you are his temple. *Which*—Spirit. *Not your own*—This follows elegantly enough, though more nearly connected with *ye are bought*, and depending in construction on ὅτι, *for, because.*

20. *Ye are bought*—You are wholly in the power of another. To *sell* is used as equivalent to *making another's*; and to *buy* stands for *to lay a claim to*, and here certainly not without propriety. For a *price* is mentioned too. *Price*—This is far more forcible as it is than with an epithet. So also vii. 23. *Glorify*—The *Epiphonema* [moral of the discourse]. They who think that God should be worshipped either exclusively with the body, or exclusively with the spirit, are in error. *In your body*—[Considered as *a temple.* *Mey.*] Rom. xii. 1; Phil. i. 20. [Omit all after σῶματι ὑμῶν, *your body.* *Tisch., Alf.*]

CHAPTER VII.

1. *Now concerning the things*—At first he elegantly sets forth his subject rather generally than particularly. Often in their epistles do the apostles treat of marriage; Paul alone, on one occasion, and that not of his own motion but in answer to a question, recommends, very mildly, the practice of celibacy. [So far is it from being right to obtrude it by human precepts. *V. G. Tisch.* (not *Alf.*) omits *μοι, unto me.*] *Good*—This harmonizes with the tone of the preceding chapter. Comp. below, ver. 7, 8, 26, 34, 35, 40. *Good, fair, suitable*, because of freedom and immunity from the *due* mentioned in ver. 3; and because of entire *power* over oneself, ver. 4; though on the other hand *touching*, ver. 1, among the chaste is never unaccompanied by *modesty*. *A man*—In general, even though he be not a Christian. *A woman*—And so (it is good) for a woman not to be touched. In what follows, too, each one of the relatives involves its correlative.

2. *To avoid*—Gr. *διὰ, by reason of*; comp. *for*, ver. 5. [*The*] *fornication*, Beng., *fornications*—Which were rife at Corinth [and not even accounted as sin by the heathen, the *Greeks* in particular, *V. G.*], to which unmarried men might be readily enticed. The plural number denotes desultory passions, and is therefore in more striking contrast to the unity of the marriage relation. *His own*—As just below *ἰδίου, her own*. The same change in Eph. v. 22, 25. *Ἐαυτοῦ* alludes to the marital authority. Both the one word and the other excludes entirely the communism which prevails in polygamy; comp. ver. 4. Further, the ground on which a man ought to have a wife is also the ground on which he ought to cleave to her, namely, *to avoid fornication*. *Concubinage* is hereby condemned. For a concubine is either a wife or she is not. If she is not, she is sinning; if she is a wife, she ought so to remain, ver. 10, 11.

3. [For *τὴν ὀφειλομένην εὐνοίαν, due benevolence*, read *τὴν ὀφειλὴν, the duty. Tisch., Alf., etc.* So Beng.] *Due benevolence*, lit., *the duty*—This is explained by the next verse. Gataker points out that this duty, called by the Greeks *χάρις, favour*, was by poets called *φιλότης, kindness* (friendliness). The reading *due benevolence* is simply a paraphrase interpolated into the text.

4. *Her own*—This, taken with the words *hath not power*,

makes a happy paradox. [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.*] There are equal rights on both sides.

5. *Defraud ye not*—So the Sept., Exod. xxi. 10, τὴν ὁμιλίαν αὐτῆς οὐκ ἀποστερήσει, *of her duty of marriage shall he not defraud her.* This word is in keeping with the *due* (ὀφειλή) mentioned in ver. 3. *Except*—He draws a decided boundary line. Where these conditions are present, it is not defrauding but abstinence. *That ye may give yourselves*, lit., *have leisure for*—Gr. ἵνα σχολάζητε. The apostle is here speaking of an important relaxation and ease. Abstinence is a profitable forerunner of prayer. [Omit τῆ νηστεία καὶ, *fasting and. Tisch., Alf. So Beng.*] Abstinence may be grounded on other, and unlawful, motives. *Together*—This does not mean the actual intercourse, but is contrasted with the former separation. *Tempt*—To fornication, etc., ver. 2. *Satan*—Who seeks amid the exercises of a lofty virtue a handle for doing an injury. A temptation without Satan is not readily conceivable. *Incontinency*—Ver. 9.

6. *This*—All that has been said from ver. 2. *By permission, and not of commandment.*—See ver. 25, note.

7. [For γὰρ, *for*, read δὲ, *but. Tisch., Alf.*] *For*—Used strictly. It refers to ver. 6. *I would*—For my own part, ver. 32. Paul had tasted the sweets of celibacy himself, and was eager that others should rejoice in the same. *I would* may also be taken absolutely as equivalent to *it is desirable.* Comp. vi. 12, note : as elsewhere [1 Cor. xvi. 12] he says, *his will was not.* *Even as I myself*—Unmarried. The Corinthians, apparently, did not despise Paul's example, ver. 8. *Gift*—That which in the natural man is a normal habit (or condition), in a saint becomes a *gift.* Χάρισμα, *gift*, here is the entire condition bodily and mental of a Christian, so far, for example, as marriage or celibacy is better suited to him with the actions suited to both conditions according to God's precepts. However, in a state not entered into of free choice the godly have a more certain help of grace.

8. *I say*—Comp. ver. 12, where he speaks more expressly. *To the unmarried*—Of both sexes : comp. ver. 10, 11. *Widows*—He means *the widowed*, whether male or female. *Abide*—In liberty. *Even as I*—That Paul was at this time unmarried is quite clear, comp. ix. 5 ; and, notwithstanding his mention here of the widowed, it seems more probable that he was

always unmarried than that he was a widower. Comp. Acts vii. 58, etc.

9. *Better*—This comparative does not affect the positive, see ver. 38. *Than to burn*—Gr. *πυρῶσθαι*. A strong expression. Even the continent man may have something to struggle with, albeit he *burn* not. Thomas Aquinas observes on this passage as follows: “*To burn*, that is, to be overcome by concupiscence. For concupiscence is a kind of harmful heat. He, therefore, who is assailed by it grows hot indeed, but *burns* not, except, being overcome by concupiscence, he lose the moisture of divine grace.” This *burning* at the last thrusts men 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* occurs, Gal. ii. 20, *I live (yet) not I*. The force of the verb *I command* is joined affirmatively to *the Lord*. *The Lord*—Christ, who had given instruction touching this matter, Matt. v. 32, xix. 4, 5; or even, it may be, spake into Paul himself concerning it, comp. ver. 12. *Depart*—Gr. *χωρισθῆναι*, *be severed*. The wife, as the less noble part, is *separated*; the husband, as the more noble, *puts away*. Conversely, the wife too, if a believer, is said to *put away*, and the husband, if an unbeliever, to *be separated*; ver. 13, 15.

11. [*But...husband*—A true parenthesis, unconnected in structure with the rest. *Mey.*] This too must be taken at the end of the verse to apply to the husband. *She depart*—In violation of the command.

12. *But to the rest*—Who are living in the marriage state. *Speak*—He says not, *I command*, as in ver. 10. I speak, that is, this which is contained in ver. 12, 13, 15, 16, and particularly ver. 15, 16; for ver. 12—14, considered separately, flow out of ver. 10. *I*—See note on ver. 25. *Be pleased*, lit., *consents*—There were very possibly not a few who were either in doubt or were not averse to the faith. *Let him not put her away*—Under the Old Testament this rule was still stricter. That the difference between the Old and New Testaments is referred to here may be gathered from ver. 18, 15, note.

13. *Woman*—A sister. [For *αὐτὸν*, *him*, read *τὸν ἄνδρα*, *her husband*. *Tisch., Alf.*]

14. *Is sanctified*—So that the believing partner may have holy intercourse, and not be bound to put away the other:

compare 1 Tim. iv. 5. A very significant word is used, because the Scriptures would warrant us a conscience unburdened in all things. *By*, lit., *in respect to the wife*—With whom he willingly remains. So ἐν, xiv. 11. He does not add believing; and very properly so, seeing that an *unbelieving* man is ignorant of the very nature of *belief*. *Else*—For then the offspring would take after the condition of the unbelieving parent. The marriage is Christian, and the offspring is Christian. *Children*—Born of a believing and an unbelieving parent. *Unclean*—As are those, both of whose parents are unbelievers, though born in lawful wedlock. *Are they holy*—Gr. ἁγιά ἐστω. This is distinct from ἡγιασται (*is sanctified*), as *to be made holy* is from *to be holy*; but the holiness of the children and that of the *unbelieving* parent are one. He is speaking of a kind of purity which not only renders the offspring legitimate and not bastard (a purity which belongs also to those who are born of two unbelieving married persons), but imports some nearer relationship with the church and a more open gate to faith itself, no less than if both parents were Christians. Comp. Rom. xi. 16. Timothy, the bearer of this epistle, is an example, Acts xvi. 1. And there were probably many like cases among the young 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 ἄπιστος, emphatic; but if the desire for separation is on the side of *the unbeliever*, etc. *Alf.*] *Let him depart*—Let him go his way with that which is his own. Let the brother or sister be patient, and not think that they ought to change what cannot be changed. [The believing partner is not under an obligation to renounce the faith as a favour to the unbelieving partner. *V. G.*] *Not under bondage*—The liberty allowed in this case was the more justifiable, because no believing claimant was likely to get much redress from an unbelieving magistrate. Albeit even in our own day the argument drawn from liberty and peace holds good with the one exception, *let her remain unmarried*, ver. 11. [For ἡμᾶς, *us*, read ὑμᾶς, *you*. *Tisch.* (not *Alf.*)]. *To*, lit., *in peace*—A self-evident principle, proceeding from the inward to the outward. Before, there had been *enmity*, Eph. ii. 15.

16. *For what*—Wherefore thou oughtest not to distress thyself with overmuch anxiety, but to maintain a calmness of mind. According to the measure of thy hope, so make

thy efforts. *Husband...wife*—Estranged from thee, and therefore from the faith. *Shalt save*—The husband ought, as far as possible, to lead his wife to salvation, and the wife her husband.

17. [Transpose *Kύριος*, *the Lord*, and *Θεός*, *God*. *Tisch*, *Alf.*] *But*, lit., *if not*—Gr. *εἰ μὴ*. Either, *if this is not so*, or, *otherwise*. There is a digression from husbands and wives, ver. 10, to any outward condition of life. *Every man*—Less involved the sentence would be: *let every man walk, as the Lord hath distributed to him*. *Hath distributed*—Ver. 7. *As...hath called*—In the condition in which every man was found by the heavenly calling. *The Lord*—Christ. *Let him walk*—This conclusion, in which positive *command* is blended with *permission*, is repeated and explained, ver. 20 and 24. Calling from on high does not do away with the external condition. Paul teaches us that all that a man has done, or was purposing to do, without it, may be lawfully done within it. *And so*—A general doctrine, in which the Corinthians as well as others may acquiesce.

18. *Let him not*, etc.—Very many Jews, who had fallen into heathenism, by the aid of surgical skill succeeded to some extent in restoring what they had lost by circumcision. See 1 Mace. i. 16. That some converts from Judaism to Christianity had followed their example, may be inferred from Paul's admonition.

19. *Nothing*—viii. 8. So also, on the same principles, *slavery* and *freedom*, *marriage* and *celibacy*, are nothing. *Keeping*—A profound truth. *Commandments*—Circumcision, too, had been commanded, but not, as love, for ever. [*Supply is all*, as chap. iii. 7. *Mey.*]

20. *The calling*—The condition, wherein every man is when the calling meets him, is equivalent to a calling.

21. *Care not for it*—Do not anxiously seek for liberty. So, *seek not*, ver. 27. *Use it rather*—That is, *use thy power of compassing liberty*, or rather, *use thy servitude*. For he who might become free, must have a kind master, whose service, therefore, is preferable to the adoption of other callings, 1 Tim. vi. 2. Comp. ver. 22. This explains why in ver. 23 he says, not *be ye not*, but, *become ye not* (*the servants of men*). [This interpretation of *μᾶλλον χρήσαι*, *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. *The Lord's*—Christ's, as is said just below. *Freeman*—He who has never been a slave is *free*, ἐλεύθερος; he who has been a slave, but is so no more, is ἀπελεύθερος, *freed, enfranchised*. *He that is called being free*—In the beginning of the verse *called* is placed before *servant*: here *free* is placed before *called*, for the sake of emphasis, to include also the man, who by virtue of his calling acquires the power to compass freedom. Comp. as to the order of the words the note on Gal. iv. 25.

23. *Ye are bought*—By God [as the servants of Christ. *V. G.*] *Be not ye*, lit., *do not become*—The inward and outward condition should harmonize, as far as possible, and the latter should subserve the former. To *become* is properly applied here to those who *are* not actually 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*—Antithetical to *men* [ver. 23], Rom. xiv. 22. They whose eyes are ever looking unto God, betray a holy indifference as to externals. By this principle, however, the rule laid down in ver. 20 is modified. For example, a man may leave slavery and become free, without changing his condition in God's sight.

25. *Virgins*—Of both sexes: See 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 not*. The Corinthians were looking out for a special injunction derived from a revelation to be made to Paul. *Judgment*—Gr. γνώμη. This word is used here and in ver. 40, with great nicety, as is *I suppose* just below (ver. 26). Aristotle, who marked out with careful exactness, in the *Ethics* particularly, the proper use of Greek words, says:—"What is called γνώμη is the correct decision of the equitable man." And again:—"Now συγγνώμη (*indulgence, pardon*) is the *critical* (judicial) *judgment* of the equitable man, and correct besides; and to be correct, it must be that of the truthful man." *Eth. Nich. vi. c. 11*. The discussion is there more fully carried out, and will, if read through, make the different meanings of συγγνώμη and γνώμη quite perceptible. Ἐπιταγή, *command*, γνώμη, *opinion*, which is near akin to συγγνώμη, *pardon* (this is nothing more than γνώμη adapted to the mind and

condition of a second person), *judges* as well in the case of what is to be done as of what has been done. See ver. 6, and 2 Cor. viii. 10, 8, where both γνώμη and συγγνώμη are opposed to ἐπιταγή. Both the one and the other refer to the *profit* of the person in question, 2 Cor. viii. 10; 1 Cor. vii. 35. The subjects discussed in the present chapter fall partly under ἐπιταγή, partly under γνώμη and συγγνώμη. But it was only seemly that the former should be written in the name of the Lord, the latter in the name of the apostle. So then, as to all that falls under ἐπιταγή, the Lord had expressly instructed Paul what to write; and for this there was no need in the case of what falls under γνώμη. For although they sometimes received a special command and revelation, the apostles wrote nothing that was not *inspired of God* (ἐεόπνευστον), xiv. 37; 1 Thess. iv. 15. All else they drew from that *habit* of faith which the experience of the Lord's mercies had created in them (as in this verse), and from the treasury of the Spirit of God, ver. 40. In all these they were quite at liberty to employ various methods to meet the variety of matters and of persons, according as their holy feeling impelled them; to give up their lawful prerogative, to depreciate or reprove themselves, to prefer others before themselves, to entreat, to crave indulgence, to exhort (2 Cor. vi. 1, viii. 8, xi. 17, note), to use at one time harsh, at another, milder menaces. In this spirit, for example, Paul says *I suppose*, ver. 26, as milder than λέγω, *I declare* (ver. 12). Here also, then, without resorting to ἐπιταγή, he yet wrote what exactly agreed with the mind of the Lord, who would have at least this γνώμη (*judgment*) given. At the same time, moreover, he faithfully points out the source of everything that he has written (herein showing a modesty, from which the style of the Pope is very far removed); and he teaches the lesson that those who are already well guarded by the Spirit and Word of God have no reason to ask for anything extraordinary. *As one that hath obtained mercy*—The Lord's mercy makes men faithful: faith makes a true casuist. *Of the Lord*—Christ. *Faithful*—Having faith in the Lord; keeping faith alike with Him and with men.

26. *For the present distress*—The famine in the days of Claudius, Acts xi. 28, was of long duration, and severe in Greece particularly. This counsel of Paul, therefore, was partly at least adapted to the season. *For a man*—Gr.

ἄνθρωπον, for a human being, of either sex. So—As he is, ver. 27.

27. *Art thou bound...art thou loosed*—There is an argument in the very language. When *bound to a wife* a man is often so hampered that, with or even without any fault of his own, he is unable to exercise liberality and other virtues on a scale proportionate to his desires. In the words, *art thou loosed* (Gr. *ἀλυσαι*), there is in the original a latent participle, and (a participle being equivalent to a noun) *loosed*, therefore, denotes not only one who has ceased to be bound to a wife, but one, too, who has never been bound. A similar phrase, Job xxxix. 5. *Not*—Twice repeated. In other words, thou art not compelled to seek.

28. *In the flesh*—Not in the *spirit*, the *trouble* of which is sin, and sin in this there is none. *But I*—He writes with the tenderness of a father, ver. 32. *Spare*—The marriage state is more difficult, and puts a greater tax on one's endurance, than celibacy. [But Paul means, *I am sparing* (that is, endeavouring to spare) *you this trouble in the flesh*, by advising against marriage. *Alf., Mey.*]

29. *But this I say*—The same formula is found, chap. xv. 50, employed to explain in brief. *Brethren*—It is Paul's wont, especially when writing of external matters, to introduce the most splendid digressions, the Holy Spirit in every case calling him to all that is best. [Omit *ὄτι*, *that*. *Tisch., Alf.*] *Time*—The present, either of the world, ver. 31, chap. x. 11, or of individuals, for weeping, rejoicing, etc. *Short*—Gr. *συνεσταλμένος*, *contracted, narrow*. Opposed to unincumbered liberty, ver. 26. [Connect τὸ λοιπὸν with what precedes, and render, *the time that remains is short, in order that both they*, etc. *Alf.* *Beng.* renders τὸ λοιπὸν, *but*, improperly.] *It remaineth*—Gr. τὸ λοιπὸν. This particle is very appositely used here. [He implies that the consummation of all things is not far off. *V. G.*] *That*—In a word, time is such *that they must*, etc. [Some waste much time in the superfluous conveniences of life, in wandering thoughts, in constant pursuit of literature, in protracted and frequent feasts and amusements; it is a virtue in the opinion of worldly men, for a man to spend with his boon companions in an attractive manner, half, yea whole days and nights in vain words or deeds. But if it should become necessary to offer up prayer, or to watch over the education of children, or to exemplify the duty of love to a

neighbour, 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 should account nothing as our own. *Be*—Gr. *ἔστω*. This is mentally supplied in the following verses. *As though they had*—The proper way of expressing Christian self-denial. Those who have wives in point of fact, and intend to keep them, lack this grace.

30. *They that rejoice*—He does not say, *that laugh*. [Rom. xii. 15. The allusion here is to a *wedding*, as, in the preceding, to the death of a *wife*, etc. *V. G.*] He forbears to use stronger language of men who live *in a vale of tears*. *As though they possessed not*—*Possess* after *buy* makes an *Epitasis* [an emphatic addition]; as after *use, abuse*, ver. 31. Hence it is clear that the three foregoing clauses contain a *Ploce* [a figure in which “a proper or other name is repeated in a general or attributive sense.” Donaldson; e. g., in *hâc victoriâ Cæsar erat Cæsar*]. For as Paul exhorts the *teacher* to *teach*, and every man to do the good which he does, Rom. xii. 7, so also in the world *they who rejoice, rejoice*; and this is the very thing the apostle is forbidding.

31. *They that use*—Apparently Paul substitutes this for the expression, *they that sell*, because, according to the universal practice of the world, *selling* is in itself most suitable to wanderers or sojourners. We may use, but not enjoy. [For τῷ κόσμῳ τούτῳ, *this world*, read, τὸν κόσμον, *the world*. *Tisch., Alf.*] *As not abusing*—Gr. *ὡς μὴ καταχρόμενοι*; Latin, *non abutentes*. The compound verb, in both Latin and Greek, denotes the *excess*, and not the mere *perversion* of the use. [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.] *The fashion of this world*—The world itself, with its *fashion* of marrying, weeping, rejoicing, buying, etc. Ps. xxxix. 7, lxxiii. 20. For example, while a man is advancing from the age of twenty to forty, he has lost nearly all his early friendships, and contracted new. *Passeth away*—Present; is passing away every moment, not only *shall pass away*.

32. *Without carefulness*—Not merely without *trouble*, ver. 28, but even without any anxiety to distract the mind. *Unmarried*—If he is willing, that is, wisely to make use of his condition. *The Lord*—Christ. *Please*—By *kindness* in thought and act.

33. *How he may please*—The verb *please* is repeated from ver. 32, and here embraces all the duties of a husband which a wife is entitled to claim in all the intercourse of life.

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. *Mey.*] *There is a difference*, etc.—Not only have the unmarried and the married man distinct duties severally belonging to them: there is also the widest possible distinction between the duties of the same conditions in the other sex, of the maiden and the matron. The verb *μεμέρισται*, is *divided*, does not refer to the foregoing words, but to what follows. Clearly the *difference* between the married and the unmarried states, both the one and the other of which lays claim to its own particular duties, concerns women more than men; for the woman is the helpmate of the man, and undergoes a greater change of condition than the man in contracting marriage; comp. ver. 39, 40. Moreover, the discussion is chiefly touching virgins, ver. 25, and so the verb *μεμέρισται* is peculiarly appropriate in this place; nor is the *singular* number any objection to its construction with both *a wife* and *a virgin*. So 2 Kings x. 5, in the Hebrew, where a singular verb is used with several nouns. So again below, chap. ix. 6 (*μόνος* for *μόνοι*). *May be holy*—Thus is she made *pleasing* to the Lord, if she be holy, and wholly devoted to him. *Holiness* here implies something more than at ver. 14.

35. *A snare*—The dread of sin, where no sin is, is *a snare*, as also is forced service. Men are not willingly drawn into a snare; comp. Prov. vii. 21, Sept. That which is most *expedient* may easily be accounted as *a snare*. *Comely*—The antithesis is *uncomely*, in ver. 36. *Attend*—Gr. *εὑπάρεδρον*. A kindred word is *προσεδρέειν*, *to wait upon*, chap. ix. 13. Luke x. 39, affords an example. *Upon the Lord*—Gr. *τῷ Κυρίῳ*, dative governed by *εὑπάρεδρον*. *Without distraction*—This explains *attentive*: for *distraction* and *meet assiduity* are opposites. *To sit* (involved in *εὑπάρεδρον*) assists the devout mind. Luke x. 39, 40. Paul makes a similar remark of the widow, 1 Tim. v. 5.

36. *Any man*—Father. *His virgin*—Daughter. *Thinketh*—Antithesis to *I suppose*, ver. 26. *If she pass the flower*, etc.—Unmarried, spurned as it were by all suitors. *Need*—[Not knowing how better to serve his daughter. *V. G.*] The

antithesis is in ver. 37, *having no necessity*. *He sinneth not*—The subject is charmingly expressed by short clauses.

37. *Standeth stedfast*—Hath a firm resolve. We have in this verse a remarkable collection of synonymous expressions, to describe the state of freedom. *Having no necessity*—Either way, to prefer singleness to marriage, ver. 26, or marriage to singleness. *Power*—With no interference from anything. *Hath*—For *having*; *not* and *but* corresponding to each other. There is the same *Enallage* in Col. i. 6, note. *Over*—For oftentimes a man's will is one, and his power another. *His own*—A happy description of freedom. [Those who regard the Divine will, are often led to think that they can only obtain by one way the things which accord with the will of God. Nevertheless, He grants to man full liberty in what is agreeable to his law, Num. xxxvi. 6. *V. G.*] *Doeth well*—It is more than negative, *sinneth not*; *καλῶς ποιᾷ*, *he doth right well*.

38. *So*—It is worth notice how eagerly, faithfully, and fully 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, too, Christ is all. Christians and unbelievers were intermingled in ordinary intercourse; therefore he bids Christians to intermarry only with Christians.

40. *Happier*—Ver. 1, 28, 34, 35; Luke xxiii. 29. *I think*—Gr. *δοκῶ*, *I seem to myself*. The Corinthians *had* a better opinion of themselves than was right, and a worse one of Paul. Paul, with refined pleasantry, retorts the word. *I also*—At least no less than any among you. *The Spirit of God*—Whose counsels are spiritual and divine.

CHAPTER VIII.

1. *We know*—A parenthesis follows to ver. 4, where this is resumed. *That*, lit., *because*—Gr. *ὅτι*. Explanatory of *we know*. *Knowledge*—The Greek is *γνώσις*, without the definite article, that he may not allow too much. *We have*—He speaks in the first person of himself and all others established in the faith; in ver. 7 he speaks more generally in the third person. In this way it is easy to reconcile *all* [ver. 1] with *not in all* [ver. 7]. *Knowledge*—Without charity. [Speaking even though he may be of fundamental doctrines the most

essential and difficult. *V. G.*] *Puffeth up*—When a man is pleased with himself. Comp. *δοκεῖ*, *seems to himself*, ver. 2. *But charity*—Making a right use of *knowledge*. Charity (i. e., love) towards God, ver. 3, and towards our neighbour. *Edifieth*—When a man pleaseth his neighbour. *Knowledge* says only, *all things are lawful for me*; *love* adds, *but all things edify not*.

2. *Knoweth*—An allusion to *we know*, ver. 1. *Εἰδέναι*, *to know*, is not synonymous with *γινῶναι*, *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 some small concession; comp. the next clause. *Nothing yet*—Like a novice. *As*—Namely, from God, by the way of love.

3. *God*—The love of God is followed by the love of our neighbour. *The same*—*Who loves*. *Is known*—Passive knowledge precedes active, chap. xiii. 12. A remarkable *Metalepsis* [a double figure in the word or phrase] is involved in this word *ἐγνωσται*. He *is known*, and, consequently, *hath known*, Gal. iv. 9, note. The knowledge is reciprocal. *Of him*—Of God Himself.

4. *Eating*—He is defining more narrowly the subject proposed ver. 1: *as concerning, therefore, the eating*, etc. *Nothing*—The predicate: the force of which is heightened by its opposite, *the world*; 1 Sam. xii. 21. Sept., *οὐδέν*. Comp. chap. 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 all-powerful One. Hence by *Homonymy* [that is, by equivocation] the angels *are called gods*, as having power in virtue of their spiritual nature, and men, as powerful in virtue of authority. *In heaven... in earth*—The provinces of the gods were among the heathen divided between heaven, the earth, and the sea; each of these belongs to our God. *Gods many*, etc.—Ps. cxxxvi. 2, 3.

6. *To us*—Believers. *Of whom are*—Hence we have but one God. *All things*—By creation. *We*—Believers. *In*, lit., *for him*—Gr. *εἰς αὐτὸν*. The end for which believers exist. *And one*—Christ, the object of divine and religious worship. The apostles, for this very reason, namely, to avoid the suspicion of polytheism, more frequently called Christ *Lord* than

God, when writing to Gentile churches. *Lord*—This title includes the idea of *Son of God*, and so also of *God*, together with the idea of Redeemer. *By whom*—Herein is the dominion of Christ proved. *By him* are all things of *God*. *By him*—By him come we to the Father. A plan of this sentence may be drawn up as follows :

Of whom are all things } by creation ; { *to him,* } by restitu-
By whom are all things } and we { *by him,* } tion.

7. *Howbeit*—We have *knowledge* ; but others there are who have it not in the same degree. *Some*—Antithetical to *all*, ver. 1. Some, namely, Jews, who abhor an idol, and Greeks, who worship it, chap. x. 32. [The order is *ὡς ἄρτι τοῦ εἰδώλου*; *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 had a feeling that an idol was more than nothing, or at least that *a thing offered unto an idol* was thereby defiled. *Until this hour*—When by this time they ought to have *knowledge*. *As*—On this it is that the balance hangs. *Is defiled*—An appropriate word, metaphorically drawn 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.*] *Commendeth*—Has no influence either way : in making us either acceptable in the judgment, or unacceptable on account of shortcoming. *Συνίστημι* is *I commend* ; but the verb here used, *παρίστημι*, is not used with an exclusively good meaning ; [the meaning, therefore, is : will not *determine our merit or demerit* before God. *Mey.*] This is the foundation of the liberty [*ἐξουσίας*, *power*, ver. 9] ; comp. *δέ*, ver. 9. [Transpose the two clauses following, so as to read, *if we eat not, are we the worse, nor*, etc. *Tisch., Alf.*] *Us*—Whether we have, or lack, knowledge. *The better...the worse*—Because in both cases giving of thanks is retained, Rom. xiv. 6.

9. *Liberty*—Gr. *ἐξουσία*. This word, expressive of liberty and power, is of frequent occurrence in this discussion, chap. ix. 1, 4, etc. ; comp. vi. 12. *Of yours*—Which you so earnestly uphold, ver. 11.

10. *Idol's temple*—A word well adapted to deter. It is found in 1 Macc. i. 50, x. 83 ; 3 Esd. ii. 10. *Be emboldened*—Gr. *οικοδομηθήσεται*, *shall be built up*. An example of *Antiphrasis* [use of a word, ironically, in a sense the exact oppo-

site of its natural meaning]. Thou oughtest to build him up to that which is good ; but thou drivest him to that which is evil. [Great is the force of example. *V. G.*] *To eat those things... offered to idols*—These words refer to the weak man, who eats in spite of his abhorrence.

11. [*Tisch.* reads γάρ ἀπόλλυται, *for...perishes* instead of *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.*] *Shall...perish*—Make shipwreck of faith, and of his salvation, except he recover his lost faith, Rom. xiv. 23. [See, what important results a single action may produce, although externally considered it seemed to matter little. *V. G.*] *For whom*—*On behalf of* is better suited to the present passage than *in the stead of*; that we may be taught our duty in *the cause of* our brethren. *Died*—Through that love, which thou art so far from imitating.

12. *And wound*—Gr. τύπτοντες, *lashing*. Even as a tired hack is urged on by the lash. The apostle shows great taste in substituting *smiting* for *wounding*; for a *wound* can be seen easily, not so a *blow*. Ye smite your brethren, or cause them to strike themselves. *Against Christ*—Who is one with thy brethren. In this clause these words are emphatic; in the former, the words, *when ye sin*.

13. *Flesh*—To make the more sure of avoiding meat offered in sacrifice to an idol, I would abstain from meat of all kinds. *Make...to offend*—A change of person; just above he said, *if meat make to 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 received text transposes these two clauses. But, in fact, Paul first enunciates the proposition, *I am free*; then assigns the reason, *I am an apostle*. Thus there is an implied *Hendiadys*, [the expression of one notion by two words] the purport being: *I can claim the liberty, not only of a Christian, but of an apostle*. The discussion contains a *Chiasmus* [cross reference of clauses]: for he first lays claim to the *apostleship*, ver. 1—3; then to *liberty*, and that of an apostle, ver. 4, 5, 19. The meaning involved in the adjective *free* resides also in the substantive *power* (ἐξουσία), ver. 4. Comp. chap. viii. 9. *Have I not seen*—Observe the apostle's

determination. *My work*—He here gives the testimony of *facts*, stronger than all other.

2. [*Unto others*—In the estimation of others. *Mey.*] *To you*—To whom I came, who received the Gospel. Ye cannot deny it : *ὑμῶν*, as far as you are concerned. Like datives occur in ver. 21. *For the seal*—An argument for the truth of the Gospel and of the Christian religion may be drawn from the Church of the faithful. *Apostleship*—Even one who was not an apostle might by the Gospel bring him to believe, as did Philip, Epaphras, and others ; but Paul calls the Corinthians *the seal*, not of his calling in general, but of *his calling as an apostle* ; because he had the signs of an apostle, 2 Cor. xii. 12 ; Rom. xv. 18, 19. The Corinthians, moreover, had received more than mere faith ; they were favoured with a singular abundance of gifts, 1 Cor. i. 7.

3. *Mine answer*—Gr. ἀπολογία. The Roman Pontiff, in aiming at *irresponsibility*, assumes to himself more than belonged to the apostle. *To them that do examine*—They who hesitate as to my apostleship. [*This*—That ye are the seal of my office. *V. G.*]

4. *Have we not*—Change from the singular to the plural number, to include his *colleagues*. *To eat and to drink*—Without the labour of our hands.

5. *To lead about*—A frequent expression for *to have and to lead about*. For wife Paul had none. It was not the having, but the leading about, a wife, which brought expense on the churches. *A sister, a wife*—Gr. ἀδελφὴν γυναῖκα. If in the nominative case, this would mean : *this sister is my wife*. Hence the use of the name *sister* does not do away with marriage. *As well as*—Must be supplied at the end of ver.

4. *Other*, lit., *the others*—The article implies that all the rest had done so. We may suppose it was true even in the case of John. *And as 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 happily compared to a warrior, a vine-dresser, and a shepherd. The apostle is speaking of the generality of cases, though even in his day there were some who served in the wars at their own charges,

volunteers. Planteth—Chap. iii. 6. [For ἐκ τοῦ καρποῦ, *of the fruit*, read τὸν καρπὸν, *the fruit*. Tisch., Alf.]

8. *Also*—Not only not as a man, say I this, but with the approval of the law itself.

9. *Thou shalt not*, etc.—So the Sept., Deut. xxv. 4. *Treadeth out*—At this day, in some parts of Germany, horses are used for treading out corn. *Doth . . . oxen*—He is far from denying that God cares for the oxen. For he who should have muzzled the ox, when engaged in threshing, would have sinned against the law. But the argument is à fortiori, proceeding from the less to the greater. We have here a specimen of the way he handles the Mosaic laws touching the animal creation.

10. *Altogether*—This affirmative particle is inserted in the question itself. *In hope*—Gr. ἐπ' ἐλπίδι, the rendering usually given by the Sept. [for the Heb.] Comp. Acts ii. 26. *He that ploweth*—This, too, is the labour of oxen. There was possibly a proverb to this effect: *hope feeds the husbandman*. *Should*—Gr. ὀφείλει, *is bound*. A change of person. The *obligation* lies with those who pay, not with those who work for, the reward; else would these last commit a sin in not receiving. So also of the *ordinance*, ver. 14. Comp. *I ought*, 2 Cor. xii. 11. *Be partaker of*—*To share his hope* is a periphrasis for *to thresh*. Thus, the man who ploughs, ploughs *in the hope* of threshing and eating; he who threshes possesses the same *hope* which he had in ploughing, 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 Christian preaching and instruction. Mey., Alf.] *Of his hope*—Abstract for concrete: *of the fruits, in the hope of which* he, who is now threshing, *ploughed*.

11. *Unto you*—He says not, *your* spiritual things, as, *your* carnal things. *A great thing*—Comp. 2 Cor. xi. 15, 14, where it is explained as a *marvel*.

12. *Others*—Genuine apostles, ver. 5; or counterfeits, 2 Cor. xi. 20. *This power*—The tautology is forcible. *Rather*—By reason of our greater labour. *Suffer*—Gr. στέγομεν. στέγω, literally, *I cover*; hence, *I protect, shield*; again, *I conceal, bear and endure* in order to *conceal*, as in this verse and chap. xiii. 7. Οὐ στεγέειν, on the other hand, is *not to bear*, used of an outburst of passionate feeling, 1 Thess. iii. 5.

[The minister of the Gospel has need of such endurance. For such things as arrogance or avarice, which, in secular men are accounted as virtues, are in him made the subject of reproach. *V. G.*] *Lest we should hinder*—In other words, *that so we may further* as far as possible, etc. The less encumbered they are, the more work do they accomplish, and the less expense do they entail. Hence the celibacy of the Roman clergy, and of soldiers in a commonwealth.

13. *The altar*—If the mass were a *sacrifice*, Paul would certainly have made the apodosis in ver. 14 fit in with this clause.

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 for so strong an affirmation is explained, 2 Cor. xi. 7, 8, etc. *Any man*—By either giving me, or affirming that I receive, a livelihood from the Gospel.

16. *For*—Explains wherein this *glorying* consists. *Preach...the gospel*—To be taken as exclusive: If I preach the gospel, and do it not for the love of it; if I do nothing besides. *Necessity*—The fulfilment of one's *duty* is no subject for glorying. *Yea, woe*—Gr. *οὐαὶ δὲ*. The *δὲ* is intensive. So far from having any cause for *glorying*, I have even *woe*, Jonah i. 4; Ex. iv. 14; Jer. xx. 9.

17. *Willingly*—Equivalent to *gratuitously*. Taken in this sense, there is an *Oxymoron* [that is, a paradox apparently absurd, but really pointed], in *I have a reward* [or, *wages*]. The *reward* and *gain* are defined in the following verses. Not seldom in speaking of himself, Paul employs *αὐξησιον* and *μείωσιον*, *amplification* and *diminution* [rhetorical terms], sometimes approaching to a *Catachresis*, [misuse, or misapplication, of a word], and adapted to express his self-abnegation. He might have preached the Gospel *willingly*, and at the same time received a reward from the Corinthians; but to receive a reward he looks upon as tantamount to preaching against his will. Thus in the next verse, there might be the use of *power*, without its *abuse*; but he holds the one in his own case as equivalent to the other. Comp. Rom. xv. 15; 2 Cor. xi. 8, 9, i. 24, ii. 5, vii. 2, 3. *A dispensation...committed unto me*—I am powerless to withdraw myself, notwithstanding that I fail of the reward. The language is exclusive 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*—He answers the question. [Omit τοῦ Χριστοῦ, of *Christ. Tisch., Alf.*] *I abuse not*—That is, I as far as possible avoid abusing, etc.

19. *From all men*—Masculine; as also is *unto all*, just below [ἐκ πάντων and πᾶσι]. Comp. *the more*. I was free from all men; that is, no man could say that I was beholden to him. *Have I made myself servant*—A slave (*servant*) moulds himself entirely to the will of another. *I might gain*—Gr. κερδήσω. This verb is appropriate to the consideration 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.*] *The more*—Gr. τοὺς πλείονας. The article has reference to *all men*, i. e., *as many of them as possible*.

20. *As a Jew*—In all things not defined by the *law*; for *as under the law* follows, although even those who observed the precepts of Noah, might be accounted *under the law*, midway between the Jews and *the lawless*. *As under the law*—Gr. ὡς ὑπὸ νόμον, to which is subjoined in the oldest copies, μὴ ὢν αὐτὸς ὑπὸ νόμον, *not being myself under the law*. [And is added by *Tisch., Alf.*, etc.] The omission of these words by other manuscripts is easily explained by the recurrence of the word νόμον.

21. *Without law*—Gr. ἀνόμοις, here used in its strictly etymological sense, like ἀνυπότακτον, *unsubdued*, Heb. ii. 8. *As without law*—By passing over what may well be passed over in matters of ceremonial. *Being not without law*—Paul was so far from being *antinomian, against law*, that he was not even *anomican, without law*. [For Θεῷ, *to God*, Χριστῷ, *to Christ*, read Θεοῦ, Χριστοῦ. *Tisch.* Also *Alf.*, who renders, *not being an outlaw from God, but a subject-of-the-law of Christ.*] *But under the law to Christ*—From chap. iii. 23, we learn that *Christ is God's*. He, therefore, who is *without law to God*, is also *without law to Christ*, and, conversely, 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, here used, is milder than ὑπὸ νόμον [though both are rendered *under the law* in Eng. Ver.].

22. *The weak*—Gr. τοὺς ἀσθενεῖς. The article, which is not

found with either *Jews*, nor with *lawless*, is used with *ἀσθενείς* because these are the principal subject of discourse, chap. viii. 7. All of these, if rightly treated, may be easily *gained*. *I am made*—Gr. γέγονα. This verb, in this position, forms an easy transition from ἐγενόμην, *I became*, ver. 20, to the present ποιῶ, *I do*. [Omit ὡς, *us. Tisch., Alf.*]

23. [For τοῦτο, *this*, read πάντα, *all. Tisch., Alf.*] *That I might be partaker...with*—Gr. ἵνα συγκοινωνός αὐτοῦ γένωμαι. The σὺν, *with*, and γένωμαι, *become*, imply great modesty. All that follows is related to this verse as to the main proposition. *Thereof*—Of the gospel and salvation; comp. *I might save*.

24. *Know ye not*—A simile drawn from something with which the Corinthians were quite familiar. [All—Comp. x. 1. *V. G.*] *One*—Supposing that we knew that only *one* would be saved; even then it would be worth while to run. [What then will become of those who invariably shield themselves under the inactivity of others? Comp. chap. x. 5. *V. G.*] *So . . . that ye may obtain*—Paul is speaking of himself as far as the end of this chapter; as yet he is not *directly* admonishing the Corinthians. Thus we see here introduced, through the medium of a *Sermocination* [or, “speech put into the mouth of a third party, *indirectly* bearing on the argument”], the encouragement which, according to Father Faber, *Agonist.*, book ii. chap. 32, and others, was wont to be given by the judges of games, gymnastic trainers, and the spectators. The omission of the words *says he, say they*, is very common. Comp. chap. v. 13, xv. 32, 33; Eph. vi. 2; Col. ii. 21; Ps. cxxxvii. 3; Jer. ii. 25, li. 9. The sense then here is as follows: *So run, say they*; this clause belonging to the protasis, which is kept up in the next verse. *So* (Gr. οὕτω) is a particle at once laudatory and admonitory; Phil. iv. 1. *Run*—The encouragement is given to all; as though each one, and not one only, were to find acceptance.

25. *And*—Gr. δὲ, an emphatic addition. Running was one of the lighter sort; while wrestling, to which allusion is presently made, was among the more severe. *Every man*—There were many classes of contests. *Is temperate*—The training of athletes was admirable. See Faber and S. Chrysostom, *De Sacerd.*, book iv. chap. 32. *They*—Who run and wrestle. The Christians abandoned the public games. *Corruptible*—Whether of olive, apple, parsley, or fir. Not the crown only, but its very memory, perishes.

26. *I*—For my part. *So*—As I said, ver. 23 ; comp. *so*, ver. 24. *Not as uncertainly*—I know my aim, and how to attain it. He who runs clearly, keeps the goal right before him, and aims right at it, flinging away every incumbrance, and paying no heed to the remarks of the bystanders, and is spurred on even by an occasional fall. *Fight I*—To running Paul adds boxing in preference to other kinds of athletic contest. *Not as one that beateth the air*—In the *Schiamachia* [the preliminary sparring], which would precede the real contest, they used to beat the air ; comp. *the air*, xiv. 9. [But he is speaking here of a real conflict, in which the *uncertain* boxer misses his antagonist, and *beats the air*. *Mey.*]

27. *I keep under*—Gr. ἰπωπιάζω. Ὑπόπια, is the name for blows about the eyes ; hence, from the eye being a vital part, the verb ἰπωπιάζω, and the substantive ἰπωπιασμός, are applied metaphorically to the mortification by severe treatment of the body. Eustathius. The same authority tells us that what ἰπόπιον is to the head, πρόσκομμα is to the foot. So that πρόσκομμα, *stumbling*, and τύπτοντες, *smiting*, chap. viii. 9, 12, must be compared with ἰπωπιάζω. *Body*—A close antagonist, Rom. viii. 13 ; 1 Pet. ii. 11. *Bring into subjection*—Gr. δουλαγωγῶ. I lay hands on my body, as on a slave, and bring it into subjection, Sir. xxxiii. 25. *I keep under*, as a pugilist ; *I bring into subjection*, as a runner. The latter verb follows the former ; the former denoting rather the act, the latter the condition ; the former implies more severity than the latter, there being need for greater austerity at the first, before the body is brought under. *Preached*—Κηρύξας. At every game there were κήρυκες, *heralds*, [who placed the crowns on the heads of the victors, proclaiming their names. *V. G.*]. *Castaway*—Gr. ἀδόκιμος, *reprobate*. Unworthy of a prize, or crown. A technical word in the games.

CHAPTER X.

1. [For δέ, *moreover*, read γάρ, *for*. *Tisch., Alf.* So *Beng.* in *V. G.*, etc.] *I would not that ye should be ignorant*—This phrase has reference to the whole passage ; for the history was all known to the Corinthians ; chap. ix. 13. By the particle δέ, *moreover*, the discourse is made to pass from the singular to the plural. *All*—Had quitted the land of Egypt :

not so much as one out of the vast multitude being detained either by force or by sickness, Ps. cv. 37. Five divine blessings are recorded, ver. 1—4, and as many offences committed by the fathers, ver. 6—10. *Our fathers*—And the fathers of the Corinthians also, since the Gentiles had succeeded to the position of the Jews. [Our predecessors, he says, as regards communion with God. *V. G.*] *Were under the cloud*—Ex. xiii. 21, 22. *Passed through the sea*—Ex. xiv. 29.

2. *And were all baptized unto Moses*—*Kaì, and thus.* He takes up what he touched upon in ver. 1, as to the cloud and the sea, and shows to what each of them has reference. They were baptized in the cloud, in so far as they were under it; and in the sea, in so far as they passed through it. Neither the cloud nor the sea made them wet, much less drenched them (although some infer from Ps. lxxviii. 9, cv. 39, that a shower fell upon them out of that miraculous cloud); nor is the term *baptism* to be found in the books of Moses. Its use here, however, is very appropriate: 1. Because the cloud and sea are in essence water (thus of the pillar of *fire* Paul says not a word). 2. The cloud and the sea took the fathers out of sight and restored them, much in the way in which water does those who are baptized. 3. By the cloud and the sea the Israelites were initiated; and initiation is described, as in Col. ii. 11, by circumcision, so here by baptism, by a metaphor common to the Old and New Testament; comp. chap. v. 7. They were baptized into Moses, however, as the servant of God, Ex. xiv. 31, both because they had begun to have faith in him, and in order that henceforth they might have faith in him; comp. *eis, in*, Rom. iv. 20. *Ἐβαπτίσαντο* is middle; *they received baptism.* In ver. 1 what God granted them, in ver. 2 what the fathers received, is alluded to. In the Old Testament there were more than two sacraments, if we reckon these extraordinary ones at the exodus from Egypt. *And in the sea*—The repetition of *in* points to a new stage.

3. *And did all*—The three first points have reference to Baptism; this and the next to the Holy Eucharist. Had there been more sacraments under the New Testament, Paul would have given us some type for them also. *The same*—In respect of the fathers that fell, or did not fall; not in respect of them and ourselves. For in the New Testament there is no Mosaic manna; comp. *of one*, ver. 17. *Spiritual*—The manna was spiritual meat, not essentially, John vi. 32; nor again was it merely figuratively so, but because *of Christ* was given to

the Israelites nourishment for their soul, together with meat for their bodies, a manna far nobler than the material; comp. ver. 4; and it is in this higher meaning that the name is given: comp. Ps. lxxviii. 24, 25; the spiritual food, moreover, was not for believers only, but for all the rest, so far as God was concerned. *Meat*—Ex. xvi. 14.

4. *Drink*—This refers rather to Ex. xvii. 6, than to Numb. xx. 8, where cattle also are mentioned. *For*—As is the rock, so is the water. *Of that*, Beng., a *spiritual rock*, etc.—The definite article is not used. The people knew not what the rock was; wherefore Paul afterwards adds, *but that rock was Christ*. This spiritual rock is said to have *followed* them, not as following the people, for in fact it went before them; but because, present though it was in very truth at the time, ver. 9, only in after times was it made known to them. Comp. as to the word ἀκολουθεῖν, *to follow*, 1 Tim. v. 24; as to the order of things natural and spiritual, 1 Cor. xv. 46.

5. *But*—Although they had so many tokens of God's presence with them. *With many of them...not*, lit., *not with the most of them*—Gr. οὐκ ἐν τοῖς πλείοσιν αὐτῶν. The position of the negative *not* is remarkable. Reason might conjecture that *with most of them* at least God was well pleased; but this the apostle expressly denies. He marks not only those who are characterised more particularly in the following verses, but many more besides. *God*—Who alone is entitled to judge. *For*—The result proved that they pleased not God. *Were overthrown*—In great heaps, with great violence. This verb καταστρώννυμι is used by the Sept., Numb. xiv. 16. *In the wilderness*—And so never reached the land of promise.

6. *These*—Blessings, which the people received, and sins, which they committed. *Examples*—Gr. τύποι, *types*. For our instruction, from which we may learn what punishments to look for if, when loaded with like benefits, we sin in like manner. *We...not*—The benefits are given in the order which Moses follows in the different chapters of Exodus; but the offences and their punishments in a different order. At the bottom of all their offences was *lust*. Next, *idolatry* is mentioned as bearing most on the apostle's design, ver. 7, 14; and with idolatry it was usual to join *fornication*, ver. 8; *temptation* and *murmuring* follow in ver. 9, 10. He is most careful to record those offences of which the Corinthians most require to be reminded. *Lust*, lit., *lusts*—Gr. ἐπι-

ἐνομήτας. A verbal substantive used by the Sept. *Evil things*—Rom. xiv. 20. *Lusted*—Numb. xi. 4.

7. *Be ye*, lit., *become*—Gr. *γίνεσθε*. Here, and in ver. 10, the second person is used, Paul not being in danger of idolatry, and, yet more, the object of *murmuring* himself; all the rest is stated in the first person, with propriety in both cases. So 1 Pet. iv. 1, 3, in the second person. [*Idolaters*—By partaking of the sacrificial feasts of the heathen. *Mey.*] *Some of them*—The *some* is worthy of remark. Where *some* lead the way, a larger number readily follows, rushing at once into sin and punishment. *Sat down*, etc.—So Sept., Ex. xxxii. 6. *To eat and drink*—This quotation is not without purpose; comp. v. 21. *To play*—The allusion is to some hilarious festivity, [celebrated with wanton dancing round *the calf*, *V. G.*], which, as an idol was its object, was purposeless to boot.

8. *Committed*—Numb. xxv. 1. *Three-and-twenty thousand*—This is one thousand less than the number given, Num. xxv. 9. These were destroyed by a stroke from heaven; but besides them, the heads of the people were hanged, and the judges were bidden to slay *their men* over whom they presided, who were joined to Baal Peor. Moses agrees with Paul in giving the number of those who died *of the plague on that day*, Num. xxv. 18. Why then does Paul subtract a thousand? We may fairly assume that the exact number of the slain was midway between 23,000 and 24,000 (say 23,600, if you please), and was learned from tradition. We cannot pretend to follow the subtleties of other interpretations.

9. *Tempt*—Gr. *ἐκπειράζωμεν*, a compound verb, as Matt. iv. 7. The un-compounded verb follows presently. *Christ*—Paul records five benefits, ver. 1—4, of which the fourth and fifth were closely connected, and five crimes, where the same thing occurs again. In mentioning the fifth benefit he expressly speaks of Christ, and in mentioning the fourth crime he points out that it was committed against Christ. [Omit *καὶ*, also. *Tisch., Alf.*] *Tempted*—Num. xxi. 5. *Christ is God*, Ex. xvii. 2. Not seldom we find what in the Old Testament is said of *the Lord* is in the New Testament attributed to *Christ*, Rom. xiv. 10, 11. That *temptation*, moreover, wherein the people sinned, was peculiarly an offence against Christ, Ex. xxiii. 20, 21, xxxii. 34; Is. lxiii. 9: for after they had drunk of that Rock, which was Christ, ver. 4, they were still complaining of want of water, Num. xxi. 5.

So also, when bitten of fiery serpents, they were saved from perishing by raising a serpent, a type of *Christ*. Even as Abraham saw the day of Christ [John viii. 56], even as Moses embraced *the reproach of Christ* [Heb. xi. 26], even so did the Israelites tempt Christ. Still more directly were the Corinthians able to tempt Christ.

10. *Neither murmur ye*—Comp. ver. 22. Moses and Aaron were the *secondary* objects of the murmuring in the Old Testament. [Omit *καὶ*, also. *Tisch.*, *Alf.*] *Murmured*—Num. xvi. 41. Moses places the *murmur* before the *temptation*, but Paul places it last in the list as most nearly approaching the sin into which the Corinthians were liable to fall. It is not for the weaker party (see ver. 22) to *murmur*, Ex. xvi. 8, 10, sub. fin. *Were destroyed*—Ibid. ver. 49. *Destroyer*—Comp. Wisdom xviii. 22, 25; Heb. xi. 28, note.

11. [Omit *πάντα*, all. *Tisch.* (not *Alf.*)] *All*—He takes up the thread from ver. 6, and in this recapitulation adds *all things*, in apposition to *ensamples*. *Are written*—The Scriptures of the Old Testament are a constant source of illustration and quotation in the New. *The ends of the world*—Gr. τὰ τέλη τῶν αἰώνων: οἱ αἰῶνες are the *ages* including all former ones; τὰ τέλη, the *ends* in the New Testament: comp. Rom. x. 4. The plural is very suggestive. All things, benefits as well as dangers, rewards as well as punishments, are hurrying on together and coming to a close; comp. ver. 12, 13. It remains for Christ to come as an Avenger and a Judge. Till this comes to pass, the ends being many, embrace various epochs in succession. *Are come*—As it were unexpectedly. He says not, *we who have come upon the ends*. The same *καταντάω* is used, xiv. 36.

12. *Him*, etc.—Him who *standeth*, and *thinketh* that he standeth. *Standeth*—*Well-pleasing to God*, ver. 5. *Fall*—ver. 8, 5.

13. *Hath...taken*—He says not [Eng. Ver., *no*], not *not yet*. He is speaking, therefore, of some temptation under his notice at the time. With *hath taken*, comp. Luke v. 5, 26; 2 Cor. xii. 16. [Not arising from persecution, but from the attractions and pleasures of sin. *Mey.*] *Temptation*—Human temptation is to be found, wherever man has business either with himself or with others like himself, and can be overcome by man; opposed to this is *demoniacal temptation*; comp. ver. 20, 14. *You*—Paul had experienced greater; the Corinthians, as less experienced, were the more careless.

Faithful—A condensed expression. As you have not been sorely tempted ; this you owe, not to yourselves, but to the protecting care of God. Now, however, a greater temptation is hanging over you ; in this, too, you will be shielded by the same God. But watch also yourselves. Thus $\delta\epsilon$, *but*, extends its force to ver. 14. *Faithful* is God in lending 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 devils. *Ye are able*—*To bear*, supplied from the end of verse. *With*—God suffers us to be tempted not above measure, and provides at the same time a way of escape. *Also*—Without severing the link that joins the two. *A way to escape*—Which is made little by little, even while there remain some things *to be borne*. The same word ($\epsilon\kappa\beta\alpha\rho\omega$) occurs Wisdom ii. 17, viii. 8, xi. 15.

14. *From idolatry*—The consequent is used for the antecedent, the more effectually to deter the Corinthians. In other words, avoid *things offered to idols*, and the religious use of them *as such*. Having premised this much by way of caution, he shows that the secular use of such things is quite lawful, though even then care is necessary.

15. *To wise men*—With whom a few words on this mystery are sufficient to form a *judgment*. *Judge ye*—I leave it to your judgment.

16. *The cup*—The cup is mentioned before the bread because the apostle designedly dwells longer on the consideration of *meat*, ver. 21. The cup, however, as inseparable from the bread, is necessarily mentioned. The change of order here is a proof that the body of Christ is received separately and by itself, not in virtue of the accompanying blood. When talking of bodily nourishment one looks less to the drink than to the meat ; but in the mystery of redemption the blood of Christ is more often spoken of than his body. Hence the interchange of order with Paul. *Of blessing*—Herein is it distinguished from an ordinary cup, Matt. xxvi. 27. *Which we bless*—The plural, as in *we break* : with both verbs supply, *we ministers and believers*, each in his own function. Comp. chap. v. 4. All they who bless and break together are brought the more closely into communion. *Communion*—This predicate used in the abstract implies that the subject must be taken in the same way. Thus 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 Christ's blood. So ver. 18, *they who eat*. The utmost reality is implied : comp. note on ver. 19. *Of the blood*—Poured out. Moreover, he who is a partaker of Christ's blood and body is a partaker also of the sacrifice completed on the cross : comp. ver. 18 ; and in short a partaker of Christ himself : comp. ver. 20, end, for the antithesis. *The bread*—A like construction occurs vii. 17, and Sept., Num. xxxii. 4. Τῆς εὐλογίας must be supplied, the bread of blessing. *Of the body of Christ*—That *body* which was given up in our stead. Comp. the first clause of ver. 20 for the antithesis. The Church is also Christ's body, ver. 17 ; but here the actual body of Christ is intended, in contradistinction to his *blood*.

17. [*Beng.* renders, *since there is one bread, we, the many, are one body*. But ὅτι 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.] *For*—He is proving that the cup and the bread are the *communion*. For the bread of itself does not make the eaters thereof one body, but the bread does so, in so far as it is *the communion*. *Many*, lit., *the many*—Believers. *Of that one*—And therefore also of the one cup. (*One*) *bread*—Namely, *there is* [and indeed it is such as is broken, it carries with it the communion of the body of Christ. *V. G.*]

18. *Of the altar*—And, if so, *of God*. He to whom the offering is made, that which is offered, and the altar whereon it is offered are all in communion, as is clear 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*—The argument in the *Protasis* was drawn from the sacred rites of Christians and Jews ; now, before stating the *Apodosis*, he has recourse to a *Protherapia* [prefatory caution or apology], and gives the actual *Apodosis* by implication very cautiously in ver. 20 : he who eats things offered to idols cultivates communion with devils. An *idol* is mere wood, and nothing more ; a thing sacrificed to an idol is a piece of flesh, and nothing more ; but that cup and that bread, of which ver. 16 speaks, are not a mere cup and not mere bread.

20. [For θύει τὰ ἔθνη, *the Gentiles sacrifice*, read θύουσιν, *they sacrifice*. *Tisch.*, *Alf.*] *Devils*—And not to idols merely. *Have fellowship*—They who took part in the heathen sacrifices for invoking devils, used to open the window for the

devils to come in and attack them. *To God*—With whom you ought to have fellowship. See Deut. xxxii. 17: *they sacrificed to devils, and not to God.* Comp. Baruch iv. 7.

21. *Ye cannot*—Without a most heinous sin. *The Lord*—Christ. *Of the Lord's table*—The Lord's Supper is a banquet, not a sacrifice; it is celebrated on a table, not on an altar.

22. *Do we provoke...to jealousy*—That is, by idolatry, ver. 7; Ex. xx. 5. Gr. παραζηλώω, *to weary, cause pain to*, Is. vii. 13. So Deut. xxxii. 21, *they have moved me to jealousy with that which is no god.* *Are we stronger*—That we should be able to escape his enkindled *jealousy*. [The weaker is provoked without danger; not so the stronger. *V. G.*]

23. [Omit μοι, *me.* Tisch., Alf.] *Expedient*—Ver. 33. The power, in virtue of which all things are lawful, comes from God; *expediency* concerns myself; *edification* relates to another.

24. [Omit ἕκαστος, *every man.* Tisch. Alf.]

25. [*Whatsoever*—As concerns the distinction of meats; ver. 26. *V. G.*] *Asking no questions*—As to whether it has been offered to idols, or not. Oftentimes more harm is done by curiosity than by simplicity. *For conscience sake*—Another's conscience, ver. 29; to save him from feeling scruples, simple silence is the best course. [Or rather your own; *asking no questions*, that you may bring no burden on your conscience. *Mey.*]

26. *Is the Lord's*—Not of idols. Ps. xxiv. 1; Ps. l. 12, *the world is mine and its fulness.* *Fulness*—Even all meats.

27. *Ye be disposed to go*—Paul, without forbidding, by no means approves of, this.

28. [*Any*—Some weak Christian, who would warn his brother. *Mey., Alf., etc.*] *For his sake that shewed it, and for conscience sake*—A *Hendiadys* [a figure by which the same thing is expressed in two ways]. *Μηνύω*, *show*, denotes serious information of a fact. [Omit τοῦ γὰρ Κυρίου, etc. *For the earth, etc.*, to the end of the verse. Tisch., Alf.]

29. *Thine own*—Comp. ver. 28; or better, perhaps, *my own*, comparing ver. 30. *The other*—Spoken of, ver. 28. *My liberty*—That is, *I, with the liberty of my conscience*; so again, *by another man's conscience* is equivalent to saying *by another man, with his conscience encumbered.* *Judged*—That is, his weak conscience cannot rob my conscience of its liberty. *Another*—Gr. ἄλλης. More forcible than if he had said, *of the other* [as in the beginning of the verse].

30. *I*—This refers to *power.* *Why am I evil spoken of*—By him who uses not his liberty; that is, no man can

find fault with me (much less *blaspheme* or *speak evil* of me), as if I were acting against my own conscience. *For which*—In other words, why am I assailed with upbraiding for my thanksgiving? *I give thanks*—Giving of thanks sanctifies all meats, and denies the authority of idols, asserting that of God, 1 Tim. iv. 3, 4; Rom. xiv. 6.

31. *Whether*—An important principle, comp. Jer. xxii. 15, 16. *Or whatsoever ye do*, lit., *or are doing anything*—[Not *whatsoever ye do*, as Eng. Ver.; but with the emphasis on *doing*. *Alf.*] Which is more, or even less, common than eating and drinking. [To consider in all our words and actions whether or no they tend to the glory of God, is a mark of the highest form of justice, 2 Cor. ix. 12; 1 Pet. iv. 11. *V. G.*] *To the glory of God*—With thanksgiving and the edification of our neighbour.

32. *The church of God*—A holy church, called out of Jews and Gentiles. The same title occurs chap. xi. 16, 22.

33. *Please*—In their conscience. *All men*—Jews, Greeks, Christians. *May be saved*—The standard by which to test what is *expedient*.

CHAPTER XI.

1. [This verse belongs to the previous section. *Mey.*, etc.] *Followers of me*—He adds this verse to show that not his own, but Christ's, is the highest example to be followed. *Of Christ*—Who *pleased not himself*, Rom. xv. 3, but laid himself out for our salvation, Eph. v. 2.

2. *I praise*—[The chapter really begins here. *Not. Crit.*] Nowhere else does Paul so expressly commend any to whom he is writing. Here, however, he purposes to write about something which does not properly fall under the *παραγγελία* [*declaration, or injunction*] of ver. 17; but in which, nevertheless, if they will only listen to the reasons adduced by himself, and will follow the custom of the saints, ver. 16 (which he places last, as somewhat more stringent), he determines that the Corinthians are deserving of *praise*, and declares that they will incur neither *his own nor Peter's indignation*. *Me*—Construe, *you remember me*, or, *you remember all things which concern me*, xvi. 14. *Ordinances*, lit., *traditions*...*I delivered*—That is, doctrines, whether imparted orally or by letter, whether referring to mysteries or to external rites:

ver. 23, chap. xv. 3 ; 2 Thess. ii. 15 ; but especially the latter. In ver. 23 he says that he has both *received* and *delivered* touching the Lord's Supper ; here, however, he says that he *delivered*, not that he *received*.

3. *But*—On this subject it would seem that Paul had given no injunction to the Corinthians before, but wrote now for the first time, when he was aware of the necessity for writing. *I would*—He makes an open profession of his sentiments. *That*—Even matters of ritual must be settled on moral principles, and in harmony with them. An objector will say, How can one and the same principle of the head (*i. e.*, Christ, or the man) require the man to uncover, and the woman to cover, the head ? The answer is this : Christ is not visible, the man is. So the covering of the man who is under Christ is not visible ; but that of the woman who is under the man, is. *The man...the woman*—Even when not living together as husband and wife, ver. 8. *The head*—There is an allusion in this term to the head properly so called, as to the covering of which he treats, ver. 4.* The article *ἡ, the*, must be twice supplied below from this clause. *The head of Christ*—Chap. 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. *Having*—*If he has*. The Corinthian men did not cover their heads, and in this respect their example was followed by the women. Therefore, to prove them in the wrong, Paul speaks, *conditionally*, of a man. *His head*—The state of the head, the principal member, lends dignity to the whole body. [In speaking of a covering, he is looking primarily to *the face*. *V. G.*] *His head*—Head in its literal sense, as before in this verse ; comp. note on ver. 6. Otherwise, the man, praying with his head covered, would offend more against Christ than the woman would, by praying with her head uncovered, offend against the man.

5. *But every woman*—The *δέ, but*, marks an *Epitasis* [emphatic addition]. Throughout this passage it is the woman,

* In our English word *head*, meaning *principal*, there is a similar ambiguity.—ED.

and the woman of Corinth in particular, who is especially admonished. *That prayeth or prophesieth*—So that women were not absolutely excluded from these functions, or at any rate the women of Corinth were in the habit of exercising them. The consideration how far this is lawful, Paul postpones to chap. xiv., where he finally declares [ver. 34, 35] that they may be permitted to *pray*, etc., outside the solemn assembly for worship. *Uncovered*—Nature requires a veil; but how far the veil should extend over the head, is left to custom. It is probable that Jesus and his disciples wore a covering on their heads, in accordance with the Jewish custom. If so, the rule here laid down is not a universal one, nor of greater antiquity than Paul. Moreover, it was a tradition, not a rule strictly laid down, but *an ordinance* [*eine Verordnung*]. The question here arises: what is to be thought of *wigs*?* In the first place, they cannot be regarded in the light of coverings for the head; for a wig is an imitation of the human hair, and, where that is scanty, its substitute, rendered in our own day sometimes almost necessary to health. A wig, moreover, does not hide the face any more than a man's own hair would do; while women, if they were wont to use such coverings, would not be held to be sufficiently covered. Granting all this, it follows that a man's head is scarcely more dishonoured by a wig when he is praying than when he is not. But in fact a wig, particularly a flowing one, with bushy luxuriance, utterly unlike the natural hair, is something adventitious which has its birth and growth in pride, or at best in effeminacy, whether wilful or the result of an imaginary necessity. *It was not so from the beginning, nor will it always be so.* Could we now consult the apostle Paul, it is my belief that, while he would not compel those who wear wigs entirely to cast them off, he would decidedly recommend those who have not yet begun the habit to leave them alone for ever, as anything but becoming to men, and especially to men who pray. *Is*—Such a woman differs in nowise from one that is shorn.

6. *Be shorn*—As is the back part of the head naturally in man and woman, so in general is it becoming that the front part should be dressed: ver. 14, 15. The imperative is permissive, but a permission which implies some mockery, or

* The reader will bear in mind the time when *Bengel* wrote. Wigs were then a very elaborate part of a gentleman's apparel. *Mutatis mutandis*, what would he now say of modern dress?—Ed.

suggests the inference of impropriety. For those women who have taken monastic vows to be shaven is unseemly. *A shame*—So ver. 14. [Here the word is *αἰσχρὸν*, *base* : in ver. 14, *ἀτιμία*.] It is opposed to *comely*, ver. 13 : *glory*, ver. 15. *Shorn or shaven*—The latter is more than the former ; Mic. i. 16, *make thee bald, and poll*, etc. The back of the head is *shorn* [*κείρεται*]; the front is shaven [*ξυπᾶται*]. In the passage quoted from Micah there follows a climax as to the *extent* of the shaving [*enlarge thy baldness*, etc.].

7—10. *Ought not*, etc.—The man has more liberty as regards head-dress than the woman, especially when not actually engaged in praying or prophesying. *To cover*—Verses 7 and 10 are exactly antithetical. Observe, firstly, the *ought not* and *ought*. Next, look at the plan : The man *ought not* to cover his head, because he is [A.] the image of God, [B.] and the glory of God. The woman, on the contrary, *ought* to cover her head, [C.] because she is the glory of the man, [D.] and because of the angels. The man, says Paul, is the image of God, (supply from ver. 3, *and of Christ* ; see ver. 8. Comp. ver. 12, *ἐκ, of*, used of the man and of God ; but *διὰ, by*, of the woman), not only by reason of his power over the woman, but also by reason of the causes of that power. These are, that the woman is of the man ; and that she is of the man is *because* she was created for the sake of the man. Moreover, the man is more nearly of God and under God, and is in this sense the image of God. Further, because man is God's image, he is at the same time God's glory. Comp. *glory*, 2 Cor. viii. 23. *But the woman is the glory of the man*—Because the man is the head and lord of the woman. It is not said *the image and the glory*, but merely *the glory of the man* ; the expression being, as it were, stopped short. But that she is the glory of the man is proved, parenthetically, in ver. 8 and 9 ; whence also may be gathered why the man is *the image and glory of God*. Now since the woman is the glory of the man, she might at once be called the image of the man. But, instead of saying this, Paul substitutes another expression, and says : *For this cause*, namely, because she is the glory of the man, ought the woman to be covered *because of the angels*. In the plan sketched above, D. stands in the same relation to A. as C. to B. The meaning of this very brief thought* should be drawn

* Noëma. Beng.—ED.

from the immediate context : Let the woman *cover herself* because of the angels, *i. e.*, because even the angels are covered. As the angels stand related to God, so stands the woman to the man. The face of God is open to view ; the angels veil their faces, Is. vi. Nor does this put the man above the angels, who is regarded only so far as he represents God to the woman, which cannot be said of the angels. But especially ought the woman to cover herself when praying or prophesying, for these belong rather to the man than to the woman ; so that, when the woman takes these duties upon herself, there is the greatest call for an open avowal of the woman's merited and willing inferiority to the man. The very angels are delighted both with the outward garb of the body indicating humbleness of heart (which angels cannot penetrate), and with order ; for they are spectators of the order and arrangement of human affairs in the assembly of the Church : chap. iv. 9 ; Eph. iii. 10. Comp. Eccles. v. 5, where the Septuagint reading is *πρὸ προσώπου Θεοῦ*, *before the face of God*. A conclusion is drawn from the angels to the uncreated Angel, as from the less to the greater. Add Ps. cxxxviii. 1. If otherwise, the woman offends the angels by her unbecoming conduct, Matt. xviii. 10. But she ought all the more to avoid offending the angels, because she is somewhat more in need of their guardianship than the man ; and she needs it more by reason of her inherent weakness, just as do children under age, Matt. xviii. 10 ; so also *demons* (evil spirits) lay more snares for the woman, 2 Pet. ii. 19. Power over what is led astray and conquered is in proportion to the extent of seduction and conquest. But the woman was conquered before the man, or possibly she is more lusted after by those unclean spirits called by the Greeks, by reason of their greed for prey, *φίλουλοι*, *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* [the modification of a startling or unwelcome statement], that the man should not exalt himself, nor the woman think herself contemned. The following is taken from James Faber (Stapulensis) : "Man was made, *immediately*, by God, in His own image and likeness, and for His own glory ; woman was made, *mediately*, through the man, who served as a veil between her and God (the *mean* being a sort of interstice or veil). Now, to mark this mystery, when a man is converted to God (which for the most part is done when praying or

prophesying). he ought to have his head uncovered, with no veil between himself and God; offering, just as it is, to God the glory of his own creation. The woman, however, should have her head covered, in recognition of her creation, and offering, as becomes her, glory to God, in the second place, and with the glory of the man between herself and God. For the man is God's first and immediate glory; the woman is mediate and second, being immediately the glory of the man, and created expressly for the man's sake." The same author says again: "Men and angels are both the immediate creation of God; and therefore man, as a symbol of this fact, should wear no covering when he turns himself to God, even as the angels have none. The woman, however, ought to cover herself, not for the man only, but also *for the angels*; for it would be arrogance indeed, were she to make her creation equal to that of the angels, when this power is hers only through the medium of the man. For what else does this mean, that a woman has and ought to have power on her head, if not that she has it through the medium of the man, of the *head* who is her husband?" The wise reader will make this harmonize with what we have said above.

8. *For*.—All womankind are related to men as was the first woman to her husband, the first man. *Of the man*—Of the man's rib.

10. *Ought*.—Gr. *ὀφείλει*. This verb denotes *moral obligation*, and thus must not be confounded with the impersonal *δεῖ*, which implies [*physical*] *necessity*: like our vernacular *shall* and *must* [Germ. *sollen und müssen*]. *To have power on her head*—From the antithesis, before noticed, between verses 7 and 10, it is evident that *power* is equivalent to a *covering*, or veil (*κάλυμμα*). So Gen. xx. 16. Sept., *εἰς τιμήν τοῦ προσώπου σου*, *for an honour*, i. e., for a *covering*, etc.; in other words, for a testimony of unblemished matrimonial chastity. On the contrary, the priest was commanded, Num. v. 18, to *unveil* (*ἀποκαλύπτειν*) the head of a woman who had ceased to be under the *power* of her husband for adultery, or who was at any rate under suspicion of that crime. There is a striking agreement between both passages and this place, only that *ἐξουσία*, *power*, is a more suitable word here than *τιμή*, *honour*. We may also compare the expression in Ps. lx. 7. *Ephraim is the strength of my head*. Paul uses the word *ἐξουσίαν*, *power*, by a happy *Metonymy* of the sign for the thing signified: or, possibly, he has mildly substituted

the relative for the correlative, *ὑποταγή*, *subjection*, or some similar word. But, still better, it may be the sign by which the woman avows and confesses that, although she may pray and prophesy, she is still the inferior of the man. This avowal of inferiority, moreover, is the condition on which she obtains the *power* of praying and prophesying, not to be exercised without the visible sign. This term is also the more appropriate because it is akin to the *glory*, *δόξα*, ver. 15; and because *ἐξουσία* is used also of angels.

11. *The Lord—In Christ*, by whom both man and woman were created and redeemed. The difference between the man and the woman, Gal. iii. 28, disappears more in respect to Christ (here) and to God (ver. 12), than in respect to angels. Thus, verses 9, 10, 11, 12, in their several clauses elegantly correspond with each other.

12. *The woman*, etc.—Here only and in ver. 10, are the articles added. In ver. 10 there is a relative force to ver. 9, and in ver. 12, to ver. 11. *Of...by*—Gr. *ἐκ*, *of*; *διὰ*, *by*. *Ἐκ* is used just below of God. *All things*—Man, woman, and their mutual interdependence.

13. *In yourselves*—Without a tedious explanation. *Is it*—A direct question, as chap. vi. 5. *A woman...unto God*—Paul is expressing the leap taken by a woman who is uncovered, passing both *man* and *angels*. An admirable *Hypotyposis* [*sketch, adumbration*], however brief.

14. *Even [nature] itself*—From which all may learn very readily. *Nature*—And the light of Nature as to what is seemly. *Have long hair*—Equivalent to a *veil* or *covering*. He is not commanded to be altogether shorn. *Shame*, lit., *disgrace*—Gr. *ἀρτία*. That is, if he do without sufficient reason. For there are times when long hair is becoming even to men; Num. vi. 5; 2 Sam. xiv. 26; Acts xviii. 18. The Nazarite was bound to keep his hair, however long it might be.

15. *Is given*—By nature. [Omit *ἀντὶ*, *her*, *Tisch.*, *Alf.*] *For a covering*, lit., *veil*—Not to dispense altogether with an artificial covering, but because great length of hair is a token that the head should be as closely veiled as possible. Inclination and nature ought to agree.

16. *But if*—This cuts the matter short, as in xiv. 37. Paul perceives that some exceptions may be taken, which he authoritatively represses. *Seem to be contentious*—Such an objector might think that he was right to contend; but Paul

calls him *contentious* (φιλόνηκος). His meaning is as follows : If any man is disposed to contend, and thinks himself justified in so doing. This paragraph contains what is meant to be a lesson in modesty for the Corinthians, rather than a rule binding on all men. Comp. 2 Cor. ii. 9. For he takes pains at the outset to check their *φυσίωσις*, *puffed-up spirit*. Comp. xiv. 34—38. [*We*—That is, let him be assured that *we*, etc. *Mey.*] *We*, your teachers, who are of the Hebrews. *Custom*—As that a woman should have her head uncovered, especially when praying. *The churches of God*—Which ought not to be lightly esteemed, xiv. 36

17. *This*—That follows. [For παραγγέλλων, read παραγγέλλω. *Tisch.*, so *Alf.*, who renders ; *But this I command you not praising*, etc. So *Beng.*], *I declare*—In the name of the Lord, ver. 23, chap. xiv. 37. *Praise you not*—Opposed to *I praise*, ver. 2. This antithesis serves to keep the two divisions of this chapter in close connexion. In the one, the Corinthians were commendable ; in the other, they were offenders. *For the better*—An assembly of believers ought always to be improving. *For the worse*—And therefore unto condemnation, ver. 34. At first Paul's language is milder. Κρείττον, *the better*, and ἥττον, *the worse*, form a *Paranomasia* [Lat. *Agnomination*. A Rhetorical figure, the juxtaposition of two words similar in sound but with distinct meanings].

18. *First*—This, not followed by *secondly*, makes the passage *emphatic*. Even in the exercise of spiritual gifts the assemblies among the Corinthians might have been held for the better, chap. xiv. [*First*, he blames the perversions of their feasts of love, here ; *secondly*, the abuse of spiritual gifts, beginning chap. xii. 1. So that the *secondly*, answering to this *first*, must be implied there. *Mey. Alf.*] *In the church*—*Church* here approaches the signification of a *place*, into one place, ver. 20, [where all things ought to be arranged for the maintenance of peace. *V. G.*]. *Divisions*, lit., *schisms*—Gr. σχίσματα, *splits*. Not only in opinion, chap. i. 10, but also in the actual meetings, ver. 21. *Partly*—He excepts the innocent and employs mild language. *Believe*—Without losing my affection for you, chap. xiii. 7.

19. *Also heresies*—*Schisms* and *heresies* are here two names for the same thing. *Also* is not intended to mark a distinction. It rather has this meaning : not only are there many good things, not only *stumbling-blocks*, chap. viii. 9, to be found among you, but heresies, or different opinions, and schisms,

which generally spring out of them, must needs be found also. Now the necessity for the existence of these is undeniable, and is, moreover, profitable to the godly, where there is an admixture among them of those who are *not approved*. A *schism* is a mutual separation; a *heresy* is the separation of one part from the unity of the Church, either in faith or in worship. [*Tisch.* (not *Alf.*) reads *καὶ οἱ*, that *they also* which, etc.] *Approved*—So, then, there were at least some *approved*. The language is ironical. What the apostle means to say is; *that they who are not approved* may be made manifest.

20. *When ye come together therefore*—The *therefore* takes up the discourse from ver. 18. *This is not to eat*—That is, *ye cannot eat*. Eating is prevented for the simple reason that the bread is appropriated. Thus *to eat* is emphatic. An indefinite expression. [We do not come thereto from the want of bread and wine. *Not. Crit.*] Sometimes they attained the privilege of eating the Lord's Supper itself; ver. 26. Sometimes they were excluded, at least some few who came too late and were not waited for, ver. 33. *Ἔστι*, *is*, is similarly used, Heb. ix. 5, *we cannot*. The verb *γίverai* in like manner, Acts xx. 16. So 2 Chron. v. 11; Esth. iv. 2; Sept., 1 Chron. xv. 2; Sept., 2 Chron. xx. 6; and especially Gen. vi. 21. *The Lord's*—The antithesis is, *his own*, ver. 21.

21. *In eating*—Language applicable to the feeding of the body, ver. 33, 34, very far removed from the intention of the Lord's Supper. *Every one*—According to G. Raphelius:—"It was customary at Athens, in the time of Socrates, for all who met at supper, to bring each man some victuals of his own, which were not always served up to the guests in common; as a rule, each man would eat his own provisions." Then, after bringing forward the testimony of Xenophon, he concludes:—"This custom then, as the very words of the apostle here indicate, was so far observed, even at that time, by the Corinthians who had embraced Christianity, that when about to celebrate the Holy Supper, they would take with them into the church bread and wine certainly, and possibly other provisions besides, part of which was afterwards taken and consecrated for the Eucharist. For, in the first place, there is no doubt that Paul designates as *his own supper* the food which every man had brought with him from his own house, and for which they made a rush at

once (as it was their own) without waiting for the others. And, secondly, by *those that have not* (οἱ μὴ ἔχοντες, ver. 22), we must understand Paul to mean the *poorer* Christians, who looked on while their wealthy brethren (not without a feeling of contempt for the poor) feasted themselves intemperately before the distribution of the Lord's Supper, to enjoy which alone were the poor present, not having any other food provided for themselves." *Taketh before*—When he ought to wait for him, ver. 33. *And—And another indeed* (who has not) *is hungry* (and thirsty); *while another* (who has, is gorged and) *drunken*. The one has more than his due, the other less.

22. *What, lit., for*—He plies them with questions. *Houses*—Ver. 34. *Despise ye*—When ye do apart from the others in the church, what ye might do *at home*. *The church*—Of which the better part are poor, James ii. 5. *Of God*—The high dignity of a church is denoted. *Have not—Those who have*, are the rich; *those who have not*, are the needy. [*Tisch.* punctuates: *Shall I praise you? In this I praise you not.*] *I praise you not*—*Meiosis* [less said than implied]. In other words, you are much to be blamed.

23. *For I have received*—Directly. "With great reverence, therefore, ought we to approach that most solemn mystery, instituted by our Lord while yet upon earth, as we are openly told by Matthew, Mark, and Luke; and which, when he ascended into heaven, he renewed by a special revelation to his holy apostle Paul." (Faber Stapulensis.) *Of the Lord*—Jesus Christ. *I delivered*—Openly, in your presence. *The Lord Jesus*—*Jesus* is added not without a purpose. Just before he had said, *of the Lord*. *The same night*—Hence the name *Supper* given to the Eucharist. Comp. Exod. xii. 6; though for the Paschal lamb the time of day was expressly appointed, not so for the Eucharist. *In which he was betrayed*—This is evidently brought forward designedly. For the betrayal broke off the discourse of Jesus with his disciples: comp. note on ver. 26.

24. *Break*—The very mention of breaking, implies distribution, and refutes the *appropriation* of the Corinthians, ver. 21. [Omit λάβετε, φάγετε, *take, eat*; also κλάμενον, *broken*. *Tisch., Alf.* The sense is, *which is for you* (your salvation), in that it is broken. *Mey.*] *Broken for you*—In Luke the words are, *given for you*. In the Lord's Supper, together with the *broken bread*, is taken and eaten the body

of Christ, which for us was given over to death, as true meat; though no one would positively affirm that our Lord would have used the *breaking* of bread, if that had not been an established practice at the time. Thus then the body of Christ is said to be *given* in respect of the passion by itself; to be *broken* in respect of the passion as preparing the Lord's body to be eaten. The word *given*, moreover, is connected by the words *for you*, so that it is a pregnant expression for *which is given for you*, and is *broken* to you. These remarks assume the correctness of the reading τὸ κλώμενον (from the aorist, ἔκλασε, just above); but the Alexandrine copies omitted the participle, as we learn from the fourth book of *Cyril* against Nestorius. Others have supplied διδόμενον, *given*, out of Luke. Omitting the participle, then, the sentence is vigorous; *my body, which for you: comp. John vi. 51: my flesh for the life of the world.*

25. *When he had supped*—Thereby teaching you Corinthians to keep the Holy Supper separate from common unsanctified feasts. *As oft as*—This is not a positive command, but it implies that frequent communication is recommended. *Ye drink*—This cup, ver. 26. *In remembrance of me*—This is presupposed by Matthew and Mark, and once recorded by Luke. Paul repeats it twice, because it is especially important to his purpose. The old sacrifices were to bring sins to remembrance, Heb. x. 3. The sacrifice of Christ's body, finished once for all, is revived by the *remembrance of remission.*

26. [Omit τοῦτο, *this*, (with *cup*.) *Tisch., Alf.* Read the *cup*.] *Ye do shew*—This, the indicative, with *for*, belongs to *I delivered*, ver. 23. He convicts the Corinthians from their own practice, such as it was. The Greek is καταγγελλετε. New things are *announced*; and the death of the Lord ought always to be new to our memory; Exod. xiii. 8, καὶ ἀναγγελεῖς, *and thou shalt shew*, of the passover. Hence that Paschal lesson is called *the annunciation*. The Syriac has also the indicative. *The Lord's death*—The death by which Christ was sacrificed for us, [and his blood was separated from his body. Hence he says, *This is my body*, of one thing; and, *This is my blood*, of another. *V. G.*] So also in the Revelation mention is made of *a lamb, as it had been slain*. *Till*—Gr. ἄχρις οὗ ἄν, Paul infers this from the particle ἕως, *until*, used Matt. xxvi. 29. Whatever we seem to lose by Christ's departure, that is made up to us by the Lord's Supper as a

kind of equivalent ; so that from the Lord's departure out of the sight of believers, even until his visible and glorious advent, we still have him whom for a little while we do not see. *All that was striking in our Redeemer has passed into his Sacraments.* Leo the Great ; Serm. ii. *On the Ascension.* This explains the words, *in remembrance of me* ; for, so long as he was with the disciples, this mode of remembering him was not needed. For this reason, too, Jesus did not institute the Holy Supper until the very night in which his betrayal cut short his visible intercourse on earth. He then ordained the Sacrament, that his memory might not pass away with his visible presence. To the possible question, Why did he not institute the Holy Supper in the forty days between his resurrection and ascension ? We answer : First, Because it belongs especially to a remembrance of his death ; Second, The Holy Supper is a foretaste of a common banquet with Christ in heaven ; but after his resurrection Christ did not eat and drink with his disciples, but ate only, and that simply to convince them of the facts of his resurrection and presence among them. This remembrance is intimate and vivid in the highest degree, like that of parents by their children, of a husband by his bride, of a brother by brother, conjoined with fidelity, love, yearning, hope, joy, obedience, and it finally sums up the Christian condition. This relation is valid from the close of his last supper with his disciples until his second advent, Matt. xxvi. 29. This mystery is the link which connects the extremes of the two dispensations. *Till*—[*Beng.* here comments on the *ἄν*, which in compounds has the force of *ever*]. Whenever his advent may take place. Then it *will be drunk new*, Matt. xxvi. 29. *Come*—In glory, chap. iv. 5. It is not *return*, 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*—There was another old reading, *or*, *ἢ*, for *καί*, *and* ; but the latter is right, as in what follows, *body AND blood.* [This is wrong. The true reading is, *ἢ*, *or.* So *Tisch., Alf.*, and all Eds.] On the use of the particle *or* (*ἢ*), Pamelius, writing to Cyprian concerning the *Lapsi* [those who during the persecution had fallen away], grounds his futile attack on the necessity of communion in both kinds. Assuming Paul to have used the disjunctive particle, it does not separate the

bread from the cup ; otherwise, the cup might be as well taken without the bread, as the bread without the cup. Paul twice requires, once with the bread, and once with the cup, the *remembrance* of the Lord Jesus in his own words, ver. 24, 25. But among the Corinthians, in their fashion of celebrating the Lord's Supper, any one might at the same time both eat this bread and drink the cup of the Lord, and yet, apart by himself, might eat this bread unworthily, or drink this cup unworthily, by profaning the remembrance of the Lord in one or the other case, ver. 21. But if any man even then, in the confusion which was rife among the Corinthians, took the bread without the cup, or the cup without the bread, he by so doing received unworthily, and became guilty of the body and blood of the Lord. *Unworthily*—This is the case, not only with those who are wholly lacking in repentance and faith, but with those who do not prove themselves. The unworthiness of him who eats is one thing, that of eating another. Pelagius, quoted by St. Jerome, says : *Some verily affirm that he excludes from the sacred mystery, not him who is unworthy, but him who unworthily receives. If, then, even the worthy who approaches unworthily is kept back, how much rather the unworthy man, who is incapable of receiving worthily?*

28. [*But*—That he may not incur this sin. *Mey.*] *A man*—Any one, chap. iv. 1, even though in himself unworthy. *Examine*—By discerning himself, by discerning the Lord's body, ver. 29, 31. *So*—And not till then. *Of*—Gr. ἐκ τοῦ. The preposition expresses a circumspect mind. But by *the bread and the cup*, in ver. 27 (without any preposition), it is intended to express their inseparableness.

29. [*Omit ἀναξίως, unworthily. Tisch., Alf.*] *Damnation, lit., judgment*—Gr. κρίμα [without the article : comp. ver. 32. *Not. Crit.*]. Judgment of some sort, either disease or bodily death, ver. 30 ; so that they who discern not the Lord's body, pay the forfeit in their own body. He says κρίμα, not τὸ κατάκριμα, *condemnation* [as Eng. Vers.]. *Not discerning*—Comp. Heb. x. 29. *The Lord's*—That is, of *Jesus*. The Church is not called *the body of Jesus*, or *the Lord's body*, but *the body of Christ*. This then refers to our Lord's own body. [But the words τοῦ Κυρίου, *Lord's*, are not genuine. *Tisch., Alf.*] *Body*—Supply, and *blood*.

30. *For this cause*—This cause had escaped the notice of the Corinthians ; it would be unwise to overlook it in our

own day. *Weak and sickly*—*Weak* from slight, and *sickly* from graver, diseases. Comp. Rev. ii. 22. [This distinction is unfounded. *Mey.*, etc.] *Sleep*—Gr. *κοιμῶνται*. An indifferent word [implying nothing good or bad] apart from the state after death : 2 Pet. iii. 4. Here, however, it does not denote a violent death.

