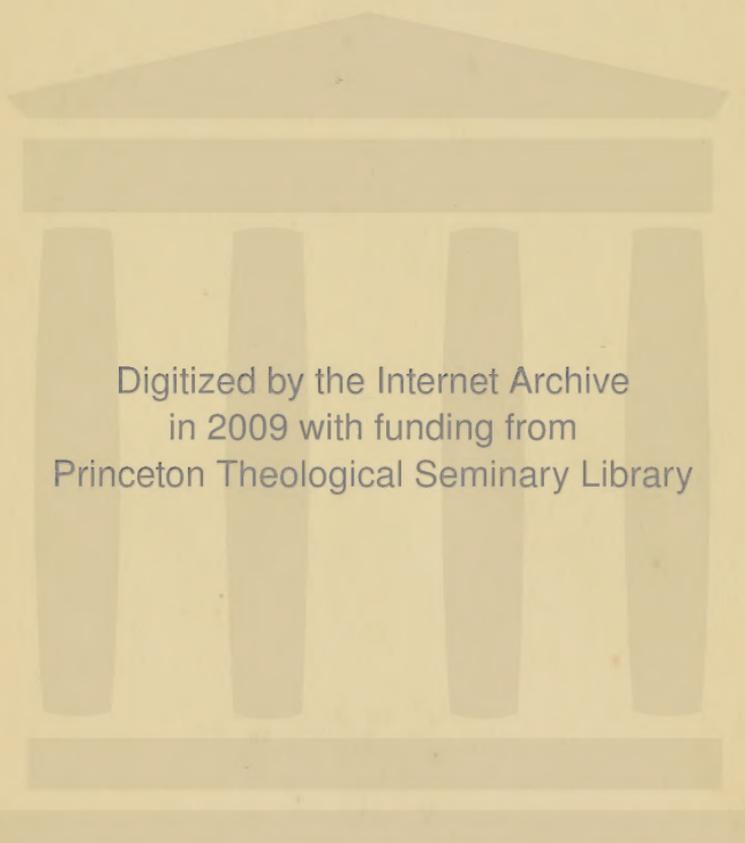






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CRITICAL AND EXEGETICAL  
COMMENTARY  
ON  
THE NEW TESTAMENT.

BY  
HEINRICH AUGUST WILHELM MEYER, TH.D.,  
OBERCONSISTORIALRATH, HANNOVER.

*From the German, with the Sanction of the Author.*

THE TRANSLATION REVISED AND EDITED BY  
WILLIAM P. DICKSON, D.D.

*THE EPISTLE TO THE EPHESIANS AND  
THE EPISTLE TO PHILEMON.*

EDINBURGH:  
T. & T. CLARK, 38 GEORGE STREET.

MDCCCLXXX. 1850

PRINTED BY MORRISON AND GIBB,

FOR

T. & T. CLARK, EDINBURGH.

LONDON, . . . . HAMILTON, ADAMS, AND CO.  
DUBLIN, . . . . ROBERTSON AND CO.  
NEW YORK. . . . SCRIBNER AND WELFORD

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EPISTLE TO PHILEMON.

BY

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TRANSLATED FROM THE FOURTH EDITION OF THE GERMAN BY

REV. MAURICE J. EVANS, B.A.

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WILLIAM P. DICKSON, D.D.,

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## PREFATORY NOTE BY THE EDITOR.

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HAVE at length the pleasure of issuing the last volume of the English translation of Dr. Meyer's own part in the great work which bears his name, and of thereby completing an undertaking on which I have expended no small amount of time and labour at intervals for the last eight years. I am aware that I have taxed considerably the patience of the subscribers and of the publishers, but I felt it due to them, as well as to Dr. Meyer who had entrusted me with the charge of seeing his work faithfully reproduced, that the work should be done with care rather than with haste.

The present volume has been translated with skill and judgment by Mr. Evans from the fourth edition of the German—the last form, in which this portion of the Commentary had the advantage of Meyer's own revision. A fifth edition has since appeared (in 1878), under the charge of Professor Woldemar Schmidt of Leipzig, in which he has treated the book in a way similar to that adopted by Dr. Weiss with the Commentary on Mark and Luke, although not altering it to an equal extent. It is difficult to see why he should have followed such a course, for he himself states that he "has never been able to approve the custom of allowing other hands to remodel the works of the departed." I have already expressed, in the prefatory note to the volume on Mark and Luke, the grounds on which I take exception to the plan so pursued, and I content myself with here referring to them as

equally applicable in principle to the less important changes made by Dr. Schmidt. I find a striking corroboration of my remark as to the work manipulated by Dr. Weiss being "to a considerable extent a new book by another author, and from a standpoint in various respects different," in the judgment pronounced by Dr. Schürer, in a recent review (*Theol. Literaturzeitung*, 9th October 1880), on the same editor's treatment of the Commentary on the Gospel of John, when, after mentioning various features of "complete independence" and "thorough remodelling," he states that the result of the whole is "an essentially new work." Dr. Schürer indicates approval of the course pursued; but it seems to me alike unfair to the memory of Meyer, and uncalled for under the circumstances. It is quite open to an editor to write a book of his own on the subject, or to append as much as he deems necessary to his author's text by way of addition and correction; but it is *not* open to him thus to recast an epoch-making work of exegesis, and to retain for its altered shape the sanction of the author's name. At any rate, I have thought it right, so far as the English reader is concerned, to present, according to my promise, the work of Meyer, without addition or subtraction, in its latest and presumably best form as it left his hands.

I may add, that whatever care may have been bestowed on the revision of the Commentary by Dr. Schmidt has not apparently extended to the correction of the press, for many errors, which have been discovered and corrected by Mr. Evans and myself in preparing the translation, still disfigure the new edition of the German. It is, of course, extremely difficult to avoid such errors in a work of the kind; and I have no doubt that, notwithstanding the care of the printers, to whose excellent arrangements I am much indebted, the reader may light on not a few mistakes, as concerns references, accents, and the like; but, as Dr. Meyer was not a particularly good corrector of the press, I trust that the

English edition may be found in that respect fully more accurate than the original.

IN the General Preface prefixed to the first volume issued (ROMANS), I stated the grounds that had induced me to undertake the superintendence of the work, and the revision of the translation, in the interests of technical accuracy and of uniformity of rendering throughout. And in order that the subscribers may be assured that the promise therein implied has been fulfilled to the best of my ability, I think it right, in conclusion, to state for myself (and I believe that the same may be said for my friends Drs. Crombie and Stewart, who lent me their aid at a time when other work was pressing heavily upon me) that I have carefully read and compared every sentence of the translation in the ten volumes which I edited—collating it for the most part in MS., as well as subsequently on its passage through the press; that I have not hesitated freely to make such changes on the work of the translators as seemed to me needful to meet the requirements which I had in view; and that, under these circumstances, I alone am formally and finally responsible for the shape in which the Commentary appears. All concerned in the enterprise have much reason to be gratified by the favour with which it has been received. I have, indeed, seen some exception taken to the style, and to the frequent use of technical terms such as *telic*, *protasis*, and the like; but our object was to translate the book into intelligible English, not to recast its literary form (which, as I have formerly explained, has suffered from the mode in which the author inserted his successive alterations and additions); and it is, from its very nature, destined mainly for ministers and students, who ought to be familiar with the import of those convenient technical terms.

At the close of the article by Dr. Schürer, of which I have spoken before, he asks leave to repeat an urgent wish which he had some years ago expressed, that “there might be appended

to the introduction of each volume of the German Commentary a list of the exegetical literature." He does not seem to be aware that in the English edition this want has been supplied with considerable fulness. I shall be glad to place the lists—all of which were prepared by me, except that prefixed to the Gospel of John, for which I am indebted to Dr. Crombie—at the service (a few errors apart) of any future editors of the original.

In order to complete the present series, a supplementary volume accompanies this one, containing Dr. Gloag's translation of Lünemann's *Commentary on the Epistles to the Thessalonians*. And I learn from Messrs. Clark that they have received encouragement to issue also the remaining volumes, for which Dr. Meyer called in the aid of accomplished scholars. These volumes are of much value in themselves, and as serving to supplement the work of Meyer; but as they proceed from different authors, and my main object was to secure uniformity in the rendering of the several portions that issued from Meyer's own hand, I have not thought it necessary to undertake any similar revision or editorial responsibility in their case; and I can only express my best wishes for the success of the further enterprise in the hands of the experienced translators.

WILLIAM P. DICKSON.

GLASGOW COLLEGE,  
October 1880.



## PREFACE OF THE AUTHOR.



SINCE the year 1859, when the third edition of this Commentary was issued, there has appeared hardly any contribution of scientific importance to the exposition of the Epistle to the Ephesians. The *Commentarius Criticus* of the late Dr. Reiche contains, doubtless, many good exegetical remarks; but they are subservient to his main aim which is critical, and elucidate merely detached passages or expressions; while the Lectures of Bleek are very far from having the importance which has been justly recognised as belonging to the previous series of Lectures by him on the Synoptic Gospels.

But while thus, apart from various able discussions of particular passages, I was less directly stimulated by new literary apparatus to subject my work to revision, the labour itself was not thereby rendered the lighter. The *dies diem docet* could not but, in the case of a task so momentous, have its title fully conceded; and it will be found that I have sought to place much on a better and more complete footing, so as to do fuller justice to the great object of ascertaining thoroughly, clearly, and dispassionately the meaning of the Apostle's discourse. By this I do not understand the discovery of those fanciful illusions [*Phantasmagorieen*] that people call profound. For the latter there is assuredly little need in the case of Paul, who, with the true penetration characteristic of his views and ways of unfolding them, knows how to wield his gifts of discourse so that his meaning shall be clear

and palpable and apt; and least of all in the case of this very Epistle, where the Christological teaching rises of itself to the utmost height and embraces heaven and earth. This distinctive character cannot be injured by the circumstance that the apostolic writing, *as a letter to the Ephesians*,—such as, according to the critically-attested address, it is and will remain,—continues to be, at all events, an enigmatical phenomenon, and its historical conceivableness in so far an open question. Its elevation above the changes and controversies of Christological formulæ and modes of conception cannot be thereby affected, and its prominent position in the New Testament as at once a testimony and a test of the truth cannot, amid any such change and strife, be prejudicially endangered.

HANNOVER, 10th Nov. 1866.

# EXEGETICAL LITERATURE OF THE EPISTLES

TO THE

## EPHESIANS AND PHILEMON.

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[For commentaries and collections of notes embracing the whole New Testament, see the list prefixed to the Commentary on the Gospel of Matthew; for those which treat of the Pauline, or Apostolic, Epistles generally, see that which is prefixed to the Commentary on the Epistle to the Romans. The following list includes only those expositions which relate to the Epistle to the Ephesians or to the Epistle to Philemon, or in which one of these Epistles holds the first place on the title-page. Works mainly of a popular and practical character have, with a few exceptions, been excluded, as, however valuable they may be in themselves, they have but little affinity with the strictly exegetical character of the present work. Monographs on chapters or sections are generally noticed by Meyer *in loc.* The editions quoted are usually the earliest; *al.* appended denotes that the book has been more or less frequently reissued; † marks the date of the author's death; *c* = *circa*, an approximation to it.]

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BATTUS (Bartholomaeus), † 1637, Prof. Theol. at Greifswald: Commentarius in Epistolam ad Ephesios. . . . 4°, Gryphisw. 1619.

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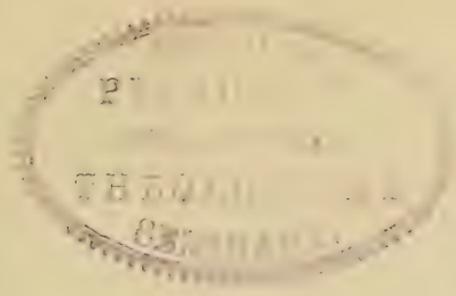
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## THE EPISTLE TO THE EPHESIANS.

### INTRODUCTION.

#### SEC. 1.—READERS TO WHOM THE EPISTLE IS ADDRESSED.



**A**T Ephesus, the capital of proconsular Asia, a flourishing abode of commerce, arts, and sciences, and the seat of the world-renowned worship of Artemis,—which, formerly one of the principal settlements of the Ionian population, has, since its destruction by the Goths, had its site marked only by gloomy ruins, and now by the small village of Ajasaluk, or, according to Fellows, Asalook (see, generally, Creuzer, *Symbol.* II. p. 113 ff.; Pococke, *Morgenl.* III. p. 66 ff.; von Schubert, *Reise in das Morgenl.* I. p. 284 ff.; Guhl, *Ephesiaca*, Berol. 1842; Fellows, *Journal written during an Excursion in Asia Minor*, London 1838, p. 274 f.),—Paul planted Christianity (Acts xviii. 19, xix. 1, etc.); and his successful labours there, during a period of nearly three years, placed him in the close confidential relations to the church, of which his touching farewell to the elders (Acts xx. 17 ff.) is an imperishable memorial. The church was on its foundation a *mixed* one, composed of Jewish and Gentile Christians (Acts xix. 1–10, xx. 21); but at the later date, when our Epistle was composed, the *Gentile-Christian* element, which already appears from Acts xix. 26 extensively diffused, so greatly preponderated, that Paul could address the church *a potiori* as a *Gentile-Christian* one; see i. 12 f., ii. 1 ff., 11, 19, iv. 17, iii. 1. Hence it must not be inferred from this, that the Epistle could not have

been addressed to the Ephesian church (Reiche, Bleek, and others).

Our Epistle is expressly addressed, in i. 1, to the Christians at Ephesus.<sup>1</sup> For the words ἐν Ἐφέσῳ are so decisively attested, that they cannot be deprived of their right to a place in the text, either by isolated counter-witnesses, or by the internal grounds of doubt as to the Ephesian destination of the Epistle. Among the manuscripts,  $\aleph$  has ἐν Ἐφέσῳ only from the hand of a later corrector; B has the words only in the margin, and (in opposition to Hug, *de antiq. Cod. Vat.* p. 26) not from the first hand (see Tischendorf in the *ally. K.-Zeit.* 1843, No. 116, and in the *Stud. und Krit.* 1847, p. 133); while in the Cod. 67, proceeding from the twelfth century,<sup>2</sup> it was placed certainly in the text by the first hand, but was deleted by a second hand (which betrays generally an affinity with B). The evidence of the versions is unanimous for ἐν Ἐφέσῳ; but in the Fathers we find undeniable indications that the omission in B  $\aleph^*$ , and the deletion in Cod. 67, are founded upon older codices, and have arisen out of critical grounds. For Basil the Great, *contra Eunom.* ii. 19 (*Opp.* ed. Garnier, I. p. 254), says: τοῖς Ἐφεσίοις ἐπιστέλλων ὡς γνησίως ἠνωμένοι τῷ ὄντι (that is, to Him who is existent, in the absolute sense) δι' ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν εἰπὼν τοῖς ἀγίοις τοῖς οὖσιν καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. Οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγραφῶν εὐρήκαμεν. From this passage it is clear that Basil considered it indeed certain that the Epistle was written to the Ephesians, but looked upon the words ἐν Ἐφέσῳ as non-genuine, to which conclusion he had been led not merely by way of tradition, but also through the old MSS. existing in his time, which he had himself looked

<sup>1</sup> See Lünemann, *de ep. ad Eph. authenticâ*, etc., 1842; Anger, *über d. Laodicenserbrief* (*Beitr. z. Einl. in's N. T.* I.), 1843. Reiche, in his *Comment. crit. in N. T.* II. 1859, has the most fully and thoroughly controverted the view of the Epistle being destined for Ephesus, and the genuineness of the words ἐν Ἐφέσῳ. Comp. also Weiss in Herzog's *Encykl.* XIX. s.v. "Epheserbrief."

<sup>2</sup> According to others, including Reiche (*Comm. crit.* p. 102), even from the ninth or tenth century; but not from the year 1331, as Credner, *Einl.* I. 2, p. 397, states. This year belongs to the Codex 67, which contains the Acts and Catholic Epistles. See Griesbach, II. p. xv.; Scholz, II. p. x.

into, and which had not ἐν Ἐφέσῳ.<sup>1</sup> It has, however, been incorrectly asserted that Jerome also did not find ἐν Ἐφέσῳ in MSS., but knew it merely as a conjecture (Böttger, *Beitr.* 3, p. 37; Olshausen). He says, namely, on i. 1 (*Opp.* ed. Vallars. VII. p. 545): *Quidam curiosius, quam necesse est, putant ex eo, quod Moysidictum sit [Ex.iii.14]: hæc dices filiis Israel: qui est misit me, etiam eos, qui Ephesi sunt sancti et fideles, essentialie vocabulo nuncupatos.*<sup>2</sup> . . . *Alii vero simpliciter non ad eos, qui sint, sed qui Ephesi sancti et fideles sint, scriptam arbitrantur.* But this “*scriptam arbitrantur*” does not refer to the fact that these “*alii*” had thought that the readers of the Epistle were the Ephesians; to Jerome, on the contrary, ἐν Ἐφέσῳ is quite an undoubted part of the text (*sanctis omnibus, qui sunt Ephesi*, is his reading), and he only adduces two different explanations of τοῖς οὖσιν, by which, however, ἐν Ἐφέσῳ is not affected. According to the one interpretation, the Christians at Ephesus were designated as *existing* in the metaphysical sense; accord-

<sup>1</sup> We must candidly recognise this as the result of the words of Basil. It is a partisan and mistaken view to assert that, in making the above quotation of the address of our Epistle, he had not included ἐν Ἐφέσῳ, because he had previously said τοῖς Ἐφεσίοις ἐπιστέλλων, and that his appeal to tradition and the old MSS. applied only to the article τοῖς before οὖσιν (l'Enfant, Wolf), or to οὖσιν (Wiggers in the *Stud. u. Krit.* 1841, p. 423 f.). In opposition to l'Enfant, it may be urged that Basil must necessarily have written τοὺς ὄντας previously, because the genuineness and the stress of the article (which is still wanting in Cod. 46) would have been in question; in opposition to Wiggers, that not the slightest critical trace of a previous omission of οὖσιν is to be found; while, in opposition to both, we may urge the decisive consideration, that it is in the highest degree arbitrary to assume that in the case of a verbal critical citation, such as Basil here gives with so earnest and emphatic a statement of his reason for doing so (οὕτω γὰρ κ.τ.λ.), words were passed over, because they would be obvious of themselves, and words, too, which were so far from being unimportant, that in fact it was only their absence that could warrant the metaphysical explanation of τοῖς οὖσιν, and did beyond doubt give rise to it. And if Basil were concerned only with τοῖς or οὖσιν, why, then, has he not merely cited the passage as far as οὖσιν, but also added the καὶ πιστοῖς ἐν Χ. Ἰ., so unimportant for that metaphysical conception of τοῖς οὖσιν, and—strangest of all—omitted just the ἐν Ἐφέσῳ which stood between? An inconceivable parsimony! No; no reader could understand the οὕτω γὰρ κ.τ.λ. otherwise than of the form of address just literally cited in the τοῖς ἁγίοις τοῖς οὖσιν καὶ πιστοῖς ἐν Χ. Ἰ., from which the recension which was then current differed, in that it contained ἐν Ἐφέσῳ.

<sup>2</sup> Probably (see the scholion from Origen in Tischendorf) this explanation proceeded from Origen, since it looks quite like him, and he wrote a commentary on the Epistle, which was used by Jerome.

ing to the other, τοῖς οὖσι was taken in the usual simple sense, and consequently the Epistle was regarded as directed not to the *existent* Ephesian Christians, but to the Christians *who were to be found at Ephesus*. Thus Jerome has not mentioned the omission of ἐν Ἐφέσῳ, and therefore probably was not aware that the opinion of those "*quidam*" had originated from the very reading *without* ἐν Ἐφέσῳ; on which account he looked upon this opinion as a *curiosity*. Hence he furnishes, almost contemporaneously with Basil, an important counterpoise to his testimony. But if Basil in his time stands alone, he has a precursor, whose testimony points back to a considerably greater antiquity, in Tertullian, who says, *contra Marc.* v. 11: "*Praeterco hic et de alia epistola, quam nos ad Ephesios praescriptam<sup>1</sup> habemus, haeretici vero ad Laodiceos;*" and at v. 17: "*Ecclesiae quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodiceos, sed Marcion ei titulum aliquando interpolare (i.e. to make it otherwise, alter it) gestiit, quasi et in isto diligentissimus explorator; nihil autem de titulis interest, cum ad omnes apostolos scripserit, dum ad quosdam.*" According to this, in Tertullian's time the Epistle was acknowledged by the orthodox church, and by Tertullian himself (comp. *cont. Marc.* iv. 5, *de praescrip. haer.* 36), as an Epistle to the Ephesians, and only heretics like Marcion regarded it as addressed to the Laodiceans; but Tertullian cannot have read or known of ἐν Ἐφέσῳ, i. 1, because otherwise he would not have spoken merely of a change in the *superscription* (*praescriptam, titulum*; comp. on this last, *de pudic.* 20, *al.*), and would not have appealed to the "*veritas ecclesiae,*" but to the *text*. It has been objected, indeed (see especially, Harless and Wiggers, and compare also Lünemann), that this is an inference from the critical standpoint of *our*

<sup>1</sup> That is, *superscribed*. Comp. for example, Gellius, v. 21, "*epistola . . . cui titulus praescriptus est.*" The words "*ad Ephesios*" and "*ad Laodiceos*" are the "*ipsisima verba*" of the *titulus praescriptus*. Hence *titulus* and *praescribere* are not to be referred to the address and salutation, which are, in fact, an integral part of the epistolary text itself (in opposition to Harless, Lünemann, and others, and Laurent in the *Jahrb. für Deutsche Theol.* 1866, p. 131). See also Reiche, *Comment. crit.* p. 109. The reading *perscriptam* in the above passage of Tertullian has evidently arisen from *praescriptam* (which is contained in the editions of Pamelius and Rigaltius) not having been understood.

time, and that it would have been quite natural in Tertullian summarily to bring in the "*veritas ecclesiae*." But this would only have been natural for him *in the event* of the question relating to a falsification of the *text* by Marcion. The question here concerns a falsification of the *titulus*, which, if the words ἐν Ἐφέσῳ had stood in the text, would have been *at variance with the text*; and what would have been in that case more natural than to appeal to the apostolic ἐν Ἐφέσῳ? The invocation of the "*veritas ecclesiae*" serves precisely to prove that an apostolic ἐν Ἐφέσῳ was not known to Tertullian. This at the same time applies in opposition to the remark of Wiggers, I. 1, p. 429, that Marcion could not have read anything else than ἐν Ἐφέσῳ in the address, if he had discovered anything to be changed in the superscription, which was naturally (?) of the same tenor (ἡ πρὸς Ἐφεσίου ἐπιστολή). No, he not merely may, but must have read in the address *nothing at all* of the place for which the Epistle was destined; otherwise he must have falsified the *address* also, and not merely the traditional *superscription*—which is not to be assumed, since Tertullian brings a charge against him merely as concerns the *titulus*, and, on his own part, betrays no knowledge whatever of an ἐν Ἐφέσῳ in the address. How, then, could Tertullian dismiss the falsification of Marcion with the evasive *nihil autem de titulis interest, cum ad omnes*, etc., if he had before him in the apostolic text ἐν Ἐφέσῳ, before which the title πρὸς Λαοδικέας would at once have broken down? Little as it fell in with Tertullian's purpose to assail Marcion at length on account of his falsification of the title, since he was occupied in confuting his dogmatic errors, surely it would have required no more words to dispose of the falsifier of the title by an appeal to the text, than to get rid of the matter with the superficial *nihil autem de titulis*, etc. And how could Marcion himself (evidently on the ground of Col. iv. 16) have hit upon the idea of changing the title of the Epistle, if he himself had read ἐν Ἐφέσῳ in i. 1? Dogmatic reasons, which at other times determined the heretic in his critical proceedings, did not exist here at all. If, in accordance with all this, the testimony of Tertullian, as well as the procedure of Marcion, to which he bears witness,

is *adverse* to the ἐν Ἐφέσῳ; that, on the other hand, of Ignatius, *ad Eph.* 12, is not to be used either *for* or *against*, whether we look at his words in the shorter or the longer recension.<sup>1</sup>

But although, when the matter is thus cleared up, Basil on the ground of older MSS. rejected ἐν Ἐφέσῳ, and Marcion and Tertullian did not read the words, they are yet to be most decidedly retained as original, for the following external and internal reasons (in addition to the attestation, upon which we have already remarked, of all other still extant witnesses, and especially of the versions):—(1) The entire ancient church has designated our Epistle expressly as *Epistle to the Ephesians* (Irenaeus, *Haer.* v. 23; Clemens Alex. *Strom.* iv. 8, p. 592, ed. Potter; Tertullian, Origen, and others, even as early as the *Canon Murat.*, and Valentinus in the *Philosoph. Or.* vi. 34), without even a single voice, with the exception of Marcion's, being raised against this view. But if the words ἐν Ἐφέσῳ had been wanting *from the outset*, and the Epistle had thus borne on the face of it *no* place of destination, such a consensus would have been quite as inexplicable in itself as at variance with the analogy of the other Epistles, in which throughout the judgment of the church as to the first readers coincides with the superscription, where there is one, and beyond doubt depends upon it. (2) In all his Epistles Paul

<sup>1</sup> According to the *longer* recension (in Dressel, p. 332): Ὅτις δὲ Παύλου συμμύσται ἐστὶ ἡγιασμένου, μιμαρτυρημένου . . . ὅς πάντοτε ἐν ταῖς δεήσεσιν αὐτοῦ μνημονεύει ὑμῶν (vulg. ἡμῶν). Following the reading ἡμῶν, Credner here concludes that our Epistle was not directed to the Ephesians alone. But it would apply to "*the Pauline Christians in general*," so that it would not at all contain a reference to the *individual* Epistle. According to the *shorter* recension, the passage runs thus: Παύλου κ.τ.λ., ὅς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. Here ἐν πάσῃ ἐπιστολῇ does not mean, *in the whole Epistle*,—a linguistically erroneous interpretation which, though still defended by Harless and repeated by Dressel, would yield a quite irrelevant meaning; for how strange to say to A, who has received a letter from B: B makes mention of you in his whole letter! This is surely obvious of itself, and is not at all a point appropriate to be dwelt upon! On the contrary, ἐν πάσῃ ἐπιστολῇ means: *in every Epistle*; so that Ignatius does not mean our Epistle alone, nor yet by ὑμῶν specially the Ephesians as such, but the Ephesians as *Pauline Christians generally* (as regards category), and hence could say: *he makes mention of you in every Epistle*. It is not difficult to see how, in the words under consideration, the longer recension is related as *explanatory* to the shorter.

designates in the address the recipients most definitely, even when he does not write to the Christians of a single town (1 Cor. i. 2; 2 Cor. i. 1), or to a single church (Gal. i. 2). Accordingly our Epistle, if fairly regarded in accordance with the address, should *ἐν* 'Εφέσῳ not be genuine, would be marked out as a *catholic* one, without any limitation whatever of locality or nationality of the readers,—a view with which the contents (i. 15, ii. 11, iii. 1, iv. 17, etc.) as well as the mission of Tychicus (vi. 21) would be decidedly at variance. (3) *On each occasion*, when St. Paul in the address has used *τοῖς οὖσιν*, it serves to specify the locality of the readers. See Rom. i. 7 : *τοῖς οὖσιν ἐν Ῥώμῃ* ; Phil. i. 1 : *τοῖς οὖσιν ἐν Φιλίπποις* ; 1 Cor. i. 2 : *τῇ οὖσῃ ἐν Κορίνθῳ*, and even so 2 Cor. i. 1. Compare the addresses in the Ignatian Epistles. (4) If Paul had written *τοῖς ἀγίοις τοῖς οὖσιν καὶ πιστοῖς*, we should have a form of address, which does not even admit of any tolerable explanation. It would yield the meaning: *to the saints, who are also* (not merely saints, but also) *believing*.<sup>1</sup> But what a diffuse and inappropriate severance of the ideas "*saints and believing*," which should rather be conjoined into *unity* (comp. Col. i. 2)! With the apostle there are no saints, who are *not* also believers. The explanation of Meier is chargeable with the same inappropriateness: *to the saints, who are also faithful* (since the unfaithful have ceased to be saints); and, moreover, it is to be taken into consideration that *πιστοῖς* is not defined to have the sense of *faithful* by the context, but rather, when used in the address, and connected with *ἐν X. 'I.*, most naturally presents the sense of *believing*, as in Col. i. 2.<sup>2</sup> Credner, *Einl.* I. 2, p. 400, translates: *to the saints, who are in fact also believers*, and this is held to mean: *to the saints, who are true believers*; in the mouth of Paul equivalent to

<sup>1</sup> It is not necessary that in this case *οὖσιν* should stand *after* *πιστοῖς*. Comp. John i. 49, iv. 9; Acts vii. 2; Eph. ii. 1, etc.

<sup>2</sup> This also holds in opposition to Böttger's views, *Beiträge*, 3, p. 29 ff. : *to the saints, who there are also faithful*, in which the *οὖσιν* presents a contrast to the apostate Jewish-Christians, who *had been* faithful. Such a contrast would necessarily, from the very nature of the case, have been spoken of in the Epistle itself.—We may add that already the Gothic version has translated *πιστοῖς*, *faithful* ("triggvaim").

*Pauline Christians.* But, in this case, τοῖς οὖσιν could not, without risk of being misapprehended, dispense with a defining addition (*in fact*), or Paul at least must have written τοῖς καὶ οὖσιν πιστοῖς, in which case by means of καὶ the special emphasis of οὖσιν might be indicated (who are not merely called believers, but also are so). Yet even thus the expression would not be clear, and the meaning: *to the Pauline Christians*, would be purely imported. In a *context*, where Pauline and anti-Pauline Christians were spoken of, the reader might without further indication understand under true believers the former; but not in the *address*, where this reference is not suggested by anything, and the less so, seeing that this contrast does not come once under discussion in the Epistle itself. Schneckenburger and Matthies attach τοῖς οὖσιν to τοῖς ἁγίοις. The latter (comp. Bengel) explains: τοῖς οὖσιν, *who are there* (namely, *in Asia Minor*, whither Tychicus was journeying to visit them), which imputes to Paul a strange clumsiness. But Schneckenburger (*Beitrag*, p. 133) renders: *to the saints, who are in fact such*. But even thus Paul, in order to obviate misunderstanding (and in the *address* of an official writing at any rate people express themselves definitely and clearly), could not have dispensed with some defining adjunct (*in fact*) to τοῖς οὖσιν; and, even apart from this, how unsuitable would the address be, whether we explain the true saints as standing in contrast to the nominal Christians or to the Jews! The former would yield an *indefinite* designation of the readers, and would contain an exclusion and separation unsuited to the apostolic spirit and working. And the latter would be quite out of place, since the Epistle has nothing at all to do with the contrast to Judaism. All explanations *without ἐν Ἐφέσῳ* are fanciful impossibilities, unless we keep to the first-given simple translation of the words. Weiss does this in Herzog's *Encykl.* XIX. p. 480; rejecting ἐν Ἐφέσῳ, he makes the *saints, who are believers also on Christ*,<sup>1</sup> to be said of the *New Testament* saints in contrast with those of the *Old Testament*. But this contrast would itself be quite without any motive in the contents of the Epistle; indeed, in the καὶ (*also*)

<sup>1</sup> So in substance also Reiche, *Comm. crit.* p. 122: "sanctis, iisdemque fidem in Christum profitentibus."

there would be implied a side-glance at the *unconverted* Jews, which would be out of place and unsuitable.

In view of all that has been said, we must defend *ἐν Ἐφέσῳ*, i. 1, as *decidedly genuine*. But wherefore was it omitted at so early a period (Marcion, Tertullian, the old mss. in Basil) in a portion of the codices? Certainly this omission was not a mere transcriber's error (Lünemann); for not only is such an error in itself improbable at the very main point of the address, but it would not have obtained any considerable diffusion. Further, the possible reason, which may account at Rom. i. 7 for the absence of *ἐν Ῥώμῃ* in various mss., namely, though a transcript of the Epistle for public reading in another particular church, is here at any rate improbable, since the manuscripts not containing *ἐν Ἐφέσῳ* must have been circulated in very different regions (Asia and Africa) and in very considerable number. This latter fact might point to the hypothesis that, by omitting *ἐν Ἐφέσῳ*, it was sought to give to an Epistle so general in tenor and weighty, the impress of a *Catholic* one (comp. Wieseler, *Chronol. des apost. Zeitalt.* p. 438). But, in point of fact, the apostolic Epistles directed *ad quosdam* were already of themselves regarded as written *ad omnes* (Jerome, *c. Marc.* v. 17), and hence there was no need of the procedure indicated. Equally inadmissible, moreover, is *the* view (see below), that from the very first in a portion of the manuscripts the place for the local name was left vacant, and thereby *ἐν Ἐφέσῳ* was omitted.<sup>1</sup> Nor yet can we accept *the dogmatic* reason, that the name of the place was deleted with a view to favour the metaphysical explanation of *τοῖς οὐσίῳ*, specified in Basil and Jerome, since the converse alone is natural, namely, that the metaphysical interpretation of *τοῖς οὐσίῳ* arose from the fact of the text being already deprived of the *ἐν Ἐφέσῳ*.

The omission would rather appear due to ancient *historical criticism*. From the contents of the letter at a very early period

<sup>1</sup> Schott, *Isag.* p. 279, suggests that perhaps Paul himself had commissioned Tychicus to have copies for other churches made at Ephesus, and to have the names of these *other* churches inserted therein in place of the *ἐν Ἐφέσῳ* which came from himself; and that a copyist had left a blank for the future insertion of the name, which he had forgotten thereafter to fill up.

the inference had been drawn, that it was addressed to persons who were as yet personally unknown to the apostle, and still novices in Christianity.<sup>1</sup> And how naturally did this lead to the view that the Ephesians had *not* been the recipients, and so to the deletion of ἐν Ἐφέσῳ! The text written without ἐν Ἐφέσῳ was soon laid hold of to support the metaphysical explanation of τοῖς οὖσιν, which had arisen out of it; and the favour and diffusion which the latter received from its accordance with the taste of the age necessarily contributed to the spread of the text which was denuded of the ἐν Ἐφέσῳ. The omission of these words, thus originated and diffused, could not indeed do away with the correct ecclesiastical tradition of the Epistle being destined for Ephesus, or frustrate the preservation of ἐν Ἐφέσῳ and the triumph of that original reading (supported as it was by all the versions), which had been already achieved by the time of Jerome; but it did make it possible for Marcion, seeing that he already found ἐν Ἐφέσῳ no longer in the text, to alter, in opposition to tradition, the title πρὸς Ἐφεσίουσ into πρὸς Λαοδικέας, regarding the Epistle on the basis of Col. iv. 16 as addressed to the Laodiceans—in the service of the same criticism, under which, only handled in a negative sense, ἐν Ἐφέσῳ had disappeared.

But, it is said, the *contents*—quite general in tenor, without personal reminiscences and references, without salutations (not even Timotheus and Aristarchus are mentioned, as in Col. i. 1, iv. 10; Philem. 24), without any trace of that close intimacy in which Paul had stood to his Ephesian converts, as a father to his children<sup>2</sup>—are of such a character that the Epistle of itself

<sup>1</sup> Historical traces of this ancient view are to be found in Theodoret, *Praef.*, and on i. 15, who relates “that some had asserted that Paul μηδέπω τοῖς Ἐφεσίουσ τιθεαμένον had written this Epistle to them;” and also in Euthalius (*ap. Zaccagni in Collect. mon. vet. eccl.* p. 524): ἡ πρὸς Ἐφεσίουσ . . . ἦς ἐν τῇ προγραφῇ τὸ μυστήριον ἐκτίθεται, παραπλησίως τῇ πρὸς Ῥωμαίουσ ἀμφοτέροισ δὲ ἐξ ἀκοῆσ γνωρίμοισ, καὶ εἰσὶν αὐται πρὸς ἀντιδιαστολὴν ἀρχαῖ κατηχομένων καὶ πιστῶν εἰσαγωγαί. Comp. also the *Synops. script. sacr.* in Athanasius, *Opp.* III. p. 194, ed. Bened.: ταύτην ἐπιστέλλει ἀπὸ Ῥώμησ, οὐπω μὲν αὐτοῖσ ἰωρακῶσ, ἀκούσασ δὲ μόνοι περὶ αὐτῶν (τῶν Ἐφεσίουσ).

<sup>2</sup> It is arbitrary and contrary to the manner of the apostle to assume, with Wurm (in the *Tüb. Zeitschr.* 1833, I. p. 98), that Paul, because of painful experiences which he had had in Ephesus, avoided mention of previous occurrences. How altogether different is his procedure, especially in the Epistle to the Galatians!

betrays that it was not directed to the Ephesians; and the passages, i. 15, iii. 1-4, iv. 21, point to readers who had not been in any personal connection with the apostle. Mainly based on this internal character of the Epistle, we find two hypotheses concerning the readers for whom it was destined:— I. Following Marcion, Grotius, Hammond, Mill, Pierce, du Pin, Wall, the younger Vitringa, Venema, Wetstein, Paley, *et al.*, including, recently, Holzhausen and others (see on Col. iv. 16), as well as Rabiger, *Christologia Paul.* p. 48, have supposed<sup>1</sup> that the Epistle was addressed to the *Laodiceans*, as being personally unknown to the apostle (Col. ii. 1). While this hypothesis (to which Baur, p. 457, is also inclined) falls of itself, if the genuineness of ἐν Ἐφέσῳ is established, it may, moreover, be urged in opposition to it—(a) that from Marcion's procedure we may not infer an Asiatic tradition. For the ecclesiastical tradition is quite unanimous in regarding the Ephesians as readers of the Epistle; there is no trace of deviation; the heretic stands alone with his adherents, without any anticipation or echo of his critical paradox. (b) Since, according to Col. iv. 16, the Epistle to the Laodiceans had at the very first become known in two different churches,—in Laodicea and Colossae,—and without doubt was disseminated from both by copies, it is the more incomprehensible how the Ephesians could appropriate to themselves the Laodicean letter, and how universal ecclesiastical tradition could support this view without meeting with opposition in the church itself. The appeal to the earthquake, which, according to Tacitus, *Ann.* xiv. 27, in the year 60 (according to Eusebius, *Chron.*, and Orosius, *Hist.* vii. 7, only at a later date; see Wieseler, p. 455) destroyed Laodicea (according to Eusebius and Orosius, Colossae and Hierapolis also), yields no result, since, according to

<sup>1</sup> See, in opposition to this assumption, also Satori, *über d. Laodicenerbrief*, Lübeck 1853, and especially Reiche, p. 131 sqq. Reiche, however, considers our Epistle as identical with that mentioned in Col. iv. 16; in his view it was destined not merely for the Laodiceans, but also for *Hierapolis and other churches of that region*, and thence had no place specified in the opening address; but Paul had orally imparted to Tychicus more particular directions as to that point. See, in opposition to the alleged encyclical destination of the Epistle, generally what is said below under II. The view of Weiss is essentially similar to that of Reiche.

Tacitus, *i.e.*, Laodicea was soon restored; and the Christian church there cannot have perished (Rev. iii.), still less the knowledge of the Epistle which Paul had written to them. No doubt, in view of Col. iv. 16, there must have been an affinity of contents between the Epistle to the Laodiceans and that to the Colossians, which seems to tell in favour of the identity of our Epistle with the former; but may not Paul, besides our Epistle and that to the Colossians, have written a third kindred in its contents? which has perished, like a letter to the Corinthians (1 Cor. v. 9), one to the Philippians (see on Phil. iii. 1, Remark), and perhaps also others, which have left no traces behind. (c) If our Epistle is the Epistle to the Laodiceans, it must have been written *before* the Epistle to the Colossians (Col. iv. 16), which, according to § 2, is not to be assumed. Indeed, at Eph. vi. 21 and Col. iv. 7, there might possibly be not even meant one and the same journey of Tychicus (which yet forces itself on us so undeniably in pursuance of the words and the geographical relations), seeing that Paul, in the Epistle to the Colossians (iv. 15), directs the Laodiceans, and an individual among them, *to be saluted*,—which, from the nature of the case, he would hardly have done, if he had been sending to them at the same time a *letter*, and that by so trusted a fellow-labourer,<sup>1</sup> who, besides, had to travel *by way of Laodicea* to Colossae (see on Col. iv. 16, Remark). (d) What Holzhausen says of Col. ii. 2, that it was written with a consciousness of the Epistle to the Ephesians, is purely imaginary. See, in opposition to it, Harless, p. xxxix.—

<sup>1</sup> This enigma would only admit of solution from the domain of conjecture. The easiest thing would be to say, that Paul, when he had the Epistle to the Colossians with his salutation to the Laodiceans already completed, had only then resolved to send further with Tychicus *a letter* to the Laodiceans, in drawing up which he was aware that Tychicus would reach Laodicea before Colossae. But with all hypotheses, which are not made in the consistent following out of an ascertained fact, the ground falls away under our feet. Others have asserted that Paul wished to repeat the salutations, or that he had only, as he was writing to the Colossians, heard about Nymphas through Epaphras; but these, after all, are nothing but suppositions, which, moreover, are invalidated by the fact that our Epistle is to be placed *after* that to the Colossians (see § 2). Bertholdt considers the salutation in Col. iv. 15 merely as introduction to the subsequent commission (“have the letter brought to the Laodiceans with my salutation”). But how utterly in opposition to the connection!

II. Following Beza,<sup>1</sup> and Ussher in his *Annales ad ann.* 64, Garnier, *ad Basil. l.c.*, Bengel, Benson, Michaelis, Zachariae, Koppe, Ziegler (in Henke's *Magaz.* IV. 2, p. 225 ff.), Justi (*vermischte Abhandlungen*, II. p. 81 ff.), Stolz, Haenlein, Schmidt, Eichhorn, Bertholdt, Hug, Flatt, Hemsen, Schott, Feilmoser, Schrader, Schneckenburger, Neander, Rückert, Credner, Matthies, Meier, Harless, Böttger, Anger, Olshausen, Thiersch (*Kirche im apost. Zeitalt.* p. 145 sqq.), Guericke, Lange, Bleek, and others have, though with manifold variations in detail (see Lünemann, p. 33 sqq.), regarded our Epistle as a *circular letter*. In that case Ephesus has mostly been included in the circle of churches concerned, but sometimes—as by Koppe, Haenlein (who has even lighted on the *Peloponnesus!*), Eichhorn, Bertholdt, and Reiche—entirely excluded; while Laodicea and its neighbourhood have been in various ways brought in (according to Credner, *e.g.*, one copy of the letter was sent to *Ephesus* to be circulated among the churches on the west coast of Asia Minor; and another copy to *Laodicea*, to be circulated among the churches in the interior), in fact, have even been regarded as the locality for which the Epistle was primarily and specially destined; Bleek being withal of opinion that the Ephesians only got it to read from Tychicus on his journey to Phrygia, and retained for themselves a copy of it. But, in opposition to the view of any sort of *encyclical* destination, we may decisively again urge—(a) the universal and undivided ecclesiastical tradition, which does not exhibit the very slightest trace of such a destination. Indeed, both the orthodox and Marcion are here *at one*, since both name only one church as the receiver of the Epistle. And when we remember what a high honour any church could not but consider it to have received an apostolic writing, the utter disappearance of all knowledge that our Epistle had belonged to other churches, or had been claimed by them as their property, would be quite inconceivable. (b) Even apart from the circumstance that Paul does not in the Epistle give the slightest hint of any encyclical

<sup>1</sup> Who, on the subscription to the Epistle, expresses the conjecture that it was sent not so much *ad Ephesios ipsos proprie*, as rather *to Ephesus*, “*ut ad ceteras Asiaticas ecclesias transmitteretur*;” and that hence, probably, arose the partial omission of ἐν Ἐφέσῳ.

destination for it, the words of the *address* ἐν Ἐφέσῳ, which cannot critically be dislodged, expressly testify against it. Paul could not thus address it, if he had intended it for more extended circulation, or even for other localities.<sup>1</sup> How very differently he knew how to stamp on the face of the Epistles to the Corinthians the body of readers for whom they were intended! But if the ἐν Ἐφέσῳ is held to be spurious (against this view, see above), then the address, which *with* ἐν Ἐφέσῳ is too limited for a circular letter, would *without* these words be *too wide* for the purpose; for then *no* local definition of the readers *whatever* would be indicated, and the Epistle would present itself not as an *encyclical*, but as a *catholic*<sup>2</sup> Epistle. (c) If, with Rückert and Olshausen, we should assume that Paul, in the several copies which he gave to Tychicus, had

<sup>1</sup> This holds also in opposition to the form which Harless has given to the matter. The readers, in his view, were daughter-churches of Ephesus, or Christians scattered about the country, who had first been made acquainted with the gospel from Ephesus, and of whom Paul had received intelligence through the Ephesians. To these Christians he had forwarded the Epistle through the Ephesian church. But as the Ephesian church itself might also extract benefit and edification from it, the apostle had wished that the Epistle should be publicly read to the principal church and remain with it. Harless conceives of Tychicus as giving the following message to the Ephesians: "*I bring to you here a letter which concerns you all, but specially the Gentile Christians, of whom you have spoken to the apostle. Take care that the letter, when it has been read with you, should also come into their hands, ye who know best the ways and means for that end; and bring me to them, in order that I, in accordance with the apostle's commission, may tell them what I have told you concerning his condition.*" Thus the letter would primarily and mainly have applied to readers *outside* of Ephesus, and Paul would have addressed it τοῖς ἀδελφοῖς ἐν Ἐφέσῳ? He would have suppressed its principal destination, and would have placed as the address only a mediate and subordinate one? No, Paul would have known how really to *express* in the opening address the relation which Harless has merely presupposed, if he had so conceived of it. See also Reiche, p. 127.

<sup>2</sup> Success cannot attend the attempt mentally to supply the local destination of the letter (that disappears with the rejection of ἐν Ἐφέσῳ) from any other quarter in dealing with so singular and nameless an address. Weiss, *l.c.* (comp. Reiche), thinks that Paul had given information to Tychicus for what circle of churches in Asia Minor the letter was intended; but that the later tradition had appropriated it to the chief town and chief church, and had completed the address accordingly. But that premiss is arbitrarily assumed, and this bold stroke of tradition would hardly have gained universal assent, especially in view of its enigmatic relation to the contents of the Epistle. If Ephesus did not from the first stand in the text, as Marcion did not read it, the latter would have acted *with more tact* in having recourse to *Laodicea*.

left blank the name of the place in order that it might be subsequently filled up with the names of the churches concerned (Ussher first suggested this, followed by Garnier, Bengel, Eichhorn, Hug, and others), or that at least in some copies a vacant space was left to be filled up at pleasure (Moldenhauer, Michaelis, Bertholdt, Hensen, and others), this is ( $\alpha$ ) altogether an arbitrary transplanting of a modern procedure from the counting-houses of the present day back into the apostolic age, from which we have circular letters indeed, but no trace of such a process of drawing them out, the mechanical nature of which would hardly square with the spirit of the apostolic age. And ( $\beta$ ) would not the Epistle, even if every church concerned had received a copy provided with its own name, have yet remained a circular letter? Thus, indeed, in the *individual* church-names of the different copies there would have been just so many contradictions to the proper destination of the Epistle. Why, then, should not Paul—in case of his giving to Tychicus the alleged circular letter in several copies—have named in every address uniformly the recipient churches as a whole? ( $\gamma$ ) It would have been utter folly (comp. Matthæi, ed. min. III. p. 293) if Paul in a portion of the copies had left the name of the place *blank* to be filled up according to pleasure in a manner which had not already been fixed. Could he write i. 15 ff., vi. 22, without having quite a definite conception what churches he had in view? ( $\delta$ ) If only the *name* was to be left *blank*, why was  $\acute{\epsilon}\nu$  also omitted? why did not the copies run  $\tau\omicron\iota\varsigma\ \omicron\upsilon\sigma\iota\nu\ \acute{\epsilon}\nu\ \dots\ \kappa\alpha\iota\ \pi\iota\sigma\tau\omicron\iota\varsigma\ \kappa\tau\lambda.$ ? ( $\epsilon$ ) How inexplicable, that only copies with  $\acute{\epsilon}\nu\ \textit{Ἐφέσῳ}$ , and, in addition, those having no name whatever, should have had the good fortune to be preserved and distributed! Each of the churches in question would have sought to preserve and to multiply the copy addressed *to it* under *its* name; and *different* traditions with regard to the readers would inevitably have been current at a very early date in the church side by side. ( $\zeta$ ) If Laodicea was in the circle of churches in question, Colossæ also was so (Col. iv. 16). But Colossæ did not get the alleged circular letter through the despatch of a copy intended for the Colossians, and addressed to them, but had to procure for itself the Laodicean Epistle from

Laodicea (Col. *l.c.*). These arguments tell at the same time against Bleek's hesitating conjecture, that Paul in the Epistle, which was primarily intended for Laodicea, Hierapolis, etc., had left a gap after *τοῖς οὐσίω*, because, at the time of writing the letter, he was not yet able to specify all the several churches; as likewise against Anger's view, that the circular letter, primarily destined for Ephesus, had at the same time been destined for the daughter-churches of Asia, and among these, also for Laodicea; that Tychicus had to bring it first to Ephesus, from whence it was to make its way to the other churches, and so to Laodicea, and from thence to Colossae. In opposition to this view, see Zeller, *Theol. Jahrb.* 1844, I. p. 199 ff.; Wieseler, *Chronol. d. ap. Zeitalt.* p. 442 sq. Similarly Laurent in the *Jahrb. f. Deutsche Theol.* 1866, p. 131, who assumes that Paul had intended the Epistle for the two churches, Laodicea and Ephesus, but had only despatched one copy for the two, in which he left the designation of the place open. Thus copies with designations of the place had arisen through transcripts, some with *ἐν Λαοδικείᾳ*, some with *ἐν Ἐφέσῳ*, the latter of which obtained the upper hand. But from the evidence of Tertullian (see above) we cannot gather that he had seen MSS. with *ἐν Λαοδικείᾳ*. Besides, there would subsist no reason at all why Paul, if he had written to these two churches, should not also have mentioned both of them in the address.

In accordance with the foregoing discussion, no other critical procedure in ascertaining the readers of the Epistle rests on a historical basis but that adopted by most of the later commentators, which arrives at the conclusion that our Epistle was directed *to the Ephesians* and *to no further church*, in pursuance of the genuine *ἐν Ἐφέσῳ*, and in agreement with the primitive and universal tradition of the church. So among the later commentators Whitby, Wolf, Cramer, Morus, and more recently Rinck, *Sendschr. der Korinther*, p. 31 ff., and in the *Stud. u. Krit.* 1849, p. 948 ff.; Wurm in the *Tüb. Zeitschr.* 1833, I. p. 97 f.; Wiggers<sup>1</sup> in the *Stud. u. Krit.* 1841, p. 412 ff.; Wieseler, *Chronol. d. apost. Zeitalt.* p. 443.

<sup>1</sup> Yet he also takes up the view (already expressed by Beza in his remarks on the subscription), that the apostle has not merely regarded the word spoken to

We must, however, candidly confess that, while the difficulties of the individual passages i. 15, iii. 1-4, iv. 21, may be elucidated by their exegesis, the tone and contents of so general a tenor, the absence of any reminiscences of personal connection with the readers, the want of salutations, etc., in an Epistle to the Ephesians, remain more surprising than would be the case in any other Epistle. The appeal made by Wieseler (p. 449) to the elevated and didactic character of the Epistle is not sufficient to explain this strange phenomenon; we lack the historical information for this purpose, and scientific modesty and prudence prefer to confess in this case the *non liquet*, rather than to construct hypotheses which, as has been shown, fall to pieces of themselves.<sup>1</sup> There must have existed historical circumstances which occasioned the Epistle to receive the strange form that it undoubtedly has, but we are not acquainted with them. It is very natural, however, to think of the phenomenon in question as, in part at least, causally connected with the mission of Tychicus. In accordance with vi. 21 f., Paul may have reserved all details to be orally communicated by the latter, who seemed specially fitted for this purpose, since he, as an inhabitant of Asia,<sup>2</sup> as

the Ephesians as spoken to them, but has desired and designed a diffusion of the Epistle among, and a knowledge of it in, wider circles, so that under the one church he is addressing the whole body of Asiatic Christians, which had Ephesus as their mother-church and centre. But against this view it must be urged—apart from the circumstance that St. Paul *says* nothing whatever of this supposed design—that in all the other Epistles too he might presuppose their being communicated to wider circles, and yet is not thereby withheld from entering into particulars, sending salutations, and the like.

<sup>1</sup> This holds also of those hypotheses, which do not keep to the view of the Christian church at Ephesus as such, regarded as a whole, being the readers of the Epistle. Thus Neudecker (*Einl.* p. 502) holds that the Epistle is directed to that *portion* of the church which had been converted by the disciples of the apostle after he had left Ephesus; and Lünemann conceives that Paul has written to a church which had been founded but a short time before in the immediate neighbourhood of Ephesus, and which was so closely bound up with the Ephesian Church that it might be considered as a *part* of it. Such hypotheses are strikingly and decisively disposed of by the simple and definite *τοῖς οὖσιν ἐν Ἐφέσῳ*, which does not admit of any more limited interpretation than the addresses *τοῖς οὖσιν ἐν Ῥώμῃ*, Rom. i. 7; *τοῖς οὖσιν ἐν Φιλιπποῖς*, Phil. i. 1, etc.

<sup>2</sup> Perhaps even from Ephesus. In Acts xx. 4, Tychicus and Trophimus are named as “of Asia,” but the latter at least is definitely designated in xxi. 29 as an *Ephesian*.

a witness of Paul's farewell to the presbyters (Acts xx. 4), and also named elsewhere as an emissary to Ephesus (2 Tim. iv. 12), was undoubtedly very accurately acquainted with the relations of Paul to the Ephesians; whilst on the part also of the apostle himself there might be special motives (based possibly on the accusation brought against him by the Jews, Acts xxi. 28, 29, and on the covetousness of the venal Felix, Acts xxiv. 26), arising from the conditions of his imprisonment and surveillance, for his deeming it advisable by way of precaution to compose his Epistle to *this* particular church, with which he was on the *most intimate* footing, *without* setting forth personal relations and special circumstances. Nevertheless, this Epistle, as an apostolical letter to the Ephesians, with its so general, and, even in various particulars, surprising contents, remains an enigma awaiting further solution; and we must confess that if Ephesus had not been *given* as the place of destination, criticism would least of all have been likely to light upon *this* church among the Asiatic churches known to us.

#### SEC. 2.—PLACE AND TIME OF COMPOSITION.

St. Paul was a *prisoner* when he wrote the Epistle, iii. 1, iv. 1, vi. 20. It has always been the prevailing opinion that this imprisonment was the captivity *at Rome*, narrated in the Acts of the Apostles. But David Schulz in the *Stud. u. Krit.* 1829, p. 612 ff., and after him Schneckenburger, *Beitr.* p. 144 f.; Schott;<sup>1</sup> Böttger (in connection, doubtless, with his hypothesis that that Roman imprisonment only lasted a few days); Wiggers in the *Stud. u. Krit.* 1841, p. 436 ff.; Thiersch, *d. Kirche im apost. Zeitalt.* p. 176; Reuss, *Gesch. der heil. Schr. N. T.* § 114; Schenkel (comp. also Weiss in Herzog's *Encykl.* XIX. p. 718); and Zöckler in *Vilmar's Pastoral-theol. Blätt.* 1863, p. 277 f., have decided in favour of the captivity at *Caesarea*. And rightly so. Not, however, as if the friends of Paul, who are named in the contemporary letters to the Colossians and to Philemon (Col. iv. 9–14; Philem. 10 ff., 23 f.), could not have been with him at Rome,

<sup>1</sup> Gaul (Lips. 1836) wrote in opposition to Schulz and Schott.

as has been sought to be inferred from the Epistle to the Philippians, which only (i. 1) mentions Timotheus;<sup>1</sup> nor, again, on account of *πρὸς ὄραν*, Philem. 15, which expression as contrasted with *αἰώνιον* by no means presupposes merely a quite short separation of the runaway Onesimus from his master; nor yet because Paul at Rome could not have obtained sufficiently accurate information concerning Colossae, for this might, in fact, have been got sufficiently by means of Epaphras (Col. iv. 12);—but, (1) because it is in itself more natural and probable that the slave Onesimus had run away from Colossae as far as Caesarea, than that he should have fled, at the cost of a long journey by sea, to Rome, the more especially as the fugitive was not yet a Christian. The objection (see Wieseler, p. 417), that in the great city of Rome he would have been more secure from being tracked by the *fugitivarii*, who were everywhere on the look-out for runaway slaves, cannot be maintained, since this police-agency was certainly most to be dreaded in the capital itself and *in the company of a state-prisoner*. (2) If our Epistle and the Epistle to the Colossians had been sent *from* Rome, then would its bearer Tychicus, who was accompanied by Onesimus (Col. iv. 8, 9), have arrived at Ephesus first, and then at Colossae; and accordingly we might reasonably expect that Paul would have mentioned to the Ephesians along with Tychicus (Eph. vi. 21, 22) his companion Onesimus (as he does in Col. iv. 8, 9), in order by that means to prepare for his beloved Onesimus a good reception among the Ephesians. If, on the contrary, Tychicus started with Onesimus *from* Caesarea, he arrived by the most direct road, in keeping with the design of the journey of Onesimus, first at Colossae, where he left the slave with his master, and thence passed on to Ephesus; accordingly Paul had, in the circumstance that Onesimus did not go with Tychicus to Ephesus, a natural reason for not including a mention of Onesimus in the Epistle to the Ephesians. Comp. Wiggers, *l.c.* p. 440 ff. It is not enough to explain this non-mention from the general absence of individual references in

<sup>1</sup> In any case the Epistle to the Philippians was written later. But these friends might just as well have been with the apostle at Rome as at Caesarea, as certainly was the case with Aristarchus (Col. iv. 10; Philem. 24), Acts xxvii. 2.

our Epistle (Wieseler), since here the question concerns a single passage, which *is really* of an individual and personal tenor. (3) In Eph. vi. 21, *ἵνα δὲ εἰδῆτε καὶ ὑμεῖς*, this *καί* indicates the conception that, when Tychicus should come to the Ephesians, he would have already fulfilled the aim here expressed in the case of others. And these others are the Colossians (Col. iv. 8, 9), with regard to whom, therefore, Paul knew that Tychicus would come *first* to them, which again tells in favour not of Rome, but of Caesarea, as the starting-point. If the messenger had been despatched from Rome, and so had proceeded from Ephesus to Colossae, we should then have expected the *καί* at the corresponding passage in the *Epistle to the Colossians*.<sup>1</sup> Further, (4) Paul, in Philem. 22, asks Philemon to prepare a lodging for him, and that, too, for *speedy* use. (See on Philem. *l.c.*) This, on the one hand, presupposes the fact that his present place of imprisonment was much nearer to Colossae than the far distant Rome, especially considering the slowness of navigation in those days; on the other hand,—and this is withal the main point,—we must assume, in the light of this request, that Paul thought of coming from his place of imprisonment, after the speedy release which he hoped for, *direct* to Phrygia, and in particular to Colossae unto Philemon, without making any intermediate journeys, since otherwise there would be no motive for the request as to the *immediate* preparation of a lodging for him at the house of Philemon *simultaneously* with the taking back of Onesimus. But now it is plain from Phil. ii. 24 that Paul, when he was lying a prisoner at Rome and was there hoping for his liberation, intended to journey to *Macedonia*

<sup>1</sup> Wiggers appeals to ver. 22, holding, namely, that Paul could not legitimately have written *ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο κ.τ.λ.*, if Tychicus must, in the very nature of the case from his being destined for Colossae, have come to Ephesus. But wrongly. For even if Tychicus, in virtue of the direction of his journey (from Rome to Colossae), would necessarily have been brought by way of Ephesus, he might nevertheless have merely passed through it, if St. Paul had not expressly given him orders for the definite object of Eph. vi. 22, and entrusted him with commissions to the church. The fact that Tychicus must necessarily have travelled by way of Ephesus would not therefore exclude the truth of the *ἔπεμψα πρὸς ὑμᾶς κ.τ.λ.* We may add, that from Rome the travellers might have reached Colossae, without even touching at Ephesus,—by way of Miletus possibly,—so that Paul, if Rome be presupposed as the starting-point, might the more fitly write these words.

(not to Spain, to which his views had been directed earlier, Rom. xv. 24),—which, after what has been said above, is not in keeping with the bespeaking of a lodging with *Philemon*. This bespeaking, on the other hand, is quite appropriate, if Paul was at Caesarea. From that place, after the speedy release which he hoped for, he intended to journey through Phrygia and Asia generally, and next to carry out his old plan, which was directed to Rome (Rom. i. 10 ff.; Acts xix. 21). Whether at this time he still entertained his earlier plan of a journey to *Spain* (Rom. xv. 24; at Phil. ii. 24 he had given it up), is a matter of indifference for our question. But it is certain that Paul at Caesarea, considering his gentle treatment and the lax prosecution of his trial under Felix, might hope for speedy liberation (Acts xxiv. 23, 26). It has been maintained (see Wieseler, p. 420, Guericke, and others) that neither the freedom to preach (vi. 19; Col. iv. 3 f. is not here relevant), nor the conversion of Onesimus (Philem. 10), suit his condition at Caesarea, but that they suit only his position at Rome according to Acts xxviii. 30 f.; but this is to assert too much, for the notice at Acts xxiv. 23 leaves sufficient scope for our recognising such activity on the part of the captive Paul even in Caesarea. Comp. *Introd. to Col.* § 2.

If, accordingly, Paul composed the Epistle in *Caesarea*, the date of its composition is either A.D. 60 or A.D. 61.

Finally, the question *whether this Epistle or that to the Colossians was first written*, is not to be answered on a psychological basis<sup>1</sup> by considering their inner relationship and peculiar character, because in that case there is too much scope left for

<sup>1</sup> As, e.g., by Credner, § 157, who holds that the Epistle to the Ephesians was written earlier—(1) Because its aim is the more general, and that of the Epistle to the Colossians, as the special, is subordinate. (2) Because the former, as directed (according to Credner's view) to unknown Pauline Christians in Asia, would have required the most mature consideration, whereas the Epistle to the Colossians would be much more easily drawn up, since Paul had Epaphras and Onesimus with him—and so it could not fail but that a portion of the ideas laid down in the former Epistle would be transferred also to the latter, in such wise that what was there general in tenor would assume a special form. (3) Because in our Epistle the expression is more abstract, etc.—It would not be difficult, with equal plausibility, to invert the relation, and to represent the more special, the easier, and more concrete as psychologically *antecedent* to the more general, more difficult, and more abstract shape.

subjectivity,—as, indeed, on such grounds some have found the Epistle to the Ephesians the earlier (Cornelius a Lapide, Böhmer, Credner, Schneckenburger, Matthies, Anger, Guericke, Reuss), and others that to the Colossians (Schleiermacher, Harless, Neander, Meier, Wiggers, de Wette, Bleek, Weiss); nor yet by inferring, with Hug, from the *non-mention of Timothy* in the Epistle to the Ephesians, that this Epistle was written earlier than the letters to the Colossians and to Philemon, because in the latter Timothy shares in the salutation, and must thus have joined Paul later.<sup>1</sup> But that the Epistle to the Colossians was written before that to the Ephesians, is to be assumed for the following reasons: (1) As Colossae was the first and nearest goal which Tychicus, in company with the Colossian Onesimus, would reach from Caesarea (see above), it could not but be the most natural and obvious course for the apostle to write the letter to the Colossians sooner than *the* letter which was to be delivered only *at a further stage* of his friend's journey; (2) *καὶ ὑμεῖς*, vi. 21, refers to the passage Col. iv. 7, and presupposes that Paul had already written and had in his recollection this latter Epistle. If, indeed, the Epistle to the Laodiceans were identical with the Epistle to the Ephesians, then, according to Col. iv. 16, the Epistle to the Colossians would necessarily be the later. But see § 1, and on Col. iv. 16.

### SEC. 3.—GENUINENESS OF THE EPISTLE.

After previous expressions of doubt on the part of Schleiermacher (*Vorl. üb. Einl. I. N. T.* p. 165 f., 194) and Usteri, de Wette has come forward more decidedly than before, assailing the genuineness of the Epistle (*ægeet. Handbuch, zweite Aufl.* 1847, and *Einl., fünfte Aufl.* 1848); and the critics of Baur's school (Schwegler, *krit. Miscellen zum Epheserbr.*, in Zeller's *theol. Jahrb.* 1844, 2, p. 378 ff.; *nachapostol. Zeitalt.*

<sup>1</sup> We might, in fact, with equal right infer the converse, viz. that Timothy had, at the writing of the Epistle to the Ephesians, already left Paul again and had journeyed to some other quarter, so that this Epistle would be the later—as Schott really judges it to be.

II. p. 330 ff., 375 ff.; Baur, *Paulus*, p. 418 ff., comp. also his *Christenth. d. drei ersten Jahrh.* p. 104 ff.) relegate the Epistle to the age of Gnosticism and Montanism, whereas de Wette (comp. Schleiermacher) still allows it to belong to the apostolic age, and to a gifted disciple of the apostle as its author. So too Ewald (*Sendschr. d. P.* p. xii.; *Geschichte d. apost. Zeit.* p. 243 ff.); he denies that it was written by Paul, but yet places it much nearer to the great apostle than the Pastoral Epistles; while Weisse (*Dogmat.* I. p. 146) lightly characterizes it as an unapostolic paraphrase of the Epistle to the Colossians, and Hausrath (*d. Ap. Paulus*, 1865, p. 2, 138) speaks of it as an Epistle to the Laodiceans retouched by another hand.

De Wette's reasons, in addition to his finding the destination for Ephesus unsuitable, are as follow: that the Epistle, which is devoid of all specially distinctive character in its aim and references, is so dependent on the Epistle to the Colossians, which is almost a mere verbose amplification of it, as to be out of keeping, when divested of the reference to the false teachers. Such a copying from himself is unworthy of the apostle; the style, too, is un-Pauline, overladen as it is with parentheses and accessory clauses, involving a want of connection (ii. 1, 5, iii. 1, 13), copious in words but poor in thoughts; so, too, are the divergences in particular expressions,<sup>1</sup> as well as in the thoughts, doctrinal opinions, and mode of teaching.<sup>2</sup>

<sup>1</sup> "ἐν τοῖς ἐπουρανίοις, i. 3, 20, ii. 6, iii. 10, vi. 12; τὰ πνευματικά, vi. 12; διάβολος, iv. 27, vi. 11 (elsewhere only in 1 and 2 Tim.); κοσμοκράτωρ, vi. 12; σωτήριον, vi. 16. Words differently used: οἰκονομία, i. 10, iii. 2, 9; μυστήριον, v. 32 (as in Rev. i. 20, xvii. 5, 7); πλήρωμα, i. 23 (comp. Col. i. 19, ii. 9); εὐλογία, i. 3; αἰών, ii. 2; περιποίησις, i. 14; ἀφθαρσία, vi. 24; μανθάνειν, iv. 20; φωτίζειν, iii. 9; πληροῦσθαι ἐν, v. 18; πλη. εἰς, iii. 19; the combinations βασιλεία τοῦ Θεοῦ καὶ Χριστοῦ, v. 5; τὸ θέλημα τοῦ κυρίου, v. 17. Interruption and resumption of the construction, iii. 2-14; the constructions ἵστε γινώσκοντες, v. 5; ἵνα φοβῆται, v. 33; ἵνα with the optative, i. 17, iii. 26. Frequent omission of the article before defining additions, i. 3, 15, ii. 7, 11, 15, 21 f., and other passages; diffuseness and pleonasm, i. 19, vi. 10, iii. 13; ii. 6 f., 21 (ἐν Χριστῷ Ἰησοῦ), and various other points."

<sup>2</sup> "Unbecoming appeal of the apostle to his insight, iii. 4; putting together of the apostles and prophets, ii. 20, iii. 5; arbitrary use of the passage in the Psalms at iv. 8; quotation of a non-biblical passage, v. 14; the conceptions of demonology, ii. 2, vi. 12; the characteristics of God, i. 17, iii. 9, 15; the laying stress on Old Testament promise, v. 2 f.; the dissuasion from theft, iv. 28; the un-Pauline salutation, vi. 23 f."

But (*a*) while the absence of any concrete and direct peculiarity of character in its aim and references is surprising, it is altogether unfavourable to any doubts as to its genuineness, partly because the bringing out at all of a writing under an apostle's name and authority makes us presuppose more definite tendencies and more readily recognisable conditions as aimed at in it; partly because, in particular, the circumstances of the Ephesian church, and the close relationship of the apostle to them, must have been so generally known, that a non-apostolic author would either have deliberately taken account of and employed them, or else, if the design of his undertaking permitted it, would have made another and happier selection of an address than this very ἐν Ἐφέσῳ. He who could prepare under the name of the apostle an Epistle of so thoroughly Pauline a tenor, must have been quite able to imitate him in the mention and handling of concrete circumstances, and would, by such an omission of those matters as is apparent in our Epistle, neither have satisfied himself nor have answered his design of personating Paul—so much would he have failed in acting his part. The very fact that the Epistle, *as an Epistle to the Ephesians*, had its genuineness so generally recognised by the ancient church, is, when we consider the general nature of its contents, which always remains mysterious, a doubly valid evidence that this recognition has historically arisen out of immediate and objective certainty. Further, (*b*) as regards the relation of the Epistle to that to the Colossians, there appear, as is well known, many resemblances in matter and form—some even literal—between the two Epistles.<sup>1</sup> This may, however, be sufficiently explained, in part subjectively from the fact that Paul had just written the Epistle to the Colossians

<sup>1</sup> Eph. i. 7,	comp. Col. i. 14.	Eph. iii. 2,	comp. Col. i. 25.
"   i. 10,	"   "   i. 20.	"   iii. 3,	"   "   i. 26.
"   i. 15-17,	"   "   i. 3, 4.	"   iii. 7,	"   "   i. 23, 25.
"   i. 18,	"   "   i. 27.	"   iii. 8 f.,	"   "   i. 27.
"   i. 21,	"   "   i. 16.	"   iv. 1,	"   "   i. 10.
"   i. 22 f.,	"   "   i. 18 f.	"   iv. 2,	"   "   iii. 12 f.
"   ii. 1, 12,	"   "   i. 21.	"   iv. 3 f.,	"   "   iii. 14 f.
"   ii. 5,	"   "   ii. 13.	"   iv. 15 f.,	"   "   ii. 19.
"   ii. 15,	"   "   ii. 14.	"   iv. 19,	"   "   iii. 1, 5.
"   ii. 16,	"   "   i. 20.	"   iv. 22 ff.,	"   "   iii. 8 f.
"   iii. 1,	"   "   i. 24.	"   iv. 25 f.,	"   "   iii. 8 f.

before writing to the Ephesians, so that his mind was still full of and pervaded by the ideas, warnings, and exhortations which he had expressed in the former; in part objectively from the fact that the state of affairs at Ephesus must have been well enough known to the apostle to induce him to repeat various portions of the writing which he had just composed for another Asiatic church, and that to such a degree that he considered it fitting even to reproduce various things word for word from the Epistle to the Colossians, which lay before him. To declare this a course unworthy of the apostle is rash, since we have no other pair of letters from his hand issued so contemporaneously and under the influence of so similar a train of thought. But while certainly several elements from the Epistle to the Colossians have been *amplified as to verbal expression* in ours, there are also several that are reproduced in a *more concise* form (*e.g.* i. 15–17 compared with Col. i. 3, 4; Eph. ii. 16 with Col. i. 20; Eph. iv. 32 with Col. iii. 12 f., and others); and those amplifications admit of natural explanation from renewed dwelling on the same thoughts, in which Paul did not proceed mechanically, and a mind such as his easily had recourse to more words rather than fewer in setting forth the subject afresh. At any rate, de Wette's judgment of it as *almost nothing but a verbose amplification*, is exaggerated, seeing that the two Epistles present in their course of thought, tenor, and mode of treatment very essential differences (see Harless, p. lxix. ff.; Lünemann, *de Ep. ad Eph. authenticâ*, etc., p. 10 ff.), and the conclusion that a pseudo-Paul was at work would, at all events, be too hasty, so long as it was not from other sufficient grounds clear that Paul could not have been himself the amplifier. On the other

Eph. iv. 29,	comp. Col. iii. 8, iv. 6.	Eph. v. 21,	comp. Col. iii. 18.
„ iv. 31,	„ „ iii. 8.	„ v. 25,	„ „ iii. 19.
„ iv. 32,	„ „ iii. 12 f.	„ vi. 1,	„ „ iii. 20.
„ v. 3,	„ „ iii. 5.	„ vi. 4,	„ „ iii. 21.
„ v. 4,	„ „ iii. 8.	„ vi. 5 ff.,	„ „ iii. 22 ff.
„ v. 5,	„ „ iii. 5.	„ vi. 9,	„ „ iv. 1.
„ v. 6,	„ „ iii. 6.	„ vi. 18 ff.,	„ „ iv. 2 ff.
„ v. 15,	„ „ iv. 5.	„ vi. 21 f.,	„ „ iv. 7 f.
„ v. 19 f.,	„ „ iii. 16 f.		

See the table in de Wette, p. 286 ff. Comp. Bemmelen, *Diss. de epp. ad Eph. et Col. inter se collat.*, Lugd. Bat. 1803.

hand, it is scarcely conceivable of an amplifying imitator, that one so intimately acquainted with the apostle's ideas and diction, should have chosen *a single* Pauline Epistle for the sole and often literal basis of his work; for thereby he would merely have imposed an unnecessary restriction on himself, and have increased the probability of his fiction, made up though it might be in the best sense, being recognised as such. A man, who could think and write in so Pauline a manner as that wherein the portions not parallel to the Colossian Epistle are thought and written, might with ease have given to his pretended apostolic treatise a shape quite different and not so palpably exhibiting any *single* source. (c) With respect to the objections taken to the style of the Epistle as too diffuse, loaded with parentheses and accessory clauses, carrying with it a want of connection (ii. 1, 5, iii. 1, 13), verbose, and poor in new ideas, it is to be observed, first, and generally, that this verdict is an unfavourable judgment resting on taste and subjective in character; and, secondly, that in its individual concrete references it relates to a certain peculiarity of the Epistle, which yet is not un-Pauline, seeing that, in fact, the unity of mould and flow, the *pectus atque indoles Paulinae mentis* (Erasmus), which pervades it from beginning to end,<sup>1</sup> leads us more fairly and justly to set down the greater diffuseness, and what is called overloading, *to the account of* the apostle *himself*, deeply moved as he was by his subject. There is greater diffuseness certainly, but how natural is this, when we consider the general character of the grand subject-matter and of its evolution, and the absence of casual contents! There are a number of parentheses and accessory clauses certainly, but not after an un-Pauline fashion, and natural enough to a writer so full of the ideas concerned and the collateral thoughts suggested by them. Nowhere is there in reality want of connection, as it is the province of the exposition to show. A poverty of new ideas is merely apparent in proportion to the standard of the expectation cherished *a priori*; the letter abounds in many-sided modifications and expanded statements of thoughts which were vividly present to the writer's mind, in part from the

<sup>1</sup> "Idem in hac epistola Pauli fervor, eadem profunditas, idem omnino spiritus ac pectus," Erasmus.

Epistle to the Colossians, but a rich accession of new ideas was neither withal intended nor called forth by dialectic controversy (as to the copiousness of diction, see above). As respects (d) the particular divergences of style, ἅπαξ λεγόμενα are found in every Epistle of Paul, as well as other peculiar modes of expression, as may readily be conceived in the case of a letter-writer having so delicate and comprehensive a mastery of the Greek language; but no one of the proofs brought forward by de Wette (which are in part inappropriately selected, and, on the other hand, might have had their number increased) is *at variance with* the idiosyncrasy of the apostle. And, further, (e) ἅπαξ νοούμενα are not appropriate grounds for doubting the genuineness of a writing in dealing with one whose mind was so inexhaustibly *rich*, and whose conception moved with such admirable *freedom* and *many-sidedness* in the Christian sphere, as was the case with St. Paul. Everything which is adduced as surprising in conception and doctrine may be psychologically and historically explained as standing in full accord with the pure Pauline Gospel (see the exposition), and the objections which are taken to the *mode* of teaching find analogies in other Pauline Epistles, and rest upon aesthetic presuppositions, which in a historico-critical examination of the New Testament writings supply us with but very uncertain criteria, seeing that in such a case modern taste is much too easily called in as an extraneous ground influencing the judgment. The more candidly de Wette speaks out as to the Epistle not having been composed in the apostolic age, and makes a *gifted disciple* of Paul to be its author, the more insoluble he makes the riddle, that such an one should have left his treatise without trace of individual historical relations of the apostle to the Ephesians, which it would have been so easy for him to interweave. Lastly, the reasons urged by the school of Baur, according to which this Epistle and the companion Epistle to the Colossians, forming a spurious pair, are held to be a product of Gnosis in opposition to Ebionitism (comp. on Col. Intro. § 3), are disposed of, when the exposition, dealing in a strictly objective manner, demonstrates in the very places which have been called in question simply *Pauline* contents. See, in opposition to Baur's contrast, specially Klöpfer, *de*

*orig. epp. ad Eph. et Col.*, Gryph. 1853; and with regard to the Christology of our letter and that to the Colossians, Rübiger, *de Christologia Paulina*, p. 42 ff.; Lange, *apost. Zeitalt.* I. 1, p. 119 ff.<sup>1</sup> The more decisive in that case becomes the weight, which the *external attestation* by uninterrupted church-tradition throws into the scale. This attestation has been even dated back to the *Apostolic Fathers*; but in Ignatius, *Eph.* 12, the Epistle is not at all directly mentioned (see above, § 1), and in Polycarp, *Phil.* 12, where it is said: “*ut in his scripturis dictum est: Irascimini et nolite peccare, et: Sol non occidat super iracundiam vestram,*” there is no quotation of *Eph.* iv. 26, but rather, as *in his scripturis* (comp. immediately before: *in sacris literis*) and the intervening *et prove*, the citation of two *Old Testament sayings*, namely, Ps. iv. 5 and Deut. xiv. 13, 15, though the *connecting* of these two passages may be based on a reminiscence of our Epistle.<sup>2</sup> Apart from the citations in the interpolated Ignatian letters, the undoubted and express ecclesiastical attestation begins with Irenaeus, *Hacr.* v. 2, 3, and v. 14. 3, and is not interrupted by any contradiction (Marcion held it as Pauline, but as addressed to the Laodiceans). Even the Valentinians already in Irenaeus, i. 8. 5, cite *Eph.* v. 13 expressly as a saying of Paul, and in the *Philosoph.* of Origen, vi. 34, as *γραφή*.

REMARK. — The apparent resemblances to the first Epistle of Peter of expressions and thoughts in the Epistle to the Ephesians (see Weiss, *Petrin. Lehrbegr.* p. 426 ff., who has, however, adduced under this head far too much) are too little characteristic adequately to justify us in presupposing a dependence of our Epistle on that of Peter (Weiss, who considers both

<sup>1</sup> Lange, however, wrongly defines the Christological distinction of the two Epistles, p. 117, to the effect, that in the Ephesian letter Christ is the Omega, in the Colossian the Alpha, of all things. In both letters He is the  $\alpha$  and the  $\omega$ , but in the Colossian letter the Christological theme stands in the foreground, and is treated more sedulously and more comprehensively.

<sup>2</sup> The general question, whether at this date Apostolic Fathers adduce *New Testament sayings* with *ὡς γέγραπται, γραφή*, and the like, does not therefore pertain to us here. Specially important in this relation is the citation in Barnabas 4, in regard to which Credner, *Beitr.* I. p. 28, has been mistaken in answering that question in the negative, as the Codex Sinaiticus showed. The citation from Barnabas is certainly not to be referred to a *written source generally* (Weizsäcker), nor even to 4 Esdr. viii. 3, which passage is held to be confounded with Matt. xix. 30 (Volkmar).

genuine; Schwegler, who regards both as spurious). We should rather assume the converse, when we remember how strictly Paul preserved and acutely vindicated his apostolic independence; but it is quite sufficient to take our stand on the creative power of the church-language formed by Paul, from which Peter was neither able nor willing to hold himself aloof, while it remains an open question whether he had read *Epistles* of Paul. 2 Pet. (iii. 15 f.) is not genuine.

#### SEC. 4.—OCCASION, OBJECT, AND CONTENTS.

We are unable to perceive from the letter itself any special occasion given for it *on the part of the Ephesians*; hence it seems to have been called forth by mere accident through the mission of Tychicus and Onesimus to Colossae—an opportunity, which Paul made use of to send Tychicus also to Ephesus, in order not only to supply the Christians there with (oral) news of him, and to obtain news of them, but also to address to them a written discourse, partly on the glory of redemption and of their state as Christians, partly on the conduct in keeping with it, in order to strengthen and further them in stedfastness and unity of faith and Christian morality; yet not so, that the proper aim of the Epistle (de Wette) is to be discerned in the irenic section iv. 1–16. There are no traces of Ephesian false teachers, similar to those at Colossae (this in opposition to Michaelis, Haenlein, Flatt, Schott, Neudecker, and others), in the Epistle (for iv. 14 f. may be explained from the general experience of the apostle, and v. 6 relates to *moral* seductions); neither is a *precautionary* regard to such theosophy and asceticism (see Schneckenburger, *Beitr.* p. 135 ff.; Olshausen; comp. also Meier and Weiss) at any rate capable of proof, since in the Epistle itself it is not at all hinted at. Bengel well says: “Singularae haec epistola specimen praebet tractationis evangelicae *in thesi* . . . inde nullum speciatim errorem aut vitium refutat aut redarguit, sed *generatim incedit.*” Paul may, however, have had in the background the thought of the possible approach of that Gnostic danger, though he did not consider it necessary or suitable at this time to furnish an express reference or warning to that effect.

As regards *contents*, the Epistle divides itself into a predominantly dogmatic and a predominantly hortatory portion. The *dogmatic* portion is a lofty<sup>1</sup> effusion over the glory and blessedness of the redemption effected through Christ, to which also the readers, formerly Gentiles, had attained, and thereafter over the relation of the apostle to this saving dispensation, and to the share of the readers therein (chap. i.—iii.). The *hortatory* portion summons them to a conduct worthy of their calling, and, first of all, to Christian unity (iv. 1–16); and then to a moral walk opposed to their previous Gentile life—which is illustrated in detail as concerns very diversified conditions and relations (iv. 17–vi. 20). By way of *conclusion*, Paul refers, as regards his personal relations, to Tychicus, of whose mission he specifies the object (vi. 21 f.), and ends with a double benediction (vi. 23 f.).—Luther (in his editions of the N. T. down to 1537) reckons the Epistle among “the genuine and noblest books of the New Testament, which show to thee Christ, and teach everything which it is necessary and good for thee to know, even though thou shouldst never see or hear any other book or doctrine.”

<sup>1</sup> ὑψηλῶν σφῶδρα γέμει τῶν νοημάτων καὶ ὑπερόγκων· ἃ γὰρ μηδαμῶς σχεδὸν ἐφβέγξατο, ταῦτα ἐνταῦθα δηλοῖ, Chrysostom.

Παύλου ἐπιστολὴ πρὸς Ἐφεσίους.

A B D E F G K  $\aleph$ , min. have the shorter and older superscription: πρὸς Ἐφεσίους. I, min.: τοῦ ἁγίου ἀποστόλου Παύλου ἐπιστολὴ πρὸς Ἐφεσ.

CHAPTER I.

Ver. 1. ἐν Ἐφέσῳ] See Introd. § 1. Tisch. has put it in brackets. — Ver. 3. ἐν before Χριστῷ is wanting only in some min.,—an omission, which, although followed in the editions of Erasmus, Steph. 3, and Beza, and approved of by Mill, is not at all deserving of notice as a various reading. — Ver. 6. ἐν ᾧ] A B  $\aleph^*$  min. Chrys. (alic.) have ἧς. Recommended by Griesb., adopted by Lachm. and Rück., and rightly so. The attraction was resolved partly by the simple ἧ (so Theophyl. Ambrosiast.), partly, in keeping with the prevalence of ἐν in the context, by ἐν ᾧ, which latter is defended by Reiche on insufficient grounds. — Ver. 10. τὰ ἐν τοῖς οὐρανοῖς] The τὰ read in Elz. after τὰ is, on decisive evidence, deleted by the later editors (except Harless). But in place of ἐν, B D E L  $\aleph^*$  min. Theodoret, Dam. Oecum. Tert. have ἐπί, which Lachm. and Rück. have rightly received. The usual form of conception, ἐν τοῖς οὐρανοῖς (comp. iii. 15), superseded the apparently unsuitable ἐπί. At Col. i. 20, many min. Chrys. and Theodoret have likewise ἐπί τοῖς οὐρανοῖς, where ἐπί, indeed, is too weakly attested, but has most probably come from our passage. — Ver. 11. ἐκλήρωθημεν] A D E F G, It. have ἐκλήθημεν. Recommended by Griesb., adopted by Lachm. and Rück. But Matth. Harless, Tisch. Reiche have rightly defended the still more considerably attested *Recepta* as the more difficult reading, glossed by ἐκλήθημεν. The gloss is to be derived from Rom. viii. 13: οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε. — Ver. 12. τῆς before δόξης is, following Griesb., deleted by the more recent editors (except Harless) on preponderating evidence. An addition easily suggested; comp. ver. 14. — Ver. 14. ὅς] A B F G L, min. Athan. Cyr. Euthal. Chrys. (in the text) have ὁ. So Lachm. and Rück. But ὁ was, on account of the preceding πνεῦμα, the more easily introduced and retained, since by that

means the old opinion, that  $\delta\varsigma$  applies to Christ, was met. — Ver. 15.  $\tau\acute{\eta}\nu\ \acute{\alpha}\gamma\acute{\alpha}\pi\eta\eta\ \tau\acute{\eta}\nu$ ] Lachm. has only  $\tau\acute{\eta}\nu$ , following A B  $\aleph^*$  17, Cyr. (alic.) Jer. Aug. (alic.). A copyist's error, and how easily caused by the repetition of the  $\tau\acute{\eta}\nu$ ! If the addition had been made from Col. i. 4,  $\eta\acute{\nu}\ \xi\chi\epsilon\tau\epsilon$  would have been inserted instead of the second  $\tau\acute{\eta}\nu$ . — Ver. 16. The second  $\acute{\upsilon}\mu\omega\acute{\nu}$  is wanting in A B D  $\aleph$ , min. Cant. Goth. Hil. ; F and G have it after  $\pi\alpha\iota\acute{o}\mu\epsilon\mu\omicron\varsigma$ . Deleted by Lachm. and Rück. A defining addition, which was first written in the margin, and then inserted, sometimes before, sometimes after  $\pi\alpha\iota\acute{o}\mu\epsilon\mu\omicron\varsigma$ . — Ver. 18.  $\kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma$ ] Elz. has  $\delta\iota\alpha\nu\acute{o}\iota\alpha\varsigma$ , against decisive testimony. An interpretation. —  $\kappa\alpha\acute{\iota}$ ] is wanting in A B D\* F G  $\aleph^*$  59, It. Goth. Ambrosiast. Victorin., and is deleted by Lachm. and Rück., but came to be more readily left out than added, because the concluding  $\kappa\alpha\acute{\iota}$  only comes in afterwards. — Ver. 20.  $\acute{\epsilon}\nu\eta\rho\gamma\eta\sigma\epsilon\nu$ ] Lachm. reads  $\acute{\epsilon}\nu\eta\rho\gamma\eta\kappa\epsilon\nu$ , after A B, Cyr. Procop.; and rightly so. The aorist, in itself more in current use, was suggested by the aorists following. And the attestation is strong enough, since the vss. and Latin Fathers cannot be taken into account. —  $\acute{\epsilon}\kappa\acute{\alpha}\theta\iota\sigma\epsilon\nu$ ] Lachm. and Rück. read  $\kappa\alpha\theta\acute{\iota}\sigma\alpha\varsigma$ , following A B  $\aleph$ , min. Slav. Vulg. Cyr. utr. Euseb. Procop. Tert. Jer. Ambr. Pel. An attempt to help out the construction. —  $\omicron\acute{\upsilon}\rho\alpha\nu\acute{o}\tau\epsilon\varsigma$ , instead of  $\acute{\epsilon}\pi\omicron\upsilon\rho\alpha\nu\acute{o}\iota\varsigma$ , though adopted by Lachm., is too feebly attested by B, Victorin. Hilar. — Ver. 23.  $\tau\acute{\alpha}$ ] is wanting in Elz., but has been, upon decisive evidence, restored by Bengel, Griesb. and the later editors; comp. ver. 22.