31. [For γὰρ, *for*, read δὲ, *but*. *Tisch.*, *Alf.*] *Judge*—Before the deed, *διεκρίνομεν* [better, *if we would discern our ourselves*]. *Be judged*—After the deed, *ἐκρινόμεθα*. This is a happy use of the simple verb with its compounds. He forbears to add *by the Lord* at once, which is opened out in the next verse. Comp. *we are chastened of the Lord* : Rev. iii. 19.

32. *With the world*—For the world, then, as having no part in the *chastisement, condemnation* is certain.

33. *Wherefore*—The reproof of a fault is properly followed by the remedy and counsel, which is the better the more simple it is. *My brethren*—A title suitable to the conclusion.

34. [Omit δὲ, *and*. *Tisch.*, *Alf.*] *Hunger*—So that he cannot wait. He anticipates objections. *The rest*—Touching the Lord's Supper, that is, for shortly in this very epistle he *sets some spiritual matters in order*.

CHAPTER XII.

1. *Now concerning spiritual (gifts)*—Neuter, chap. xiv. 1. Some may be surprised that the other epistles do not treat of spiritual gifts, in which other Churches were not lacking : chap. xiv. 36 ; Gal. iii. 5 ; 1 Thess. i. 5, ii. 13. The abundance of gifts in the Greek Churches powerfully refuted the learned but vain curiosity of the Greeks. The abuse of them gave Paul an occasion for writing to the Corinthians ; and we find a trace of divine wisdom in the fact that each book of the Holy Scriptures, even in the New Testament, has some discussion peculiar to itself. The Corinthians abounded in *spiritual gifts* ; yet Paul had something to write to them on this head, no less than on other subjects, and that without delay. Comp. chap. xi. (end). He sets forth in this and the following chapters : I. The unity of the body, ver. 1—27. II. The variety of members and their functions, ver. 27—30. III. The principle of the right exercise of these gifts, namely, love, ver. 31—end of chap. xiii. IV. A comparison of spiritual gifts one with another, chap. xiv. *I would not have*

you—This is repeated in an equivalent expression, ver. 3, after a sort of parenthesis. *Ignorant*—Chap. xiv. 38.

2. *Ye know*—Akin to the verb *ye remember*, Eph. ii. 11. [The true reading is, οἰδατε ὅτι, ὅτε ἔθνη 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 of this will be easy, if we hold fast the following thread, ὅτι ἦγεσθε, *that ye were led*, and thus make ἦγεσθε the predicate, instead of a simple accessory proposition [*Synecategorema*]. Comp. Eph. ii. 12, where the Gentiles and Gentilism are likewise distinguished in the declaration. For, instead of ὅτι or ὡς, we find ὡς ὅτι, *how that*, combined (like the German *wie dass*), and ὅτι ὡς, *that as*. There are abundant illustrations of this in Greek authors. But further, ἄν belongs closely to the verb ἦγεσθε. But the general tenor of the sentence will remain unaltered if ὡς ἄν be entirely dropped from the construction, as in 2 Cor. x. 9, where it means *as if*, a sense which it might very well bear here. Again, in ἦγεσθε ἀπαγόμενοι, the passive and the middle voices, the simple and the compound verbs, are construed together: *you were led and led away*; you abandoned yourselves to any guidance whatsoever. [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*—An apt epithet. Comp. ver. 3. You who are *blind* had recourse to the *dumb*; you who are dumb to the blind.

3. *Wherefore*—[Namely, because you have been ignorant hitherto, ver. 2. *Alf.*, etc.] He infers this position, that *spiritual* gifts are found with all Christians, that is, those who give glory to Jesus, and with them alone; and that faith in Jesus is tested by their existence, since no *spiritual* gift emanates from idols. After the overthrow of Gentile superstition, there was no longer the same necessity for miraculous gifts. He who gives glory to Jesus, has the Spirit of God; and conversely, he who gives not glory to Jesus, has not the Spirit of God: 1 John iv. 1, 2. Paul is furnishing a criterion of truth as against the Gentiles; John, as against false prophets. *I give you to understand*—Before this the Divine operations of this kind were unknown to the Corinthians, who, having been only lately rescued from heathenism, had but an indistinct knowledge before they were enlightened by the epistles of Paul. *Speaking*—Used very

loosely. Even those who work cures and miracles are wont to employ words. The antithesis is to *dumb* idols. [The true reading is, λέγει ἀνάθεμα Ἰησοῦς, *saieth, Jesus is accursed. Tisch., Alf.*] *By the Spirit of God*—Called immediately afterwards *the Holy Ghost*. Godhead and holiness are synonymous terms, especially in speaking of the Holy Trinity. *Callesh...accursed*—As did the Gentiles, but especially the Jews. There is a ταπεινῶσις [a rhetorical *disparagement*]. *Callesh not accursed*, is substituted for *blesseth* above all things. *The Lord* and *accursed* are antitheses. [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, so vast a mass of blasphemy from unbelievers, and especially from Jews, in their wretched blindness. This consideration ought to relieve 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.*] *Say*—*Spiritually*.

4. *Now*, lit., *but*—The contrast is between the one source and the many streams. *Diversities*—Gr. διαρέσεις. The Sept. uses this word in rendering the Heb. term referring to the priestly orders (or *courses*). Comp. ver. 11, διαποῦν, *dividing. Gifts*—What in ver. 1 he called *things spiritual*, he now, having mentioned Jesus, speaks of as *gifts*. *Spirit*—This verse treats of the Holy Spirit; ver. 5, of Christ; ver. 6, of God the Father; the terms *gifts*, *ministrations*, and *operations*, agreeing with these names respectively. The Spirit is the subject of ver. 7—12; the Lord, of ver. 12—27; God, of ver. 28. (end.) [Comp. Eph. iv. 4, 5, 6.]

5. *Administrations*—Or, *ministries*: see ver. 28. *The same Lord*—The Son of God, whom the Holy Spirit glorifies by those ministers.

6. *Operations*, lit., *in-workings*.—Gr. ἐνεργημάτων: see ver. 10. *The same God*—By the operation of his Spirit, ver. 11. *All*—The working of God is more widely observed than the functions of Christ and the gifts of the Spirit. *In all (men)*—Masculine gender, as appears from *every man*, ver. 7.

7. [To each man (thus endowed; emphasis on each, as individual distinction of gifts is to follow) is given, etc. *Alf.*] *Manifestation*—Various, through which the Spirit makes himself *manifest*, being essentially invisible. *To profit*—Treated of ver. 12.

8—10. *To one...to another...to another*—Gr. ᾧ...ἐτέρω... ἐτέρω [Eng. Vers. wrongly renders promiscuously by *to another*, etc. These are three kinds (genera), comp. xiii. 8; and among these the expression, ἄλλω, *to another*, denotes many classes (species), each one under its own kind (genus). So also chap. xv. 39, 40, 41, ἄλλος distinguishes classes; ἕτερος, kinds. Conversely, ἄλλος is employed to distinguish kinds, ἕτερος, to distinguish classes (species), Heb. xi. 35. Here *prophecy* is placed in the second, rather than in the first kind, because in the second are stated such things as carry more weight with those without, namely, unbelievers, than the things that are stated under the first, and are intended for believers. *By*—Gr. διὰ. Just below we have κατὰ, *according to*, and ἐν, *in*; the use of each is opposite [Eng. Vers. renders all alike *by*]. *Word*—Discourse. In the Church both wisdom and knowledge are exercised in speech. *Wisdom...knowledge*—Paul's use of *knowledge*, especially to the Corinthians, is marked by variety. Sometimes it is alone, 2 Cor. vi. 6; or it is in conjunction with kindred things, 1 Cor. i. 5, *utterance and knowledge*, (comp. 2 Cor. xi. 6;) 2 Cor. viii. 7, *faith, utterance, knowledge*, etc.; 1 Cor. xiii. 2, 8, *prophecy and knowledge*, with *tongues* thereto; chap. xiv. 6, *revelation, knowledge*, etc.; Col. ii. 3; Eph. i. 17, iii. 19, *wisdom and knowledge*. The apostle speaks of them as things with which the Corinthians were very familiar; in our own day we are at issue as to the very meaning and distinction of the words. Thus much is certain, that when ascribed to God, they differ only in their objects, see Rom. xi. 33, note; when attributed to believers, the difference is that *wisdom* surpasses *knowledge* in length and breadth, height and depth. *Knowledge*, again, is a kind of sight; *wisdom*, sight with taste. *Knowledge* has for its object things to be done; *wisdom*, things which are eternal. Hence, too, it is not said that *wisdom* shall *vanish away*, chap. xiii. 8. *Knowledge*, again, is more common, and so Paul predicates the latter rather than the former of the Corinthians: chap. viii. 1, ii. 6. *Prophecy* is the function of prophets; *wisdom*, of the wise; the third, *knowledge*, of scribes: Matt. xxiii. 34; Luke xi. 52. *The same*—By whom is given the *word of wisdom*.

9. *Faith*—By *faith* here is not meant the grace which is shared by all saints, but a peculiar gift (*Charisma*), and that distinct from the four *classes* which presently follow, though joined more closely with them than with the first and third

kind of gifts, ver. 8, and ver. 10. This *faith*, then, is a most eager and immediate apprehension of God, especially in his will, as to the effects notably conspicuous in the kingdom of nature, or in the kingdom of grace. It is connected, therefore, in chap. xiii. 2, with *the operation of miraculous powers*, (the chiefest of which, because of the most use to our neighbour, were *the gifts of healing*), and with *prophecy* (to which was allied the *discerning of spirits*, chap. xiv. 37), Rom. xii. 6. And from the description of faith just given, we may clearly see the points of agreement and difference between a common and saving faith and the miraculous faith which is a peculiar gift; and how the one may, or may not, be without the other, and how both may, or may not, be without love. God's omnipotent will in Christ may be apprehended even by those who are destitute of righteousness and love, Matt. vii. 22; but God's will reconciled to us in Christ can be known to none but saints. And in these things the saving faith and the miraculous faith are not different, but one and the same. In its first realization it always contains a miraculous power, as being essentially supernatural, Eph. i. 19, though either the degree or the occasion may be wanting for its visible exercise. *Gifts of healing*—"We must understand not only miraculous cures, Acts v. 15, xix. 12, xxviii. 8, but also the gracious blessing of the healing of the sick by natural remedies. As it is undeniable that some physicians are more fortunate than others, this result must be ascribed primarily to Divine favour, and not only to their personal skill." (*E. Schmid.*) This admits of application to the other gifts. Even as the king of Judah, on losing his golden shields, supplied their place with shields of brass; even so, when the Church has fallen off in gifts proper, grace still presents itself secretly under human efforts and human means, and that the more richly, the more room is given to it. [For *αὐτῶ*, *same*, read *ἐνὶ*, *one*. *Tisch., Alf.*]

10. *Prophecy*—See 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 point out to others what manner of spirit any prophet possesses: chap. xiv. 29. *Kinds of tongues...interpretation*—Ver. 30, xiv. 5, 13, 26, 27.

11. *Will*—*The Spirit*. So, *as God willed*, ver. 18. He gives each, or some, to each in various measure.

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 ἐνός, *that one body*, read τοῦ σώματος, *the body.* *Tisch., Alf.*] *So also is Christ*—"The whole Christ is the head and the body. The head is the only begotten Son of God, and the body is his Church." *St. Augustine.* This agrees with Ps. xviii. 50, *to his Anointed, David and his seed.* (This punctuation is imperatively required.)

13. *By one Spirit*—The Holy Spirit is present in our baptism. *Into one body*—That we may be one body, animated by one Spirit. *Whether we be Jews or Gentiles*—Who had been very different *bodies*, by nature. *Whether we be bond or free*—Who had been very different *bodies*, by human ordinance. *Have been all*, etc.—Have all been made to drink of *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. That there is any direct allusion to the Lord's Supper I do not believe. *Comp.*, however, 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 constructed that the *apodosis* is added in brief, ver. 27.

15. *If*—The less noble 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 happily introduced as speaking of the hand, and the ear of the eye; one part of another most nearly resembling itself. For even so among men, every man is wont to compare himself with those whose gifts most nearly resemble his own, rather than with those who far surpass, or who fall far below himself. *Men devoted to a life of activity are distinguished by the limbs which belong to motion. They who aim at a life of contemplation are distinguished by the members which belong to the intelligent faculty.* Thomas Aquinas. Thus he defined the *feet* as in subjection, the *hands*, as in power; the *eyes* as teachers, the *ears*, as learners. *Am not of*—Supply *therefore* from the next clause.

15, 16. *Is it therefore not*, etc.—Gr. οὐ παρὰ τοῦτο οὐκ ἔστι ἐκ τοῦ σώματος; μὴ, as interrogative implies a negative answer

(as ver. 29, μή πάντες ἀπόστολοι; *are all apostles?*) but οὐκ an affirmative (as chap. xiv. 23, οὐκ ἐροῦσιν; *will they not say?*) The interrogative, then, read by some (given above), 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 has the force of a double negative, as in Acts iv. 20; 2 Thess. iii. 9. If the foot should say, *Because I am not of the hand, I am not of the body*, this statement is mildly contradicted, *not therefore art thou not of the body; not therefore dost thou cease to be of the body.* Parallel passages might be quoted from Origen, Chrysostom, and others.

16. *The ear*—A less noble member. *Eye*—A most noble member, and with the greatest supremacy. Comp. Num. x. 31. Sight excels hearing, ver. 17, 21.

17. *If the whole...hearing*—He says not, *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 look for other deeper causes of things *beyond* the will of God. Short of that will, philosophising is legitimate, of an ideal world (if we will), as the apostle here does of the ideal human body.

20. *One body*—Out of this unity comes the mutual dependence of the several 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 member.

22. *More feeble*—The hand as compared with the eye.

23. *Less honourable*—As the feet Gr. ἀτιμότερα, *ignobilia, somewhat ignoble.* The comparative softens down the expression. The positive ἄτιμα *dishonourable*, would have been too harsh. *Bestow*, etc.—So Esth. i. 20; Sept., περιθήσουσι τιμὴν, *shall give honour.* So Prov. xii. 9. *Uncomely*—Which need clothing. *Have*—From the attention which is paid them by other members.

24. *Have no need*—What need then is there to disfigure smooth cheeks with patches? * [The women sometimes put

* As was the fashion in *Bengel's* time.—ED.

small patches of black silk, etc., on the face.] *Honour*—Comp. ver. 23 (beginning).

25. *Have the same care one for another*—This is explained in the next verse. The plural *μεριμνῶσι* is more expressive of the care of *all* the members than the more correct Attic singular (*μεριμνᾷ*) would have been.

26. *Rejoice with*—Both this and *suffer with* denote an *effect* as well as an *affection*.

27. *In particular*—He adds this because the Corinthians were not alone the body and members of Christ, chap. xiv.

36. Even Rome ought to be satisfied with being a part (*ἐκ μέρους*).

28. *In*—So *in*, ver. 18, with the same verb, *hath set*. *First*—In the first rank are apostles, not Peter by himself. The rest follow in an order based on the nature of their office, time, dignity, usefulness. *Prophets*—Acts xiii. 1. *Thirdly, teachers*—*Teachers* hold an eminent position, even above the workers of *miracles*. Under prophets and teachers are included evangelists and pastors. Comp. Eph. iv. 11. *After that*—The other classes are not distinguished numerically. *Miracles*, lit., *powers*—Abstract for the concrete, as with those that follow. *Helps, governments*—*Governments* belong to those who hold the helm in the Church; *helps* to those who, though not *governors* [i. e., *pilots*], yet possess a certain power and influence sufficient for the support of others. Comp. xiii. 3. These two are not taken up in ver. 30. When the rulers of the earth adopted the faith of Christianity they claimed for themselves the offices of *helps* and *governments*; but in the beginning, they who were pre-eminent in the Church, in authority, wisdom, and wealth, fulfilled the task of helping and governing it. *Government* is conversant with *externals*; therefore the Spirit reckons it in an inferior rank. *Diversities* (or, *kinds*) of *tongues*, lit., *interpretations of tongues*—There is no reason to suppose this to be interpolated from ver. 10, for it is *singular* there; and is, moreover, repeated at ver. 30. The *Asyndeton* [omission of copulative particles] is equivalent to our *et cetera*.

29. *Are all*—That is, not very many. *Are all...miracles*—Not, *have all* miraculous powers? For Paul would have expressed the *have* of ver. 30, if he had intended it to refer to this. [Use of abstract for concrete, as above.]

31. *Covet earnestly*—The Spirit gives as he will, ver. 11, but believers are free to follow after and to exercise one

rather than another, chap. xiv. 26. God's operations are loving and tender, not violent. [For τὰ κρείττονα, *the better*, read τὰ μείζονα, *the greater*. Tisch., Alf.] *The best*—[Gr. τὰ κρείττονα, *the better*.] In proportion as each is more favourable to love. Theology is comparative, chap. xiv. 5, 19. *And yet*, lit., *nay more*—Gr. καὶ ἔτι, Luke xiv. 26. Not only do I exhort you, but I even show you a method and way (or plan). *Shew*—Present tense. Paul is now fairly burning, and is carried right on to love. When he has shown the way, he returns to gifts, as the repetition of the verb ζηλοῦτε [*covet*, or *desire*], at xiv. 1, from this verse clearly shows. *A more excellent*—Gr. καθ' ὑπερβολήν. This gives the substantive a superlative value (Rom. vii. 13), as if one should say, *a way most way-like* [a method most methodical. 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, chap. xiii. 1, 2. *May*.] *Way*—Not *the way*. He keeps the Corinthians in some suspense while he is making the way plain. Heb., *the way* of love.

CHAPTER XIII.

1. *Though*—All gifts [no matter how valuable for agreeableness, usefulness, and fulness they may be. *V. G.*] ought to be valued, exercised, and elevated according to love and its standard. The apostle introduces into a discussion of gifts a still more efficacious discussion of love. So also in our disputations ought we always to return to those subjects which give out most grace. *I speak*—The career of love makes him speak in the first person singular, though he has just said *to you*. He includes himself in the hypothesis. *The*—All. *Tongues*—There is a climax: *tongues* (ver. 1); *prophecy, faith* (ver. 2); *bestow* (ver. 3). *And of angels*—As angels are of a higher order than men, so the tongue, or tongues, of angels excels human speech. However, they use tongues to address men at least: Luke i. and ii. *Have not*—Both in the exercise of these gifts, and in the rest of my life. Without question, there are many who have prophecy and other gifts, but are destitute of *charity* and its fruits, ver. 4, 5; Matt. vii. 22, which are called *gifts*, not so much with reference to themselves as in respect of others. *Charity*, lit., *love*—[Eng. Ver.,

charity; a word which, if once the equivalent of ἀγάπη, has now acquired too technical a force to serve as a translation.] Which seeks after the salvation of others. *I am become*—Through lack of love. There is an abrupt severity about the language. *Sounding...tinkling*—With any sound whatever, merry or lugubrious, lifeless and senseless. There is a variety in the expressions, *I am nothing, I am profited nothing*, ver. 2, 3. Without love, tongues are *mere sound*; prophecy, knowledge, faith *are not what they are*: Matt. vii. 22, 15; 1 Cor. viii. 1, 2; James ii. 14, 8; every outlay *is without a reward*, no matter how pleased with himself such an one may be, nor how he may exalt himself and promise himself a rich reward. With love, all the blessings implied in these *defects* (as their opposites) are understood. *Brass—Brass*, or a brazen coin, is less artistic 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 the tongues of angels.

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 without *love* is nothing. *And all knowledge*—Construe with εἰδῶ, *I understand*, as the nearest preceding word, and a cognate verb withal. Of the gifts enumerated in chap. xii., Paul has in this chapter selected the more prominent, and those to which may be seasonably opposed the prerogatives of love. *Mysteries* belong to things hidden in secret; *knowledge* embraces things which are at once more ready at hand and more necessary, as witness the common expression *Wissenschaften* (*science*). *Faith*—Chap. xii. 9, note.

3. *Though*—This is the utmost that the *helps* and *governments* (xii. 28) can do. *Bestow*, lit., *distribute*—He places in the highest rank what is the fruit of human volition and is apparently closely allied to love in acting and suffering. He who gives up his *goods* and his *body*, loves much, 2 Cor. xii. 15; but he who does this without *charity*, keeps back his *soul*: for love is a faculty of the soul. Thus *profit* is mentioned in the *Apodosis*. On ψομίξω, *to distribute*, see Rom. xii. 20. *Give*—For others. [*Even so far as*] *to be burned*—Dan. iii. 28, *they gave up their bodies to the fire*.

4. *Charity*, lit., *love*—He describes the nature of love. He says not, love speaketh with tongues, prophesieth, giveth to the poor; but, *is longsuffering*. Love is used by *metonymy*

for the man who possesses it. Paul, however, particularises those fruits of love which are necessary in the exercise of gifts, which he requires from the Corinthians, and without which there may be prophecies, but no profit. Taking I Cor. viii. 1, 2, we may draw an instructive comparison between the character of love, as drawn by Paul to meet the requirements of the Corinthians, and that of wisdom, as drawn by James to meet the wants of those for whom he wrote, James iii. 17. *Suffereth long*—Counting in one pair at the beginning, and two pairs at the end (as pointed out in the following notes), we find that twelve praises of love are enumerated in three classes, ver. 4—7. The first class is twofold: 1, *suffereth long, is kind*; 2, *envieth not*. We have the same *Synthesis* [combination] and *antithesis*, Gal. v. 22, 20. It is *longsuffering* in evil of which others are the source; *kind*, in good to be extended to others. On the other hand, it does not grieve at another's good, nor rejoice at another's evil. There is an *Asyndeton* [see note on xii. 28] in *is kind*.

4, 5. *Vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own*—The second of the three classes, containing four members. In the first and second of these, two *excesses*, commonly found together, are excluded; in the third and fourth, two *defects*, also found together. For *ἀσχημονεῖν* implies the non-observance of that decorum and civility which ought properly to be studied; and *seeking one's own* is allied to neglect of others, when we regard ourselves alone, leaving others to themselves. Love avoids these two *defects*. The first and third, moreover, correspond, as both belong to the desire of approving ourselves to others; the second and fourth are opposed, as both belong to the avoidance of party passion. *Vaunteth not itself*—Does not behave insolently, with haughtiness and ostentation; again, *οὐκ ἀσχημονεῖ* means *is not uncouth*, unpolished, rude. [Where love flourishes, there true modesty also flourishes; it is termed *civility* among people of the world (nevertheless, *familiarity* should not 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*—Gr. *οὐ φυσιοῦται* With excessive zeal for another, comp. iv. 6; again, *οὐ ζητεῖ τὰ ἑαυτῆς*, *is not eagerly bent on serving itself*, nor demands

this devotion from others. Two pairs of members are similarly related to each other (though occasionally placed in a different order by *Chiasmus*, direct or inverse), ver. 7, and especially chap. xiv. 6.

5, 7. *Is not easily provoked...beareth all things*—The third class, of six members; of which the third and fourth, second and fifth, first and sixth, severally correspond. For there is a *Chiasmus*, and that a retrograde one, in complete agreement with the double climax by negative and affirmative steps. And the *personal* object of all these is our neighbour; the *real* object, in the future, is, *love is not provoked, hopeth all things, endureth all things*; in the past, *thinketh no evil, covereth all things, believeth all things*; in the present, *rejoiceth not in iniquity, but rejoiceth in the truth*. But if the members are thus transposed, the elegance of Paul's order is more conspicuous. The following scheme represents this, and points out the thread and connection by its evident principle:

1. *Is not provoked.*
2. *Thinketh no evil.*
3. *Rejoiceth not in iniquity.* } Present.
4. *But rejoiceth at the truth.* }
5. *Covereth all things, believeth all things.* Past.
6. *Hopeth all things, endureth all things.* Future.

Thus the order is consistent with itself, and thus we see the reason why these last *hopeth, endureth*, are put at the end, namely, because they have reference to the future. *Is not...provoked*—Even though it is glowing with zeal for God's glory, still it is not embittered. Comp. Acts xv. 39. *Thinketh no evil*—*Thinketh not* upon evil inflicted by another, as with a view of retaliation. So the Sept. often renders [the Heb.]. [It does not think as follows, this or that man inflicts upon me this or that wrong; he has done, or he has deserved this or that. *V. G.*]

6. *Rejoiceth*—Gr. *συγχαίρει*. Congratulates, with rejoicing. [*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 fosters *joy*. *In iniquity... in the truth*—As to this antithesis see Rom. ii. 8, note.

7. *Beareth*, Beng., *hideth*—Gr. *στέγει*, [Eng. Ver. *beareth*: which is better. Comp. chap. ix. 12. *Mey.*, *Alf.*] Conceals from itself and from others: chap. ix. 12, note, *we cover*. *All things*—Four times repeated; things to be concealed or believed; things to be hoped and endured. These

four grades beautifully follow each other. *Believeth*—As it covers the *evils* of its neighbour which are palpable ; so it believes the *good*, which is not. *Hopeth*—For the ground of hope, see Rom. xiv. 4 ; *hopeth* likewise *good* for the future, and endureth *evils*. *Endureth*—Till one day hope springs up, 2 Tim. ii. 25. Thus the praises of Love describe a sort of circle, in which the last and the first correspond. *It is long-suffering ; it is kind ; it hopeth all things, endureth all things*. And this fourth degree is agreeably followed by what is of far greater moment, *it never faileth*.

8. *Never faileth*—*Is not destroyed, does not cease*. It always holds its own, and is never shaken from its standing-ground. Comp. Mark xiii. 25, note, ἐκπίπτοντες. *But whether...prophecies*—*Are* (supplied). So chap. xv. 11. *Prophecies* is in the plural because they are multifarious. *Shall fail*—Gr. καταργηθήσονται, *shall be destroyed*. This is said of prophecies and of knowledge ; but παύσονται, *they shall cease*, of tongues. *Tongues* are brilliant and ornamental, but with no principle of durability. At Pentecost (Acts ii.) they first existed, but did not remain in the primitive Church so long as the other miraculous gifts. Nor have they any analogue in a state of perfection, as both prophecy and knowledge have, to which, they should, therefore, give place. Hence, presently, when speaking of *that which is perfect*, Paul regards these rather than tongues. *Tongues*—Placed in a middle rank, because they are the vehicle and appendage of prophecies. Prophecy and knowledge, however, constitute two different kinds, ver. 9, 12.

9. *In part*—His meaning is not only that this prophecy and this knowledge, which are ours, are imperfect (for if so we must needs say, *we love in part*) ; but also that such is the nature of prophecy itself, one prophet alone, Jesus Christ being excepted, and of knowledge, that they deserve to be accounted among those things which are *in part*, because we enjoy them 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 slow degrees, not by a leap. In things spiritual, tender, immature, years ought not too eagerly to aim at what is ripe and matured. That which is perfect comes at death, 2 Cor. v. 7, and at the last day. [Omit τότε, then. Tisch. Alf.] *Then*—And not till then. So that prophecy and knowledge are never absolutely extinct in this life.

11. *When*—The progress from grace to glory, which awaits individual believers and the Church as a whole, is compared to the stages of human life. *A child*—Observe the apostle's humility. The natural man from false pride cannot think without repugnance of his infancy; but the soul, when torn by adversity, acknowledges even the earliest steps of its growth: Job x. 10. *Spake*—An allusion to the *tongues*. *Understood*—An allusion to *prophecy* as being somewhat more simple. *Thought*—Gr. ἐλογιζόμην. An allusion to knowledge, as somewhat 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 is it in the soul and in the Church. *Put away*—Gr. κατήργηκα. Spontaneously, gladly, without any effort. *Childish things*—Infantile talk, understanding, plans. The *humanity* is not dropped, but the *man* is assumed.

12. [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.)*] *We see*—This answers in the Sept. to the Hebrew [equivalent], 1 Sam. ix. 9; 1 Chron. xxix. 29, of the *prophets*. This passage contains a synecdoche of the more noble species for the whole class; and with the verb *we see*, must be mentally supplied, *and hear*. For prophets both see and hear, and visions were commonly accompanied by words. But what a *glass* is to the vision, that an *enigma* is to the hearing, and the *tongue* is its servant. In many points, Num. xii. 8, is parallel to this passage. Moreover, he says, *we see*, in the plural; *I know*, in the singular. Now *to see* and *to know* in the spiritual world differ, as in the world of nature the external and internal perception differs. Nor again is *God* named in the whole verse, though he is spoken of as being *all in all*. *Then*—Paul always had a great foretaste of that future: 2 Cor. xii. 2, 3. *Face to face*—With our face shall we behold the Lord's face. This is more than, στόμα πρὸς στόμα, *mouth to mouth*. Vision is pre-eminently the best mode of enjoyment. The word βλέπομεν, *we see*, is happily employed, as adapted to both states, though with a different idea. *I know...shall I know*—Gr. γινώσκω, ἐπιγνώσσομαι. The com-

pound verb is much more significant than the simple verb: *I know, I shall know thoroughly*; and so Eustathius interprets the Homeric ἐπιόφρομαι, *I shall guard vigilantly*; and ἐπίσκοπος, *a vigilant spy*. Even as...*I am known*—This corresponds to the expression *face to face*.

13. *Now abide*—This is not said strictly of duration, (for these three things do not meet in that; but faith ends in sight, and hope in joy, 2 Cor. v. 7; Rom. viii. 24; while love alone *abideth*, ver. 8); but of value, in contrast to prophecy, etc. The meaning, then, is this: All considerations being taken into account, these three are necessary and sufficient; let these three only stand; these are and abide, nothing more. One may be a Christian without *prophecy*, etc.; not so, without faith, hope, and love. As to the verb *abide* (μένω), comp. Rom. ix. 11; 1 Cor. iii. 14; 2 Cor. iii. 11; Heb. xiii. 1. The object of faith is God; of hope, ourselves; of love, our neighbour. Faith properly belongs to the economy of the Father; Hope, to that of the Son; Love, to that of the Holy Ghost: Col. ii. 12, i. 27, 8. This accounts, also, for the order of these three. *Now* (νῦν) is equivalent to an *Epitasis* [and points out what are the chiefest duties of us *wayfarers*. *V. G.*] *These*—Supply *are*, viz. greater than prophecies, etc. *Three*—At most. The necessaries are not many. 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 makes mention of 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. *Greatest*—Gr. μείζων, *greater*. The *greatest of these* three. He not only prefers love to prophecy, but to things more excellent than prophecy. Love is of more *profit* to our neighbour than faith and hope by themselves. Comp. *greater*, xiv. 5. Again, God is called *love*, never *faith* or *hope*, absolutely.

CHAPTER XIV.

1. *Follow after*—Gr. διώκετε. This word implies more than ζηλοῦτε, *covet*, here and at ver. 12, 39, xii. 31. *Rather*—Than tongues. Paul is not here expressly treating of *knowledge*, as in respect of other gifts, it coincides with prophecy, ver. 6.

2. *Unto God*—*Alone*, to whom all tongues are known. *In the spirit*—Ver. 14. [Therefore not the *Holy Spirit*, but his own higher spiritual nature. *Mey.*] *Mysteries*—Which others may admire but not learn. Not *the* mysteries.

3. *Edification*—To this *genus* are affixed two principal *species*; *παράκλησις*, *exhortation*, takes away slothfulness, while *παραμυθία*, *consolation*, takes away sadness.

4. *Himself*—As he understands what the tongue utters. *The church*—[Rather, *an assembly*. No article. *Mey.*] The whole congregation.

5. *With tongues*—These were principally cultivated by the Corinthians. Nor does Paul rebuke them, but restores the gift to its proper rank, ver. 12. *Greater*—More profitable, ver. 6. *Interpret*—Gr. *διερμηνεύει*. *Διὰ* happily expresses the intervention of the interpreter between the speaker in an (unknown) tongue and his hearer. If he, who speaks in the unknown tongue, at the same time acts as his own interpreter, in that case the speaker may in a sense be said to come between himself and his hearer, he being regarded from 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 taken in its widest sense. The two former concern the person who possesses the gift; the two latter at the same time show a greater inclination towards the hearers. On the difference between *prophecy* (which answers to *revelation*) and *knowledge* (to which *doctrine* corresponds), see xii. 8, 10; and on the whole subject, see below at ver. 26, etc. *Prophecy* is concerned with particular facts, before imperfectly known, with mysteries which can be known only by revelation. *Doctrine*, like *knowledge*, is drawn from the common storehouse of believers, and, like it, is concerned with things obvious 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 principal kinds of instruments. Not the pipe only which is, as it were, *animated* by the breath of the piper, but the harp too. *How shall it be known*—How shall pipe be distinguished from pipe, or harp from harp? Every instrument contains many different notes, corresponding to as many different things.

8. *For*—This serves as a climax. For the lower step is

proved by the higher. *Uncertain*—The same trumpet utters different sounds to summon the soldiers to different duties.

9. *Ye—Who have life*; ver. 7. *By*—That is, when you speak in an unknown tongue.

10. *It may be, so many*—Gr. *τοσαῦτα, εἰ τύχοι. Εἰ τύχοι* (the Latin *verbi gratiâ*, comp. chap. xv. 37) gives *τοσαῦτα, so many*, the value of a definite number. Could men have ever counted the number of voices, Paul would have readily put it down here. [Omit *αὐτῶν, of them. Tisch., Alf.*] *None... without signification*—Each has its own *force, δύναμις*.

11. *A barbarian*—See Acts xxviii. 2, note.

12. *Spiritual (gifts)*—Gr. *πνευμάτων*, of spirits. Plural, as in ver. 32; chap. xii. 10. As there is one sea and many seas, so there is one spirit and many spirits; one *trumpet* gives forth 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 far as possible edified.

13. *Let him...pray*—And this he will do with such fruit and result that the tongue shall be followed by an interpretation; ver. 14, etc. He intimates 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 faculty of the soul, when it is sweetly *passive* under the operation of the Holy Spirit; but the *understanding* is the faculty of the soul when it goes abroad and is *active* with the world,—attentive to objects outside of itself, to other persons and things, though at the same time its *thought* may be *secret* (*λογισμὸς ἀπόκρυφος*). Comp. ver. 20, note. So *understanding*, ver. 19; *spirit*, the inmost shrine of *the understanding*, Eph. iv. 23. Comp. Heb. iv. 12. *Unfruitful*—It has fruit, but offers none on this word, see Matt. xiii. 22.

15. *I will pray*—With the voice. The first person singular for the second person plural. *Sing*—Gr. *ψαλῶ*. With the voice or even with some instrument.

16. *Else*—If that be done with the spirit only. *Bless*—

The noblest kind of prayer. *He that occupieth the room of the unlearned*—This is more than a mere paraphrase for *the unlearned* (*ιδιωτής*), but embraces all who, no matter how much they excelled in gifts, were no more able than the *idiot* (or, unlearned man) to understand at least the tongue in which one was speaking. Thus Paul all the more puts to shame the man whom he is here rebuking. It is a common phrase in Hebrew, *he fills the place of his fathers*, i. e., he shows himself worthy of his ancestors. *Say Amen*—This was the custom even then. It was said, moreover, not only by the *unlearned*, but by all the audience, who thus gave their assent to *him who blessed*. And so also those who could not say much themselves adopted the words of others, and declared the assent of their understanding. *What thou sayest*—He ought to know, not merely that thou hast spoken no evil, but what good thou hast spoken.

18. *I thank*—Paul employs thanksgiving and *προθεραπεία* [an apology by anticipation for something to follow which may be open to criticism] before proceeding to say something laudatory of himself. [Omit *μου*, *my*, also for *ταῖς γλώσσαις*, *tongues*, read *τῇ γλώσσᾳ*, *a tongue*. *Tisch., Alf.*] *Than...all*—Than any one of you, or even than all of you collectively. *Ye*—It is only too common that the less men have to boast of, the more self-complacent and assuming they are.

19. *Five words*—A definite, for an indefinite, number;—the two thousandth fraction of a *myriad*. Comp. Lev. xxvi. 8.

20. *Brethren*—There is a charm about the position of this word. *Malice*, lit., *vice...understanding*—Gr. *τῇ κακίᾳ...ταῖς φρεσὶ*. Ammonius aptly remarks: “*κακία* is *unexpressed reasoning*; while *φρένες* are *GOOD thoughts*.” *Κακία* does not denote *malice* (*malitia*) but *vice*, or all that is opposed to *virtue*. *Be men*, lit., *be perfect*—Gr. *τέλειοι*, *mature*, *ripe*. And as such, able to determine the true value of everything from its use.

21. *The law*—Including the prophets. *With men of other tongues*, etc.—Is. xxviii. 11, Sept., *διὰ φανλισμὸν χειλέων, διὰ γλώσσης ἑτέρας*, *by stammering of lips, and by another tongue*; *ἑτερογλώσσοις* may be masculine or neuter. The paraphrase adapting the text of Isaiah to this passage may be put thus: *This people heareth not me when I speak in their familiar tongue; I will, therefore, speak to them by other tongues, those*

of the enemies that I send against them ; but not even then will they hearken unto me. Comp. Jer. v. 15. As God is said to speak with the tongues of enemies, so the comparison holds good from them to the gift of tongues. And yet—Is. xxviii. 12, Sept., and they would not hear.

22. *Are*—Gr. εἰσίν. The accent makes it emphatic, *exist*. For a sign—[Not to the faithful, who already believe ; but to infidels, that they may believe ; *Estius* in *Mey.*] Allured by which they ought to hearken ; but for all that they do not hear. But prophesying—Namely, is for a sign, or simply, exists. Comp. vi. 13. For them that believe not—This must be taken as an *Ampliatio* [an intentional exaggeration used rhetorically] ; as prophecy makes men into believers out of unbelievers. The speaking tongue leaves the unbeliever to himself. Paul's language is indefinite. Unbelievers, generally, remain so when tongues fall on them ; but prophecy makes believers out of unbelievers, and gives believers nourishment.

23. *The whole...into one place*—A rare occurrence in so large a city. *There come in*—As stranger-guests, or from curiosity. *Unlearned*—Gr. ἰδιῶται. Men who possess some degree of faith, but do not abound in gifts. Or unbelievers following is a climax, who could not be so likely to enter, and at the same time would not be excluded. In this verse Paul speaks in the plural, in the next, in the singular. When several bad men are together, they hinder one another by evil discourse ; taken one by one, they are readily gained over. *That ye are mad*—Not being able to discriminate, they will take your enthusiasm for madness ; hence they will speak disparagingly. Comp. Acts ii. 13.

24. *All—One by one*. Ver. 31. *Come in*—There is an example given, 1 Sam. xix. 20, 21. *One that believeth not*—To this belongs, *is convinced*. Comp. John xvi. 9. *Unlearned*—[Gr. ἰδιῶται, 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 belongs *is judged*. Comp. ii. 15. That conviction of unbelief, and that judgment of idiotic [unlearned] rudeness are wrought by the very power of prophecy, even though no application to individuals is made. And these are two steps ; the third follows, *the secrets*, etc. *Of all*—Part speaking, part giving assent.

25. [*And thus*]—The first *and thus* is spurious ; for the present tense, γίνεται, shows that this clause (from τὰ κρυπτά to

γίvera) is more closely connected with the preceding words, where the present is used throughout, than with those that follow where the future is used. *The secrets...heart*—All the inmost thoughts of the heathen's heart, which has had no such experience before, and which knows itself now for the first time, and makes confession of itself. For he is treating chiefly of *the unbeliever*, the *unlearned* person being incidentally introduced, as not altogether a dissimilar case. That God is truly in believers, must have been known to any man possessing the lowest degree of faith, before entering an assembly of this kind. *His*—The unbelieving stranger's. *Made manifest*—Dan. ii. 30, end. *So*—At last. *Falling down*—A public declaration on the part of those who feel and experience the power of the word in themselves is only too rare a practice in our own day. *Report*—Spontaneously, clearly, expressly *pronouncing* it, either in the Church, or even abroad. *That*—Comp. Dan. ii. 46, 47. The most convincing argument for the truth of religion, drawn from the operations of God in godly men. *Of a truth*—He will confess that you are not mad, that God is truly in you, and that he who is in you, is the true God.

26. *Every one*—At that day the assembly was more fruitful than in our own, when one man, whatever his state of mind, is expected to fill up 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. They had impromptu canticles given them by the Spirit. They had each man a *psalm*, wherewith to praise God, or a *doctrine*, to be imparted to his neighbour, or a *tongue*, wherewith to speak each to himself. The repetition of the word *hath* happily expresses the abundant distribution of the gifts. [Transpose *hath a revelation* and *hath a tongue*. *Tisch., Alf.*] *Revelation*—By which God discloses something to man; Gal. ii. 2, prophetic *revelation*, ver. 30, 29. *Interpretation*—Whereby man may interpret a *tongue* to man. *Edifying*—The best rule.

27. *If*—He explains more particularly how all things may be done to edifying. *Any*—One person alone ought never to speak in an (unknown) tongue, but if one spoke, a second and a third ought to follow him, to maintain the richness of the Spirit. [Rather, not more than two, or at most three, in any assembly, ought to speak thus. *Mey.*] *By course*—In turn. By apportioning the times, or even the places, for speaking.

28. *But if there be no*—The man might be his own interpreter, ver. 13., or have another to act. *Let him keep silence*—*Who speaks in an unknown tongue. Let him speak*—Not publicly. *To himself and to God*—Ver. 4, 2.

29. *Let the prophets*—An antithesis to those *who speak in an unknown tongue*. Prophecy, strictly so called, is opposed to *revelation*, ver. 6; while in a wider sense (as also *revelation*) it is opposed to *knowledge*. Lastly, including *knowledge*, it is opposed to *tongues*, ver. 4. *Speak*—Supply *ἀνὰ μέρος*, by course, one at a time, ver. 27. *The other*—Prophets, that is. *Judge*—Even by word.

30. *Sitteth*—Listening. *The first*—Who was speaking before.

31. *One by one*—That one may always be giving place to another. *All*—The universality is remarkable. *May learn*—By conversing and questioning, speaking and listening. *All*, are prophets. One learns by teaching, by speaking, by questioning, ver. 34, 35. [Many remain dull and lifeless as regards spiritual things, simply from the fact, that they seldom open their lips to speak of them. *V. G.*] *May be comforted*—Sometimes we are more aroused by the words of another, sometimes more by our own.

32. *And*—*And indeed*. A similar force of *καὶ*, 2 Cor. v. 15; 1 John iii. 4. *The spirits of the prophets*—Abstract for concrete; prophets even while being acted upon. *Are subject*—Not that a prophet should for another's sake deny or reject the truth of his own prophecy (1 Kings xiii. 17, etc.), for the prophetic word is above the prophets, ver. 37; but that he may not demand a hearing for himself alone, but may rather give a hearing to others also, while they have their say, and learn from them what they have received more than himself. The *subjection* is that of the silent learner, ver. 34, 35. [1 Tim. ii. 12.] Every act of teaching involves authority of some kind. *Are subject*, Paul says; not only, *ought to be subject*. This the prophets are taught by the Spirit of God. *To the prophets*—He does not say, *to the spirits of the prophets*.

33. *As*—The close of the next portion, ver. 36, is very like this. [*Tisch.* (not *Alf.*) connects this clause, *as in all the churches*, etc., with the following ver.]

34. *Women*—Though Paul writes the same to Timothy, 1 Tim. ii. 11, 12, it was expedient that a special injunction should be given to the Corinthians. Comp. note on chap. xi.

16. *In the churches*—Where men are present who can speak. *Under obedience*—To submit her will to another's, Gen. iii. 16. The *inclination* of the woman is to her husband, and that as to her lord and master. *Also*—Comp. ix. 8, note.

35. *Will*—*Occupatio* [anticipation of objection]. *Learn*—By speaking. *Let them ask*—To ask questions in the assembly was the exclusive right of men. [For *γυναῖξιν*, *women*, read *γυναῖκι*, *a woman*. *Tisch.*, *Alf.*] *Their*—Rather than other men. *To speak*—In the way of teaching, or of asking questions. *In the church*—Whether civil or religious.

36. *What...or*—Gr. *ἤ...ἤ*. You Corinthians (and you, too, Romans), are neither first nor alone. Elsewhere also do the women keep silence.

37. *A prophet*—The species; *spiritual*, the genus. The former eloquent above the latter. *Let him acknowledge*—In short, Paul will not allow the correctness of what he writes to be called in question. [Omit *ἐπιτολαί*, the *commandments*. *Tisch.* *Alf.*] *Of the Lord*—Jesus.

38. *But if any man be ignorant*—So that he cannot *acknowledge* [recognise]. If any man is ignorant, he says, or feigns to be. A strong argument with the Corinthians, who were greedy of *knowledge*. *Let him be ignorant*—In other words: We cannot afford to throw away everything for such a man. Let him keep it to himself. Men repent more readily, if left to themselves, than if instructed against their will.

39. *Wherefore*—The summing up. *Covet*—Far stronger than, *forbid not*.

40. [Read *πάντα δὲ*, *But let all things*, etc. *Tisch.*, *Alf.*] *Decently*—As concerns individuals. *In order*—By turns.

CHAPTER XV.

1. *Declare*, lit. *make known*—Construe with *τινι*, *by what*, ver. 2. Comp Gal. i. 11. Paul had already made known the Gospel to the Corinthians; he is now making them more fully aware of the *manner*, the principle, the foundation, the arguments, on and with which he had preached to them. It had then been *teaching*; it now becomes *reproof* (*elenchus*), which, ver. 34, severely stigmatizes their *ἀγνοσία*, *ignorance*. *The gospel*—Of Christ, chiefly of his resurrection. A welcome title, by which he allures the Corinthians, and a formal pre-

face by which he keeps them in suspense. [*Have received*—This receiving involves everlasting obligation. *V. G.*] *Stand*—Gr. ἐστήκατε, i.e., have attained a standing ground or position. The perfect has a present force.

2. *Ye are saved*—This present has the force of the future, ver. 18, 19. *If ye keep*—*If* here implies a hope, as is clear from what follows, *unless ye*, etc. [*In vain*—A sad word. Gal. ii. 2, iii. 4, iv. 11. *V. G.*]

3. *First of all*, lit., *among the first*—Things of the greatest moment ought to be learned first of all. Sept., ἐν πρώτοις. [The Heb.] means in 2 Sam. xx. 18, *in old time*; but in Deut. xiii. 9, *firstly*, and so here. *I also received*—From Christ himself. It is no fiction of my own. Comp. 2 Pet. i. 16. *That*—Paul affirms that he had preached *among the first* principles of the faith, not the resurrection of Christ only, but the resurrection of the dead which flows out of it. A belief in which principles the Corinthians adopted before being *baptized* into the name of Christ, who was *crucified* for them, and therefore dead and risen again, chap. i. 13. Comp. Heb. vi. 2. *For*—Gr. ὑπέρ, *in behalf of*, a very powerful expression, *for* the taking away of *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 all deserved *to die*, ver. 17. *Scriptures*—There are *many* things said in Scripture as to the death of Christ. Paul puts the testimony of Scripture before that of those who saw the Lord after his resurrection.

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 minuteness on the subject of Christ's resurrection is the more seasonable as the epistle was written about Easter tide: chap. v. 7, note. It becomes our duty to make the most of the weight of this doctrine, as under various pretexts it is made light of in the present day. *According to the Scriptures*—Which could not be left unfulfilled.

5. *Cephas*—Luke xxiv. 34. *Twelve*—Luke xxiv. 36. It seems probable that *Matthias* was present on that occasion. [This is against probability. They are called *the twelve*, as

their popular designation, though the number was not full. *Mey., Alf.*] Some read *ἑνδεκα*, *eleven*.

6. *After that*—Going on to a larger number. *Above five hundred*—A wonderful sight. [Not mentioned in the Gospels; nor are those spoken of in ver. 7. *Mey., etc.*] Paul puts himself behind all these. *The greater part*—About 300 at least. *The greater part*, οἱ πλείους, were preserved alive by Providence for so many years that they might bear testimony [with almost apostolic authority. *V. G.*] Comp. Jos. xxiv. 31. *Remain*—Alive. It was as open now as ever to examine the testimony of these witnesses; such as, we may fairly suppose, were Junius and Andronicus, Rom. xvi. 7. *And*—Gr. καὶ. The mention of their witness was of equal importance. They had died in this belief. *Fallen asleep*—As to rise again (out of sleep).

7. [*James*—The less. *V. G.*] *Of all*—*Apostles* here seems to include more than the twelve of ver. 5, but yet it is not used so loosely as at Rom. xvi. 7.

8. *Last of all*—Or rather, *of me after all*, to exclude himself. It was even 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.*] *Of me also*—This is elegantly placed at the end of the sentence. *As of one born out of due time*, lit., *as of the abortive*—This word *ἔκτρωμα* is used by the Sept. Num. xii. 12. The article is emphatic. Paul gives himself this distinctive appellation in reference to the circumstances of the appearance and to the actual time of writing. What among children is *an abortion*, he says, that am I among apostles; nor could he have disparaged himself more effectually than by this one word. If an abortion is unworthy of the name of man, then Paul denies that he is worthy of the name of apostle. The metaphor is derived from the same source as *regeneration*, 1 Pet. i. 3. The εἰ, *if*, in ὡσπερ εἰ, *as if*, tones down the expression somewhat. The qualifying *as if* shows that this is not to be pressed too far.

9. *The least*—*Paulus* in Latin is *minimus*, *least*. *That*—The language grows still stronger. [*To be called*—To bear this highly honoured name. *Mey.*] *Persecuted*—Believers impute their old offences to themselves long after their repentance.

10. *Grace*—Only. *What I am*—Namely, an apostle, who have seen Christ. *Not in vain*—Paul proves the authority

of the Gospel and of his own testimony by their effects. *They*—This refers to verse 7. *All*—Taken individually. [Or even collectively. *Me*.] *With me*—Gr. *σύν*, *together with*, an appropriate preposition, as he says, *I laboured*. 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 we apostles, with one voice. *Ye believed*—Faith once received is the foundation of all subsequent belief; and the wavering are often kept true, as well as bound, by their early steadfastness.

12. *If*—A particle of affirmation. *How*—To Paul's own mind there was the clearest possible connection between Christ's resurrection and the resurrection of the dead. Plainly, they who could not conceive the possibility of resurrection at all, of course could not believe in the resurrection of Christ. *Some*—Gentiles, no doubt, Acts xvii. 32.

13. *But if*—Marks a recapitulation of all between ver. 3 and ver. 11.

14. [Add *καὶ*, *both*, before *τὸ κήρυγμα ἡμῶν*, *our preaching*. *Tisch.*, *Alf.*] *Vain...vain*—Contrary to what you yourselves have acknowledged, ver. 11. *Κενή*, meaning *without fact, unreal*, differs from *ματαία* (ver. 17), *vain, without profit*.

15. *False witnesses*—We have no licence to preach of God what has no reality, however to his glory it may seem. Under the head of false witnesses would come traders, who, from motives of personal interest, concoct earthquakes, floods, and other terrible calamities in distant countries, and draw souls otherwise not over credulous to reflections and discourses on *divine* judgments, which, however good in theory, are erroneous in fact. [*Of God*—So *Alf.*, *of or concerning God*; but *Me*. renders *κατὰ*, *against*, strictly, in its judicial sense.]

17. *In your sins*—In the sins even of blind heathenism; ver. 34, [deprived of the hope of eternal life. *V. G.*]

18. *Perished*—Gr. *ἀπώλοντο*, *are no more*. Paul is speaking conditionally. On that assumption the heathen might, if he denied the resurrection, look upon the dead as though they had never been. Nor, again, was Paul under any obligation to explain distinctly in this place the meaning of *to be in sins*.

19. *If*—The matter discussed in ver. 20, etc., is propounded before ver. 18, 19; while ver. 19 contains the

statement of what is discussed, ver. 29—34. *In*—Gr. *ἐν*, *as concerns*. That is, if all our hope in Christ is confined within the limits of this life *only*. *Life*—This life is seldom called *life* in Holy Scripture more frequently *αἰῶνα*, *an age*. It is here so called after the manner of men, as in Luke xvi. 25. *We have hope*—[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. *Most*, lit., *more miserable*—Gr. *ἐλεεινότεροι*. If this were meant to have the force of a superlative, it would have the definite article prefixed. *We are more miserable than all men*. All other *men* are not the dupes of a treacherous hope, and freely enjoy the pleasures of this present life. We, on the other hand, if the dead rise not, are the stupid dupes of a treacherous hope, and, by the abnegation at once of the world and of ourselves, we lose the certain enjoyments of this present life, being then doubly miserable. Even now Christians are *happy*, but not in those things wherein other men revel; and if you take away the hope of another life you seriously diminish the present spiritual enjoyment. Believers have a direct enjoyment in God, and are therefore happy even here; but if there is no resurrection, that enjoyment is robbed of half its strength. This is the second weighty consideration; the first is that the happiness of Christians does not rest in worldly objects. The happiness created by the hope of resurrection is confirmed by both considerations.

20. *Now*—Paul declares, that his preaching is not empty, and that their faith is not in vain; that their sins have been wiped away; that they who die in Christ are not annihilated; that the hopes of Christians are not bounded by this present life. [Omit *ἐγένετο*, and *become*. *Tisch.*, *Alf.* So *Beng.*] *The first fruits*—Supply, *οὔσα* or *ὄν*, *being*. The mention of *first fruits* is very appropriate to the passover season, when, as we have remarked before, this epistle was written, or even to the very day of Christ's resurrection, which was also 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 *apodosis* to *ἐπειδὴ γὰρ*, *for since*.

22. *All die*—*Die*, he says, using, not the past tense, as for instance in Rom. v. 17, 21, but the *present*, the more plainly to bring out in the antithesis his mention of the

resurrection as still *future*. He says, moreover, *all*. The most ungodly men die in Adam; but Paul is here speaking of those godly ones whose *first fruit* Christ is. Now these, even as in Adam they all die, so in Christ shall all be made alive. Scripture everywhere is concerned with believers, and primarily with their resurrection, 1 Thess. iv. 13, 14, incidentally with the resurrection of the ungodly. *In Christ*—The emphatic word in this clause. Grant the resurrection of Christ, and you grant the *vivification* of all. *Shall all be made alive*—He had said, *they die*, not, *they are put to death*; now he says not, *they shall live again*, but, *they shall be made alive*, by a power not in themselves.

23. *Every man...first fruits...afterward*—The auxiliary verb (*is* or *are*) must be three times supplied in this verse, once in ver. 24. *Order*—An *order* determined by God; *τάγμα*, here used, is the concrete form of the abstract *τάξις*. The verb *ὑπέταξεν*, *he put under* (ver. 27), is a kindred word. *First fruits*—The meaning of this word *ἀπαρχή*, comprehends the force of the word *ἀρχή*, *beginning*, to which *the end*, ver. 24, is antithetical. *Afterward...then*—Gr. *ἔπειτα...εἶτα*. "Ἐπειτα is the more disjunctive, *εἶτα*, the more copulative, ver. 5, 6, 7. "Ἐπειτα is almost comparative, *later than*; while *εἶτα* is more absolute and positive, *afterwards*. The disjunctive and copulative force of the respective conjunctions is clearly seen in ver. 5, 6, 7. For there *the twelve* are joined with Cephas by *εἶτα*, while the *five hundred* are disjoined by *ἔπειτα*, and *James* again from them by the same, while on the other hand *εἶτα* connects *the apostles* with *James*. Thus all who are introduced by *ἔπειτα* must be regarded as coming in a sort of parenthesis. But here in ver. 23 there is room for doubt. Making a dichotomy (or, division into two) we may either place Christ and those who are Christ's in one member, and *τὸ τέλος*, *the end*, in the other; or we may place Christ alone as the principal person, and join on to the other side those who are Christ's, and *afterwards*, the *end*. On the former principle Christians are the appendage of their head; on the latter, Christ maintains his prerogative on all sides, and all things else are massed together on one side. In the former case a comma follows *Christ* [in the Greek text]; in the latter it is a colon. And thus *εἶτα* retains its more absolute meaning, while losing none of its copulative superiority to *ἔπειτα*, *afterwards*. Paul, by thus describing the entire process of resurrection and the events

which shall follow it, is making, at the same time, the resurrection itself more credible. For this is a condition which must necessarily be realised before God can be *all in all* [ver. 28]. *They that are Christ's*—An agreeable variety of cases, Χριστός, Χριστοῦ. Christians are, so to speak, an appendage of the *first fruits*, ἀπαρχή. The ungodly will rise at the same time, but they come not into this blessed reckoning. *At his coming*—Then shall Christians find their *order*, 1 Thess. iv. 16. That time they shall not rise some after others, but all together. Paul does not call it *the judgment*, because he is dealing with believers.

24. *Then*—After the resurrection of *them that are Christ's*: for he, as *King*, will accomplish judgment in the interval between the resurrection and the end. *The end*—Namely, of the whole resurrection. The correlative of *first fruits*. [Rather, *the end* in general, when all shall be accomplished. *Alf.*] In this end all *orders* shall attain their consummation, 1 Pet. iv. 7; Rom. vi. 22. This noun contains the force of the verbs *hath delivered* and *destroyed* [ver. 24 and 26]. Observe how mysterious is the weight which the apostle borrows from the Heb. prophetic syllables (in Gr. equivalent to ἄχρις, *until*, and πάντα, *all things*), Ps. cx. 1, viii. 6. So that the very words are *inspired of God*. The principle of one is the principle of all. *When...when*—The latter *when* explains the former, to which also the first part of ver. 25 refers, the second part referring to the latter *when*. So soon as the Son shall have given up the kingdom to the Father, the Father will destroy *all rule*, and the kingdom is given up to the end that *all rule* may be done 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 the Father and the Son is from everlasting, and shall be to everlasting. The reference is to the *mediatorial* kingdom of the Son, which is then to be given up, and to the *immediate* reign of the Father to which the other is to give place. In the interval the Son carries out the task committed to him by the Father, for his own and by his own, for his chosen people, and by his angels, before his Father, and against his enemies, so long as these continue to struggle. As the kingdom was given by the Father to the Son, so shall it be given back to the Father by the Son, John xiii. 3. Nor, again, does the Father cease to reign by

appointing the Son king; nor the Son, when he delivers up the kingdom to the Father. Moreover, the very expression, implying that it is *to be delivered up*, not to be *put down*, is significant of its infinite majesty. The glory which existed before the world was, will exist even after that *delivering up*, 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 are to reign for ever and ever, Rev. xxii. 5, how much more shall God and Christ reign! *To God even the Father*—A twofold point of view. He is regarded both as God and as Father to Christ, John xx. 17, (even after his exaltation, Rev. iii. 12, 21) and to believers. As against his enemies, he is regarded only as God. *He shall have put down*—That is, *God and the Father*, who is also the subject of *put* [ver. 25], and *put under* [ver. 27]. In like manner the discourse turns to another subject 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*—Ἀρχή, ἐξουσία, δύναμις. *Rule* and *authority* are applied sometimes to human powers, Tit. iii. 1; but more often to those of angels, Col. i. 16, and that in the concrete, to denote their very essence. Here, however, they are used in the abstract, as βασιλείαν is of the Son's *kingdom*. For the angelic essences will not be annihilated. Ἀρχή denotes imperial command; subordinate to this are ἐξουσία, *authority*, magistracy, and δύναμις, *an army, forces*. The last two being more closely connected, have the epithet *all* in common. What are signified here are not only empire, authority, and forces of enemies, ver. 25, such as is Death, ver. 26; but *all* powers, etc., even those of good angels. For when a king, after reducing his enemies by war, lays aside his arms, his soldiers have their discharge. Thus the word καταργεῖν, *to put aside* (to leave unemployed), *abolish*, is not inappropriate to them: chap. xiii. 8; 2 Cor. iii. 7.

25. *He*—Christ. *Must*—In order to fulfil what has been foretold. *Reign*—[Heb.] *reign thou in the midst of thy enemies*, Ps. ex. 2. *Till*—There will be no further need after that. *Put*—The Father. *All*—This is brought in to pave the way for what follows. *Enemies*—Corporal and spiritual. Supply *his*, from *his feet*, to wit, *the Son's*. But the *ellipse* is elegant as it is; since Christ *has destroyed* them long ago, in so far as they were the enemies of Christ; he *will*

destroy them, in so far as they are our enemies. The remaining part of his conquest stands to his already achieved triumph in the same relation that any boundary, or corner, of any human monarchy holds to the whole compass brought into subjection.

26. *Last*—A pregnant statement. *Death* is an enemy ; is an enemy who is destroyed ; is the enemy who is destroyed last of all. Last, that is, after Satan, Heb. ii. 14, and after sin, ver. 56. For in this same order did they first gather strength, and it was Satan who brought in sin, sin which brought forth death. Those enemies have been destroyed ; therefore death also is destroyed. An objector may ask : *Does not the same principle apply to all enemies ? For in so far as the others have been destroyed, death has been destroyed : (2 Tim. i. 10) therefore, in so far as death remains, the other enemies still remain, and so death cannot be said to be destroyed last.* The answer to this is that Christ, in so far as he personally entered into combat with his enemies of old, conquered first, Satan, by his death ; next, sin, in death ; lastly, death, in his resurrection. In the same order does he snatch all believers from the power of their enemies, and in the same order does he destroy those enemies themselves. Again, it may be asked : *How can death be destroyed last, if the resurrection of the dead is to precede the destruction of ALL RULE ?* The answer is, that the resurrection is immediately followed by the judgment, with which the destruction of *all rule* is closely connected ; and this resurrection is immediately succeeded by the destruction of death and hell. The order of the destruction is given at Rev. xix. 20, xx. 10, 14. The phrase, moreover, must be accepted as having a twofold meaning ; the enemies shall be destroyed, *as enemies*. For Satan will still be Satan ; hell will still be hell ; the goats will still be accursed. In other words, they will be destroyed before the last enemy, death, not so as no longer to exist, as with death ; nor so as no longer to be what they are called, namely Satan, hell, accursed ; but so as to be no more enemies, withstanding and having the power of resistance. For they will be warred down, unarmed, captive, punished, under the feet of our Lord. The destruction of ALL RULE must not be accounted as part of the destruction of enemies. But, according to Rev. xix. 20, the destruction of hostile power takes place even before the destruction of death, which is followed by the destruction of *all* authority and *all* rule.

The good angels, moreover, obtain a release from service. *Enemy*—Death, as an enemy, could not have been natural to mankind in the beginning. They who denied the resurrection would also deny the immortality of the soul. The defence of the one doctrine is the defence of the other. *Shall be*, lit., *is destroyed*—Present, for the future. *Death*—This mention of death comprehends *hell*, so far as it is to be destroyed, ver. 55.

27. *Put*—Namely, *God and 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 *hath* already *put under*, because he *hath said* it. *All things*—Death not excepted. The psalm [viii.] might appear by this [Heb.] syllable, *all things*, to indicate no more than the animals and the stars, which it names, but the apostle shows that it looks much further than that. *Good* things are made subject to him in the most flourishing condition ; *bad* things in the sorriest plight. For the latter are destroyed, and made a footstool. *Under his feet*—Are put not his enemies only, but all other things, Eph. i. 22. There is a sort of *Synecdoche* ; *all things* are put under him : and those which resist and will not be put under, are simply hurled down at his feet to serve as his footstool. There is doubtless a distinction between *put under his feet* and *given into his hands*. Still the former 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 consummation of all things is powerfully and wisely shown forth by the apostle from the psalm.

28. *Shall be subdued*—So that they shall remain in subjection for ever. *Then*—At last. Before that there is ever a conflict with enemies to be carried on. *The Son*—Christ in both his natures, divine as well as human. We learn this 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 again is the argument here concerned with the Son, to prove that he and the Father are one, for this unity of essence is here assumed, but with

the *economy*, or arrangement, according to which the Father has subjected all things to the Son. *Himself*—Gr. *αὐτός*, of *his own will*. *Himself* marks an antithesis to *all things* to denote the infinite excellence of the Son, and indicates, moreover, as often, something *voluntary*. For the Son subordinates himself to the Father, and the Father glorifies the Son. The name of *God, even the Father*, and of *the Son*, is more glorious than *King*. This name originally flowed out of the other, and will finally be absorbed by it. *Be subject*, lit., *subordinated*—Gr. *ὑποταγήσεται*, which is improperly rendered by *shall be subject*, [as Eng. Ver.]. A word admirably adapted to denote things very widely differing. For the subordination of the Son to the Father, is altogether a different thing from that of other created beings to God. The Son shall be subordinated to the Father as he had never been before. For in the mediatorial kingdom the brightness of the Son had been in some sense separated from the Father, but, that ended, the Son shall be wholly subordinate to the Father. This subordination, moreover, is to be entirely voluntary, desired by the Son himself, and full of glory. For it is not as a *servant*, Heb. i. 14; (comp. the foregoing) but as a Son that he will be subordinated. [So also in human affairs, subordination belongs not only to subjects, but also to sons, Luke ii. 51; Heb. xii. 9. *V. G.*] *ὑποταγήσεται*, then, is not passive, but middle, [i. e., *will subordinate himself*]. *My good*, saith he, *is not beside Thee, O Jehovah*; Ps. xvi. 2. The subjection and obedience of the Son to the Father take not away the equality of their power, nor prove a diversity of substance. The Son through all eternity acknowledges with the deepest reverence, that he was begotten from eternity by the Father; he acknowledges, moreover, that he has received a spiritual kingdom from the Father, and is created Lord of the Universe. This his most holy reverence; this subjection and filial love, he will show to the whole creation, that all honour may be ascribed to his eternal Father. But here is nothing derogatory to the Son, if in truth the Father would have all men honour the Son even as himself. *That God may be all in all*—These words point to something which is at once new, comprehensive, and lasting. *All things* (and therefore all men) without any break, with no creature to assail, with no enemy to disturb them, shall be subordinate to the Son, and the Son to the Father

All things shall exclaim, *God is all to us*. This is the τέλος, *the sum*, this is the pinnacle and crown of all. Beyond this not even an apostle can go. As in Christ there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, but Christ is all and in all, Col. iii. 11, so then there will be neither Greek nor Jew, etc., neither *principality* nor *power*, etc., but God shall be all in all. The ungodly in the world hold God for nothing, Ps. x. 4; xiv. 1; and with the saints there are many things which prevent him from being all to them; but *then* he shall be all in all.

29. *Else*—[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.] A word as to the punctuation of this verse. The clause, *if the dead rise not at all*, has very good authority for being connected with what follows. Εἰ, *if*, begins a sentence, as twice ver. 32, and frequently, ver. 12, 13, etc. Then refer αὐτῶν, *of them*, to νεκροὶ, *the dead*. Further, as to the *baptism over the dead*, the variety of interpretations is such that even to collect a catalogue of the opinions, would be to write a dissertation. [Beng. proceeds to argue that the phrase ὑπὲρ 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 Christians 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*—Throughout this chapter, in the question *if* [ver. 13], Paul speaks of *dead*, νεκροὺς, without the

article ; but afterwards when this has been cleared up in sifting the question *how*, ver. 35, etc., he uses the definite article ; τῶν, however, in this particular verse has the force of a relative. [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. *By your rejoicing, which I have in Christ Jesus our Lord*—In taking an oath or making a solemn assertion if a human being is appealed to, then that person is used which is preferred as the more worthy, and sometimes, therefore, the third, Gen. xlii. 15, 16, Sept., *νῆ τῆν ὑγίειαν φαραώ*, *by the health of Pharaoh* ; sometimes the first, 2 Sam. iii. 35, *God do so to me, and more also* (comp. ver. 9) ; but commonly the second, 1 Sam. i. 26, *may thy soul live* ; *ibid.* iii. 17, *God do so to thee, and more also*. So Paul appeals here to the prosperous condition of the Corinthians' life, even spiritually, in opposition to his own death, which he endured for their *rejoicing* (glorying) ; comp. iv. 8 ; 2 Cor. iv. 12, 15 ; Phil. i. 26 ; Eph. iii. 13, and he appeals to it that he may thereby rouse the Corinthians themselves. The first person, indeed, follows in *I have*, though in the singular number. The *which*, moreover, refers not to *your glorying*, but to *glorying* simply. Other examples of this use of the relative are, Gal. i. 6, 7 ; Eph. ii. 11, where *that which is called circumcision* is concrete, and yet *in the flesh made by hands* follows, which harmonises with the abstract only ; 1 Tim. vi. 20, 21 ; 2 Tim. i. 5. Paul proves that not without good cause does he die daily, but as a partaker of the glorying of the Corinthians, 2 Cor. iv. 14. *I die*—Not only having the danger always before my eyes, 2 Cor. i. 8, 9, xi. 23, but by an actual and perpetual mortification. This is in harmony with the general tenor of the discourse. [Add ἀδελφοί, *brethren*, after *καύχησιν*, *rejoicing*. *Tisch.* (not *Alf.*)].

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*, lit., *what profit have I ? If the*, etc.—This clause, *if the dead rise not*, has long been correctly joined with what follows, for in what goes before its virtual meaning is represented by the formula *κατὰ ἀνθρώπων*, *after the manner of men*. The meaning of this phrase is : If in human fashion, by human authority, with a hope of this present life only, with no hope of a resurrection to

be looked for from God, I fought with beasts at Ephesus, etc. *Have fought with beasts at Ephesus*—Paul records this single contest by name, not only as a severe one, but as of very recent occurrence. He was still at Ephesus, chap. xvi. 8, 9; and had there, before writing this epistle, engaged in the singular combat, described apparently Acts xix. 29, 30; 2 Cor. i. 8. He calls it a *fight with beasts*, probably because his life was at stake. Comp. chap. iv. 9. So Heraclitus, the philosopher of Ephesus, had been wont, four centuries before this, to call the Ephesians, *θηρία, wild beasts*. Comp. Tit. i. 12, as to the Cretans and their poet 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...we die*—So the Sept., Isa. xxii. 13. In other words, let us enjoy the sensual pleasures of the present life. A *Mimesis* of the *discourse of the wicked*.

33. *Be not deceived*—Rather, *deceive not yourselves*. *Evil*—Opposed to faith, hope, and charity. Good communications, on the other hand, touching the resurrection, give the death-blow to gluttony and depraved manners. *Corrupt*—The word rendered *corruption*, ver. 42, is akin to this. The apostle adopts this familiar thought of Menander, gives it a higher meaning, and opposes it to the Epicurean creed, ver. 32; though presently, ver. 34, he means to apply a sharper stimulus. [There is indeed a multitude of wicked sayings and proverbs in human life, by which very many repel things however sacred and salutary, and endeavour to defend their own wantonness and hypocrisy. Scoffs of this kind were also common among the Israelites, Ez. xi. 3, 15, xii. 22, xviii. 2. *V. G.*] *Good*—Or even *light and easy*: Rom. xvi. 18. *Manners*—Good manners are those whereby a man passes over from things unstable and perishing to things eternal.

34. *Awake*—Gr. *ἐκνήψατε*. An exclamation replete with apostolic majesty: *shake off your lethargy, or debauchery*, ver. 32. So Joel i. 5, Sept., *ἐκνήψατε οἱ μεθύοντες, awake, ye drunkards*. In the conclusion of the epistle his language is milder; *watch ye*, chap. xvi. 13. *To righteousness*—That righteousness, or justice, which flows out of a true knowledge of God. The antithesis is *sinning*, in this verse, and *corrupt manners*, ver. 33. *And sin not*—One imperative succeeding another 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. They who place sin in the will, and not at all in the understanding, are in error, and thus commit sin. Arguments appealing to the reason are followed by arguments appealing to the feelings, as in Gal. iv. 12, note; for the Scriptures instruct the whole man. *For...have not the knowledge*—The Gr. *ἀγνοσία*, means both *ignorance*, 1 Pet. ii. 15, and *forgetfulness*, 3 Macc. v. 24. *To have ignorance* is a stronger expression than *to be ignorant* or *to know not*, and moreover contains an implied antithesis to *knowledge*, which otherwise was dear to the Corinthians. *Some*—This qualifies the reproof. *Of God*—And, therefore, also of his *power* and *works*, Matt. xxii. 29. *Speak*—Boldly. His language is more stern than in the beginning of the epistle on another subject, chap. iv. 14. *Your*—Gr. *ὑμῖν*. *To you*, as either ignorant yourselves, or as having ignorant ones among you. Though this is its force, *ὑμῖν* is still none the less the *dative of advantage* (*dativus commodi*). *I speak* to your shame, but *for your good*. *Shame*—The Corinthians made pretensions to great *knowledge*. Theirs was a disgraceful ignorance, a lethargy out of which they must rouse themselves.

35. *Some man*—Who from ignorance of the *modus operandi* ventures to deny the *opus*, or fact itself, because death has been so great a destruction, and resurrection promises to be so glorious. *They come*—The living are said to *remain*, ver. 6; the dead, S. Chrysostom De Sacerd. p. 494, speaks of as *ἀπελθόντες*, *the departed*, and Ps. xc. 3; Eccl. xii. 7, *the returning*. But the quickened are said to *come* rather than to *return*, by reason of their complete renewal, ver. 36, etc.; comp. note on Acts i. 11. Paul, in writing to the Corinthians who wavered at the question *if* [ver. 13], so discusses the question *how*, as to express somewhat more faintly and less distinctly than elsewhere, the identity of the falling and the rising body.

36. *Thou fool*—The apostle wonders, that any one could hesitate here. So certain did it seem to himself. This, too, belongs to the *shame*, ver. 34. To the question touching the *way* of the resurrection, and the *quality* of the rising bodies, he answers first by an allegory, ver. 36—42, and then without any analogy, directly ver. 42, etc. In the former, there is an admirable correspondence between the *protasis* and the *apodosis*, the *way* of the resurrection being discussed in the *protasis*, ver. 36, in the *apodosis*, ver. 42, *it is sown*, etc. Next,

the *quality* of the risen bodies is discussed, in the *protasis*, ver. 37—41, in the *apodosis*, ver. 43. *Thou*—Puny man. [*Thou sowest*—*Thou* is emphatic, in contrast with *God's* work, ver. 38. *Mey.*] *Sowest*—In the field. This begins a long allegory. *Is not quickened*—To a new germ. *Except it die*—Paul reverses the objection. Death, so far from hindering vivification, is its precursor and herald, as the sowing is of the harvest.

37. *Not that body that shall be*—Namely, a beautiful *body*, no longer *bare*.

38. *But God*—Not thou, O man, nor the grain itself. *Hath pleased*—The past tense, in reference to creation, Gen. i. 11; or, at least, because *wishing* is before *giving*. *To every*—The seed not of grain only, but also of animals. This prepares the way for ver. 39. *His own*—In keeping with the species, peculiar to the individual, produced from the substance of the seed. This *property* is expressed more fully in ver. 39. [How absurd then to suppose that *the same* body which is buried must arise, in order to constitute a resurrection! *Mey.*]

39. *All...not*—A universal negative. Each kind of flesh is different from all the rest. Paul shows that terrestrial bodies differ from terrestrial, and celestial bodies from celestial, ver. 41, only that he may make either of these serve to illustrate further the difference between the body and its seed, and between bodies celestial and bodies terrestrial. For he makes no statement in the *apodosis* as to degrees of glory, but leaves it as a sort of problem for the wise to think over, contenting himself with having openly asserted the actual glory of the resurrection bodies. [Omit *σάρξ*, *flesh*, the second time. *Tisch.* (not *Alf.*) So *Beng.*] *One...of men*—The word *flesh* is elegantly omitted when he opposes the flesh of the brutes to that of *man*. *Κτήνη*, *cattle*, here stands for all quadrupeds, birds and fishes being opposed to them. [Transpose *birds* and *fishes*; and read, *ἄλλη δὲ σὰρξ πτηνῶν*, and *another flesh of birds*. *Tisch.*, *Alf.*] *Of fishes*—So then, in eating *fish* men are really eating *flesh* with the additional charm of variety.

40. *Celestial bodies*—Sun, moon, and stars. *Terrestrial*—Vegetable and animal bodies. *One*—On the glory of the terrestrial, comp. Matt. vi. 28, 29; 1 Pet. i. 24.

41. *For one star*—*For* is intensive. Not only is the glory of the stars different from the glory of the sun and moon, but still further, one star not seldom outshines another in

brilliance. There is no star, no glorious body, that does not clearly 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 looks back to the protasis already begun in ver. 36. *Sown*—A delightful variety for *is buried*. *In corruption*—This denotes the condition not only of the *dead* body, but of the *deadly* (mortal) body.

43. *In dishonour*—*In nakedness*, ver. 37, to which *glory* is opposed as a *vesture*, ver. 53, 49. *Is sown in weakness*—[All *power* having passed from the dead body. *Mey.*] The metaphor is continued, though in fact, the allegory having been wound up, there is a transition to a new division of the answer, which may be stated thus: *There is a natural body, and there is a spiritual body. In power and spiritual* [ver. 44] are kindred expressions, Luke i. 17, like *incorruption* and *glory*, ver. 42, 43.

44. *A natural*—Or *animal*. Gr. ψυχικόν. Which consists of flesh and blood, ver. 50, and is wholly informed by the soul, or principle of life (*anima*.) *Spiritual*—Which is wholly informed by a 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*—*And so*, by consequence.

45. *It is written*—Gen. ii. 7, Sept., *man became a living soul*. The rest is Paul's addition, drawn from the nature of contraries. *First*—Gr. πρῶτος here means *first* [*primus*] as opposed to ἔσχατος, *last*, but in ver. 47 it means *the former*, as opposed to δεύτερος, *the latter* [of two], each of them being there regarded as the type of all the rest. Ὁ ἔσχατος, *the last*, and ὁ δεύτερος, *the second*, both imply Christ, and not all mankind in the consummation of all things. *Adam*—Here a proper name, but repeated below by *Antonomasia* [in Rhetoric, the substitution of an epithet for a name]. *Soul*—Gr. ψυχή, the root of ψυχικός, *animal* [Eng. Ver., *natural*], ver. 44. *The last*—Job. xix. 25. Christ is *the 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 gives life, [and that the *resurrection life*, as the context shows. Comp. ver. 22; Rom. viii. 11. *Mey.*]

46. *Spiritual*—Body. This verse refers back to ver. 44, ver. 45 being a sort of parenthesis, to which ver. 47 corresponds. *Afterward*—This should be well weighed by those

who dispute of the origin of evil, just as if all things must have been from the first moment of their existence not only good, (as they were,) but such as they shall be in the final consummation.

47. [Omit *ὁ Κύριος*, *the Lord*. *Tisch., Alf.*] *The first man is of the earth, earthy*, lit., *of (the) earth, (is) earthy*; *the second man (is) the Lord from heaven*—An exact antithesis. The first man is *earthy*, because he is *of (the) earth*, constituted like *χοῦς, χυτή*, *earth*, and *running away*. This is the protasis; the apodosis follows. Now it would have been unsuitable to say, *the second man, being from heaven, is heavenly*, and for this reason. Man indeed puts his being earthy to the credit of the earth, but the Lord does not owe his glory to the heaven, since it was he who made the heaven what it is, and who by descending from heaven, manifested himself to us as Lord. Thus the order of words is changed, *the Lord from heaven*. The word *Lord* is the concrete equivalent of the abstract *glory* (the German *Herr, Herrlichkeit*), hence it is appropriately opposed to *earthy*, ver. 43; Phil. iii. 20, etc.; and out of this *glory* flows the incorruptibility of Christ's flesh, Acts ii. 24, 31. In this way may the received text be defended, and the various readings, though of undoubted antiquity, be set aside.

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*—Paul infers the latter state from the former. *We have borne*—As a garment. *The image*—This denotes, not likeness only, 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.] *We shall also bear*, or *let us bear*—Tertullian remarks: "*Let us bear*, not, *we shall bear*; *a precept*, not *a promise*." It is rather a precept with a promise implied. The subjunctive makes the language *modal* and conditional, by which Paul expresses at once the divine ordinance (comp. ver. 53, *must*), and the faith which acquiesces therein. Comp. the use of the subjunctive, Jas. iv. 13, 15.

50. *Flesh and blood*—An abstract term [meaning man, as far as the circulation of the blood quickens his flesh. *V. G.*], like *φθορά*, *corruption*. The former denotes those alive in

the world, the latter, the dead. Both must be changed. There is not so wide a difference between the spirit extracted from wine lees and the dregs themselves as between the glorified man and the mortal man. *Cannot*—Gr. οὐ δύναται. *Syllepsis* of number, to denote the great multitude of those who are flesh and blood. *The kingdom of God*—entirely spiritual, natural in no part. A mighty change *must* take place before man is made fit for that kingdom. *Neither doth, &c., lit., and by no means doth inherit*—He does not say, *cannot receive as inheritance*. *Flesh and blood* are farther from it than even *corruption*, and that *corruption* cannot is self-evident, though it is a sure way to *incorruptibility*, ver. 37. The force of the present (*doth not*) may be gathered from ver. 52, beginning.

51. *I shew*—Prophetic : xiii. 2 ; 1 Thess. iv. 15. *You*—That you may not suppose you know all things. *We shall not all sleep, etc.*—All the Latin versions read : *We shall all rise again, but, etc.* This reading, moreover, is followed by Tertullian and Rufinus amongst others. It does not appear that the Latin translator had a different Greek reading from ours ; it seems probable that he has given the sense, as he understood it, rather than a translation of the words. This view is supported by several instances of his renderings in this epistle : for instance, chap. xii. 10, 28, he renders γλωσσῶν, *tongues*, by *sermonum* [*words*], and conversely, xiv. 10, φωνῶν, *voices*, by *linguarum* [*tongues*]. He appears then to have understood *we shall not sleep* to mean *we shall not remain asleep*, that is, *we shall rise again*. Consistently with this we find him interpolating a *not*, for the sake of antithesis, as he had before, chap. ix. 6, suppressed one : (where again Tertullian follows him). Moreover, from the Latin have been formed the word ἀναβιώσομεν, *we shall come to life* in one manuscript, and ἀναστήσομεθα, (a word never used by Paul in this whole chapter,) meaning *we shall rise again*, in another. Some Greek versions read πάντες μὲν οὖν κοιμηθησόμεθα ἀλλ' οὐ πάντες ἀλλαγησόμεθα, where one readily perceives how μὲν οὖν was an erroneous transcript of μὲν οὐ. But indeed in this verse the apostle intended to deny nothing whatever concerning the change, but to affirm and put forward a mystery. The reading in the text holds good, being not unknown even to some Latin copies. Each clause, moreover, is universal. *All* [*indeed*], to wit we, who are presently put in contradistinction to the dead, *shall not sleep, but all, we again, shall be*

changed. The subject is the same in both. Comp. $\pi\acute{\alpha}\varsigma\ \acute{\alpha}\nu$, as a universal negative, xvi. 12; Rom. ix. 33; Eph. v. 5; Rev. xxii. 3; Acts xi. 8. The language alludes not so much to the men then actually alive and looking for the consummation of the world, as to those who are then to be alive in their place, ver. 52; 1 Thess. iv. 15, note. *Be changed*—Though the soul abides in the body, the body will be no longer *animal* [natural] but spiritual.

52. *In a moment*—That this may not be mistaken for hyperbole, he adds the more popular phrase, *in the twinkling of an eye*. Wonderful work of divine Omnipotence! Who then can doubt that a man may be even in death suddenly freed from sin? *Trump*—The full description of the trumpets is reserved for the Apocalypse, though some particulars as to the *last* trump are anticipated in Matt. xxiv. 31; 1 Thess. iv. 16. The epithet *last* here expressed presupposes the former trumpets, either because the Spirit inspired Paul with prophetic anticipation of the Apocalypse, or because from the early Scriptures may be learned, indefinitely indeed, that some trumpets precede *the last*. Is. xxvii. 13; Jer. li. 27; Zech. ix. 14; Heb. xii. 19; 2 Esd. v. 4; or, as to the trumpet at the *Ascension*, Ps. xlvii. 5; comp. Acts i. 11. Where only two are spoken of, one may be called *the last*, ver. 45; much more where only one is meant, if it be not followed by another, Rev. x. 7. *For*—The Lord *shall sound* it, by his archangel, 1 Thess. iv. 16. Trumpets were used formerly on holidays to call the people together. *And*—At once. *Incorruptible*—Strictly, we should expect the word *immortal* here, for *incorruptibility* will be put on by the *change*, ver. 53. *Incorruptibility*, however, includes *immortality*.

53. *This*—Our present state. *Incorruption*—By that exchange.

54. *So when ... immortality*—The frequent iteration of these words has a charming effect. *Then*—Not before. Scripture is sure; therefore the resurrection is sure. *Death is swallowed up*—Is. xxv. 8, Sept. It *is swallowed up* at one momentary draught. Comp. Rev. xxi. 4. *In victory*—Gr. $\epsilon\iota\varsigma\ \nu\acute{\iota}\kappa\omicron\varsigma$. The Sept. often renders the Heb. phrase by $\epsilon\iota\varsigma\ \nu\acute{\iota}\kappa\omicron\varsigma$, *unto 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 $\grave{\alpha}\delta\eta$, *grave*, read $\theta\acute{\alpha}\nu\alpha\tau\epsilon$, *death*. Tisch., Alf.] *Where is*, etc.—Hos. xiii. 14, Sept., $\pi\omicron\upsilon\ \eta\ \delta\acute{\iota}\kappa\eta\ (\nu\acute{\iota}\kappa\eta\ ?)\ \sigma\omicron\upsilon$, $\theta\acute{\alpha}\nu\alpha\tau\epsilon$;

ποῦ τὸ κέντρον σου, ἄδη; *Where, O death, is thy judgment (victory?)? Where, O Hades, thy sting?* The Heb. may be rendered: *Where are thy plagues, O death? where thy destruction, O Hell?* In this pæan of victory the *where* signifies that Death and Hell have been once exceeding fierce; now the case is changed. Θάνατος, *Death*, and Ἅιδης, *Hell*, are often used interchangeably; that there is a distinction, however, is proved by the fact that one cannot be *always* substituted for the other without exception. *Hell*, for instance, is opposed to heaven, *death* to life. *Death* is first, *hell* is deeper. *Death* receives soulless bodies; *hell*, even souls without bodies: not only those of ungodly men, but even of the godly, at least before Christ's death, Gen. xxxvii. 35; Luke xvi. 23. Thus they are mentioned together, forming a climax. Comp. Rev. xx. 13, 14, vi. 8, i. 18: in which passages clearly the word *grave* cannot be substituted for the word *hell*. Again, the subject of the discourse being the resurrection of the body, *death* is often named, *hell* but once. *Sting*—*A spur*, with a *pestiferous* venom. Paul transposes *victory* and *sting*, as not only more agreeable to the order of the Hebrew synonyms, but as making a more convenient transition to ver. 56, in which *sting* and *strength* are kindred words. A *goad* is a larger κέντρον (comp. Acts xxvi. 14); a *sting* is a smaller κέντρον. Apart from the notion of size, they may sometimes be used promiscuously. We may kick against the *pricks* even in thorns. *O grave*, lit., *O hell*—Not here the place of eternal punishment, but the receptacle of souls, which in the resurrection are to be reunited to their bodies. Nothing is here said of the devil; comp. Heb. ii. 14; because *victory* is snatched from him sooner than from death, ver. 26. *Victory*—Paul repeats this word from the preceding verse, charmingly. The rarity of the word [νίκος, not νίκη] is appropriate to a *triumphal song*.

56. *Sin*—But for sin, death could do nought. Comp. Hos. xiii. 12. Against this *prick* no one could have *kicked* by his own strength, none could have sung *where*, etc. This is implied in the particle *but*. *The law*—Which holds out death as the penalty of sin. Without the law, sin is not felt; under the law, sin reigns; Rom. vi. 14.

57. *But*—Notwithstanding that the law and sin, and death and hell, were fighting against us, yet the victory is ours. This is the thought; the ἦθος, or *mode*, is added, *thanks to God*. *Thanks be to God*—That was not accomplished by our

strength. *Which giveth*—Present, to meet the state of believers. *The victory*—A repetition, appropriate to triumph. Death and hell had been ambitious of the victory. *Christ*—In whose allegiance we, by dying *to the law*, have obtained life ; ver. 3, 4, 5.

58. [*Therefore*—There was a grave error to be refuted here, yet he does not neglect to subjoin an exhortation. *V. G.*] *Beloved*—Genuine meditation on the general consummation enkindles brotherly love. *Steadfast*—Do not of yourselves backslide from faith in 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*, because it is done for the *Lord's* sake. Its more special definition depends on the context in each case. *Forasmuch as ye know*—He now makes sure of the consent of the Corinthians. *Is not in vain*—That is, *is most profitable*. They who denied the resurrection, thereby made it *vain*. Paul is mild, even to the last, in refuting these unbelievers. [*In the Lord*—It rests *in Christ*, that your labour is not in vain. *Mey.*]

CHAPTER XVI.

1. *Collection*—A plain word, well suited to begin with, ver. 2. It is spoken of as *a blessing*, 2 Cor. ix. 5. *Saints*—He prefers the term *saints* to *poor*, both as more dignified and as adding force to his request. *I have given order*—By my apostolic authority, with which *the Galatians* are familiar. *Of Galatia*—He holds up 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. The force of example is proverbial.

2. *Upon the first day*—Gr. *κατὰ μίαν σαββάτων*. The peculiar observance of the Lord's day was known even then. On the Sabbath, Jews and Christians met together; on the day following, the latter engaged in their peculiar duties. *Of the week*, lit., *of the sabbaths*—That is, *of the week*. The usual expression is ἡ μία σαββάτων, *the one day of the week* [i.e., *the first*]; but the definite article is omitted here to preserve the *distributive* force of *κατὰ*. The counsel is easy to follow. Not so much is given all at once. A man who has *laid by* something every Lord's day will probably collect more than he would have given at one time. *Every one*—Others besides

the wealthy. *Lay by*—In the assembly. [But *by him* means, doubtless, *at home. Mey.*] *Him*—*Apart*, that he may know exactly the amount of his own contribution, whether others give liberally or niggardly. As yet the Corinthians had no common treasury in the Church. *In store*—Gr. *θησαυρίζων*, *storing up treasure*. Abundantly, a pleasant word, 1 Tim. vi. 19. *As God hath prospered him*, lit., *as may be convenient*—With no strain on mind or means. [Literally, *whatsoever he may be prospered in*, nearly as Eng. Ver. *Beng.* is wrong. *Alf.*] It is the part of Christian prudence to follow in action the lead of circumstances, Eccl. ix. 10; 1 Sam. x. 7. *That...no*—He answers by anticipation any misgiving on their part as to another collection then, and at the same time plainly tells them that he does not mean to pass them by altogether. *Gatherings*, lit., *collections*—This by no means flattering term warns them against delay. *When I come*—Neither Paul nor the Corinthians would like to have this done in public. *Now*, he says, you will act with liberality, *then* we shall have other work to do.

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.*] *By your letters*, better, *with letters*—In your name. The antithesis lies in *I myself*, ver. 4. Comp. *διὰ*, Rom. ii. 27; 2 Cor. ii. 4. *Your liberality*—Gr. *τὴν χάριν ὑμῶν*. A *gracious* appellation, and as such of frequent occurrence, 2 Cor. viii. 4.

4. *Meet*—*If it shall be worth my while to be the bearer of it myself*. An invitation to liberality. *That I go also*—A proper amount of self-respect is not pride, 2 Cor. i. 19. Paul mentions himself first. *With me*—As a precaution against all suspicion, 2 Cor. viii. 20, 21.

5. *Will come*—In ver. 2 he had said, *when I shall have come* [*ὅταν ἔλθω* here it is *ἐλεύσομαι δέ*]. *Do pass*—A *Ploce* [the repetition of a word in a more or less general sense], the antithesis to which follows in ver. 6, *abide*. The present tense, therefore, must not be pressed. He was not yet in Macedonia, but was contemplating a visit, ver. 8.

6. *May be*—His language is very familiar. *Whithersoever*—He modestly forbears to express how far he contemplates going, Acts xix. 21.

7. *Now*—After deferring my visit so long. *If the Lord*

permit—A pious stipulation. There is a certain freedom belonging to the resolutions of the saints which are in various ways preceded and followed up by the Divine goodness.

8. *At Ephesus*—Where he was writing. Comp. ver. 19, on *Asia*.

9. *A great door*—A wise man is ever on the look out for opportunities. *And effectual*—So promising an occasion would require some weeks' stay to take advantage of it. Comp. chap. v. 7, note. *Is opened*—At Ephesus. *Adversaries*—For me to withstand. Good and, its adversary, evil often flourish side by side.

10. *Now*—The contrast is between Paul himself and Timothy his representative [who was the bearer of this epistle. *V. G.*] *Without fear*—This will happen, if no man despise him. If there were some who despised Paul himself, how much more ready would they be to despise Timothy, the young man from Lystra! *Worketh*—It is only fair that this should be done without fear. The foundation of true respect for the clergy. *The Lord*—Christ.

11. *Him*—For his youth, Ps. cxix. 141, Sept., *I am young and of no account*. *With the brethren*—This may mean either, *who also look for him*, or, *who may come with him*.

12. *I greatly desired, better, strongly advised*—Paul had no fear that Apollos by his presence might supplant himself in the esteem of the Corinthians. Apollos was not present when Paul dated this epistle, as he is not mentioned either in ver. 19, or in chap. i. 1. *With the brethren*—Ver. 17. Not the same brethren who are spoken of ver. 11. *His will was not*—Gr. οὐκ ἦν θέλημα. A half-impersonal expression, in which something is regarded as being, or as not being, desirable, without expressing the person who exercises the choice; but in which, at the same time, God's will is the rule. Comp. Matt. xviii. 14. The verb θέλω is similarly used by the Greeks, Acts ii. 12. *When he shall have convenient time*—The opportunity hinted at is not carnal, but that which follows the will of God.

13. *Watch ye*—The conclusion, which is an exhortation above all things to *faith* and *love*. [This is the sum of those things, which either Timothy or Apollos thought should be inculcated on the Corinthians. *V. G.*] *In the faith*—Chap. xv. 2, 11, 14, 17.

14. *With charity*—Chap. viii. 1, xiii. 1. [For where *love* is, there are no schisms. *Grot.* in *Mey.*]

15. *Themselves*—Of their own free will. [These were the very men who had come from Corinth to Paul. *V. G.*] The more voluntary the service rendered in time of need, the more grateful and praiseworthy. 2 Cor. viii. 16, 17 ; Is. vi. 8. *The saints*—Out of Israel ; for they were the first fruits of Achaia.

16. *Ye*—In your turn. *Submit yourselves*—Corresponds to *ἑταξάν*, *addicted*, ver. 16. [Gr. *ἑταξάν*, *ὑποτάσσησθε*, the simple verb in both cases being *τάσσω*. The Eng. Ver. is unable to reproduce this effect.] *Helpeth*—With others [not necessarily *with us*, as Eng. Ver.] *Labourereth*—By himself.

17. *I am glad*—Paul having reference to God, *returns thanks*, when he might have said, *I am glad*, chap. i. 14 ; but when writing to men he says *I am glad*, or *I have been glad*, instead of *I give thanks* ; Phil. iv. 10 ; Philem. ver. 7. Comp. Acts x. 33 ; 3 John v. 3. The Corinthians had by this time departed again, but he still uses the present tense, *I am glad*, both because a pleasant remembrance was with him, and to accord with the time when the epistle would be read at Corinth. *Of Stephanas*—Probably a son of the Stephanas whose *house* is mentioned in ver. 15, and not himself. *That which was lacking*—Inasmuch as I had not you with me, and as you could not *refresh* me yourselves in my absence.

18. *Have refreshed*—True brethren, inferiors though they may be, neither come, nor are present in vain. The *recreation* [refreshment] of the saints is here seen. *My spirit*—2 Cor. vii. 13. *And your's*—In me : 2 Cor. vii. 3. *Acknowledge*—The *antecedent* for the *consequent* [i. e., *acknowledge* for *receive kindly*], so *εἰδέναι*, *to know*, 1 Thess. v. 12. He who does it not is called *ἀγνώμων*, *unfeeling*, hard-hearted.

19. *Aquila and Priscilla*—Elsewhere the name of this woman is mentioned first ; but, in writing to *the Corinthians*, it comes last ; see chap. xiv. 34. *Much*—For extraordinary affection ; Acts xviii. 2, 1. [For *Πρίσκιλλα*, *Priscilla*, *Tisch.* (not *Alf.*) reads *Πρίσκα*, *Prisca*.] *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. *An holy kiss*—In which all dissensions are swallowed up.

21. *With mine own hand*—All that goes before, then, he dictated.

22. *If any man, etc.*—Paul loves Jesus ; do you also love him. *Love*—In his heart ; *kisseth*, by his conduct. Gr. φιλεῖ, corresponding to φιμῆματι, ver. 20. Φιλέω is used, meaning *to kiss*, Luke xxii. 47 ; and *to kiss* is used, meaning *to love*, Ps. ii. 12. *The Lord*—He is to be preferred to all the brethren, even to Paul and Apollos. [Omit Ἰησοῦν Χριστόν, *Jesus Christ. Tisch., Alf.*] *Let him be, etc.*—I am so far from wishing him prosperity that I rather bid him be accursed. The words *Maran-atha* add weight to the anathema ; a phrase, expressed in an idiom familiar to the Jews, indicates that he who loves not Jesus will share with the Jews, who call Jesus accursed with the bitterest hatred, chap. xii. 3, the curse which falls most righteously on themselves. *Love not* is obviously an *Euphemism* for *hate*. Μαράν ἀθά *the Lord cometh* ; μαράν being the Syriac for *our Lord*, or simply *the Lord*. So in French *Monseigneur* and *Seigneur* are almost identical in meaning. Μαράν ἀθά, seems to have been a common formula with Paul, the meaning of which the Corinthians had either already known, or now, when about to be seriously affected by it, might have learned from others.

23. *The grace*—This is the salutation proposed in ver. 21, while ver. 22 excludes those who are unworthy of it. Comp. 2 John v. 10, 11. [*Tisch.* (not *Alf.*) omits Χριστοῦ, *Christ.*]

24. *My love, etc.*—The apostle with divinely kindled love embraces in Christ Jesus all the Corinthians, not merely those who said they were of Paul. Μου, *my*, is omitted by one manuscript alone, but it has good authority, and agrees with the beginning and end of the epistle. The words ἐγράφη ἀπὸ Φιλιππων, *it was written from Philippi*, were written afterwards. But it was really written at Ephesus, ver. 8, and possibly sent from Philippi, ver. 5, inasmuch as the Corinthian deputies had accompanied Paul thither. At all events, Aquila and Priscilla are mentioned as being at Ephesus (Acts xviii. 19) ; the road thence lay 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.]

THE
SECOND EPISTLE OF ST. PAUL TO THE
CORINTHIANS.

CHAPTER I.

1. While he repeats his admonitions, Paul here opens out his apostolic love and affection to the Corinthians, whom his former severe epistle had stirred up to a more zealous piety ; and as in that he had written of the affairs of the Corinthians, so now he writes of his own, but with a constant regard to their spiritual benefit. At the same time the entire thread and connexion of the epistle is *historical* ; all other topics are interwoven as digressions. The main points are to be seen in ver. 8, 15 ; ii. 1, 12, 13 ; vii. 5 ; viii. 1 ; x. 1 ; xiii. 1, touching the *past*, the *present*, and the *future*. Thus a synopsis of the epistle may be given, as follows :—

I. THE TITLE OR INSCRIPTION. Chap. i. 1, 2.

II. THE DISCUSSION,

- I. In Asia we were sorely pressed ; but God hath comforted us ; for we act in all sincerity, even in my not coming to you who ought to obey me. Chap. i. 3, ii. 11.
- II. From Troas I hastened into Macedonia, not far from you : advancing with the progress of the Gospel, whose glorious duties we worthily discharge. Chap. i. 12, vii. 1.
- III. In Macedonia I received joyful tidings of you. Chap. i. 2—16.
- IV. In this journey I saw into the liberality of the Macedonians. Wherefore it becomes you to follow their example. Chap. viii. 1, ix. 15.
- V. I am on my way to you, armed with the power of Christ : therefore be obedient. Chap. x., 1. xiii. 10.

III. THE CONCLUSION. Chap. xiii. 11—13.

1. [*Tisch.* (not *Alf.*) read $\chi\rho\iota\sigma\tau\omicron\upsilon\ \iota\eta\sigma\omicron\upsilon$, *Christ Jesus*]. *Timothy, our brother*—In writing to Timothy himself, Paul calls him *son* ; in 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 is equivalent to a synonym of *saints*, which follows it.

3. *Blessed*—A mode of introduction which is in the best taste and in harmony with 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. Παρακαλεῖν is *to address*. Oftentimes exhortation and consolation are the same in principle. *Consolation* is an indication of *mercies* [and Paul makes mention of *mercies* and of *help* before speaking of afflictions. *V. G.*]. He displays his *mercies* in our very calamity. For neither is the calamity of the saints repugnant to the Divine mercy, nor does it engender a mistrust of the latter among the saints themselves, but on the contrary it even affords consolation hereafter. Hence the addition of πάσης, *all*.

4. *In all...in any*—He who has experienced affliction of one kind is specially qualified to console others in the same; he who has known all afflictions is able to console under all, Heb. iv. 15. *Trouble*—There is an opposition, on the one hand, between the *sufferings* and the *trouble*, of which the one is connoted by the other; and on the other hand, between *salvation* and *consolation*, here also the one being connoted by the other. [How great, then, is the necessity of experience! How unfitted to be a master is he who lacks it! *V. G.*] Adversity is treated of from ver. 8; consolation from chap. vii. 2, etc. At first Paul speaks of comfort generally; he looks, particularly, however to the comfort which he had drawn from the obedience of the Corinthians.

5. *Sufferings...consolation*—The former are many, the latter is but one; yet this is the stronger. *Of Christ...in*, lit., *towards us, so...by*, lit., *in Christ*—There is a charming transposition of the words and the order. *So*—From this very epistle, as compared with the former, a greater power of consolation shines out clearly after the troubles which had intervened, consolation most welcome to the Corinthians, struck down as they were by the first epistle; and so also the newness of the whole inner man appears, growing day by day.

6. [The true order places καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν, *and our hope is steadfast in your behalf*, (*Alf.*; Eng. Ver., *our hope of you is steadfast*), before εἴτε παρακαλοῦμεθα, *whether we*

are comforted, etc. *Tisch., Alf., etc.*] *Whether we be afflicted, &c.*—The thought is this: *Whether we be afflicted (we are afflicted) for your comfort and salvation; or whether we be comforted (we are comforted) for your consolation, which worketh in the patient endurance of the same afflictions which we also endure: Our hope also for you is steadfast, knowing that, as ye are partakers of the sufferings, so also shall ye be of the consolation.* As in Phil. i. 16, 19, affliction and salvation are opposed, so here there is an opposition between the affliction of the ministers of the Gospel and the comfort and salvation of the Corinthians, similar to that between the life of the latter and the death of the former, chap. iv. 12. Moreover, as the comfort and salvation of the Corinthians depend on the affliction of the ministers, even so on the comfort of the latter depend both the consolation of the former and the hope of the latter on their behalf. The participle *knowing* depends on the verbs *we are comforted* and *we are afflicted* mentally supplied. In this way the various members of the period harmonize. We shall now explain some of these separately. *Whether*—Sometimes we are more sensible of trials, sometimes of consolation. *Your*—The communion of saints, which had full scope for exercise in the hearts of Paul, Titus, the Corinthians and other churches, is admirably put before us in this epistle, chap. ii. 3, iv. 15, vi. 12, vii. 7, 13, ix. 12. Their hearts were so many mirrors, reflecting each the image seen in the others. Comp. Phil. ii. 26, 27. *Consolation*—Mental. *Salvation*—Actual. *Which is effectual*—The Greek verb is in the middle voice, chap. iv. 12; Rom. vii. 5. *The same*—In number. The trials of the Corinthians were Paul's trials, for the Corinthians lived in Paul's heart: vi. 12; and those trials, albeit they had hindered Paul's coming to Corinth, redounded to the profit of the Corinthians. The words confess a reciprocal partnership. *We also suffer...and our hope*—Where afflictions and endurance are mentioned, there we commonly find hope too, ver. 10; Rom. v. 3, 4, xv. 4.

7. *Is steadfast*—This steadfastness was the fruit of adversity.

8. *In Asia*—1 Cor. xv. 32, note. The Corinthians were not ignorant of his troubles in Asia; Paul, however, is here making known the severity of those troubles and their fruit. [The entire epistle is a journal of Paul's travels inter-

woven, however, with some sterling precepts. *V. G.*] *Above strength*—Ordinary strength. *That we despaired*—He here affirms what, taken in a different sense, he denies, iv. 8; here he speaks of human, there of Divine, assistance.

9. *But*—That is, Nay rather. Supply, *for this cause we ourselves, etc., that not, etc.* *The sentence*—Gr. τὸ ἀπόκριμα. According to Hesychius it means *vote of condemnation*: ἀποκρίνειν, the verb, meaning *to pass sentence of condemnation*. *Sentence* is opposed to *trust*. *In*—Points to the marvellous character of faith even in the greatest difficulties, apparently with no escape. *Which raiseth*—In I Cor. xv., Paul had written fully touching the resurrection of the dead; he now repeatedly touches on the same doctrine, and, assuming the Corinthians to admit its truth, he practically enforces it.

10. *Doth deliver*—Present time, looking at the *affliction* itself. The sense is, *while we are in death, we are delivered*. *We trust*—Gr. *we have gained hope*. *He will yet deliver*—That it may be in my power to go to you.

11. *Ye also helping together*—Gr. συνυπουργούντων. Ὑπουργεῖν is from ἔργον, *a work*; ἔργον, the *work*, or *help*, is of God; ὑπουργεῖν, to work under another, belongs to the apostles; συνυπουργεῖν, to co-operate in helping, belongs to the Corinthians. *Also*—*You, as well as others*. [*By prayer...thanks may, etc.*—He who cultivates the communion of saints will never lack opportunity for prayer, even though he should have no cause left for anxiety respecting himself. *V. G.*] *The gift bestowed upon us*—By grace. *By the means of many persons*, lit., *from many points of view*—Gr. ἐκ πολλῶν προσωπῶν. The word προσωπῶν means *face*, respect. In respect, namely, of the past, present, and future. *He has delivered, doth deliver, will deliver*. There is no reason why it should be rendered *by many persons*, since that is involved in the words *by many*. *Thanks may be given by many*—Gr. εὐχαριστητέῃ. Χάρισμα, *the gift of grace*, and εὐχαριστία, *thanksgiving*, are correlatives, iv. 15. *On our*, Beng., *your behalf*—[For ὑπὲρ ἡμῶν, *on our behalf*, read ὑπὲρ ὑμῶν, *on your behalf*. Tisch. (not Alf.) So Beng.] Just before, when speaking of *prayer*, he had said *for us*; now, when speaking of *thanksgiving*, he says *for you*. It was to the Corinthians that the benefit redounded. Moreover it was quite unnecessary after εἰς ἡμᾶς, *upon us*, to say again ὑπὲρ ἡμῶν, *on 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 : It is not in vain that we earnestly seek after and promise ourselves the help of God and the prayers of good men. *Rejoicing*—Even in adversity and in spite of adversaries. *Of our conscience*—No matter what others may think of us. [For ἀπλότητι, *simplicity*, *Alf.* (so *Tisch.*, 1849, not 1859) reads ἁγιότητι, *holiness*. The sense is, in the holiness and simplicity which God produces by the power of grace. *Mey.*] *In simplicity*—In aiming at one mark, and one only, and that by the straightest path. *Sincerity*—Without the admixture of any foreign element. *Not with*—*Fleshly wisdom* standing in opposition to the *grace of God*, who rules his people wisely, ver. 17. *In the world*—The whole deceitful world. *More abundantly*—Chap. ii. 4.

13. *We write*—In this epistle. He is appealing to what was then before them. *Other things*—i. e., contrary things. *Ye read*—In the former epistle. *Or* [*even*]—Gr. ἢ καὶ, [Eng. Ver. does not render καὶ, *even*]. Ἐπίγνωσις, *acknowledgment*, is something more than ἀνάγνωσις, *reading*. *Even to the end*—Of my course. Comp. ver. 14, at the end ; and 1 Cor. iv. 5. It is plain from this that Paul does not forbid regard to the day of the Lord.

14. *In part*—Opposed to *even unto the end* in the former verse.

15. *In this*—See ver. 12, begin. *Before*—This intention we find everywhere throughout the former epistle. *Before* belongs in sense to *I was minded*. *A second benefit*—The first benefit (afforded by help from heaven) they had had on Paul's first visit ; (comp. *first love*, Rev. ii. 4) a second was in store for them at his second visit. *Grace*, in its essential nature, is one ; but, as possessed by us, it admits of degrees. Comp. John i. 16.

16. *To be brought on my way*—To entrust myself to your escort.

17. *Lightness*—In promising more than I performed. *According to the flesh*—Paul means to imply that were he purposing according to the flesh, he must have come rather than not, since those who purpose according to the flesh endeavour by all means, under any circumstances, to make good what they have promised, for consistency's sake [no matter whether the consequences be good or bad. *V. G.*]. The apostle, however, while far from being inconsistent, was not

consistent according to the flesh; either of which uncandid minds might have suspected. His promise had been given conditionally, and he afterwards deferred his visit for important reasons which had interfered. [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, yea, and nay, nay*, Beng., *yea and nay*—[But the common reading, *yea, yea...nay, nay* is right. *Tisch., Alf.*] Paul's simple *yea and nay* is fully confirmed by the following verse, in which he denies distinctly having used *yea and nay* of the same thing; but in ver. 17 affirms it of different things. The *should be* in ver. 17 is emphatic: as, for example, it may be said of an inconsistent man, *You can find neither his yea nor his nay*, that is, no one can put faith in his words: or, as we say of a consistent person, *His yea and his nay hold good, may be relied on.*

18. *But*—The antithesis is between his purposed journey and the doctrine itself. The external change of the former for legitimate reasons does not imply inconstancy in doctrine. Meanwhile Paul shows that those who are fickle in ordinary every-day matters generally appear, and are, fickle even in things spiritual. *True*—A categorical proposition: Our teaching is to be relied on. It becomes *modal* by the addition of *God is faithful*: comp. *amen*, ver. 20. *Toward you*—Opposed to *with me*, ver. 17. [For ἐγέμετο, *was*, read ἔστω, *is*. *Tisch., Alf.*] *Was not yea and nay*—Theology admits no contradictories.

19. [For Ἰησοῦς Χριστός, *Jesus Christ*, *Tisch.* (not *Alf.*) reads Χριστός Ἰησοῦς, *Christ Jesus*.] *For the Son of God, Jesus Christ*—Who is the sum and substance of our discourse. The conjunction of these three titles is remarkable, as indicating certainty, and as arranged in their natural order. For that the first and third are not identical is quite plain. *And Silvanus*—Called *Silas* by Luke; Acts xv. 22, note. *But...yea*—*Yea*, pure and simple, on your part and ours. *In him...Christ was preached*—This means, Our preaching of Christ became *yea in Christ himself*. Thus it harmonises with the reason assigned in the next verse. All the promises in Christ are *yea*. Without doubt, therefore, the witness concerning Christ himself is *yea in Christ*.

20. *Promises*—Declarations. *Yea...Amen*—There is a

charming antithesis here between the particles *yea* and *nay*, on the one hand, which are mutually opposed, and the particles *yea* and *amen*, on the other, which are in harmony. *Yea* is a simple affirmation; *amen*, is an oath. *Yea* has reference to the Greeks; *amen*, to the Jews. Comp. Gal. iv. 6, note. For *yea* is Greek; *amen* is Hebrew. Or again, *yea* has reference to God as making the promises; *amen*, to believers. Comp. 1 John ii. 8. *Yea* has reference to the apostles; *amen*, to their hearers. *Unto the glory of God*—The truth of God is glorified in one and all his promises, since all are made good in Christ. Comp. chap. iv. 15. *By us*—Understand *is* again. For let *the promises of God* be as many as they may, 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 echoed by us.

21. *Now he which*—As the Son glorifies the Father, ver. 19: so in his turn the Father glorifies the Son. *Stablisheth*—Confirms us in the faith of Christ. The expression *sealing* corresponds to this word. The one comes from Christ and his anointing; the other is from the Spirit, as it were an earnest. That is said to be *sealed* which is established to be the property of some one, whether it be a slave or a letter, so that there is no dispute as to ownership. Comp. 1 Cor. ix. 2. The metaphor is an abstraction from the persons and things out of which it is taken. *Us*—Apostles and teachers. *With you*—He speaks humbly of himself. *In Christ, and hath anointed*—Kindred words in the original, *Χριστὸν* and *χρίσας*. From *ointment*, or oil, is derived *strength* (as in this place) and *a sweet savour*, ii. 15. All things tend to the *yea*. *Εἰς Χριστὸν* means, in faith *in Christ*.

22. *Earnest*—Ver. 5. Ἀρράβων, Gen. xxxviii. 17, 18, stands for a *pledge* which is restored on the payment of the debt; but elsewhere it means *earnest money*, which is given in advance as a security for the subsequent payment in full. Hesychius defines ἀρράβων as πρόδομα, *a gift in advance*. Isid. Hispal. has this remark: *An earnest has to be complemented, not deducted. He, then, who has an earnest does not restore it as a pledge, but looks for its completion.* Such an *earnest* is the Spirit himself, Eph. i. 14. Thus, too, we are said to have *the first fruits of the Spirit*, Rom. viii. 23.

23. *Moreover I, lit., but I*—The particle *but* marks a contrast: *I was minded to come; but as yet I have come not.* *Call*—The apostle makes oath. [Comp. chap. xi. 31; Rom. i. 9; Gal. i. 20. *Mey.*] *God*—Who knows all things.

Upon—A solemn phrase. *Soul*—In which I am self-conscious of all my matters, and which I would not have destroyed. *To spare*—A strong expression, which is, therefore, presently explained. *To spare* is the prerogative of him who is master; he, too, who brings joy rather than sorrow may be said to spare. This explanation is confirmed by his saying *not because we have dominion over, and not, seeing that we have no dominion over you.* *Unto Corinth*—Happily substituted for *to you*, in a sentence setting forth his *power*. If present, he must have acted more sternly, for his presence was 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*—For the apostle to have used even his legitimate authority would have been a serious matter; and so he speaks of it as *having dominion*. Comp. 1 Cor. ix. 17, note, on this way of speaking. *Over your faith*—The *faithful* are *free*. *Helpers*—Not *Lords*. *Of your joy*—Which springs out of faith: Phil. i. 25. Opposed to *heaviness*, chap. 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*—And have not fallen, though there was danger of it.

CHAPTER II.

1. *But*—Opposed to *not as yet*, i. 23. *I determined... 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.*] Opposed to *you*, i. 23. *Again*—Construe with *come*, not with *in heaviness*. It was *in heaviness* that he had written, not *come*. *In heaviness*—Twofold; there follows *for if I make you sorry*, and *if any have caused grief*. This repetition [*anaphora*, a rhetorical figure] forms two contrasted members, which are discussed with a corresponding elegance: *I wrote, that ye 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*—In person or by letter. *Who is he then*—The *if* is followed by a double *Apodosis*,* *who then...and*

* Not expressible in English. Notice the repetition of *καί*, and, in the original.—ED.

I wrote ; both...and ; not only...but also. That maketh me glad—By the sorrow of true repentance. *But*—It gives me no pleasure that I have by my rebukes made sorrowful him who now gladdens me by his repentance. I had rather it had not been necessary. *Which is made sorry*—This denotes the Corinthians generally, but particularly this penitent offender. *By me*—In the next verse we have ἀπ' ἑν, *of whom*. These prepositions are not exactly synonymous : ἐξ, *out of* [Eng. Ver., *by*], implies a more direct consciousness on the part of the agent than is expressed by ἀπὸ, *from*, chap. iii. 5 ; 1 Thess. ii. 6.

3. *And I wrote*—He proves that even when he wrote the former epistle, in which the promise of a visit was made, he had cherished the same design which he unfolds in ver. 1. [Omit ὑμῖν, *unto you*. Tisch., Alf.] *Of whom*—As from sons. *That*—It was not for his own sake, but for that of the Corinthians, that Paul longed to have that joy.

4. *For out of*—I wished to arouse you before my coming, that afterwards it might be unnecessary. *Anguish of heart bred tears, much anguish, many tears*. If Paul wrote this epistle himself, the Corinthians might note the traces of weeping on it, a proof of *anguish*. *Not that*—Not so much that, etc. : Sorrow is not the fruit of sorrow, but the fruit of love is love. *Ye should be grieved*—Tears flow readily, when the friend who reproves us weeps. *Ye might know*—From my faithful admonition. *Love*—The source of true correction, and the joy which is its result. *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 is now speaking forgivingly, of *any one* and *anything*, ver. 10. In neither epistle does Paul give the *name* of the person in question. *He hath not grieved me*—He means, permanently. *But in part*—The sorrow which he has caused me is only partial. *Overcharge*—A stronger expression, *make sorry*, ver. 2.

6. *Sufficient*—The neuter of the adjective used as a substantive. *It is sufficient for such a man*, so that no more can be required of him. ἱκανὸν, *sufficient*, is a forensic term. Moderation is an attribute of Christian prudence. There is a considerable interval of time between the two epistles.

Punishment—The contrast lies in to *forgive* and to *console*, ver. 7. *Of many*, lit., *of the greater number*—[Not *many*, as Eng. Ver., but *the majority*. Perhaps the opponents of Paul refused to break off intercourse with the man. *Alf.*] Not only those in high authority. *The Church* bears the keys.

7. *Forgive*—This has the force of the indicative mood, *so that he is rather forgiven*: and the indicative implies the very mildest admonition: xii. 9; Matt. xxvi. 18, note. [*With overmuch sorrow*, lit., *by the higher degree of sorrow*—(Not *overmuch*, as Eng. Ver.). That, namely, which will result from his entire exclusion. *Mey.*]

8. *Confirm*—The *κῆπος*, *ratification*, lies with love, not with sorrow. It is in love that the majesty of church discipline resides. Love is supreme. Sept., *κυροῦσθαι*, Gen. xxiii. 20; Lev. xxv. 30.

9. *Also did I write*—Not only do I write, but have also written before. [But the reference is, not to this epistle, but to *the first epistle*. *Mey.*, etc.] *The proof*—Of your being genuine, loving, obedient sons. *In all things*—In *love* and in *reproof*.

10. *Ye forgive*—He unhesitatingly believes that they will follow his advice given in ver. 7. *Anything*—He speaks most gently of the sin, which, however gross, had been acknowledged. *I...also*—He modestly endorses the act of the Corinthians, thus, as it were, classing himself as one of them. *If I forgave anything*—This *if anything* circumscribes the matter, that Paul may show his willingness to endorse the pardon which the offender received from the Corinthians. Out of the present, *I forgive*, presently comes the perfect, *I have forgiven*, in the very act of writing. *In the person*, Beng., *presence of Christ*—[*In the person*. Eng. Ver. and *Alf.*] Before Christ, 1 Cor. v. 4 [i.e., *before his eyes*, so that Christ is witness to my forgiveness. *Mey.*]

11. *Lest...should get an advantage of us*, lit., *lest we should be defrauded*. 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 offender, 1 Cor. v. 5. Satan was meditating the destruction of the man's soul and, not of his flesh only; and especially seeks an opportunity of harming him by means of sorrow. *For.. not*—True ecclesiastical foresight. They who have the *mind* of Christ are not ignorant of the devices

and plans of his enemy. *Νοήματα*, *devices*, and *ἀγνοεῖν*, *to be ignorant of*, are kindred words.

12. *And*—Gr. *καὶ* [Beng., *even*.] *Even* although. Paul would gladly have tarried at Troas. *A door*—Paul, however, was blameless in going away, since his choice was free.

13. *Rest*—First his spirit, and then his flesh, began to need rest: vii. 5. He was eager to learn in what spirit the Corinthians had taken his former epistle. *In my spirit*—Hence he perceived that he was not bound to avail himself of the *door* spoken of. *Titus*—Who was to come to me from you. *Into Macedonia*—Where I should be nearer Corinth, and might more readily get information [of the result of my former epistle to you. *V. G.*]. This thread is taken up again in chap. vii. 2, 5. A magnificent digression fills the intervening chapters, touching all that he had done and endured in the meantime in other places, by this means giving the Corinthians the benefit of it all, while he was at the same time preparing 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 chap. vii. 6. Hence he cries, *thanks be*, etc. *Mey.*] *Now ... unto God*—Though I came not to Corinth, yet I abode not at Troas; nevertheless the Gospel is not without its victories even in other places. This is followed by a *modal* expression, *Thanks be to God*. *Always*—The parallel follows, *in every place*. *Causeth us to triumph*, lit., *showeth 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 own victory. It is not the victory alone, but the public exhibition of the victory which is meant: this is shown by what follows, *who maketh manifest*. As a triumph forcibly strikes the eyes, so a savour strikes the nostrils. *Maketh manifest*—A word frequently recurring in this place, repelling the *suspicious* of the Corinthians: 1 Cor. iv. 5. *The savour*—The metaphor is taken from all the senses to convey an idea of the Gospel's power. In this place we find the senses of *sight* and *smell* side by side. *His*—Of Christ, ver. 15.

15. *A sweet savour*—Powerful, that is, grateful to the

godly, offensive to the ungodly. As the aroma of spices pervades the garments, so does the savour of Christ pervade us. [The allusion is probably to the *incense* burned with a *triumphal procession*. *Mey.*] *In them that are saved...in them that perish*—To which of these two classes a man belongs is made clear by the manner in which he receives the Gospel. Of the former class he treats, chap. iii. 1, iv. 2 ; of the latter, iv. 4—6. *In them that perish*—Chap. iv. 3.

16. *The savour of death*—They account us as something dead ; justly, then, do they find death from us. *And to the other*—Who are saved. If we put the antecedents and consequents side by side in this verse, we find a *Chiasmus* [*Χιασμός* means a cross relation of words, or clauses, coupled together : taken from the shape of the letter X]. *And who is sufficient for these things*—Who? In other words, But few ; ourselves. That is the meaning modestly implied and left for the Corinthians to recognize. Comp. the next verse. The *sufficiency* of himself and the few others Paul abundantly declares in the following chapter, and repeats this very word in ver. 5, 6 ; which looks as if his enemies had been either expressly or by implication denying his *sufficiency*.

17. *Many*, lit., *the many*—Chap. xi. 18 ; 1 Kings xviii. 25. The article is important. Many, men in general, are *ἄσομοι*, *savourless* ; Phil. ii. 21. *Which corrupt*—Gr. *καπηλεύοντες*. Who strive, not to exhibit the maximum of virtue, but to make profit out of it. Such men may talk of Christ, but their talk is not as of God and in God's presence. *Κάπηλοι*, *caupones*, *tavern-keepers*, *licensed victuallers*, get their stock from other sources ; adulterate it, and so make profit by selling it. It is not so that the apostles deal with the word of God ; for they speak *as of God*, and *as of sincerity*, and so as to approve themselves to God. *Δολοῦντες*, *adulterating*, iv. 2 [Eng. Ver., *handling deceitfully*], is an equivalent expression to *ἐμπορεύεσθαι*, *shall make merchandize of*, 2 Pet. ii. 3. *Of sincerity*—We apply ourselves to the pure word of God, and to that alone. *But as of*—A gradation, *but* being repeated. *As* is explanatory. *In the sight of God*—So plainly, chap. xii. 19. We always reflect that God, of whom we speak, is present when we speak ; of men we take no thought. *Speak we*—We employ the tongue ; the power is God's. [*In Christ*—Who is the sphere and element in which we live and speak. *Mey.*, etc.] *In*—The discourse which we hold *in Christ* is given and guided from above.

CHAPTER III.

1. *Do we begin*—A well-deserved thrust at those *certain persons* who *had* so begun. *Again*—As had been done in the former epistle; so, *again*, chap. v. 12. *To commend*—After the manner of men, xii. 19; by recording what he had achieved elsewhere. [The common text has *εἰ μὴ*, *unless* (we need, as some, etc.), and so *Beng.* But the true reading is *ἦ μὴ*, *or do we need*, etc., (which Eng. Ver. follows). *Tisch.*, *Alf.*, etc.] *Or*, *Beng.*, *unless*—A particle expressing courtesy. Are we, then, capable of commending ourselves, if we do not need also letters of commendation? *Some*—Out of many, ii. 17. In this point, too, he hints at his own utter unlikeness to the false apostles. They *did need* them. *From you*—To others. This, then, was not unusual at Corinth. [*Our epistle*—Namely, of commendations, both *to you* and *from you*; ver. 1. *Mey.*]

2. *In our hearts*—Your faith has been written in our heart, wherein we carry about with us both it and yourselves, to be everywhere recognized and read. It was reflected to the apostle's heart from the heart of the Corinthians. *Of all men*—By you and others. An argument for the truth of the Gospel, obvious to all, to be furnished by the believers themselves [iv. 2; 1 Cor. xiv. 25].

3. *Manifestly declared*—Construed with *ὑμεῖς*, *ye*, ver. 2. Assigns the reason why this epistle may be read. *Of Christ ... by us*—This explains *our* in ver. 2. Christ was the author of the epistle. *Ministered*—The verb *διακονέω*, *I minister*, often governing the accusative of the thing ministered, viii. 19, 20; 2 Tim. i. 18; 1 Pet. i. 12; iv. 10. The apostles *διακόνουν*, that is, *wrote as the ministers of another*. Through them Christ shed spiritual light on the tablets of the hearts of the Corinthians, as a writer applies ink to paper. To write a letter, paper or parchment is necessary no less than ink. Paul uses *ink* for writing materials generally by the figure which grammarians call *Synecdoche*. *Τὸ μέλαν* does not mean *ink* exclusively, but any black concretion, as even charcoal, for instance, with which one can write on stone. All writing which is done with pen and ink is on the same principle as the Decalogue graven in tables of stone. Letters were engraved on the stone: so a black letter is written on paper. The hearts of the Corinthians are alluded

to, Paul representing the pen. *Not with ink*—Another instance of *Synecdoche*. For the Mosaic tables, written by the finger of God *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 the genus; *fleshy tables* are the species. For hearts there are which are *not fleshy*.

4. *Trust*—By which we both determine and profess to be such. It is in contrast to *fainting*, chap. iv. 1. *Through Christ*—Not through ourselves. This is discussed from the end of ver. 14. *To God-ward*—This is discussed in ver. 6 and the following verses.

5. [*We are*—Even at this very hour. *V. G.*] *To think*—To reach even in thought, much less to say or do. There is here, apparently, a touch of *imitation*. [That is, he seems to be using the words of his accusers.] They who are moved of God do not think: in other words, they do not frame or work out anything by thinking, 2 Pet. i. 21. *Anything*—However insignificant.

6. *Also*—Emphatic addition. Not only has God given us *sufficiency*, but it is the *sufficiency* of ministers of the New Covenant, which calls for much more. *Us...ministers*—These words are in apposition. *New*—In 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 following verses, with the notes. *Of the letter*—Even in *writing* this, Paul was the minister not of the *letter*, but of the *spirit*; while Moses in his own proper function, even when *not writing*, was still engaged with the *letter* only. *Of the spirit*—Whose ministry both offers greater *glory* as its reward, and requires greater *ability* as its condition. *Killeth*—That is, it rouses the sinner to a consciousness of his death; for, allowing that the sinner had life before the letter came, there would have been no need for the Spirit to make alive. Comp. next ver., *of death*.

7. *Ministration*—Whose duties Moses discharged. *Engraven*—In Ex. xxxii. 16, Sept., the word is *κεκολαμμένη*, *graven*. *In stones*—The two tables, then, were distinct stones, not written both on one stone, Ex. xxxiv. 1. *Engraven in stones* is exegetical of *in letters*, Gr. *ἐν γράμμασιν*. [Eng. Ver., *written*. Render, *engraved by means of letters in stones*. *Mey.*] *Was glorious*—Gr. *ἐγενήθη ἐν δόξῃ*, *was made glorious*. *Γίγνεσθαι*, *to become*, and *εἶναι*, *to be* (ver. 8), are not convertible. *Could*

not steadfastly behold—Ex. xxxiv. 30. *They were afraid to come nigh.* *Of Moses*—When engaged in his sacred office.

8. *Shall...be*—He speaks from the Old Testament standpoint, as if looking forward 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*—The glory of God shines far more brightly through the latter than through the former. The letter *condemns*; and condemnation imposes *death*. The Spirit, together with righteousness, brings *life*. *Glory*—The abstract is put for the concrete, as more concise.

10. *That which was made glorious*—So the Sept., Ex. xxxiv. 29, 35, δεδόξασται, *is made glorious* [Eng. Ver., *shone*]. *Had no glory*—This is immediately qualified, *in this respect*. The greater light obscures the less.

11. *Glorious*, lit., *through glory...glorious*, lit., *in glory*—There is a suitable diversity in the prepositions. [The distinction is lost in Eng. Ver., *glorious...glorious*]. Supply *is*. *That which remaineth*—Neither the *ministry* itself, nor anything which is *in part*, remaineth, 1 Cor. xiii. 10; but the Spirit, righteousness, and life, all these remain. Hence the neuter.

12. *Hope*—He spoke of *trust*, ver. 4; he now, with his gaze fixed on *that which remaineth*, talks of *hope*. *Plainness of speech*—Or rather, open, unconcealed conduct generally.

13. *And not*—Supply *we are* or *we do*. *A veil*—So the Sept., Exod. xxxiv. 33. *That...could not*—Πρὸς, *to*, marks congruity. Comp. Matt. xix. 8, where it is translated *because of*. For τὸ μὴ ἀενεῖσθαι, *the inability to gaze*, existed before the putting on of the veil, though after the splendour of Moses' face, ver. 7; hence the use of ὥστε, *so that*, in that verse. [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 who 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.*] All that is here said of Moses, *the putting on the veil*, etc., is altogether denied by Paul of the New Testament ministers. This insertion in the *Protasis* of a sentence of something

which properly belongs to the *Apodosis* [or dependent clause] is not uncommon. In ver. 7 we find ὥστε μὴ δύνασθαι ἀτενίσαι, so that they could not steadfastly behold; here we have πρὸς τὸ μὴ ἀτενίσαι, that they could not, etc. In this place it is the act, not the power, which is denied. In the case of Moses, the power, wanting in all; in the case of the apostles, to some. *To the end of that which is abolished*—Paul is using the words allegorically. *That which is abolished has its end* in Christ: ver. 14 at the end. Comp. Rom. x. 4. To him the law tends, and in him it ends.

14. *But...were blinded, better, hardened*—Gr. ἐπωρώθη, [not as Eng. Ver., blinded]. *But* marks opposition to *could not look steadfastly*. *Remaineth*—Lying where it was first laid, without even being uncovered. *The same*—As in the time of Moses. *In*—In other words, *when they read*, and, *although they read*. *Reading*—Public, frequent, uninterrupted. Paul draws a limit. The veil is not now on Moses' face nor on his writings, but *in the reading*, while they read, the books of Moses, and that, too, so as to exclude Christ; it is, moreover, *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.] *Which*, lit., *because*—Gr. ὅτι, because it is not *done away*, save only *in Christ*. A statement of what follows. *Is done away*—The Old Testament. Comp. ver. 7, 11, 13. He does not say *has been done away*, but *is done away*, as far as those who shall be converted are concerned.

15. *But even*—The *but* is opposed to *is untaken away*. *When*—Gr. ἤνικα. Paul uses this adverb nowhere else. Apparently he carried it with him fresh from reading the Septuagint, Ex. xxxiv. 33. *Moses is read*—And that diligently, without one glimpse of Christ therein. The antithesis follows, *nevertheless, when*, etc.

16. *Nevertheless when...the veil shall be*, lit., *is taken away*—This is paraphrased from Exod. xxxiv. 34. *But when Moses went in before the Lord to speak to him, the veil was taken away*. ἤνικα, therefore, not *if* but *when*, is distinctly affirmative, as in ver. 15, and often in the Septuagint, Gen. xxiv. 41, xxvii. 40; Exod. i. 10, xxxiv. 24; Lev. vi. 4; Deut. xxv. 19; Exod. xxxiii. 8, 22, xl. 36. *Shall turn*, lit., *shall have turned*—The subject is ἡ καρδία, *their heart*. The

truth is acknowledged by repentance, 2 Tim. ii. 25. The method to be adopted with the Jews is not one of disputation, but of conversion. *To the Lord*—Christ, ver. 14. A title of distinction, iv. 5. *Taken away*—Περαιροῦμαι is passive, Acts xxvii. 20; and Lev. iv. 31, 35, Sept.; but *middle* not unfrequently in the Sept., and indeed in the very place to which Paul is referring. The contrast, however, to ver. 15 and 16 supports the passive meaning here. *The veil lies; the veil is taken away.* The present tense 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 that 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 the Spirit and *the end of the law.* A sublime announcement. Comp. Phil. i. 21; Gal. iii. 16. The particle *now* shows that this verse is explanatory of the preceding. 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*—If nowhere besides. *Liberty*—In contrast to the *veil*, which is symbolical of slavery. Liberty to gaze without such fear as possessed the children of Israel, Ex. xxxiv. 30. [Rather *spiritual liberty*, in general; as opposed to *having a veil on the heart.* Mey., Alf.]

18. *But we all*—*All we* who are ministers of the New Testament, as opposed to Moses, who stood *alone.* [Rather, *we, Christians*, in general. Mey., Alf.] *With open face*—*With our face unveiled to men*; for *to God* not even Moses' face was veiled. *Open* contrasts with *hid*, iv. 3. *As in a glass*—Gr. κατοπτρίζομενοι. The Lord *makes us* his mirrors, sending the brightness of his face into our hearts, as into mirrors. That brightness we borrow and reflect. The expression is in happy contrast to ἐντετυπωμένη, *engraved*, ver. 7. For that which is *engraved* can be made only by slow degrees, while *the reflections of a mirror* are made in a moment. *The glory*—The majesty of Heaven. *Of the Lord*—Christ. *Are changed*—[More literally, *are transformed*]. The Lord *forms* in us, by a speedy process, the image of himself; just as

Moses reflected the glory of God. *The same*—Though many in number. This uniform expression of Christ's glory in so many believers is the impress of truth. [*Beng.* here renders *κατοπτριζόμενοι*, *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*—The glorious image of the Lord. *From glory to glory*—From the glory of the Lord to glory in ourselves. The Israelites had not been transformed from the glory of Moses to a like glory; for they were under the letter. *Even as*—An adverb of comparison. *Comp. ver. 13.* As the Lord impresses himself upon us, so is he expressed by us. He is the original; we are the copies. *By the Spirit of the Lord*—Refers to ver. 17: but where the Spirit of the Lord is, etc. If an apposition were intended, Paul would have said *ἀπὸ Κυρίου τοῦ πνεύματος*, *by the Lord the Spirit*. Elsewhere we find *the Spirit of the Lord*, but here it is emphatic, *the Lord's Spirit*. [*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*—As to which see iii. 6, etc. *As we have received mercy*—The mercy of God, through which the ministry is received, makes zealous and sincere ministers. Even Moses *obtained mercy*, and thereby found so near access, Exod. xxxiii. 19. *Not*—A twofold proposition. The second part is discussed presently, by the use of the figure *Chiasmus* [explained on ver. 16 of chap. ii.]: the former from ver. 16. That is why *we fail not* is repeated there; we do not grow weary, we receive no hurt, in speaking, doing, and suffering.

2. *Have renounced*—Gr. *ἀπειπάμεθα*. Hesychius considers it equivalent to *ἀπερρήψαμεθα*, *we have cast away*. We have repudiated once and for ever. *The hidden things of dishonesty* (or, *shame*)—Dishonesty, having no part in God's glory, acts secretly. Of that mode of acting we desire to wash our hands. Rom. i. 16. The words are in contrast with *manifestation* just below, and *we speak*, ver. 13. *In craftiness*—Opposed to *sincerity*. *Craftiness* seeks *hiding*—

places; we have nothing to do with it. *Handling...deceitfully*—Adulterating. *By manifestation*—Chap. iii. 3. *Of the truth*—Of the Gospel. *Ourselves*—As sincere. *Every*—Gr. *πάντων*, [construed with *συνείδησιν*, *conscience*, not as Eng. Ver., with *ἀνθρώπων*, *men*]. In all things. *Conscience*—Chap. v. 11. Not to carnal judgments; iii. 1, where by implication the carnal commendation of some is branded.

3. *But if*—As in the time of Moses it was. *Gospel*—Which is of itself perfectly open. *It is [also]*—[Eng. Ver. does not render *καὶ*, *also*]. The *καὶ* intensifies the force of the present *is*. *To*, Beng., *in*—[Eng. Ver., *to*, but the sense is *among*, *Mey.*, i. e., *in the estimation of, the perishing* (not the *lost*). *Alf.*] As far as they who are lost are concerned. So *ἐν*, *in*, 1 Cor. xiv. 11. *Them*—Not in itself; not absolutely, but relatively to them. *That are lost*—1 Cor. i. 18.

4. *In whom*—With respect to whom. *The God*—A grand but terrible description of Satan [answering to his grand but terrible work, here mentioned. *V. G.*]. Comp. Eph. ii. 2, as to the *fact*, and Phil. iii. 19, as to the name. Who would otherwise believe him able to obstruct so great light in men? There is, however, a sort of *Mimesis* (explained on chap. iii. 5). For, *they that are lost*, the Jews in particular, fancy themselves to have and to know God. The ancients construed *of this world* with the unbelievers (*τῶν ἀπίστων*), that they might have a vantage-ground against the Manicheans and Marcionites, [who regarded matter as essentially evil, and under the devil's power]. *Of this world*—*This* is emphatic. The devil will not always have the power to assail. *Hath blinded*—Not *veiled* merely. *Of them which believe not*—Gr. *τῶν ἀπίστων*. An epithet, with *ἐκείνων*, *those*, mentally supplied from the verse before. For among the lost the largest class consists of those who have heard, and yet have not believed. By *faith* is the *Gospel* received unto *salvation*. *Light*, lit., *the enlightening*—Gr. *φωτισμὸς*. *Of the...gospel*—He afterwards calls the *Gospel* *the light of the knowledge*, etc. Gr. *φωτισμὸς*, *illumination*, is the reflection, or propagation, of rays of light from those already enlightened to the enlightenment of more. The *Gospel* and *knowledge* are related to each other as cause and effect. *Glorious gospel*, lit., *gospel of the glory*—Chap. iii. 18, note. *The image of God*—We want no more than this to understand how great is the glory of Christ, v. 6; 1 Tim. vi. 15. He who beholds the *Son*, beholds the *Father*, in the face of Christ. The Son exactly

represents and reflects the Father. [Omit *αὐτοῖς*, *unto them*. Tisch., Alf.]

5. *For*—That they are blind is no fault of ours. *Not*—We do not commend ourselves, chap. iii. 1, although *they who are lost* think so. [*The Lord*—That is, we preach him as *Lord*. Mey.] *The Lord...servants*—Antithetical. We preach not ourselves as masters. Comp. i. 24. *Your servants*—Hence Paul is wont to prefer the Corinthians to himself, ver. 12, 13. *For Jesus' sake*—It is from him comes the majesty of Christians.

6. *For*—He proves that he and his fellow-apostles are true *servants*. *God...God*—*Shine* is the subject of the sentence; then, supplying *is* (as Acts iv. 24, 25), the predicate follows, *who hath shined*. *Who commanded*—By a word. Gen. i. 3, *εἶπεν*, Sept. *Light...out of darkness*—Sept., Job xxxvii. 15, *made light from darkness*. A mighty work. *Hath shined*—Himself our Light. Not only the Author, but the source, of Light: the Sun itself. *In our hearts*—Dark in themselves. [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*—Who is the only begotten and the image of the Father, and has been *made manifest* in the flesh with a glory all his own.

7. *This treasure*—Described from ii. 14. He now shows that afflictions and death itself, so far from obstructing the ministry of the Spirit, may even assist it, stimulate its ministers and increase their fruit. *Earthen*—The ancients kept their treasures in *jars*. There are vessels not less clean for being earthen; while, on the other hand, a golden vessel may be filthy. *Vessels*—He thus speaks of the *body* or *flesh*, which is subject to affliction and death: see the following verses. *The excellency of the power*—Which, residing in the treasure, exerts itself in us while being kept, 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*—God's, and not merely *from God*. God not only bestows this *power* once for all, but is ever granting it anew.

8. *Troubled*—The four participles in this verse have reference to the feelings; as many more in the next refer to external circumstances, vii. 5. They are construed with

ἔχομεν, *we have*; and in either half, the first clause proves the earthiness of the vessels, the second shows forth the excellency of the power. On every side—So vii. 5. In every, ἐν παντί, viz., thing or place. Comp. always, ver. 10. Not distressed, lit., reduced to straits—Gr. στενοχαραούμενοι, [more forcible than Eng. Ver., distressed.] That is, we are never without means of escape. Perplexed—As to the future; as we are troubled as to the present.

9. *Persecuted*—Not so strong as *cast down, dejected*, when no escape seems open.

10. *Always*—Πάντοτε, *through all time*, must not be confounded with ἀεὶ, *always, at all times*, in the next verse. Comp. Mark xv. 8. *Bearing about* in this verse accords with *we are delivered* in the next. *Bearing about*—In all countries. *The dying*—This is, so to speak, the activity; *life* is the passive state. [Omit τοῦ Κύριου, *the Lord*. Tisch., Alf.] *Of the Lord*—This title must be understood thrice in this and the following verse. Here, however, its expression aptly softens the mention of the *dying*. It is called *the dying of the Lord*, and the genitive case implies participation, as i. 5. *Jesus*—The apostle uses this name by itself more often in this whole passage than is his wont elsewhere. It would seem, then, that he here felt its peculiar charm. *That...also*—A fresh item in the consolation. Just before the *also* we have *but* four times. *Might be made manifest in our body*—In the next verse it is *made manifest in our mortal flesh*. In the one place the noun, in the other the verb, is placed first for the sake of emphasis (that is, in the original Greek). In ver. 10, glorification is referred to; in ver. 9, preservation in this life and supply of new strength. *Our* is added here rather than at the beginning of the verse. The body is *ours* more in life than in death. *Might be made manifest* is explained in ver. 14, 17, 18.

11. *We which live*—An example of *Oxymoron* [the name given by grammarians to the rhetorical figure in which the adjective directly negatives its substantive, or the verb its subject, or the qualifying word that which it qualifies], comp. v. 15. The apostle marvels that he has escaped so great deaths, or even outlived others already slain for their testimony to Christ, as Stephen and James. There is an antithesis between *we which live* and *death*, as between *life* and *mortal*. *Are...delivered*—With true delicacy he abstains

from mentioning Him who *delivers*. From an external point of view, the *delivering up* might seem to be made at hazard.

12. *Death*—Of the body [by the decay of the outward man. *V. G.*] *Life*—Of the soul.

13. *The same*—Which was David's and is yours. Comp. ver. 14. *According as*—This is construed with *we believe* and *we speak*. *I believed, and therefore have I spoken*—So the Sept., Ps. cxvi. 10. In the Heb. it is, *I believed, for I will speak*. The one meaning is implied in the other. Faith, newly born, soon begins to speak; and in speaking it recognizes itself and fosters its own growth. *Speak*—Without fear, in the midst of affliction and death, ver. 17.

14. *Knowing*.—By strong *faith*, chap. v. 1. [For *διὰ*, *by*, read *σύν*, *with*. *Tisch.*, *Alf.*] *Shall present*—Gr. *παραστήσει*. This word is equivalent to a *Hypotoposis* [word picture].

15. *For*—The reason for saying *with you* just before. *All things*—Adverse and propitious. *Abundant... redound*—*Πλεονάζειν*, *to abound*, has a positive value; *περισσεύειν*, *to redound*, a comparative, Rom. v. 20. *Διὰ*, *through*, ought therefore to be construed with *περισσεύη*, *redound*. *Πλέον* meaning the same with *πλήρες*, *full*, is not 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*. *Alf.* after *Mey.*, etc.] *Through*—By reason of the thanksgiving of very many for that grace. Thanksgiving is an invitation to more abundant grace, Ps. xviii. 3, l. 23; 2 Chron. xx. 19, 21, 22. *Thanksgiving*—Ours and yours, i. 3, 4. *Might redound*—May more abundantly fall to your lot and to us, to the further glory of God.

16. *For which cause*—[Namely, the assurance in ver. 14. *Mey.*] *We faint not*—Ver. 1, note. *The outward*—Body, flesh. *Perish*—By *affliction*. *Is renewed*—By hope; see following verses. This renewal excludes every infirmity or *faintness*.

17. *But for a moment*—That is *now*. A brief present is intended, 1 Pet. i. 6. There are several pairs of contrasts; *for a moment* and *eternal*; *light* and *weight*; *affliction* and *glory*; *exceeding* and *far more exceeding*. [*καθ' ὑπερβολὴν εἰς ὑπερβολὴν*, which Eng. Ver. renders *far more exceeding*.] Even that *affliction*, which, compared with the other minor afflictions (mentioned i. 8), is *excessive*, is nevertheless *light*

when compared with the *glory* which is *far more exceeding*. It is a fine instance of *Oxymoron* [explained on ver. 11]. *Worketh*—Provides, effects.

18. *While we look*—What ever a man's aim is, that he follows. *Not at the things which are seen*, lit., *things which are not seen*—This is not the same with *ἀόρατα*, things *which are not visible to the eye, which cannot be seen*. For many things, which are not seen, will be *visible*, when the journey of faith is accomplished. *For*—The reason why they look at the things which are not seen.

CHAPTER V.

1. *For*—A reason pointing to the former expression, *affliction worketh glory*. *Our*—Opposed to, *of God*. *Earthly*—Which is on earth: 1 Cor. xv. 47. This is opposed to *in the heavens*. *House of this tabernacle*—Opposed to *a house not made with hands*. Paul, as a tentmaker, was the more likely to be struck by a metaphor drawn from his own trade. *Were dissolved*—A mild expression. Opposed to *eternal*. *We have*—Present tense: immediately upon the dissolution of the earthly house. *Not made with hands*—Of man.

2. *In this*—The same phrase is found, chap. viii. 10, and elsewhere. *We groan*—The *Epitasis* [emphatic addition] follows, ver. 4, *we groan, being burdened*. *To be clothed upon*—Middle voice. *Ἐνδύμα*, the *clothing*, is the body; hence *being clothed* refers to those living in the body; *ἐπέενδυμα*, the *clothing upon*, refers to the heavenly and glorious habitation, wherein even the body, *the clothing*, is to be clad. Even as the greenness and beauty of grass is its clothing, Matt. vi. 30, so the glory of heaven is the habitation and clothing of the whole man upon entering heaven. [This sudden transition from one metaphor to another, may be explained by the image which his birthplace 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.*] *House*, lit., *dwelling-place*—*οἰκία*, *house*, is rather more absolute; *οἰκητήριον*, *domicile*, suggests a reference to the inmates. *Which is from heaven*—Ἐξ, *from*, here signifies *origin*, as *of the earth*, John iii. 31. This dwelling-place, then, is not heaven itself.

3. *If so be*—What is wished for in ver. 2, holds good if the last day should find us living. *Being clothed*—We are clothed with the body, ver. 4, beginning. *We shall...found*—By the day of the Lord. [It is better to tender, *seeing that we shall really be found clothed, not naked*; (i. e., not without a body.) The reading of *Tisch.*, (after *Griesbach*, etc.), *ἐκδυσάμενοι, unclothed*, (i. e., having laid aside the body), instead of *ἐνδυσάμενοι, clothed*, is not sufficiently supported. *Alf., Mey. Beng.* is wrong.] [*Not*] *naked*—Not stripped of this body, i. e. dead.

4. *For*—Reason for the desire. *We...do groan being burdened*—An appropriate phrase. A burden extorts groans. *Be unclothed*—To *put off* the body. The philosophical disdain of the body given by the Creator is not recognized by faith.

5. *He that hath wrought us*—By faith. *For the selfsame thing*—Namely, that we should thus groan, Rom. viii. 23. [Rather, that *mortality shall be swallowed up*, ver. 4. *Alf.*] *Also*—A new token. *Earnest*—Chap. i. 22, note. *Of the Spirit*—Who works in us that groaning.

6. *Confident*—[*Not we are*, as Eng. Ver. The participle cannot thus stand for the finite verb. *Mey.*, etc.] The antithesis lies between *we are always confident* and *we are confident and willing rather*, etc. To each is subjoined its own explanation: on the one hand, *we are always confident*, and all our life long; on the other hand, we are especially *confident* in the hope of a blessed departure. *We are at home...we are absent*—In this place these two words denote a tarrying, but in ver. 8, where they are interchanged, a departure. *We are absent*—In this one word lies hid the cause of confidence. For the pilgrim has a home, whether he reach it sooner or later, Heb. xi. 14. *From the Lord*—Christ. Phil. i. 23.

7. *For*—Referring to ἀπό, *from*. *We walk*—In the world. So πορεύεσθαι, Luke xiii. 33. *By faith*—Not to see is almost tantamount to being separated from. *Not by sight*, lit., *appearance*—[Eng. Ver., *sight*, is wrong. *Alf., Mey.*] The Sept. translate [the Heb.] *vision, aspect, appearance*, by εἶδος. See especially Num. xii. 8: ἐν εἶδει, καὶ οὐ δι' αἰνυμάτων, apparently, and not in dark speeches. Compare Exod. xxiv. 17. Faith and sight are opposed to each other; faith has an end in death, in this passage; it is at death, therefore, that sight 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.] Willing—So we have determined that it will be well-pleasing to us. To be present—To go home, ver. 6, note. With the Lord—Phil. i. 23.

9. *Wherefore [also]—[Eng. Ver. does not render και, also]. That we may attain the object of our desires. We labour—This φιλοτιμία, or ambition, is alone legitimate. Whether—Construe with we may be accepted.*

ἐνδημοῦντες, at home—in the body, or

ἐκδημοῦντες, absent—from 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, in ministerial labours.

10. *For...all—When treating of death, resurrection, and eternal life, the apostle appropriately thinks also of the judgment. The motive is given for that holy ambition before mentioned. All—Even apostles, whether on our pilgrimage or dead. Appear—Not merely appear in the body, but be made manifest together with our hidden secrets, 1 Cor. iv. 5. The sins even of the faithful, though long since remitted, will be revealed, as their many good deeds, their repentance, their vengeance on sin, to be clearly brought into sight, require a revelation of their misdeeds. If a man has pardoned his brother an offence, that offence also will be revealed, and so on. This, however, will not be against their own will. Neither shame nor grief will affect them, being changed from their former selves. That revelation will be made, but indirectly, and so will only increase their commendation. Let us dwell on this subject more attentively.*

§ 1. The words of Holy Scripture touching the remission of sins are significant in the highest degree. Sins are covered ; they will not be discovered ; they are cast behind the back ; drowned in the sea ; dispersed like a cloud and mist ; forgotten. Among all, therefore, who at the judgment shall stand on the right hand, not one atom of sin will be found to adhere.

§ 2. On the other hand, the expressions concerning all the works of all men which are to be brought into judgment, are universal, Eccl. xii. 14 ; Rom. xiv. 10 ; 1 Cor. iii. 13, iv. 5, etc.

§ 3. In harmony with these is a passage in 2 Cor. v. 10, where the apostle, from the manifestation of all, whether at home or pilgrims, before the judgment-seat of Christ,

infers a TERROR of the Lord and Judge, ver. 11, 12, and affirms that this terror comes home, not to the reprobate only, but even to himself, and to all like himself. Now such terror will find no place amongst saints, assuming that there will be no revelation of their sins. Moreover, Paul declares that he, and all like himself, are to be made manifest, not only so far as they have acted well on the whole, but even to the least particular in which they have fallen short. The variety of rewards among the saved is wonderful; and their shortcomings have their result, not indeed in punishment, but in the loss which is opposed to reward, 1 Cor. iii. 14, 15. Comp. 2 Cor. i. 14; Phil. ii. 16, iv. 1. The words *that every one may receive*, etc., teach that even the shortcomings of the righteous will be made known. For so it will be clear at the last why every man receives his reward, and neither more nor less. The Lord will render to every man *according to his works*.

§ 4. So then, the expressions quoted § 1, must not be pressed too closely. The past sins of the elect will not cease to be the objects of Divine Omniscience for ever, albeit without any offence or upbraiding. And this of itself is more momentous than the revelation of their sins before the whole creation, even if this were to last for ever, much less when it is on the day of judgment alone, when their sins will meet them, not as committed, but as taken away and blotted out by repentance.

§ 5. Nor, again, will their own sins ever cease to be in the remembrance of the elect themselves, though without any feeling of pain. To whom much hath been forgiven, the same loveth much. The eternal remembrance of a great debt forgiven will foster the strongest love.

§ 6. So great a power has the Divine word with men in this life, that it separates the soul and spirit, Heb. iv. 12, and lays bare the secrets of the heart, 1 Cor. xiv. 25. Shame for sins committed and remitted, belongs not to the spirit but to the soul. Men often reveal their secrets when wallowing in gross sins; in despair they conceal nothing. Grace, far more powerful still, makes its subjects perfectly open. True penitence drives men, with the greatest readiness, to the frankest confession of their secret sins, Acts xix. 18. How much more in that day will they endure the revelation of themselves, when the sensitiveness of natural feeling has been wholly swallowed up! Comp. 1 Cor. vi.

9, 11. Frankness such as this brings with it great peace and honour. If shame, for instance, could find place among the righteous at the judgment, I believe that those sins which now are most concealed would be less painful than those of which now they are less ashamed. We in the world are most ashamed of offences against modesty. By rights our shame ought to be greater for other sins, for example, against the laws of the First Table.

§ 7. That Adam was saved we doubt not, but his fall will never be forgotten. For otherwise I understand not how the restitution made by Christ can be celebrated in heaven as it deserves. David's bargain with Uriah, Peter's denial, Saul's persecution, other men's sins, though forgiven to the sinners themselves, are nevertheless all on record to this day in the Old and New Testament. If this does not hinder the forgiveness long since granted, the mention of sins even in the last judgment will be no hindrance to their remission. Not every manifestation of offences necessarily forms a part of their punishment.

§ 8. So closely intertwined are good and evil, and so inseparable is their correlation, that the revelation of the good cannot be understood without the evil. But if certain sins of the saints are to be laid open, it is only fitting that all things, good and evil, should be brought to light. This view makes for the glory of Divine Omniscience and mercy; and by such means the reasons why some are judged leniently and others severely by turns will be made clear, along with the exactness of the retribution.

§ 9. I say not that all the sins of all the blessed will be actually and distinctly seen by all creatures. Possibly they will not be known to the accursed; and the righteous will have no cause for mutual fear. When the light of that great day discloses all things, their sins will be made manifest not *directly*, as with the guilty, who suffer punishment (whence in Matt. xxv. they are not mentioned), but *indirectly*, as far as shall be expedient; just as in an earthly court of justice it often happens that many incidental facts enter into the general view of the crime committed. And it is in this sort of way that the good deeds even of the reprobate will become known. In the light all things may be known, but all do not know all things.

§ 10. This consideration should inspire us with awe for the future, as it inspired the apostles, as we learn from this

passage, 2 Cor. v. But if the more sensitive souls shrink from that manifestation, because of their past lives, if they will duly learn the lessons contained in what has been said, especially under § 6, they will rest content. Oftentimes the truth which at first seemed bitter, on nearer inspection becomes sweet. If I love a man as myself, that man may, for aught that I care, know of me all that I know of myself. We shall judge of many things differently, we shall feel differently on many subjects when we reach that point.

May receive—This word is used not only of the reward or punishment, but also of the *actions* which are followed by reward or punishment; Eph. vi. 8; Col. iii. 25; Gal. vi. 7. *Every one*—By himself. *The things...in his body*—With his body man acts well or ill; with his body man receives his reward. Comp. Tertullian De Resur. Carn. chap. 43. *The things...according to that*—Those inmost thoughts according to which he has acted outwardly. *In his body*—While he had a body; ver. 6, 8, chap. iv. 10. Comp. *διὰ, by*, Rom. ii. 27. *Whether it be good or bad*—Construe with *hath done*. No man can at the same time do both good and evil.

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.*] *We persuade*—We so bear ourselves in acting both with vehemence and soberly, ver. 13, that men, if they will, may be able to commend us. Comp. what is said below and in iv. 2 on the subject of conscience. The opposition between *πείθειν, to persuade*, and *ἀναγκάζειν, to coerce*, is a common one. See S. Chrysostom De Sacerd., p. 392, 396. [*Men*—By many the acts of God himself are not approved; how then can the acts of his *servants* meet their approbation? What, then, are the latter to do? Thou hearest, reader, in this very passage. *V. G.*] *We are made manifest*—We display and bear ourselves as manifest. Such men can fearlessly be *made manifest* in the judgment, iv. 10. *I trust*—*To have been made manifest* is past, whereas *hope* looks to the future. Paul is hoping either for the fruit of the manifestation already made, or for the manifestation itself in the future. *Consciences*—The plural number is of greater weight. [It sometimes comes to pass that we are made manifest to the conscience even of those who attempt to conceal the fact. *V. G.*]

12. *For*—Assigns the reason why he leaves it to the conscience of the Corinthians to form their own opinion. *But give*, lit., *giving*—Supply *we write*, or some such general word, the force of which is involved in the particular *we commend*. A similar use of the participle is found, vii. 5; xi. 6. We supply you, he says, with reasons for glorifying on our behalf. *To glory*, lit., *of glorying*—Of our sincerity. So far am I from thinking that after all there is any occasion for commendation of us. *Ye may have*—Repeat *occasion*. *In appearance and not in heart*—The same contrast is found in 1 Sam. xvi. 7, Sept., and in another form in 1 Thess. ii. 17. *In heart*—This was Paul's genius. From his heart truth shone into the consciences of the Corinthians.

13. *Whether we be beside ourselves...whether we be sober*—The former is discussed, ver. 15—21; the latter, vi. 1—10. The force of the one expression is made clear by the other; to act *without* or *with moderation*. Paul might possibly appear immoderate from the *Sympersasma* [summing up, or conclusion] given in the preceding verse [viz., exalting his office in so laudatory a strain. *V. G.*] *To God*—Namely, that we have acted intemperately, however misunderstood we may be by men. *For your cause*—Even godly men bear with the moderation of their teachers more calmly than with their ecstasy, or excessive enthusiasm. They ought, however, to follow the Spirit.

14. *For*—The same sentiment is found in xi. 1, 2; but more forcibly expressed. Here he talks of *acting without moderation and love*; there it is *folly and I am jealous*. *Love*—Reciprocal. Not *fear* only, 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*, (it may possibly appear an excessive love) he afterwards calls *jealousy*, and this may be roused by fear, even to folly, xi. 1—3. *V. G.*] *Constraineth*—To strive to approve ourselves both to God and to you. *Because we...judge*—With the truest judgment. In the spiritually-minded love and judgment are not opposed to each other. *For all*—Both the quick and the dead. *Then [these] all*—[Eng. Ver. does not render *οἱ, these*]. In this is brought out the full force of the *ἰνέρι, for*, and the full extent of the mystery. It is not only equivalent to saying that all had died, but all are dead. Neither death, nor any other foe,

not even they individually have power over themselves. They are altogether in the hands of their Redeemer. *Οί, these*, has a force relative to πάντων, *all*. The *universality* is appropriate. Teachers exhort, learners are exhorted, as it was for both teachers and learners that Christ died. *Were, lit., are...dead*—And so, look no longer at themselves. Noble lovers of their Redeemer apply in the first instance to themselves what belongs to all men. Their *death* was accomplished in the death of Christ.

15. *And*—This is also dependent on *ἔτι, that*. First, the words *one* and *for all* correspond; next, *died* and *should live*. *They which live*—In the flesh. *But—Live* in faith and new strength, Gal. ii. 20. *Unto him*—He does not say *for him*, ὑπὲρ τοῦ, but τῷ, *to him*. It is the dative of advantage; ὑπὲρ, *for*, would mean something more. *And rose again*—*For them* must not be mentally supplied after these words, as not harmonising with the language of the apostle, but something analogous, as from Rom. xiv. 9.

16. *Henceforth*—From the moment that the love of Christ has taken complete hold of us. There is a difference in degree even between this epistle and the former. *No man*—Neither ourselves nor our fellow apostles, Gal. ii. 6, nor you, nor any others. The great we do not fear; the lowly we count not lower than ourselves. We do all things and endure all things, and in every way take anxious thought, that we may lead all men to life. In this transport (*ecstasy*), ver. 13, nay rather in this *death*, ver. 15, we know no living man even in our ministry. *After the flesh*—Following his former standing or condition, according to birth, or wealth, or power, or wisdom [so that from natural considerations we should either do or leave undone this or that. *V. G.*] *Yea, though we have known*—Οἶδα, *I know*, is not the same with ἐγνώκα, *I have learned*, 1 Cor. ii. 8, 11, viii. 1, etc. Such knowledge was more pardonable before the death of Christ, for then were the days of the flesh. *Christ*—He does not here say *Jesus*. This latter name is somewhat more *spiritual* than the name of *Christ*. *Christ is carnally known* by those who recognise in him the Saviour, not of *the world*, ver. 19, but only of *Israel*, chap. xi. 18, note; who congratulate themselves on that title because they are of the same race from which Christ sprung, by those who seek in his glory political aggrandizement, by those who in their former hearing and seeing him before his passion seek a kind of superiority, and

in the knowledge of him the gratification of mere natural feelings, never striving after the enjoyment here described, which is derived from his death and resurrection; ver. 15, 17, 18. Comp. John xvi. 7; Rom. viii. 34; Phil. iii. 10; Luke viii. 21. *After the flesh*—Construe with *We have known*.

17. *If any man be in Christ*—So as to live in Christ. If any of those who now hear us, etc. Observe that *we in Christ*, here, is the correlative of *God in Christ*, ver. 19. Christ, therefore, is the mediator who reconciles. *A new creature*—Not only is the Christian himself something new, but knowing Christ as he does, not according to the flesh but according to the power of his life and resurrection, so also he contemplates and values himself and all around him by that new condition. On this subject see Gal. vi. 15; Eph. iv. 24, Col. iii. 10. *Old things*—There is a slight touch of contempt in this. *Are passed away*—Spontaneously, like snow at the dawn of spring. *Behold*—Pointing to a present fact.

18. *All [these] things*—[Eng. Ver. does not render τὰ, *these*], that is, all that has been said from ver. 14. From Christ's death Paul infers his obligation to God, ver. 13. *Us*—*The world*, and, expressly, the apostles. Comp. the next verse, where *to us* is again subjoined. The *us* primarily embraces the apostles, but not them alone; at the beginning of ver. 18, the discourse has already a wide application. Thus often in the same discourse the subject changes, without any express notice being made of the variation. [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 ἔτι. Explanatory particles. *Was*—Comp. ver. 17, note. The time of the verb *was* is shown in ver. 21. *In Christ...to*, lit., *in us*—These words correspond. [But the rendering, *God was in Christ, reconciling*, etc., is wrong. The words ἦν καταλάσσων belong together; and the sense is, *God in Christ reconciled (was reconciling) the world*, etc. *Alf., Mey.*] *Reconciling...not imputing*—This amplification of the same thought by affirmative and negative expressions is not uncommon. *The world*—At enmity before. *Trespasses*—Many and grievous. *Hath committed*—Even as to an interpreter is committed what he should say.

20. *We are ambassadors...we pray*—There is a sort of opposition here between the two extremes, which fall

under the expression *we be beside ourselves*. Opposed to these, the mean between those two extremes is *we exhort* [*παρακ.λοῦμεν*, not, as Eng. Ver., *we beseech*], chap. vi. 1, x. 1, which falls under the expression *we be sober*. The apostle's discourse, therefore, is for the most part *hortatory*; as *we are ambassadors*, on the one hand, implies almost regal authority, while *we beseech*, on the other hand, implies an extraordinary submission. [Comp. 1 Thess. ii. 6, 7.] In both cases Paul is pointing not to what he is doing *now*, but to what in the discharge of his functions generally he does. *For Christ* is prefixed to the former, to give emphasis. Comp. the preceding verses. It is for the same reason that just below the latter verb is placed first. *For Christ*—Christ, the foundation of the *embassy* sent from heaven. *Be ye reconciled*—Literally, being reconciled, remain so.

21. [Omit γὰρ, for. *Tisch., Alf.*] *Made...to be sin*—He was made *sin*, as we are made *righteousness*. Who could venture thus to speak, had not Paul set the example? Comp. Gal. iii. 13. This explains why Christ was forsaken on the cross. *Him*—Who knew no sin, who had stood in no need of reconciliation. Such praise as this belongs to Jesus alone. Mary was not one *who knew no sin*. *We*—Who knew no righteousness, who must have perished had a reconciliation not been found. [*The righteousness of God*—Endued with it; examples of it. *Alf.*] *In him*—*In Christ*. This is in contrast with *for us*.

CHAPTER VI.

1. *Workers together*—[That is, *workers together with Christ*, chap. v. 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 do we deal with you either as God's *ambassadors*, or, on the other hand, as *suppliants*, but also, as your friends, we *co-operate with you* for our own salvation. [This is the mean between the two extremes, chap. v. 20, between the dignity of ambassadors and the humiliation of suppliants. In other words, we leave no means untried. *Not. Crit.*] For it is your duty to *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 vii. 1. *V. G.*] As an *ambassador*, and as a *suppliant*, the apostle warns them

of Judaism, as their *fellow-worker* he warns them against heathenism. It is only a *holy* minister of the Gospel who can thus adapt himself to meet all requirements. *Receive*—Gr. δέξασθαι, *to accept*. Drawn from the *accepted* in the next verse. Divine grace offers itself; human faith and obedience avail themselves of it. *The grace*—Of which chap. v. 18, 19, treats, [and chap. vi. 2, 17, 18. *V. G.*]

2. *For*—He is defining *grace*. *He saith*—The Father to Messiah, Is. xlix. 8, embracing in him all believers. *I have heard thee*—Praying. *Accepted*—The time of God's good pleasure. Hence Paul immediately infers its correlative *well-received*, that we too may find it welcome. [The former is δεκτός, the latter εἰπρόσδεκτος, a far stronger term; *the very* time of *most favourable* acceptance. *Alf.*] *In the day*, lit., *in a day*—Luke xix. 42; Heb. iii. 7. *Behold now*—The substance of the *exhortation*, ver. 1, παρακαλοῦμεν, stated in the form of dialogue.

3. *Giving*—The participle depends on ver. 1. *Offence*—Which might be the case, if we lacked patience and the other qualities presently enumerated. *In anything*, lit., *in nothing*—Gr. ἐν μηδενί. Corresponds to *in everything*, ἐν παντί, in the next verse. *The ministry*—The abstract. In ver. 4 we find the concrete; *the ministers of God*.

4. *Ministers*—Gr. διάκονοι, nominative. This is more forcible than διακόνουσ would have been. [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 much*—Three triplets of things to be endured follow, in which *patience* finds room for exercise. *Patience*—This virtue has the first place, as also in xii. 12. *Purity*, etc., follow in ver. 6. The climax is remarkable. *In afflictions...stripes...labours*—The first group includes the kinds or genera; the second, the species or classes of trials; the third, what is undergone voluntarily. It is to be remarked, moreover, that all are in the plural number, to express the variety of each severally. *In afflictions, in necessities, in distresses*—These words are closely related, and are found side by side and along with others; xii. 10, 1 Thess. iii. 7; Rom. ii. 9, viii. 35; Luke xxi. 23. In *afflictions*, many ways are open but hard of access; in *necessities*, but one, and that difficult; in *distresses*, none.

5. *In tumults*—Whether against us or on account of us.

6. *By*, lit., *in knowledge*—Γνώσις, *knowledge*, has often the

force of *equity*, or a spirit of fairness, which leans to and readily admits favourable interpretations of unpleasant matters; and is thus in harmony with what follows, *in long-suffering*. Comp. 2 Pet. i. 5; 1 Pet. iii. 7, note. *By*, lit., *in long-suffering*, *by*, lit., *in kindness*—These two qualities are united under the head of the same virtue, 1 Cor. xiii. 4. *By*, lit., *in the Holy Ghost*—That we may always have the presence of the Holy Spirit, may always have our full powers, even in the exercise of miraculous gifts, 1 Thess. i. 5. Immediately after the Spirit follows *in love*, which is the principal fruit of the *Spirit*, and directs the employment of *spiritual* gifts.

7. *On the right hand and on the left*—By *offensive* armour when we are in prosperity, and *defensive* when we are in straits. Paul has so arranged these words that they may form at once a transition. For, having treated just above of the right hand armour, he is now about to treat of that for the left hand.

8. *Honour*—*Honour* and *dishonour* emanate from those who hold the supreme power, and fall upon those who are present; *evil report* and *good report* lie with the multitude, and fall on the absent. [Furthermore, *honour* emanates from those who recognize the true character of God's minister; *dishonour* from those who do not, and so put a higher value on others who are occupied in purely secular pursuits, however insignificant. *Evil report* comes from the ignorant and the malicious; *good report* from those who are alike well informed and well disposed. Thus a believer's dishonour and evil report is in proportion to his honour and good report. *V. G.*] The way in which the order of the several opposites is interchanged is extremely happy. *Evil report*—Who may demand immunity from this, when not even the apostles could escape it? *As deceivers*—The culmination of *evil report*. *True*—In reality, and in the judgment of the faithful.

9. *Unknown*—[So that we are either quite unknown and neglected, or are considered altogether different from what we in fact 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*. Whenever we had been made

sorrowful. *Making...rich*—In spiritual things. *Possessing*, lit., *holding fast all things*—Gr. πάντα κατέχων. [So Beng., but Eng. Ver., *possessing all things*], lest they should be lost to others.

11. *O ye Corinthians*—This rare and very direct mode of address would seem to imply some peculiar privilege pertaining to the Corinthians. Comp. Phil. iv. 15, note. *Our mouth*—A *Sympersasma* [brief summary] by which Paul prepares his way for deriving from the panegyric on the Gospel ministry, brought down to this point from ii. 14, an *exhortation* to the Corinthians. *Is open*—Hath opened itself. We must allow that in some points this epistle stands quite alone. *Our heart*—They were to infer from the mouth to the heart. To be *opened* and to be *enlarged* are kindred expressions. *Is enlarged*—*Is spread out*. 1 Kings iv. 29; *largeness of heart, even as the sand that is on the seashore*.

12. *Ye are not straitened*—The indicative. In contrast to *be ye enlarged*. *In us*—'Εν, *in*, in its literal sense, as at chap. vii. 3. There is room enough in our hearts to take you in. The *largeness*, or breadth, of Paul's heart is co-extensive with the Corinthians', by reason of their spiritual relationship; of which, ver. 13. *Ye are straitened*—In *narrowness* of heart, by reason of your late shortcoming. *In your own bowels*—Which have been afflicted on my account.

13. *Recompence*—Which you owe to me as a father. Comp. Gal. iv. 12. *The same*—[*In the same manner, as a return for my largeness of heart to you. Alf.*] That you may have the same feelings with us. *I speak as unto my children*—By this parenthesis he intimates that what he demands is nothing grievous or harsh. *Be ye also enlarged*—A double exhortation. Open yourselves first to the Lord, and then to us: comp. viii. 5; *be enlarged*, that the Lord may dwell within you, ver. 14—chap. vii. 1, 2, *receive us*.

14. *Be ye not*, lit., *do not become*—Less harsh in form than *be not unequally yoked*—Lev. xix. 19, Sept., *Thou shalt not let thy cattle gender with a diverse kind*. The believer and the infidel are of *diverse kinds*. The idea of *slavery* is associated with the *yoke*. There is a kindred word in Num. xxv. 5, *were joined* (yoked) *unto*. The apostle is warning the Corinthian Christians against contracting marriages with unbelievers. Comp. 1 Cor. vii. 39, *only in the Lord*. He brings, however, such reasons as may deter them from too close intercourse with infidels, even in other relations.

Comp. v. 16; 1 Cor. viii. 10, x. 14. *Unbelievers*—Pagans or heathen. Thus he tears away all the fibres which bound them to Paganism. *What*—Five questions are successively asked. Of these, the first three have an argumentative value; while the fourth and fifth contain at once the argument and the conclusion. *Righteousness with unrighteousness*—The condition of believers and of unbelievers, as wide apart as possible. [For *τίς δὲ*, and *what*, read ἡ *τίς*, or *what*. *Tisch., Alf.*]

15. *Belial*—The Sept. always express in Greek the Hebrew, *Belijaal*. Paul here uses the Hebrew, however, as an *Euphemism* [the substitution of the milder of two synonymous terms, to avoid giving offence]. This word is a title, 1 Sam. xxv. 25, and first occurs in Deut. xiii. 13. *Belijaal*, without ascending, i.e., of the meanest condition, of the humblest and obscurest place. *St. Paul calls Satan, Belial*. Satan, however, is usually contrasted with *God*, and Antichrist with *Christ*. So that the use of *Belial* here in opposition to *Christ* would seem to denote the collective impurity which ranges itself against *Christ* and *Christianity*.

16. *Agreement*—Exod. xxiii. 1, Sept. : *Thou shalt not agree with the wicked. With idols*—He says not *with a temple of idols* (though the Syriac version supplies *temple*), for idols do not dwell in their worshippers, as *God* dwells in his. *Ye*—The promises made to *Israel* belong to us also. *I will dwell in them...my people*—Lev. xxvi. 11, 12, Sept., *I will set my tabernacle among you...and will walk among you, and will be your God; and ye shall be my people*. Though Paul quotes only one verse, he intends the whole paragraph to be considered as quoted. *Walk in*—As *I will dwell in them* signifies the continuance of the Divine Presence, so *I will walk in them* signifies its operation. The subject of *God's* gracious indwelling in the soul and body of his saints may be cleared up from that which is its direct opposite, namely, from the subject of spiritual and bodily possession; as every dispensation of evil and of good may be compared according to their opposite methods. *I will be*—The sum of the Divine compact, Ex. vi. 7; Heb. viii. 10. *Their God...my people*—There is a regular gradation. Here the relation is between *God* and his people; in ver. 18, between a father and his sons and daughters. Comp. 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, and touch no unclean thing, go ye out of*

the midst of her, be ye separate. From among them—From the Gentiles. *Saith the Lord*—The emphatic addition follows in ver. 18: *The Lord Almighty.* *Touch not*—To see, when it is unavoidable, does not always defile, Acts xi. 6; to touch is more hazardous. *Unclean*—Masculine, Is. lii. 11, 1. Comp. Is. lxxv. 5. To this refers *let us cleanse ourselves*, vii. 1. *I will receive you*—As into a family or household [comp. chap. v. 1—10. *V. G.*]. We are without; but we are admitted within. This answers to the clause, *Come out from*, etc. God is in his saints, ver. 16; and the saints are in God. *Εἰσδέχομαι* answers to the Hebrew, Ezek. xx. 41; Zeph. iii. 19, 20.

18. *Sons and daughters*—Is. xliii. 6. The promise made to Solomon, 1 Chron. xxviii. 6, is applied to all believers. *The Lord Almighty*—From this title is clearly seen the magnitude of the promises. The word *παντοκράτωρ*, *Almighty*, is found nowhere else in the New Testament, but in the Apocalypse. Here, however, Paul follows the usage of the Septuagint, as he is quoting from the Old Testament.

CHAPTER VII.

1. *Let us cleanse*—This is the concluding part of the exhortation, which was set forth in ver. 1 of the last chapter, and brought out at ver. 14. It concludes in the first person. *Cleanse* is in contrast to *the unclean* in ver. 17 of chap. vi., and to *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, often went hand in hand among the heathen. Even Judaism, taken up as it is with purity of the flesh, is now in a manner *filthiness of the spirit*. To the former is opposed *holiness*; to the latter, *the fear of God*, promoting holiness (comp. again 1 Cor. x. 22). *Spirit*—Comp. Ps. xxxii. 2, lxxviii. 8. *Perfecting*—Even to the end. To begin is not enough; a task is crowned by its end. *Ἀρχομαι*, *I begin*, and *ἐπιτελέω*, *I complete*, are contrasted in viii. 6, 10, 11; Gal. iii. 3; Phil. i. 6. *Holiness*—In keeping with *be ye separate*, vi. 17. *In*—He does not say, *and the fear*. Fear is a holy feeling, which is not *perfected* by our zealous efforts, but at the most is held fast. [The pure fear of God is united with

the consideration of the grandest promises, chap. v. 11 ; Heb. iv. 1. *V. G.*]

2. *Receive*—[But the sense is, *receive us, give us room in your hearts* : comp. Mark ii. 2 ; Jno. xxi. 25, 4. *Mey.*] Summary of what is contained in this and the tenth and eleventh chapters. *Us*—Who love you, and rejoice for your sake : *us*, and our feelings, words, and actions. *We have wronged... corrupted... defrauded no man*—He sets forth in a regular series three things, the first of which he treats from ver. 4, repeating the same verb ἀδικεῖν, *to wrong*, at ver. 12 ; the second from chap. x. 1, repeating the same verb φθείρειν, *to corrupt*, at chap. xi. 3 ; the third from xii. 13, repeating the same verb πλεονεκτεῖν, *to defraud*, chap. xii. 17. I have marked, however, the beginning of the paragraph at ver. 11 of the last-quoted chapter. 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 no man*, begins at ver. 13. His meaning, then, is this : There is no reason why you may not receive us. For we have injured no man by a harshness producing overwhelming sorrow ; moreover, we have not so much as made any man worse by a too haughty behaviour ; much less have we defrauded any man for lucre. In everything we have consulted you and your interests (comp. ver. 9), and that without any return. While denying that any evil had befallen the Corinthians through him, the apostle by implication intimates that they were indebted to him for some benefits ; he does it, however, very modestly, and as it were with downcast eyes.