CONTENTS.—After the usual address and apostolic salutation (vv. 1, 2), St. Paul begins with an ascription of praise to God for the salvation in Christ (ver. 3), which he sets forth (*a*) as already lovingly predestined by God in eternity to the praise of His grace (vv. 4, 5); (*b*) as brought about by the death of Christ (vv. 6, 7); then (*c*) as made known according to the purpose of the divine kindness, to unite all in Christ (vv. 8–10); and lastly, (*d*) as really appropriated according to the predestination of God (ver. 11); this latter in respect as well to those who had been Jews (ver. 12) as to those who had been Gentiles (vv. 13, 14), both of whom were destined to the praise of the divine glory.—Wherefore, since the Gentiles also had attained to such happiness, he too, after having heard of their faith and love, ceases not to give thanks for his readers, when making mention of them in his prayers, in order that God might enlighten them by His Spirit concerning the hope to which their calling exalted them, concerning the glory of the

future salvation, and concerning the greatness of the divine power in the believers (vv. 15-19), which power they were to recognise by what God had wrought in the case of Christ, whom He had raised from the dead and exalted above all, and had given Him as Lord over all to be Head to the church, which is His body—that which is filled by Him, who filleth all with all (vv. 20-23).

Vv. 1, 2. *Διὰ θελήμ. Θεοῦ*] See on 1 Cor. i. 1. — *τοῖς ἁγίοις*] See on Rom. i. 7. — *καὶ πιστοῖς ἐν Χ. Ἰ.*] furnishes, with *τοῖς ἁγίοις*, the *completeness* of the conception, hence it is not exegesis (Beza, Vorstius, Calovius, and others), but an *appended* element, and *καὶ* is the closely copulative *and*. Comp. Col. i. 2. It is not, however, the conception of *fidelity* and *perseverance* which is appended (Grotius, Locke, Baumgarten, Rosenmüller, Meier; see, on the other hand, already Calovius), but the notion of *faith* in Christ, since in the address, where the persons are to be designated very distinctly, *τοῖς ἁγίοις alone* would not yet characterize the readers expressly as Christians. Comp. Phil. i. 1. — *ἐν Χριστῷ Ἰησοῦ*] does not belong to *ἁγίοις* and *πιστοῖς*, so that it would denote the sphere, within which the Christians are saints and believing (Harless; comp. Boyd, Storr, *Opusc.* II. p. 121, Meier, Schenkel), for otherwise (comp. on Col. i. 2) *καὶ πιστοῖς* would be quite superfluous and a tame and heavy addition, inasmuch as the notion of *ἅγιος ἐν Χριστῷ presupposes* the notion of *πιστός ἐν Χριστῷ*; but merely to *πιστοῖς*: *fidem in Christo reponentibus*. Comp. i. 15, and see on Mark i. 15; Gal. iii. 26. — Ver. 2. See on Rom. i. 7.

Ver. 3. *Εὐλογητός*] *praised* (עָבַד), *sc. εἶη*. Comp. Rom. ix. 5; 2 Cor. i. 3; Luke i. 68; 1 Pet. i. 3; 1 Kings xv. 39. It is *prefixed* here, since, as in most doxologies (see on Rom. ix. 5), in keeping with the emotion of the heart which breaks forth in songs of praise, the *emphasis* lies on it. Where the stress in conformity with the context rests upon the *person*, *this* is prefixed, as at 1 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. lxxviii. 20, cxii. 1, 2; Rom. ix. 5. The second Epistle to the Corinthians begins also with an ascription of praise to God, and the *general character* of that now before us cannot, in view of the general contents of the Epistle (comp. 1 Pet.

i. 3 ff.), appear un-Pauline (in opposition to de Wette), especially as the thanksgiving which has reference to the *readers* comes in afterwards in ver. 15 f. — ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου κ.τ.λ.] *God, who at the same time is the Father of Jesus Christ.* See on Rom. xv. 6; 1 Cor. xv. 24; 2 Cor. xi. 31; Theodore of Mopsuestia in Cramer's *Catena*. Jerome, Theodoret, Theophylact, and others, including Michaelis, Koppe, Rückert, Olshausen, Schenkel, Bleek, have incorrectly attached τοῦ κυρίου ἡμῶν also to ὁ Θεός. It is true, indeed, that there is no objection to the idea "the God of Christ" in itself, and τέ before καί would not be at all necessary, as Harless thinks (see iv. 6; 1 Pet. ii. 25, *al.*); but against it stands the fact that ὁ Θεὸς καὶ πατήρ, even without a genitive, was a stated Christian designation of God (comp. on Rom. xv. 6), in which case πατήρ only, and not Θεός, requires a complementary genitive (v. 20; 1 Cor. xv. 24; Jas. i. 27, iii. 9). Moreover, the expression *the God of Christ* stands so isolated in the N. T. (see on ver. 17), that we may not attribute to it any such currency, as it must have had, if it were contained in the formula ὁ Θεὸς καὶ πατήρ τοῦ κυρίου κ.τ.λ. — ὁ εὐλογήσας ἡμᾶς] *Aorist*: by the work of redemption. Observe the ingenious correlation of the passive εὐλογητός and the active εὐλογήσας, as well as the *dilogia*, by which the former denotes the blessing in word, and the latter the blessing in *deed* (comp. Rom. xv. 29; 2 Cor. ix. 5 f.; Gal. iii. 8, 9, 14; Acts iii. 26). ἡμᾶς applies to the *Christians* generally, not to *Paul* (Koppe), against which view the unsuitableness of such a thanksgiving of the apostle *for himself* at the head of the Epistle, as well as the actual plurality of persons in the whole context (vv. 4, 11, 12), and κάγω, ver. 15, are decisive. — ἐν πάσῃ εὐλογίᾳ πνευματικῇ] *instrumental*: by His imparting to us every spiritual blessing (comp. *Test. XII. Patr.* p. 722: εὐλογ. ἐν ἀγαθοῖς); *none* has He withheld from us. This, however, is not to be explained as *blessing, which concerns our spirit* (Erasmus, Michaelis, Morus, Rosenmüller; Koppe and Rückert are undecided), but: *proceeding from the Holy Spirit*, because the distinctively *Christian* benefits are meant, and these are *χαρίσματα*. Comp. Rom. i. 11, xv. 29; 1 Cor. xii. 1 ff. This blessing is wrought by *God* from *heaven* through the communication of the Spirit (ver. 13;

Gal. iii. 5 ; 1 Cor. xii. 6, and elsewhere), hence *God is* praised for it. We may add that a contrast to the earthly benefits promised to the Jews in the Old Testament (Grotius and others, including recently Holzhausen), or to the typical blessings of the Jews and the empty possessions of the Gentiles (Schöttgen), is foreign to the context. Paul denotes the matter in a purely positive form *as it is, according to its characteristic nature* ; hence there is not in *πάση* any contrast to merely *sporadic* blessings *in the O. T.* The *εὐλογία* consists in the most varied expressions, as in grace, truth, peace, joy, love, hope, consolation, patience, and all Christian virtues as the fruit of the Spirit (Gal. v. 22 ; Rom. v. 1 ff.). Compare *πάν ἀγαθὸν τὸ ἐν ἡμῖν*, Philem. 6. — *ἐν τοῖς ἐπουρανίοις*] local : *in the heavenly regions, in heaven.* Comp. ver. 20, ii. 6, iii. 10, vi. 12. Against the instrumental rendering, according to which it is understood, as a more precise definition of the spiritual blessing, of the heavenly *possessions*<sup>1</sup> (Chrysostom, Theodoret, Oecumenius, Luther, Castalio, Piscator, Vorstius, Homberg, Michaelis, Zachariae, Morus, Flatt, Bleek, and others), we may urge, not the article (in opposition to Rückert, Harless, Olshausen),—which would very appropriately denote the *category*,—but the fact, that Paul has not added *ἀγαθοῖς* or *χαρίσμασι*, just because in our Epistle *ἐν τοῖς ἐπουρανίοις* is constantly a designation of *place*.<sup>2</sup> The local *ἐν τοῖς ἐπουρανίοις* is *referred*, either to *God*, so that heaven appears as the *seat* where the divine blessing is *being prepared* (Beza, Boyd),—but how idle and self-evident that would be ! or to *ἡμεῖς*, so that heaven, as the seat of our *πολίτευμα* (Phil. iii. 20), would be the *scene* of the divine blessing. So Pelagius, Beza (who

<sup>1</sup> These would not be possessions, which have reference to the heavenly life, but possessions *which are to be found in heaven* and are imparted to us. For *ἰπουράνιος* always means “*to be found in heaven.*” See Wetstein, I. p. 447 ; Bleek on Heb. iii. 1, p. 375. Comp. *τὰ ἐπὶ τοῖς οὐρανοῖς*, ver. 10.

<sup>2</sup> The expression *ἐν τοῖς ἐπουρανίοις*, which occurs five times in this Epistle and nowhere else in the N. T., is surprising. In the case of any writer, no doubt, a phrase not in current use with him at other times may be accidentally and temporarily suggested to him, the use of which he involuntarily appropriates and soon again as involuntarily abandons ; yet it remains a surprising fact that the expression *ἐν τοῖς ἐπουρανίοις* is not also used in the Epistle to the Colossians written at the same time, where there was no lack of opportunity (i. 5, 16, 20) for the use of the expression, although the two Epistles exhibit so much verbal affinity.

leaves a choice between the two views), Grotius (who says that the blessings place us *et spe et jure in coelo*), Baumgarten, Koppe, Rückert, and others. The aorist would not be at variance with this view, since the matter might be set forth proleptically in accordance with an ideal mode of looking at it (comp. ii. 6). But the whole explanation is far-fetched and opposed to the context; for *πνευματικῆ* shows that Paul has not thought of our having received this blessing in the heavenly *πολίτευμα*, seeing that the Holy Spirit is received *on earth* as the present *earnest* of the heavenly heritage (vv. 13, 14). Accordingly, the third reference remains the only correct one, under which *ἐν τοῖς ἐπουράνιαις* is attached as a local definition to *εὐλογία πνευματικῆ*: *with every spiritual benefit in heaven*, so that, because the Holy Spirit is in heaven, as is God Himself *ὁ τὴν κατοικίαν ἐπουράνιον ἔχων* (2 Macc. iii. 39), the blessings also of the Spirit are regarded as to be found in heaven and brought down from thence to us. See Heb. vi. 4. — *ἐν Χριστῶ*] for *in Christ* lay the ground of that *εὐλογεῖν* accomplished in our case; not out of Christ, but in Him lay the cause that God blessed us with every spiritual blessing, since His act of redemption is the *causa meritoria* of this divine bestowal of blessing. Comp. ver. 4.

Ver. 4. Further amplification of *ὁ εὐλογήσας κ.τ.λ.* on to ver. 14. See the contents. — *καθώς*] *even as*, denotes that that *εὐλογεῖν* has taken place *in conformity with* the fact that, etc., and is consequently *argumentative*; see on 1 Cor. i. 6; John xiii. 34. — *ἐξελέξατο ἡμᾶς*] *He has chosen us* (from the collective mass of men) *for Himself (sibi)*. Comp. 1 Cor. i. 27; Rom. ix. 11, xi. 5, 7, 28; John xv. 19; 1 Pet. ii. 9 f. Entirely without reason does Hofmann, *Schriftbeweis*, I. p. 223, deny that *ἐκλέγεσθαι* here has reference to *others not chosen*, and assert that it applies *only* to that which we, in the absence of election, should not have become. This is according to the very *notion* of the word quite impossible. *Ἐκλέγεσθαι* always has, and must of *logical necessity* have, a reference to *others*, to whom the chosen would, without the *ἐκλογή*, still belong. Even in Acts vi. 5, xiii. 17; 1 Tim. v. 21; Ex. xviii. 25; Deut. iv. 37, it sets forth the distinctive separation from the

remaining mass, just as also Christ, as one who is chosen out from all that is man, is called the *ἐκλεκτός* of God (Luke ix. 35, xxiii. 35). — *ἐν αὐτῷ*] for in nothing else and in no one else than *in Christ*, whose future work of redemption God has foreknown and decreed from eternity (Acts xv. 18; Rom. xvi. 25; 2 Tim. i. 9; 1 Pet. i. 20, *al.*), lay the ground, that the electing grace (Rom. xi. 5) chose us (comp. iii. 11); hence God had, as respected the subjects to be affected by the election, to deal, not in any arbitrary manner, but according to His *πρόγνωσις* of the same (*præcognovit credituros*). See on Rom. viii. 29. Christ is not, however, here conceived of as Himself chosen of God, and we as *included in Him* (*ἐν αὐτῷ*), as Hofmann, p. 229, thinks; but, as the more precise explanation in ver. 5 shows, the divine act of our election has in Christ its *determining ground*, so that to us by this act there is assigned and allotted no other than the salvation to be gained *through Christ* (who in the fulness of the times was out of His pre-existence to be sent as Incarnate and was to accomplish the work of salvation). *Apart from* this connection of the divine election with Christ we should *not* be chosen; but *in Christ* lay for God the *causa meritoria* of our election.<sup>1</sup> The reference of *ἐν αὐτῷ* to God (Al. Morus, Holzhausen: *with Himself, in His heart*) is to be rejected on account of the utter superfluosity of this definition, and on account of the preceding *ἐν Χριστῷ*. — *πρὸ καταβολῆς κόσμου*] thus before all time, already in eternity. Comp. Col. i. 15 ff.; 2 Thess. ii. 13; Matt. xxv. 34; also 1 Cor. ii. 7; 2 Tim. i. 9. The *expression* is nowhere else found in Paul; but see Matt. xiii. 35; Luke xi. 50; John xvii. 24; Heb. iv. 3; 1 Pet. i. 20; Rev. xiii. 8. — *εἶναι ἡμᾶς ἁγίους κ.τ.λ.*] Infinitive of the design: *in order that we should be*, etc. See Winer, p. 298 f. [E. T. 399 f.]. The predicates *ἅγιος* and *ἄμωμος* (*blame-*

<sup>1</sup> Beyschlag (*Christol. d. N. T.* p. 141) finds in *ἐν αὐτῷ* the thought, “that the divinely conceived prototypes of perfected believers are from eternity posited by God in the One Prototype of humanity acceptable unto Him, as the countless multiplications of the same, to be thereupon brought through the historically realized One Prototype to their realization and perfection.” In opposition to this view we may simply urge the context, according to which *ἐν αὐτῷ* denotes Christ as the personal ground of the *ἐκλογή* made before all time, *in so far as He, as Reconciler, is the bearer of the divine grace*, vv. 6, 7.

less, Herod. ii. 177; Theoc. xviii. 25) exhaust the conception positively and negatively. Comp. Plut. *Pericl.* p. 173 D: βίος . . . καθαρὸς καὶ ἀμίαντος, and see on Col. i. 22; Eph. v. 27. It is not, however, to be explained of the holiness conditioned by *moralitv and virtue* (Chrysostom, Theophylact, Calvin, Piscator, Grotius, Calixtus, and many others, including Flatt, Rückert, Matthies, Meier, Schenkel), in which case reservations on account of human imperfection are often arbitrarily inserted, or it is referred, as by Rückert, to the *ideal* point of view of the apostle; but rather of the holiness and blamelessness brought about *through the atoning death of Christ* by means of the *δικαιοσύνη Θεοῦ* thereby attained (Rom. iii. 21 ff., v. 1 ff., viii. 1, 33 ff.; 1 Cor. vi. 11; Heb. x. 10, 14, 29), in favour of which the very εἶναι (not γίνεσθαι) and the whole context are decisive (vv. 5, 6, 7). We may add that, if the emphasis with which our Epistle brings into prominence the *holiness of the church* (comp. v. 27) is to be held as betraying the standpoint of the second century (see Schwegler in Zeller's *Jahrb.* 1844, p. 382), for which especial reference is made to iii. 10, 31, with equal reason the like suspicion may be thrown even on the most fully acknowledged Epistles (such as the Epistles to the Corinthians). — κατενώπιον αὐτοῦ] before God's eyes, *judice Deo* (Col. ii. 14; Rom. iii. 20, iv. 5). It is *God's judgment*, which has posited the reconciled as holy and blameless, and that by imputation of faith unto righteousness; thereupon He gives to them every εὐλογία πνευματικὴ, ver. 3. The reference of αὐτός successively recurring to *different* subjects cannot surprise us (Winer, p. 135 [E. T. 179]); and so it is not to be written αὐτοῦ (as Harless still does), but αὐτοῦ, from the standpoint of the author (Dissen, *ad Dem. de Cor.* p. 276; Kühner, *ad Xen. Mem.* i. 2. 49). — ἐν ἀγάπῃ] is attached by many to ver. 4, so that it is connected either with ἐξελέξατο (Oecumenius, Thomas, Flacius, Olearius, Baumgarten, Flatt, and others), but in how isolated and awkward a way! or with εἶναι ἡμᾶς ἀγίους κ.τ.λ. (Vulgate, Ambrosiaster, Erasmus, Luther, Castalio, Beza, Calvin, Piscator, Grotius, Wolf, Wetstein, and others, including Rückert,—but with hesitation,—Matthies, Meier, Baumgarten-Crusius), so that ἐν ἀγάπῃ would be the ground, or rather the element

(*evangelii τὸ πᾶν*, says Grotius, lies in love), of the holiness and blamelessness. But this is not compatible with the correct explanation of *ἀγίους καὶ ἀμώμους*, as a state brought about by the *ἰλαστήριον* of Christ, according to which, not *ἐν ἀγάπῃ*, but *ἐν πίστει*, would have been a definition of the element of holiness in keeping with the context. Hence the connection with *προορίσας*, ver. 5, remains as the only correct one. So the Peshito, Chrysostom, Theodoret, Theophylact, Augustine, Estius (but with hesitation), Bengel, Michaelis, Zachariae, Koppe, and others, including Lachmann, Harless, Olshausen, de Wette, Tischendorf, Schenkel, Bleek. The only one of the objections made to this view which is plausible is that of Matthies and Meier, that the following *κατὰ τὴν εὐδοκίαν τοῦ θελημάτος αὐτοῦ* would render the preceding *ἐν ἀγάπῃ* in this connection superfluous. But see on ver. 5.

Ver. 5. *Love* was the disposition of God, in which He through this our election *predestined* us to *υἰοθεσία*. Hence this divine motive, therefore, is prefixed with emphasis, quite in keeping with the character of ascription of praise marking the discourse. Consequently: *in that He in love predestined us*. Homberg has indeed conceived the relation of the time of *προορίσας* to *ἐξελέξατο* as: "*postquam nos praecestinavit adoptandos, elegit etiam nos, ut simus sancti;*" but the usual view correctly conceives *προορίσας* as coincident in point of time, and accomplished simultaneously with *ἐξελέξατο*, so that it is regarded as the *modus* of the latter (see on *γνωρίσας*, ver. 9). For the *praecestinatio* (the *προορίζειν*) is never elsewhere distinguished from the *election* as something preceding it; it rather substantially coincides with it (hence at Rom. viii. 29 *only* the expression *προώρισε* is used, while in viii. 33 *only* *ἐκλεκτοί* are mentioned), and only the *πρόγνωσις* is *prior*, Rom. *l.c.* Comp. Lampsing, *Pauli de praecestinat. decreta*, Leovard. 1858, p. 70. See on this use of the aorist participle, Hermann, *ad Viger.* p. 774; Bernhardt, p. 383; Winer, p. 321 [E. T. 430]. It is, we may add, purely arbitrary to distinguish *ἐξελέξατο* and *προορίσας*, so that the former should apply to *individuals*, the latter to the *whole* (Schenkel). Both verbs have in fact the same objects (*ἡμᾶς*, which denotes the *persons*); see on Rom. viii. 29. — The *προ* in *προορίσας*,

*beforehand*, points to the *future realization*. Certainly the predestination has taken place *before the creation of the world* (ver. 4); but this is not expressed by *προ*, which rather looks always towards the future setting in of the thing predestined. See Rom. viii. 29; 1 Cor. ii. 7; Eph. i. 11; Acts iv. 28; Heliod. p. 298, 14, p. 266, 15; Sopater in Walz, *Rhet.* V. p. 152, 20. — *εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν*] are to be taken closely together: *unto adoption through Jesus Christ in reference to Him*,—that is, He has destined us *to stand in the relation of those assumed as children through mediation of Jesus Christ to Him* (to God). Comp. Rom. viii. 29. That *υἰοθεσία* is nowhere merely *childship* (as Meier and Bleek still take it here, following Usteri), but *adoption*,<sup>1</sup> see on Rom. vii. 15; Gal. iv. 5. *υἰοθεσία* is never predicated of *Christ Himself*; for He is the *born Son of God* (Rom. viii. 3; Gal. iv. 4), who procured for His own the *assumption* into the place of children (whereby they became *de jure* His brethren, Rom. viii. 29). The pre-eminence of Christ is therefore *essential*, not merely *prototypal*, as of the head of humanity;<sup>2</sup> He is the *μονογενής*. Through adoption believers have passed out (comp. Rom. vii. 24 f.) of their natural state, in which they by sin were liable to the wrath of God (ii. 3), and have entered into the state of reconciliation, in which they, through the mediation of the reconciling death of Christ (vv. 6, 7), by means of the faith in it which was counted to them for righteousness (Gal. iii. 26; Rom. iv. 5, 23 f.), have forgiveness of sins, and are heirs of the Messianic blessedness (ver. 14; Gal. iv. 7; Rom. viii. 10, 11, 17), as a guarantee of which the Holy Spirit is given to them (ver. 14; Gal. iv. 6; Rom. viii. 16). — *εἰς αὐτόν*] does not apply to *Christ* (Anselm, Thomas, Castalio, Vorstius, Menochius, Cornelius a Lapide, and others, including de Wette), since Christ is *mediator* of the adoption, and this is a *relation to God*. This simple sense of *reference toward* is to be maintained, and we must not import either *ad gloriam gratiae suae* (Piscator; comp. Schenkel)

<sup>1</sup> Even the old theocratic *υἰοθεσία* was *adoption*; for the Jews were as such, and not as men generally, the chosen and peculiar people to whom the Messiah was promised. See on Rom. ix. 4.

<sup>2</sup> In opposition to Beyschlag, *Christol. d. N. T.* p. 222 f.

or τὴν εἰς αὐτὸν ἀνάγουσαν τὸ γένος ἡμῶν (Theophylact). At variance with linguistic usage, Beza, Calvin, and Calixtus take it for ἐν ἑαυτῷ, and discover in it the independence of the divine προορισμός; and Grotius, Wolf, Baumgarten, Koppe, Holzhausen, Meier hold it as equivalent to *sibi*, ἰβ̄ (“as children, who rightly belong to Him as His own,” Meier). Comp. also on Col. i. 20.—We may add that here, too, we must not write (with Beza, Stephanus, Mill, Griesbach, Knapp, Meier, and others) αὐτόν, but αὐτόν. Comp. above on κατενώπιον αὐτοῦ.—κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ (not αὐτοῦ): conformably to the pleasure of His will, just as it was the purpose of His will. Comp. Matt. xi. 26; Luke x. 21. So Vulgate, Erasmus, Calvin, Bengel, Flatt, and others, including Rückert, de Wette, Bleek. It may also signify: according to the benevolence of His will (see, generally, Fritzsche, *ad Rom.* II. p. 369 ff.). So Harless, Olshausen, Baumgarten-Crusius, following older expositors. But *this* notion is already and more strongly contained in ἐν ἀγάπῃ; and the element which is here meant, of *free self-determination*, independent of all human desert, as regulative of the προορίζειν, is clearly pointed to in the parallel by ἦν προέθετο ἐν αὐτῷ. Comp. also ver. 11; 2 Tim. i. 9.

REMARK.—Predestination is not made dependent on any sort of *causa meritoria* on the part of man (comp. ver. 11), but is simply an act of free divine kindness, whose determination has its *causa impulsiva* only in Christ; so that, in the case of the predestined subjects, faith is set forth as the *causa apprehendens* of the salvation destined for them κατὰ πρόγνωσιν (Rom. viii. 29); and with this Rom. ix., when rightly apprehended, agrees. The conditions mentally supplied by expositors (as *e.g.* Grotius, who finds in our passage “decretum ejus, quod Deus facere vult, si et homines faciant, quod debent;” comp. already Jerome) remove the relation out of the sphere of the divine εὐδοκία τοῦ θελήματος into that of dependence on human self-choice, and consequently into the domain of the accidental. The notion of *absolute* decree, however, breaks down before the πρόγνωσις as the necessary premiss of the divine ἐκλογή—a premiss, which doubtless involves the necessity of morally restricting the *truncus aut lapis* of the Formula Concordiæ (comp. Luthardt, *Lehre vom freien Willen*, p. 272).

Ver. 6. As love was the *disposition serving as motive for the*

*divine predestination* (ver. 5), so is the glorifying of the divine love (which, however, is here designated in accordance with its distinctive peculiarity, because it refers to *sinner*s, ii. 1 ff., as *grace*) its divinely conceived ultimate aim, not, as Grotius would have it, *consequens aliud*. Comp. 2 Cor. i. 20; Phil. i. 11. — εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ (not αὐτοῦ) means neither to the glorious praise of His grace (Grotius, Estius), nor to the praise of His glorious grace (Luther, Castalio, Beza, and most expositors, including Morus, Koppe, Flatt, Holzhausen, Meier), the one of which is just as arbitrary as the other; but: to the praise of the glory of His grace. The quality of the grace, its glory—its greatness laudably evincing itself—is brought into prominence as the object of the praise to be bestowed on it. Comp. Bernhardt, p. 53 f.; Held, ad Timol. p. 368. Bengel already in his day aptly distinguished the notions: “Primum nascitur laus gratiae, ver. 5, inde laus gloriae.” — δόξης without the article may not surprise us on account of the genitival definition that follows. See Winer, p. 118 f. [E. T. 155 f.]. — ἡς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπ. ἡς is attracted by the preceding τῆς χάριτος (χάριν χαριτοῦν is conceived of as ἀγάπην ἀγαπᾶν, ii. 4; John xvii. 26; comp. Dem. 306, 28: χάριτας χαρίζεσθαι) instead of ἡν. Comp. iv. 1; and see on 2 Cor. i. 4; Hom. Il. xxii. 649; Arist. Pl. 1044: τῆς ὑβρεως ἡς ὑβρίζομαι. Χαριτώ means: gratia aliquem afficere; and, according as the χάρις is conceived of subjectively as love-worthiness, or objectively as the divine grace, the sense may either be: to make love-worthy, as Chrysostom<sup>1</sup> and his followers (comp. also Luther), Cornelius a Lapide, and many Roman Catholics (including Bising), have taken it, understanding thereby not merely the reconciliation, but also the positive sanctifying, the justitia inhaerens; or: to grant grace (as it is taken usually). In the former sense (see Wetstein, I. p. 651), the word occurs, Niceph. Prog. ii. 2; Symm. Ps. xvii. 28; Ecclus. xviii. 17; also Ecclus. ix. 8 in Cod. A; and Clem. Alex. Paed. iii. 11; in the latter sense, in Luke i. 28; Test. XII. Patr. p. 698. The latter is here

<sup>1</sup> Chrysostom says: just as if one were to make a sick or famished man into a beautiful youth, so has God made our soul beautiful and love-worthy for the angels and all saints and for Himself.

decidedly correct, since the preceding τῆς χάριτος, especially with ἧς as the reading, permits no deviation from that meaning, just as ver. 7 sets forth simply the work of *pardonning grace*. — ἐν τῷ ἡγαπημένῳ] Christ as the υἱὸς τῆς ἀγάπης αὐτοῦ, Col. i. 13 (comp. Matt. iii. 17), is κατ' ἐξοχήν the *beloved* of God, and *in Him* has God shown us grace, *i.e.* in the fact that He gave Him up to death for us (ver. 7), He has brought home to us His grace. Comp. ii. 13; Rom. viii. 39; 2 Cor. v. 19. The designation of Christ by ὁ ἡγαπήμενος makes us feel the *greatness* of the divine grace. Comp. Rom. viii. 32, v. 8 ff.; John iii. 16; 1 John iv. 9 f.

Ver. 7. More precise elucidation, on the basis of experience (ἔχομεν), of what had just been said, ἐχαρίτ. ἡμᾶς ἐν τῷ ἡγαπ. — ἐν ᾧ] so that *in Him* our possession of the redemption has its ground. He it is, without whose person and work we should not have been redeemed; χωρὶς Χριστοῦ (ii. 12), no ἀπολύτρωσις. Comp. Rom. iii. 24. The *relative* has, as is often the case (see, generally, Stallbaum, *ad Plat. Phil.* p. 195 f.; Ellendt, *Lex. Soph.* II. p. 371), *argumentative* significance. Comp. here especially iii. 12. — τὴν ἀπολύτρωσιν] the *redemption*, namely, from God's wrath and penalties, which before our entrance into faith we had incurred through sin (Rom. i. 18, iii. 23, v. 5 ff., vii. 7 ff.; Eph. ii. 3, v. 6, *al.*), as those who were under the dominion of the devil (Col. i. 13; Acts xxvi. 18). The purchase-price (1 Cor. vi. 20, vii. 23; Matt. xx. 28; Mark x. 45) through which Christ, in voluntary obedience towards God's gracious counsel, accomplished this ἀπολύτρωσις, was His blood, which He shed as an ἱλαστήριον for the benefit of men (Rom. iii. 25, v. 8, 9; 2 Cor. v. 21; Col. i. 21, ii. 13 f.). On ἀπολύτρωσις, as the effect of the atoning death, in which case the blood of Christ is always conceived of as the *purchase-price*, see Rom. iii. 24. — διὰ τοῦ αἵματος αὐτοῦ] *by means of His blood*, a more precise definition of the preceding ἐν ᾧ. Paul might have written ἐν τῷ αἵματι αὐτοῦ (ii. 13); but he in general prefers an interchange of prepositions (comp. 2 Cor. iii. 11; Rom. iii. 30; Gal. ii. 16; Philem. 5), to which he was here specially led by his expegetic purpose (comp. iii. 12; 1 Thess. iii. 7). — τὴν ἄφεσιν τῶν παραπτωμάτων] apposition to τὴν ἀπολύτρωσιν, the

essence of which is the *forgiveness* of *sins* obtained on account of the death of Christ. As to the distinction between *πάρεσις* (Rom. iii. 25) and *ἄφεσις* (used by Paul also in Col. i. 14), see on Rom. iii. 25. — *τῶν παραπτωμάτων* denotes always the *actual individual sins* (ii. 1 ff.; and see on Rom. v. 20); hence Paul has not mentally included a forgiveness of in-born sinfulness (Olshausen). — *κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ*] is not to be resolved into an adjective (“*gratia liberalissima*,” Koppe); but *the riches*, i.e. *the great fulness* (Codex 17 has *τὸ πλήθος*), of the divine grace is that, in consequence of which we have in Christ the redemption. It is to be noted that here, as well as in ver. 6, the reference to the divine grace serves to wind up one element of the discourse, and (by *ἧς*) to annex another. As to *πλοῦτος τῆς χάριτος* (ii. 7, iii. 16), see on Rom. ii. 4. We may add that Lachmann, Rückert, Tischendorf have the form *τὸ πλοῦτος*, following A B D\* E (?) s\* min., to which also F G fall to be added with the transcriber’s error *τοῦ πλοῦτος*; and rightly. See on 2 Cor. viii. 2, Remark; and see Winer, p. 64 [E. T. 76].

Ver. 8. *Ἡς ἐπερίσσευσεν εἰς ἡμᾶς*] *ἧς* stands by attraction (comp. ver. 6), not for *ἧ* (Camerarius, Calvin, Piscator, Erasmus Schmid), so that *ἐπερίσσο.* would be intransitive, — for the attraction of the dative, rare even in classic authors (Krüger, *Gramm.* 51. 10. 3, and *Grammat. Unters.* III. p. 274 f.), is not found in the N. T., not even in the passages adduced by Buttmann, *neut. Gr.* p. 247 [E. T. 287], — but for *ἧν*, so that *ἐπερίσσο.* is *transitive* (2 Cor. iv. 15, ix. 8; 1 Thess. iii. 12): *which He has made abundant*, has shown in an exceedingly high degree (*ἀφθόνως ἐξέχεε*, Theophylact), *towards us*. If, with Calvin and Beza (comp. also Holzhausen), we should not assume any attraction at all, but should take the genitive as at Luke xv. 17, there would result the sense, unsuitable to what follows (*γνωρίσας κ.τ.λ.*): *of which He had superabundance towards us*. — *ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ*] is not, with Chrysostom, Jerome, Theodoret, Homberg, Baumgarten, Semler, Michaelis, Griesbach, Koppe, Holzhausen, Scholz, to be attached to *γνωρίσας*, because it would thus, like *ἐν ἀγάπῃ* in ver. 5, denote the *attribute of God* operative in the *γνωρίζειν*, which, on account of *πάσῃ* (see below), is not admissible. If, again, we

should, with Chrysostom (comp. Michaelis and others), regard it as the *state of men* brought about by *γνωρίσας κ.τ.λ.*, this would be forced, and, as concerns the sense, there might be urged against it the circumstance that, in the making known of the divine mystery, Paul had to set forth, not the divine display of grace *in itself* (this was given in the *work* of redemption, vv. 6, 7), but the *display* of grace *as revealed*. Hence it was necessary that there should be added to *ἧς ἐπερίσσο. εἰς ἡμ.* a definition, and this is *ἐν πάσῃ σοφ. κ. φρον.*: *which He has displayed abundantly towards us by every kind of wisdom and discernment* (with which He endowed us, comp. Col. i. 9), in that He made known to us, etc. Observe here withal the *climax*, in which, rising from the simple *ἧς ἐχαρίτωσεν ἡμᾶς*, ver. 6, the apostle now, at this further display of grace, says: *ἧς ἐπερίσσευσεν εἰς ἡμᾶς*. Rückert (comp. Jerome, Castalio, de Wette, and others), although connecting it with *ἧς ἐπερίσσο. εἰς ἡμ.*, incorrectly holds the *divine* wisdom to be meant, and takes the sense to be, that God has with highest wisdom and discernment dispensed His grace over us. Not only would this introduce here something remote from the point,—since in the whole context Paul is commending only *grace* as such, and not any other attribute along with it,—but the words themselves are opposed to it, not indeed by *φρονήσει* in itself, which (in opposition to Harless and Schenkel) might be used also of *God* (1 Kings iii. 28; Prov. iii. 19; Jer. x. 12), but certainly by *πάσῃ*. For *πᾶσα σοφία* does not mean *summa sapientia*, but *every kind of wisdom*, which, according to a popular mode of expression, like our “*all possible wisdom*” (Theile, *ad Jacob.* p. 7), can be said only of *men*. The *πολυποίκιλος σοφία*, iii. 10, is not analogous (in opposition to de Wette), but denotes the *absolute* wisdom according to its *manifold modes of manifestation*. — *καὶ φρονήσει*] Comp. 1 Kings iv. 29: *ἔδωκε κύριος φρόνησιν τῷ Σαλωμών καὶ σοφίαν πολλήν*; Dan. ii. 21: *διδούς σοφίαν τοῖς σοφοῖς καὶ φρόνησιν τοῖς εἰδόσι σύνεσιν*; Joseph. *Antt.* ii. 5. 7, viii. 7. 5. *Φρόνησις* is an aptitude, which proceeds from wisdom (*ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν*, Prov. x. 23), in connection with which the distinction is to be noted, that *σοφία* is the general notion (*ἐπιστήμη θεῶν τε καὶ ἀνθρωπίνων πραγμάτων*, Sext. Emp. *adv. phys.* i. 13),

which embraces the *collective* activity of the mind as directed to divine aims only to be achieved by moral means (comp. on Col. i. 9); whereas *φρόνησις* denotes the more special notion of the morally determined *intelligence*, the *insight of practical reason* regulating the dispositions (*ἐπιστήμη ἀγαθῶν καὶ κακῶν*, Plato, *Def.* p. 411 D; *ἕξις ἀληθῆς μετὰ λόγου πρακτικῆ περὶ τὰ ἀνθρώπων ἀγαθὰ κ. κακά*, Arist. *Eth.* vi. 5. 4). See, especially, also Cic. *Off.* i. 43. Comp. on *φρόνησις*, which Paul has not elsewhere, Luke i. 17; Beck, *bibl. Seelenl.* p. 62.

Ver. 9. *In that He has made known to us the mystery of His will.* The *aorist* participle signifies an action coincident and completed at the same time with *ἐπέρισσ.* See on i. 5. — *ἡμῖν*] applies, as in the whole connection, to the *Christians generally*; but in this case the extraordinary kinds of making known, which *individuals* among them had experienced (such as Paul himself, who was instructed *δι' ἀποκαλύψεως*, iii. 3; Gal. i. 12), are left out of account. — *τὸ μυστήρ. τοῦ θελήμ. αὐτοῦ*] *τοῦ θελήμ.* is genitive *objecti*. And the mystery that concerns the divine will is *the counsel of redemption accomplished through Christ*, not in so far as it is in itself incomprehensible for the understanding, but in so far as, while formed from eternity, it was until the announcement of the gospel hidden in God, and veiled and unknown to men. See Rom. xvi. 25 f.; Eph. iii. 4 f., 9, vi. 19; Col. i. 26. By the prophets the mystery was not *unveiled*, but the unveiling of it was merely *predicted*; here at the proclamation of the gospel the prophetic predictions became *means* of its unveiling, Rom. xvi. 25 f. — *κατὰ τὴν εὐδοκ. αὐτοῦ*] belongs not to *τὸ μυστ. τοῦ θελ. αὐτ.* (Bleek), in which case it would stand in a tautologic relation to *τοῦ θελ. αὐτ.*, but rather to *γνωρίσας κ.τ.λ.*, stating that God has accomplished the making known *in pursuance of His free self-determination*. Comp. on ver. 5. — *ἦν προέθετο ἐν αὐτῷ*] would be in itself redundant, but serves for the attaching of that which follows; hence no comma is to be placed after *αὐτῷ*. It is not, however, to be written as *αὐτῷ* (as by Lachmann, Harless, Tischendorf), since here the *αὐτός* cannot appear as the third person, as would be the case if the text had run in some such form as *κατὰ τὴν πρόθεσιν αὐτοῦ*, and as was previously the case with the thrice

occurring αὐτοῦ. If αὐτῷ were to be read, a subject different from God would be meant; as, indeed, Chrysostom and his successors, as well as Luther, Calovius, Bengel, and others, in reality understood it of *Christ*, although the latter only comes in again at ver. 10, and that by name. — προέθετο] *set before Himself* (Rom. i. 13), *purposed* (namely, to accomplish it) *in Himself*, i.e. *in His heart* (anthropopathic designation). This purpose, too (πρόθεσις, ver. 11), is to be conceived as formed before the creation of the world; without this idea, however, being expressed by προ, which is not even to be taken temporally, but *locally* (to set before oneself), comp. on προχειρίζομαι, Acts iii. 20. There is incorrectness, for the very reason that ἐν αὐτῷ does not apply to Christ, in the translation of Luther (comp. Vulgate): “and has brought forth [*herfürgebracht*] the same by Him,” though προέθ. in itself might have this meaning. See on Rom. iii. 25.

Ver. 10. Εἰς οἰκονομίαν τοῦ πληρώμ. τῶν καιρ.] *Unto the dispensation of the fulfilling of the times*, belongs not to γνωρίσας (Bengel), but to the immediately preceding ἦν προέθετο ἐν αὐτῷ, which is inserted solely with a view to attach to it εἰς οἶκον. κ.τ.λ.; and εἰς does not stand for ἐν (Vulgate and several Fathers, also Beza, Piscator, and others), but denotes what God in forming that purpose *had in view*, and is thus telic: *with a design to*. With the *temporal* rendering, *usque ad* (Erasmus, Calvin, Bucer, Estius, Er. Schmid, Michael, and others), we should have to take προέθετο in a pregnant sense, and to supply mentally: “*consilio secretum et abditum esse voluit*” (Erasmus, *Paraphr.*), which, however, with the former explanation is superfluous, and hence is arbitrary here, although it would in itself be admissible (Winer, p. 577 [E. T. 776]). — οἰκονομία] *house-management* (Luke xvi. 2), used also in the ethico-theocratic sense (1 Tim. i. 4), and specially of the functions of the apostolic office (1 Cor. ix. 17; Col. i. 25), here signifies *regulation, disposition, arrangement* in general, in which case the conception of an οἰκονόμος has receded into the background. Comp. iii. 2; Xen. *Cyr.* v. 3. 25; Plut. *Pomp.* 50; frequently in Polyb. (see Schweighaeuser, *Lex. Polyb.* p. 402); comp. also 2 Macc. iii. 14; 3 Macc. iii. 2; Act. Thom. 57.—The πληρώμα τῶν καιρῶν, *id quo impleta*

*sunt* (comp. on iii. 19) *tempora*, is not in substance different from τὸ πλήρωμα τοῦ χρόνου, Gal. iv. 4; nevertheless, in our passage the pre-Messianic period running on from the beginning is conceived of not as unity, as at Gal. *l.c.*, but according to its different sections of time marked off by different epochs, the last of which closes with the setting in of the Messianic work of redemption, and which thus with this setting in become full (like a measure), so that nothing more is lacking to make up the time as a whole, of which they are the parts. This πλήρωμα is consequently not, in general, *tempus justum* (Morus: at its time), but the *fulness* of the times, *i.e.* that point of time, by the setting in of which the pre-Messianic ages are made full,<sup>1</sup> that is, are closed as complete. Comp. Herod. iii. 22: ὀγδώκοντα δ' ἔτεα ζῆσις πλήρωμα ἀνδρὶ μακρότατον προκέεσθαι (implementum vitae longissimum, *i.e.* longissimum tempus, quo impletur vita), and see on Gal. iv. 4; Wetstein on Mark i. 15. Fritzsche (in *Thesauri quo sacrae N. T. glossae illustr. specim.*, Rostock 1839, p. 25, and *ad Rom.* II. p. 473) conceives it otherwise, holding that τὸ πλήρωμα is *plenitas*, the abstract of πλήρης, hence πλ. τ. κ. *plenum tempus, οἱ πλήρεις καιροί*. But while πλήρωμα doubtless signifies *impletio*, like πλήρωσις, in Ezek. v. 2; Dan. x. 3; Soph. *Trach.* 1203; Eurip. *Tro.* 824, it never denotes the *being full*. — Now, in what way is the genitive-relation οἰκονομία τοῦ πληρώματος to be understood? A genitive of the object (Menochius, Storr, Baumgarten-Crusius) τοῦ πληρώμ. cannot be, inasmuch as it may doubtless be said of the πλήρωμα τῶν καιρ. as a point of time fixed by God: *it comes* (Gal. iv. 4), but not: *it is arranged, οἰκονομεῖται*. Harless takes the genitive as *epexegetic*. But a *point of time* (πλήρ. τ. καιρ.) cannot logically be an appositional more precise definition of a *fact* (οἰκονομία). The genitive is rightly taken as expressing the *characteristic* (temporal) *peculiarity*, as by Calovius: “dispensatio propria plenitudini temporum.” Comp. Rückert. Just as κρίσις μεγάλης ἡμέρας, Jude 6. Hence: *with a view to the dispensation to be established at the setting in of the fulness*

<sup>1</sup> The apostolic idea of the πλήρωμα τῶν καιρῶν excludes the conception of a series of worlds without beginning or end (Rothe). See Gess, *v. d. Pers. Chr.* p. 170 ff.

of the times. For, ὅτε ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, Gal. *l.c.*, and on His emergence πεπλήρωται ὁ καιρὸς, Mark i. 15. There was *no* need that the article should stand before οἶκον. just because of the complete definition contained in the following genitive. Comp. on ver. 6. It would only be required, if we should have *mentally to supply* to οἰκονομίαν a genitival definition, and thus to make it an independent idea, as is done by many (Wolf, Olshausen, and others), who explain it as *administrationem gratiæ*,—a view which is erroneous, just because a genitive already *stands beside it*, although οἰκονομία τοῦ πληρώματος τῶν καιρῶν, *taken together*, is the Christian dispensation of grace. This genitival definition standing alongside of it also prevents us from taking, with Luther, εἰς οἰκονομίαν (*sc. τοῦ μυστηρίου*) as: “*that it should be preached;*” or from supplying, with Grotius and Estius (comp. Morus), τῆς εὐδοκίας αὐτοῦ with οἶκον., in neither of which cases would there be left any explanation of the genitive sense applicable to τοῦ πληρώματος τ. κ. Quite erroneous, lastly, is the view of Storr, *Opusc.* I. p. 155, who is followed by Meier, that οἰκονομία τοῦ πληρ. τ. κ. is *administratio eorum quæ restant temporum*. For to take τ. πλήρ. τ. κ. in the sense of *reliqua tempora*, i.e. *novi foederis*, is in the light of Gal. iv. 4, Mark i. 15, decidedly to misapprehend it. — ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ] *epexegetical infinitive*, which gives information as to the actual contents of that οἰκονομία: (*namely*) *again to gather up together*, etc. Therein the arrangement designated by οἰκονομία τ. πλ. τ. κ. was to consist. This connection is that which naturally suggests itself, and is more in keeping with the simple mode followed in the context of annexing the new portions of the discourse to what immediately precedes, than the connection with προέθετο (Zachariae, Flatt, and others), or with τὸ μυστήρ. τοῦ θελ. αὐτοῦ (Beza: Paul is explaining *quid mysterii nomine significare voluerit*; also Harless, comp. Olshausen, Schmid, *bibl. Theol.* II. p. 347, and others). We may add that Beza, Piscator, and others have taken εἰς οἶκον. τ. πλ. τ. κ. along with ἀνακεφαλ., as one idea; but in that case the preceding ἦν προέθετο ἐν αὐτῷ must appear quite superfluous and aimless, and εἰς οἰκονομ. κ.τ.λ., by being pre-

fixed to ἀνακεφαλ., irrelevantly receives the main emphasis, which is not to be removed from ἀνακεφαλ. — ἀνακεφαλαιώσασθαι] κεφάλαιον in the verb κεφαλαιώω means, as it does also in classical usage, *chief thing, main point* (see Wetstein, *ad Rom.* xiii. 9); hence κεφαλαιώω: *summam colligere*, as in Thuc. iii. 67. 5, vi. 91. 6, viii. 53. 1; Quinctil. i. 6. Comp. συγκεφαλαιούσθαι, Xen. *Cyr.* viii. 1. 15; Polyb. iii. 3. 1, 7, iv. 1. 9. Consequently ἀνακεφαλαιώω: *summam recolligere*, which is said in Rom. xiii. 9 of that which has been previously expressed *singulatum*, in separate parts, but now is again gathered up in one main point, so that at Rom. *l.c.* ἐν τούτῳ τῷ λόγῳ denotes that main point, in which the gathering up is contained. And here this main point of gathering up again, unifying all the parts, lies *in Christ*; hence the gathering up is not *verbal*, as in Rom. *l.c.*, but *real*, as is distinctly apparent from the objects gathered up together, τὰ ἐπὶ τοῖς οὐρανοῖς κ.τ.λ. It is to be observed withal, (1) that ἀνακεφαλ. does not *designate* Christ as κεφαλὴ—although He *really is* so (ver. 22)—so that it would be tantamount to ὑπὸ μίαν κεφαλὴν ἄγειν (Chrysostom, Oecumenius, Theophylact, Erasmus, Luther, Piscator, Calovius, Bengel, Michaelis, Zachariae, Koppe, Matthies, Meier, de Wette, and others), but as κεφάλαιον, which is evident from the etymology; (2) that we are not to bring in, with Grotius and Hammond, the conception of scattered warriors, or, with Camerarius, that of an arithmetical sum (κεφάλαιον, see Wetstein, *l.c.*), which must have been suggested by the context; (3) that the force of the *middle* is the less to be overlooked, inasmuch as an act of government on God's part is denoted: *sibi summam recolligere*; (4) that we may not give up the meaning of ἀνα, *iterum* (Winer, *de verb. cum praep. conj. in N. T. usu*, III. p. 3 f.), which points back to a state in which no separation as yet existed (in opposition to Chrysostom, Castalio, and many others). This ἀνα has had its just force already recognised by the Peshito and Vulgate (*instaurare*), as well as by Tertull. *de Monog.* 5 (*ad initium reciprocare*),<sup>1</sup> although κεφαλαιώω is overlooked by the former, and wrongly apprehended by the latter. See the more detailed discussion below.—

<sup>1</sup> Comp. Goth. : "aftra ufulljan" (*again to fill up*).

τὰ πάντα] is referred by many (see below) merely to *intelligent* beings, or to *men*, which, according to a well-known use of the neuter, would be in itself admissible (Gal. iii. 22), but would need to be suggested by the context. It is quite general: *all created things and beings*. Comp. vv. 22, 23. — τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς] *that which is on the heavens and that which is on the earth*. ἐπὶ τοῖς οὐραν. (see the critical remarks) is so conceived of that the heavens are the stations at *which* the things concerned are to be found. Comp. the well-known ἐπὶ χθονί (Hom. *Il.* iii. 195, *al.*); ἐπὶ πύλῃσιν (*Il.* iii. 149); ἐπὶ πύργῳ (*Il.* vi. 431). Even in the classical writers, we may add, prepositions occurring in close succession often vary their construction without any special design in it. See Kühner, *ad Xen. Mem.* i. 1. 20. Comp. as to the local ἐπί with genitive and dative, *e.g.* Hom. *Il.* i. 486. *As regards the real sense*, τὰ ἐπὶ τοῖς οὐραν. is not to be arbitrarily limited either to *the spirits in heaven generally* (Rückert, Meier), or to *the angels* (Chrysostom, Calvin, Cameron, Balduin, Grotius, Estius, Calovius, Bengel, Michaelis, Zachariae, Rosenmüller, Baumgarten-Crusius, and others), or to *the blessed spirits of the pious men of the O. T.* (Beza, Piscator, Boyd, Wolf, Moldenhauer, Flatt, and others), nor must we understand by it *the Jews*, and by τὰ ἐπὶ τῆς γῆς *the Gentiles* (Locke, Schoettgen, Baumgarten, Teller, Ernesti), as, indeed, Koppe was able to bring out of it *all mankind* by declaring heaven and earth to be a periphrasis for κόσμος; but, entirely without restriction, *all things and beings existent in the heavens and upon earth* are meant, so that the preceding τὰ πάντα is specialized in its two main divisions. Irenaeus, *Adv. Haer.* iii. 18, quite arbitrarily thought of all events which should have come to pass on earth or in heaven, and which God gathers up, *i.e.* brings to their complete fulfilment, in Christ as in their goal. Comp. Chrys.: τὰ γὰρ διὰ μακροῦ χρόνου οἰκονομούμενα ἀνηκεφαλαιώσατο ἐν Χριστῷ, τουτέστι συνέτεμε. — But *how far* has God gathered together again all things, things heavenly and things earthly, in Christ? Before the entrance of sin all created beings and things were undividedly united under God's government; all things in the world were normally combined into organic unity for God's

ends and in His service. But through sin this original union and harmony was broken, first of all in heaven, where a part of the angels sinned and fell away from God ;<sup>1</sup> these formed, under Satan, the kingdom antagonistic to God, and upon earth brought about the fall of man (2 Cor. xi. 3), extended their sway farther and farther, and were even worshipped in the heathen idols (1 Cor. x. 20 f.). With the fall of man there came to an end also the normal state of the non-intelligent *κτίσις* (Rom. viii. 19 ff.) ; heaven and earth, which had become the scene of sin and of the demoniac kingdom (ii. 2, vi. 12), were destined by God to destruction, in order that one day a new heaven and a new earth—in which not sin any more, but moral righteousness shall dwell, and God shall be the all-determining power in all (1 Cor. xv. 28)—shall come imperishable (Rom. viii. 21) in its place (2 Pet. iii. 13). *The redeeming work of Jesus Christ* (comp. Col. i. 20) was designed to annul again this divided state in the universe, which had arisen through sin in heaven and upon earth, and to re-establish the unity of the kingdom of God in heaven and on earth ; so that this gathering together again should rest *on*, and have its foundations *in, Christ* as the central point of union and support, without which it could not emerge. Before the Parousia, it is true, this *ἀνακεφαλαίωσις* is still but in course of development ; for the devil is still with his demons *ἐν τοῖς ἐπουρανίοις* (vi. 12), is still fighting against the kingdom of God and holding sway over many ; many men reject Christ, and the *κτίσις longs* after the renewal. But with the Parousia there sets in the full realization, which is the *ἀποκατάστασις πάντων* (Matt. xix. 28 ; Acts iii. 21 ; 2 Pet. iii. 10 ff.) ; when all antichristian natures and powers shall be discarded out of heaven and earth, so that thereafter nothing in heaven or upon earth shall be excluded from this gathering together again. Comp. Photius in Oecumenius. Finally, the *middle voice* (*sibi* recolligere) has its warrant in the

<sup>1</sup> For this falling away is the necessary presupposition for the Satanic seduction of our first parents, 1 John iii. 8-10 ; John viii. 44, where an *originally* evil nature of the devil (Frommann, Hilgenfeld) is not to be thought of ; see Hahn, *Theol. d. N. T.* I. p. 319 ff. On Jude 6 and 1 Tim. iii. 6, in which passages a reference has been wrongly found to the first fall in the angelic world, see Huther.

fact that God is the *Sovereign* (the head of Christ, 1 Cor. xi. 4-3 and iii. 23), who fulfils His will and aim by the gathering up again, etc.; so that, when the ἀνακεφαλαιώσις is completed by the victory over all antichristian powers, He resumes even the dominion committed to the Son, and then God is the sole ruling principle (1 Cor. xv. 24, 28). Our passage is accordingly so framed as to receive its historically adequate elucidation from the N. T., and especially from Paul himself; and there is no reason for seeking to explain it from a later system of ideas, as Baur does (p. 424), who traces it to the underlying Gnostic idea, that all spiritual life which has issued from the supreme God must return to its original unity, and in that view the "affected" expression εἰς οἶκον. τ. πληρ. τ. καιρ. is held to convey a covert allusion to the Gnostic pleroma of aeons and its economy. See, on the other hand, Rübiger, *Christol. Paulina*, p. 55. The "genuinely Catholic consciousness" (Baur, *Christenth. d. drei erst. Jahrh.* p. 109) of the Epistle is just the genuinely apostolic one, necessarily rooted in Christ's own word and work. The person of Christ is not presented "under the point of view of the metaphysical necessity of the process of the self-realizing idea" (Baur, *neutest. Theol.* p. 264), but under that of its actual history, as this was accomplished, in accordance with the counsel of the Father, by the free obedience of the Lord.

REMARK 1.—The illustration which Chrysostom has given for τὰ ἐπὶ τοῖς οὐρανοῖς κ. τὰ ἐπὶ τῆς γῆς, from the conception of a house repaired (ὡς ἂν περὶ οἰκίας τις εἴποι τὰ μὲν σαθρὰ τὰ δὲ ἰσχυρὰ ἐχούσης· ἀνικοδόμησε τὴν οἰκίαν . . . οὕτω καὶ ἐνταῦθα πάντας ὑπὸ μίαν ἡγάγε κεφαλὴν), has been again employed by Harless, whose view of the passage (approved by Schenkel) is that the apostle speaks thus, "because the Lord and Creator of the whole body, of which heaven and earth are members, has in the restoration of the one member restored the whole body; and in this consists the greatest significance of the reconciliation, that it is not merely a restoration of the life of earth, but a bringing back of the harmony of the universe." But in this way the words of the apostle are made withal to suggest merely the *doing away* of the contrast between heaven and earth (or, according to Schenkel's tortuous metaphor, "between the heavenly glorified centre of creation and the earthly, sin-troubled circumference of creation"), and there is conceded to

the τὰ ἐπὶ τοῖς οὐρανοῖς merely an indirect participation in the ἀνακεφαλαίωσις, and the direct *de facto* operation of the Messianic οἰκονομία on the heavenly world is set aside—which appears the less admissible, inasmuch as τὰ ἐπὶ τ. οὐρ. has the precedence. According to Paul, the heavenly world *and* the earthly world were to be affected, the former as immediately and properly as the latter, by the ἀνακεφαλαίωσις τῶν πάντων; for the Satanic kingdom, for the destruction of which Christ came, and whose destruction was the condition of the ἀνακεφαλαίωσις, has its seat in the regions of heaven (vi. 12; comp. Hahn, *Theol. d. N. T.* I. p. 343 ff.), and works in the *υἰὸς τῆς ἀπειθείας* (ii. 2) upon earth, so that in heaven *and* upon earth there exists no unity under God.

REMARK 2.—The doctrine of *Restoration*, according to which those who have continued unbelieving and the demons shall still ultimately attain to salvation, altogether opposed as it is to the N. T., finds no support in our passage, where (in opposition to Origen, Samuel Crell, and others), on the contrary, in the ἀνακεφαλ. κ.τ.λ. there is obviously implied, from the general point of view occupied by Christian faith, the *separation* of unbelievers and of the demoniac powers, and their banishment into Gehenna; so that the ἀνακεφαλαίωσις is not meant of *every single individual*, but of the whole aggregate of heavenly and earthly things, which, after the antichristian individuals have been separated and consigned to hell, shall again in the renewed world be combined into unity under God, as once, before the entrance of sin, all things in heaven and on earth were combined into such unity. Hence Olshausen is wrongly of opinion that our passage (as well as Col. i. 20) is to be brought into harmony with the general type of Scripture doctrine by laying stress in the infinitive ἀποκεφαλ. upon the *design* of God “which, in the instituting of a redemption endowed with infinite efficacy, aims at the restoration of *universal harmony*, at the bringing back of *all that is lost*.” Apart from the fact that ἀνακεφαλ. is only an *exegetical* infinitive (see above), it is altogether opposed to Scripture to assume that the aim in redemption is the restoration of *all that is lost*, even of the *devils*. For those passages as to the universality of redemption, and sayings like 1 Pet. iv. 6, Phil. ii. 10 f., leave the constant teaching of the N. T. concerning everlasting perdition entirely untouched (comp. on Rom. v. 18, xi. 32; Phil. ii. 10); and as regards the *devils*, the design of God in the economy of redemption was to *vanquish* them (1 John iii. 8, and elsewhere; 1 Cor. xv. 24 f.), and to deliver them up to the penalties already prepared for them of everlasting pain in hell (Matt. xxv. 41; Jude 6; 2 Pet. ii. 4;

Rev. xx. 1 f.; comp. Bertholdt, *Christol.* p. 223). The restoration of the devils, as an impossibility in the case of spirits radically opposed to God, is not in the whole N. T. so much as thought of. The prince of this world is only *judged*.

REMARK 3.—Those who understand τὰ ἐπὶ τοῖς οὐρ. *specially of the angels* (see above) have been driven—inasmuch as these pure spirits have no need of redemption in the proper sense—to unbiblical shifts, such as the view of Calvin (comp. Boyd): that the angels before the redemption were not *extra periculum*, but had through Christ attained “*primum ut perfecte et solide adhaerant Deo, deinde ut perpetuum statum retineant*” (of all which the N. T. teaches nothing!); or that of Grotius: “*antea inter angelos factiones erant et studia pro populis* (Dan. x. 13!) . . . *ea sustulit Christus, rex factus etiam angelorum, unum ex tot populis sibi populum colligens*”; or that of Augustine and Zeger, that the *number* of the angels, which had been diminished by the fall of some, was *completed* again by the elect from among men. Baur (comp. Zanchius), out of keeping with the notion of the ἀνακεφαλαίωσις, thought of the knowledge (iii. 10) and bliss (Luke xv. 10) of the angels as heightened by redemption. Others again (Chrysostom on Col. i. 20; Theophylact, Anselm, Cornelius a Lapide, Hunnius, Calovius, Bengel, *et al.*) have found the ἀνακεφαλαίωσις in the fact that the separation which sin had occasioned between the angels and sinful men was done away.<sup>1</sup> So also in substance Rückert: “Originally and according to the will of God the whole world of spirits was to be one, . . . through like love and obedience towards the one God. . . . Sin did away with this relation, mankind became separated from God; hence also of necessity the bond was broken, which linked them to the higher world of spirits. . . . Christ . . . is to unite mankind to Himself by a sacred bond, and thereby to bring them back to God, and by that very act also . . . to do away with the breach; all is again to become one.” Comp. Meier, as also Bähr on Col. i. 20. But the apostle is in fact speaking of the reuniting not of the heavenly *with* the earthly, but of the heavenly *and* the earthly (comp. Remark 1); moreover, according to this explanation, the ἀνακεφαλαίωσις of the heavenly spirits with men would be the consequence of the expiation made for men by Christ, and thus Paul must logically have written: τὰ ἐπὶ τῆς γῆς κ. τὰ ἐπὶ τοῖς οὐρανοῖς.

Ver. 11. Ἐν αὐτῷ] resumes with emphasis the ἐν Χριστῷ

<sup>1</sup> In connection with this view it was quite arbitrarily, and with a distinction at variance with Scripture, assumed that Christ was, as to His divine nature, the head of the angels, and as to His human nature, the head of men.

(Herm. *ad Viger.* pp. 734, 735; Bernhardt, p. 289 f.), in order to attach thereto the following relative clause (Kühner, II. § 630, 5); hence before ἐν αὐτῷ a comma is to be placed, and after it not a full stop, but only a comma (so, too, Lachmann, Tischendorf). Comp. on Col. i. 20. — ἐν ᾧ καὶ ἐκκληρώθημεν] *in whom* (is the causal basis, that) *we have also obtained the inheritance.* καί, in the sense of *also actually* introduces the accomplishment corresponding to the preparation (which was expressed by ἦν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν κ.τ.λ.). See Hartung, *Partikel.* I. p. 132; Klotz, *ad Devar.* 636 f.; Baeumlein, *Partik.* 152. It has reference to the *thing*, not to the *persons*, since otherwise it must have run καὶ ἡμεῖς ἐκκληρ., as in ver. 13; hence the translation of the Vulgate: “in quo *etiam* nos,” etc., and others (including Erasmus, *Paraphr.*, and Rosenmüller), is incorrect. The *subject* is not the *Jewish Christians* (Grotius, Estius, Wetstein, Rosenmüller, Meier, Harless, Schenkel, and others), because there is no antithesis of ἡμεῖς and ὑμεῖς, ver. 13, but the *Christians in general.* ἐκκληρώθημεν means: *we were made partakers of the κλήρος* (Acts xxvi. 18; Col. i. 12), that is, *of the possession of the Messianic kingdom*, which before the Parousia is an ideal possession (ver. 14; Rom. viii. 24), and thereafter a real one. The expression itself is to be explained in accordance with the ancient theocratic idea of the אֲרָצָה (Deut. iv. 20, ix. 26, 29), which has been transferred from its original Palestinian reference (Matt. v. 5) to the kingdom of the Messiah, and thus raised to its higher Christian meaning (see on Gal. iii. 18); and the *passive form* of this word, which is not met with elsewhere in the N. T., is quite like φθονοῦμαι, διακονοῦμαι, πιστεύομαι (see on Gal. iv. 20), since we find κληροῦν τινί used (Pind. *Ol.* viii. 19; Thuc. vi. 42). Others (Vulgate, Ambrosiaster, Chrysostom, Erasmus, Estius, de Wette, and Bleek) have insisted on the signification of *being chosen by lot* (1 Sam. xiv. 41, 42; Herod. i. 94; Polyb. vi. 38. 2; Eurip. *Ion.* 416, *al.*), and have found as the reason for the use of the expression: “quia in ipsis electis nulla est causa, cur eligantur prae aliis” (Estius), in which case, however, the conception of the accidental is held as excluded by the following προορισθ. κ.τ.λ. (see Chrysostom and Estius); but it may be urged against this view that,

according to Paul, it is God's gracious *will* alone that determines the *ἐκλογή* (ver. 5; Rom. ix. 16 ff.), not a *θεῖα τύχη*, which would be implied in the *ἐκκληρ.*; comp. Plato, *Legg.* vi. p. 759 C: *κληροῦν οὕτω τῇ θεῖα τύχη ἀποδιδόντα. — προορισθέντες κ.τ.λ.*] *predestined*, namely, to the *κλήρος*, according to the *purpose of Him, who worketh all things according to the counsel of His will*. The words are not to be placed within a parenthesis, and *τὰ πάντα* is not to be limited to what pertains to the economy of salvation (Piscator, Grotius), but God is designated as the *all-working* (of whom, consequently, the circumstances of the Messianic salvation can least of all be independent). Comp. *πανεργέτης Ζεὺς*, Aesch. *Ag.* 1486. But, as God is the all-working, so is His decree the *παντοκρατορικὸν βούλημα*, Clem. *Cor.* I. 8. — As to the distinction between *βουλή* and *θέλημα*, comp. on Matt. i. 19. The former is the deliberate self-determination, the latter the activity of the will in general.

Ver. 12. *Causa finalis* of the predestination to the Messianic *κλήρος*:<sup>1</sup> *in order that we might redound to the praise of His glory* (actually, by our Messianic *κληρονομία*), *we who have beforehand placed our hope on Christ*,—we Jewish-Christians, to whom Christ even before His appearing was the object of their hope. Only now, namely, from *εἰς τὸ εἶναι ἡμᾶς* onward, does Paul divide the subject of *ἐκκληρώθ.* and *προορισθέντες*, which embraced the Christians generally, into its two constituent parts, the *Jewish-Christians*, whom he characterizes by *ἡμᾶς . . . τοὺς προηλπικότας ἐν τῷ Χριστῷ*, and the *Gentile-Christians*, whose destination to the same final aim—namely, *εἰς τὸ εἶναι εἰς ἔπαινον κ.τ.λ.*—he dwells on afterwards in vv. 13, 14 (passing over to them by *ἐν ᾧ καὶ ὑμεῖς*), and hence ver. 14 concludes with a repetition of *εἰς ἔπαινον τῆς δόξης αὐτοῦ*.<sup>2</sup> — *ἡμᾶς*] has emphasis, preparing the way for the subsequent introduction of *καὶ ὑμεῖς. — τοὺς προηλπικότας*] *quippe qui*, etc.

<sup>1</sup> Many others, including Flatt, Meier, Harless, have attached *εἰς τὸ εἶναι* to *προορισθ.* (*predestined, to be, etc.*); but this is not only not in keeping with the analogous *εἰς ἔπαινον κ.τ.λ.*, vv. 6 and 14, but also inappropriate, because *προορισθ.* did not yet refer specially to the Jewish-Christians.

<sup>2</sup> Thus what Paul dwells on in vv. 11–14 may be summarized thus: “In Christ we have really become partakers of the Messianic salvation, to which we were predestined by God, in order that we Jewish-Christians, and also you Gentile-Christians, should redound to the praise of His glory.”

On προελπίζειν, *to hope before*, comp. Poseidippus in Athen. ix. p. 377 C. The προ does not transfer the hoping into the *praescientia Dei* (Jerome), nor has it a reference to the *later hoping of the Gentiles* (Beza, Piscator, Grotius, Boyd, Estius, Bengel, Michaelis, and others), since the *hoping of the Gentiles* is not subsequently expressed; nor is προηλπ. *equivalent to the simple form* (Morus, Bretschneider), which is not the case of any verb with προ; but it applies to the fact that the Jews had the *Old Testament prophecies*, and hence already *before Christ* set their hope upon the Messiah (Rom. iii. 2, ix. 4; Acts iii. 25, xxvi. 6 f., 22, xxviii. 20, *al.*). So, correctly, Zöckler takes it, *de vi ac notione vocab. ἐλπίς*, 1856, p. 32 f. But de Wette, who (comp. Rückert, Holzhausen, Matthies, Bleek) denies the division—also unnoticed by Chrysostom and his successors—into Jewish and Gentile Christians (understanding ἡμᾶς, generally, of the *Christians*, and ὑμεῖς, ver. 13, of the *readers*), takes προ in προηλπ. as: *before the Parousia*. Comp. Theophylact: πρὶν ἢ ἐπιστῆ ὁ μέλλον αἰών. But in this way the προ would be *without significance*, while, as taken by us, it is *characteristic*. It is incorrect, too, that ver. 13 affirms nothing peculiar of the Gentile-Christians. As *standing in contrast to the προηλπικότης εἶναι of the Jewish-Christians*, what is said in ver. 13 serves precisely to characterize the Gentile-Christians. They, without having entertained that previous hope (ii. 12), have heard, believed, etc.—The usual construction, suggested of itself by the very sequence of the words, has been—after the example of Morus, Koppe, ed. 1, Flatt, and Matthies—departed from by Harless, followed by Olshausen, inasmuch as he regards εἰς ἔπαινον δόξης αὐτοῦ as an inserted clause [*incisum*]: “*we who were predestined, etc., to be those—to the praise of His glory—who already before hoped in Christ.*” In this way Paul would point to the reason, why the κληρος had first been assigned to the Jews. But (1) in that case ἐκληρώθ. and προορισθ. must already have applied specially to the *Jewish-Christians*, which no reader could guess and Paul, in order to his writing intelligibly, must have *indicated*, by putting it in some such way as: ἐν ᾧ ἡμεῖς ἐκληρώθημεν, οἱ προορισθέντες . . . εἰς τὸ εἶναι . . . τοὺς προηλπικότης κ.τ.λ. As the passage actually *stands*, the reader could find the

Jewish-Christians designated only at ver. 12, not previously. (2) εἰς ἔπαινον δόξης αὐτοῦ has, in accordance with the context (see ver. 14; comp. also ver. 6), by no means the character of an incidental insertion, but the stress of defining the ultimate aim, and that not in respect of a pre-Christian state, but of the Christian one. This, however, only becomes suitably felt, when we read εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ together. (3) The predestination of God (προορισθέντες) is in the connection related not to a pre-Christian state, such as, according to Harless, the εἶναι τοὺς προηλπικότας ἐν τ. Χριστῷ would be, but to the realization of the Messianic blessedness (ver. 5). Comp. Rom. viii. 29; 1 Cor. ii. 7; as also Acts iv. 28. Lastly, (4) the objections taken by Harless to the usual connection of the words are not tenable. For (a) the symmetry of the two corresponding sentences in form and thought depends on the fact that in the case of both sections, the Jewish and the Gentile Christians, the glorifying of God is brought into prominence as the final aim of their attaining to salvation, and hence ver. 14 also closes with εἰς ἔπαινον τ. δόξ. αὐτοῦ. (b) The repeated mention of the predestination on God's part to salvation is solemn, not redundant; and the less so, inasmuch as the description of God as τὰ πάντα ἐνεργούντος is added. (c) The objection that we cannot tell why the apostle brings in that predestination only with regard to the προηλπικότες, while yet it manifestly applies also to the ἀκούσαντες, is based on the misunderstanding, according to which ἐκκληρώθ. and προορισθ. are already restricted to the Jewish-Christians; for the subject of these words is still the Christians without distinction, — Jewish and Gentile Christians, — so that the predestination of those and these is asserted. It is only at ver. 12 that the division of the subject begins, which is continued in

Ver. 13, so that ἐν ᾧ καὶ ὑμεῖς leads over to the second constituent element (you Gentile-Christians). — As regards the construction, it is regarded by Wolf, Bengel, Morus, and others (comp. already Jerome), including Rückert, Matthies, Holzhausen, de Wette, Bleek, Bisping, as *anacoluthic*; the ἐν ᾧ of the second half of the verse is held to resume the first. Incorrectly, since in the resumption καὶ ὑμεῖς would have been

*essential*. As Paul has written the passage (*καὶ πιστεύσ.*), there is added to what has previously been affirmed of the *ὑμεῖς* (*ἀκούσαντες*), a *new* affirmation; hence *ἐν ᾧ κ. πιστ. κ.τ.λ.* is the *continuation*, not the *resumption* of the discourse. The verb after *ἐν ᾧ καὶ ὑμεῖς* is therefore to be *supplied*; not, however, *ἠλπίκατε* (Erasmus in his version, Beza, Castalio, Calvin, Estius, and others), since in fact the preceding *προηλπικότας*—which, besides, was only an appositional constituent element of the discourse—would yield *προηλπίκατε*, which is inapplicable to the Gentile-Christians; nor yet *ἐκκληρώθητε* (Erasmus, *Paraphr.*; Piscator, Zanchius, Cornelius a Lapide, Boyd, Vorstius, Zachariae, Koppe, and others, including Meier, Harless, Olshausen), since *ἐκκληρώθημεν*, ver. 11, already embraced the Jewish and Gentile Christians, and with *εἰς τὸ εἶναι ἡμᾶς κ.τ.λ.* a *new portion* of the development sets in. The right course is merely to supply mentally the *substantive verb*, in accordance with the current expression *ἐν Χριστῷ εἶναι*, to belong to Christ as the element of life, in which one exists. Hence: *in whom also ye are*. Thus Paul paves the way for his transition to the Gentile-Christians, in order, after first specifying how it was that they had become such (vv. 13, 14), finally to assert of them also the *εἰς ἔπαινον τῆς δόξης αὐτοῦ* (ver. 14). — *ἀκούσαντες τὸν λόγον τῆς ἀληθ.*] *after ye have heard the word* (the preaching) *of the truth*; for after this hearing there set in with them the *ἐν Χριστῷ εἶναι*. The truth *κατ' ἐξοχίην* is the *contents* of the *λόγος*. But a contrast to the types and shadows of the O. T. (Chrysostom), or to heathen error (Cornelius a Lapide, Baumgarten; Grotius thinks of both), is not implied in the context. Comp. Col. i. 5; 2 Tim. ii. 15. — *τὸ εὐαγγ. τ. σωτηρ. ὑμ.*] descriptive apposition to *λόγος τῆς ἀληθ.* The genitive here also denotes the *contents*; that which is made known in the gospel is the Messianic salvation. Harless takes both genitives as genitives *appositionis*, inasmuch as the gospel *is* the truth and the *σωτηρία*. The gospel, however, *is* not the salvation, but an exertion of the power of God, which *leads to salvation* (Rom. i. 16; 1 Cor. i. 18); the analogous combinations, too, of *τὸ εὐαγγ.* with a *genit. abstract.*, as *τὸ εὐαγγ. τῆς χάριτος τ. Θεοῦ* (Acts xx. 24), *τῆς εἰρήνης* (Eph. vi. 15), *τῆς βασιλείας*,

are opposed to the assumption of a *genit. apposit.* Comp. on Mark i. 1. Finally, the context also, by ἀκούσαντες and πιστεύσαντες, points not to what the doctrine is, but to what it proclaims. Comp. Rom. x. 14. — ἐν ᾧ καὶ πιστεύσαντες κ.τ.λ.] A further stage of the setting forth how they became what they were, in order to reach its goal εἰς ἔπαινον τῆς δόξης αὐτοῦ, ver. 14. Precisely with regard to the Gentile-Christians, who had previously been aloof from all theocratic connection (no προηλπικότες ἐν τῷ Χριστῷ), the apostle feels himself impelled not to be content with the simple “in whom also ye are, after ye have heard the gospel,” but specially to bring into relief the sealing of the Holy Spirit. — ἐν ᾧ] is referred not merely by those who regard it as resumptive (see above), but also by many others with Luther (including Harless, Meier, Olshausen, Baumgarten-Crusius, Schenkel), to Christ; but why should we pass over the nearest antecedent? The καί finds its reference, agreeably to the context, in the accession of the faith to the hearing (Rom. x. 14; 1 Cor. xv. 1). Hence ἐν ᾧ is to be referred, with Castalio, Calvin, Beza, Erasmus Schmid, and others (comp. Erasmus, *Paraphr.*), to τὸ εὐαγγέλιον, and to be joined, with Castalio, to πιστεύσαντες, not to ἐσφραγίσθ. (as usually), according to which πιστεύσ. would be superfluous,<sup>1</sup> and the periodic flow of the discourse would be injuriously affected. Hence: *in which ye having become believers, were sealed through the Holy Spirit.* As to πιστεύειν ἐν (Mark i. 15), see on Gal. iii. 26. — πιστεύσαντες] is not to be taken, with Harless, as contemporaneous with ἐσφραγ. (see on vv. 5, 9); but it contains that which was prior to the σφραγιζεσθαι. The order of conversion was: *hearing, faith, baptism, reception of the Spirit.* See Acts

<sup>1</sup> If ἐν ᾧ belongs to ἐσφραγ., we must, in the event of ᾧ applying to the Gospel, explain: “by means of which ye also, after ye became believers (or ye, after ye also became believers), were sealed.” Comp. Beza. But if ᾧ is to apply to Christ, the sense would be: “in whom (being) ye also, after ye became believers (or: ye, after ye also became believers), were sealed.” How utterly superfluous πιστεύσαντες is in either case, will be at once felt. Harless regards ἐν ᾧ as more precisely defined by τῷ πνεύματι, inasmuch as the Spirit of God is also the Spirit of Christ (Rom. viii. 9; 2 Cor. iii. 17; Gal. iv. 6). But even thus πιστεύσαντες remains unnecessary, since ἐν ᾧ surely expresses the already existing spiritual union with Christ.

ii. 37, viii. 12, 17, xix. 5, 6; Rom. vi. 3, 4; Tit. iii. 5 f.; Gal. iii. 2, iv. 6. Certainly even the becoming a believer is not the work of human self-determination (see Acts xvi. 14; Phil. i. 29; Rom. xii. 3 relates to the measure of faith *of the baptized*); yet *this* divine operation is only preparatory, and the effusion of the Spirit, properly so called, ensued only after baptism:<sup>1</sup> hence *water* and *Spirit* (John iii. 5). — ἐσφραγίσθητε] *were sealed*, i.e. *confirmed*, namely, as κληρονόμοι of the Messianic kingdom. See what follows. Comp. iv. 30, and see on 2 Cor. i. 22; John iii. 33. This sealing is the indubitable guarantee of the future Messianic salvation received *in one's own consciousness* (Rom. viii. 16) through the Holy Spirit, not the attestation *before others* (ὥστε εἶναι δῆλον, ὅτι Θεοῦ ἔστε λάχος κ. κληρος, Theophylact; comp. Chrysostom, Cornelius a Lapide, Flatt, Holzhausen, and others). An allusion has been arbitrarily found in ἐσφραγ. to *circumcision* (Rom. iv. 11), or to the στίγματα of heathen ceremonies (Grotius assumes both: "*non extra signati estis in cute, quomodo Judæi circumcisi et Græcorum idolorum punctis notati*"), nay, even to the σφραγίς *Dianæ*, with which those initiated into her mysteries were marked (Amelius; comp. note on Gal. vi. 17). — τῷ πνεύματι τῆς ἐπαγγελ.] Dativus *instrumentalis*, and τῆς ἐπαγγ. is genitivus *qualitatis*, denoting the promise as *characteristic* of the Holy Spirit, for He is, in fact, the Spirit *promised* in the O. T. (Acts ii. 16 ff.; Joel iii. 1-5; Zech. xii. 10; Isa. xxxii. 15, xlv. 3; Ezek. xxxvi. 26 f., xxxix. 29. Comp. Luke xxiv. 49; Acts i. 4; Gal. iii. 14). Others (Calvin, Beza, Castalio, Piscator; and as early as Chrysostom and Theophylact, alongside of the former correct view): the Spirit, *who confirms the promise* (of salvation). But how wholly imported, since in πνεῦμα itself there is implied nothing at all of the notion of confirmation! No, the Old Testament *promise belonged to the Spirit*; He is specifically the *Spirit of promise*, and by that very fact He became for the recipients the *sealing of Messianic blessedness*. — τῷ ἀγίῳ] is not added accidentally, nor yet because the *sanctificatio* of the Spirit would be the confirmatory element (Pelagius,

<sup>1</sup> As to the single instance of the effusion of the Spirit *before* baptism, see on Acts x. 44.

Lombard), for in τῷ ἁγίῳ there is implied the *quality*, not the *effect* of the Spirit; but Paul desires to bring out *very emphatically and solemnly* that, by which the σφραγίζεσθαι has been accomplished; hence he says, with corresponding pathos: τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. We may add that we are not to think, with Grotius, Estius, and others, of the *miraculous gifts* of the Spirit, since, in fact, the ὑμεῖς *generally* are the σφραγισθέντες, but rather of the outpouring of the Spirit, which *all* experienced after their baptism (Acts ii. 38; Gal. iii. 2 ff.). See also ver. 14. — According to Schwegler in Zeller's *Jahrb.* 1844, p. 383, the πνεῦμα τῆς ἐπαγγελ. is to be held as pointing to the later period, to which the doctrine of the Paraclete in the (not genuine) Gospel of John belongs. But comp. Gal. iii. 14.

Ver. 14. "Ὅς ἐστὶν ἀρράβων τῆς κληρονομίας ἡμ.] stands in significant relation (as affording more precise information) to ἐσφραγίσθητε: *who is earnest of our inheritance*; for in the reception of the Spirit the recipients have obtained the *guarantee*—as one receives earnest-money as a guarantee of future payment in full—that they shall become actually partakers of the Messianic blessedness (comp. Rom. viii. 15–17; Gal. iv. 6, 7). ὅς, applying to the πνεῦμα, not to *Christ*, agrees in gender with ἀρράβων. See Herm. *ad Viger.* p. 708; Heindorf, *ad Phaedr.* p. 279; Buttm. *neut. Gr.* p. 241 [E. T. 281]. As to the *epexegetic* relative, see Nägelsb. on Hom. *Iliad*, ed. 3, p. 3. As to ἀρράβων, see on 2 Cor. i. 22. — εἰς ἀπολύτρωσιν τῆς περιποιήσεως] *unto the redemption*, etc., is likewise (comp. also iv. 30) the *causa finalis* of ἐσφραγίσθητε κ.τ.λ., consequently that, to which the *purpose* of God was directed, when ye were sealed. Comp. ver. 10. Others connect it with ὅς ἐστὶν . . . ἡμῶν (Estius, Flatt, Rückert, Schenkel, Bleek, *al.*), in which case εἰς is taken by some likewise in a *telic* sense, by others as *usque ad* (the latter at variance with the parallel εἰς which follows). But the more precise definition thus resulting would in fact be, after τ. κληρον. ἡμ., quite self-evident and unnecessary.—The ἀπολύτρωσις is here—in accordance with the whole connection, and because the περιποίησις (see below) is the subject which experiences the ἀπολύτρωσις—the *final consummation* of the redemption effected by the λύτρον of Christ

(ver. 7) at the Parousia (Luke xxi. 28), when suffering, sin, and death are wholly done away, and in the glorifying (resurrection, or relative transformation) of the body there sets in the δόξα of the children of God, and the in all all-determining dominion of God (1 Cor. xv. 28). See Rom. viii. 18–23; 1 Cor. xv. 54 ff. Comp. Eph. iv. 30. Beza aptly terms this final definitive redemption ἀπολύτρωσιν ἐλευθερώσεως. — The περιποίησις αὐτοῦ (for αὐτοῦ at the end does not apply, as it is usually referred, merely to τῆς δόξης, but also to τῆς περιποιήσ., whereby the latter obtains its definite character, and the discourse gains in vividness and energy<sup>1</sup>) is the *acquisition of God*, i.e. *the people acquired by God for His possession*, by which is here meant *the whole body of Christians*, the true people of God, acquired by God as His property by means of the redeeming work of Christ. Comp. 1 Pet. ii. 9; as also Acts xx. 28, where the Christian community is presented as the acquisition of *Christ* (comp. Tit. ii. 14). The expression quite corresponds to the Hebrew כְּנִלְיָהּ יְהוָה, by which the people of Israel is designated as the sacred *peculium Dei*, and opposed to the Gentiles. See Ex. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 18 f.; Ps. cxxxv. 4. The LXX. too, though usually expressing the notion of כְּנִלְיָהּ by περιούσιος, translate it, Mal. iii. 17, by περιποίησις. Comp. also Isa. xliii. 21: λαόν μου ὃν περιποιήσάμην (יִצְרָיִתִּי) κ.τ.λ. The objection to this view (which is followed, after the Peshito and Oecumenius, by Erasmus, Calvin, Grotius, and most expositors, including Flatt, Rückert, Meier, Harless, Olshausen, de Wette, Baumgarten-Crusius, Schenkel), that περιποίησις never in itself, without defining addition, signifies the people of God (see specially Koppe), entirely disappears when we take in the αὐτοῦ: “unto redemption of His acquired possession, unto the praise of His glory.” Others, retaining likewise the signification of *acquired possession*, explained it in the *neuter* sense, like Calovius (comp. already Bugenhagen): “plena fruitio redemptionis *haereditatis nobis acquisitae*.” Comp. Matthies: “unto the redeeming of the promised glorious possession.” But how can it be said of the salvation acquired for us, that it is redeemed? And the *plena fruitio* is imported. Beza, wrongly denying the

<sup>1</sup> So also Hofmann, *Schriftbew.* II. 2, p. 29; and Schenkel.

concrete use of *περιποίησις*, insists upon the *abstract* notion of *vindicatio*, *assertio*, and specifies as the meaning: “*dum in liberationem vindicemur.*” But this would need to be expressed by *εἰς περιποίησιν τῆς ἀπολυτρόσεως* (comp. 1 Thess. v. 9; 2 Thess. ii. 14). The word is also taken in the *abstract* sense by those who understand it as *preservation*, *conservatio* (Heb. x. 39; 2 Chron. xiv. 13; *Test. XII. Patr.* p. 633; Plat. *Defin.* p. 415 C; Wetst. II. p. 424), like Bengel, Bos (“*redemptio, quae salutem et conservationem affert*”), Bretschneider (“*redemptio, qua vitae aeternae servamur*”), Holzhausen (who, following Homberg, arbitrarily assumes *ἀπολ. τῆς περιπ.* to stand for *ἀπολ. καὶ περιπ.*). But against these explanations it may be decisively urged that in the case of *περιποίησις* the thought: *unto everlasting life*, or the like, is added arbitrarily, and that the assumed genitive relation does not arise out of the notion of *ἀπολύτρωσις*, according to which the genitive is either the *subject*, which is redeemed (Luke xxi. 28; Rom. viii. 23), or expresses that, *from which* one becomes free (Heb. ix. 15; Fritzsche, *ad Rom.* II. p. 178). To the erroneous attempts at explanation belongs also that (Vatablus, Koppe) which takes *τῆς περιποιήσεως* for *τὴν περιποιηθείσαν*, the *redemption acquired for us*, or (so Bleek) the *redemption, which is to become our possession*.<sup>1</sup> — *εἰς ἔπαινον τῆς δόξης αὐτοῦ*] a climactic parallel to what goes before, containing as it does the *final* aim of God in the sealing with the Holy Spirit. And thus has Paul accordingly reached what he had in view in the joining on of *ἐν ᾧ καὶ ὑμεῖς*, ver. 13, namely, the assigning to the Gentile-Christians the same ultimate destination, which he has in ver. 12 predicated of the Jewish-Christians. — The reference of *αὐτοῦ* to *God*, as in vv. 12, 6 (not, with Estius and Hofmann, to Christ), flows from *ἐσφραγ.*, which is *God's* act. See van Hengel, *Annot.* p. 198 ff. The glory of *God* is the final aim of the whole unfolding of salvation.