3. *Not... to condemn you*—He shows that his remark in ver. 2 is not made because he supposes that the Corinthians shrink with dislike from Paul and his colleagues, but is spoken in a paternal spirit, vi. 13. And to show how far he is from holding that opinion, he calls it a *condemnation*, humbling himself once more. *For*—The reason why he does not condemn them, and why they ought to receive him and his colleagues. [Render, *ye are in our hearts to die together and live together. Alf.*] *I have said before*—Chap. vi. 12. *In our hearts*—So Phil. i. 7. *To die and live with you*—Chap. i. 6, iv. 12. Friendship can go no further.

4. *Boldness of speech*—Rather *confidence*, ver. 16 ; chap. vi. 11. *Of you*—To others. In contrast with *toward you*. *With comfort*—See ver. 6, 7, for this : for *joy*, see ver. 7, 8, 16 : for both, see ver. 13. *Comfort* only lightens, while *joy*

frees wholly from the burthen of sorrow. *I am exceeding joyful*, lit., *I superabound in joy*—Over all adversity. *Tribulation*—For this see ver. 5, *troubled*. Under this head falls everything recorded, chap. iv. 7, 8, vi. 4, 5.

5. *Flesh*—This is a wide term here.* Weigh carefully that word *fears*. *Without*—From the Gentiles, to wit. *Within*—From 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 they that are *set up and elated* neither need nor receive comfort.

7. *When he told*—*Bringing word back* to us who were looking for him. This is the force of the compound verb, ἀναγγελλεω, *renunciare*. The nominative of the participle depends on *he was comforted*; the meaning also refers to *his coming* (or *presence*). *Your earnest desire*—Your *yearning* towards me. *Your mourning*—For yourselves, because you inflicted not summary punishment on the offender. *Your fervent mind*—Your *zeal* for the salvation of the sinner's soul. These three expressions recur in ver. 11; where, however, each of them has some *Syntheton* [the junction of words in couples] annexed to it. Here he is more sparing of his words; he employs a *Euphemism* [explained in chap. vi. 15] puts *earnest desire* first, and talks of *mourning* rather than of *indignation*. *Toward me*, lit., *in my stead*—Gr. ὑπὲρ ἐμοῦ. By showing zeal themselves the Corinthians relieved Paul of the necessity of being zealous. *So that I...the more*—An imperceptible transition. It was not so much consolation which I experienced, as joy; joy is the better of the two, ver. 13.

8. *Though*—Gr. εἰ καὶ. Paul had desired that, if it were possible, all sorrow might be removed from the repentance of the Corinthians. Three times in this one verse does he use this particle *though*; and again in ver. 12. Observe his fatherly tenderness here. He is almost deprecatory. *With a letter*, lit., *in the letter*—He does not say, *my letter*. In the same verse he detaches himself still further from it when he adds ἐκεῖνη, *that* [Eng. Ver., *the same*]. *I perceive*—From the fact itself. *Though*—In this clause, *that the same epistle hath made you sorry, though it were but for a season*, the words εἰ καὶ should either be both preceded and

* See foot-note on Acts xxiii. 1.

followed by a comma, or else have none at all. The apostle is making clear the reason why he does not repent of having made the Corinthians sorry. The letter, he says, has made you sorry only for a season, or rather not even for a season. This explains why S. Chrysostom, in his exposition, while repeating the words *that it hath made you sorry for a season*, altogether omits *εἰ καὶ*, *though but*. The use of the particle *εἰ καὶ*, thus put absolutely, in no relation to any other word, is very courteous. Luther has rendered it very happily by the German *vielleicht*, *perhaps*. Others, missing the true force of the particle, have made strange havoc of this passage, which is very characteristic of the apostle. A similar phrase occurs Gal. ii. 5 ; οὐδὲ πρὸς ὥραν, *no, not for an hour*.

9. *Now I rejoice*—The *now* marks an *Epitasis* [emphatic addition]. Not only *do I not repent*, because your sorrow was *shortlived*, but I go so far as to *rejoice*, because it has been *salutary*. *To repentance*—The *to* here defines the kind of sorrow. *After a godly manner*—*After* (Gr. *κατὰ*) here indicates the attitude of the mind, looking and following after God. Though God knows no *sorrow*, yet sorrow conforms the mind of the truly penitent to God. Comp. *κατὰ*, *after*, *according to*, Rom. xiv. 22 ; Col. ii. 8 ; 1 Pet. iv. 6. *Ye might receive damage*—All sorrow which is not *after a godly sort* is *damaging*, and works death, ver. 10. *In nothing*—This accords with the spirit in which the apostle speaks in xi. 9.

10. *Worketh*—*Sorrow* is not *repentance* itself, but begets *repentance*, that is *carefulness*, etc., ver. 11. *Repentance...not to be repented of*—[For attaining which none will ever be sorry, however hardly won, however dearly purchased. *De W.*] Etymologically considered, *μετάνοια*, *change of feeling*, *conversion*, properly belongs to the understanding ; *μεταμέλεια*, *change of purpose*, to the will. So Thomas Gataker, in a very careful discussion of these penitential words, winds up a long discourse with this recapitulation : " Thus we have accurately, though not exhaustively, sketched the series by which that feeling is led on from its very birth by certain steps and advances till it arrives at its proper *maturity*. In the first place, there is *reproof*, or *censure*, inflicted ; out of this arises *acknowledgment of error*, *μετάνοια*. This is followed by *δυσἀρέστησις*, *dissatisfaction*, or *λίπη*, *sorrow*, the Hebrew [term for] *penitence*. This, where it has been effective and genuine, results in *conversion*, *ἐπιστροφή*, *μεταμέλεια*, which is

the crown and completion of the whole work, as it clearly introduces *an entirely new mode of life*. To this we may add that, owing to the intimate relationship between the will and the intellect, the two processes, μεταμέλεια and μετάνοια, coincide; and both the nouns and the verbs are employed promiscuously even by philosophers, and answer in the Sept. to the same Hebrew word. In both, moreover, μετὰ signifies *after*. Thus Plato in the Gorgias, ταῦτα προνοήσασι μὲν, δυνατά, μετανοήσασι δὲ, ἀδύνατα: *This is possible to those who think beforehand, but impossible to those who think afterwards*. And Synesius, Eph. iv. says, *they say of Epimetheus that care he took none, but would care afterwards* (τὸ μὲν μέλειν· τὸ δὲ μεταμέλειν). Both words, consequently, are applied to one who repents of an act or a purpose, whether the repentance be good or evil, whether of something right or of something wrong, whether accompanied with a change of conduct for the future or not. Looking, however, to their actual usage, we find that μεταμέλεια is on the whole an *indifferent* term, and applied especially to particular acts; while μετάνοια, especially in the New Testament, is taken in a good sense, denoting a repentance which covers the whole past life, and in some sense, oneself. It is that whole blessed recovery of the mind after error and sin, with all the feelings which enter into it, which is followed by fruits meet for it. This explains why the imperative mood of μετανοεῖν is often used, of μεταμελείσθαι, never. Wherever else you find μετάνοια you may substitute μεταμέλεια, but not *vice versâ*. Thus in this place Paul uses both words, but quite distinctly, and applies to μετάνοιαν εἰς σωτηρίαν *repentance to salvation*, the attribute ἀμεταμέλητον, *not to be repented of*, because on the one hand, he himself cannot repent that he has occasioned this μετάνοια, *change of feeling*, to the Corinthians; nor can they, on the other hand, repent of having experienced it. *To salvation*—The hindrances to which are all thus removed. *But the*—*But* the mere sorrow of the world, etc., which I at least have never occasioned among you. *Of the world*—Not only, *after the manner of the world*. [Such was the sorrow of Ahab in the case of Naboth. At times, too, the malignant powers of darkness are mixed up in it, as in the case of Saul. When this happens, even the harmless hilarity of children, or the warblings of birds, or even the friskings of calves, may stir up wrath. Worldly sorrow such as this is to be avoided no less than worldly joy. The joy of the world comes out in

revellings and good company; at most other times it is weighed down by sorrow. V. G.] *Death*—Especially of the soul, as is plain from the contrast.

11. *Behold*—Paul proves this from their present experience. *Carefulness*—Gr. σπουδήν. Σπουδαῖον is said of anything which is after its kind honest, sound, and active. A fine passage in the ethics of Aristotle illustrates this: *The excellence (or, virtue) of the eye makes both the eye itself and its proper function good, just as also the excellence of the horse renders the horse both excellent and good for running, etc.* Book ii. chap. 5. Thus, τὸ σπουδαῖον is equivalent to τὸ εὖ ἔχον, *the will conditioned*, and opposed to τὸ φαῦλον, *that which is bad, low and poor*. See cap. 4. Σπουδή, then, signifies vigour and earnestness, it expresses in this place the chief characteristic of repentance which seriously sinks into the soul, in which characteristic *the despisers* are wholly lacking, Acts xiii. 41. This carefulness is followed presently by six special marks, and this one is repeated in ver. 12. The same word is found again, chap. viii. 7, 8, 16, 17, 22. *In you*—Gr. ὑμῖν. The dative of advantage, according to grammarians. Comp. ver. 9, at the end. *Yea*, lit., *but what clearing of yourselves*—Ἄλλὰ, *yea*, marks an emphatic addition; not only what I have said, but further, etc. Of the Corinthians some had borne themselves well in the affair in question, others not so well; or perhaps in one respect all had been alike blameless, and culpable in another. This would give rise to various feelings. *Self-justification* and *indignation* were the result of looking at their own conduct; *fear* and *vehement desire*, of looking at the apostle; *zeal* and *revenge*, of looking at the guilty sinner. Comp. for this threefold point of view, ver. 7, note, and ver. 12, note. *Clearing of yourselves*—Because you did not approve of the deed. *Indignation*—Because you did not at once put it down. Ἀγανάκτησις, *indignation*, is admirably appropriate here. It denotes a pain, the cause of which resides in oneself, as, for instance, in teething. So that well-known passage from Plato is compared with this by E. Schmidt: κνήσις τε καὶ ἀγανάκτησις περὶ τὰ σῦλα, *irritation and pain about the gums*. *Fear*—Lest I should come with the rod. *Vehement desire*—To see my face. *Zeal*—For the soul's good of him who had sinned. *Revenge*—Against the evil which he had committed, 1 Cor. v. 2, 3. *In all*—That I have just mentioned. *Ye have approved yourselves*—That is, You have satisfied me. *Clear*—He says *to be*, rather

than *to have been made, clear*, as implying less censure. For they had not been altogether *clear*, 1 Cor. v. 6. A mutual amnesty is expressed in this and the next verse. *In this*, lit., *in the matter*—[Not, as Eng. Ver., *this matter*]. He speaks indefinitely of a disagreeable affair.

12. *Not for his cause that had done the wrong*—Whatever I wrote, I do not regard it as written for his cause, etc. Paul here speaks of *him who did the wrong*, having in chap. ii. 5, spoken of him as one *who caused grief*. As he has in this chapter, ver. 8, 9, already used the expression *to make sorry* of himself, he naturally uses another term, especially as he is dismissing that very sorrow. Since you Corinthians have by your zeal and revenge done justice on the offender, I rest content. *Nor for his cause that suffered wrong*—The singular for the plural, euphemistically. [But this explanation is forced. The reference, no doubt, is to *the father* of the incestuous man, 1 Cor. v. 1. *Mey.*] The sufferers were the Corinthians, chap. ii. 5; and now their *self-justification* and *indignation* allowed Paul to rest satisfied as far as they were concerned. Another interpretation refers it to the injured father, 1 Cor. v. 1. *Our care*—Comp. ii. 4. [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.*] *In the sight of*—Belongs in construction to *might appear*.

13. [Point thus, (placing δὲ after ἐπὶ : διὰ τοῦτο παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει, 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*—Gr. περισσοτέρως μᾶλλον. That feeling takes the name *rather* of *joy* than of *comfort* ; and the *joy*, moreover, was *more abundant* (exceeded) *than* the *comfort*. Thus μᾶλλον, *more*, with the superlative, chap. xii. 9. Its use here instead of δὲ, *but*, is effective.

14. *I have boasted...I am not ashamed*—Chap. ix. 4, xii. 6. *All things*—An appropriate allusion to chap. i. 18.

15. [*Fear and trembling*—Lest ye should not sufficiently regard my injunctions and his mission. *Alf.*]

16. *In you*—On your account. *In all things*—This is applicable to what follows no less than to what precedes

If I reprove you, he says, you take it well; if I make a promise for you, you make it good. He thus paves his way to chap. viii. 1, and x. 1, where the same verb *θαράω*, *I am bold*, is taken up again.

CHAPTER VIII.

1. *We do you to wit*—We make known to you. This exhortation is very aptly inserted here after a sweet declaration of mutual love, the mention of Titus forming the connecting link. It follows, moreover, the order of Paul's journey, so that the epistle may wind up with a more solemn admonition. Lastly, the exhortation itself is, even to the Corinthians, with whom the apostle could, if he pleased, exert a paternal authority, in the highest degree liberal and evangelical. *The grace*—When anything is well done, there is *grace* (*χάρις*), both to those who do it, and to those for whom it is done. It occurs often here, ver. 4, 6, 7, 9, 19, chap. ix. 8, 14.

2. *Of affliction*—Joined with poverty, ver. 13. *Θλίψις*, *pressure*, *burthen*. *Abundance...and...poverty*—There is a charming union of *Oxymoron* [explained above] and *Hendiadys* [*ἐν διαὶ δυοῖν*, one idea expressed by two separate words: abundant poverty]. *Deep*—Gr. *κατὰ βάθους*. For *κατὰ*, with the genitive case, comp. Matt. viii. 32. *Of their liberality*—Gr. *ἀπλότητος*, *simplicity*. Simplicity makes men liberal, chap. ix. 11.

3. *For*—*Anaphora* [repetition of word beginning a sentence] and *Epitasis* in one. *I bear record*—This refers to *to* and *beyond*, etc. *Of themselves*—Spontaneously; not only unasked, but themselves asking, ver. 4.

4. *Praying*—They had been lovingly admonished by Paul not to do *beyond their power*; while, on their part, they prayed that their gift might be accepted. *Gift and...fellowship*—Another *Hendiadys* [two nouns and a conjunction put for a noun and its limiting adjective. Omit *δέξασθαι ἡμᾶς*, *that we would receive*. Tisch., Alf., etc. So Beng. Render, *beseeking 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. *First*—Themselves, before (in preference to) their gift.

Comp. Rom. xv. 16. *Gave*—This word is the keynote of the whole sentence. The sense is as follows: Not only have they given *grace and communion*, or that bountiful gift, (*δόμα*), but they have wholly given themselves. To the same verb belong the nominatives *αὐθαίπεροι* and *δεόμενοι*, *willing of themselves* and *praying*, and the accusatives, *grace, communion, themselves*, making the meaning at once obvious and agreeable. [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.] To the Lord—Christ. And unto us by the will of God*—It is, therefore, spoken of as *the grace of God*, ver. 1. The Macedonians did not first themselves determine the amount of the gift, but left that at the apostle's disposal.

6. *Insomuch that*—Gr. *εἰς*. A consequence, not an end, is denoted. *As he had begun*—In spiritual matters, chap. vii. 15. He who begins well finds all the rest come easy enough. He had gone, and was now on his way again, to the Corinthians. *He would also finish*—In *this matter*. [If you have essayed anything good, finish it. *V. G.*] *In you*—That you might follow the example of the Macedonians.

7. *Therefore as*, lit., *but as*—He says, *but*. All the previous dealings of Paul with the Corinthians by means of Titus had possessed the force of an injunction, vii. 15. Comp. 1 Cor. v. 7. He is now acting in another way. So that the *that* depends on *I speak* in the next verse. *As*—The Spirit leads to *abundance* on all sides. *Knowledge*—This comes in appositely. Comp. vi. 6, note. Its kindred word, *γνώμη*, *advice*, is found ver. 10. Comp. 1 Cor. vii. 25, note. *And in all diligence*—Gr. *σπουδῇ*, *diligence*, here embraces *faith, utterance* (of the heart as of the lips), *knowledge*, etc. This way, moreover, of adding the *genus* (or, whole) to the *species* (one or more parts) by the connecting link *and all* is not uncommon, chap. x. 5; Matt. iii. 5, xxiii. 27; Mark vii. 3; 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 here adds to the *genus* the *species* most nearly connected with the matter in hand. *Your*, lit., *from you*—He does not say, *in your love toward us*, but, *love from you in us*, because the Corinthians were in Paul's heart, vii. 3. He pleads their love, without adding that they should give more on the

strength of Paul's having preached to them freely. *That*—This depends on *I speak*.

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 zeal of others recorded for your benefit, ver. 1. *And*—This is more powerful than any command. *To prove*—Gr. δοκιμάζω, depending on ver. 10; [rather on λέγω, *speak*. *Mey.*] *Of love*—Nothing can be *more zealous* than love.

9. *For ye know*—By that *knowledge* of which *love* should be a part. *The grace*—*Love* most pure, most rich, and most free. *He became poor*—He endured poverty, and yet this is not demanded of you, ver. 14. *Ye through his poverty might be rich*—Thus from all the evils which our Lord has endured have the opposite blessings been procured for us, 1 Pet. ii. 24 (last clause). *His*—Gr. ἐκείνου. An implication of the Lord's greatness. [*Rich*—In the same wealth he had. *Alf.*]

10. [*This*—Namely, giving my *opinion*, not a command. *Mey.*, *Alf.*] *Is expedient*—An argument for giving drawn from *utility*. So ver. 16, ὑπὲρ ὑμῶν, *for you*. A charming paradox. *To do*—For the year past. *To be forward*—Gr. θέλειν. For this year.

11. *Perform*—Gr. ἐπιτελέσατε, *complete*. The merit or demerit of actions depends on the beginning, and most of all on the end. Gen. xi. 6; Josh. vi. 26; Jer. xlv. 25. *The doing*—That you may do it again. *Out of that which ye have*—Gr. ἐκ τοῦ ἔχειν, *in proportion to your means*; not beyond them. The sentence looks at what follows.

12. *If there be first*—Gr. εἰ πρόκειται (lit., *lie before*). So πονηρία πρόκειται ὑμῖν, *evil is before you*, Exod. x. 10. *It is accepted*—Gr. εὐπρόσδεκτος, *very acceptable*. He is acceptable to God, 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 otherwise one of slender means would be less acceptable.

13. *For...not*—For *my aim is not*. A rule for the exercise of liberality. *Eased...burdened*—Gr. ἄνεσις...θλίψις. The same antithesis occurs, 2 Thess. i. 6, 7.

14. *By an equality*—In carnal things. [Love thy neighbour as thyself. *V. G.*] *At this time*—This limit is not repeated below. *Abundance*—In external resources. The *flat* of the imperative mood, γενέσθω, *be it*, is courteously

dropped. For he is not speaking *by commandment*, ver. 8. *Their abundance also*—In spiritual wealth. *May be*—Gr. γένηται εἰς. We have the same expression in Gal. iii. 14 [where it is translated, *might come on*]. *Your want*—So far as ye were Gentiles. Their abundance had already begun to fill up the void of the Corinthians, so that his discourse concerns the continuation, increase, and reward. I would not venture, however, to deny that at some time even the *material* abundance of the Jews will supply the *material* want of the Gentiles. For the limit at the beginning of this verse is not repeated, although the *spiritual* abundance of Israel is supported by a parallel passage, Rom. xv. 27. *Equality*—In things spiritual.

15. *It is written*—Exod. xvi. 18. He that gathered the *most* (τὸ πολὺ), had nothing over, and he that gathered the *least* (τὸ ἕλαττον) had no lack. The article τὸ gives a superlative force to the comparatives. *He that...much*—Supply *gathered*. There is a similar expression, Num. xxxv. 8: ἀπὸ τῶν τὰ πολλὰ, πολλὰ: *From them that have many* (most) ye shall give *many*. *Had nothing over*—Nothing more than a homer.

16. *Thanks*—In me there was *earnest care*; this prompted my *exhortation* to Titus. But now that I find in Titus the same earnest care, divinely implanted, I give thanks to God. Observe how widely this duty of thanksgiving extends. It often happens in some particular instance that one excels all others in zeal (earnest care), as did Titus. Now this is no matter for blame, but to be acknowledged as *God's gift*.

17. *The exhortation*—To go to you, ver. 6. *More forward*—Too active and zealous to need exhortation, ver. 22.

18. *We have sent with him*—We; that is, I and Timothy. So ver. 1, etc. This word is repeated at ver. 22 by *Anaphora*, and here, where it first occurs with the preposition μετὰ, is emphatic. *The brother*—There was no need to mention by name either this man, the companion of Titus, or the other described in ver. 22. See xii. 18. St. Luke was supposed by the ancients to have been alluded to. See the subscription at the end of the epistle. Comp. Philem. 24. *Whose*—He who is faithful in the Gospel will be faithful also in less important matters.

19. [This ver. is a parenthesis, and ver. 20, connect with ver. 18. *Mey.*, etc.] *Chosen*—This participle (χειροτονηθείς) is not construed with *he went unto you*, ver. 17: for that con-

struction will interrupt the connection of verses 18 and 20, *we have sent with*, ver. 18, ...*avoiding*, ver. 20. The pronoun *ὅς*, *who*, must, therefore, be supplied from *οὗ*, *whose*, in the verse before. The churches had assigned this disciple to Paul as his companion in all his travels; hence in ver. 23 they are called *the apostles of the churches*: and Paul declares that this also belongs to the matter in hand. We see from this verse that the churches had mutual rights. [For *σὺν*, *with* (this grace), read *ἐν*, *in*. *Tisch., Alf.*] *With*—Construed with *συνέκδημος*, *the companion of our travels*. They were carrying the bounty of the Macedonians with them to Jerusalem. *To*—Construed with *chosen*. *Of the same Lord*, lit., *of the Lord himself*—To wit, Christ, ver. 21. [Read *καὶ προθυμίαν ἡμῶν*, *our ready mind*, not *ὑμῶν*, *your*. *Tisch., Alf.*, etc. So *Beng.*] *And...your*, *Beng.*, *our...ready mind*—The brother in question had been charged by the churches as Paul's companion with their own gift, not with a view of producing a *ready mind* in the Corinthians; for that would hardly have been within the province of those churches; but to stir up the zeal of Paul and the brother above mentioned, in other words, to ensure that their *willingness* to undertake and carry out the matter should not be lessened by their fear of the *blame*, of which he speaks in ver. 20.

20. *Abundance*—*Exuberance*. This strong expression leaves no excuse to the Corinthians for stinting.

21. [For *προνοούμενοι*, *providing*, read *προνοοῦμεν γὰρ*, *for we provide*. *Tisch., Alf.*] *In the sight of the Lord*—In secret, in truth. Comp. Rom. xii. 17, note. [*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.*]

22. *With them*—With Titus and the brother. *Upon the great confidence*—Construed with *we have sent with*, here and in ver. 18. Comp. ver. 23. *In you*—As to your liberality.

23. *Of*, lit., *for*—Gr. *ἐπὶ*. The ground of the *confidence*. *Titus...my partner*—These words are in apposition. Comp. Luke xxii. 20, note. *Brethren*—*For our brethren* might have been expected; but the nominative *partner* coming in between, *brethren* is also put in the nominative, and the verb *are* is understood; the meaning being, whether they are, and are regarded as, our brethren. *Messengers*—Delegates, who on the public behalf discharge a duty of piety. Again supply *are*.

24. *Shew...the proof*—Gr. ἔνδειξιν ἐνδείξασθε. The same idiom [called the cognate accusative] with χαίρειν χαράν, *to rejoice with joy*. [Omit καὶ, and (before the churches). Tisch., Alf.] *To them, and before the churches*—For doubtless a knowledge of the matter would be spread widely among the churches by the messengers.

CHAPTER IX.

1. *To write*—Since you will have living witnesses before you, not to say that I am sure you need no letter to stir up your zeal.

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 from you was implanted in the Macedonians. *Very many*, lit., *most*—Gr. τοὺς πλείονας [not as Eng. Ver., *very many*] of the Macedonians.

3. *Have I sent*—Before me, ver. 5. *In this behalf*—He is drawing a limit. *As I said*—Ver. 2.

4. *Ye*—That is, *much more you*. *Confident boasting*—Chap. xi. 17. [Omit τῆς καυχήσεως, *boasting*. Tisch., Alf. Read in the matter of this confidence. Alf.]

5. *Necessary*—Not merely *expedient*. [For προκατηγγελμένην, *whereof ye had noticed before*, read προεπηγγελμένην, *long promised*. Tisch., Alf. So Beng.] *Noticed before*, Beng., *promised*—Long since, by me among the Macedonians on your behalf. *Bounty*—As [the Heb. word] is used for both *word* and *deed*, so εὐλογία means *a blessing* both in word and in deed, a rich gift. Josh. xv. 19, Sept. [So—Gr. οὕτως omitted in Eng. Ver.] The *Ploce* [repetition of a word in lieu of its attribute] is shown in regard to *bounty*. *Covetousness*—Avarice is shown in giving sparingly and taking unfairly.

6. *Sparingly*—[That the harvest corresponds to the ways of sowing is implied in the very language employed. V. G.] *Bountifully*—Gr. ἐπ' εὐλογίας. There is force in the plural.

7. *According as he purposeth in his heart*—Gen. xxxiv. 8. [In Heb.] *his soul longeth*, Sept., προείλετο τῇ ψυχῇ, *he preferreth in his soul*. *He purposeth* : *grudgingly* : *of necessity*, *cheerful* : of these four, the first and third are opposed, and the second and fourth. *Of necessity*—Only because he cannot refuse. *Cheerful*—Like God. Prov. xxii. 9 : where the Sept. used this word ἰλαρὸν.

8. *To make ... abound*—Even while you bestow with liberal hand. *All grace*—Even in eternal blessings. *That*—It is given to us, and we have it not to hoard but to dispense blessings. All things in this life, even rewards, are to believers seeds sown for a future harvest. *Sufficiency*—That you may not stand in need of the liberality of others. The *bread*, ver. 10, refers to this. *Good*—To those who are in need. The *seed*, ver. 10, refers to this.

9. *He hath dispersed*—A fine word; to *scatter* with hand full and with no anxiety as to where every grain may fall. There is also a *Metonymy* [substitution of the *consequent* for the *antecedent*]. *He hath dispersed*, that is, he always has something to disperse. Indeed, in Ps. cxii. 9, these words are part of a promise. *His righteousness*—That is, his beneficence; see the next verse. Here the word is taken in a narrow sense. *Righteousness* is something more. *Remaineth*—Unexhausted, unforgotten, 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*—Abundance there must be, as seed is given; but bread, as a necessary, is in any case given first. Paul hints that in the promise of seed, denoted by the words *he hath dispersed*, a promise of bread is also presupposed; but he adds something more. For the text contains a *Chiasmus* [a cross reference of words or of pairs of clauses]. God, who ministers *seed* to the sower, will provide and multiply *your seed*; God, who ministers *bread* for food, will increase the *fruits* of your righteousness, which feeds the soul. The soul's meat and drink is righteousness; see Matt. v. 6, vi. 31, 33. [For *χορηγήσαι*, *minister*, read *χορηγήσει*, *shall minister*. For *πληθύναι*, *multiply*, read *πληθύνει*, *shall multiply*. For *αύξέσαι*, *increase*, read *αύξήσει*, *shall increase*. *Tisch.*, *Alf.* So *Beng.* etc.] *Ἐπιχορηγῆν*, *to supply*, is emphatic; but *χορηγῆν*, *to give*, with the addition of *πληθύνειν*, *to multiply*, is more so. *Σπόρος*, *seed*, is wealth so far as it is spent piously. *Γεννήματα*, *fruits*, are the entire outcome of spiritual and material blessing, sprung from the *seed sown*. (*And*) *bread*—Is. lv. 10, *That it* (the rain) *may give seed to the sower, and bread to the eater* (or, literally, *for food*). (*Will*) *minister*—The indicative mood. The Corinthians will give occasion for divine bounty, which will in its turn manifest itself to them. *Fruits*—So *fruits of righteousness*, Hos. x. 12, Sept.

11. *Being enriched*—This depends on *that ye may abound*, ver. 8. The tense is present. It is something more than *having sufficiency*, ver. 8.

12. *The administration of this service*—A becoming phrase. *Λειτουργία* is the service itself; *διακονία* is the actual discharge or administration. [*More amply*] *supplieth*—Gr. *προσαναληροῦσα* [Eng. Ver., *supplieth*]. A double compound. Their *wants were supplied* from other sources as well.

13. [Render, *they, glorifying God by means of this ministration, for the subjection of your profession as regards the gospel of Christ, etc. Alf.*] *Experiment*—Test, proof. *They glorify*—This participle (in Greek) depends on *thanksgivings*, ver. 12. The nominative again, as in chap. viii. 23, note. *Professed subjection*, lit., *for the subjection of your profession*—They were about to profess by their own acts that they recognized the divine bounty shown to themselves in the gospel [and had yielded to the word of grace. *V. G.*]. *And unto all*—He who confers a boon on any of the saints does thereby benefit all. For he proves himself to have goodwill to all.

14. *Prayer*—Construe, *glorifying (God) for their prayer*. [Eng. Ver., *and by their prayer.*] We return thanks even for the prayers which it has been given to us to offer, 2 Tim. 1, 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*, *the prayer of them who long*, etc. *For*—Construe with *thanksgivings*. *In*, lit., *upon you*—Gr. *ἐφ’ ὑμῖν*. So *exceeding over you* that it redounds to them.

15. *Thanks*—The thought may be thus expressed:—God hath given us the *gift*, abundance of blessings both inward and outward, which not only is itself *unspeakable*, but bears corresponding fruits. Comp. ver. 8, 9, 10 (in which we have the *διήγησις*, or *expression*, which fails to satisfy Paul’s mind), and chap. viii. 9, 1: the *expression* of which fruits, for very fulness of matter, has rendered the language at the close of the preceding chapter somewhat involved. An expression of feeling is added, *thanks be to God*.

CHAPTER X.

1. *Now I Paul myself*—A very pointed and emphatic phrase. *I myself* forms a contrast either to Titus and the

two brethren whom Paul sent before him ; or to the Corinthians, who ought to fulfil their duty without Paul's admonitions ; or even to Paul himself, as intending to resort to greater severity in person, in which case a *αὐτός*, *myself*, may be equivalent to *of my own accord, unprompted from without*. [The force is rather, *even I*, with this mean personal appearance. See below. *Mey.*, etc.] *Beseech*, lit., *exhort*—Gr. *παρακαλῶ* [not, as Eng. Ver., *beseech*]. Warn and advise in your own interest, though I might, if I chose, use commands and threats. It stands in contrast with *δέομαι* *δέ*, *but I beseech*, ver. 2, in my own behalf. *By*—A motive of action with Paul and the Corinthians. *The meekness and gentleness*—Of the two virtues, the first, *meekness*, is the more absolute ; the other, *gentleness* (Gr. *ἐπιείκεια*, *equity, fairness*), is more relative to others. Both the one and the other are the true source of even his sternest admonitions. *Of Christ*—Indicates that his meekness is not a natural virtue. Or *by* may be used here as in Rom. xii. 1 ; in which case the *meekness and gentleness* of Christ himself would seem to be understood. An objection, however, to this last interpretation arises from the fact that nowhere else is gentleness (or *equity*) attributed to Christ himself ; and, besides, this is a mode of speaking 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 Phil. i. 8, note. *Who*—A kindly *Mimesis* [mimicry of another's words or tone], see ver. 10 ; found here also in the word *λογίζομαι*, *I am thought*. *Base*—*Humble*, timid.

2. *I beseech*—Either *God*, chap. xiii. 7, or, in this place, *you*. [The latter is right. *Mey.*, *Alf.*] Paul intimates that, as by letter he beseeches, so in person he can none the less act with severity. *I think*, Beng., *I am accounted*—Gr. *λογίζομαι*. [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*—Belongs closely to *according to the flesh*. *According to the flesh*—As if they can despise us with impunity.

3. *In the flesh*—That is, with feebleness, ver. 4. [In the flesh ; not according to the flesh ; there is a great difference. *V. G.*] *We...war*—This word leads the way to what follows, and contains the ground of the *boldness*, ver. 2.

4. *For the weapons*—From the father's *rod*, 1 Cor. iv. 21,

he now, with increased severity, proceeds to *arms*. Comp. ver. 6 with 1 Cor. v. 5, 13. *Not carnal, but mighty*—*Not carnal*, and, as such, feeble, but spiritual, and, therefore, *mighty*. *Through*, lit., *to God*—Gr. τῷ θεῷ. Equivalent to an adverbial accusative, *divinely mighty*. So chap. ii. 15. We are *to God*, etc. Again, Acts vii. 20, *fair to God* [Eng. Ver., *exceeding fair*], just as the Heb. preposition, *to*, is used as a prefix, Jonah iii. 3. [Nineveh was *a city to God*, or, *an exceeding great city*; Eng. Ver.] The power is God's, not ours. The might of the Christian religion is an argument for its truth. [So here, *in the sight of God*, in his estimation; the highest proof of might. *Mey., Alf.*] *Of strongholds*—A grand word. [To the mere human sense this may look suspiciously like rhetorical bombast; in truth, however, the force and power of those things which in the case of the soul come out on every side, are by no means contemptible. *V. G.*]

5. *Casting down*—This might be construed with ver. 3, but it is better to make it depend on *the pulling down* in ver. 4. Again, a nominative is used for an oblique case, as in chap. ix. 13, note. [Render, *and every lofty edifice which is being raised against the knowledge of God. Alf.*] *Imaginations*—Those, for example, of which he speaks in ver. 2. *Every high thing*—*Thoughts* [or *imagination*s, Eng. Ver.], is the species; *high things*, the genus. He does not say ὑψος, *height*; comp. Rom. viii. 39, note. *That exalteth itself*—As it were a wall or a rampart. *Against the knowledge of God*—*True knowledge* makes men humble; [since it attributes all power to God alone. *V. G.*] Where self-exaltation is, there the knowledge of God is wanting. *Bringing into captivity every thought*—Νόημα (Eng. Ver., *thought*) implies the faculty of the *mind*, νοῦς, of which λογισμοί, *thoughts*, are the acts. The latter, as absolutely hostile, are *cast down*; the former, when vanquished and brought into captivity, surrenders itself so completely as to render, both of necessity and of free will, the obedience of faith to Christ, laying down all power over itself, like a slave whose whole being hangs on the will of his master.

6. *And having in a readiness*—Gr. ἐν ἐτοιμίᾳ ἔχοντες. Supply ἡμᾶς, *ourselves*. We are *prepared*, he says. Zeal we have already; it will be brought out when occasion calls for it. *All*—This is wider in scope than ὑμῶν, *your*, just below. *When*—That the weaker ones may receive no injury, ver. 8. This is the capital point in a pastor's prudence. [Paul had

already done something of this sort at Corinth; Acts xviii. 7. On the same principle God exercises such wonderful long-suffering among the immense multitude of wicked men, while all that can be made profitable are being drawn out. See Exod. xxxii. 34. *V. G.*]

7. *Do you look on things...appearance*—An error of the Corinthians is noticed and refuted generally, ver. 7—9; then in ver. 10, 11 specially detailed and specially refuted. This explains the repetition of *let him think this*. *After the outward appearance*—Gr. *κατὰ πρόσωπον*, ver. 1 [where Eng. Ver. renders *in presence*]. It is opposed to *by letters*, ver. 9. He says, I can deal severely when present in person, no less than by letter. *If any man*—Among you. *Trust*—*Πεποιθῆσις*, *trust*, and *πέποιθα*, *I trust*, are used in various ways by Paul up to this point, ver. 2, etc. *Of himself*—Before he is more severely convinced of it by us. The Christian is able by his own feelings to take measure of his brother. *As*—Shows the condescension of Paul, in demanding at most an equal place with those whom he had begotten by the Gospel. For he through whom another became Christ's must first have been Christ's himself, in other words, a Christian. This was a ground for modesty on the part of the Corinthians. *Even so are we*—A truth of which *such an one* shall know by experience.

8. *For*—This marks an emphatic addition. *Somewhat more*—As being not merely 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 a mere flash in the pan. That is, I shall not abate, or shrink from exercising, my authority.

9. *That I may not*—I say this, *for fear*, etc. *Terrify you*—As if you were children, with empty fear.

10. *Say they*, lit., *saieth he*—Namely, he who thus speaks, mentioned in ver. 11. He is hinting at the calumniator whom, concealed though he thought himself, the Lord, and Paul too, by the Lord's showing, found out. Another slanderer of the same sort existed among the Galatians; Gal. v. 10. *Weighty*—Opposed to *contemptible*. *Powerful*—Opposed to *weak*. *His...presence*—This is another form of the modern proverb, *minuit presentia famam: presence lessens fame*. The Anthology of the Greek Church, for the 29th day of June, gives an account of the apostles Peter and Paul, with a description of the person of each of them.

That of Paul, on the whole, supports the teaching of this passage. *Weak*—That is, occasioning no alarm to the beholders.

11. *In word*—Opposed to *in deed*.

12. *For we dare not*—Paul most fully vindicates his apostolic authority even over the Corinthians, and puts to shame the false apostles who were always intruding themselves on the smallest pretext even among the Corinthian Christians, and reaping the harvest which Paul had sown. He is rebuking the presumption of these drones when he says *we dare not*. For while he actually asserts what he himself does not do, he virtually implies what they are doing. His meaning is: I lay no claim to anything from these people; let them in return cease to fasten themselves on us, even at Corinth. He puts a fence between them and himself. *Make ourselves of the number or compare ourselves*—*Put ourselves on a level*, as partners in the same office; or *compare ourselves*, as sharers in the same labour; persons who do both are among you. Ἐγκρίνονται is said of things of the same kind, they are *put on an equality*; συγκρίνονται is said of things which, though differing in kind, are supposed at any rate to have the same relation, they are *put into comparison*. *Measuring* just below corresponds to *making of the number*, as *comparing*, συγκρίνοντες, does to συγκρίναι, *to compare*. [With some, lit., of those that commend—Gr. τῶν, not rendered in Eng. Ver.] Of those who commend themselves (*some*, that is), the boldest put themselves on a level, etc. *And comparing*—Put emphatically at the beginning of the clause. *Among themselves...not*—It must be confessed that this is not applicable to the false apostles, who in fact did attempt to measure themselves by, and to intrude themselves on, others. Paul on the other hand, speaking of himself and those like himself, says: *we measure ourselves by ourselves*, not by these men, the false apostles; *we compare ourselves by ourselves*, not with them. [This interpretation assumes the words οὐ συνιοῦσιν ἡμεῖς δὲ; *are not wise: but we*, to be an interpolation.]

13. *But*—Understand *we shall act*. *Not*—From ver. 13 to 16, both the *levelling* and the *comparison* between the apostle and the false apostles is thrown aside. It may be summed up thus: *We shall not boast of things without our measure, of other men's labours*. The former part, *not out of our measure*, is in contrast with the *measuring by themselves*,

and is treated of ver. 13, 14, in which the word μέτρον, *measure*, occurs again and again. The second part, *not of other men's labours*, is in contrast with the *comparing among themselves*, and is treated of ver. 15, 16, in which the word ἀλλοτρίους, *another's*, is twice repeated. Paul has a *measure*; they boast of things *without their measure*; Paul will hasten to preach the Gospel among the *untaught* Gentiles; they boast of things *made ready to their hand*. *Of*—Concerning: comp. ver. 15, note. *Things without our measure*—Gr. ἄμετρα. A pointed ambiguity. Both that which has, but does not keep, rule or measure, and that which has none, may be meant by τὸ ἄμετρον. Paul, for example, has a measure and keeps it; the false apostles have absolutely none. *The measure of the rule*—Μέτρον, a *measure*, and κανὼν, a *rule*, are sometimes synonymous, but not so here. The former looks to God who distributes, the latter to the apostle who labours. Therefore κανὼν, *rule*, is determined by μέτρον, *measure*; as, according to Eustathius, μέτρον is equivalent to τάξις, *arrangement*; and μέτρον, *measure*, and μερίζω, *to allot*, are kindred, both being derived from μείρω, *to divide*. To each of the apostles was assigned his own province. *Distributed*—By this verb the false apostles are openly excluded. *Measure*—This word is repeated, so that οὗ, *which*, may be recognized as referring to μέτρον, *measure*; τοῦ κανόνος, *of the rule*, is put absolutely. After the accusative μέτρον, *measure*, the genitive μέτρον *of measure*, is put to denote the province (portion) assigned to Paul among the Corinthians. *Even unto you*—*Meiosis* (that is, more meant than expressed).

14. *For...as far as*—Paul proves from the result that the Corinthians are included in the rule assigned to him by God. *In preaching the gospel*—Comp. ii. 12.

15. *Not...of*—Here begins the second part, which, so far as concerns the construction, is connected with the end of the first: comp. Rom. viii. 1, note. We shall not intrude into another's province, and say, *this is mine*. *When your faith is increased*, lit., *as your faith is increasing*—Gr. αὐξανομένης τῆς πίστεως. The present tense. Paul's purpose was not to leave the Corinthians prematurely, and at the same time not to put off others any longer. *Be enlarged...to preach the gospel*—(Ver 16). To be enlarged in very truth by preach the Gospel. *By you*—When the substantial nature of our success among you is proved beyond question, we shall have a magnificent start in our path to further progress. *To boast*

stands in contrast with both words jointly, but especially with *be enlarged*.

16. *In*—The contrasts are, *in the places beyond you and of things ready to our hand*. *Regions beyond*—Whither no one as yet has penetrated with the Gospel, southwards and westwards. For he had come from Athens to Corinth, Acts xviii. 1. *Not...in another man's*—In contrast with *according to our rule*. [*Line*—Gr. *κανών*, *measuring line*; like the metaphor common with us, *in his line*, i. e., within the line Providence marks out for him. *Alf.*] *Ready*—Is even stronger than *prepared*. *To*, lit., *as to*—Gr. *ἐς*. *To intrude ourselves by boasting into those things which are ready to our hand*.

17. *But he that*—He, as it were, sounds a retreat, but yet in this very *qualification* he deals another blow at the false apostles. *In the Lord*—And, therefore, with the Lord's approval.

CHAPTER XI.

1. *Would to God*—He advances step by step with a remarkable prefatory apology and anticipation of blame to which the qualification, chap. xii. 11, corresponds. *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.*] *A little*—The contrast is found at ver. 4, 20. [For *τῇ ἀφροσύνῃ*, *in folly*, read *ἀφροσύνης*, *of folly*. *Tisch.*, *Alf.*, i. e., *Bear a little folly in me*.] *Folly*—He uses the name before setting forth the thing, and thus of course captivates the Corinthians. This is a milder term than *μωρία*, *utter folly*.

2. *For I am jealous*—This verse and the next are devoted to explaining the cause of his *unwisdom*. For is not the passion of love accounted a sort of madness? The reason why Paul has a right to their *forbearance* is explained in ver. 4. Comp. ver. 20. *With godly jealousy*—Jealousy strong, but holy. [*If I exceed bounds*, he says, *I do so to God*. *V. G.*] *I have espoused*—*To one husband*, and *to Christ* are in apposition, both belonging in construction to *that I may present you*. *I have espoused*, therefore, is put absolutely. The verb *ἀμύξομαι*, *I espouse*, is usually applied to the bridegroom himself. Here, however, Paul speaks of himself in the same spirit which makes him attribute to himself *jealousy*, the peculiar privilege of a husband. All that he *felt* and

did was in Christ's name and on Christ's behalf. *A chaste virgin*—Not one by one, but collectively. He does not say *chaste virgins*.

3. *But*—Opposed to, *I have espoused*. *I fear*—Fear such as this, so far from being opposed to love, is essential to love, chap. xii. 19, 20. [All jealousy no doubt springs from fear. *V. G.*] *As*—An extremely apposite parallel. *Ever*—Who was artless and without experience of evil. *Through his subtilty*—Which is the deadliest foe of *simplicity*. *So*—In other words, the saints are always open to temptation, and would be equally so if all original sin were dead. *Should be corrupted*—Their virgin purity lost. The Corinthians were being threatened with seducers; see next verse. The sentiment fully expressed would be, *should be corrupted, and drawn away from the simplicity*, etc. *Simplicity*—Gr. ἀπλότητος, *singleness*. Fixed on *one* object, and tender in the highest degree; not seeking another [Jesus], nor a different [Spirit], ver. 4.

4. *For*—The ground of Paul's *fear* lay in the *easy temper* of the Corinthians. *If*—He supposes a condition impossible of actual realization, and accordingly uses the imperfect, *ye might bear*; but as far as the attempt of the false apostles went, a condition not only possible but clearly present was realized, and accordingly he uses the present, *preacheth*. Comp. Gal. i. 6, 7. *He that cometh*—No matter who; out of Judea, if you will. Gen. xlii. 5, *and the sons of Israel came among those that came*. [He is now stating what the Corinthians ought to give him leave to say, ver. 1. *V. G.*] *Another*, lit., *a different*—[Eng. Ver., renders both ἄλλον and ἕτερον by *another*.] These words are not equivalents. Acts iv. 12, note. The line of demarcation drawn by ἄλλον, *another*, is less definite and precise than that by ἕτερον, *a different*. [*Received not*—From us. *Alf.*] *Received...accepted*—The diversity in the language answers to a difference in reality. In *accepting* the gospel the will of man is concurrent; in receiving the Spirit, it is passive. *Or another*, lit., *a different gospel*—The words, *if there is*, or, *if ye receive*, are suitably left unexpressed, to be supplied. *Ye might well bear with*—This *tolerance*, so likely to lead to *corruption*, is not commended, without the qualifying καλῶς, *well*, as in Mark vii. 9. He is pointing out the *repletion* of the Corinthians, and their eager search for some more novel and refined Christianity, if any such might be found.

5. *For*—This particle connects the discussion with the proposition. The sum and substance of Paul's *glorying* is here stated, and repeated, chap. xii. 11. *The very chiefest*—As James, Cephas, John [distinguished by their high privilege on the occasion of Christ's 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. In one word, I am as much an apostle as the chiefest apostle. 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 his apostleship (1) from his knowledge, which was worthy even of an apostle; (2) from his disinterestedness, ver. 7, 8. He makes by anticipation a way for himself to state both these facts, to let the necessity for stating them be clearly seen. *Rude*—Gr. *ιδιώτης*, a private, unscientific person. This stands in contrast with his *apostolic pre-eminence*. Cavillers affirmed that Paul was untutored. He replies that in *knowledge*, the chief gift of an apostle, he is not *rude*; and a singular proof of it appears in the next chapter. His rudeness *in speech* he does not deny very strongly (since so far from being a hindrance, it is rather a help, to his apostolic office, 1 Cor. i. 17, 18); nor confess at greater length than his power in speaking allowed; nor reply that other apostles beside himself may be accounted rude in speech; but he leaves the subject undecided (comp. chap. x. 10, 11), to be settled by the Corinthians themselves, adding only, *but we have been made manifest*, etc. [He therefore removes one after another of those things which the Corinthians opposed to his apostolic prerogative. *V. G.* For *φανερωθέντες*, *made manifest*, read the active *φανερώσαντες*. *Tisch., Alf.* Render, *In every matter we have made things manifest*. *Alf.*] *Thoroughly made manifest among you in all things*—The Vulgate translation omits *thoroughly*, apparently regarding either *ἐν παντί*, *thoroughly*, or *ἐν πᾶσι*, *in all things*, as superfluous. But in fact the two expressions are distinct in meaning. *Ἐν παντί* means *in every thing*, even in speech and in knowledge; *Ἐν πᾶσι* means *among all men*; chap. i. 12; iii. 2; iv. 2. *Ἐν πᾶσι*, *in all*, is used in the masculine, 1 Cor. viii. 7; Heb. xiii. 4, and elsewhere. In the neuter, it occurs 1 Tim. iii. 11, iv. 15;

2 Tim. ii. 7, iv. 5 ; Tit. ii. 9, 10 ; Heb. xiii. 18. But *ἐν παντί*, *in everything*, occurs very often, and in the neuter gender only ; ver. 9 ; chap. iv. 8 ; vi. 4 ; vii. 5, 11, 16 ; viii. 7 ; ix. 11 ; Phil. iv. 6. So then *ἐν παντί* in this passage is masculine, *ἐν παντί* neuter. So Phil. iv. 12. [*Everywhere and in all things I am instructed*, etc. Eng. Ver.] *Among you*—Even from what Paul was accomplishing among others, benefit redounded to the hearts of the *Corinthians*.

7. *Have I committed an offence*—A possible objection against the objection *in everything*, ver. 6. *Abasing myself*—In my mode of life. [In this respect he had waived his rights as an apostle. *V. G.*] *Ye might be exalted*—Spiritually. *The gospel of God*—*Divine*, and, therefore, above all price. [*Freely*—*Gratuitously* ; emphatic. *Mey.*]

8. *I robbed*—He fastens on himself the charge of *robbery* for having taken what was no more than his rightful wages, and, again, talks of *idleness* and being *burdensome*. Comp. notes to 1 Cor. ix. 17. This word *ἐσύλησα*, *I have spoiled*. and *ὀψώνιον*, *wages*, are metaphors drawn from an army. *Taking wages*—For my journey, when I came to you. It contrasts with *παρὼν*, *when I was present with you*.

9. [Render, *the brethren, when they came, supplied*, etc. ; also *I kept myself*, (not *have kept*). *Alf.*] *Supplied* [*in addition*]*—Gr. προσανεπλήρωσαν*. A double compound. Paul *supplied* something by the labour of his own hands. *And so will I keep*—So far am I from repenting of having hitherto *kept myself*. Chap. xii. 14.

10. *As the truth...is*—*Gr. ἔστιν ἀλήθεια*. The verb *is* emphatically begins the sentence ; *stands*. He is speaking of a particular truth. Comp. note on Rom. ix. 1. *No—This boasting shall not be stopped in me* is put *metaphorically* for, I shall not be any more burdensome in future.

11. *Because*—*Love* is often hurt by a mere refusal.

12. *I may cut off*—The false apostles did not find it convenient to preach the Gospel for love, ver. 20. [*The*] *occasion*—[Eng. Ver. omits *the*]. In this particular. Just after we have *occasion* without the definite article ; where it means in any matter whatsoever. *Wherein*—Their boasting consisted *herein*, that they affirmed, *we are found even as Paul*.

13. *For such*—Assigns the reason why he does not wish them to be accounted like himself. *False apostles*—Here the predicate begins. The contrast is to ver. 5. At last Paul

calls a spade a spade. The epithet *deceitful* is in keeping. [This severity of tone is remarkable. Many have doubtless thought: *Even such men have a character which merits not utter contempt, which ought to have saved them from being painted in these odious colours. They have seen Christ and are now bearing daily witness to Him, and consequently ought to be of some account among the rest.* But the cause of truth is delicate beyond everything. The *Indifferentism*, which takes the fancy of so many in our own day, was abhorrent from Paul's nature. He was no pleasing preacher of tolerance. Moreover, in the many deadly perils which he encountered, the apostle's zeal stood firm, nothing weakened. *V. G.*] *Into the apostles of Christ*—They did not absolutely deny Christ, but they did not really preach him, ver. 23.

14. *And no marvel*—In ver. 15 we have *it is no great thing*. There is more marvel in the case of Satan, who is farther removed than they from an angel of light. *Himself*—Their patron and master. *Is transformed*, lit., *transforms himself*—Gr. μετασχηματίζεται. Present tense, middle. That is, he is wont to, etc. He has done it before 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*—This he does that he may do us hurt, and, at the same time, enjoy an honour. *Of light*—Though Satan's power resides in darkness.

15. *No great thing*—An easy task. *His*—Satan's. *Of righteousness*—Which is in Christ. *End*—No matter in what disguise they now flaunt themselves, the *mask* is at last torn away. In good or in evil, the most effectual test is derived from *what is to be*. Phil. iii. 19, 21.

16. *I say again*—A fresh subject for boasting is here introduced by a repetition of the prefatory apology from ver. 1, an apology certainly not likely to be used by a *fool*. *Let no man*, lit., *not (any one)*—Gr. μή. A prohibitive particle; *let no man think that I am a fool*. This clause is not parenthetical, though the force of λέγω, *I say*, falls upon it.

17. *That which I speak, I speak it not after the Lord*—The inference is that whatever Paul wrote without this express exception was inspired of God, and *spoken after the Lord*. Nay, more, he wrote this passage, and the exception peculiar to it, by the rule of divine propriety, being taught of the Lord, in the same way that a literary man would dictate to a

boy a letter suited to a boy, which the boy nevertheless would be unequal to writing of himself.

18. *Many*—What is granted to many may readily be forgiven to one. *After the flesh*—As, for instance, that they are Hebrews, ver. 22.

19. [Bitterly 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 suffer even oppressors. In Thucyd. iii. 39, Cleon says : *It is human nature to look down on the subservient, but to look up with admiration to the independent. If a man*—As did the false apostles in their vain-glorious arrogance. *Bring you into bondage*—This is the most general term, and embraces the four which follow as *species*. *Devour you*—So Sept., Ps. lxiii. 5. *Take of you*.—It is not necessary to understand *εμάς, you*, as appears from a comparison with the next clause. *Exalt himself*—Using the apostolic dignity as a cloak. *Smite you on the face*—On the pretence of zeal for God. All this the Corinthians may possibly have experienced. Comp. Is. lviii. 4 ; 1 Kings xxii. 24 ; Neh. xiii. 25 ; 1 Cor. iv. 11 ; 1 Tim. iii. 3.

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 one who is already accounted of *ill repute* (infamous). See 1 Cor. iv. 10 : comparing *weak* in that verse with this passage, and *wise* with ver. 19. For this meaning of *κατά, concerning, in respect of*, compare Phil. iv. 11 ; *καθ' ὑστέρησιν, in respect of want. As though we had been weak*—In mind, having nothing whereof to boast and behold. The antithesis follows : *But whereinsoever any is bold, etc.* Boasting is not for those who have neither fame nor strength ; but, nevertheless, I will be bold. Comp. ver. 30. *Foolishly*—Speaking after the manner of men, as in ver. 16, and to avoid the appearance of presumption.

22. *Hebrews*—Of these chief subjects for boasting, the first and second are pointed out as natural, the third and fourth as spiritual, privileges. Comp. Phil. iii. 5. *So am I*—A Hebrew of the Hebrews, and not a Hellenistic Jew.

23. *Ministers*—By profession and in appearance. *I speak as a fool*—Paul's never-ceasing pains to abase himself made

him write this. [From a deep sense of unworthiness, and how untrue the *more* is in any boasting sense. *Alf.*, etc.] *More*—In a higher measure than they all. The more that a man suffers, so much the more is he a *minister*. *Abundant*—Even the false apostles had tasted of *labours* and *imprisonments*, but to a less extent; as for all the rest, they were known to Paul alone.

24. *Five times*—It is profitable for God's servants to keep an exact record of all that they have done, and all that they have suffered, that so when occasion offers they may tell of them to others. Comp. Gal. i. *Forty stripes save one*—Thirteen stripes inflicted with a scourge of three lashes would make thirty-nine wounds.

25. *Thrice I suffered shipwreck*—Before that at Melita. *I have been*, lit., *I have spent*—Gr. ἐποίησα. In swimming. There are many (wrecked at sea) who by dint of many hours battling with the waves, at last come safe to shore. *In the deep*—Ὁ βυθός, denotes any *deep*; but when used absolutely, *the deep of the sea*, particularly here, after the mention of shipwrecks. Βυθός is the usual rendering given by the Sept. of [the Heb. equivalent].

26. *In journeyings*—See the Acts. *Among false brethren*—This is the deadliest peril of all. Thrown on to the rest quite 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*—Of these five clauses, the second and first, the fourth and third, agree in a sweet 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 fact implied in *hunger*, etc., above. *Mey.*]

28. *Beside*—The particle preserves the connection. *Those things that are without*—Such is the term he applies to his *external* labours. So far he has been describing his own; how he describes those of others, in which he had a share. [But παρεκτός cannot mean *without*, but only *besides*, i.e., *besides* those already mentioned. *Mey.*, *Alf.*] *That*—Gr. ἡ. Apposition of the nominative and genitive cases. *Which cometh upon me*—The verb ἐπισυνίστημι, *to come together to a place*, and the verbal substantive, ἐπισίστασις, *a concourse*, are often used in the Sept. of the sedition of Korah and his company. Comp. Acts xxiv. 12. Here, then, we have the disorderly conduct of those who gave annoyance to Paul.

by perverseness in doctrine or life prominently noticed ; as Gal. vi. 17. *Daily*—Expresses the extent of time ; that of *place* is denoted by *of all* the churches. *Of all*—Gr. *πασῶν τῶν ἐκκλησιῶν*. There is less self-assertion in this than if he said *of the whole church*. *Of all*, even of those which I have not visited, Col. ii. 1. This is what Peter could not have said of himself with equal propriety.

29. *Who*—Not the churches only, but individual souls, are the objects of his care. *I am not weak*—Not merely in the way of condescension, 1 Cor. ix. 22, but from compassion. *Is offended*—*To be weak* and *to be offended*, are, at least in this passage, quite distinct : comp., however, Rom. xiv. 21, note. The former is self-made, the latter results from others. *And I burn not*—*I* is added here rather than in the first part of the verse, as there he is adapting himself to the weak, while here he confesses his unlikeness to the offending one, in *himself* undertaking on behalf of the offended the duties neglected by the offender, such as love, foresight, etc. At the same time Paul assumes the part of the offended one ; in other words, the uneasiness which he feels. All these follow each other in this way as standing in a definite relation. *Πυροῦσθαι τοῖς θυμοῖς*, *to burn in spirit*, repeatedly occurs in 2 Macc. They who, on seeing an offence (or stumbling-block), exclaim, *I have caused myself to offend*, either feel wrongly, or wrongly express themselves.

30. *If*—That is, since. *I will glory of the things which concern my infirmities*.—A fine example of *Oxymoron* [explained p. 516, ver. 11], 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 makes the oath more binding. *Knoweth*—The persecution at Damascus was among the first and the greatest, and accordingly was chiefly pertinent to this place. And the apostle calls *God* to witness, because he was unable to bring any *human* testimony before the Corinthians to a fact known to few, and which had happened a long time back. Comp. Gal. i. 20. Luke afterwards recorded it ; Acts ix. 25. This solemn introduction gives greater credibility even to what is recorded in the next chapter.

32. *Governor*—Gr. *Ἐθνάρχης*. This is the title given to Simon, the High Priest, 1 Macc. xiv and xv. [Omit *θέλων*, *desirous*. *Tisch.* *Alf.*]

CHAPTER XII.

1. *It is not expedient for me*—On account of a threefold danger: that of vanity, that of Satan's buffetings, and that of hindering Christ's power. *I will come*—He says not, *I come*. He does not rush forward eagerly. So again at the conclusion he says, ver. 5, *I will glory*, not *I glory*. [For—Gr. γὰρ, not rendered in Eng. Ver.] The cause put in the form of a short preface. *Visions and revelations*—*Visions*, to be seen; *revelations*, to be heard, 1 Sam. ix. 15, Sept. Both are in the plural number, because there were two degrees of *raptures*, as we learn presently. So, ver. 7, of *revelations*. Paul had several visions and revelations in another sense. *Of the Lord*—Ver. 8, that is, of Christ, ver. 2.

2. *I knew*, lit., *I know* [Not *knew* (Eng. Ver.), which confuses the sense. *Alf.*] *Fourteen years ago*—Construed with *caught*. He is recounting an old experience. In the lapse of years every man seems to lose his identity, in a manner, and may thus be allowed the more freely to record his good and bad experiences. [It was assuredly a long silence, and yet he had been engaged among the Corinthians no short time, and was very intimate with them. *V. G.*] *Whether...caught up*—The repetition of these expressions in the next verse, besides keeping the reader in a state of pleasant suspense, arousing his interest, and giving weight to a well-considered glorying, plainly expresses the double movement of the action. Clement of Alexandria, lib. v., *as far as the third heaven, and thence into paradise*. So also Irenæus, book ii. chap. 55, and book v. chap. 36, where (comp. Matt. xiii. 23; John xiv. 2) he infers a diversity of habitations from the diversity of those who bear fruit, and concludes that those who rejoice in heaven, in paradise, and in the splendour of the city, have different abodes. Again, Athanasius: *He was both caught up to the third heaven, and borne up into paradise*. And similarly, Origen, Oecumenius, [and others]. The repetition of *lest I should be exalted* corresponds to the twofold *rapture* (or, catching up). At any rate, *paradise*, coming last in order as it does, with the emphatic article, denotes some more hidden retreat in the third heaven, rather than the third heaven itself. And this exactly agrees with the general opinion of the ancients. Comp. Luke xxiii. 43

note. and Rev. ii. 7. Thus we see why Paul was permitted only to *hear* of the things of paradise, but to *see* those of the third heaven (comp. ver. before), though he says but little even of this. The force of the verb, *I know*, falls especially on the participle *caught*. Comp. $\delta\tau\iota$, *that*, ver. 4. *In the body*—Gr. ἐν σώματι, without the article; then follows *out of the body*, with the article, and so consistently in the next verse. Apparently, Paul *thought* himself to have been *out of* the body. Be that as it may, Claudianus Mamertus (in book ii. chap. 12, *Concerning the Condition of the Soul*) rightly infers from this that the higher part of man is immaterial; and that it was this, the soul itself, which was caught up. All that existed at all, save the body of Paul, was either *in*, or *out of*, the body. *I cannot tell*—Ignorance of the manner does not take away one's knowledge of the fact. There were many things which the apostles knew not. *Caught up*—Comp. Acts viii. 39, notes. *To*—As far as into the third heaven; comp. εἰς, *into*, ver. 4. Paradise, then, is outside the third heaven? Ἔως, *as far as*, is inclusive, as Luke ii. 15 (*even unto Bethlehem*), etc. *Third*—Of the three heavens the first is that of the clouds; the second that of the stars; the third is spiritual. The double visible heaven is denoted by the [Heb.] dual (*two*) *heavens*. The name of the third, *which eye hath not seen*, has been reserved for the New Testament. Comp. Eph. iv. 10, note.

3. *And*—This particle here expresses a new phase of the event. To suppose that *the third heaven* and *paradise* are simply synonymous terms would be to take the marrow out of Paul's language. *Such a man*—*The man* who was *in Christ*. *Whether*—The reason for this apparent tautology is this, that even though he was in the body caught up to the third heaven, still it was possible for him in a further stage (of the trance) to have been caught up out of the body.

4. *Unspeakable*—Not absolutely, else Paul could not have heard them; but unutterable *by man*, as the words immediately following point out, and therefore unspeakable by Paul. Paul does not say whether he himself knew or not *who* spoke those words, whether God, or Christ, or an angel, or angels, or the spirits of the just, and *to whom* they were spoken. That they were most sublime we are sure, since it is not every heavenly word that is *unspeakable*: as for example, Ex. xxxiv. 6; Is. vi. 3; and yet these words are very sublime. *It is not lawful*—Ἐξὸν, *lawful*, and δυνατόν, *possible*, both apply

to that which is neither impossible in itself nor forbidden by law. Thus *unspeakable* and *it is not lawful* mutually explain each other, and both deny either that man *can* speak those words, or that he *may*. All those who heard them not, simply *cannot* utter them ; Paul, who did hear them, *cannot adequately* utter them. And, if they had the power to utter them, even then it would *not* be *lawful*, nor expedient, in this mortal state, because they would not be intelligible to the dwellers on earth. John iii. 12. The range of speech is more limited than that of hearing. *For a man*—Belongs in construction to *it is lawful*. The power of speech is oftentimes more circumscribed than that of knowledge. [These are reserved to be communicated by *God* alone. *Mey.*]

5. *Of such an one*—Masculine. The contrast lies in *of myself*. In speaking of great matters we should drop the first person. This verse contains two divisions : of these one has the reason assigned in the next verse, the other is explained in ver. 7, 8. *Will I glory*—That is, I could (if I would) glory. Comp. ver. 6, (beginning).

6. *I shall not be a fool*—Paul spoke *the truth* even in the preceding chapter, and yet he attributes *folly* to himself ; because, he there gloried of things not by any means glorious, but *here* of things very glorious. *I forbear*—I touch these things sparingly. *Lest any man*—How little is this fear shared by the majority of men, even among divines ! [Too many suffer themselves to be rated above their merits both at home and abroad. But yet of how notable a share in God's honour, think you, they thus cheat themselves ? If you verily delight in your right of divine sonship, see that your light shine ; but remember to make *a cautious and sparing* use of marvellous events. *V. G.*] *Seeth...heareth*—In every-day life, where I am powerless to prevent it.

7. *Lest I should be exalted*—Paul was less likely to be lifted up by all that he accomplished and that made men respect, love, and admire him, than by this of which none but himself was conscious. That is an empty and puny soul which applauds itself because men applaud it. The better things are within. [How perilous a thing must *self-exaltation* be, when an *apostle* had need of restraint so strong ! *V. G.*] *A thorn*—Gr. *σκόλοψ*. *Σκόλοπες*, according to Hesychius, are *sharp straight stakes*. A sharp-pointed stake is meant. Comp. Sept., Num. xxxiii. 55 ; Ez. xxviii. 24

This general word is specially unfolded immediately afterwards by the *buffetings* spoken of. No third explanation is necessary to this twofold one, though several attempts have been made by those who erroneously interpret the *buffetings*. *In the flesh*—The ablative case : *in the flesh*, to tear the flesh. Comp. 1 Pet. iii. 18, iv. 1, 6. Of all the infirmities enumerated in the former chapter, none was so great as this, which he found impossible for him to record without recording revelations. *The messenger of Satan*—Paul, having tasted of things belonging to *angels*, begins to feel to his sorrow an *angel* of the other sort. The word Satan (Σατάν) occurs but two or three times in the Sept., and always indeclinable ; but Satanas (Σατανάς), as a declinable word, occurs thirty-four times in the New Testament, nine times in the writings of Paul. Here alone it is indeclinable, apparently by a deliberate *Apocope* [the dropping of a final letter or syllable], at any rate not without reason. So that here it does not appear that *messenger* and *Satan* are in apposition, as if the expression *the angel Satan* were a circumlocution for the devil. For the devil is nowhere spoken of as an angel, though he has angels of his own. *Satan*, then, is either a proper noun in the genitive case, or an adjective in the nominative ; so that it means either a *messenger sent from Satan*, or a *most dangerous messenger*, a messenger (angel) like Satan (or the devil) himself, leaving the mission from Satan out of the question. [The former is the right construction, as Eng. Ver. *Mey., Alf.*] The ambiguity seems to imply that Paul himself, for his more effectual humiliation, was to be kept in ignorance of this messenger's character. He had from the highest heaven a revelation, from the lowest hell a chastisement. Paul, like Job, was tried by means of an enemy ; but Herod was smitten by an angel of the Lord. *To buffet*, lit., *that he might buffet me*—Paul, then, is not the angel (comp. however, Num. xxxiii. 55), but it was Paul whom the angel (messenger) harassed with buffetings. *Iva, that*, is again elegantly placed in the middle of the clause that the antithesis may twice precede, as well as twice follow, the particle. For *the abundance of the revelations* is in contrast with *the angel of Satan*, and so is to be *exalted* with to be *buffeted*. *Buffet—Slaves* used to be punished with *buffetings* (or cuffs), 1 Pet. ii. 20 ; and there is to be no objection against taking the word here in its literal sense. See Job ii. 6, 7. For if the other

apostles and our Lord himself received blows and other insults from men, (chap. xi. 24, 25 ; 1 Cor. iv. 11 ; Matt. xxvi. 67, comp. iv. 5,) why should not Paul receive the same, whether visibly or invisibly, at the hands of Satan or his messenger ? St. Anthony had a like experience, as we learn from his life by Athanasius. Troubles of every kind lay in the apostle's path, ver. 10, and these he did not deprecate ; but here he names a certain extraordinary trial, which was wounding him with and met his exaltation with sorrow and shame, more so even, or at least not less, than the rage of lust when excited, or than the most violent pains in the head. It seems as if Paul had at times a fresh horror of these buffetings ; so wearisome, to the unspiritual reader at least, are the frequent checks he gives himself in his glorying. Chrysostom remarks that Paul says *κολαφίζη*, *may buffet*, and not *κολαφίση*, *might buffet*, as if speaking of a present fact. Paul's *sight* and *hearing* had been admitted to the most glorious objects ; his sense of feeling had been most cruelly tortured. [*Lest*, etc.—The disciplinary purpose, not of Satan, but of God. *Mey.*]

8. *For this*—Demonstrative. He had forgotten the exaltation. *The Lord—Christ*. See next verse. We have not to pray Satan to spare us. *Thrice*—Our Lord prayed the same prayer thrice on Mount Olivet. Paul went through his three petitions at certain intervals. He afterwards endured the thorn as soon as he saw that it was to be borne. Apparently, he was not free from this thorn even at the time of writing these words, nor 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.*]

9. *He said unto me*—The third time of praying. *My grace is sufficient for thee*—A refusal of the mildest character, and expressed in the indicative. It is as if the Lord put these words into Paul's mouth, for him to say in his turn : O Lord, thy grace is sufficient for me. There may be grace even where the consciousness of pain is strongest. [Omit *μου*, *my*, before *strength*. *Tisch.*, *Alf.* So *Beng.*] *For [my] strength is made perfect in weakness*—The common reading is, *my strength*, ἡ δύναμις μου, which makes an alliteration with *χάρις μου*, *my grace*. Had Paul written *δύναμις μου*, he would have added, I believe, ἐν ἀσθενείᾳ σου, in *thy* weakness. The

real implication, however, is, that *Christ's grace* and *Christ's strength* go hand in hand. *Γάρ*, *for*, here as often, is a dis- cretive (dividing) particle, by which a distinction is made between *grace* and *strength*. *Grace is sufficient*. Take heed not to ask for *strength* which you may feel ; *for strength* is, etc. Thus at last the particle *for* obtains a *causative* force, not immediately, but through the medium of the distinction between *grace* and *strength*. *Is made perfect*—Accomplishes and carries through all its ends. We should not, then, under cover of a spurious independence and self-sufficiency, throw away from us Christ's strength. *In weakness*—This word, out of the Lord's word, is often repeated by Paul, chap. xi., xii., xiii. *Will I rather glory*—In my infirmities, than in revelations ; since, by glorying in the latter, I should be hindering the strength of Christ. Of the former he speaks as *my* ; the latter is without the pronoun. *The power of Christ*—That is, Christ with his own *power*. *Most gladly* should we receive all that promotes this end. *Rest upon*, lit., *may overshadow me*—Gr. ἐπισκηνώση. As it were a tent. Σκῆνος, a *tabernacle*, is the body. *That which over- shadows* is something external. He says not here, *may dwell in me*, as that would lessen the sense of his own weak- nesses.

10. *I take pleasure*, lit., *I am of good cheer*—Gr. εὐδοκῶ. He does not here say, *I delight in*, as that would imply more than is meant. *In infirmities*—The *general* name (point- ing to *I am weak*, just below) ; followed by two pairs of *species*. *In reproaches, in necessities*—These, too, are brought by the messenger of Satan. *In persecutions, in distresses*—Of which men are the authors. *For... sake*—Belongs in construction to *I am of good cheer*. *Then*—And not till *then*. *Strong*—In Christ's strength.

11. *I am become*—He sounds a retreat. [Omit *καυχόμενος*, in *glorying*. Tisch., Alf.] *I ought*—Interchange of persons : he means, *you ought to have commended me*. *Of you*—Among you. *I be nothing*—Of myself.

12. *Truly*—Gr. μὲν. This particle is a grain which feeds modesty. *Signs*—Witnesses to the facts are at hand. *Of an*, lit., *of the apostle*—The article is forcible ; *of one who is an apostle*. [Were wrought—When I was with you ; but the *I* is modestly concealed in the passive voice. Mey.] *Signs*—On *signs* and *wonders*, see Matt. xxiv. 24. *Mighty deeds* are the most evident works of divine *omnipotence*.

13. *What*—This belongs to what goes before and to what follows. *Other churches*—Which were planted by myself or by other apostles. *Except*—A striking piece of 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.*] *Forgive me*—Comp. xi. 11. *Wrong*—Paul had a *right* to receive maintenance from the Corinthians; and so, as he did *not* exercise this *right*, he accuses himself of having done a *wrong*; and he speaks of it thus not ironically, (for irony is foreign to the apostle's style), but ambiguously. For he uses the word *ἀδικίαν* here in a very uncommon sense, which in Latin may be rendered by *non-jus* (*not right*), having an initial and a privative force; as *ἄνομος*, *without law, lawless*, *ἀνόμως*, *lawlessly*, Rom. ii. 12; 1 Cor. ix. 21; *ἀνυπότακτον*, *not subject*, Heb. ii. 8; and at the same time involving the notion of *injustice*, *deprecating* the suspicion of too cold a love to the Corinthians.

14. [*Tisch.* (not *Alf.*) reads *τρίτον τοῦτο*, *this third time*. Also omit *ὑμῶν*, *to you* (after *καταναρκήσω*, *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.*] *Your's*—Phil. iv. 17. *You*—That I may win you as my own. Matt. xviii. 15. Paul is amassing spiritual treasures for the *souls* of the Corinthians, ver. 15.

15. *And*—The *δέ*, *moreover*, marks an emphatic addition. *I will...spend*—My own. *Be spent*—I will be myself *utterly spent*. Gr. *ἐκδπανθήσομαι*. *Less*—Love rather descends than ascends. [To repay the most intense affection with a meagre regard is worthless. *V. G.*]

16. *Nevertheless, being crafty*—A possible objection on the part of the Corinthians [under the influence of suspicion. *V. G.*]. It is answered in the next verse. *I caught*—That you might not wholly escape the net laid for my own gain.

17. *Did I make a gain*, etc.—[The trustworthiness of his companions was of wonderful assistance to Paul. *V. G.*]

18. *I desired*—To go to you. *A*, lit., *the brother*—It would seem that he was a Corinthian. *In...spirit*—Inwardly. *Steps*—Outwardly.

19. [For *πάλα*, *again*, read *πάλα*. *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 for our own sake it were necessary thus to keep a hold on your good-will. *For your edifying*—That ye may see, rather than learn by bitter experience, how far I am an apostle.

20. *Not...such as*—This is discussed to the end of the chapter. The subject, *not such as ye would*, is treated in chap. xiii. 1, and following verses. As is the learner, so is the pastor to him. [For *ζηλοι*, *envyings*, read *ζηλος*, *envying*. *Tisch.*, *Alf.*] *Debates*, etc.—Gal. v. 20.

21. *Lest...again*—An *Anaphora* [a repetition of words in the beginning of sentences] of *lest haply*, and *lest* [Gr. *μήπως*, Eng. Ver., *lest*.] And in this verse indeed he is speaking more sternly. *My God*—He gives his reason for holding all offences against God as touching himself. *Will humble*—A *Metonymy* [substitution] of the consequent [for the antecedent]. *Which have sinned already*—Of those *who had sinned before* my last visit. *The uncleanness*—For example, of married persons : 1 Thess. iv. 7. *Fornication*—Among the unmarried. *Lasciviousness*—Unnatural sin.

CHAPTER XIII.

1. *The third*—A decisive number. So the Sept., Num. xxii. 28. *Am coming*—I am already at hand. *Of witnesses*—So, then, in this matter the apostle did not think of leaning on direct revelation, but on human testimony ; he does not command the accused parties to be excommunicated before his arrival.

2. [Omit *γράφω*, *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 foretel you*—To the former refer *as if I were present a second time* ; to the latter, *being absent now*. He is seriously warning them. In the text, which drops *γράφω*, *I write*, as a corrupt reading, there is an unbroken *Chiasmus* running through three clauses, in the following order :—

I told you before,

I foretel,

as if I were present the second time
(No doubt when he had come into the neighbourhood of Corinth, and had already determined to go thither in person, though he afterwards forbore),

being absent now

to those which heretofore have sinned
(that is, before the second visit.)

to all others, (who have sinned since my second coming, and before my third).

I will not spare—He had spared them before, chap. i. 23.

3. *Ye seek a proof*—Put metonymically for *you provoke me*: you tempt me; you are eager to feel what manner of man I am, ver. 5. Δοκιμή, *proof*, has its kindred words in ver. 5, *examine, prove*, etc. *Of Christ*—That is, *whether Christ* is really speaking in me. The Corinthians doubted; that they were wrong in doubting he proves presently. *To you-ward... in you*—Εἰς... ἐν. For the difference between these prepositions, comp. chap. x. 1. *Is not weak*—By me and this very epistle. *Is mighty*—Gr. δυνατεῖ. In the heat of his spirit he has coined a new word, as a play upon ἀσθενεῖ, *is weak*.

4. [Καὶ εἰ, cannot mean *though*, as Eng. Ver.; but *even if*. But the true reading seems to be καὶ γὰρ, omitting εἰ; render, *For he was even crucified from weakness, but*, etc. Alf. (not Tisch.)] *Though*—A concessive particle. *Was crucified*—A cross is the height of weakness, and, as opposed to *life*, it includes death. *Through weakness*—It is the part of weakness to be crucified. The particle has this force. *We also are weak in him*—Just below, the particle is changed to σὺν, *with him*. *We are weak*, we do not exercise *power*, and therefore we feel this less ourselves when the sense of tribulation prevails.

5. *Yourselves*—And not Paul. If you will examine yourselves you will then perceive what manner of men we are. Where there are true teachers and true learners, one may fairly argue from the character of the one to the other. *In the faith*—And therefore in Christ. *Prove*—The milder admonition is added to the stronger expression, *examine* (lit.,

tempt). If you are in the faith, give proof of it ; *εἰ, if*, is used as in *εἰ μήτι, except*, just below. *Know ye not*, etc.—That is, You can in any case *prove* yourselves, since Jesus Christ is in you, and you know that he is in you. [To *examine* himself whether he be in the faith or not, is open to any one ; to *prove* himself and search out his own character, belongs to none save a believer. *V. G.*] *Know ye*—Gr. *ἐπιγινώσκετε*. An emphatic compound. *How that*—The grounds on which. [Transpose and read *Χριστός Ἰησοῦς, Christ Jesus. Tisch. (not Alf.)*] *Jesus*—Not only a consciousness of Christ, but Jesus Christ himself [as is clear from the addition of the proper name *Jesus*. Comp. 2 Tim. iv. 22. *V. G.*] *Except [somewhat]*—So *εἰ μὴ, or (need we)*, chap. iii. 1 ; *τί, somewhat*, softens the expressions. *Reprobates*—In an active and passive sense. For reference is made to the kindred word *prove, δοκιμάζετε*, in a corresponding sense.

6. *Ye shall know*—By *proving* your own selves, without tasting of my power, ver. 10.

7. *I pray*—[For *εὔχομαι, 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*—This rendering given by the Vulgate is correct, as we see by what follows, *that you may do good*. Grotius renders it *that I be not forced to inflict evil (punishment) on any man*. But this interpretation loses the contrast just mentioned. *Ποιεῖν, to do*, takes an accusative of the person, though Paul uses *ποιεῖν πρὸς* and *εἰς τινα, to do to one*. *Approved*—By restraining you when you do wrong. *As reprobates*—With no reason given us why we should exercise power. The *ὡς, as it were*, qualifies the expression.

8. *We can*—Comp. *power*, ver. 10. *Truth*—Truth here denotes exact justice, to be dealt out to the Corinthians.

9. *We are weak*—In body, and when our power remains dormant. *Strong*—In faith. [Omit *δὲ, and. Tisch., Alf.*] *Also we wish*—Infirmity may be rejoiced in, not wished for ; perfection is *even* to be wished for. *Perfection*—Ver. 11 ; 1 Cor. i. 10 ; that there may be no necessity to *cut off* any one from the body : *ἀποτόμῳ, sharply*.

10. *Me*—Now that he is now touching on his own power as an apostle, Paul returns from the plural to the singular number.

11. *Finally*—The conclusion. In the treatment of the subject-matter, Paul had written somewhat sternly ; he now

writes in a more tender strain, though the matter is not actually dismissed. Comp. chap. xii. 20. *Farewell*, lit., *rejoice*—Gr. *χαίετε*. He returns to the starting-point, chap. i. 24. Anyhow the word *χαίετε* is appropriate here, as the usual formula for farewell. *Be of good comfort*—chap. i. 6.

14. *The grace*—This prayer corresponds in both epistles. The former, indeed, has a conclusion and prayer of its own ; but seeing that the former is taken up and rendered new in many points by the second epistle, this prayer, too, squares with the former ; and in the very universality of the prayer the apostle seems to have had an eye to his first epistle. *Grace*—This comes first in order, since it is by the grace of Christ that we come to the love of the Father. [An admirable testimony to the Holy Trinity. *V. G.*] *The communion*—Which belongs even to you Gentiles, and is the parent of concord. [Omit *ἀμήν*, *amen*. *Tisch., Alf.*]

THE

EPISTLE OF ST. PAUL TO THE GALATIANS.

CHAPTER I.

1. *Paul an apostle, not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead*—A notable contrast, in which Paul asserts his apostleship, and makes mention of his divine calling, *not of men, but* (supply *by*) *God the Father*; comp. ver. 15, etc.; and the direct teaching, *not by man, but by Jesus Christ*. Instruction is usually afforded by one, as, for example, by Gamaliel; a call proceeds from many: hence the difference of number, *of men, man*. Crell, following Le Clere, maintains that *καί*, *even*, should be inserted after *ἀπό*. *of*; but *διά*, *by*, is properly supplied, and this preposition *διά* includes the meaning of the *ἀπό*. Not so the converse. Paul, in combining the mention of the Father and the Son, frequently employs a single preposition. 1 Tim. vi. 13. *By*—He had just employed (by apostrophe) *διά*, *by*: now, for the sake of emphasis, the apostrophe is omitted. *Who raised*—The seeds of his subject are scattered. The resurrection of Christ is the foundation of righteousness and of his apostleship, Rom. i. 4, 5, iv. 25; 2 Cor. v. 19.

2. *All*—This little verse adds to the epistle the form of a *creed*. *Unto the churches*—He employs the plural because there were very many churches and cities in Galatia. Here he uses no such epithets as he employs when writing to the Romans and Corinthians. *Of Galatia*—1 Pet. i. 1.

4. *Who gave*—Paul does not in any other place add a similar periphrasis to his prayer for grace and peace: *who gave himself*, ii. 20. *For our sins*—Which had enslaved us to this wicked world. *Might deliver*—Paul describes the whole benefit of redemption from the point of view which most troubled the Galatians; they had been carried away by Jewish errors. *Present*—This *present* lasts as long as

wickedness flourishes. *Evil world*—An uncommon form of expression, in which is signified the entire dispensation of sin beneath the power of Satan. To this world [which is both wicked and unhappy, *V. G.*] the phrase *for ever and ever* is opposed : comp. Rom. v. 6. By this *world* the Galatians had been almost entirely carried away. The present *world* resists the glory of God, and it is subject to the power of the *Evil One*. Nowhere does Paul speak of Satan more sparingly than in this epistle. *According to*—To be taken with *who gave*, John x. 18, end. *The will*—Without any merit of ours : comp. John vi. 38. *And*—Rom. xv. 6, note.

5. *Glory*—For this *will*, which bringeth salvation. [The article is added for solemnity. *The glory* due him. *Alf.*] A delightful commencement.

6. *I marvel*—Paul, when writing to all the other churches, commences with an expression of thanksgiving and praise to God. Although the subject-matter here requires something different, nevertheless this praise has been given in ver. 5. He also postpones the title of *brethren*. We give a summary of the epistle, which contains three parts.

I. THE INSCRIPTION, i. 1—5.

II. THE RECALLING OF THE GALATIANS TO THE TRUE GOSPEL. HEREIN,

i. He blames them, 6—10.

ii. He proclaims the divine authority of the gospel which he preached : inasmuch as

(a) From a persecutor he, by a call from heaven, became an apostle, 11—17.

(b) He never regarded himself inferior to Peter, 18, 19 : 21, 22.

iii. He upholds the doctrine of justification by faith, once more reproving the Galatians, iii. 1, 2, 15—iv. 12.

iv. With the tenderest affection, he by means of an allegory (the son of the bond and the son of the free woman), explains the same subject to them, iv. 12.

v. He exhorts them to defend their liberty, v. 1—12 ; he warns them against abusing it, and urges them to walk not in the flesh, but in the spirit, 13, 14, 16—vi. 5, 6—10.

III. CONCLUSION, 11, 12, 17, 18.

See also note on chap. ii. 16.

So soon—Paul had visited the Galatians not very long before. [But he means rather, *so soon* after their conversion. *Mey.*] *Removed*—A serious expression : it involves an excuse. Jerome says : *Galatia in our language signifies removal.* [But *μεταρθεσθε* 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]. The divine call is a channel of grace and a rule for the future. In verses 6—10 there is a proposition laid down with a kind of division; and then from the eleventh verse the call in grace is discussed: the subject of the disturbers is discussed in chap. v. 7, etc. *In the grace*, lit., *in grace*—Acts xv. 11. *Of Christ*—To be taken with ἀπό, *from*.

7. *Which*—Relates to *gospel*, and not to *a second gospel*. *Not another*—ἄλλο, *another*, ἕτερον, *a second*. Paul not only repudiates the gospel which the Galatians had allowed to be thrust upon them, but every other also. *Some*—Wretched persons, ver. 8 chap. v. 10, 12. *That trouble*—Chap. v. 10. *Would*—As a matter of fact, they were unable: but their will was very earnest. Paul, by the use of this word, frequently reproves the Galatians and their seducers: chap. iv., 9, 17, 21, vi. 12, 13; Col. ii. 18. *Pervert*—A Hebrew idiom. *The gospel of Christ*—The malcontents did not expressly deny Jesus Christ: Paul, however, recognises nothing but the pure gospel.

8. *We*—Many, ver. 2. *Or an angel from heaven*—Whose authority, putting God and Christ aside, is highest, iv. 14. *Which we have preached*—The infallibility of the apostle is implied in these words. *Let him be*—Controversies not only cannot be, but they ought not to be, handled without feeling; but the feeling should be a sanctified one. *Accursed*—Having no part in Christ or in God. The contrast to this is found in vi. 16.

9. *As*—He speaks with deliberation. It would seem that a pause is interposed between the writing of each verse. A similar declaration is repeated, chap. v. 2, 3, 21. *We said before*—In the plural; for in the 8th verse he wrote *we have preached*, which is also in the plural. [But here he refers to what he had said when with them (the second time). *Mey., Alf.*] *Say I*—In the singular. They all knew the truth of the gospel, and Paul knew that the Galatians were deeply impressed by it; and therefore he now says, *ye have received*. In these words we have an *Epitasis* [emphatic addition] to the repetition. *If*—Εἰ more precise than εἰν, *though*, ver. 8: *we have preached the gospel to you*: the dative of advantage: *to furnish any one with the gospel* [the accusative], a sarcastic reference to the false teachers is contained in this word. *Preach any other gospel*—Here the pronoun *you* [in

the Greek] precedes the verb; but in the 8th verse it follows the verb: this is for the sake of emphasis. Besides, there is a difference in case.

10. *For do I now*—The reason why even *now* he writes with so much earnestness; *now* is repeated from ver. 9. *Persuade*—Π ἰθὺ τινὰ, *I persuade a man*, has almost the same signification as ἀρέσκειν, lower down, to seek to please a man, πείθειν τινὰ, to obtain a man's consent or pardon. Comp. 2 Cor. v. 11, note. *Men*—This word is without the article; subsequently we have *God* with the article. God alone is to be taken into account. *Men*—The opposing idea is *Christ*. *Yet*—The sense is, before I sought, not nor do I *yet* seek to please men. Comp. *yet*, v. 11. The particles of present time, *now* and *yet*, are a refutation of the preaching of him who was troubling the Galatians: they in this place convey a distinction between the present and the past: not only when Paul was a Pharisee, but when he was an apostle. Paul here affirms and denies nothing of the time when he was a Pharisee. For instance, not very long before, Paul had circumcised Timothy. There were those among the Galatians who wished to turn this circumstance against him. *Pleased*—Ἀρέσκω, *I seek to please*, Rom. viii. 8, note. Usually, we either do or do not please those whom we do or do not seek to please. *Men*—For the thoughts of men are alien to God and to Christ; hence the *evil of this present world*. *Of Christ*—Whom I seek to please, as becometh a *servant*, Tit. ii. 9.

11. *Brethren*—At length he calls them *brethren*. *After*, lit., *according to*—Includes the meaning of the prepositions ἀπὸ, *of*, διὰ, *through*, παρὰ, *by the side of*, ver. 1, 12. My gospel does not appertain to men's judgments.

12. *Received*—This differs from *I was taught*: the former is effected without trouble, and the latter with the toil of learning. *By the revelation*—Supply *I received it*.

13. *Ye have heard*—Before I came to you. *In times past*—At a time when Paul was by no means eager to promote the gospel. *And wasted*—This word signifies the very contrary of edification.

14. *Profited*—In my very deeds. *My equals* [*in years*]—Then in their full vigour. *Of my fathers*—They were very dear to me, as dear as if they relied upon my support alone. A *Mimesis* [imitation of the language he had once used respecting his traditions].

15. *It pleased*—The divine good pleasure is the highest point attainable by those who investigate the reasons for their salvation. Paul ascribes nothing to merit; further on he adds *from the womb*. Comp. Rom. ix. 11. *Who separated me*—That he might confer this *good pleasure* upon me. *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*—To be taken *with it pleased God*. A very remarkable expression. *His Son*—Chap. ii. 20. *In me*—Not simply *by me*; for that, in a word, is the consequence. The Son of God was revealed before, but now he is revealed *in Paul*, in reference to Paul, that is, to Paul. So, *in*, in this verse and in verse 24. *Among the heathen*—Whose calling in many respects corresponds to mine. It was not needful therefore for him to go to Jerusalem. *Immediately*—Best suits ἀπῆλθον, I went [to Arabia]. The sudden fitness of the apostle is signified, Acts ix. 20, *he straightway preached*. [But, influenced by modesty, he willingly yielded the palm to his senior colleagues, if they were on any occasion present. *V. G.*] Jerome takes *straightway* with *I might preach*. *I conferred not*—*I did not betake myself* to flesh and blood for the purpose of consulting them. Consult the lexicons, which declare that there is no difference between the simple and the compound verb. But the apostle appears to make a careful distinction between them, so that πρὸς (προσανεθέμην) has the signification of *besides, beyond*: that is, the revelation was divine enough for me. *Flesh and blood*—That is, man or men; chap. ii. 6; comp. Matt. xvi. 17, note.

17. *Neither went I up*—So ἀνῆλθε, John vi. 3. *To Jerusalem*—The seat of the apostles. *Arabia*—A Gentile country. *Returned again*—Paul here takes it for granted, that his journey to Damascus, in which he was converted, was known. *Damascus*—Of Syria. There is another Damascus, but I mention Syria because he has just been speaking of Arabia, etc.

18. [Three years after his conversion; not after this journey. *Mey., Alf.*] *Three*—Having given evidences of his apostolic office. [Render ἱστορήσαι, *to make the acquaintance of Cephas*. *Alf.*] *To see*—ἱστορήσαι [to know by personal examination.] A significant phrase relating to an important matter. He does not say ἰδεῖν but ἱστορήσαι, a term, says S. Chrysostom, employed of those who carefully visit great

and brilliant cities. Plutarch describes Solon and many others as travelling for the purpose of obtaining much experience and information. When Julian was about to consult the soothsayers of the Greek cities, he as a reason for his journey, alleged the vast information, *ιστορίαν*, of Greece and of her schools. Greg. Naz. Orat. 4. [For Πέτρον, *Peter*, read Κηφᾶν, *Cephas*. Tisch., Alf.] *Peter*—So that Paul preferred him to the other apostles; chap. ii. 7. *Fifteen*—In so brief a time, Peter could not have made me an apostle. [It is profitable to carefully observe the events of our life, so that, if needful, we may confidently appeal to it even after a long interval. *V. G.*]

19. *The Lord's brother*—The cousin of Jesus. James the apostle, and James the brother of our Lord, 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*—*It is*, is understood: for ὅτι means *that*.

21. *I came*—With the Gospel, ver. 23.

22. *Of Judea*—Jerusalem excepted.

23. *He who persecuted*—By this name he had been very well known; the name Saul was not so distinguished as that of persecutor. *They glorified*—And to this day the church glorifies God in Paul. [Remember to observe the same thing whenever a good report has been brought to thee. *V. G.*] *In me*—See ver. 16. Before this they had glorified God; now they glorified him *because* of Paul.

CHAPTER II.

1. *After*—An interval of fourteen years elapsed between the two journeys to Jerusalem.

2. *By revelation*—It was not necessary for Paul who had revelations [from God] to learn of men. This revelation had been made to him for weighty reasons. *Communicated*—As is the custom of equals, not that they might strengthen me but others, Acts xv. 2. *Unto them*—Of Jerusalem. This subject is treated in ver. 3, 4. *Privately*—All did not believe it. *Which were of reputation*—In contrast to Paul, who was not so highly valued. [The apostles are principally intended, ver. 9. *V. G.*] Comp. 2 Cor. xi. 5. Hesychius, *δοκούμενους*, *honourable men*; this point is considered in ver. 6, 7. *Lest*

by any means—This depends on *I communicated*. In vain should I run, he says, or should I have run, had circumcision been deemed obligatory. *I should run*—With the swift triumph of the Gospel.

3. *Neither*, lit., *not even*—Gr. οὐδὲ. We did not allow the necessity of circumcising Titus, who accompanied me, to be laid on us.

4. *And* (Beng., *but*), *because of*—*But* this matter of Titus happened because, etc. *And that* (Beng., *but*)—An explanatory and intensive particle. *False brethren*—He had shown more consideration for those who were professed Jews, in the case of Timothy, Acts xvi. 3. *Unawares brought in*—Παρεισάκτους. Παρὰ here, as well as in παρεισήλθον, *came in*, implies the idea of stealth. *Who*—Comp. Acts. xv. 1, 24. *To spy out*—And to destroy.

5. [*We*—Barnabas, Titus, and himself. *Alf.*] *By subjection*—This word limits the meaning: for *love* we would gladly have made concessions. *The truths of the Gospel*—The genuine Gospel, not a second Gospel, chap. i. 6; which false brethren were attempting to substitute. The same expression occurs, ver. 14; Col. i. 5. Truth is unyielding and firm,—it abandons nothing that belongs to it, and admits nothing foreign to it. *You*—Greeks. For your sake we defended those principles which you now repudiate.

6. *Of*—Supply οἱ, οἱ ἀπό, *those—who of*, etc., and translate: *It is in no way important to me, what kind of persons were those who were numbered with the more distinguished*. The preposition is employed in the same way (the article being omitted), Mark v. 35; Luke xi. 49. It was not the three alone, James, Peter, and John, who were *highly distinguished*. He says therefore ἀπὸ τῶν, *of those*. *Who seemed*—Comp. *the very chief apostles*, 2 Cor. xi. 5. *To be somewhat*—Among those who have not so much esteem for Paul. *God*—Paul followed the judgment of God: he asserts the Divine, but he does not depreciate the apostolic authority. *For*—The reason is given not for the fact but for the language. Paul had just made a kind of preface; he now implies why he had done so, and then states the fact itself. For a similar use of *for*, comp. chap. vi. 7. That he does not depend upon the consent of others is the preface; subsequently he proves that they *did* consent. *Nothing to me*, lit., *contributed (added)*—They blamed my doctrine in nothing. A man who wishes to blame or to advise, often does so in a modest way, under

the appearance of imparting information. *Those who took the lead* (so Tertullian translates *οἱ δοκοῦντες*) employed no such method towards Paul. I *communicated* to them, ver. 2; they had nothing to add.

7. *When they saw*—From the very results which I showed them, ver. 8; Acts xv. 12. [The word *προσανέθεντο* means not *added*, but *imparted*. “As I, at my conversion, imparted it not to flesh and blood, so they now imparted nothing to me.” *Alf.*] *Of the uncircumcision*—Of the heathen, who were to be brought to the faith without circumcision.

8. *Toward the Gentiles*—To the apostleship of the Gentiles.

9. *James*—Here James occupies the first place, because for the most part he remained at Jerusalem, or even because, he being leader in this affair (of circumcision), Paul might possibly have appeared to have differed more from James than from Peter, from Peter than from John. For it may be gathered from many circumstances that James and Paul, as well as Peter and Paul, required, from their nature and tone of mind, to exercise mutual love, self-denial, and toleration; without, however, sacrificing the truth which they all held. From this it follows that the same men and the same congregation cannot with equal ease understand James and Paul. Herein Luther erred so far as to call the epistle of James an epistle of straw: let those who dwell on these topics consider what monsters they nourish against Paul. Christ is the only Head, the only Sun: the chiefest apostles were members: they did not, one by one, all receive in like measure the rays of that Sun, but all alike reflected Christ in their apostleship; comp. regarding the difference between them, Rev. xxi. 14, 19, 20. The affair was so arranged by Divine Providence that James, who clung more closely to the law, preached to the Jews; while Paul, who had no liking for the savour of others' doctrine, and was more attached to faith and to liberty, preached to the Gentiles; and thus it came to pass that each brought a character and qualifications adapted in the best possible manner to the task assigned to him. *Cephas*—This has, I know not how, a nobler sound than Peter. If Peter at that time had possessed the primacy which has since been accorded to him by man, assuredly Paul would have had very excellent reasons for mentioning the fact, or at the least for naming him as filling a distinguished position. *Pillars*—A Hebrew idiom. [*Perceived*—When they had heard and seen me. *Given*—Comp., in re-

ference to Paul, 2 Pet. iii. 15.] *They gave...right hands*—So δῶμεν δεξιάν, *let us make peace*, 1 Macc. vi. 58. *Fellowship*—Proper to colleagues. *That*—We might go with the Gospel. *Unto the heathen*—Especially. For Paul also instructed the Jews, and Peter and John the Gentiles; Paul however went beyond the limits of Judæa, while Peter and John remained there, so long as it existed as a nation. If Peter ever visited Rome, assuredly he had no fixed dwelling-place there.

10. *We should remember*—The antecedent for the consequent; for Paul was eager not only to remember but to assist. *The poor*—Among the Jews. *I also was forward*—Even among the Galatians, 1 Cor. xvi. 1. Paul did not lay aside his love for good works.

11. *When*—The argument reaches its climax; Paul blames Peter himself: he therefore does not owe his doctrine to man. [For Πέτρος, *Peter*, read Κηφᾶς, *Cephas*. Tisch., Alf.] *Antioch*—At that time the citadel of the church of the Gentiles. *I withstood*—A severe term. *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. Compare *before*, iii. 1. *To be blamed*, Beng., *condemned*—κατεγνωσμένος [Eng. Ver., *to be blamed* is wrong, Alf., etc.], for opposite acts, one of which condemned the other; see next verse, and comp. ver. 18. The participle has a reciprocal force. Peter has condemned himself in his own judgment, by his own course of action.

12. *He did eat*—With us, with the heathen. *He withdrew*, lit., *he began to withdraw*—Himself by degrees. *Separated*—Entirely. *Fearing*—The fear of man is very prejudicial.

13. *The other*—Believers. *Also*, lit., *even*—Gr. καὶ. *Even Barnabas*, the last man, as you might think, so to act. *Was carried away*—The force of frequent example.

14. *I saw*—Salutary observation! *Walked not uprightly*—With a straight and open step, according to the rule, vi. 16, in the right path, or rather with the body upright: so that the word is opposed to lameness and to prevarication (stepping out of the line), properly so called. Straightness of the feet is signified. The Greeks also say, 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 justification by the works of the law and the observance of the criminal law are inconsistent with redemption by the death of Christ. *I said*—Paul,

alone and without allies, upheld the doctrine against Judaism; and subsequently against heathenism: 2 Tim. iv. 16. [For Πέτρος, *Peter*, read Κηφᾶ, *Cephas*. Tisch., Alf.] *That*—Gr. τῷ [construed with Πέτρος, *Peter*, and not rendered in Eng. Ver.]. The authors of this conduct should be attacked. *Before them all*—1 Tim. v. 20. *If thou*—In this argument Paul brings back to the remembrance of Peter the argument he had himself employed against the Pharisees. Acts xv. 10, 11. We have here a double proposition, the first part of which, *if thou*, etc., is discussed in ver. 15, 16; the second, *why ... the Gentiles*, in ver. 17, 18. *Being a Jew*—And therefore more closely connected with the law. *Live after the manner*—So Paul speaks after the manner of men: for Peter, abandoning his former method of life, adopted the heathen method, since in itself it was the right one. After this digression, the proposition itself, that we must not live after the manner of the Jews, is discussed. *The Gentiles*—Released from the law. *Compellest thou*—By thine actions. They would have considered it necessary that the Gentiles should either observe the Jewish law, or be deprived of communion with the church. *To live as do the Jews*—That which was formerly obedience to the law is now simply Judaism.

15. *We*—Paul, sparing the person of Peter, laying aside the second person singular, passes on to the first person plural; then, in a figure, to the first person singular, ver. 18; and finally *I* in its proper sense, ver. 19, 20. *We, though (supply we were) Jews by nature, and not sinners of the Gentiles*. Comp. the preterite, *knowing...we have believed*. This *we*, the reason assigned having been interposed by means of a parenthesis, is resumed in the next verse with an *Epitasis* [or emphatic addition] and extends as far as *we have believed*. *By nature*—Not proselytes only. *Not sinners of the Gentiles*—Paul pronounces it an acknowledged fact, that even the Gentiles, as not having the law, are sinners, when the Jews, on the contrary, had the law or even works, see Tit. iii. 5. From this he incidentally allows that the Jews can have communion with them in Christ alone. Above all, he states it as an acknowledged fact that the Gentiles are justified by faith. He also draws the same inference concerning the Jews. To this passage refer *sinners*, ver. 17, note.

16. [Read εἰδότες δὲ, *nevertheless*. Tisch., Alf. Also read Χριστοῦ Ἰησοῦ, *Christ Jesus*. Tisch. (not Alf.)] *Knowing*—That is, since we have learned. *A man*—Every one, Jew

or Greek. *By the works of the law*—The Galatian sectaries were strenuous adherents of the ceremonial law, because they did not comprehend, or else erroneously interpreted, the nature and end of the moral law : recognising little or no distinction between the two, they included both in the word *law*, and so sought justification by observing the whole law ; the apostle therefore, refuting them in a similar way, includes both under one term ; or else, where he uses the word *law* in a stricter sense, he means the moral law itself ; he calls the ceremonial law by another name, elements, &c. Now the position of the controversy was more distinct with respect to the ceremonial law than in regard to the moral law : for the subject-matter of the former, relating as it did to times and circumcision, and meats, etc., came more under notice than that of the latter. The abrogation of the one, which was thorough, was more noticeable than that of the other, which in point of fact was only partial. It follows, therefore, that some arguments have a particular force against justification by the ceremonial law ; while others bear against justification by the whole law, including even the moral part of it. The entire argument appears more clearly from the arrangement of the epistle. In chap. i. and ii., the apostle proves himself divinely sent and taught, and in no respect inferior to the rest of the apostles, as his peaceful conferences, nay, as his polemic disputes with them and with Peter, clearly prove. In chap. iii. the moral law is discussed ; and then, chap. iv. 1—11, arguments concerning the ceremonial law are deduced, and, after both are illustrated by the introduction of an allegory, the particular question of circumcision is handled in chap. v. In short, Moses and Christ ; the law and the promise ; doing and believing ; works and faith ; wages and the free gift ; the curse and the blessing, are diametrically opposed the one to the other. The Decalogue is clearly left untouched by Paul, or it is included in the law, which, although its ability to justify is denied, is yet established by faith : for the ceremonial law is assuredly abolished, Rom. iii. 31. But Sinai, Gal. iv. 24, has far greater renown on account of the Decalogue than of the ceremonial law. The ceremonial law was not in itself an intolerable yoke, but it derived its vigour from the moral law, Acts xv. The moral law is therefore, so to speak, more legal than the ceremonial law, which was, as it were, at the same time an elementary and a preliminary Gospel. See

Rom. iii. 20, note. *But*—Gr. *ἐὰν μὴ*, *if not*. A particle to be resolved by *ἀλλὰ*, *but*, but with more force. Man is not justified by the works of the law, and therefore by no other means than by faith. We find the particles *and not* further on, and with the same meaning. *Knowing that a man is not justified by* (*ἐξ*) etc., *but by* (*διὰ*) etc., *that we might be justified by* (*ἐξ*); *by* (*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.] *Of Jesus Christ*—That is, in Christ Jesus; the names are transposed a little further on. The name *Jesus* was first known to the Gentiles; and the name *Christ* to the Jews. The order, therefore, is not promiscuous, where both names are employed as in this place, Rom. xv. 5, 6; 1 Tim. i. 15, 16, ii. 5, vi. 13, 14; 2 Tim. i. 9, 10, notes; generally in a solemn way, Christ Jesus is used; in ordinary language, Jesus Christ. *Even we*—How much more the heathen. *Have believed*—That is, we began to believe long since. *For*—The consequence is proved in reference to the Jews.

17. *But if*—When Peter withdrew and refused any longer to eat as he had begun to do with the Gentiles, it was the same as saying that, while he had eaten with them, he had lived as a sinner. Christ, however, had instituted a close intimacy with the Gentiles, and therefore very properly he had eaten with them. So that if Peter sinned by eating with them, it was a necessary consequence that Christ was the minister of sin. Paul so loathes the impropriety of this consequence that he not only adds *God forbid*, but straightway modifies the phrase by a question and by employing the term *minister*, very well suited to mark the indignity here hinted at. No blame pertains to Christ, who bestowed a righteousness and holiness on the Gentiles; but the entire blame is his who *renews* a separation from the Gentiles after their conversion to him: see next verse. *While we seek*—Since we have received faith and freedom from the law. *To seek* is expressed in the preceding verse; and if, while *seeking*, *we are found*, is a pithy contrast to it. *We are found*—Now, afresh. *We ourselves also*—Of our own accord. *Christ*—*In whom*, however, we seek justification.

18. *I build again*—By obeying the law. *I destroyed*—By faith in Christ. *Make*, lit., *commend*—*συνίστημι*. Peter had wished to commend himself, ver. 12, end; Paul shows by this *Mimesis* [imitation of the word characterizing Peter's

aim] the mournful fruit of his commendation. *A transgressor*—Of the law, while I seem to observe it [retracting, as it were, my former abandonment of Judaism. *V. G.*]. A fearful word for those who were zealous for the law. [This was to transgress the law of faith. *V. G.*]

19. *For I*—The reason given for exclaiming *God forbid*. Christ is not the minister of sin and death, but the founder of righteousness and life. I am all in him. This is the sum and the marrow of Christianity. *Through the law...to the law*—*Through the law* of faith—to the law of works, Rom. iii.

27. I do not depreciate the law by relying upon a law no less divine. He makes as it were an enigmatic statement, which he subsequently explains in describing the law of faith. The word *transgressor* is used in the same sense as the word *law*, where the question is in regard to 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 guide 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 interchange, Phil. iii. 10. *Live*—Since that death. *Not*, lit., *no longer*—[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 do the Judaizers: I embrace it with all my soul. *The grace of God*—By which Christ died for us. *For if*—Christ is our righteousness absolutely; not merely as fulfilling the law in us. This appears from the inference which Paul here draws. *Is dead*, lit., *died*—And so *rose again*. Of neither would there have been any need, if righteousness had been by 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*—For not following or holding fast a subject so very

clear, ver. 3. He does not call them *beloved*, because they deserved not love but blame; and yet in fact he did love them. *Bewitched*—[That is, caused in you so sudden and great a change. *V. G.*] Omit the sentence, *that ye should not obey the truth*, [so *Tisch., Alf., etc.*]; and the following notion will be seen to have a closer agreement with this word; for by fascination the eyes are obstructed [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*—Most evidently. *Hath been evidently set forth*—Those things are said to be set forth, *προγράφεσθαι*, which, being publicly written, are laid before the eyes of all men. St. Valois, Notes on Harpoc. p. 116, proves this. Jesus Christ had in the Gospel been so painted or written before the eyes of the Gauls. *Crucified among you*—The form of his cross stamped upon your hearts by faith, that you might also be crucified with him, chap. ii. 20, iv. 19, note; especially in the Lord's Supper.

2. *Only*—A powerful argument. *Learn*—What you yourselves think. This is the point: from me you have learned many things; I wish to learn this alone from you. *The Spirit*—[In whom you addressed God as Father. *V. G.*], conspicuous by his graces, ver. 5; Mark xvi. 17; Heb. ii. 4. The gift of the Spirit accompanies justification, ver. 14; Eph. i. 13. The one is in consequence not unfrequently put for the other; comp. note on Rom. vi. 18. This argument is repeated in the fifth verse, and its weight is increased by the interposition of ver. 3, 4. Moreover, it is in this epistle alone that Paul, although so often mentioning the Spirit, does not even once employ the epithet, *Holy*; it does not appear that he did this without a reason; for "holy" is a very joyful epithet, but the epistle is stern in its tone. *By the works of the law*—In which you look for justification. *Or*—Two things directly opposed. *By the hearing of faith*—The nature of faith, which is not operative, but receptive, is here denoted.

3. *So foolish*—*Οὔτως, so*, gives an additional force to the emphasis; you disregard not only the Gospel-portraiture of Christ, but even the gift of the Spirit, of which you had much clearer proof; see on 1 Cor. i. 6. *Having begun*—The progress should answer to the beginning. A second justification by the works of the law is not given. *Now*—Since, having left the flesh, you ought to have become more and more spiritual.

Are ye now made perfect—While aiming at the end, you follow the flesh. All things are judged by the end and issue. *By the flesh*—Heb. ix. 10. [Phil. iii. 2; Rom. ii. 28.] The Galatians doubtless imagined themselves to be going more deeply into the things of the Spirit; the flesh may easily be confounded with the Spirit, even by advanced Christians, unless they abide in a pure faith.

4. *Have ye suffered*—While you endured and bore with me most patiently (and this patience is a fruit of the Spirit), when I displayed Christ and his cross before your eyes, ver. 1, note, and when I, though weak in the flesh, laboured among you; as he declares more explicitly further on, chap. iv. 11 (where the word *εἰρη*, in vain, is repeated), 13, etc. He does not say, *have you done* (comp. 2 John, ver. 8), because in this place he is refuting those who work; he says, *have you suffered*, with great propriety (for he who is born [in Christ], iv. 19; and he who runs, v. 7, suffers) and appositeness, to increase the indignity of their loss. We find a like use of this verb in Amos vi. 6; Zech. xi. 5. Sometimes *εὐπάσχειν*, ἀγαθὸν πασχειν, is to receive a benefit, Baruch vi. 33 (34); but this is not the idea 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 undergone so many sufferings to no purpose; for God has given you his Spirit, and has wrought these virtues in you. Heb. x. 32.

5. *He that ministered (ministereth, Beng.)... and worked (worked, Beng.)*—[But Eng. Ver., *ministereth and worketh* is right. So *Mey.*, etc.]; so Chrysostom. The imperfect participle is contained in the present: ἐπι, in ἐπιχορηγῶν, is emphatic: for he who preaches, χορηγεῖ, ministers. God, in the strict sense, ἐπιχορηγεῖ, furnishes in addition. *Miracles*—Miraculous powers. *By*—Supply *doeth he it*. *The hearing of faith*—This phrase, together with the next verse, forms the proposition, and in καθὼς, even as, has an affirmative force.

6. *Abraham*—Rom. iv. 3, note. Genesis is the armoury of Paul, ver. 6, 8, 16; chap. iv. 22. We must go back to the origin of things, Matt. xix. 4.

7. *Know ye*—The imperative; comp. 2 Tim. iii. 1. The sluggishness of the Galatians and the commencement of the argument alike reject the indicative. *They which are of faith*—For Abraham believed. *The same*—These, in fact,

for the other descendants of Abraham were excluded. *Children*—Ver. 29.

8. *And...foreseeing*— $\Delta\epsilon$, *and*, is epitative (additionally emphatic), and extends the force of the argument to the *heathen* 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.*] The word *foreseeing* implies the *prescience* of God, which is older than the law. It is a great excellence of Holy Scripture, that in it everything that can be called in question is foreseen and determined, and that too in the most appropriate language. *Scripture*—A concise expression in various ways, as will appear to him who works it out. Thus: God has borne witness to these things; God foreknew that he would thus deal with the Gentiles; He therefore dealt with Abraham in a similar manner. He also caused it to be written, when all was yet future. All these notions are included in the word *foreseeing*. They could not with such brevity have been expressed according to our method of speaking; otherwise they might be thought obscure. But the fervour of the apostle's mind, which, being filled with the Spirit, was intent on one object, an object of vital importance, produces this impression. What God said to *Abraham* was written down in the time of Moses. *Would justify* (Beng., *justifies*)...*through faith...not by works*—Gr. $\delta\iota\kappa\alpha\iota\omicron\iota$. The present tense, in reference to Paul, who is writing; so, *they are blessed*, ver. 9. *Preached before the Gospel*— $\pi\rho\omicron\epsilon\nu\eta\gamma\gamma\epsilon\lambda\iota\sigma\alpha\tau\omicron$. 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 time of the Gospel. The Gospel is in consequence older than the law. *In thee*—As in the father of the Messiah: much more therefore in the Messiah. The heathen, as believers in Christ, are the seed of Abraham. The seed is promised first, and then the blessing. Add note to ver. 16. *Shall...be blessed*—[A Hebrew idiom]. The mere promise of blessing. Of works, nought is implied. Justification and the blessing are combined. At the same time, from the form of the Hebrew verb, the nature of faith is plain: *they shall bless themselves*, they shall congratulate themselves on the blessing. Is. lxxv. 16; comp. Deut. xxix. 18.

9. *They which be of faith*—They, and they only, as appears from the opposition in the next verse. *Of*, lit., *with faith*.

ful—The blessing was bestowed upon Abraham himself by faith ; and *with* him those who believe are blessed. Notice that he says, *σὺν*, *with*, not *ἐν*, *in*. *In thee* was said before Christ was born of the seed of Abraham ; *with thee*, afterwards : compare *coheirs with him*, Heb. xi. 9.

10. *Under a curse*—*Under*, here and elsewhere, is very forcibly joined to an accusative. *The curse and the blessing* are opposed. *Are*—There is great force in the repetition of this verb. *It is written*—Deut. xxvii. 26 : *cursed is every man that continueth not in all the words of this law to do them* ; in this passage, *πᾶς*, *every*, and *πᾶσι*, *in all*, are found in the Samaritan, but not in the Hebrew version. Perfect obedience is required by *in all things*, and perpetual obedience by *continueth*. No man accomplishes this. *Written in the book*—A periphrastic addition by Paul himself.

11. *By the law*—Paul urges this argument very earnestly, so that no one may say, *I acknowledge that righteousness is not by the works of the law, but yet it is by the law itself*. Many persons were habitually dependent on the law, although they did not observe it, Rom. ii. 17, 23. His answer is, that, as they do not fulfil the law, they cannot profit by it, ver. 12. *In the sight of God*—Whatever it may be in the sight of men, Rom. iv. 2. *It is evident for*—The phrase refers to what follows, 1 Tim. vi. 7 ; 1 Cor. xv. 27. *Δηλονότι* is used by the Greeks as *id est* is by the Latins, viz., as one word. With reference to the fact, that by the law no one is justified in God's sight, it is most certain and unquestionable that the just shall live by faith. The former is adduced as if it were still doubtful ; 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 found in the following verse.

12. *Is not of faith*—Does not act the part of faith ; does not say *believe*, but *do*. *That doeth them*—Rom. x. 5. [Omit *ἄνθρωπος*, *man*. *Tisch.*, *Alf.* Read, *he that doeth*, etc.]

13. *Christ*—Christ alone. Abruptly, without a conjunction, and with some anger against the doers of the law. A similar *Asyndeton* [absence of conjunction] occurs Col. iii. 4, where he is also speaking of Christ. *Hath redeemed*—*He delivered us by purchase from the condition* in which we were held. The same word occurs chap. iv. 5. [*Us*—*The Jews*,

for they alone were under the curse, ver. 10. *Mey.*] *Us*—The curse pressed with especial weight upon the Jews, for the blessing was nearer to them. The contrast is, *on the Gentiles*, ver. 14 : comp. iv. 3, 6. *From the curse*—Under which they are who trust to the law or to the works of the law. *Being made a curse for us*—The abstract, and not the concrete, is here employed. Who would dare, without the fear of blasphemy, to speak thus, if the apostle had not led the way? *Curse*, *κατάρα*, signifies more than *ἀνάθεμα*, *anathema*, Rom. ix. 3 ; the curse is inflicted from another quarter, the anathema is incurred of our own free will. *Ὑπὲρ*, *for*, is used here with great propriety ; for *the curse*, which we were, Christ in our stead became, in order that we might cease to be a curse. *It is written*—Deut. xxi. 23, *accursed of God is every one that hangeth on a tree. On a tree*—Between heaven and earth. In the vernacular it is called the *gallows*. When the apostles treat of redemption, they make mention of the cross rather than of the agony on the Mount of Olives, 1 Pet. ii. 24. Had not the penalty of the cross been long since superseded, the fearful significance of the cross of Christ would be clearer to us.

14. *That...that*—The former *that* corresponds to *being made*, the latter to *hath redeemed us* ; comp. the double occurrence of *that*, chap. 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, the Jews, near to the blessing by our relationship to Christ. By this word the nature of faith is denoted ; the promise and faith are connected. *Through faith*—Not of works, for faith depends upon the promise, and upon that only. “*The Spirit from without kindles in us some spark of faith, which grasps Christ, and even the Spirit himself, that he may dwell within us.*”—Flacius.

15. *A man's*—It being of far less importance to him to maintain his purpose. *Yet*—Although it is simply a man's testament from which the comparison is derived. [*Διαθήκη* is *covenant*, not *testament*, as *Beng.* seems to understand it. *Mey.*, etc.] *Confirmed*—When all is ratified (for example) by the testator's death, Heb. ix. 16. *No man*—Not even the testator himself, (unless some unexpected cause arise either in his own mind or externally ; a thing which cannot happen to God,) still less any one else [since he is here speaking of a legal right, for in point of fact testaments or human bequests

may be sooner or later infringed, though the infringement involves heavy guilt. *V. G.*] To that other the law corresponds in the conclusion [the apostle draws]. For here *the law*, *ὁ νόμος*, is regarded as a person distinct from the promise of God, by personification as it were; *sin and the law* are similarly opposed to *God*, Rom. vi. 13, viii. 3; so *Mammon*, as a lord, is opposed to God, Matt. vi. 24; so the *elements of the world* are compared to *tutors*, and the law is called a *pædagogus*, ver. 24; chap. iv. 2, 3. The promise is considered older and given by God: the law more recent, and distinguished from God the lawgiver; because the promise is more peculiar to God; the law is, as it were, something of a foreign nature; see ver. 17, 18, 21, 22, notes. *Disannulleth or addeth thereto*—In whole or in part: by abrogating or taking away legacies, or by adding new mandates and conditions. *Makes of none effect*—Ver. 17, corresponds to both these terms.

16. *The promises*—In the plural; a twofold promise often repeated [ver. 17, 18] of things earthly and divine: of the land of Canaan, and of the world, and of all Divine blessings, Rom. iv. 13. But the law was given once. *Were made*, lit., *spoken*—[Eng. Ver., *made*]. An important expression. *He saith*—God. *And*—Gen. xiii. 15, xii. 7, xv. 18, xvii. 8. *As of many*—As if there were one seed under and another before the law. *As of one*—See how important a conclusion Paul draws from an accident of grammar—number; and this is the more to be wondered at, inasmuch as the [Hebrew word for] *seed* is never employed in the plural, except in 1 Sam. viii. 15, where, however, it signifies *lands*, not *seeds*. In the Sept., indeed, the force of the singular is more apparent. Again, Paul does not here determine that *seed* denotes a single offspring, and that *seeds* imply a numerous one; for *seed*, in the singular number, very frequently signifies a multitude. What he means is that there is one seed, one posterity, one family, one race of the sons of Abraham, 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 the promise, to others by the law. Nevertheless, the promise of the inheritance and of the blessing, of the world or of the earth, must be clearly distinguished; in the one, but not in the other, the term *seed* applies to Christ. The blessing is fulfilled in Abraham, not indeed in himself, for he died before the Gentiles attained the blessing; but in so far as he has the seed,

it is fulfilled. Moreover, it is accomplished in the *seed of Abraham*, not because that seed is innumerable ; for Abraham did not himself give, he only received the blessing ; still less can his posterity bless, who with him do but receive the blessing through faith. The blessing, therefore, is fulfilled in Christ, who is the one seed, most excellent, most longed for, who by himself confers the blessing. Nevertheless, inasmuch as all the posterity of Abraham have a relationship to him, the blessing is said to *be fulfilled* generally 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 to 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 referred strictly to the *seed*, but to the whole of the preceding discourse in the following sense : *all that God says refers to Christ*. [Yet not alone the personal Christ Jesus, but including also his mystical body. *Alf.* That is, the promises or the blessings promised in Christ belong to Abraham and his seed. *V. G.*] For Christ maintains all the promises, 2 Cor. i. 20. In Greek and Latin the gender of the pronoun not unfrequently agrees with the substantive that follows.

17. *And this I say*—He points out the tendency of the comparison, ver. 15. *Covenant*—The word is here taken in a somewhat wider sense than that of a *testament*, for *ὁ διαθέμενος*, the contracting party here, is the *everlasting God*. Nevertheless the term *testament* is in this place more suitable than that of *covenant*, ver. 18. Comp. Matt. xxvi. 28, notes. *Confirmed before*—*Confirmed*, ver. 15, corresponds to this : but *πρὸ*, *before*, is added, because of the 430 years. The testament was confirmed by the promise itself, that promise was repeated with an oath, and that too many years *before* : *ἔτι longer* [*οὐκέτι*, *no longer*], agrees with this, *πρὸ*, *before*. [Omit *εἰς Χριστόν*, in *Christ*. *Tisch.*, *Alf.*] *After*—You will say that the epistle to the Hebrews (vii. 28, note) everywhere prefers to the law those things that were confirmed, *μετά*, *after the law* ; how then is it that here the preference is given to that, *after which* the law was proclaimed. *Answer*. Those things are noticed here in which the new covenant expressly annulled the old. But that the law did away with the promise, the point here urged, was added neither in the time of Abraham nor of Moses. *That which was from the beginning* is in both cases preferred. Comp. Matt. xix. 8. Christ everywhere

prevails. *The law*—He employs the nominative case, so that God, who promises, and the law, which does not annul, may be pointedly opposed. The point of this contrast turns upon the personification above noticed. *Which was*—This also tends to ascribe to the law an inferior position, and to give elegance to the personification. He does not say *given*, as if the law had existed before it was given; and he does not add *by God*, as he did when speaking 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. *Years*—The magnitude of the interval augments the authority of the promise. *Cannot disannul*—Metonymy of the consequent, that is, the law does not bestow the inheritance. *That it should make...of none effect*—It is, however, made ineffectual if the power of bestowing the inheritance be transferred from it to the law.

18. *If*—A conditional syllogism; when the consequent is removed, the antecedent is removed also. The conclusion is, *therefore the inheritance is not from the law*. *God*—Here the promise is expressly predicated of God.

19. *Wherefore then ... the law*—Some point the passage thus: τὸ οὖν; ὁ νόμος, etc.; *what then? was the law added*, etc. τὸ οὖν often stands by itself. Sometimes, however, the interrogation is prolonged, τὶ οὖν φημι; *what then do I say?* 1 Cor. x. 19: τὶ οὖν τὸ περισσὸν τοῦ Ἰουδαίου, *what advantage then hath the Jew?* *What then is the law*, that is, if one may so say, was then the law given in vain? *Because of transgressions*—That they might be acknowledged and gain strength. [Rather, that *sin* might become *transgression*, to prepare the way for Christ's atonement. *Mey., Alf.*] Human transgressions are meant not so much before the giving of the law as subsequently, when perpetrated by men (Rom. v. 13). The same word is found in Rom. iv. 15, see note; and in the plural number, Heb. ix. 15. The contrast is *to continue*, ver. 10. The subject itself is explained in ver. 21, 22; that is, all things are concluded under sin. *It was added*, Beng., *put or given*—He does not say, *was substituted*. Many read προσετέθη; but ἐτίθη agrees better with ver. 15. *Should come*—Comp. *came*, ver. 23. *The seed*—The believers in the New Testament who receive 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. ἐπηγγέλται, *he had promised*, Rom. iv.

21 ; Heb. xii. 26. *Ordained*—Not ἐπιδιαταγείς [ordained as something supplementary to the promise]. Comp. ver. 15. *By angels in the hand of a mediator*—A twofold mediation. Angels, as God's representatives, Heb. ii. 2 : a mediator, on behalf of the people. God delegated the law to angels, as something of an external and stern nature. He reserved the promise to himself : he gave it and dispensed it according to his own goodness. The mediator was Moses : hence we often find [in the Hebrew] the expression *by the hand of Moses*. A mediator is defined in Deut. v. 5. There is a wide difference between the mediator Moses and the mediator Christ. The one repels, the other attracts.

20. *Now a mediator*—The article has a relative force. *That well-known mediator*, Moses, who was later far than the promise, and was at the same time severe. *Of one*—The middle term of the syllogism, the major and minor premises of which are expressed while the conclusion is implied. *ONE does not employ that mediator* (that is, whosoever is one [unchanging], does not act first without a mediator, and then through a mediator ; neither does he subsequently withdraw himself, that he may act through a mediator ; but intimacy does not usually decrease, it rather increases), *but GOD is one*. Therefore God did not at first deal without, and then with, a mediator. He therefore to whom the mediator pertained is not one and the same with God, but different from him, that is to say, *the law*. *But God is one*—There is not one God before the giving of the law, and another after it : but one and the same God. Before the law he acted without a mediator : thus the mediator on Mount Sinai does not pertain to God, but to the law : but the promise is from God. With respect to the unity of God, comp. on the same subject, Rom. iii. 30 ; as well as 1 Tim. ii. 5. The oneness of God before and after the law harmonizes admirably with the oneness of the seed. Paul draws the conclusion from the method of giving the law, that it was given because of sin ; and thus the new objection raised in the next verse is directly connected with this passage.

21. *The law*—It is called the *law*, not *the law of God* ; we say, however, *the promises of God*, not, the *promises* absolutely. *Then*—This objection may be raised because the law is said to have been given on account of transgressions. He replies, that the law is not opposed to the promises ; this reply contains two ideas : the one, that the law by itself, although it have the will, has not the power to give the promised life,

ver. 21; the other, that it nevertheless, in the character of a pedagogue, aided the promise of life. The first idea is proved by the following *Enthymeme* [a covert syllogism; the argument is confirmed from its contrary. If the law could—*which it could not*, etc.], (of the same kind as that in ver. 18). If the law could give life, righteousness would arise out of the law. Now righteousness arises not out of the law: supply, therefore the law could not give life. The major premiss is evident, for the just alone shall live, ver. 11. The minor, and, at the same time, the second idea above mentioned, is proved in ver. 22; and that by the figure *Epanodus* [repetition of the same words, either as to sound or sense, in inverted order]; for of the four terms, *to give life, righteousness, sin, promise*, the first and fourth, and the second and third, are mutually related to one another. *For if*—The conditional force does not fall on *was given* (for assuredly the law was given), but on *could have*. *Which could have*—The article proves that the emphasis should be placed on *δύναται, can*. The law might be willing, ver. 12, for he says, *he shall live*, but it has no power. *Given life*—In this expression it is presupposed that death is threatened against the sinner, and therefore the language becomes particularly clear. The law offers life on certain conditions, ver. 12. It does not, because it cannot, confer life, since through sin it is powerless. *Verily*—[This word is emphatic; *in very truth, righteousness would have been by the law. Alf.*]. Not merely in the judgment of the doers of the law. It is a serious matter which is at stake, altogether beyond the power of the law. *Righteousness*—For righteousness is the foundation of life. The contrast is *sin*, ver. 22.

22. *But*—So far is righteousness from arising out of the law, that, from the law comes rather the knowledge of sin. *The Scripture*—The Scripture, and not God, is said to have concluded all under sin; although this “conclusion” is elsewhere ascribed to God, Rom. xi. 32. Again he significantly says, *Scripture, not law*. The Scripture had not begun to be written when the promise was made, but it had when the law was given. For God stands by his promises without any writing; but the sinner’s faithlessness required a rebuke from the written word. Furthermore, in the next paragraph, *that*, etc., Paul touches upon a subject which exceeds the scope of the law, but not of Scripture. *It hath concluded*—It has comprehended sinners who were formerly secure in their

sins, and concluded them altogether [but σύν, in συνέκλεισεν, has no such force as this. *Alf.*, etc.]; comp. *inclosed*, Luke v. 6. *All*—Not only all men, but all things also which they are and have. [Rather, *all men*, simply; comp. Rom. xi. 32. *Mey.*] [*The*] *faith of Jesus Christ*—Gr. τὴν πίστιν, and so the verses following.

23. *We were kept...shut up*—These words make a graceful separation between law and faith. Imprisonment is a consequence of the inclusion. Wisd. xvii. 16: *he was kept shut up in a prison with iron bars. Shut up into*—Comp. Sept., συγκλείειν εἰς θάνατον, *to shut up unto death.* Ps. lxxviii. (lxxvii.) 50, xxxi. 9; Amos i. 6, 9. It is a concise expression: shut up, and therefore brought by force *to the faith*, [so that there remained to us no refuge but faith. *V. G.*]. *He was shut up (συνεκλείσθη) unto the very hopes which his own slaves and friends possessed*; see Polybius very frequently; also Raphelius. *The sons of God are shut up to the belief of his coming.* Irenæus, l. 3, c. 25.

24. *A schoolmaster**—Who has kept us under discipline, that we might not slip away. Children require this discipline, iv. 3. Another personification of the law.

26. *Children*, lit., *sons*—Freed, the guardian being taken away.

27. *Have put on Christ*—Christ is to you the robe of manhood. You are no longer judged by that which you were; you are equally in Christ and belonging to him; see the verses which follow. Christ is the Son of God, and in him you are the sons of God. *If any one*, says Thomas Gataker, *should ask me for a definition of a Christian, I could give him none more readily than this: a Christian is one who has put on Christ.*

28. *There is neither*—In former times there were these differences: now they are dead with their causes and symbols, ἐν for ἐνεστί, *there is in or among*, to which the preposition ἐν, further on, corresponds. *Jew*, etc.—Col. iii. 11, note. *Male nor female*—In the circumcision there was the *male*; for the weaker sex, through whom came the transgression, had it not. *One*—The new man, clothed with Christ, Eph. ii. 15. *In Christ Jesus*—To be taken with *one*.

29. *Then*—Christ sanctifies all the descendants of Abraham. [Omit καὶ, *and* (before *heirs*). *Tisch.*, *Alf.*] *The promise*—Given to Abraham.

* Lit., *an usher*.—W. L. BLACKLEY.

CHAPTER IV.

1. *Now I say*—He explains what he had said of the *pædagogus*, chap. iii. 24. *The heir*—This term is repeated from chap. iii. 29. *Child*—Under age. *Differeth nothing from a servant*—Because he has no freewill in actions and in contracts. *Of all*—Those things which refer to the inheritance.

2. *Tutors*—Of an heir. *Governors, Beng., overseers*—Gr. οἰκονόμους, *stewards of property*.

3. *Under the elements of the world*—Gr. στοιχείον, *an element*; an elementary principle, from which other things arise, and in which they are constituted: of the universe, 2 Pet. iii. 10, note; of the alphabet, Heb. v. 12 (compare respecting the child in the womb, 2 Macc. vii. 22), thence by *Metonymy* [change] *the elements of the world* in this place, and further on, *weak and beggarly elements*, ver. 9, that is, principles of living dependent on times determined by the elements, as for example, the sun and the moon; principles also which refer to meat and drink, to other earthly matters, and to all material and outward things, chap. iii. 28. In the concrete they are called *tutors*; in the abstract, *elements*. The Son of God, sent down from above, and the Spirit of the Son of God, are opposed to these mundane things, chap. iv. 6. *In bondage*—This corresponds to *differeth nothing from a servant*.

4. *The fulness of time*—Corresponds to *as long as*, and to the time *appointed*, ver. 1, 2. The Church also has its 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, according to his promise. The same phrase is repeated, ver. 6, in reference to the Holy Ghost. [The Father's infinite love! *V. G.*] Comp. Is. xlvi. 16, where Castellio and others adopt the following interpretation: *the Lord Jehovah sent me and his Spirit*. Before this visitation, God seemed to care less for men; Heb. viii. 9: subsequently a new aspect of things arose. *His Son*—The Author of liberty. Αὐτοῦ, in a reciprocal sense, *his own*. The meaning of the phrase is clear from the train of thought in the passage: for we have received first the *adoption*, then the *Spirit of adoption*. Christ himself, therefore, is not the Son of God on the mere ground of his unction and mission by the Father.

5. *To redeem*, etc., Beng., *that...that*—Gr. *ἵνα—ἵνα* [Eng. Ver., *to (redeem), that (we might, etc.)*]. An *Anaphora* [repetition of a word in beginnings]. The first *that* relates to *made under the law*: consequently the second refers to *born of a woman*. There is a *Chiasmus* [cross reference of pairs of words or clauses] very similar to this in Eph. iii. 16, v. 25, 26, notes. Christ, in the likeness of our condition, has made our condition good; in the likeness of our nature, he has made us sons of God: *made* is emphatically repeated; he might have *been born of a woman*, and yet not have been *made under the law*. The first *made*, with the addition of *a woman*, acquires the signification *being born*. *Redeem*—From slavery to freedom. *We might receive*—Ἀπολαμβάνωμεν: the ἀπό declares the fitness of the thing preordained of God. *The adoption—The dignity of sons*, in which those who are of full age delight, as having the enjoyment of the inheritance.

6. *Because*—The indwelling of the Holy Spirit is a consequence of *the condition of sons*: the latter, however, does not follow from the former. *Ye are*—Even you of the heathen. *Sons*—Of full age, living with the father in unrestrained liberty. [For ὑμῶν, *your*, read ἡμῶν, *our*. Tisch., Alf.] *Abba, Father*—The Hebrew noun is employed with much grace; comp. Mark xiv. 36; the combination of the Hebrew and Greek idiom agrees admirably with the mingled cry of Hebrews and Greeks. The Hebrew says *Abba*, the Greek, ὁ Πατήρ, *Father*; both, *Abba, Father*. Comp. Rev. i. 8. *So peace, peace*, is also repeated on behalf of the Jews and Greeks, Is. lvii. 19. Persons also, individually, 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 very happily passes from the plural to the singular number, chap. vi. 1. The paternal answer of God towards individuals is also expressed in this place; for they cry *Abba, Father*, in the spirit. [The language individualises more and more as it advances: *we might receive*, ver. 5—*ye are*, ver. 6—*thou art*, ver. 7. Mey.] *A servant*—A servant of lower rank. *An heir*—In fact. [Read διὰ Θεοῦ, (an heir) *through God*. Tisch., Alf.]

8. *Then—When we were children*. *Ye knew not God*—The miserable condition of the heathen. *Ye did service*—A different bondage from that of the Jews, ver. 3. You worshipped false gods with a false worship. You had not been

accustomed to the ritual of Moses ; it is, therefore, all the more wonderful that you should cling to it. You arrived at the truth without the elements, and now you follow them. *Which by nature are no gods*—Thus the Sept., 2 Chron. xiii. 9. *to that which is no God.* [Transpose $\mu\eta$ after $\phi\upsilon\sigma\epsilon\iota$; 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 have known him, and yet recur to the elements, it is the same thing as for a teacher to return to his alphabet. *Rather*—It is the gift of God. He has recognised and declared you to be his sons : comp. Exod. xxxiii. 12, 17. What pertains to God is, in reference to our salvation, more important than aught of our own : comp. Phil. iii. 12. *How*—A question full of amazement, comp. i. 6, *I marvel.* *Again*—As ye were formerly in slavery. *Weak and beggarly*—Weakness opposed to filial boldness ; *want*, to the riches of the inheritance. *Whereunto*—To elements, not to God. *Again* [*afresh*]—Gr. $\pi\acute{\alpha}\lambda\iota\nu \acute{\alpha}\nu\omega\theta\epsilon\nu$, [Eng. Ver. translates both *again*]. You wish *once more* to be in bondage, Rom. viii. 15, note ; now to elements, as aforetime to idols ; and *afresh*, to the same elements anew, to which Israel had formerly been enslaved. *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.*] *To be in bondage*—Unworthy of free men.

10. *Ye observe*— $\Pi\alpha\rho\alpha\tau\eta\rho\epsilon\iota\sigma\theta\epsilon$. As if they were anything without faith ($\pi\alpha\rho\acute{\alpha}$, *in comparison of*). *Days*—Rom. xiv. 5, that is, *Sabbaths*, Col. ii. 16, note. The Sabbath was the most sacred of all seasons. The order of sequence must consequently be observed : comp. 1 Chron. xxiii. 31 ; 2 Chron. xxxi. 3 : *Sabbaths, new moons, feast days*, make up an affirmative sentence : in a prohibition, however, the order is inverted, as in Col. ii. 16. *And times*—Longer than months, shorter than years ; that is, feasts. *Years*—Solemn anniversaries, as the commencement of the year with the month Tisri. It cannot be affirmed that the Galatians observed the sabbatical years, which were appointed for the land of Canaan, although this epistle was written about the time of the sabbatical year, which ended in the 48th of the Dionysian era. [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 ; (chap. v. 2, 3, 12, vi.

12, 13). But nothing is said of the observance of meats in this epistle. *Mey.*]

11. *You*—I fear this not on my own account, but on yours. *Upon you*—An emphatic expression.

12. *I beseech you*—To think as I think. *Be*—On a sudden, laying aside instructive arguments, he betakes himself to those which conciliate and move, ver. 11—20. If a man has no command over these (and no carnal man has), he is not a perfect teacher. The tender affection of the apostle to the Galatians is particularly apparent here. *As I*—*Fraternal* harmony in men's minds brings about a readier reception of what is taught them; 2 Cor. vi. 13. He therefore says, Unite yourselves with me in my feeling towards Christ. The particle *ὡς*, *as*, implies the most intimate union: comp. 1 Kings xxii. 4. [*Even*] *I*—Supply *am*. *As ye are*—I regard your loss as my own. *Ye have not injured me at all*—He who offends, or imagines he has offended, another, shrinks from him: this is not your case. It may be said, Had they not offended Paul, by making his labour almost in vain? ver. 11. Paul replies: I have pardoned this, and I recall it to my mind no more. At the same time there is a *Meiosis* [less expressed than intended], that is, you received me with the greatest affection.

13. *Through infirmity*—Infirmity had not been the cause of his preaching, but it gave him reason to preach more efficaciously, 2 Cor. xii. 9; from the possibility that the Galatians would more readily reject him on that account.

14. *My temptation*—That is, me, with my temptation. The saints, nay, the apostles, did not in former times conceal their temptations, not even from the 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, with greater disdain. There is a distinction—(1.) With respect to the object, *the temptation in the flesh* (and these temptations may appear to merit contempt in two ways). (2.) With respect to the contrast, which is twofold.

(a) *You did not despise me, but...as an angel*: who might be greatly esteemed from his place in the creation, having a most excellent nature, and for this reason even carnal man cannot but magnify the angels.

(b) *Nor rejected, but as...Christ*—The *flesh, infirmity, temp-*

tation, are trials unknown to angels ; and, therefore, to *receive as an angel*, is to receive with great respect. *Christ*—Who is superior to angels.

15. *Blessedness*—*Μακαρισμὸς* is derived from *μακάριζω*, *I congratulate*. You were thankful for the Gospel, and for me, the messenger of the Gospel. What cause was there for this gratitude, if you are now ashamed of me ? [*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*—Most dear (to us).

16. *Enemy*—He who speaks the truth is a friend, and truth should not produce in you hatred towards him. *Because I tell you the truth*—Preaching the simple truth, setting my temptation aside.

17. *They zealously affect*—They *zealously* importune 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. He says that neither their cause nor their manner is good. *Exclude you*—From us, from me. [Rather, from *other teachers* ; the anti-Judaizing ones, including Paul, etc. *Mey.*] They believe that you will exclude us ; but they would not exclude us from you, but you from us : *ἐκκλείσαι*, *to exclude*, is not in my judgment employed in the sense in which the Latins use *excludere*, viz., to hatch [*excludi*, *thrust forth from the shell*].

18. *But it is good*—He advises them not to allow this exclusion. *To be zealously affected*—After the active voice, he employs the middle. It is natural for Paul in Christ's name, *ζηλοῦν*, *to be zealous*, 2 Cor. xi. 2 : it is natural for the Church, as the bride, *ζηλοῦσθαι*, *to be zealously affected*, to respond to passionate love, to inflame zeal by zeal, to be mutually zealous. The article gives an additional emphatic force. *In a good thing*—When the subject-matter is a good one. *When I am present* and *always* correspond to this phrase. *Always* is time in general ; but the sentence, *when I am present*, is special time : time, indeed, so modified as to embrace the ground of their zeal, viz., the fact that they had been able thus to rejoice at Paul's presence : the phrase, *in a good thing*, accords with *when I am present*, and may be taken with *always* as one notion, whenever any good thing is brought before me, and not only when I am present. *When I am present*—Formerly, when Paul was present with them,

they had displayed the warmest affection for him, and they had kindled a corresponding zeal in Paul, ver. 15.

19. *My little children*—A parent should be *affectionately loved* by his children. The passage has a close connection with *you* [ver. 17], as *δε*, *but*, further on, ver. 20, proves. [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 with the tenderest sympathy towards his little children, his weak and alienated sons. Pathetic language not unfrequently accumulates metaphors. In this place, however, the figure, derived from a mother's love, prevails. In the note upon *ζηλοῦσθαι*, conjugal love was assumed from the parallel. Even in spiritual things love occasionally ascends rather than descends; 2 Cor. xii. 15. *Again*—As before, ver. 13. *I travail*—With the greatest affection (2 Cor. xi. 2); with a cry, ver. 20. [Paul, in writing these very words, strained every nerve. *V. G.*] He speaks according to the nature of the case. In the natural birth, *formation* precedes the *pangs of labour*. *Until*—We must not cease from our struggle. *Always* is the correlative, ver. 18. *Christ*—He does not in this place say *Jesus*, but *Christ*: a *Metonymy* of the concrete for the abstract. Christ, not Paul, was to be formed in the Galatians. *Be formed*—That you may think of and live in Christ alone, ii. 20, his sufferings, his death, his life, Phil. iii. 10, 11. This is the highest *beauty*. This *form* is opposed to *στοιχειώσει*, worldly formation. *In you*—Col. i. 27.

20. *But*—*δε* [not rendered in Eng. Ver.]. And yet my presence is not the only cause which ought to inflame your love. *To be present*—Ver. 18. *Now*—It would be more needful *now* than formerly; comp. *again*, ver. 19. *To change*—The custom of those who are eager to recover alienated affections. He writes gently, ver. 12, 19, but he would speak still more gently. *My voice*—The voice may be modulated, better than writing, as circumstances demand. The art of speaking is chief of all: that of writing is merely vicarious and subsidiary; 2 John, ver. 12; 3 John, ver. 13, 14. *I stand in doubt*—I know not how to begin or how to end. Paul, in writing to the Galatians, was anxious to use the plainest language possible. He adapted his words as much as pos-

sible to their natural sluggishness, in order to convince them. By this the doctrine of inspiration is not imperilled, 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 appeals to them as if he were present, *tell me*. *Do ye not hear*—In the public reading. You act precisely as if you had heard nothing which is written in the law about Abraham. He has recourse to allegory, because extreme necessity, and that alone, compels him. This is a sacred anchor, as it were, ver. 20.

22. *It is written*—Gen. xxi. *Abraham*—Whose sons you wish to be.

24. [Omit *ai, 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 a form of instruction in which one thing is said and another meant, as in mythology. [Render the verse: *For these (women) are (mean, in the allegory) two covenants; one indeed from Mount Sinai, gendering (bringing forth children) unto bondage, which one is Hagar. Alf.*] A table will help 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 Woman.</i>
<i>Those who are of Mount Sinai :</i>	<i>Those who are of the promise.</i>
<i>The Mountain (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 : she bears slaves :</i>	<i>she bears free-born children.</i>
<i>The Offspring, numerous from the beginning :</i>	<i>more numerous subsequently.</i>
<i>persecutes :</i>	<i>suffers persecution.</i>
<i>is driven out :</i>	<i>rejoices in the inheritance.</i>

Paul's language, however, has a very wide application : it embraces the doctrine of the law and of the Gospel, the old and new dispensations ; and this, not in the abstract only, but also in the concrete ; the people of each doctrine and dispensation, as if they were two families with their two mothers. Hence the statement, *Agar is the covenant from Mount Sinai*, to which *we* in ver. 28 is opposed. Hence, by similar reasoning, the rapid shifting from 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 in ver. 28 we have an express mention of the promise, as opposed to Sinai or the law ; and the same term, *promise*, includes the phrase, *the other covenant*, which, it would seem, should be found in the conclusion. *Sinai*—Paul therefore treats more particularly of the moral law ; comp. iii. 19 ; Heb. xii. 18, etc. *Which gendereth to bondage*—For she has sons, and many of them, at the commencement. *Which*—*ἥτις*, the predicate. *Hagar* is the subject, if the statement is regarded as within the context ; on the other hand, if it be without, 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 *γὰρ*, *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 this Agar is Mount Sinai in Arabia, and answereth*, etc., lit., *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. In which passage it is to be observed that *Hagar* is mentioned by her own name, while *Sarah* is not : nevertheless *Isaac* is named, but not *Ishmael* : for the offspring follows the mother, a bondmaid ; but the son of the free woman is called by his own name. Thus *Hagar* is very suitably introduced into this paragraph. Meanwhile, *the covenant from Mount Sinai* and the promise are opposed in ver. 24, 28 ; and in ver. 25, 26, *Jerusalem which now is*, and *Jerusalem above*, are also opposed. Some are of opinion that the words *Σινᾶ ὄρος ἐστὶ ἐν τῇ Ἀραβίᾳ*, *Sinai is a mountain in Arabia*, although it is found in all the MSS., is a gloss ; but this is an error. For Paul's

argument is weakened if he alleges that the bondage engendered from Mount Sinai corresponds to that of Jerusalem that now is: ver. 24, 25. . . . So much with respect to the paragraph generally: let us now enter into some details. *Mount Sinai*, Beng., *Sinai*, a mountain—Ver. 24, we read *from Mount Sinai*; the order of the words is now changed (comp. Eph. ii. 1, note). In the first passage the prominent notion is that of *mountain*, because upon it the law was given, whatever might be its name; subsequently the word *Sinai*, a mountain in Arabia, is more prominent. *Answereth*—Gr. δέ, and, although it is in Arabia; *συστοιχέιν*, to correspond to, a word which signifies agreement in comparison. This agreement is self-evident, for the very people which inhabit the city of Jerusalem received the law upon Mount Sinai: the same principles relate to the people on both occasions. Moreover, Sinai and Jerusalem were almost beneath the same meridian, and were united as it were by a chain of mountains, with the exception of a slight break. *Which now is*—The contrast is, *that is above*. *Now*—Relates to time; *above*, to place. The contrast of each must be supplied from the other in the *semi-duplex 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 earthly Jerusalem, which is *present*; the eternal Jerusalem, *which is above*. *Is in bondage*—As Hagar was the slave of her mistress, so Jerusalem, which now is, is the slave of the law and of the Romans,—her civil agreeing with her spiritual condition. *Which is above*—Is an expression which implies the greater fitness, inasmuch as it alludes to the higher and nobler part of Jerusalem, and *rises above* Mount Sinai; the Jerusalem which is above, inasmuch as she is already our mother, cannot be spoken of as *future*; she is not only *future*, but more ancient than ἡ νῦν, *that which now is*, which has not been for a long period, and will not hereafter be.

26. *Which is above*—Heb. xii. 22; Rev. xxi. 10. [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 Rome that it *was their common country*. [Omit πάντων, *all*. *Tisch., Alf.*] *All*—As many as we are. To this refer *many* in the next verse.

27. *It is written*—Is. liv. 1. *Rejoice*—With singing. *Barren*—*Sion, Jerusalem that is above. Break forth*—Into a cry. *And cry*—For joy. *The desolate*—That is, the Church of the New Testament, for the most part gathered from the Gentiles, *who had not the promise*; hitherto she has appeared to have no life, and 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. *We are*—We ought and we wish to be, ver. 31. [For *ἡμεῖς, we, read ὑμεῖς, ye. Tisch., Alf.*] *Of promise*—Ver. 23.

29. *Persecuted*—Wantonly, Gen. xxi. 9. It is the carnally and not the spiritually-minded who persecute. [Beware of lightly esteeming whatever is done against the free woman's children. *V. G.*] *Him that was born after the Spirit*—Paul, having the *Apodosis* (conclusion or consequence) in his mind, so arranges his words with respect to Ishmael and Isaac as to apply them to carnal men and to believers. Where the Spirit is, there is liberty.

30. *The Scripture*—Sarah said so, historically; the Scripture says so allegorically. *Cast out*—From the house and the inheritance. *The bondwoman and her son*—The condition of a slave of itself merits expulsion; but persecution against the sons of the Spirit furnishes a pretext for the execution of the punishment. *Shall not be heir*—Sarah regards the Divine ordinance as limited to Isaac, as sole heir, although Ishmael had been circumcised.

31. [*We are not*—That is, we neither ought to be, nor wish to be. *V. G.*] *Of the free woman*—*In the liberty* follows (chap. v. 1). 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 sentence, *wherewith Christ has made us free*, has the force of an *Ætiology* [assigning the reason.] *Liberty* and *bondage* are contrasted. There is no connecting conjunction as in iii. 13; *τῇ ἐλευθερίᾳ, in the freedom*, is put absolutely without *ἐν, in*; liberty itself gives us the power of standing. *ἤλευθέρωσε* signifies *made us free*, and *ᾧ, wherewith*, is connected with *free*; *stand*, upright, without a yoke. *Be not entangled*

—Ἐνέχομαι, in the middle voice, *I hold fast*. Again—Chap. iv. 9, note. *With the yoke of bondage*—Not merely circumcision, which was given to Abraham as a sign of the promise, is thus named, but circumcision in its connection with the whole law, given as it was long subsequently on Mount Sinai, chap. iv. 24, iii. 17. The Jews were accustomed to consider circumcision as part of the law which Moses received, rather than as a sign of the promise given to Abraham, John vii. 22. Circumcision was not in itself a yoke. On the contrary, it was made a yoke by the law: the law itself was a far greater yoke. And Paul, therefore, by an important *Metonymy* [change of terms], puts the consequent in place of the antecedent: Be not circumcised, for he who is, by circumcision becomes subject to the whole law, and falls away from Christ, ver. 2—4. The apostle again does not so much put Christ in opposition to circumcision as to the law directly. He argues according to the perversity of their views, while refuting their Galatism and Judaism; and yet he does not depart one jot from the truth. Peter also, Acts xv. 10, calls it a *yoke*.

2. *If ye be circumcised*—This must be pronounced with great force. They were submitting to circumcision, as persons seeking justification by the law, ver. 4. *Nothing*—Chap. ii. 21.

3. *A debtor*—Under peril of salvation. *The whole*—Which he will never be able to do. [This true and terrible consequence of circumcision had probably been dissembled or weakened by the false apostles. *Mey.*]

4. *Christ is become of no effect unto you*, lit., *ye have ceased from Christ*—Gr. *κατηργήθητε ἀπὸ τοῦ Χριστοῦ*. Your connection with Christ has become void. In German, *ohne werden*. Comp. ver. 2; Rom. vii. 2, 6. *Are justified*—Seek justification. The middle voice. *Ye are fallen from grace*—Comp. ver. 3. You have altogether fallen from the New Testament. In grace we exist and *stand*, rather than grace in us; comp. Rom. v. 2.

5. *For we*—I and all the brethren; all who are in Christ. Let those who differ from us keep their views to themselves. *Through the Spirit*—Without circumcision. *Wait for*—*And obtain by waiting*, ἀπεκδεχόμεθα: a double compound. Paul includes and confirms the present, while mentioning the future. [This verb denotes the patient, attentive waiting, which never slackens until realized. *Mey.*] *Hope of right-*

eousness—Righteousness is now present ; affording us *hope* for the future, Rom. v. 4, 5. [But the genitive is objective ; *the hope of obtaining righteousness. Mey., Alf.*] *By faith*—*By faith in Christ* ; comp. the preceding verses.

6. *Nor uncircumcision*—This has reference to those who, considering themselves free from the law, believe that on that account alone they are Christians. *Avaieth*—Gr. ἰσχύει. This word occurs Matt. v. 13 ; James v. 16. *Faith which worketh by love*—This is the new creature ; vi. 15. In ver. 5 he joined *hope* to *faith* ; he now unites it with *love*. All Christianity consists in this ; ἐνεργουμένη, *that worketh*, is not passive, but middle, 1 Thess. ii. 13. Paul does not represent love as a form of faith, but he teaches that with faith nothing but love remains, ver. 13 ; the very doctrine of James ii. 22. To those who uphold *circumcision*, faith is recommended ; to those who believe that *circumcision* is of some force, love, [that they may be reminded that the law is not annulled, but confirmed, by faith. *V. G.*] *Love* is opposed to the hatred 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-course of faith, as your *calling* required, ver. 8 ; comp. Phil. iii. 14. It implies more activity than *walking*. Once more he has recourse to conciliatory and pathetic arguments. *Who*—Nobody, to whom you should have listened. Comp. iii. 1. *Did hinder*—In running.

8. *This persuasion*—Most interpreters translate *persuasion*, with the further addition of *this, this of yours, your*. Comp. Chrysostom. The word is of very rare occurrence, and Eustathius alone, as far as I can discover, has it, Odyssey χ. He proves that πείσμα and πεισμός are used in speaking of stubborn persons by a metaphor taken from the cables of ships. Now a *pertinacious and obstinate man* is *very self-willed* ; he has therefore πεισμονήν, *self-confidence*, and when he has left off running, ἐνέχεται, *he holds fast* ; he persuades and trusts to himself alone ; he does not obey another, ver. 1, 7. In this way μὴ πείθεσθαι, *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]. Glasse clearly shows that Paul and the other sacred writers very frequently employ this figure. Many have made this observation on various

passages. Whether it be a metaphor or no, it is assuredly, like other words in *-ovn*, a verbal noun, and is intransitive. [It is better, with *Alf.*, etc., to understand it actively: *the persuasion* (to which ye are yielding).] *Not*—Understand *is*; *is not of* (God), who called you, but from a hostile power. That there is a change of the abstract for the concrete appears from the previous word, *who*, not *what*. *That calleth you*—Comp. ver. 13, *you were called*. So 1 Thess. v. 24; comp. Phil. iii. 14. *Calling* is the rule of the whole course.

9. *A little leaven*—One disturber, ver. 10. [*One sinner destroyeth much good*, Eccles. ix. 18. The malice, craft, or violence of one man often produces immense injury. *V. G.*]

10. *Ye will...be minded*—When you read this; comp. Phil. iii. 15. *Otherwise*—Than as I write. *But he that*—A distinction between the seducer, respecting 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*—Chap. i. 7, 8. *Shall bear*—As a heavy burden. *His judgment*—Which assuredly hangs over him for so great a sin. The article emphasizes the noun. *Whosoever he be*—The disturber among the Galatians was a clandestine one. *Whosoever*, of what kind soever.

11. *Yet*—Chap. i. 10. *Preach*—From this we may conclude that the disturber had said that Paul preached circumcision; and perhaps he found a pretext in the circumcision of Timothy; for this proceeding, adopted as it had been long ago, there was a different cause. *I yet suffer persecution*—They persecuted Paul because he did away with circumcision. It was now a useless rite, and if Paul had yielded it to his opponents, there would have been peace; but he did not yield. See how energetically truth should be defended. *Then*—If I should preach circumcision, he says, there would this day be no stumbling-block in the cross; now the stumbling-block is still most operative. It is false therefore to say that I am a preacher of circumcision. *Offence*—Among carnal men. *Of the cross*—The virtue of which is not consistent with circumcision, chap. vi. 12, 14. The cross of Christ itself is signified. Between the Jews and the Judaizers there was a considerable confusion. Many tolerated with more facility the preaching of the cross of Christ, by intermingling it with circumcision and the preaching of circumcision; and so they still retained something.

12. *Were cut off*, Beng., *shall be cut off*—Reproving them for the past, Paul has a good hope of them for the future; but he threatens the seducers with penalties in two sentences, which, if we omit the verb ὄφελον for a while, are these: *He who disturbs you shall bear his judgment, and they shall be cut off who trouble you.* The one secret disturber worse than the rest, ver. 10, who boasted that he was at one with Paul on the subject of the circumcision, is here incidentally refuted, ver. 11; but against the rest, who trouble the Galatians with respect to their status in the Gospel, the threat that *they will be cut off* is uttered. Thus καὶ, *and*, retains its usual meaning, and the sentences *shall bear* and *shall be cut off*, *ye judge* and *put away*, correspond, 1 Cor. v. 12, 13; ἀποκόψονται, *shall be cut off*, the future middle, which here, as often, has a passive meaning. It is allied to ἐγκόπτειν, *to hinder*, ver. 7; ἀποκόπτεσθαι, *to be cut off*, is used of the whole when a part is cut off, or of a part when the whole is cut off. Some writers ascribe the former sense to the zeal of the apostle, so that the word here signifies the *mutilation of the body*. In the Sept., indeed, we often find [the Hebrew verb] rendered ἀποκόπτω, κόπτω, *cut off*, *cut* (especially in Deut. xxiii. (1) 2, where ἀποκεκομμένος is, according to the French interpreters, rendered *more than circumcised*). [This is the true meaning, Let them not only be circumcised, but even be made eunuchs. Mey., Alf., etc.] We can scarcely accept this interpretation of the apostle's words, unless by *Metonymy* [a change] we consider that he means *cut off*, and so debarred from the Church. Deut. as above. The second sense is better suited to the apostle's serious nature: As the foreskin is cut off by circumcision, it being a thing which it is becoming in an Israelite to be without, so they shall be, like a worthless foreskin, cut off from the communion of the saints, and shall be anathema (accursed); see chap. i. 7, and the following verses. With a similar reference to *circumcision*, Paul (Phil. iii. 2) uses the word *concision*; nor is the remark of Apollonius in Philostratus v. 11, *that the Jews had long since cut themselves off not from the Romans only, but also from all men*, altogether inappropriate to this subject. But what must be done with the word ὄφελον? The greater number translate ὄφελον καὶ ἀποκόψονται, *I would that they were even cut off* [as Eng. Ver.]; but ὄφελον, *would that*, although common enough, is never found with the future indicative. The Complutensian editors acknowledging this, read ἀποκόψονται [the sub-

junctive], a reading which is not supported by the codices. In Holy Scripture there are many imprecations; but in none is the form ὄφελον employed: nor would Paul, after a categorical denunciation of the disturbers, finally attack them by a wish. After ὄφελον, in the sixth Augustan manuscript, the στίγμα, *period*, is placed. If philologers would notice such things, I doubt not it would be found in many manuscripts, for the comma is undoubtedly found in some very early editions, as in that of Basle, 1545. Nay, ὄφελον may very fitly be joined without the words preceding, *Is then the offence of the cross taken away? I would that it were.* ὄφελον is employed with respect to a thing desirable (such as is noticed in 1 Cor. iv. 8), just as μὴ γένοιτο, *God forbid*, chap. iii. 21, is employed of an unpleasant subject; εἶεν also, in conceding a point, was used by the Greeks, and esto [*granted*] among the Latins. As in chap. ii. 17, after ἄρα, where we find μὴ γένοιτο, so here, after ἄρα, comes ὄφελον, *would that the cross were a stumbling-block to no one. Would that all would, with Paul, in time to come glory in the cross*, chap. vi. 14, 15. [This strange rendering cannot be supported. ὄφελον, *would that*, belongs to the sentence as in Eng. Ver. *Mey., Alf., etc.*] *Which trouble*—Gr. ἀναστρούντες. The same word is found Acts xvii. 6. It means, *to remove a man altogether from the place he occupies.*

13. *Ye*—So far am I from preaching circumcision, that, on the contrary, I show you liberty. *Unto liberty*—That you might rejoice in liberty. Your calling is not to *πεισμονήν* (obstinate adherence to old ordinances), but to freedom. *Only use not*—An *Ellipsis* of the imperative, with an *Eulabeia* [caution]. *See that you use not your liberty for an occasion to the flesh*: or else τὴν ἐλευθερίαν is put absolutely. *An occasion*—For which the *flesh* is eager. *To the flesh*—Ver. 16, 17. *By love*—Ver. 14, 22. *Serve*—A noble contrast.

14. *Is fulfilled*—Rom. xiii. 9, note.

15. *But*—The opposite of the service to be rendered by love. *Ye bite*—In reputation. *Devour*—In possessions. *Be consumed*—Mental excellence, bodily strength, reputation, wealth, are all *consumed* by quarrels and the sorrows [consequent upon them. Ah! how remarkable the number of those who destroy each other's lives. Hard men, careless and thoughtless, consume others; those of gentler disposition silently suppress their anxiety, and die prematurely. *V. G.*]

16. *I say then*—He proceeds to explain the proposition of ver. 13. *In the Spirit*—See [ver. 18, 22, 25, chap. 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 verb ἐπιθυμῶ, *lusteth*, or, since that word is usually employed in a bad sense, another analogous to it is understood. There is a degree of eloquence in the *Ellipsis* or *Zeugma* [use of ἐπιθυμῶ, *lusteth*, *desireth*, in the double sense]. *Are contrary*—In a common serious contest. *The things that*, lit., *whatsoever*—Gr. ἃ ἄν. Carnal men do *whatever* they choose; although the flesh sometimes contends with the flesh. The condition of the penitent is marvellously different; for the Spirit struggles against the flesh and against its evil deeds; the flesh against the Spirit and its good deeds. So *that* (ὅτι) neither the one nor the other is thoroughly accomplished. In a condition so doubtful as this is, many good and many evil deeds are hindered: *but* where the Spirit is victorious, ver. 18, the matter is decided by the struggle. This summary corresponds in some degree to the notions fully explained in the notes to Rom. vii. 14; although in this passage a spiritual state is more evidently presupposed.

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, although concealed, betrays itself by its deeds; and thus the recognition of it is easy. *The works*—*Unfruitful...The works* in the plural number; because they are divided, and at times mutually hostile, and because one by one they betray the flesh. But *the fruit*, being good, ver. 22, is in the singular, because it is united and concordant. Comp. Eph. v. 11, 9. *Which*—He enumerates those works of the flesh to which the Galatians were most inclined; on the other hand, those fruits of the Spirit, which ought most particularly to be brought before their notice; comp. ver. 15. He maintains this order, that he may enumerate the sins, which we commit against God, against our neighbour, and against ourselves: the enumeration of the fruit of the Spirit corresponds to this order. [Omit μοιχεία, *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 ordinary poisoning, but of

magic, is clear from the fact, that he joins it not with murder, but *idolatry*. Comp. Rev. xxi. 8, note. *Seditious*—In civil affairs. *Heresies*—In sacred things. 1 Cor. xi. 19.

20, 21. *Emulations...envyings*—Both *envy* and *emulation* are dissatisfied with another's advantage: *envy*, without any advantage to oneself; *emulation*, for one's own advantage. *Strife*—Ἐπιθείαι. [Rather, *cabals*. *Alf.*] This differs from ἔρεις, ἔρις, *quarrel*; ἐπιθεία, *contention, defiance*; ἐπιθειν, wishes to be greater; ἔρις, to be, at the least, not less. [Omit φόνοι, *murders*. Tisch (not *Alf.*)] *I tell you before*—Before the event. *You*—Who maintain justification by works; you are often careless. [*Such things*—If a man commit, not indeed all, but at least some or one of these sins, he will lose the kingdom of God. *V. G.*]

22. [*The fruit*—Singular, not plural. The works of the flesh are diverse and scattered; the fruit of the Spirit forms an entire and united whole. *V. G.*] *Love*—This grace leads the family. Fewer words are employed in respect of that which is good, because good is more simple, and often one virtue has many opposites: comp. Eph. iv. 31. *Joy*—In good things. *Gentleness...goodness*—These differ. Χρηστότης, *gentleness*, is our disposition towards another; ἀγαθωσύνη, *goodness*, a spontaneous effusion, as it were. *Faith*, lit., *fidelity*—Gr. πίστις, *fidelity*; to this grace *seditious* and *heresies* are opposed. Carefully consider the order of the words.

23. *Against such*—This is the same as if after *temperance* he had added, *and things like these*; the absence, however, of the conjunction gives the sentence 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, towards the end; where πράσσοντες, *they who do*, is added: an addition for which τοιούτων here compensates: 1 Tim. i. 9, 10, at the beginning. *There is no law*—The law itself commands love. [Consequently 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 repeats the proposition of ver. 18. *Have crucified*—This they do with *Christ*, Rom. vi. 6, after they are baptized and believe. *The flesh*—See ver. 19, 20. *They are crucified now*. Supply, *and the Spirit is strong in them*. This is in-

cluded in ver. 22—24. *With the affections*—The *lusts* spring from and are maintained by the *passions*. The *affections* and *appetites* both merit the same punishment as *the flesh*. [The *passions* 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, ver. 16; now, *let us walk*. From the commencement of the spiritual *life* the well-regulated *walk* (says Eustathius) should be maintained. Compare as to the wicked, Col. iii. 7. *Let us also walk*—The same word occurs, vi. 16. [They live and move in the Spirit, and are spiritual. *V. G.*]

26. *Let us not be*, lit., *become*—Those who do not walk carefully in the Spirit, very speedily fall into a desire for vain-glory, of which two consequences are here mentioned. *Desirous of vain-glory*—[What then, says he, is the food of these wild beasts? (he means the soul's affections): the food of vain-glory is honour and praise; of folly, great power and authority; of envy, the fame of our neighbours; 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 party of the more powerful. *Envy*—The correlative: referring to the weaker party.

CHAPTER VI.

1. *Brethren*—A warning, admirably 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 another, often regards himself as the person assailed. We ought not to consider ourselves provoked, if another *has been overtaken in a fault*, but rather to consult his interest. *Ἐὰν καὶ* denotes something easy, but not very frequent among the spiritually-minded. *Be overtaken*—Gr. *προληφθῆναι*. The passive voice, as well as the term *man*, implies the obtaining pardon; but the preposition *πρὸ*, *before*, refers either to the *offence*, comp. *Wisd.* xvii. 17, or perhaps to the party wronged, so that he is *said to be overtaken* who, although uninjured himself, has injured us. *Those who had been formerly benefactors* (*τοὺς ἐνεργεσίας προειδήφωτας*), *Herodian*, l. 5. *In a fault*—*Vain-glory*, for example, chap. v. 26: or a return to the bondage of the law. *Comp.* *fall*,

Rom. xi. 11, 12. *Ye who are spiritual*—Who are powerful in the Spirit, and vigilantly watch the fall. So, *the strong*: Rom. xv. 1. This agrees with *in the Spirit*, further on (comp. chap. v. 25). *Restore*—To Church-membership. All who can, ought to assist. *Of meekness*—In meekness is the power of healing; that is the leading characteristic of the spiritual man [comp. chap. v. 22]. *Considering*—The singular following the plural number. Each should pay attention to himself. *Thou also*—If one be tempted, another is easily tempted also; particularly if he wish to lead another, and do not observe *meekness*. *Be tempted*—In the same way, or in another.

2. *Bear*—Continually: do not relieve him once, and once only. *Burdens*—Assuredly every *fault* is a burden: in ver. 5, *φορτίον*, *burden*: a burden proportionate to the strength of him who bears it. *And so fulfil*—Gr. *ἀναπληρώσατε*: the imperative mood, which includes the future indicative (as in John vii. 37): *ἀνὰ* presupposes some fault to be repaired by the Galatians. *The law of Christ*—An unfrequent expression: comp. John xiii. 34; Rom. xv. 3. The law of Christ is the law of love. Moses has many other precepts. The words, *burden* and *law*, contain a *Mimesis* [allusion to an adversary's words or opinions] with respect to the Galatians, who were earnestly striving to come beneath the burden of the law.

3. *Think himself to be something...in the Spirit*—He, in fact, bears the burdens of others who is nothing in his own judgment.

4. *But...his own*—Again he meets a second extreme: in aiding others, forget not thyself. *Work*—A reality, and not an opinion of oneself. *Rejoicing*—By which he says: I am something. *In himself alone*—Many, comparing themselves with others, who appear inferior to them, are elated: Paul therefore warns them against this comparison. We ought not to glory even in our good works; much less in another man's errors, from which we ourselves are free. He seems, while taking away the glorying in the latter case, to grant it in the former; the concession, however, is by no means great; for the proof of a man's right to glory will raise many objections which necessarily diminish his boasting: further on he speaks not of *boasting*, but of a *burden* (*φορτίον*). Nay, the word *boasting*, used by *Mimesis* [allusion to the Galatians' opinions], includes the contrary at the same

time. [There is a slight irony here; whatever matter of boasting he finds, after such a testing, will be in reference to himself alone, etc. *Alf.*] *Will have*—He himself being the judge.

5. *Burden*—Either heavy or light. Comp. *βάρον*, *burdens*, ver. 2. *Shall bear*—In the judgment of God. The future tense: with which the present in ver. 2 is contrasted. In these words there is an *Oratio Semiduplex* [two members of a sentence so related that each must supply something from the other], so that the one is simultaneously explained by the other. *Rejoicing* is employed according to the language of men, because the other [if a man thinks himself, etc.] displays false glorying: of this he is deprived, and the proper witness of a good conscience is paraphrastically called glorying.

6. *Let him...communicate*—When I said *his own burden*, exclaims Paul, this must not be adduced by an argument to diminish your liberality. *Κοινωνέω*, just as *participo*, *I communicate*, includes the notion of receiving and giving; here it signifies giving (as in Phil. iv. 15), with great propriety. *In all good things*—In every kind of resources, as may chance to be needful.

7. *God is not mocked*—The verb is in the middle voice. *God does not permit vain promises to be made to him*. This form of expression, which is very rarely met with, appears to refer to the Sept., indeed, to Prov. xii. 8, *the slow of heart is despised*, [Eng. Ver., *he that is of a perverse heart*], so that the meaning is: God is not *slow of understanding*; but he judges in truth, and is not always silent, Ps. l. 21. Those who say to themselves, “I will sow to the flesh, and yet persuade God to give me the harvest of life,” attempt to mock him. *Whatsoever*—Good or bad. *A man soweth*—Particularly of his powers, 2 Cor. ix. 6. *A man*—Any man. *That*—The very same 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 also reap*—It seems that the epistle was written in harvest-time. Prov. xxii. 8: *He who sows that which is worthless, shall reap that which is evil*.

8. *To*—As if to the ground. *The Spirit*—Here the pronoun *his* is not added. In ourselves we are carnal, not spiritual. The flesh is given up to *selfishness*. *Life everlasting*—The article is not employed, for here there is no question of faith, but of the fruit of faith.

9. *Well-doing*—When we do good, perseverance should be combined with what we do. The expression in ver. 10 is different, 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 sower. We must wait awhile. Add note to 1 Tim. vi. 15. Then we shall have no power to sow. *If we faint not*—Gr. ἐκκακεῖν, *to be weary*, is in the *will*: ἐκλυέσθαι, *to faint*, in the *power*. *Not to faint* has a deeper signification than *to be weary*. Both relate to the sower: for *fainting* arises from an inward diminution of one's strength. So the Sept., ἴσθι μὴ ἐκλυόμενος, Prov. vi. 3: *Be not faint*. That no one should be wearied as in a worldly harvest, is the interpretation of Chrysostom.

10. *As*—In time, manner, place, etc. Comp. Eccles. ix. 10, Sept., ὡς ἡ δύναμις σου, *as thou art able*. *We have*—For we shall not always have. Satan is impelled to injure us by the shortness of our time; Rev. xii. 12. Let us be impelled to well-doing. *Opportunity*—During our whole life, wherein the best occasions are afforded. So καιρὸν ἔχοντες, *having opportunity*, 1 Macc. xv. 34. *The household of faith*—Every man benefits his relations: the faithful benefit their relations in the faith, more particularly those who entirely give themselves up to its propagation, ver. 6. Thus the apostle commends faith in the passage which closes the discussion.

11. *Ye see*—The conclusion. *How large a letter*, lit., *in how large letters*—That is, how large a letter: as *long letters* mean a *long epistle*: the quantity relating not to single letters, but to them all combined. The epistle to the Hebrews is longer, and yet it is called short, xiii. 22; this, however, is called long, because it relates to one subject, is written by Paul himself, and argues a point on which the Galatians ought long since to have been strengthened. The epistle to the Hebrews is hortatory, that to the Galatians polemic in its theological scope. He had not written a longer letter on any previous occasion. [But the reference is to the size of the characters, in which he wrote the passage from ver. 12 to the end, just as we now print in larger characters what is peculiarly important. *Mey.*]

12. *To make a fair show*—Comp. 2 Cor. v. 12. *Constrain*—By their example, ver. 13, and importunity. The same word occurs, ii. 3, 14. *Only*—These persons therefore wished on other points to be considered Christians. *They should suffer persecution*—From the Jews, or even from the Gentiles, who

submitted with more facility to the antiquated customs of the Jews, than to the supernatural novelty of the Christian faith.

13. *They themselves*—So far are they from being interested in your observance of the law. *In your flesh*—If it be circumcised. [Boast, i. e., of having you as disciples. *Theophyl.* in *Mey.*]

14. *But God forbid that I*, lit., *as for me*—I should be unwilling to take any part in these things. *God forbid that I should glory*—Josh. xxiv. 16. *God forbid that we should forsake the Lord. Glory*—We have an example of such glorying, 2 Cor. v. 15—19; Phil. iii. 8, etc. *In the cross*—Which has nothing in common with circumcision. *To glory in the cross* is an *Oxymoron* [a union of terms apparently contradictory]. *Whom*, Beng., *by which*—The cross; the apostle is more particularly speaking of the cross, and if *δι' οὗ* be translated *by whom*, and be referred to Christ [which is right. *Mey.*, *Alf.*], still even then the cross is the main point. That by which a thing is what it is, is of the same nature in a higher degree. *The world is crucified*—The world and its elements have no more power over me, chap. iv. 3. There is a gradation from the flesh to the world. *And I unto the world*—The world is alien to me: I could not, even if I would, hereafter receive any favour from the world. The cross includes death, Col. ii. 20.

15. [The true reading is, *οὔτε γὰρ περιτομή τι ἐστίν*, as *Beng.*, *Tisch.*, *Alf.*, etc.] *Neither circumcision availeth*, etc.—Bengel reads, *neither is circumcision...anything, nor uncircumcision*, according to a very ancient reading. The more recent agrees with chap. v. 6. Not merely are circumcision and uncircumcision of no avail [*ισχύει*], but they *are* [*ἔστιν*], *nothing*; the new creature, however, and the glorying in the Lord Jesus *are somewhat*. *Καὴν κτίσις*—The new creation which springs out of the cross of Christ, Eph. ii. 15, 16. *Old things*, 2 Cor. v. 17, are opposed to this.

16. *Rule*—Referring chiefly to teachers. *Peace*—May it be, and it shall be. On peace, comp. Eph. ii. 14—17. *On them*—In opposition to the *uncircumcision*. *And mercy*—Rom. xv. 9. *And upon the Israel of God*—In opposition to the *circumcision*. The Israel of God are the believing Jews, the Jewish nation [Phil. iii. 3]. There is nothing Jewish in the apostle's meaning. The Jews did not say *the Israel of God*. Paul therefore has with great elegance adopted an expression inconsistent with the Hebrew idiom.