Ver. 15.<sup>2</sup> Only now, after the general ascription of praise to God for the Christian economy of salvation, which had since ver. 3 flowed forth from him in an enraptured stream,

<sup>1</sup> This sense, too, would in fact have needed to be expressed by *εἰς περιποίησιν τῆς ἀπολυτρόσεως*.

<sup>2</sup> On vv. 15-19, see Winzer, *Commentat.*, Lips. 1836.

does Paul reach that, with which he is wont on other occasions at once to begin—the thanksgiving to God for the *Christian position of the readers*, and *intercession* for them. — *διὰ τοῦτο*] has reference to vv. 13, 14: *because this is the case, that ye too are in Christ and have been sealed with the Holy Spirit*, etc. See already Theophylact. There is no reason for going farther back and referring it to the whole preceding development from ver. 3 onward (Harless, Winzer, Schenkel, and others, following Oecumenius), since thanksgiving and intercession have reference to the *readers*, and it is only ver. 13 that has led over to the latter. — *καὶ γὰρ*] *I also*; for Paul knows that by his exercise of prayer, ver. 16, he is *co-operating* with the readers. Comp. on Col. i. 9. — *ἀκούσας*] does not serve to prove that the Epistle could not have been written to the Ephesians, or not to them alone (see Introd. § 1); Grotius in fact has already aptly remarked: “Loquitur autem apostolus de profectu evangelii apud Ephesios, ex quo ipse ab illis discesserat.” Comp. Winzer, p. 5; Wiggers in the *Stud. u. Krit.* 1841, p. 430 f.; Wieseler, p. 445; and already Theodoret *in loc.* No doubt Olshausen (comp. Bleek) maintains that Paul so expresses himself as to make it apparent that with a great proportion of his readers he was not personally acquainted, appealing to Col. i. 4. But may he not here, as at Philem. 5, have heard respecting those who were *known* to him, what at Col. i. 4 he has heard respecting those who were previously *unknown* to him? — *τὴν καθ’ ὑμῶν πίστιν*] *fidem, quae ad vos pertinet*, i.e. *vestram fidem*. Comp. Acts xvii. 28, xviii. 15, xxvi. 3. Thuc. vi. 16. 5 (*τῶ καθ’ αὐτοὺς βίῳ*); Ael. V. H. ii. 12 (*ἡ καθ’ αὐτὸν ἀρετή*). The difference between *ἡ καθ’ ὑμῶν πίστις* and *ἡ πίστις ὑμῶν* lies only in the form of conception, not in the thing itself. Yet the mode of expression, not occurring elsewhere in the letters of the apostle, belongs to the peculiar phenomena of our Epistle. The assertion of Harless, that it denotes the faith of the readers objectively, as in itself a thing to be found among them, while *ἡ πίστις ὑμῶν* denotes it subjectively, according to its individual character in each one (comp. Matthies and Schenkel), is the less capable of proof, in proportion to the *prevalent use* among the later Greeks of the periphrasis of the genitival relation by

κατά. See Valckenaer, *ad Luc.* p. 4 f.; Schaefer, *ad Long.* p. 330; Wesseling, *ad Diod. Sic.* xiv. 12. — ἐν τῷ κυρίῳ] belonging to πίστιν (fidem vestram in Christo repositam), and blended without any connecting article into unity of idea with it. See on Gal. iii. 26. Winzer connects it with ὑμᾶς: “fidem, quae vobis, Domino Jesu veluti insitis, . . . inest;” but this is forbidden by the order of the words. — καὶ τὴν ἀγάπην τὴν εἰς πάντας κ.τ.λ.] Here, too, Paul *might* have left out the second article, so that the sense would be: καὶ τὸ ἀγάπην ὑμᾶς ἔχειν εἰς πάντας (comp. Col. i. 4), as at 2 Cor. vii. 7: τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ. But he has first thought of the notion of love *in itself*, and then *added thereto*, as a special important element, the thought, τὴν εἰς πάντας τ. ἀγ. — πάντας “character Christianismi,” Bengel. Comp. vi. 18; Philem. 5. We may add Chrysostom’s apt remark: πανταχοῦ συνάπτει καὶ συγκολλᾷ τὴν πίστιν καὶ τὴν ἀγάπην θαυμαστήν τινα ξυνωρίδα. Comp. Gal. v. 6; 1 Cor. xiii.

Ver. 16. Οὐ παύομαι] a popular form of hyperbole. My thanksgiving—so full and urgent is it—can find no end. Comp. 1 Thess. i. 2; Luke ii. 37; Herod. vii. 107: τοῦτον δὲ αἰνέων οὐκ ἐπαύετο. — εὐχαριστῶν ὑπὲρ ὑμῶν] *to give thanks on your account.* On the *participle*, see Herm. *ad Viger.* p. 771; Bernhardt, p. 477; and on ὑπὲρ (*super vobis*), comp. v. 20; Rom. i. 8, Elz.; 1 Tim. ii. 1. — μνεῖαν ποιούμενος ἐπὶ τῶν προσεύχ. μου] accompanying definition to εὐχαριστῶν: *while I make mention in my prayers.* Comp. Rom. i. 9; 1 Thess. i. 2; Phil. i. 3; Philem. 4. *What* Paul makes mention of is learned from the context, which furnishes not merely ὑμῶν (Elz.; see the critical remarks), but a more precise definition, namely: *of what he has heard concerning the faith and love of the readers*, and for which he gives thanks on their account. This μνεῖαν ποιούμενος κ.τ.λ., however, is not superfluous, and after εὐχαρ. ὑπὲρ ὑμ. self-evident; but it serves, through the close joining on to it of the following ἵνα κ.τ.λ. (after ver. 16 only a comma is to be placed), as a means of leading over from the *thanksgiving* to the *intercession* connected with it, and is thereby *accounted for*. — ἐπί] of the prevailing relations and circumstances, in or under which anything takes place. See on Rom. i. 10:

Ver. 17. [*ἵνα ὁ Θεὸς κ.τ.λ.*] contains the *design* cherished by Paul in the *μνείαν . . . προσευχ. μου*: *in order that God might give you, etc.* In this expressed *design* is implied the *intercessory tenor* of the *μνείαν ποιέεισθαι*; hence *ἵνα* is not here to be deprived of its notion of *design*, nor is it to be explained (Harless; comp. Rückert, Olshausen, Winer, and others) by supplying before it the conception of “*praying.*” The apostle would say that *what he has heard of their faith, etc., induces him to unceasing thanksgiving on their behalf, while he makes mention of it in his prayers to the end that God might give them, etc.* The telic *ὅπως*, Philem. 6, stands in another connection than the *ἵνα* in our passage. See on Philem. *l.c.* The optative *δῶη* (on this form of later Greek instead of *δοίη*, see Buttmann, I. p. 507; Lobeck, *ad Phryg.* p. 346) is used, because the design is thought of as *subjective conception and expectation*, the realization of which is dependent entirely upon the will of God, and consequently belongs only to the category of what is wished and possible. On *ἵνα* with an optative<sup>1</sup> after the present or future, see, generally, Hermann, *ad Soph. El.* 57; *ad Aj.* 1217; Reisig, *ad Oed. Ch.* p. 168 ff.; Bernhardt, p. 407; and especially Klotz, *ad Derrar.* p. 622 ff. — *ὁ Θεὸς τοῦ κυρίου ἡμ. Ἰ. X.*] for God has sent Christ—who, having before all time proceeded from His essential nature (Col. i. 15), was the creative organ of the Father—forth in the fulness of the time in pursuance of His decree, to which the Son was obedient (Phil. ii. 8), has given Him up to death, raised and exalted Him, and is continually the Head of Christ (1 Cor. xi. 3), who even as *σύνθρονος* of the Father is subordinate to the Father (Rom. viii. 34), and finally will give back to God the dominion which God has given to Him (1 Cor. xv. 27, 28). In the consciousness of His relation of dependence on God, Christ Himself calls the Father *Θεός μου*, John xx. 17; Matt. xxvii. 46. Comp. Col. ii. 2, Lachm. The opinion extorted in the anti-Arian interest from the Fathers (see Suicer, *Theos. I.*

<sup>1</sup> Lachmann and Rückert (as also Fritzsche, *ad Rom.* III. p. 230) write *δῶη* with an *iota subscriptum* under *η*, so that it would thus be the Ionic *subjunctive* (*Oed.* xii. 216). But often as the aorist subjunctive of *δίδωμι* occurs in the N. T., this *Homeric form* never presents itself. The form *δῶ* in B is a manifest emendation.

p. 944), that ὁ Θεὸς τοῦ κυρ. applies to Christ's human nature, and ὁ πατήρ τῆς δόξης to the divine (δόξαν γὰρ τὴν θείαν φύσιν ὀνόμασεν! Theodoret and Oecumenius; comp. even Bengel and Bisping), is to be mentioned only as matter of history, as are also the forced construction, to which Menochius and Vatablus were induced by a like prejudice to resort, that Θεὸς and τῆς δόξης are to be taken together (τοῦ κυρίου . . . πατήρ being inserted), and the at least more skilful turn of Estius: "Deus, qui est Domini nostri Jesu Christi pater gloriosus." — ὁ πατήρ τῆς δόξης] *the Father* (namely, of Christians) *to whom the glory* (the majesty κατ' ἐξοχήν) *belongs.* See on Acts vii 2, and 1 Cor. ii. 8. The resolution into an adjective *pater gloriosus* (Beza, Calvin, Estius, Michaelis, and others) is in itself arbitrary, does not exhaust the eminent sense of ἡ δόξα, and fails to perceive the oratorical force (Hermann, *ad Viger.* p. 887) of the substantival designation. Others take πατήρ in the derived sense of *auctor* (Erasm. *Paraphr.*; Bucer, Cornelius a Lapide, Grotius, Wolf, and others, including Holzhausen and Olshausen), so that God is designated as He, from whom the glory of the Christians (according to Grotius: of Christ and the Christians) proceeds. Certainly the idea of *auctor* may be expressed, specially in the more elevated style, by πατήρ (Job xxxviii. 28; Jas. i. 17, where the φῶτα are personified; Pind. *Pyth.* iv. 313, where Orpheus is called ἀοιδᾶν πατήρ; and see Ast, *Lex Plat.* III. p. 66; Jacobs, *ad Ach. Tut.* p. 392 f.; John viii. 44 is not here applicable); but as this is nowhere else done by Paul, so here he has no reason for resorting to such an usage, to which besides the analogous expressions, Θεὸς τῆς δόξης (Ps. xxix. 3; Acts vii. 2), βασιλεὺς τῆς δόξης (Ps. xxiv. 7), κύριος τῆς δόξης (1 Cor. ii. 8), Χερουβιμ δόξης (Heb. ix. 5), are opposed. We may add, that the description of God by ὁ Θεὸς . . . δόξης stands in appropriate relation to the design of the intercession; for of the God of Christ and Father of glory it is to be expected that He will do that, which the cause of Christ demands, and which serves to the manifestation of His own glory. Oecumenius rightly remarks: καὶ πρὸς τὸ προκειμένον ὀνομάζει τὸν Θεόν. — πνεῦμα σοφίας κ. ἀποκαλύψ.] The *Holy Spirit*, too (for it is not the *human spirit* that is here meant, as Michaelis, Rückert, de Wette,

Baumgarten-Crusius, Bleek would take it<sup>1</sup>), Paul is wont to characterize πρὸς τὸ προκείμενον, Rom. viii. 2, 15; 2 Cor. iv. 13; Gal. vi. 1. Comp. 2 Tim. i. 7. Here: *the Spirit who works wisdom and gives revelation* (1 Cor. ii. 10). The latter is a *greater* result of the work of the Spirit,<sup>2</sup> in accordance with which He not only by His enlightening operation furnishes wisdom (γνώσις θεῶν κ. ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτίων, 4 Macc. i. 16; conceived of, however, by Paul in reference to the *Christian economy of salvation*, comp. ver. 8), but further, as the organ of God, effects also special revelations of divine saving truths and purposes not otherwise known. Harless regards κ. ἀποκαλ. as the *objective medium*, which brought about the state of σοφία, so that the *character* of the σοφία is more precisely defined by κ. ἀποκαλ. But in passages like Rom. i. 5, χάριν κ. ἀποστολήν, xi. 29, τὰ χαρίσματα κ. ἡ κλήσις τοῦ Θεοῦ, the discourse advances from the general to the special, not from the thing itself to its objective medium. Logically more natural, besides, would be the advance from the objective medium to the subjective state, according to which Paul would have written: ἀποκαλύψεως καὶ σοφίας. Finally, the *climactic* relation, which is brought out in the two words under our view, makes the wish of the apostle appear more fervid and full, and so more in keeping with his mood. It is obvious of itself, we may add, that Paul here desires for his readers, to whom in fact the Spirit has been already given from the time of their conversion (ver. 13), a *continued*

<sup>1</sup> Rückert: "God grant you a heart wise and open for His revelations;" de Wette: "the quality of mind which consists in wisdom (mediate knowledge) and revelation (susceptibility for the immediate knowledge of divine truth)." According to Schenkel, it is the spirit wrought in the regenerate by the Holy Spirit. All this is opposed to the N. T. use of πνεῦμα with the *genitivus abstracti*. And nowhere in the N. T., where the *being given* is predicated of the πνεῦμα, is it anything else than the *objective πν.*, whether it be divine or demoniacal (Luke xi. 13; John iii. 34; Acts viii. 18, xv. 8; 1 Thess. iv. 8; 2 Tim. i. 7; 1 John iii. 24; Rom. v. 5, xi. 8). The presence or absence of the article with πνεῦμα makes no difference; see on Gal. v. 16. As to the singular expression πνεῦμα ἁγιοσύνης, used of the Spirit of Christ, in Rom. i. 4, see on that passage.

<sup>2</sup> But not, as Olshausen (comp. Grotius) maintains, the χάρισμα of prophecy, of which the more detailed exposition, ver. 13 ff., shows no trace. And Paul, in fact, is praying for *all* his readers. See, however, 1 Cor. xii. 29.

bestowal of the same for their ever *increasing* Christian enlightenment. Comp. Col. i. 9. Baur, p. 437, conjectures here something of a Montanistic element. But it was not by the Montanists that the *πνεῦμα* was first regarded as the principle of Christian wisdom, etc.; it is so already in the teaching of the whole N. T. — *ἐν ἐπιγνώσει αὐτοῦ*] That *αὐτοῦ* does not apply to *Christ* (Beza, Calvin, Calovius, Baumgarten, Flatt), but to *God* (although we have not to write *αὐτοῦ*), is clear from the *αὐτοῦ* of vv. 18, 19; it is only at ver. 20 that the discourse passes over to Christ. Nor is *ἐν ἐπιγν. αὐτοῦ*, with Chrysostom, Theophylact, Zachariae, Koppe (with hesitation), Lachmann, Olshausen (who was forced to this by his explaining *πνεῦμα σοφ. κ. ἀποκαλ.* in the sense of extraordinary *charismata*), to be attached to *what follows*, whereby the parallelism (*πνεῦμα σοφ. κ. ἀποκ.* is parallel with *πεφωτ. τ. ὀφθ. τ. καρδ. ὑμ.*, and *ἐν ἐπιγν. αὐτ.* with *εἰς τὸ εἰδέναι κ.τ.λ.*) would without reason be destroyed (see Harless); but it denotes *the sphere of mental activity, in which* they, already at work therein (and that likewise through the Spirit, ver. 13), are to receive the spirit of wisdom and revelation. Comp. 2 Pet. i. 2. Erroneously *ἐν* is taken for *εἰς* (Luther, Castalio, Piscator, Cornelius a Lapide, Wolf, Bengel, Moldenhauer, Rosenmüller, and others), or as *per* (Erasmus, Calovius, and others), which latter would represent the knowledge of God as *bringing about* the communication of the Spirit, and so invert the state of the case. No doubt Calovius remarks: “quo quis magis agnoscit Christum, eo sapientior fit et revelationem divini verbi magis intelligit;” but the question is one, not of an *agnitio*, but of a *cognitio*, and not of *understanding* the revelation of the word, but of a revelation *to be received* through the agency of the Holy Spirit. — In *ἐπίγνωσις* observe the force of the *compound*, which implies an *exact and penetrating γνῶσις*, as is very evident especially from 1 Cor. xiii. 12, and is wrongly denied by Olshausen.<sup>1</sup> Comp. Col. i. 9.

<sup>1</sup> Olshausen appeals to the fact that, just where the most exalted form of knowledge—the *charismatic*—is spoken of, the word employed is not *ἐπίγνωσις*, but *γνῶσις*, 1 Cor. xii. 8, xiii. 8. *Γνῶσις*, however, in the *charismatic* sense was the *name*—as it were, the *terminus technicus* for the thing—which as such was meant to denote the *essence*, not the *degree*.

Ver. 18. Πεφωτισμένους τοὺς ὀφθαλμοὺς κ.τ.λ.] is usually (as also by Rückert, Matthies, Meier, Holzhausen, Harless, Winzer, Olshausen, de Wette, Baumgarten-Crusius, Schenkel, Buttman, *neut. Gr.* p. 272 [E. T. 317]) taken as *appositional*, and made dependent on δόη ὑμῖν; in which case it has been rightly observed that the translation should not be, with Luther: *enlightened eyes*, but, on account of the article: He *may* give to you *the eyes enlightened*, etc. But (1) in general an enlightened understanding is not proper to be set forth as in *apposition* to the Holy Spirit, but rather as the *effect* of the same. (2) The conception that God *gives* to them their eyes (which as such they already *have*) in the condition of enlightenment, as *πεφωτισμένους*, remains in any case an awkward one; inasmuch as we should have to transform the *giving*, which was still a proper and actual giving in ver. 17, zeugmatically into the notion of *making* at ver. 18 (Flatt, following Heinsius, quite arbitrarily supplies εἶναι), in order to remove the incongruity caused by the presence of the article. Bengel, with his fine insight, aptly remarks: “Quodsi ὀφθαλμοὺς esset sine articulo, posset in sensu *abstracto* sumi (*enlightened eyes*) et cum *det* construi.” Hence, with Beza, Bengel, Koppe, Bleek, *πεφωτισμ.* is to be taken as the so-called accusative *absolute*, such as, from a mingling in the conception of two sorts of construction, is to be met with often also in classical writers—and that without repeating the subject (ὑμᾶς) in the accusative (in opposition to Buttman)—instead of another case which would be required in strict accordance with the construction, particularly instead of the dative (ὑπεστί μοι θράσος ἀδυνόων κλύουσιν ἀρτίως ὄνειράτων, *Soph. El.* 479 f.; *Plat. Lach.* p. 186 D; *Thuc.* v. 79. 1); and thus Beza’s proposal to read *πεφωτισμένοις* was entirely uncalled for. *Comp.* Acts xxvi. 3. See, generally, Brunck, *ad Soph. l.c.*; Jacobs, *ad Athen.* p. 97; Stallbaum, *ad Plat. Symp.* p. 176 D, and *ad Rep.* pp. 386 B, 500 C, 586 E; Kühner and Krüger, *ad Xen. Anab.* i. 2. 1; Nägelsb. on *Iliad*, ed. 3, p. 181. Accordingly, *πεφωτισμ.* relates to ὑμῖν, and τοὺς ὀφθ. is the accusative of more precise definition: *enlightened in respect of the eyes of your heart*, i.e. *so that ye are then enlightened*, etc., with which is expressed the *result* of the communication of the Spirit

prayed for (1 Thess. iii. 13; Phil. iii. 21; Hermann, *ad Viger.* p. 897 f.; Pflugk, *ad Eur. Hec.* 690). — τοὺς ὀφθαλμ. τῆς καρδ. ὑμ.] figurative designation of the *understanding* (Plat. *Pol.* vii. p. 533 D: τὸ τῆς ψυχῆς ὄμμα, *Soph.* p. 254 A; comp. Ovid. *Met.* xv. 64, and see Grotius and Wetstein), which is *enlightened*, when man *discerns the divine truth*. The opposite: Rom. i. 21, xi. 8, 10. The reference of the enlightenment to *knowledge* is necessarily given by ὀφθαλμούς, and should not have been regarded as one-sided (in opposition to Harless); and the power of the new life is not here included under the *πεφωτισμ.*, since it is not the heart in general, but the *eyes* of the heart that are set forth as enlightened, consequently the organ of *cognition*. Comp. Clem. *ad Cor.* i. 19: ἐμβλέψομεν τοῖς ὄμμασι τῆς ψυχῆς εἰς τὸ μακρόθυμον αὐτοῦ βούλημα; and i. 36: ἠνεώχθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας. — καρδία] does not merely denote, according to the popular biblical usage, the faculty of emotion and desire (Olshausen, *Opusc.* p. 159; Stirn in the *Tüb. Zeitschr.* 1834, 3, p. 53), but is the concrete expression for the central seat of the psychico-pneumatic personality, consequently embracing together all the agencies (thinking, willing, feeling) in the exercise of which man has the consciousness of his personal inward experience; in which case the context must suggest what side of the self-conscious inner activity of life (here, the *cognitive*) is in particular to be thought of. Comp. Rom. i. 21; 2 Cor. iv. 6; Heb. iv. 12; Phil. iv. 7; 2 Pet. i. 19; and see, on the activity of the heart in thinking and cognition, Delitzsch, *Psychol.* p. 248 f., as also Krumm, *de notionib. psychol. Paul.* p. 50.<sup>1</sup> — εἰς τὸ εἶδέναι ὑμᾶς] aim of *πεφωτισμ. κ.τ.λ.*: *in order that ye*

<sup>1</sup> The observation of the latter, that the *cognitive* activity of the heart is based on internal *experience* (which, however, holds good not only as to St. Paul, but also elsewhere in the N. T.), is not refuted by the rejoinder of Delitzsch, p. 177. In this very passage (comp. iii. 18) the cognition is not merely *discursive*, but the *experience*, in which it has its root, is that of the divine communication of the Spirit and enlightenment. Analogous is the case with 2 Cor. iv. 6. As to Phil. iv. 7, see on that passage. The heart, as the seat of self-consciousness and of the conscience, is the receptacle of experience and elaborates it. Comp. Beck, *bibl. Seelenl.* p. 67. If it does not admit the experience, or does not elaborate it unto saving knowledge, it is closed (Acts xiv. 16), hardened (Eph. iv. 18), slothful (Luke xxiv. 25), covered as with a veil (2 Cor. iii. 15), void of understanding, etc. See also Oehler in Herzog's *Encykl.* VI. p. 17.

may know what (quanta) is the hope of His calling, i.e. what a great and glorious hope is given to the man, whom God has called to the kingdom of the Messiah, by means of that calling (τῆς κλήσ. is genitive of the efficient cause). ἐλπὶς, accordingly, is not here, any more than elsewhere (Rom. viii. 24; Gal. v. 5; Col. i. 5, *al.*), *res sperata*, as the majority, including Meier and Olshausen, take it. Observe also here the three main elements in the subjective state of Christians: *faith*, and *love*, and *hope* (vv. 15, 18); in presence of *faith* and *love* the enlightenment by the Holy Spirit is to make the glory of *hope* more and more known; for the *πολίτευμα* of Christians is in heaven (Phil. iii. 20), whither their whole thoughts and efforts are directed. Faith, with the love which accompanies it, remains the *centre* of Christianity; but hope withal encourages and animates by holding before them the constant *object of their aim*. Comp. Rom. v. 2, viii. 18 ff.; 1 Cor. ix. 24 ff.; 2 Cor. iv. 17, xiii. 12 f.; Gal. vi. 9; Phil. iii. 12 ff.; Col. i. 23, iii. 1 ff. This in opposition to Weiss, who here finds hope brought into prominence, "quite after the Petrine manner," as the centre of Christianity (*Petrin. Lehrbegr.* p. 427). — καὶ τίς ὁ πλοῦτος κ.τ.λ.] this is now the *object* of the hope. The repetition of τίς, as well as the καὶ τίς . . . καὶ τί, has rhetorical emphasis (comp. Rom. xi. 34 f.); and, in ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ, what a copious and grand accumulation, mirroring, as it were, the weightiness of the thing itself! which is not to be weakened by adjectival resolution of the genitives. Comp. Col. i. 27; 2 Cor. iv. 17. δόξα, *glory*, is the essential characteristic of the Messianic salvation to be received from God as an inheritance at the Parousia (Rom. viii. 17); and how great the rich *fulness* of this glory is, the readers are called to realize. ἐν τοῖς ἁγίοις does not mean: *in the Holiest of all* (Heb. ix. 12), as Homberg and Calovius conjectured, for this is not suggested by the context; but: *among the saints* (Num. xviii. 23; Job xlii. 15; Acts xx. 32, xxvi. 18); for the community of believers (*these* are the ἅγιοι, i. 1, 4), inasmuch as they are to be the subjects of the Messianic bliss, is the sphere, outside of which this πλοῦτος κ.τ.λ. will not be found. Comp. ὁ κληρὸς τῶν ἁγίων, Col. i. 12. It is connected with the ἐστὶ to be mentally supplied after τίς, so that we

have to translate, as is required by the article before *πλούτος*: *what, i.e. how great and exceeding, is the riches, etc., among the saints.* Harless objects that Paul must have written *ὁ ἐν τοῖς ἁγίοις*, and that *ἐν τοῖς ἁγίοις* receives unduly the main stress. But the construction *τίς ἐστὶν ὁ πλούτος ἐν τοῖς ἁγίοις* is in fact logically quite correct, and *ἐν τοῖς ἁγίοις* would have of necessity the main emphasis only if it stood after *τίς*. Usually (as by Rückert, Harless, Winzer, Olshausen, but not by Koppe and de Wette) *ἐν τοῖς ἁγίοις* is regarded as an appendage to *τῆς κληρονομ. αὐτοῦ*: "the inheritance given by God among the saints," in connection with which Rückert, quite at variance with N. T. usage, explains *οἱ ἅγιοι* of the "collective body of morally good beings in the other world." But since *ἡ κληρονομία Θεοῦ* is completely and formally defined by this very *Θεοῦ (αὐτοῦ)*, and does not first receive its completeness by means of *ἐν τοῖς ἁγίοις* (see, on the contrary, Rom. viii. 17; Gal. iv. 7), this more precisely defining addition must have been attached by means of *τῆς*, and passages like Rom. ix. 3; 1 Tim. vi. 17; 1 Cor. x. 18; 2 Cor. vii. 7 (see Fritzsche, *ad Rom.* I. p. 195 f.), are not analogous. If *αὐτοῦ* were *not* in the text, *ἐν τοῖς ἁγίοις* might be the definition of the *κληρονομία* here meant, and blended with *τῆς κληρονομίας* so as to form one idea. We may add, that Harless wrongly refers the riches of the glory, etc., preponderantly to the *present earthly βασιλεία τοῦ Θεοῦ*. Comp. de Wette. It is only the *future kingdom of God*, to be set up at the Parousia, that is the object of the *κληρονομία* (1 Cor. vi. 9, xv. 50; Gal. v. 21; Eph. v. 5; Matt. xxv. 34); and here in particular the context (*ἐλπίς*, ver. 18; *ἐγείρας κ.τ.λ.*, ver. 20) still points to the *future glory*, which Paul *realizes as already present*.

Ver. 19 ff. After the object of the hope, there is now set forth also that *by which it is realized*, namely, the infinite power of God shown in the resurrection, etc., of Christ: *and what (quanta) is the exceeding (surpassing all measure) greatness of His power in relation to us who believe.* The construction is as in the preceding portion, and consequently such, that *εἰς ἡμᾶς τοὺς πιστ.* attaches itself not to *τῆς δυνάμ. αὐτοῦ* (Meier, Harless, de Wette, Baumgarten-Crusius, Bleek, after many older expositors; comp. 2 Cor. xiii. 4), but to the *ἐστί* to be

mentally supplied after *τὴν*. — From the context preceding (*ἐλπὶς κληρονομίας*) and following (ver. 20 f.) it is clear that Paul is not here speaking of the power of God *already in the earthly life* manifesting itself as regards believers in their inward experience (Chrysostom, Oecumenius, Photius, Theophylact, Erasmus, and others, including Flatt, Matthies, Rückert, Meier, Harless), not even of this *as included* (Schenkel), but only of the power to be shown as regards believers *in future at the Parousia*, where this mighty working displayed in Christ's resurrection, exaltation, and appointment as Head of the church, must necessarily, in virtue of their fellowship with Christ, redound to the fulfilment of the hope, to the *δόξα τῆς κληρονομίας* (see vv. 20–23). Hence Paul continues: *κατὰ τὴν ἐνέργειαν κ.τ.λ.*] This is indeed connected by many with *τοὺς πιστεύοντας* (see Erasmus, Calovius, Rosenmüller, Flatt, Rückert, Matthies, and others), in which case the *πιστεύειν* appeared as consequence of the *ἐνέργεια κ.τ.λ.*, as *ἔργον Θεοῦ*—a view, which was helped among the older expositors (see, especially, Calovius) by the interest of opposition to Pelagian and Socinian opinions; but in this way the whole course of thought is deranged, and the simple and solemn exposition in ver. 20 is made subservient to an expression quite immaterial, which Paul might equally well have omitted (*τοὺς πιστεύοντας*). It is not the design, according to the connection, to prove the origin of faith. Chrysostom, Calvin, Calixtus, Estius, Grotius, and others, including Meier and Winzer, have found in *κατὰ τὴν ἐνέργ. κ.τ.λ.* an amplification (de Wette: the real ground; comp. also Bleek) of *τὸ ὑπερβ. μέγεθος κ.τ.λ.* But in this way all that follows would only be destined to hold the disproportionate place of a *description*, and would be isolated from *εἰς τὸ εἶδέναι ὑμᾶς*, which yet was the definite basis of the discourse hitherto; and this isolation there is no reason to assume. Hence we have to take *κατὰ τ. ἐνέργ. κ.τ.λ.* as *the ground of knowledge of the preceding point*. What is the exceeding greatness of the divine power towards believers, the readers are to know *in virtue of the operation*, etc.; in accordance with this operation they were to measure that exceeding greatness. Harless refers it not merely to the preceding point, but to all the three points adduced after *εἰς τὸ*

εἰδέναι ὑμᾶς. But, as the ἐνέργεια τοῦ κράτους τῆς ἰσχύος corresponds simply to the notion of the δύναμις, we are not entitled to refer farther back than to *the* point, in which the δύναμις was spoken of. — τὴν ἐνέργ. τοῦ κράτ. τῆς ἰσχύος αὐτοῦ] a touching accumulation of terms, presenting the matter in *genetic* form; for ἰσχύς is *strength in itself* as inward power, as *vis* or *virtus* (Mark xii. 30; 2 Pet. ii. 11), κράτος, might *expressing itself* in overcoming resistance, in ruling, etc. (Luke i. 51; Acts xix. 20; Eph. vi. 10; Col. i. 11; Heb. ii. 14; Dan. iv. 27; Isa. xl. 26), and ἐνέργεια, the *efficacious working*, the *active exertion of power*. For similar combinations of words having a kindred sense, see Lobeck, *Purality*. I. p. 534 f. Comp. Soph. *Philoct.* 590: πρὸς ἰσχύος κράτος. Job xxi. 23 (LXX.). The Vulgate aptly renders: "secundum operationem potentiae virtutis ejus," and Bengel remarks: "τ. ἐνέργειαν, haec actus est; τοῦ κράτους, hoc in actu est."

Ver. 20. [Ἦν] namely, ἐνέργειαν; see Winer, p. 205 [E. T. 273]. — ἐν τῷ Χριστῷ] *in the case of Christ*. — ἐγείρας] aorist participle, contemporaneous with the act of the verb, like γνωρίσας, ver. 9.<sup>1</sup> — καὶ ἐκάθισεν] deviation from the participial construction after καί. See Hermann, *ad Soph. El.* p. 153, and note on Col. i. 6; Buttm. *neut. Gr.* p. 327 f. [E. T. 382]. — ἐν τοῖς ἐπουραν.] *in the heaven* (see on ver. 3), is not to be transformed into the vague conception of a *status coelestis*, of a higher *relation* to the world, and the like (Calovius, Harless, Hofmann, and others), but to be left as a *specification of place*. For Christ is with glorified *body*, as σὺνθρονος of the Father on the seat where the Divine Majesty is enthroned (see on Matt. vi. 9), exalted above the heavenly angels (ver. 21), in heaven (Phil. iii. 20 f.); so Stephen beheld Him (Acts vii. 55), and the seer of the Apocalypse (Rev. v., *al.*); and from thence, surrounded by the angels, He will return, even as He has bodily ascended thither (1 Thess. iv. 16; Acts i. 11, iii. 21; 1 Pet. iii. 21 f.; Matt. xxiv. 30, xxv. 31); hence also those who arise and are changed at the

<sup>1</sup> In connection with this, observe the interchange of the perfect (ἐνήργησεν, see the critical remarks) and the aorist (ἐγείρας): *which (working) He has wrought* (concluded action, regarded from the standpoint of the writer), *when He raised*, etc.

Parousia, are caught up εἰς ἀέρα, to meet the Lord coming from heaven (1 Thess. iv. 17). Up to that time He intercedes for us at the right hand of the Father (Rom. viii. 34). The *true* commentary on ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἔπουρ. is accordingly, Mark xvi. 19 : ἀνελήφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. And our passage itself, ver. 20 ff. (comp. iv. 10), is the commentary on ὁ Θεὸς αὐτὸν ὑπερύψωσε κ.τ.λ., Phil. ii. 9.

Ver. 21 is no parenthesis, since neither the construction nor the logical progress of the thought is interrupted. — ὑπεράνω expresses not the *infinite* exaltedness (the Greek Fathers, Beza, Estius), nor yet the *dominion over* (Bengel), although the latter is implied in the *nature of the case*, but simply : *up above* (Heb. ix. 5 ; Ezek. i. 26, viii. 2 ; Deut. xxviii. 1 ; Cant. tr. puer. 37 ; Tob. i. 3 ; Ael. V. H. ix. 7 ; Polyb. xii. 24. 1). The opposite is ὑποκάτω, Mark vi. 11 ; Heb. ii. 8. — πάσης ἀρχῆς . . . κυριότητος is neither to be understood, with Schoettgen, of the *Jewish hierarchs*, nor, with van Til (in Wolf), of the various grades of *Gentile rulers*, nor, with Morus, of *human powers in general*, nor, with Erasmus, Vorstius, Wolf, Zachariae, Rosenmüller, Flatt, Olshausen, and others, of *quodcumque gloriae et dignitatis genus* (comp. 1 Cor. xv. 24) ; but, as is shown by the immediate context (ἐκάθισεν . . . ἐν τοῖς ἔπουραν.) and the analogous passages, iii. 10, Col. i. 16, Rom. viii. 38 (comp. also 1 Pet. iii. 22), of the *angels*, who are designated according to their *classes of rank* (*abstracta pro conerctis*), and, in fact, of the *good* angels, since the apostle is not here speaking (as in 1 Cor. xv. 24) of the victory of Christ over *opposing* powers, but of His exaltation above the *existing* powers in heaven. See, moreover, on Rom. viii. 38. In opposition to Hofmann, who (*Schriftbew.* I. p. 347) would find in the different designations not any *order of rank*, but only various *relations to God and the world*, see Hahn, *Theol. d. N. T.* I. p. 291 ff. Comp. also Kahnis, *Dogm.* I. p. 558 f. Christ Himself already, Matt. xviii. 10, assumes a diversity of rank among the angels ; it is thus the more arbitrary, that expressions evidently in stated use, which in the case of two apostles and then in the *Test. XII. Patr.* correspond to this idea (even apart from the Jewish doctrine of classes of

angels) should not be referred to it. More precise information, however, as to the relations and functions of the different grades of angels<sup>1</sup> is not to be given, since Paul does not himself enter into particulars on the point, and the Rabbinical theory of classes of angels, elaborated under the influence of Platonism, yet dissimilar (see Eisenmenger, *Entdeckt. Judenth.* II. p. 374; Bartolucci, *Bibl. Rabb.* I. p. 267 ff.; Gfrörer, *Jahrh. d. Heils*, I. p. 357 ff.), is not in keeping with the designations of the apostle (see Harless *in loc.*; Fritzsche, *ad Rom.* II. p. 226), and has evidently been elaborated at a later date. It is nevertheless probable that the order of succession is here arranged according to a *descending climax*; for (1) the apostle, in looking at the matter, proceeds most naturally *from above downward*, from the right hand of God to the heavenly beings which hold the *next* place beneath Him, and so on; (2) the *ἀρχαί*, *ἐξουσίαι*, and *δυνάμεις* are always mentioned in *the same order* (iii. 10; Col. i. 16, ii. 10; 1 Pet. iii. 22); the *ἐξουσίαι*, however, with the *θρόνοι* (Col. i. 16) are, *Test. XII. Patr.* p. 548, placed in the seventh heaven, and the *δυνάμεις* only in the third (p. 547), as, indeed, in Jamblichus, v. 21, p. 136, the *δυνάμεις* are placed far below the *ἀρχαί*. According to this, the *θρόνοι* and *κυριότητες*, Col. i. 16, would be placed in juxtaposition as the two extremes of the angelic series. Another view is taken by Hahn, *Theol. d. N. T.* I. p. 297 f. — That Paul, moreover, sets forth Christ as exalted above the angel-world, with a *polemic* purpose in opposition to the *θηρησκεία ἀγγέλων* of the Gnosis of Asia Minor (comp. Col. ii. 18) (Bucer, Estius, Hug, and others), is not to be assumed, since the form of the representation maintains purely a *positive* character, and the thing itself was so natural to the Christian consciousness generally (comp. Heb. i. 4), and to the connection in the case of our passage in particular, as to need no polemic occasion in order to its being expressed, and expressed

<sup>1</sup> Ignatius, *Trall.* 5, calls them *τὰς τοποθεσίας τὰς ἀγγελικὰς*. Comp. also Hermas, *Past.* i. 3, 4. But if the *ἀρχαί* &c. &c. are *angels*, they are also conceived of as *personal*, not as “principles and potencies, powers, forces, ordinances, and laws” (Beyschlag, *Christol. d. N. T.* p. 244), consequently *in an abstract* sense. The abstract *designation* has its basis in the fact that *classes* or *categories* of personal beings are expressed, just as, e.g., *ἐξουσία* is said of human *authorities*, which consist of *persons*.

with such solemnity. Even a purpose of *guarding against* possible infection on the part of such a Gnosis (Schneckenburger, Olshausen) is at least not expressed or more specially indicated; it may, however, have still been partially present to the mind of the apostle from the sphere of thought of the previously composed Epistle to the Colossians. Comp. *Intro.* § 4. — καὶ παντὸς ὀνόματος κ.τ.λ.] *and, i.e. and generally* (see Fritzsche, *ad Matth.* pp. 786, 870), *above every name, which is named.* Let any name be uttered, whatever it is, Christ is above it, is more exalted than that which the name so uttered affirms. Comp. *Phil.* ii. 9. That ὄνομα is here *dignitatis potentiarum nomen* (Erasmus, Calvin, Grotius, and others), as *Hom. Od.* xxiv. 93; *Strabo*, vi. p. 245 (ἐν ὀνόματι εἶναι), and the like (see *Wolf, ad Dem. Lept.* p. 346; *Jacobs, ad Anthol.* IX. p. 226), is not to be supposed on account of ὀνομαζομένου, since this makes the simple literal meaning *name* the only possible one (comp. *Plato, Soph.* p. 262 B); and, if *Morus* and *Harless* (comp. also *Michaelis* and *Rückert*) have supplied the notion underlying the preceding abstract nouns: “above every name, namely, of such character,” they have done so arbitrarily, as παντός stands without restrictive addition. πᾶν ὄνομα is quite general: *any name whatever*; from the heavenly powers, above which Christ is placed, the glance of the apostle stretches to *every* (created) *thing generally*, which may anyhow be named. Comp. πάντα, ver. 22. — οὐ μόνον κ.τ.λ.] cannot belong to ἐκάθισεν κ.τ.λ. (*Morus, Korpe*; comp. already *Beza* and *Zanchius*), since ἐκάθισεν is an *act*, which *has taken place* in the αἰὼν αὐτός, but it belongs to ὀνομαζομ.: which is named in the present world-period, before the Parousia, and in the future one, after the Parousia. As to αἰὼν οὗτος and αἰὼν μέλλων, see on *Matt.* xii. 32. “Natural and supernatural order of the world” (*Schenkel*), and similar conceptions, are not to be substituted for the historical idea.

Ver. 22. While Paul has before been setting forth *the exaltation of Christ over all things*, he now expresses the *subjection* therewith accomplished *of all things under Christ*: καὶ πάντα . . . αὐτοῦ, with which consequently the same thing—the installation into the highest *κυριότης* (*Phil.* ii. 10 f.)—is ex-

pressed, only from another point of view (from below, from the standpoint of the object subjected; previously from above, from the seat of the exalted Lord), in order to present it in a thoroughly exhaustive manner. Such a representation is not tautological, but *emphatic*. Theodoret, with whom Harless agrees, makes the purpose: *καὶ τὴν προφητικὴν ἐπήγαγε μαρτυρίαν*. But the words, while doubtless a *reminiscence* of Ps. viii. 7 (6), in such wise that Paul makes the expression of the Psalm his own, are not a citation, since he does not in the least indicate this, as he has done at 1 Cor. xv. 27 by the following *ὅταν δὲ εἴπῃ*. Certainly, however, he *recognised* that, which is said in Ps. viii. of *man* as such, as receiving its antitypical fulfilment in the exalted Christ (see on 1 Cor. *l.c.*, comp. also Heb. ii. 8), and thereby it was the more natural for him, when speaking here of the dominion of Christ, to appropriate the words of the Psalm. — *πάντα* has the emphasis, like *πάσης* and *παντός* before. All—all that is created—God has subjected to Christ. If Paul had meant simply all that *resists Christ* (Grotius, Rosenmüller, Holzhausen, Olshausen), he must have *said* so, since there is no mention of subjecting what is hostile either before or in the eighth Psalm. — *καὶ αὐτὸν κ.τ.λ.*] *and Him*, the One thus exalted and ruling over all, *Him* even He gave, etc.; observe the emphasis of the *αὐτόν* prefixed. What *dignity* of the church in *Him*! — *ἔδωκε*] is usually taken in the sense of *τίθημι* (Harless: “and installed Him as Head over all things for the church;” comp. Hofmann, *Schriftbew.* II. 2, p. 117); but here as arbitrarily as at iv. 11. Grotius and Rückert rightly take it as: *He gave Him . . . to the church*. If Paul had conceived of *τῆ ἐκκλ.* not as dependent on *ἔδωκε*, but as attached to *κεφ. ὑπὲρ πάντα*, it would be difficult to see why he should not have written *τῆς ἐκκλησίας*.<sup>1</sup> Comp. Col. i. 18. — *ὑπὲρ πάντα*] *exalted above all things*, is neither *transposed* (Peshito,

<sup>1</sup> Hofmann no doubt thinks that, if *ἔδωκε τῆ ἐκκλησία* were to be taken together, Paul would not have inserted *κεφαλ. ὑπὲρ πάντα*. But why not? The very position assigned to *κεφ. ὑπ. π.*, as placed apart from *αὐτόν*, is in keeping with the importance of this definition of quality, which at the same time, so placed, brings together with striking emphasis *ὑπὲρ πάντα* and *τῆ ἐκκλ.* Christ has He given as Head over *all things to the church*. So high and august is His esteem for it!

Chrysostom, Theophylact, Erasmus, Grotius, Estius, and others): "ipsum super omnia (*sc. positum*) dedit ecclesiae ut caput ejus," Grot.; nor does it signify *especially* (ἐπὶ πᾶσι, vi. 16), as Boyd and Baumgarten would have it; nor is it, in its true connection with κεφαλ., to be taken as *summum caput* (Beza, Morus, Koppe, Rückert, Holzhausen, Meier, Olshausen, Bleek, comp. Matthies); by which, according to Koppe and Olshausen, it is meant to be indicated that Christ is higher than the apostles, bishops, etc. In opposition to this interpretation, it may be decisively urged that only One Head to the church can at all be thought of, and that πάντα here calls for the same explanation as above in the case of πάντα ὑπέταξ. Hence rather: *and Him He gave as Head over all things* (to which position, as just shown, He had exalted Him) *to the church* (Christians as a whole). Since He, *as Head over all things*, was given to the church, it is obvious that He was to belong to her in a very special sense *as her own Head*; hence it is, in accordance with a well-known *breviloquentia* (Matthiae, p. 1533; Kühner, II. p. 602), unnecessary to supply κεφαλὴν again before τῆ ἐκκλ.

Ver. 23 gives information (ἦτις, *ut quae*, denotes the attribute as belonging to the nature of the ἐκκλησία; see Kühner, II. p. 497) as to the relation in which the church stands to this *Head* given to it. It is the *body* of the Head. — τὸ σῶμα αὐτοῦ] namely, in the mystical sense, according to the essential fellowship of spirit and of life, which unites the collective mass of believers with Christ, their Ruler, into an integrant and organic unity, wherein each single individual is a member of Christ in Christ's body. Comp. ii. 16, iv. 4, 12, 16, v. 23, 30; Col. i. 18, 24, ii. 19, iii. 15; Rom. xii. 5; 1 Cor. vi. 15, x. 17, xii. 13, 27. — τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληροῦμ.] a significant explanatory parallel to τὸ σῶμα αὐτοῦ, which more precisely characterizes the relation of the church to Christ, in so far as the latter, as Head over all, is also *its* Head; and that in *non-figurative* language. The church, namely, is *the Christ-filled*, *i.e.* that which is filled by Him,<sup>1</sup> in so far, namely, as Christ, by the Holy Spirit, dwells

<sup>1</sup> Not, as Elsner (*Obs.* p. 204) would take it: *that, by which Christ is filled*, against which there would be doubtless no linguistic objection (see Fritzsche, *ad Rom.* II. p. 469 f.), but it may be urged that the church is not to be thought

and rules in the Christians, penetrates the whole Christian mass with His gifts and life-powers, and produces all Christian life (Rom. viii. 9, 10; 2 Cor. iii. 17; John xv. 5; Eph. iii. 17; Col. i. 27). His presence and activity, through the medium of the Spirit, fills the collective Christian body. And Christ, by whom the Christian church is filled, is the same *who filleth the all* (i.e. the *rerum universitas*, whose Head He is, ver. 22) *with all* (omnibus rebus); for by Him was the world created, and by Him, as the immanent ground of life (Heb. i. 3), is it maintained and governed (1 Cor. viii. 6; Col. i. 16 ff.; Usteri, *Lehrbegr.* p. 315 ff.); hence this interpretation of ἐν πᾶσι yields no intolerable sense (Schenkel), but is entirely Pauline. Accordingly, by the fact that the church is named the πλήρωμα of Christ, the idea that Christ is the Head of the church, of His body, receives elucidation; and by the characteristic designation τοῦ τὰ πάντα ἐν πᾶσι πληρουμ., is elucidated the conception, that He *as Head over all* is Head of the church, ver. 22. — τὸ πλήρωμα is here (comp. generally on ver. 10) equivalent to τὸ πεπληρωμένον. Thus, as is well known, not only are ships' cargoes or crews (Dem. 565, 1), but also the ships themselves—so far as they are freighted or manned—called πληρώματα (Lucian, *V. H.* ii. 37, 38); thus it is said in Philo, *de praem. et poen.* p. 920, of the soul: γενομένη δὲ πλήρωμα ἀρετῶν; thus among the Gnostics the supersensible world is called τὸ πλήρωμα, *the filled*, in opposition to τὸ κένωμα, *the empty*, the world of the senses (Baur, *Gnosis*, pp. 157, 462 ff.). See also Fritzsche, *ad Rom.* II. p. 470. ἐν πᾶσι is not: *everywhere* (Baumgarten-Crusius), *in all modes of manifestation* (de Wette, Bleek), *in all points* (Harless), or the like; but *instrumental*,<sup>1</sup> as at v. 18: *with all*; and πληρουμένον is *middle*, as in Xen. *Hell.* v. 4. 56, vi. 2. 14; Dem. p. 1208, 14; 1221, 12, in connection with

of as dwelling in Christ, but Christ as dwelling in the church (1 Cor. iii. 16; 2 Cor. vi. 12; Eph. ii. 22), and that the following paraphrastic designation of Christ would not be in keeping with that conception.

<sup>1</sup> Comp. Plut. *de plac. phil.* i. 7. 9: ἐπλήρωτο ἐν μακαριότητι. Paul himself has employed πληροῦν with such varied construction (with the dative, Rom. i. 29; with the genitive, Rom. xv. 14; with the accusative, Col. i. 9), that even the combination with ἐν cannot surprise us,—a combination which he has also in Phil. iv. 19.

which the medial sense is not to be overlooked: *qui sibi implet*; for Christ is Lord and final aim (ver. 22; Col. i. 16; Heb. ii. 10) of all. Comp. Barnabas, *Ep.* 12: ἔχεις καὶ ἐν τούτῳ τὴν δόξαν τοῦ Ἰησοῦ, ὅτι ἐν αὐτῷ πάντα καὶ εἰς αὐτόν. The *ubiquity of the body of Christ*, which our text was formerly employed to defend (see especially Calovius), and even now is once more adduced to prove (Philippi, *Dogm.* IV. 1, p. 434), is the less to be found here, seeing that the ἐν πᾶσι, to be taken instrumentally, makes us think only of the all-penetrating continuous *activity* of Christ. The *continuity* of this activity is implied in the present πληρουμ., in which Hofmann, II. 1, p. 539, finds a *gradual* development, and that of the *restoration* of the world; of which last there is here no mention at all, but, on the contrary, of the *upholding* and *governing* of the world, as Col. i. 17; Heb. i. 3. Comp. Hermas, *Past.* sim. iii. 9. 14. As regards the explanations that *differ* from ours, we may remark—(1) Many, who have rightly apprehended τὸ πλήρωμα and πληρουμένου, wrongly restrict τὰ πάντα ἐν πᾶσι to the *spiritual operations in the Christians*, either, as Grotius: “Christus in omnibus, credentibus *sc.*, implet omnia, mentem luce, voluntatem piis affectibus, corpus ipsum obsequendi facultate, ad quae dona perpetua accedebant primis temporibus etiam χαρίσματα illa πνευματικά, etc.,” or, as Flatt (comp. Zachariae and Morus): “who fills all without distinction of nations, Jews and Gentiles, everywhere, or always [ἐν πᾶσι?], with good.” In this view the fact is overlooked that τὰ πάντα, after the preceding κεφαλὴν ὑπὲρ πάντα, admits of no sort of limitation, and that, if τοῦ . . . πληρουμένου were designed only to say how far the church is the πλήρωμα of Christ, this whole addition would be quite as superfluous for the Christian consciousness as it would be indistinctly expressed. We have, on the contrary, in τὸ πλήρωμα τοῦ κ.τ.λ. a climax of the representation, which advances from that which the *church* is in relation to Christ (τὸ πλήρωμα αὐτοῦ) to His relation towards the *universe* (hence, too, τὰ πάντα is prefixed).<sup>1</sup>

<sup>1</sup> It is the more mistaken a course, in spite of this advance, yet again to refer ἐν πᾶσι to the *Christians*. This error has misled Schenkel to put into our passage the thought: “in all members of the Christian community [ἐν πᾶσι] the Divine aim of the Creator, underlying the structure of the universe, receives its accom-

(2) Since *αὐτοῦ* and *τοῦ τὰ π. ἐν π. πληρουμ.* are significantly parallel, and no change of subject is indicated; and since, on the other hand, the thought, that the church is the *πλήρωμα* of *God*, would be inappropriate here, where the idea: *Christ* is its head, is dwelt on,—all explanations fall to the ground which refer *τοῦ πληρουμ.* to *God*, such as that of Theodoret: *ἐκκλησίαν . . . προσηγόρευσε τοῦ μὲν Χριστοῦ σῶμα, τοῦ δὲ πατρὸς πλήρωμα. ἐπλήρωσε γὰρ αὐτὴν παντοδαπῶν χαρισμάτων κ.τ.λ.*, and of Koppe, by whom the sense is alleged to be: “the whole wide realm of the All-Ruler!” Comp. Rosenmüller. Homberg, *Parerg.* p. 289, Wetstein (“Christus est plenitudo, gloria patris omnia in omnibus implentis”), and Meier refer the genitive to *God*, but regard *τὸ πλήρωμα* as apposition to *αὐτόν*; Meier: “Him, the fulness of Him who filleth all in all; for in Christ there dwells the fulness of God (Col. ii. 9), and it is God who fills the universe” (Jer. xxiii. 24, *al.*). This explanation is manifestly involved, makes *ἥτις ἐστὶ τὸ σῶμα αὐτοῦ* an insertion which, if nothing further were to be added to it, would be after *ἔδωκε κεφαλὴν . . . τῇ ἐκκλησίᾳ* quite aimless and idle, and leaves *τὰ πάντα ἐν πᾶσι* without more precise analysis. The same reasons hold also in opposition to Bengel, who regards *τὸ πλήρωμα* as *accusative absolute* (comp. on Rom. xii. 1), as *epiphonema* of what was said from ver. 20 onwards: “Hoc, quod modo explanavi, inquit apostolus, repræsentat nobis plenitudinem Patris omnia implentis in omnibus, ut mathematici dicunt: id quod erat demonstrandum.” (3) Since it is self-evident that Christ, as *Head* of the church, is not *without* this His body, and since it could not therefore enter the apostle’s mind, at the solemn close, too, of the section, to bring forward the fact that the body belongs to the *completeness* of the head,—all those explanations fell to the ground as quite inappropriate, which take *τὸ πλήρωμα* as *supplementum* (Matt. ix. 16; Mark ii. 21),<sup>1</sup> in which case some were consistent *plishment through the life of the exalted Redeemer flowing into them.*” But little skill is attributed to the apostle, when it is supposed that he designed to express this thought by means of the words he has written.

<sup>1</sup> So also Schwegler in Zeller’s *Jahrb.* 1844, p. 387, where, moreover, the comparison of the union of Christ and the church to marriage (v. 25 ff.) is brought in quite unwarrantably. As man and wife *supplement* each other to form the totality

enough to take *πληρουμένου* likewise in the sense of completing, as Chrysostom, Oecumenius, Theophylact, Menochius, Boyd, Estius,<sup>1</sup> and others; and some inconsistent enough to explain it, incompatibly with the paronomasia, by *implere*, and thus differently from *πλήρωμα*, as Beza,<sup>2</sup> Calovius, comp. Calvin, Balduin, Baumgarten; also Hahn, *Theol. d. N. T.* p. 219 f.: "His destination, to fill all in all, is *completely* attained only in the church." (4) The necessity for taking *πλήρωμα* in one and the same sense is fatal to the explanation of *πλήρωμα* as equivalent to *πλήθος*, *copia*, *coetus numerosus* (Storr, Morus, Stolz, Koppe, Rosenmüller<sup>3</sup>), or even: *full measure* (Cameron,

of the species (as head and body), so, too, the church (as the body of Christ) is held to be the *complementum* of Christ (as the head of the church). Baur, too (*Paulus*, p. 426), takes the union of Christ with the church here as marriage (as a syzygy), and explains *πλήρωμα* entirely from the Gnostic point of view. By τὸ πλήρ. τοῦ τὰ πάντα ἐν πᾶσι πληρουμ., in his view, nothing else is affirmed than that "Christ is the *πλήρωμα* (the totality of the aeons) in the highest absolute sense, in so far as it is all in an absolute manner (τὰ πάντα ἐν πᾶσι), which He fills with Himself as the absolute contents thereof." Accordingly, *πλήρωμα* is to be taken neither simply in an active nor simply in a passive sense, but in such wise that the two notions pass over the one into the other; because, in fact, that which makes full is in turn that which is made full,—that which is filled with its definite contents. "As *πληρούμενος τὰ πάντα ἐν πᾶσι*, Christ is the *πλήρωμα*, filling the *πάντα ἐν πᾶσι* with its definite contents; and this *πλήρωμα* itself is the absolute totality filled with its absolute contents." Comp. Baur, *d. Christenth. d. drei ersten Jahrh.* p. 296, and *Neutest. Theol.* p. 258. Operations of this sort, which do not exegetically educe their results, but import them, are too much dominated by the presupposition of post-apostolic relations not to be safely left to their own fate, to which they have already been consigned.

<sup>1</sup> "Qui secundum omnia, s. quoad omnia in omnibus sui corporis membris adimpletur. Nisi enim essent hic quidem pes ejus, ille vero manus, alius autem aliud membrum . . . non perficeretur Christus secundum rationem capitis," Estius. He is followed by Bising, who here finds the basis and germ of the doctrine of the treasure of the merits of the saints!

<sup>2</sup> "Omnino autem hoc addidit apostolus, ut sciamus Christum per se non indigere hoc supplemento, ut qui efficiat omnia in omnibus re vera," Beza.—Calovius: "Tanto in pretio Christus suam habet ecclesiam, tam tenere amat, ut se quodammodo *imperfectum et mancum* reputet, nisi nobis jungatur, et nos ipsi tanquam corpus capiti uniamur *ceu πλήρωμα ejus*." Comp. Luther's gloss; also *Apol. Conf. A*, p. 145. Calvin, moreover, prefers to limit τὰ πάντα to the *spiritualis gubernatio ecclesiae*.

<sup>3</sup> Morus: "Quae proinde est societas subditorum ejus et hominum magna copia, quae colit hunc (quae subest huic, quae sub hoc rege vivit), qui omnes omnino in hoc coetu omnibus generibus bonorum accumulare de die in diem solet." Rosenmüller: "Coetus numerosus illius, qui omnes (homines) omnibus bonis replet," by which *God* is held to be meant.

Bos). Further, (5) the *passive* construction of *πληρουμένου* (Vulg.) leaves absolutely no tolerable explanation of *τὰ πάντα ἐν πᾶσι*; for which reason not only the exposition of Chrysostom, Theophylact, Estius, and others (see above, under No. 3), but also the similar one of Jerome<sup>1</sup> and that of Holzhausen, are to be rejected. The last-mentioned discovers the meaning: "Christ carries in Himself the fulness of eternal blessings" (*τὰ πάντα ἐν πᾶσι*, signifying the eternal!). Yet, again, (6) seeing that *τὸ πλήρωμα* neither in itself nor in accordance with the context, denotes the Divine *δόξα*, of which the *כְּבוֹד* was the real presence (Buxtorf, *Lex. Talm.* p. 2394 ff.), there falls to the ground not only the explanation of those who treat *τὸ πλήρωμα* as equivalent in meaning to *temple*, like Michaelis and Bretschneider, but also that of Harless: "the apostle designates the church with the same word, by which he elsewhere [?] designates the abundance of the glory dwelling in Christ and God, and issuing from Him. It, however, is the fulness of Christ, not as though it were the glory which dwelt in Him, but because He causes His glory to dwell, as in all the universe, so also in it. It is the glory, not of one who without it would starve, but of Him who fills the universe in all respects;<sup>2</sup> *πλήρης πᾶσα ἡ γῆ δόξης αὐτοῦ* (Isa. vi. 3); but it is the *glory* of Christ, because He is united with it alone, as the head with its body." Lastly, (7) Rückert also proved unsuccessful in his attempt to explain it: the church, in his view, is designated as the means (*τὸ πλήρωμα*, that whereby

<sup>1</sup> "Sicut adimpletur imperator, si quotidie ejus augetur exercitus, . . . ita et Dominus noster Jesus Christus in eo, quod sibi credunt omnia et per dies singulos ad fidem ejus veniunt, ipse adimpletur in omnibus, sic tamen, ut omnia adimpleantur in omnibus, *i.e.* ut qui in eum credunt, cunctis virtutibus pleni sint."

<sup>2</sup> According to Harless, *ἐν πᾶσι* means *in every way*, and implies that not in *one way* (only) is the sphere of earth full of the glory of Christ; the glory of the Creator is one, that of the Enlightener before the incarnation (John i. 3) another, that of the Redeemer another. But how is the limitation of *τὰ πάντα* to the *earth* to be justified? And are, then, these *three* modes of glory adduced, which after all the reader must have *guessed at* without any hint, sufficient to exhaust the quite unlimited *ἐν πᾶσι*? and is the thought of the glory of the Creator and the Enlightener *before the incarnation* in keeping with the *present* participle? The whole explanation pours into the simple words a series of thoughts and reservations, in presence of which the words remain a very riddle of the Sphinx.

the πληροῦν comes about) by which Christ carries out in all (πᾶσι, *masculine*) that which is committed to Him for completion (τὰ πάντα), as "the means of His accomplishing the great destination which devolves upon Him, namely, the universal restoration and bringing back to God." Against this may be urged both the language itself, since τὸ πλήρωμα never signifies the means of accomplishment, and the context, which neither speaks of a restoration and bringing back to God nor furnishes any limitation of τὰ πάντα to that which is implied in the divine plan.—We may add that there cannot be shown here as regards the use of πλήρωμα, any more than previously as regards the classes of angels, any direct or indirect polemic preference to Gnosticism. To the later speculations of Gnosticism, however, the forms of the transcendent doctrines of the apostle could not but be welcome; not as if Gnosticism had thought out its material in accordance with such Scriptural forms (Tertull. *de praescr.* 38), but it poured it into their mould, and, moreover, further developed and amplified the forms which it found ready to hand.

## CHAPTER II.

VER. 1. After ἀμαρτίαις, B D E F G **8**, min. Syr. utr. Erp. Copt. Aeth. Arm. Vulg. It. Theodoret, Lucif. Victorin. Ambrosiast. Pel. have ἡμῶν, which Lachm. and Tisch. have rightly received into the text. On account of the redundancy of the pronoun and its absence in ver. 5, the omission of it was easier than its addition from a comparison of Col. ii. 13 (in opposition to Reiche). — Ver. 3. τέκνα φύσει] Lachm. and Rück. read φύσει τέκνα, following A D E F G L, min. Vulg. It. Or. (once), and other Fathers. But considering how closely τέκνα ὁργῆς go together, the transposition φύσει τέκνα was so natural, that in opposition to these important witnesses the *Recepta*, attested by B K **8**, most min. Or. (thrice) Chrys. Dam. Theophyl. Oec., is, with Matth. Scholz, Harless, Olsh. de Wette, Tisch., to be maintained. — Ver. 11. The order ποτὲ ἡμεῖς in Lachm. and Tisch. is justified by A B D\* E **8**\* codd. of It. and Fathers. More feebly attested is the order ἐγεν. ἐγγύς, ver. 13, in Lachm., which weakens the antithesis. — Ver. 12. ἐν τῷ καιρῷ] ἐν is wanting in decisive witnesses. Deleted by Lachm. Tisch. and Rück. Explanatory addition. — Ver. 15. ἐν αὐτῷ] Lachm.: ἐν αὐτῷ. The witnesses are greatly divided. But E was easily passed over after Ev. — Ver. 17. καὶ τοῖς] Lachm. Tisch. Rück.: καὶ εἰρήνην τοῖς, according to decisive testimony. The emphasis of the repetition of εἰρήν. was not duly regarded, and so the apparently redundant word was neglected. For the same reason there was written in ver. 19, instead of the far preponderantly attested ἀλλ' ἐστὲ, simply ἀλλά (Elz. Scholz). — Ver. 21. πᾶσα οἰκοδ.] Elz. Scholz, Rück. Reiche read πᾶσα ἡ οἰκοδ. But the article is wanting in B D E F G K L **8**\* and many min., also in Clem. Bas. Chrys. (in the commentary) Theodoret, Oec., and was added (A C, Chrys. Theophyl.) because it seemed needed by the sense. See, however, the exegetical remarks.

CONTENTS.—You also, when ye were dead through sins,—as indeed we Jewish-Christians too were in the same condition of sin and liability to the divine wrath,—God has by virtue of His love made us alive with Christ, raised us and transferred

us into heaven, in order, in the world-ages to come, to show His grace towards us in Christ (vv. 1-7). For out of grace have ye attained to salvation, not through merit of works (vv. 8-10). Remember, therefore, that ye were formerly as Gentiles unhallowed and unhappy, but now through the death of Christ ye are in quite a different position (vv. 11-13). For Christ has through His death established peace between Jews and Gentiles (vv. 14-18). Ye, consequently, are no longer aliens, but fellow-members of the theocracy, members of the household of God, built up upon the foundation of the apostles and prophets, wherein the corner-stone is Christ, in whom every building is built, and ye too, unto a holy temple (vv. 19-22).

Ver. 1. *Connection*: After Knatchbull and others (mentioned by Wolf, *Cur.* on i. 19) had attached καὶ ὑμᾶς to εἰς ἡμᾶς τοὺς πιστεύοντας, i. 19, and Bengel to ἦν ἐνήργ., i. 20 (both arbitrarily confusing, and the former also mistaken for the reason that ἡμᾶς, ver. 19, already included the readers), Lachmann and Harless have closed i. 23 with only a comma, and annexed καὶ (συνεζωποίησε) ὑμᾶς to καὶ αὐτὸν ἔδωκε κ.τ.λ., ver. 22.<sup>1</sup> So also de Wette, without, however, approving the mere comma after i. 23. But in this way we should have to expect not ὑμᾶς, but ἡμᾶς (comp. i. 19: εἰς ἡμᾶς τοὺς πιστεύοντας), for Paul would attach to what God has done in relation to Christ that, which He has at the same time done in the case of the Christians. And, inasmuch as he has employed the pronoun of the second person, he has thereby indicated the beginning of a new portion. Moreover, i. 23 is so majestic and solemn in import and form, that it is admirably suited for a sonorous conclusion, but hardly for a mere parenthetic insertion. No, after the apostle has previously spoken of the exceeding power of God in the case of believers, which may be recognised by virtue of what He has done in the case of Christ, whom He raised, exalted, etc., he wishes now, in application of this to the readers, to bring the latter

<sup>1</sup> Calovius, Cramer, Koppe, and Rosenmüller attached καὶ ὑμᾶς immediately to i. 23, namely, to πληρουμένου: "qui sicut omnes alios beneficiis cumulat, sic etiam vos," Rosenmüller. This, however, is entirely incompatible with the correct explanation of τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, i. 23, and with the correlation of νεκρούς and συνεζωοπ.

to the consciousness that God has made *also them* (καὶ ἡμᾶς), when they were dead in their sins, to be alive, etc., with Christ, and thus has shown *also in their case* that exceeding power. — The *construction is broken off*, even before the subject and the verb are expressed, by the afflux of the thoughts in the relative clauses which begin ver. 2, but is resumed ver. 4 by means of δέ, so that the subject not yet named in ver. 1 is at length named and characterized in ver. 4; and in ver. 5 the verb (συνεζωποίησε) comes in with repetition of the object, which, however,—in accordance with what has been said in the intervening clauses,—had already in ver. 4 passed over into the first person and thus become universal (ἡμᾶς). As to the details, see below. The resumption accordingly begins already, in ver. 4, with ὁ δὲ Θεός (as even Theophylact expressly observes); not first with ver. 5, as Wolf and others, including Griesbach, Koppe, ed. 1, Scholz, Meier, Rückert, Holzhausen, would have it, because otherwise ver. 4 in turn would be anacoluthic, and yet ὁ Θεός is the subject of συνεζωοπ. — νεκρὸς τοῖς παραπτ. κ. τ. ἁμαρτ. ἡμῶν] The dative denotes the *causa efficiens* of the death. The expression with ἐν, Col. ii. 13, is not equivalent. Quite at variance with the context, Cajetanus (not Estius, who *rejects* this explanation) holds that the dative is as in Rom. vi. 11, in which case the force of ὄντας as a *present* participle is urged: *since ye are dead for the sins.* ἡμῶν also is against this, as well as the plural, since in the being dead for sin the latter appears as principle (Rom. vi. 11).—A *real* distinction between παραπτώματα and ἁμαρτίαι does not exist,<sup>1</sup> in so far as both expressions denote the same thing (the *peccata actualia* in thought, word, and deed) in a twofold form of conception as “missing”

<sup>1</sup> Augustine, *ad Lev.* qu. 20, makes the former denote the *desertio boni*, the latter the *perpetratio mali*, or the former to be the sin of rashness, the latter that which is deliberate, which last distinction is adopted also by Tittmann, *Synon.* p. 47. Jerome makes the former *delicta cogitatione inchoata*, the latter *sins of deed*; comp. Olshausen. Bengel: παραπτ. applies to the *Jews*, and ἁμαρτ. to the *Gentiles*. Meier (comp. Baumgarten-Crusius): the two words are distinguished as *act* and *state*. Matthies: the former are *mental* errors and obscurations, the latter *moral* sins and vices. Harless and de Wette: the former denotes single *transgressions*, the latter *all kinds* of sins, including sins in *thought*.

and "fall" (see, generally, Fritzsche, *ad Rom.* I. p. 324); and the abstract *ἀμαρτίαις* cannot mean, like *ἡ ἀμαρτία* at Rom. v. 20, sin *in abstracto* as ruling *power*, but in virtue of the plural can only mean the *actual* sins (*ἀμαρτήματα*); comp. on Rom. v. 20. — *ὄντας*] state, which was present *at the time*, when God made them alive. — *νεκρούς*] is understood by the expositors (apart from those who, like Koppe and Rosenmüller, substitute for the literal meaning the notion of *wretched, miserable*) of *spiritual* death (comp. v. 14), *i.e.* of the deadness of true moral life through the "alienatio animae a Deo," Calvin; comp. Delitzsch, *Psychol.* p. 127. But by what, we ask, is this spiritual sense indicated? Must not *νεκρ. τοῖς παραπτ. κ. ταῖς ἀμαρτ.* have reminded the readers quite naturally and necessarily of the connection, well known to them, between unexpiated sins and *the eternal death* (the eternal condemnation),—a connection, in which they once as Gentiles shared? See on Rom. vi. 16, 22 f.; vii. 9–11, 24, viii. 2, 6. The explanation of *physical* death is inadmissible, because this is a consequence not of individual sins, but of the sin of Adam; see on Rom. v. 12; 1 Cor. xv. 22. The expression *νεκροί* is *proleptic*: when ye were dead through your sins, *i.e.* when you had through your sins drawn upon you death, had become *liable to eternal death*, so that in this way the *certo morituri* are designated as *νεκροί*. Comp. Rom. vii. 10, viii. 10, and the well-known *ψυχάριον εἰ βασιτάζον νεκρόν*, Epict. *Anton.* iv. 41. See also on Col. ii. 12. Without Christ the everlasting death, which they had incurred by their sins, would not be annulled and averted from them; but, after that Christ has completed the work of atonement and they have become believers in Him, eternal life has become the portion of those who were by their sins liable to eternal death, and that by means of the fellowship of life, into which they are brought through faith with the Christ who is made alive from the dead, raised, and exalted to heaven, which is more fully expressed, vv. 5, 6, by *συνεζωποποίησε τῷ Χριστῷ κ.τ.λ.* Thus the passage certainly treats of the *atonement* accomplished by Christ, to which believers owe eternal life (see vv. 7, 8). The *moral* restoration (Hofmann) is the *consequence* of the atonement (ver. 10), the ethical product of the same through the Spirit. — The

relation, we may add, of our passage to Col. ii. 13 and i. 21 is not that of a slavish dependence, but that of a fresh and living remembrance with new and peculiar amplification.

Ver. 2. Shadows before the light which arises in ver. 4. — ἐν αἰς] *domain, in which, etc.* It is the pre-Christian *sphere of life*, and then follows (κατὰ κ.τ.λ.) the *normal* standard which rules in it. αἰς has shaped itself after the gender of the last substantive, but embraces both. See Matthiae, p. 991. — κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου] *according to the age of this world, i.e. as was in keeping with the period of time appointed for the present world (subsisting up to the Parousia).* For immorality is the characteristic of this world-period (Rom. xii. 2; 2 Cor. iv. 4; Eph. vi. 12) in contrast to the future new world, in which δικαιοσύνη bears sway, and the nearer the Parousia, the more the αἰὼν is πονηρός (see on Gal. i. 4; comp. v. 16, and on vi. 13). Others explain αἰὼν as *life* (so also Harless; comp. H. Stephanus: “secundum eam, quae in hoc mundo est, vivendi rationem,” Castalio, Beza, Grotius, *et al.*); for which Rückert—who, in a strangely erroneous way, explains it as equivalent to κατὰ τὸν αἰῶνα τούτου τοῦ κόσμου—and Matthies put: *spirit of the time*, and Olshausen: *tendency of the time*; comp. Bleek. But, however current αἰὼν in the signification of *life* may be in classical Greek, especially in Homer, Pindar, Herodotus, and the tragic poets (see Duncan, ed. Rost, p. 47; Blomf. *ad Aesch. Prom.* 387; Ellendt, *Lex. Soph.* I. p. 50), yet in the N. T., often as the habitually used word recurs, it is never so employed, but always in the signification of *junction of time, age*. The shift to which Koppe has recourse (comp. Estius and Flatt); that αἰὼν and κόσμος are synonymous—hence Koppe makes ὁ αἰὼν τοῦ κόσμου τούτου equivalent to ὁ κόσμος οὗτος—stands on a level with the capricious inversion of Bretschneider, who makes it tantamount to ὁ κόσμος τοῦ αἰῶνος τούτου: *homines pravi ut nunc sunt*. No, Paul might have written briefly κατὰ τὸν αἰῶνα τούτου (comp. i. 21); but, in accordance with the graphic amplification of the passage carrying such terrible emphasis, he has paraphrased this τούτου by τοῦ κόσμου τούτου. According to Beausobre and Michaelis (“the God of this world”), αἰὼν τοῦ κόσμου τούτου

is meant to denote the *devil* in polemic reference to the Gnostic doctrine of aeons (see what follows). According to Baur, p. 433 f., the expression itself is a Gnostic one, equivalent to the *κοσμοκράτωρ* (comp. vi. 12), and denoting the *devil*. But this is imported, inasmuch as the explanation of *αἰών* in the sense usual in the N. T. yields quite a Pauline thought. The *devil* appears only in *what follows*, and would, if he was to be designated already here, and that as Lord of the pre-Messianic period, have been designated, as at 2 Cor. iv. 4, as *ὁ θεὸς τοῦ αἰῶνος τούτου*, or in a like concrete manner. — *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος*] climactic parallel to the preceding. “*Sic res fit expressior*,” Bengel. The opposite is *κατὰ Θεόν*, iv. 24; 2 Cor. vii. 9. Comp. 1 John v. 14: *κατὰ τὸ θέλημα τοῦ Θεοῦ*. The *devil* Paul here represents as *the ruler over the might of the air*, in which *ἐξουσία* is *collective*, denoting the totality of the mighty ones (the demons, Matt. xii. 24) concerned. Comp. Lobeck, *ad Phrym.* p. 469; Bernhardt, p. 47. This *ἐξουσία* has its seat in the air, which exists between heaven and earth (*τοῦ ἀέρος*); the atmosphere, pertaining, in contrast to the higher pure *αἰθήρ* (see Duncan, *Lex. Hom.*, ed. Rost, p. 36), still to the physical realm of earthly things (*γῆς ἰσόμοιρος αἴθρ*, Soph. *El.* 87), is the seat, the territory of the might of the demons. This and nothing else Paul expresses in distinct words, the *ἐναέριος διατριβή* (Oecumenius, comp. Theophylact), the *ὑπουράνιος τόπος* (Chrysostom) of the demons; and neither ought *τοῦ ἀέρος* to have been taken (Clericus, Heinsius, Michaelis, Storr, Flatt, Matthies, and others) as equivalent to *τοῦ σκότους* (vi. 12; Col. i. 13), because, though it may, as it often does in Homer, denote *misty gloom*, clouds, etc., in contradistinction to the pure *αἰθήρ*, it never takes the place of the absolute *σκότος* (comp. Buttmann, *Lexilog.* I. p. 115), and in the N. T. always means simply *air*; nor ought it to have been explained by a metonymy as *mundus* (Thomas, Bullinger, and others). According to Hahn, *Theol. d. N. T.* I. p. 328 f., *τοῦ ἀέρος* is designed to express the aeriform nature of the demons; they are not really *spiritual*, but only *spirit-like*; *aeriformness* is their physical constitution. This is already in itself incorrect, since the demons must of necessity have the same physical

constitution as the angels (including also their supra-terrestrial corporeity, comp. on Matt. xxii. 30), and hence, although they have become ἀκάθαρτα, they have yet remained πνεύματα, see in this very Epistle, vi. 12 (τὰ πνευματικὰ τῆς πονηρίας). Olshausen would remove the demons from the atmosphere by taking ἀήρ as equivalent to οὐρανός,<sup>1</sup> appealing to 1 Thess. iv. 17 (where, however, ἀήρ is nothing else than *air*), and even giving out this passage as the only one in the N. T. where the word ἀήρ elsewhere occurs (but see Acts xxii. 23 ; 1 Cor. ix. 26, xiv. 9 ; Rev. ix. 2, xvi. 17). As an equally exemplary companion-piece of rationalizing artifice may be quoted the interpretation of Stolz, *Erläut.* p. 175 : “ We have here to think of the rational beings acting and walking upon the earth, of men, who as sensuous creatures breathe in the air, in the atmosphere surrounding the earth.” Hofmann, who elsewhere took ἀήρ erroneously as equivalent to πνεῦμα, would now (*Schriftb.* I. p. 457) not less erroneously make τοῦ πνεύματος dependent upon τοῦ ἀέρος, and by the latter understand *the atmosphere formed by the breathing of that πνεῦμα*. “ So long as they [the disobedient] allow this spirit to be their spirit, they live in the atmosphere thereof, and as it were inhale it—an atmosphere, which is the sphere of dominion [the ἐξουσία] of Satan.” But apart from the clumsy and obscure accumulation of three genitives (at 2 Cor. iv. 4, 7, they flow easily and clearly one out of the other), there may be urged against this view generally the strange awkwardness of the thought (“ the air of the spirit which worketh in the disobedient is the atmosphere formed by the breathing of the same spirit”), and more specially the considerations, first, that ἐξουσία does not mean *sphere* of dominion ;<sup>2</sup> secondly, that

<sup>1</sup> He holds that Paul has perhaps employed the expression for the purpose of characterizing the demons as not indeed earthly, but yet also as not heavenly. He has employed the expression, just because he conceived of the demons as making their abode in the atmosphere. And he does not choose a higher expression (as in vi. 12) for this sphere, because he wishes here to make the reader feel the *lower* domain of the power as *opposed* to the heavenly domain, and thus also the *ignominious* character of the same ; hence the expression is neither accidental nor strange (in opposition to Hofmann).

<sup>2</sup> Not even in Luke xxiii. 7, where it expresses the idea of governing authority, of *jurisdiction*. So often in Plutarch, Diodorus, etc.

there is nothing to indicate that the ἀήρ originated through the *breathing* (or blowing) of the spirit (we should at least expect the essential πνέοντος instead of ἐνεργούντος); thirdly, that, if ἐξουσία is to denote the *sphere* of dominion, τῆς ἐξουσίας would be only an ambiguous pleonasm, and we cannot see why Paul should not have written merely τὸν ἄρχοντα τοῦ αἵερος κ.τ.λ.—As regards the *historic basis* of the conception of the apostle, that the demons have their abode in the air, *he has carried it over from his pre-Christian, Jewish-Rabbinic circle of ideas into the contents of his Christian belief.* It is true that there are found among the Rabbins very diverse, confused, and at times very monstrous assertions concerning the dwelling-place of the demons (see, especially, Eisenmenger, *Entdeckt. Judenth.* II. p. 437 ff.), but Harless (followed by Olshausen) far too hastily thence concludes: “*in such sloughs as these one seeks in vain for the explanation of the apostle’s expression.*” For while there are found diverse opinions in the Rabbins, and among them also that which assigns to the demons the air as a territory, the expression of the apostle shows us which of the different Rabbinic conceptions he has *not* followed, and *which* is accepted by him. Thus doubtless, *e.g.*, the doctrine which R. Bechai, in *Pentat.* f. 90, 1, presents as a *well-known* one, that only *those* demons which produce dreams dwell in the air, but those which seduce man to sin in the man himself, and yet others in the depths of the sea, is *not* the view of the apostle. But *the* belief, which Paul here announces as his own and presupposes in his readers, namely, that the demoniac kingdom in general, and not merely a single division of it, is in the air, is to be found very definitely preserved among the Rabbins also. For (1) the very Rabbinical tenet of the *winged* nature of the demons (Talmud, *Chagig.* 2; R. Eliezer in Bartolocc. I. p. 320 ff., *al.*) manifestly points to the *region of the air* as their abode, since they are shut out from the communion of *God.* (2) In particular passages this is expressly stated. *Comment. in libr. Aboth.* f. 83, 2: “Sciendum, a terra usque ad expansum omnia plena esse turmis et praefectis, et infra (that is precisely in the ἀήρ) plurimas esse creaturas laedentes et accusantes, et omnes stare ac volitare in aëre,” etc. Further, it is said in *Tuf haarez,* f. 9, 2, that under the sphere

of the moon, which is the last under all, is a firmament (רקיע) . . . and there are the souls of the devils, etc. See Eisenmenger, II. p. 411. Further, R. Bechai says, in *Pentat.* f. 139, 4, where he is explaining how it comes about that the demons know what is future: "because they dwell in the air (באוויר), . . . they learn future things from the princes of the planets." The same R. Bechai, in *Pentat.* f. 18, 1, relates, as a Rabbinical tradition, that Noah had in his ark, according to Gen. vi. 19, preserved devils also, and says in confirmation of this exposition: for it would have been impossible for them to remain in their own place, which is the air (במקום שהווא האוויר). Comp. *Nishmath chasim*, f. 115, 2. The assertion, too, of R. Menasseh, in Eisenmenger, II. p. 456 f., that the rising smoke of the incense which was offered to the devils was their food, points to the air as their dwelling-place; as, indeed, according to the Cabbala (*Cabb. denud.* I. p. 417), the demons dwell "below the upper sanctuary."<sup>1</sup> Thus much, consequently, is *clear and transparent* enough in the "muddy sloughs" of Rabbinical tradition, that the kingdom of the demons was located in the air; and with this we find the apostle in agreement. Hence we have no right to deny that he has retained this conception from the sphere of his Rabbinical training, but at the same time it would be quite unwarrantable to attribute to him the singularities associated with this tenet by the Rabbins, since, in fact, he asserts *nothing more* than that the devilish powers are *in the air*. This is a simple historical statement, in which, we may add, it is quite arbitrary to discern a "profound hint," namely, of their *dismal* and *spectral* nature (in opposition to Schenkel). The right explanation is given also by Schmid, *Bibl. Theol.* § 86, and Bleek. Among the Pythagoreans, too, we meet with an analogous view (Diog. Laert. viii. 32: *κατὰ τὸν μὲν Πυθάγοραν εἶναί τε πάντα τὸν ἀέρα ψυχῶν ἔμπλεον, καὶ τούτους δαίμονάς τε καὶ ἥρωας νομίζεσθαι*, and compare the other passages in Wetstein, and

<sup>1</sup> With this Rabbinical view agrees also *Test. XII. Patr.* p. 729: *ὑπὸ τοῦ ἀερίου πνεύματος τοῦ Βελιάρ*, where *ἀέριον* means *to be found in the air*. See Plat. *Epin.* p. 948 D: *δαίμονας, ἀέριον δὲ γένος*. Comp. *Test. XII. Patr.* p. 547. If we take *ἀέριος* in such passages as aeriform (Hahn), we confound it with *ἀέριος* (Arist. *de Anim.* iii. 13; *Metaph.* ix. 7). Comp. rather, *Ascens. Isa.* 10: "descendit in firmamentum, ubi princeps hujus mundi habitabat."