17. *From henceforth*, Beng., *but*—Gr. τοῦ λοιποῦ. His way of concluding the discourse. [But Eng. Ver., *from henceforth*, is right. *Mey., Alf.*] *Trouble*—Polemic divinity, even when seriously discussed, is a burden to the godly, ver. 11, note, and iv. 20. *Κόποι*, labour and solicitude of mind, Matt. xxvi. 10. *Let no man trouble me*, lit., *cause me trouble*—Gr. κοποῦς παρεχέτω. *Apostolic severity*. *For*—Affliction should not be heaped upon the afflicted. *I hear*—Although regarding it as an honour, ver. 14. They therefore, who otherwise please themselves, will vex me. *The marks*—From the lash, Acts xvi. 23. These stigmata were, in the eyes of the world, infamous : they in reality conferred honour on Paul, for by them he was known to be the *servant* of Christ. *Marks in the body* are opposed to circumcision, the *body* of Paul to the *flesh* of others, ver. 13. [Omit Κυρίου, *the Lord*. *Tisch., Alf.*] *Of the Lord*—Col. i. 24, of the afflictions of Christ.

18. *Brethren*—The severity of the epistle is thus modified ; comp. i. 6, note. *Grace*—This is suitable to the whole epistle. *With your spirit*—Having defeated the flesh, ver. 1 ; comp. 1 Thess. v. 23 ; 2 Tim. iv. 22 ; Philem. ver. 25.

THE

EPISTLE OF ST. PAUL TO THE EPHESIANS.

CHAPTER I.

1. [*Of Jesus Christ*—Transpose and read *of Christ Jesus. Tisch., Alf.*] *The will*—So ver. 5, 9, 11. *To the saints which are, etc., Beng., 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 whither Tychicus came with this epistle. It is clear, from the authoritative records quoted in the *Appar. Crit.*, that Paul in this inscription mentioned no city by name: for this reason, some have supplied *Laodicea* (although in his epistle to the *Colossians*, which was written about the same time, Paul explains everything that has a direct reference to the *Laodiceans*, chap. iv. 15, 16); others, *Ephesus*: either might occur to the apostle's mind; for Paul had doubtless ordered Tychicus where to go,—to *Laodicea*, for instance, and thence to *Colosse* (which was in the neighbourhood), and either first or last to *Ephesus*. For this reason our notes have at times a special reference to the *Ephesians*. The words τοῖς ὄντων, *to those who are present*, are used absolutely, as in *Acts* xiii. 1, *in the church that was [at Antioch]*; and in *Rom.* xiii. 1, *the powers that be*. Paul, when writing to the churches which he founded, generally refers to many things which bear upon their present and former condition; now he had been at *Ephesus* for a long time, not many years before, *Acts* xx. 31. Why then does he write as if he were unknown, and why in this epistle does he dwell less upon particulars than in any other? ver. 15, iii. 2, 4. Why (vi. 23, 24) does he conclude in the third, and not, as he does everywhere else, in the second person? Why does he add no

salutations, which, even in addressing the Colossians, he does not omit? Why does he not make mention of Timothy, whom (Col. i. 1) he joins with himself? For that this and the Colossian epistle were sent at the same time is established by the fact that in tenor they are very similar, and that Tychicus is mentioned in both, to say nothing of other circumstances. Why does he call them *brethren* once only (chap. vi. 10)? *Answer.* All these arguments tend to show that Paul drew up his letter in such a way that it might be read publicly or privately at Ephesus, and in many of the Asiatic churches; and that it might by all be accepted as one addressed to themselves. Tychicus may have been ordered to visit these churches by name; comp. Col. iv. 16; 1 Thess. v. 27. He had ample liberty of action in this respect. "We must observe," says Usher, "that this epistle has a general inscription, as was usually the case in writing encyclical letters, *to the saints which are . . . and to the faithful in Christ Jesus*: as if it had been sent first to Ephesus, the chief city of Asia, and was subsequently to be forwarded to the other churches of the province, the name of each being duly inserted." It may be said that Paul wrote this epistle before he had seen the Ephesians. *Answer.* The bondage he had formerly suffered (Acts xvi. 35, xviii. 10) was not so well known and so protracted; but that which he mentions in this epistle was famous, Eph. iii. 13, vi. 23. As for the rest, *sanctification* is put before *faith*, ver. 4, 11, 12; and the words *obtain an inheritance* precede *hope* [Eng. Ver., *trusted*]; as in 2 Thess. ii. 13; 1 Pet. i. 2. It is God's part to sanctify and to claim us to himself; it is ours to believe through the grace of God.

3. *Blessed...who hath blessed...with blessings*—An *Antanacsis* [use of the same word in a different sense]. In one sense God has blessed us, in another we bless him. The doxologies at the commencement of the apostolic epistles are suited to the New Testament ideas of grace. The first epistle of Peter begins very nearly in the same way. It also was sent to Asia, and consequently to Ephesus. Paul writes with a love that had been purified by adversity; this epistle affords an admirable example of the manner in which the leading principles of the Gospel should be handled: from the third to the fourteenth verse we have a compendium 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 there is no special refutation of error, no special reproof of faults: he argues in general terms. Ecclesiastical history, which throws considerable light upon the parallel epistle to the Colossians, is less needed in this. In dwelling upon the recent union between Jew and Gentile, he very naturally addresses himself to the Ephesians: for the temple of Diana had been the stronghold of Paganism, just as the temple at Jerusalem of Judaism.

The epistle may be epitomised as follows:—

I. THE INSCRIPTION, i. 1, 2.

II. THE DOCTRINE, AFFECTIONATELY EXPOUNDED.

- i. Thanking God for the whole heavenly blessing, 3—14; after which, thanksgiving and prayer for the saints, 15, ii. 10.
- ii. A more pointed admonition regarding their former wretched state (11—22); their present happiness; then the apostle's entreaty that they may be strengthened, iii. 1, 2, 14, 15; and the doxology, 20, 21.

III. THE EXHORTATION.

- i. General: that they should walk worthily, as—
 1. The unity of the Spirit and the diversity of gifts, iv. 1, 2, 7, 8; and,
 2. The difference between their heathen and Christian state, 17—24, requires.
- 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, v. 15—20: the virtues to which these vices are opposed being in each case commended, with the addition of meekness, 21.
 - (2.) That they should do their duty:
 1. As husbands and wives, 22, 23, 25, 26.
 2. As children and parents, vi. 1, 2, 4.
 3. As servants and masters, 5, 6, 9.
 - (3.) An exhortation to the spiritual warfare, 10, 11, 19, 20.

IV. CONCLUSION, 21, 22, 23, 24.

There is a great similarity between this and the epistle to the Colossians, as I have just observed: the two therefore may be very advantageously compared. *With all*—Paul describes the origin of this *blessing*, *He has chosen us, having predestinated*, ver. 4, 5; and its nature, *He has embraced us*

in his grace, ver. 6 ; and its parts, *remission*, etc., ver. 7, 8. *Blessings*, lit., *blessing*—The word itself implies *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*—An explanation of the word *spiritual*. In this epistle he frequently mentions *the heavenly places* ; chap. i. 20, ii. 6, iii. 10, vi. 12. The glorious dwelling-place of the angels. *In Christ*—To this refer the next verse, *according as—in him*. He here alludes to the three persons of the Godhead, who interest themselves in our salvation. The *heavenly* places belong to the Father : he mentions *Christ* himself ; the *Holy Spirit* produces *spiritual blessings*. He deals with all these subjects further on. [The apostle had before his eyes, Christ's whole career, from his birth to his ascension. He contemplates his birth in this verse, then his circumcision ; therefore in ver. 5, and not till then, the name, *Jesus*, given him at his circumcision, is mentioned ; in ver. 6, the baptism of the beloved Son is implied ; followed, in 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* answers to, and is consequent on, the *election* it makes manifest. *In him*—Chap. iii. 11. These words take the eternity of the Son of God for granted : for the Son, even before the creation of the world, was the object of the Father's love ; present and not future, John xvii. 24, 5 ; else he would not have been beloved by the Father on his own account, but on that of another. *Before*—John xvii. 24. *Holy*—Absolutely. *Without blame*—Without evil and without fault [chap. v. 27].

4, 5. *Having predestinated us [in love]*—[See below]. Many take these words with the preceding, *holy and without blame before him in love*. The words, *I love, I am loved, loved*, are in this epistle very common. They are used in both ways, either as signifying God's love to us, or ours to him. That *love* should be taken, not with *holy and without blame* (a phrase which in chap. v. 27 is used without any mention of *love*), but with the description of adoption which follows (comp. ii. 4, 3 ; 1 John iii. 1), and that the love of God should be celebrated before ours, is evident from the way in which the epistle begins. The *sum* of all that follows will be *in*

love, ver. 5. So also we find *love* at the commencement of the paragraph, chap. 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.*] On the other hand, *having predestinated*, is far more emphatic if we place it at the beginning. The apostle, especially in this chapter, closes the period with a sentence, which is, with respect to the preceding clauses, a *Synecategorema* [accessory proposition], and with respect to the following, a main proposition. By observing this, and by noticing the connection between participles and relatives, the analysis will become easy. This was the custom of the ancients. It differed from ours. We proceed by many divisions and sub-divisions carefully arranged. [*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 out of the world, they are *predestinated* to everything which is connected with the obtaining of the blessing, ver. 11. *According to the good pleasure*—It is not lawful to go beyond this *good pleasure* either in tracing out the causes of our salvation or of any of God's actions, ver. 9. Why dost thou philosophize about the best world? Take care that thou be not thyself of the wicked. There was nothing in us to merit love. *Of his will*—Ver. 9, 11, 1.

6. *To*—The end. *The praise of the glory of his grace*—The *praise of his grace* appears first, ver. 7; then the *praise of his glory* [concerning *the glory*, comp. ver. 6, 17, 18. *V. G.*]. *Wherein*—In which grace. Cognate words, as *ἀγάπην*, *love*, *ἠγάπησεν*, *loved*, chap. ii. 4. *Hath made us accepted*—Gr. *χαριτώω*, of the same form as *ἀγαθώω*, and many words which mean, *I embrace in grace*; and the immediate consequence of this embrace is the blessing: comp. Luke i. 28. To this place 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 favoured*, 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* implies more than *grace*. See 1 Pet. ii. 10, where the title

Beloved far outstrips what is said of those who have obtained *mercy*. *Mercy* of necessity takes previous misery for granted, but this is not so with *love*.

7. *We have*—The present tense. [*The*] *redemption...forgiveness*—The blessing of the New Testament, Rom. iii. 24. [Another *redemption* follows, ver. 14. *Blood*—Chap. ii. 13. *V. G.*] *The riches of his grace*—Chap. ii. 7; *the riches of his glory*, ver. 18. Comp. chap. iii. 8, where we have the *riches of grace*, and therefore of *glory*; so also ver. 16, where the *riches of the glory* of the Father himself is understood.

8. *Wherein*—In *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*—With reference to the past and the present in all that God does, ver. 17. *In prudence*—With reference to the future, in all that we do.

9. *Having made known*—This depends on *hath abounded*. The same word occurs chap. iii. 3, 5, 10, vi. 19. *The mystery*—Chap. iii. 3, 4, 9, vi. 19; Rom. xvi. 25; Col. i. 26, 27. *Which*—The *good pleasure*. *Purposed*—*Proposed* to himself. Hence, *the purpose*, ver. 11. *In himself*—*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*—Taken with *having made known*. [Better with, *hath purposed*. *Mey.*] *The dispensation of the fulness of times*—Gr. τῶν καιρῶν, *of the times*, is in some measure distinguished from *the fulness*, τοῦ χρόνου, *of time*, Gal. iv. 4; for it includes the fulness of the blessings themselves, and of the men who received them, Mark i. 15. And yet each fulness is in Christ, and there is a certain dispensation of this fulness, Col. i. 25. Paul very frequently employs *I fill* and *fulness*, in addressing the Ephesians and Colossians. *Gather together in one*, lit., *under one head*—[Eng. Ver., more correctly, *might gather together*. *Alf.*, *might sum up*; so *Mey.*]. All things had been under Christ, but through sin they were torn and rent (from him); and now again there is a restoration. Christ is the head of men and angels: angels agree with him in his invisible, men in his visible, nature. *All things*—Not only Jews and Gentiles, but those things also which are in heaven and on

the earth : men and angels, the former either living or long since 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 $\tau\epsilon$, both. *Tisch., Alf.*] *In heaven*, lit., *the heavens*—The plural number.

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*—(ver. 10)—*in whom*—[But Eng. Ver. includes $\epsilon\nu\ \alpha\nu\tau\omega$, *in him*, in ver. 10]. A repetition from the 9th verse, so that the 10th is parenthetical. *Obtained an* (lit., *taken for his*) *inheritance*—He here speaks in the person of Israel, *we were made the inheritance of the Lord.* Comp. Deut. xxxii. 9. The contrast is *you*, ver. 13. Nevertheless he is speaking of a spiritual blessing : $\kappa\lambda\eta\rho\upsilon\sigma\theta\alpha\iota$ is not merely *to obtain the lot* : Chrysostom on this passage translates, *we are put in possession by lot.* *All things*—Even in the kingdom of his Son. *Counsel*—Most free.

12. *We*—The Jews. *Who before trusted*—The predicate. The Jews were the first, the Gentiles the next, who obtained hope in Christ when he was made known to them (1 Cor. xv. 19 ; Acts xiii. 46). *First* here does not refer to Old Testament times ; comp. on *hope*, ver. 18, 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 sentence remains in suspense until the corresponding participle, *having believed*, is added. *Of truth*—For this reason it is called the *hearing of faith*. The mention of the *truth* is repeated, iv. 15, 21, 24, 25, v. 9, vi. 14. *In whom also*—*In whom* 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 : when therefore the Holy Spirit was given, they, who believed the word, were sealed ; those who have the

Holy Spirit know that every promise will be fulfilled to them.

14. *Our*—Jews and Greeks are here included. *Until the redemption*—Taken with *ye are sealed*, iv. 30. This future liberation or redemption is by the addition of the preservation [Eng. Ver. better, *of the purchased possession*; so *Alf.*], distinguished from the redemption effected by the blood of Christ. In like manner, the *attainment of salvation*, and the *salvation of the soul*, 1 Thess. v. 9; Heb. x. 39. Περιποιήσις, *possession*, is the saving of that which remains when everything else has perished; Sept., 2 Chron. xiv. 12; Mal. iii. 17.

15. *After I heard*—Afar off. This may be referred, not only to those who were personally unknown to him (Col. i. 4), but also to his dearest friends, (Philem. ver. 5,) in their present condition. *Faith*—Towards God in the Lord Jesus. *And*—If any man has faith and love, he partakes of the whole blessing, ver. 3, etc. *Hope* is added, ver. 18. *All*—The impress of Christianity [*comprehensive love*]. Paul frequently includes *all*: iii. 8, 9, 18; iv. 6, 13; vi. 18, 24.

16. *Cease not*—Paul made mention of all the churches in his prayers, Col. i. 9.

17. *That*—A subject of prayer for true Christians. *The Father of glory*—That boundless glory which shines in the face of Christ; nay, more, of the glory which the very Son of God is: through whom the glorious inheritance will be our lot, ver. 18. *The Spirit of wisdom and revelation*—The Spirit of promise proves, as believers advance, to be the Spirit of wisdom and revelation. *Wisdom* works wisdom in us; *revelation*, knowledge. *In*—Take with *may give*. *Of him*—God.

18. [For *διανοίας*, *understanding*, read *καρδίας*, *heart*. *Tisch.*, *Alf.* So *Beng.*] *The eyes of your understanding*, (*Beng.*, *of your heart*)—Comp. chap. iv. 18; Matt. xiii. 15. It is the *heart* by which we perceive these marvellous things. So Theophilus (to Autolytus, i. 3) speaks of the *ears of the heart*. . . . *Enlightened*—The accusative absolute, as in Acts xxvi. 18. that is: When the eyes of your heart shall have been enlightened. The article *τοὺς*, *the*, with *ὀφθαλμοὺς*, *eyes*, assumes that the eyes are already present; and does not admit of the supposition that they are to be given for the first time. *What...what...what*—Comp. next verse. Three very remarkable notes of time referring to the future (iii. 6), the present, and the past. *Of his calling*—By which he called you. *In the saints* follows: the apostle frequently combines the mention of the *called* and the *saints*.

19. *Who believe*—Consequently faith is something living and efficacious. *The working*—This is the act. *Of his mighty power, better, the might of his power*—This is in the act : comp. Job xxi. 23, Sept., *in the might of his power*. [*Of power*—This is the very power of God.]

20. *Which*—That is, *working* ; ἐνεργεῖν ἐνεργειαν, *to work a working* ; ἀγαπᾶν ἀγάπην, *to love a love*, chap. ii. 4. *When he raised*—Gr. ἐγείρας—*set him*—Gr. ἐκάθισεν—The participle is frequently translated by the indicative, chap. ii. 17 ; Col. i. 6 ; Rev. iii. 7.

21. *Far above*—Gr. ὑπεράνω. A compound. Not only does Christ precede, but he reigns over all also. *Principality, and power, and might*—1 Cor. xv. 24, note. *And dominion*—Col. i. 16. *And every name*—We know that the Emperor is superior to all, although we cannot reckon up the ministers of his court ; in the same way we know that the place of Christ is far above all, although we cannot mention all by name. *In that which is to come*—Gr. αἰών, age [Eng. Ver., *world*], does not here mean time ; but a system of facts and circumstances duly revealed and permanent. It is called *future*, not because it does not as yet exist, but because it is not perceived. *Authorities, powers, etc.*, are in the *future* ; and yet they are not even named in this age ; and those things which are not even named at present, but which shall yet be made manifest in name and in fact, are subject to Christ.

22. *Hath put all things under his feet*—1 Cor. xv. 27. *Gave*—And yet formerly Christ was the Head of the Church, v. 25 ; John iii. 29. *Over all things*—The Church, which is above *all things*, above *authorities, etc.*, the Head of which is Christ [ver. 10], Col. ii. 10, may say, Christ is my Head : I am his body. The dative of advantage, *to the Church*, is in contradistinction to *over*.

23. *The fulness of him that filleth all in all*—Most commentators are of opinion, but wrongfully, that this fulness is asserted of the Church. Others are of opinion that it should be taken with *gave* ; which is also incorrect. It is the accusative absolute, as *the testimony*, 1 Tim. ii. 6. There is an *Epiphonema* [added exclamation] of what is said in the 20th verse. The apostle means that the *fulness* of the Father, who fills all in all, dwells in Christ. [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.*] On the fulness of God, of Christ, and of the

Spirit, see chap. iii. 19, iv. 13, v. 18, also chap. iv. 10 ; John i. 14 ; on the fulness of the times, i. 10. The glory of divine love fills all things, and spreads itself in Christ over all. This passage is analogous to that in 1 Cor. xv. 28. The explanation I have just given, says the apostle, represents to us the *fulness*, which, as the mathematicians say, etc., was the question to be demonstrated. The whole may be referred to the title *fulness*. *That filleth*—Πληρουμένου, middle voice, equivalent to the active ; but the middle voice has more force in explaining the relation of him who fills than of those who are filled. *In all*—The neuter, which includes the meaning of the masculine.

CHAPTER II.

1. *And you*—This is very closely connected with *he wrought*, chap. i. 20. *You* is taken with *quicken together*. *You who were*, lit., *when you were*—Comp. *when we were*, ver. 5. The former word has in either case the emphasis, as in Phil. ii. 7, note. *Dead*—What can be more wretched ? *Trespases*—To this word refer the relative, *in which* (neuter), although the feminine ἀμαρτίας is interposed, ver. 3 : comp. οἶα' οἶους, *which, what*, 2 Tim. iii. 11, where there are also two genders. *In sins*—Αἰς, *to which*, relates to this, ver. 2. Ἀμαρτία, *sins*, is chiefly said of the Gentiles, who know not God. Παραπτώματα, *trespassers*, of the Jews, who possess the law, and yet turn aside from the light, ver. 5. The Jews obeyed the flesh ; the Gentiles, *the prince of the power of the air* ; see the following verses. [*Tisch.* (not *Alf.*) adds ὑμῶν, *your* (trespasses 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 κοσμος, *world*, differ ; 1 Cor. ii. 6, 12 ; iii. 18, 19. The world governs and forms the age. Κοσμος is external, αἰὼν, subtle in its nature. *Time* is employed not only in a physical but a moral sense ; it includes the character of those who live in it ; so αἰὼν applies to a long series of times in which one wicked age is followed by another. Comp. Acts xiv. 16 ; 1 Pet. i. 18. *According to the prince*—Thus the fact is clearer. All men perceive the *world* ; but they do not see that the *prince* pervades it ; chap. vi. 11, 12 : comp. John xii. 31. *Of the power of the air*—This is a penetrating power

diffused far and wide. Comp. Job i. 15, etc. Nevertheless it is beneath the sphere of the faithful in Christ, ver. 6; 1 John v. 18 (comp. Buxtorf). The celestial spheres themselves are manifold. But Christ is superior to Satan, although the latter dwells in heavenly places; Eph. vi. 12. *The spirit*—In apposition to *τῆς ἐξουσίας*, of the power. It is not the prince himself that is in this passage called a spirit; the spirit is the inward principle, out of which the actions of unbelievers spring; and it is opposed to the spirit of the sons of God, who are faithful: comp. Luke iv. 33. *Now—To-day*; better, *now most of all*; he does not say *as yet*, but *now*. Those who through *unbelief* despise the Gospel, remain subject to this spirit, and are fettered more and more. The express mention of Satan is particularly made in describing the condition of the heathen; Acts xxvi. 18. *In the children of disobedience*, Beng., not so well, *of unbelief*—Unbelief in the Gospel shows the great power of the Spirit. *The children of wrath*, ver. 3, is akin to this. Wrath abides upon *unbelievers*, John iii. 36.

3. *Also we—Jews*. Towards the close of the Old Testament, sin had greatly abounded, that grace might more abound, Rom. v. 6, 20; Tit. iii. 3; Luke i. 17, 19; Matt. iv. 16. *Had our conversation*—This phrase is more polished than *to walk*, ver. 2. *Of our flesh*—Without the Spirit of God. *Of the flesh and of the mind*, lit., *thoughts*—*The thoughts* imply the more crafty intention of sinning; *the flesh* rushes blindly on. *By nature*—*Nature* signifies the condition of man without the grace of Christ. We owe to *our nature* [although we may have been Jews, Isa. i. 13. *V. G.*], that we are the *children of wrath*. The contrast is in ver. 4. [*The*] *others*—1 Thess. iv. 13: *the rest*, who do not as yet believe.

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* bestows salvation.

5. *Even*—This is joined to *when you were* [Eng. Ver., *who were*], ver. 1. *Hath quickened us together with Christ: by grace ye are saved*—The art of quickening precedes that of raising up: comp. 2 Cor. v. 15, on the death of Christ, and so of the other degrees. When, however, *faith* is received, God applies all these things to man, and regards them as ratified by him. The apostle recounts the very order of salvation, and shows, in this verse and in the 8th also, that grace is the be-all and the end-all; sometimes he speaks in the first, sometimes

in the second person, without discrimination, the Jews and Gentiles being equally interested. *Us*—Both 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 raised in a spiritual, they will be raised in a bodily sense : and to both these resurrection the sitting together in heavenly places corresponds. By their bodily presence, indeed, they are not in heaven ; but they are in spiritual might : they have each a seat assigned to them by name, to be filled at the proper time. Meanwhile they are hidden in God ; Col. iii. 3. *In [the] heavenly places*—[Eng. Ver. omits the article]. He does not say *on the right hand*. This excellency is proper to Christ only. *In Christ Jesus*—In this noble treatise, Paul emphatically says *Christ Jesus* ; elsewhere oftener, *Jesus Christ*.

7. *In the ages to come*—The plural number opposed to the *bad age* of ver. 2 ; which the blessed ages will effectually supplant. This phrase is adapted to the belief of Paul that the last day was not close at hand. *Exceeding*—Rom. v. 20.

8. *For*—He does not say *therefore*, but *for* : he argues from the effect to the *cause*. *By [the] grace*—[Eng. Ver. omits the article]. Gr. $\tau\eta$, refers to $\chi\acute{\alpha}\rho\iota\tau\iota$, *by grace*, in the 5th verse. *Through faith*—Springing out of Christ's resurrection, 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* ; there is a similar contrast between *grace* and *boasting*. *And that*—*Belief* or *faith* is not of yourselves. The contrast is, *it 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. *For...his...God's*—He proves that salvation is through faith, not of works, and that faith is wholly the gift of God. *Workmanship*—The word rarely occurs with this meaning : its force is augmented by the word $\kappa\tau\iota\sigma\theta\acute{\epsilon}\nu\epsilon\varsigma$, *created*. [For *if any man be in Christ, he is a new creature* ; 2 Cor. v. 17, $\kappa\alpha\iota\nu\acute{\eta}$, $\kappa\rho\iota\sigma\iota\varsigma$. *Mey.*] Comp. ver. 15. Made from a spiritual nothing. Elsewhere we are called *regenerate*. Nothing begets nothing. Future believers are not only *a people born*, Ps.

xxii. 31, but also a *people created*, chap. ii. 18. *Unto—For the sake of good works*: that we should henceforth apply ourselves to them. This is the reason why Paul never calls the works of the law *good*. *Hath before ordained*—The *before* ascribes the whole matter to God. ἤτοιμασεν is used with great force as a neuter verb in the Sept., 2 Chron. i. 4, ὅτι ἠτοιμασεν αὐτῇ Δαβὶδ, *David made preparation for it*. So ὥστε ἠτοιμασαι αὐτῷ, *so as to make ready for him*, Luke ix. 52. *God has so prepared*. [Grace, therefore, with salvation, precedes works. *V. G.*] *That we should walk*—Not, *that we should be saved*, or, *that we should live*.

11. *Remember*—Such a recollection sharpens our gratitude and strengthens our faith, ver. 19. *In the flesh*—Paul intentionally joins this with *Gentiles*, for the Jews said simply “the uncircumcision,” never “the uncircumcision of the flesh.” *Who are called uncircumcision*—As a gross insult towards you. The word *called* proves that the terms it is applied to are now antiquated, for the distinction is removed. *Called*—To be taken with *the circumcision*, apart from the attribute *in the flesh, made by hands*. The concrete *circumcision* is employed for the people circumcised; the abstract is *in the flesh, made by hands*.

12. *That—Ye were and ye are made* depend on this conjunction; it is repeated from ver. 11. *Without*—The contrast is *in Christ*, ver. 13. Their wretchedness is described in three divisions: *without, strangers, and without God*: You were without Christ, without the Holy Spirit, without God; comp. ver. 18, 19, 20; iii. 6; iv. 4, 5, note. *Without Christ*—This he proves in the next section, *being alienated from* [Eng. Ver., not so well, *aliens*]: he does not say *aliens*: comp. note, chap. iv. 18. *From the commonwealth of Israel*—The whole commonwealth of Israel referred to Christ. *And strangers*—Having no portion in. *The covenants of promise*—God had particularly promised (taking for granted the gift of Christ) the Holy Spirit, chap. i. 13; Gal. iii. 14, note; Luke xxiv. 49; Acts ii.; and the *covenants* had been subordinate to that promise, Rom. ix. 4. This section is proved by that which follows, *having no hope*; for if they had had a promise, they would have had a corresponding hope; but they had no hope, and therefore no promise. *Without God—Atheists*. They did not believe that there were no gods; for they had Diana and Jupiter, Acts xix. 35; but they were ignorant of the true God. They were far from having him, 1 Thess. iv.

5. He says first, *you were without Christ*; the subsequent inference is, *you were without God*. *In the world*—Paul proves that they were *without God* also: from the fact that they wandered in the world (2 Cor. i. 12), vain (Luke xii. 30; John i. 10, end), obedient to the creature, enjoying perishable things, afar off.

13. *Far off*—From the people of God and from God himself, ver. 17, note. *By the blood*—Chap. i. 7.

14. *He*—Emphatic. [*He*, and none beside. *Mey.*] *Peace*—Not the *peace-maker* merely; for he obtained peace for us at the cost of *himself*, and he is the bond of *both*. *Who*—Apposition: *peace—hath made*, etc. A remarkable expression, ver. 14—18. This passage has all the style and rhythm of poetry, and contains a description, (α) of the union of the Gentiles with Israel, and (β) of the union of Israel and the Gentiles with God, vers. 15, 18. Each of these descriptions is divided into two portions, so that the first of (α) may correspond to the first of (β) in reference to *the enmity that has been taken away*, and the second of (α) to the second of (β) in reference to *the ordinance of the Gospel*. *Both*—The neuter in the place of the masculine, ver. 18, and correctly, for $\tilde{\epsilon}\nu$, *one*, follows. *Who hath broken down*—*Who hath broken down* and *who hath abolished*, although the conjunction *and* be not repeated, are very closely connected. The sentence, *and hath broken down*, is explained in the beginning of ver. 15: *he hath abolished the enmity in his flesh*; comp. ver. 16 (end). *The law of commandments* adapted to the Jews, *he has abolished*, in the universal ordinances of grace: comp. commencement of ver. 17. *The middle wall of partition*— $\text{Μεσότοιχον τοῦ φραγμοῦ}$. [Literally, *the middle wall of the fence*.] It is called a *wall*, because the intermediate space was strongly fortified; a *fence*, because it is removed with ease at the proper time. A *wall* separates houses; a *fence*, fields; comp. ver. 19. Consequently the distinction between circumcision and uncircumcision is signified. The temple of Jerusalem corresponded in an architectural point of view. The *wall* and the *fence* exclude: the heathen were excluded: they were not permitted to draw so near even as the humblest Israelites.

15. *Having abolished*—Each $\tilde{\epsilon}\nu$, *in*, is to be taken, as we have already said, with this participle. Christ abolished the *enmity* by his *flesh*; the law of *commandments*, by spreading the *ordinances* of the Gospel over the whole world. But if

the words, *in ordinances*, belonged to *of commandments*, the phrase, *in his flesh*, would not have preceded, but followed. 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 his ordinances ;*
having abolished.

Enmity—The Jews hated the heathen, who, in their turn, ridiculed them for their observance of the Sabbath, circumcision, etc. *In his flesh*—So, *in one body*, ver. 16. [That is, by his suffering and death. *V. G.*] *The law of commandments*—Ritualistic. *Ordinances*—Of 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.* 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.] *Of twain*—An elegant omission of *men*; for in former times they had scarcely upheld this name. *The two* were Jew and Greek. *New*—By taking away the old letter. *Making*—The participle *making* depends on the verb *to make*; *having slain*, on *might reconcile*: both have an explanatory force, arising out of what precedes. *Peace*—This peace-making precedes the proclamation of it, ver. 17.

16. *In one body*—Fastened to the cross. *By one spirit* refers to this, ver. 18; comp. iv. 4. *Having slain the enmity*—By his *death he slew* the enmity which was directed against God himself. *Thereby*—(*Beng., in himself*) That is, in his body. [Gr. *ἐν αὐτῷ*, *thereby*, i. e., on the cross. *Beng.* and Eng. Ver. are wrong.] Comp. what precedes.

17. *And came*—He preached by the very fact of his *coming*, an exulting conqueror, from death, from his descent into hell, *from his resurrection*. A remarkable word; 2 Tim. i. 10; John xiv. 18. *Preached*—The verb in place of the participle; comp. *ποιήσας*, *who made*, ver. 14. With his own mouth he proclaimed *peace* to the apostles, Luke xxiv. 36; John xx. 19, 21, 26; and by them to the rest of the world. *Peace to you which were afar off*—Acts ii. 39, note. *And to them*—It is a characteristic elegance that *peace* is only once mentioned in this passage. The peace of both is undivided. [But the true text is *καὶ εἰρήνην 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 a Father. In this verse, Christ, the Spirit, and the Father are enumerated in the same order as Christ, the Spirit of promise, and God are treated of in ver. 12; [comp. chap. i. 3, 5]. In Rev. i. 4, 5, the order observed is not the same.

19. *No more*—A contrast to former times. *Strangers*—The opposite is *citizens*, a metaphor derived from the state. *Foreigners*—Its opposite is *members of the family*, a metaphor from a house. *With the saints*—Of Israel, ver. 12; comp. iii. 18. [Rather, *saints* in the widest sense, all members of Christ. *Mey., Alf.*] *Of God*—The Holy Trinity is again alluded to, ver. 19, 20, 22.

20. *Built upon*—One of Paul's most frequent metaphors in writing to the Ephesians (iii. 18; Acts xx. 32) and to Timothy, bishop of Ephesus; a metaphor from the art of architecture; 1 Tim. iii. 15; 2 Tim. ii. 19. *The foundation*—As the foundation upholds the entire building, so the evidence of the apostles and prophets is the groundwork of every believer's faith; by them the foundation was laid; Christ Jesus is here called *the head of the corner*. He is also called the foundation itself, 1 Cor. iii. 11. *And prophets*—The prophets of the New Testament, who are next to the apostles; iv. 11, iii. 5. *Being the chief corner stone* [of it, Beng.].—[Gr. αὐτοῦ, Eng. Ver., *himself*, which is right. *Mey., Alf., etc.*] Paul alludes with brevity to a very well-known passage in Isaiah xxviii. 16; comp. 1 Pet. ii. 6, note. Christ Jesus is the *chief corner stone of the foundation*. The pronoun *of it* (Eng. Ver., *himself*, αὐτοῦ) must be referred to θεμελίω, *foundation*; for if it were taken with Χριστοῦ, the sentence would run αὐτοῦ τοῦ Ἰησοῦ, 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 is repeated in the next verse by *Anaphora* [repetition in beginnings]. *Fitly framed together*—Words which properly apply to a living mass, iii. 18, note; 1 Pet. ii. 5. So *fitly joined together*, iv. 16. So again the *branch* and the *house* are combined, Zech. vi. 12. *Holy*—That is, of God, ver. 22. *Temple*—A house, and a

holy one, to which the temple of the Ephesian Diana must yield. *In the Lord*—In Christ. To this phrase *in the Spirit* corresponds. So also chap. iii. 17, 16.

CHAPTER III.

1. *For this cause*—This is resumed in the 14th verse. [With the repetition of *for this cause*. *Alf.* Such is the richness of the apostolic spirit. *V. G.*] *For you*—So angry were the persecutors with Paul's love towards the Gentiles, that they put him in bonds; and this proved a great blessing to the Gentiles. *The prisoner*—The ambassador in bonds. *Gentiles*—Explained in the following verses.

2. *If, or since ye heard*—[Better, *if ye heard*, i. e., when I was with you. *Alf.*] What they had heard about Paul (comp. note on i. 1), was an evidence that he spoke the truth about himself.

3. *By revelation*—Gal. i. 12; Acts ix. 3, 4. [For *ἐγνώρισε*, *he made known*, read *ἐγνωρίσθη*, *was made known*. *Tisch., Alf.*] *He*—God, by his grace. *The mystery*—Of Christ; comp. verses which follow. [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 very words of that passage.

4. *Whereby* [lit., *according to which*]—Gr. *πρὸς ὃ*. This has not an exclusive reference to *in a few words*, but to the entire thought; and *πρὸς* denotes the similitude, as in the proverb, *we know the lion by his claw*. *From what I have written above, you may, etc.* *When ye read*—Sublime though this book is, it is yet intended to be read by all. *Ye may*—A modest and courteous style. *Understand my knowledge*—And therefore profit by my instrumentality. Paul, in this epistle, writes with greater clearness and sublimity than in any other which he had previously written.

5. *Which*—Refers to ver. 3. The repetition of the verb proves this. *In other ages*—The dative of time. Comp. Acts xiii. 36. *Was not made known*—He does not say *was not revealed*. The making known by revelation (ver. 3) is the source of knowledge by preaching: *revelation* is in some measure more special; to others the mystery is *made known*; to the prophets alone is it *revealed*. *Unto the sons of men*—A phrase capable of a wide application: it expresses the cause of man's

ignorance, the natural birth; to which the *Spirit* is opposed; comp. Matt. xvi. 17. He employs the Hebrew idiom in speaking of their former condition. The antithesis again, of the *apostles and prophets of the New Testament* to the sons of men, leads us to conclude that by this term the *prophets* are chiefly signified; so Ezekiel is called the *son of man*; he describes the city and the house of God as fully as Paul does here. *By, or, in the Spirit*—The gift of the Spirit was reserved for the New Covenant, that Christ might be glorified.

6. *Should be*—That they are, and that they may be. *Fellow-heirs*—Of the heritage of God. *Of the same body*—Under the head *Christ*. [Omit ἀυτοῦ, *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, i. 13. Comp. on the Trinity, 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 effectual working*—Ver. 20; i. 19.

8. *Less than the least*—A comparative of greater force than the superlative. It augments the notion of the name Paul (*little*) by implying that he scarcely places himself among the saints. What graceful meekness! *Of all saints*—They are here contrasted with the Gentiles; comp. note on Acts xx. 32. *Unsearchable*—A similar epithet, ver. 10, *manifold*. *Riches*—*Heavenly riches* are here praised.

9. *To make...see*—*To show* [Gr. φωτίσαι, *to illuminate*; said of the spiritual enlightenment produced by preaching. *Mey.*]. Comp. Col. i. 28. φωτίζει, *instructs*, 2 Kings, xii. 3, Sept., and elsewhere. *What is the dispensation*—[Gr. τίς ἡ οἰκονομία (not κοινωνία, *fellowship*.) The true reading, according to all editors.] Col. i. 25, 26. *In God*—A contrast to created things, however excellent, ver. 10. *Who created all things*—The creation of all things is the foundation of the whole remaining dispensation, most freely regulated according to the boundless 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. 2. *Unto the principalities and powers*—Good, or even bad; but with one way, and another another. [Nay, but to *the good* only; all reference to others is foreign here. *Mey., Alf., etc.*] *By*—From the blessings which befall the Church. The Church is the theatre of

God's operations. Comp. 1 Cor. iv. 9. *Manifold*—In the Syriac version, *full of varieties*. *Wisdom*—The angels are specially occupied with this subject.

11. *The eternal purpose*—Concerning and before the ages, 2 Tim. i. 9. *Which*—Referring to *purpose*. *Our*—Believers who compose the *Church*.

12. *Boldness*—*Of the mouth* in prayer. *Access with confidence*—In reality and in heart.

13. *I desire*—I ask God : comp. ver. 20, 12. So, *asking* absolutely, Col. i. 9. *That ye* [Beng., *that I*] *faint not*—That I may not err ; but that I may speak with vigour and attract many. The infinitive refers to the same person as the finite verb, *I ask*. [But Eng. Ver., *ye 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*, for by that your faith is aided. [1 Cor. iv. 10.]

14. *I bow my knees*—If Paul had been present, he would have knelt down with warm devotion. Acts xx. 36. *Father*—The kindred word is *πατριά*, 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 the filial bond is in Jesus Christ. *The whole*—Whether angels, Jews, or Gentiles. [But it cannot mean this. Render, *Of whom every family* (or race) *in heaven*, etc. *Mey.*, *Alf.*] *Family*—Depending upon him as the Father. Comp. *πατριά*, lineage, Luke ii. 4 ; Acts iii. 25. *Is named*—The passive voice ; or *names itself*. God himself calls them his sons, and they rejoice in his name, Is. xliv. 5. Comp. *I will call*, Rom. ix. 25, 26.

16. *With might*—This agrees with the mention of the *Spirit*. *In the inner man*—*The inner man* is the man himself, with all his powers considered from an inward point of view ; iv. 22, 24 ; 1 Pet. iii. 4. The inner man is usually employed in a good sense, because with the wicked everything is in harmony with their wickedness : limitations and distinctions are needless. The Scripture for the most part relates to inner things. Notice the *Chiasmus* [cross reference]. We read in the first sentence, *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 and the second are connected, and also the fourth and the first. In the first and fourth *God*, in the second and third *Christ*, is named. If we

place a colon after *man* and after *Christ*, the meaning will be clearer.

17. *May dwell*—*That Christ may dwell* for ever. The conjunction is absent. Where the Spirit of God is, there 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 may be explained as follows: *being rooted*, that you may have Christ dwelling in you, comp. Col. ii. 2, note; the nominative, however, *may* agree with *you may be able*, the impetuous mind of Paul being fixed on what follows: *if* and *how* are similarly placed in the middle of the sentence, 1 Cor. xi. 14, 15; xiv. 7, 16. So also *iva, that*, 1 Cor. xiv. 12; 2 Cor. ii. 4. The words that precede these particles make his entreaties singularly emphatic.

18. *May be able*—Increasingly. *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 the measure of its ability, should correspond; comp. ver. 10, 13, on Christ. For the *breadth* of the fulness and of the love of Christ is meant; and that in reference to all mankind and all people; its *length*, all ages, ver. 21; its *depth*, no creature can ascertain; its *height* can no enemy (chap. iv. 8) attain. Comp. Ps. cxvii. In comparison of this breadth, depth, length, height, which together comprise one magnitude, there is nothing broad, deep, long, or high in any creature. There is a *Chiasmus* [cross reference] between *love, breadth*; *love, fulness*; the third answers to the first, and consequently the second to the fourth. In the 19th verse there is an express mention of *love*; in the 18th, of the *fulness of God* in itself; but this is imbued 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*. A most affectionate correction; he had said, *to know*; he straightway asserts that our knowledge cannot be regarded as adequate: this alone we know, that Christ's love is more abundant than our knowledge. The love of Christ towards us always exceeds our know-

ledge ; and so, in ver. 20, the power of God exceeds our knowledge. *That*—No conjunction is expressed : comp. *that*, ver. 18. Spiritual knowledge and fulness are combined. *With*, lit., *unto*—Gr. *έις*. 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.*] Πάντα is governed by ποιῆσαι, and therefore ὑπέρ has an adverbial force, as in ὑπέρ ἐκ περισσοῦ : ὑπέρ, however, may be taken with πάντα, *above all things* : comp. i. 22, where this phrase means *that which is above all*. That he is the Head of the Church is fact above all exaltation. *Exceedingly abundantly*—To be taken with *to do*. Or *think*—Thought has a wider signification than prayers. A gradation. *According to*—Paul alleges their experience.

21. *In the Church*—Ver. 10. *Throughout*, lit., *into all*—Gr. *εις πάσας*, ver. 11, ii. 7 ; comp. also Ps. cxvii. Into all the generations which the age includes, which also ends in the eternal ages. *Ages*, lit., *generations*—A generation is a period of human life : the interval between our birth and our becoming parents ; αἰῶνες, *ages*, are periods in the dispensation of God, passing on, as it were, from one scene to another. Here both these words are united (there being in γενεά a metaphor), and so a very long time is signified. For in ages there are no longer any generations.

CHAPTER IV.

1. *The prisoner*—The bonds of Paul were beneficial to the calling of the Ephesians, who ought to be so deeply influenced by them as to gratify him by their obedience : a feeling utterance. *Of*, lit., *in the Lord*—Taken with *prisoner*. *Of the vocation*—Ver. 4. This is derived from chap. i. 18, and not from chap. i., ii., iii. [The second part of the epistle begins here, it comprehends exhortations, and especially those which flow from the doctrine already discussed. *V. G.*] Comp. Col. iii. 15.

2. *With...with*—To these prepositions refer the two participles which follow, *forbearing, endeavouring*, which are in the nominative, and depend upon the implied imperative, *walk ye*. [The man, who is properly influenced with a sense of the Divine calling, will be found to be adorned with the

virtues here mentioned, 1 Pet. iii. 9; Phil. i. 27. *V. G.*] *With all*—To be taken with *meekness*; Col. iii. 12. *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. *Love* is preached in this passage; *faith*, in ver. 5; *hope*, in ver. 4.

3. *To keep*—Even when no schism exists, there is need of warning. *The unity*—As far as we are concerned; for the Holy Spirit is in himself *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 upon the Church properly follows that which relates to the Holy Ghost. *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 combined with the mention of his name.

5. *One faith, one baptism*—Into Christ the Lord. Sometimes baptism, sometimes faith, comes first; Mark xvi. 16; Col. ii. 12.

6. *Of all*—This word is used thrice. It and *in all*, further on, are masculine; for *all* are made one. *Above*—High *above* all with his grace. *Through all*—Working *through all*, by Christ. *In you all*—[Omit *ὑμῖν*, *you*. *Tisch.*, *Alf.*] Dwelling *in all*, by the Holy Ghost.

7. *But*—The contrast is *one* in the verses which precede. *Is given*—From the psalm cited in ver. 8.

8. *He saith*—David, or rather God himself, Ps. lxxviii. 18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men*. Some, even in the Sept., read *having ascended*; any reading in the Sept. version which is in close conformity with the text of the New Testament is usually bad, for the former has been made conformable to the latter. *On high*—The heavens are thus called in Hebrew poetry; so Is. xxxii. 15. *Led captivity captive*—A frequent repetition, see for example 2 Chron. xxviii. 5. The forces of hell are here signified, 2 Pet. ii. 4, which are opposed to *men*. Christ, in his ascension, led them captive; the criminal who is about to be tried for his life is no better off when he is led from his prison to the judgment; so also this leading in no-wise modifies the condition of the damned. Had there ever been any hope of escape for them, it would have been at that

time: comp. vi. 12; Col. ii. 15. It is not every ascension but only the ascension combined with captivity led captive, which presupposes and infers a descent into the lower parts of the earth. *He gave gifts*—Refer to this place *he gave*, ver. 11, and *was given* and *gift*, ver. 7. In Hebrew the phrase is abbreviated: it signifies that Christ *received* gifts to give them forthwith. *Unto men*—The dative of advantage. Gifts are profitable not only to those who receive them, but to all men.

9. *Now* [*this fact, namely*] *that he ascended*—Paul proves that the language of the psalm refers to Christ, and from his descent he infers his ascension, John iii. 13. All men saw the sojourn of the Son of God on earth; and therefore they should have believed his ascension, which they did not see. A similar argument is found, Acts ii. 29, *seqq.*, xiii. 36, 37, and especially in Heb. ii. 8, 9. The lowly things proclaimed of the Messiah are fulfilled in Jesus; the glories therefore attributed to the Messiah should also be referred to him. *He also descended first*—Paul takes the Godhead of Christ for granted: for those who are of the earth, although they did not previously descend, obtain the gift of an ascent. [Omit *πρῶτον*, *first*. *Tisch., Alf.*] *Into the lower parts of the earth*—Not only 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 all the earth. Christ by his own power became possessed of all,—first the earth, then the heavens. With the *earth, men* are mentioned: with the *lower parts*, the captivity. [The allusion here is simply to the descent of Christ upon the earth, in his incarnation. *Mey.*] *The earth*—Where *men* are.

10. *The same*, lit., *he*—*He*, not another. *Far above all heavens*—A very sublime expression. Not only did Christ ascend into the heavens (Mark xvi. 19), but he also went through them, Heb. iv. 14, note; *above all heavens*; *the heaven of heavens*, Deut. x. 14. *Might fill*—With his presence and working, *with himself*. *All things*—The lowest and the loftiest; comp. Jer. xxiii. 24, where also the Sept. version has *πληροῦν, to fill*.

11. *He*—By his supreme power. Repeated from ver. 10. These ministers gave not themselves. [The apostle apparently descends very abruptly from the whole universe, just now mentioned, to these. He doubtless refers to the body

of Christ. Likewise, chap. i. 22. *V. G.*] *Apostles...prophets...evangelists*, etc.—With the highest grades humbler ones might be conjoined; the apostle John, for example, is in the Revelation a prophet; in the Gospel, an evangelist; but not conversely. All the apostles possessed the prophetic power. That eminent degree of prophecy, by which he wrote the *Apocalypse*, was peculiar to John alone. Prophets and evangelists, however, were not apostles. The prophet precedes the evangelist: he gives infallible testimony regarding the future; the evangelist, regarding the past. The prophet has everything from the Spirit; the evangelist, who is qualified for the fulfilment of duties of the greatest import by a grace superior to that of pastors and teachers, records what has been perceived by the sense either of hearing or of sight. *Workers of miracles* are not included in this list; for their actions have no especial reference to the *perfecting*, etc. Possibly also the gift of miracles was becoming rarer, as the apostles' years increased; comp. Heb. ii. 4. *Pastors and teachers*—The term pastor (shepherd) is in every other place given to the Lord alone. Pastors and teachers are here joined; for they usually *jeed by teaching*, by admonition, and by rebuke, etc.

12. *For*, lit., *to...for...for*—Gr. $\pi\rho\varsigma$ — $\epsilon\iota\varsigma$ — $\epsilon\iota\varsigma$ [Eng. Ver. renders all *for*. The first clause ($\pi\rho\varsigma$) 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.]. Refer to this place *into* [Eng. Ver., *in*], *unto*, *unto*, in the next verse; although *to* [$\pi\rho\varsigma$, *towards*], and *into* [$\epsilon\iota\varsigma$], differ in meaning, Rom. xv. 2. In this verse the office of the ministry is alluded to; in the next, the goal of the saint; in ver. 14, 15, 16, the way of growth; and each of these has three parts expressed in the same order. There are three simple sections. The first three parts have a mutual connection; then the second three; and finally, the third three. There is no *Chiasmus* [cross reference]. *Perfecting*—This has a special tendency to *unity*.

13. *Till*—Even the apostles were of opinion that they had not reached the goal, Phil. iii.; still less has the Church so done. They were bound ever to advance, not to stand still, to say nothing of backsliding. And now the Church must not look backward for its ideal of excellence, but must have it before the eye, as a thing still to be attained. Observe this, ye who do not so much follow antiquity as make it an excuse.

We should come—This tense, since it follows the past, has an imperfect force. This should have already come to pass when Paul wrote this; for *faith* is a mark of those who are travelling. *All*—The saints. *In, lit., unto*—[Eng. Ver. renders this first *eis, in.*] Again the conjunction is wanting. Our natural life increases to wisdom, strength, and stature. *Unity of faith, the strengthening of the mind, and the fulness of Christ*, are the corresponding equivalents in spiritual life. *Unity*—This *unity* is in a friendly sense opposed to the *variety* of gifts, and to the *whole body* of the saints; the opposite of this unity is *every wind*, ver. 14. *Of the faith of the knowledge*—There is in these two words both a difference and an agreement. *Knowledge* has a more perfect sound than *faith*. *Of the Son of God*—Of our knowledge of Christ, the sum 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*. *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 ye formerly and still are. *Children*—*Children* are opposed in the second degree to a *man*, in the first to a *youth*; a perfect man is one who cannot increase in height, yet in other matters he may advance in perfectness; a child is one who has scarcely begun to grow. *Tossed to and fro*—Inwardly, up and down, even without the wind. *Carried about with every wind*—Outwardly, hither and thither, as others attack us. *By the sleight*—A metaphor from the gambler, who so arranges his dice as to turn up any number he may choose. [*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 craftiness...schemes*—The *Methodists* of the Romish Church were especially fond of this word, chap. vi. 11, note. *To deceive*, Beng., *of error*—That is, of Satan. This change to the abstract explains the concealed method of action which the enemy employs. [This is arbitrary, though *error* is here personified. *Mey.*]

15. *Speaking the truth*—The opposite of error. On this word *truth*, see ver. 21, 24. *In love*—By which the body is compacted. In this verse we notice the beginning, in the 16th the end. *Speaking the truth* and *in love* are combined. The

latter is the more simple. *May grow*—Depends on *that*, ver. 14. This *growth*, ver. 16, is the mean between *childhood* and *manhood*. *Into him*—Paul, having Jesus in his mind, first says *him*, and then points out of whom he is speaking. *All things*—Supply *in*. Each and all, in all things. *Which*—Christ. The *Head* forms a distinct clause. *Christ*—*Ploce* [repetition of a word to express an attribute of it], emphatically used. The first expression was *into him*, although Christ is very pointedly mentioned further on, as if he were to say, *Christ is Christ*. To him all things refer.

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 increase. *Fitly joined together and compacted*—The concrete for the abstract, that is. the compacting and combining of the body by a proper conformation and a firm union : *joined together* refers to the ordinary case, that all the parts may be properly fitted in their proper places and in their mutual relations ; *compacted* implies firmness and consolidation. *By that which every joint supplieth*, lit., *by every joint supply*—In the palestra the combatants seized one another by the joints, and each tried to sprinkle dust and sand over his adversary, that thus, although they were both anointed with oil, either might take a firm hold. *By* is taken with *maketh*. *According to the effectual working*—The power should be exercised ; comp. *according to the working*, chap. i. 19, iii. 7. The article, however, is wanting here, because the apostle is speaking of the particular efficacy of individual members. *Of every*—To be taken with *working in the measure*. *Of the body*—The noun for the reciprocal pronoun ; and for this reason we have *ποιεῖται*, in the middle, and not *ποιεῖ*, in the active voice. *In love*—To be taken with *edifying*.

17. *This I say therefore*—He returns to the point from which he started, ver. 1. *That ye henceforth walk not*—This is a contrast to ver. 1. *In the vanity*—The root of this walking is a departure from the knowledge of the true God, Rom. i. 21 ; 1 Thess. iv. 5. Take *in* with *they walk*. *Vanity* is explained in ver. 18 ; *walking*, in ver. 19.

18. *Having the understanding darkened*—In this verse there are four divisions. The third relates to the first, and in it

οὐσαν, *that is*, corresponds to ὕπτες, *being* (darkened in the *understanding*); the fourth to the second. For ὕπτες is, in Tit. i. 16, also connected 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*, involve an assumption that the heathen, before they revolted from the faith of their fathers, or rather before the fall of Adam, had been partakers of life and light; comp. *be renewed*, ver. 23. *The life*—Chap. ii. 5. *Of God*—The spiritual life is kindled in believers from the life of God. [*Through the ignorance*—This of itself is the commencement of their wretched state, Rom. i. 21, 23. *V. G.*] *Blindness*, lit., *hardness*—The contrast is *life*. Life and perception exist and fail together. Comp. Mark iii. 5, note. *Hardness* is distinguished from blindness whenever there is express mention of the latter; otherwise blindness is included in the meaning of the word. *Of their heart*—Rom. i. 21.

19. *Past feeling*; Beng., *feelings*—A most significant word. In it pain is by *Synecdoche* [use of a part for the whole] used for every perception of the intellect and the affections, whether pleasant or painful. For *pain* impels us to seek a cure; and if the pain be removed, not only the hope, but the desire also and the meditation on good things are lost, and a man becomes heartless, shameless, hopeless. This is *hardness*, ver. 18. *Despairing* in the Vulgate and Syriac Version is forcible, and illustrates the meaning. So ἀναλγησία, *insensibility*, and ἀπόγνωσις, *despair*, are both noted by Chrysostom on Heb. iii. 13. But the very word ἀπαλγεῖν is, it would seem, paraphrased by Cicero, lib. ii. famil. Ep. 16. He says, by protracted DESPAIR the mind has become hardened to new pain: ἀπαλγεῖν, therefore, means more than to *despair*. *Have given themselves over*—Of their own accord. *All*—*Lasciviousness*, the species; *impurity*, the genus. Those who employ their leisure in the works of the flesh are inflamed with the love of material objects and fall into *greediness* [*greed*, self-seeking, the desire of having more, which is wider than mere *covetousness*. *Alf.*]; profit from uncleanness was common among the heathen.

20. *But ye have not so learned Christ*—In Deut. xviii. 14, 15, there is a similar idea, *The Lord thy God hath not suffered thee to do so: to him shalt thou hearken*. Christ is one, says Paul (comp. 2 Cor. xi. 4); as you have heard him, so should

you express him. *As*, lower down, refers to *not so*; *not so* is opposed to *uncleanness*, ver. 19; *if so be that*, etc., to *vanity*, ver. 17, 18. *Christ*—In the next verse we read more expressly *Jesus*. The name *Jesus* is the most complete and glorious equivalent of the idea of *Christ*.

21. *If so be*—The particle in no wise diminishes, but rather increases, the force of the admonition. *Ye have heard*—The very first hearing of Christ removes our sins. *Him*—This word, and *in him*, further on, are taken from the following clause; so *you*, Gal. iv. 11. *To hear Christ* has a fuller signification than to *hear of Christ*. *Ye have been taught*—You have received the doctrine. The consequence of *hearing* and of *being taught* is *learning*. *By* (lit., *in*) *him*—That is, in his name, as far as he is concerned. [Better, *in him*, i. e., as *Christians*, in vital union with him. *Mey., Alf.*] *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*—Opposed to heathen *vanity* in general, ver. 17: resumed, ver. 24, to be more fully discussed. The truth, the true knowledge of the true God. *In Jesus*—Those who believe in Christ *speak the truth*, 1 John ii. 8.

22. *That ye put off*—This depends on *I say*, ver. 17: hence the force of the particle, *henceforth...not*, is resumed, as it were, after a conjunction in the equivalent verb *put off*: for the opposites of those things mentioned in ver. 18, 19, have been already disposed of in ver. 20, 21. Nevertheless there is some relation between the verb *put off* and the words which immediately precede 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*. *Concerning*, lit., *according to*—The former conversation; according to your former walk. The contrast is the whole of verse 23: *according to* gives the full force of the verb, to which it relates, *put off*, not *abstain* only. *The old man*—The concrete for the abstract; so further on, ver. 24, the *new man*: comp. ver. 13, note. The abstract, for instance, is *lying*, ver. 25. *Which is* (lit., *was*) *corrupt*—The imperfect tense; so κλέπτων, *who stole*, ver. 28. The contrast is, *was created*, which is in the aorist tense [κτισθέντα, not as Eng. Ver., *which is created*], in respect to the first creation and intention. *According to*—The contrast is, *after God, in righteousness*, etc. *The deceitful*, lit., *of deceit*—Of heathen error. The contrast is, *of truth*. *Lusts*—The contrast is, *righteousness and holiness*.

23. *In the spirit of your mind*—1 Cor. xiv. 14. The *spirit* is the inmost *mind*.

24. *The new*—Gr. *καινὸν* : *νέον*, *new*, is used, Col. iii. 10, of that which is innate in believers ; *ἀνανεοῦσθαι*, *to be renewed*, has just been used. Conversely, in Col. iii. 10, *ἀνακαινούμενον* is employed to express the *zeal* of the faithful. *Which... is*, lit., *was created*—At the beginning of Christianity. The new man was created in Christ : comp. 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 united with the mention of falsehood and truth in speaking. *For*—Col. iii. 11, note. *Members*—Ver. 4. *One of another*—Jews and Greeks, Col. iii. 11.

26. *Be ye angry and sin not*—So Sept., Ps. iv. 5. Anger is not commanded, neither is it expressly forbidden : the injunction is, that sin should be absent from anger : it is like poison, which has occasionally a medicinal force, but must ever be used with caution. [It is an *infirmity*, which, cherished, becomes a *sin*. *Alf.*] The force of the mood often falls upon a part of the sentence only, Jer. x. 24. *Let not the sun*—The feeling which remains during the night is deeply seated. *Go down*—Deut. xxiv. 15, *the sun shall not go down upon it*. *Upon your wrath*—Not only should your wrath cease, but your brother (in Christ) should be set right without delay ; a reconciliation should be effected, especially in the case of a neighbour whom you may not see again in this life, or whom you have seen for the first time in the street, the inn, or the market-place.

27. *Neither*—Pertinacious anger gives an opportunity to the devil, particularly in the night ; comp. *of the darkness*, chap. vi. 12. *Μητὲ* is equal to *καὶ μὴ*, *and not*, ver. 30.

28. *That stole*—Gr. *ὁ κλέπτων* is milder than *κλέπτης*, *a thief*. The participle is in the imperfect tense, although the present also is implied. *But rather*—Than if he had not committed theft. *Let him labour*—Theft and idleness are often combined. *Good*—A contrast to theft, first committed with a polluted hand. *With his hands*—Which he had abused to theft. *That he may have*—The law of restitution should not be urged with too much strictness against the law of love. [He who has committed a theft should also be liberal beyond the restitution of what was stolen. *V. G.*]

29. *Corrupt*—A word redolent of age, ver. 22, without grace, insipid, Col. iv. 6. Its opposite is *good*. *Proceed*—If it be upon the tongue, force it back. *That which*—Gr. *εἴ τις*, *whatsoever*, as often as : the same eloquence, however, is not exacted from all. *Of edifying...unto the hearers*—Such language *has its advantages* : it does not subvert the hearers as they do who are mentioned, 2 Tim. ii. 14. *May minister grace*—There is great power in pious converse.

30. [The connecting idea is, *If thou speak a vile word, or one unworthy of Christian lips, thou grievest not men, but the spirit of God*. *Theophylact in Alf.*] *Grieve not*—By filthy talk. The Holy Spirit is grieved, not in himself but in us [or in other men. *V. G.*], when his peaceful witness is disturbed. *Ye are sealed*—That you may know not only that there is a day of deliverance, but that that day will be a day of deliverance to you, as being the sons of God ; do ye therefore *rejoice* in his name. *Unto the day of redemption*—The last day ; of which the day of our death is in some measure the representative : it takes all other days for granted, Rom. ii. 16. On that day, who shall be found with the seal, will be a question of the most serious importance.

31. *Bitterness*—Its opposite is in ver. 32, *kind* towards all. *Wrath*—[But *Benj.*, *cruelty*]. Its opposite is merciful towards the weak and miserable. *And anger*—Its opposite is forgiveness towards our enemies. The climax descends thus far in things prohibited. *Evil speaking*, (*Beng.*, *blasphemy*)—A dreadful species of *clamour*. Love takes away both. *Malice*—Wickedness. This is the genus, and therefore all is added. [It denotes that depravity, by which a man shows himself ill-natured 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. *Followers*, lit., *imitators*—In forgiving (comp. the verses which precede), and in loving ; for *beloved* follows. Far more glorious and blessed is it to be an imitator of God

than a Homer, Alexander, or Apelles. *As children*—Matt. v. 45.

2. *Walk*—The fruit of our love kindled from Christ. [For ἡμᾶς, read ὑμᾶς, and for ἡμῶν, ὑμῶν, *Tisch.*, not *Alf.* Read, *loved you—given himself for you.*] *For us*—The dative, *to God*, is not taken with the word *gave himself*, but with those which immediately precede, *offering and sacrifice*. Paul is alluding to Moses, who makes very frequent use of these words, *abundant offering to the Lord, a savour of sweet smell, it is a sacrifice to the Lord*, Ex. xxix. 18, 25, 41; Lev. xxiii. 13, 18, etc. *An offering and a sacrifice*—Comp. Heb. x. 5. *For a sweet-smelling savour*—By this savour we are reconciled to God.

3. *Fornication*—Impure love. *Or covetousness*—Ver. 5, iv. 19. *Let it not be once named*—That is, as done (comp. 1 Cor. v. 1, *it is reported commonly*); unnecessarily: comp. ver. 4, 12. *Becometh*—The opposite is, *which are not convenient*, ver. 4.

4. *Filthiness*—In word or even in gesture, etc. *Foolish talking*—Where a witless laugh is the object. *Or jesting*—This has a deeper meaning than *filthiness* or *foolish talking*, for it relies upon the intellect. The people of Asia were especially fond of this *jesting*, which even among the learned was not discountenanced. Why? Aristotle regards it as a virtue. Plautus became threadbare. Olympiodorus observes that Paul's rebuke of *jesting* is of such a nature as to leave no opportunity *even for pleasantry*. *Which are not convenient*—An epithet. Supply the predicate, *let them be absent*. *Giving of thanks*—Supply ἀνήκει, is *convenient*. The sanctified and joyful use of the tongue is opposed to the abuse of it, ver. 18, 19. The abuse and the use are incompatible. εὐτραπεία, *jesting*, and εὐχαριστία, *thanksgiving*, a neat *Paranomasia* [similarity of sound or form]. *Jesting* harasses, *thanksgiving* rejoices the mind. Refined jests or witticisms occasionally offend the tender sensitiveness of grace.

5. *Ye know*, Beng., *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 falling away from the *Creator* to the *creature*, Matt. vi. 24; Phil. iii. 19; 1 John ii. 15: and most emphatically does it violate the commandment on the love of our neighbour, which is similar to that which enjoins love to God, 1 Sam. xv. 23. *Of*

Christ and God—[Not *and of God*, as Eng. Ver., which would require the article again. *Alf.*] The most perfect unity is indicated by the expression of the article but once, 1 Tim. v. 21, vi. 13; 2 Thess. i. 12. Comp. Mark xiv. 33. Elsewhere it is doubled for the sake of emphasis, Col. ii. 2.

6. *With vain words*—By which the anger of God is spurned; by which men try to escape their duty, to think nought of that which is good, to extenuate and gloss over evil [which is so universally prevalent. *V. G.*]. This is the genus; in ver. 4 there are three species. So in the Sept., *let them not regard vain words*, Exod. v. 9. *Because of these things*—Fornication, etc. *The wrath of God*—The opposite of *reconciliation*, ver. 2; chap. iv. 32. *Upon the children of disobedience*—In heathenism.

7. *Be not*—Lest God's wrath come upon you. An injunction in two parts: ver. 7, 11. Fellowship with the wicked, ver. 7, and with wicked acts, ver. 11, must be avoided.

8. *Darkness...light*—The abstract for the concrete, with especial emphasis: for *children of light* follows.

9. [For πνεύματος, *the spirit*, read φως, *light*. *Tisch., Alf.*] *The fruit of the Spirit*, (Beng., *light*). This is contrasted with the *unfruitful* works of darkness, ver. 11. *In*—Is in, consists in. *In all goodness and righteousness and truth*—These are opposed to the vices just described, chap. iv. 25.

10. *Proving*—To be taken 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*—This is the reason why he speaks indefinitely in ver. 11 of the works of darkness: although he gave a definite description of the fruit of light, ver. 9. At the same time, the gentleness, the justice, and the wholesomeness of his reproof are patent for the same reason. *It is a shame*—In writing familiarly to the Corinthians, he *names* these sins, and to the Romans also, because it was needful; here he is more severe. *Even*—Even to speak of, much less to do them. *To speak of*—They may be determined from their opposites, *goodness, righteousness, truth*. *Of them*—Who are in darkness. *In secret*—Most usually escaping the light.

13. *But*—Although we cannot mention or name these things. *Reproved*—By you, ver. 11. *Are made manifest by the light*—Φάος, *light*, φανερός, *manifest*, are connected in meaning. That their baseness may be made known, whether the

perpetrators scorn reproof, or whether they repent. *For...for*—Is an *Epitasis* [emphatic addition] in the gradation. *Whatever*—The abstract for the concrete; the subject here is man himself; comp. the following verse, *wherefore*. *Doth make manifest*—An *Antanaclasis* [a word in a twofold sense], for the verb, *are made manifest*, is passive. *Φανερούμενον* is middle, *what does not avoid manifestation*: comp. *ἐγείρα*, *awake*, and *ἀνάστα*, *arise*, further on. [An error. The word is passive, as always. Render, *for everything which is made manifest is light*, i.e., has thereby ceased to have the nature of darkness, and has not put on that of light. *Mey., Alf.*] *Is*—Becomes, and subsequently *is*, light. *Light*—A *Metonymy* [change], as ver. 8.

14. *Wherefore he saith*—The chief part of this declaration is found in Is. lx. 1. *Shine, shine, Jerusalem, for thy light is come*, so Is. lii. 1, 2, *Awake! arise!* The apostle, however, is speaking more precisely according to the New Testament light, as the condition of him who requires to be aroused demands. It appears also that he had in his mind the formula employed at the feast of trumpets: *Arise, arise, from your sleep; awake from your sleep, ye who are occupied with vanities. for very heavy sleep is sent upon you*. Possibly he wrote this epistle at that period of the year; comp. 1 Cor. v. 7, note. *Awake...arise*—Ammonius, *to rise up for work; to be awakened from sleep*. *From the dead*—Chap. ii. 1. *Shall give thee light—Will shine* upon thee as the sun, Is. lx. 2. The root, *ἐπιφάυσκω*, is in the Sept. So from *γηράσκω*, *γηράσω*, *ἀρέσκω*, *ἀρέσω*.

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 in the 17th verse. *That, lit., how*—Anxiety regards even the manner. *As* corresponds to this. *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*—Dan. ii. 8, Sept., *ye would regain the time*. The days, says Paul, are evil: in the power of evil men, and not in your own. And therefore, since you perceive that you are grievously attacked, be careful, until the intervals of this period pass away, to spend or occupy your time, if not to your profit, at least not to your loss. You may do this by keep

ing quiet, or by moderate activity. This is the meaning of the Hebrew verb in a text of Amos, which I shall presently cite. *Wisdom and care* are enjoined, not idleness. There is, however, one method of acting in the summer, another in the winter; and the former is the more laborious. Those who in evil days seek no fruit from time except time itself (like the Magi, Dan. ii., or like a besieged city expecting help), act with wisdom, and finally will make a better use of the time they have thus redeemed. Sir. x. 31, *Boast not in the time of thy distress*. We find a similar expression in the epistle of the Smyranean church respecting Polycarp, where the martyrs are said to have gained redemption from eternal chastisement by one hour's (tortures). The opposite is *to waste time*. Days—Chap. vi. 13. *Evil—He who has understanding at that time will be silent, because it is an evil time*, Amos v. 13.

17. *Understanding*—Amos has *ὁ συνίων*, *having intelligence*. We may therefore conclude that Paul had glanced at the passage cited. *What the will of the Lord is*—Not only generally, but in time, place, etc.

18. *Be not drunk with wine*—So the Sept. clearly, Prov. xxiii. 31 (30). He joins the exhortation against drunkenness to that against impurity, and with great propriety. *Wherein*—Wine immoderately drunk. *Excess*—The Gr. word *ἄσωτος*, *riotous*, is used for *ἄσωτος*, *extravagant*: *ἀσώτεια* therefore signifies every indulgence inconsistent with economy. The opposite is in ver. 19, which explains the effect of the spiritual fulness. *But*—This is the reading of the Sept. in Prov. already cited; *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, in new and extemporal psalms; to an instrument. *Hymns*—To the express glory of God. *Spiritual*—Not mundane, like drunkards' songs. *Songs*—Which are or may be sung on any sacred theme. *To the Lord*—Christ, who searches the heart.

20. *Giving thanks*—Paul often exhorts to this duty, which he practises very diligently himself: it is performed by the mind, by the tongue, and in our daily work. Col. iii. 17. *For all things*—The neuter, which also includes the force of the masculine; comp. 1 Thess. v. 18. *Of...Jesus*—Through whom we obtain all things.

21. *To one another*—Now, as regards our duty to others: the foundation of it is the *fear of Christ*, which draws its

motives from the Christian faith; 1 Pet. ii. 13. An uncommon phrase: 2 Cor. v. 11; 1 Cor. x. 22. [For Θεοῦ, *God*, read Χριστοῦ, *Christ*. *Tisch.*, *Alf.*, etc. So *Beng.*]

22. [The word, ὑποτάσσεσθε, *submit themselves*, is no part of the true text, *Tisch.*, etc., but is to be supplied from ὑποτασσομένοι, *submitting yourselves*, ver. 20. *Alf.*] *Wives*—The inferiors come first, the superiors follow, ver. 25, chap. vi. 1, 4, 5, 9; 1 Pet. iii. 1, 7, because the subject is *obedience*: inferiors should do their duty, whatever be the disposition of their superiors. Many inferiors become superiors, and a good servant makes a good master. They are, moreover, all of them addressed in the second person; it is, therefore, the duty of all to hear and to read the Scripture: comp. 1 John ii. 13. *To your own*—Wives ought to obey their *own* husbands, although elsewhere they may appear to be wiser in counsel; supply *submitting yourselves* from ver. 21. It is said of children and servants, *obey*, vi. 1, 5. There is a greater equality in the case of wives; but comp. Rom. xiii. 1. *As*—The *subjection* which the wife shows to her husband is at the same time shown to the Lord himself, to Christ. It is not compared with the obedience which the Church shows to Christ, but with that which the wife ought to show to Christ. Obedience is shown to the husband, beneath the very eye of Christ, and therefore to Christ himself.

23. [Omit καὶ, *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 is pre-eminent. Consequently *but* [Eng. Ver., *therefore*] follows.

24. *Therefore as*, (lit., *but as*)—The contrast is, *husbands, wives*. *Is subject*—Supply here also, *in every thing*. *Let wives ... be subject*. [Omit ἰδίοις, *own*. *Tisch.*, *Alf.*]

25. *Gave himself*—From love. [For *her*—Gr. αὐτῇ, *feminine*. *Alf.*]

26. *That*—The construction is, *he gave himself cleansing, that is, and cleansed; that depends on both, and is twice found in the text*. *Sanctification* arises either from the death or the blood of Christ: comp. Heb. xiii. 12; *cleansing* or *purification*, from baptism and the word. Holiness is inward *glory*: *glory* is conspicuous holiness. 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 became such a bride of such a husband. The mention of *washing* and of the *word* is dwelt on lower down conjointly, although the *word* refers to the *cleansing*. The cleansing power is in the *word*, and it its brought out by washing. *Water* and the *laver* is the channel, but the *word* is the more noble instrumental cause. *Might sanctify*—*Holiness* and *glory* are often synonymous; therefore the phrase, *that he might present it...glorious* follows. *Cleanse*—*Cleansing* precedes the *gift of glory* and the nuptials. *With the washing of water by the word*—A signal evidence for baptism, Tit. iii. 5. *By the word*—Baptism has through the word a purging force, John xv. 3; take by with *cleansing*.

27. [For *αὐτῆν*, *it*, read *αὐτός*, *himself*. *Tisch., Alf.*] *That he might present*—This is true, in a manner, of the present life; comp. chap. 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* (lit., *the church glorious*)—From the love of Christ we ought to estimate our sanctification. What bride disdains her husband's bridal offering? *Church*—Gr. *τῆν*, *that church* which corresponds to his everlasting conception of it. *Spot*—From every wicked inclination. *Wrinkle*—From old age. *Without blemish*—Cant. iv. 7.

28. *Himself*—See ver. 29, 31, end.

29. *No man*—Unless forsooth he revolt from nature and from himself. *His own flesh*—Ver. 31, end. *Nourisheth*—*Nourishes it*—inwardly. *Cherisheth it*—Outwardly. The same word is found in Deut. xxii. 6; Job xxxix. 14; 1 Kings i. 2, 4. This refers to *clothing*, as *nourishing* to food. *The church*—Nourishes and cherishes. [For *Κυρίος*, *the Lord*, read *Χριστός*, *Christ*. *Tisch., Alf.*]

30. *For*—The reason why the Lord nourishes and cherishes the Church is found in the intimate relationship [existing between them]. The apostle adapts the words of Moses concerning Eve to this subject. The Church originates in Christ as Eve did in Adam; and this origin is the basis of the spiritual marriage: *for this cause*, ver. 31. *Of his body*—*The body* here does not signify the Church; which is contained in the subject, *we are*, but the body of Christ himself. *Of*—Gen. ii. 23, 24, 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. 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*: for the bones have the chief part in supporting the natural structure of which Moses speaks; but in the new creation, the flesh of Christ is more prominent. Moses again speaks more at length; Paul omits everything that does not fairly bear upon the point. Not our bones and our flesh, but *we* are spiritually derived from Christ's humanity, which has flesh and bones.

31. *Shall...leave*—Ver. 30 presupposes a *Protasis* [a proposition] on natural marriage; it expresses an *Apodosis* [a conclusion following] on spiritual marriage; now, in turn, ver. 31 expresses the protasis, but permits the apodosis to be supplied. Comp. ver. 32. Christ also, if we may so say, left the Father and clave to the Church. [Omit *αὐτοῦ*, his (with *πατέρα*, father). *Tisch. Alf.*] *Shall be joined*—*By marriage union. One flesh*—Not only as regards birth, as before; but also as regards the new union.

32. *Great*—Paul felt more than they to whom he wrote could understand. It is not an ordinary marriage which is here called a *mystery*, but the union between 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, chap. ii. 20, *Thou shalt know the Lord*. But the apostle suddenly breaks off. Minds of the rarest character and capacity are required. *V. G.*]

33. *Nevertheless*—Paul, who had as it were forgotten his subject, owing to the grandeur of the digression, now returns to it. *That*—Supply *I will*, or something similar; comp. 1 Cor. iv. 2, note, vii. 29; 2 Cor. viii. 13. The particle is forcible; the ellipsis moderates the emphasis in some measure.

CHAPTER VI.

1. *Obey*—This has a wider signification than *be subject*, comp. ver. 5. *To obey* is the duty of a person of less experience; to *be subject*, of an inferior. *Right*—Even by nature.

2. *Honour*—He prescribes the duty of children with more precision than that of parents; for love descends rather than

ascends; and from children men become parents. *Commandment*—Deut. v. 16. Honour thy father and thy mother, as the Lord thy God *commanded* thee, etc. *The first commandment with promise*—The commandment against worshipping strange gods [*Beng.* joins our first and second commandments] is accompanied indeed by a promise, but there is also a threat, and they both apply to all the commandments; the commandment against taking God's name in vain has a threat. For our duties towards God are most necessary and most due, and therefore they are thus hedged around. Our duties towards men are due in a less degree, and so far less necessary; they therefore have a promise. The commandment to honour one's parents, of which Paul is speaking, has a very peculiar promise, differing from any in the decalogue. If we look at the second table, it alone has a promise; again, it is the first with a promise of all the commandments which follow the decalogue. And with especial fitness; for, taking the affection of parents in training up their offspring in the commandments of God for granted, the honour which is shown to them in the obedience of their children includes obedience to the commandments from childhood upwards. This apostolic remark is an argument against the doctrine that the observance of the law is abolished in the New Testament.

3. *Well with thee*—Give heed, young people. *Live long* (lit., *and thou mayest be long-lived*)—The Sept., in both passages of Deuteronomy and of Exodus, where the decalogue is given, reads: *that thou mayest become long-lived*; but in Deut. xxii. 7, we find: *that it may be well with thee, and thou mayest have many days*. He who for a long time lives a good life, for a long time experiences the grace of God in the fact of receiving honour from his children. He has, moreover, a long seed-time for the everlasting harvest. *Live long*, (*Beng.*, *long-lived*)—The tender age of childhood is, according to its capacity, attracted by the promise of a long life; for adults, and those of riper years, exemption from suffering is expressly added. Length of days, however, is promised not only to each person who honours his parents, but to the whole nation. *On the earth*—Moses, addressing Israel, says, *in the good land, which the Lord thy God giveth thee*. At the present day, the pious live as well in every land as Israel did in [Canaan].

4. *And ye fathers*—*And* is also prefixed in ver. 9, *and ye*

masters. It is not found before *husbands*, v. 25. Parents and masters are more apt to make a bad use of their power than husbands. He addressed parents, ver. 1; he now especially exhorts *fathers*, for they are very apt to be carried away by wrath. We have the same difference in the words, and a similar admonition, Col. iii. 20, 21. [But the word *includes* mothers, who are not expressly mentioned, because considered as *subject to their husbands* in bringing up their children. *Mey., Alf.*] *Provoke not*—So that *love* may not be extinguished. *But bring them up*—Kindly. *In the nurture and admonition*—The former checks ignorance; the latter, forgetfulness and levity. They both include instruction and other discipline; so the lawyers also employ the word *admonition*, which comprises even blows. Job v. 17, *admonition*; 1 Sam. iii. 13, Eli did not *admonish* his sons.

5. *Servants*—This is said comprehensively of slaves and freedmen, they being the class nearest to the slaves. [But the exhortation is addressed to *slaves*, and δούλοι should be so rendered. *Alf., etc.*] *Your masters according to the flesh*—It was not right that immediately after the mention of the true Master, ver. 4, such men should be called masters without limitation; he therefore adds, *according to the flesh.* *With fear and trembling*—Precisely as if threats, in reference to faithful masters, had not been removed, ver. 9. He is thinking of the condition of slaves of old. *In singleness of heart*—We find an explanation in the following verses, where the *service of the eye* is particularly opposed to singleness: comp. Col. iii. 22. Slavery is subdued by Christianity; it must not be identified with it.

6. *As men-pleasers*—The contrast forthwith follows, as the *servants of Christ, doing, etc.* Whom does he call the *servants of Christ*? Answer. *Those who do God's will.* These persons please, are eager to please God. We have the same contrast, Col. iii. 22. It is thus expressed, *fearing God.* The parallel passages are *doing the will of God* in the epistle to the Ephesians, and *fearing God* in that to the Colossians. [Connect with the next verse, *from your soul with good will, etc. Alf. So Beng., etc.*] *From the heart or soul*—*Heartily*, Col. iii. 23. So 1 Macc. viii. 25, 27, *with all the heart*, and *from the soul*, are parallel.

6, 7. *From the heart (or soul) with good will*—It is well observed by Raphelius, who cites the economics of Xenophon, that the chief virtue of a *slave* was considered to be *goodwill*,

by which he advanced his master's interest. He who serves *from the heart*, who does not merely give the *service of the eye*, possesses this excellence. Xenophon, in speaking of the steward, who was always a slave, says, "*He must have good-will if he is to take thy place.*" The harshness of the master should not extinguish the good-will of the slave, as it does in the case of pet dogs. *To the Lord*—The dominion of Christ should influence and govern all, even in the outward service of the slave. The Lord regards the heart.

8. *Good*—In Christ. [*The same*—Literally, *this*, emphatic; *this*, in full, *this* exactly. *Alf.*]

9. *The same*—Do ye in your turn the offices of good-will. *Love* governs the duties of masters and servants, just as the same light modifies different colours. Equality of nature and faith is better than difference in rank. *Forbearing threatening*—When a master adopted the faith, he laid aside cruelty. He must now forbear even threats. He must not make a show of his power to terrify his slaves. [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.*] *Your* (*Beng., of them and of yourselves*)—An expression in nowise dissimilar is found in Rom. xvi. 13. *In heaven*—Almighty. As the Lord has treated you, do you treat your slaves; or, as you treat your slaves, he will treat you.

10. *Finally*—The particle or formula for concluding [a discourse] and for drawing the attention to an important point; 2 Cor. xiii. 11. [Omit *ἀδελφοί μου*, *my brethren*. *Tisch., Alf.*] *Brethren*—This is the only place in the epistle in which he thus addresses them. Nowhere do soldiers mutually address each other as *brethren*, so much as in actual fighting. *Be strong* (lit., *strengthened*)—Those only who have inward strength are fitted to wear the full armour. *In the power of his might*—This is said of Christ, as it is in chap. i. 19, of the Father.

11. *The whole armour*—Ver. 13. *To stand*—A metaphor taken from the wrestling-school and the camp. Comp. note on Matt. xii. 25. The strength of the Lord is ours. *Wiles*—Which he lays by force and craft: *μέθοδος*, a way opposed to the direct way; a circuitous road which those persons who lie in ambush take, 2 Macc. xiii. 18; hence *μεθοδεύειν*, *to slander*, 2 Sam. xix. 28, Sept., Esther, of Haman: *with manifold deceits of wiles*. Chrysostom employs *μεθοδεία* in

a good sense, Homil. iv. on Repentance: *We should be thankful to God, who through much discipline cures and saves our souls*,—*διὰ πολλῶν μεθοδειῶν*, in prosperity and in adversity. *The devil*—The prince of foes, who is pointed out in ver. 12. [The same who is called, ver. 16, *the wicked one*. V. G.]

12. *We wrestle not* (lit., *the wrestling is not*)—To say nothing of men who are our enemies, there are also evil spirits concealed from our view. *Against flesh and blood*, (Beng., *blood and flesh*)—Comp. Matt. xvi. 17, note. Weak men, even at Rome, where Paul was a prisoner. *But*—After a very intelligible mention of the good angels, chap. i. 21, iii. 10, Paul, especially when writing to the Ephesians, in very suitable language refers to the wicked spirits: comp. Acts xix. 19. The more openly any book of Scripture treats of the dispensation and glory of Christ, the more plainly, on the other hand, does it treat of the kingdom of darkness. *Against*—This word occurs four times. On three occasions it implies the power of our enemies; in the fourth, their nature and disposition. [Omit *τοῦ αἰῶνος*, *world*. Tisch., Alf. Render, *against the world-rulers of this darkness*. Alf.] *Rulers*, lit., *world-rulers*—*Κοσμοκράτορες*. In the words of Tertullian, *the holders of the world*. It is well indeed that they are not holders of everything; nevertheless the power, not only of the devil himself but also of those whom he rules, is very great. It seems that there are other kinds of wicked spirits who dwell more at home in the stronghold of the kingdom of darkness: *principalities and powers*. The third class is different, since it takes possession of the external world: *the holders of the world*. *Of the darkness*—By this they are distinguished from the angels of light. This *darkness* is chiefly spiritual, chap. v. 8, 11; Luke xxii. 53. It is used as a synonym for *malice* further on; and yet this natural darkness is more congenial to them than light. In darkness the battle is more difficult. *Of this world*—The word *κοσμοκράτορας*, *rulers of the world*, governs two genitives, *darkness* and *world*, one for each part of the compound. *Κόσμος*, *world*, and *αἰών*, *age* [Eng. Ver., *world*], refer to each other. The term *rulers of the world* is the sphere in which their wickedness is practised. At the present time there are princes of the darkness of this world. The connection between *world* and *age* is not grammatical but logical. *Κοσμός*, *the world*, in its extent; *αἰών*, the pre-

sent world in its character, habits, and ideas. I cannot say *κοσμὸς τοῦ αἰῶνος*, *the world of the age*, but I can say, *αἰὼν τοῦ κοσμοῦ*, *the age of the world*. *Spiritual wickedness* (lit., *the spiritual things of wickedness*)—The contrast is *blood and flesh*. These *spiritual things* are opposed to the *spiritual things of grace*, 1 Cor. xii. 1; and they are opposed to faith, hope, and love, gifts of the Spirit, either by adverse force or by a false imitation. Again, as in 1 Cor. xiv. 12, *spirits* are used for *spiritual things*, so *spiritual things* are here used for *spirits*. For these spirits attack a man with such subtlety and skill that the soul can scarcely believe them to be foreign existences; we imagine, on the contrary, that some inward feeling has arisen which produces the spiritual temptation: *πνευματικὸν*, in the *singular*, may signify military force, just as *ἵππικόν*, *horsemen*, in Rev. ix. 16. So elsewhere *στρατιωτικόν* means *army*; and thus τὰ *πνευματικά* (supply *τάγματα*, *bands*), may be used as in Zosimus, l. 3, τὰ *πεξικά τάγματα, ξενικόν*, *the bands of infantry, a foreign force*. Comp. Aristot. 3, pol. 10. *In high places* (lit., *in places above the heavens*)—Even enemies may be in and may adorn a royal palace, as captives, chap. iv. 8, note. [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., *girded on. The whole armour*—A noble expression. Paul, says Victor Strigel in his summary of this chapter, bestows on the Christian warrior *the means of protection, defence, and attack. The means of protection are three, the breastplate, the girdle, and the shoes; the means of defence are two, the shield and the helmet; the means of attack are also two, the sword and the spear.* I imagine he was thinking of the order in which they are put on, and that Paul proceeded from those equipments which are an adornment to the soldiers, even after the battle (as for instance, a breastplate of any kind), to those which are peculiar to him. Indeed, the phrase *above all* intervenes between the *protections* and the *defences*. He adds the *spear, prayer*. Paul, however, introduces the *prayer* rather with a reference to our proper use of the armour. *In the evil day*—Ps. xli. 2, Sept.; in the time of evil. The war is perpetual. The battle rages more on one day than on another: the *evil day*, either when death attacks us, or during our lives, which are longer or shorter, and often vary in themselves. [When the

wicked one assails you, ver. 16, and malignant forces infest you, ver. 12. *V. G.*] We must then be standing, and not merely making ready [to stand]. *Having done all—Having rightly prepared all things* for the battle. So *κατεργάεσθαι, 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 becoming, *stand, stand ye*. [*To stand—For the sake of fighting*, ver. 14. *V. G.*]

14. *Girt about*—That you may be unencumbered. Comp. Luke xii. 35; Ex. xii. 11; Is. v. 27. *Your loins...with truth*—According to the example of the Messiah, 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 he placed the helmet of salvation on his head*. Conscience, which is protected by righteousness, is seated in the breast. *Of righteousness*—Is. xi. already cited. *Truth and righteousness* are often joined, chap v. 9. The enemy must be conquered by all those things which are contrary to him.

15. *Feet*—The mention of the *feet* is often combined with that of the *Gospel* and *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.]. The feet of the Christian soldier are *strengthened* by the Gospel, that he may not move from or step out of his place. [1 Pet. v. 9. *V. G.*]

16. *Above* (lit., *over all*)—That 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* corresponds.