Elsner, p. 206 ; Dougt. *Anal.* p. 127) ; but quite unfounded is the assertion of Wetstein : “ P. ita loquitur ex principiis philosophiæ Pythagoreæ, quibus illi, ad quos scribit, imbuti erant.” Paul presupposes in his readers an acquaintance with his expression as the expression of *his* doctrine, and speaks so emphatically and solemnly that any sort of accommodation is not to be thought of. — τοῦ πνεύματος] is still dependent on  
 x τὸν ἄρχοντα, so that the power over which the devil rules, after being designated as regards its outward existence by the phrase ἐξουσίας τοῦ ἀέρος, is now designated as regards its active operation in men’s hearts, namely, as *the spirit which is at work in the disobedient*. This πνεῦμα, of which Satan is the ruler, is not, however, to be thought of as being the *human mind*, since, thus understood, it would not suit as apposition to the τῆς ἐξουσίας τοῦ ἀέρος which is different from the human individuality, as, indeed, τοῦ ἐνεργ. κ.τ.λ. points to an agent different from the human individual ; but rather as the principle proceeding from its ἄρχων, the devil, and passing over into men to become operative in their hearts—the *antithesis of the Holy Spirit which proceeds from God*. Comp. on 1 Cor. ii. 12. This πνεῦμα is, in contrast to τὸ πνεῦμα τῆς ἀληθείας, the πνεῦμα τῆς πλάνης, 1 John iv. 6. It is not, however, “ odd” (de Wette), nor is it “unnatural” (Bleek), to speak of a “*ruler of this spirit* ;” but this is quite analogous to the conception, according to which Christ is spoken of as “*Lord of the Holy Spirit*” (2 Cor. iii. 18). We have further not to understand τοῦ πνεύματος *collectively* (Vatablus, Grotius, Estius, Wolf, Michaelis, Holzhausen) ; for the ἐξουσία τοῦ ἀέρος is, indeed, the sum total of the plurality of the demons, but the *spirit*, which is brought by its ruler, the devil, into the hearts of men and operates within them, is in all υἱοὶ τῆς ἀπειθ. one and the self-same spirit, just as the Holy Spirit is in all individuals who believe one and the same. Others regard τοῦ πνεύματος as *apposition to τὸν ἄρχ. τ. ἐξουσ. τ. ἀέρ.*, in that they either assume the use of an abnormal case occasioned by a deviation from the construction (genitive for accusative), as Piscator, Calovius, Semler, Koppe, Rosenmüller, Rückert, de Wette, Bleek, or look upon the genitive as one of *apposition to τὸν ἄρχοντα*, as Flatt. But how purely arbitrary is the former !

and how impossible the latter, since τὸν ἄρχοντα in accordance with its significance *demands* a *defining* genitive, and already *has* it in τῆς ἐξουσ. τ. ἀέρ., and consequently τοῦ πνεύματος *cannot* be taken in any other relation!—νῦν] is emphatic,—not, however, as Meier supposes (comp. Zanchius): “*even now*, when it is so powerfully counteracted by the gospel,” which must have been expressed by καὶ νῦν (as Ignat. *ad Smyrn. interp.* 7); but νῦν stands opposed to the preceding ποτέ, when the diabolic πνεῦμα was active in *all*, even in the readers. Comp. ver. 3. Rückert (comp. Bengel and Holzhausen) thinks of the *extraordinary, especially dangerous* power which the Satanic kingdom developed just at the time of the redemption (2 Thess. ii. 2 ff.); so also de Wette. But that could not be understood from the simple ἐνεργ., and would have required the addition of a περισσοτέρως, ὑπερβαλλόντως, or the like. According to Olshausen, νῦν is to be held as opposed to the *future* age, and to make the diabolic activity appear as *limited*, in contrast to the everlasting, divine activity of the Holy Spirit. But a contrast to the αἰὼν μέλλων is not at all implied in the context; indeed, it was entirely self-evident that the Satanic activity extends only to the time before the Parousia; how then could it occur to a reader to find in the νῦν a negation of the αἰὼν μέλλων?—ἐν τοῖς υἰοῖς τῆς ἀπειθ.] in their souls. The expression υἰοὶ τ. ἀπειθ. is Hebraizing (for among Greek writers are found only such expressions as υἱες Ἀχαιῶν, παῖδες ζωγράφων, and the like, but not with abstract nouns; see Blomfield, *Gloss. Pers.* 408, p. 138; Stallb. *ad Plat. Phil.* p. 107), and denotes the dependence which has its basis in the relation of the person or thing concerned to the genitive-noun, here *the genesis of the spiritual condition*, so that τοῖς ἐξ ἀπειθείας (comp. Rom. ii. 8) would signify the same thing. Comp. Winer, p. 213 [E. T. 298]. The opposite is τέκνα ὑπακοῆς, 1 Pet. i. 14. By ἀπειθεια, however, is not meant *unbelief* (Luther, Bengel, Koppe, Harless, and others); for this could only be logically included under the notion of disobedience as *refusal* of belief, consequently as opposite to the ὑπακοή πίστεως (Rom. i. 5; Heb. iv. 6, 11; and see Fritzsche on Rom. xi. 30). And with *that* sense in the present case the following ἐν αἰς

καὶ ἡμεῖς πάντες would be at variance, since not *all* Jewish-Christians had, like Paul, *resisted* the faith. Now, as Paul is speaking only of the *immorality* of the unbelievers (vv. 1, 3), ἀπειθεια is here the want of compliance towards God (Rom. xi. 30), *i.e.* towards His revealed and natural-law respectively (Rom. ii. 8 ff.), displaying itself through their *immoral conduct*.

Ver. 3. After the apostle has just depicted the pre-Christian corruption of the *readers*, who were *Gentile-Christians*, the sinful corruptness of *all*—this basis for his enthusiastic certainty of the universality of the redemption (Rom. i. 18 . . . ii. 24, iii. 19, 23, xi. 32; Gal. ii. 15, 16, iii. 22, *al.*)—presents itself at the same time with such vividness before his mind, that he now also includes with the others *the whole body of the Jewish-Christians* (καὶ ἡμεῖς πάντες) in the same state of corruption, and *accordingly*, on the resumption of the argument at ver. 4, he cannot again employ the second person introduced in ver. 1, but must change this into ἡμᾶς. Inasmuch as καὶ ἡμεῖς, *we also*, must necessarily denote the class *falling to be added* to ὑμᾶς, ver. 1, we cannot understand by it the *Christians generally* (Estius, Koppe, and others); but, since the ὑμεῖς are *Gentile-Christians*, we must take it to mean the *Jewish-Christians*. The *general* moral description which follows is not opposed to this view (as de Wette objects), since it was the very object of the apostle to delineate the essential *equality* in the moral condition of both.<sup>1</sup> Comp. Rom. i. 2, 3. De Wette explains it quite arbitrarily: “we also, *who have been already a considerable time Christians.*” — ἐν οἷς] is not to be referred to τοῖς παραπτώματι, ver. 1 (Peshito, Jerome, Grotius, Estius, Bengel, Baumgarten, Koppe, Rosenmüller), for that reference is not to be supported by Col. iii. 7, but, on the contrary, is impossible with the reading ὑμῶν after ἁμαρτ., ver. 1, and is, moreover, to be rejected, because Paul has not again written ἐν αἷς, and because the reference to the *nearest* subject is altogether suitable; for the Jewish-Christians also all walked once *among the disobedient*, as belonging to the ethical category of the same, inasmuch as they likewise before

<sup>1</sup> In doing which Paul could, least of all, venture to except himself, although, according to Phil. iii. 6, the *justitia externa* had not been wanting to him.

their conversion were through their immoral walk disobedient towards God (Rom. ii. 17 ff., 25, iii. 9 ff.). — ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν.] more precise definition to what has just been said ἐν οἷς . . . ἀνεστράφημεν ποτέ, denoting the immoral domain of the pre-Christian state (2 Cor. i. 12; 2 Pet. ii. 18; comp. Xen. *Ages.* ix. 4; Plat. *Legg.* ix. p. 865 E; Polyb. ix. 21. 5), in which this walk took place, namely, in the desires of our corporeo-psychical human nature, whose impulses, adverse to God, had not yet experienced the overcoming influence of the Holy Spirit (Rom. vii. 14 ff., viii. 7; Gal. v. 17; Rom. viii. 2, *al.*), and hence rendered ineffectual the moral volition directed towards the divine law (Rom. vii. 17–20). The opposite is: πνεύματι περιπατεῖν (καὶ ἐπιθυμίαν σαρκὸς μὴ τελεῖν), Gal. v. 16; comp. Rom. viii. 13. — ποιοῦντες κ.τ.λ.] so that we, etc., now specifies the *way and manner* of this walk, wherein the prefixed ποιοῦντες has the emphasis, in that it predicates what they *did*, as afterwards ἡμεν, what they *were*. The θελήματα (comp. on the plural, Acts xiii. 22; Jer. xxiii. 26; 2 Macc. i. 3) are here in reality not different from the ἐπιθυμίαι, which, however, are conceived of as *activities of the will*, that take place on the part of the σάρξ and the διάνοιαι (both conceived of under a personified aspect as the power ruling the *ego* of the unconverted man). As regards τῶν διανοιῶν, which stands related to τῆς σαρκὸς as the special to the general, the bad connotation is not implied in the *plural*, as Harless conjectures (who finds therein “fluctuating, changing opinions”), but in the *context*, which makes us think of the *unholy* thoughts,<sup>1</sup> whose volitions were directed to evil, in the state of disobedience. Comp. Num. xv. 39: μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου καὶ ποιήσετε αὐτάς· καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν; also Jer. xxiii. 26; Isa. lv. 9 (τὰ διανοήματα), where likewise the prejudicial connotation lies not in the plural, but in the *connection*. — καὶ ἡμεν τέκνα φύσει ὀργῆς] Instead of continuing the construction in uniformity with ποιοῦντες by καὶ ὄντες, the apostle passes over, as at i. 20 (see on that passage), emphatically into

<sup>1</sup> That these were *selfish*, is in itself correct, but is not implied in the word itself, and is not expressed by Paul (in opposition to Hofmann, *Schriftbew.* I, p. 563).

the *oratio finita*, depicting, after the immoral mode of action, the *unhappy condition* in which withal we found ourselves. The fact that on *this* account ἡμεν is *prefixed* has been left unnoticed, and hence καὶ ἡμεν has been either tacitly (so usually) or expressly (as by Fritzsche, *Conject.* p. 45, who takes ἐν ταῖς ἐπιθυμ. τῆς σαρκὸς ἡμῶν ποιῶντες κ.τ.λ. together as one clause) connected with ἐν οἷς . . . ἀνεστρ. Harless regards the words as only a supplemental and more exact definition and modification of the thought expressed immediately before; but in that case an isolation of the words is needlessly assumed, and likewise the correlation of the prefixed verbs ποιῶντες and ἡμεν is overlooked. — τέκνα ὀργῆς are *children of wrath* (comp. on ver. 2), that is, however, not merely *those worthy of wrath* (Chrysostom, Theodoret, Oecumenius, Theophylact, Castalio, Calvin, Grotius, and others), which relation of dependence is not in keeping with the context, but, as νεκρὸς τοῖς παραπτ. shows, ver. 1, *subject to wrath, irasc obnoxii, standing under wrath* (comp. v. 8; Matt. xxiii. 15; John xvii. 12). So most expositors rightly take it. To *whose* wrath they were subject, Paul does not indicate (for he does not write τῆς ὀργῆς, comp. Rom. xii. 19), but (comp. Rom. iv. 15) he leaves it to the reader to say for himself that it is *God's* wrath he has to think of (see ver. 4). As to the *wrath* of God,—which here, too, is not to be understood merely of that of the future judgment (Ritschl, *de ira Dei*, p. 17),—the holy emotion of absolute displeasure at evil, which is necessarily posited by absolute love to the good, and is thus the necessary principle of temporal and eternal punishment on the part of God (not the punishment itself), comp. on Rom. i. 18. — φύσει] dative of the more precise mode (= κατὰ φύσιν), may either attach itself merely to τέκνα (not to ἡμεν), so that the idea expressed is: *nature-children, τέκνα φυσικὰ ὀργῆς* (see on such datives joined on to nouns, Lobeck, *ad Phryg.* p. 688; Heind. *ad Cratyl.* p. 131); or it may more precisely define the *whole* notion τέκνα ὀργῆς, thus: *wrath-children by nature, τέκνα ὀργῆς φυσικά*; so that the τέκνα ὀργ., like υἱὸς τ. ἀπειθείας, ver. 2, forms a single idea. The latter is the correct view, because τέκνα is used figuratively and receives the real contents of the conception only by means of ὀργῆς, for which reason it

is not to be thought of as separated therefrom.<sup>1</sup> The notion of φύσει must obtain its more precise definition solely from the context, as to whether, namely, it betokens an *innate* relation (as in Gal. ii. 15; Xen. *Mem.* i. 4. 14; Dem. 1411 ult.; Soph. *Aj.* 1280; *O. C.* 1297; Isoc. *Evag.* 16: τῷ μὲν γὰρ ἦν φύσει πατρίς, τὸν δὲ . . . νόμῳ πολίτην ἐπεποιήητο; specially instructive are Plat. *Prot.* p. 323 C D, Dem. 774, 7),—whether it is consequently equivalent to γενέσει, and the sonship of wrath is ἔμφυτος, a *qualitas innata* (Wisd. xii. 10, comp. xiii. 1, and thereon Grimm, *Handb.* p. 233),—or, on the other hand, a relation *brought about* by development of a *natural indoles*, one that has been produced by virtue of natural endowment (as Rom. ii. 14; 1 Cor. xi. 14; Xen. *Mem.* i. 2. 14, iv. 1. 3; Plat. *Legg.* vi. p. 777 D; Ael. *V. H.* ii. 13. 3, xxii. 9. 1; see also Wetstein *in loc.*, and Loesner, p. 340 f.). In the latter sense David is said by Josephus, *Antt.* vii. 7. 1, to have been φύσει δίκαιος καὶ θεοσεβής; comp. xiii. 10. 6. Philo, *de conf. lingu.* p. 327 E: ἀντιλογικοὶ φύσει, Xen. *Oec.* xx. 25: φύσει φιλογεωργότατος, Plut. *Artax.* 6: φύσει βαρύνθυμος οὔσα, Arist. *Polit.* i. 1. 9: ἄνθρωπος φύσει πολιτικὸν ζῶον, and many others. According to this view, ἡμεν τέκνα φύσει ὀργῆς would have to be paraphrased by: ἡμεν, τῇ φύσει χρησάμενοι, τέκνα ὀργῆς. From early times (see, already, Augustine, *Retract.* i. 10. 15; *de verb. ap.* 14) the word in our passage has been employed in defence of *original sin* as an *inborn* condition of culpability (*inborn peccatum vere damnans*), as indeed even Rückert, Harless, Olshausen, Usteri,<sup>2</sup>

<sup>1</sup> According to this view, there is here in the position of the words a *severance* (Kühner, II. p. 627) whereby the genitive is separated from its governing word (Buttm. *neut. Gr.* p. 332 [E. T. 387]). This hyperbaton has for its object the reserving of the whole emphasis for the closing word ὀργῆς, and letting it fall thereon. Comp. Philem. *fragm.* p. 354, ed. Cleric.: πολλῶν φύσει τοῖς πάσιν αἰτίαι κακῶν.

<sup>2</sup> Usteri, *Lehrbegr.* p. 30, we may add, suspects the genuineness of φύσει, partly on account of its alleged singular position, partly on account of the various readings. But as regards the position, see above. And of various readings there are none at all, since different translations are not various readings. Φύσει is omitted only in 109, Aeth. No doubt Clem. Alex. *ad Gent.* (*Opp.* ed. Pott, p. 23) is also adduced, where the passage is cited without φύσει. But in Clem. *l.c.* (comp. p. 560) we have no citation, but merely a free use of the passage, from which the existence of variations cannot be made good. Clement, we may add, singularly explains τέκνα ὀργῆς by τρέφόμενα ὀργῆ, ὀργῆς ἐρίμματα.

Julius Müller, Lechler, Philippi, Thomasius, and others have understood an *inborn* childship of wrath. "Paulus nos *cum peccato gigni* testatur, quemadmodum serpentes suum venenum ex utero afferunt," Calvin. "Hoc uno verbo, quasi fulmine, totus homo, quantus quantus est, prosternitur; neque enim naturam dicit laesam, sed mortuam per peccatum ideoque irae obnoxiam," Beza. *Comp. Form. Conc.* p. 639 f. But (1) the context points, in vv. 1-3, as again also in ver. 5, to an *actually produced*, not to an *inborn* state of guilt.<sup>1</sup> Further, (2) if Paul had wished, after touching on the sinful *action*, to bring into prominence the *inborn* state of culpability, and so had taken the course *ab effectu ad causam*, φύσει would have an emphasis, which would make its critically assured position, as it stands in the *Recepta*, appear simply inappropriate; in fact, not even the position in Lachmann (ἡμεν φύσει τέκνα ὀργῆς) would be sufficiently in keeping, but we should be obliged logically to expect: καὶ φύσει ἡμεν τέκνα ὀργῆς, "and (already) by birth were we children of wrath," in which would lie the source of sinful action. But (3) the *ecclesiastical* dogma, that man is a *born* subject of wrath, *from birth* an object of the divine condemnation, is not at all a doctrine of the apostle, according to whom man by his *actual* sin falls under the wrath of God (Rom. i. 18, ii. 8, 9, vii. 7 f., *al.*), inasmuch, namely, as he becomes subject to and follows the *inborn principle* of sin (Rom. vii. 14 ff.), in opposition to his moral will, which he likewise by nature bears in himself; in connection with which, we may add, *bodily death* has its *causal* basis not in the individual sin of the particular persons, but in the connection of the whole race with the fall and death-penalty of its first progenitor (see on Rom. v. 12). And (4) how could Paul, speaking of the *Jews*, predicate of them an *inborn* childship of wrath, when he regarded them as κλάδους ἁγίους τῆς ῥίζης ἁγίας (Rom. xi. 16)! They were in fact οἱ κατὰ φύσιν κλάδοι of the sacred olive-tree of the theocracy (Rom. xi. 21); how could they be at the same time the opposite (observe the κατὰ

<sup>1</sup> Quite mistakenly Grotius argues from the context against the ecclesiastical exposition in this way: "Non agi hic de labe originaria, satis ostendunt præcedentia, ubi describuntur vitia, a quibus multi veterum fuere immunes." See, on the other hand, Rom. i.-iii., xi. 32; Gal. iii. 22, *al.*

φύσει), *born τέκνα ὀργῆς*? See also Gal. ii. 15, where the φύσει Ἰουδαῖοι are *opposed* to the ἐξ ἔθνῶν ἁμαρτωλοί,<sup>1</sup> as well as Rom. ix. 4, where of them is predicated the possession of the *υἰοθεσία*, consequently the type of the Christian childship of God, whereof the inborn childship of wrath would be the direct opposite. See, generally, on the sanctity of the people of God, Ewald, *Allerth.* p. 262 ff. Several have found in φύσει the sense: "apart from the special relation in which they as Israelites stood to God" (Thomasius, I. p. 289); but this is just a mere saving clause obtruded on the text, in connection with which there is nevertheless retained the un-Pauline conception of *born* liability to wrath, consequently of condemnation *from the very first*, without any personal participation and contracting of guilt, before one yet *knows* sin (Rom. vii. 7). This remark also holds in opposition to the essentially similar interpretation in Hofmann, p. 565, comp. Schmid, *bibl. Theol.* II. p. 274, and Julius Müller, *v. d. Sünde*, p. 377 f. Further, (5) if Paul had thought of an *inborn* liability to wrath, he could not have regarded even the *children of Christians* as *holy* and *pure* (1 Cor. vii. 14); and infant baptism must have been already ordained in the N. T., and that, indeed, with the absolute *necessity*, which had to be subsequently assigned to it in consistency with the elaboration of the dogma of original sin bringing eternal condemnation on every one born by ordinary generation. The explanation of an *inborn* state of wrath (which also does not tally with the fact that Jesus promises the kingdom of heaven to those who should be like children, Matt. xviii. 2 f., xix. 14 f.) is accordingly to be rejected as *opposed to the context* and *un-Pauline*; and φύσει defines the childship of wrath to the effect, that it has arisen *in virtue of natural constitution* (observe the just-mentioned ἐπιθυμία τῆς σαρκός, comp. the νόμος ἐν τοῖς μέλεσι, which overcomes the moral law in man, Rom. vii. 23, 24). Certainly man is *born* with this natural, sinful quality, *i.e.* with the principle of sin, by the awakening and development of which the moral will is vanquished (Rom. vii.; comp. also John iii. 6); it is not, however, the mere fact of

<sup>1</sup> Which Hofmann, *Schriftbew.* I. p. 564 (comp. his *Heil. Schr. N. T.* II. 1, p. 24), denies on invalid linguistic grounds; see on Gal. *l.c.*

this inborn presence having its basis in his *σάρξ*, that *in and of itself*<sup>1</sup> makes him the child of wrath (comp. Beyschlag, *Christol. d. N. T.* p. 207), but he only becomes so, when that constitution of his moral nature, that mingling of two opposite principles in his natural disposition, has—which, however, is the case with *every one* (Rom. iii. 9, xi. 32; Gal. iii. 22)—brought about the victory of the sin-principle, and therefore with the *σαρκικόν* and *πεπραμένον ὑπὸ τὴν ἁμαρτίαν εἶναι* (Rom. vii. 14).<sup>2</sup> Others, such as Erasmus, Balduin, Bengel, Morus, Koppe, Stolz, Flatt, Matthies, de Wette, Bleek (comp. also Weber, *vom Zorn Gottes*, p. 88), have explained it of the so-called *natural state* of man, *i.e.* of the state of the pre-Christian life, which was as yet aloof from the influence of *χάρις* (ver. 5 ff.) and of the Holy Spirit; but in this way, properly speaking, *nothing* is explained; for while the whole description, and not merely *φύσει*, delineates “the natural state in which the redemptive activity of God found the nations” (de Wette), in connection with *φύσει* there always remains the special question, whether the “*by nature*” denotes an inborn relation to wrath or not. Holzhausen would even combine *φύσει ὀργῆς* (“wrath which comes from the ungodly nature-life”),—a view from which, even if *φύσις* meant nature-life,

<sup>1</sup> The objection of Lechler, p. 107 (comp. Philippi, *Dogm.* III. p. 205 f.)—that my explanation, inasmuch as the sinful disposition is *inborn*, thereby after all concedes the traditional Church-view—overlooks the essential distinction, that it is only according to the latter that man is *born* as object of the divine wrath; whereas, according to my view, the natural disposition to sin does not yet in and by itself make him such an object of wrath, but he *becomes* so only through the setting in of *actual* sin, which, it is true, does not fail to emerge in any one who lives long enough to be *able* to sin. According to the traditional view, even the newly-born unconscious child is already guilty and liable to the Divine wrath; so that in this way the imputation attaches itself not merely to the *perpetration* of sin, but even to the *occasion to sin*, which every one has by nature. This is, so far as I can see, *exegetically incompatible* with the anthropological teachings of the apostle elsewhere, especially with his exposition in Rom. vii. 7 f. Only with the *actual* sin, according to Paul, is the *guilt* connected, and consequently the wrath of God. An *inborn* guilt is not taught by the apostle; as is rightly brought out by Ernesti, but is only hesitatingly hinted at by Bleek.

<sup>2</sup> Through Christian regeneration the moral will attains, by virtue of the Spirit (Rom. viii. 2), the ascendancy in man, and he becomes therewithal qualitatively *θείας κοινωνός φύσεως*, 2 Pet. i. 4, and *μεταλαμβάνων τῆς ἁγιότητος τοῦ Θεοῦ*, Heb. xii. 10. Comp. 1 John v. 18.

the very absence of any article ought in itself to have precluded him; τῆς τῇ φύσει ὀργῆς, or τῆς ἐκ τῆς φύσ. ὀργῆς, or the like, must have been used. Moreover, Cyril, Oecumenius, Theophylact, Grotius, erroneously hold φύσει as equivalent to ἀληθῶς (comp. others in Jerome, who take it as *proprus*), which it never is, not even in Gal. iv. 8, to which Grotius appeals. Lastly, in a quite peculiar way Ernesti, *Urspr. d. Sünde*, II. p. 174 ff., obtains the exact opposite of a born liability to wrath by conducting his interpretation so as to enclose τέκνα φύσει within two commas, and to connect ὀργῆς with ἡμεν: "We were in consequence of our actual sinfulness, *although children* [of God in the Israelitish sense, Rom. ix. 4] *by nature, liable to wrath even as the Gentiles;*" according to which, therefore, ἡμεν ὀργῆς is explained from the well-known usage of εἶναί τινος in the sense of "belonging to." But it may be decisively urged against this view, first, that the supplying the thought of Θεοῦ after τέκνα (as Isa. lxiii. 8; Rom. viii. 17; Gal. iv. 6) is not in any way suggested by the context, but is purely arbitrary, and the more so, inasmuch as there is already in the text a genitive which offers itself to complete the notion of τέκνα; and secondly, that there is nothing to indicate the contrast assumed by Ernesti (*although*, etc.), for in order to write in some measure intelligibly, Paul must at least have said: καὶ ἡμεν τέκνα μὲν φύσει, ὀργῆς δέ, although this, too, on account of the absence of a definition to τέκνα, would have been enigmatic enough. Equally to be rejected is the quite similar interpretation of Nickel (in Reuter's *Repert.* 1860, Oct., p. 16), who explains as though the words ran: καὶ ἡμεν Θεοῦ μὲν τέκνα φύσει, ὀργῆς δὲ τέκνα. — ὡς καὶ οἱ λοιποὶ] *sc. ἦσαν*. The λοιποὶ are the *Gentiles* (Rom. iii. 9; 1 Thess. iv. 13), and καὶ is not *adhuc* (Grotius), but the *also* of comparison.

Ver. 4. Now begins, after the intervening clauses, vv. 2, 3, the resumption, and that with the *subject*, which Paul already had in mind at ver. 1. See on ver. 1. It is not, however, by οὖν, but by δέ, that the thought is taken up again, because that which is now to be spoken of (the abundant compassion of God) stands in an *adversative* relation to what has been said in the relative clauses. See Klotz, *ad Devar.* p. 377. — πλούσιος ὧν ἐν ἐλέει κ.τ.λ.] The connection is: *God, however,*

since *He is rich in mercy, has for His much love's sake made . . . us . . . alive in Christ.* As to the distinction between ἔλεος and οἰκτιρμός, see on Rom. ix. 15. On ἐν ἐλέει, comp. 1 Cor. i. 5; Jas. ii. 5; 2 Cor. ix. 11; 1 Tim. vi. 18. — διὰ τὴν πολλὴν ἀγάπην αὐτοῦ] namely, *in order to satisfy it.*<sup>1</sup> Luther erroneously renders: *through* His great love. The Vulgate, rightly: *propter*, etc. Comp. Philem. 8. We may add that not αὐτοῦ is to be written, but αὐτοῦ, as at i. 6. — ἦν ἡγάπ. ἡμ.] as in John xvii. 26. Comp. the classical ἔρωτα ἐρᾶν, Lobeck, *Paral.* p. 516. The *manifestation* of the divine love thereby meant is the atoning death of Christ, in which, in pursuance of the abundance of the divine compassion, the great love of God communicated itself to us. Rom. v. 18; John iii. 16; Eph. v. 2, 25. — ἡμᾶς] After the glance has extended from the readers (vv. 1, 2) also to the Jewish Christians (ver. 3), the resumption of the object with ἡμᾶς now embraces *both*, the Jewish *and* Gentile Christians.

Ver. 5. The καί is not to be taken as in ver. 1 ("also us collectively," Meier, Baumgarten-Crusius, and earlier expositors), which, apart from the universal reference of the ἡμᾶς, the order of the words forbids (καὶ ἡμᾶς must have been written), according to which, also, the καί of ver. 1 can by no means be here resumed (Rückert, Matthies, Holzhausen, and most of the older expositors); further, καί is not, with Koppe, to be taken as *although*, seeing that, in fact, a making alive *cannot* take place otherwise than from a state of death, and consequently καί cannot convey any climactic stress, on which account Harless explains incorrectly from a logical point of view: "even in the state of death, in which we were" (comp. Calvin and de Wette). Erasmus paraphrases as though καί stood before συνέζωοπ., and even the shift to which Morus has recourse, that καί corresponds to the καί of ver. 6 (*non modo . . . verum etiam*), would demand this position. Others give other explanations, and many are silent with regard to it. If καί were *also*, it would have to be referred to ὄντας,<sup>2</sup> and

<sup>1</sup> The great love of God, who is rich in mercy towards the wretched, was the motive for not leaving them to their misery, but, etc. The ἔλεος is thus related to the ἀγάπη as the *species* to the *genus*.

<sup>2</sup> For, as to the fact that καί, *also*, always lays the stress upon *that* word,

would express the *reality* of the relation asserted in ver. 1 (Hartung, I. p. 132 f.). But there would be nothing to call for the assurance of this reality. It is rather the simple copula: *and*, annexing to the *διὰ τ. πολλ. ἀγ. ἣν ἤγ. ἡμ.* a further element.<sup>1</sup> The two elements, side by side, place in the full light what God has done. God has, on account of His much love, *and when we were dead in the sins*, made us alive with Christ. The *καί* might also be omitted; but the keeping of the points thus apart *strengthens* the representation. — *τοῖς παραπτ.*] The article denotes the sins, *which we had committed*, with a retrospective glance at ver. 1. — *συνεζωοποίησε τῷ Χρ.*] is by most expositors (including Flatt, Rückert, Meier, Matthies, Harless, Olshausen, de Wette, Baumgarten-Crusius, Schenkel, Hofmann, Bleek) understood of new *spiritual* quickening (“*justificationem et regenerationem nostram complectitur*,” Boyd; Rückert would have us think mainly of the *justification*). But how is this to be justified from the context? If the reader was reminded by *νεκροῦς τοῖς παραπτ.* of the *eternal* death, to which he had been subjected by his pre-Christian life of sin (see on ver. 1), he would now have to think of the *eternal* life, which begins with the resurrection, and he could the less think of anything else than of this real resurrection-life, since afterwards there is further expressed the translation together into heaven, and then, in ver. 7, the intention of God is referred to the times *after the Parousia*. And had not already i. 18 f. pointed definitely to the *future κληρονομία*? How, in *this* connection, could a reader light upon the merely ethical, spiritual quickening (Rom. vi. 4 f.; 2 Cor. v. 15; Gal. ii. 19 f.)? No, God has *made* believers *alive with Christ*; *i.e.* in Christ’s revivification, which God has wrought, theirs also is included. By virtue of the dynamic connection in which Christ stands with His believers, as the head with its body (i. 23), their revivification is objectively comprehended in His,—a relation, in fact, of which the Christian is conscious in faith; “*quum autem fides suscipitur, ea omnia a Deo applicantur homini, et ab homine rata* before which it stands, see Haupt, *Obs. Crit.* p. 55 ff. Klotz, *ad Devar.* p. 638.

<sup>1</sup> Bleek describes this view of mine as probably the correct one, and follows it.

habentur," Bengel. So the matter stands in the view of the apostle as *accomplished*, because the making alive of Christ is *accomplished*; the future actual making alive, or, as the case may be, change at the *Parousia* (1 Cor. xv. 23), is then the subjective individual participation of that which is already objectively given on the part of God in the resurrection of Christ. Certainly Paul might, in accordance with another mode of looking at it, have expressed himself by the *future*, as at 1 Cor. xv. 22; cf. Rom. viii. 17; but who does not feel that by means of the *aorist* ("ponitur autem aoristus de re, quae, quamvis futura sit, tamen pro peracta recte censeatur, cum . . . alia re jam facta contineatur," Fritzsche, *ad Rom.* II. p. 206) the matter stands forth more forcibly and triumphantly out of the believing conviction of the apostle? οὐδ' ἐδικαίωσε τούτους καὶ ἐδόξασε, Rom. viii. 30. — The σύν in συνεζωοπ. is by Beza, erroneously referred to the *coagmentatio gentium et Judaeorum*, a reference which is forbidden by the τῷ Χριστῷ; and by Grotius, Koppe, Rosenmüller, and others, it is explained *ad exemplum* (comp. Anselm: *sicut*), by which the Pauline idea of *fellowship* with Christ, which also lay at the bottom of i. 19, is quite arbitrarily explained away. — Comp. on Col. ii. 13; Rom. viii. 17; 2 Tim. ii. 12. — χάριτί ἐστε σεσωσµ.] *by grace* (not by merit) *are ye partakers of the Messianic salvation!* an impassioned (hence expressed in the second person), parenthetic reminding the readers of the *divine basis* of the salvation which had accrued to them, designated by συνεζωοποίησε; a reminding, which was very natural for the apostle in general (for its tenor was the sum of his doctrine and the constant echo of his own experience, 1 Cor. xv. 10), and more especially here, where he represents the quickening of believers as accomplished with the making alive of Christ, which could not but repel even the most distant thought of personal merit. In connection with συνεζωοπ. τ. Χρ. the possession of the Messianic bliss is designated as an already accomplished fact, although it was before the *Parousia* (Col. iii. 3 f.) merely a possession in hope (Rom. viii. 24), and the final realization was yet future (Rom. v. 10). That the χάριτι emphatically placed at the beginning (for "*gratiam esse docet proram et puppim*," Bengel) means the grace of *God*, not of

*Christ* (Beza; comp. the inserted *οὐ* in D\* E F G, Vulg. It. Victorin. Aug. Ambrosiaster), is manifest from the context, in which God is constantly the *subject*.

Ver. 6. After the making alive of Christ in the grave followed His *resurrection*, with which Paul regards that of believers as likewise accomplished. Hence: *καὶ συνήγειρε*, which in like manner is not to be taken in the *spiritual sense* ("to make them enter upon the new life of grace," Rückert); but see on ver. 5. With strange inconsistency several expositors, such as Menochius, Zanchius, Boyd, Estius, Grotius, although taking *συνεζωσπ.* metaphorically, nevertheless have taken this *συνήγειρε* (as well as the element that follows) *in a literal sense*, and mentally supplied *nempe spe*, or the like. — *καὶ συνεκάθισεν ἐν τοῖς ἔπουρ.*] and has given to us joint-seat in the heavenly regions (comp. i. 20), so that we have part (see on 1 Cor. vi. 2) in the *dominion* of the Exalted One (2 Tim. ii. 12); which Paul likewise sees as already *accomplished*<sup>1</sup> with the installing of Christ at the right hand of God; hence, there was no need at all for supplying the thought *jure et virtute spirituali* (Bengel), or for a transference of the matter to the *praescientia Dei* (Jerome), and other such expedients. — ἐν Χριστῷ Ἰησοῦ] belongs to *συνήγειρε* and *συνεκάθισεν ἐν τοῖς ἔπουραν.*, so that what was expressed in the case of *συνεζωσπ.* by (συν) τῷ Χριστῷ, is here expressed, in yet more exact conception of the relation, by (συν) ἐν Χριστῷ (jointly *in Christ*). *Inasmuch, namely, as God raised and exalted Christ (ἐν Χριστῷ), He has raised and exalted us with Him. ἐν Χριστῷ accord-*

<sup>1</sup> Explanations in the *spiritual sense*. Calixtus: "Ea nobis dedit dona, quae civibus caelorum propria sunt." Rosenmüller: "Summa felicitate nos ornavit, quasi jam in coelo essemus recepti." Rückert and Bleek remind us of the *πολίτευμα* of Christians, which is in heaven (Phil. iii. 20; comp. Col. iii. 1 ff.). Meier: "Exaltation into a celestially enlightened, pure and holy, state of life." Matthies: "The spiritual kingdom of heaven or of God." Olshausen: "The awakening of the heavenly consciousness." Koppe remarks superficially and with hesitation: "Nobis quidem in omnibus his ζωοποιεῖσθαι, ἐγείρισθαι, καθίζειν ἐν ἔπουρ. nihil inesse videtur nisi summae et universae felicitatis, qua Christiani vel jam fruuntur, vel olim magis etiam fruituri sunt, descriptio." According to Baumgarten-Crusius, there is expressed "exaltation into a purely spiritual heaven-like state." De Wette takes *συνεζωσπ.* of the deliverance out of the misery of sin, *συνήγειρε* of regeneration and, *at the same time*, of the resurrection of the body guaranteed in the spiritual life, and *συνεκάθισεν κ.τ.λ.* of the hope of the eternal δόξα. Schenkel interprets it of the *presentiment* of the future glory.

ingly is by no means intended to denote the *συγκαθίζειν* as figurative (Olshausen).—On *ἐν τοῖς ἐπουραν.* (see on i. 3) Bengel, we may add (comp. already Estius), aptly remarks: “non dicit *in dextra*; Christo sua manet excellentia.” The *transitive συγκαθίζειν* is not elsewhere preserved.

Ver. 7. Aim of God in connection with what is said, vv. 5, 6.—*ἵνα ἐνδείξηται*] prefixed with emphasis: *in order*—not to leave concealed and unknown, but—to *exhibit* and make manifest, etc. Comp. Rom. ix. 23.—*ἐν τοῖς αἰώσι τοῖς ἐπερχ.*] *in the ages coming on, i.e. in the times after the Parousia, as being already on the approach* (comp. LXX. Isa. xlv. 7, xlv. 11; Judith ix. 5; 3 Macc. v. 2; Luke xxi. 26; Jas. v. 1; Hom. *Od.* xxiv. 142; Thuc. i. 126; Plat. *Soph.* p. 234 D; Aesch. *Prom.* 98: τὸ παρὸν τό τ' ἐπερχόμενον, Pind. *Ol.* x. 11: ἔκαθεν γὰρ ἐπελθὼν ὁ μέλλον χρόνος). In the times from the Parousia (conceived as near at hand) onward, the manifestation designed by God of His grace towards believers was to take place, because not before, but only *after the Parousia*, would the making alive of the believers, etc., implicitly contained in the making alive of Christ, be actually accomplished in the subjects. Incorrect, seeing that the apostle was previously speaking, not of the spiritual, but of the real resurrection, etc., is the rendering of Morus: “per omne vestrum tempus reliquum quum in hac vita tum in futura quoque,” as well as that of Wolf (comp. Calvin, Piscator, Boyd, Estius, Calixtus, Michaelis, Zachariae, Meier, Matthies, Baumgarten-Crusius, Bleek): “tempora inde ab apostolicis illis ad finem mundi secutura.” Koppe brings out, “*ut aeternum duraturum argumentum extaret,*” which is quite mistaken, since, while it is true that the *αἰῶνες οἱ ἐπερχόμενοι* are eternal times, the words do not *signify* tempora aeternum futura. Respecting the *plural τοῖς αἰώσι*, comp. on iii. 21. To infer from this that the setting in of the Messianic period will not be accomplished suddenly, but by way of successive development (Schenkel), is at variance with the whole N. T. The future *αἰών* sets in through the Parousia very suddenly and in an instant, Matt. xxiv. 27; 1 Cor. xv. 52, *al.* Hence we have not mentally to supply with *ἐνδείξ.* anything like: “*ever more completely*” (Flatt), or “*ever more effectively*” (Schenkel), which is sheer caprice.—The form τὸ

πλοῦτος is here also decisively attested. See on i. 7. — ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ] is to be taken *together*, and the instrumental ἐν indicates *by what* God will manifest the exceeding great riches of His grace in the ages to come, *by kindness towards us in Christ Jesus, i.e. by means of the fact that He shows Himself gracious towards us, of which the ground lies in Christ (not in us, see ver. 8).* The article was not at all requisite before ἐφ' ἡμᾶς, since χρηστότητι is anarthrous, and besides χρηστότης ἐφ' ἡμᾶς, like χρηστὸν εἶναι ἐφ' ἡμᾶς (Luke vi. 35), can be closely joined together in thought. Comp. on i. 15. — The χάρις is the *source* of the χρηστότης, which latter displays itself in forgiving (comp. Prayer of Manass. 11; Tit. iii. 4; Rom. ii. 4) and in benefiting, and therefore is the *evidence* of the former, the opposite of ἀποτομία, Rom. xi. 22. Comp. Tittmann, *Synon.* p. 195; van Hengel, *ad Rom.* II. p. 682.

Ver. 8. How entirely was I justified in saying: τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ! *for, etc.* Thus Paul now expresses himself with more detail as to the great truth, of which his heart was so full that it had already, ver. 5, interrupted the course of his address. — τῇ χάριτι] *by the grace.* By the article *the divine grace just now spoken of* is indicated, after it had been meant doubtless by the anarthrous χάριτι, ver. 5, but designated by it only as regards the category (*by grace*). — διὰ τῆς πίστεως] for the faith in the atonement made by Christ (Rom. iii. 25, 30, *al.*) is, as the *causa apprehendens* of the Messianic salvation, the *necessary mediate instrument* on the part of man, while the χάρις is the divine *motive*, the *causa efficiens* of the bestowal. The emphasis, however, is retained by τῇ χάριτι *alone*, and διὰ τῆς πίστ. is only the modal definition to σεσωσμ. — καὶ τοῦτο οὐκ ἐξ ἰμῶν κ.τ.λ.] Nothing is here to be treated as parenthesis; neither the whole καὶ τοῦτο down to ἔργων, ver. 9 (Griesbach, Scholz), nor merely Θεοῦ τὸ δῶρον (Lachmann, Harless, de Wette), since neither the construction nor the course of thought is interrupted. καὶ τοῦτο is referred by the Fathers in Suicer, *Thes.* II. p. 728, Erasmus, Beza, Grotius, Estius, Wolf, Bengel, Michaelis, and others, including Koppe, Rosenmüller, Flatt, Meier, Baumgarten-Crusius, Bisping, to the *faith* (τὸ πιστεῦεν),

comp. Phil. i. 29; 2 Cor. iv. 14. In that case *καὶ τοῦτο . . . δῶρον* would have to be taken parenthetically. But how violent is this taking to pieces of the text, since *οὐκ ἐξ ὑμῶν* and *οὐκ ἐξ ἔργων* present themselves in a manner alike natural and weighty as elements belonging to *one flow* of the discourse! Rightly, therefore, have Calvin, Calovius, Baumgarten, Semler, Zachariae, Morus, and others, including Rückert, Matthies, Holzhausen, Harless, de Wette, Schenkel, Bleek, referred it to the *salvation just designated* as regards its specific mode. Paul very earnestly and emphatically enters into more detailed explanations as to what he had just said, *τῇ γὰρ χάριτι κ.τ.λ.*, namely to the effect, that he briefly and forcibly places in the light of the respective contrasts, first, that *objective* element of the saving deliverance which has taken place (*τῇ χάριτι*) by *οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον*, and then the *subjective* element (*διὰ τῆς πίστεως*), by *οὐκ ἐξ ἔργων ἵνα μ. τ. κανχ.* His thought is: "Through grace you are in possession of salvation by means of faith, and that to the exclusion of your own causation and operative agency." This latter he expresses with the vivacity and force of contrast thus: "*and that (καὶ τοῦτο, see on Rom. xiii. 11) not from you, it is God's gift; not from works, in order that no one may boast.*" The asyndetic juxtaposition takes place with a "*propria quadam vi, alacritate, gravitate,*" Dissen, *Exc. II. ad Pind.* p. 273. — *οὐκ ἐξ ὑμῶν*] negatives their own personal authorship of the salvation (Ellendt, *Lex. Soph.* I. p. 551 f.). — *Θεοῦ τὸ δῶρον*] *i.e.* *Θεοῦ δῶρον τὸ δῶρον, God's gift is the gift* in question (namely, the *σεσωσμένοι εἶναι*). Comp. already Bengel. — *οὐκ ἐξ ἔργων*] Parallel of *οὐκ ἐξ ὑμῶν*, hence to be completed by *ἐστὲ σεσωσμένοι* (not by *τὸ δῶρόν ἐστι*), *not from work-merit does it come* that you have the salvation. The *ἔργα* would exclude the *πίστις* as the *subjective* condition of salvation (Rom. iii. 28, iv. 5, ix. 32; Gal. ii. 16, iii. 2), as *ἐξ ὑμῶν* would exclude the *χάρις* as the *objective* cause of salvation, because it presupposes the *ἰδία δικαιοσύνη* (Rom. x. 3). No doubt *ἐξ ἔργων* excludes also the *χάρις*, as does likewise *ἐξ ὑμῶν* exclude the *πίστις*; but the two elements opposed to the *χάρις* and the *πίστις* are, on occasion of the proposition *τῇ γὰρ χάριτι . . . πίστεως*, held apart after the manner of a formal *parallelism*. That, more-

over, the *notion* of the ἔργα is determined not merely by the *Jewish* law, but—inasmuch as the readers were for the most part Gentile-Christians—also by the *natural* law (Rom. ii. 14 f.), is self-evident. The proposition in itself, however, οὐκ ἐξ ἔργων, is so essential and universally valid a fundamental proposition of the Pauline Gospel, and certainly so often expressed by the apostle among Jews and Gentiles, that the severe judgment as to its having no meaning, when laid down without reference to the Mosaic law, must appear unfounded (in opposition to de Wette). — ἴνα] *design of God* in the relation indicated by οὐκ ἐξ ἔργων, not *cebativ* (Koppe, Flatt, Holzhausen). Comp. 1 Cor. i. 29, 31, and as regards the thing itself, Rom. iii. 27. Grotius aptly says: “quicquid est in flumine, fonti debetur,” which, however, is not to be limited merely to the *prima gratia*. See ver. 10; 2 Cor. x. 17; 1 Cor. xv. 10.

Ver. 10. Reason assigned for the previous οὐκ ἐξ ὑμῶν . . . καυχῆσ. If, namely, we are God's ποιήμα, our Messianic salvation cannot be of our own acquiring, but only *God's* gift; and if we are *created* in Christ unto good works, how could merit of works (which would need to have been already acquired in the time *anterior* to this our creation) be the cause of our salvation, and subject of our own boasting? The argumentative stress lies consequently (1) on αὐτοῦ, and (2) on κτισθέντες; and then οἷς προητοιμάσεν κ.τ.λ. is an elucidation significantly bearing on κτισθέντες ἐν Χ. Ἰ. ἐπὶ ἔργ. ἀγ., which makes the impossibility of pre-Christian merit of works thoroughly palpable. — αὐτοῦ] with emphasis: *His*, just *His* work, and no other's, are we. Comp. Hom. *Od.* x. 27: αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίσειν. Winer, p. 140 [E. T. 193]. — ποιήμα, *thing made* (comp. Rom. i. 20), refers to the *ethical* creation (that of the new spiritual state of life), which the Christian as such has experienced (παλιγγενεσία, Tit. iii. 5), not, as Tert. *c. Marc.* v. 17, Gregory of Nazianzus, Basil, and Photius would have it, to the *physical* creation (the spiritual being only introduced by κτισθέντες κ.τ.λ.), which is opposed to the context, as is also the combination of *the two* creations by Pelagius, Erasmus, Matthies, and Rückert: “as *Christians* we . . . are God's work just as well, as in respect of our being

men at all." Only the *form*, in which the constituting of the new condition of life is expressed, is derived from the physical creation. — *κτισθέντες*] by *God* at our conversion. — *ἐν Χριστῷ Ἰησοῦ*] for *εἴ τις ἐν Χριστῷ, καινὴ κτίσις*, 2 Cor. v. 17; Gal. vi. 15. Christ is the specific element of life, within which the ethical *ποίημα Θεοῦ* has come to pass, but apart from which this creative process has not taken place. — *ἐπὶ ἔργοις ἀγαθοῖς*] moral *aim*. On the thing itself, comp. Rom. viii. That, *by which* God prepares what is created by Him in Christ for this moral end, is the Holy Spirit, Rom. viii.; Gal. iii. 2; John iii. 5 f. *Good works* (not *ἔργα νόμου*) are fruits of *regeneration*, different from *ἔργων*, ver. 9. — *οἷς προητοιμ. ὁ Θεός*] *οἷς* is to be taken, according to the usual attraction (see Winer, p. 147 f. [E. T. 203]), for *ἄ* (Syriac, Gothic, Vulgate, Castalio, Beza, Calvin, Piscator, Estius, Grotius, and others, including Harless, Matthies, Holzhausen, Olshausen, de Wette, Lamping, p. 87 f.; Bleek): *which God hath before* (previously to the *κτισθέντες*) *placed in readiness, in order that we might walk in them*, that they might be the element in which our life-walk should take place (*τὴν ἐπ' αὐτοῖς ἄπαιστον σχέσιν δηλοῖ*, Oecumenius). The prefixed *προητ.* has in the circumstances significant emphasis. Paul conceives, namely, of the morally good works in which the walk of the Christian moves, as being already, even before his conversion, *placed in readiness* (Plut. *Mor.* p. 230 E; Joseph. *Antt.* xvii. 5, 6; LXX. Isa. xxviii. 24; Wisd. ix. 8) by God, namely, in His decree. And this *could not but* be the case, if God would *create* unto good works. For, if the converted man is God's *creature*, then the moral activity of life, in which the specific nature of the *καινὴ κτίσις* is to manifest itself, and without which he would *not* be God's *ποίημα* and *κτίσις*, must likewise proceed from God; consequently, when the moral creative act (the regeneration) is accomplished, must already in God's counsel and will be in such wise *prepared* and *held ready* for communication, that it has to receive the new creature from its Creator, and in this way to work the works of *God*. Thus these good works following regeneration are as it were outflowings from a divine treasure beforehand placed in readiness, from which the regenerate man has *received* them, when he *does* them and

walks in them.<sup>1</sup> The sense of the word προετοιμάζειν is changed, if it is explained only as to *predestine* (Augustine and others, including Harless, Lamping), which would be expressed by προορίζειν (see Fritzsche, *ad Rom.* II. p. 339); and it is *rationalized away*, when Olshausen says that the *circumstances and relations*, under which it is *possible* to men to perform good works, are ordained by God. It is not of the *circumstances* which render the works possible, but of the *works themselves*, that Paul affirms that God has before placed them in readiness; as accordingly, when they are accomplished, it is God who works the *willing and working* (Phil. ii. 13). According to Hofmann, *Schriftbew.* II. 1, p. 365, II. 2, p. 294, the good works are once for all present *in Christ*, so that they need not to be brought forth first by us the individuals, but are produced beforehand, in order that our fellowship with Christ may be also a fellowship of His conduct—that our walk in *Him* may be a walk in *them*. But in this way Paul would have left the very point of the thought in προητοιμ. (namely, *in Christ*) unexpressed. Others take οἷς as dative of the *destination*: *unto which God hath prepared us* (Luther, Clericus, Semler, Michaelis, Zachariae, Morus, Flatt, Meier, Schenkel, and others). In this case, ἵνα ἐν αὐτοῖς περιπ. would by no means be a redundant and feeble tautology, as Harless supposes, but an emphatic epexegetis of οἷς. But against this view it may be urged that Paul must necessarily, because the verb would be quite objectless, have added ἡμᾶς,<sup>2</sup> the omission of which, considering the frequency of the attraction of οἷς for ἄ, could only have led the reader astray; moreover, προ would receive no emphasis accordant with the prefixing of προητοιμ., inasmuch as the time of the προετοιμάζειν would coincide with that of the κτίζειν. Valla and Erasmus take οἷς as *masculine*: *for whom He hath before appointed*, that we, etc., to which also Rückert, although hesitating between this and the preceding explanation, is

<sup>1</sup> Explanations like that of Grotius; “*praeparavit tum praescribendo formam operum tum dando Spiritum*,” etc., fail of doing justice to the case by making προ in προητ. *synchronous* with κτισθῆναι.

<sup>2</sup> This also in opposition to Calovius, who takes οἷς in the *ablative* sense: “*quibus, sc. hactenus dictis . . . per justificationem et renovationem, praeparavit vel disposuit (nos), ut in operibus bonis ambulemus.*”

inclined. But how arbitrarily in this way is οἷς referred to what is more remote and different from αὐτοῖς! and how changed is the literal sense of προετοιμάζειν! Quite arbitrary and erroneous, finally, is the view of Bengel, Koppe, and Rosenmüller, as also of Baumgarten-Crusius, that it is to be explained *per Hebraismum* (see, on the other hand, Fritzsche, *ad Matth.* p. 139) for ἐν οἷς ἵνα περιπατήσωμεν προητ. ὁ Θεός, in which case Koppe and Rosenmüller make προετοιμάζειν equivalent to *velle, jubere!*—According to Schwegler, in Zeller's *Jahrb.* 1844, p. 391; Baur, *Paulus*, p. 453, and de Wette, there is to be discovered in our passage the post-apostolic tendency to combine the doctrine of Paul (οὐκ ἐξ ἔργων) with the Jewish-Christian view (that of James) concerning good works. As though the works were not in our passage too, as in all Pauline Epistles, based upon faith (observe, withal, ἐν X. 'I.)!—The Pauline faith has always moral practice as its necessary vital activity, and this is consequently always the aim (not: *ultimate* aim) of the new creation wrought through faith by means of the Spirit. We may add that the good works, even at our passage,—where, moreover, they are traced back wholly to God as the author,—are so far from being the condition of justification, that, on the contrary, the dogmatic canon here receives full confirmation: “*Bona opera non praececedunt justificandum, sed sequuntur justificatum.*” Comp. Calovius. Aptly does Bengel remark on περιπατ.: “*ambularemur, non salvaremur aut viveremus.*” The assertion, that here (and in Colossians) much greater importance is ascribed to good works than in the other letters of the apostle (Baur, *neut. Theol.* p. 270), is, looking even to vv. 7–9, incorrect.

Ver. 11. Διό] *Therefore*, because such exalted and unmerited benefits have been imparted to us (vv. 4–10). These benefits should move the reader to remember his former miserable heathen state (ποτέ, v. 8; Col. i. 21), in order the more gratefully to appreciate, by contrast with the past, the value of his present state.—ὅτι ποτὲ ἡμεῖς τὰ ἔθνη ἐν σαρκί] Neither ἦτε nor ὄντες is to be supplied, but (observe the order critically vouched for: ποτὲ ἡμεῖς) ὅτι is taken up again by the ὅτι of ver. 12, and ποτέ by τῷ καιρῷ ἐκείνῳ, ver. 12;

while τὰ ἔθνη ἐν σαρκί is a descriptive definition to ὑμεῖς, to which it is related by way of apposition, and οἱ λεγόμενοι κ.τ.λ. is attributive definition to ὑμεῖς τὰ ἔθνη ἐν σαρκί: *that at one time ye, the Gentiles in the flesh, ye who* (quippe qui) *were named Foreskin . . . that ye at that time, etc.* — τὰ ἔθνη ἐν σαρκί] is closely connected as *one* conception, and hence without the article before ἐν σαρκί. This ἐν σαρκί is, as to its meaning, necessarily defined by the undoubted meaning of the following ἐν σαρκί; on which account it is neither to be taken, as a contrast to regeneration, of the former *unholy life* of the readers (Ambrosiaster, Calovius, Wolf, Holzhausen), nor as *origine carnali, natalibus* (Bucer, Grotius, Estius, Koppe, Rosenmüller, Flatt), nor is it to be generalized into *respectu status externi* (Morus). It has reference to the *foreskin*. In the *flesh*, on account of the non-circumcised foreskin, the *character ethnicus* was inherent.—The τὰ ἔθνη ἐν σ., with the article, designates the readers as to their *category*. The *contempt*, however, incurred in their pre-Christian state lies not in τὰ ἔθνη ἐν σ. (for this they still remained), but in the following οἱ λεγόμενοι κ.τ.λ.; although we may not, by mentally supplying (with Chrysostom and his successors) the contrast οὐκ ἐν πνεύματι, make ἐν σαρκί into an element of *recommendation*. — οἱ λεγόμενοι . . . χειροπ.] is not to be placed in a parenthesis (Griesbach, Scholz), seeing that it is a continued description of the Gentile state of the readers. As the ἔθνη τῆ σαρκί, they were *those designated by the name Foreskin!* And, then, the delineation of this despised relation is brought to a yet higher climax when it is specified *by whom* they were thus reproachfully designated, namely, *by the so-called Circumcision, which is made in the flesh with the hand*. So low was the position you occupied! By those who bear the name of this surgical operation performed on the flesh (counterpart of the ideal circumcision, Rom. ii. 28 f.; Phil. iii. 3; Col. ii. 11; Acts vii. 51), and hence have by it in and of itself no pre-eminence at all, you must allow yourselves to be designated, for want of this external rite, with the reproachful name of *Foreskin!* ἐν σαρκὶ χειροπ. does not pertain to λεγομ., but is an addition of the *apostle himself* to περιτ., describing how the *matter* stands. The *abstracta ἀκροβ.* and

περιτ. do not here stand *pro concretis*, but are stated *names*, by which the concretes were in accordance with their peculiar character *designated*. Comp. 2 Thess. ii. 4: ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα. The circumstance that Paul, instead of ὑπὸ τῆς λεγομένης, has not again employed the plural expression ὑπὸ τῶν λεγομένων, is to be explained by the fact that he wishes to indicate the περιτομή as a name, which is not adequate to the idea of it in the case of the subjects so termed: by the *so-called* circumcision. The expression is *depreciatory* (comp. 1 Cor. viii. 5) as concerns the people who bore the name περιτομή; whereas οἱ λεγόμενοι ἀκροβυστία would indicate not the conception of “so-called,” but, in a purely objective manner, the mentioned fact: “those called Foreskin” (Heb. ix. 3).

Ver. 12. As regards the construction, see on ver. 11. — τῷ καιρῷ ἐκείνῳ] takes the place of the ποτέ, ver. 11, and means the pre-Christian, heathen period of the readers. On the *dativ* of *time* without ἐν, see Winer, p. 195 f. [E. T. 273 f.]. — χωρὶς Χριστοῦ] *aloof from connection with Christ*; for “χωρὶς ad subjectum, quod ab objecto sejunctum est, refertur,” Tittmann, *Synon.* p. 94. It is dependent on ἦτε as its first sad predicate, and does not belong, as a more precise definition, to the subject (“when ye were as yet without Christ,” Bleek), in which case it would in fact be entirely self-evident and superfluous. *In how far* the readers as Gentiles were without Christ, we are told in the sequel. They stood afar off and aloof from the theocratic bond, in which Christ would have been to them, in accordance with the promise, the object of their faith and ground of their salvation. If Paul had wished to express merely the *negation of the Christian relation* (ye were without knowledge of Christ; comp. Anselm, Calovius, Flatt), how tame and idle would this in itself have been! and, moreover, not in keeping with the connection of that which follows, according to which, as is already clear from ver. 11, Paul wishes to bring out the disadvantage at which the readers, as Gentiles, had been placed *in contradistinction to the Jews*. Hence Grotius rightly indicates the relation as to contrast of ver. 12 to ver. 13: “Nunc eum (Christum) non minus possidetis vos *quam* ii,

*quibus promissus fuerat.*" Rückert refers *χωρὶς Χ.* to the activity of Christ under the O. T. previous to His incarnation, with an appeal to 1 Cor. x. 4. Comp. Olshausen ("the immanence of Christ as regards His divinity in Israel"). But *τῷ καιρῷ ἐκείνῳ*, in fact, applies to the pre-Christian lifetime of the readers, and thus comprises a time which was subsequent to the incarnation. *Χριστοῦ* means the historical Christ, so far as He was the very promised Messiah. The relation *χωρὶς Χριστοῦ* is described from the standpoint of the apostle, for whom the bond with the Messiah was the bond with Christ. — The charge that the author here makes an un-Pauline concession to Judaism (Schwegler, *l.c.* p. 388 f.) is incorrect, since the concession concerns only the pre-Christian relation. Comp. Rom. ix. 4, 5. A superiority of Judaism, in respect of the pre-Christian relation to Christianity, Paul could not but necessarily teach (comp. Acts iii. 25 f.; Rom. i. 16, iii. 1 f.; Gal. iii. 13 f.); but that Christianity as to its essential contents was Judaism itself, merely extended through the death of Christ to the Gentiles also, he has not taught either here or elsewhere; in fact, the doing away of the law taught by him in this very passage is the very opposite thereof (in opposition to Baur, *Paulus*, p. 545; *Christenth. der drei ersten Jahrh.* p. 107). — ἀπηλλοτριωμένοι κ.τ.λ.] Comp. on ἀπαλλοτριώω, Dem. 255, 3; Polyb. i. 79. 6, i. 82. 9; often in the LXX. (Schleusner, *Thesaur.* I. p. 325) and Josephus, Krebs, *Obs.* p. 326. The notion of *alien* does not here (comp. also iv. 18; Col. i. 21) presuppose the existence of an earlier fellowship, but it was their *status ethnicus itself*,<sup>1</sup> by which the readers were at one time placed apart from connection with the *πολιτεία τοῦ Ἰσραήλ*, *i.e.* whereby this ἀλλοτριότης took place. The opposite: ἴδιοι, οἰκείοι, συμπολίται (ver. 19). *πολιτεία* signifies as well *political constitution* (Thuc. ii. 36; Plato, *Polit.* vii. p. 520 B; *Legg.* iv. p. 712 E; Arist. *Polit.* iii. 4. 1; Isoc. *Evag.* viii. 10; Xen. *Ages.* i. 37; 2 Macc. iv. 11, viii. 17) as *right of citizenship* (Herod. ix. 34; Dem. 161, 11; Thuc. vi. 104. 3; Diod. Sic. xii. 51; 3 Macc.

<sup>1</sup> Not, as Grotius would have it (whom Rosenmüller follows): the diversity of political institutions: "In illa republica a Deo instituta non modo honores non poteratis capere, sed nec pro civibus haberi; adeo distabant instituta."

iii. 21; Acts xxii. 28; Joseph. *Antt.* xii. 3. 1). The latter signification is assumed by Erasmus, Luther, Beza, Bullinger, Michaelis, and others. But the idea of right of citizenship was for the apostle, himself a Roman citizen, as well as for the readers, a *secular* privilege, and one therefore foreign to the connection of our passage, where everything points to the *theocracy*, and this was the *political constitution* of the Israelites. — τοῦ Ἰσραήλ] The divine name of Jacob (Gen. xxxii. 28, xxxv. 10) is, according to the traditionally hallowed usage of the O. T., the theocratic name of his posterity, the Jewish people, Rom. ix. 6; 1 Cor. x. 18; Gal. vi. 16, *al.* The *genitive*, however, is not to be explained like ἄστν Ἀθηνῶν (Harless); for ὁ Ἰσραήλ is the people, which *has* the polity. — καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελ.] *and foreign to the covenants of the promise* (not belonging thereto); these words are to be taken *together* (in opposition to Ambrosiaster, Cornelius a Lapide, Morus, Rosenmüller, and others, who attach τῆς ἐπαγγ. to what follows); for only thus do the two elements belonging to each other and connected by καί, which serve for the elucidation of χωρὶς Χριστοῦ, stand in harmonious symmetry; only in this way, likewise, is similar justice done to the two last particulars connected by καί,—ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ—which in their very generality and brevity carry the description of the Gentile misery to the uttermost point; only in this way, lastly, does ξένοι τῶν διαθηκῶν acquire the characteristic colouring which it needs, in order not to appear tame after ἀπηλλοτρ. τ. πολ. τ. Ἰσρ., for precisely in the characteristic τῆς ἐπαγγ. lies the *sub significance* of the being apart from the πολιτεία τοῦ Ἰσραήλ. *The covenants of the promise, i.e. the covenants with which the promise κατ' ἐξοχὴν, namely, that of the Messianic salvation* (Rom. ix. 4; Gal. iii.), was connected, are the covenants made with Abraham (Gen. xii. 2 f., 7, xiii. 15, xv. 18, xvii. 20, xxii. 16 ff.) and repeated with the other patriarchs (Gen. xxvi. 2 ff., xxviii. 13 ff.), as also the covenant formed with the people through Moses. The latter is here (it is otherwise at Rom. ix. 4, where there specially follows ἡ νομοθεσία) neither excluded (Rückert, Harless, Olshausen, and others), seeing that this covenant also had the promise of Messianic life (ὁ ποιήσας

αὐτὰ ζήσεται ἐν αὐτοῖς, Gal. iii. 12), nor exclusively meant (Elsner and Wolf, as was already suggested by Beza). Either is arbitrary, and against the latter there may be urged specially the plural, as well as the eminent importance which Paul must have attributed to the patriarchal covenants in particular. On ξένος with a *genitive* (Kühner, II. p. 163), comp. Xen. *Cyr.* vi. 2. 1; Soph. *Oed. R.* 219; Plato, *Apol.* p. 17 D, *al.* — ἐλπίδα μὴ ἔχ. κ. ἄθεοι ἐν τῷ κ.] consequence of the preceding ἀπηλλοτρ. . . ἐπαγγ., and in what a tragic climax! The very *generality* of the expressions, inasmuch as it is not merely a definite hope (Paul did not write τὴν ἐλπίδα) and a definite relation to God that are denied, renders these last traits of the picture so dark! — ἐλπίδα] Bengel: “Si promissionem habuissent, spem habuissent illi respondentem.” But in this way Paul must have written τὴν ἐλπίδα. No, those shut out from the promise are for the apostle men *without hope at all*; they have *nothing* to hope for, just because they have not to hope for the *promised salvation*. Comp. 1 Thess. iv. 13. Every explanation of a *definite* hope (of the resurrection and life everlasting, Bullinger, Grotius, and many; of the promised blessings, Estius; of deliverance, Harless; comp. Erasmus and others) conflicts with the absence of the article, and weakens the force of the picture. — μὴ ἔχοντες] μὴ is not to be explained from the dependence of the thought on what immediately precedes (“foreign to the covenants of the promise, *without having hope*,” as Harless would take it), by which the independence of the element ἐλπ. μὴ ἔχ. would be sacrificed to the injury of the symmetry and force of the passage; but the subjectivity of the negation results from μνημονεύετε, ὅτι . . . ἦτε, in accordance with which μὴ ἔχοντες is a fact now *conceived* in the recollection of the readers (comp. Kühner, II. § 715, 3). The μὴ refers the ἐλπ. μὴ ἔχ. to the conception of the subject of the governing *verbum sentiendi* (μνημονεύετε). — ἄθεοι] the lowest stage of Gentile misery. We may explain the word (see, generally, Diog. Laert. vii. 119; Sturz in the *Comm. soc. phil. Lips.* II. p. 65 ff.; Meier in the *Hall. Encykl.* I. 24, p. 466 ff.), which occurs only here in the N. T., and not at all in the LXX. or Apocrypha, either: *not believing in God*, atheists (Plato, *Apol.* p. 26 C; Lucian, *Alex.* 25;

Aelian, *V. H.* ii. 31; comp. Ignat. *ad Trall.* 10: ἄθεοι ὄντες, τουτέστιν ἄπιστοι), or *godless, impii*, reprobate (Plato, *Legg.* xii. p. 966 E; Xen. *Anab.* ii. 5. 39; Pindar, *Pyth.* iv. 288), or: *without God, sine Deo* (Vulgate), *i.e. without divine help*, without the protection and assistance of God (Soph. *Oed. R.* 633: ἄθεος, ἀφίλος, comp. 254). The last-mentioned sense, as yielding the *saddest* closing predicate (comp. ἀθεεῖ, Hom. *Od.* xviii. 352; Mosch. ii. 148), is here to be preferred. The Gentiles had gods, which, however, were no gods (Acts xix. 26, xiv. 15; Gal. iv. 8); but, on the contrary, what they worshipped and honoured as divinities, since the forsaking of the natural knowledge of God (Rom. i. 19 ff.), were demons (1 Cor. x. 20); so that for them with all their *δαιμονία* (Acts xvii. 22) God was really *wanting*, and they apart from connection with God's grace and help lived on in a *God-forsaken* state. Paul might have written θεοστυγεῖς, as at Rom. i. 30, but he continues in the stream of *negative* designations, which gives to his picture an *elegiac* colouring. — ἐν τῷ κόσμῳ] is referred by Calovius and Koppe to the preceding elements as a whole. But in this way it would have something of a dragging effect, whereas it attaches itself with force and suggestiveness to the bare ἄθεοι, whose tragical effect it serves to deepen. Only it must not be explained, even when so connected, with Koppe: “*inter ceteros homines, in his terris,*” in which sense it would be devoid of significance. Nay rather, *profane humanity* (observe the contrast to the πολιτεία τοῦ Ἰσραήλ), the *Gentile world*, was the unhallowed domain, in which the readers in former time existed without God. It adds to the ungodly *How* the ungodly *Where*. Olshausen explains: “in this *evil* world, in which one has such urgent need of a sure hope, a fast hold to the living God;” but this is *imported*, since no predicate stands beside κόσμῳ. According to Rückert, it is to form a contrast to ἄθεοι, and that in the sense: “in the world, of which the earth is a part, and which stands under God's government.”<sup>1</sup> But Paul must have *said* this, if he had meant it (by ἐν τῷ κόσμῳ τοῦ Θεοῦ, or something similar).

<sup>1</sup> So in substance also Grotius: “per omnes terrarum oras verum Deum, mundi sc. opificem, aut ignorabatis, aut certe non colebatis, sed pro eo Deos ab hominibus fictos.”

Oecumenius and Meier: ἐν τῇ κατὰ τὸν παρόντα βίον πολιτεία, etc. This would be expressed by κατὰ τὸν κόσμον. — The question, we may add, whether the ἐλπίδα . . . κόσμῳ applies to *all* Gentiles, not even a Socrates or a Plato excepted, is, in the view of the apostle, to be answered affirmatively, at all events in general (Rom. iii. 10 ff., xi. 16 ff.; 1 Cor. i. 19 ff.), but has only an indirect application here, since the apostle is speaking of his *readers*, whom he describes as to their *category*. That, if the subject of his discourse had called for it, he would have known how to set *limitations* to his general judgment, may be assumed of itself, and in accordance with Rom. ii. 14 f. Comp. Acts xvii. 28.

Ver. 13. *But now in Christ Jesus ye, once afar off, are made nigh by the blood of Christ.* — νυνὶ δέ] contrast to τῷ καιρῷ ἐκείνῳ, ver. 12: *but as your relation now stands.* Comp. Rom. vi. 22, vii. 6; Col. i. 21, iii. 8. — ἐν Χριστῷ Ἰησοῦ] not to be supplemented by ἐστé (Baumgarten-Crusius), nor yet a more precise definition of νυνὶ (Rückert: “under the new constitution, founded by Christ”), in which case several, proceeding more accurately, supply ὄντες (Calvin: “postquam in Christo estis recepti,” Koppe, Harless, Bleek). But such a more precise definition would be very unnecessary, and would have significant weight only if a special emphasis rested upon ἐν as in contradistinction to χωρίς, ver. 12, which, however, cannot be the case, since there is not again used merely ἐν Χριστῷ, but ἐν Χριστῷ Ἰησοῦ. The ἐν Χριστῷ Ἰησοῦ εἶναι of the readers, moreover, was not *prior* to the ἐγγὺς ἐγενήθητε, but its immediate *consequence*; hence we should have at least to explain it, not: *postquam* in Christo estis recepti, but: *cum* in Christo sitis recepti, wherewithal there would still remain the very unnecessary character of this more precise definition, or of this conditional accessory clause (de Wette). Accordingly ἐν Χρ. Ἰ. is to be connected with ἐγγὺς ἐγενήθη. : *ye are in Christ Jesus*, in whom this has its efficient cause, *made near*; and ἐν τῷ αἵματι τοῦ Χρ. is then the more precise definition of the mode of ἐν Χρ. Ἰ. Comp. διὰ τοῦ αἵματος αὐτοῦ, i. 7. Hence we have not to place a comma, as Lachmann and Tischendorf have done, either before or after ἐν Χρ. Ἰ. — Ἰησοῦ] could not be added at ver. 12, but might

be added here, where the Christ who historically appeared in the person of Jesus is intended. — μακράν] figurative description of the same relation as was expressed in ver. 12 by ἀπηλλοτριωμένοι τῆς πολιτ. τοῦ Ἰσρ., and ξένοι τῶν διαθηκ. τῆς ἐπαγγ. — ἐγγὺς ἐγενήθ. ἐν τῷ αἵμ. τ. Χρ.] For, by the fact that Christ shed His blood, the separation of the Gentiles from the Jews was done away, and consequently the fellowship of the former with the community of God's people (which the true Christian Israel henceforth was) was effected. See ver. 14 ff. The *bringing to participation in the blessings of the theocracy* is, after the precedent of Isa. xlix. 1, lvii. 19, expressed often also among the Rabbins by the figurative *propinquum facere* (which with them is, with special frequency, equivalent to *proselytum facere*), and in that case the subject to whom the approach is made is always to be derived from the context; as e.g. *Vayikra R.* 14, where *God*, and *Mechilta*, f. 38. 12, where, as here, the *theocracy* is to be thought of. See, in general, the passage in Wetstein and Schöttgen, *Horae*, p. 761 ff. — ἐγγὺς γίνεσθαι, *to come near*; only here in the N. T., frequent in the classic writers (Xen. *Anab.* v. 4. 16, iv. 7. 23; Thuc. iii. 40. 6).

Ver. 14.<sup>1</sup> Confirmatory elucidation to ver. 13, especially as to the element implied in the ἐν Χριστῷ Ἰησοῦ, and more precisely in the ἐν τῷ αἵματι τοῦ Χριστοῦ. — αὐτός] *ipse*; *as regards His own person*, is not put in opposition to the thought of *ourselves* having made the peace (Hofmann), which is in fact quite foreign to the passage; but—and what a triumph of the certainty and completeness of the blessing obtained is therein implied!—"non modo pacificator, nam sui impensa pacem peperit et ipse vinculum est utrorumque," Bengel. See what follows. Observe also the *presence of the article* in ἡ εἰρήνη, denoting the peace κατ' ἐξοχήν (Buttmann, *neut. Gr.* p. 109 [E. T. 125]); He is for us the peace absolutely, the absolute contrast to the ἔχθρα, ver. 15. The Rabbinical passages, however, in which the Messiah (comp. Isa. ix. 6) is called שלום (Wetstein *in loc.*; Schöttgen, *Horae*, II. p. 18), do not bear on this passage, since in them the point spoken of is

<sup>1</sup> "Ver. 14-18 ipso verborum tenore et quasi rhythmo canticum imitatur," Bengel.

not, as here,<sup>1</sup> the peace *between Jews and Gentiles*. — ὁ ποιήσας κ.τ.λ.] *quippe qui fecit*, etc., now begins the more precise information, *how Christ has become Himself our peace*. — τὰ ἀμφοτέρα] *the two* [Germ. *das Beides*], i.e. the two existing parts, the Jews and Gentiles. The *neuter* expression corresponds to the following ἔν. Nothing is to be supplied (Grotius: γέννη). — ἔν] not so, that one part assumed the nature of the other, but so that the separation of the two was done away with, and both were raised to a *new unity*. That was the union of the divine οἰκονομία. See the sequel. Comp. Col. iii. 11; Gal. iii. 28; Rom. x. 12; 1 Cor. xii. 13; John x. 16. — καὶ τὸ μεσότοιχον τοῦ φρ. λύσας] is related to the foregoing as *explicative* of it (καί, see Winer, p. 388 [E. T. 546]; Fritzsche, *Quaest. Luc.* p. 9 f.). τοῦ φραγμοῦ is genitive of *apposition*: the partition-wall, *which consisted in the* (well-known) *fence*. What is meant by this, we are then told by means of the epexegetic τὴν ἔχθραν; hence Paul has not by the figurative τὸ μεσότ. τοῦ φραγμοῦ λύσας merely wished to express the (negative) conception that Christ has done away with the isolation of the O. T. commonwealth, as Hofmann, *Schriftbew.* II. 1, p. 375, holds, refining on τὸ μεσότ. τ. φρ., and connecting τὴν ἔχθραν with καταργήσας. De Wette censures the “*extreme tameness*” of the explanation, according to which τὸ μεσότ. κ.τ.λ. is taken not as a designation of the *law*, but as a preliminary designation of the ἔχθρα. But the twofold designation of the matter, describing it first figuratively and then properly, is in keeping with the *importance* of the idea, the direct expression of which produces after the previous figure an effect the *more striking*. — To take the genitive in an *adjectival* sense, as equivalent to τὸ μεσότοιχον διαφράσσον (Vorstius, Grotius, Morus, Koppe, Rosenmüller, Meier, and others), is wrong, because the characteristic adjective notion is implied in τὸ μεσότοιχον (*paries intergerinus*, found elsewhere only in Eratosthenes quoted by Athen. vii. p. 281 D, in Hesychius under κατηλιψ, and in the Fathers<sup>2</sup>), which has

<sup>1</sup> In opposition to Hofmann, *Schriftbew.* II. 1, p. 374, who, at variance with the context, understands εἰρήνη primarily in relation to God; similarly Calovius and others.

<sup>2</sup> In Athen. *l.c.* it is masculine: τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον.

been felt also by Castalio and Beza, inasmuch as they erroneously translated it as though τὸν φραγμὸν τοῦ μεσοτοιχοῦ were used. A reference, we may add, to a *definite φραγμός*, which underlies the figurative expression, is not to be assumed, since the words furnish nothing of the sort, and *any kind* of fence serving as a partition-wall illustrates the ἔχθρα. Some have thought of the stone screen which in the temple-enclosure marked off the court of the Gentiles, and the inscription of which forbade every Gentile from farther advance (Josephus, *Bell.* v. 5. 2, vi. 2. 4; *Antt.* viii. 3. 2 f., xv. 11. 5, *al.*; *Middoth*, ii. 3). So Anselm, Ludov. Cappellus, Hammond, Bengel, Wetstein, Krebs, Bretschneider, Holzhausen, and others. But at most this could only be assumed, without arbitrariness, if that screen had stately borne the name of φραγμός. Other references, still more foreign to the matter, which have been introduced, such as to the Jewish districts in large towns, which were marked off by a wall or otherwise (Schöttgen and others), may be seen in Wolf. Among the Rabbins, too, the figure of a fence is in very frequent use. See Buxtorf, *s.v.* יִב. — λύσας] in the sense of throwing down (Wetstein, *ad Joh.* ii. 19), belongs to the *figure*, and is not chosen on account of the τὴν ἔχθραν which does not come in till afterwards, although it would be chosen *suitably* thereto (see Wetstein *in loc.*). — It has been wrongly designated as an *un-Pauline* idea, that Christ through His death should have united the Jews and Gentiles by means of the abolition of the law (see Schwegler, *l.c.* p. 389 f.). This union has in fact taken place as a raising of both into a higher unity, vv. 16, 18, 21 f.; hence that doctrinal principle is sufficiently explained from the destination of Paul as the apostle to the Gentiles and his personal experience, and from his own elsewhere attested universalism, and need not have as a presupposition the post-apostolic process of development on the part of the church gradually gathering itself out of heterogeneous elements into a unity, so as to betray a later "catholicizing tendency" (Baur).

Ver. 15. Τὴν ἔχθραν] This, still included in dependence upon λύσας, is now the μεσότοιχον broken down by Christ: (namely) the *enmity*. It is, after the example of Theodoret

(comp. *τινές* in Chrysostom), understood by the majority (including Luther, Calvin, Bucer, Clarius, Grotius, Calovius, Morus, Rosenmüller, Flatt, Meier, Holzhausen, Baumgarten-Crusius, de Wette) of the *Mosaic law* as the *cause of the enmity* between Jew and Gentile, in which case the moral law is by some included, by others excluded. But, in accordance with ver. 14, the reader is led to nothing else than the opposite of *εἰρήνη*, *i.e.* to the abstract *enmity*; and in the sequel, indeed, the abolition of the law is very definitely distinguished from the destruction of the enmity (as means from end). Hence the only mode of taking it, in harmony with the word itself and with the context, is: *the enmity which existed between Jews and Gentiles*, comp. ver. 16. So Erasmus, Vatablus, Estius, Cornelius a Lapide, Bengel, and others, including Rückert and Bleek; while Hofmann turns the notion of *ἔχθρα* into the mere *ἀπαλλοτριώσις* of ver. 12, and, referring it to the estrangement on the part of the Gentiles towards the theocracy hated by them, removes the distinctive mark of *reciprocalness* demanded by the context. Quite erroneously, Chrysostom, Theophylact, Oecumenius, and lately Harless, hold that the enmity of the Jews and Gentiles *towards God* is meant. In accordance with the context, ver. 14, the *μεσότοιχον* can, in fact, only be one separating the Jews and Gentiles *from each other*, and not something which separates both *from God*; and how mistaken is such a view also on account of what follows! for the Mosaic law might be conceived of as producing enmity towards God so far doubtless as the *Jews* are concerned (1 Cor. xv. 56; Rom. v. 20, vii. 13; Gal. iii. 19), but never as respects the Gentiles, who stood aloof from all relation to the Mosaic law (Rom. ii. 12). — *ἐν τῇ σαρκὶ αὐτοῦ*] does not belong (as Lachmann also punctuates it) to *τὴν ἔχθραν*, so that “the national hatred in His people” would be meant (Chrysostom, Bugenhagen, Schulthess, *Engelwelt*, p. 193); nor yet to *λύσας* (Oecumenius, Beza, Calvin, Grotius, Rückert, and others), because in that case this mention of the death of Jesus would be irrelevantly dissevered from the modal definition *τὸν νόμον καταργήσας*, to which, in the nature of the case, it belongs as an essential element; but it stands with an emphasis suitable to the context (comp. *αὐτὸς*

γάρ, ver. 14) at the head of the specification that now follows, *in what way* Christ has effected what was said in ver. 14 by αὐτὸς γάρ ἐστίν . . . ἔχθραν: so that *He by His flesh* has done away with the law, namely, when He allowed His flesh to be crucified (Col. i. 21 f.), dissolved thereby the tie with the law that brought men under curse (see on Gal. iii. 13), and thus opened up the justification through faith (Rom. iii. 21 ff.), whereby the institute of the law was emptied of its binding power (comp. Rom. x. 4 ff., vii. 1 ff.; Col. ii. 14). The moral commands also of the law had thereby, while not ceasing to be valid, ceased to be held as constituent elements of the law-institute as such justifying in the way of compliance with it; and its fulfilment, and that in augmented power, now proceeds from the new vital principle of faith (Rom. viii. 4), on which account Christ, although He is the end of the law (Rom. x. 4; comp. 2 Cor. iii. 11), could nevertheless say that He had come to fulfil the law (Matt. v. 17), and Paul could assert: νόμον ἰστώμεν, Rom. iii. 31. Hofmann imports into the ἐν τῇ σαρκὶ αὐτοῦ the thought: in and with the doing away of His life in the flesh, *in respect of which He was an Israelite*, Christ has rendered the appertaining to His community independent of the religious-legal status of an Israelite. As though the atoning death of Christ, in the usual dogmatic sense of the apostle, had not been most distinctly indicated already before by the ἐν τῷ αἵματι τοῦ Χριστοῦ, ver. 13, as afterwards by the ἀποκαταλλάξῃ κ.τ.λ., ver. 16, and by the προσαγωγή, ver. 18! This meaning is not here, any more than at Col. i. 21 f., to be exegetically modified or explained away.—τῶν ἐντολῶν ἐν δόγμασι] to be taken together, yet not in such a way that ἐν stands for σύν (Flatt) or καί (Koppe, Rosenmüller), but as: *the law of the commandments consisting in injunctions*, whereby the dictatorial character of the legal institute (as a whole, not merely partially, as Schenkel imports) is exhibited. The genitive τῶν ἐντολῶν denotes the contents of the law, and ἐν δόγμασι the essential form in which the ἐντολαί are given. The connecting link of the article (τῶν) before ἐν δόγμασι was not requisite, since we may correctly say: ἐντέλλεσθαι τι ἐν δόγματι or ἐντολὴν δίδοναι ἐν δόγματι, and therefore ἐντολὴ ἐν δόγματι may be

conjoined so as to form *one* conception.<sup>1</sup> Comp. on iii. 13; Rom. vi. 4; Gal. iv. 14, iii. 26. This view of the connection is adopted, after the precedent of many older expositors, by Rückert, Matthies, Meier, Winer, pp. 123, 197 [E. T. 169, 257], Bisping, Schenkel, Bleek.<sup>2</sup> Comp. also Buttmann, *neut. Cr.* p. 80 [E. T. 92]. If one should, with the Syriac, Arabic, Vulgate, Pelagius, Chrysostom and his successors, Theodore of Mopsuestia, Grotius, Estius, Bengel, Holzhausen, and others, including Fritzsche, *Diss. in 2 Cor.* ii. p. 168 f., refer ἐν δόγμ. to καταργήσας, there would result—even apart from the fact that with our mode of connecting ἐν τῇ σαρκὶ αὐτοῦ, this construction is not even possible—the wholly untrue and un-Pauline thought that *Christ has through injunctions abolished the law*. No doubt some have imputed to ἐν δόγμασι the sense *praecepta stabiliendo* (Fritzsche), in doing which they had in view the evangelical doctrine of faith and the *gratia universalis* (see Chrysostom, Theodore of Mopsuestia, Theodoret, Theophylact, Estius, Bengel, and others). But even thus the sense remains untrue and un-Pauline, seeing that the doing away of the law has taken place not at all in a doctrinal way, but *by the fact of the death of Christ* (Rom. vii. 1 f.; Gal. iii. 13; Col. ii. 14). And what a change would be made in the meaning of the word δόγμα, which in the N. T. signifies throughout nothing else than *injunction* (Col. ii. 4; Luke ii. 1; Acts xvii. 7, xvi. 4; comp. Plat. *Legg.* i. p. 644 D; Xen. *Anab.* iii. 3. 5, vi. 6. 8; Dem. 774. 19; Herodian, i. 7. 6; 4 Macc. iv. 23 f.)! The distinction ought not to have been overlooked between ἐντολή and δόγμα, which latter puts the meaning of the former into the more definite form of the

<sup>1</sup> There is consequently no need whatever for the evasive view of Theile (in Winer's *Exeget. Stud.* I. p. 188 ff.), which is arbitrary and makes the meaning of the expression simply ambiguous, that Paul has not added the article, because ἐν δόγμ. is to be conceived of in the like relation to τὸν νόμον as to τῶν ἐντολῶν.