17. *Take* (lit., *receive*)—What the Lord *offers*. *The word of God*—Matt. iv. 4, 7, 10. *Of salvation* (*Beng.*, *of him who saves*)—That is, of Christ. Acts xxviii. 28, note. The mention of the Spirit gracefully follows; and so we have the Holy Trinity named. Comp. ver. 13. [But Eng. Ver., *of salvation*, is right. So *Mey., Alf.*] The head is exalted and protected by *salvation*, 1 Thess. v. 8; Ps. iii. 3, 4.

18. *With*—Whenever you pray, pray in the Spirit, for he is never excluded.

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 does not depend on practice. *Boldly* (*Beng.*,

with boldness to make known)—Boldness of speech is required, because it is a mystery which must be spoken.

20. *I am an ambassador in bonds*—A paradox. The world has ambassadors of splendid rank. *That*, which follows further on, 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*—To be taken with *make known*.

21. *Ye also*—Just as others. *Faithful*—Who will declare the truth to you. *All things*—A salutary relation.

22. *Unto you*—Afar off. [Render, *for this very* (not *the same*, as Eng. Ver.) *purpose. Alf.*] *Might comfort*—That you might not be offended at my bonds.

23. *Peace*—Peace with God, and the love of God towards us. There is a summing up 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 presupposed, it being a 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*—To be taken with *grace*, comp. iii. 13. *Not to faint : a proof of sincerity.* 2 Tim. i. 10. Its opposite is in iv. 22. Ἀφθαρσία, *sincerity* or *incorruption*, means soundness, freedom from taint, and a continuance of the same arising out of it. This agrees with the whole substance of the epistle ; and therefore ἀφθαρσία, *incorruption*, augments the love of those who believe in Jesus Christ. [The word ἀμήν, *amen*, and the subscription, *written*, etc., should be omitted. *Tisch., Alf.*]

THE EPISTLE OF ST. PAUL TO THE PHILIPPIANS.

CHAPTER I.

1. *Servants*—Paul writes with more familiarity to the Philippians than he does to those to whom he calls himself an *apostle*. Under this general predicate he joins with himself his disciple Timothy, who had been called through his instrumentality, and who also, having lately joined Paul, had come to Philippi. Acts xvi. 3, 12. [Transpose Ἰησοῦ Χριστοῦ, *Jesus Christ. Tisch., Alf.*] *With*—The Church is above the bishops; the apostolic Scriptures are sent to the Church rather than to those who presided over it. Heb. xiii. 24; Eph. iii. 4; Col. iii. 18, etc., iv. 17; Rev. i. 4, 11; 1 Thess. v. 11. *The bishops and deacons*—The special duty of the bishops was to manage the internal, of the deacons, the external affairs of the Church, 1 Tim. iii. 2, 8; this, however, was not an exclusive arrangement, the office being sometimes reversed. Paul occasionally in his epistles speaks of *churches*; occasionally he employs a periphrasis, which either gives greater importance to the subject, as we remarked on 1 Cor. i. 2, or is used, as in the case of the Romans for example, because they had not been reduced to the form of a church. The epistle to the Philippians is the only one which is so inscribed as to combine the mention of the *bishops and deacons* with the emphatic paraphrase.

3. *I thank*—We give in this place an epitome of the epistle. There is in it—

I. THE INSCRIPTION, i. 1, 2.

II. THANKSGIVING AND PRAYERS FOR THE HAPPY SPIRITUAL CONDITION OF THE PHILIPPIANS, ver. 3, 4, 9, 10.

III. PAUL MENTIONS HIS PRESENT CIRCUMSTANCES, AND HIS GOOD HOPES FOR THE FUTURE, ver. 12, 13, 18, 19.

Hence he exhorts the Philippians :—

1. To walk worthy of the Gospel, since he shall remain alive, 25—ii. 16.
2. Although he should be put to death, to rejoice with him, 17, 18 ; he says that he will speedily inform them by Timothy, 19, 20 ; and meanwhile he sends Epaphroditus, 25, 26.

IV. HE URGES THEM TO REJOICE, iii. 1, and warns them, avoiding all false teachers of justification, to imitate the true, 2, 3 ; he praises concord, iv. 1—3. He exhorts them, moreover, to rejoice with gentleness and equanimity, 4, 7 ; and to do everything that is good, 8, 9.

V. HE GLADLY RECEIVES THE LIBERALITY OF THE PHILIPPIANS, 10—20.

VI. THE CONCLUSION, 21, 23.

Upon—The mention, the remembrance is the cause of these thanksgivings. *Every* (lit., *my whole*)—The heart of Paul was large ; comp. the next verse, where *all* occurs three times.

4. *For*—To be taken with *making request*. *Request*—Of which he has just spoken. *With joy*—The epitome of the epistle is, *I rejoice, rejoice ye*. This epistle on the subject of *joy* very appropriately follows that to the Ephesians, in which the main topic is *love*. *Joy* is repeatedly mentioned, ver. 18, etc. ; again in chap. ii. 2, 18, 28, iii. 1, iv. 1, 4. The fruit of the Spirit is *love, joy*, etc. Joy especially vivifies *prayer*.

5. *For*—To be taken with *I give thanks*. *Fellowship*—Which was divinely conferred upon you, and is practised by you with holy liberality, iv. 10, 15, 16 ; comp. 2 Cor. ix. 13. [*As regards the Gospel*—Not *in*, as Eng. Ver. *Alf.*] *From*—To be taken with *I thank*. *Day*—When you were made part-takers of the Gospel.

6. *Being confident*—This confidence is the very sinews of thanksgiving. *Which hath begun...in you*—*In*, twice with an emphasis. *A good work*—The one great and eternal work which God wrought for our salvation, ii. 13. *Perform* (lit., *will perfect*)—The beginning is the pledge of the consummation. Even a man begins nothing rashly. *Until*—Believers regarded the *day of Christ* as the goal, rather than their own death. [Transpose Χριστοῦ Ἰησοῦ , *Christ Jesus*. *Tisch., Alf.*] *The day*—Ver. 10.

7. *Even as*—He now declares the reason of his addressing the Philippians so kindly. *Meet*—I find just and important reasons in my own case, from the relationship of faith. I

am lawfully bound by, and I 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*—The connection is as follows : I have you in my heart as partakers of grace : 2 Cor. vii. 3. I am eager [to behold you], not indeed from natural affection, but from love to Jesus Christ. And thus I clearly see that the Lord himself, who will carry on the work from beginning to end, has the same affection towards you. *In my bonds...in the defence*—A *Hendiadys* [My bonds in defence of the Gospel]. Chains do not bind my love. *In defence*—The Romans incriminated the Gospel. *Confirmation*—This is somewhat more than a defence. *Of the Gospel*—By which grace is proclaimed. *Ye are all partakers*—He said above, *you*; therefore we have here the accusative for the genitive case, 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; and consequently Paul is not moved in the bowels of Paul, but of Jesus Christ.

9. *And this*—From the third verse he declares that he prays for them; he now explains the subject of his prayer. *Love*—Which makes men teachable and prudent, 2 Pet. i. 7, 8. Hence arose the formula used in times past in ecclesiastical assemblies, and with us [in Germany] the vernacular, *your love*, in a wider sense. *Your*—The correlative of Paul's love, ver. 7, 8. An anticipative allusion to the love they had shown him, iv. 10, 18. *Yet more*—The apostle's zeal never allows the word, Enough. *In knowledge and in all judgment*—Knowledge is a very noble species, like sight in the body. *Judgment, perception*, is the genus; for it includes spiritual sight, hearing, smelling, tasting, touching; that is, the senses which are said to investigate and enjoy. And so part of *perception* is *joy*, frequently mentioned in this epistle. *And all* is a proof of the genus; 2 Cor. viii. 7, note. The peripatetic philosophers referred all things to *knowledge* [which is the principal error of the modern philosophers also, when they fall upon spiritual subjects, *V. G.*], the Platonists, to the remaining *perception*: for example, in Iamblicus. In Christianity both must be taken into account: both are found in the Cross, both qualify mankind *to prove*. Here, after an express mention of *love*, he describes *faith*, and in the following verse, *hope*. Paul everywhere describes Christianity as

something ever in a state of growth. The doctrine of the Mystics on Privation must therefore be taken in such a sense as will in no wise injure this vigour.

10. *Approve*—And embrace, Rom. xii. 2. [*The*] *things that are excellent*—Not merely the good in comparison of the bad, but the best among the good, the excellence of which none but those who are more advanced perceive. Assuredly we make an accurate choice in things external; why should we not do so in spiritual things? Comparative theology is of great value [from which they are most distant 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. *Filled with the fruits of righteousness*—[For καρῶν, *fruits*, read καρῶν, *fruit*. *Tisch., Alf.* So *Beng.*] We have the same construction in Col. i. 9, *that ye may be filled with the knowledge: the fruit of righteousness* is usually employed in the singular number, Heb. xii. 11; James iii. 18; also Rom. vi. 22, just as elsewhere Paul speaks of the *fruit of the Spirit, of light, of the lips*. The genitive, καρῶν, is the ordinary reading.

12. *Understand*—The churches might have been pre-occupied with contrary rumours. *Have fallen out*—Easily. *Rather*—So far are my bonds from having been an obstacle. *Unto*—Faith loyally accepts every misfortune, ver. 19, 28, chap. ii. 27.

13. *Bonds*—Paul, who had been delivered with the other prisoners, appeared to be their equal. It was afterwards known that the cause of his imprisonment was different, and thus the Gospel prevailed. *Manifest*—Col. iv. 4. [Read, *my bonds have become manifest in Christ*, etc. *Alf.*] *Palace*—The prætorium or 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*—Thence. *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 been in fear. *In the Lord*—To be taken with *are bold*. *By my bonds*—They saw that Paul was steadfast and safe in his confession. *Without fear*—*No man making them afraid*. Fear often flies from those who strive.

15. [*The word*—Which, he says, I preach. *V. G.*] *Some*

indeed...and some—A separation. Two members of a proposition are laid down, which are subsequently discussed more fully.

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.*] To be taken with *preach. Not sincerely*—With no pure intention, or with some Jewish leaven. Comp. Gal. vi. 12, 13. They spoke of Paul's teaching: they either did not believe it themselves, or did not avow their belief. Rumour, fame, general preaching, are useful in arousing many persons: such things exact no great fitness in the preachers. This fitness is however needful, and it requires purity of mind and doctrine in closer application, as for instance among the Galatians. Comp. Gal. i. 7, etc. *Supposing*—He supposed that the heathen, observing the progress of the Gospel, would be especially angry with Paul: the apostle's opponents, however, were not successful. Paul did not consider it an *affliction*, and so he says, *supposing. To add*—His bonds were an *affliction*: they were adding affliction to the afflicted. *Affliction*—Even with the peril of death. [For ἐπιφέρειν, *add*, read ἐγέρειν, *raise up. Tisch., Alf.*]

17. *Of love*—Towards Christ and me. *Knowing*—In opposition to *thinking. I am set*—In one place. Whether at liberty or in bonds, Paul advanced, 2 Tim. ii. 9. He dwelt at Rome, as an ambassador dwells in any place to conduct a protracted negotiation. *For the defence*—Not in my own name.

18. *What then*—What matters it? That is, either way I am helped, ver. 12. *Notwithstanding, (lit., nevertheless)*—In spite of all. *In pretence*—Such persons, he says, make the name of Christ a pretext: they in reality desire to injure me. *In truth*—From the heart, seriously.

19. *For*—The reason for *his rejoicing* is assigned. *This shall turn to my salvation*—So plainly the Sept., Job. xiii. 16; the verb ἀποβαίνω, *I go away*, frequently occurs in that book; in the same passage, Job. xiii. 15, 16, *sincerity* is discussed, which with Paul is *purity*, ver. 16. *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; ἐπί, *towards*, implies the relation.

20. *In nothing I shall be ashamed but that* [inserted in

Eng. Ver.] *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 may turn out, he says, it will be well. I cannot suffer loss. Paul himself knew not the issue; the apostles were not omniscient; on the contrary, in those matters which pertained to themselves they were under the discipline of faith and patience.

21. *To me*—*To me*, at the commencement of a section, means *as far as I am concerned*: in the preceding verse he treated of what concerned Christ. *To live* (Gr. τὸ ζῆν) *is Christ*—The article is a mark of the [grammatical] subject, and so further on. Whatever life I live [natural life], I live Christ. [While I live in the world I consider my own cause Christ's. *V. G.*] *To die is gain*—Although in dying I appear to suffer a loss of all things.

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*—He begins the discussion of the first member here: the second in chap. ii. 17, *yea, and if I am offered.* Moreover, he uses δὲ, *but*, because he takes one of the alternatives expressed in the preceding verse: having taken it, he soon, under the appearance of regret, begins to doubt, in such a way, however, as not to avoid taking it up in the meanwhile. *In the flesh*—A limitation; for even the dying live. *The fruit of my labour*—I have this fruit from it, that I can do more work; a noble *work*, ii. 30; desirable *fruit*, Rom. i. 13. Another seeks fruit from his labour; Paul considers the labour itself his fruit. This living is the fruit of my labour. The *fruit of labour* is used as in the phrase *the city of London, the virtue of liberality.* The reward of the labour is the immediate result of it. Cicero says, *I propose to myself as the fruit of friendship, friendship itself: nothing is richer than it.* *I shall choose*—He supposes the condition, viz., if the power of choice were his. Hence the future tense. [The lot of the Christian is in truth excellent. A choice of good things can alone be made, so as to perplex his mind. He never can be disappointed. *V. G.*] *I wot not*—*I do not explain to myself*: that is, I do not determine.

23. *For* (*Beng.*, *but*)—He explains the reason of his hesitation. *I am in a strait*—He very suitably expresses this re-

luctance, while dwelling on the deliberation. [For γὰρ, *for*, read δὲ, *but*. Tisch., Alf. So Beng.] *Having*—The participle, implying feeling, instead of 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. There is no need of seeking a metaphor. This verb has a very wide signification, Luke xii. 36; 2 Tim. iv. 6. *With Christ*—Whither Christ has gone before. Paul takes it for granted that after martyrdom he will forthwith be with Christ, and that he will enter upon a far happier state. [How delightful is it to rejoice in this hope! Reader, dost thou love *Christ*? Think what will be thy feeling then, if, after some months or days, thou shalt be with *Christ*. If that were indeed certain in thy case, what wouldst thou consider thy duty? Take care then that thou art doing this very thing now. V. G.] *Far better*—*To be*, not *to depart*, is the reference in this clause, whether we take it for a predicate, or better, understand ὅν absolutely, in the sense, *since he is far better*. 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 infinitely better. The Vulgate alone, as far as I know, has *multo magis melius*, and correctly. *To depart* was ever an object of desire to the saints: but *to be with Christ* springs out of the New Testament, comp. Heb. xii. 24.

24. *More needful*—It concerns me more, he says, even as regards your sense of my love: more than the very entrance to the happiness of which I have just spoken. The Philipians might have said, *This man is necessary to us*. Egotism is suspended in Paul. We acknowledge the fact. Comp. ii. 25. He adds this passage: *It is more important for me to serve you than to enjoy heaven at an earlier period. Heaven will not be wanting to me.*

25. *And*—Whilst he was writing these things, he had a prophetic intimation regarding their continuance. *Having this confidence*—[Beng., *this I know confidently*; Eng. Ver., *having this confidence*, is more correct. Alf., etc.] He knew by spiritual *confidence*: he did not as yet know it from men's report, ver. 17, ii. 23. *That I shall abide*—In life. *Continue with*—I shall remain with you sufficiently long. Ps. lxxii. 5. Sept. *He shall continue together with the sun*. There is no doubt that after his captivity Paul returned to those regions, Philem. 22; Heb. xiii. 19.

26. *Your rejoicing*—At my being restored to you, who ever made my return the subject of your prayers. It is correlative to *my rejoicing*, ii. 16. *Glory* is *joy* from an honourable motive; *glorying* is the expression of joy, of love full of joy, from an honourable motive, whether true or false. Comp. Is. lvii. 12, where *righteousness* is called, although falsely, righteousness.

27. *Only*—Care for this alone; for nothing else. [Whatever happens in reference to my arrival. By supposing this or that event, many persuade themselves that they will be eventually what they should be; but it is better always to perform present duty, without evasions. *V. G.*] *The Gospel*—I am delighted to remain for the purpose of propagating the Gospel. [All that is worthy of a *Christian* man, who desires to be called *evangelical*, is plainly taught in this passage. Faith is mentioned, ver. 27; hope, ver. 28; love, chap. ii. 2. *V. G.*] *See...I may hear*—Comp. ver. 30. *I may hear* and know; for *may hear* refers to *coming and seeing you*. *In one spirit*—*One* among you. *With one mind*—Among the sanctified there is occasionally an innate antipathy, but this is vanquished whenever there is a unity, not only in the spirit, but in the soul. *Striving*—Together with me. Paul was striving, ver. 30. [Comp. chap. iv. 3. *Mey.*]

28. *Terrified*—By a great and sudden terror; a word used [in the Greek] of horses. *Which*—The striving. *An evident token*—2 Thess. i. 5.

29. *For*—The force of the declaration falls on *it is given*. God gave it of grace. The gift of grace is a *sign of salvation*. *To suffer for his sake* (lit., *the suffering for his sake*)—Gr. τὸ ὑπερ. It is repeated after an intervening clause. *To believe ...to suffer*—Ver. 27, end.

30. *Having*—To be taken 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 σπλάγχνα, 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, translate thus: *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.* Thus the predicate supplied four times is combined with the subject expressed. See a similar ellipsis, Mark xv. 8, note. [This is impossible here. *Mey.*, etc.] Assuredly the joy of Paul was most immediate; even with the usual reading, εἴ τις, εἴ τινα, *if any*, it is still implied that the joy must be fulfilled by harmony, etc. *Therefore*—This answers to chap. i. 27, *in one spirit, with one mind.* *Consolation* (lit., *exhortation*) *in Christ*—With this is joined the *consolation of love*; with *fellowship of the Spirit, bowels and mercies.* The four fruits answer to the four motives in due order, *that*, etc., in the following verse, as also the mention of *love*, twice, in the second place proves. The opposites of each pair are put aside in ver. 3, 4. All things are derived from Christ and the Holy Spirit.

2. *Be like-minded*—The following participle depends on this phrase. *Of one accord*—Supply *that ye be* [or *being*, as Eng. Ver.]. On this the following participle also depends. *Being of one mind*—Beng., *thinking the one thing.* *That ye be like-minded* implies that the *feeling* should tend towards the same point; *being of one mind* implies that the feeling should be the same.

3. *Nothing*—Understand *think, do.* *Strife*—Which has no anxiety to please others. [For ἧ, *or*, read μηδὲ κατὰ, *nor through.* *Tisch.*, not *Alf.*] *Vain-glory*—Which is too anxious to please others. *Better*—By right and by qualifications. This may be done not only externally, but by true humility, when any one abnegates and turns away his eyes from his rights, and carefully considers the qualifications in which he is superior.

4. [For σκοπεῖτε, *look*, read σκοποῦντες, *looking* (regarding). *Alf.*, *Tisch.*] *Not...on his own things*—Not merely *your own* interest, nor for your own sake: comp. ver. 21.

5. *Let this* (lit., *the*) *mind be*—He does not say, *think ye*, but *cherish this resolution.* *In Christ Jesus*—Paul also considered what belonged to others, the things of others, and not what were his alone, chap. i. 24: a circumstance which affords him an opportunity of giving this advice. He does not, however, offer himself, but Christ, as an example, who sought not his own, but humbled himself. [Even the order of the words,

as the name Christ is put first, indicates the immense weight of this example. *V. G.*]

6. *Who*—Inasmuch as he was one *who*. *Being in the form of God*—The term *God*, here and in the following paragraph, does not denote God the Father; it is put indefinitely. *The form of God* does not mean the *Deity* himself, nor the Divine nature, but something arising out of it; again, it does not signify the being equal with God, but something prior, *the manifestation of God*, that is, the form shining out of the very glory of the invisible Deity, John i. 14. The Divine nature had infinite beauty in itself, although no one beheld it. This beauty was the *form of God*, as in man beauty is displayed by elegant bodily symmetry, whether any one see it or not. Man himself is distinguished by his *form*; so also is God and his glorious Majesty. This passage affords an admirable proof of the Divinity of Christ; for as *the form of a servant* does not mean the human nature (the form of a servant not being eternal, while human nature is), but takes the human nature for granted, so the *form of God* is not the Divine nature, nor is the *being equal with God* the Divine nature; yet he, who *was* in the form of God, who also might have been *equal with God*, is God. Again, the *form of God* is preferred to *the form of the Lord*, and so lower down, *equal with God*: because *God* is a more absolute term, *Lord* involves a relation to inferiors. In the form of God the Son, God subsisted from eternity; and when he came in the flesh, he did not cease to *be* in it, but, as far as his human nature is concerned, he began to *subsist* in it. When he was in that form, by his pre-eminence as Lord it was possible for him, even as regards his human nature, as soon as he took it on himself to be *equal with God*, to use such food and dress as might suit his dignity, so that he might be welcomed and treated by all his creatures as their Lord. But he did otherwise. [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 immediate profit is offered are wont to eagerly avail themselves of it, and, taking no account of others, vigorously to enjoy it. Hence ἀρπαλέα, in Eustathius, means, *those things which any man seizes and claims for himself*

There are similar examples collected by E. Schmid and G. Raphael from Heliodorus and Polybius. But although Christ might have been *equal with God*, he did not seize this, nor regard it as his spoil. He did not suddenly employ that power, Ps. lxxix. 5; Gen. iii. 5. This *feeling* of his is implied by the verb *think*. It would not have been robbery, if he had used his right; but he abstained from doing so, just as if it would have been *robbery*; comp. a similar phrase 2 Cor. xi. 8, note. *To be equal with God*—(ἴσα, *equal*, the accusative used adverbially; so, very often, in Job). *On an equality with and suitably to God*. *To be equal with God* expresses his *fulness*, his *loftiness*; this appears from the double antithesis, *he emptied and humiliated himself*. The article [in Greek], which is not used with *form*, makes an emphatic addition. No wonder then that he never called himself God, rarely the Son of God, and usually the Son of man.

7. *But*—Two paragraphs relate to this passage: *he emptied himself*, and to this the *form of a servant* belongs; and *he humbled himself*, and on this his *obedience* depends. The former is opposed in a privative, the latter in a contrary sense to the *being equal with God*. These two words are taken by way of a gradation, and *he humbled* comes before *himself*. Comp. James ii. 18, note. For example, Philip V. of Spain, whose actions were occupying public attention while we were writing this treatise, ceased to be king; to this extent he *emptied*, but he did not equally humble himself: he laid aside supreme power, but he did not become a subject. *He made himself of no reputation* (lit., *emptied himself*)—Wherever there is *emptying*, there is a thing which contains, and another which is contained. In the *emptying* of Christ, he himself is the thing which contains; the thing contained is the *fulness* which he received in his exaltation. He remained *full*, John i. 14, and yet he bore himself as if he were *empty*; for, as far as was expedient, he concealed himself from men, from angels, nay even from himself; he not only concealed himself, but he abnegated his rights. *Took*—The act of *emptying* includes his *taking the form of a servant*. He was enabled to *assume it*, because he was *in the likeness of man*. *Form*—The three words, *form*, *likeness*, *fashion*, are not synonymous, neither are they mutually interchangeable; there is, however, a connection between them: *form* means something positive; *likeness* signifies a relation

to other things of the same condition ; *fashion* relates to the sight and perception. *In the likeness of men*—He was made like unto man, a very man.

8. *And...in fashion*—A distinct and lower grade of *emptying*. The opposites are the *form of God* and the *form of a servant*. The division which unites the two verbs, *emptied*, *humbled*, by *and*, without an *Asyndeton* [absence of a conjunction] remains. *But*, ver. 7, destroys the contrast, which, after the *who* in the former part, has two clauses ; in the second part more. *Being found*—Showing himself such, and bearing himself so in point of fact. *In fashion*—*Fashion*, dress, clothes, food, actions, words. *As a man*—An ordinary man ; as if he were nothing besides, as if he had no pre-eminence over men. He took nothing special on himself. *He humbled himself*—The condition of emptying gradually becomes deeper. [*He humbled himself* still further in his humanity. *Alf.*] *Became obedient*—Heb. v. 8, *to God*. This *Ellipsis* expresses the *condescension* of Jesus Christ. *Obedience* is proper to a *slave*. *Unto*—To be taken with *humbled* and *obedient*. [The latter alone is right. *Mey.*] There is the greatest *humiliation* in death : iii. 21 ; Acts viii. 33 ; Ps. xc. 3, Sept. ; and the greatest *obedience*, John x. 18. *Of the cross*—To which *slaves* were fastened.

9. *Wherefore God also*—The proper reward for the emptying is exaltation ; Luke xxiv. 26 ; John x. 17. That was a necessary consequence ; John xvi. 15. All that belongs to the Father belongs to the Son. Nothing could belong to the Father in such a sense as not to belong to the Son. Comp. John xvii. 5. That they who, after Christ's example, humble themselves will be exalted, Paul courteously leaves [his hearers] to understand : in iii. 21 he expressly states this. *God*—Christ emptied Christ ; God exalted him, comp. 1 Pet. v. 6. He made him *equal with God*. *Hath highly exalted*—[Not *hath exalted*, but simply *exalted* ; an historical fact. *Alf.*] Thus the *humiliation* was counterbalanced. A noble compound [in the Greek.] *And given* (lit., *gave*)—Thus the emptying was counterbalanced. To this the *fulness* is more emphatically opposed, Eph. i. 23, iv. 10. The verb *to give* shows how acceptable Christ's *emptying* was to God ; how submissively Christ, after he had finished the *slavery*, received this *gift*. *A name*—With the thing, honour and praise. *Above every name*—Eph. i. 21 ; not only 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 adore him as *Lord*: Rev. v. 13. *Should bow*—Either with applause or tremor. *Of things*—lit., *of those*. *In heaven*—The dwellers in heaven bow the knee, because Christ the Lord has taken heaven. *Of things in earth*—For he dwelt on the earth. *Of things under the earth*—See Mark iii. 11; Job xxvi. 5; [Eph. iv. 9; Rev. v. 13. *V. G.*] He subsequently presented himself to them. This division goes further into the height and depth than that in Ex. xx. 4.

11. *Should confess*—Eloquently. *Lord*—No longer *the form of a servant*—*To* (lit., *in*) *the glory*—That Jesus Christ is the Lord, inasmuch as he is in the glory of God the Father. Comp. *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 glory of the Son also acknowledge, that the Son has this glory with and from the Father. Comp. 1 Cor. xv. 28.

12. *Wherefore*—When Christ is proposed to us as an example, the inference is, that we should uphold the salvation he has procured for us. *Ye have...obeyed*—Me, when I exhorted you to *salvation*, and God himself; comp. *obedient*, ver. 8. *With fear and trembling*—You should be *slaves* according to Christ's example, ver. 8: *fear and trembling* become a *slave* (that is, humility), Eph. vi. 5; Rom. xi. 20. J. J. Wolf, in his manuscript commentary on this epistle, has remarked that Paul writes seriously, although filled with joy. *Work out*—[Or rather, *carry out*, bring to an accomplishment. *Alf.*] Even to the goal. *Your own*—In this respect, indeed, *let each look to his own affairs*; comp. ver. 4. He says, *your own*: because I cannot be with you, be on that account more careful of yourselves. *Salvation*—Which is in *Jesus*.

13. *For it is God*—God alone. He is present with you, although I be absent. Nothing is wanting to you; be not wanting to yourselves. Comp. 2 Pet. i. 5, 3. [You can do nothing of yourselves; avoid careless security. Some, relying too much on their exalted condition, think that they may hold the grace of God as the Israelites held the food sent down from heaven, Num. xi. 8, and consequently, that it is their privilege either to resist it or admit it anew. *V. G.*] *To will*—So that you wished for salvation, when I was present, and still wish for it. *To do*—Even now, when I am

absent. *Of his good pleasure*—*To will* relates to this ; *to do, to who worketh*.

14. *Do—With his good pleasure*. Sons ought to imitate their father, ver. 15. *Without murmuring*—As regards others. Refer *blameless* to this passage. Not only wrangling and clamours, from which the Philippians now abstained, but murmurings also are opposed to love. Doubting, as well as wrath, are joined to these, 1 Tim. ii. 8. [We may either cherish both in ourselves or arouse them in others. *V. G.*] Inquire or blame in a man's presence ; do not murmur secretly, or behind his back. *And disputings*—As regards yourselves. To this refer *unharméd*. [*Harmless*—Beng., less correctly, *unharméd*.] *In the faith*—Many words of this kind have both an active and a passive sense at the same time. Comp. Rom. xvi. 19, note. *'Ακέραιον* is a *patrimony* in Chrysostom. De Sacerd. 17.

15. *Of God*—Who is good. *Ye shine*—By having kept this admonition. *Of life* follows, light and life being often mentioned together. *In the world*—In the human race, for many of them are still to be converted, the rest to be reprovéd.

16. *Holding forth* (Beng., *fast*)—That you may not yield to the world. *The word of life*—Which I have preached to you. Life is often mentioned in this epistle, iv. 3. *That I may rejoice*—To be taken with *holding fast*. [But Eng. Ver., *holding forth*, is better. *Alf.*] *In the day*—The Philippians imagined that the day of the Lord was so close at hand that Paul's life might be protracted till it arrived. In his judgment it was not needful to refute this opinion. *Neither...in vain*—With your fruit.

17. *Yea, and if*—Comp. i. 22, note. *If I be offered upon the sacrifice and service* ; better, *if I am even poured out upon the sacrifice* (victim) *and ministration*—The Philippians, just as the other nations converted to the faith, were the *oblation* ; Paul was the *minister*, Rom. xv. 16. And as in a *holocaust* [whole burnt-offering] an offering of wine was usually made and poured out at the foot of the altar, so Paul exults that his blood is being poured out. The fulfilment at a future time of the sacrifice was to both a subject of joy. Here is the excellence of martyrdom. The phrase is suited to the punishment of the sword, which awaited Paul. *Sacrifice*—*Rejoice with you, rejoice ye with me*, refer to this.

18. *Rejoice with me*—Congratulate me on being offered up.

19. *But*—Although I have no ground for writing to you categorically about my death. *Unto you*—For your benefit. *I also*—Not only you, when you learned my position. *May be of good comfort*—He is anxious about the Philippians; yet he is very hopeful.

20. *No man*—No other, him alone. *Who depends on him*, understood. *Like-minded*—Paul's second self, Timothy. [Where Timothy is, says Paul, there you may consider that I myself am. *V. G.*] *Naturally*; better, *truly*—Ver. 22; 1 Tim. i. 2. *Will...care*—Among you: and will *accurately* relate to me.

21. *All*—If, at that remarkable time, Paul thoroughly approved of *one* alone out of all his cohort, if I may thus speak, speaking as he does of those who were present, writing, moreover to the Philippian church, how many are there, think you, in these present times who approve themselves to God? [This fact may be tested, when a man ought to have helped a laudable 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 now and then happens, that he who has some extraordinary gift, if in any way he has found an opportunity of refusing its benefit to others, derives much pleasure from the fact. O Christians, unworthy of the name! *V. G.*] The sense by which Paul perceived this was very acute. *Seek*—A godly notification may be given to godly hearers as to the character of these or those ministers. *Their own*—Ver. 4. Alas! how many are pious for their own sakes, although they are not hostile, chap. iii. 18. *Not the things which are Jesus Christ's*—Those who earnestly study the edification of all experience this. They find few colleagues: Judg. v. 17, 23; viii. 6, 8. They are abandoned where there is no obligation close at hand, no hope of reward or fame. When the interest of Christ's kingdom is consulted, it is usually done by way of a harmless expediency. When something must be given up, a man does not fight, but flees away, and excuses himself with the hope of fighting on another occasion.

22. *But*—The contrast is *all* and of *him*. Rare praise, Neh. vii. 2. *Ye know*—Comp. Acts xvi. 1, 12. *As a son*—He speaks courteously, partly as of a son, partly as of a colleague: so in chap. iii. 17, he proposes himself as an example, and yet he bids them be followers with, not merely followers of, him. [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. *Mej.*, etc.]

23. *So soon as I shall see*—Gr. *to acquire information. Presently*—Gr. *ἐξαυτῆς*. The relative force implied in *αὐτῆς* relates to the sentence, *I shall see*, etc.

25. *Epaphroditus*—Chap. iv. 18. *Fellow-soldier*—Chap. i. 27, 30. *Your messenger*—The Philippians had sent him to Paul [iv. 18]. *He that ministered to my wants*—To this refer *your* ; for in the name of the Philippians he had served Paul. Observe how highly outward ministering is valued, ver. 30. *To send*—He says *to send* : not to *send back* ; for he had come to Paul for the purpose of staying with him : ver. 30.

26. [*Longed*—Some natural affection may have been mingled with this ; but when grace prevails, all things are estimated by love. *V. G.*] *Full of heaviness*—Hesychius renders *in distress*. *Acedia*, torpor in spiritual things. *Ye had heard*—And consequently were anxious.

27. *Nigh*—He speaks gently, to avoid startling the Philippians ; then, ver. 20, he says *he was nigh to* : by this verb greater peril is implied. *Had mercy on him*—By the restoration of health and life. *On me also*—It was allowable to the saints to regard everything as a gift. *Sorrow*—For the death of Epaphroditus. *Sorrow*, opposed to joy, which is the subject of the whole epistle. *Upon sorrow*—For the sickness of Epaphroditus, for his own chains, &c.

28. *The more carefully*—More quickly than Timothy ; ver. 19. *Ye may rejoice*—Pious men are privileged to receive joy from all things. *May be the less sorrowful*—When I know that you rejoice.

30. *Was* (lit., *drew*) *nigh*—When Epaphroditus left Philippi, he was not aware that he should fall sick. Nevertheless, since he did not shrink from undertaking the arduous journey through fear of what might befall him from the enemies of Paul, or from any other cause, the sickness, although unforeseen, is courteously ascribed to him as being suffered for Paul's sake. [Omit *τοῦ Χριστοῦ*, of *Christ*. *Tisch.*, *Alf.*] *Unto death*—This relates to the comparison of duties. To minister to Paul, in itself appears a matter of less moment than the danger to the life of Epaphroditus ; and yet he most properly purchased this benefit by incurring the disadvantage : 2 Tim. i. 16, 17. *Regarding his life*—*Life in the*

dative. Hesychius : *παραβουλευσάμενος, εἰς θάνατον ἑαυτὸν ἔκδους, exposing oneself to death.* Παραβουλεύομαι properly signifies, *I plan contrary to my interests.* It is a *Paronomasia* or a play on the word *παραβάλλομαι, I dare.* The apostle seems carefully to have avoided this verb : comp. chap. iii. 2, note. [For *παραβουλευσάμενος, not regarding, Alf., Mey.,* and most editors (not *Tisch.*) read *παραβουλευσάμενος, setting at hazard, risking.*] *Lack of service*—Paul did not consider this a *defect*, but the Philippians did, in their love for him, chap. iv. 10, 11.

CHAPTER III.

1. *Finally* (lit., *furthermore*)—A formula employed in continuing an argument, 1 Thess. iv. 1. [*Rejoice in the Lord*—Dost thou thyself diligently and constantly rejoice in the Lord Jesus Christ? chap. iv. 4. *V. G.*] *The same things*—Concerning joy. [This is the key-note of the whole epistle : chap. i. 18, 25, ii. 17, iv. 4. *Alf.* The proper principle of rejoicing is given further on, namely, to be in communion with Christ. *V. G.*] *Is not grievous*—It is pleasant for him who rejoices to write, *rejoice.* The contrary is found in Gal. vi. 17. *But for you it is safe*—Spiritual joy affords the best security against errors, more especially Jewish errors, ver. 2.

2. *Beware of* (lit., *observe*)—A strong *Anaphora* [repetition of words in beginnings]. *See, and you will be upon your guard : a Metonymy* [change] of the antecedent for the consequent. The contrast is *mark*, ver. 17 ; for that verse returns to the question, the reproof and exhortation being singularly temperate. [*The dogs*—[Eng. Ver. omits the article]. It cannot be doubted that he had frequently employed this term in the presence of the Philippians, and that he now recalled it to their memory ; they therefore would understand it more easily than we. Comp. 2 Thess. ii. 5. The three members of this sentence correspond to the same number in the following verse, by a descending gradation ; and so the *dogs* are false and carnal apostles, who rely not on Christ, but on the flesh, and who are obedient to filthy lusts [altogether strangers to true holiness, though exulting in the name of Jews. *V. G.*], ver. 19. So *those who must be held in abomination* are called *dogs*, Rev. xxii. 15 ; comp. Rev. xxi. 8 ; or the *abominable, impure,*

Titus i. 16. 15. Strangers to righteousness, Matt. vii. 6 ; altogether different from Paul in life and death. In life they abound in the vices of dogs, filthiness, uncleanness, impudence, 2 Pet. ii. 22 ; Deut. xxiii. 19 (18) ; Ps. lix. 7, 16 ; and in a special sense they are the enemies of the cross of Christ, ver. 18 : comp. Ps. xxii. 16, 20 ; in death they are *dead dogs*, a proverb by which something most despicable is implied : comp. ver. 19. The popular phrase, *Beware of the dog*, applies to them. The Jews regarded the heathen as dogs ; see Matt. xv. 26. Now those are called dogs who are not willing 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 serve not God ; comp. 2 Cor. xi. 13. *The concision*—*Paranomasia* [a play on words]. He claims for Christians the glorious name of the concision, in the next verse. The concision of the body was useless, nay injurious. See *κατατέμνω*, on the forbidden concision, Lev. xxi. 5 ; 1 Kings xviii. 28. He speaks not without indignation.

3. *For*—The reason why in the second verse he separates others so widely [and also for calling the outward concision of the flesh concision only. *V. G.*] *The concision*—The abstract for the concrete ; *the true people*. *In the spirit*—Not in the letter, Rom. ii. 29. [For *θεῶν*, *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. [*Not...in the flesh*—In carnal concision and origin, ver. 5. *V. G.*] *Rejoice*—This implies more than *trusting*.

4. *Though I*—The singular is included in the plural which precedes : *we glory, and I glory, though I*, etc. ; but inasmuch as the narrative proceeds from the plural to the singular, *I* is interpolated and added, because the Philippians had been heathen. Paul was of the concision. Comp. Rev. xvii. 8, note. *Have*—The construction depends on what precedes : *having*, not *using*. *If any other*—A general expression : *other* is agreeably redundant. *I more*—That is, *I have more ground for confidence*. He speaks of his former feeling with a *Mimesis* [quotation of an opponent's words] of those who did glory ; following verse. Comp. note on the Panegyrics of Gregory of Neocæsarea, p. 195.

5. *Circumcised* (lit., *concision*)—These heads, reckoned as it were upon the fingers with great conciseness, make the narrative singularly plain. For the sake of brevity also, he

combines the abstract and the concrete—*circumcision*, a Hebrew; 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 till maturity. *Benjamin*—Son of Rachel, not of a bondmaid. *Of the Hebrews*—Not a proselyte; neither parent being heathen. *A Pharisee*—Of the strictest sect.

6. *Persecuting*—Formerly he had supposed that he was acting very creditably.

7. *What things*—Just enumerated. *Gain* (lit., *gains*)—A weighty plural. *I counted*—A most Christian profession in reference to past, present, and future time, as far as ver. 14. *For Christ*—To these words refer those which follow in ver. 8, 9, *that*, etc.

8. *Yea*—By the use of this particle the narrative is strengthened, as it also is by the emphatic addition of synonymous terms; so again in the fuller appellation of Christ himself. *And* (lit., *even*) *I count*—*Even* intensifies the present tense, *I count*. Righteousness springs from faith, not only in the beginning of, but also throughout, the saints' career. *All things*—Not only those of which I have just spoken, but *all*. *For...of the knowledge*, etc.—To be taken with *I count*; refer ver. 10, 11, *that I may know*, to this verse. *The excellency of the knowledge*—*Excellency* properly belongs to Christ. When, however, he is known, that *knowledge* obtains *excellency*. *My Lord*—The believer's appropriation. *I have suffered the loss*—Not only *I counted them loss*, but in point of fact *I threw them away*. *Dung*—The force of the narrative in reference to the self-denial of the Christian in all things here increases: *loss* is suffered with equanimity; *dung* is properly cast away, for it is worthy neither to be seen nor touched. The Hebrew [for this word] contains an *Antanaclasis* [same word in a double sense] with reference to the Pharisees. See the works of P. Zorn, p. 514. Gataker says: *σκύβαλον signifies any worthless things which are usually thrown away: as, for instance, animal excrement, the dregs and grounds of liquors, metallic scoriæ, fallen leaves, the refuse of the fruits of the earth, the bran of meal, crumbs from the table, the wipings of the hands, those things which are given to the dogs*. *That*—You cannot do both, retain other things and follow Christ. *That I may win*—This and *be found*, ver. 9, are opposed to *loss*. He who loses all things, himself not excepted, gains Christ, and becomes gain in him. Christ

belongs to him, and he to Christ. Still more, Paul speaks as if he had not yet obtained this gain.

9. *Not having*—*To suffer loss, to win, to be found*, are allegorical. The immediate consequence of being, and being found, in Christ, is the possession of righteousness by the faith of Christ. The book *Machsor*, or collection of prayers for the Jews, has, *As regards works I am quite empty and bare, and Thy righteousness alone is my clothing. Mine own*—Opposed to that which comes from God. *My*, without the [Greek] article, implies forgetfulness of the past. *Which is of the law*—Ver. 6; comp. *of*, Rom. iv. 14. The contrast is, *which is by faith. Through the faith of Christ*—In Christ. *By faith*—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 suits the arrangement of the treatise that the verbal noun *ἀνάστασις*, *rising again* [*resurrection*], should imply, not the resurrection from the dead, but the rising up of Christ, Heb. vii. 14, as *ἀναστῆναι* is used, Acts xiii. 32, note. This word is not always used for the resurrection of the dead, Luke ii. 34 (vii. 16); Lam. iii. 63; Zeph. iii. 8. Assuredly the very rising or advent of the Messiah has its own power, on the knowledge of which the believer depends, 2 Pet. i. 16. [This is wrong; and the word means *resurrection*, here, as usual. *Mey.*, etc.] *The fellowship*—Gal. ii. 20. *Being made conformable*—The nominative case following the infinitive is common in Greek, although in this case it may be construed with the following finite verb. Believers are *conformed* by faith. Imitation is not excluded, but most unquestionably follows, Gal. iii. 1, note; comp. *σύμμορφον*, *conformed*, ver. 21.

11. *If by any means*—This denotes the conflict of Paul's faith; so, *if*, ver. 12. *I might attain*—By degrees he passes from the allegory of *gain and loss* to that of the *race*. *Καταντῆν* signifies *to reach to, to arrive at*, the act of attaining and possessing. [For *τῶν*, read *τῆν ἐκ*. *Tisch., Alf.* Render, *the resurrection from the dead.*] *The resurrection of* (lit., *from*) *the dead*—That is, *the resurrection of Christ from the dead*; comp. Rom. i. 4, note [2 Tim. ii. 11]; in the style of Paul, *ἀνάστασις* applies to Christ, *ἐξανάστασις* to his disciples. [But the words have the same force. *Mey.*] Our own resurrection and that of Christ are considered as one, in consequence of

the *fellowship*. After mentioning the resurrection, he introduces certain topics that suit his present condition, and interweaves the rest in the 20th verse.

12. *Not as though*—In the height of his fervour the apostle does not lay aside his spiritual sobriety. *I had already attained*—The prize. *Were...perfect*—Τέλειος and τελειώμενος differ. The first is applied to one who is fit for running, ver. 15, 16; the last, to him who is nearest to the prize, who is on the point of receiving it. *If I may [even] apprehend*—[Eng. Ver. omits καὶ, even]. *Even* is intensive: καταλαμβάνω is stronger than λαμβάνω, *to grasp*: this is done at the moment when the final step is made: καταλαμβάνειν, *to apprehend*; this comes to pass when a man is in full possession. There is an instance of one on the very point of receiving, 2 Tim. iv. 7, 8 [Ps. lxxiii. 23, 28]. *That for which* (lit., *since*)—The perception of Christ's excellence inflames the zeal of 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*, finished his own course of faith, and that of his disciples he finishes also, Heb. xii. 2; in which place the very term *prince* (*author*) indicates his relation to his followers. *Also* is once more intensive, so that the force of the first aorist, which denotes the present condition of the apostle, may be remarked. [Omit Ἰησοῦ, *Jesus*. Tisch., Alf.]

13. *Brethren*—He talks familiarly. *I*—Others might without difficulty think this of Paul. *Count not*—It is very proper for the saints to regard themselves as somewhat less than they are in point of fact. This promotes their activity. *One thing*—Supply *I do*. *Those things which are behind*—That part of the race that has been run. *Reaching forth* (lit., *extended over*)—The eye outstrips the hand and draws it onward; the hand outstrips the foot and draws it on.

14. *I press*—Taken intransitively, Luke xvii. 23. *Toward the mark*—Right onwards. *The prize*—The crown of life. *High*—Ver. 20.

15. *Perfect*—Ver. 12, note. *Be thus minded* (lit., *consider this alone*)—This only, ver. 14. *Otherwise*—*Otherwise* than perfect (there is a change in the person, *let us be minded, be you minded*). He does not say, *another* or a *different thing*: his meaning is, something 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, who are perfect, feel : it is expressed in ver. 14. *God*—Even if I do not write. *Unto you*—Who are aiming at perfection. *Shall reveal*—Eph. i. 17.

16. *Nevertheless*—The expectation of a new revelation should not drive you from the post you now firmly occupy. *Whereto*—The point we have reached. *We have already attained*—More or less nearly. They are exhorted, so that the rest may act with the *perfect*. *Walk*—The infinitive, courteously, for the imperative ; Rom. xii. 15. [Omit all in this verse after *στοιχεῖν* in Gr. (i. e., after *by the same*, in Eng. Ver.). *Tisch., Alf.*] The word *rule* would seem to have been transferred from Gal. vi. 16. [The sense is, *walk by the same* (path). *Alf.*] The omission of this passage is supported by the authority of Hilary the deacon, Hilary of Tours, Facundus, and Sedulius. *Mind the same thing*—He returns to this subject, 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*—Unanimously. *So*—The lower examples of the friends of the cross of Christ should be raised to a higher and more perfect standard.

18. [*Many*—To imitate many is dangerous. *V. G.*] *Walk*—Before your eyes. *Often*—There should be a continual evidence. *Weeping*—We may believe that Paul added this after he had moistened this epistle with tears : in joy there is a degree of sorrow, Rom. ix. 2. *The enemies of the cross*—Gal. vi. 12, 14.

19. *Whose*—The nominative is understood ; comp. *who*, further on, which depends on *walk*. *End*—This precedes the other matters, in order that they may be read with greater fear. In the end it will be seen. [The end, to which every man's plans tend, shows truly what his state is. *V. G.*] *Destruction*—Contrast *Saviour*, ver. 20. *Whose God is their belly*—Rom. xvi. 18. The contrast is *Lord*, ver. 20 ; and *body*, ver. 21 ; so 1 Cor. vi. 13. Their belly is sleek ; ours is wasting away : the fashion of both will be mutually changed. *Glory*—*God and glory* are here parallel. Consequently, *glory* denotes a *God*, or *glorying* in respect of a God. Hos. iv. 7, Sept. : *I will make their glory dishonour*. *Shame*—Paul employs this word to show that the *belly* and *shame* (or the *parts* of shame) are closely connected. [This reference to

circumcision is repudiated by *Chrysost.*, etc., (*Mey.*), and has no ground. *Alf.*] They adore that of which they ought particularly to be ashamed; and at the proper time they will be ashamed, although now they have not boldness [to say so]. *Who mind earthly things*—The contrast is found in the beginning of the next verse.

20. *Our*—You have us for an example. *For*—The reason why the Philippians should imitate them. *Our conversation* (lit., *country*)—[Eng. Ver., *our conversation*, is wrong]. *The commonwealth, the country, the state*: for *is* follows. It is, therefore, the antecedent to *ἐξ οὗ*, from which. [An error. Render, *our country is in the heavens, from whence we wait for a Saviour, the Lord*, etc. *Alf., Mey.*] *The Saviour*—The reason of our expectation, 2 Tim. iv. 18. *The Lord*—Now exalted, ii. 11. A confirmation of this expectation.

21. *Who shall change*—Not only will he give *salvation*, but *glory* also; 2 Tim. ii. 10. *Vile body* (lit., *body of humiliation*)—This is effected by the cross, ver. 18, iv. 12, ii. 17; 2 Cor. iv. 10. *Humiliation* [Eng. Ver., *destruction*], Ps. xc. 3. [Omit *εἰς τὸ γενέσθαι αὐτὸ*, that it may be. *Tisch., Alf.*] *According to*—To be taken with *he shall change*. The work of the Lord's almighty power. *The working, whereby he is able*—His power will be demonstrated in action. *Even*—Not merely to make our body conformable to his own. *All things*—Even death. [For *ἑαυτῶ*, *himself*, read *αὐτῶ*, *him*. *Tisch., Alf.*]

CHAPTER IV.

1. *Therefore*—So great an expectation being proposed to us. *Beloved*—This is twice found, and with much grace: first, at the beginning of the paragraph; and, secondly, to give strength to the exhortation. *Longed for*—He thus names the absent, chap. i. 8. *My crown*—Chap. ii. 16. *So*—Stand as ye are now standing: comp. *so*, 1 Cor. ix. 24, note. [Rather, *so*, as I have described, see chap. 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 beseech* (lit., *exhort*)—He employs this word twice, as if he were exhorting them separately, face to face, and that too with impartiality.

3. [For *καὶ*, *and*, read *ναὶ*, *yea*. *Tisch., Alf.* So *Beng.*] *And*,

Beng., *yea*—A term of affection, Philem. 20. It is, as it were, thrust into the mouth of him who is besought, so that, as soon as it is pronounced, he may assent. *True yokefellow*—Properly, one *joined* in the bonds of marriage; hence in other things also; but in such a way, that it is employed of two persons, and implies a kind of equality. *Γυνήσιος, true*, is also common [in gender]. There are some who say that Paul once had *a wife*; but we have good reasons for believing a man to be here intended by him. He had *many fellow-workers*; few *yokefellows*, first Barnabas, and afterwards Silas. He appears to address the latter here; for Silas had been his *yokefellow among* the Philippians, Acts [xv. 40], xvi. 19. [Or, as I rather think, Epaphroditus. *V. G.* This is quite arbitrary, and we have no means of determining the person. It was, of course, a fellow-labourer of Paul, now in Philippi, and known by the Philippians without further description. *Mey.*] It is, moreover, a minister whom Paul here supplicates. *Help those*—That you may remove impediments, and promote harmony among them. *Which*—It is right to aid a man who once stood well, although he be now tottering. [But the true rendering is, *seeing that they laboured*, etc. *Alf.*] *Laboured with me*—It would seem that they were involved in the danger described in Acts xvi. 19. *With*—This depends on *laboured*. *Clement*—They had imitated the great men, among whom Clement was pre-eminent. This was a great honour and favour to the women. *Names*—Although they are not here given. There is an allusion here to the successful athletes whose *names* became illustrious. *In the book of life*—Supply *are*, or, *may they be*. The optative must often be supplied, ver. 23. [But here the indicative, *are*. *Mey. Alf.*] It would seem that they were already *dead*: it is the *dead* that we follow with wishes of this kind. Who would not help the surviving companions of such as these? Association with those who have died nobly is, in the case of the young who survive, a great commendation to him who stands, as it were, between them: for instance, it was this that commended Timothy to the Philippians, for he had been very intimate with Paul. [Those have also good ground for concord who have common reason to think that they are partakers of eternal life, I Pet. iii. 7. *V. G.*]

4. *Rejoice in the Lord always...again I say* [*always*, Beng.] *rejoice*—[But *always* belongs to the first clause, as in Eng.

Ver. *Mey*, etc.] The particle once more requires an *Epi-tasis* [emphatic addition], as in Gal. i. 9, where the emphasis is on *ye have received*, comp. ver. 8. Thus the Galatians are more strongly bound, for they had *received* the preaching of the Gospel. Comp. Gal. v. 3, in which place *I testify* affords an additional emphasis to *I say*, ver. 2; and so also *to every man* is emphatic as regards *unto you*, ver. 2; *a debtor to profit you nothing*, ver. 2. Here the word *always* gives an additional emphasis to *rejoice ye*, which is repeated. At the commencement of the verse, it is said, *rejoice in the Lord*, chap. iii. 1.

5. *Your moderation*—[Beng., *kindliness*; better, *forbearance*. *Alf.* Gr. τὸ ἐπιεικὲς]. Joy in the Lord begets a true sense of justice towards one's neighbour, and a lawful carelessness in our own affairs, ver. 6; and true candour towards *God* and *men*. This candour is expressed in the words *let it be known*, by your acts, and *let* (your requests) *be made known*, by prayer, ver. 6. Sorrow and anxiety are ever accompanied by moroseness. *Be known*—From the fact itself. There are some who cherish a sense of justice, who wish no ill to the unkind; but they conceal their *kindliness*. This is an error. *All men*—Good and bad, or the unkindly, chap. ii. 15, that even the wicked may be gained. No man is so rough as not to show himself kind to some one, either from sympathy, fear, the hope of profit, rivalry, etc. The Christian is kind to all. [But if, among all men, you know one only who has experienced the contrary conduct from you, take care that even yet you show him kindness. *V. G.*] *The Lord*—Christ the Judge, propitious to you, will yet take vengeance on the bad. This consideration begets *kindliness*; James v. 9.

6. *Be careful for nothing*—When others are not kind towards you, when other things annoy you, show no anxiety: but pray. Care and prayer [and likewise care and joy. *V. G.*], are more hostile to one another than fire and water. *With thanksgiving*—This is the best impress of a soul released from cares, and of prayer combined with a resignation of the human will. Therefore peace follows, ver. 7; thanksgiving and peace are joined in Col. iii. 15. Everything is safe and peaceful. *Requests...a thing sought*—The object of prayer. *Be made known*—Those who, from foolish shame and diffident modesty, conceal, restrain, or stifle their wishes, as if they were too great or too small, are oppressed with cares. Those who place

them before God with free and filial trust are relieved. The Psalms abound in these confessions. *Unto God*—Although very frequently men know nothing of them, and you modestly conceal them from men. Paul had not even asked the Philippians. [But the exercise of thorough candour towards men, ver. 5, and here towards God, well accord. *V. G.*]

7. *The peace*—Peace free from every solicitude [the companion of *joy*; comp. ver. 9. *V. G.*]. *Which passeth all understanding*—And therefore every request; Eph. iii. 20. *Shall keep*—It will protect you against every attack and every care, and it will regulate that which is wanting in your desires, Rom. viii. 26, 27. *Hearts and minds* (lit., *thoughts*)—[So *Alf.*, etc., not as Eng. Ver., *minds.*] The *heart* is the seat of the *thoughts*.

8. *Finally*—The summary. In chap. iii. 1, *finally* winds up the special admonition to *joy*; here it concludes a general exhortation to every duty. *Whatsoever things*—Generally. *Those things which*, ver. 9, are special to Paul. *True...praise*—Eight nouns in two ranks of four members; of these, one relates to duty, the other to the praise of duty. If we compare both ranks, we shall find that the first answers 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] embracing the duties of children, parents, husbands, wives, and other duties. *True*—In words. [And in everything. *Mey.*] *Honest*—In deeds. *Just*—Towards others. [Rather, *in themselves*; *right*, in the widest sense. *Mey.*, *Alf.*] *Pure...chaste*—In regard to yourselves. *Lovely*—Gr. προσφιλή. Προσφιλή συναγωγῇ σεαυτὸν ποιεῖ, *make thyself to be loved by the synagogue*, Sir. iv. 7. *Whatsoever things are of good report*—Gr. προσφιλή, *lovely*, in our presence; εὐφημα, *of good report*, in our absence: comp. chap. i. 27. *Virtue*—Paul uses this word nowhere but here. It is to be referred to *whatsoever things are just*. Every *virtue* is included in *righteousness*. *Praise*—In those things even which are more yours than your neighbour's. *Think on these things*—This passage refers to the *things that are true*, things which have been, or are being done by others, that we may approve, remember, aid, further, imitate them. We ought to do them not only when they fall in our way, but also to see to it that they are done. *Do these things* follows by *Asyndeton* [without any conjunction]: it denotes that the one kind of good things does not differ from the other.

9. *Those things which ye have both.*—[Bengel reads *also* for *both*; so *Mey.*, *Alf.*] *Also* joins this verse to that which follows, not to that which precedes. The apostle here passes from a general statement (*whatsoever*) to one peculiar to himself. [But for the *Asyndeton*] there would have been a place for the *καὶ*, *and*, before *ἃ*, *which*, the word *καὶ* still remaining. *Heard*—Although as yet you have not sufficiently *accepted* them. *Seen*—Although as yet you have not 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* (lit., *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 hardly have pleased a Stoic. Paul had warm affections, but *in the Lord.* *Now at the last*—He shows that the gift of the Philippians had long been expected by him: for his feeling on the subject, see ver. 11, 17, at *some time*, not too late—*at the last*, not too soon. The time was *opportune.* *Flourished again*—Like trees, comp. i. 11, *with fruit*: ἀναθίσλω is here intransitive, and the infinitive, *to think* [*your care*], depends on it, *according to* being understood [that is, the passage reads literally, *ye have flourished in respect of your caring for my interest*]; *you have flourished again*, in your very work. It would appear that the deputation from the Philippians was sent in the season of spring, hence the metaphor. The phrase, *ye lacked opportunity*, is more suitable to winter. *Care of me* (lit., *of my interests*)—Gr. τὸ ὑπὲρ ἐμοῦ. The accusative τὸ [in τὸ ὑπὲρ ἐμοῦ] is governed by φρονεῖν: τὸ ὑπὲρ ἐμοῦ is equivalent to τὰ παρ' ὑμῶν, *things which were sent from you*, ver. 18. *Wherein*—*In proportion to that which.* There is here *Epithetaphia* [a qualification of the words preceding]. *Ye lacked opportunity*—Gr. ἡκαυρέισθε. Καυρὸς, *opportunity*, by *Synedoché* [a part for the whole,] implies every power and opportunity.

11. *I*—In so many adverse circumstances. *Have learned*—From heaven. [Rather, by *experience.* *Mey.*] There is a direct *Chiasmus* [cross reference] in the four verbs, *I have learned, I know, I am instructed, I am able.* *I am instructed* is joined with *I have learned*; *I am able* with *I know.* It often happens that words which refer to the intellect imply also power in the will. *In whatsoever state I am* (lit., and cor-

rectly, *in the state in which I am*)—In my present state, Heb. xiii. 5.

12. *To be abased*—In dress and food. *To abound*—Even in the relief of others. Further on the order of the words is inverted, in order that the transition from few things to many, and from many things to few, may be marked. *Everywhere*—[Beng., *in everything*; so *Mey.*, etc.]. A *Sympersasma* [summing up], as *all things*, ver. 13. *In all things*—[Bengel would read *in the case of all*; as regards all men. Eng. Ver. is right. The phrase *in everything* is right, and *in all things* emphatically expresses universality. *Mey.*, *Alf.*]. *I am instructed*—By a secret discipline which the world knows not. *Both to be full*—To be taken with *I am instructed*. *And to be hungry*—For one day. *To abound and to suffer need*—For a longer time. The repeated mention of the verb *abound* agrees well with the condition of Paul, who at that time abounded through the generosity of the Philippians. *Humiliation* had gone before, *penury* might perhaps follow. He who can *relieve* others has a lofty position, and it is to this that *humiliation* is opposed.

13. [Omit $\chi\rho\iota\sigma\tau\acute{\omega}$, *Christ*. *Tisch.*, *Alf.* Read, *through him that*.]

14. *That ye did communicate*—*When ye communicated* of your means to me, afflicted as I was. The compound verb implies that other persons had communicated, some in one way, some in another.

15. *Philippians*—This proper name suggests a contrast to the churches in other cities. [Rather, it specifies the Philippians more strikingly, as the ones here meant. *Mey.*, *Alf.*] *Know*—He shows that he was *mindful* of former services: *you know* implies *recollection* on the part of the Philippians; *knowledge*, on the part of other churches. *In the beginning*—Among you. He had left them long since. *When*—Join this with the following words, *no*, etc. *No*—They might have said, *We will do this, if others have done it*: now their praise is all the greater; that of the others, all the less. *Church*—Consequently it was the Philippian church as a body, which sent to Paul. *As concerning*—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*—Laudably. He shows his necessity.

16. *Once and again*—Gr. $\delta\iota\varsigma$, *twice*, is an ordinal number

here : that is, not once and twice, which would be equal to *thrice*, but *once and again*, so that in *δὶς*, *twice*, *ἄπαξ*, *once*, is included. So 1 Thess. ii. 18.

17. *Not because*—He gives the reason of his using many words. *I desire*—Having accepted your offering.

18. *I have*—The apostle's receipt. *Abound*—Observe the contented and grateful mind! *The things...from you*—They had sent money or garments, and other things which might be useful. *Odour of a sweet smell*—He adorns his subject beautifully. *A sacrifice*—Heb. xiii. 16.

19. *But my God*—Who will repay that which is given to his servant. In the 19th verse the particular statement of the liberality of the Philippians ends with *δὲ*, *but*; in the 20th verse, *δὲ*, *now*, is the conclusion of the whole of this joyful passage. *Shall supply*—May God supply, verily, 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 necessity, your wants shall not remain unsupplied. *In glory*—Refer this to the whole sentence. There are *riches in glory*, glorious riches, close at hand; and then God *will fully supply in glory*, that is, gloriously.

20. *Glory*—For his gift, 2 Cor. ix. 15. The doxology flows from the joy which animates the entire epistle.

21. *Every saint*—Individually. So in the next verse, *all the saints*. *Kai oi*, *and the*, namely, *saints* in a wide sense. *Brethren*, therefore, may be taken of the Jews who believed. Comp. Acts xxviii. 21.

23. [Omit *ἡμῶν*, *our*. *Tisch., Alf.*]

THE EPISTLE OF ST. PAUL TO THE COLOSSIANS.

CHAPTER I.

1. [Transpose so as to read, *Christ Jesus. Tisch., Alf.*]

2. *To the saints*—This adjective has the force of a substantive. It expresses a union with God : *and faithful brethren*, a union with Christian men. The word *brethren* implies union. The brethren were those who believed. [Omit *καὶ Κυρίου Ἰησοῦ Χριστοῦ*, *and the Lord Jesus Christ. Tisch., Alf.*] *At Colosse*—A city in Phrygia.

3, 4. *We give thanks...since we heard*—Eph. i, 15, 16. The epistle to the Colossians has a remarkable agreement with the two epistles to which it is subjoined : with the epistle to the Ephesians, in the subject-matter and mode of exhortation ; and with the epistle to the Philippians, in its antagonism to heretics, and in their refutation. We will notice further points of agreement as they occur. The epistles to the Ephesians and Colossians were sent at the same time by the hands of Tychicus. Comp. chap. iv. 7 ; Eph. vi. 21. [Omit *καὶ*, *and. Tisch., Alf.*] *Always*—To be taken with *praying* : Rom. i. 10 ; Phil. i. 4.

4. *All*—Present as well as absent.

5. *For*—The very hope it awakens shows that there is great cause why we should return thanks for the gift of faith and love : take *for* with *we give thanks*, ver. 3. [An error. It depends rather on *which ye have*, etc., ver. 4, and gives a reason for love. *Mey., Alf.* Faith, hope, love, ver. 4, 5, the sum of Christianity. Comp. ver. 9, 10, 11. *V. G.*] *Laid up*—Without peril. *Which*—Hope, comp. ver. 23. *Ye heard*—Before I wrote. [Rather, before ye had this hope. *Mey.*] *In the word of the truth*—Eph. i. 13. The *truth* of knowledge answers to the *truth* of preaching, ver. 6. Neither admits of fraud.

6. *Unto*—*Eis*, *unto*, and *ἐν*, *in*, are in this place parallel. *And bringeth forth*, or *is bringing forth*—After the participle the narrative returns to the indicative mood, ver. 26, chap. ii. 13, 14; *present*, that is, *which is present*, and *which is bearing fruit*. *In all the world*, supply *bringeth forth fruit*. [After *καρποφορούμενον*, *bringeth forth fruit*, add *καὶ αὐξανόμενον*, and *increaseth*. *Tisch.*, *Alf.*, etc.] *As*—As they move from place to place, they find to their great joy that the fruits of the Gospel are the same in every country : these fruits prove it to be the word of truth. Comp. *as*, ver. 7, below. In its onward progress the Gospel reached the Colossians, and they in their turn are eager to spread its knowledge further. *Since the day*—To be taken with *in you*. *In truth*—In the truth of the testimony of the Gospel, and of faith springing out of, and directed towards, that testimony.

7. *As*—Paul thus confirms and approves the teaching of Epaphras, who was possibly despised by some. It was for Paul to write rather than for Epaphras. [Omit *καὶ*, also. *Tisch.*, *Alf.*] *Our*—Paul and Timothy.

8. *Love in the Spirit*—Love, the fruit of the Spirit ; comp. *spiritual love* ; ver. 9, end.

9. *We heard*—Ver. 4. *To pray*—In ver. 3 he made a general mention of prayers ; he now states what he prays for. *Ye might be filled*—This verb and its compounds frequently occur in this epistle, up to chap. iv. 12, 17. *With the knowledge of his will*—The verse which follows contains a gradation, *to the knowledge of God*. *Will*—Eph. v. 17, i. 9. *In all wisdom*—A word of frequent occurrence in this epistle : that they may the more easily turn from false wisdom and philosophy, Eph. i. 8. [There appears to have been a want of knowledge among the Colossians, who were otherwise of an excellent spirit ; the apostle, therefore, earnestly urges this point throughout the whole epistle, ver. 11, 28, ii. 2, 3, iii. 10, 16, iv. 5, 6. *V. G.*] To the Corinthians knowledge is not so much insisted on, for they were too much inclined to be puffed up. *Wisdom* signifies taste, relish ; comp. Matt. xxiii. 34, note. *Spiritual*—Not natural. *Understanding*—By which you may discover what agrees with, or what is repugnant to, the truth. *Wisdom* has a meaning somewhat more general ; *understanding* is a kind of sagacity which on every occasion suggests that which is proper to the time and place. *Understanding* is in the intellect ; *wisdom*, in the entire compass of the soul's powers.

10. *That ye might walk*—Such a walk arises out of the knowledge of God's will. *Worthy of the Lord*—As is worthy of CHRIST the LORD, Eph. iv. 1. *Pleasing*—On your part, to the end that you may really please the Lord : Sept., ἀρέσκειαι, acts of pleasing [Eng. Ver., favour], Prov. xxxi. 30. *Being fruitful*—The participles, bearing fruit, increasing, strengthened, depend on the verb that ye might be filled, ver. 9. [Rather, they belong to the subject of the verb περιπατήσαι, that ye may walk worthy, etc. Mey.]

11. *With all might*—Eph. i. 19, iii. 16, vi. 10. *Glorious power*,—lit., power of his glory, 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* follows lower down, 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 unmeet before. The same word is found, 2 Cor. iii. 6. *To be partakers*,—lit., for a share, that is, that we might receive a portion of the inheritance of the saints. Comp. next verse and Eph. i. 11 ; or, better, Acts xx. 32, xxvi. 18. *Of the inheritance*—A part allotted, not bought. *In*—Taken with portion. *Light is the kingdom of God*, and those who believe in Christ have a blessed portion in this kingdom : ἐν is a proposition of place. Comp. the opposite, Matt. iv. 16, where in is twice found. *Light*—Opposed to darkness, ver. 13. Comp. Eph. v. 8. *Light* is proper to knowledge and joy.

13. *Who*—The Father. *From the power*—The contrast is kingdom. *Power* detains its prisoners ; a kingdom cherishes willing citizens : comp. Eph. ii. 2, v. 5, vi. 12. *Of darkness*—The darkness of blindness, of hatred, of misery. *His dear Son*—[lit., the Son of his love. Eng. Ver., his dear Son, is inferior. Alf.], John xvii. 26 ; Eph. i. 6. This subject is fully discussed in the 15th and following verses.

14. *In whom*—The Son, Eph. i. 7. [*The*] redemption—[Eng. Ver. omits the article.] This point is discussed in ver. 18 and 19. [Omit διὰ τοῦ αἵματος αὐτοῦ, through his blood. Tisch., Alf.]

15. *Who is*—He describes the glory and pre-eminence of Christ as excelling that of the highest angels, and so he goes on to confute the folly of those who worshipped them. [He teaches believers to apply to Christ himself ; he is their Saviour, and the Head of all. V. G.] Those alone

who have experienced the mystery of redemption attain to this full knowledge of Christ. *The image*—2 Cor. iv. 4, note. *Of the invisible God*—A most glorious epithet of God, 1 Tim. i. 17. It is the only begotten Son who alone represents the invisible God. In reference to the Divine nature, he is himself *his image*, invisible; in reference to his human nature, *visible* [John xiv. 9], *visible* even before the incarnation, inasmuch as *the invisible things of God* were gradually perceived in the creation wrought by him. Refer to this passage the 16th verse, *things visible and invisible. The first-born of every creature*—He was begotten before the creation of the universe. The $\pi\rho\acute{o}$ in $\pi\rho\tau\acute{o}\tau\omicron\kappa\omicron\varsigma$ governs $\kappa\rho\iota\sigma\tau\epsilon\omega\varsigma$, *the creature*, in the genitive case. Time is an accident of the *creature*, and consequently the origin of the Son of God precedes all time. [Render, *the first-born of all creation. Alf.*]

16. *For*—The second portion of the 15th verse is explained. *By*, Beng., *in*—[Eng. Ver., correctly, *by*], implies something earlier than *διὰ*, *through*, and *εἰς*, *for*, which presently occur. The beginning, progress, and end, are signified. The whole is repeated in the following verse. *Him*—He himself. These words, which frequently occur, declare his great majesty, and exclude every other creature. *Were...created*—It is clear from the enumeration which follows, that the apostle is speaking of the creation described in Gen. i.; comp. ver. 23. *That are in heaven*—Including the heavens themselves. Those things which are in the heavens are mentioned, because the inhabitants of a dwelling are more noble than the dwelling itself. *Visible—And invisible* follows by a gradation; there is also an enumeration of particulars subjoined. [Inasmuch as visible things, such as the sun, moon, stars, are named first, and invisible things next, it may not be unworthy of consideration, whether the visible things were not created during the six days, and the invisible on the seventh? Gen. ii. 2; Exod. xxxi. 17. V. G.] *Whether...thrones or dominions*—The former exceed the latter. The abstract is employed for the concrete. *Principalities or powers*—The former being of more power than the latter. Both express a function in respect of creatures; *thrones* and *dominions*, however, appear to bear this name in reference to God, in so far as they are the channels of 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*; (the latter, how-

ever, might have been employed in a noble sense : 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*—In him the universe obtained its complement. 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*—From the whole he now comes to the chief part, the Church, comp. Eph. i. 22, note. *Who is*—The *Anaphora* [repetition of words in beginnings], comp. ver. 15, shows that this is the commencement of a new paragraph; to each member of it is added its own *ἔτι, that. Beginning*—This word answers to the Hebrew nouns which are used concerning Christ, Hos. ii. 2; Deut. xxi. 17; Prov. viii. 22. Ἀπαρχή, *first fruits*, is used, 1 Cor. xv. 23, the word being closely restricted to the resurrection from the dead. Ἀρχή, *beginning*, more peculiarly signifies excellence; comp. ii. 10; Ps. lxxxix. 27. The singular, ἀρχή, *beginning*, is opposed to the plural, ἀρχαί, *principalities*, ver. 16. *The first-born from the dead*—Christ, even before his resurrection from the dead, nay, even before the creation of the world, was the first-born, ver. 15. He is, however, said to be the *first-born from the dead*, because, inasmuch as he was the Son of God, he could not but rise again. He is acknowledged to be the Son of God; comp. Acts xiii. 33, note; and more particularly, because out of his resurrection the life of many brethren arises. *In all things*—Neuter, ver. 17. *He—Of himself*, without deputies or without a substitute. *Have the pre-eminence*—For example, in his resurrection and ascension, etc., John iii. 13. Victorinus translates by the term *primarius*.

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.*] *It pleased the Father*,—God. (Beng., *he was well pleased*.) This must be supplied from the mind of Paul. When, speaking of the benefit of Christ, he never omits to mention the Father. For the Father's good pleasure, comp. Matt. iii. 17: for εὐδοκῶ, *I am pleased*, with the *accusative and the infinitive*, see 2 Mace. xiv. 35. Moreover, *to reconcile*, and *having made peace*, depend upon *he was well pleased*. *All [the] fulness*—[Eng. Ver. omits the article], chap. ii. 9, 10, 2, iv. 12, 17, i. 9, 25; Eph. i. 23, note. Who can exhaust this depth? *Dwell*—Constantly, as

in a temple ; in which it is made ready for us. This indwelling is the very basis of our reconciliation to God.

20. *Having made peace*—Eph. ii. 14, 17. The nominative case depends on *he was well pleased*. *Through the blood of his cross*—*By the blood* poured out upon the cross, and therefore by his death on the cross : or else there is an apposition, with a change of terms : the *blood*, that is to say, *his cross*. A consequence of crucifixion, although not of that alone, is shedding of blood. *To reconcile*—Eph. ii. 16. *All things*—Eph. i. 10. *Unto himself*—That is, to God, ver. 22 ; 2 Cor. v. 19. *By him*—This repetition is emphatic : it proves that *everything* is immediately explained by the phrase, *whether*, etc. ; *all things* include the dead also. *In earth*—On the earth enmities had commenced, and for this reason earth comes first. *Things in heaven*—Luke xix. 38. It is plain that the angels, the friends of God, were the foes of men when men 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*—He who is *alienated* from another becomes his habitual *enemy*. *Mind*—In the first and innermost *power of the mind*, which governs all the other faculties. *Now*—After you received the faith by which you have been brought to the reconciliation made upon the cross ; you were formerly alienated ; now, however, he has *reconciled* you : you were enemies, and yet he has *reconciled* you. The conclusion relates to the words which immediately precede, but they do not make a complete sentence. *Hath he reconciled*—*God* hath reconciled.

22. *In the body of his flesh*—By this entire phrase, he is distinguished from the Church, which is called the body of Christ. The word *body* in this passage signifies the true and perfect manhood of Christ, Rom. vii. 4. [It seems to be particularized here, in order to correct the tendency of readers, in their following of *angels*, to ascribe mediation between men and God, in part to spirits which had no *body of flesh*. *Mey.*] *Flesh* signifies the capacity of suffering, nay, suffering itself, Eph. ii. 15. *To present*—Eph. v. 27. *Holy*—Towards God. *Unblameable*—As regards yourselves. *Unreproveable*—As regards your neighbour.

23. *If*—Depends on the finite verb, *he hath reconciled*, ver. 21, and not on the infinitive, *to present*. That presenta-

tion is itself the most precious fruit of reconciliation. The truth of the accomplished reconciliation does not depend upon the perseverance of the Colossians: the blessed fruit of the future, however, is not attainable without such perseverance; comp. *if so be*, Eph. iv. 21. *In the faith*—In confidence; with which hope is usually joined. *Grounded and settled*—1 Cor. xv. 58, note; Eph. iii. 18—Settled, firm within. The first (*τεθειωμένοι*) is metaphorical; the second (*ἐδραῖτοι*), literal. The first suggests to our mind the foundation on which believers stand upright, the second recalls the inner strength by which they keep themselves upright. A building, for instance, must first stand firmly upon its foundation; afterwards, from its own magnitude, it holds securely together. *Of the Gospel*—By which reconciliation is announced. *To every*—Ver. 20; Mark xvi. 15, note. *Minister*—Ver. 25; Eph. iii. 7.

24. *Now*—In opposition to *since the day that*, ver. 9. *And*—The meaning is, *in my sufferings, in which I fill up in turn*. *And* is used in the place of *but*, Eph. v. 27. [Omit *μου*, *my*. *Tisch.*, *Alf.*] *Fill up*—There is a fixed measure of sufferings which the whole Church has to fill; the more, therefore, that Paul had undergone, the less remained for himself and for others. The communion of saints is the cause of this effect. [While the measure of sufferings destined for Paul was filling up, *the Gentiles* attained the full communion of the Gospel. *V. G.*] The adherents of the Pope infer from this passage the existence of merits on behalf of others: just as in their system numerous errors have arisen from a subtle truth received without due examination. *For*—Eph. iii. 1, note.

25. *The dispensation of God*—Consequently, Paul was a *steward of the grace of God*, Eph. iii. 2. *For you*—The Gentiles, ver. 27. *Fulfil*—To extend over all. Paul is always eager to do his work thoroughly. Comp. Rom. xv. 19, *fully preached*. This, the *fulness* of Christ and of the times exacted.

26. *The mystery*—One thing expressed by two: *the word*—the *mystery*: that is, *the word concerning the mystery*. The mystery is explained in the next verse; Eph. i. 9, iii. 9. *Glory* is the object of the *mystery*. *Hidden*—So *concealed*, ii. 3. *From ages*—[That is, *from earliest ages* to the present time. So *from generations*. *Mey.*, *Alf.*, etc.] Ages in which the silence had been signal. *From generations*—In the course of which there had been a gradual revelation of other things. The *ages* relate to angels; the *generations*, to men. *Is made mani-*

fest—Another instance of the verb following the participle. *To his saints*—Eph. iii. 8, note.

27. *To whom*—They were persons. An explanation. *Would*—Most freely. *The riches*—Flowing down on all mankind, Eph. i. 7, note. *What*—Gr. *ὅς*, for *ὅ*, *which* (Beng., *who*). *Christ in* (lit., *among*) *you*—[So *Alf.*, etc.; Eng. Ver., *in you*.] The parallel passages are *among the Gentiles*, and *among you*. *Christ among the Gentiles* was the great paradox of the 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: a fact most delightful in itself, but more so in regard to those things which will one day be revealed, chap. iii. 4; Eph. i. 18; Rom. v. 2.

28. *We*—Ver. 1. *Every man*—This expression, which is so often employed, has very great force. It contains his reason for addressing even strangers, ii. 1. Compare the distribution of *all* [Eng. Ver., *every*], with chap. iii. 11. *And teaching*—To *admonish* is employed with regard to those who have been taught already, like the Colossians: *to be taught* is said of the ignorant. *Perfect*—Without worldly element; Eph. iv. 13. [Omit *Ἰησοῦ*, *Jesus*. *Tisch.*, *Alf.*]

29. *Striving*—In chap. ii. 1, the *conflict* refers to this passage: comp. chap. iv. 12. *According to*—Paul in himself would be powerless. It is only as Christ works in him that he is strong. *His*—Of Christ.

CHAPTER II.

1. *For I would*—He explains the reason of his using the word *striving*, chap. i. 29, for *conflict* follows soon after. *Conflict*—Of anxiety, of eagerness, of prayers. This is your compensation when I am absent. *As many*—Those who were at Hierapolis are possibly included in the word *many*, chap. iv. 13. Paul made himself a debtor to all the Gentiles. *Have not seen*—For this reason, throughout this epistle and in it alone, Paul does not employ the *familiar* expressions, *brethren*, *beloved*. [Moreover, to those churches which he had instructed face to face he writes concerning the particular affairs, which were to be regulated when he should return to them; he makes many suggestions, and occasionally utters a reproof savouring of paternal authority; but to the places where he had not been he sent letters that may be compared to

persons who preach to strange hearers ; who present to them a compendium of the whole doctrine of salvation. See that you profit by both kinds of discussion. *V. G.*] *My face*—In the presence even of Paul there was a sense of *comfort*, ver. 2 ; Acts xx. 38.

2. *Being knit*—The participle [which is in the genitive case] makes an absolute affirmation. They are knit together, says the apostle, in love ; comp. ver. 5 ; the rest should be added. Those who read *knit* [in the nominative case], explain the passage thus : that *they, being knit together, may be comforted in their hearts*. Comp. 1 Cor. vi. 16, note. *In love*—In the common love of God and of the believers. *Unto...to*—An *Anaphora* [repetition of words in beginnings] ; the second part explains the first in two paragraphs. [*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.—(Lit., *of the God*). The article is accurately employed. He makes a statement with respect to God and Christ which he afterwards discusses in ver. 8, 9, 12, 13 : for all the *fulness of the Godhead* is in Christ.

3. *In whom*—Lit., *which*. The mystery of God the Father and of Christ. He who grasps this should seek for nothing more, as regards *wisdom* and other *blessings* : ver. 9 treats of Christ himself. *Are*—Translate *in which mystery are all hidden treasures of*, etc. [Eng. Ver. is wrong. *Alf.* renders, *in which are all the secret treasures of*, etc. So *Mey.*] The Greek article is not placed before *hidden*. *All* answers to the *all* of ver. 2. *Treasures*—Hence the *riches*. *Of wisdom*—Hence the understanding. *Of knowledge*—Hence the *full knowledge* [Eng. Ver., *acknowledgment*] : comp. 1 Cor. xiii. 12, note. *Hidden*—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 goes before. Enticing words are those which have an aspect of humility, ver. 18, 23. Some persons adulterated Judaism with oriental philosophy.

5. *Joying and beholding*—Beholding with joy. *Order*—That nothing may be *out of joint*, Heb. xii. 13. Order should exist among them conjointly and severally. With respect to those who are united, Paul expects that they should be knit together ; ver. 2. *Steadfastness*—That order may not easily be lost. *Steadfast faith* allows nothing to move from its proper

order. This *steadfastness* is expected in every one, as is the *full assurance* of ver. 2. *Order* is understood to appertain to love. Faith is *steadfastness* when it is firm. [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 proves that they had welcomed Christ as the Lord. *Walk ye in him*—In him alone. This is the scope of the epistle. We give the following abstract of it:—

I. THE INSCRIPTION, i. 1—2.

II. THE DOCTRINE. The apostle pathetically explains the mystery of Christ by way of a thanksgiving for the Colossians, ver. 3, 4, and of a prayer for them, 9, 10, 12, 13, 15, 19, 21, 22. He declares his eager love towards them, 24, 25, ii. 1, 2.

III. THE EXHORTATION.

- (1.) General. He urges them to persevere in Christ, 6, 7. He warns them not to be deceived, 8. He again explains the mystery of Christ, in order, 9, 10. He draws admonitory conclusions in the same order from Christ, the Head, 16. From his death, 20, note. And from his exaltation, iii. 1—4.
- (2.) Special.
1. That vices must be avoided, 5—9. That virtues must be practised, 10, 11. And particularly love, 12, 13. And the study of Christ's word, 16, 17.
 2. That they should do their duty as,
 1. Wives and husbands, 18, 19.
 2. Children and parents, 20, 21.
 3. Slaves and masters, 22, 23; iv. 1.
- (3.) Finally, he urges them to prayer. To wisdom, 5, 6.

IV. CONCLUSION, 7, 8, 10, 11, 15, 16, 18.

7. *Rooted*—Eph. iii. 18. Past tense, signifying commencement. *Built up*—The present, signifying progress, Acts xx. 32. *In him*—In Jesus Christ, as Lord. The parallel phrase is *in faith*, a little further on. *With thanksgiving*—The lawful and pleasant use of things is here demonstrated; a use which some burden with prohibitions, ver. 21; 1 Cor. x. 30; 1 Tim. iv. 3, 4.

8. *Lest any man spoil you* (lit., *be a spoiler*)—So *ὄνα ἔσται*, that ...may be [Eng. Ver., *they may have*], Rev. xxii. 14. *A spoiler*

—One who does not only spoil you, but makes a spoil of you also. To this word, and to the word *vain*, the words, *fulness*, *riches*, *treasures*, are opposed. *Through*—The method by which. *Philosophy and vain deceit*—A *Hendiadys* [philosophy which is vain deceit], ver. 18. In itself philosophy is neither good nor bad : but the abuse of philosophy by way of deceit is very easy ; more particularly is this true of the Jewish philosophy, of which they were so proud ; and which they were eager to adapt to the purity of the Christian faith. Paul does not say that men by philosophy are brought to Christ. He declares that his adversaries were in error. Their vaunted philosophy and wisdom, ver. 23, was *vain deceit*. *After*—This expression clearly shows what philosophy is signified. It confines the general title to the Jewish philosophy. As much is suggested in ver. 11, 16, 20 ; and so the declaration of ver. 8 should not be taken in a wider sense as relating to heathen philosophy, although the Jews borrowed theirs from the Gentiles : by a parity of reasoning this remark applies to every system of philosophy. *Of men*—As opposed to *of the Godhead*, ver. 9. *The rudiments*—As opposed to *bodily*, ver. 9, 17 ; comp. *elements*, Gal. iv. 3, note. *And not after Christ*—Consequently the only doctrine to which we should listen is that *which is according to Christ*.

9. *For*—The reason why those alone who teach the truth as it is in Christ should be heard. *In him*—John xiv. 10. *Dwelleth*—Chap. i. 19, note. *All the fulness of the Godhead*—The fullest Godhead dwells in Christ. Not merely the attributes of God, but the very Divine nature, chap. i. 19. This term, an abstract one, is very striking. *Bodily*—God is the *head* of Christ, 1 Cor. xi. 3, and Christ is the head of all things, ver. 10. The relationship between Christ and God is the same as that which subsists between Christ and his church. Christ, however, could not with propriety be called the body of God ; consequently there is a change in the language. The Godhead itself, the very substance, so to speak, of the Godhead, immediately and thoroughly dwells in Christ. Of this the glory of God, which dwelt in the temple of Solomon, is the type : *σῶμα*, *the body*, does not always signify the *literal* body, ver. 11, 17.

10. *And*—*And* on this account. *Complete*—[*Filled up*. *Alf.*] John i. 16. The *fulness* of Christ overflows upon the Church ; Ps. cxxxiii. 2. Consequently, his *fulness* is infinitely more abundant. He is himself *full* ; we are *filled* with his

wisdom and virtue. *The head of all*—Eph. i. 10. *Of all principality*—Consequently our prayers should be offered to Christ, and not to the angels.

11. *Also*—Paul now describes the progress of those who have been made participators in the *fulness* of Christ. *Ye are circumcised*—Baptism, as well as circumcision, is an initiatory rite. *Made without hands*—A very suitable epithet for the New Testament. *In putting off*—A significant word, ver. 16. *The body*—The whole, in opposition to the part, uncircumcision: the *putting off of the body*—a simple periphrasis for *death*. It is not the same as baptism. It is the circumcision of the heart: it is spiritual *death* in a good sense; baptism, on the contrary, 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 ἀμαρτιῶν*, of the sins. *Tisch., Alf.*] *Of the flesh*—An apposition; *the body of sins*, that is, *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*—This agrees with the New Testament; to this the carnal circumcision of Moses gives way.

12. *In baptism*—Just as death precedes the resurrection, in the same way, in the third term of the comparison, baptism naturally precedes a ripe 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 significant expression: *faith appertains to the Divine working*, and the Divine working is in the faithful: Eph. i. 19, ii. 8; 1 Thess. ii. 13.

13. *And you*—The language of ver. 10—12, although in the second person, was indefinite: he now speaks distinctly in the second person. The *Asyndeton* [want of conjunction], by which ver. 13, 14, 15 are connected, is very remarkable. *Being dead*—Eph. ii. 1, 2. *In the uncircumcision of*, lit., *the foreskin of your flesh*—An admirable expression for original sin. [Add *ὑμᾶς*, you, after *συνεζωοποίησεν*, quickened. *Tisch., Alf.*] *Hath he quickened together with him*—God hath quickened you together with Christ; comp. Eph. ii. 4, 5. The verbs, *took away*, and *made a show*, with the participles annexed, depend upon this phrase, and all must be referred to God the Father. [For *ὑμῖν*, you, read *ἡμῖν*, us, (after *forgiven*). *Tisch., Alf.*] *Having forgiven*—The aorist is limited by the tense of the verb to which it is added. I adopt the reading, *χαρισάμενος ὑμῖν*, having forgiven you, and connect these words with the

preceding clause. And therefore, in ver. 13 and the verses preceding, the Gentiles are addressed ; the 14th verse brings forward the remarks of the Jews. *Trespases*—From which *death* originated. With the liberation from sin is combined the liberation from the reproach of sin, ver. 14, and liberation from the power of darkness.

14. *Blotting out*—To be construed with *took out of the way* ; a proper word in reference to *writing*. *Handwriting*—If a man contract a debt, the usual course is for him by his own handwriting to acknowledge himself a debtor. When the debt is forgiven, the handwriting is blotted out. Our sins, though not the actual handwriting, were debts, and as a necessary consequence their stain, their remembrance, their cry (Jer. xvii. 1, 2) was undeniable, not so much in our consciousness as in the presence of God, the law dealing with us in various ways, and condemning us. Heb. x. 3, 17 ; 1 Cor. xv. 56. *Of ordinances*—Beng., *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.] *Against us*—The Jews are again brought in as interlocutors. [Not only was the law against us, by its demands, but also hostile to us, by its accusation. *V. G.*] *To be against*, and *to be hostile* [Eng. Ver., *contrary*] differ, as a state of war differs from a battle. The handwriting was against us ; God, however, blotted it out. The handwriting was hostile to us, but God put it away ; Eph. ii. 15, etc. *At his pleasure*—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*—Υπεναντίον. Ὑπὸ does not here imply secrecy, as is clear from the Sept. *Took it out of the way*—So *having abolished*, Eph. ii. 15. *Nailing it to*—The allusion is to the *nails* of Christ's cross ; the handwriting, being pierced, is looked upon as abolished. Explain, *after he had nailed it to his cross* ; for *he took away* appertains to the fruit of the resurrection. So also ver. 15, *after he had triumphed over them*. The plenary exercise of power over the vanquished is the commencement of the triumph. The vanquished are bound and prepared for the spectacle. The *triumph* presupposes a victory, and follows it in due course. It may have happened when Christ went down into hell.

15. *Having spoiled*—Matt. xii. 29. *Principalities and powers*—Those who worshipped the good, dreaded the bad

angels; but needlessly: comp. ver. 10. *Made a show*—At his ascension, Eph. iv. 8. *Them*—Masculine. It relates to angels. *Openly*—They themselves, and the good angels, saw it in their turn; then men, then God himself. The nakedness of the beaten foe is shown from the fact itself, as well as in the Gospel. *It* (Beng., *in him*)—[Better than Eng. Ver., *in it*, which gives a feebler sense after ver. 12. *Alf.*] In Christ. An explanation of Hilary the deacon. This belongs to the whole paragraph, [which treats of God from ver. 12. *V. G.*]. This is the conclusion of the subject. [Evidently as Eph. i. 20, ii. 5. *V. G.*]

16. *Let no man judge*—*Metonymy* [the antecedent for the consequent], to disregard any one who wishes to judge you; so ver. 18. *Therefore*—A deduction from ver. 8—15. See ver. 16. Comp. note on ver. 20, chap. iii. 1, 5, 12. *In meat*—*Tapeinosis* [less said than meant]. *In respect of an holyday*—The phrase *in respect of* appears to have a separate force. Some might harass the faithful about meat and drink, others again about holidays. The *holiday* is annual; the *new moon*, monthly; the *sabbath*, weekly. Comp. Gal. iv. 10, note. *Or of the Sabbath days*—The plural for the singular, Matt. xii. 1. Used here in a more significant sense. The several days of the week are called Sabbaths, Matt. xxviii. 1. Consequently Paul implies that all distinction of days is removed: for on no occasion has he written more plainly on the Sabbath. After Christ the Lord of the Sabbath came; he, before his Passion, clearly taught freedom from the Sabbath. After his resurrection he made a more open declaration through the mouth of Paul. Up to the present time it has not been definitely shown how much is due to the Sabbath, and how much to the Lord's day. This has been left as a measure of every man's faith. The observance of the Sabbath is not praised, and is not commanded: the observance of the Lord's day is named, but is not commanded. An appointed day is needful, and useful for all occupied in worldly matters. Those who enjoy a perpetual Sabbath, enjoy more freedom. The Sabbath is a type of eternity, Heb. iv. 3, 4; nevertheless its binding force does not on this account continue under the New Testament, for, if so, the *new moon* observance should also be retained, Is. lxvi. 23.

17. *A shadow*—Heb. viii. 5, x. 1. Without life. *The body*—The truth which the ancient rites foreshadowed. *The body*, as well as *the shadow*, to which it is opposed, is the pre-

dicare. The construction, therefore, is: *meat, drink, etc.*, are the shadow of things to come; but *the body of Christ* is the *body*, or, if you will, the *body is of Christ*. There is an allusion to the real body of Christ, but Christianity is implied. If the word *body* be supplied in the subject, there will be an instance of *Ploce* [repetition of the word to express an attribute of it].

18. *Let no man beguile you* (Beng., *deal with you at his will*) *of your reward in a voluntary humility*—This word has an affinity with *to judge, to dogmatise* [in the Greek], ver. 16, 20. For *βραβεύω, I regulate*, see iii. 15, note. From this word *καταβραβεύω, I defraud*, differs as *καταχράομαι* differs from *χράομαι*: this verb being compounded with *κατὰ*, governs the accusative *you*, but *κατὰ* itself takes the genitive. The meaning of St. Paul is, therefore, *Let no man usurping judicial authority, and abusing it in consequence, govern you in the race; let him not determine what you, who are on the point of receiving the prize, should follow or avoid.* A French commentator translates the word, *to domineer*: the apostle is not speaking of a rival eager to snatch the prize from the victor, but of a wicked, cross-grained, overbearing judge. Four participles, occurring in as many sentences, depend on this verb. The first and third, and the second and fourth, refer to one another. The advantage of this *Chiasmus* [cross reference] will speedily appear. [Render, *Let no one of purpose* (Gr. *θέλων*, comp. 2 Pet. iii. 5) *defraud you of your prize* (the interpretation is given by Beng., of *καταβραβεύω*, above, is wrong), *in humility and worship of the angels.* Alf.] *Humility and worshipping of angels*—A *Hendiadys* [expression of a complex idea by two distinct ones]. One thing explained by means of two. They worshipped angels under the pretence of humility and modesty, as if they durst not approach God and Christ immediately and directly. Alexander Morus tells us that this error had taken so deep a root, that it could not be destroyed even after a lapse of three centuries. The 35th canon of the council of Laodicea, the mother city of Phrygia, in which *Colosse* was situate, was directed against it. This canon condemns the *Angelici*, as they were called. St. Augustine (Haeres. 39) says that the *Angelici* were those whose bias was in favour of angel-worship. His authority is sufficient to overthrow any plausible theory in favour of the invocation of saints and spiritual communion with them. *Intruding into those things which he hath not seen*—Heinsius observes that this language

is that of the Greek tragedians. Κεῖν' ἐμβατεύων, ὅσα μὴ βλέπειν θέμις : *Intruding into those things which it is not lawful to behold. Seen with the eyes : intrude with the feet.* These words are used metaphorically of the mind. The foot should not go before the eyes. The verb ἐμβατεύω, when applied to the mind, means *I pry into.* For why should Christ, who searches the heart, seek to learn? Alexander Morus, by examples from Damascius, shows that this is a Platonic word. It does not admit of a doubt that Plato's phrase, *vainly to study an abstruse subject,* was in St. Paul's view while refuting those who held that philosopher's opinion about angels. Nevertheless, although he might have said *vainly studying what he has not seen,* he does not thus express himself (for the *defrauder*, κἀταβραβεύων, does not intrude into those things which are utterly vain, but only into those things not seen by him). He lays down a position still more important, for the word to *intrude* [Greek] expresses the arrogance of the *defrauder.* The word κρατεῖν, *to rule,* corresponds *ex adverso* : to rule not *vainly,* but with augmenting power. [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 with *humility* ; nevertheless the two are united.

19. *Not holding*—He who does not hold to Christ alone, does not hold to him at all. *The head*—Here faith has a firm grasp. The opposite is, he who *flies away from that which is obvious, and aims at that which is transient.* *From which*—*From holding the head, or from whom, that is, Christ.* *By joints*—That is, *of faith,* Eph. iv. 16. To this *having nourishment ministered* refers. *Bands*—Of love and peace, Eph. iv. 3. To this *knit together* refers ; comp. ver. 2. *Having nourishment ministered*—Receiving service ; so 3 Macc. vi. 38, *furnished with every thing.*

20. *If*—The inference which commences at ver. 16 is continued, and a new one follows. [Omit ὄν, *wherefore.* *Tisch., Alf.*] *Ye be dead...from*—A concise expression : *dead,* and so freed *from* the elements. *From rudiments*—Ver. 8. *Are ye subject to ordinances*—The middle voice ; *why do ye receive dogmas,* ordinances. [Better taken passive, *why are ye prescribed to.* *Alf., Mey.*]

21. *Touch*—The genus : of which the species are, to *taste* with the tongue, to *handle* with the hand. *Not*—The usual phraseology of the dogmatists.

22. *Which all are*—That is, the things *touched, tasted, etc. To perish*—They perish, and therefore defile not, 1 Cor. vi. 13; Matt. xv. 17. *With the using*, (lit., *with the consumption*)—The [Greek] word is not used in its strict sense. It denotes here the natural, civil, external, indifferent use, equally remote from severity and superstitious fear. *After*—As is the wont of human precepts. *The commandments and doctrines*—Matt. xv. 9, note.

23. *Which*—An *Anaphora* [repetition of a word in beginnings]: comp. *ἃ, which*, ver. 22. *Indeed*—The force of the particle *δέ, but*, which makes an *Apodosis* (conclusion) is concealed in the finite verb *ἔσται, are*. *Have*, (lit., *are having*)—Translate, *are—for the satisfying*, as ver. 22, *are for perishing* [Eng. Ver., *to perish*]; resolve *ἔχοντα*, by a sentence; *though they have*; *ἔσται, are*, and *πρός, to*, being separated, the sentence is with propriety suspended. *Show*—A name and form. *Will-worship*—*Will-worship*, as well as *humility*, has a plausible appearance. E. Schmid clearly proves that this word signifies worship (right or wrong) freely offered, and with a ready mind; this readiness has an *appearance of wisdom*: comp. James iii. 17; for it appears to be as different from obstinacy as *humility* is from pride. *Humility*—Ver. 18, note. *Neglecting* (lit., *unsparingness*) of *the body*—Many things being kept back which the body might (lawfully) accept, ver. 21; nay, the body itself is wasted. This also has a plausible appearance, as becoming to Christian people; 1 Cor. ix. 27. And yet *ἀφειδία, negligence*, has a more objectionable signification than to *keep under, and bring into subjection*; 1 Cor. ix. 27. These three plausibilities involve a triple reference, to God, to the angels, to oneself; when combined, therefore, they present a perfect “appearance.” *Not in any honour*—This sentence is joined to that which precedes; and the latter *ἐν, in*, is opposed to the former *ἐν, in*. Comp. Sept., *ἀνευ τιμῆς, for nothing*, Is. lv. 1; Ps. xlv. 13; Job xxxi. 39. It is right that he who is ennobled by faith should set a just value on himself, not in himself, but in the Lord Jesus Christ alone: so that he must not, by the appearance of will-worship, unworthily degrade himself, redeemed as he is at so great a price, and aiming as he does at so great a reward, Acts xiii. 46; Rom. ii. 7; 1 Cor. vi. 15, iii. 21, vii. 23; 1 Thess. iv. 4. From this estimate of himself arises a sanctified *ambition*, 2 Cor. v. 9; it is, however, checked by self-denial; but outraged by the precepts of man, which, inasmuch as they are in

no wise profitable to us, have a thoroughly vain and empty show of wisdom and goodness ; Heb. xiii. 9 : compare especially, *vainly*, ver. 18. This text agrees with Phil. iii. 19, see note ; and *both* with Hab. ii. 16 : *Thou hast filled thyself with shame for glory : therefore drink thou also, and let thy foreskin be uncovered. But true honour is theirs who see the glory of the Lord*, Hab. ii. 14. *To the satisfying of the flesh*—Πλησμονή, *satiety*, usually implies excess : σὰρξ, *flesh*, means the literal body. It is employed here as in ver. 18. Hilary the deacon, whose commentary upon the thirteen epistles of Paul is found among the works of S. Ambrose, says on this passage : *human tradition is the surfeit of the carnal appetite. A golden sentence. Tradition puffs up. It impedes the perception of Divine truth. Will-worship, and the satisfaction of the flesh, are opposed, and yet combined. Men dismiss true honour that they may satisfy the flesh : πρὸς, to, signifies the object which interests, 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, chap. iii. 11—13. *Alf.*] *Seek those things that are above*—Christ, after his resurrection, immediately proceeded to heaven ; John xx. 17, note. And so, the faithful, Eph. ii. 6.

2. *Set your affection*—Those who honestly seek *heavenly things* cannot but relish the things that are above. The apostle in the second place says, *set your affections* : he does not say *seek*. There is an antithesis to earthly things : these we *relish*, of these we *are studious* : properly speaking, we are not said to *seek* them, because they are close at hand.

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, in a spiritual sense, ii. 20. *Your life is hid*—An abbreviated phrase : you are *dead* to the world, is the meaning, that you may live to God ; just now, however, *your life is hid*. *With Christ*—The world knows not Christ and his disciples ; nay, Christ's followers do not fully know themselves.

4. *When*—This word, which is used in an absolute sense, strikes the reader, who has possibly forgotten the preceding

ideas, with a sudden light: so that there is some doubt whether *and* or *but* should not be supplied. *Shall appear*—In glory, 1 Pet. iv. 13. *Your life*—The relation in which he will be manifested. *Then*—We must not demand it earlier. *Shall ye also*—This hope draws us away from the earth. *In glory*—A glorious life.

5. *Mortify*—[Unsparringly. *V. G.*] *Your members*—Of which, united, the body of sin consists, chap. ii. 11. [Not so, 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 members are enumerated lower down. *Fornication*—Eph. v. 3, 4. *Inordinate affection*—Internal concupiscence. *Concupiscence*—Of the external senses. *Covetousness*—The addition of the [Greek] article makes this word emphatic, and so to include every species of vice, which differs from the genus just enumerated. It is *avarice* that ties men down to earth.

6. *For which things*—Eph. v. 6. [Omit ἐπὶ τοὺς υἰοὺς τῆς ἀπειθείας, *on the children of disobedience. Tisch., Alf.*]

7. *Ye lived*—As if it were the principle, origin, or element of your existence. Comp. Gal. v. 25, on the spiritual life.

8. *Ye also*—This corresponds to the same phrase, ver. 7. In ver. 7 it was *ye also*, and all the other children of disobedience. In ver. 8 it is *ye*, and all other believers. *All old things*, especially anger. *Wrath*, (Beng., *anger*)...*cruelty*—Eph. iv. 31. *Malice*—*Faults* of the disposition: *suspicion*, *perversity*, *impatience*. *Blasphemy*, *filthy communication*—[Or rather, *abusive communication. Mey., Alf.*] *Out of your mouth*—The reference is to both.

9. *Lie not*—Eph. iv. 25. *To*—Or *against*. Comp. Hist. of Susannah, ver. 55, 59, *thou hast lied against thine own head. Put off*—Eph. iv. 22.

10. *The new man renewed*—Eph. iv. 24, note. *In knowledge*—Of the truth (chap. i. 6, 9, 10), by which all love of falsehood is crushed. *After the image*—This image consists of perfect truth. *Of him that created him*—Namely, of God; Eph. iv. 24: comp. Eph. ii. 10. The word creation implies regeneration, and from creation arises *the image*.

11. *Where*—That is, *in whom*, or *in which*. *There is*—In the judgment of God and of the Church there is neither Jew nor Greek. *Greek nor Jew*—The concrete for the abstract: so further on *Christ* is thus used: for *circumcision and uncircumcision* further on are abstract nouns. *Uncircumcision*

—Even the Greek could be circumcised. It follows, therefore, that the mention of uncircumcision makes the language plainer. *Barbarian, Scythian*—These two words, which are not united by a conjunction, make a *pair*, as *bond, free*. The *Greeks* dwelt in the west; the *Jews* in the east; the *Barbarians* in the south, (for Scaliger proves that the proper Arabic name for Numidians is Barbarians); the *Scythians* on the north: they were more barbarous than the Barbarians. Galen says that Anacharsis was by some persons insulted because *he was a barbarian*, and a *Scythian barbarian*. The barbarians, as compared with Greeks and Scythians, acknowledged the superiority of the former, but claimed precedence over the latter. [But the word *Barbarian* includes *Scythian* also. *Mey.*] Faith abolishes this difference. Possibly there were a few Scythian Christians at Colosse. *Christ is all in all*—A Scythian is no longer a Scythian, but a Christian. A barbarian is no longer a barbarian, but a Christian. Christ is *all*, and in *all* who believe. The new creature is in Christ, ver. 10; Gal. vi. 15.

12. *Elect*—This (word) has the force of a substantive: the *elect* are called *holy* and *beloved*. He calls them the elect of God; Rom. viii. 33. The order of these words has a notable correspondence with the order of things. In regard to time, *election* precedes *sanctification*. Those who are 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 graces are practised by forbearance and forgiveness.

13. *Forbearing*—In present offences. *Forgiving*—Past offences. [There is no such distinction, but the *forbearance* shows itself mutually in *forgiveness*. *Mey.*] The words *so also ye*, depend on these participles. *Christ*—Who had the most cause to reproach us.

14. *Above*—The expression has more force; love, superior to all, 1 Pet. iv. 8. *The bond*—[That is, *sum and substance*; but this rendering is inconsistent with what precedes: *over all these*. Eng. Ver., *bond*, is right. *Alf.*] Love embraces the whole cycle of graces, 2 Pet. i. 7. *Of perfectness* (Beng., *perfection*)—[Comp. Heb. in] Judg. ix. 16; Prov. xi. 3. He who has love, is in want of nothing: he is not bound down by the elements of the world. Particular duties arise from this source, ver. 19, 21.

15. *And*—*And*, so. We may infer the connection from

Eph. iv. 3. [For Θεοῦ, *God*, read Χριστοῦ, *Christ*. Tisch., Alf.] *The peace of God*—Phil. iv. 7. *Rule*—Βραβεύετω : a remarkable word. Hesychius explains βραβεύετω by μεσιτευέτω, *mediate*; μηνυσάτω, *inform*; ἰθυνέστω, *direct*, Wisd. x. 12 : *Wisdom [gave Jacob the victory, Eng. Ver.] directed Jacob in a sore trial* : βραβεύειν therefore is to direct the runner until he arrives at the goal. *Keep*—Phil. iv. 7 is connected with it. Give yourselves up to the peace of God, which governs everything. An imperative following an imperative has the signification of a future indicative. Its opposite is καταβραβεύειν, *defraud*, chap. ii. 18, note ; involving also an idea of excess. *Ye are called*—Eph. iv. 4. *Thankful*—For your call. This is a statement of the things which follow. The same duty is commanded, Eph. v. 4.

16. *The word*—By which you have been called. *Dwell in you*—As in a temple, for ever. *In you*—Inwardly : 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* : personally and collectively. *Wisdom and grace* recur, chap. iv. 5, 6. *Dwell* (Beng. *teaching*) *in all wisdom*—[Eng. Ver., *dwell in all wisdom*]. Such is the construction, comp. chap. i. 28. The nominative, by *Syllepsis* [concord of parts of speech regulated, not by the syntax, but by the sense], depends on ἐνοικείτω, *dwell in you, may it have its dwelling in you* ; this construction is the more suitable because γίνεσθε, *be ye*, is in the mind of the reader. *One another*—Gr. ἑαυτοῦς, *yourselves*, for ἀλλήλους, *one another*. Parallel expressions are found at ver. 13. *In psalms*—Eph. v. 19. *With grace*—Gr. χάρις, *favour* ; 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 Κυρίῳ, *the Lord*, read Θεῷ, *God*. Tisch., Alf.]

17. *Ye do*—This word has a wide signification : it includes all *speaking*. *In the name*—Just as if Christ were doing it, ver. 11, or that you may obtain the approbation of Christ in all things. He who can say, *O Jesus Christ, I have done this in thy name*, assuredly recommends his conduct to Christ. *Of the Lord Jesus*—For his sake : comp. following verses. [Omit καὶ, *and* (after Θεῷ, *God*). Tisch., Alf.] *By him*—*Not by angels*. Theodoret. [This reference is very doubtful. *Mey.*]

18. *Wives, etc.*,—down to chap. iv. 1, comp. Eph. v. 22 ; vi.

9. *In the Lord*—The construction is with *submit yourselves*; comp. Eph. vi. 1; or else with *as it is fit*. With the latter view, comp. ver. 20, unless *obey*, ver. 20, be taken with ἐν Κυρίῳ. It may be taken either way. [Omit ἰδίου, *own*. Tisch., Alf.]

19. *Be not bitter*—Πικρία, *hatred*, mingled with love. Many, who are well behaved to all abroad, yet treat their wives and children at home with concealed bitterness, because they have no fear of them. To vanquish this feeling is a proof of great meekness.

21. [*Fathers*—The husband is the head of the wife; whence power is chiefly attributed to fathers. V. G.] *Let them be discouraged*—*Despondency* is the bane of the young.

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 in this world you have no inheritance; although you are part of the inheritance which passes from your Owner to his children. [Omit γὰρ, *for*. Tisch., Alf.] *Ye serve*—While ye serve thus. *Christ*—Who rewards his servants.

25. [For δὲ, *but*, read γὰρ, *for*. Tisch., Alf.] *He that doeth wrong*—In heart and deed. *There is no respect of persons*—The humble in station often imagine that they ought to be spared because of their poverty. This is here 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, 4. *For us*—Chap. i. 1. *Would open...a door of utterance*—Namely, *the mouth*, Eph. vi. 19; Mic. vii. 5. [Not exactly *mouth*, but unhindered activity in preaching, etc. Mey.] A great opportunity is called a *door* in 1 Cor. xvi. 9. *I am in bonds, also, that I may make it manifest*—[But Eng. Ver. puts a colon after *bonds*; thus connecting ἵνα, *that*, with *praying*; not with, *I am in bonds*]. A paradox: so 2 Tim. ii. 9; Phil. i. 12, 13.

4. *As*—Depends on *to speak*, ver. 3.

5. *In wisdom*—See Eph. v. 15, note.

6. *With grace*—Joined with spiritual *grace*, Eph. iv. 29. *With salt*—*With the salt* of wisdom. [That it may conceal nothing corrupt. *V. G.*] *That ye may know*—The infinitive [in the Greek], with the force of a purpose.

7. *My state*—Eph. vi. 21.

8. *He might know your estate*—Gr. γνῶτε τὰ περὶ ἡμῶν, *ye may know our affairs*, is found in Al. Colb. 7, etc. It has been transposed from Eph. vi. 22. Both these epistles have many points in common; but where any change is necessary, that change is made. Generally speaking, the officious zeal of copyists has confused the parallel passages of the epistles, so that *one reading* in one place, and *the second* in another, is genuine. It would seem that Tychicus, and through him Paul, was to learn the state of the *Colossians* (and therefore, instead of γνῶ, *he might know*, γνῶ, *I may know*, may be read). In the same way he learned the condition of the Thessalonians by means of Timothy; of the Corinthians, by Titus; of the Philippians, by Epaphroditus. Paul was the more anxious to obtain tidings of the Colossians, because he was sorely tried on their account. That the Colossians were acquainted with Paul is clearly shown, not only by the preceding words, as in the epistle to the Ephesians, but also by those which follow, and are peculiar to this epistle: *They shall make known unto you all the things that are done here.*

10. *My fellow-prisoner*—Aristarchus, not Epaphras, ver. 12. Epaphras, not Aristarchus, is spoken of, Philemon, ver. 23. It is possible that Epaphras, after his arrival in Rome, was incarcerated, and afterwards set free. Paul may have called him *fellow-prisoner*, because he had been on a former occasion imprisoned with him. *Sister's son to Barnabas*—Barnabas was better known than Mark: the latter, therefore, is more clearly indicated through the former. *Touching whom*—Namely, Mark: the οὗ, *whom*, relates to the nominative, and not to the oblique case, *Barnabas*. *Ye received*—Tychicus and Onesimus seem to have taken these *instructions* to the Colossians, together with the epistle. He says, *ye received*, not *you will receive*: the ancients adapted their epistolary style to the time of the reader, and not, as we do, to that of the writer. For example, *I have written*, for *I write*. Philem. ver. 19. [This is impossible here. *Mey.*] *Commandments*—In opposition to the writing. *If*—The sum of these *commandments*.

11. *Who are*—Namely, Aristarchus, Marcus, Jesus. *Only*

—Of the circumcision. *A comfort*—Note the fitness of the word: what *παρὰμυθία*, *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*—*Τέλαιοι καὶ πεπληρωμένοι*. [But the true reading is *τέλειοι καὶ πεπληροφορημένοι*. *Tisch.*, etc.; i. e., *mature and fully persuaded*. *Alf.*] This is inferred from the preceding discussion. *In all*—The construction is with *ye may stand*.

13. *For*—The assignment of the reason is found in the verb, *he hath*. *I bear him record*, is *modal* [i. e., the verb expresses feeling]. *Zeal*—That you may not be drawn away, ii. 4. Comp. 2 Cor. xi. 2.

14. *The beloved physician*—He is so called either because he had practised, or was practising, medicine. In 2 Tim. iv. 11, he calls him by his name Luke only, because it was well known to Timothy. As Luke was unknown to the Colossians, he adds here the epithet, *physician*. *Demas*—He alone is mentioned without any laudatory epithet. Comp. 2 Tim. iv. 10. It may be that Demas wrote from Paul's dictation, and therefore we have no epithet.

15. *Nymphas*—Of Laodicea, as we may conclude from this passage. Philemon's house was open to the assemblies of the believing Colossians.

16. *This epistle*—This very epistle. *Is read*—Publicly in the church. Comp. 1 Thess. v. 27; Rev. i. 3; Deut. xxxi. 11. *Cause*—Comp. 1 Thess., as above cited. *The epistle from Laodicea*—According to Mill, he is alluding to the epistle to the Ephesians, which was to be found in Laodicea, and brought to Colosse. Assuredly it was not without a reason that Paul mentioned the town *from* which the epistle was to be fetched, and not the names of those *to* whom he sent it.

17. *Say*—Speak in my name, as witnesses. This was more touching than if he had addressed Archippus himself. Perhaps Archippus, a minister, was by illness or old age unable to attend the public assembly. That his career was almost run, may be gathered from *fulfil*, Philem. ver. 2. Moreover the Church itself is ordered to address Archippus, and not the *heads* of the Church. The epistle therefore was written to the Church, although its subject is very sublime. [Why then are *laymen*, as they are called, not allowed to read the Scriptures? *V. G.*] *Which thou hast received*—By a

mediate calling: since *in the Lord* follows, not *from the Lord*.

18. *The salutation*—Paul adds this verse with his own hand, and thus acknowledges that all which precedes is from him. *Remember*—Particularly in your prayers, ver. 3. [Omit ἀμήν, *amen*. Also the subscription, *written from Rome*, etc. *Tisch.*, *Alf.*, etc.]

THE FIRST EPISTLE OF ST. PAUL TO THE THESSALONIANS.

CHAPTER I.

1. *Paul*—Paul in this, which is the first of his epistles, does not adopt the title of apostle, nor in fact any other, for he writes in the most familiar manner to the Thessalonian saints; who required no prefatory assertion of his apostolic authority.

The epistle is divided into the following parts:—

- I. THE INSCRIPTION, i. 1.
- II. He then celebrates the grace of God to the Thessalonians, ver. 2, *et seqq.*; after which he speaks of his own sincerity and of that of his colleagues, ii. 1; and of the obedience of the Thessalonians, 13, 14.
- III. He then expresses,
 1. His desire, ii. 17.
 2. His anxiety, iii. 1.
 3. His joy and his prayer, 6, 7, 10, 11.
- IV. He exhorts them to advance,
 1. In holiness, iv. 1, 2.
 2. In brotherly love and prudence, 9, 10, 11, 12.
- V. He teaches and exhorts them,
 1. Concerning those who sleep, 13, 14.
 2. Concerning the times, v. 1, 2.
- VI. He adds various consolations, 12, 13, 14, 15; prayers, 23; and exhortations, 24.
- VII. CONCLUSION, 25, 26, 27, 28.

This epistle possesses, so to speak, unmixed sweetness. To those readers who are unaccustomed to an affectionate suavity of mind, it is in consequence not so pleasing as others which are rougher in their tone. The Thessalonians were filled

with the expectation of Christ's advent. So praiseworthy was their position, so free and unembarrassed was the rule of Christianity amongst them, that they were able to look each hour for the coming of the Lord Jesus. The Thessalonian epistles were the first which were written: at a subsequent period various evils crept into the churches. *Of the Thessalonians*—Within the memory of our fathers, says James Mehrning, there were two Greeks, one among the Moravian brethren, and the other in Belgium, who affirmed that both the autographic epistles of St. Paul to the Thessalonians were still extant in good preservation. *In*—Implying union with God. [Omit all in this verse after *εἰρήνη*, *peace*. *Tisch.*, *Alf.*]

2, 3. *Mention...without ceasing*—Comp. Rom. i. 9; 2 Tim. i. 3.

3. *Your*—Depends on *faith*, etc. *Worth...labour...patience*—These nouns, joined to faith, love, hope, have the force of epithets. *Work* is opposed to *vain words*: in the singular it signifies something lasting, effectual, possessing faith: exercising itself in the object of its belief, not proceeding from love alone. [*The work which faith is*, i. e., the activity of your faith. *Alf.* *Of faith, of love, of hope*—Chap. v. 8; 2 Thess. i. 3, 4. *V. G.*] *Labour*—In spiritual or outward acts of kindness. Full little do they *love*, who, with a view to their own ease and aggrandisement, evade all labour. [Who will procure leisure for me, do you ask? Nay, rather beware of wasting time in idleness, in festive meetings carried to a greater length than due, in vain and idle conversation; then you will you earn for yourself abundant time for the labour of love. *V. G.*] *In our Lord*—Construe this with *patience*, 2 Thess. iii. 5: just as one might say, *the heavenly devotion of sighs*. Constancy for the name of Christ. *In the sight* (*Beng.*, *presence*) *of*—Construe this with *remembering*.

4. *Knowing*—Construe with *we give thanks*, ver. 2. *Brethren beloved, your election of God*—[*Beng.*, *brethren beloved by God, your election*—This is right. *Lün.*, *Alf.*, &c.; not, as Eng. Ver., *your election of God.*] Comp. 2 Thess. ii. 13. *Election*—1 Cor. i. 27, note.

5. *For*—The *for* extends its force beyond this verse. *To you*—As far as you are concerned. *In*—These words apply both to the teachers (comp. the end of this verse) and to the Thessalonians (comp. the following verse). *In power*—For example, with regard to faith. *In the Holy Ghost*—In his

saving and miraculous operation, for example, with regard to love. *In much assurance*—For instance, with regard to hope, ver. 3. *Ye know*—Referring to *knowing*, ver. 4. Both knew. *What manner of men*—Imparting the word to you with joy. *For your sakes*—In order that we may gain you.

6. *Followers*—*Followers* become *ensamples*, ver. 7. *Of the Lord*—Of Christ, who acted as the apostle of the Father, brought the word from heaven, and taught it under opposition. *With*—Construe with *receiving*.

7. [For *τύπους*, *types*, *patterns* (Eng. Ver., *ensamples*), read *τύπου*, *a pattern*, *type*. *Tisch., Alf.*] *Ensamples* (lit., *patterns*)—*Ensamples of faith*; comp. following verses.

8. *For*—An intensive particle. *Sounded out*—Was given forth with a clear sound. *Of the Lord*—Of Christ. [Omit *καί*, also. *Tisch., Alf.*] *So that*—It is lawful to speak of the conversion of souls. Paul presupposes this; and he would, moreover, have taken the conversion of the Thessalonians for the subject of his discourses, had not others already been aware of the fact, and even spoken about it. *To speak anything*—Of your faith, ver. 9.

9. *Of* (lit., *concerning*) *us*—Both teachers and believers. *To serve... God*—Here the Thessalonians are distinguished from the Gentiles; in the next verse from the Jews. *And true*—This denotes that truth is an essential part of his nature.

10. *And to wait for*—The compound *ἀναμένειν*, *to await*, is used of one who has gone away, and yet is about to come again, John xiv. 3, note; Acts i. 11, note. I do not indeed deny the *return*, but I say that the *coming* is employed elegantly for the *return*, because his glorious *coming* has very many new things. [To wait is the surest characteristic of a true Christian. *V. G.*] *Whom he raised from the dead*—This is the chief argument, and from it, it is evident that *Jesus* is the *Son of God*. *Which delivered* (lit., *delivereth*)—[The present; not, as Eng. Ver., *delivered*. It is descriptive of his office, *our deliverer*. *Alf.*] *Christ hath redeemed us once*; he *delivers us always*. *From the wrath to come*—Wrath comes at the last judgment, chap. v. 9.

CHAPTER II.

1. *For*—Referring to chap. i. 5, 6; for the discussion of the statement there made is now resumed, not only as regards

Paul, but his companions also, ver. 1—12; and as regards the Thessalonians, ver. 13—16. [This, to ver. 12, refers rather to chap. i. 9, first clause; and ver. 13—16, to the second clause. *Alf.*] *Not in vain*—But full of virtue.

2. [Omit *καί*, *even*. *Tisch.*, *Alf.*] *Suffered before*—A thing which might have hindered others from preaching.

3. *For*—*For* recurs again, ver. 5. For this there are two reasons: 1st, their general and unvarying practice; 2ndly, the manner in which they had conducted themselves among the Thessalonians, ver. 5, 6, 7, etc. Comp. 2 Cor. i. 12. *Exhortation*—This is the term assigned to the whole Gospel preaching, imbued as it is with the sweetness of sufferings; see ver. 2; comp. 2 Cor. i. 3. *Exhortation*, [Gr.] *παράκλησις*, has a very wide signification: when rousing the slothful, it is *exhortation*; when healing sorrow, it is *comfort*; comp. ver. 11, note. *Not...nor...nor*—He puts away evil intentions with respect to God, himself, and others. The antithesis is universal: comp. ver. 10. *Not of deceit*—[Gr. *πλάνης*, rather *error*. *Alf.*] Compare *we speak*, the present tense, ver. 4. *Nor of uncleanness*—This is when the fruit of the flesh is sought: comp. Phil. i. 16. Fruit of the flesh has somewhat of a subtle meaning: *Eigenheit*, *self-seeking*. Concerning *purity*, which is opposed to it, see Acts xv. 9.

4. *Allowed*—[lit., *approved*, better than Eng. Ver., *allowed*]. To this word refer *trieth*.

5. *Flattering words*—The antithesis is in ver. 7; as a *cloak of covetousness* has its antithesis in ver. 9; and *glory*, ver. 6, in ver. 10. *Flattery* is chiefly employed by those who *aim at pleasing men*. *As ye know...God is witness*—These are corresponding clauses; so the double confirmation of the third member, which is placed in the following verse, follows in the same, ver. 10. He calls upon men as witnesses of a patent fact; on God, as the witness of a fact concealed in the heart; on men and God, as witnesses of a fact partly patent, partly concealed. *Cloak*—A specious *pretext*, with which we might cover our avarice.

6. *By others*—By those, namely, who would have admired us, if we had treated you more haughtily. *When we might*—Although we might. *Have been burdensome*—[Better, *been in honour*. Similarly, *Alf.*: *When we might have stood on our dignity*; and *Lün*. Eng. Ver., less correctly, *might have been burdensome*.] Gr. *βάρος*, *weight*; splendour, which the majesty of the Lord communicates to his *ambassador*; *δόξα*, *glory*, in

the preceding verse is allied to it ; comp. βάρος δοξῆς, *weight of glory*, 2 Cor. iv. 17. Brightness is *oppressive to the sight*, as weight is to the touch, or as a loud sound is to the hearing. Whence such things are said to be *borne*, or not to be *borne*, Heb. xii. 20. The kindred word, ἐπιβαρῆσαι, *be chargeable*, occurs at ver. 9. Each idea, *weight* [of authority], and *a burden*, is to be included. But the apostles refrained from both.

7. *Gentle*—A very sweet word, generally employed of parents and physicians. This is opposed to *flattery*, for he is called ἡπιος, who possesses true gentleness. *Among* (lit., *in the midst of*) *you*—Just as a hen is surrounded by her chickens. They did not act with that high-handed authority which it is said belongs to Peter, which also calls the style of its court apostolic. *Nurse*—Gr. τρόφος, at once a mother and a nurse. Consider well the expression, *her own*, [which Eng. Ver., *her*, loses]. The spiritual are analogous to the natural affections, ver. 11 ; 1 Tim. v. 1, 2.

8. *So* (lit., *Thus*) *being...desirous...we were willing*—The text has been rendered suitable for delivery. A more careful punctuation is equal to a note. The same word, *ἠμεῖρονται*, occurs in Job. iii. 21. *Εὐδοκοῦμεν*, although wanting the augment, may still have the force of an imperfect ; throughout the whole narrative the past tense has been made use of, which, indeed, the versions have here. *Souls*—Our soul desired to enter, as it were, into your soul. [But the meaning is, *to offer our lives for you*. Lün., *Alf.*]

9. [Omit γὰρ, 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*—They who seek no glory from men, obtain this much : they behave *holily* in divine things, *justly* towards men, *blamelessly* with regard to themselves. [Rather, *unblameably* towards all, God and men. Lün.] *That believe*—Although we appear not thus to others.

11. *How...every one*—They do not act thus who seek for glory, ver. 6. *As a father*—A temperate gravity is suitable to the character of fathers. *Exhorted*—lit., *exhorting*. This depends on *we behaved ourselves*, ver. 10. *Exhortation* causes a person to do a thing willingly ; *consolation*, to do it joyfully ; *charging*, to do it with fear and reverence.

12. *Kingdom and glory*—A magnificent combination.

13. [Prefix to this ver. καὶ, and. Tisch., Alf.] *For this cause*—Because you have had such teachers. [We also—As well as all who believe, etc., chap. i. 7. Alf.] *Thank we*—The absolute sentence would be, *you have received*. Affection has modified it by adding a thanksgiving. *When ye*, (lit., *having*) *received*—Παραλαμβάνω signifies *simple reception*; δέχομαι denotes *pleasure combined with reception*. *Ye received*, namely, *not the word of man*, etc. *Not as the word of men*—This explains what he recently said, *of God*. *Which*—Beng. reads *who*. God, showing that the word is truly the word of God, chap. iv. 8, 9; Acts xiv. 3. [But Eng. Ver., *which*, is correct. Lün., Alf.] *Worketh*—Gal. iii. 5. [It, for instance, worketh patience, ver. 14. V. G.]

14. *For*—Divine working is chiefly seen and felt in afflictions. *In Judea*—The Jewish churches were noble examples to the others. *Like things*—So, *the same*, Phil. i. 30. The same fruit, the same afflictions, the same experience in believers, in all places and at all times, afford a proof of the truth of the Gospel. *Your own*—Matt. x. 36; Luke xiii. 33. *Countrymen*—These were Thessalonians, Jews, and Gentiles. Acts xvii. 5. [Nay, but *Gentiles* only, in contrast with *Jews*. Lün., Alf.]

15. *Who killed*—This truly was the sin of the whole nation,—their greatest sin, and as yet unacknowledged. [Omit *idivous, their own*. Tisch. (Alf. brackets it.) Render, *the prophets*.] *Prophets*—Construe with *who killed*. That former guilt blazed forth when they slew the Lord himself. *Us*—The apostles. *Have persecuted*—Luke xi. 49, note. *They please not* (lit., *not pleasing*)—Not seeking to please. [Rather, a fact, the *result* of what precedes. Lün.] *Are contrary*—The Jews abhorred the Gentiles, and at that time were unwilling to hear the preaching of the word.

16. *To speak*—*Tapeinosis*. [Less is said than intended.] *To* (lit., *that they may fill up*)—Obstinacy against the word is the principal means of filling up the measure of our sins. *Their*—The Jews. *Always*—As *always*, so also *now*. *To the end*—A sad ending. The same phrase occurs Luke xviii. 5. Under Herod Agrippa the affairs of the Jewish nation had again become prosperous; but after his decease, Acts xii. 23, the Roman procurators returned. Cumanus, Felix, and their successors, harassed the Jews more and more. This epistle was written A. D. 48, and about that time a tumult

arose at Jerusalem during the Passover, and an immense multitude of persons (some say more than thirty thousand) were slain. *The wrath* of God followed these wretched people, and *at last* utterly destroyed their city and their temple.

17. *Brethren*—He begins a new division of the epistle. *Taken from*,—lit., *being bereft of you*; [More properly, *separated from you*, *Alf.*, or, *taken from you*, as Eng. Ver.]. As parents, when their children are absent. *For a short time*—[Gr. *for the space of an hour*; i. e., a very short time. *Alf.*] *Καρὸς*, time indefinite; *ὥρα*, something definite, Ex. xiii. 10; *κατὰ καρπὸς ὥρων*, 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 was the primary cause of the evil; but we should not have suspected this when reading the history in Acts xvii. 13, 14. Satan acted by the agency of wicked men.

19. *For what*—So, *τίς γὰρ*, for *who*, Sept., 1 Sam. xi. 12. *Hope*—Compare the end of this verse. It is great praise. *Crown of rejoicing*—So Sept., Prov. xvi. 31. *Even ye*—He does not exclude others, but he chiefly reckons these. *In*—Concerning this particle compare chap. 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*—Mark how highly Timothy was esteemed, since after he had gone away Paul and Silas appeared to themselves to be alone, inasmuch as they were in a city signally estranged from God. [But the *we* is *I Paul*, chap. ii. 18, not *Paul and Silas. Lün.*, *Alf.*]

2. *Sent*—Sylvanus and I. [The true reading is, *τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν*, etc., *our brother and a fellow-labourer of God in the Gospel*, etc. *Tisch.*, *Alf.*]

3. *Moved*—Gr. *σαίνεσθαι*: *σαίνω* from *σείω*, *I move*. Eustathius shows that it is properly said of dogs, which fawn upon us and wag their tails: it is applied by metaphor to those that are deceitful at heart, flatterers: an idea indeed which

pervades this place. For in afflictions, relatives, strangers, yea, even the heart itself, all mingle flattery together, and when these are vanquished, the faithful are strengthened. *By these*—Present. *We are appointed thereunto*—An argument from our calling: comp. chap. v. 9. God hath appointed.

5. *The tempter*—Satan, chap. ii. 18. This is a *Euphemism* [softened statement of something unpleasant]. Our enemy is often close at hand, where we should never suppose him to be. Comp. Matt. iv. 3.

6. *Now*—He writes this immediately upon Timothy's arrival, with fresh joy and most tender love. The striking participle, *εὐαγγελισμένου*, brought good tidings, agrees with this. *Desiring greatly*—This is the sign of a good conscience.

7. [Read, *ἀνάγκη καὶ θλίψει*, distress and affliction. *Tisch., Alf.*] *By your faith*—Construe with *we were comforted*.

8. *Now we live*—Now we feel that we are alive. A formula of testifying the greatest joy: comp. Ps. lxiii. 4.

10. *Night*—Holy thoughts in the night., 2 Tim. i. 3. *That which is lacking*—Even the Thessalonians were wanting in some things, and so needed improvement.

11. *Himself*—Each epistle to the Thessalonians has almost every chapter sealed with its own prayer, chap. v. 23; 2 Thess. i. 11, ii. 16, iii. 5, 16. *Jesus*—Prayers and vows are 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*—Concerning the difference of these words, see 2 Cor. iv. 15, note. *Even...we*—Namely, as we are full of love.

13. [Omit *Χριστοῦ*, *Christ. Tisch., Alf.*] *With*—Construe with *at the coming*. Comp. 2 Thess. i. 7. *His*—Christ's. Acts ix. 13. *Saints*—This term embraces angels and the elect of the earth.

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*—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*—The first time that Paul uses this word in writing to the Thessalonians, whose piety received it in good part; as did also Timothy, whom he commands in the severest manner. The same word occurs at ver. 11; comp. 2 Thess. iii. 4, 6, 10, 12. At a subsequent period, when his authority had been established, he very seldom used this expression in writing to the other churches.

3. *Will*—So chap. v. 18, without the article. There are many *wills*, Acts xiii. 22. *The*—The mark of the subject. [*The*—(sanctification) not rendered in Eng. Ver.] *Your sanctification*—The word *your* recalls to the memory of the Thessalonians their former unholy state. *Sanctification* especially includes chastity. *From fornication*—Even Christians such as these needed admonition regarding this sin; the Gentiles practised rather than hated it.

4. *Should know*—Gr. οἶδα, *I know*, signifies not only knowledge, but a faculty of the mind, Phil. iv. 12: compare *according to knowledge*, 1 Peter iii. 7. Truly each of these is required for matrimonial chastity. *Possess*—Illustrated from Luke xxi. 19. *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 honour, each having his *own* wife for that purpose. *Lün.*, etc. But Bengel is right. *W. L. Blackley.*] *And in honour*—The opposite is *dishonour*, Rom. i. 26, 24.

5. *Not in the lust of concupiscence*—Concupiscence, gradually acquiring the mastery over a man, at last grows so strong that it becomes a wretched passion and disease, 2 Sam. xiii. 4. *The Gentiles*—These are also denoted at ver. 12, 13, by various periphrases. *Which know not*—Ignorance is the origin of unchastity, Rom. i. 24. [Look at the serenity of heaven, and thou wilt conceive a horror of impurity. *V. G.*]

6. *Go beyond and defraud*—The article τὸ [not rendered in Eng. Ver.] makes the verb ὑπερβαίνειν, *go beyond*, emphatic. Eustathius explains ὑπερβῆναι, *to miss the mark in whatever is especially necessary*. And so Paul does not appear now to speak of *avarice*, which, however, Eph. v. 5, and Col. iii. 5 (where the article makes it emphatic), is joined to the sins of impurity, and, as a crime of the deepest dye, is termed *idolatry*; but he is now speaking of the deceptions and arts of adulterers, Heb. xiii. 4; for the absence of a conjunction points out that the same subject is continued: and his dis-

course is of a *matter* of which the crime is greater than theft, Prov. vi. 30 ; in ver. 7 the subject of impurity and holiness alone is resumed. It is by an *Euphemism* that the apostle avoids calling it *adultery*. *Brother*—The reason for avoiding *the sin*. *In any matter*—Lit., *in the matter*. [Eng. Ver., *any* is wrong ; as τῶ cannot have the meaning in the New Testament. *Alf.*] The article points out the business then in hand, 2 Cor. vii. 11. *Avenger*—Heb. xiii. 4, note. *The Lord*—Christ, the Judge.

7. *Unto holiness*—Lit., *in sanctification*. Ἐπι, *for* [Eng. Ver. wrongly, *unto*], rather denotes the end ; ἐν, *in*, the natural disposition of the thing.

8. *He therefore that despiseth*—Who despises *this*. *Who hath also given*—*Also* denotes that something new and important is here added to what has just gone before. [For ἡμᾶς, *us*, read ὑμᾶς, *you*. *Tisch.*, *Alf.* So *Beng.*] *His Holy Spirit*—Eph. iv. 30.

9. *Ye*,—*Beng.*, *We need not*. [Lün. adopts this reading, believing the common ἔχετε, *ye have*, to be ungrammatical. The common reading is adopted by *Tisch.*, etc., and defended by *Win.*, *Alf.*, etc.] Heb. vii. 11. *Taught of God*—God imbues us with love by regeneration ; therefore the word *taught* has as it were an irregular application, so as to be opposed to *writing*. *To love*—The power of the Divine doctrine converges into love.

11. *That ye study to be quiet*—An *Oxymoron* [union of contraries]. Political ambition is ashamed *to be quiet*. Its opposite is περιεργάζεσθαι, *to be busybodies*, 2 Thess. iii. 11, 12. Therefore there is added here, *to do your own business*. The end of ver. 12 shows the fitness of the term φιλοτιμείσθαι, *study*, here used. *To work*—There was need of this being said to men who had received a foretaste of heaven ; men busied with this world's affairs labour voluntarily. The admonition occurs with greater force at 2 Thess. iii. 6, 7. [Omit ἰδίας, *own* (before χερσῶν, *hands*). *Tisch.*, *Alf.*]

12. *Honestly*,—Lit., *becomingly*, so that men may not have it in their power to say that sloth and beggary are consistent with Christianity. The opposite is, *the unruly*, v. 14 ; 2 Thess. iii. 6. *Of nothing*—So as to have to seek from those without. This is the highest degree of freedom in matters of property. It is to be desired by a Christian on account of the liberty it gives.

13. [*Them which are asleep*—Consolation in recent sorrow ;

—not for those long dead. *Not. Crit.*] *That ye sorrow not*—For those who have just died in the faith; concerning them we have a sure hope. The efficacy of the Christian religion appears most clearly in this, that it does not remove or embitter, but sweetly soothes that most subtle of the affections, grief for the dead, the longing we feel for the departed, whether recently dead or long since gone before us. [*Hope—And joy. V. G.*]

14. *For*—The Scripture, from among the many comforts it provides against death, sets forth this, which concerns the resurrection, as pre-eminent. *Died*—This expression is generally used of Christ; *to fall asleep*, of believers, 1 Cor. xv. 3, 6, 18, 20, 51. *Even so*—Likewise as Jesus rose of himself, so we believe that we shall be *brought alive* by the path of death. *In Jesus*—Construe with *κοιμήθευτες*, *which sleep*. For the verb *will bring*, which follows, has the *with him* in apposition. [*So Alf. and Eng. Ver.* But *διὰ 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). *Lün.*, etc.] *Will God bring*—A sweet expression spoken of the living. *With him*—Because joined with him.

15. *Unto you*—Who are worthy of knowing this. *By the word of the Lord*—The Lord, Christ, has spoken to us: we, to you; comp. 1 Kings xx. 35, *by the word of the Lord*. Such phrases are used of a subject discussed for the first time. [*Many matters connected with a truly remarkable subject, which would be sought in vain elsewhere, are here discussed. V. G.*] *We*—The saints, by thus speaking in *their* age, have laid upon those of *following* ages a greater obligation to look for the Lord. The *we* is explained by the following expression, *who are alive*, and afterwards by *who remain*. *Which are alive*—So also ver. 17. This is equal to an apposition. *Who live* is an antithesis to *who sleep*. At the same time an intimation is given of the fewness of the living, in comparison with the number of the dead; also of the happy condition of those who are asleep, for which reason the living may desire to be gathered to them. The men of all ages in the aggregate form a whole; and the faithful who have been long waiting, and regard themselves as those who will be alive at the advent of the Lord, 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 at that time, holds during its life the

place of those who will be alive at the period of the Lord's advent. So the word *we* is used here as the names Caius and Titius are elsewhere [imaginary persons used as representatives], and with the greater propriety, because to the faithful of that age an opportunity had not been given of distinctly knowing the immense space of time to elapse before the end of the world. The present tense in each participle is used of the coming of our Lord itself, as in Acts x. 42, and elsewhere. Neither has Paul asserted that the day of Christ is so near; see 2 Thess. ii. 2, 3. A similar expression occurs 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*—[i.e., anticipate]. This sweetly contradicts the fear of the survivors with respect to the dead, and does not esteem their advantage greater than that of those who are asleep.

16. *Himself*—A sublime expression. *With a shout, with the voice of the archangel, and with the trump of God*—A climax, embracing three things. Κέλευσμα, a shout, implies an order given to the multitude, as by a herald. The Sept. does not use it. *The archangel*—Michael, or some other. The article is not added. *With the trump of God*—And therefore great.

17. *Together*—Ἀμα, at the same time, an adverb of time is here used, rather than ὁμοῦ, together, an adverb of place. Observe the propriety of the apostle's language. *In, (lit., into) the air*—The ungodly will remain on the earth; the pious, freed from the earth, will become assessors of the judgment. *And so*—Having written what was necessary for consolation, he thus briefly treats of matters of the deepest importance. *We shall be*—Both classes shall be. *Ever*—Without any departure. *With the Lord*—Not only in the air, but in the heaven, whence he came.

18. *Comfort one another*—In your grief. Comp. also chap. v. 11.

CHAPTER V.

1. *Of the times*—When those things of which I have spoken shall happen. Καιροί, seasons, are parts of χρόνων, of the times. *Ye have no need*—They who watch have no need to be told when the hour will be, for they are always ready.

2. *So*—As shall be described in the next verse. Comp. on this wise, γὰρ, when namely, Matt. i. 18. *Cometh*—The

present emphatically declares the suddenness of the event. So ver. 3, *sudden destruction cometh*; comp. Luke xxi. 34. [*Yourself*—Opposed to the writer, as in chap. iv. 9. *Lün.*] *As a thief*—2 Pet. iii. 10. A usual phrase with the apostles, harmonising with the parable of our Lord, Matt. xxiv. 43. *In the night*—Refer to *thief*, just mentioned. Where the night is, there, too, is security and quiet; comp., however, xxv. 6.

3. [Omit γὰρ, for. *Tisch., Alf.*] *They shall say—The rest, who are of darkness*, ver. 5, 6 [chap. iv. 13]. *Peace and safety*—They will determine that the world is eternal.

4. [*But ye, brethren, are not in darkness, that the day* (emphatic, in 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 condition; ἐκνήφω, 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. μεθυσκόμενοι. 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, in the first place, καθεύδοντες denotes a beginning, *falling into sleep*; then καθεύδουσι expresses continuance, *they go on in sleep*. *In the night*—For the most part. Deep sleep and drunkenness in the day protracts the night. They shrink from the day.

8. *The hope of salvation*—Refer this to the following verse.

9. *Hath not appointed*—So the Sept., Ps. lxxvi. 9, *who hath placed* [Eng. Ver., *holdeth*] my soul into life; Judg. i. 28, ἔθετο τὸν Χανααῖον εἰς φόρον, *put the Canaanite to tribute*; where the Vatican reading is ἐποίησε, *made*, but ἔθετο, *put*, was certainly a usual phrase of the transcriber. *To obtain salvation*—Namely, *salvation* of that kind by which they who are saved are excepted from the multitude that perish.

10. *Who died*—In the death of Christ there is the *appointment* for a *peculiar preservation*. *Whether we...sleep*—Bodily, in sleep or death. *Together*—*At the same time* as the advent occurs. Or shall we rather say, *together* with him, where and as he lives? I should think not; for the whole subject relates to the times, ver. 1, and at the end of the discourse

the discussion of that with which it began is resumed. They had always set before themselves Christ's advent as being close at hand. Thus, too, does Lubinus explain this text.

12. *Beseech*—Paul beseeches, taking up the cause of those who labour in the word as if it were his own; another verb follows, *παρακαλοῦμεν*, *we exhort*, ver. 14. *To know*—To have in regard; this by a *Metonymy* of the antecedent. [Properly to estimate and esteem. *Lün.*] *Labour*—Sometimes one and the same person can *labour, be over, admonish*; sometimes different persons, according to the variety of gifts. *To labour* is not merely generic, but it denotes various functions which are not included in *presiding* and *admonishing*; as Rom. xvi. 2. Phœbe was a superintendent: on the contrary, ver. 12, Tryphena and Tryphosa had indeed laboured, but they had not been superintendents. *Superintending* denotes authority; *admonishing* implies zeal and skill, which one man practises more than another.

13. *Among yourselves*—Mutually.

14. *Unruly*—Such persons were in the church, although the church was flourishing. And soon *disorder* increased, 2 Thess. iii. 6, 11. *Support*—Attend to. Gr. *ἀνρέχσθαι*, *to have regard to*, Prov. iv. 6. *Toward all*—There is not one of the faithful to whom *long-suffering* may not be shown; there is no one to whom a believer is not bound to show it. Many exhibit it more to strangers than to their own families, to the powerful than to the humble; but it ought to be displayed towards all alike.

15. *See*—Let each man guard himself and his neighbour. An injured person sees too much when he is in a passion; therefore his neighbours should see for him.

18. *In everything*—Even if it appear adverse; [and that, too, not only generally, but, like David, in particular cases. *V. G.*] *This*—To give thanks. *Will*—Always good, always contemplating your salvation *in Christ Jesus*.

19. *Quench not*—The Spirit burns wherever he is, and therefore should be quenched neither in ourselves nor in others. *The Spirit*—Spiritual gifts and graces. A *Metonymy* [change of antecedent for consequent].

20. *Despise not*—The other gifts were of a more attractive appearance. *Prophesyings*—To be exercised more than the other gifts of grace, 1 Cor. xiv. 1, 39.

21. [Read *πάντα δὲ*, *but prove all*, etc. *Tisch., Alf.*] *All things*—Spiritual things, which, without carelessness and

curiosity, you may think in any way belong to you, and not to exceed your ability.

22. *All appearance of evil*—Gr. ἀπὸ παντὸς εἶδους πονηροῦ, [lit., *from every evil species*. *All appearance of evil*, is wrong. But see below.] *Species*, appearance, of *evil* would be εἶδος του πονηροῦ, with the article, which is prefixed to the word *good*, ver. 21. But εἶδος πονηρὸν is a *bad kind*: εἶδος, *species*, Sept., Jer. xv. 3; Sir. xxiii. 21 (16), xxv. (2) 3. We ought to abstain from every evil species, that we be not deceived. The whole *genus* of good is simple, of spirit, soul, and body; the *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*. *Linn.*, *Alf.*]

23. *The very—If himself*. Not by zeal, says Paul, will you be defended, but by the protection of God himself. *The God of peace*—Who bestoweth all good things, and taketh away all evil: εἰρήνη, *peace*, and ὁλοτελής, *whole*, are kindred terms. [Therefore the following prayer shows what this title implies. *V. G.*] *Wholly...whole*—He desires that they should, one and all, *collectively* and *individually*, become and continue wholly God's people: *collectively*, all the Thessalonians together, so that not one should be wanting; *individually*, each one of them, in body, soul, and spirit. The exposition of this verse will perhaps become more mature with time. There may, perhaps, be an elegant *Chiasmus* [cross reference], and if ὁλόκληρον, *whole*, were used adverbially, the exposition would acquire fresh light. In another sense, ὁλόκληρον ὑμῶν, *your whole*, would be the genus and the whole: the three following words would be the parts. *Your spirit and soul and body**—*You*; he has mentioned them just before generally; and he now denominates the same persons from their spiritual condition, wishing, says he, that *your spirit*, Gal. vi. 18, may be preserved entire; then from their natural state, *and soul and body*, for of these two parts does the whole body of man consist, wishing, he says, that it may be preserved *blameless*. The mention of the *body* harmonises with the previous discussion, iv. 4, note; ver. 16.

* (i.) The spirit is the nobler part of man, which is enlightened by grace, and is capable of a union with God.

(ii.) The soul is that part of the natural man in which consists the sphere of his intellectual faculties and of his reason.

(iii.) The body is the fles., with its appetites and affections.—ED.

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 not even now will he change his calling. This little verse is full of triumph. *Will do it*—*Will preserve you*, ver. 23. So that the calling may attain its end, Phil. i. 6; 1 Pet. v. 10; Rom. viii. 30.

25. *For us*—As we for you, ver. 23. [Paul makes the same request in the second epistle to the Thessalonians, in those 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 do so in the epistle to Timothy and Titus, because he either addressed them as sons, or was sure of their spontaneous intercessions. He abstains from asking the prayers of the Corinthians in his first epistle to them, and of the Galatians also; for it was necessary to rebuke them with paternal authority. *V. G.*]

27. *I charge you*—Of the Old Testament Scriptures, Moses and the Prophets were publicly read. In the New Testament, this epistle, the first written by Paul, is, like all the others, recommended to be publicly read, as afterwards Revelation, i. 3. This was the important reason why Paul so adjured the Thessalonians [and these, too, dear to him. *V. G.*]; and there was a danger lest they should think it right to conceal this epistle on account of the praise given to them in it. *The Lord*—Christ. The invocation due to God is offered to him, Ps. lxxiii. 11. *Unto all*—At Thessalonica, or even throughout Macedonia. *The holy brethren*—The dative, with its peculiar force. The epistle was to be read in the hearing of all, and particularly in the hearing of those who could not read for themselves: women and children were not to be excluded. Comp. Deut. xxxi. 12; Josh. viii. 33, 34. *What Paul commands with an adjuration, that Rome prohibits with a fearful curse.* [Those who secretly remove the Scriptures and render the reading of God's word difficult to the common people, without doubt handle it unfairly themselves; they therefore shun the light. But how sadly will they be silenced when the Judge shall ask, Why have you forcibly 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 Wittemberg divine remarks), that in many places, and high places too, instead of the sacred prayers, which are often more numerous than

is convenient, 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 grievously lament, that many estimate the dignity of the public assemblies of the Church in proportion to the neglect of Scripture they exhibit. *V. G.*]

28. [Omit ἀμήν, *amen. Tisch., Alf.*]

THE SECOND EPISTLE OF ST. PAUL TO THE THESSALONIANS.

CHAPTER I.

2. [Omit ἡμῶν, *our*, Tisch., Alf. Read, *God the Father*.]

3. *We are bound*—The joy of our mind urging us on. The reasons are manifest. So too chap. ii. 13. [There is a generous sense of such a debt. *V. G.*] *Meet*—From the importance of the affair. Compare 1 Cor. xvi. 4. [*Bound*—By a sense of duty, within; *as is meet*, in view of circumstances without. *Lün.* Do the proofs of thy Christianity deserve thanks to God from those who know thee? *V. G.*] *Faith* ...*charity*—See, with regard to *hope*, ver. 4, 5. For these three graces are generally found together.

4. *We ourselves*—Paul *himself*, with Sylvanus and Timothy, used to glory as witnesses; he did not merely hear from witnesses. *For*—Construe with *to render thanks*, ver. 3. Hence a comma should be placed at the end of the third verse. Compare Col. i. 5, note. This parallel is very forcible. *And faith*—In this place *faith* denotes the faithful constancy of confession.

5. *Manifest token*—That is, *ὄν*, *which is*. Accusative, absolute. Compare Acts xxvi. 3, note. [Rather, *nominative*, in apposition with the preceding sentence. *Lün.*] Your *enduring*, ver. 4, is a *token*. *Righteous*—The subject of this clause is discussed at ver. 6, 7. *Ye may be counted worthy*—This is in connection 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 the bad do not form the same estimate of the evils done by the one and suffered

by the other. *Tribulation...to them that trouble*—Retaliation. Comp. ver. 8, 9.

7. *And to you*—Comp. ver. 10, 11. *Who are troubled*—The middle voice, *who endure affliction*; comp. end of ver. 4. *Rest*—*Trouble* and *rest* are most appropriately contrasted, 2 Cor. vii. 5, viii. 13. But *rest* also includes an abundance of good things, ver. 10. *With us*—That is, with the holy Israelites, ver. 10, note. Comp. 1 Thess. ii. 14. [*Us apostles*, who also are persecuted, is the sense. *Lün.*] *Mighty angels*—Lit., *angels of his power*. Angels serve Christ by showing forth his power.

8. *In flaming fire*—Others read *ἐν φλογὶ πυρός*, *in a flame of fire*. The same variation occurs Acts vii. 30; Sept., Is. lxvi. 15. *That know not God*—*Who live in heathen ignorance of God*, 1 Thess. iv. 5; Ps. lxxix. 6. So Job xviii. 21, *of those who know not the Lord*. *Obey not*—This refers mainly to *the Jews*, to whom the Gospel concerning *Christ* had been preached. [*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.* Omit *Χριστοῦ*, *Christ*. *Tisch., Alf.*]

9. *From the presence of the Lord*—This shall be their punishment: [they shall be banished] *from the face of God*. Devils will not be the tormentors: for, even in this life, bad men are not punished by the agency of devils, but rather by means of good angels: and in Ps. lxxviii. 49, *angels of evil*, [Eng. Ver., *evil angels*,] may also 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 presence*, (lit., *face*)—This face will be intolerable to them: they will not see, but they will feel its presence. *Face* and *glory* are generally parallel. *Of his power*—Lay aside your fierceness, ye wicked.

10. *In*—Saints and believers will not only see him, but by them will the admirable glory of Christ display itself. See following verses. *Saints*—The mention of *glory* and *saints* is sweetly added, as also *admiration* and *believers*. *All*—This word, which is added not to *the saints*, but to *them that believe*, conveys the idea that *believers* is of a wider signification than *saints*. See Acts xx. 32, note. So *all*, Phil. i. 9. note. *Saints* are of the circumcision; *believers*, of the Gentiles, amongst whom were the Thessalonians [who, when the apostles' testimony had reached them also, received it with laudable firmness of mind. *V. G.*] Compare the two oppo

site expressions, ver. 8, note. [For πιστεύουσιν, *believe*, read πιστεύσασι, *believed*. Tisch., Alf.] *Because*—The reason of their admiration will be, that the testimony of the apostles concerning Christ, which had obtained credit amongst the Thessalonians, stands forth whole and unimpaired *in that day* when truth alone maintains itself. Comp. Phil. ii. 16 ; 1 Thess. ii. 19. *Among you*—Even *to you*, in the west. *Was believed*—Stood forth *faithful*, and as such was received by you, upon whom it had come. *In that day*—Construe with ἔλθῃ, *when he shall have come*.

11. *Wherefore*—[Beng., *for which*. So Alf.] *For this* we strive with prayer. *Our God*—Whom we serve. *Would count you worthy*—Before our calling there is no worthiness in us, 2 Tim. i. 9. It is only afterwards that worthiness is bestowed upon us in the manner about to be described. *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 give nothing to the Lord, but the Lord confers salvation upon us ; hence *his* name is glorified in us, but *we* ourselves in him. [Omit the first Χριστόν, *Christ*. Tisch., Alf.] *Grace*—In the sense of *goodness*, ver. 11.

CHAPTER II.

1. *We beseech*—Of this epistle there are five divisions, the principal one of which 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 the day of Christ, ii. 2, 3, 4.

Whence he comforts the saints against that calamity, 9, 10, 13, 14.

Adding an exhortation and a prayer, 15, 16, 17.

IV. AN EXHORTATION TO PRAYER, together with a prayer (iii. 1, 2) for them.

And to reduce to order the brethren who are walking disorderly ; also with a prayer, 6, 7, 16.

V. CONCLUSION, 17, 18.

By, (lit., *with respect to*)—[*On behalf of*, for the subject had been misrepresented. Lün., Alf., not *by*, as Eng. Ver.] The par-

title denotes the subject-matter, and does not indicate adjuration, although the subject itself ought to excite the Thessalonians; comp. *ὑπὲρ*, *for*, 2 Cor. v. 20. *Gathering together*—Which will happen at the time of Jesus' *advent*; let care be taken that no one fall away. The faithful are already gathered in one sense to the Lord, but that will be the final gathering. Such is the force of the double compound; comp. Heb. x. 25, note.

2. *Shaken*—In mind. *Be troubled*—In your emotions. That easily happens to those over anxious to know the future. *Spirit*—A prophesying *spirit*. *Word...letter*—Ver. 15. *As from us*—This was a ground by which the Thessalonians might be influenced. A genuine epistle of Paul might be explained wrongly; but the letter of another person might be substituted, chap. iii. 17. *As that...at hand*—Extreme proximity is signified by this word; for *ἐνεστώσως* is *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 ἐνεστώσα, things present. Alf., etc.*] Such nearness, therefore, of the day of Christ is denied. The epistles to the Thessalonians are the oldest of the apostolic epistles. Hence it is clear that the apostles, when speaking of the nearness of the day of Christ, did not err, but spoke in wisdom. [For *Χριστοῦ*, *Christ*, read *Κυρίου, the Lord. Tisch., Alf.*] *Christ*—To whom is opposed *Antichrist*, in a sense long understood and customary in the Church.

3. *By any means*—He shows three means, ver. 2, [and this implies that perhaps some *other* way might be found. *Lün.*] *For*—Understand, from what goes before, the negative particle, with the verb substantive: *that day shall not come, unless*, etc. But this ellipse is the result of *reverent caution*. He is *reverently cautious* who takes up the matter proposed properly, not unseasonably and with foolish rashness. *Reverent caution* is shown by Paul, who does not expressly say, *The day of Christ does not come, unless*, etc. He speaks mildly, and does not employ words to which a lover of Christ's advent could not listen with pleasure. *Except*—What is read in ver. 3—8 requires a fuller consideration. First, then, we will look at the paragraph as it stands; then as compared with the Apocalypse. *Its former aspect embraces something like these positions*:—

I. *Paul's object is to warn the Thessalonians not to think the day of Christ nearer than it really is.*—An expectation

of the future, which is supposed to rest upon Divine testimony, and yet is found to be false in the end, causes great offence. Such a looking-for of the day of Christ might cause great offence; wherefore Paul anxiously obviates it. The Thessalonians were ready to receive the Lord joyfully, chap. i. 11; 1 Thess. i. 10; and, indeed, a desire of this nature presupposes hope and faith: still, however, it may be in itself inordinate. It is therefore reduced to measure.

II. *Paul especially teaches that some great evil will come first.*—Paul does not enumerate all the events that were to take place between that age and the day of Christ; but he points out one very remarkable thing, the declaration of which was even then timely 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 (*ὁ κατέχων*) the Man of Sin is mentioned. This check is in a manner prior to the evil, and therefore its announcement is of great moment to the apostle's design, in order that the time of revealing the adversary may be defined, though with due latitude.

IV. *The evil extends from Paul's times up to the appearance of Christ at his advent.*—That evil not only extends very widely, ver. 4, 10, 12, but is also of long duration; and although it rises by various degrees, still it is continuous from its very commencement, even up to its end. *Now already*, says the apostle, *the mystery of iniquity is working.* Even in the time of the apostles it was at work, still more so after their death, but most of all after the death of the apostolic fathers. They do not well who hold that the idea and rule of the Church lie more in the antiquity of the first few ages (which merely rebuke the greater declension of posterity) than in truth itself.

V. *There was also a check in Paul's time, and that check only ceases when the evil breaks out in full force.*—He who now letteth [hindereth], says Paul, (*will let*) until he be taken out of the way. This check therefore is not the proclaiming of the Gospel, either universal or apostolic. Even after the apostles the check remained, and they finished their course long before the check ceased to be a restraint; but the preaching of the Gospel is never altogether removed.

VI. *First of all, the evil is described in the abstract, then in the concrete.*—*The mystery of iniquity* is said to be already

working ; but after an interval the very *Wicked* himself shall be revealed. In such order did the event happen. Similarly the title is first *apostasy*, then *Man of Sin*. In preaching concerning Christ, it was first said, in the abstract, *The kingdom of heaven is at hand* ; afterwards Christ himself, with his glory, was more openly manifested. So, on the contrary, is the testimony concerning evil. The vicious humour is at length drawn together into one abscess, and then bursts forth.

VII. *The apostasy and the mystery of iniquity are a great evil.*—The description of the evil in the abstract and concrete has various parts, and these are mutually explanatory. *Apostasy* is a *falling away* from the faith, and is clearly described 1 Tim. iv. 1. This apostasy is not restricted to any definite place :—wherever faith doth spread, there too doth apostasy creep in ;—and yet it was most prevalent among the Jews. There is also the apostasy of those to whom faith has been offered, which they have rejected. Some of those who received it, *drew back* ; comp. Heb. iii. 12. The people is as one man, whether as regards Divine grace, which offers itself, or man's refusal of it. It was apostasy when the people refused to enter the promised land, Sept., Num. xiv. 31. The bitterness of the Jews was most vehement, especially at *Thessalonica*, Acts xvii. 5, 11, 13 ; and at Rome, Judaism did much harm to the Christian cause. So, too, the *iniquity*, the mystery of which was even then at work, does not mean iniquity in general although it is manifold, Matt. xxiv. 12, but that from which the *Wicked One* himself is named, ver. 8 ; comp. ver. 3, 4. But the *mystery* of this iniquity was already at work (comp. Deut. xxxi. 21, 27), and was so concealed as to creep in amongst men almost unawares, and to continue increasing for many ages. It is working even now, until Satan's working shall at last bring forth the *Wicked* himself, ver. 9. Judaism, infecting Christianity, is the fuel ; the mystery of iniquity is the spark.

VIII. *The greatest evil is the Wicked himself.*—He is the *Man of Sin*, the *son of perdition*, opposed to and exalted above all that is called God, or worshipped ; so that he sits as God in the temple of God, and declares himself to be God. He is the very *Wicked one*, whose coming is after the working of Satan, etc. These points we shall consider singly hereafter.

IX. *The check is mentioned indifferently in the masculine and*

in the *uter gender*, the *neuter*, however, being put first in the text, that *ὁ κατέχων*, *he who letteth*, may be afterwards opposed to the adversary in the singular. *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 own 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, have relation to the same time; but, when he who letteth, and that which withholdeth, have ceased, 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.*—From the mutual comparison of the evil and the check, and of the qualities of each of them, is easily seen the nature of them both. That *Wicked one* has not only the signs of falsehood, but also a certain *majesty*, adorned with a spiritual disguise, as though he were a god. The civil power restrains him; and the Romans held this power in the time of Paul, and it influenced Jerusalem, Rome, and Corinth, whence he was writing, and 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: this altogether does away with Grotius' attempt to interpret Paul's prophecy of Caligula. The ancients thought that *Claudius* was this check: hence it appears they deemed *Nero*, Claudius' successor, the Man of Sin; and when Nero's wickedness, although it was most furious, had not filled up the measure, they held *Domitian*, and other emperors of a similar stamp, to be, as it were, the complement of the evil. Though failing to grasp the whole prophecy, they attained to a part of the truth, that at all events *something connected with Rome is here pointed at*. Let us approach the argument more closely. *The check* is a something the Thessalonians did not know when Paul was with them only a little before; and now, when the same apostle was writing, they *knew* it, since the beginnings of the events corresponded more than many would have at first supposed. This is clear from the antithesis of the fifth to the sixth verse. The epistle was written about the eighth year of Claudius, the 48th of the Dionysian æra. At that time Claudius had driven the Jews from Rome, both believers and unbelievers, by the latter of whom tumults were continually

raised ; and in Judæa itself, Cumanus acted with the greatest severity against them. And so in the provinces, the prefects and procurators restrained the evil, while in Italy and at Rome the emperor himself held it in check. A remarkable proof of this is, that the Jews did not kill James till after the death of Festus, and previous to the arrival of Albinus. Whatever they did then, they would gladly have done at other times against Christ, but, owing to the Romans, they could not. Thus Gallio restrained them at Corinth, Claudius Lysias at Jerusalem, Acts xviii. 14, xxi. 32. In Paul's time the evil was held in check by the power of the Romans ; not directly : therefore indirectly. The means was severity towards the Jews, who would have gone to greater lengths, had they been allowed to do so by the Romans. To an easier explanation I would gladly listen.

XIII. *When the check ceases to interfere, that Wicked one is revealed.*—This position is in harmony with the fifth, and yet too it differs from it. The former marks the long continuance of the check ; the latter, the time of the 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 taken place, although indications of its approach have not been wanting : the check still exists. And from this most powerful argument, it is evident that the check is the Roman political power. For never will there be found any other check so powerful and so long-continued. This check, however, restrained, not the working of Satan, but the dominion of the Wicked one ; when the check is removed, Satan goes to the assistance of 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 overwhelming 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 will 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.]

A falling away—The Greek article frequently occurs in this paragraph, and refers either to what St. Paul had said before, or to the prophecies of the Old Testament. *Man of Sin*—He who is most hostile to true *righteousness*. Paul so describes him, as by way of contrast to Jesus Christ, and especially to Zech. ix. 9, 10 : for the King of Zion is, (1.) *Righteous* ; (2.) Full of *salvation* ; (3.) *Meek* and *riding on an ass* : in fine, 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 fine, he is the *Wicked one*. For where justice and *right* flourish, there too does *peace* flourish. The whole benefit of Christ is indicated by the word *peace*. The *Wicked one*, on the contrary, brings every misery and calamity. The law is *holy, just, and good* ; the Wicked one, profane, unjust, and evil. Moreover, Paul now ascribes to the enemy the very converse of that which he had previously said in respect to Christ : to the former he attributes *revelations, mystery, coming signs*, etc. *Son of perdition*—Who will both hurl as many as possible into perdition, and must himself depart into the deepest perdition.

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 opposition to the name of *Jesus*. What follows is in antithesis to the majesty of *Christ*. So Dan. xi. 36 : *And the king shall be exalted and magnified above every god, and against the God of gods, and shall speak high-swelling words*. This then is what Paul says : The day of Christ does not come, unless there be fulfilled (in the Man of Sin) what Daniel predicted of Antiochus ; the prediction is more suitable to the Man of Sin, who corresponds to Antiochus, and is worse than he. These two expressions,

who opposeth and exalteth himself, stand under one article : for he opposes himself so as to exalt himself. He exalts himself in heart, in tongue, in style, and in deeds, both by himself and by his followers. *Above all that is called god or that is worshipped*—Angels are often called gods, as are also men of great power and influence, 1 Cor. viii. 5. The Wicked will exalt himself above every such god : *σέβασμα*, that which is worshipped : and the Roman emperor is spoken of by the peculiar title, *ὁ σέβαστος*, Augustus, Acts xxv. 12. And so Cæsar's majesty and power, chiefly conspicuous at Rome, are the principal *object of worship* on the earth. But the Wicked one exalts himself to such a degree that he not only claims greater power and worship than any god (so called or worshipped as such) possesses, but he also insists that every one called a god, or worshipped as a god on earth, should be subject to him, and pretends that the inhabitants of heaven are so likewise. Clement VI., in his Bull concerning the jubilee, ordered the angels of Paradise to admit into its glories the souls of those who died on the journey, as being entirely freed from purgatory. *So that, etc.*—Comprehending the supreme power, both spiritual and civil. *Sitteth ... By his authority*—[Omit *ὡς Θεόν*, as *God. Tisch., Alf.*] *In the temple of God*—In that temple of God which is mentioned, Rev. xi. 1. For in ver. 7 of that passage this adversary is the subject of discourse. *Shewing himself*—*Ἀποδείκνυμι*, to designate, to declare. Herodian says more than once, *ἀποδείξει Καίσαρα*, to declare the Cæsar. *That he is God*—(Beng., a god). The strong assertion of the Wicked one concerning himself is here expressed. He will not say that he is the very God, Creator of heaven and earth, but that he is a god greater than any other who is called god.

5. *Remember ye not*—The apostle intimates that he neither contradicts himself, nor helps his previous statement by a kind of new declaration, as conjecturers are in the habit of doing after making a mistake : he never said that the day of the Lord was so near that other great events would not happen in the meantime. *Yet*—The antithesis is *now*, ver. 6. *With you*—Judaism is now in a flourishing condition at Thessalonica, and at the proper time it will probably be seen whether the Wicked one will have a great party, especially in that city. Before the death and resurrection of the two witnesses, some even of the *tribes* of Israel shall stand by the beast, Rev. xi. 9 ; and after their ascension into heaven,

and the earthquake, shall repent. *I told you*—So ver. 15, *ye have been taught*.

6. *Ye know*—They knew from the information contained in this epistle. He speaks cautiously, but there was no need for more open speaking. *What withholdeth*—Some interpret this of one *obtaining* authority; but *ὁ κατέχων*, *he that withholdeth*, is not thus used absolutely, much less *τὸ κατέχων*, *what withholdeth*: *κατέχειν* is to *detain*, *delay*, in Sept., Gen. xxiv. 56, *μὴ κατέχετε με*, *hinder me not*. *Οὐ κατέχων*, *withholdeth*, the subsequent clause, *that he might be revealed*, depends. If there were no *τὸ κατέχων*, *what withholdeth*, the Wicked one would be revealed the more quickly. [Render, therefore, *In order that he may be revealed in* (not *before*) *his own time*. *Lün., Alf.*] *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 already work*—A middle verb (as Rom. vii. 5), with the personification, indicating that the enemy's action is most secret. *Only*—This implies, not the short continuance of him who *withholdeth* the evil, nor the speedy coming of the full event, but the unity of him who withholdeth. *Until*—Soon after, denotes delay. The subject is, *he who now letteth*: the predicate is elliptical, *holdeth back* [*Eng. Ver., will let*], until *he be taken out of the way*, or cease to exist, so that he may nowhere hinder the Wicked one. The power of *him that holdeth back*, as a powerful whole, has been successively divided into many parts: and still the Withholding power is 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 ἄνομος*. This is the last and most significant title, including the force of the preceding ones. *That unjust, iniquitous, lawless one*, and (in the more forcible language of Plautus and Nonnus) “*illex*,” *the outlaw*. Sept., *ἀσεβής*, *ungodly*, Is. 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*—From this mouth proceeds a sword, Rev. xix. 15, 21. *With the brightness*, (lit., *appearance*) *of his coming*—[So *Alf., Lün.* In one place appear-

ance is spoken of, in another *coming*, the latter in ver. 1, in the same sense: here however *the appearance of his coming*, or, at all events, the first glimmerings of his coming, are prior to 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, with the intention of consoling the Thessalonians by a contrast, ver. 13. *Of Satan*—As Christ is 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.*] *They received not*—The Jews mostly did this, John v. 43: and that Wicked one will principally hurt the Jews. The remarks previously made here and there concerning the Jews refer to this. *Of the truth*—Which is in Christ Jesus.

11. [For πέμψει, *shall send*, read πέμπει, *sendeth.* *Tisch., Alf.*] *The strong delusion*, lit., *the working of error*—[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 therefore prevails widely, for a long time, and violently. [*Damned*—That is, *condemned*, as the context shows. *Alf.*]

13. *But we*—Comfort after the prediction of sad events. So 2 Tim. ii. 19. One may say, What need had the Thessalonians of comfort then? I reply, Even then was the mystery of iniquity at work; and instruction may be equally well derived from the distant future as from the remote past, 1 Cor. x. 1. *Are bound*—Chap. i. 3. *Of the Lord*—Christ. *Hath...from the beginning chosen*—He does not say ἐξελέξατο, *picked out*, but here alone, and concerning this matter, he uses εἴλετο, *took*. This was wrought by the success of the 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 the worshippers of 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, *hath avouched thee this day to be his peculiar people*.

The *decree* is from eternity, as truly as the *nativity* of the Son of God is from eternity : yet the *decree* is one thing, the *nativity* another. *Through*, (lit., *in*) *sanctification of the Spirit*—The Holy Spirit sanctifies us, and sanctification is the test of election, 1 Pet. i. 2.

14. *Whereunto*—This explains the expression, *to salvation. To the obtaining*, Beng., *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 true deliverance from the world's destruction, except that which is joined with *glorification*, 2 Tim. ii. 10. Περιουσιον, *peculiar*, in Deut. as above, agrees with this.

15. *Therefore*—The conclusion. *Hold*—Neither adding nor subtracting anything. *The tradition*—Would that they who urge this passage in support of *traditions* had held and would hold the *traditions* given by Paul in this chapter. *Tradition* is a great benefit. God gives tradition through Gospel messengers. Paul taught many years before he began to write. Tradition is either oral (comp. ver. 8) or written. *Epistle*—He had written of this matter, 1 Thess. iv. and v.

16. *Lord*—To this refer, *through grace. God*—To this refer, *who loved*; 2 Cor. xiii. 14. *Everlasting*—Nothing therefore can destroy the faithful. [*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 *him who hath given consolation. Stablish*—This is deduced from *who hath given good hope through grace*. [Omit ὑμᾶς, *you*. Also transpose ἔργον καὶ λόγον, *work and word*. Tisch., Alf.] *In every good word*—By *consolation. Work*—By *establishment*, 1 Cor. xv. 58.

CHAPTER III.

1. *Have free course* (lit. *run*)—Quickly ; comp. Ps. cxlvii. 15; without any hindrance, 2 Tim. ii. 9. [*Run*—That is, be spread swiftly and without hindrance. Lün.]

2. *All men have not*—*Tapeinosis* [less said than understood.] As the Thessalonians had readily believed, they might easily suppose that *all* others would do the same. Paul, from his experience, denies this to be the case. [*The*]

faith—[That is, the Christian faith; not faith in general. *Lün., Alf.*] In God, through Christ. This alone removes what is *unreasonable and wicked*.

3. *But...faithful*—After the statement of a very sad fact he straightway adds that which may be of comfort to them; so chap. ii. 13. He praises the Lord's *faithfulness* as opposed to man's unbelief. So 2 Tim. ii. 13. *Shall stablish you*—Although all others may not even receive the faith *From evil*, (Beng., *the wicked one*)—[But Eng. Ver. is correct: *from evil. Lün., Alf., etc.*]; from Satan; not from wicked men only, by whose means he attacks the faith.

4. *In the Lord*—Trust no man by himself. *We command*—That ye pray for us, that ye guard yourselves. See ver. 1. [Omit *ὑμῖν*, (the second) *you. Tisch., Alf.*]

5. *The Lord*—Christ. *Into the love of God*—Thus you will favour the course of God's word, and not be *unreasonable. Into the patient waiting for Christ*, (lit., *patience of Christ*)—[Namely, that *patience or endurance which Christ showed*; (the Eng. Ver., *patient waiting for Christ*, is wrong). *Alf., Lün.*] You will thus be able to endure the hatred of Christ's *wicked enemies*. Each is to be taken objectively: *love towards God, patience displayed for Christ*.

6. [Omit *ἡμῶν*, *our. Tisch., Alf.* Read, *the Lord.*] *Withdraw*—Gr. *στέλλεσθαι*. This word is properly used of sailors and travellers, *to be bound for some place, or from some place*. Hence to *avoid*: comp. ver. 14. He holds the Thessalonians in suspense until in ver. 11 he states the fact openly. They appear to have left off their daily work on account of the near approach of the day of Christ. The former epistle admonished them in gentle terms; this second one has in it somewhat of a complaint, although only of an error by which lofty minds are liable to be tempted. *From every*—Although in other matters he may walk speciously. *Disorderly*—Therefore the *Order of Mendicants* is not an order, but a *burden* to the state, ver. 8. What would Paul have said if the Thessalonians had bound themselves by a vow? [For *παρέλαβε*, *he received*, read *παρέλάβοσαν*, *they received. Tisch., Alf.*]

7. *How*—*In what manner* of living?

8. *Wrought*, lit., *working*—Construe with *we ate. To be chargeable*, (lit., *a burden*) *to*—Although waiving his right, he still expresses his just claim with great severity.

10. *When*—The necessity of this precept had already been seen among the Thessalonians. *If any would not*—*To be un*

willing is a fault. *Neither should he eat*—An *Enthymeme* [confirmation of the argument from its contrary]. Supply, *But every man eats, therefore let every one labour*. Paul does not mean that the food must be taken away from a man by others; but from the need of eating he demonstrates the need of labour; and he adds this pleasantry, *let such an one show himself an angel* [live without food as an angel]. There is a similar *Enthymeme*, 1 Cor. xi. 6.

11. *But*—Man's disposition naturally passes from ease and inactivity to curiosity. For nature is always in search of something to do. *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 by the work of their hands.

14. [*Our word*—Spoken in person, ver. 10. *V. G.*] *By our epistle*, note that *man*, [Beng., note that *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 force: *σημειώσθε*, *mark*, with a mark of censure: using this epistle for admonition and enforcing it upon him. [But this perverts the sense of the verb. Lün.] Comp. Sept., *καὶ ἐγεννήθησαν ἐν σημείῳ*, *and they became a sign*, Numb. xxvi. 10. The verb *παραδειγματίζω*, *to make an example of*, has a kindred signification. It may be done to others, if abroad, by letters, or, if present, face to face. This diversity of circumstances does not alter the signification. *He may be ashamed*, (lit., *humble himself*)—When he knows the opinion of others. *They humbled themselves*, 2 Chron. xii. 7.

15. *Yet...not*—We are everywhere cautioned not to fall into extremes. *Admonish*—It is not enough for a man *not to associate with a person*; he ought to know the reason why this is done.

16. *The Lord of peace*—Christ. *Peace*—With the brethren. *By all means*—*In every mode* of living, even with regard to working: comp. chap. ii. 3, *by any means*. Paul says *παντί τρόπῳ*, *every means*, without *ἐν*, *in*, Phil. i. 18.

17. *With mine own hand*—The greater part therefore of this epistle had been written by another hand. *Token*—It is most likely that Paul [to guard against fraud of every kind, chap. ii. 2. *V. G.*], distinguished by a peculiar hand-

writing, which could not be imitated, the expression *grace*, etc., ver. 18. [But *the salutation* is ver. 17 ; and cannot mean *the blessing* in ver. 18. *Lün.*] *In every epistle*—Even then he had written several. *So*—Not otherwise. He thus meets any doubt.

18. [Omit ἀμήν, *amen. Tisch., Alf.*]

END OF VOL. II.