<sup>2</sup> Several of the older expositors, nevertheless, explained: *legem mandatorum in decretis sitam* (Erasmus, comp. Castalio, Beza, Calvin, and others), so that they connected ἐν δόγμ. with τὸν νόμον. But in that case τὸν must of necessity have stood before ἐν δόγμ. And to excuse the absence of the article "*ob congeriem articulorum*" (Erasmus) is arbitrary. How often have classical writers accumulated articles! Plato, *Phileb.* p. 33 A; Dem. *Ol.* iii. 11, and many others. They avoid only the coming together of the same article, e.g. τὸ τῷ (Stallbaum, *ad Plat. Rep.* pp. 332 C, 598 B).

enjoining *decree*. A peculiar view is taken by Harless (followed by Olshausen) likewise connecting ἐν δόγμ. with καταργήσας, and holding that ἐν denotes the "side on which that efficacy of the death of Christ exerts itself;" Christ did not render the law ineffectual in any such capacity as σκιὰν τῶν μελλόντων, or as παιδαγωγὸν εἰς Χριστόν, but *on the side of the δόγματα* ("in reference to the commanding form of its precepts," Olshausen). Incorrectly, because δόγμασι must of necessity have had *the article*, and because it is nowhere taught that the law is done away only *in a single respect*. The Mosaic legal institute *as such*, and not merely from a certain side, has in Christ its end (Rom. x. 4); the σκιά τῶν μελλόντων in the law has only a transient typical destination (see on Col. ii. 17), and the work of the παιδαγωγός is at an end with the attainment of maturity on the part of his pupils (Gal. iii. 24 f.). Incorrect also is the view of Hofmann, p. 377, who, likewise taking ἐν δόγμασι as modal definition to καταργήσας, and for the expression with ἐν comparing 1 Cor. ii. 7, finds the meaning: by the very fact that Christ has put an end to *precepts generally*, He has invalidated the O. T. law of commandments. The statement that Christ has put an end to δόγματα *generally*, i.e. *to commanding precepts in general*, is at variance with the whole N. T., which contains numberless definite commands, and, in particular, with the teaching of Paul, who even places Christianity as a whole under the point of view, Rom. iii. 27, ix. 31, Gal. vi. 2, 1 Cor. ix. 21, of a νόμος (which, without δόγματα, is not at all conceivable<sup>1</sup>), and specially with Col. ii. 14. Paul would at least have made a limiting addition to ἐν δόγμασι, and have written something like ἐν δόγμασι δουλείας (comp. Rom. viii. 15; Gal. iv. 24, v. 1). — ἵνα τοὺς δύο . . . εἰρήνην] a statement of the object aimed at in the just expressed abrogation of the law, which statement of aim corresponds to what has been said concerning Christ in ver. 14, more precisely defining and confirming the same. Harless arbitrarily passes over what immediately precedes, and holds that ἵνα . . . εἰρήνην expresses the design of ὁ ποιήσας τὰ ἀμφότερα ἐν, in which case too, we

<sup>1</sup> The δόγματα of Christianity are the true αἰὶ παράντα δόγματα, Plato, *Theaet.* p. 158 D.

may add, there would result a tautological relation of the thought. — τοὺς δύο] The Jews and Gentiles, who before were designated in accordance with the general category under a *neuter* form, are here conceived of *concretely* as the two *men* under discussion, of whom the one is the totality of the Jews, and the other that of the Gentiles, out of which two men Christ has made a single new man. This is the collective subject of the *καινή κτίσις*, Gal. vi. 15 (the whole body of Christians). — ἐν ἑαυτῷ] is neither, with Grotius, to be taken as: *per doctrinam suam*, nor, with Chrysostom, Oecumenius, and others, as equivalent to δι' ἑαυτοῦ (Oecumenius: οὐ δι' ἀγγέλων ἢ ἄλλων τιῶν δυνάμεων), but it affirms that the unity to be brought about out of the two by the new creation was to be founded *in Christ Himself*, that is, was to have the basis of its existence and continuance in Him, and not in any other unifying principle whatever. In the case, namely, of all individuals, from among the Jews and Gentiles, who form the *one* new man, the death of Christ is that, wherein this new unity has its causal basis; without the death of the cross it would not exist, but, on the contrary, the two would still be just in the old duality and separation as the Jew and the Greek. Calvin well remarks that *in se ipso* is added, “ne alibi quam in Christo unitatem quaerant.” Comp. Gal. iii. 28. This union, negatively conditioned by the abolition of the law, and having its basis in the self-sacrifice of Christ, is positively accomplished *as regards the subjects* through the Spirit, 1 Cor. xii. 13. Comp. subsequently ver. 18. But *objectively* accomplished—namely, as a fact before God and apart from the subjective appropriation by means of the Spirit—it is already by virtue of the death, which Christ has undergone for the reconciliation of both parties, Jews and Gentiles, with God; see ver. 16. — *καινόν*] For this *one* is now neither Jew nor Greek, which the two, out of which the *one* has been made, previously were; but both portions have laid aside their former religious and moral attitude, and without further distinction have obtained the quite new nature conditioned by Christian faith. If *καινόν* had not been added, the εἰς ἄνθρωπος might be incorrectly conceived of as an amalgam of Jew and Gentile. To exclude, we may add, from *καινόν* the

*moral* element (Meier, comp. Rückert) is not merely arbitrary, but, according to the apostolic way of looking at matters, even impossible, 2 Cor. v. 17; Gal. iv. 27, vi. 14 f., v. 6. — ποιῶν εἰρήνην] *Present* participle, because the establishment of peace as what was duly to set in with the designed new creation, was implied in the very scope thereof; it was that which was to be brought about *in and with it*. Observe that ποιῶν εἰρήνην is spoken from the standpoint of the *design* expressed in ἵνα τοὺς δύο κ.τ.λ., and is included as belonging to what is *designed*; consequently: *so that He* (by this new creation) *makes peace* (not *made* peace). εἰρήνη is, in accordance with the context, the opposite of ἔχθρα, ver. 15, consequently peace of the two portions *with each other*, not: *with God* (Harless), nor: πρὸς τὸν Θεὸν καὶ πρὸς ἀλλήλους (Chrysostom, Oecumenius).

Ver. 16. Continuation of the sentence expressive of the design. Christ has by His death done away with the law, in order to make the Jew and the Gentile into one new man (ver. 15), *and* (and consequently) *so to accomplish the reconciliation of both with God, that they should as one body be reconciled with God through the cross, after He has slain thereon the enmity which hitherto existed between them.* — καί] is the *and* of the sequence of thought; from what was before said resulted *the way and manner* of the reconciliation of the two with God; hence also ἀποκαταλλ. is *prefixed*. — ἀποκαταλλάσσω, only here and Col. i. 20; in the other Greek writings only καταλλάσσω is preserved, which is *not* distinguished from διαλλάσσω (in opposition to Tittmann, *Synon.* p. 101; see Fritzsche, *ad Rom.* I. p. 276 ff.). The composition with ἀπό may, after the analogy of other compounds with ἀπό (comp. ἀποκαθίστημι, ἀποκατορθόω, *al.*), denote *again* (Calvin: “*reduxerit* in unum gregem,” also Harless), but it may also (comp. ἀποθανμάζω, ἀποθεραπεύω, *al.*) *strengthen* the notion of the reconciliation. The latter is better adapted to the context (ἐν ἐνὶ σώματι; and see ver. 18). In opposition to Hofmann’s conversion of the notion into that of the restoration of fellowship with God, see on Col. i. 20. We may add that ἀποκαταλλ. does not apply to the *mutual* reconciliation of Jews and Gentiles (Grotius, according to whom τῷ Θεῷ is then equivalent to *ut*

*Deo serviant* !), but, as the express τῶ Θεῷ says (Rom. v. 10 ; 2 Cor. v. 18, 20), to the reconciliation of both *with God*, whose wrath, namely, against sinners Christ has by His *ἰλαστήριον* changed into grace. Comp. on Col. i. 21 ; 2 Cor. v. 18 ; Rom. v. 10. — τὸς ἀμφοτέρους] not again τὸς δύο, because they are now conceived as *united*, comp. vv. 14, 18. — (ἐν ἐνὶ σῶματι] is held by Chrysostom, Theodoret, Theophylact, Beza, Calovius, Calixtus, Wolf, Bengel, Zachariae, Koppe, Flatt, Rückert, Matthies, Harless, Hofmann, Lechler, and others, to be the body of *Christ* ; by the offering up of *one* body *both* are reconciled with God.) But how superfluous in that case would the διὰ τοῦ σταυροῦ be !<sup>1</sup> Moreover, *Christ* is in fact the subject, and how could it be said of *Christ* that by a single body He has reconciled both with God, or—as Hofmann gives to the meaning a turn quite departing from the N. T. and especially the Pauline doctrine of atonement—that He has made a single body (*His* body, namely) to be their unity embracing them in the like fellowship of God,<sup>2</sup> since in fact the case of a plurality of bodies on the part of *Christ* was not even as an abstraction conceivable ? This inappropriateness, hardly excusable by the reference to τὸς ἀμφοτέρους, and not removed by the pure invention of a contrast to the many bodies offered up under the O. T. (Calovius), would only cease to be felt, if God were the subject, so that Paul might say that *God* had by the surrender of *one* body reconciled *the two* (2 Cor. v. 18 ; Col. i. 21) with Himself. Hence Ambrosiaster, Oecumenius, Photius, Anselm, Erasmus, Bucer, Calvin, Piscator, Cornelius a Lapide, Estius, Grotius, Michaelis, Morus, and others, including Meier, Holzhausen, Olshausen, Baumgarten-Crusius, de Wette, Winer, Bleek, have rightly found in ἐν σῶμα

<sup>1</sup> Hofmann, after Tertull. *c. Marc.* v. 17, attaches it to the following ἀποκτ., by which, however, the emphasis that manifestly lies on ἀποκτ. is pushed forward to διὰ τοῦ σταυροῦ.

<sup>2</sup> “ In His person subsists the newness of human nature for them, and in His body, wherein [as a bodily living man] He has gone unto God, they have the place where mankind is restored to communion with God,” Hofmann, p. 380. With this explaining away of the atonement it was no doubt consistent to connect διὰ τοῦ σταυροῦ with ἀποκτ., and to refer back ἐν αὐτῷ to the ἐν σῶμα. The simply correct rendering is given, *e.g.*, in the version of Castalio: “ *ut in sese ex duobus conderet unum novum hominem faciendo pacem, et ambos uno in corpore reconciliaret Deo per crucem perentis in ea inimicitias.*”

the *unum corpus*, which is formed of the Jews and Gentiles united into a εἷς καινὸς ἄνθρωπος. } Comp. on ἐν σῶμα, Rom. v. 12; 1 Cor. x. 17; Eph. iv. 4; Col. iii. 15. Christ has reconciled the two *in one body*, i.e. constituting one body without further separation—the two portions of humanity *as one whole*—unto God. How entirely is this mode of taking it in keeping with the whole context! See especially vv. 15, 14. — ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ] *after he shall have slain*, etc.; for it is inserted in the second half of the affirmation of *design* which begins with the ἵνα of ver. 15, so that it is correlative to the ποιῶν εἰρήνην of the first half. On ἀποκτ. Grotius correctly observes: “idem hic valet, quod modo λύσας, sed crucis facta mentione, aptior fuit translatio verbi ἀποκτείνας, quia crux mortem adfert.” And the ἔχθρα (here personified) is not to be explained otherwise than in ver. 14; hence not the *law* (Michaelis, Koppe, Holzhausen), nor the hostile relation of the Jews and Gentiles towards *God* (most expositors, including Rückert, Meier, Harless, Hofmann), but the enmity of the two *towards each other*. The aim of the apostle was not to explain the nature of the atonement in general as such, but to show how Christ has reconciled with God the Jews and Gentiles *combined into unity*, and to this end it was pertinent to say that He had cancelled the enmity which had hitherto subsisted between them. The *aorist participle*, we may add, affirms not something simultaneous with ἀποκαταλλ. (*ita ut interficeret*), but something *preceding* (*after that He has slain*), so that the *relation of time* is conceived of otherwise than in the case of the correlative ποιῶν εἰρήνην, ver. 15. Paul, namely, has conceived the matter thus: Christ has desired by His death on the cross to cancel the mutual enmity between Jews and Gentiles (see on ver. 15), and then by means of this death to reconcile both, who should now in this manner be united into one aggregate, ἐν ἐνὶ σώματι with God. In reality these are indeed only different *sides* of the effect of the death of Christ on the cross, not separate and successive effects; but in the representation unfolding the subject, in which Paul will here, as in a picture, set the matter before us in its various elements, they appear so, and this is in keeping with the whole solemn pathos which is shed over the passage.—ἐν

αὐτῷ] *i.e.* on the cross. The reference to σώματι (Bengel, Semler, Hofmann, following Tertullian) falls with the correct explanation of ἐν ἐνὶ σώματι. The reading ἐν ἑαυτῷ (F G, 115, codd. in Jer. Arab. pol. Vulg. It. Goth. Syr. p. Ambr. Aug.) would yield the same sense as that reference to σώματι, but is a conformation to ver. 15, in accordance with which Luther also translated “*through Himself*.”

Ver. 17. After Christ has established peace, He has come and has also *proclaimed* it, to the Gentiles and the Jews. This proclamation, namely, cannot be regarded as *preceding* the fact by which the peace was established, so that ἐλθὼν would apply to the *bodily advent of Christ upon earth* (Chrysostom, Anselm, Estius, Holzhausen, Matthies, Harless), and the connection with ver. 14 would be: “Christ is peace in *deed* (ver. 14) and *word* (ver. 17); He not only *is* peace, but He *proclaimed* it Himself at His appearing on earth,” Harless. For, when it is said in ver. 14, αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, the time thought of is, as vv. 14–16 show, the time *after the crucifixion of Christ*, through which and since which He is our peace, so that καὶ ἐλθὼν κ.τ.λ. does not merely attach itself to αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν and leave all that intervenes out of view; but, on the contrary, this intervening matter is so essentially bound up with αὐτὸς γ. ἐ. ἡ εἰρ. ἡμ., that now καὶ ἐλθὼν κ.τ.λ. can introduce not a *πρότερον*, but only a *ὑστερον* of the crucifixion, annexing as it does the *further* course of the matter. Rightly, therefore, most expositors have understood in ἐλθὼν an advent *following the crucifixion of Christ*, in connection with which either the *resurrection of Christ* has been thought of (Bengel, Rückert), or His having come *in His Spirit* (Olshausen), or in the preaching that took place through *the apostles* (so most), in which latter view ἐλθὼν is wrongly by many, as Raphel, Grotius, Wolf, Zachariae, Koppe, Rosenmüller (comp. Meier), regarded as without significance; it is in truth an “*insigne verbum*,” Bengel. The correct explanation (comp. ver. 18) is given by Olshausen; comp. Baumgarten-Crusius and de Wette, also Hofmann, *Schriftbew.* II. 1, p. 475, and Bleek. In the Holy Spirit, namely, not only according to Jehn (John xiv. 18, *al.*), but also according to Paul, *Christ Himself* has come (in so far as

it is *Christ's* Spirit) from heaven to those who have received the Spirit, and dwells and rules in them (Rom. viii. 9, 10; 2 Cor. iii. 17, xiii. 5; Gal. ii. 20), and this *proclamation* has taken place at the instance of the Spirit (Rom. viii. 16), and through the Spirit Himself (Rom. xv. 18; comp. 2 Cor. xiii. 3). The *point of time* expressed by *εὐηγγελίσατο* is the *conversion* of the persons concerned, at which they received the Spirit (Gal. iii. 2; Eph. i. 13). Accordingly the apostle could, without writing at variance with history, name first the readers as original Gentiles (*ὑμῶν τοῖς μακράν*), and then the Jews; for when the Ephesians became Christians, there had already long since been converted not merely *Jews*, but *Gentiles and Jews*. Had he, on the other hand, meant the actual coming of Christ upon earth and His oral preaching, the historical necessity would have presented itself of mentioning *first* those that were near and *then* those that were afar off.—We may add that the concrete and vividly depicting expression *ἐλθὼν εὐηγγ.*, can the less occasion surprise, as the whole passage bears the impress of emotion. Comp. also Acts xxvi. 23.—*εἰρήνην*] has been, from the time of Chrysostom, ordinarily explained of peace *with God*, while only a few, as Estius and Koppe, suppose peace *with each other* to be included; but Olshausen rightly understands the latter *alone*, as does also Bleek. Only this is in keeping with the whole connection (see, moreover, the immediately preceding *ἀποκτ. τὴν ἔχθραν*, and comp. ver. 19), and, moreover, has ver. 18 not against it, but in its favour (see on ver. 18).—*ὑμῶν τοῖς μακράν* and *τοῖς ἐγγύς*] (both to be explained in accordance with ver. 12, and comp. Isa. lvii. 19) are dependent on *εὐηγγελίσατο*,—the view which immediately and most naturally suggests itself. Harless would attach both very closely to *εἰρήνην*,—a course to which he was impelled by his explanation of *ἐλθὼν εὐηγγ.*, in order not to present the apostle as saying what is inconsistent with history (Matt. xv. 24, comp. x. 5 f.; John x. 16; Matt. xxi. 43, *al.*). But the inconsistency with history would still remain.<sup>1</sup>—The *repetition* of *εἰρήνην* (see the critical remarks)

<sup>1</sup> If Paul had understood *ἐλθ. εὐηγγ.* in the sense of Harless, he must at all events have written *εἰρ. τοῖς ἐγγύς κ. εἰρ. ὑμῶν τοῖς μακράν*. Harless himself has paraphrased (comp. Erasm. *Paraphr.*): “The contents of his message was a peace

has rhetorical emphasis, John xiv. 27 ; Buttm. *neut. Gr.* p. 341 [E. T. 393]. This ἐπιμονή of the expression, however (Nägelsbach on Hom. *Il.* i. 436), excludes the view of Wieseler, p. 444, that τοῖς ἐγγύς also is in apposition to ὑμῖν, and means specially the Jewish-Christians in *Ephesus*.

Ver. 18. *Proof from an appeal to fact* for what has just been said : εὐηγγ. εἰρήνην ὑμῖν τ. μακρ. κ. εἰρ. τοῖς ἐγγύς. In this case the main stress of the proof lies in οἱ ἀμφότεροι ἐν ἐνὶ πνεύμ. If, namely, through Christ, both in *One Spirit* have the προσαγωγή to the Father, to both must the same news, that of *peace*, have been imparted by Him. This is the necessary historic premiss of that happy state of unity now actually subsistent through Christ. He must have proclaimed εἰρήνη to the one as to the other ; of this Paul now gives the *probatio ab effectu*. Others hold that ὅτι introduces the contents of the message of peace (Baumgarten, Koppe, Morus, Flatt). But the contents is fully expressed in the εἰρήνη itself, agreeably to the context ; hence, too, we may not say, with Rückert, that the essence of the εἰρήνη is explained. According to Harless, the truth of that proclamation is shown from the reality of the possession. But in this way a subsidiary thought (namely, that the proclamation was true) is introduced not merely arbitrarily, but also unsuitably (for the truth of that which has been proclaimed was self-evident).—τὴν προσαγωγὴν] Christ is not conceived of as *door* (John x. 7 ; Beza, Calvin), which is remote from the context, but as *bringer* ; in which case there may be an allusion to the Oriental custom of getting access to the king only through a προσαγωγεὺς (see on Rom. v. 2), but not to *sacrificial processions* in accordance with Herod. ii. 58 (Meier), which would be an unsuitable comparison. Before Christ had reconciled men with God, communion with God was, on account of the wrath of God (ver. 3 ; Rom. v. 10), denied to them ; Christ by His ἰλαστήριον removed this obstacle, and thus became the προσαγωγεὺς, through the mediation of whom (δι' αὐτοῦ) we now and henceforth have the *bringing near* (Thuc. i. 82 ; Polyb. ix. 41. 1, xii. 4. 10 ;

which availed for all, *Jews as well as Gentiles*." Evidently under an involuntary sense of the historical relation, but in opposition to the words, according to which Harless ought to have paraphrased : "availed for all, *Gentiles as well as Jews*."

Xen. *Cyr.* vii. 5. 45) unto God. In substance the having the *προσαγωγή* to God is not different from the *εἰρήνη πρὸς τὸν Θεόν* (Rom. v. 1), and from the filial relationship of the reconciled. It is the consequence of the atoning death of Jesus; the peaceful relation of believers towards God, brought about through this death. Comp. 1 Pet. iii. 18. Here, moreover, as at Rom. v. 2, the notion of *bringing towards*, which the word has, is not to be interchanged with that of *approach* or *access* (as still by Rückert, Harless, Bleek), as though *πρόσοδον* were written in the text. Christ by the continuous power and efficacy of His atoning act is the constant *Bringer* to the Father. Comp. iii. 12. — *ἐν ἐνὶ πνεύματι*] for the *Holy Spirit* is to both one and the same element of life (comp. on Rom. viii. 15), apart from which they cannot have the *προσαγωγή* to God. The referring of it to the *human* spirit (*ὁμοθυμαδόν*, Anselm, Homberg, Zachariae, Koppe, Morus, Rosenmüller) ought to have been precluded by taking note of the Divine *Trias* in our passage (*δι' αὐτοῦ, ἐν ἐνὶ πνεύματι, πρὸς τὸν πατέρα*); comp. vv. 12, 22. — Observe, further, the difference of meaning between the *ἔχομεν* (denoting the continuously present possession of the signal benefit) and the *ἔσχίκαμεν* of Rom. v. 2 (see on the latter passage).

Ver. 19. *Ἄρα οὖν*] draws the inference from vv. 14–18; and this inference is the same in its tenor with what was said at ver. 13, but is carried out in more detail; for this is just what was to be proved ver. 14 ff. (*quod erat demonstrandum*). — *ξένοι*] *i.e.* such as *are not included as belonging to the theocracy*, but are related towards it as *strangers*, who belong to another state; the opposite is *συμπολίται τῶν ἁγίων*. Comp. ver. 12. The same is indicated by *πάροικοι*: *inquilini*,<sup>1</sup> *i.e.* those who, coming from elsewhere, sojourn in a land or city without having the right of citizenship (Acts vii. 6, 29; 1 Pet. ii. 11). See, in general, Wetstein, *ad Luc.* xxiv. 18; Gesen. *Thes. s.v.* נָזִיחַ. It is the same as is expressed in classic Greek by *μέτοικοι* (Wolf, *prol. Dem. Lept.* p. lxvi. ff.; Hermann, *Staatsalterth.* § 115), in contradistinction to the *πολίτης*

<sup>1</sup> Among Greek writers *πάροικος* has not this signification, but is equivalent to *neighbour*; it has it, however, in the LXX. (Ex. xii. 45; Lev. xxv. 6–23). Comp. *παρισία*, Acts xiii. 17, and in the LXX.; Clem. *Cor.* ii. 5.

or *ἀστός* (Plat. *Pol.* viii. p. 563 A, *al.*). The Gentiles are in the commonwealth of God only *inquilini*, *sojourners*, not citizens; they have no *πολιτεία* therein; although they are ruled by God (Rom. iii. 29) and included in the Messianic promise (Rom. iv. 12 f.), they are so in the second place (Rom. i. 16), and without participating in the time-hallowed peculiar prerogatives of the Israelites (Rom. iii. 1, ix. 4 ff.). The referring of *πάροικοι* to the conception of a *household* (persons pertaining to the house, members of the family) is not to be made good by linguistic usage (not even by Lev. xxii. 10), and is not demanded by the antithesis of *οἰκεῖοι τοῦ Θεοῦ* (in opposition to Bengel, Koppe, Flatt, Meier, Harless, Olshausen, Schenkel), inasmuch as *οἰκεῖοι τοῦ Θεοῦ* sustains a *climactic relation* to the preceding *συμπολ. τῶν ἁγίων*, and the two *together* form the contrast to *ξένοι and πάροικοι*. The reference to the *proselytes* (Anselm, Whitby, Cornelius a Lapide, Calixtus, Baumgarten) is quite at variance with the context (vv. 11–13). — *ἀλλ' ἐστέ]* emphatic repetition of the verb after *ἀλλά*. Comp. Rom. viii. 15; 1 Cor. ii. 8; Heb. xii. 18 ff. — *συμπολιταί]* belongs to the inferior Greek; Lucian, *Solocc.* 5; Ael. *V. H.* iii. 44; Joseph. *Antt.* xix. 2. 2. See Lobeck, *ad Phryg.* p. 172. — *τῶν ἁγίων]* *i.e.* of those who constitute the people of God. These were formerly the Jews (ver. 12), into whose place, however, the *Christians* have entered as the *Ἰσραὴλ τοῦ Θεοῦ* (Gal. vi. 16), as the true descendants of Abraham (Rom. iv. 10 ff.) and God's people (Rom. ix. 5 ff.), acquired as His property by the work of Christ (see on i. 14). The Ephesians have thus, by becoming Christians, attained to the fellow-citizenship with the saints,—which saints the *Christians* were,—so that *τῶν ἁγίων* does not embrace either the *Jews* (Vorstius, Hammond, Bengel, Morus) or the *patriarchs* (Chrysostom, Theodoret, Oecumenius, and others; Theodoret: *ἁγίους ἐνταῦθα οὐ μόνον τοὺς τῆς χάριτος, ἀλλὰ καὶ τοὺς ἐν νόμῳ καὶ τοὺς πρὸ νόμου λέγει*), with whom even the *angels* have been associated (Calvin, Flatt). — *οἰκεῖοι τοῦ Θεοῦ]* *members of God's household*. The theocracy is thought of as a *family*, dwelling in a house, of which God is the *οἰκοδεσπότης*. 1 Tim. iii. 15; Heb. iii. 2, 5, 6; x. 21; 1 Pet. iv. 17. Comp. בית יהוה, Num. xii. 7;

Hos. viii. 1. Harless: belonging to the house of God, *as the building-stones of the house, in which God dwells*. But thus the *following* figure is *anticipated*, and that in a way contrary to the meaning of οἰκέως; and an incongruous contrast is afforded to the πάροικοι.

Ver. 20. The conception οἶκος Θεοῦ leads the apostle, in keeping with the many-sided versatility of his association of ideas, to make the transition from the figure of a household-fellowship, to the figure of a house-structure, and accordingly to give to οἰκέοι τοῦ Θεοῦ a further illustration, which now is no longer appropriate to *the former* figurative conception, but only to the *latter*, which, however, was not yet expressed in οἰκέοι τοῦ Θεοῦ. Comp. Col. ii. 6, 7. — ἐποικοδομηθέντες] namely, when ye became Christians. The *compound* does not stand for the *simple* term (Koppe), but denotes the building *up*. Comp. 1 Cor. iii. 10, 12, 14; Col. ii. 7; Xen. *Hist.* vi. 5. 12; Dem. 1278. 27. ἐπί, *with the dative*, however (comp. Xen. *Anab.* iii. 4. 11), is not here occasioned by the *ao*rist participle (Harless), which would not have hindered the use either of the genitive (Hom. *Il.* xxii. 225; Plato, *Legg.* v. p. 736 E) or of the accusative (1 Cor. iii. 12; Rom. xv. 20); but the *accusative* is not employed, because Paul has not in his mind the relation of direction, and it is purely accidental that not the *genitive* of rest, but the *dative* of rest is employed. — τῶν ἀποστ. κ. προφ.] is taken by Chrysostom, Oecumenius, Theophylact, Erasmus, Estius, Morus, and others, including Meier, Olshausen, Baumgarten-Crusius, de Wette, as genitive of *apposition*; but wrongly, since the apostles and prophets *are* not the foundation, but have *laid* it (1 Cor. iii. 10). *The foundation laid by the apostles and prophets* (as most expositors, including Koppe, Flatt, Rückert, Matthies, Harless, Bleek, correctly take it) is the gospel of Christ, which they have proclaimed, and by which they have established the churches; see on 1 Cor. iii. 10. "Testimonium apost. et proph. substructum est fidei credentium omnium," Bengel. — προφητῶν] has been understood by Chrysostom, Theodoret, Oecumenius, Jerome, Erasmus, Beza, Calvin, Calovius, Estius, Baumgarten, Michaelis, and others, including Rückert, of the *Old Testament* prophets. That not these, how-

ever, but the *New Testament* prophets (see on 1 Cor. xii. 10), are intended (Pelagius, Piscator, Grotius, Bengel, Zachariae, Koppe, Rosenmüller, Flatt, Harless, Meier, Matthies, Olshausen, Baumgarten-Crusius, de Wette, Bleek), is clear, not indeed from the non-repetition of the article, since the apostles and prophets might be conceived as *one* class (Xen. *Anab.* ii. 2. 5 : οἱ στρατηγοὶ καὶ λοχαγοί; comp. Saupp. *ad Xen. Venat.* v. 24; Dissen, *ad Dem. de cor.* p. 373), but (1) from the very order of the words,<sup>1</sup> which, especially from the pen of an apostle, would most naturally have been τῶν προφητῶν κ. ἀποστόλων; (2) from the analogy of iii. 5, iv. 11; and (3) from the fact that the foundation-laying in question can, from the nature of the case, only be the preaching of the Christ who *has come*, because upon this foundation the establishment of the church took place, and in that preaching the old prophetic predictions were used only as means (Rom. xvi. 26). Comp. also ver. 21. Harless supposes that the apostles are here called *at the same time* prophets.<sup>2</sup> In this way, no doubt, the objection of Rückert is obviated, that, in fact, the prophets themselves would have come to Christianity only by means of the apostles, and would themselves have stood only on the θεμέλιος τῶν ἀποστόλων; but (a) from the non-repetition of the article there by no means follows the unity of the persons (see above), but only the unity of the category, under which the two are thought of. (b) There may be urged against it the analogy of iv. 11, as well as that in the whole N. T., where the ecclesiastical functions are already distinguished<sup>3</sup> and *prophets* are mentioned, *apostles* are not at the same time

<sup>1</sup> This has been very arbitrarily explained by the assertion that the apostles preached the gospel immediately, that they possessed the greater endowment of grace, that the foundation had been no *recens positum*, and such like. See specially Calovius and Estius.

<sup>2</sup> So also Rückert on iii. 5, and Hofmann, *Schriftbew.* II. 2, p. 122. The latter adduces as a reason, that προφ. is no peculiar N. T. designation like ἀπόστ. This, however, it surely is, namely, in the N. T. sense, for which the O. T. word was the most suitable vehicle. Philippi also, *Glaubenslehre*, I. p. 288, ed. 2, declares himself in favour of Harless.

<sup>3</sup> This is not yet the case at Matt. xxiii. 34, where rather the *whole category* of Christian teachers is still designated by Old Testament names. In the parallel Luke xi. 49, on the other hand, the apostles are already adduced as such by name.

intended. It is true that the apostles had of necessity to possess the gift of prophecy, but this was understood of itself, and they are always called merely *apostles*, while simply those having received the gift of prophecy, who were *not* at the same time apostles, are termed *prophets*; comp. 1 Cor. xii. 28 f. (c) There would be no reason whatever bearing on the matter in hand why the apostles should here be designated specially as prophets; nay, the contrast of *Moses and the prophets*, arbitrarily assumed by Hofmann, would only tell *against* the identity (Luke xxiv. 27, 44; Acts xxiv. 14; John i. 46). That objection of Rückert, however, disappears entirely when we contemplate the prophets as the immediate and principal *fellow-labourers* in connection with the laying of the foundation done primarily by the apostles, in which character they, although themselves resting upon the *θεμέλιον* of the apostles, yet in turn were associated with them as founders. And the more highly Paul esteems prophecy (1 Cor. xiv. 1), and puts the prophets elsewhere also in the place next to the apostles (iv. 11; 1 Cor. xii. 28 f.), with so much the more justice might he designate the *apostles and prophets* as laying the foundation of the churches; and the less are we warranted, with de Wette, in finding here traces of a *disciple of the apostles*, who has had before him the results of the apostolic labours as well as the period of the original prophecy as concluded, or with Schwegler (in *Zeller's Jahrb.* 1844, p. 379) and Baur (p. 438), in recognising traces of *Montanism* with its new prophets as the continuers of the apostolate.—ὄντος ἄκρογ. αὐτοῦ 'I. X.] *wherewith Jesus Christ Himself is corner-stone.* On this most essential point, without which the building up in question upon the apostolic and prophetic foundation would lack its uniquely distinctive character, hinges the whole completion of the sublime picture, vv. 21, 22. The gospel preached by the apostles and prophets is the foundation, the basis, upon which the Ephesians were built up, *i.e.* this apostolic and prophetic gospel was preached also at Ephesus, and the readers were thereby converted and formed into a Christian community; but the *corner-stone* of this building is *Christ Himself*, inasmuch, namely, as Christ, the historic, living Christ, to whom all Christian belief and life have

reference, as necessarily conditions through Himself the existence and endurance of each Christian commonwealth, as the existence and steadiness of a building are dependent on the indispensable corner-stone, which upholds the whole structure (on ἀκρογωνιαίος, *sc.* λίθος, which does not occur in Greek writers, comp. LXX. Isa. xxviii. 16; Symm. Ps. cxvii. 22; 1 Pet. ii. 6; on the subject-matter, Matt. xxi. 42). Only as to the figure, not as to the thing signified, is there a difference when Christ is *here* designated as the *corner-stone*, and at 1 Cor. iii. 11 as the *foundation*. The identity of the matter lies in τὸν κείμενον, 1 Cor. *l.c.* See on that passage. In the figure of the *corner-stone* (which “duos parietes ex diverso venientes conjungit et continet,” Estius) many have found the *union of the Jews and Gentiles* set forth (Theodoret, Menochius, Estius, Michaelis, Holzhausen, Bretschneider, and others). But this is at variance with πᾶσα οἰκοδ., ver. 21, according to which for *every* Christian community, and so also for those consisting *exclusively* of Jewish-Christians or *exclusively* of Gentile-Christians, Christ is the corner-stone. — αὐτοῦ] does not apply ✓ to τῷ θεμελίῳ (Bengel, Cramer, Koppe, Holzhausen, Hofmann, II. 2, p. 122), for Christ is conceived of as the corner-stone, not of the foundation, but of the building (ver. 21). It belongs to Ἰησοῦ Χριστοῦ, which with this αὐτοῦ is placed emphatically at the end, in order then to join on by ἐν ᾧ κ.τ.λ. that which is to be further said of Christ, in so far as He is Himself the corner-stone. The article αὐτοῦ τοῦ Ἰ. Χ. might be used; Christ would then be conceived of as already present in the consciousness of the readers (*He Himself, Christ*; see Fritzsche, *ad Matth.* p. 117): it was not *necessary*, however, to use it (in opposition to Bengel); but the conception is: *Christ Himself* is corner-stone (*Il.* vi. 450; Xen. *Anab.* ii. 1. 5, *Apol.* 11, *al.*; see Bornemann, *ad Anab.* i. 7. 11; Krüger on *Thuc.* i. 27. 3), so that *Christ Himself*, as respects His own unique destination in this edifice, is contradistinguished from His labourers, the apostles and prophets. — Whether, it may be asked, is τῷ θεμελίῳ *masculine* (see on 1 Cor. iii. 10) or *neuter*? It tells in favour of the former that, with Paul, it is at 1 Cor. iii. 11 (also 2 Tim. ii. 19) decidedly *masculine*, but in no passage decidedly *neuter*.

(Rom. xv. 20; 1 Tim. vi. 19). Harless erroneously thinks that the neuter is employed by the apostle only metaphorically.

Ver. 21. An elucidation to ὄντος ἀκρογ. αὐτοῦ Ἰ. X., bearing on the matter in hand, and placing in yet clearer light the thought of ver. 19 f.: *in whom each community, in whom also yours* (ver. 22), *organically develops itself unto its holy destination.*<sup>1</sup> — ἐν ᾧ] means neither *by whom* (Castalio, Vatablus, Menochius, Morus, and others, including Flatt), nor *upon whom* (Estius, Koppe, and others), but: *in whom*, so that Christ (for ᾧ applies neither to ἀκρογ., as Castalio, Estius, and Koppe suppose, nor to τῷ θεμελίῳ, as Holzshausen would have it, but to the nearest and emphatic αὐτοῦ Ἰησοῦ X.) appears as that *wherein* the joining together of the building has its common point of support (comp. i. 10). — πᾶσα οἰκοδομή] not: the *whole* building (Oecumenius, Harless, Olshausen, Baumgarten-Crusius, de Wette, Bleek), which would be at variance with linguistic usage, and would absolutely require the reading (on that account preferred by Matthies, Winer, and others) πᾶσα ἡ οἰκοδομή (see the critical remarks), but: *every building*. The former interpretation, moreover, the opposition of which to linguistic usage is rightly urged also by Reiche,<sup>2</sup> is by no means logically necessary, since Paul was not obliged to proceed from the conception of the *whole* body of Christians

<sup>1</sup> Observe the apostle's view of the church, as a whole and in its single parts, as one living *organism*. Comp. Thiersch, *die Kirche im apost. Zeitalt.* p. 154, 162; Ehrenfeuchter, *prakt. Theol.* I. p. 55 ff.

<sup>2</sup> The admissibility of the anarthrous form πᾶσα οἰκοδομή, in the sense of "the *whole* building," cannot be at all conceded, since οἰκοδομή is neither a proper name, nor to be regarded as equivalent to such. See Winer, p. 101 [E. T. 140]; Buttmann, *neut. Gram.* p. 78 [E. T. 86]. In general πᾶς in the sense of *whole* can only be without an article, when the substantive to which it belongs would not need the article even without πᾶς (Krüger, § 50, 11. 9). Hence πᾶσα οἰκοδ. can only signify either *every building*, or else a *building utterly*. In the latter sense Chrysostom appears, very unsuitably, no doubt (see above), to have taken it. According to Hofmann, II. 2, p. 123, πᾶσα οἰκοδ. is meant to signify "whatever becomes a constituent part of a building" (thus also the Gentiles who become Christians). As if οἰκοδομή could mean *constituent part* of a building! It signifies, even in Matt. xxiv. 1, Mark xiii. 1 f., *edifice*. And as if πᾶσα, *every* part of the building, when in fact only *two* constituent parts, namely Jews and Gentiles, could be thought of, were in harmony with this relation! The rendering is *linguistically* and *logically* incorrect.

to the community of the readers (ver. 22), but might pass equally well from the conception "*every* community" to the conception "*also ye*" (ver. 22), and thus subordinate the particular to the general. The objection that there is only *one* οἰκοδομή (de Wette) is baseless, since the collective body of Christians might be just as reasonably, as *every community* for itself, conceived as a temple-building. The latter conception is found, as in 1 Cor. iii. 16, so also here, where the former is linguistically *impossible*. Chrysostom, however, is wrong in holding that by πᾶσα οἰκοδ. is signified every *part* of the building (wall, roof, etc.), since οἰκοδομή rather denotes the *aggregate* of the single parts of the building, the *edifice*, and since not a wall, a roof, etc., but only the building as a whole which is thought of, can grow unto a temple. — συναρμολ.] *becoming framed together*; for the *present* participle represents the edifice as still *in the process of building*, as indeed every community is engaged in the progressive development of its frame of Christian life until the Parousia (comp. on 1 Cor. iii. 15). The participle is closely connected with ἐν ᾧ: every building, while its framing together, *i.e.* the harmonious combination of its parts into the corresponding whole, takes place in Christ, grows, etc. The compound συναρμολογεῖν (with classical writers συναρμόζειν) is met with only here and iv. 16, but ἀρμολογεῖν in Philipp. *Thess.* 78. — αὔξει] On this form of the present, read in the N. T. only here and at Col. ii. 19, but genuinely classical, see Matthiae, p. 541. — εἰς ναὸν ἅγιον] Final result of this growth. It is not, however, to be translated: unto *a* holy temple, for the conception of *several* temples was foreign to the apostle with his Jewish nationality, but: unto *the* holy temple, in which there was no need of the article (see on 1 Cor. iii. 16). To realize the idea of the *one* temple—that is the goal unto which *every* community, while its organic development of life has its firm support in Christ, groweth up. — ἐν κυρίῳ] By this not *God* is meant, as Michaelis, Koppe, Rosenmüller, Holzshausen, and others suppose, but *Christ* (see the following ἐν ᾧ). By the majority it is connected with ἅγιον, in which case it would not have, with Beza, Koppe, Rosenmüller, Flatt, to be taken for the dative, but (so also de Wette, Hofmann, Bleek) would have

to be explained of the ἀγιότης of the temple, *having its causal ground in Christ*, thus specifically Christian. But the holiness of the temple lies in the dwelling of God therein (see ver. 22); it does not, therefore, *first come into existence* in Christ, but *is already existent*, and *the church* becomes in Christ that which the holy temple *is*, inasmuch as in this church the idea of the holy temple realizes itself. Others have rightly, therefore, connected it with αὔξει, although ἐν is not, with Grotius, Wolf, *et al.*, to be translated by *per*. In the case of every building which is framed together in Christ, the growing into the holy temple takes place also *in Christ* (as the one on whom this further development depends). The being framed together and the growing up of the building to its sacred destination—*both* not otherwise than *in the Lord*.

Ver. 22. Ἐν ᾧ] applies to ἐν κυρίῳ, and is to be explained quite like ἐν ᾧ in ver. 21. The reference to ναόν (Calixtus, Rosenmüller, Matthies) appears on account of the immediately preceding ἐν κυρίῳ arbitrary, and, according to the correct apprehension of πᾶσα οἰκοδ., as well as with regard to the following εἰς κατοικητήριον κ.τ.λ., impossible. — συνοικοδομείσθε] is indicative, not *imperative* (Calvin, Meier), against which vv. 19, 20 are decisive,<sup>1</sup> according to which Paul says not what the readers *ought to be*, but what they *are*; hence he, at ver. 22, attaches in symmetrical *relative* construction the relation of the readers to that which subsists in the case of *every* Christian community, ver. 21. The *compound*, however, may mean either: ye are built *along with* (the others), comp. 3 Esdr. v. 68 (συνοικοδομήσωμεν ὑμῖν), so that the church of the readers would be placed in the same category with the other churches (so it is *ordinarily* understood); or: ye are *buildded together*, so that σύν relates to the putting together of the single parts of the building (comp. Philo, *de praem. et poen.* p. 928 E: οἰκίαν εἰς συνωκοδομημένην κ. συνηρησμένην, comp. Thuc. i. 93. 3; Dio Cass. xxxix. 61). The latter is to be preferred, because the parallelism of vv. 21 and 22

<sup>1</sup> In and of itself the *relative* clause would not exclude the *imperative* (in opposition to Hofmann). See, e.g., Soph. *Oed. Col.* 735 (*al.* 731): ὃν μήτ' ἀκνήϊται, Herod. i. 89. Comp. the familiar οἶσθ' ὃ δρᾶσον, and the *imperative* often standing after ὡστε.

makes the attaching of different senses to the two compounds *συναρμολογ.* and *συννοικοδ.* appear groundless. — *εἰς κατοικητήριον τοῦ Θεοῦ*] *unto the dwelling of God*, quite the same, only with a variation of expression, as before *εἰς ναὸν ἅγιον* was (comp. Matt. xxiii. 21), and pertaining to *συννοικοδ.* The supposition of Griesbach and Knapp, that *ἐν ᾧ κ. ὑμ. συννοικοδ.* is an interpolation, and *εἰς κατοικ. κ.τ.λ.* still belongs to *αὔξει*; as, again, the expedient of Koppe and Rückert, that *εἰς κατοικ. τοῦ Θεοῦ* means, *in order that a dwelling of God may arise*; and finally, the assertion of Harless, that *κατοικ. τοῦ Θεοῦ* is not identical with the *ναὸς ἅγιος*, but that the *individual* Christians were so termed because God dwells in them and the *whole* forms a *ναὸς ἅγιος*,—are only different forced interpretations, resulting from the linguistically unwarranted explanation of the above *πᾶσα οἰκοδομή* as the *whole* building. — *ἐν πνεύματι*] receives from most expositors an *adjectival* turn: “a *spiritual* temple, in opposition to the stone one of the Jews,” Rückert. How arbitrary generally in itself! how arbitrary, in particular, not to refer *ἐν πνεύματι* to the *Holy Spirit*! since we have here, exactly as in ver. 18, the juxtaposition of the Divine Trias, while the context presents nothing whatever to suggest the contrast with a temple of *stone*. Harless (comp. Meier and Matthies): “a dwelling, *which is in the indwelling of the Spirit*,” and this, forsooth! is held to mean: “*inasmuch as the Spirit dwells in them, they are a dwelling of God and of Christ*.” But, apart from the fact that of this “*and of Christ*” there is nothing whatever in the text, in this way *ἐν πνεύματι*, which according to the literal sense could only be the *conticens*, would in fact be made the *contentum*! From this the very analogies, in themselves inappropriate (because they are *abstracta*), which Harless employs: *χαρὰ ἐν πνεύματι, ἀγάπη ἐν πν.*, ought to have precluded him. The true view is to connect it not merely with *κατοικ. τοῦ Θεοῦ*, but with *συννοικοδομείσθε εἰς κατοικ. τοῦ Θεοῦ*, and *ἐν* is *instrumental*. Ye are being builded together unto the dwelling-place of God *by virtue of the Holy Spirit*; in so far, namely, as the latter dwells in your Christian community (see on 1 Cor. iii. 16; 2 Cor. vi. 16 f.; comp. Jas. iv. 5), and thereby the relation of being the temple of God is brought about—a relation, which

without this indwelling of the Spirit would not occur, and would not be possible. For the Spirit of God is related to the ideal temple as the *Shechinah* to the actual temple, and is the *conditio sine qua non* of the same. Comp. also Hofmann, who, however, likewise connects ἐν πν. only with κατοικ. τ. Θ. The objections of Harless to the instrumental rendering of ἐν are not valid; for (a) the circumstance that ἐν πνεύματι was placed only *at the end* not only very naturally resulted from the parallelism with ver. 21, seeing that in ver. 21 there is not contained an element corresponding to the ἐν πνεύματι, and consequently this new element is most naturally appended *at the end*, but the position at the close imparts also to the ἐν πνεύμ. an unusual emphasis (Kühner, II. p. 625), comp. also iii. 5; and (b) the suggestion that πνεῦμα, as the objective medium, must have the article, is incorrect, seeing that πνεῦμα, with or without an article (in accordance with the nature of a proper noun), is the objective Holy Spirit.

## CHAPTER III.

VER. 3. ἐγνωρίσθη] Elz. Matth. Reiche have ἐγνωρίσει, in opposition to decisive testimony. A more precisely defining gloss. — Ver. 5. Before ἐτέραις Elz. has, likewise against decisive testimony, ἐν, which was attached on account of the double dative. — Ver. 6. ἀδοῦ] after ἐπαγγ. is, with Lachm. and Tisch., upon preponderating evidence, to be deleted. — Ver. 7. ἐγενόμεην] Lachm. Tisch. Rück. read ἐγενήθην, after A B D\* F G s. With this preponderant attestation the more to be preferred, in proportion to the ease with which the more current form might involuntarily creep in. — τὴν δοθεῖσαν] Lachm. and Rück.: τῆς δοθείσης, approved also by Griesb. Attested, it is true, by A B C D\* F G s, min. Copt. Vulg. It. Latin Fathers; but how readily would the genitive present itself to the mechanical copyist after ver. 2! comp. ver. 8. — Ver. 8. ἐν τοῖς] A B C s, min. Copt. have merely τοῖς. So Lachm. and Rückert. Strongly enough attested; specially as the parallel in subject-matter, Gal. i. 16, offered ἐν as an addition. — The neuter τὸ πλοῦτος is also here and at ver. 16 preponderantly attested. — Ver. 9. πάντας] suspected by Beza, placed within brackets by Lachm. But it is wanting only in A s, two min. Cyr. Hilar. Jer. Aug. The omission, at any rate too feebly attested, may have been accidental, or even after ἐν τοῖς ἔθνεσιν intentional. — οἰκονομία] Elz. has κοινωμία, in opposition to almost all the witnesses. An interpretation. — After κρίσαντι Elz. has διὰ Ἰησοῦ Χριστοῦ, which is defended, it is true, by Rinck (in whose view *Marcion* had deleted it) and by Reiche (who holds it to have been omitted by the *orthodox*), but is condemned by the decisive counter-testimony as an exegetico-dogmatic addition. — Ver. 12. τὴν παῤῥησίαν x. τὴν προσαγωγὴν] The second τὴν is wanting in A B s\* 17, 80, Lachm. Rück.; but its superfluousness occasioned the omission. F G have τὴν προσαγωγὴν εἰς τὴν παῤῥησίαν, a change produced by the absolute τὴν προσαγ. — Ver. 14. τοῦ κυρίου ἡμῶν Ἰησοῦ x. is wanting in A B C s 17, 67\*\* Copt. Aeth. Erp. Vulg. ms. and important Fathers. Deleted by Lachm. Tisch. Rück. Harless. An addition to πατέρα readily offering itself, although defended by Reiche (on insufficient internal grounds). — Ver. 16. δῶη] A B C F G s, 37, 39, 116, and several Fathers have δῶ. So

Lachm. and Rück. With this important attestation  $\delta\tilde{\omega}$  is here the more to be preferred, as  $\delta\tilde{\omega}$  offered itself to the copyists from i. 17. — Ver. 18.  $\beta\acute{\alpha}\theta\omicron\varsigma$   $\kappa$ .  $\upsilon\psi\omicron\varsigma$ ] Lachm. reads  $\upsilon\psi\omicron\varsigma$   $\kappa$ .  $\beta\acute{\alpha}\theta\omicron\varsigma$ , on considerable but not decisive evidence. But the sequence of thought, “*height and depth*,” was more familiar. Comp. Rom. viii. 39. — Ver. 21.  $\acute{\epsilon}\nu$   $\tau\tilde{\eta}$   $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\iota\alpha$   $\acute{\epsilon}\nu$   $\chi\rho\iota\sigma\tau\tilde{\omega}$   $\text{'}\text{I}\eta\sigma\tilde{\omicron}\upsilon$ ] So D\*\* K L, min. Syr. utr. Goth. Chrys. and other Greeks. But A B C  $\S$  73, 80, 213, Copt. Arm. Slav. ms. Vulg. Jer. Pel. have  $\acute{\epsilon}\nu$   $\tau$ .  $\acute{\epsilon}\kappa\kappa\lambda$ .  $\kappa\alpha\iota$   $\acute{\epsilon}\nu$   $\chi$ .  $\text{'I}$ . (so Lachm. and Rück.). D\* F G, It. Ambrosiast. have  $\acute{\epsilon}\nu$   $\chi$ .  $\text{'I}$ .  $\kappa\alpha\iota$   $\tau\tilde{\eta}$   $\acute{\epsilon}\kappa\kappa\lambda$ . Only 46 and Oros. have  $\acute{\epsilon}\nu$   $\chi$ .  $\text{'I}$ . merely, *without*  $\acute{\epsilon}\nu$   $\tau\tilde{\eta}$   $\acute{\epsilon}\kappa\kappa\lambda$ ., evidence which is far too weak to justify suspicion of  $\acute{\epsilon}\nu$   $\tau\tilde{\eta}$   $\acute{\epsilon}\kappa\kappa\lambda$ . (in opposition to Koppe and Rück.). The  $\kappa\alpha\iota$ , although strongly attested, is an old unsuitable connective addition; and the placing of  $\acute{\epsilon}\nu$   $\tau$ .  $\acute{\epsilon}\kappa\kappa\lambda$ ., after  $\acute{\epsilon}\nu$   $\chi$ .  $\text{'I}$ . is a transposition in accordance with the sense of rank. Hence, with Tisch. and Reiche, the *Recepta* is to be upheld.

CONTENTS.—On this account am I, Paul, the prisoner of God for the sake of you, the Gentiles (ver. 1). Effusion over the nature of his office as apostle of the Gentiles (vv. 2–12), which concludes with the entreaty to the readers not to become discouraged at the sufferings which he is enduring on their behalf (ver. 13). On this account he beseeches God that they might be inwardly strengthened in the Christian character, in order that they may know the whole greatness of the love of Christ, and thereby become filled with all divine gifts of grace (vv. 14–19). Doxology, vv. 20, 21.

Ver. 1. *On this account*, namely, in order that ye may be built unto the dwelling of God by means of the Spirit (ii. 22), — *on this behalf*, that your Christian development may advance towards that goal, *am I, Paul, the fettered one of Christ Jesus for the sake of you, the Gentiles*. The position of Paul in fetters on account of his labours as the apostle of the Gentiles<sup>1</sup> could only exert a beneficial influence upon the development of the Christian life of his churches, as edifying and elevating for them (comp. ver. 13), as, on the other hand, it must have redounded as a scandal to them, if he had withdrawn from the persecutions (Gal. vi. 12; 2 Cor. xi. 23 ff.; Phil. ii. 17 f.). Hence the  $\tau\omicron\upsilon\tau\omicron\upsilon$   $\chi\acute{\alpha}\rho\iota\upsilon$  emphatically prefixed. —  $\acute{\epsilon}\gamma\tilde{\omega}$   $\Pi\alpha\tilde{\upsilon}\lambda\omicron\varsigma$ ]

<sup>1</sup> “Quia gentes Judaeis adaequabat, incidit in suorum popularium odium,” Drusius. Comp. Grotius, Calovius.

in the consciousness of his personal authority (comp. 2 Cor. x. 1; Gal. v. 2; 1 Thess. ii. 18; Col. i. 23; Philem. 9), which the bonds could not weaken, but only exalt (2 Cor. xi. 23 ff.). — ὁ δέσμιος τοῦ Ἰ. Χ.] The *article* denotes the bound one of Christ κατ' ἐξοχήν, such as Paul could not but, in accordance with his special relation to Christ (Gal. i. 1, vi. 17), appear to himself and others. The *genitive* expresses the author of the being bound. Comp. 2 Tim. i. 8; Philem. 9. See Winer, p. 170 [E. T. 236]. Paul regards himself, in keeping with the consciousness of his entire dependence on Christ (as δούλος Χριστοῦ), as the one *whom Christ has put in chains*. — As regards the *construction*, by many the simple εἰμί is rightly supplied after ὁ δέσμιος τοῦ Χρ. Ἰ. (Syriac, Chrysostom, Theophylact, Erasmus, Cajetanus, Beza, Elsner, Calovius, Wolf, Michaelis, *Paraphr.*; Morus, Koppe, Rosenmüller, and others), so that ὁ δέσμιος τοῦ Χ. Ἰ. is *predicate*, in connection with which some have neglected the article, others have rightly had regard to it (see especially Beza). He is, however, the δέσμιος of Christ *on behalf of the Gentiles*; and this thought leads him in the sequel to explain himself more fully regarding his vocation as Apostle of the Gentiles, whereupon he only briefly returns to the point of his imprisonment in ver. 13, after having been led away from it by the detailed exposition of the theme, to which he had been incited by the ὑπὲρ τῶν ἐθνῶν. Free movement of thought natural in a letter. Supplementary additions, such as *legatione fungor* (Ambrosiaster, Castalio, Calvin, Vatablus), or *hoc scribo* (Camerarius, and the like),<sup>1</sup> are not implied in the context, and are therefore erroneous. Others have regarded the discourse as *broken off*, and have found the resumption either at ver. 8 (Oecumenius, Grotius), or at ver. 13 (Zanchius, Cramer, Holzhausen), or at ver. 14 (Theodoret, Luther, Piscator, Calixtus, Cornelius a Lapide, Estius, Homberg, Schöttgen, Bengel, Baumgarten, and others, including Flatt, Lachmann, Rückert, Winer, Matthies, Harless, Olshausen, Bisping, Bleek; de Wette, characterizing this construction as “hardly Pauline”), or only at

<sup>1</sup> Already in early witnesses supplementary additions are met with in the text: *πρεσβεύω* in D\* E 10, followed by Castalio and Calvin; *postulo* in Clar., Germ.; *καταύχημαι* in 71, 219, *al.*

iv. 1 (Erasmus Schmid, Hammond, Michaelis in note to his translation). But all these hypotheses are—inasmuch as, according to the above explanation, ver. 1 in itself yields with ease and linguistic correctness a complete and suitable sense—unnecessary complications of the discourse. Baumgarten-Crusius regards the discourse as *entirely broken off* under the pressure of the crowding thoughts, so that it is *not at all* resumed in the sequel. — After ver. 1 only a comma is to be placed.

Ver. 2. Confirmation of that which has just been said, ὑπὲρ ὑμῶν τῶν ἐθνῶν, by the recalling of what the readers have heard concerning his vocation. “*For you, the Gentiles,*” I say, upon the presupposition that, etc. This presupposition he expresses by εἶγε, i.e. *tum certe si* (Klotz, *ad Devar.* p. 308), it being implied in the connection (for of his church he could not presuppose anything else), not in the word itself, that he assumes this *rightly*. He might have written εἴπερ, *if at all, provided that*, or εἴπερ γε, *provided namely* (Xen. *Mem.* i. 4. 4, *Anab.* i. 7. 9; often in the tragedians), but he has conceived the presupposition under the form *at least if, if namely*, and so denotes it. Comp. on Gal. iii. 4 and 2 Cor. v. 3; wherever εἶγε is used and the assumption is a *certain* one (as also at iv. 21), the latter is to be gathered from the connection. *From whom* the readers had heard the matter in question, their own consciousness told them, namely, *from Paul himself* and other Pauline teachers, so that εἶγε ἠκούσατε κ.τ.λ. is a reminder of his preaching among them. Hence our passage is wrongly regarded as at variance with the superscription πρὸς Ἐφεσίους, and as pointing to readers to whom Paul was not personally known; whilst *others*, as Grotius (so also Rinck, *Sendschr. der Korinth.* p. 56, who, however, takes the correct view in the *Stud. u. Krit.* 1849, p. 954), have, without any ground in the context, assigned to the simple ἀκούειν the signification *bene intelligere*; Calvin, on the other hand, had recourse to the altogether unnatural hypothesis: “*Credibile est, quum ageret Ephesi, cum tacuisse de his rebus;*” and Böttger (*Beitr.* iii. p. 46 ff.) refers it to the *hearing* of this *Epistle read*, against which the very ἀναγινώσκοντες that follows in ver. 3 is decisive. Estius very correctly states that εἶγε is not “*dubitantis, sed potius affirmantis; neque enim ignorare quod hic*

dicitur poterant Ephesii, *quibus P. ipse evang. plusquam biennio praedicaverat.*"<sup>1</sup> Paul might have expressed himself in the form of an assertion (*ἠκούσατε γάρ*, or *ἐπεὶ ἠκούσατε*), but the hypothetic form of expression constitutes a more delicate and suggestive way of recalling his preaching among them (as also the Attic writers, in place of *ἐπεὶ γε*, delicately use the hypothetic *εἴγε*; see Kühner, *ad Xen. Mem.* i. 5. 1), without, however, containing an *obliquam reprehensionem* (Vitranga, comp. Holzhausen), of which the context affords no trace. — *τὴν οἰκονομίαν τῆς χάριτος κ.τ.λ.*] *the arrangement* (see on i. 10) *which has been made regarding the grace of God given to me with reference to you* (*τῆς χάριτος* is the genitive *objecti*). The more precise explanation is then given by *ὅτι κατὰ ἀποκάλυψιν κ.τ.λ.* The *χάρις* is here, in accordance with the context (*τῆς δοθ. μοι εἰς ὑμᾶς*), the divine bestowal of grace that took place in the entrusting him with the *apostolic office*. Comp. on Rom. xii. 3, xv. 15. *Others*, like Pelagius, Anselm, Erasmus, Grotius, Michaelis, Rosenmüller, *et al.*, have explained *οἶκον. τ. χάρ.* as *the office of administering evangelic grace*; but against this it may be urged that not *τῆς δοθείσης*, but *τὴν δοθείσαν*, must have been afterwards used. This mistake is avoided by Wieseler, p. 446 f., where he takes it as: the office for which I have been qualified by the grace conferred upon me on your behalf. This office the readers had *heard*, inasmuch as they had heard the *preaching* of the apostle. But how are we to justify the expression "to hear the *office*," instead of "to hear the official *preaching*"? The words would merely say: if ye have heard of the office, etc., Gal. i. 13; Col. i. 4; Philem. 5.

Ver. 3. In this more detailed specification of the *οἰκονομία* meant in ver. 2, *κατὰ ἀποκάλυψιν* has the emphasis: *by way of revelation*, expressing the *mode* of the making known,

<sup>1</sup> De Wette dogmatically lays it down that the readers had no need, if the apostle had already exercised his apostolic calling among them, now first to learn from himself that he had received it. But in so speaking he has not attended to the fact that the object of the *ἠκούσατε* is not the reception of the apostolic vocation in general, but the *mode* of this reception (namely, *κατὰ ἀποκάλυψιν*, ver. 3). This account of the *manner* in which he had become their apostle he communicated to them when he was with them, and of *this* he reminds them now.

in accordance with a well-known adverbial usage (Bernhardy, p. 241). In substance the δι' ἀποκαλύψεως of Gal. i. 12 is not different. According to the history of the conversion in Acts xxvi. (not according to Acts ix. and xxii.), we have here to think not merely of the disclosures that followed the event near Damascus (as Gal. i. 12), but also of the revelation connected with this event itself; for the contents of what is revealed is here the blessing of the *Gentiles*, and with this comp. Acts xxvi. 17, 18, as also Gal. i. 16; hence from κατὰ ἀποκάλ. we may not infer a post-apostolic time of composition (Schwegler). — ἐγνωρίσθη] namely, on the part of *God*; comp. vv. 2, 5. — τὸ μυστήριον] see on i. 9; it applies here, however, not to the counsel of redemption in general, but to the inclusion of the *Gentiles* in it. It is not until ver. 6 that the apostle comes to express this special contents which is here meant. — καθὼς down to the end of ver. 4, is not to be treated as a parenthesis, inasmuch as ὁ, ver. 5, attaches itself to the ἐν τῷ μυστ. τ. X. immediately preceding. — καθὼς προέγραφα ἐν ὀλίγῳ] as I before wrote in brief, refers not to κατὰ ἀποκάλυψιν, but to ἐγνωρ. μοι τὸ μυστήρ., as is shown by ver. 4, where Paul characterizes that which was before written as evidence of his *knowledge* of the mystery, but not as evidence of the *revelation* by which he has attained to this knowledge. Groundlessly, and at variance with the subsequent present ἀναγινώσκοντες, Calvin, Hunnius, and others have (although it was already rejected by Theodoret) referred προέγρ. to an epistle which has now been lost, in support of which view the passage in Ignatius ἐν πάσῃ ἐπιστολῇ (see *Intro.* § 1) has been made use of. See *Fabric. Cod. Apoc.* I. p. 916. It applies (not to i. 9, 10, as many would have it, but), as is proved by the here meant special contents of the μυστήριον (ver. 6), to the section last treated of, concerning the *Gentiles* attaining unto the Messianic economy of salvation, ii. 11–22. Comp. already Oecumenius. — ἐν ὀλίγῳ] διὰ βραχέων, Chrysostom: ἐν is *instrumental*.<sup>1</sup> See Acts xxvi. 28. Comp. the classical δι' ὀλίγων, *Plat. Phil.* p. 31 D, *Legg.* vi. p. 778 C, ἐν βραχεῖ and ἐν βραχέσι (*Dem.* 592, 8). The

<sup>1</sup> Yet it may also be conceived of *locally*, as *Thuc.* iv. 26. 2; 96. 2 (see *Krüger*): *in small space*, in a concise passage.

same is expressed by *συντόμως*, Acts xxiv. 4, *summarily*. Wetstein well puts it: "pauca tantum attigi, cum multa dici possent." Following Theodoret, Beza (with hesitation), Calvin, Grotius, Estius, Erasmus, Schmid, Koppe, and others have taken it as a more precise definition of the *πρό*: *paulo ante*. But in a *temporal* sense *ἐν ὀλίγῳ* means nothing else than *in a short time* (see on Acts xxvi. 28; comp. Plat. *Apol.* p. 22 B; Dem. xxxiii. 18; Pind. *Pyth.* viii. 131: *ἐν δ' ὀλίγῳ βροτῶν τὸ περπνὸν αὔξεται*), which is not suitable here; *πρὸ ὀλίγου* must have been used (Acts v. 36, xxi. 38; 2 Cor. xii. 2, *al.*; Plat. *Symp.* p. 147 E, *al.*). Comp. *ὀλίγον τι πρότερον*, Herod. iv. 81.

Ver. 4. *In accordance with which ye, while ye read it, are able to discern, etc.*<sup>1</sup> — *πρὸς ὃ* applies to that which Paul *προέγραψε*, and *πρός* indicates the *standard of the judging*; *in accordance with which*. See Bernhardt, p. 205; Ellendt, *Lex. Soph.* II. p. 652; Winer, p. 361 [E. T. 505]. The inference: *οὐκ ἔγραψεν ὅσα ἐχρῆν, ἀλλ' ὅσα ἐχώρουν νοεῖν* (Oecumenius, comp. Chrysostom; Bengel compares *ex ungue leonem*), finds no justification at all in what Paul has previously written. — *ἀναγινώσκοντες*] not *attendentes* (Calvin), but, as always in the N. T., *legentes*. — *τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χ.*] is *to be taken together*, and before *ἐν* it was not needful to repeat the article, because *συνιέναι ἐν* (*to have understanding in a matter*) was a very current expression (2 Chron. xxxiv. 12; Josh. i. 7; Dan. i. 17). Comp. 3 Esdr. i. 33: *τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ κυρίου*. The genitive *τοῦ Χριστοῦ* is *ordinarily* taken as *genitivus objecti*: the *mystery which has reference to Christ*. But, even apart from Col. i. 27, the whole subsequent detailed statement as far as ver. 12 suggests the contextually more exact view, according to which Paul means *the μυστήριον contained in Christ*. Christ Himself, His person and His whole work, especially His redeeming death, connecting

<sup>1</sup> Wiggers (*Stud. u. Krit.* 1841, p. 433) regards as subject the Ephesians, not as such, but as representatives of the Gentile world: "ye Gentiles." Arbitrarily imported, and entirely unnecessary. Doubtless the *σύνεσις* of the *Ἀρ. ἐν τῷ μυστηρίῳ τοῦ Χ.* must have been entirely beyond doubt for the readers in consequence of their personal connection with him; but thereby his appeal to what he has just written does not become inappropriate, but only the more forcible and effective. There lies a certain *μείωσις* in this reference to that which he has just written.

also the Gentiles with the people of God (ver. 6), is the *concretum* of the Divine mystery.—The assailants of the genuineness of the Epistle find ver. 4 incompatible with the apostolic dignity (de Wette), nay, even “self-complacent and courting favour” (Schwegler). But here precisely the point brought into prominence, that the mystery had become known to him *κατὰ ἀποκάλυψιν*, justifies the stress laid upon his *σύνεσις* in the mystery, so far as he has already manifested the same in his Epistle. The apostle might have appealed in proof of this *σύνεσις* to his *working*, but he might also—especially taking into account the change which had meanwhile occurred in the personal composition of the church—adduce for this purpose his *writing*, in doing which his very *apostolic dignity* raised him above considerations of the semblance of self-complacency and the like. Hardly would another, who had merely assumed the name of the apostle Paul, have put into his mouth such a self-display of his *σύνεσις*—which, in order not to fall out of his assumed apostolic part, he would rather have avoided. — As to *σύνεσις*, see on Col. i. 9.

Ver. 5. Not an *explanation*, to what extent he was speaking of a mystery (Rückert, Meier): for that the readers *knew*, and the design of bringing in a mere explanation would not be in keeping with the elevated solemn style of the whole verse; but a triumphant outburst of the conscious exalted happiness of belonging to the number of those who had received the revelation of the mystery—an outburst, which was very naturally called forth by the sublime contents of the *μυστήριον*. — *ἐτέραις γενεαῖς*] may be either a *definition of time*, like the dative at ii. 12 (so taken *usually*); in that case *γενεαῖς* is not *periodis* or *temporibus* in general, but: in other *generations* (comp. on ver. 21); or it may express the *simple dative relation*, so that *γενεαῖς* is *generationibus* (Vulgate): *which to other generations was not made known*, according to which *τοῖς υἱοῖς τῶν ἀνθρ.* would form a characteristic epexegetis (Lobeck, *ad Aj.* 308; Bernhardt, p. 55; Nägelsbach, *Anm. z. Ilias*, ed. 3, pp. 272, 307). This was my previous view. Yet the former explanation, as being likewise linguistically correct, and withal more simple and more immediately in keeping with the

contrast *νῦν*, is to be preferred. The *ἕτεροι γεν.* are the generations which have preceded the *νῦν*; and *τοῖς υἱοῖς τῶν ἀνθρ.* (not elsewhere occurring with Paul) has the significance, that it characterizes men according to their *lower* sphere conditioned by their "ortum naturalem" (Bengel), under which they were incapable in themselves of understanding the *μυστήριον*. Comp. Gen. xi. 5; Ps. viii. 5, xi. 5; Wisd. ix. 6. That specially the *O. T. prophets* are meant by *τοῖς υἱοῖς τῶν ἀνθρώπ.*, as Bengel supposed,<sup>1</sup> is wrongly inferred from *τοῖς ἀγίοις ἀποστόλοις κ.τ.λ.*, since the contrast does not lie in the *persons*,<sup>2</sup> but in the *time* (*ἑτέραις γενεαῖς . . . νῦν*). It is true Ezekiel often bears the name  $\text{זִכְרְיָהוּ}$  (vii. 1, xii. 1, *al.*), not, however, as *prophet*, but as *man*; and thereby likewise his human lowliness and dependence upon God are brought home to him. — *ὥς*] By this expression, which (in opposition to Bleek) is to be left as *comparative*, the disclosure made to Abraham and the ancient prophets of the future participation of the Gentiles in Messiah's kingdom (Gal. iii. 8; Rom. ix. 24–26, xv. 9 ff.) remains undisputed; for "fuit illis hoc mysterium quasi procul et cum involucris ostensum," Beza; hence the prophetic prediction served only as *means* for the making known of the later complete revelation of the mystery (Rom. xvi. 26). — *νῦν*] in the Christian period. (Comp. 1 Pet. i. 12. — *ἀπεκαλύφθη*] not a repetition of *ἐγνωρίσθη*, but the distinguishing *mode* in which *this* manifestation took place, is intended to be expressed: *κατὰ ἀποκάλυψιν ἐγνωρίσθη*, ver. 3. — *τοῖς ἀγίοις ἀποστ. κ.τ.λ.*] is not to be divided by a comma after *ἀγίοις* (Lachmann, Bisping), so that *ἀποστ. αὐτ. κ. προφ.* would be apposition or more precise definition, whereby the flow of the expression would be only needlessly interrupted. The predicate *holy* was already borne by the Old Testament prophets (2 Kings iv. 9; Luke i. 70; 2 Pet. i. 21), and this appellation at our passage by no means exposes the apostolic origin of the Epistle to suspicion (de Wette derives *ἀγίοις* from the passage Col.

<sup>1</sup> In quite an opposite way Jerome would *exclude* the ancient patriarchs and prophets from the *υἱοῖς τῶν ἀνθρ.*; for these were rather *sons of God!*

<sup>2</sup> The *ἀπόστολοι* and *προφήται* were also *υἱοὶ τῶν ἀνθρ.*, but a sacred *ἐκλογή* of the same.

i. 26 recast in post-apostolic times; Baur: from the post-apostolic reverential looking back to the apostles); but it is very naturally called forth by the context, in order to distinguish the recipients of the revelation amidst the mass of the *υἱοὶ τῶν ἀνθρώπων*, in accordance with the connection, as God's special messengers and instruments, as *ἅγιοι Θεοῦ ἄνθρωποι* (2 Pet. i. 21); whereupon the apostolic consciousness in Paul was great and decided enough not to suppress the predicate suggested by the connection,<sup>1</sup> while he is speaking of the apostles and prophets *in general*, whereas, immediately afterwards, at ver. 8, in speaking of *himself* in particular, he gives full play to his individual deep humility. How can we conceive that the author should thus in one breath have fallen out of his assumed part at ver. 5 with *τοῖς ἁγίοις*, by a "slip" (Baur), and then have resumed it at ver. 8 with *ἐμοὶ τῷ ἐλαχιστοτέρῳ!* — *αὐτοῦ*] not of *Christ* (Bleek), but of *God*, whose action is implied in *ἐγνωρίσθη* and *ἀπεκαλύφθη*. — *καὶ προφήταις*] quite as at ii. 20. — *ἐν πνεύματι*] The Holy Spirit is the divine principle, *through which* the *ἀπεκαλύφθη* took place. Comp. i. 17; 1 Cor. ii. 10 ff. Rückert wrongly takes it as: *in an inspired state*, which *πνεῦμα* never means, but, on the contrary, even without the article is the objective Holy Spirit. Comp. on ii. 22. Koppe and Holzhausen connect *ἐν πνεύματι* (*sc. οὖσι*) with *προφήταις*. In this way it would be an exceedingly superfluous addition, since prophets, who should *not* be *ἐν πν.*, are inconceivable, whereas a revelation was conceivable even otherwise than through the Spirit (by means of theophany, angel, vision, ecstasy, etc.). Meier connects *ἐν πν.* even with *ἁγίοις*, so that the sense would be: *in sacred enthusiasm!* and Ambrosiaster (comp. Erasmus) with the following *εἶναι κ.τ.λ.* Baur, p. 440, knows how to explain *ἐν πνεύματι* from a Montanistic view, and thinks that it is only on account of the prophets that it is applied to the apostles also.

Ver. 6. *Epexegetical* infinitive, more precisely specifying the contents of the *μυστήριον*: *that the Gentiles are fellow-heirs*,

<sup>1</sup> A side-glance at the Jews, who would have seen a blasphemy in the apostolic message of the joint-heirship of the Gentiles (Lange, *Apostol. Zeitalt.* I. p. 128), is utterly remote from the connection.

etc. This εἶναι (which is not to be changed into *should be*) is objectively contained in the redeeming work of Christ, and the subjective appropriation takes place by the conversion of the individuals. — συγκαληρονόμα] denotes the joint possession (with the believing Jews) of eternal Messianic bliss,—a possession now indeed still ideal (Rom. viii. 24), but to be really accomplished at the setting up of the kingdom. See on i. 11, 14, v. 5; Acts xx. 32; Rom. viii. 17; Gal. iii. 28. — σύσσωμα καὶ συμμέτοχα κ.τ.λ.] That which is already sufficiently designated by συγκαληρ. is yet again twice expressed, once figuratively and the next time literally;<sup>1</sup> in which no climax is to be found (Jerome, Pelagius, Zanchius, Schenkel), but the great importance of the matter has led the apostle, deeply impressed by it, to accumulated description.<sup>2</sup> σύσσωμα denotes *belonging jointly to the body* (i.e. as members to the Messianic community, whose head is Christ, i. 23, ii. 16). The word does not occur elsewhere, except in the Fathers (see Suicer, *Theol.* II. p. 1191), and was perhaps formed by Paul himself. Comp. however, συσσωματοποιεῖν, Arist. *de mundo*, iv. 30. συμμέτοχος, too, occurs only here and v. 7, and besides, in Josephus, *Bell.* i. 24. 6, and the Fathers. Comp. συμμετέχω, 2 Macc. v. 20; Xen. *Anab.* vii. 8. 17; Plat. *Theaet.* p. 181 C. The ἐπαγγελία is the *promise of the Messianic blessedness*, which God has given in the O. T., comp. ii. 12. He, however, who has joint share in the promise is he to whom it jointly relates, in order to be jointly realized in his case; hence ἡ ἐπαγγελία is not to be interpreted as *res promissa*, which several (Menochius, Grotius, Bengel; comp. Estius) have referred to the *Holy Spirit* (Gal. iii. 14; Heb. vi. 4; Acts ii. 39), but at variance with the context (συγκαληρ.). The thrice occurring συν has the πρῶτον of the Jews (Acts iii. 26; Rom. i. 16) as its presupposition.<sup>3</sup>

<sup>1</sup> Harless thinks, the one time after the analogy of *persons*, and the other time after the analogy of *things*. But as well in σύσσωμα as in συμμίτ. the relation of persons and of things is *combined*.

<sup>2</sup> On the accumulation of synonymous expressions in earnest emotional discourse, comp. Düntzer, *Aristarch.* p. 41.

<sup>3</sup> But the thought that the substantial contents of the gospel are identical with Judaism (Baur, *Neutest. Theol.* p. 276) is incorrectly imported. See, in opposition to it, especially ii. 15.

— ἐν τῷ Χριστῷ] dependent on εἶναι, applies to all three elements, as does also the following διὰ τοῦ εὐαγγ. *In Christ*, as the Reconciler, the συγκληρονομία κ.τ.λ. of the Gentiles is objectively founded; and *through the gospel*, which is proclaimed to them, the subjective appropriation in the way of faith is brought about. The annexing, with Vatablus, Koppe, and Holzhausen, ἐν τῷ Χριστῷ τοῦ ἐπαγγ., is not to be approved, just because the reader, as he needed no more precise definition in connection with συγκληρ. and σύσσωμα, understood also of himself *what ἐπαγγελία* was meant, and the *absolute τῆς ἐπαγγ.* (see the critical remarks) is more emphatic.

Ver. 7. Διάκονος] Comp. Col. i. 23; 2 Cor. iii. 6; also Luke i. 2. Paul became a *servant* of the gospel when he was enjoined by God through Christ (Gal. i. 1, 15 ff.; Acts ix. 22, 26) to devote his activity to the proclamation of the gospel. The *distinction from ὑπηρέτης* (used by Paul only at 1 Cor. iv. 1) is not, as Harless supposes, that διάκονος denotes the servant in his activity *for the service*, while ὑπηρέτης denotes him in his activity *for the Master* (see, in opposition to this, 1 Cor. xii. 3; Rom. xiii. 4; 2 Cor. vi. 3; Col. i. 7, iv. 6); but both words indicate *without distinction of reference* the relation of service, and the difference lies only in this, that the two designations, in accordance with their etymology, are originally borrowed from different concrete relations of service (διάκ., *runner*; ὑπηρ., *rower*; see the Lexicons, and on διάκονος, Buttm. *Lexil.* I. p. 218 ff.); in the usage, however, of the N. T., both words have retained merely the general notion of *servant*, as very frequently also with Greek writers. In opposition to Harless it may be also urged that not only is the expression διακονεῖν τινί τι used, but also in like manner ὑπηρετεῖν τινί τι (Xen. *Anab.* vii. 7. 46, *Cyr.* i. 6. 39; Soph. *Phil.* 1012). *The gift*, which was conferred upon Paul *by the divine grace*, and in consequence of which he became a servant of the gospel, is, agreeably to the context, the *apostolic office* (comp. vv. 2, 8), not the *donum linguarum* (Grotius), nor yet the gift of the *Holy Spirit* (Flatt, after older expositors). — κατὰ τὴν ἐνέργ. τ. δυν. αὐτοῦ] belongs to τὴν δοθεῖσάν μοι. To the *efficacious action of the power* of God (comp. ver. 20,

and on i. 19) the bestowal of the gift of grace leads back the mind of the apostle, in the consciousness of what he had been before, Gal. i. 13 ff. “Haec est *potentiae* ejus efficacia, ex nihilo *grande* aliquid efficere,” Calvin. By the bestowal, in fact, of that gift of the divine grace Saul had become changed into *Paul*; hence *κατὰ τὴν ἐνέργ. τ. δυν. αὐτοῦ*.

Ver. 8. The apostle now explains himself more fully on what had been said in ver. 7, and that entirely from the standpoint of the *humility*, with which, in the deep feeling of his personal unworthiness, he looked forth upon the greatness and glory of his vocation. Comp. 1 Cor. xv. 9. — After ver. 7 a full stop is to be placed, and *τοῖς ἔθνεσιν εὐαγγ.* is the explanation of the *χάρις αὐτή*. Harless regards *ἐμοὶ . . . αὐτή* as a parenthetic exclamation, like ii. 6, and *τοῖς ἔθν. εὐαγγ.* as a more precise definition of what is meant by *δωρεά*. He finds it contrary to nature to meet in the long intercalation (vv. 2–13) a halting-point, and yet not a return to the main subject. But in opposition to the whole view of such an intercalation, see on ver. 1. And hardly could it occur to a reader not to connect *εὐαγγελίσασθαι* with the immediately preceding *ἡ χάρις αὐτή*, specially when *τῷ ἐλαχιστοτέρῳ κ.τ.λ.* points to the contrast of the *greatness* of the vocation, which very greatness is depicted, and in how truly grand a style! from *τοῖς ἔθνεσιν* forward. — On the forms of degree constructed from the superlative (or even the comparative, as 3 John 4), see Sturz, *ad Maitt.* p. 44; Lobeck, *ad Phryg.* p. 135 f.; Winer, p. 65 [E. T. 81]. In the analysis the *comparative* sense is to be maintained (the least, lesser than all). — The expression of humility *πάντων ἁγίων*,<sup>1</sup> *i.e. than all Christians*, is even far stronger than 1 Cor. xv. 9. *Οὐκ εἶπε τῶν ἀποστόλων*, Chrysostom. What was the ground of this self-abasement (which, indeed, Baur, p. 447, enumerates among the “heightening imitations”) the reader *knows*, without the necessity for Paul writing it to him,—

<sup>1</sup>The readings *ἀνθρώπων* in 4 and Chrys., *ἀποστόλων* in Archel., and *ἁγίων ἀποστόλων* in 46, are attempts at interpretation, of which *ἀνθρώπων* was meant to guard against understanding the *ἄγιοι* of the angels; *ἁγίων* is wanting only in Marcion and 72\*, and Semler ought not to have looked upon it as spurious.

namely, not the consciousness of sin in general (Harless), in which respect Paul knew that he stood on the same level with any other (Rom. iii. 22, xi. 32; Gal. iii. 22), as with every believer upon an equal footing of redemption by the death of Christ (Gal. iii. 13, 14; Rom. vii. 25, viii. 2), but *the deeply humbling consciousness of having persecuted Christ*, which, inextinguishable in him, so often accompanied his recalling of the grace of the apostolic office vouchsafed to him (1 Cor. xv. 9; Phil. iii. 6; comp. 1 Tim. i. 13). — τοῖς ἔθνεσιν] Paul was apostle of the *Gentiles*. — τὸ ἀνεξιχν. πλοῦτος τοῦ Χριστοῦ] By this is meant the whole divine *fulness of salvation*, of which Christ is the possessor and bestower, and which is of such a nature that the human intellect cannot explore it so as to form an adequate conception of it. This does not *hinder* the proclamation, which, on the contrary, is rendered possible by revelation, but imposes on the cognition (1 Cor. xiii. 9–12) as on the proclamation their limits. As to ἀνεξιχν., see on Rom. xi. 33.

Ver. 9. Καὶ φωτίσαι πάντας] According to Harless, who is followed by Olshausen, Paul makes a transition to *all men*: “not, however, to the *Gentiles* alone, but to *all*.” Wrongly, since Paul must have written καὶ πάντας φωτίσαι, as he had before prefixed τοῖς ἔθνεσιν. πάντας applies to all *Gentiles*, and the progress of the discourse has regard not to the persons, but to a particular main point (καί, and in particular), upon which Paul in his proclamation of the riches of Christ gives information to all *Gentiles*. — φωτίσαι] *collustrare*, of the enlightenment of the *mind* (John i. 9), which is here to be conceived of as brought about by means of the *preaching*. Comp. Heb. vi. 4 (and Bleek, *ad loc.*), x. 32; Ps. cxix. 130; Ecclus. xlv. 17. *Docere* (Grotius, Bengel, Rosenmüller, and others) hits doubtless the real sense, but unwarrantably abandons the *figure*. The possible difficulty that *Christ Himself* is in fact the light (John. i. 9, xii. 35) disappears on considering that the apostles are *mediately* the enlightened ones (2 Cor. iv. 4; Matt. v. 14), the proclaimers and bearers (Acts xxvi. 18) of the divine light and its moral powers (v. 8). — τίς ἡ οἰκονομία κ.τ.λ.] *i.e. what is the arrangement, which is made with regard to the mystery*, etc. As to οἰκονομία, see on

i. 10, iii. 2; the *mystery* is that indicated as to its contents in ver. 6; and what has been *adjusted* or *arranged* with regard thereto (*ἡ οἰκονομία τοῦ μυστηρίου*), consists in the fact that this mystery, hidden in God from the very first, was to be made known in the present time through the church to the heavenly powers. See what follows. — ἀποκεκρυμ.] *σεσιγημένου*, Rom. xvi. 25. Comp. 1 Cor. ii. 7; Col. i. 26. — ἀπὸ τῶν αἰώνων] *from the world-periods*, since they have begun to run their course, *from the very beginning*. The mystery, namely, was *decreed* already πρὸ τῶν αἰώνων, 1 Cor. ii. 7, comp. Eph. i. 4, but is conceived of as *hidden* only *since* the beginning of the ages, because there was no one previously *for whom* it could be hidden. The same thing with ἀπὸ τῶν αἰώνων here is denoted at Rom. xvi. 25 by the popular expression χρόνοι αἰώνιοις. We may add that ἀπὸ τῶν αἰώνων occurs in the N. T. only here and Col. i. 26; elsewhere is found the expression current also in Greek authors, ἀπ' αἰῶνος (Luke i. 70; Acts iii. 21), and ἐκ τοῦ αἰῶνος (John ix. 32). — τῷ τὰ πάντα κτίσαντι] *quippe qui omnia*<sup>1</sup> *creavit*. Herein lies—and this is the significant bearing of this more precise designation of God—a confirmation of what has just been said, τοῦ ἀποκεκρυμ. ἀπὸ τῶν αἰών. ἐν τῷ Θεῷ. Bengel aptly observes: “rerum omnium creatio fundamentum est omnis reliquae oeconomiae, pro potestate Dei universali liberrime dispensatae.” He who has created *all that exists* must already have had implicitly contained in His creative plan the great unfolding of the world, which forms the contents of this mystery, so that thus the latter was ἀπὸ τῶν αἰώνων hidden in God. Comp. on ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος, Acts xv. 18, and as to the idea which underlies our passage also, that already the creative word contemplated Christ as aim,<sup>2</sup> Col. i. 16 ff., and the commentary thereon. Rückert thinks that Paul wishes to indicate

<sup>1</sup> The totality of that which exists, the whole world. Every limitation of this *universal* meaning is unwarranted, as when Beza, Piscator, Flatt, and others refer it to *mankind*. “Unus Deus omnes populos condidit, sic etiam nunc omnes ad se vocat,” Beza. Holzhausen, too, arbitrarily limits it to all *spiritual* beings, called to everlasting life; while Matthies mixes up also in κτίσαντι the *effecting of the spiritual blessedness*.

<sup>2</sup> Hence εἰς Ἰησοῦν Χριστόν would have been a more correct gloss than διὰ Ἰησοῦ Χρ., which the *Recepta* has.

how far it may not surprise us that He, from whom all things are derived, should have concealed a part of His all-embracing plan, in order to bring it to light only at the due time. But, apart from the fact that the creation of *all* things does not at all involve as a logical inference the concealment of a *part* of the divine plan, it was not the ἀποκεκρυμ. *in itself* that needed a ground assigned for it, since in fact this predicate is necessarily implied in the notion of μυστήριον, but the ἀποκεκρ. ἀπὸ τῶν αἰώνων. This ἀπὸ τῶν αἰώνων is the *terminus a quo*, which was introduced with the κτίσις τῶν πάντων. At variance with the context, Olshausen holds that Paul wished to call attention to the fact that the establishment of redemption itself [of which the apostle in fact is not speaking] is a creative act of God, which could have proceeded only from Him who created all things. Harless places τῷ τὰ πάντα κτίσ. in connection with ἵνα κ.τ.λ., ver. 10. But see on ver. 10.

REMARK.—When διὰ Ἰησοῦ Χριστοῦ is recognised as not genuine (see the critical remarks), the possibility is taken away of referring κτίσαντι to the *moral* creation by *Christ*, as is done by Calvin, Zanchius, Calixtus, Grotius, Crell, Locke, Semler, Morus, Koppe, Usteri, Meier, Baumgarten-Crusius, and others. But even if those words were genuine, the formal and absolute κτίζειν, as well as the emphatically prefixed and unlimited τὰ πάντα, would justify only the reference to the *physical* creation, Gen. i. Comp. Calovius and Reiche.

Ver. 10. "Ἰνα] not *ecclatice* (Thomas, Boyd, Zanchius, Estius, Koppe, Rosenmüller, Flatt, Meier, Holzhausen), introduces the *design*, not, however, of τῷ τὰ πάντα κτίσαντι, as, in addition to those who understand κτίσ. of the *ethical* creation, also Harless would take it.<sup>1</sup> The latter sees in τῷ τὰ πάντα κτίσαντι ἵνα κ.τ.λ. an explanation "how the plan of redemption had been from all ages hidden in God; *inasmuch as it was He who created the world, in order to reveal in the church of Christ the manifoldness of His wisdom.*" But the very doctrine itself, that the design of God in the creation of the world was directed to the making known of His wisdom to the angels, and by means of the Christian church, has nowhere

<sup>1</sup> So also Baur refers it, p. 425, but explains the thus resulting aim of the creation from the doctrine of the Valentinians.

an analogy in the N. T.; according to Col. i. 16, *Christ* (the personal Christ Himself) is the aim of the creation of all things, *even of the angels*, who are here included in τὰ πάντα. But as γνωρισθῆ evidently corresponds to the ἀποκεκρυμμένον, and νῦν to the ἀπὸ τῶν αἰώνων, we cannot, without arbitrary disturbance of the whole arrangement of this majestic passage, regard ἵνα γνωρισθῆ as other than the design of τοῦ ἀποκεκρ. ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ. This statement of aim stands in exact significant relation to the vocation of the apostle, ver. 8 f., through which this very making known to the heavenly powers was partly effected. The less is there reason for taking ἵνα γνωρ. κ.τ.λ., with de Wette (on ver. 11) and Hofmann, *Schriftbew.* I. p. 361 (who are followed by Schenkel), after earlier expositors, as defining the aim of the preaching of Paul, ver. 8 f.; in which case, besides, it would be offensive that Paul should ascribe specially to his work in preaching as its destined aim that, in which the other apostles withal (comp. in particular Acts xv. 7), and the many preachers to the Gentiles of that time (such as Barnabas), had a share. The joining on to the adjectival element ἀποκεκρ. κ.τ.λ. produces no syntactical incongruity, but is as much in keeping with the carrying forward of the discourse by way of chain in our Epistle, as in accord with the reference of so significant a bearing to ver. 8 f. — γνωρισθῆ νῦν] The emphasis is not upon νῦν (Rückert and others), but upon γνωρισθῆ, in keeping with the ἀποκεκρ.: in order that it should not remain hidden, but should be made known, etc. — ταῖς ἀρχαῖς κ. τ. ἐξουσίαις] See on i. 21. The angelic powers are to recognise in the case of the Christian church the wisdom of God;—what a church-glorifying design, out of which God kept the μυστήριον from the beginning locked up in Himself! To the heavenly powers (comp. 1 Pet. i. 12), which therefore are certainly not thought of as abstractions, the earthly institute is to show the wisdom of God; an even, however, is quite arbitrarily inserted before ταῖς ἀρχ. (Grotius, Meier). The explanation of the diabolic powers (Ambrosiaster, Vatablus, not Estius), which Vorstius, Bengel, Olshausen, Hofmann, Bleek at least understand as included, is entirely foreign to the context (it is otherwise at vi. 12), even though ἐν τοῖς ἐπουρανίοις (comp.

i. 3, 20) were not added. Throughout the whole connection the contrast of earth and heaven prevails. Wrongly, too, we may add, *secular rulers* (Zeger, Knatchbull), *Jewish archons* (Schöttgen, Locke), *heathen priests* (van Til), and Christian *church-overscers* (Zorn), have been understood as here referred to (comp. i. 21); while Koppe would embrace “*quicquid est vi, sapientia, dignitate insigne*,” and would only not exclude the angels on account of ἐν τοῖς ἐπουρ. — ἐν τοῖς ἐπουρ. is, as always in our Epistle (see on i. 3), definition of *place*: *in heaven*, not: *in the case of the heavenly things*, which are to be perceived in connection with the church (Zeltner, comp. Baumgarten), and such like (see in Wolf). It is most naturally to be combined (comp. vi. 12) with ταῖς ἀρχ. κ. τ. ἐξουσ., in which case it was not needful to place ταῖς before ἐν τοῖς ἐπουρανίοις, seeing that the ἐν τοῖς ἐπουραν., more precisely fixing the definition of the notion of the ἀρχαί and ἐξουσίαι (for even upon earth there are ἀρχαί and ἐξουσίαι), is blended into a unity of notion with those two words (Fritzsche, *ad Rom.* I. p. 195), so that there is no linguistic necessity for connecting, as does Matthies,<sup>1</sup> ἐν τοῖς ἐπουρ. with γνωρ. — The question why Paul did not write simply τοῖς ἀγγέλοις is not to be answered, with Hofmann, to the effect, that the spirits ruling in the *ethnic* world are intended, because such a special reference of the general expression τ. ἀρχ. κ. τ. ἐξουσ. must have been *specified* (by

<sup>1</sup> The whole apprehension of our passage by Matthies is mistaken. He refers τῶ τὰ πάντα κτίσ. to all that God has either created in the natural reference of the term, or accomplished in a spiritual respect for the salvation of men. According to his view, ἵνα applies to τῶ τὰ π. κτίσ.; the ἀρχαὶ καὶ ἐξουσίαι are “the high and mighty ones who live in the world, or even in an invisible spiritual manner play their part in the same;” τὰ ἐπουράνια is to be taken “as the actually subsisting aggregate of all that is heavenly—as the kingdom of God.” In the heavenly kingdom the wisdom of God becomes manifest by means of the church, and particularly to these high and mighty ones, because these *are* now, in the heavenly kingdom founded by Christ, *brought*, by means of the church, *to the consciousness of their powerlessness*.—Thus, in fact, there are, as well in the notion of κτίζειν as in that of ἀρχαὶ κ. ἐξουσ., two wholly different conceptions combined, in opposition to the hermeneutic principle of the unity of the sense; τὰ ἐπουράνια is arbitrarily generalized in a spiritualistic way, and the thought that the ἀρχαὶ καὶ ἐξουσίαι are brought to the consciousness of their powerlessness is purely imported, and the more mistakenly, inasmuch as it is God’s σοφία, not His δύναμις, of which it is here said that it is made manifest to the ἀρχαὶ καὶ ἐξουσ.

the addition of τῶν ἐθνῶν, or something of that sort); but to the effect, that the designation of the angels on the side of their power and rank, in contradistinction to the διὰ τῆς ἐκκλησίας, serves for the *glorifying of the ἐκκλησία*. The designation corresponds to the fulness and the lofty pathos by which the whole passage is marked. In i. 21, also, an analogous reason is found, namely, the glorifying of *Christ*. It is to be observed, in general, that the name ἄγγελος does not occur at all in our Epistle. — διὰ τῆς ἐκκλησίας] The Christian church (*i.e.* the collective body of believers regarded as one community, comp. 1 Cor. xii. 28, x. 32, xv. 9; Gal. i. 11; Phil. iii. 6; Col. i. 18, 24,—hence not betraying the later *Catholic* notion) is, in its existence and its living development, as composed of Jews and Gentiles combined in a higher unity, the medium *de facto* for the divine wisdom becoming known, the actual voucher of the same; because it is the actual voucher of the redemption which embraces all mankind and raises it above the hostile contrast of Judaism and heathenism,—this highest manifestation of the divine wisdom (Rom. xi. 32 f.). To the angels, in accordance with their ministering interest in the work of redemption (Matt. xviii. 10; Luke xv. 7, 10; 1 Cor. xi. 10; Heb. i. 14; 1 Pet. i. 12), the church of the redeemed is therefore, as it were, the mirror, by means of which the wisdom of God exhibits itself to them. — πολυποίκιλος] Eur. *Iph. T.* 1149; Eubul. in Athen. xv. p. 679 D; Orph. v. 11, lx. 4. It signifies *much-manifold*, *i.e.* in a high degree manifold, quite corresponding to the Latin *multivarius*. That it signifies *very wise* (Wolf, Koppe, Rosenmüller) has been erroneously assumed from Aesch. *Prom.* 1308, where ποίκιλος means *crafty*. As πολυποίκιλος, the wisdom of God manifests itself to the angels through the church, inasmuch as the counsel of the redemption of the world is therein presented to them in its universal realization, and they thus behold the manifold ways and measures of God, which He had hitherto taken with reference to the Jews and Gentiles, all now in their connection with the institute of redemption,—all uniting in this as their goal. The church is thus for them, as regards the manifold wisdom of God, the *central fact of revelation*; for

the *πολυποικίλους ὁδοὺς Θεοῦ*, which they before knew not as to their ultimate end, but only in and by themselves (and how diverse were these ways with the Jews and with the Gentiles!), they now see in point of fact, through the church ("haec enim operum divinatorum theatrum est," Bengel), as *πολυποικίλος σοφία*. Thus by the appearing of the *ἐκκλησία* as a fact in the history of salvation, the wisdom of the divine government of the world has been on every side unveiled and brought to recognition. Entirely without warrant, Baur assumes, p. 429, that the *Gnostic σοφία*, with its heterogeneous forms and conditions (comp. Iren. *Haer.* i. 4. 1), was present to the mind of the writer.

Ver. 11. *Κατὰ πρόθεσιν τῶν αἰώνων*] belongs neither to *πολυποικίλος* (Holzhausen) nor to *σοφία* (Koppe, Baumgarten-Crusius), nor does it relate to ver. 9 (Michaelis), nor yet to all that precedes from ver. 3 or ver. 5 (Flatt, comp. Zanchius, Morus), but to *ἵνα γνωρισθῆ κ.τ.λ.*, giving information important in its bearing on this *ἵνα*: *in accordance with the purpose of the world-periods, i.e. in conformity with the purpose which God had during the world-periods (from the commencement of the ages up to the execution of the purpose); for already πρὸ καταβολῆς κόσμου* it was formed, i. 3, but from the beginning of the world-ages it was hidden in God, ver. 9. On the genitive, comp. Jude 6; Ps. cxlv. 13; Winer, p. 169 [E. T. 234]. *Others*, incorrectly, take it as: the purpose concerning the different periods of the world, according to which, namely, God at first chose no people, then chose the Jews, and lastly called Jews and Gentiles to the Messianic kingdom (Schoettgen, comp. Chrysostom, Theophylact, Estius, Cornelius a Lapide, Baumgarten, Semler); for it is only the one purpose, accomplished in Christ, that is spoken of. See what follows. According to Baur, *κατὰ πρόθεσιν τῶν αἰώνων* means: according to what God ideally proposed to Himself in the aeons (that is, the subjects of the divine ideas, constituting as such the essence of God). According to the Gnostic view, this returns, after it has been accomplished in Christ, as the realized idea back into itself. — *ἦν ἐποίησεν ἐν Χ. 'Ι.*] applies not to *σοφία* (Jerome, Luther, Moldenhauer), but to *πρόθεσιν*, and means: *which He has fulfilled in Christ Jesus*. So Castalio,

Vatablus, Grotius, Zachariae, Koppe, Rosenmüller, Holzhausen, Matthies, Olshausen, de Wette, Bleek, and others. Comp. τὸ θέλημα ποιεῖν (ii. 3; Matt. xxi. 31; John vi. 38), τὴν γνώμην ποιεῖν (Acts xvii. 17). *Others*: which He has *formed* in Christ Jesus. So Beza, Calvin, Estius, Michaelis, Morus, *et al.*, including Flatt, Rückert, Meier, Harless, Baumgarten-Crusius; also Hofmann, *Schriftbew.* I. p. 230. Linguistically admissible. Comp. Mark iii. 6, xv. 1; Isa. xxix. 15; Herod. i. 127. But the context tells in favour of the first-named interpretation, since what follows is the explanation assigning the ground of the purpose not as *formed*, but as *carried into effect*; hence not merely ἐν Χριστῷ is said, but ἐν Χριστῷ Ἰησοῦ (comp. i. 5), since not the *forming* of that purpose, but its *accomplishment*, took place in the historically manifested Messiah, *Jesus*—in Him, in His personal self-sacrifice is the realization of that divine purpose contained.

Ver. 12. Ἐν ᾧ κ.τ.λ.] gives the experimentally (ἔχομεν) confirmatory proof for the just stated ἣν ἐποίησεν ἐν Χ. Ἰ. See on i. 7.—τὴν παρῴρησιν] denotes not the *libertatem dicendi*, as at vi. 19, since not merely the *apostle's* (Vatablus) experimental consciousness, but that of the *Christian* is, in harmony with the context, expressed by ἔχομεν; and the limitation to *prayer* (Bengel, Holzhausen) is entirely arbitrary. It is rather the *free, joyful mood of those reconciled to God*, in which they are assured of the divine grace (the opposite: fear of God's wrath). Comp. Heb. iii. 6, iv. 16, x. 19, 35; 1 John ii. 28, iii. 21, iv. 17, v. 14; also Wisd. v. 1, and see Grimm *in loc.*; Bleek on *Hebr.* II. 1, p. 416 f. This παρῴρησία κατ' ἐξοχήν is denoted by the article.—καὶ τὴν προσαγωγὴν] See on ii. 18. Likewise a *formally consecrated* notion.—ἐν πεποιθήσει] Fundamental disposition, *in which* we have, etc. For without *confidence* (see, as to πεποιθ., on 2 Cor. i. 15) the παρῴρησία and the προσαγωγή are not possible. How gloriously is this πεποιθήσις on the part of the apostle expressed at *e.g.* Rom. viii. 38 f.!—διὰ τῆς πίστεως αὐτοῦ] *Causa mediana* of the ἔχομεν κ.τ.λ. *Christ* is the objective ground on which this rests, and *faith in Christ* is the subjective means for its appropriation and continued possession, Rom. v. 1, 2. In αὐτοῦ there is implied nothing more than in εἰς αὐτόν (see on

Rom. iii. 22 ; Gal. iii. 22), and what Matthies finds in it (the faith having reference to Him *alone*) is a sheer importation.

Ver. 13. Once more reviewing the whole section concerning the great contents of his office as apostle of the Gentiles (vv. 2–12), he concludes it, in especial retrospective reference to the introduction thereof (ver. 1), with the *entreaty to the readers* not to become discouraged, etc., in order thereupon yet further to attach to ver. 14 ff. a rich outpouring of *intercession for them*, which terminates in an enthusiastic *doxology* (ver. 20 f.). According to this view, *δίό* has its reference not merely in ver. 12, but in the whole of what Paul has said, vv. 2–12, regarding his office, namely: *On that account*, because so great and blissful a task has by God's grace been assigned to me in my calling, *I entreat you*, etc. The greater the office conferred by God, the less does it become those whom it concerns to take offence or become downcast at the sufferings and persecutions of its holder. — *μη̄ ἐκκακεῖν*] applies to the readers: *that ye become not disheartened*, faint-hearted and cowardly in the confession of the gospel,—not to Paul: *that I become not disheartened*, as Syriac, Theodoret, Jerome, Bengel, Semler, and others, including Rückert, Harless, Olshausen, Baumgarten-Crusius, take it. In opposition to the latter, it may be urged that the supplying of *Θεόν* after *αἰτοῦμαι*, demanded in connection therewith, is in no wise indicated by the context, which rather in the bare *αἰτοῦμαι* (comp. 2 Cor. v. 20, x. 2) conveys only the idea of a request to the readers (it is otherwise at Col. i. 9 ; Jas. i. 6). Further, *ἥτις ἐστὶ δόξα ὑμῶν* manifestly contains a motive for the readers, to fulfil that which Paul entreats. Only from *τούτου χάριν*, ver. 14, begins an *intercession for the readers*, that God may strengthen them.<sup>1</sup> The *μου*, finally, after *θλίψεσι* is wholly superfluous, if Paul is imploring constancy for himself ; but not, if he is beseeching the readers not to become faint-hearted, while *he* is suffering for them. — As to the form *ἐγκακεῖν* in Lachmann, Tischendorf, and Rückert, see on 2 Cor.

<sup>1</sup> Harless finds, with Rhenferd (in Wolf), the connection: “*ut pro se primum, tum pro Ephesiis oret.*” But this change of the persons would have needed to be indicated by emphatic pronouns, if it were not to be looked upon as imported.

iv. 1. — ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμ.] *in the tribulations which I endure for your sake* (namely, as apostle of the *Gentiles*). Comp. Paul's own so touching comment upon this ὑπὲρ ὑμῶν, in Phil. ii. 17. The ἐν denotes the *subsisting relation*, in which their courage is not to give way. See Winer, p. 346 [E. T. 483]. To this conception the explanation *on account of* (Erasmus, Beza, Piscator, Estius, and others) is also to be referred. ὑπὲρ ὑμῶν is rightly attached, without repetition of the article, to ταῖς θλίψ. μου, because one may say θλίβεσθαι ὑπὲρ τινος (2 Cor. i. 6; comp. Col. i. 24). Comp. on Gal. iv. 14. Harless connects ὑπὲρ ὑμ. with αἰτοῦμαι: *I pray for your benefit*. How violently opposed to the order of the words, and, with the right view of αἰτοῦμαι, impossible! — ἥτις ἐστὶ δόξα ὑμῶν] is designed to animate to the fulfilment of the entreaty, so that ἥτις introduces an explanation serving as a motive thereto (Herm. *ad Oed. R.* 688; Ellendt, *Lcx. Soph.* II. p. 385), not equivalent to ἥ, but referring what is predicated “*ad ipsam rei naturam*” (Kühner, *ad Xen. Mem.* p. 190), like *qui quidem, quippe qui, utpote qui*. ἥτις may be referred either to the μὴ ἐκκακεῖν (Theodoret, Zanchius, Harless, Olshausen, Schenkel) or to ταῖς θλίψεσί μου ὑπὲρ ὑμῶν (so usually). In either case the relative is attracted by the following δόξα, and this not as Hebraizing (Beza, Matthies, and many), but as a Greek usage. Comp. as regards the ordinary exegesis, according to which the *number* also is attracted, Dem. *c. Aphob.* p. 853. 31: ἔχει . . . ὀγδόηκοντα μὲν μνᾶς, ἣν ἔλαβε προῖκα τῆς μητρὸς; and see, in general, Winer, p. 150 [E. T. 206]. The *usual* reference is the *right* one; the *sufferings* of the apostle for the readers were *a glory of the latter*, it redounded to their *honour* that he suffered for them,<sup>1</sup>

<sup>1</sup> This assertion stands in correct connection with his high apostolic position. That the apostle as δέσμιος τοῦ Χριστοῦ suffered for the Gentile-Christians, could only redound to the honour of the latter, inasmuch as they could not but appear of the higher value, the more he did not refuse to undergo afflictions for them. This we remark in opposition not only to Rückert, who finds it most advisable to leave the contents of the clause indefinite, in order not to deprive it of its *oratorical* significance, but also in opposition to Harless and Olshausen, who are of opinion that the sufferings of the apostle could not in themselves be any glory for the Gentile-Christians. They are so on account of the *dignity of the sufferer*, and of his *relation* to those *for whose sake* he suffered.

and this relation could not but raise them far above the ἔκκακεῖν, else they would not have accorded with the thought brought to their consciousness by the ἥτις ἐστὶ δόξα ὑμῶν. The referring of ἥτις to μὴ ἔκκακεῖν is inconsistent with the correct explanation of the latter (see above); for if Paul had said that it was glorious for the readers *not to grow faint*, he would either have given expression to a very *general* and *commonplace* thought, or else to one of which the specific contents must first be *mentally supplied* (*gloria spiritualis*); whereas the proposition: "*my tribulations are your glory*," is in a high degree appropriate alike to the ingenious mode of expression, and to the apostolic sense of personal dignity, in which is implied a *holy pride*. Comp. Phil. ii. 17.

Vv. 14, 15.<sup>1</sup> Τούτου χάριν] *on this account*, in order that ye may not become disheartened, ver. 13. Against the view that there is here a resumption of ver. 1, see on that verse. — κάμπτω κ.τ.λ.] τὴν κατανευγμένην δέησιω ἐδήλωσεν, Chrysostom. See on Phil. ii. 10. "A signo rem denotat," Calvin; so that we have not, with Calovius and others, to think of an *actual* falling on his knees during the writing. Comp. Jerome, who makes reference to the *genua mentis*. — πρὸς] *direction* of the activity: *before the Father*. — ἐξ οὗ πᾶσα πατριά κ.τ.λ.] Instead of saying: *before the Father of all angels and men* (a designation of God which naturally suggested itself to him as an echo of the great thoughts, ver. 10 and ver. 6), Paul expresses himself more graphically by an ingenious paronomasia, which cannot be reproduced in German (πατέρα . . . πατριά): *from whom every family in heaven and upon earth bears the name*, namely, the name πατριά, because God is πατήρ of all these πατριάι. Less simple and exact, because not rendering justice to the *purposely chosen* expression employed by Paul only here, is the view of de Wette: "every race, *i.e.* every class of beings which have arisen (?), bears the name of God as its Creator and Father, just as human races bear the name from their ancestor, *e.g.* the race of David from David." — ἐξ οὗ] *forth from whom*; origin of the name, which is derived from God as πατήρ. On ὀνομάζεσθαι ἐκ, comp. Hom. *Il.* x. 68: πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον.

<sup>1</sup> On ver. 15, see Reiche, *Comm. Crit.* p. 156 ff.

Xen. *Mem.* iv. 5. 12: ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλευέσθαι. Soph. *Oed. R.* 1036. — πᾶσα πατριά] πατριά, with classical writers ordinarily πάτρα, is equivalent to *gens*, a body belonging to a common stock, whether it be meant in the narrower sense of a *family*,<sup>1</sup> or in the wider, national sense of a *tribe* (Acts iii. 25; 1 Chron. xvi. 28; Ps. xxii. 27; Herod. i. 200). In the latter sense here; for every *gens* in the heavens can only apply to the various *classes of angels* (which are called πατριαί, not as though there were propagation among them, Matt. xxii. 30, but because they have God as their Creator and Lord for a Father); as a suitable analogue, however, to the classes of angels, appear on earth not the particular families, but the *nationalities*. Rightly Chrysostom and his successors explain the word by γενεαί or γέννη. The Vulgate has *paternitas*, a sense indicated also by Jerome, Theodoret, and others. Theodoret says: ὃς ἀληθῶς ὑπάρχει πατήρ, ὃς οὐ παρ' ἄλλου τοῦτο λαβὼν ἔχει, ἀλλ' αὐτὸς τοῖς ἄλλοις μεταδέδωκε τοῦτο. This view (comp. Goth.: “all *fulreivnis*”) is expressed by Luther (approved in the main by Harless): *Who is the true Father over all that are called children, etc.* But πατριά never means *fathership* or fatherliness (πατρότης), and what could be the meaning of that fathership *in heaven*?<sup>2</sup> πᾶσα, *every*, shows that Paul did not think only of *two πατριαί*, the totality of the angels and the totality of men (Calvin, Grotius, Wetstein, Koppe, and others), or of the blessed in heaven and the elect on earth (Calovius, Wolf), but of a *plurality*, as well of angelic as of human πατριαί; and to this extent his conception is, as regards the *numerical form*, though not as regards the *idea* of πατριά, different from that of the Rabbins, according to which the angels (with the Cabbalists, the Sephiroth) are designated as *familia superior* (see Wetstein, p. 247 f.; Buxtorf, *Lex. Talm.* p. 1753;

<sup>1</sup> To this head belongs also the Jewish-genealogical distinction from φυλή, according to which πατριά denotes a branch of one of the twelve tribes (φυλῶν). See on Luke ii. 4. Similarly in the sense of a family-association often with Pindar. On the relation of the word to the kindred φρατρία, see Boeckh, *ad Pind. Nem.* V. L. iv. 47; Dissen, p. 387; Hermann, *Staatsalterth.* § 5. 4, 10.

<sup>2</sup> Jerome finds it in the *archangels*, and Theodoret says: οὐρανίους πατέρας τοὺς πνευματικούς καλεῖ, and cites 1 Cor. iv. 15.

Schoettgen, *Horae*, p. 1237 f.). Some have even explained *πᾶσα πατριά* as *the whole family*, in which case likewise either the *angels and men* (Michaelis, Zachariae, Morus, Meier, Olshausen, and earlier expositors), or *the blessed in heaven and Christians on earth* (Beza), have been thought of: but this is on the ground of linguistic usage erroneous. Comp. on ii. 21. — *ὀνομάζεται*] *bears the name*, namely, the name *πατριά*; see above. The text does not yield anything else;<sup>1</sup> and if many (Beza, Piscator, Grotius, Wolf, Bengel, Michaelis, Zachariae, Morus, Koppe, and others, including Flatt and Olshausen) have understood the name *children of God*, this is purely imported. Others have taken “*nomen pro re*” (Zanchius, Menochius, Estius, *et al.*), so that *ὀνομάζεσθαι* would denote *existere*. So, too, Rückert, according to whom Paul designs to express the thought that God is called the Father, inasmuch as all that lives in heaven and upon earth has from Him existence and name (*i.e.* dignity and peculiarity of nature). Contrary to linguistic usage; *εἶναι ὀνομάζεται* must at least have been used in that case instead of *ὀνομάζεται* (comp. Isaëus, *de Menecl. her.* 41 : τὸν πατέρα, οὗ εἶναι ὀνομάσθη, Plat. *Pol.* iv. p. 428 E : ὀνομάζονται τινες εἶναι). Incorrectly also Holzhausen : *ὀνομάζειν* means *to call into existence*. Reiche takes *ἐξ οὗ ὀνομάζεται* (*of whom it bears the name*) as the expression of the highest *dominion* and of the befitting *reverence* due, and refers *πᾶσα πατριὰ ἐν οὐρ.* to the pairings of the *Acons*. The former without linguistic evidence: the latter a hysteropterion.

REMARK 1.—In *ἐξ οὗ . . . ὀνομάζεται* God is certainly characterized as *universal Father*, as *Father of all angel-classes in heaven and all peoples upon earth*. Comp. Luther's gloss: “All angels, all Christians, yea, all men, are God's children, for He created them all.” But it is not at all meant by the apostle in the bare sense of creation, nor in the rationalistic conception of the all-fatherhood, when he says that every *πατριά* derives this

<sup>1</sup> For the very reason that Paul does *not* put any defining addition to *ὀνομάζεται* (in opposition to Reiche's objection). Nor is it to be objected, with Reiche, that the human *πατριά* bears the name not from God, but from the human ancestor. This *historical* relation remains entirely unaffected by the *higher* thought, that they are called *πατριά* from the universal, heavenly Father.

name ἐκ Θεοῦ, as from its father; but in the higher spiritual sense of the divine Fatherhood and the sonship of God. He thinks, in connection with the ἐξ οὗ, of a higher πατρόθεν than that of the mere creation. For πατριάι, so termed from God as their πατήρ, are not merely all the communities of *angels*, since these were indeed υἱοὶ Θεοῦ from the beginning, and have not fallen from this υἰότης; but also all nationalities among *men*, inasmuch as not only the Jews, but also all Gentile nations, have obtained part in the Christian υἰοθεσία, and the latter are συγκληρονόμα καὶ σώσωμα καὶ συμμετοχα τῆς ἐπαγγελίας ἐν τῷ Χριστῷ (ver. 6). If this has not yet become completely realized, it has at any rate already been so partially, while Paul writes; and in God's counsel it stands ideally as an accomplished fact. *On that account* Paul says with reason also of every nationality upon earth, that it bears the name πατριά, because God is its Father. Without cause, therefore, Harless has taken offence at the notion of the All-fatherhood, which is here withal clearly though ideally expressed, and given to the passage a limitation to which the all-embracing mode of expression is entirely opposed: "whose name every child [*i.e.* every *true* child] in heaven and upon earth bears." Consequently, as though Paul had written something like: ἐξ οὗ πᾶσα ἀληθινὴ πατριά κ.τ.λ. With a like imported limitation Erasmus, *Paraphr.*: "omnis cognatio *spiritualis*, qua conglutinantur sive angeli in coelis, sive *fideles* in terris."

REMARK 2.—With the non-genuineness of τοῦ κυρίου ἡμῶν ἱ. X. (see the critical remarks) falls also the possibility of referring ἐξ οὗ to *Christ* (Beza, although with hesitation, Calvin, Zanchius, Hammond, Cramer, Reiche, and others). But if those words were genuine (de Wette, among others, defends them), ἐξ οὗ would still apply to *God*, because ἐξ οὗ κ.τ.λ. characterizes the *fatherly* relation, and ἵνα δῶ κ.τ.λ. applies to the Father.—Lastly, *polemic* references, whether in opposition to the *particularism of the Jews* (Chrysostom, Calvin, Zanchius, and others), or even in opposition to "*scholam Simonis, qui plura principia velut plures Deos introducebat*" (Estius), or in opposition to the *worship of angels* (Michaelis), or in opposition to the Gnostic doctrine of Syzygies (Reiche), are to be utterly dismissed, because arbitrary in themselves and inappropriate to the character and contents of the prayer before us.

Ver. 16. "[*ἵνα δῶ*] (see the critical remarks) introduces the *design* of the κάμπτω κ.τ.λ., and *therewith* the contents of the prayer. Comp. on i. 17.—κατὰ τὸ πλοῦτες τῆς δόξης αὐτοῦ] *i.e.* in accordance with the fact that His glory is in so

great fulness. Comp. on i. 7. It may be referred either to  $\delta\tilde{\omega}$   $\acute{\upsilon}\mu\acute{\iota}\nu$  or to what follows. The former is the most natural; comp. i. 17. According to His rich fulness in glory, God *can* and *will* bestow that which is prayed for. The  $\delta\acute{o}\xi\alpha$ , namely, embraces the *whole* glorious perfection of God, and can only with caprice be limited to the *power* (Grotius, Koppe, and others) or to the *grace* (Beza, Calvin, Zachariae, and others; comp. Matthies, Holzhausen, Olshausen). —  $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota \kappa\rho\alpha\tau\alpha\iota\omega\theta\eta\eta\alpha\iota$ ] instrumental dative: *with power* (which is instilled) *to be strengthened*; opposite of  $\acute{\epsilon}\kappa\kappa\alpha\kappa\acute{\epsilon}\iota\nu$ , ver. 13. That which effects this strengthening is the Holy Spirit ( $\delta\iota\acute{\alpha} \tau\omicron\upsilon\delta \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\omicron\varsigma \alpha\upsilon\tau\omicron\upsilon\delta$ ). Comp. Rom. xv. 13. According to Harless, it is dative of the *form* (comp.  $\iota\sigma\chi\acute{\upsilon}\epsilon\iota\nu \tau\omicron\iota\varsigma \sigma\acute{o}\mu\alpha\sigma\iota$ , Xen. *Mem.* ii. 7. 7), so that the being strengthened in *power* is regarded as opposed to the being strengthened in knowledge, or the like. But to what end would Paul have added  $\epsilon\iota\varsigma \tau\omicron\nu\delta \acute{\epsilon}\sigma\omega \acute{\alpha}\nu\theta\rho.$ , if he had meant such special strengthening? The strengthening is to concern the *whole* inner man; hence the reference to a single faculty of the mind (Olshausen refers  $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota$  primarily to the *will*) has no ground in the context. Others have explained it *adverbially*: *in a powerful manner* (Beza, Vater, Rückert, Matthies). See Bos, ed. Schaef. p. 743; Matthiae, p. 897. In this way  $\delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma$  would be power, which is applied *on the part of the strengthener*. Comp. Xen. *Cyr.* i. 2. 2. But our interpretation better accords with the contrast of  $\acute{\epsilon}\kappa\kappa\alpha\kappa\acute{\epsilon}\iota\nu$ , which implies a want of power *on the part of the readers*. —  $\epsilon\iota\varsigma \tau\omicron\nu\delta \acute{\epsilon}\sigma\omega \acute{\alpha}\nu\theta\rho\omega\pi\omicron\upsilon$ ]  $\epsilon\iota\varsigma$ , not for  $\acute{\epsilon}\nu$  (Vulgate, Beza, and others), but *in reference to the inner man*, containing the more precise definition of the relation. See Kühner, II. § 557, note I. *The inner man* (not to be identified with the  $\kappa\alpha\iota\nu\omicron\varsigma \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ ) is the subject of the  $\nu\omicron\upsilon\delta$ , the rational and moral *ego*,—the essence of man which is conscious of itself as an ethical personality,—which is in harmony with the divine will (Rom. vii. 16, 25); but in the case of the unregenerate is liable to fall under bondage to the power of sin in the flesh (Rom. vii. 23), and even in the case of the regenerate<sup>1</sup> needs constant renewing (iv. 23; Rom.

<sup>1</sup> It must be decided exclusively by the *connection* on each occasion, whether (as here and 2 Cor. iv. 16; comp. 1 Pet. iii. 4) the inner man of the regenerate

xii. 2) and strengthening by the Spirit of God, whose seat of operation it is (*δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος*), in order not to be overcome by the sinful desire in the *σάρξ*, of which the *ψυχή*, the animal soul-nature, is the living principle (Gal. v. 16 f.). The opposite is *ὁ ἕξω ἄνθρωπος* (2 Cor. iv. 16), *i.e.* the man as an outward phenomenon, constituted by the *σῶμα τῆς σαρκός* (Col. ii. 11), which, by reason of its psychical quality (1 Cor. xv. 44), is the seat of sin and death (Rom. vi. 6, vii. 18, 24). The inner man in and by itself is —by virtue of the moral nature of its *νοῦς*, as the *Ego* exerting the moral will, and assenting to the divine law (Rom. vii. 20, 22)—directed to the good, yet without the renewing and strengthening by the Holy Spirit too weak for accomplishing, in opposition to the sinful principle in the *σάρξ*, the good which is perceived, felt, and willed by it (Rom. vii. 15–23). We may add, it is all the less an “*absurd*” assertion” (Harless), that the conceptions *ὁ ἕσω* and *ὁ ἕξω ἄνθρωπος* are derived from Plato’s philosophy (see the passages from Plato, Plotinus, and Philo, in Wetstein, and Fritzsche on Rom. vii. 22), inasmuch as for the apostle also the *νοῦς* in itself is the moral faculty of thinking and willing in man; inasmuch, further, as the Platonic dichotomy of the human soul-life into *πνεῦμα* (*νοῦς*) and *ψυχή* is found also in Paul (1 Thess. v. 23; comp. Heb. iv. 12), and inasmuch as the Platonic expressions had become *popular* (comp. also 1 Pet. iii. 4), so that with the apostle the Platonism of that mode of conception and expression by no means needed to be a *conscious* one, or to imply an *acquaintance* with the Platonic philosophy as such.

Ver. 17. *Κατοικῆσαι κ.τ.λ.*] Parallel to *δυνάμει κραταιωθῆναι*, etc., which “*declarat, quale sit interioris hominis robur,*” Calvin. According to Rückert, something *different* from what forms the object of the first petition is here prayed for, and there is a climax. In this way we should have, in the absence of a connecting particle, to take the infinitive, with de Wette, as the infinitive of the aim; but the circumstance that with Christians the being strengthened by the Spirit, who is indeed

is intended, or that of the unregenerate (Rom. vii. 22). The man is regenerate, however (in opposition to the evasive view in Delitzsch, *Psych.* p. 380 f.), only of water and the Spirit (Tit. iii. 5).

the Spirit of Christ, cannot at all be thought of as *different* from the indwelling of Christ (Rom. viii. 9, 10; 2 Cor. xii. 9; Phil. iv. 13; Rom. xv. 17 f.), and the subsequent ἐρριζ. κ. τεθεμ., which manifestly further expresses the conception of the κραταιωθῆναι, decide for the former view. The *explanatory* element, however, lies in the emphatically prefixed κατοικῆσαι: that Christ *may take up His abode* by means of faith in your hearts. In the Holy Spirit, namely, which is the Spirit of Christ (see on Rom. viii. 9, 10; Gal. ii. 20, iv. 6; 2 Cor. iii. 17), Christ fulfils the promise of His spiritual presence in the hearts (John xiv. 23; comp. above, on ii. 17; 2 Cor. xiii. 5), in which faith is the appropriating instrument on the part of man (hence διὰ τῆς πίστεως). Where thus there is a κραταιωθῆναι διὰ τοῦ πνεύματος, there is also to be found a κατοικῆσαι of Christ; because the former is not possible without a *continuous* activity of Christ in the hearts. Opposed to the κατοικῆσαι of Christ in the hearts is a transitory (πρόσκαιρος) reception of the Holy Spirit (Gal. iii. 3). A more precise definition, by virtue of which the clause κατοικῆσαι κ.τ.λ. may in reality be an explanatory clause to that which precedes, is thus before us, namely, in the prefixed emphatic κατοικῆσαι itself. This in opposition to Harless and Olshausen, who find this more precise definition only in the following ἐν ἀγ. ἐρριζ. κ. τεθεμ. — On κατοικεῖν in the spiritual sense, comp. Col. i. 19, ii. 9; Jas. iv. 5; 2 Pet. iii. 13; Test. XII. Patr. pp. 652, 734; and the passages in Theile, *ad Jac.* p. 220. The conception of the *temple*, however, is not found here; for the temple would be the dwelling of *God*, and Christ the corner-stone, ii. 20 ff.

Ver. 18. Ἐν ἀγάπῃ ἐρριζ. κ. τεθεμ.] is not to be separated by interpunction from the following ἵνα, because it belongs to ἵνα κ.τ.λ. (comp. Lachmann): *in order that, rooted and grounded in love, ye may be able*, etc. Thus the *aim* of the two preceding parallel infinitive clauses is expressed, and the emphatically prefixed ἐν ἀγ. ἐρριζ. κ. τεθεμ. is quite in keeping with the Pauline doctrine of the πίστις δι' ἀγάπης ἐνεργουμένη, Gal. v. 6; 1 Cor. xiii. Through the strengthening of their inner man by means of the Spirit, through the κατοικῆσαι of Christ in their hearts, the readers are to become established in love,

and, having been established in love, are able to comprehend the greatness of the love of Christ. How often *ὕνα* and other conjunctions follow a part of the sentence which is with special emphasis prefixed, no matter whether that part of the sentence be subject or object (Rom. xi. 31; 2 Cor. ii. 4; 2 Thess. ii. 7; Acts xix. 4; Gal. ii. 10, *al.*), may be seen in Fritzsche, *ad Rom.* II. p. 541; Buttman, *neut. Gr.* p. 333 [E. T. 389]. Comp. on Gal. ii. 10. This construction is here followed by Beza, Cajetanus, Camerarius, Heinsius, Grotius, Calixtus, Semler, Storr, Rosenmüller, Flatt, Meier, Schenkel, and others, including Winer, ed. 6 [E. T. 715], and Buttman [E. T. 299]. Comp. already Photius in Oecumenius. *ἐν ἀγ. ἐρρίξ. κ. τεθεμ.* is, on the other hand, connected with *what precedes* by Chrysostom, Erasmus, Castalio, Luther, Estius, Er. Schmid, Michaelis, Morus, Koppe, and others, including Rückert, Matthies, Harless, Olshausen, Baumgarten-Crusius, de Wette, Bleek, holding that it attaches itself, with abnormal employment of case, predicatively to *ἐν ταῖς καρδ. ὑμῶν*.<sup>1</sup> To the abnormal nominative of the construction continued in participles there would be in itself nothing to object (see already Photius in Oecumenius, *ad loc.*; Winer, p. 505 [E. T. 715]; Buttman, p. 256 [E. T. 299]); but here the *perfect* participles are opposed to this, since they in fact would express not the state into which the readers *are to come* ("ita ut in amore sitis stabiles," Morus), but the state in which they already *are* (so also Rückert), the state which is *presupposed* as predicate of the readers (so Harless and Olshausen). But to the desire that the readers *might be* strengthened, and that Christ *might make* His dwelling in their hearts, the presupposition that they *were already ἐν ἀγάπῃ ἐρρίζωμένοι* would stand in quite illogical relation. *Present* participles would be logically necessary: "inasmuch as ye *are being* confirmed in love," namely, by the fact that Christ takes up His dwelling in you. De Wette, on the other hand, is wrong in appealing to Col. ii. 7, where, indeed, in the case of *ἐρρίζωμένοι* the having received Christ appears as having already preceded. — *ἐν ἀγάπῃ*] is, in accordance with the fol-

<sup>1</sup> Harless holds that the changing of the construction is here, as Col. ii. 2, the more natural, inasmuch as the predicate is equally applicable to *καρδίαις* and *ὑμῶν*, and as an essential element must stand forth independently.

lowing figures, the *soil* in which the readers were rooted and grounded, namely, in *love*, the *effect* of faith, Christian *brotherly love*; hence there is no reason in the relation of faith to love<sup>1</sup> for supplying after ἐρριζ. κ. τεθεμ., with Holzhausen and Harless, ἐν Χριστῷ, which is not even required by the anarthrous ἀγάπη; for without an article (*in amando*) it has "*vim quasi verbi*," Kühner, *ad Xen. Mem.* i. 1. 9. Such a supplement is, however, the more arbitrary, inasmuch as there is already a definition by ἐν; consequently the reader could not light upon the idea of supplying such in thought. ἐν ἀγ. ἐρριζ. κ. τεθεμ. is *prefixed* with emphasis, because only the *loving* soul is in a position to recognise the love of Christ (comp. 1 John iv. 7 ff.). Erroneously Beza says: "charitatem intellige, *qua diligimur a Deo*" (so also Calovius, Wolf, and others), and Bengel holds that the love of Christ, ver. 19, is meant; against which in the very mention of love along with faith (i. 15; 1 Cor. xiii.) the absence of a genitival definition is decisive. — ἐρριζ. καὶ τεθεμελ.] a twofold figurative indication of the sense: *stedfast and enduring*. Paul, in the vivacity of his imagination, conceives to himself the congregation of his readers as a *plant* (comp. Matt. xiii. 3 ff.), perhaps a *tree* (Matt. vii. 17), and at the same time as a *building*. Comp. Col. ii. 7; 1 Cor. iii. 9. Passages from profane literature for the tropical usage of both words may be seen in Raphel, *Herod.* p. 534; Bos, *Exerc.* p. 183; Wetstein, p. 248. Comp. the Fathers in Suicer's *Thes.* II. p. 905. — ἐξισχύσητε] *ye may be fully able* (Ecclus. vii. 6; Plut. *Mor.* p. 801 E; Strabo, xvii. p. 788). — καταλαβέσθαι] *to apprehend*, κατανοεῖν. Comp. Acts iv. 13, x. 34, xxv. 25; Josephus, *Antt.* viii. 6. 5, with classical writers in the active. Comp. on John i. 5. Strangely at variance with the context (because the object is not suited thereto), Holzhausen takes it to mean *to lay hold of*, as a *prize in the games* (1 Cor. ix. 24; Phil. iii. 12). — σὺν πᾶσι τοῖς ἁγίοις] The highest and most precious knowledge (Phil. iii. 8) Paul can desire only as a common possession of *all* Christians; individuals, for whom he wishes it, are to have it in communion with *all*; as the

<sup>1</sup> Calvin already aptly remarks: "neque enim disputat P., *ubi salus nostra fundata sit* . . . sed quam firma et tenax debeat in nobis esse caritas" (rather: "quam firmi et tenaces debeamus esse in caritate").

*knowledge of the ground of salvation*, so the attaining of the *salvation itself* (Acts xx. 32). — τί τὸ πλάτος κ.τ.λ.] Sensuous illustration (arbitrarily declared by de Wette to be “hardly” in keeping with the Pauline style) of the idea: *how great in every relation*. The deeply affected mind with its poetico-imaginative intuition looks upon the *metaphysical* magnitude as a *physical, mathematical* one, *σωματικοῖς σχήμασι* (Chrysostom) extending on every side. Comp. Job xi. 7–9. The many modes of interpreting the several dimensions in the older expositors may be seen in Cornelius a Lapide and Calovius. *Every* special attempt at interpretation is unpsychological, and only gives scope to that caprice which profanes by dissecting the outpouring of enthusiasm.<sup>1</sup> *Of what, however, are these dimensions predicated?* Not of the *Christian church*, as the *spiritual temple of God*, Rev. xxi. 16 (Heinsius, Homberg, Wolf, Michaelis, Cramer, Koppe, and others; comp. Bengel), which is at variance with the context; inasmuch as a temple is not spoken of either before or after (τεθεμελιωμένοι . . . τὸ πλῆρωμα τοῦ Θεοῦ!). Not of the *work of redemption* (Chrysostom: τὸ μυστήριον τὸ ὑπὲρ ὑμῶν οἰκονομηθέν, Theophylact, Oecumenius, Theodoret, Beza, Piscator, Zanchius, Calovius, and others, including Rückert, Meier, Harless, Olshausen, Baumgarten-Crusius, Bleek), because, after a new portion of the discourse is commenced with ver. 14, the *μυστήριον* is not again mentioned; hence also not of the *mystery of the cross*, in connection with which marvellous allegories are drawn by Augustine and Estius from the *figure* of the cross.<sup>2</sup> Not of the *love of God* to us (Chrysostom: τὸ μέγεθος τῆς ἀγάπης τοῦ Θεοῦ, Theodore of Mopsuestia, Erasmus, Vatablus, Grotius, Baumgarten, Flatt); because previously ἐν ἀγάπῃ does not

<sup>1</sup> By way of example, we subjoin some of these modes of explanation, *e.g.* Oecumenius; it is indicated that redemption and the knowledge of Christ were foreordained from eternity (μῆκος), extend to all (πλάτος), reach even to hell in their efficacy (βάθος), and that Christ has ascended above the heavens (ὑψος). Erasmus, *Paraphr.*: “*altitudine* ad angelos usque se proferens, *profunditate* ad inferos usque penetrans, *longitudine* ac *latitudine* ad omnes hujus mundi plagas sese dilatans.” Grotius, “*latissime* se effundit in omnes homines, et in *longum*, i. e. in omnia saecula se extendit, et ex *infima* depressione hominem liberat, et in *loca suprema* evehit.” For other instances, see Calovius.

<sup>2</sup> According to Estius, the *length* applies to the upright beam of the cross as far as the cross-beam; the *breadth*, to the cross-beam; the *height*, to the portion

apply to this love. Not of the “*divine gracious nature*” (Matthies), which would only be correct if the predicates were exclusive attributes of the divine nature, so that, as a matter of course, the latter would suggest itself as the subject. Not of the *wisdom of God*, which de Wette quite irrelevantly introduces from Col. ii. 3; Job xi. 8. The *love of Christ* to men, ver. 19, is the subject (Castalio, Calvin, Calixtus, Zachariae, Morus, Storr, Rosenmüller, Holzhausen), the boundless greatness of which is depicted.<sup>1</sup> Instead, namely, of the apostle adding τῆς ἀγάπης τοῦ Χριστοῦ immediately after ὕψος and thus bringing to a close the majestic flow of his discourse, now, when he has written as far as ὕψος, there first presents itself to his lively conception the—as regards sense, *climactically* parallel to the just expressed καταλαβέσθαι . . . ὕψος—oxymoron γινῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως; he appends this, and can now no longer express the love of Christ in the genitive, so that τὸ πλάτος . . . ὕψος remains *without* a genitive, but lays claim to its genitival definition as self-evident from the ἀγάπην τοῦ Χριστοῦ immediately following.

Ver. 19. Γινῶναι] Parallel to καταλαβέσθαι. — τέ] and, denotes, in a repetition of words of corresponding signification (καταλαβέσθαι . . . γινῶναι), the harmony, the symmetrical relation of the elements in question (Hartung, *Partikellehre*, I. p. 105); hence we have the less to assume a *climax* in connection with γινῶναί τε κ.τ.λ., since this must have been hinted at least by γινῶναι δέ, or more clearly by μᾶλλον δέ καὶ γινῶναι, or the like. — τὴν ὑπερβάλλ. τῆς γνώσεως] The oxymoron (“*suavissima haec quasi correctio est,*” Bengel) lies in the fact that an *adequate* knowledge of the love of Christ transcends human capacity, but the *relative* knowledge of projecting above the cross-beam; the *depth*, to the portion fixed in the ground. He comprehends the *length* of the cross, who perceives that from the beginning to the end of time no one is justified save by the cross; the *breadth*, who reflects that the church in all the earth has come forth from the side of Christ! the *height*, who ponders the sublimity of the glory in heaven obtained through Christ; the *depth*, who contemplates the mystery of the divine election of grace, and is thereby led to the utterance, Rom. xi. 32! This as a warning instance how even the better exegetes, when they give the reins to subjectivity, may lose themselves in the most absurd attempts at interpretation.

<sup>1</sup> Comp. Luther: “that nothing is so broad, long, deep, high, as to be beyond the power and help of Christ.”

the same opens up in a higher degree, the more the heart is filled with the Spirit of Christ, and thereby is itself strengthened in loving (vv. 17, 18),—which knowledge is not of the *discursive* kind, but that which has its basis in the *consciousness of experience*. Theodore of Mopsuestia aptly says: τὸ γινῶναι ἀντὶ τοῦ ἀπολαῦσαι λέγει, ἐπὶ πραγμάτων εἰπὼν τὴν γινῶσιν, ὡς ἐν ψαλμῶ τὸ ἐγνώρισάς μοι ὁδοὺς ζωῆς, ἀντὶ τοῦ ἐν ἀπολαύσει με τῆς ζωῆς κατέστησας. The *genitive* τῆς γνώσεως is dependent on the comparative ὑπερβάλλουσαν (Hom. *Il.* xxiii. 847; Plat. *Gorg.* p. 475 C; Bernhardt, p. 170), not upon ἀγάπην, from which construction the reading of Jerome (also A, 74, 115, *al.*, Ar. p.), ἀγάπην τῆς γνώσεως, has arisen, which in any case—even though we should understand, with Grotius, the love (to God and one's neighbour) *which flows from the knowledge of Christ*—yields an inappropriate sense, and obliterates the oxymoron. — ἀγάπην τοῦ Χριστοῦ] *genitive of the subject*. It is the love of Christ *to us* (Rom. viii. 35), shown in His atoning death (Gal. ii. 20; Rom. v. 6 f., *al.*). Incorrect (although still unhappily enough defended by Holzhausen) is the view of Luther, 1545<sup>1</sup>: “that *to love Christ* is much better than all knowledge.” At variance with the words, since τὴν ὑπερβ. τῆς γνώσεως. can only be taken *adjectively*; and at variance with the context, since love *to Christ* is not spoken of in the whole connection. Comp. on the other hand, vv. 8, 12. — ἵνα πληρωθῆτε κ.τ.λ.] Aim of the ἐξισχύειν καταλαβέσθαι . . . Χριστοῦ: *in order that ye may be filled up to the whole fulness of God*. τὸ πλήρωμα τοῦ Θεοῦ (comp. iv. 13, πλήρωμα τοῦ Χριστοῦ) is, according to the context, which speaks of the *operationes gratiae* (vv. 16-18, 20), the *charismatic* fulness, which is bestowed by God. Hence the sense: *in order that ye may be filled with divine gifts of grace to such extent, that the whole fulness of them* (πάν has the emphasis) *shall have passed over upon you*. πλήρωμα namely, the definite meaning of which is gathered from the context (comp. on i. 10, i. 23), has, by virtue of its first signification: *id quo res impletur*, often also the derived general signification of *copia*, πλοῦτος, πλήθος, because that, by which a space is made

<sup>1</sup> In the earlier editions he had correctly: *the love of Christ, which yet surpasses all knowledge*.

full, appears as *copiously* present. So Song of Sol. v. 12 : πλήρωματα ὑδάτων, Rom. xv. 29 : πλήρωμα εὐλογίας Χριστοῦ, Eph. iv. 13 ;<sup>1</sup> Eur. *Ion.* 664 : φίλων πλήρωμα. Comp. Hesychius : πλήρωμα· πλήθος, Fritzsche, *ad Rom.* II. p. 471. Quite so the German *Fülle*. Grotius takes it actively, thus as equivalent to πλήρωσις, *making full*: “donis, quibus Deus implere solet homines.” This is not, indeed, at variance with linguistic usage (see on i. 10), but less simple, inasmuch as the passive πληρωθήτε most naturally makes us assume for πλήρωμα also the passive notion, namely, that of the *experienced* divine fulness of gifts. Others, retaining the signification: *id quo res impletur*, but not the signification *copia* derived therefrom, have assumed as the meaning: the *perfection* of God. See Chrysostom: πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ Θεός. Comp. Oecumenius and others. Recently so Rückert: “in order that you may be continually more filled with all perfection, until you have finally attained to all the *fulness of the divine perfection*.” Comp. Olshausen. But *this* goal cannot possibly be thought of by Paul as one to be realized in the temporal life (1 Cor. xiii. 10–12). This also in opposition to Matthies, who understands the infinite fulness of the—in grace, truth, etc., inexhaustible—essence of God, which has become manifest in Christ. Harless here, too (but see on i. 23), will have the *gracious presence of the divine δόξα*, with which God fills His people, to be meant; just as Holzhausen makes us think of the *Shechinah* filling the temple (comp. Baumgarten, Michaelis). The *church*, however, is not according to the context here meant by πλήρωμα (Koppe, Stolz, and others); and the turgid and involved analysis given by Schenkel in this sense is quite an arbitrary importation of meaning,<sup>2</sup> since εἰς π. τ. πλήρ. τ. Θ. can only state simply that the πληρωθῆναι is to be a *full* one, consequently πᾶν τὸ πλήρωμα must be the totality of that which is *communicated* by the πληρωθῆναι. — εἰς] does not stand for ἐν (Grotius,

<sup>1</sup> Not even in John i. 16, where, rather, the context (ver. 14 : πλήρης χάριτος κ. τ. λ.) demands the first signification: *that, of which Christ is full*.

<sup>2</sup> “The world-whole (?) fulfilling itself (?) in God, i.e. completing itself unto the expression of the highest perfection, reflecting itself in the church (?), in so far as there is no longer found in it any want, any kind of defect.” A complication of ideas, of which the clear-headed rational Paul was quite incapable.

Estius, Rosenmüller), and does not signify either: *into the very* (becoming merged into), as Matthies, nor *up towards*, as Schenkel explains it, to which πλήρωμα is not suitable; but it indicates the *quantitative goal* of the fulfilment. Matthiae, p. 1348.

Vv. 20, 21. That which is strictly speaking the prayer, the petition, is at an end; but the confidence in the Almighty, who can still do far more, draws forth from the praying heart a right full and solemn ascription of praise, with the fulness of which that of Rom. xvi. 25–27 is to be compared. — ὑπὲρ πάντα ποιῆσαι] to be taken together. *To be able to do beyond all*, i.e. *more than all*, is a popular expression of the *very highest active power*; so that πάντα is quite unlimited, and it is not, with Grotius, arbitrarily to be limited by *quae haecenus visa sunt*. This ὑπὲρ πάντα does not belong to δυναμένῳ (Holzhausen), because otherwise ποιῆσαι would be superfluous; nor does ὑπὲρ stand *adverbially* (2 Cor. xi. 23), as Bengel would have it, which could not occur to any reader on account of the πάντα standing beside it. There is nothing at which the action of God would have its *limit*; He can do still more. — ὑπερεκπερισσοῦ ὧν αἰτούμ. ἢ νοοῦμ.] a more precise definition to the universal and indefinite ὑπὲρ πάντα, specializing and at the same time enhancing the notion of ὑπὲρ: *above measure more than what we ask or understand*. According to Rückert, ὧν αἰτούμ. has reference to πάντα: Paul namely, instead of adding ὧν αἰτούμ. immediately after πάντα, has first for the strengthening of the ὑπὲρ introduced the additional ὑπερεκπερ., and now must needs annex in the genitive what ought properly, as construed with πάντα, to follow in the accusative. A course in itself quite unnecessary; and if the apostle had been concerned only about a strengthening of the ὑπὲρ, and he had, in using πάντα, already had ἃ αἰτούμ. in his mind, he must have written after ὑπερεκπερ.: πάντων ἃ αἰτούμ.; so that the sense would be: *more than all* (which we ask, etc.), *exceedingly more than all*, which we ask, etc. — ὑπερεκπερισσοῦ] is, with the exception of 1 Thess. iii. 10, v. 13 (Elz.), codd. at Dan. iii. 22, nowhere else preserved. Comp., however, ὑπερεκπερισσῶς, 1 Thess. v. 13; Clem. Cor. I. 20; λίαν ἐκ περισσοῦ, Mark vi. 51; ὑπερπερισσῶς, Mark vii. 37; ὑπερπερισσεύω, Rom. v. 20; 2 Cor. vii. 4. The frequent, and in

part bold, compounds with *ὑπέρ* used by Paul are at such places in keeping with the intensity of his pious feeling, which struggles after adequate expression. — *ὧν*, for *τούτων ἅ*, is genitive of *comparison*. See Bernhardt, p. 139. — *ἥ*] Whether our asking *or* our apprehending be regarded, the one as the other is infinitely surpassed by God's active power. "*Cogitatio latius patet quam preces; gradatio,*" Bengel. — *τὴν ἐνεργουμ.*] not *passive* (Estius), but *middle*. See *cn Gal. v. 6.* — *ἐν ἡμῖν*] *in our minds*, appeal to the consciousness of experience with regard to the divine power, which is at work in the continued enlightenment and whole Christian endowment of the inner man.<sup>1</sup> Michaelis arbitrarily refers it to the *miraculous gifts*, which in fact would be applicable only to individuals.

Ver. 21. *αὐτῷ*] pointing back with rhetorical emphasis. See Schaef. *Melct.* p. 84; Kühner, II. p. 330. — *ἡ δόξα*] *sc. εἶη*: *the befitting honour*. Comp. Rom. xi. 36, xvi. 27; Gal. i. 5; Phil. iv. 20. Certainly God *has* the glory (i. 17), from which fact Harless explains the article; but it is not of *this* that the doxologies speak, not of this fact being *testified* to God, but of His *receiving* the *human* praise, which to Him pertains (Rev. iv. 11). Compare the conception, *δοῦναι δόξαν τῷ Θεῷ*, Luke xvii. 18; Acts xii. 23; John ix. 24; Rom. iv. 20; Rev. iv. 9. — *ἐν τῇ ἐκκλ. ἐν Χριστῷ 'I.*] not to be taken together (Luther, Michaelis, Koppe, Rosenmüller, Flatt, Holzhausen, Meier, Olshausen), against which we may decidedly urge, not indeed the want of the article,—since *ἡ ἐκκλησία ἐν Χριστῷ*, the *Christian* church, might be combined as *one* idea in contradistinction from the Jewish, or any other *ἐκκλησία* whatever,—but the utter superfluosity of this distinguishing designation; for that *ἡ ἐκκλησία* was the *Christian* church, the *ἐκκλησία κατ' ἐξοχήν*, was self-evident. Rather is *ἐν τῇ ἐκκλ.* the *outward domain* in which God is to be praised, and *ἐν Χριστῷ* the *spiritual sphere* in which this ascription of praise is to take place; for not outside of Christ, but *in Christ*—as the specific element of faith, in which the pious life-activity of the Christian moves—does he praise God. Comp. vv. 5, 20. Allied, but not identical (in opposition to

<sup>1</sup> Chrysostom aptly remarks that this, too, we should neither have asked nor hoped.

Grotius and others), is the conception διὰ Χριστοῦ, Rom. i. 8, vii. 25. Both conceptions: Col. iii. 17. — εἰς πάσας τὰς γενεὰς κ.τ.λ.] unto all generations of the world-age of world-ages.<sup>1</sup> This cumulation of the expressions is solemn. The αἰὼν τῶν αἰώνων denotes the eternal world-period beginning with the Parousia, the αἰὼν μέλλων, conceived of as the superlativum of all world-periods (Winer, p. 220 [E. T. 309]), in so far as it, just as the last and eternal one, transcends all other αἰῶνες since the beginning of the world. Comp. Dan. vii. 18; 3 Esdr. iv. 38. The plural expression οἱ αἰῶνες τῶν αἰώνων (Gal. i. 5; Phil. iv. 20, *al.*) is not different as to the thing intended, but is so as to the conception; since in it the Messianic period, although equally thought of (comp. also on Luke i. 50) as the superlative of all the αἰῶνες, is not thought of in its *unity* without distinction, but as a continuous series of *several* periods: consequently not as a single totality, as in the case of ὁ αἰὼν, but according to the several constituent parts, which collectively form the whole of the Messianic eternity,—in short, not as *the time of times*, as in our passage, but as *the times of times*. By εἰς πάσας τὰς γενεὰς κ.τ.λ. the thought is expressed, that the indicated ascription of praise to God will extend to all the generations of the (nigh) Messianic world-period, *i.e.* that this ascription of praise in the church is to endure not only up to the Parousia, but then also ever onward from generation to generation in the Messianic aeon,—consequently to last not merely ἐς τὸ παρόν, but also ἐς τὸ αἰδίον. On γενεά, generation (three of which about = 100 years), comp. Acts xiv. 16, and the passages from the LXX. and Apocrypha in Schleusner's *Thcs.*; from Greek writers, in Wessel, *ad Diod.* I. 24. The designation of the successive time-spaces of the everlasting Messianic αἰὼν by γενεαί, is derived from the lapse of time in the pre-Messianic world-period—in which with the changing generations one age of man ever succeeds another—by virtue of a certain anthropological mode of regarding eternity. Of the church, however, it is presupposed that she herself (and so, too, will it be with her praising of God) endures on into

<sup>1</sup> “ αἰῶνες, periodi oeconomiae divinae ab una quasi scena ad aliam decurrentes,” Bengel.

the everlasting *αἰών*, but not that she has still a very long *temporal* duration *before* the Parousia, according to which de Wette has here found a contradiction to the apostle's expectation elsewhere of the nearness of the Parousia. The Parousia brings for the *ἐκκλησία* not the end, but the consummation. Hofmann, *Schriftbew.* II. 2, p. 127, retaining *καί* before *ἐν Χρ. Ἰ.* (see the critical remarks), would have *εἰς πάσας τὰς γενεάς κ.τ.λ.*, to belong only to *ἐν Χρ. Ἰ.*, and not to *ἐν τῇ ἐκκλησίᾳ*; for only at present and upon earth does the glorification of God take place *in the church*, but *in Christ* it takes place eternally. Incorrectly, because even the temporal glorification does not take place otherwise than *ἐν Χριστῷ Ἰησοῦ*, consequently the *καί* would have had its logical position only *after Χριστῷ Ἰησοῦ*. If *καί* were genuine, it would not be equivalent to *δέ*, as would need to be assumed on Hofmann's view, but it would be *et quidem, idque*, however superfluous and cumbrous such a stress laid on it might be. According to Baur, p. 433, there meets us again here the Gnostic idea of the *αἰῶνες*, in accordance with which they, "as the *γενεαὶ τοῦ αἰῶνος τῶν αἰώνων*, are the aeons in *the* sense, in which God Himself, as the extra-temporal unity of time, individualizes Himself in the aeons as the elements of self-unfolding time." In this way one may *over-urge* Gnosticism.

## CHAPTER IV.

VER. 6. After  $\pi\tilde{\alpha}\sigma\iota\nu$  Elz. has, with min. Chrys. Theodoret,  $\dot{\iota}\mu\tilde{\iota}\nu$ ; for which D E F G K L and many min., also several vss. and Fathers, read  $\eta\mu\tilde{\iota}\nu$ . So Griesb. and Scholz. But *neither* pronoun is present in A B C  $\aleph$  and several min. vss. and Fathers. The pronouns are exegetic additions, designed to secure the reference of  $\pi\acute{\alpha}\nu\tau\omega\nu$ ,  $\pi\acute{\alpha}\nu\tau\omega\nu$ ,  $\pi\tilde{\alpha}\sigma\iota\nu$  to the Christians. — Ver. 7. The article of  $\chi\acute{\alpha}\rho\iota\varsigma$  is wanting in B D\* F G L, Dam. min. Deleted by Lachm. But it was more easily absorbed through the preceding  $\eta$  than brought in through writing it twice; and *in its favour* tell the readings  $\eta\ \chi\acute{\alpha}\rho\iota\varsigma\ \alpha\tilde{\upsilon}\tau\eta$  in C\*\* 10, 31, Cyr., and  $\eta\ \chi\acute{\alpha}\rho\iota\varsigma\ \alpha\tilde{\upsilon}\tau\omicron\upsilon$  in Aeth., in which the article is glossed. — Ver. 8. Before  $\epsilon\tilde{\delta}\omega\kappa\epsilon$  Elz. Scholz, and Tisch. have  $\kappa\alpha\acute{\iota}$ , which has against it A C\*\* D\* E F G  $\aleph$ \* 17, Copt. Slav. ant. Vulg. It. and several Latin Fathers, and hence is suspected by Griesb., and deleted by Lachm. But considerable witnesses still remain *in favour of*  $\kappa\alpha\acute{\iota}$ ; and since the LXX. does *not* have it at Ps. lxxviii. 19, the omission seems to have taken place in accordance with the LXX. — Ver. 9. After  $\kappa\alpha\tau\acute{\epsilon}\beta\eta$  Elz. has  $\pi\rho\tilde{\omega}\tau\omicron\nu$ , in opposition to decisive witnesses, although defended by Reiche. A more precisely defining addition, as is also  $\mu\acute{\epsilon}\rho\eta$  in Elz. after  $\kappa\alpha\tau\acute{\alpha}\psi$ . Less weighty authority, it is true, testifies against this  $\mu\acute{\epsilon}\rho\eta$  (hence it is retained not only by Reiche, but also by Lachm. Scholz, and Ruck.), but it betrays itself as a glossing product of the very old explanation of the descent into hell, in order to designate the place whither Christ descended as *subterranean*. — Ver. 15. Instead of  $\acute{\omicron}\ \chi\rho\iota\sigma\tilde{\tau}\acute{\omicron}\varsigma$ , A B C  $\aleph$ \* min. Fathers have merely  $\chi\rho\iota\sigma\tilde{\tau}\acute{\omicron}\varsigma$ . So Lachm. and Tisch. To be preferred, on account of the oldest ms. attestation. — Ver. 16.  $\mu\acute{\epsilon}\tau\rho\upsilon\varsigma$ ] A C, 14, 66 (on margin), Syr. Arr. Copt. Arm. Vulg. and several Fathers have  $\mu\acute{\epsilon}\lambda\omicron\upsilon\varsigma$ , which, after Grot. Mill, and Bengel, is recommended by Griesb. and adopted by Ruck. (not Lachm.). An interpretation in accordance with the context. G has  $\mu\acute{\epsilon}\tau\rho\upsilon\varsigma$ , which likewise testifies in favour of  $\mu\acute{\epsilon}\rho\omicron\upsilon\varsigma$ . — Ver. 17.  $\lambda\omicron\iota\pi\acute{\alpha}$ ] is wanting with A B D\* F G  $\aleph$ , min. Copt. Sahid. Aeth. Vulg. It. Clem. Cyr. and Lat. Fathers. Suspected by Griesb., deleted by Lachm. and Ruck. But how naturally might it be omitted, since Paul was speaking to Gentiles who

were now *Christians*, and upon a comparison with 1 Thess. iv. 5! — Ver. 18. *ἰσοτισμῆνοι*] Lachm. Tisch. read *ἰσσοτισμῆνοι*, following A B 8, Ath. Rightly; the *current* form was brought in. — Ver. 26. The article before *παροργ.*, deleted by Lachm., is wanting in A B 8\*, and is more likely to have been added on account of the definite reference in the text, than to have been omitted. — Ver. 27. *μήτε*] All uncials have *μηδέ*. On that account, even apart from the greater linguistic probability, rightly approved by Griesb., adopted by Lachm. Tisch. Scholz, Rück. and Harless. — Ver. 28. *τὸ ἀγαθὸν ταῖς χερσίν*] Many variations, among which *ταῖς ἰδίαις χερσὶ τὸ ἀγαθόν* (so Lachm. and Rück.) is by far the best attested reading (A D E F G 8\* min. Ar. pol. Copt. Sahid. Aeth. Arm. Vulg. It. Basil, Epiph. Naz. Jer. Aug. Pel.). The shortest readings are: merely *τὸ ἀγαθόν* with Clem., and merely *ταῖς χερσίν* with Tertull. Harless (comp. Mill) conjectures that the latter is the original form, and that 1 Cor. iv. 12, Gal. v. 10 gave occasion to glosses. But only 1 Cor. iv. 12 is here parallel, because Gal. vi. 10 does not speak of literal labour. There would hence be more warrant for regarding the simple *τὸ ἀγαθόν* in Clement as original. But in opposition to this, it may be urged that *ταῖς χερσίν* is wanting in no other witness, and is in the highest degree appropriate to the connection; whereas *τὸ ἀγαθόν*, since the mention is of *manual* labour, might easily appear inappropriate. The true reading accordingly I hold to be *ταῖς χερσὶ τὸ ἀγαθόν*, which remains, if we delete *ἰδίαις* in Lachm., as an addition from 1 Cor. iv. 12. And with this agree also B 8\*\*\* Amiat. Ambrosiast., which actually read *ταῖς χερσὶ τὸ ἀγαθόν*. — Ver. 29. *χρείας*] D\* E\* F G, 46, Arm. in several codd. of Vulg., codd. of It., Lat. codd. in Jer. and several Fathers: *πίστεως*. An interpretation. — Ver. 32. *δέ*] is wanting, no doubt, in B and min. Clar. Germ. Clem. Dam. Oec., and is deleted by Lachm., but was easily dropped out through the last syllable of *γίνεσθε*. Omitted, it was then in accordance with v. 1 made up for, in many witnesses, by *ὁδὸν* (D\* F G, lect. 6, 14, codd. of It.). — *ὑμῖν*] Lachm.: *ἡμῖν*, after B\*\* D E K L, min. Syr. utr. Ar. pol. Sahid. Arm. Chrys. *in comm.*, Theodoret, Theophylact. But *ἡμῖν* appears an alteration in accordance with v. 2; where, no doubt, the variations *ὑμᾶς* and *ὑμῶν* are found, but in opposition to so decisive a preponderance of witnesses reading *ἡμᾶς* and *ἡμῶν*, that *ὑμᾶς* and *ὑμῶν* only become an evidence for the originality of our *ὑμῖν*.

CONTENTS.—The *paraenetic* portion of the Epistle begins with the general exhortation to the readers to live worthily of their vocation, whereupon, especially, mutual loving forbear-

ance and the preservation of Christian unity are brought prominently forward (vv. 1-3). Thereon follows, vv. 4-16, a detailed exhibition of those relations, which render the preservation of Christian unity a duty, namely — (a) that there is one body, one Spirit, etc., vv. 4-6. Further, (b) that to every individual is grace given in the measure in which Christ apportions His gift, vv. 7-10. And (c) that Christ has given the different teachers, until all should have attained to unity of the faith and of knowledge, in order that dependence on false teaching may cease, and, on the other hand, the truth may be acknowledged in love, and thus all may grow in relation to Christ the head, from whom the whole church, the body, accomplishes in love its organic development to perfection, vv. 11-16. Hereupon the discourse returns to the form of exhortation, namely, that they no longer walk after a Gentile manner (vv. 17-19). They had, indeed, been quite otherwise taught, namely so, as it is truth in Jesus, that they should lay aside the old man, and, on the other hand, should be renewed in their mind and should put on the new man (vv. 20-24). Lastly, thus grounded, there follow the special exhortations no longer to lie, but to speak the truth; not to sin in anger, etc.; no longer to steal, but to work, etc.; to hold no bad discourse, but, etc.; not to be bitter, passionate, etc., but kind, compassionate, forgiving (vv. 25-32).

Ver. 1. See on vv. 1-6, Winzer, *Commentat.*, Lips. 1839. — παρακαλῶ] “Parte doctrinae absoluta venit, ut solet, ad adhortationes,” Grotius. No doubt, there presently begins again at ver. 4 a *doctrinal* exposition as far as ver. 16, but it is *subservient* to the paraenesis, and is itself pervaded by the paraenetic element (vv. 14, 15). — οὖν] deduces the exhortation from the immediately preceding iii. 21. For a walk in keeping with the vocation, through which one belongs to the church, is what is practically in keeping with the praise of God in the church. The suitableness of this *nearest* reference gives it the preference over the more vague ordinary view, that οὖν draws its inference from the whole contents of the first three chapters. Comp. on Rom. xii. 1. — ἐγὼ ὁ δέσμιος ἐν κυρ.] gives to the παρακαλῶ οὖν a touching force “ad excitandum affectum, quo sit efficacior exhortatio,” Estius; comp.

Calvin. Similarly Ignat. *Trall.* 12: παρακαλεῖ ὑμᾶς τὰ δεσμά μου, ἃ ἔνεκεν Ἰησοῦ Χριστοῦ περιφέρω. But all that has been said about exciting *sympathetic* feeling (Koppe and older expositors), *cheering* obedience,<sup>1</sup> and the like, is quite inappropriate, since it was just in his sufferings that Paul was conscious of all his dignity with holy pride (comp. iii. 13 and on Gal. vi. 17). So here, too, in the παρακαλῶ, the reader was to be affected by the consciousness of the dignity and greatness of the martyr who utters it.<sup>2</sup> According to *others*, Paul wishes to present himself as an *example* (Harless, Olshausen; comp. also Koppe). In that case he must at least have written: παρακαλῶ οὖν ἐγὼ ὁ δέσμ. ἐν κυρ. καὶ ὑμᾶς ἀξίως περιπ. κ.τ.λ. — ἐν κυρίῳ] does not belong to παρακαλῶ (Semler, Koppe with hesitation; Zanchius already suggested, but did not approve it), but to ὁ δέσμιος, beside which it stands, and which *alone* needs its significant reference; comp. iii. 1; Phil. i. 13. Paul was *the prisoner in the Lord* (the article as iii. 1), for he did not endure a captivity having its ground *apart from Christ*,—such as one suffers who for any other reason is placed in bonds,—but *in Christ* his being bound had its causal basis, just because he was bearing the chains for Christ's sake; without, however, ἐν κυρίῳ signifying “for Christ's sake” (comp. on Gal. i. 24), as Chrysostom, Theophylact, and many would have it. Comp. rather, *συνεργὸς ἐν Χριστῷ, ἀγαπητὸς ἐν κυρίῳ, δόκιμος ἐν Χριστῷ, ἐκλεκτὸς ἐν κυρίῳ*, Rom. xvi. 3, 8, 9, 10, 13, *al.* It gives to the δέσμιος its specific character, by which therefore the captivity was essentially distinguished from any other. — ἐν κυρίῳ] is annexed *without an article*, because it is blended with ὁ δέσμιος into a unity of conception. The *genitive* designation, iii. 1, expresses the same *thing*, but otherwise *conceived of*. — ἀξίως περιπατῆσαι κ.τ.λ.] *i.e.* to lead such a life-walk as is appropriate to the call to the Messianic kingdom issued to you (at your conversion), “ne sint tanta gratia indigni,” Calvin. Comp. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12; 2 Thess. i. 11; Matt. iii. 8; Rom. xvi. 2; Bernhardy, p. 140. The future

<sup>1</sup> “Ut Paulum obsequio exhilararent,” Bengel.

<sup>2</sup> Theodoret aptly remarks: τοῖς διὰ τὸν Χριστὸν δεσμοῖς ἐναβρύνεσθαι μᾶλλον ἢ βασιλεὺς διαδήματι.

possession of the kingdom, forsooth, is destined only for those whose ethical frame is renewed and sanctified by the Holy Spirit. See vv. 21 ff., 30; Rom. viii. 4 ff., xiv. 17; Gal. v. 21 f.; 1 Cor. vi. 9 f., *al.* — ἦς] as at i. 6; and see on 2 Cor. i. 4. Attracted instead of ἦν. Yet Paul *might* have written ἦ, 2 Tim. i. 9; 1 Cor. vii. 20.

Ver. 2. Μετὰ πάσ. ταπεινοφρ. κ. πραότ.] the characteristic dispositions accompanying this περιπατήσαι; see Winer, p. 337 [E. T. 471], and with regard to πάσης, on i. 8; it belongs to *both* substantives. On the subject-matter, comp. Matt. xi. 29; Col. iii. 12. The opposite of *humility*: τὰ ὑψηλὰ φρονεῖν, Rom. xii. 16, xi. 20; 1 Tim. vi. 17; δοκεῖν εἶναί τι, Gal. vi. 3. On the notion of *πραότης*, *gentleness*, see Tittmann, *Synon.* p. 140. — μετὰ μακροθ.] is attached by Calvin, Estius, Zeltner, Calixtus, Baumgarten, Michaelis, Zachariae, Rückert, Holzhausen, Harless, Olshausen, to the following ἀνεχόμενοι. But the very repetition of the preposition, to which appeal is made, most naturally points backwards, so that μετὰ μακροθ. appears as parallel to μετὰ π. ταπεινοφρ. κ. πραότ., inasmuch, namely, as Paul makes the general be followed by the *special*, and then gives to the latter the elucidation ἀνεχόμενοι κ.τ.λ. Besides, μετὰ μακροθ., if it belonged to ἀνεχόμενοι, would have an undue emphasis, since without long-suffering the ἀνέχεσθαι ἀλλήλων would not exist at all; Col. iii. 12 f. Bengel and Matthies, following Theodoret and Oecumenius, have attached the whole μετὰ π. ταπ. κ. πραότ., μετὰ μακροθ. to ἀνεχόμενοι. But in this way we lose the gradual transition from the general ἀξίως περιπατ. τ. κλ. to the special ἀνεχόμε. ἀλλήλ., which under our construction is very naturally brought about. — ἀνεχόμε. ἀλλήλ. ἐν ἀγάπῃ] *The reciprocal forbearance in* (ethical habit) *love* (comp. Rom. xv. 1; Gal. vi. 2) is the practical expression of the μακροθυμία. Comp. Col. iii. 13. It consists in the fact that we “aliorum infirmitates aequo animo ferimus, nec ob ea, quae nobis in proximo displicent, ab ejus amicitia recedimus, sed personam constanter amamus, etsi vitia in odio habeamus,” Calovius. The *nominative* of the participle (comp. Col. i. 10) is put κατὰ τὸ νοούμενον, because the *logical* subject of ἀξίως περιπατ., ver. 1, is ὑμεῖς. See on iii. 18; comp. on 2 Cor.

i. 7, and Pflugk, *ad Eur. Hec.* 970. Ignoring this familiar construction, Heinsius, Knatchbull, and Homberg have placed a full stop after ver. 1, and then supplied *estote* to the participles—a course, which would only be admissible if, as in Rom. xii. 9, this concise, pregnant mode of expression were implied in the context. — ἐν ἀγάπῃ] belongs to the preceding. On the thing itself, comp. 1 Cor. xiii. 4. Lachmann, Holzhausen, and Olshausen attach it to σπουδάζοντες. The reason given by Olshausen, that, as the μακροθ. is only a form of expression of love, ἐν ἀγάπῃ could not belong to what precedes, would be set aside, even if it were in itself valid, by the correct separation of μετὰ μακροθ. from ἀνεχόμε. And ἀνεχόμε. ἀλλήλ., taken *alone*, renders the discourse simply abrupt. How harmonious is the structure, when both participial clauses begin with the participle and close with the definitions attached by ἐν, in which definitions there is opened up the whole ethical domain (*love* and *peace*) to which the before-named special virtues belong (1 Cor. xiii.)!

Ver. 3. Parallel of ἀνεχόμενοι κ.τ.λ., which is characterized as respects the effort by which it must be upheld. — τὴν ἐνότητα τοῦ πνεύματος] The πνεῦμα is not the *human* spirit, so that in general *animi studiorumque consensus* is meant (Ambrosiaster, Anselm, Erasmus, Calvin, Piscator, Estius, Wolf, Koppe, and many, including Meier, Baumgarten-Crusius, and Rückert, according to whom Paul did not write τοῦ νοός, because he derives the unity of the spirit from the Divine Spirit), but, as is shown from ver. 4, and is in itself clear from the exhortation to the *Christian* life (ver. 1), *the Holy Spirit*, instead of which we have not, with de Wette and Schenkel, to understand the *Christian spirit of the community*; the N. T. knows not this modern notion, but knows only the *Holy Spirit of God*, as that which rules in the church (ii. 22), and upholds and develops its specific life, so that the latter has precisely in the κοινωνία τοῦ πνεύματος (Phil. ii. 1; 2 Cor. xiii. 13) its common source and support. Rightly already Chrysostom (τὸ πνεῦμα τοῦς γένει καὶ τρόποις διαφόροις διεστηκότας ἐνοῦ) and his successors, Beza, Calovius, Bengel, and others, including Harless, Winzer, Bleek, and Ch. F. Fritzsche, *Novæ opp. acad.* p. 244: *the unity, which the Spirit produces.* Comp.

Phil. i. 27; 1 Cor. xii. 13; John xvii. 21. And this unity is the *identity* of faith, of love, of sentiment, of hope, etc., in the different subjects who are moved by the Spirit. — ἐν τῷ συνδέσμῳ τῆς εἰρήνης] is attached by Lachmann to what follows, whereby the parallelism with the preceding participial clause is destroyed. And after the definition by ἐν τῷ συνδέσμῳ τῆς εἰρ. being prefixed, several of the following elements of unity would not be appropriate, since even without the bond of peace there is one Lord, one baptism, one God and Father. — ἐν is ordinarily taken as *instrumental*: *through* the bond of peace. In opposition to the parallelism with ἐν ἀγάπῃ; and through the unity of the Spirit the bond of peace is preserved, not the converse.<sup>1</sup> Hence: *in the bond of peace*, by which is denoted the *ethical relation*, in which they are to preserve the unity of the Spirit, namely, *while peace one towards another must be the bond, which is to envelope them*. τῆς εἰρήνης, accordingly, is genitive of *apposition*. Comp. σύνδεσμος εὐνοίας καὶ φιλίας, Plut. Num. 6; Acts viii. 23; Isa. lviii. 6. Others: “vinculum, quo pax retinetur” (Bengel; so Theophylact, Calovius, and others, including Rückert, Meier, Harless, Winzer), and this is held to be *love*. Appeal is made to Col. iii. 14, and to the parallel with ἐν ἀγάπῃ. But, in Col. *l.c.*, love in fact is expressly *named*, and designated as σύνδεσμος τῆς τελειότητος; while justice is done to the parallel with ἐν ἀγάπῃ by our interpretation also, and it was at any rate most natural for the reader to understand under the bond of peace *peace itself*, conceived of as a bond. Expositors would not have sought for another explanation, had they not taken ἐν as *instrumental*, in which case the difficulty obtruded itself, that the unity of the Spirit is not preserved by means of peace, but peace by means of the unity of the Spirit. — That, moreover, no inference may be drawn from ver. 3 as to divisions prevailing in the church, Bengel has already rightly observed: “etiam ubi nulla fissura

<sup>1</sup> What de Wette observes in opposition to this view—that the peacefulness, to which the readers are exhorted, is to preserve the unity of the Spirit by the fact that it holds all enveloped with the bond of peace—is not sufficient; since this peacefulness, which encircles all with the bond of peace, at any rate *presupposes* the unity of the Spirit. Where there is dispeace, this unity is already *wanting*.

est, monitis opus est." And particularly was such exhortation natural for the apostle, even in the absence of special occasion, considering the many saddening experiences which he had met with elsewhere on this point!

Ver. 4, on to ver. 6. Objective relations of unity, to which the non-compliance with what is demanded in ver. 3 would be contradictory,<sup>1</sup> and which are consequently meant to incite towards compliance,—but without γάρ (comp. Dissen, *ad Pind. Exc.* II. p. 277), which gives greater animation to the discourse. The simple ἐστί is to be supplied (comp. 1 Cor. x. 17); for the discourse is not hortatory, as it is taken to be by Pelagius, Theophylact, Oecumenius, Calvin, Camerarius, Estius, Zachariae, Morus, Koppe, and others, including Hofmann, *Schriftbew.* II. 2, p. 128, with which vv. 5 and 6 would not be in accord; for the same reason also the words are not to be attached appositionally to σπουδάζοντες (Bleek), but they are independent and purely assertive: *there is one body and one Spirit.* On ἐν σώμα, by which the totality of Christians as *corpus* (Christi) *mysticum* is meant, comp. ii. 16; Rom. xii. 5; 1 Cor. x. 17, xii. 13; on ἐν πνεῦμα, which is the *Holy Spirit*, the Spirit of that *corpus mysticum*, ii. 18; 1 Cor. xii. 13. The explanation: "*one body and one soul*" ("quasi diceret, nos penitus corpore et anima, non ex parte duntaxat, debere esse unitos," Calvin), is excluded, as at variance with the context, by the specifically Christian character of the other elements, and rendered impossible by the correct supplying of ἐστί (not *esse debetis*). — καθὼς καὶ ἐκλήθ. κ.τ.λ.] with which unity (ἐν σ. κ. ἐν πν.) the relation also of your calling is in keeping (comp. Col. iii. 15), which took place by the fact that (ἐν instrumental, see on Gal. i. 6) *one* hope (namely, that of the eternal Messianic bliss) was communicated to you; for all in fact were called by God to this very Messianic σωτηρία (Phil. iii. 14). — τῆς κλήσ. ὑμῶν] genitive, as at i. 18. Bengel, we may add, aptly remarks: "Spiritus est

<sup>1</sup> These set forth—(1) *the church itself constituted on the footing of unity*—one body, one Spirit, one blessed consummation, ver. 4; (2) *means, by which the constitution of it as an unity is produced and preserved*—one Lord, one faith, one baptism, ver. 5; (3) *the supreme ruler, disposer, and sustainer of this entire unity*—one God and Father, etc., ver. 6. Observe the *threefold tripartite* arrangement.

*arrhabo*, atque ideo cum ejus mentione conjungitur *spes hereditatis*." Comp. also Clem. *Cor.* I. 46.

Ver. 5. Continuation. There are not several *Lords*, but *One*, who is Lord of all believers, even Christ; not several kinds of *faith*, but *one* faith, inasmuch as all place their confidence upon the atoning death of Christ, on account of which they are justified and obtain salvation (Rom. iii. 23 ff.); not several kinds of *baptism*, but *one* baptism, namely, into Christ (Rom. vi. 3; Gal. iii. 27; Acts x. 48, xix. 5). — εἰς κύριος at the head; because μία πίστις and the ἐν βάπτισμα accomplished in the case of those who have become believers are *consequentia* of εἰς κύριος. — To make of πίστις the doctrine of the faith (Grotius, Zachariae, and others), is at variance with linguistic usage; comp. on Gal. i. 23; Rom. i. 5. The ἐνότης τῆς πίστεως is here represented as *present*, but in ver. 13 as *future*. Both with justice; inasmuch as here the Christian faith in the *narrower* sense is intended, the *fides salvifica*, which in *all* Christians was essentially the same, while at ver. 13 it is the Christian faith in the *wider* sense, within the compass of which there was diversity of convictions (as respects the validity of the law, the resurrection, veneration of angels, asceticism, partaking of flesh offered to idols, and other matters). — Of the *Lord's Supper*, the unity of which might likewise appear as a suitable element in the connection (1 Cor. x. 17), Paul does not make mention: according to Calovius, because it was comprehended "uno baptismatis sacramento ex paritatis ratione;" according to Harless, because Paul was mentioning only the fundamental conditions of the Christian fellowship, as they exist from the outset, at the first entrance upon it; according to Olshausen, because the specific act of the Supper, the partaking (rather, the *communion*, 1 Cor. x. 16) of Christ, is included in εἰς κύριος, μία πίστις; according to de Wette, because it was less a something conditioning the unity, than something representing this unity itself.<sup>1</sup> But, in opposition to Calovius and Olshausen,

<sup>1</sup> Most mistakenly of all, Schenkel holds that Paul did not regard a *uniform* observance of the Supper as necessary, and would not stand in the way of the varied development of a *rite*. In that case, doubtless, Paul would have done well not to mention *baptism* either.

it may be urged that, if Paul had adopted the synecdochic point of view in the selection, he would not have needed to mention *πίστις*, since baptism presupposes faith; in opposition to Harless, that the fundamental conditions of the Christian communion which Paul mentions are such, not specially for the beginning of it, but for its whole duration; in opposition to de Wette, finally, that the Lord's Supper is, precisely as a *representation* of the unity, at the same time a powerful ethical *incitement* thereto, and hence would have been admirably appropriate in the series of points adduced. The ground of its not being mentioned is rather to be sought in the fact that the adducing of the Lord's Supper would have disturbed the threefold triad of the elements adduced, and have broken through the whole rhythm of the passage. And the holy meal *might* the more easily remain unmentioned, because it was at that time not yet an *observance subsisting by itself*, but was combined with the common meals; hence, doubtless, in a context *where the Lord's Supper is spoken of*, the εἰς ἄρτος (1 Cor. x. 17) is brought forward as a symbol of the unity of Christians, but in another context the thought ἐν δεῖπνον κυρίου or μία τράπεζα κυρίου—because the Supper was not something subsisting alone like baptism, which as the constituent element of Christian standing could *not* remain unmentioned—did not so necessarily suggest itself.

Ver. 6. Observe the *climactic* advance in vv. 4–6: the *Church, Christ, God*;—and at the same time the climax in the divine Triad: *Spirit, Lord, Father*. Only the dominion of the Father is the absolute one, that of the Son is the derived, conferred, obtained (Phil. ii. 9; 1 Cor. xv. 24 ff., iii. 23, *al.*; comp. Ernesti, *Ursprung d. Sünde*, I. p. 194 ff.), in which He also disposes of the Spirit (2 Cor. iii. 18). See also Gess, *von der Person Christi*, p. 158 ff. — πάντων] *i.e.* of all *believers*, as those who have the *νόθεσία* (i. 5; Rom. viii. 15; Gal. iii. 26, iv. 5), so that God is their *God and Father*. Holzhausen erroneously (seeing that the context treats of the *Christian ἐνότης*) thinks that all *men* are intended. Not even the *spiritually dead* members of the church are included (in opposition to Münchmeyer), as results from the sequel indicated by *διά* and *ἐν*, since they have not the Spirit and

belong not to Christ (Rom. viii. 9), but are aloof from connection with Him and stand outside of grace (Gal. v. 4 f.; John xv. 2, 6), consequently have no share in the body of Christ (i. 23) and in the living temple of God (ii. 22 f.). — ὁ ἐπὶ πάντων κ.τ.λ.] The relation of the Θεὸς καὶ πατὴρ πάντων to the πᾶσι in threefold manner. Comp. Rom. xi. 36, where, however, the prepositions define the subject, not, as here, the object. πάντων, πάντων, and πᾶσι are equally to be taken as *masculine*, because the preceding πάντων was masculine, and because the discourse continues in ver. 7 with ἐνὶ δὲ ἐκάστῳ ἡμῶν, wherein the πάντες are individualized. Wrongly, therefore, many (including Erasmus, Michaelis, Morus, Rückert, Baumgarten-Crusius) have taken the first two as *neuter*, while the Vulgate, Zachariae, Koppe, *et al.*, give the second point alone as neuter, and Matthies, on the other hand, explains all three elements of the relation of God to the world and mankind, consequently as neuter. — ἐπὶ πάντων] ἐπάνω πάντων, Chrysostom; τὴν δεσποτείαν σημαίνει, Theodoret. Comp. Rom. ix. 5. See Wessel, *ad Diodor.* xiii. 14; Lobeck, *ad Phryg.* p. 474; Winer, p. 335 [E. T. 521]. After this relation of *transcendence* there follows, in διὰ . . . πᾶσι, that of *immanence*. — διὰ πάντων] cannot, since the πάντες are the *Christians* and the relation of God to what is *Christian* is characterized, apply either to the *creation* (Estius, Wolf, and others), so that we should have to think of the all-penetrating creative power of God, or to *providence* (Chrysostom and his successors; Beza, Grotius: "per omnes diffundit providam suam gubernationem"); but *the charismatic presence of God by means of the Holy Spirit, pervading and ruling all Christians*, is meant. See also ver. 7, and comp. 1 Cor. xii. 6. The distinction from the following ἐν πᾶσι lies not in *the thing itself*, since both elements denote the immanent ruling of God by virtue of His Spirit, but in the *form of conception*, since with ἐν the relation is conceived of as operative *indwelling*, and with διὰ as operative *movement* throughout all Christian hearts ("Deus enim Spiritu sanctificationis diffusus est per omnia ecclesiae membra," Calvin). According to Harless, the thought expressed in διὰ πάντων is, that God *as head works through the members*. But of the conception of the head and the

members there is absolutely nothing in the context; further, though mention is made of God as *Father*, it is not the Father, but *Christ*, that is Head of the members; lastly, in place of the simple ὧν, which is to be mentally supplied, there would be insensibly introduced a wholly different supplement, namely, ἐνεργῶν, or a similar verb.<sup>1</sup> At the bottom of this explanation there lies, indeed, the presupposition, that the relation of the *Trinity* is expressed in the three prepositions, as Jerome, Thomas, and many of the older expositors would have it. Against this altogether arbitrary supposition, however, Theophylact already rightly declared himself. See also Hofmann, *Schriftbew.* I. p. 201. Olshausen, too, finds here, as at Rom. xi. 36, the Trinity; holding that God is described in His various relations to the creature [rather to the *Christians*] as Lord *over* all things, as instrument *by* which they are (this being held to apply to the Son), and as the element *in* which they are. Thus, moreover, the prepositional relation of the last two clauses is exactly *reversed*, inasmuch as not διὰ πάντων κ.τ.λ. is explained, but δι' οὗ πάντες κ.τ.λ. ! According to Beyschlag, *Christol. d. N. T.* p. 250, there is expressed, at least in the form of hint, the threefold *mode of existence of God* ("self-preservation, self-disclosure, self-communication"). But apart from the fact that such a threefold *form of existence* is not the expression of the New Testament triad, the self-communication, in fact, is implied not only in ἐν πᾶσι, but necessarily already in διὰ πάντων. Lastly, Koppe is wrong in an opposite way: "Sententia videtur una, tantum variis formulis synonymis (!) expressa haec: cui vos omnes debetis omnia." — Observe, further, that the great fundamental elements of unity, vv. 4–6, are *matters of fact*, historically *given* with Christianity itself, and as such are not affected by differences of *doctrine*; hence without reason there have been found here traces of the later age, when "upon the basis of the Pauline thought a Catholic church was built," of which the centralization in

<sup>1</sup> This also in opposition to Winzer: "qui per omnes operatur, quasi unoquoque utitur ad declarandam suam majestatem, ad consilia sua exsequenda." So, in the main, de Wette (comp. Bengel): it applies to the *operation brought about by means of all*; and Reiche: "omnibus utitur quasi instrumentis, quibus . . . res Christiana stabilitur, augetur, consummatur."

doctrine and constitution was not derived from the adherents of Paul, but was a Petrine thought (Schwegler). The *Catholic* idea in our passage is just the Pauline one (1 Cor. xii.), cherished by Christ Himself (John xvii. 20 f.).

Ver. 7.<sup>1</sup> Δέ] forms the transition from the summary πάντων, πάντων, πᾶσιν, ver. 6, to *each individual* among the Christians. No single one, however,—in order to adduce this also as motive to the preservation of the ἐνότης τοῦ πνεύματος,—was overlooked in the endowing with grace; *on every individual was it conferred, the grace, according to the measure of the gift of Christ*, so that each individual on his part can and ought to contribute to the preservation of that unity.— ἡ χάρις] *i.e.* according to the context, *the grace of God at work among the Christians*, the communication of which is manifested in the diverse χαρίσματα; hence our passage is in harmony with the representation given, Rom. xii. 6. — ἐδόθη] by Christ. — κατὰ τὸ μέτρον κ.τ.λ.] τῆς δωρεᾶς is genitive *subjecti* (Rom. xii. 3, 6; Eph. iv. 13). Hence: in the proportion in which the gift of Christ is meted out, according as Christ apportions to the one a larger, to the other a smaller measure of His gift (*i.e.* the gift of the divine χάρις). — The δωρεὰ τοῦ Χριστοῦ is the gift *which Christ gives* (2 Cor. ix. 15), not: which Christ *has received* (Oeder, in Wolf; see in opposition to this view, already Calvin), in opposition to which ver. 8, ἔδωκε δόματα τ. ἀνθρ., is decisive.

Ver. 8. If it had just been said that *by Christ* the endowment of grace was distributed in varied measure to each individual, this is now *confirmed by a testimony of the Scripture*. Nothing is to be treated as a parenthesis, inasmuch as neither course of thought nor construction is interrupted. — διὸ λέγει] *wherefore*, because the case stands, as has been said, ver. 7, *He saith*. *Who* says it (comp. v. 14), is obvious of itself, namely, *God*, whose word the Scripture is. See on 1 Cor. vi. 16; Gal. iii. 16; the supplying ἡ γραφή or τὸ πνεῦμα must have been suggested by the context (Rom. xv. 10). The manner of citation with the simple λέγει, obviously meant of God, has as its necessary presupposition, in the mind of the writer and readers, the Theopneustia of the

<sup>1</sup> See on vv. 7-9, Hoelemann, *Bibelstudien*, II. p. 93 ff.

O. T. The *citation* that follows is not “*ex carmine, quod ab Ephesiis cantitari sciret,*” and in which Ps. lxxviii. 18 had partly furnished the words (Storr, *Opusc.* III. p. 309; Flatt),—which is quite an arbitrary way of avoiding the difficulty, and at variance with the divine λέγει,—but is the passage of Scripture Ps. lxxviii. 18 itself according to the LXX. *with free alteration.* This psalm, in its historical sense a *song of triumph* upon the solemn entry of God into Zion,<sup>1</sup> is here understood according to its *Messianic* significance—an understanding, which has its warrant, not indeed in the much too general and vague proposition, that one and the same God is the Revealer of the Old and of the New Covenant (Harless), but in the circumstance that the triumphal procession of Jehovah, celebrated in the psalm, represents the *victory of the Theocracy*; and that, as every victory of the Theocracy is of a typical and in so far prophetic Messianic character, the return of Christ into heaven appears as the Messianic actual consummation of the divine triumph. The *free deviation* from the original text *and the LXX.* consists partly in the immaterial circumstance that Paul transfers into the third person that which is said in the second, and adds to ἀνθρώποις the article wanting in the LXX.; partly in the essential point, that instead of the original sense: “Thou *receivedst* gifts (namely, gifts of homage) among<sup>2</sup> men” (לָקַחְתָּ מִתְּנוּנֹת בְּאָדָם, LXX.:

<sup>1</sup> On what particular historic occasion this highly poetic song was composed, is for our passage a matter of indifference. According to the *traditional* view, it was composed by David on the occasion of the removal of the ark of the covenant from the house of Obed-edom to Jerusalem (2 Sam. vi. 12 ff.; 1 Chron. xv. f.); according to Ewald, for the consecration of the new temple after the captivity; according to Hupfeld, upon the return from the captivity and the restoration of the kingdom; according to Hitzig, in celebration of the victory after the war of Jehoram and Jehoshaphat against the Moabites (2 Kings iii.). Others explain it otherwise. See the different views and explanations in Reuss, *d. acht u. sechzigste Psalm, ein Denkmal exeget. Noth u. Kunst*, 1851, who, however, himself very inappropriately (without “exegetical exigency and art”) places the Psalm in the late period between Alexander and the Maccabees, when the wish for the reunion of the scattered Israelites in Palestine is supposed to be expressed in it; while Justus Olshausen even interprets it of the victories of the Maccabees under Jonathan or Simon. See Ewald, *Jahrb.* IV. p. 55 f. Certainly the psalm is neither Davidic nor of the Maccabaean age, but belongs to the restoration of the Theocracy after the captivity.

<sup>2</sup> Yet בְּאָדָם might also denote that *men themselves* are the gifts. So Ewald takes it, *l.c.* (and comp. his *Ausführl. Lehrb. der Hebr. Sprache*, § 287 h),

ἔλαβες δόματα ἐν ἀνθρώπῳ, or according to another reading: ἐν ἀνθρώποις), he expresses the sense: *He gave gifts to men*, עֲשֶׂה לְאָדָמָה מַתָּנִים, while in other respects reproducing the transition of the LXX. Consequently Paul has, as regards the ἔδωκε, given a sense *opposite* to the original one—a degree of variation such as, with all freedom in the employment of Old Testament passages, is nowhere else met with in the writings of the apostle, on which account the book *Chissuk Emuna* accused him of falsifying the words of the psalm, while Whiston looked upon the Hebrew text and the LXX. in Ps. lxxviii. 18 as corrupt. This difference is not to be explained, with Rückert, by lightly asserting: “Paul did not even perhaps know exactly how the words ran,” etc.; for in this way he would be chargeable with a shallow caprice, for which there is no warrant; moreover, the agreement, in other respects, of the citation with the original text and the LXX. leads us to infer too exact an acquaintance with the passage adduced, to allow us to assume that Paul adduced the words in the full belief that נתן was read in the Hebrew, and ἔδωκε in the LXX. Rather must he have in reality *understood* the passage of the psalm, as to its main substance, just as he gives it. Inasmuch, namely, as he had recognised the words in their bearing upon the antitypical Messianic fulfilment, and that as a confirmation of what had been said of Christ in ver. 7, this latter special application must either have been suggested to him by another *reading*, which he followed (נתת instead of לְאָדָמָה), or else—with the freedom of a Messianic interpretation of the words—by an *exposition* of the Hebrew words, which yielded essentially the sense expressed by him. If the *latter* is the case (for in favour of the

referring it specially to the humbler servants of the temple, whom David and Solomon, *e.g.*, gathered from among the subjugated peoples and settled around the temple, whom thus God, as if in a triumphal procession from Sinai to Zion, Himself brought in as captives, and then caused to be devoted by men to Him as offerings, in order that they, who were once so turbulent, might dwell peacefully in His service (“*even rebellious ones must dwell with Jah God*,” as Ewald renders the closing words of the passage). The sense: “*through men*,” which Hoelemann, on account of ver. 11, finds as a “secondary” meaning in בְּאָדָמָה, is not to be thought of, not even according to the apostle, who has expressed his view with such simple definiteness by ἔδωκε τοῖς ἀνθρώποις.

former there is no trace of critical support), he took לקח, etc., in the sense: *thou didst take away gifts, to distribute them among men* (on the אָ, see Ewald, *Ausführl. Lehrb. der Hebr. Spr.* § 217 f. 1), and translated this *in an explanatory way*: ἔδωκε δόματα τοῖς ἀνθρώποις; in connection with which the transposing into the third person is to be regarded as an unintentional variation in citing from memory. לקח, namely, has often the proleptic sense *to fetch* [Germ. *holen*], i.e. to take anything for a person and to give it to him. See Gen. xviii. 5, xxvii. 13, xlii. 16, xlvi. 9; Job xxxviii. 20 (and Hirzel *in loc.*); 2 Sam. iv. 6, *al.*; see Gesen. *Thes.* II. p. 760, and Hoelemann, p. 97 f. Comp. Bengel: "*accepit dona, quae statim daret.*" The utterance, however, as thus understood,<sup>1</sup> Paul has reproduced, *interpreting* it as he has done, in order to place beyond doubt the sense which he attached to it, for the reader who might have otherwise understood the words of the LXX. The Chaldee Paraphrast likewise understood לקח in such wise, that, while interpreting the passage of *Moses*, he could expound: סָפַר לְהוֹן מִתְּנֵן לְבְנֵי נְשֻׁפָּת, *dedisti dona filiis hominum*. It is evident from this, since there is good reason for presupposing in the Targum—the more so, as in our passage the Peshito agrees therewith (which likewise, Ps. lxviii. *l.e.*, has *dedisti dona filiis hominum*)—older exegetical traditions, that Paul himself may have followed such a tradition (Holzhausen, Baumgarten-Crusius, Credner, *Beiträge*, II. p. 121 f.). To assume that he actually did so, is in itself, and in reference to the previous Rabbinical training of the apostle, free from objection, and has sufficient warrant in that old and peculiar agreement, even though we should explain the agreement between the same citation in Justin, *c. Tryph.* 39, 87, and the quotation of the apostle, by a dependence upon the latter (Credner, *Beitr.* II. p. 120). On the other hand, it is not to be said, with Beza, Calovius, and most older expositors,<sup>2</sup> that the explanation given by Paul *really corresponds* with the historic sense of the

<sup>1</sup> The phrase formerly so often compared, לָקַח אִשָּׁה לְבָנָו (Ex. xxi. 10, xxxiv. 16), is not in place here, since לָקַח, in that phrase, signifies nothing else than the simple *take*.

<sup>2</sup> Chrysostom, without, however, entering into any particulars, says merely: the prophet says *thou hast received*, but Paul: *he has given*; and the two are

passage in the Psalm (see especially, Geier, *ad Ps. l.c.* p. 1181; comp. also Hoelemann, p. 98 f.), which, judging by the context, is decidedly incorrect. Even Calvin says: “nonnihil a genuino sensu hoc testimonium detorsit Paulus;” and already Theodore of Mopsuestia aptly remarks: ὑπαλλάξας δὲ τὸ ἔλαβε δόματα οὕτως ἐν τῷ ψαλμῷ κείμενον, ἔδωκε δόματα εἶπε, τῇ ὑπαλλαγῇ περὶ τὴν οἰκείαν χρυσάμενος ἀκολουθίαν ἐκεῖ μὲν γὰρ (in the psalm) πρὸς τὴν ὑπόθεσιν τὸ ἔλαβεν ἤρμωσεν, ἐνταῦθα δὲ (in our passage) τῷ προκειμένῳ τὸ ἔδωκεν ἀκόλουθον ἦν. The deviation from the historic sense cannot be set aside with fairness and without arbitrary pre-suppositions. This holds not only of the opinions of Jerome and Erasmus (that in the psalm πρῶτον is used, because the *giving* has not yet taken place, but is promised as future) and of Calvin (“quum de Christi exaltatione pauca verba Psalmi citasset, *de suo adiecit*, eum dedisse dona, ut sit minoris et majoris comparatio, qua ostendere vult Paulus, quanto prae-stantior sit ista Dei ascensio in Christi persona, quam fuerit in veteribus ecclesiae triumphis”), but also of the expedients to which Harless and Olshausen have recourse. According to Harless, namely, Paul wishes to express *the identity of God*, whose deeds at that time the word of Scripture represents in a *form* which, as identical with the *form* of Christ’s action, makes us recognise the word of the O. T. as pointing forward to what was to come, and the Christ of the N. T. as the God who already revealed Himself under the O. T.; in the words of the psalm the captives themselves are described as *sacrificial gifts*, which the victor as God takes to Himself among men; the apostle changes merely the *form* of the words, so far as the context makes it necessary, inasmuch as he wishes to make out that those vanquished ones—who have not made themselves what they are, but have been made so of God—are *those*, of whom he had said that on every one according to the measure of the gift of Christ the grace had been bestowed which was already pointed to in the psalm. “There is no other there,” says the apostle, “than He who had descended

one and the same. Theodoret more precisely explains himself: ἀμφοτέρω δὲ (the taking and giving) γιγνέσθαι λαμβάνων γὰρ τὴν πίστιν ἀποδίδωσι τὴν χάριν. Comp. Oecumenius.

to earth, to gain for Himself His own; not that they would have presented themselves to Him, but He takes them as it pleases Him, and makes them what it pleases Him." But (1) Paul does not wish to express *the identity of God*, etc., but to show that what is said of *Christ* in ver. 7 was also already prophesied Ps. lxxviii. 18; it was a question of the identity of the *thing*, as to which it was self-evident that the triumph celebrated in Ps. lxxviii. is in the N. T. fulfilment celebrated by *Christ*, who had come in the name of the Lord. (2) In the Ps. *l.e.*, לקחה מתנות applies to the *gifts of homage* which the triumphing Jehovah has received among (from) men. Certainly, according to another explanation (see above, Ewald's view, and comp. also Bleek), the men themselves, namely, the vanquished, may be regarded as the gifts or offerings which God has received; but who could withal read between the lines in the apostle's citation what, according to Harless, one ought to read between them, in order in the end to find only the *form* of the words changed? Olshausen, who, we may mention, quite erroneously (see vv. 9, 10) specifies τοῖς ἀνθρώποις as the point of the citation,<sup>1</sup> agrees with Harless in so far as he is of opinion that the thought of the psalmist: "Thou hast taken to Thyself gifts among men," affirms nothing else than: "Thou hast chosen to Thyself the redeemed as offerings;" but further adds: "But the man whom God chooses as an offering for Himself, *i.e.* as an instrument for His aims, He furnishes with

<sup>1</sup> "Paul does not wish by the quotation primarily to represent Christ as the dispenser of the gifts, but to prove from the O. T. itself *the universality of the gifts of Christ*, consequently the equal title of the Gentiles; He has by His redemption conferred gifts not merely on this one or that one, not upon the Jews alone, but upon men as such, upon mankind." What Olshausen has further advanced respecting the dative expression with the article (instead of which the Hebrew text has *among men*, while no article is used in the LXX.)—to wit, that by ἑδ. δόμ. τοῖς ἀνθρώποις, which applies to *all* men, it is not intended to say: all men *must* be redeemed, and as redeemed receive gifts; but: all men *may* be redeemed, and as redeemed obtain gifts of grace; and in so far this deviation from the original was altogether immaterial—is pure invention. The difference certainly does not lie in the fact that נְאֻדָּם points only to *some*, and the expression of Paul to *all* men, as Olshausen supposes, but solely in the לקחה of the original text and the ἑδωκας of Paul. As well נְאֻדָּם as τοῖς ἀνθρώποις designates men according to the *category*; but according to the original text it is men who are the *givers*, so that the Triumphator *takes* them; whereas, according to Paul, the men are the *recipients*, to whom He *gives*.

the gifts necessary to the attainment of the same; and this side (?) the apostle, in accordance with his tendency, here brings into special prominence." Similarly also Hofmann, *Schriftbew.* II. 1, p. 484 f., who is of opinion that here, in the N. T. application of the passage from the psalm, it is one and the same thing whether one say: that Christ has, for the accomplishment of the work of His honour, caused to be given to Himself by His vanquished that which they possessed, or: that He has given them gifts to this end; "for He takes that which is theirs into His service, when He gives to them what is His, to make them capable of service." Essentially so also Delitzsch on the Psalm, *l.c.* Such subtleties, by means of which any *quid pro quo* at pleasure may easily enough be got out of the alleged light and significance of the "history of the fulfilment" (Delitzsch), may be conveniently foisted upon the words of the apostle, but with what right? — ἀναβάς εἰς ὕψος] Whether we understand the מִן הַשָּׁמַיִם in the original text of the ascending of the victorious God into *heaven* (Hengstenberg, Lengerke, Hitzig, Harless, Hoelemann, and others) or to *Zion* (Ewald, Bleek), or leave it without more precise definition of place (Hofmann); according to the Messianic accomplishment of the divine triumphal procession, which takes place through Christ, the words apply to *Christ ascended* (comp. ὑψωθείς, Acts ii. 33) to *heaven* (Ps. cii. 20, *al.*; Eccus. xiii. 8; Luke i. 78), who *has brought in as captives* enemies that have been vanquished by Him upon this triumphal march. — αἰχμαλωσία, namely, is the abstract collective for αἰχμαλωτοί (Judith ii. 9; Ezr. vi. 5; Rev. xiii. 10; Diod. Sic. xvii. 70), like ξυμμαχία for ξύμμαχοι, etc. See on ii. 2. On the connection with the kindred verb (to take captive, to lead, to bring in as such), comp. 2 Chron. xxviii. 5; 1 Macc. ix. 72; and see, in general, Winer, p. 201 [E. T. 282]; Lobeck, *Paral.* p. 501. The character of αἰχμαλωτεύω as Greek is even worse than that of αἰχμαλωτίζω. See Lobeck, *ad Phryg.* p. 442. But *what subjects* are meant by αἰχμαλωσία? Not the *redeemed*, as already Justin, *c. Tryph.* 36; further, Theodoret (οὐ γὰρ ἐλευθέρους ὄντας ἡμᾶς ἠχμαλώτευσεν, ἀλλ' ὑπὸ τοῦ διαβόλου γεγεννημένους ἀντηχμαλώτευσεν, καὶ τὴν ἐλευθερίαν ἡμῖν ἔδωρήσατο), Oecumenius, Thomas, Erasmus ("capti-

vorum gregem e peccati diabolique tyrannide liberatum”), and others, including Meier, Harless, Olshausen (“men upon earth, so far as they are held captive by sin and in the ultimate ground by the prince of this world, and among these, in particular, the Gentile world”), Baumgarten-Crusius (“those gained for the kingdom of Christ”), have interpreted it; seeing that the captives, both according to the original text and according to our citation, are *different* from the *ἀνθρώποι* who are subsequently mentioned, namely, *such* vanquished ones as are visited by the victor with the hard penal fate of captives in war. Hence also it cannot be *the souls delivered by Christ from Hades* (Lyra, Estius, and many Catholic expositors; König, *von Christi Höllenfahrt*, p. 26; Delitzsch, *Psychol.* p. 414; and Baur) that are spoken of. It is the *enemies of Christ* and His kingdom, the *antichristian powers*, including those of hell (but not these alone); their power is broken by the completed redeeming work of the Lord. By His resurrection and exaltation they have been rendered powerless, and subjected to His victorious might; consequently they appear, in accordance with the poetical mould of our passage, as those whom He has vanquished and carries with Him on His procession from Hades into heaven (see ver. 9), so that He, *having gone up on high, brings them in as prisoners of war*. Not as if He has *really* brought them in captivity to heaven, but under the *figure of the triumphator*, as which the ascended Christ appears in accordance with the prophetic view given in Ps. lxxviii., the matter thus presents itself, namely, the overcoming of His foes displaying itself through His ascension. This vanquishing, we may add, in its actual execution still continues even after the entering upon the kingly office which took place with the exaltation of Christ; *δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ θῆ ἅπαντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ*, 1 Cor. xv. 25. Not the *final* overcoming of the foes of Christ is thus meant, but the *actual* *αἰχμαλωτεύειν αἰχμαλ.* oftentimes recurs until the final consummation, until at length *ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος*, 1 Cor. xv. 26, namely, at the resurrection on the last day. In this case, however, there is the more reason for leaving the matter without more precise definition of the

hostile powers vanquished (Satanic and human), as the context suggests nothing more special, and as, speaking generally, the ἡχμαλώτ. αἰχμαλ. does not form for the aim and connection of *our passage* the essential point of the psalmist's saying, but the latter would have been quite as fully in its place here, even though that ἡχμαλώτ. αἰχμ. had not been inserted, since the element confirmatory of ver. 7 lies simply in the ἀναβὰς εἰς ὕψος ἔδωκε δόματα τοῖς ἀνθρώποις.<sup>1</sup> Yet we have not, with Morus (comp. Flatt), to rationalize the conception of the apostle: "removit omnia, quae religionis suae propagationi et felicitati hominum obstant impedimenta," by which the sense is altered, and vanquished foes become obstacles taken out of the way. — δόματα] according to Paul, gifts in which ἐδόθη ἡ χάρις, ver. 7, thus equivalent to χαρίσματα. An appropriate commentary on the sense in which Paul has taken the citation, is Acts ii. 33. But to look upon the interpretation of the ἔλαβε δόματα of the Ps. *l.c.*, in the sense of gifts of the Spirit as current among the *disciples of the apostles* (de Wette), is the more arbitrary, inasmuch as de Wette himself finds it probable that some *apostle* has allegorized the passage of the psalm.

Ver. 9 is not a (Rabbinical) argument to show that the subject of the passage in the psalm is no other than Christ, in so far as of Him alone could be predicated that descending which, in speaking of ascending, must be presumed to have gone before (Michaelis, Koppe; Güder, *von der Erscheinen Christi unter den Todten*, p. 83; also *my own* earlier view). Such an argument would have been aimless, since the subject of the passage of the psalm in its Messianic fulfilment was self-evident; it would, moreover, not have even logical

<sup>1</sup> Chrysostom, Theophylact, Beza, Calovius, and many others understood specially the devil and those things connected with him, death, condemnation, and sin. Comp. Luther's gloss: "that is sin, death, and conscience, that they may not seize or keep us." Grotius rationalizes: "*per apostolorum doctrinam vicit et velut captivam egit idololatriam et vitia alia.*" Most comprehensively, but with an admixture of heterogeneous elements, Calvin says: "Neque enim Satanam modo et peccatum et mortem totosque inferos prostravit, sed ex rebellibus quotidie facit sibi obsequentem populum, quum verbo suo carnis nostrae lasciviam domat; rursus hostes suos, i. e. impios omnes quasi ferreis catenis continet constrictos, dum illorum furorem cohibet sua virtute, ne plus valeant, quam illis concedit."

correctness, since, in fact, God Himself, as often in the O. T., might be thought of as the *καταβάς* who *ἀνέβη*. Paul rather brings out in ver. 9 *what the ascension of Christ prophetically meant in Ps. lxxviii. contains as its presupposition*; and this for the end of showing<sup>1</sup> how the matter affirmed and supported by the passage of the psalm in ver. 7, namely, Christ's bestowal of grace on all individuals respectively, *stands in necessary connection with His general position of filling the whole universe; a function upon which He must have entered by His very descending into the depths of the earth and His ascending above all heavens* (ver. 10). — *δέ*] carrying forward the argument: "but the *ἀνέβη*, in order now to show you what is *therewith* said," etc. — *τὸ ἀνέβη*] not: the word *ἀνέβη*, for this does not occur in the passage of the psalm, but the predicate *ἀνέβη*, which was contained in *ἀναβάς*. — *τί ἐστίν*] not: what of an extraordinary nature (Hoelemann), but simply: *what is said therewith, what is implied in it?* Comp. Matt. ix. 13; John xvi. 17 f., x. 6, *al.* — *ὅτι καὶ κατέβη*] that *He also* (not merely ascended, but also) *descended*. The having ascended presupposes the having descended. The correctness of this conclusion rests upon the admitted fact that the risen Christ had His original dwelling not upon earth, as Elijah had, but in the heaven, whither He went up; consequently He could not but have descended from thence, if He has ascended. Comp. John iii. 13. — The *depth*, however, into which He descended—whether, namely, merely to the earth, or deeper still into the subterranean world—is not to be inferred from the *ἀνέβη* itself, but was fixed with historic certainty in the believing consciousness of the readers; hence Paul could with good reason write not merely *ὅτι καὶ κατέβη*, but *ὅτι καὶ κατ. εἰς τὰ κατώτερα τῆς γῆς*, i.e. *into that which is deeper down than the earth, into Hades* (*κατέβην δόμον Ἄιδος εἶσω*, Hom. *Od.* xxiii. 252; Ἄϊδαο δόμους ὑπὸ κεύθεσι γαίης ἔρχεαι, *Il.* xxii. 482; comp. *Od.* xxiv. 204;

<sup>1</sup> The view of Chrysostom, Theophylact, Erasmus, Cornelius a Lapide, and others, again taken up by Olshausen (comp. also Hofmann, *l.c.* 343), that Paul would by the example of Christ exhort to *humility*, is quite at variance with the context. And Rückert also is wrong in holding that ver. 9 contains only an incidental remark, which might equally well have been wanting.

Soph. *Ant.* 816, *Trach.* 1088). He might also have designated Hades by τὰ κατώτατα τῆς γῆς, *the lowest depth of the earth* (תַּתְּיֹת הָאָרֶץ, LXX. Ps. lxxiii. 10; Prayer of Azar. 13; not Ps. cxxxix. 15, where “in the depths of the earth” is only a sensuous form of the conception “in secret”); but has *purposely chosen* that *comparative* expression—in which the genitive is that of comparison, not the partitive genitive—in order to impart as strong a colouring as possible to the depth of Hades, in contradiction to that heaven from which Christ descended; He descended *deeper than the earth is* (the earth being conceived of as a plane), in that He descended even into the *subterranean* region beyond, into Hades. The goal of the humiliation Paul here designates *locally*, whereas at Phil. ii. 8 he specifies it as respects the *degree*, namely, by μέχρι θανάτου κ.τ.λ., which, however, is as to substance in agreement with our passage, since the death of Christ had as its immediate consequence His descent into Hades (Luke xxiii. 43; Matt. xii. 40; Acts ii. 27; 1 Pet. iii. 19), as, indeed, also at Phil. ii. 10 (καταχθονίωv) this descent is presupposed as having taken place in death. The explanation of the so-called *descent into hell* (Irenaeus in Pitra, *Spicileg. Solesmense*, I. p. 7; Tertullian, Jerome, Pelagius, Ambrosiaster, Erasmus, Estius, Calovius, Bengel, and many others, including Rückert, Olshausen, Delitzsch, Lechler, Ewald, Hoelemann, Bleek; Baur scenting Gnosticism) is therefore the right one,<sup>1</sup> because the object was to present Christ as the One who fills the whole universe, so that, with a view to His entering upon this His all-filling activity, He has previously with His victorious presence passed through the whole world, having descended from heaven into the *utmost depth*, and ascended from this depth to the *utmost height*—a view, which of necessity had to extend not merely to the earth, but even into the *nether world*, just because Christ, as was historically certain for every believer, *had been* in the nether world, and consequently, by virtue of His exaltation to the right hand of God, really had the two *utmost* limits of the universe, from below upwards, as the *terminos a quo* and *ad quem* of His

<sup>1</sup> Thomasius, II. p. 262, is still doubtful on the question; Kahnis, I. p. 508, regards it as preponderantly probable. Calvin called it *inepta*, and Reiche *jalsa*.

triumphal progress. Further, had Paul intended only the descent to earth (Thomas, Beza, Calvin, Grotius, Hammond, Michaelis, Fischer, *de vitiis Lex. N. T.*, and many, including Winer, p. 470 [E. T. 666], Holzhausen, Meier, Matthies, Harless, Raebiger, p. 68 ff., Baumgarten-Crusius, de Wette, Hofmann, p. 345, Bisping, Schenkel, Schmid, *Bibl. Theol.* II. p. 291, Reiche, *Comm. crit.* p. 174 f., Beyschlag, *Christol. d. N. T.* p. 228), it would not be easy to see why he should not have written merely *κατέβη*, or at any rate simply *κατέβη εἰς τὴν γῆν* or *κατέβη εἰς τὴν γῆν κάτω* (Acts ii. 19), instead of employing the circumstantial and affected, but yet only feebly paraphrasing expression: *into the lower regions, which are the earth* (for so we should have to explain *εἰς τὰ κατώτερα τῆς γῆς*, understood only of the earth; see Winer, *l.c.* [E. T. 666]). This expression is only accounted for, sharp and telling, when it points the reader to a region *lower than the earth*, to that *Hades*, whither every reader knew that Christ had descended. Doubtless the apostle might have written simply *εἰς ᾄδου* (Acts ii. 27) or *ἕως ᾄδου* (Matt. xi. 23), or also *εἰς τὴν ἄβυσσον* (Rom. x. 7) or *εἰς τὴν καρδίαν τῆς γῆς* (Matt. xii. 40); but the whole pathos of the passage, with its contrast of the extremes of depth and height, very naturally suggested the purposely chosen designation *εἰς τὰ κατώτερα τῆς γῆς*. The ordinary objection, that, in fact, Christ did not ascend from Hades, but from earth to heaven, is of no effect, because He has in reality returned, arisen and ascended from Hades, consequently Hades was the deepest *terminus a quo* of His ascension, as it had previously been the deepest *terminus ad quem* of His descent, and on this deepest turning-point all here depended, even apart from the fact that the long interval of forty days between resurrection and ascension is historically very problematic (see Remark subjoined to Luke xxiv. 51). Nearest to our view come Chrysostom, Theodoret, Oecumenius, Bullinger, Drusius, Zachariae, and others, who, however, refer the passage only to the *death* and the *burial* (comp. also *Erlang. Zeitschr.* 1856, p. 284); whereas Calomesius, Witsius, Calixtus, and others (already Beza, by way of suggestion), appealing to Ps. cxxxix. 15, strangely enough interpret it of the descent into the *womb*.

Ver. 10. Result from ver. 9, without *οὖν*, but thereby coming in the more vividly and with a certain triumph; “*alio gravi dicto antecedentia complectitur aut absolvit*” (Dissen, *ad Pind. Exc.* II. p. 278). — The prefixed *ὁ καταβάς* has the emphasis, which is further augmented by *αὐτός*:<sup>1</sup> *The one who descended, just He, He precisely (identity of the person), is also the one who ascended on high above all heavens.* — *ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐραν.*] points back to that *ἀναβάς εἰς ὕψος*, ver. 8, more precisely defining this *εἰς ὕψος* as the region *highest of all*. The expression “*above all heavens*” has its basis in the conception of *seven* heavens, which number is not to be diminished to *three* (Harless: *ἀήρ, αἰθήρ, τρίτος οὐρανός*; comp. Grotius, Meier, and others). See on 2 Cor. xii. 2. The *ὑπεράνω* (in the N. T. only here and i. 21; Heb. ix. 5) describes the exaltation of Christ—clearly to be maintained as local—as the highest of all (comp. *ὑπερύψωσε*, Phil. ii. 9), in such wise that He, having ascended through all heavens (*διεληλυθότα τοὺς οὐρανοὺς*, Heb. iv. 14), has seated Himself above in the highest heaven, as the *σύνθρονος* of the Father, at the right hand of God. Comp. Heb. vii. 26: *ὑψηλότερος τῶν οὐρανῶν γενόμενος*. The spiritualistic impoverishing of this concrete conception to a mere denial of all “*enclosure within the world*” (Hofmann, II. 1, p. 535) is nothing but a rationalistic invention. Comp. Acts vii. 56, iii. 21, i. 9–11. — *ἵνα πληρώσῃ τὰ πάντα*] points back to the bestowal of grace expressed in ver. 7, and prophetically confirmed in ver. 8, and that as expressing the *universal relation* into which Christ has entered *towards the whole world* by His exaltation from the lowest depth to the loftiest height; in which universal relation is also of necessity contained, as a special point, that bestowal of grace on all individuals. As *intended aim*, however (*ἵνα*), this *πληροῦν τὰ πάντα* stands related to the previous ascension of Christ from the uttermost depth, into which He had descended, to the uttermost height of heaven; because He had first, like a triumphing conqueror (see ver. 8), to take possession of His *whole* domain, i.e. *the whole world from Hades to the highest heaven*, in order now to wield His kingly sway over this domain, by virtue of

<sup>1</sup> οὐ γὰρ ἄλλος κατελήλυθε καὶ ἄλλος ἀνελήλυθεν, Theodoret.

which *He was to fill the universe with His activity of sustaining and governing, and especially of providing all bestowal of grace.* This was to be the all-embracing task of His kingly office, until the consummation indicated at 1 Cor. xv. 28. It is according to this view, and from i. 23, self-evident that we have to explain *πληρ. τὰ πάντα*, neither with Koppe (following Anselm and others), *de vaticiniorum complemento*, nor with Rückert and Matthies, of the *completion of the redeeming work*; nor yet possibly to limit *τὰ πάντα* to the whole *Christian community* (Beza, Grotius, Morus, Flatt, Schenkel, and others). Comp. rather on i. 23, and observe that in our passage that *ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη κ.τ.λ.* of ver. 7 stands to this *ἵνα πληρώσῃ τὰ πάντα* in the same relation of the species to the genus, as in i. 23 *τὸ πλήρωμα (Χριστοῦ)* does to *τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.* The *ubiquity of the body of Christ* (Faber Stapulensis, Hunnius, and others; specially contended for by Calovius) is not here, any more than at i. 23 or elsewhere, spoken of;<sup>1</sup> although, with Philippi, Hoelemann has still found it here, holding the conception of the purely dynamic *πληροῦν τὰ πάντα* as unrealizable, because Christ is in a glorified body. If this reason were valid, an *absolute* bodily omnipresence would result: it proves *too much*, and leads to a *contradictio in adjecto*, which could only receive a Docetic solution.

Ver. 11.<sup>2</sup> *And he has, etc.* From the general *πληροῦν τὰ πάντα*, ver. 10, there is now brought into prominence in reference to the *church*, with a retrospective glance at ver. 7, the *special* point with which the apostle was here concerned, in order to give the clinching argument to his exhortation as to the keeping of the unity of the Spirit. Christ, who has

<sup>1</sup> Wrongly are Oecumenius and Theophylact adduced as favouring this explanation. They, forsooth, very correctly refer the filling to the dominion and operation of Christ (comp. also Chrysostom), and observe with equal justice that Christ, after He had already before His incarnation filled all things by His purely divine nature, now, after having, as the Incarnate One, descended and ascended, does the filling of the universe *μετὰ σαρκός* (Oecumenius), *i.e.* so that in doing so He is in a different state than before, namely, *clothed with a body*, consequently as *God-man*.

<sup>2</sup> See Schott, *Progr. quo locus Pauli Ephes. iv. 11 seq., breviter explic.*, Jen. 1830.

ascended from the lowest depth to the loftiest height, in order to fill all things, *precisely He*, has—such is His *autonomy* in His church—given the different teachers and leaders of the church, until we all shall have attained to the unity of the faith, etc. — We are not to treat as a parenthesis either vv. 8–10 (Griesbach and others) or vv. 9, 10 (Koppe), since the continuation of the discourse with *καὶ αὐτός* emphatically attaches itself to the preceding *αὐτός*. — ἔδωκε] is not, any more than at i. 22, equivalent to ἔθετο (Theophylact and many, including Meier, Harless, Baumgarten-Crusius), seeing that, in fact, the *giving* in the proper sense, to which Paul here looks back, has preceded, and Christ has in reality *given* the apostles, etc., to the church,<sup>1</sup> namely, through the specific charismatic *endowment* and, respectively also, by His own immediate *calling* (*ἀποστόλους*) of the *persons* in question. Calvin rightly remarks on ἔδωκε: “quia nisi excitet, nulli erunt.” This raising up and granting of the appropriate *persons* for the perfecting of the church as His body, not the institution of a spiritual office in itself, which as such has exclusively to administer His means of grace, is here ascribed to Christ. Comp. (in opposition to Münchmeyer) Hofmann, *Schriftbew.* II. 2, p. 283 ff.; Müller in the *Deutsche Zeitschr.* 1852, No. 21. The appointing to the service of the individual congregations (as *ποιμένας καὶ διδασκ.*) of such persons given by Christ lay in the choice of the congregations themselves, which choice, conducted by apostles or apostolic men, Acts xiv. 23, took place under the influence of the Holy Spirit, Acts xx. 28. Thus Christ gave the *persons*, and the community gave to them the *service*. As regards the time of the ἔδωκε, it is to be observed that this was indeed *a potiori* the

<sup>1</sup> Observe the importance, for the continued appointment of the ministers in the church, of the conception of the matter implied in ἔδωκε. Christ *gives* the ministers of the church; the church *takes* those given, and places them in the service of the church. Thus the church (or whoever has to represent the rights and duties of the church) has not in any way arbitrarily to choose the subjects, but to discern those endowed by Christ as those thereby given to it by Him, to acknowledge and to induct them into the ministry; hence the highest idea of the ecclesiastical scrutiny is, to test whether the persons in question have been *given by Christ*, without prejudice, we may add, to the other existing requirements of ecclesiastical law.

time after the ascension (among the apostles in the narrower sense, also as respects Matthias and Paul), but that, as was obvious for the readers, the earlier appointment of the original apostles was not thereby excluded. The latter, namely, are not *alone* meant by ἀποστόλους, but (comp. on 1 Cor. xv. 7) also men like Barnabas and James the Lord's brother must be reckoned among them. — The *order* in which they are brought up is such, that those not assigned to a single church precede (ἀποστ., προφ., εὐαγγ.), and these are arranged in the order of rank. Hence the ποιμένες, because belonging to particular churches, had to follow, and it is without reason that a Montanistic depreciation of the bishops (Baur) is found here. — τοὺς μὲν ἀποστόλους] *some as apostles*. Their characteristics are their immediate calling by Christ, and their destination for all nations. Comp. on 1 Cor. xii. 28. — προφήτας] As to these speakers, who, on the receipt of revelation and through the Holy Spirit, wrought with highly beneficial effect, yet without ecstasy, who likewise in iii. 5 are mentioned after the apostles, see on 1 Cor. xii. 10; Acts xi. 27. — εὐαγγελιστάς] who περιιόντες ἐκήρυττον, Theodoret (see Nösselt, *ad Theodoret.* p. 424); missionary assistants to the apostles. See on Acts xxi. 8. Oecumenius would, at variance with the context (for Paul is speaking only of the exercise of *teaching* in the church), and probably also at variance with history (at least as regards our canonical gospels), understand the *authors of the Gospels*, which is adduced as possible also by Chrysostom. — τοὺς δὲ ποιμένας καὶ διδασκ.] denotes not the presbyters and *deacons* (Theophylact), nor the presbyters and *exorcists* (Ambrosiaster), nor yet the presbyters and teachers as two *separate* offices (Beza, Calvin, Zanchius, Grotius, Calixtus, and others, including de Wette), the latter in the sense of 1 Cor. xii. 28; but, as the non-repetition of τοὺς δέ shows, the presbyters and teachers *as the same persons*, so that the presbyters are designated by ποιμένας in stated figurative appellation (1 Pet. v. 2; Acts xx. 28; John xxi. 15 ff.) with reference to their function of guiding *oversight* over doctrine, life, and order in the church, consequently as ἐπίσκοποι (see on Acts xx. 28, and Ch. F. Fritzsche, in *Fritzschor. Opusc.* p. 42 ff.); and by διδασκάλους, with reference to their *function of teaching*.

We may add, that the διδάσκαλοι were not, as such, at the same time presbyters, for the διδαχὴ was imparted by a special χάρισμα, which even ordinary members of the church might possess (1 Cor. xiv. 26); but every presbyter was at the same time διδάσκαλος, and had to be endowed with this χάρισμα; hence Paul here *puts together* ποιμένας καὶ διδασκάλους, and, 1 Tim. iii. 2, it is laid down as the requirement of an ἐπίσκοπος that he should be διδακτικός. — Comp. Tit. i. 9. See also Augustine, *Ep.* lix. Comp. Jerome: “Nemo . . . pastoris sibi nomen assumere debet, nisi possit docere quos pascit.” 1 Tim. v. 17 is not opposed to this (see Huther *in loc.*).

Ver. 12. Behoof, for which Christ has given, etc. “Non potuit honorificentius verbi ministerium commendare, quam dum hunc illi effectum tribuit,” Calvin. — The three clauses are not *co-ordinate* (Chrysostom, Wolf, Bengel, Semler, Holzhausen, and others). Against the co-ordination may be decisively urged not the varying of the prepositions, for Paul is fond of interchanging them (comp. Rom. iii. 30, v. 10, xv. 2; 2 Cor. iii. 11), but the circumstance that εἰς ἔργον διακονίας in its position between the first and third points would be unsuitable.<sup>1</sup> Rather are εἰς ἔργ. διακον. and εἰς οἰκοδ. τοῦ σώμ. τοῦ Χρ. two definitions to ἔδωκε, not parallel to πρὸς τὸν καταρτ. τῶν ἁγίων, but parallel to *each other*; so that we have thus, with Lachmann, Harless, Tischendorf, Bleek, to delete the comma after ἁγίων. πρὸς τὸν καταρτ. τῶν ἁγίων contains, namely, the aim for which Christ has given those designated in ver. 11 εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χρ. *He has, on behalf of the full furnishing of the saints, given those teachers for the work of the ministry, for the edification of the body of Christ.* The objection that the οἰκοδ. τοῦ σώμ. is a yet higher aim than that of the καταρτ. τῶν ἁγίων (de Wette) is incorrect; since, on the contrary, the καταρτ. τ. ἁγ. is the higher point, which is to be attained by the edification of the body of Christ, and consequently might be conceived of as aimed at therein. Comp. also Hofmann, *Schriftbeweis*, II. 2, p. 128. Observe, withal, the expression of *perfection*:

<sup>1</sup> If the three elements were parallel, Paul must logically have thus arranged them: (1) εἰς ἔργον διακονίας, (2) πρὸς τὸν καταρτισμὸν τῶν ἁγίων, (3) εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,—advancing from the less definite to the more definite.

καταρτ., and the expression of *development*: οἰκοδομή. Many others, including de Wette, have made the two clauses with εἰς dependent on καταρτισμόν, so that the sense would be: "for the qualifying of believers that they may in each and every way themselves labour for the advancement and edification of the church," Meier; comp. Flatt, Schott, Rückert, Schenkel, and others, as already Erasmus. But (a) διακονία, where the context is speaking of those engaged in the service of the church, always denotes the *official* service (Rom. xi. 13; 2 Cor. iv. 1, vi. 3; comp. Acts vi. 4; 2 Cor. iii. 7 ff., ix. 12, *al.*), and hence may not here be transmuted into the general notion of *rendering service to, furthering* (see especially 1 Pet. iv. 10). And if we should in that connection retain the official notion of διακονία (Flatt, Schott; comp. also Zachariae), *the training of the ἄγιοι to be teachers* would be the thought resulting; which would be inappropriate, because Paul regarded the *Parousia* as so near, and conceived of the χαρίσματα as continuing till then (see 1 Cor. xiii. 8), and therefore the thought that teachers had to be trained was remote from his mind. (b) But if he had merely meant to say: "to make the individual Christians jointly and severally meet for co-operating to the furtherance of the church" (Rückert), then πάντων would have been to τῶν ἁγίων an *essential* element, which could not have been left out. Olshausen regards the two clauses introduced by εἰς as a partition of the καταρτισμὸς τῶν ἁγίων: "for the perfecting of the saints, and that, on the one hand, of those furnished with gifts of teaching for the fulfilment of the teacher's office; on the other hand, as regards the hearers, for the edifying of the church." Incorrectly, seeing that οἱ ἅγιοι are the *objects* of the teaching labours mentioned in ver. 11 and consequently cannot include the teachers themselves, and seeing, moreover, that the οἰκοδομή τοῦ σώμ. τοῦ Χρ. most appropriately describes the working of the *teacher*, so that no reader could, especially after εἰς ἔργ. διακ., conjecture that εἰς οἰκοδ. κ.τ.λ. was to apply to the *hearers*, inasmuch as no one could read the "on the one hand" and the "on the other" between the lines. Lastly, in quite an arbitrary and erroneous way, Grotius, Michaelis, Koppe have even assumed a trajection for εἰς ἔργ. διακ. πρὸς τὸν καταρτ. τῶν ἁγ. εἰς οἰκ. τοῦ

σώμ. τοῦ Χρ., in connection with which there have been very various explanations.<sup>1</sup> — *καταρτισμός*, not elsewhere found in the N. T. (in Galen used of the adjustment of a dislocated limb), means, like *κατάρτισις*, 2 Cor. xiii. 9, *the putting of a person or thing into its perfect state*, so that it is as it should be (*ἄρτιος*). Vulgate: *ad consummationem*. Comp. Morus, and see *καταρτίζω*, Luke vi. 40; 1 Cor. i. 10; 2 Cor. xiii. 11; Heb. xiii. 21; 1 Pet. v. 10. Translations like *ad coagmentationem* (Beza) and *ad instaurationem* (Erasmus) would need to be suggested by the context.<sup>2</sup> — *ἔργον διακονίας*] does not stand for the simple *διακονία* (Koppe; see, on the other hand, Winer, p. 541 f. [E. T. 768]; Fritzsche, *ad Rom.* I. p. 117), but means *the work* of the *διακονία*, i.e. the labour which is performed in the ministerial office of the church. — *εἰς οἰκοδομὴν τοῦ σώμ. τοῦ Χρ.*] *for the upbuilding* (= *εἰς τὸ οἰκοδομεῖν τὸ σώμ. τοῦ Χρ.*, comp. 1 Cor. xiv. 12; Eph. iv. 29) *of the body of Christ*. This is that *ἔργον*; and so an appositional more precise definition of that which precedes. But on that account to take *ἔργον* as a *building* (Schellhorn in Wolf, Holzhausen) is an undue anticipation. The expression *οἰκοδομὴ τοῦ σώματος* is a blending of two figures, both of which were, from what precedes, present in the conception of the apostle (i. 23, ii. 20 ff., iii. 6),—the church as the *body* of Christ and as an *edifice*. Comp. ver. 16.

Ver. 13. *Goal, up to the contemplated attainment of which* Christ has bestowed the different teachers, ver. 11, for the purpose specified in ver. 12. *μέχρι* is put *without ἄν* (comp. Mark xiii. 30) because the thought of conditioning circumstances is remote from the apostle's mind. See Lobeck, *ad Phryg.* p. 14 ff.; Hartung, *Partikellehre*, II. p. 291 ff. — *καταντήσωμεν*] *shall have attained to unity, i.e. shall have reached*

<sup>1</sup> Grotius: "ut sanctis ministrent eos perficiendo magis et magis . . . ut ad eum modum illi quoque sancti apti fiant aedificandae ecclesiae, i. e. docendis aliis." Michaelis: "that they should be able ministers of His church, in order that the saints might become more perfect, and His church, which is His body, might attain its due magnitude." Koppe: "ἔδωκε εἰς ἔργον διακονίας (εἰς τὸ διακονεῖν τοῖς ἁγίοις) πρὸς τὸ καταρτίζειν αὐτούς,"—and *εἰς οἰκὸδ. κ. τ. λ.*, is supposed to belong again to *ἔδωκε*.

<sup>2</sup> With strange inappropriateness, Pelagius and Vatablus have referred the *καταρτισμός* to the number of the Christians: "ad complendum numerum electorum."

it as the goal. Comp. Acts xxvi. 7; Phil. iii. 11; 2 Macc. vi. 14; Polyb. iv. 34; Diod. Sic. i. 79, *al.* Some have found therein the coming *together* from different *places* (Vatablus, Cornelius a Lapide, and others), or from different *paths of error* (Michaelis); but this is purely imported. — οἱ πάντες] *the whole*, in our *totality*, *i.e.* the *collective body of Christians*, not *all men* (Jerome, Morus, and others), *Jews and Gentiles* (Hammond), which is at variance with the use of the first person and with the preceding context (πρὸς τὸν καταρτισμὸν τῶν ἀγίων). — εἰς τὴν ἐνότητα τῆς πίστ. καὶ τῆς ἐπιγν. τοῦ υἱοῦ τοῦ Θεοῦ] does not stand for ἐν τῇ ἐνότητι κ.τ.λ. (Grotius), but is that which is to be attained with the *καταντ.* The *article* is put with ἐνότ., because not *any* kind of unity is meant, but the *definite* unity, the future realization of which was the task of the teachers' activity, the definite ideal which was to be realized by it. — τοῦ υἱοῦ τοῦ Θεοῦ is the *object* —accordant with their specific confession<sup>1</sup>—not only of the ἐπίγνωσις, but also of the πίστις (see on Rom. iii. 22; Gal. ii. 16). The goal then in question, to which the whole body of believers are to attain, is, that the πίστις in the Son of God and the full knowledge (more than γνῶσις; see Valckenaer *in Luc.* p. 14 f., and comp. on i. 17) of the Son of God may be in all one and the same; no longer—as before the attainment of this goal—varying in the individuals in proportion to the influences of different teaching (ver. 14). καὶ τῆς ἐπιγν., however, is not to be taken as epexegetis of τῆς πίστ. (Calvin, Calovius, and others), which is precluded not by καί (see on Gal. vi. 16), but by the circumstance that there is no ground at all for the epexegetic view, and that πίστις and ἐπίγνωσις are *different* notions, although the two are mutually related, the former as the necessary condition of the latter (Phil. iii. 9, 10; 1 John iv. 16). Peculiar, but erroneous, is the view of Olshausen (whom Bisping has followed), that the unity *between* faith and knowledge is to be understood, and that the development, of which Paul speaks, consists in *faith and knowledge becoming one*, *i.e.* in the faith, with which the Christian

<sup>1</sup> The *sum* of the confession, in which all are to become one in faith and knowledge,—not merely, as Bleek turns it, are to *feel* themselves *one* in the communion of faith and of the knowledge of Christ.

life begins, becoming truly raised to knowledge. At variance with the context, since the connection speaks of the unity which is to combine the *different individuals* (ver. 3 ff.); and also opposed to the whole tenor of the apostle's teaching elsewhere, inasmuch as faith itself after the *Parousia* is not to cease as such (be merged in knowledge), but is to *abide* (1 Cor. xiii. 13). — *εἰς ἄνδρα τέλειον*] concrete figurative apposition to what precedes: *unto a full-grown man, sc. shall have attained, i.e. shall have at length grown up, become ultimately developed into such an one.*<sup>1</sup> The state of the unity of the faith, etc., is thought of as the full maturity of manhood; to which the more imperfect state, wherein the *ἐνότης* is not yet attained (ver. 14), is opposed as a yet immature age of childhood. Comp. 1 Cor. xiii. 11. Paul does not say *εἰς ἄνδρας τελείους*, because he looks upon the *πάντες* as *one* ethical person; comp. ii. 15 f. On *τέλειος*, of the maturity of manhood, comp. 1 Cor. ii. 6, xiv. 20; Heb. v. 14 (and Bleek thereon); Plato, *Legg.* xi. p. 929 C, i. p. 643 D; Xen. *Cyr.* i. 2. 4; Polyb. iv. 8. 1, v. 29. 2. Comp. also, for the figurative sense, Philo, *de agric.* I. p. 301, *Leg. ad Caium*, init. — *εἰς μέτρον κ.τ.λ.*] second apposition, for the more precise definition of the former. *The measure of the age of the fulness of Christ* is the measure, which one has attained with the entrance upon that age to which the reception of the fulness of Christ is attached (see the further explanation below), or, *without a figure*: the degree of the progressive Christian development which conditions the reception of that fulness. The *ἡλικία* in question, namely, is conceived of as the section of a dimension in space, beginning at a definite place, so that the *ἡλικία* is attained only after one has traversed the measured extent, whose terminal point is the entrance into the *ἡλικία*. Comp. Hom. *Il.* xi. 225: ἐπὶ ῥ' ἤβης

<sup>1</sup> The most involved way, in which the whole following passage can be taken, is to be found in Hofmann, *Schriftbew.* II. 2, p. 129 ff. He begins, in spite of the absence of a particle (*οὖν* or *δέ*), with *εἰς ἄνδρα τέλειον* a new sentence, of which the verb is *αὐξήσωμεν*, ver. 15; the latter is a self-encouragement to growth; but *ἵνα μηκέτι κ.τ.λ.* is dependent on *αὐξήσωμεν*. In this way, in place of the simple evolution of the discourse, such as is so specially characteristic of this Epistle, there is forced upon it an artificially-involved period, and there is introduced an exhortation as yet entirely foreign to the connection (only with ver. 17 does Paul return to the hortatory address).

ἐρικυδέος ἵκετο μέτρον, *Od.* xi. 317 : εἰ ἤβης μέτρον ἵκοιτο, xviii. 217. ἡλικία, however, is not *statura* (Luke xix. 3), as is supposed by Erasmus, Beza, Homberg, Grotius, Calixtus, Erasmus Schmid, Wolf, Bengel, Zachariae, Rückert, and others, which would be suitable only if the ἀνὴρ τέλειος always had a definite measure of *bodily size*; but it is equivalent to *actas* (Matt. vi. 27), and that not, as it might in itself imply (Dem. 17. 11; 1352. 11; Xen. *Mem.* iv. 2. 3), specially *actas virilis* (so Morus, Koppe, Storr, Flatt, Matthies, Holzhausen, Harless, and others), since, on the contrary, the more precise definition of the *actas* in itself indefinite is only given by τοῦ πληρ. τ. Χρ., which belongs to it (Winer, p. 172 [E. T. 238]); so that ἡλικία τοῦ πληρ. τ. Χρ. taken together characterizes the adult age of the Christians. — τοῦ πληρώματος τ. Χρ.] defines the age which is meant, as that to which the fulness of Christ is peculiar, *i.e.* in which one receives the fulness of Christ. Before the attainment thereof, *i.e.* before one has attained to this degree of Christian perfection, one has received, indeed, individual and partial charismatic endowment from Christ, but not yet the *fulness*, the whole *largas copias* of gifts of grace, which Christ communicates. πλήρωμα is here, just as at iii. 19, not the *church of Christ* (Storr, Koppe, Stolz, Flatt, Baungarten-Crusius), which in i. 23 is doubtless so characterized, but not so named. This also in opposition to Baur, p. 438, according to whom τὸ πλήρ. τ. Χρ. means: "Christ's being filled, or the contents with which Christ fills Himself, thus the church." All explanations, moreover, which resolve πλήρωμα into an adjectival notion (πληρωθείς) are arbitrary changes of the meaning of the word and of its expressive representation, whether this adjectival notion be connected with ἡλικίας<sup>1</sup> or with τοῦ Χριστοῦ.<sup>2</sup> Grotius, doubtless, leaves πλήρ. as a

<sup>1</sup> So Luther: "of the perfect age of Christ." Comp. Castalio, Calvin ("plena aetas"), Estius, Michaelis, and others; in which case τοῦ Χριστοῦ has by some been taken *sensu mystico* of the church, by others (see Morus and Rosenmüller) *ad quam Chr. nos ducit*, or the like, has been inserted.

<sup>2</sup> So most expositors, who take ἡλικία as *stature*. It is explained: *stature of the full-grown Christ*, as to which Beza says, "Dicitur . . . Christus non in sese, sed in nobis adolescere;" Wolf, on the other hand: "Christus . . . in exemplum proponitur corpori suo mystico, . . . ut, quemadmodum ipse qua homo se ostendit sapientia crescentem, prout annis et statura auctus fuit, ita fideles

substantive; but, at variance with linguistic usage, makes of it the *being full*, and of τ. Χρ. (so already Oecumenius), the *knowledge of Christ* (“ad eum staturae modum, qui est plenus Christi, i. e. cognitionis de Christo”). Rückert takes πλήρωμα as *perfection*, and τοῦ Χριστοῦ as genitive of the *possessor*. The meaning of the word he takes to be: “We are to become just as perfect a man as Christ is.” Christ stands before us as the ideal of manly greatness and beauty, the church not yet grown to maturity, but destined to be like Him, as perfect as He is,—which is a figure of *spiritual* perfection and completion. But πλήρωμα nowhere signifies *perfection* (τελειότης), and nowhere is Christ set forth, even in a merely figurative way, as an ideal of manly greatness and beauty. He stands there as *Head* of His body (vv. 12, 15, 16). As little, finally, as at iii. 19, does πλήρωμα τοῦ Χρ. here signify *the full gracious presence of Christ* (Harless; comp. Holzhausen). So also Matthies: “the fulness of the Divinity manifest in Christ and through Him also embodied in the church.” Where the πλήρωμα τοῦ Χρ. is communicated, there the full gracious presence of Christ *is* in man’s heart (Rom. viii. 10; Gal. iii. 20), but τὸ πλήρ. τοῦ Χρ. does not *mean* this.

REMARK 1.—The question whether the goal to be attained, indicated by Paul in ver. 13, is thought of by him as occurring in the *temporal* life, or only in the αἰὼν μέλλων, is answered in the *former* sense by Chrysostom, Theophylact, Oecumenius, Jerome, Ambrosiaster, Thomas, Luther, Cameron, Estius, Calovius, Michaelis, Morus, and others, including Flatt (who thinks of the last times of the church on earth), Rückert, Meier, de Wette, Schenkel; in the *latter* sense,<sup>1</sup> by Theodoret (τῆς δὲ τελειότητος ἐν τῷ μέλλοντι βίῳ τευξόμεθα), Calvin, Zanchius, Koppe, and others, including Holzhausen; while Harless judges that Paul sets forth the goal as the goal of the life of Christian fellow-

quoque sensim incrementa capiant in fide et cognitione, tandemque junctim perfectum virum Christo.... similem sistunt.” Comp. Erasmus, *Paraphr.*

<sup>1</sup> In fact, Fathers of the church (Augustine, *de Civ.* ii. 15; and see also Jerome, *Epit.* P. 12) and scholastic writers (Anselm, Thomas) have referred our passage to the *resurrection of the dead*, of whom it is held to be here said, that they would all be raised in full manly age like Christ. Several (already Origen, as is asserted by Jerome, *ad Pammach. Ep.* 61, and afterwards Scotus) have even inferred that all women (with the exception of Mary) would arise of the male sex!

ship here upon earth; but says nothing on the question as to whether it is to be attained here or in the life to come; as also Olshausen is of opinion that Paul had not even thought of the contrast between *here below* and *there*. But vv. 14, 15 show most distinctly that Paul thought of the goal in ver. 13 as setting in even *before the Parousia*; and to this points also the comparison of iii. 19, where, in substance, the same thing as is said at our passage by εἰς μέτρον ἡλικίας κ.τ.λ., is expressed by ἵνα πληρωθῆτε εἰς πᾶν τὸ πλῆρωμα τοῦ Θεοῦ. The development of the whole Christian community to the goal here described Paul has thus thought of as *near at hand*, beyond doubt setting in (ver. 14) after the working of the antichristian principle preceding the Parousia (see on vi. 11; Usteri, *Lehrbegr.* p. 348 f.), as a consequence of this purifying process, and then the Parousia itself. We have consequently here a pointing to *the* state of unity of faith and knowledge,<sup>1</sup> which sets in after the last storms τοῦ ἐνεστῶτος αἰῶνος πονηροῦ (Gal. i. 4), and then is at once followed by the consummation of the kingdom of Christ by the Parousia.<sup>2</sup> With this view 1 Cor. xiii. 11 is not at variance, where the time *after* is compared with the age of manhood; the same figure is rather employed by Paul to describe *different* future conditions, according as the course of the discussion demanded. Comp. 1 Cor. xiv. 20, iii. 1. On the other hand, *the* reason adduced for the reference to an earthly goal (Calovius and Estius), namely, that after the Parousia there is not faith, but sight, is invalid; for see on 1 Cor. xiii. 13.

REMARK 2.—Μέχρι καταστήσωμεν κ.τ.λ. is not to be interpreted to the effect, that with the setting in of the unity, etc., the functions thought of in ver. 11 would *cease*,—which rather will be the case only at the Parousia (1 Cor. xiii. 8–10, iii. 13 ff.),—but the time of the unity, etc., is *itself included* in the (last) period of the duration of those churchly ministrations, so that only the Parousia is their terminus. The distinction made by Titmann, *Synon.* p. 33 f., between ἄχρι and μέχρι—which in fact receive merely from the connection the determination of the point, whether the “until” is to be taken *inclusively* or *exclusively*

<sup>1</sup> This ἐπίγνωσις is consequently not yet the *perfect* one, which occurs after the Parousia, as it is described 1 Cor. xiii. 12.

<sup>2</sup> According to Schwegeler, *l.c.* p. 381, our passage betrays the later author, who, taking a retrospective view from the Montanistic standpoint, could conceive the thought of such a division into epochs. As though *Paul himself*, looking forward from *his* view, as he expresses it, *e.g.*, 1 Cor. xii. 4 ff., could not also have hoped for a speedy development unto unity of the faith, etc. ! The hypothesis of a “certain time-interest” (Baur) was not needed for this purpose.

—is invented. See Fritzsche, *ad Rom.* I. p. 308 f. The distinction of the two words lies not in the signification, but in the original sensuous mode of conception which was associated with the *until*: “quum altera particula spatium illud, quoad aliquid pertinere diceretur, metiretur ex altitudine, altera vero ex longitudine,” Klotz, *ad Devar.* p. 225.

Ver. 14. “*Iva*] cannot, at all events, introduce the design of the *attained* goal in ver. 13, in opposition to which *αὐξήσωμεν*, ver. 15, clearly testifies; since, in the case of him who has already *become* the *ἀνὴρ τέλειος*, the *αὐξάνειν* no longer has place. But it is also arbitrary to refer the affirmation of aim to vv. 11, 12 (Koppe, Flatt; comp. Michaelis and Zanchius), as Harless would do (comp. Bleek), who holds ver. 13 and ver. 14 ff. as *co-ordinate*, so that ver. 13 describes the final goal up to which the arrangement endures, and ver. 14 ff. the design of this same. That ver. 14 stands in a *subordinate* relation to ver. 13, is shown by the retaining of the same figure, as by *ἵνα* itself, which is not preceded by another *ἵνα*, or something similar, to which it would be parallel. If Paul had referred *ἵνα* to vv. 11, 12, it would have been logically the most natural course to arrange the verses thus: vv. 11, 12, 14, 15, 13, 16. The relation of our sentence expressive of aim to the preceding is rather as follows: while in ver. 13 there was expressed the *terminus ad quem*, which is appointed to the labour-task, contained in ver. 12, of the teachers given according to ver. 11 by Christ, there is now adduced *that which is aimed at in the case with a view to the ultimate attainment of that terminus ad quem*, namely, the *change*, which meanwhile, in accordance with that final aim, is to take place in the—till then still current—condition of the church. This change, divinely aimed at, is characterized ver. 14 in its *negative* nature (*μηκέτι κ.τ.λ.*), and ver. 15 in its *positive* nature (*ἀληθεύοντες δὲ κ.τ.λ.*). — *μηκέτι*] *no longer*, as this is still at present the case. It points to the influence, which had at that time not yet ceased, of false teachers *in the Christian church at large* (see ver. 13). Of false teachers *in Ephesus itself* there is in our Epistle still no trace, although in Acts xx. 29 f. Paul had already expressed their future emergence. — *νήπιοι*] *for*, in order to attain to full maturity,

one must first emerge out of the state of childhood. *What* Paul here represents as *νηπιότης*, namely, the dependence on false teachers, in connection with which the *ένίτης* described in ver. 13 cannot set in, he himself expresses by *κλυδωνιζόμενοι*, *becoming tossed by waves* (Isa. lvii. 20) *and driven to and fro* (as a ship abandoned to the breakers), on which figurative representation of restless passive subjection to influences, comp. Heb. xiii. 9; Jas. i. 6; Jude 12 f.; Josephus, *Antt.* ix. 11. 3; Aristaenet. i. 27; Dio Chrys. *Orat.* 32. — παντὶ ἀνέμῳ τῆς διδασκαλ.] τῇ τροπῇ δὲ ἐμμένων καὶ ἀνέμους ἐκάλεσε τὰς διαφόρους διδασκαλίας, Theophylact. Comp. Plut. *de aul. proct.* p. 28 D: μὴ παντὶ λόγῳ πλάγιον, ὡσπερ πνεύματι, παραδιδούς ἑαυτόν. The use of the article with διδασκαλ. denotes the doctrine *in abstracto*. In the fact that now this, now that, is taught according to varying tendencies, there blows now this, now that, *wind of doctrine*. That Paul has *false teachers* before his mind, is evident from the context. — ἐν τῇ κυβείᾳ πῶν ἀνθρώπ.] *instrumental*: becoming tossed and driven to and fro by every wind of doctrine *in virtue of the deceit of men*. After διδασκ. no comma is to be placed (comp. Lachmann and Tischendorf). κυβεία, from κύβος (*cubus*), *a die*, means properly *dice-play* (Plato, *Phaedr.* p. 274 D; Xen. *Mem.* i. 3. 2; Athen. x. p. 445 A); then in a derived signification *fraudulentia* (Arrian. *Epict.* ii. 19, iii. 21, and see Oecumenius). Comp. the German *Spiel*. In this signification the word has also passed over to the language of the Rabbins נִדְּבָר. See Schoettgen, *Horae*, p. 775; Buxtorf, *Lex. Talm.* p. 1984. Others have explained it as: *levitas, temeritas* (Beza, Salmasius, Morus, Flatt, and others), —which notion (like the German *auf's Spiel setzen*: *to put at stake*) κυβεύειν really expresses in Plat. *Prot.* p. 314 A; Meleag. 73 (see Jacobs, *ad Anthol.* VI. p. 89),—but this is opposed to the context, which represents the false teachers as *deceivers*. — πῶν ἀνθρώπων] Instead of being under the gracious influence of *Christ* (ver. 13), and thereby becoming strong and firm (comp. iii. 16 ff.), one is given up to the deceptive play of *men*! — ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης] more precisely defining parallel to the preceding: *by means of cunning, which is effectual for the machination of error*. On

πανουργία, comp. 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Plat. *Meneæ*. p. 247 A. μεθοδεία is preserved only here and vi. 11, but from the use of μέθοδος (2 Macc. xiii. 18; Esth. xvi. 13; Plut. *Mor.* p. 176 A; Artem. iii. 25; Aristaen. i. 17) and μεθοδεύω (2 Sam. xix. 27; Aquila, Ex. xxi. 13; Diod. Sic. vii. 16; Charit. vii. 6) is not doubtful as to its signification. πλάνη means *error*, also at Matt. xxvii. 64; Rom. i. 27; 2 Pet. iii. 17, ii. 18; Jas. v. 20. Whether this has been brought about through the fault of lying and immorality (Harless) must be decided by the context, as this must in reality be assumed to be the thought of the apostle in the present case, both from the connection and from the view which Paul had formed on the basis of experience (not, as Rückert pronounces, from a certain dogmatical defiance, which had remained with him as his weak side; comp. on the other hand, on 2 Cor. xi. 12) with regard to the false teachers of his time (2 Cor. ii. 17, xi. 13 f.; Gal. ii. 4, vi. 12; Phil. ii. 21), although it is not involved in the word *in itself*. To take πλάνη as *seduction* (Luther, Beza, and others, including Rückert, Matthies, Baumgarten-Crusius, de Wette) is not to be justified by linguistic usage, since it always (also 2 Thess. ii. 11) means error, delusion, going astray; as with the Greek writers also it never has that active meaning. — πλάνης is *genitivus subjecti*; the πλάνη, which μεθοδεύει, is *personified*, in which, case, however, it would be quite arbitrary to say, with Bengel: *erroris*, i.e. *Satanæ*. Compare rather the frequent personifications of ἁμαρτία, δικαιοσύνη (Rom. vi. 16 ff., *al.*), and the like. The article is not necessary before πρὸς τ. μεθοδ. (in opposition to Rückert), since πανουργ. has no article; hence no reason whatever exists for attaching πρὸς τ. μεθοδ. κ.τ.λ., with Rückert, to the participle ("driven about . . . according to the several arts of seduction"), by which ἐν πανουργ. is singularly isolated. — We may add that, when it is said that the fluctuation between different doctrinal opinions, here presupposed as a matter of fact, is not suitable to the apostolic age (Baur, p. 448), too much is asserted. Paul had experienced enough of this sort of wavering: all his Epistles testify of it.

Ver. 15. Still connected with ἵνα, ver. 14. — δέ] after the negative protasis: *on the other hand, yet doubtless*. See

Hartung, *Partikell.* I. p. 171 f.; Klotz, *ad Devar.* p. 360 f. *In order that we . . . on the other hand, confessing the truth, may grow in love, etc.* ἀληθεύειν means nothing else than in Gal. iv. 6, *verum dicere*, opposite of ψεύδουσαι (comp. Xen. *Anab.* i. 7. 18, iv. 4. 15; *Mem.* i. 15; Plat. *Demod.* p. 383 C; Phil. *Leg. Alleg.* II. p. 84 A; *de resip. Noë*, p. 280 E), which here, as contrast to the περιφέρεισθαι παντὶ ἀνέμῳ τῆς διδασκαλίας, is the confession of the *evangelic ἀλήθεια*. ἐν ἀγάπῃ belongs to αὐξήσ. (comp. already Lucifer: "crescamus in caritate"), the *ethical element* of which it denotes; for *love* (to the brethren) is the sphere, apart from which the growth of the mystic body, whose members are held together by love (comp. Chrysostom), does not take place, iii. 18; 1 Cor. xii. 12 ff., comp. xiii. 1. With how great weight is this element here placed at the *beginning* and ver. 16 at the *end*; and how definitely is the hint already thereby given to take ἐν ἀγάπῃ together with αὐξήσ., in keeping with its connection in ver. 16! Others, nevertheless, connect it with ἀληθεύοντες, in doing which some explain, yet not without diversities in specifying the sense,<sup>1</sup> *veritatem sectantes cum caritate* (Valla, Erasmus, Calvin, Bullinger, Calovius, Wolf, Michaelis, Zachariae, Koppe, Stolz, Flatt, Rückert, Bleek, de Wette? *et al.*), others: *sincere diligentes* (Luther, Bucer, Grotius, Loesner, Morus, *et al.*; comp. also Beza and Matthies). But neither of these interpretations is to be linguistically justified, since ἀληθεύειν never means *to strive after truth*, or *to hold fast the truth*, *to possess the truth*, or the like, but always *to speak the truth* (comp. also Prov. xxi. 3; Ecclus. xxxi. 4), to which, likewise, the sense of *to verify*, to prove as true, found *e.g.* in Xen. *Anab.* vii. 7. 25, Isa. xlv. 26, may be traced back. Against the second of these interpretations (Luther, etc.) there is also in particular the context, seeing that *sincere love* would be a quite unsuitable contrast to the spiritual immaturity given up to the false teachers, which is described ver. 14. If, however, we should seek to connect ἀληθεύειν in the correct

<sup>1</sup> Calvin and most expositors: "veritatis studio adjungere etiam mutuae communicationis studium, ut placide simul proficiant." Castalio, Bullinger, Rückert: "to hold fast to the truth received and investigated . . . so that . . . our firmness may be tempered by a friendly consideration for the weaker."

sense of *verum dicere* with ἐν ἀγάπῃ (*confessing the truth in love*), then only the love not towards others in general (this in opposition to Hofmann), but towards those of another confession, could be meant; and this too, would here, where the latter are described as deceptive teachers of error, be at variance with the context. Harless, it is true, rightly connects ἐν ἀγάπῃ with αὐξήσ., but explains ἀληθεύοντες: *being true in evangelical disposition*, and then brings ἐν ἀγάπῃ εἰς αὐτόν together. Against this may be urged, not indeed the hyperbaton (Bernhardy, p. 460; Kühner, II. p. 627 f.), but the fact that ἀληθ. is not taken in accordance with correct linguistic usage, and that the definition "*in evangelical disposition*" is imported at variance with the context (since we have here a contrast not to the πανουργία of the false teachers, but to the childish περιφέρεσθαι παντὶ ἀνέμῳ κ.τ.λ.); as also that the corresponding ἐν ἀγάπῃ of ver. 16 shows that ἐν ἀγάπῃ in ver. 15 does not mean love to Christ. Wrongly also Baumgarten-Crusius, although connecting with αὐξ., renders: *possessing the truth*. — αὐξήσωμεν] dependent on ἴνα, ver. 14, is not to be taken, according to classic usage, *transitively* (1 Cor. iii. 6 f.; 2 Cor. ix. 10), as Valla, Moldenhauer, and others held, but *intransitively* (comp. ii. 21, and see Wetstein, I. p. 335), *to grow*; for, in keeping with the figure ἴνα μηκέτι ὤμεν νήπιοι, it represents *the progressive development of the Christian life*. Comp. ver. 16. Bengel aptly observes: "haec αὐξησης . . . media est inter infantes et virum." — εἰς αὐτόν] *in reference to Him*. Christ is indeed the Head of the body, the growth of the members of which thus stands in constant *relation to Christ*, can never take place apart from relation to Him as determining and regulating it, to whom the course of the development must harmoniously correspond. The commentary to εἰς αὐτόν is furnished by the following ἐξ οὗ πᾶν τὸ σῶμα κ.τ.λ.; the relation of the growth to the head, which is expressed in an ascending direction by εἰς αὐτόν, is expressed in a descending direction by ἐξ οὗ.<sup>1</sup> The

<sup>1</sup> This treating of εἰς αὐτόν and (ver. 16) ἐξ οὗ as parallel is not "paradoxical" (de Wette), but represents the relation *as it is*.—Christ the *goal* and *source* of the development of life in the church, *i.e.* to Christ withal is directed the whole aim which determines this development, and from Christ proceeds all endow-

sense : *into the resemblance of Christ* (Zanchius and others), is opposed to the context (since Christ is thought of as *head*) ; as also the explanation of Koppe and Holzhausen (comp. de Wette and Bleek) : “ *to grow up in Him,*” is inappropriate, since the body as little *grows up* to the head, or *reaches forth* to the head (Hofmann), as it grows into the head (in opposition to Matthies : “ *to grow into Him, i.e. . . . ever more deeply to become absorbed into His infinitely true and holy nature*”). Others have taken εἰς for ἐν,<sup>1</sup> but this was a mistaken makeshift, whether it was explained with Cornelius a Lapide : “ *Christi capitis virtute et influxu,*” or even with Grotius : “ *ipsius cognitione.*” — τὰ πάντα] is rightly explained : *in all points, in every respect* (comp. 1 Cor. ix. 25, x. 33, xi. 2, and see on Acts xx. 35), in which case, however, the article has not generally been attended to (so still Meier and Matthies). Harless refers it to the previously mentioned ἐνότης in its contrast to the wavering of unsettled knowledge. But since the ἐνότης of ver. 12 appears as the *goal* to be attained by the growth, and since, moreover, not *several things* (a plurality) are thereby denoted, to which the plural τὰ πάντα might relate, this view cannot appear in keeping with the context. The explanation which most naturally suggests itself is : in all the points of our growth, wherein the emphasis remains upon εἰς αὐτόν. Our growth shall, in all points in which we grow, proceed *in relation to Him*, who is the Head, etc. Koppe, Wahl, and Holzhausen regard τὰ πάντα as *nominative*, explaining it of all the *members*. But in that case οἱ πάντες must have been written. Comp. ver. 13. — ὅς ἐστιν ἡ κεφαλὴ Χριστός] significant more precise definition and very emphatic naming of the subject intended by εἰς αὐτόν, although this subject was self-evident. Paul did not write τὸν Χριστόν (as apposition to αὐτόν), but in accordance with the usual Greek construction he drew the apposition into the accessory clause. See Stallbaum, *ad Plat. Apol.* p. 41 A : εἰρήσει τοὺς ὡς ἀληθῶς δικαστὰς, οὔπερ καὶ λέγονται ἐκεῖ

ment, by which it is rendered possible and takes place. Analogous, and just as little paradoxical, is the conjunction of ἐν (διὰ) and εἰς, Col. i. 16 f.

<sup>1</sup> Luther, in the original editions, has not : “ *an dem das Haupt ist,*” but “ *an den, der das Haupt ist.*”

δικάζειν Μίνως τε καὶ Ῥαδάμανθος καὶ Αἴακος. Pflugk, *ad Eur. Hec.* 771. Comp. 2 Cor. x. 13; Winer, p. 469 [E. T. 669]; Ellendt, *Lex. Soph.* II. p. 368. According to de Wette, ὁ Χρ. is merely to serve for facilitating the construction with the following ἐξ οὗ, and thus to have merely a formal significance. But of such a facilitating there was no need whatever.

Ver. 16. Harmony of what is said, ver. 15, for all *individuals*, with the objective relation of Christ to the whole as the organism growing by way of unity out of Christ. Comp. Col. ii. 19. — *From whom the whole body, becoming fitly framed together and compacted (becomes compacted and), by means of each sensation of the supply (of Christ), according to an operation proportionate to the measure of each several part, bringeth about the growth of the body, to the edifying of itself in love.* — ἐξ οὗ] is equivalent neither to εἰς ὃν (Koppe), nor to *per quem* (Morus, Flatt., Holzhausen), but denotes the *causal going forth*, as Col. *l.c.*; 1 Cor. viii. 6; 2 Cor. v. 1, xiii. 4; and frequently. See Bernhardt, p. 225. — πᾶν τὸ σῶμα] πᾶν has the emphasis: *the whole* body, thus no member being excepted; it glances back to οἱ πάντες, ver. 13. — συναρμολ. κ. συμβιβάζ.] *Present* participle, expressing what was continuously *in actu*. As to συναρμολ., comp. on ii. 21; συμβιβάζω is employed by classical writers of *men* or of single parts of things, which one *brings together* into an alliance, to reconciliation, to a unity (Herod. i. 74; Thuc. ii. 29. 5; Plato, *Rep.* p. 504 A; comp. Col. ii. 2), and might be employed here the more aptly, inasmuch as the single parts of which the collective mass designated by πᾶν τὸ σῶμα consists, are the different Christian individuals. A distinction in the notion of the two words, such as is asserted by Bengel (συναρμολ. denotes the *fitting* together, and συμβιβ. the *fastening* together) and Grotius (the latter denotes a *closer* union than the former), is arbitrarily assumed. The distinction consists only in this, that συναρμολ. corresponds to the *figure*, and συμβιβ. to the *thing* figuratively represented. With regard to the former, observe that ἄρμονία also, with the Greeks often denotes the harmonious relation of unity between the body and its parts. See Jacobs, *Delect. epigr.* vii. 39. —

The verb to ἐξ οὗ πᾶν τὸ σῶμα συναρμ. κ. συμβιβ. is τὴν αὐξησιν τοῦ σώμ. ποιεῖται, in which the repetition of τοῦ σώματος is neither negligence (Rückert) nor a Hebraism (Grotius), but is introduced *for the sake of perspicuity* on account of the intervening definitions, as is often the case with classical writers (see Bornemann, *Schol. in Luc.* p. xxxv.; Krüger, *Anab.* p. 27; Ellendt, *ad Arrian. Exp. Al.* i. 55). — διὰ πάσης ἀφῆς τῆς ἐπιχορηγ.] belongs not to συμβιβαζ. (so *ordinarily*), to which connection the erroneous interpretation of ἀφή as *band* (see below) led, but to τὴν αὐξησιν ποιεῖται (Zanchius, Bengel, and others). It is not the *union* that is brought about by the ἀφαί τῆς ἐπιχορηγ., but the *growth*, inasmuch as Christ, from whom as Head the union proceeds, bestows the ἐπιχορηγία for the growth. ἀφή is usually explained *junctiona* (Vulgate), *commisura*, *means of connection*, *joint*, and the like. But without any support from linguistic usage. It may signify, as in Lucian, *de luctu* 9, and often in Plutarch, *contact*, also *holding fast*, *adhesion*, and the like<sup>1</sup> (comp. Augustine, *de civ. Dei*, xxii. 18: “*tactum subministratiois*,” and see Oecumenius: ἡ ἀπὸ τοῦ Χριστοῦ κατιοῦσα πνευματικὴ δύναμις ἐνὸς ἐκάστου μέλους αὐτοῦ ἀπτομένη), but it never means *vinculum* (*συναφή*). Rightly Chrysostom and Theodoret have already explained it by αἴσθησις, *feeling*, *perception*. See Plato, *Loer.* p. 100 D, E; *Pol.* vii. p. 523 E; and the passages in Wetstein. So also Col. ii. 19. Hofmann, *Schriftbew.* II. 2, p. 132, prefers the signification: *contact*, and understands the connection of the several parts of the body, whereby the one supplies to the other that which is necessary to growth, which supply in the case of the recipient takes place by means of contact with it. In this way πᾶσα ἀφή τῆς ἐπιχορηγ. would be every contact *which serves for supplying*, and the ἐπιχορηγία would be the communication of the requisites for growth *by one part of the body to the other*. But the former Paul would have very indistinctly expressed by the mere

<sup>1</sup> In virtue of this signification there was denoted by ἀφή also the fine sand with which the oiled athletes sprinkled each other, in order to be able to take a firm grasp (see Steph. *Thesaur.* s. v.). Thence Bengel derives the interpretation: *ansae ad mutuum auxilium*. An arbitrary abstraction from a conception entirely foreign to the context.

genitive (instead of τῆς ἐπιχορ. he might have written τῆς πρὸς τὴν ἐπιχορηγίαν), and the latter is imported, since the reader after ἐξ οὗ could only understand the ἐπιχορηγία proceeding from Christ. If we were to take ἀφή in the sense of *contact*, the above explanation of Oecumenius would be the simplest (every contact, which the body experiences through the ἐπιχορηγία of Christ); but there may be urged against it, that the expression instead of the mere διὰ πάσης ἐπιχορηγίας would be only diffuse and circumstantial without special reason, while the expression: "*sensation of the ἐπιχορηγία,*" very appropriately points to the growth through the influence of Christ from within outward. — τῆς ἐπιχορηγ.] Genit. *objecti*: every feeling in which the supply is perceived, experienced. What supply is meant by the ἐπιχορηγία with the article becomes certain from the context, namely, that which is afforded by Christ (through the Holy Spirit), i.e. the influence of Christ, by which He supplies to His body the powers of life and development necessary to a growth in keeping with its destiny (ἐπιχορηγεῖ, 2 Cor. ix. 10; Gal. iii. 5, *exhibet*; the substantive occurs only further at Phil. i. 19, not in Greek writers). Those who understand ἀφή as *bond*, take τῆς ἐπιχορηγ., partly correctly in this same sense (Rückert, Harless, Olshausen), save that they explain the genitive as a genitive of *apposition*, partly (so Luther and most expositors, including Matthies, Meier, Baumgarten-Crusius, de Wette) of the *reciprocal* service-rendering of the *members*,—an explanation which,<sup>1</sup> originating in the erroneous interpretation of ἀφή, introduces into the context something heterogeneous. Beza transmutes τῆς ἐπιχορηγ. into an unmeaning participle: "per omnes suppeditatas commissuras." — κατ' ἐνέργ. ἐν μέτρῳ ἑνὸς ἐκ. μέρ.] belongs neither to τῆς ἐπιχορηγ. (Koppe, Meier, de Wette, and many), in which case, it is true, the non-repetition of the article might be justified on the ground of a blending of ἡ ἐπιχορηγία κατ' ἐνέργειαν κ.τ.λ. into *one* conception, but on the other hand may be urged the fact that ἐν μέτρῳ κ.τ.λ., as a specification of *measure*, points of itself to the *growth*, not to

<sup>1</sup> In which case the genitive τῆς ἐπιχ. would have to be taken, with Grotius, de Wette, Baumgarten-Crusius, and others, as genitive of definition (*on behalf of*). But see above, in opposition to Hofmann.

the ἐπιχορηγία; nor to συμβιβαζ. (Harless), to which even what precedes did not belong, but: after Paul has stated *whereby* the body grows (διὰ πάσ. ἀφῆς τῆς ἐπιχορηγ.), he now also adds the *relation in which* it brings about its growth, namely, *according to an efficacy in keeping with the measure of each several part, i.e.* so that the growing body in its growth follows an activity of development in keeping with the measure peculiar to each several part of the body,—consequently no disproportioned monstrous growth results, but one which is *pursuant to proportion*, adapted to the varied measure of the several parts (so that, *e.g.*, the hand does not grow disproportionately larger than the foot, etc.). *Without figure*: From Christ the church accomplishes its progressive development according to an efficacy, which is not equal in all individuals, but appropriate to the degree of development appointed for each several individual. Rückert and Bretschneider take κατ' ἐνέργειαν adverbially: *after a powerful manner*. But ἐνέργεια in itself does not denote *powerful working*, but *efficacy, activity* in general, so that it would need a more precise definition for the sense supposed (i. 19, iii. 7; Phil. iii. 21; Col. i. 20, ii. 12; 2 Thess. ii. 9, 11). — ἐν μέτρῳ] *according to measure, pro mensura*; see Bernhardt, p. 211; Winer, p. 345 [E. T. 483]. — μέρους] is held by Harless to denote the several parts, which again in their turn appear as *having the control of the other members* (pastors, etc., ver. 11). Against this is ἐνὸς ἐκάστου. It denotes, according to the context, in contradistinction to the *whole* of the body each *part of the body*, whether this part may be a whole member or in turn only a portion of a member (comp. Luke xi. 36), and is hence of *wider meaning* than μέλους. — αὔξησιν] in the N. T. only further at Col. ii. 19, often with Greek writers,<sup>1</sup> also 2 Macc. v. 16. — ποιεῖται] *produces for itself (sibi)*, hence the *middle*; comp. subsequently εἰς οἰκοδομ. ἑαυτοῦ. — The sense: *for the perfecting of itself* (aim of τὴν αὔξησιν. ποιεῖται), is expressed, as at ver. 12, in *another, dissimilar*, but likewise very familiar figure, by εἰς οἰκοδ. ἑαυτοῦ. — ἐν ἀγάπῃ] *Love* of all one to another is the ethical sphere, within which the αὔξησιν ποιεῖσθαι εἰς οἰκοδ. ἑαυτοῦ on the

<sup>1</sup> More classic, however, is αὔξη. See Stallbaum, *ad Plat. Rep.* vi. p. 509 B.

part of the whole body proceeds—outside of which this cannot take place. Comp. ver. 15. On account of ver. 15, the connection with τὴν αὐξῆσιν ποιεῖται εἰς οἶκοδ. ἑαυτοῦ is more in keeping with the context than the usual one with the mere εἰς οἶκοδ. ἑαυτοῦ. — We may add, that the mode of regarding the church in our passage is not “genuinely Gnostic,” as Baur pronounces, but genuinely Pauline. Comp. especially 1 Cor. xii. 14–27.

Ver. 17. That οὖν, like the Latin *ergo*, here resumes ver. 1 (Hartung, *Partikell.* II. p. 22 f.; Klotz, *ad Devar.* p. 718), is rightly assumed; since the exhortation begun vv. 1–3 is really interrupted by the digression, vv. 4–16, and the duty now following μηκέτι περιπατεῖν κ.τ.λ., is but the negative side of the ἀξίως περιπατήσαι κ.τ.λ. of ver. 1. Theodoret aptly observes: πάλιν ἀνέλαβε τῆς παραινήσεως πρὸ προοίμιον. — τοῦτο] to be referred forwards: *What follows then* (now to return to my exhortations) *I say and asseverate*, etc. — μαρτύρομαι] does not signify *obscero*, but *I testify*, i.e. *I asseverate, aver*. See on Gal. v. 3. Since, however, there lies in this expression and in λέγω the notion of *exhortation* and *precept*, there is no need of supplying δεῖν to the following infinitive. See Kühner, *ad Xen. Mem.* ii. 2. 1; Buttman, *neut. Gr.* p. 235 [E. T. 273]; also Heind. *ad Plat. Prot.* p. 346 B. — ἐν κυρίῳ] not *per Dominum* (Theodoret: ὑπὸ μάρτυρι γὰρ φησι τῷ κυρίῳ πάντα λέγω, so already Chrysostom and most expositors, including Koppe, Flatt, Holzhausen), which would be πρὸς κυρίου (comp. on Rom. ix. 1), and with μαρτύρομαι would have to be denoted by τὸν κύριον (*I call the Lord to witness*, Plat. *Phil.* p. 12 B; Eur. *Phoen.* 629; Soph. *Oed. Col.* 817); but rather, as at Rom. ix. 1, 1 Thess. iv. 1: *in the Lord*, so that Paul expresses that not in respect of his own individuality does he speak and aver, but that Christ withal is the element, in which his thinking and willing moves,—through which, therefore, the λέγω and μαρτύρ. has its distinctively Christian character. — μηκέτι] after that ye, from being Gentiles, have become Christians. — καθὼς καὶ τὰ λοιπὰ ἔβην κ.τ.λ.] The καὶ has its reference in the former walk of the readers. These are no longer to have such a walk, as was, like their previous walk, that also of the other, i.e. the still unconverted (comp. ii. 3;

1 Thess. iv. 13) Gentiles. — τὰ λοιπά] for the readers, although Christians, belonged *nationally* to the category of Gentiles. — ἐν ματαιότητι τοῦ νοῦς αὐτῶν] (not αὐτῶν) is the subjective sphere, in which the walk of the other Gentiles takes place, namely, in *nothingness* (truthlessness) of *their thinking and willing* (νοῦς), which, however, neither denotes, after the Hebrew לְבַב, *idol-worship* (see, in opposition to this, Fritzsche, *ad Rom.* i. 21), nor is it to be referred, with Grotius, especially to the *philosophers* (comp. 1 Cor. iii. 20), but is to be understood of *the whole intellectual and moral character* (comp. 2 Pet. ii. 18) of heathenism, in which the rational and moral principle (the νοῦς) is theoretically and practically estranged from the truth (ver. 18), and subject to error and the service of sin (ver. 19). We may add, that the ματαιότης is not an *inborn* one (Zanchius, Calovius, and others; comp. Calvin), but (Rom. vii. 7 ff.) one *that has come to pass*, although it has come to pass φύσει (ii. 3). Comp. Rom. i. 21, ii. 15.

Ver. 18 exhibits the ground of the fact, that the Gentiles walk ἐν ματαιότητι τοῦ νοῦς αὐτῶν, which ground is twofold according to the twofold power belonging to the νοῦς, the *intelligent* and the *practical*. To the *former* ἐσκοτωμένοι relates (see the critical remarks), to the *latter* ἀπηλλ. τ. ζωῆς τ. Θεοῦ: *since they are darkened* (comp. Joseph. *Antt.* ix. 4. 3; the opposite: φωτίζειν τὴν διάνοιαν, viii. 5. 3) *in respect of their exercise of thinking and willing* (διανοία, comp. Luke i. 51; Col. i. 21; 1 Pet. i. 13; 1 John v. 20); *estranged from the life of God*. — ἐσκοτ. . . ὄντες is to be taken together (Clem. Al. *Protrep.* ix. p. 69, Potter; Theodoret, Bengel, Knapp, Lachmann, Harless, de Wette), since, if ὄντες ἀπηλλοτρ. are joined (Beza and many, including Rückert, Meier, Matthies, Scholz), the logical and formal parallelism is disturbed, inasmuch as then ἐσκοτ. τῇ διανοίᾳ would be merely predicate and ὄντες ἀπηλλοτρ. specifying the reason (subordinate to the former), and the emphatic prefixing of the two perfect participles, as brought into prominence by our punctuation, would go for nothing. And that the second clause does *not* specify the reason, why the darkening has come over the minds of the Gentiles (in opposition to Rückert), is clear from the following διὰ τὴν ἄγνοιαν κ.τ.λ, wherein, conversely, the ignorance is

indicated as the cause of the estrangement from God. Rückert, moreover, thinks that, according to our punctuation, ὄντες would stand *before* τῇ διανοίᾳ; but this is groundless, since ἔσκοτ. τῇ διανοίᾳ is conceived of *together*. Comp. Herod. i. 35 : οὐ καθαρὸς χεῖρας ἑὼν, Xen. Ages. xi. 10 : πραότατος φίλους ὄν. — ἀπηλλοτρ.] See on ii. 12, and, concerning the *constructio κατά σύνεσιν*, Buttman, *neut. Gram.* pp. 114, 242 [E. T. 281]. — τῆς ζωῆς τοῦ Θεοῦ] *from the life of God*, does not admit of any explanation, according to which ζωή would be *life-walk*, which it never means in the N. T., not even in 2 Pet. i. 3.<sup>1</sup> Hence not: *the life pleasing to God* (Michaelis, Zachariae, Koppe, Morus, and others; comp. Theodore, Theophylact, Grotius, and Flatt), but, as Luther aptly renders: “*the life, which is from God.*” The genitive is genitive *originis* (comp. δικαιοσύνη Θεοῦ, Rom. i. 17, and see Winer, p. 167 f. [E. T. 233]), and ζωή is the counterpart of θάνατος, so that it is to be understood as: “*tota vita spiritualis, quae in hoc seculo per fidem et justitiam inchoatur et in futura beatitudine perficitur, quae tota peculiariter vita Dei est, quatenus a Deo per gratiam datur,*” Estius. Comp. Calvin and Cajetanus. It is at all events *the life of Christian regeneration*, which is wrought by God in believers through the Spirit (Rom. viii. 2);<sup>2</sup> while the Gentiles are by their heathen nature alien to this divine life. This in opposition to Harless, who understands it as the estrangement *from the life and light of the λόγος in the world* (John i. 3). Paul in fact is speaking of the Gentiles *of that time* (not of those who have lived in the time *before Christ*), in their contrast to the Christians (ver. 17) as persons who were partakers of divine life through the *παλιγγενεσία* (comp. ii. 5; Rom. vi. 4). Various elements are mixed up by Beza: “*vitam illam, qua Deus vivit in suis quamque praecepit et approbat;*” and Olshausen: “*the life, which God Himself is and has, and which pertains to the creature so long as it remains in fellowship with God.*” — διὰ τὴν ἄγνοιαν . . .

<sup>1</sup> Especially instructive for the distinction of the notion ζωή from that of *life-walk*, is Gal. v. 25.

<sup>2</sup> This divine making alive does not coincide with justification, but the latter is the *actus judicialis* of God that precedes the former. Comp. especially Rom. viii. 10 : ζωὴ διὰ δικαιοσύνην.

καρδίας αὐτῶν] *on account of, etc.*; the *cause* of this estrangement of the Gentiles from the divine life is the *ignorance* which is in them through *hardening of heart*, consequently due to their own fault. διὰ τ. πῶρ. τ. κ. attaches itself to τὴν οὐσαν ἐν αὐτοῖς, and is consequently subordinated to the preceding διὰ τ. ἄγνοιαν τ. οὐσ. ἐν αὐτ. Usually διὰ . . . διὰ are regarded as *co-ordinate* elements; and indeed, according to Harless and Olshausen, who are followed by de Wette, this twofold specification of reason has reference not merely to ἀπηλλοτρ. τ. ζ. τ. Θ., but also to ἔσκοτ. τῇ διανοίᾳ ὄντες, in which case Olshausen, Baumgarten-Crusius, de Wette, Schenkel (comp. Grotius and Bengel) assume that διὰ τὴν ἄγνοιαν κ.τ.λ. corresponds to ἔσκοτ. κ.τ.λ., and then διὰ τὴν πῶρωσιν κ.τ.λ. to ἀπηλλοτρ. τ. ζ. τ. Θ. The ἄγνοια, however, cannot be the *cause*, but only the *consequence* of ἔσκοτ. τῇ διανοίᾳ, since ἄγνοια (used by Paul only here, but ἀγνοεῖν occurs frequently) is not *dulness of the higher faculty of cognition* (Rückert), but nothing else than *ignorance* (Acts iii. 17, xvii. 30; 1 Pet. i. 14). The Gentiles were not *darkened* on account of their ignorance, seeing that in fact ignorance is not inaccessible to the light, as the example of all *converted* Gentiles shows; but *their being estranged from the life of God* was occasioned by their ignorance, and, indeed, by their ignorance for which they were to blame on account of hardening of heart. Accordingly, the commas after Θεοῦ and αὐτοῖς are to be deleted. Meier is quite wrong in holding that the ignorant are the Gentiles, and the hardened the Jews. Paul speaks *only* of the Gentiles. — τὴν οὐσαν ἐν αὐτοῖς] not: *quæ vis innata est*, nor yet said *in contrast to external occasions* (Harless), which is not at all implied in the context, but: because Paul wished to annex the cause of the ἄγνοια, he has not put διὰ τὴν ἄγνοιαν αὐτῶν, but, in order to procure the means of annexation, has employed the participial expression paraphrasing the αὐτῶν: τὴν οὐσαν ἐν αὐτοῖς. This expression confirms the view that the second διὰ is *subordinate* to the first.

Ver. 19. The estrangement of the Gentiles from the divine life, indicated in ver. 18, is now more precisely proved in conformity with experience: οἵτινες, *quippe qui, etc.*: *being such as, void of feeling, have given themselves over to lascivious-*

ness. — ἀπηλγηκότες] ἀναίσθητοι γινόμενοι, Hesychius. The “verbum significantissimum” (Bengel), from ἀλγεῖν and ἀπό, is equivalent to *dedolere*, to cease to feel pain, then to be *void of feeling*, whether there be meant by it the apathy of intelligence, or the state of despair, or, as here, the *moral* indolence, in which one has ceased to feel reproaches of conscience,<sup>1</sup> consequently the *securitas carnalis*; see Wetstein, and also Matthaei, ed. min. *in loc.* The explanation *having despaired* (comp. Polyb. ix. 40. 4: ἀπαλγοῦντες ταῖς ἐλπίσι) imports a special definition of the meaning without warrant from the context, but is found already in Syr. Arm. Vulg. It. Ambrosiaster, and from it has arisen the reading ἀπηλπικότες (D E F G have ἀφηλπικ.), which probably already those vss. followed. — ἐαυτούς] with deterrent emphasis. To bring into prominence what was done *on the part of their own freedom*, was here in accordance with the *paraenetic* aim. It is otherwise put at Rom. i. 24: παρέδωκεν αὐτοὺς ὁ Θεός. The two modes of regarding the matter are not *contrary* to one another, but go *side by side* (see on Rom. i. 24); and according to the respective aims and connection of the discourse, both have their warrant and their full truth. — τῇ ἀσελγείᾳ] personified. It is to be understood of *sensual* lasciviousness (comp. on Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19), as, subsequently, ἀκαθαρσίας of *sensual* filthiness (comp. Rom. i. 24; 2 Cor. xii. 21; Gal. v. 19), not of ethical wantonness and impurity generally (Harless, Matthies, Meier, and others), since the πλεονεξία connected with it is likewise a *special* vice, as indeed, on the other hand (Rom. i. 24; comp. ver. 29 and Col. iii. 5), unchastity appears as the first and chief vice of the Gentiles. — εἰς ἐργασίαν ἀκαθαρσίας πάσης] aim of this self-surrender to the ἀσελγεία (comp. Rom. vi. 19): *for the prosecution of every uncleanness*, in order to practise every sort of uncleanness. On ἐργασία, comp. LXX. Ex. xxvi. 1; 2 Chron. xv. 7; Isa. i. 31, *al.*; Plat. Prot. p. 353 D: τῆς ἡδονῆς ἐργασίαν, Eryx. p. 403 E: ἐργασίας πραγμάτων μοχθηρῶν. Koppe takes it as *trade* (Acts xvi. 16, xix. 19,

<sup>1</sup> “Homines a Deo relictī sopitā conscientia, extincto divini iudicii timore, amisso denique sensu tanquam attoniti, belluino impetu se ad omnem turpitudinem projiciunt,” Calvin.

xxiv. 29). But could the *trade* of prostitution (Dem. 270. 15, Reiske, and thereon Disson, *de Cor.* p. 301) be thus generally predicated with truth of the Gentiles? This at the same time tells in opposition to the explanation followed by Grotius, Bengel, Stolz, Koppe, Flatt, and Meier, of the ἐν πλεονεξία that follows as *quæstus ex impudicitia* (on the thing itself, see Aristaen. i. 14). In fact, ἐν πλεονεξία adds to the vice of sensuality the other chief vice of the heathen, and signifies: *with covetousness*. The explanations: *with unsatiableness* (Chrysostom, Theodoret, Oecumenius, Erasmus, Calvin, Estius, and others, including Matthies), or *certatim* ("quasi agatur de lucro, ita ut alius alium superare contendat," Beza), or *with haughtiness* (Holzhausen), or *in gluttony* (Harless<sup>1</sup>), are all of them at variance with linguistic usage, partly in general, partly of the N. T. in particular, in which πλεονεξία never means anything else than *covetousness*. *Sensuality* and *covetousness* are the two cardinal vices of the heathen, which are to be avoided by the Christians. See v. 3; 1 Cor. v. 10 f.; Col. iii. 5. Comp. 2 Pet. ii. 2, iii. 14.

Ver. 20. Ὑμεῖς δέ] opposed to the unconverted Gentiles.— οὐχ οὕτως ἐμάθετε τὸν Χριστόν] but ye *have not in such manner* (so that this instruction would have directed you to that Gentile conduct of life, ver. 17 ff.) *learned Christ*. Observe the *litotes* in οὐχ οὕτως (*quite otherwise*, comp. Deut. xviii. 14). The proposal of Beza: "Quid si post οὕτως distinctionem adscribas?" is, although adopted by Gataker and Colomesius, quite mistaken, since ver. 21 contains the confirmation not of the mere fact ἐμάθετε τὸν Χριστόν, but of the *mode in which* the readers have learned Christ, hence οὐχ οὕτως must necessarily belong to ἐμάθετε τὸν Χριστόν.— ὁ Χριστός does not mean the *doctrine* of Christ or concerning Christ (so most expositors before Rückert; but see Bengel and Flatt), nor does μανθάνειν τινά mean *to learn to know any one*, as it has usually in recent times been explained (by Rückert, Holzhausen, Meier, Matthies, Harless), wherefore Raphel wrongly appeals to Xen. *Hellen.* ii. 1. 1 (ἵνα ἀλλήλους

<sup>1</sup> He is followed by Olshausen, who explains πλεονεξία of repletion with meat and drink, and terms this *physical greed!* According to classical usage, πλεονεξία might mean *superabundance*, but not *gluttony*.

μάθοιεν ὅποσοι εἶσαν, comp. Herod. vii. 208, where it means *to perceive*); but Christ is the great *collective object* of the instruction which the readers have received (Gal. i. 16; 1 Cor. i. 23; 2 Cor. i. 19; Phil. i. 15, *al.*), so that they have *learned Christ*. This special notion is required by the following εἶγε . . . ἐδιδάχθ.

Ver. 21. Εἶγε] *tum certe si*, as to which, however, there is no doubt (for Paul himself had preached to them Christ, and instructed them in Christ), introduces, as in iii. 2, in a delicate way the confirmation of the οὐχ οὕτως ἐμάθετε τὸν Χριστόν: *assuming, at least, that ye have heard him and have received instruction in him, as it is truth in Jesus, that ye lay aside, etc., that is: if, namely, the preaching, in which ye became aware of Christ, and the instruction, which was imparted to you as Christians, have been in accordance with the fact that true fellowship with Christ consists in your laying aside, etc.* — αὐτὸν ἠκούσατε] to be explained after the analogy of the ἐμάθετε τὸν Χριστόν, ver. 20; but αὐτόν, like ἐν αὐτῷ subsequently, is prefixed with emphasis. — ἐν αὐτῷ] is neither *ab eo* (Castalio, Gataker, Flatt), nor *de eo* (Piscator), nor *per eum* (Beza), nor “*illius nomine, quod ad illum attinet*” (Bengel); but it is to be explained from the conception ἐν Χριστῷ εἶναι: *in Him, in the fellowship of Christ, that is, as Christians*. Observe the *progress* of the discourse, which passes over from the first proclamation of the gospel (αὐτὸν ἠκούσατε) to the further instruction which they have thereupon received *as already converted to Christ* (ἐν αὐτῷ ἐδιδάχθ.) — two elements, which were previously *comprehended* in ἐμάθετε τὸν Χριστόν. — καθὼς] in the manner *how*, introduces the *mode* of the having heard and having been instructed, so that this ἠκούσατε καὶ ἐδιδάχθητε καθὼς κ.τ.λ. corresponds to the previous οὐχ οὕτως ἐμάθετε τὸν Χριστόν, affirmatively stating what οὐχ οὕτως had indicated negatively. — ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ] *Truth* it is in Jesus, that ye lay aside, etc., in so far as without this laying aside of your old man there would be no *true*, but only an *apparent* fellowship with Jesus. — ἐν τῷ Ἰησοῦ] Paul passes from the *official* name Χριστός to the *personal* name Ἰησοῦς, because he, after having previously recalled the preaching made to the Ephesians and instruction

concerning *the Messiah*, now brings into prominence the *moral* character of this preaching and instruction, and the moral life of true Christianity is contained in believing fellowship with the historical *person* of the Messiah, with *Jesus* (comp. 2 Cor. iv. 10 ff.: for “*Christi* ideam perfectissime et fulgidissime explevit *Jesus*,” Bengel), whose death has procured for believers their justification, and by virtue of their fellowship with Him the new life (Rom. vi. 2, 3), so that to be ἐν τῷ Ἰησοῦ with a retention of the old man, would be a *contradictio in adjecto*—would be untruth, and not ἀλήθεια ἐν τῷ Ἰησοῦ. We may add that this transition, unforced also at i. 15, from Χριστός to Ἰησοῦς was not *necessary*; for, had Paul again written ἐν τῷ Χριστῷ, there would therewith, as before, have been presented to the moral consciousness just the historical Christ *Jesus*. Comp. Gal. v. 24; Col. iii. 10 f. The accusative with the infinitive ἀποθέσθαι ὑμᾶς depends on ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, so that it appears as subject of the sentence (Kühner, II. p. 347 f.). Usually ἀποθέσθαι ὑμᾶς is made to depend on ἐδιδάχθητε, in which case καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ is very differently explained. *Either* it is regarded as a parenthesis (Beza, Er. Schmid, Michaelis), as by Rückert, who takes καθὼς augmentatively, so that the sense is: “If ye are rightly instructed concerning Christ, ye have not so learned Him, for that would be false; with Him (there where Christ is, lives and rules) there is, in fact, only truth (moral, religious truth) to be met with.” Or καθὼς ἐστὶν κ.τ.λ. is attached to ἐδιδάχθητε, and then ἀποθέσθαι ὑμᾶς is taken as epexegetis of καθὼς ἐστὶν κ.τ.λ., in which case ἀλήθεια in turn is differently explained.<sup>1</sup> Or the connection is so conceived of, that a οὕτως is supplied before ἀποθέσθαι, in which case Jesus appears as *model*.<sup>2</sup> So also Harless (followed by Olshausen), who, taking ἀλήθεια as *moral* truth (holiness),

<sup>1</sup> Camerarius, Raphel, Wolf: “edocti estis . . . quae sit vera disciplina Christi, nimirum ut deponatis.” Comp. Piscator: “quaenam sit vera ratio vivendi in Jesu tanquam in capite . . . nempe deponere.” Grotius: “si ita edocti estis evangelium, quomodo illud revera se habet;” so also Calixtus, Koppe, Rosenmüller, Morus, and others.

<sup>2</sup> Jerome led the way with this explanation: “quomodo est veritas in Jesu, sic erit et in vobis qui didicistis Christum.” Subsequently it was followed by Erasmus, Estius (“sicut in Christo Jesu nulla est ignorantia, nullus error,

justifies ὑμᾶς from the comparison of Jesus with the readers ("as truth is in *Jesus*, so to lay aside *on your part*"), in which case Ἰησοῦ, not Χριστῷ, is held to be used, because the *man* Jesus is set forth as pattern. Matthies likewise makes ἀποθέσθαι depend on ἐδιδάχθητε, but annexes καθὼς κ.τ.λ. as more precise definition to ἐν αὐτῷ: "*in Him, as or in as far as the truth is in Jesus, as He is the truth.*" So Castalio appears already to have taken it. But all these explanations break down in presence of the ὑμᾶς, which, if ἀποθέσθαι ὑμᾶς belonged to ἐδιδάχθητε, would be quite inappropriate. In particular, it may be further urged (a) in opposition to Rückert, that according to his explanation the parenthesis καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ must logically have had its place already after τὸν Χριστόν; (b) in opposition to Harless, that the alleged comparison of Jesus with the readers is at variance with the order of the words, since Paul must have written: καθὼς ἐν τῷ Ἰησοῦ ἀλήθειά ἐστιν, ὑμᾶς ἀποθέσθαι; (c) in opposition to Matthies, that καθὼς κ.τ.λ. does not stand beside ἐν αὐτῷ, and that ἀλήθεια must have had the article. De Wette explains it to this effect: In Jesus there is (as inherent quality, comp. John viii. 44) truth (especially in a practical respect), consequently there is implied in the instructions concerning Him the principle and the necessity of moral change. But even thus we may expect, instead of ἀποθ. ὑμᾶς, merely the simple ἀποθέσθαι. Others have attached ἀποθέσθαι ὑμᾶς to ver. 17, as continuation of the μηκέτι ὑμᾶς περιπατεῖν κ.τ.λ. (Cornelius a Lapide, Bengel, Zachariae; not Wetstein, who at ver. 22 merely says "*respicit comma 17*"), in which case καθὼς ἐστὶν ἀλήθ. ἐν τῷ Ἰησοῦ is likewise differently understood.<sup>1</sup> But after the new commencement of the discourse ὑμεῖς δὲ οὐχ οὕτως, ver. 21, this is simply arbitrary and forced. Credner takes a peculiar view (*Einkl.* II. p. 398 f.):

nihil injustum, sed pura veritas et justitia, sic et vos," etc.), and others, including Storr, Flatt ("as He Himself is holy"), Holzhausen, Meier (ἀλήθεια is *Christian virtue*, "that ye, as truth in Jesus is, should lay aside").

<sup>1</sup> Bengel: "ita uti veritas (vera agnitio Dei veri) reapse est in Jesu; qui credunt in Jesum, verant." Zachariae: "For in what Jesus teaches to us is alone to be found the truth by the heathen . . . despised." Both thus explain it, as if ἀλήθ. had the article.

“Ye have not thus learned to know the Messiah, provided that ye (as I am warranted in presupposing, for it is only to such that I write) have heard *Him* and have been instructed in *Him*, as *He* as truth (truly, really) *is in Jesus*.” Thus Paul is held to distinguish his readers from such Gentiles as, won over to faith in the near advent of the world’s Redeemer, had reckoned themselves as Christians, but without believing in *Jesus* as that Redeemer. But of such *Gentiles* there is not found any trace in the N. T. (the disciples of John, Acts xix. 1 ff., are as such to be reckoned among the *Jews*); besides, there would lack any attachment for the following ἀποθέσθαι ὑμᾶς, and in using ἀλήθεια (instead of ἐν ἀληθ. or ἀληθῶς) Paul would have expressed himself as enigmatically as possible. Lastly, Hofmann (*Schriftbew.* II. 2, p. 291), without reason, wishes to attach ἐν τῷ Ἰησοῦ not to καθὼς ἐστὶν ἀλήθ., but to what follows; the in itself quite general καθὼς ἐστὶν ἀλήθεια stood in need of being characterized definitely as Christian, not the ἀποθέσθαι κ.τ.λ., as to which it was already implied in the nature of the case and was self-evident.

Ver. 22. Ἀποθέσθαι ὑμᾶς] dependent on καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ. See on ver. 21. *What* is truth in *Jesus*, Paul states, not in general (*to lay aside*, etc.), but individualizingly *in relation to the readers; that ye lay aside*.<sup>1</sup> Michaelis and Flatt give the strangely erroneous rendering: *to lay aside yourselves!* In that case there would be wanting the main matter, the reflexive ἐαυτούς; and how alien to the N. T. such a form of conceiving self-denial! Luther and others are also incorrect in rendering: *lay aside*. It is not till ver. 25 that the direct summons comes in, and that in the usual form of the *imperative*, instead of which the *infinitive* (Winer, p. 282 f. [E. T. 397]), and with the *accusative* ὑμᾶς in addition (Matthiae, p. 1267), would be inappropriate. The figurative expression of *laying aside* is borrowed from the

<sup>1</sup> Not: that ye *have* laid aside, as Hofmann wishes to take it, who explains as if Paul had written: ἀποθεμίνους ὑμᾶς . . . ἀνανιῶσθαι τῷ πνεύματι . . . ἐνδοσαμένους κ.τ.λ. Starting from the aorist infinitive thus taken at variance with linguistic usage (comp. on Rom. xv. 9; 2 Cor. vi. 1), Hofmann has incorrectly understood the whole passage. According to his interpretation, the *perfect* infinitive must have been used. The Vulgate already has correctly not *deposuisse*, but *deponere*.

*putting off clothing* (comp. ἐνδύσασθαι, ver. 24), and in current use, as with Paul (Rom. xiii. 12, 14; Col. iii. 8 ff.; Gal. iii. 27), so also with Greek writers (see Wetstein *in loc.*); hence there was the less reason for forcing on the context any more special reference, such as to the custom (at any rate, certainly later) of changing clothes at baptism (so Grotius). — κατὰ τὴν προτέραν ἀναστροφὴν] is not to be explained, as if the words stood: τὸν παλ. ἄνθρ. τὸν κατὰ τὴν προτέραν ἀναστρ. (Jerome, Oecumenius, Vorstius, Grotius, Raphel, Estius, Semler, Koppe, Rosenmüller, and others), but: *that ye lay aside in respect of your former life-walk the old man*, so that it expresses, *in what respect, in reference to what* the laying aside of the old man is spoken of. “Declarat vim verbi relationem habentis *deponere*,” Bengel. The Pauline παλ. ἄνθρ., ideally conceived of, is not injuriously affected, as de Wette thinks, in its internal truth by this recalling of the pre-Christian walk (as if the author had conceived of it empirically). The προτέρα ἀναστρ., in fact, concerns the whole moral nature of man before his conversion, and the ἀποθέσθαι τὸν παλ. ἄνθρ. affirms that the converted man is to retain *nothing* of his pre-Christian moral personality, but, as concerns the pre-Christian conduct of life, is utterly to do away with the old ethical individuality and to become the new man. Such a contrast, however, as Cornelius a Lapide (comp. Anselm) found: “non quoad naturam et substantiam,” would be in itself singular and foreign to the context. — As to ἀναστροφή, see on Gal. i. 13. — τὸν παλαιὸν ἄνθρ.] The pre-Christian moral frame<sup>1</sup> is represented as a person. See on Rom. vi. 6. — τὸν φθειρόμενον κ.τ.λ.] an attribute of the old man serving as a motive for that ἀποθέσθαι κ.τ.λ.: *which is being destroyed according to the lusts of deception*. φθειρόμενον is not to be explained of *putrefaction* (Michaelis), seeing that ὁ παλαιὸς ἄνθρ. is not equivalent to τὸ σῶμα, nor yet of *inward moral corruption* (Koppe, Flatt, Holzhausen, Meier, Harless, and older expositors), or *self-corruption* (Schenkel), seeing that the moral corruption of the old man

<sup>1</sup> Not *original sin* (as Calovius and others would have it), which, in fact, cannot be laid aside, but the moral *habitus*, such as it is in the unregenerate man under the dominion of the sin-principle. Comp. Rom. vii. 7 ff.; Eph. ii. 1 ff.

is obvious of itself and is already present, not merely coming into existence (*present* participle, which is not to be taken, with Bengel, as *imperfect*), but of *eternal destruction* (Gal. vi. 8), in which case the *present* participle: *which goes to ruin* (comp. on 1 Cor. i. 18), is to be taken either of the certain *future* realized as present, or of the destruction *in the course of development* (so Grotius: "qui tendit ad exitium"). The latter appears more appropriate to the contrast of τὸν κατὰ Θεὸν κτισθέντα, ver. 24. — κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης] τῆς ἀπάτης is genitive *subjecti*, and ἡ ἀπάτη is *personified* (comp. Hesiod. *Theog.* 224). Hence: *in accordance with the lusts of deception*, with which it has had designs on the corruption of the old man. *What ἀπάτη* is meant, cannot be doubtful according to the context, and according to the doctrine of the apostle as to the principle of sin in man, namely, the *power of sin deceiving man* (Rom. vii. 11). Comp. Heb. iii. 13, also 2 Cor. xi. 3. The adjectival resolution into *cupiditates seducentes* (Grotius), followed by many, is in itself arbitrary and not in keeping with the contrast in ver. 24 (τῆς ἀληθείας).

Ver. 23. Positive side of that which is truth in Jesus: *that ye, on the other hand, become renewed in the spirit of your reason.* — ἀνανεοῦσθαι] *passive*, not *middle* (*renew yourselves*, Luther), since the middle has an *active* sense (1 Macc. xii. 1; Thuc. v. 18, 43; Polyb. vii. 3. 1, and often). The renewal is *God's* work through the Holy Spirit (Rom. viii. 1 f.; Tit. iii. 5), and without it one is no true Christian (Rom. viii. 9; Gal. v. 15), consequently there can be no mention of ἀλήθεια ἐν τῷ Ἰησοῦ. Respecting the distinction between ἀνανεόω (only here in the N. T.) and ἀνακαινώω, *recentare* and *renovare*, as also respecting ἀνα, which does not refer to the restitution of human nature, as it was before the fall, but denotes the *recentare* in reference to the *previous* (corrupt) state, see on Col. iii. 10. — τῷ πνεύματι τοῦ νοῦς ὑμῶν] The genitive is at any rate that of the subject; for instead of simply saying τῷ πνεύματι ὑμῶν,<sup>1</sup> Paul makes use of the more precise designation in the text. But the τῷ πνεύματι may be either *instrumental*

<sup>1</sup> He might have written, as in Rom. xii. 2, merely τῷ νοῖ ὑμῶν; but his conception here penetrates deeper, namely, to the fountainhead of the vital activity of the νοῦς, to the inner agent and mover in that activity.

or dative of *reference*. In the former case, however, we should, with Oecumenius, Castalio, and others, including Ch. F. Fritzsche in his *Nov. Opusc.* p. 244 f., and Fritzsche, *ad Rom.* II. p. 28, have to understand the *Holy Spirit*, who has His seat in the *νοῦς* of the man on whom He is bestowed, and *through whom* (dative) the ἀνακαίνωσις τοῦ νοός, Rom. xii. 2, is effected, so that now the old ματαιότης of the νοῦς (iv. 17) no longer occurs, and the καινότης, which, on the other hand, has set in (Rom. vi. 4), is a καινότης τοῦ πνεύματος. Comp. Tit. iii. 5. But, in opposition to this view, we may urge, first, that the Holy Spirit bestowed on man is never in the N. T. designated in such a way that man appears as the subject of the Spirit (thus never: τὸ πνεῦμα ὑμῶν and the like, or as here: τὸ πνεῦμα τοῦ νοός ὑμῶν); and secondly, that it was the object of the apostle to put forward the aspect of the moral self-activity of the Christian life, and hence he had no occasion expressly to introduce the point, which, moreover, was obvious of itself: *through the Holy Spirit*. Accordingly, there remains as the right explanation only the *usual* one (dative of reference), according to which the πνεῦμα is the *human* spirit, different from the divine (Rom. viii. 16). Consequently: *in respect of the spirit of your νοῦς*, that is, of the spirit by which your νοῦς is governed. The πνεῦμα, namely, is the *higher life-principle* in man, the *moral power akin to God* in him, the seat of moral self-consciousness and of moral self-determination. This πνεῦμα, which forms the moral personality of man, the Ego of his higher ζωή turned towards God, has as the organ of its vital exercise—as the faculty of its moral operation—the νοῦς, that is, the reason in its ethical quality and activity (comp. on Rom. vii. 23), and puts the νοῦς<sup>1</sup> at the service of the divine will (Rom. vii. 25), in an assent to the moral practice of this divine will revealed in the law and a hatred of the contrary (Rom. vii. 14 ff.). But, since this Ego of the higher life, the substratum of the inward man—the πνεῦμα, in which the νοῦς has its support and its determining agent—is under the preponderant strength of the power of sin

<sup>1</sup> Bengel excellently puts it: “*Spiritu mentis*: 1 Cor. xiv. 14, *Spiritus est intimum mentis*.” Delitzsch consequently errs (*Psychol.* p. 184) in thinking that expositors have here *neglected* to seek instruction from 1 Cor. xiv. 14.

in the flesh non-free, bound, and weak, so that man under the fleshly-psychical influence of the natural character drawing him to sin becomes liable to the slavery of immoral habit, the *πνεῦμα τοῦ νοός* needed renewal unto moral freedom and might, which consecration of power it receives in regeneration by means of the Holy Spirit, in which case, however, even the regenerate has always to contend against the *σάρξ* still remaining in him, but contends victoriously under the guidance of the divine *πνεῦμα* (Gal. v. 16-18).

Ver. 24. Observe the change of tenses. The *laying aside of the old man* is the negative commencement of the change, and hence is represented as a *momentary* act; the *becoming renewed* is an *enduring* process, the *finishing act* of which is the *putting on of the new man*, correlative to the *ἀποθέσθαι*. Hence *ἀποθέσθαι*, aorist; *ἀνανεοῦσθαι*, present; *ἐνδύσασθαι*, aorist. — *τὸν καινὸν ἄνθρωπον*] As previously the old immoral state is objectivized, and objectivized indeed as a person, so is it also here with the new Christian moral state. Thus this new *habitus* appears as *the new man*, which God has created (*κτισθέντα*), but man appropriates for himself (*ἐνδύσασθαι*), so that thus moral freedom is not annulled by God's ethical creative action. — *κτισθέντα*] not *present*, but the new moral *habitus* of the Christian is set forth as the person created by God, which in the individual cases *is* not first *constituted by growth*, but is *received*, and then exhibits itself experimentally in the case of those who, according to the figurative expression of the passage, have *put it on*. — *κατὰ Θεόν*] Comp. Col. iii. 10; not merely *divinely*, and that in contrast to human propagation (Hofmann, *Schriftbew.* I. p. 289), but: *according to God*, i.e. *ad exemplum Dei* (Gal. iv. 28). Thereby the creation of the new man is placed upon a parallel with that of our first parents (Gen. i. 27), who were created after God's image (*κατ' εἰκόνα τοῦ κτίσαντος*, Col. iii. 10); they, too, until through Adam sin came into existence, were as sinless *ἐν δικαιοσύνη καὶ ὁσιότητι τῆς ἀληθείας*.<sup>1</sup> — *ἐν δικαιοσύνη κ.τ.λ.*] belongs to *τὸν κατὰ Θεὸν κτισθέντα*, expressing the *constitution* of the

<sup>1</sup> Comp. Ernesti, *Ursprung der Sünde*, II. p. 135 ff., in opposition to Julius Müller, II. p. 487, who calls in question the identity of contents between the *κατὰ Θεόν* and the original divine image.

new man created after God; *furnished, provided with rectitude and holiness of the truth* (on *ἐν*, see Matthiae, p. 1340). The *truth* is the opposite of the *ἀπάτη*, ver. 22, and like this personified. As in the old man the *Ἀπάτη* pursues its work, so in the new man the *Ἀλήθεια*, i.e. the Truth *κατ' ἐξοχήν*, the divine *evangelical* truth, bears sway, and the moral *effects* of the truth, righteousness and holiness, appear here, where the truth is personified, as its *attributes*, which now *show themselves* in the new man who has been created. The resolving it into an *adjective*: *true*, not merely apparent, righteousness and holiness (Chrysostom, Luther, Castalio, Beza, Calvin, Grotius, and most expositors), is arbitrary and tame. And to take *ἐν instrumentally* (Morus, Flatt) is erroneous, for the reason that righteousness and holiness form the ethical *result* of the creation of the new man; hence Beza, Koppe, and others thought that *ἐν* must be taken for *εἰς*. *δικαιοσύνη* and *οσιότης* (comp. Luke i. 75; 1 Thess. ii. 10; Tit. i. 8) are distinguished so, that the latter places rectitude in itself (*δικαιοσύνη*), *in relation to God* (*sanctitas*); *τὸ μὲν τοῖς θεοῖς προσφιλὲς ὄσιον*, Plat. *Euth.* p. 6 E. See Tittmann, *Synon.* p. 25, and the passages in Wetstein. With special frequency the two notions are associated in Plato.

Ver. 25. On the ground of what was previously said (*διώ*), as application of *ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ ἀποθέσθαι ἡμᾶς κ.τ.λ.* on to ver. 24, there now follow various special (not systematically arranged) exhortations as far as ver. 32. — That the encouragement *to lay aside lying and to speak the truth* stands at the head, appears to be occasioned simply by the last uttered *τῆς ἀληθείας*; and the *figurative form* of the precept (*ἀποθέμενοι*) is an echo from what precedes. It is possible also, however, that the prohibitions of lying, wrath, stealing, as they are here given, had their concrete occasion with which we are not acquainted. The reasons which Zanchius, *e.g.*, has discovered, are arbitrary. And Grotius says incorrectly: “Hoc adversus eos dicit, qui, ut gratias captarent aut Judaeorum aut gentium, alia dicebant, quam sentirent.” The subsequent *ὅτι ἐσμὲν ἀλλήλ. μέλη* shows, in fact, that Paul has thought merely of the relation of fellowship of Christians *one with another*, and has meant *μετὰ*

τοῦ πλησίου αὐτοῦ of the *fellow-Christian*, not of the *fellow-man* generally (Jerome, Estius, Grotius, Michaelis, and others). — λαλεῖτε . . . αὐτοῦ is a reminiscence from Zech. viii. 16. — ὅτι ἐσμὲν κ.τ.λ.] *Motive* (reminding them of vv. 12–16). *Members* one of another, and *to lie* one to another, how contradictory! Reciprocal membership is, in fact, a connection so intimate and vital, subsisting in constant mutual furtherance and rendering of service! “est enim monstrum, si membra inter se non consentiant, imo si fraudulenter inter se agant,” Calvin. Chrysostom shows at great length how the several members of the real body do not deceive one another, and Michaelis repeats it; but Paul says nothing of this. — ἀλλήλ. μέλη] *members of each other*, mutually the one of the other. The same conception is met with Rom. xii. 5, and is not *inaccurate* (Rückert), since, indeed, in the body of Christ, even as in the physical body, no member exists for itself, but each belonging to each, in mutual union with the other members, 1 Cor. xii. 15 ff.

Vv. 26, 27. See Zyro in the *Stud. u. Krit.* 1841, p. 681 ff. — ὀργίσεσθε καὶ μὴ ἁμαρτάνετε] a precept expressed literally after the LXX. Ps. iv. 5, as to which it must be left undetermined whether Paul understood the original text<sup>1</sup> as the LXX. did, or chose this form only in recollection of the LXX., *without* attending to the original text. To the right understanding of the sense (which Paul would have expressed by ὀργιζόμενοι μὴ ἁμαρτάνετε, or something similar, if that definite form of expression in the LXX. had not presented itself to him) the observation of Bengel guides us: “Saepe vis modi cadit super partem duntaxat sermonis, Jer. x. 24” (comp. also Isa. xii. 1; Matt. xi. 25; and see Buttmann, *neut. Gr.* p. 249 f. [E. T. 290]). Here, namely, the *vis modi* lies upon the second imperative (comp. passages like John i. 47, vii. 52): be angry *and sin not*, i.e. *in anger do not fall into transgression*; so that Paul forbids the *combination* of

<sup>1</sup> The words of the original, אִתְּנֵם לְפָנָי וְיִרְאוּ, mean: *tremble, and err not* (Ewald), with which David calls upon his enemies to tremble on account of their iniquities towards him, the favourite of God, and not further to sin. Comp. also Hupfeld *in loc.* Yet other recent scholars, including Hitzig, have translated, in harmony with the LXX.: *Be angry, but offend not.*

the *ἀμαρτάνειν* with the *ὀργίζεσθαι*. Comp. Matthies: "In the being angry let it not come to sin;" Harless: "Be angry in the right way, without your sinning."<sup>1</sup> Paul, therefore, does not forbid the *ὀργίζεσθαι* in itself, and could not forbid it, because there is (see Wuttke, *Sittenl.* II. § 243) a *holy* anger,<sup>2</sup> which is "*calcar virtutis*" (Seneca, *de ira*, iii. 3), as there is also a *divine* anger; the *ὀργίζεσθαι καὶ ἀμαρτάνειν*, however, is not to take place, but, on the contrary, the *ὀργίζεσθαι* is to be *without* sin, consequently an *ὀργίζεσθαι καὶ μὴ ἀμαρτάνειν*. As regards the substantial sense, the same result is brought out with the *usual* explanation, but it is usually believed (and already in the *Constitut. Apost.* ii. 53. 2, the passage of the Psalm is so taken) that the imperative may be resolved *conditionaliter* in accordance with Hebrew usage: *if ye are angry, do not sin* (Isa. viii. 9 f.; Amos v. 4, 6, *al.*). So also Koppe, Flatt, Rückert, Holzhausen, Meier, Olshausen, Zyro, Baumgarten-Crusius, Bleek. But the combination of two imperatives connected by *and*, like: *do this, and live*, Gen. xlii. 18, comp. Isa. viii. 9, and similar passages, — a combination, moreover, which is not a Hebraism, but a general idiom of language (comp. *divide et impera*), — is not at all in point here, because it would lead to the in this case absurd analysis: "if ye are angry, ye shall not sin." Winer, p. 279 [E. T. 391 f.], allows the taking of the first imperative in a *permissive* sense; comp. Krüger, § 54, 4. 2. In this way we should obtain as result: "*be angry* (I cannot hinder it), *but only do not sin.*" So also de Wette. No doubt a permission of anger, because subsequently *καὶ μὴ ἀμαρτ.* follows, would not be in conflict with ver. 31, where manifestly all *hostile* anger is forbidden; but the mere *καί* is only logically correct when both imperatives are thought of in the *same* sense, not the former as permitting and the latter as enjoining, in which case the combination becomes *exceptive* ("only, however"), which would be expressed by *ἀλλά, πλήν*,

<sup>1</sup> When, however, Harless would assign to our passage a place "not under the head of anger, but under that of placability," he overlooks the fact that in anger one may commit sin otherwise than by implacability; and that the following *ὁ ἥλιος κ. τ. λ.* brings into prominence only a *single* precept falling under the *μὴ ἀμαρτ.*

<sup>2</sup> That this, however, is not meant in ver. 31, see on that verse.

or *μόνον*.<sup>1</sup> Beza, Piscator, Grotius, and others take *ὀργίζ.* *interrogatively*: “*irascimini? et ne peccate.*” Against this we cannot urge—the objection usually taken since the time of Wolf—the *καί*, which often in rapid emotion strikes in with some summons (Hartung, *Partikell.* I. p. 148); but we may urge the fact that Paul *reproduces a passage of the LXX.* (which, it is true, is quite arbitrarily denied by Beza and Koppe) in which *ὀργίζ.* is *imperative*, and that such an abrupt and impassioned question and answer would not be in keeping with the whole calm and sober tone of the discourse. — *μὴ ἀμαρτάνετε*] forbids *every kind* of sinning, to which anger may lead. Zyro, after Neander, would limit it to the hostile relation towards *others*, which, however, is purely a supplied thought (*εἰς τὸν πλησίον*, or the like). — *ὁ ἥλιος . . . διαβόλω*] not included as belonging to the words of the Psalm, states *in what way* the given precept is to be carried out; namely, (1) the irritation must be laid aside on the same day, and (2) no scope may therein be given to the devil. — *ὁ ἥλιος μὴ ἐπιδυέτω κ.τ.λ.*] Comp. Deut. xxiv. 13, 15; Jer. xv. 9; Philo, *de Legg. Spec.* II. p. 324. On the citation of these words in Polye. *Phil.* 12, see Introd. § 3. The *ἐπιδυέτω* is to be taken: go *down* over your irritation. Comp. also Hom. *Il.* ii. 413, and Faesi *in loc.* (Nägelsbach *in loc.* takes another view). That the night is here conceived of as the *nurse* of wrath (Fathers in Suicer, I. p. 1323; Bengel, and others), or that the eventide of *prayer* is thought of (Baumgarten), is arbitrarily assumed. Jerome and Augustine interpreted it even of *Christ*, the Sun of Righteousness, and Lombard of the sun of *reason!* The meaning of these words, to be taken quite literally (comp. the custom of the Pythagoreans: *εἵποτε προαχθεῖεν εἰς λαιδορίας ὑπ’ ὀργῆς, πρὶν ἢ τὸν ἥλιον δύναι τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελεύοντο*, Plut. *de am. frat.* p. 488 B), is no other than: *before evening let your irritation be over*, by which the *very speedy, undelayed*

<sup>1</sup> This is no “philological theorizing,” but is based on logical necessity. No instance can be adduced in which, of two imperatives coupled by *καί*, the former is to be taken as concessive and the second as preceptive, in contrast to the former. To refer to Jer. x. 24 as a parallel, as Winer does, is erroneous, for the very reason that in that passage—which, however, in general is very different from ours—*πλὴν*, not *καί*, is used.

abandoning of anger is concretely represented. — *παροργισμός* is the *arousing of wrath, exacerbatio*, from which *ὄργή*, as a lasting mood, is different. Comp. LXX. 1 Kings xv. 30, *al.* In the Greek writers the word does not occur. We may add that Zanchius and Holzhausen are mistaken in holding the *παρά* in the word to indicate *unrighteous* irritation. See, on the other hand, *e.g.* Rom. x. 19; Ezek. xxxii. 9. It denotes the excitement *brought upon us*. — *μηδέ]* *nor yet*, for the annexation of a new clause falling to be added. See Hartung, *Partikell.* I. p. 210. The *Recepta μήτε* would so place the two prohibitions side by side, that they ought properly to be connected by *neither . . . nor* (*μήτε . . . μήτε*), but that Paul had not yet thought of this in the first clause, but had written the simple *μή*, and had only at the second clause changed the conception into such a form as if he had previously written *μήτε* (comp. our: *not . . . nor*). This usage is met with (in opposition to Elmsley) also in classical writers, although more rarely (see Klotz, *ad Devar.* p. 709; Bornemann, *ad Xen. Anab.* iv. 8. 3, p. 303, Lips.; Maetzn. *ad Antiph.* p. 195 f.), but not elsewhere in Paul, and hence is not probable here. — *δίδοτε τόπον]* *i.e.* give scope, *opportunity for being active*. See on Rom. xii. 19. — *τῷ διαβόλῳ]* *to the devil*; for *he* is denoted by *διάβολος* in *all* passages of the N. T., where it is not an adjective (1 Tim. iii. 11, 12; 2 Tim. iii. 3; Tit. ii. 3), even in 1 Tim. iii. 6; John vi. 70. Hence Erasmus (not in the *Paraphr.*), Luther, Erasmus Schmid, Michaelis, Zachariae, Morus, Stolz, Flatt, and others (Koppe is undecided) are in error in holding that *διάβολος* is here equivalent to *calumniator*; in which view Erasmus thought of the *heathen* slandering the Christians, to whom they were to furnish no material; and most expositors thought of the *tale-bearers* nursing disputes, to whom they were not to lend an ear. In an irritated frame of mind passion easily gains the ascendancy over sobriety and watchfulness, and *that* physical condition is favourable to the *devil* for his work of seducing into everything that is opposed to God. Comp. 1 Pet. v. 8; 2 Cor. ii. 11; Eph. vi. 11 ff. Harless refers the danger on the part of the devil to the corruption of the *church-life* (comp. Erasmus, *Paraphr.*), the fellowship of

which, in the absence of placability, is rent by the devil. But this, as not implied in the context, must have been *said* by an addition (ἐν τῇ ἐκκλησίᾳ, or the like, after τόπον). — The name διάβολος does not occur elsewhere in the undoubtedly genuine Epistles of the apostle; but this, considering the equally general currency of the two names devil and Satan, may be accidental. Comp. also Acts xiii. 10. We may add that the citation of the Clementines (*Hom.* xix. 2): μὴ δότε πρόφασιν τῷ πονηρῷ, has nothing to do with our passage (in opposition to Schwegler, *l.c.* p. 394 f.).

Ver. 28. *The stealer is no more to steal.* The present participle does not stand *pro praeterito* (Luther, Erasmus, Grotius, and most of the older expositors, following the Vulgate), but: *he who occupies himself with stealing.* The right view is already taken by Zanchius; see also Winer, p. 316 [E. T. 444]. As there were in the apostolic church *fornicators* (1 Cor. v. 1), so were there also *stealers*,<sup>1</sup> and the attempts to tone down the notion are just as arbitrary as they are superfluous.<sup>2</sup> The question why Paul does not mention *restitution* (Luke xix. 8; Ex. xxii.; Lev. vi.; Isa. lviii. 6; Ezek. xxxiii. 15; Plato, *Legg.* ix. p. 864 D f.) is not, with Estius, to be answered to the effect, that it is contained in μηκέτι κλεπτέτω;<sup>3</sup> but to the effect, that Paul's design was not to give any complete instruction on the point of stealing, but only to inculcate the prohibition of the same and the obligation of the opposite (which, moreover, has restitution for its self-evident moral presupposition). The whole exhortation in this form has, indeed, been regarded as inappropriate, because not in keeping with the apostolic strictness (see de Wette), but we have to observe, on the other

<sup>1</sup> In connection with which the appeal to the *permission* of stealing among various heathen nations, as among the Egyptians and Lacedaemonians (see Wolf, *Cur.*; Müller, *Dorier*, II. p. 310 f.), is entirely unsuitable in an apostolic epistle with its high moral earnestness. Against such a prejudice Paul would have written otherwise.

<sup>2</sup> See, e.g., Jerome: "furtum nominans omne, quod alterius damno quaeritur." He approves, moreover, the interpreting it of the *furtum spirituale* of the false prophets. Estius: "generaliter positum videtur pro fraudare, subtrahere, etc." Comp. Calvin and many, as also still Holzhausen.

<sup>3</sup> "Nam qui non restituit cum possit, is adhuc in furto . . . perseverat." This is in itself true, but no reader could light upon such a pregnant meaning of the μηκέτι κλεπτέτω.

hand, that Paul elsewhere too contents himself with simple prohibitions and commands (see *e.g.* Rom. xiii. 13 f.), and that the apostolic strictness follows in the sequel (v. 5). — *μᾶλλον δέ*] *rather on the other hand, imo vero*, enhancing in a corrective sense the merely negative *μηκέτι κλεπτ.* See on Gal. iv. 9. — *κοπίατω κ.τ.λ.*] *let him labour, in that he works with his hands that which is good*; in that, by the activity of his hands (instead of his thievish practices), he brings about that which belongs to the category of the morally good. Bengel well says: “*τὸ ἀγαθὸν antitheton ad furtum prius manu piceata male commissum.*” — *ἵνα ἔχη κ.τ.λ.*] The view of Schoettgen, that this applies to the Jewish opinion of the allowableness of theft serving for the support of the poor (*Jalk. Rubeni*, f. 110, 4; *Vajikra rabba*, f. 147, 1), is indeed repeated by Koppe (comp. Stolz) and Holzhausen, but is—considering the general nature of the *ὁ κλέπτ. μηκέτι κλεπτ.*, addressed, moreover, to readers mostly Gentile-Christian—not expressed in the words, which rather quite simply oppose to the forbidden *taking the giving* according to duty. — *τῷ χρείαν ἔχοντι*] *to the one having need*, namely, that there may be imparted to him. Comp. 1 Cor. xii. 24; Mark ii. 25; 1 John iii. 17; Plat. *Legg.* vi. p. 783 C, xii. p. 965 B.

Ver. 29. After the three definite exhortations, vv. 25, 26, 28, now follow more general and comprehensive ones. — *Πᾶς λόγος . . . μὴ ἐκπορ.*] The negation is not to be separated from the verb. With regard to every evil discourse, it is enjoined that it shall not go forth, etc. See Fritzsche, *Diss. II. in 2 Cor.* p. 24 ff. — *σαπρός*] *corrupt*; in the ethical sense: *worthless* (*ὃ μὴ τὴν ἰδίαν χρείαν πληροῖ*, Chrysostom), *pravus*; opposite: *ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας*. See, in general, Lobeck, *ad Phryn.* p. 377 f.; Kypke, II. p. 297 f. — *ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκ. τ. χρ.*] *but if there is any* (discourse) *good for the edification of the need, sc.*, let it proceed from your mouth. On *ἀγαθός* with *εἰς*, *πρός* (Plat. *Rep.* vii. p. 522 A, and Stallbaum *in loc.*), or infinitive, denoting aptitude or serviceableness for anything, see Kypke, II. p. 298. — *πρὸς οἰκοδομὴν τῆς χρείας* does not stand by hypallage for *εἰς χρείαν τῆς οἰκοδομῆς* (Beza), but *τῆς χρείας* is genitive *objecti*; it is *the need just present*, upon which the edifying (Christianly

helpful) influence of the discourse is to act. Rückert and Olshausen take ἡ χρεία for οἱ χρείαν ἔχοντες. Arbitrarily and to the disturbance of the sense, since in fact *every one* has need of edification, consequently τῆς χρείας would convey nothing at all characteristic, no *modal* definition of ἀγαθὸς πρὸς οἰκοδομ. — ἵνα δῶ χάρις τοῖς ἀκούουσι] aim of the ἐκπορ. ἐκ τ. στ. ὑμ., previously conceived as supplied: *in order that it* (this discourse) *may bestow grace, i.e. benefit, on the hearers, may bring blessing for them.* Opposite of such discourses: 2 Tim. ii. 14. Theodoret (ἵνα φανῆ δεκτὸς τοῖς ἀκ.), Luther, Calovius, Raphel, Kypke, Zachariae, Michaelis, Koppe, Rosenmüller, and others, including Rückert, Meier, Matthies, Baumgarten-Crusius: in order that it may *afford pleasure, be agreeable*, to the hearers. Comp. also Chrysostom, who compares the discourse to a fragrant ointment. But, apart from the fact that discourses, which are good πρὸς οἰκοδομὴν τῆς χρείας, *cannot* always be agreeable (1 Cor. vii. 8 ff.), this interpretation is opposed to linguistic usage, according to which χάρις δίδωμι always signifies *gratificari, to confer a kindness*, to show a service of love, or the like (Jas. iv. 6; 1 Pet. v. 5; Ex. iii. 21; Ps. lxxxiv. 12 [11]; Tob. i. 13; Soph. *Aj.* 1333; Plat. *Legg.* iii. p. 702 C; also in the passages adduced by Wetstein and Kypke).

Ver. 30. Connected by καί with what precedes; hence not, with Lachmann and Tischendorf, to be separated by a full stop from ver. 29, by which there would result an exhortation too *indefinite* in the connection.— *And grieve not* (which would take place by means of λόγοι σαπροί) *the Holy Spirit of God.* Evil discourses are so opposed to the holy nature and aim of the Divine Spirit, who dwells in the Christians, that He cannot fail to be grieved thereat. Comp. *Hermas*, ii. 10. 3, as also ii. 3: μὴ θλίβε τὸ πνεῦμα ἅγιον τὸ ἐν σοὶ κατοικοῦν, μήποτε ἐντεύξεται τῷ Θεῷ καὶ ἀποστῆ ἀπὸ σοῦ. An anthropopathic conception of the consciousness, with which the Spirit of God is holily affected, of the incongruity of human action with His holiness; but how truly and touchingly in keeping with the idea of the *love* of God, which bears sway in His Spirit (Rom. v. 5)! *The man* becomes conscious of this grieving of the divine πνεῦμα, when he, who has

become through the atonement and sanctification the dwelling-place of the Spirit, no longer receives from this Spirit the testimony that he is the child of God (Rom. viii. 16). The chosen expression, "*the Holy Spirit of God*," renders the *enormity* of such action most palpable. An allusion, we may add, to Isa. lxiii. 10 is not to be assumed, since in that passage the *παροξύνειν* of the Spirit is characteristic. — *ἐν ᾧ ἐσφραγ. εἰς ἡμέραν ἀπολυτρ.*] *furnishes motive* for the exhortation: for if ye have received so great a benefit through the Holy Spirit, how wrong (ungrateful) is it when you grieve Him! Harless, following older expositors, finds the *possibility of losing* the seal here hinted at. But to this *μὴ λυπέετε* points less naturally than *μὴ παροξύνετε* (Isa. lxiii. 10) would point to it. — *ἐσφραγ.*] quite as at i. 13. — *εἰς ἡμέρ. ἀπολυτρ.*] *for the day of redemption*; when at the Parousia the *certainly* of the deliverance unto salvation, indicated by *ἐσφραγ.*, becomes *reality*. As to *ἀπολύτρωσις*, comp. on i. 14; Luke xxi. 28; also Rom. viii. 23.

Vv. 31, 32. *Πικρία*] *Bitterness, i.e. fretting spitefulness*, Acts viii. 23; Jas. iii. 14. See Wetstein, *ad Rom.* iii. 14; Loesner, *Obs.* p. 344 f.; Wyttenbach, *ad Plut. Mor.* VI. p. 1033. — As to the distinction between *θυμός* (*ebullition of anger*) and *ὀργή*, see on Rom. ii. 8; Gal. v. 20. The context shows, we may add, that here *loveless and hostile* anger is meant: hence there is no inconsistency with ver. 26. — *κραυγή*] *clamour*, in which hostile passion breaks out, Acts xxiii. 9.<sup>1</sup> — *βλασφημία*] not: "verba, quae *Dei* honorem . . . laedunt," Grotius; but, in accordance with the context, *evil-speaking against the brethren*, comp. Col. iii. 8; 1 Tim. vi. 4; Matt. xii. 31, xv. 19. — *κακία*] is here not *badness in general, vitiositas* (Cic. *Tusc.* iv. 15. 34), but, in harmony with the connection, the special *spite, malice*, Rom. i. 29; Col. iii. 8. This is the leaven of the *πικρία κ.τ.λ.* — *γίνεσθε*] not *be*, but *become*, in keeping with the *ἀρθήτω ἀφ' ὑμῶν.* — *χρηστοί*] *kind*, Col. iii. 12. See Tittmann, *Synon.* pp. 140, 195. The conjecture that the word contains an allusion to the name *Christians* (Olshausen), is an arbitrary fancy. — *εὐσπλαγχνοί*] *compassionate*. Comp. Manass. 6; 1 Pet. iii. 8, and the passages from the *Test. XII. Patr.*

<sup>1</sup> Chrysostom calls the *κραυγή* the steed of anger.

in Kypke. — *χαριζόμενοι*] *forgiving*, 2 Cor. ii. 7, 10, xii. 13. The explanation *donantes* (Vulgate), *largientes* (Erasmus), is not in keeping with the context. — *ἐαυτοῖς*] equivalent to *ἀλλήλοις*. See on Col. iii. 12. — *καθὼς καὶ ὁ Θεὸς κ.τ.λ.*] Motive to the *χαριζ.* *ἐαυτ.*, from their own experience of the archetypal conduct of God. Matt. vi. 14, xviii. 21 ff. — *ἐν Χριστῷ*] *in Christ*, in whose self-surrender to the death of atonement the act of the divine forgiveness was accomplished, i. 6 f.; 2 Cor. v. 19.

CHAPTER V.

VER. 2. ἡμᾶς . . . ἡμῶν] Tisch. : ὑμᾶς . . . ὑμῶν. But the witnesses for this are of unequal value and not strong enough, specially as the pronoun of the second person naturally presented itself from the context. — Ver. 4. καὶ αἰσχρ. καί] A D\* E\* F G, min. Sahid. Vulg. It. and Fathers of some importance: ἢ αἰσχρ. ἢ. Approved by Griesb., adopted by Lachm. and Rück., and rightly so; the *Recepta* appears to be an old alteration in accordance with ver. 3, where also it is only at the third vice that ἢ comes in. S\* has καὶ αἰσχρ. ἢ, as also Syr. p. — τὰ οὐκ ἀνήκοντα] A B S, 31, 67, 73, Clem. Antioch. Ephr. Cyr. : ἃ οὐκ ἀνήκεν. So Lachm. and Rück.; commended also by Griesb. An interpretation, probably occasioned by the fact that the following ἀλλὰ μᾶλλον εὐχαρ. was regarded as the contrast to τὰ οὐκ ἀνήκοντα. — Ver. 5. ἵστε] Elz. : ἔστέ, in opposition to far preponderant evidence. Defended, it is true, by Matth. (“ pluribus Graecis in mentem venire poterat ἵστε ”), but evidently a mechanical miswriting or alteration; rejected also by Reiche. — ὅς ἐστιν εἰδωλολάτρης] Lachm., following only B S, 67\*\* lect. 40, Cyr. Jer., has ὁ ἐστιν εἰδωλολάτρης, which Mill and Griesb. recommended. F G, Vulg. It. Goth. Victorinus, Cyprian, Ambrosiaster have ὁ ἐστιν εἰδωλολατρεία. By the latter the original ὅς ἐστιν εἰδωλολάτρης, which seemed to require an explanation, that it might not be misunderstood, was explained, and subsequently εἰδωλολάτρης was restored, whereby the reading of Lachm. arose. — Ver. 9. φωτός] Elz. Matth. : πνεύματος, in opposition to decisive witnesses. Gloss from Gal. v. 25. — Ver. 17. συνιόντες] A B S, min. Chrys. ms. Damase. Jer. : συνίετε. So Lachm. and Rück. Harless, however, has συνιόντες, after D\* F G. The latter, though doubtless to be accented συνιόντες (see on Rom. iii. 11), is as the less common form to be preferred; the imperative is a gloss from the context, supported by no version. — Ver. 19. πνευματικῶς] is wanting only in B, Clar. Germ. Ambrosiast., and is bracketed by Lachm. It might have been introduced from Col. iii. 16; but the evidence for its omission is too weak, and the omission might easily be occasioned by the homoeoteleuton. — ἐν τῇ καρδίᾳ] Lachm. and Rück. : ἐν ταῖς καρδίαις, after important witnesses (not B). But the plural would in itself very naturally occur to the copyists,

and still more from the comparison of Col. iii. 16.—Ver. 21. Χριστοῦ] Elz.: Θεοῦ, in opposition to decisive witnesses, among which D E F G, codd. of It. add Ἰησοῦ, some before, some after the Χρ. Mill already rightly judges that φόβος Θεοῦ was the *more current* conception, whereby Θεοῦ (K: κυρίου) was brought in; φόβος Χριστοῦ does not occur elsewhere.—Ver. 22. After ἀνδράσιν, Elz. Scholz have ὑποτάσσεσθε, and Lachm. ὑποτασσέσθωσαν. The latter in accordance with A s, min. Copt. Vulg. Goth. Clem. (once) Basil, Damasc. Ambrosiast. Pelag. D E F G, lect. 19, It. Syr. have the *Recepta*, but before τοῖς ἰδίοις. These diversities only confirm the probability that the verb was originally wanting, as also B, codd. Gr. in Jer. Clem. (once) have no verb. The verb, deleted by Tisch. and rejected by Reiche, is an expedient to help the construction.—Ver. 23. ἀνὴρ (Elz.: ὁ ἀνὴρ) and αὐτός (Elz.: καὶ αὐτός ἐστὶ) rest on decisive critical evidence; although Reiche again defends the *Recepta*, which is a smoothing of the text.—Ver. 24. ἰδίοις] is, following B D\* E\* F G s, min. codd. It., with Lachm. Tisch., to be deleted as an addition from ver. 22.—Ver. 25. ἐαυτῶν] is wanting in A B s, min. Clem. Orig. Cyr., Chrys. Deleted by Lachm. Tisch. and Rück. But if anything were *added* to γυναῖκας, it would be most natural to add ἰδίας from ver. 22. The ὑμῶν read in F G (Vulg. It. etc.: *vestras*) is an explanation of ἐαυτῶν, and tells *in favour* of this, the dropping out of which is to be explained from its superfluousness.—Ver. 27. αὐτός] Elz.: αὐτήν, in opposition to far preponderating testimony; altered from a failure to understand the emphatic αὐτός.—Ver. 28. Lachm. has rightly adopted, on decisive authority, οὕτως καὶ οἱ ἄνδρες ὀφείλουσιν. B has the order οὕτως ὁφ. καὶ οἱ ἄνδρες.—Ver. 29. Instead of Χριστός, Elz. has κύριος, in opposition to decisive evidence.—Ver. 30. ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ] is wanting in A B s\* 17, 67\*\* *al.*, Copt. Aeth. Method. and perhaps Ambrosiast. Deleted by Lachm., suspected also by Mill and Griesb., defended by Reiche. The omission has arisen either from mere accident, by passing in the process of copying from the first αὐτοῦ immediately to the third, or more probably through design, from want of perceiving the suitability of the words in the context, and judging their meaning inappropriate. If they had been added from the LXX. Gen. ii. 23, we should have found written ἐκ τῶν ὀστέων αὐτοῦ καὶ ἐκ τῆς σαρκὸς αὐτοῦ.—Ver. 31. τὸν πατ. αὐτοῦ κ. τ. μητ.] Lachm. and Tisch. on preponderant testimony have merely πατέρα καὶ μητέρα. Rightly; the *Recepta* is from the LXX.—πρὸς τὴν γυν.] Lachm. and Rück.: τῇ γυναικί, in accordance doubtless with many and considerable witnesses (not B), but an alteration in conformity with the LXX. (according to A, Ald.) and Matt. xix. 5.

CONTENTS.—Exhortation to the imitation of God, to love, as Christ through His sacrificial death has loved us (vv. 1, 2). Warning against unchastity, avarice, and other vices, inasmuch as they exclude from the Messianic kingdom (vv. 3–5). The readers are not to let themselves be deceived by empty words, and not to hold fellowship with the vicious; for, as those who from being dark have become Christianly enlightened, they are under obligation to walk accordingly, and to have no fellowship with the works of darkness, but rather to rebuke them, which is a course as necessary as it is salutary (vv. 6–14). They are therefore to be careful in their walk as wise (vv. 15–17), and not to become drunken, but to become full of the Holy Spirit, which fulness must express itself by alternate utterance in psalms and hymns, by singing praise in the silence of the heart, and by continual Christian thanksgiving towards God (vv. 18–20). Subject the one to the other in the fear of Christ, the wives are to render to their husbands true Christian subjection (vv. 21–24), and the men to their wives true Christian love (vv. 25–33), in connection with which, however, the wife owes reverence to the husband (ver. 33).

Vv. 1, 2. If Paul has just said *καθὼς καὶ ὁ Θεὸς ἐχαρίσατο ὑμῖν*, he now, on the ground of these words (*οὖν*), sums up under one head the duty of love expressed in detail, iv. 32, and that as *imitation of God* by a *loving* walk, such as stands in appropriate relation to the love shown to us by *Christ*, which serves as pattern for our conduct. With this is expressed the *specific character and degree* of the love required as an imitation of God (John xiii. 34, xv. 13). Accordingly, ver. 1 corresponds to the *καθὼς καὶ ὁ Θεὸς ἐν Χρ. ἐχαρίσατο* as a whole, and ver. 2 to the *ἐν Χριστῷ* in particular; *γίνεσθε οὖν* at the same time corresponds emphatically to the *γίνεσθε δέ* of iv. 32, introducing in another form—flowing from the last words of ver. 32—the same thing as was introduced by *γίνεσθε δέ*. — *ὡς τέκνα ἀγαπ.*] in accordance with your relation to God as His beloved children. *ἀγαπητά* denotes neither *amabiles* (Zanchius), nor *good, excellent* children, nor is it to be said with Vater: “ut solent liberi, qui tunc diliguntur;” but, what a love has God shown to us by the *υἰοθεσία* (1 John iii. 1; Rom. v. 8, 5, *al.*)! Now, to be God’s beloved

child, and not to become like the loving Father, how contradictory were this! See Rom. vi. 1 ff.; 1 John iv. 7 ff.; Matt. v. 45. Yet the expression "imitators of God" is found with Paul only here. — *καί*] annexes wherein this imitation of God must consist, namely, therein, that *love* is the element in which their life-walk takes place—love, such as also Christ has displayed towards us. — *καὶ παρέδωκεν κ.τ.λ.*] Practical proof of the *ἡγάπησεν*. Comp. ver. 25; Rom. v. 8 f.; Gal. ii. 20. Paul might have written *παρέστησεν*, but wrote *παρέδωκ.*, because he *thought* of the matter as a self-surrender. The *notion of sacrifice* does not lie in the verb, but in the attributes (in opposition to Hofmann's objection). We may add that with *παρέδ.* we have not to supply *εἰς θάνατον* (Grotius, Harless, and others), but *τῷ Θεῷ* (which Bengel, Hofmann, and others with less simplicity attach to *προσφ. κ. θυσίαν*) belongs to it, to the connecting of which with *εἰς ὄσμην εὐωδίας* (Luther, Koppe, Meier, Harless) the order of the words is opposed (comp. Ex. xxix. 18; Lev. i. 9, 13, 17, xxiii. 13, 18; Gen. viii. 21), since the emphatic prefixing of *τῷ Θεῷ*, if it belonged to *εἰς ὄσμ. εὐωδ.*, would be quite without reason, inasmuch as there is not any kind of contrast (for instance, to *human* satisfaction) in the case. — *ὑπὲρ ἡμῶν*] *for our behalf*, in order to reconcile us to God. The idea of substitution is not expressed in the preposition,<sup>1</sup> but lies in the conception of a sacrifice, under which the N. T. represents the death of Christ,<sup>2</sup> and that, indeed, as *expiator* sacrifice. See on Rom. v. 6; Gal. iii. 13. — *προσφορὰν κ. θυσίαν*] *as an offering and a sacrifice*. The latter (*תְּבִיאָה*) is a more precise definition of the former; for *προσφορά* is *everything* in general which is brought as an offering, whether it be bloody or unbloody (*תְּבִיאָה*). Comp. Eccles. xiv. 11. Of the sacrifice of Christ, also Heb. x. 10, 14. Harless explains the joining of the two substantives to the effect that Christ, as He *was* a sacrifice for others (*θυσίαν*), also *presented* himself as an offering (*προσφορὰν*). But, apart from the fact that thus Paul must logically have

<sup>1</sup> See also van Hengel, *ad Rom.* I. p. 459 f.

<sup>2</sup> In opposition to Hofmann, *Schriftbew.* II. 1, p. 383 f., who makes the apostle merely say, "that Christ has gone the way of death, in order as our well-pleasing representative to come to God."

written *θυσίαν κ. προσφοράν* (as in Ps. xl. 7; Heb. x. 5), both words, in fact, state *in what character* Christ presented Himself to God, both express the *objective* relation, while the subjective relation of Christ is conveyed in *παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν*. Comp. 1 Pet. i. 18. — *εἰς ὄσμὴν εὐωδίας*] *so that it became for Him an odour of fragrance*, figurative designation of its *acceptableness to God* (Phil. iv. 18), after the Hebrew קָרְבַּן (Lev. i. 9, 13, 17, ii. 12, iii. 5), which was the original *real*, anthropopathic basis of the *idea* of the acceptableness of a sacrifice to God. See Gen. viii. 21; Ewald, *Alterth.* p. 31. The underlying notion of the *burning* of that which was offered did not of course come into account in the case of the *ἱλαστήριον* of Jesus, but the *thought* of the expression is in the sacrificial designation of the atoning deed independent of its origin.<sup>1</sup> Comp. on the expression itself the Homeric *κρίσεως ἡδὺς ἄντμῆ*, *Od.* xii. 369. — The question whether Christ is here in reality presented as an *expiatory sacrifice*, or merely as one who in His self-surrender well-pleasing to God has left us a *pattern* (so Usteri, *Lehrbegr.* p. 113; Rückert), has been raised by the Socinians (see *Catech. Racov.* 484, ed. Oeder, p. 1006), who denied the former (see also Calovius, *Bibl. ill.* p. 716 f.), is decided not merely by *ὑπὲρ ἡμῶν*, but by the view prevailing throughout the N. T., and specially with Paul, of the death of Jesus as the *ἱλαστήριον*, Rom. iii. 25 (comp. also Matt. xx. 28, xxvi. 28; 1 Pet. i. 18; 1 Tim. ii. 6), which also is contained here in *θυσίαν* (comp. Lechler, *apost. und nachapost. Zeitalter*, p. 77; Ebrard, *Lehre von der stellvertret. Genugth.* p. 68 ff.; Philippi, *Dogm.* IV. 2, p. 294 ff.). Certainly the main point in the connection of our passage is the *love* displayed by Christ, but the practical proof of this love is represented as that which it just *really was*, namely, as *expiatory sacrifice*; in opposition to which the addition *εἰς ὄσμ. εὐωδ.*, which in the O. T., save in Lev. iv. 31 (see, with regard to this passage, Oehler in Herzog's *Encycl.* X. p. 648), is not used of expiatory sacrifices, is not to be urged, inasmuch as—even apart from Lev. *l.c.*—Christ offered up *Himself*, consequently His expiatory sacrifice *was* at the same time a *voluntary* offering.

<sup>1</sup> Without that which is symbolized in *σμὴ εὐωδίας*, the sacrifice of Christ would not have been *propitiatory*.

Ver. 3. Δέ] leading over to another portion of the exhortation. — ἀκαθαρσία and πλεονεξία, quite as at iv. 19, the two main vices of heathendom. The latter thus is here neither *insatiability in lust*, as Heinsius (controverted by Salmasius, *de foen. Trap.* p. 121 ff.), Estius, Locke, Baumgarten, Michaelis, Zachariae, and others would take it, nor “*imprimis de prostibulis, quae sunt vulgato corpore, ut quaestum lucrentur,*” Koppe, Stolz, but: *avarice*. — ἦ] is not equivalent to καί (Salmasius, Schleusner), nor yet explicative (Heinsius), but *disjunctive*, separating another vice from the correlative πορνεία καὶ πᾶσα ἀκαθαρσία (comp. Fritzsche, *ad Marc.* p. 275 f.); neither fornication and every kind of uncleanness, nor avarice, nor shamelessness (ver. 4), etc. — μηδὲ ὀνομαζέσθω ἐν ὑμῖν] *not once be named*, etc.; ἰκανῶς τὸ μυσαρὸν τῶν εἰρημένων ὑπέδειξε, καὶ αὐτὰς αὐτῶν προσηγορίας τῆς μνήμης ἐξορίσαι κελεύσας, Theodoret. Comp. ver. 12. Dio Chrys. p. 360 B: στάσιν δὲ οὐδὲ ὀνομάζειν ἄξιον παρ’ ὑμῖν. Herod. i. 138: ἄσσα δὲ σφι ποιέειν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν ἔξεστι. Dem. 1259, 17: ἂ καὶ ὀνομάζειν ὀκνήσαιμ’ ἄν. — καθὼς πρέπει ἀγίοις] namely, that these vices should not once be mentioned among them. So αἰσχρὰ ὀνόματα (Plat. *Rep.* p. 344 B, and Stallbaum *in loc.*) are they!

Ver. 4. Αἰσχροτήης] *abomination*, disgraceful conduct, Plat. *Gorg.* p. 525 A. Most expositors, including Rückert, Meier, Holzhausen, Olshausen (not Matthies and Harless), limit it to disgraceful *utterances*, but without warrant of linguistic usage (this would be αἰσχρολογία, see Col. iii. 8; Xen. *de rep. Lac.* v. 6; Aristot. *de rep.* vii. 17; Polyb. viii. 13. 8, xii. 13. 3); or in the context, in which it is only the following elements that contain the unchristian speaking. — μωρολογία] is the *carrying on of insipid, foolish talk*. Antig. *de Mirab.* 126: μωρολογίας καὶ ἀδολεσχίας, Arist. *H. A.* i. 11; Plut. *Mor.* 504 A. — εὐτραπελία] signifies properly *ready versatility* (from τρέπω and εὖ), *urbanity*; then specially a *witty, jesting manner*; and in a bad sense, as here, the *witticism of frivolity, scurrility*. See in general, Wetstein *ad loc.*; Dissen, *ad Pind.* p. 180; Krüger on *Thuc.* ii. 41. 1. — τὰ οὐκ ἀνήκοντα] *as that which is unseemly*. Comp. Winer, pp. 221, 338 f. [E. T. 610]. It refers only to μωρολογία and εὐτραπελία, since for αἰσχροτήης

such a characteristic description would be entirely superfluous, and ἀλλὰ μᾶλλον εὐχαριστία points back merely to those peccata oris. — ἀλλὰ μᾶλλον εὐχαριστία] From the preceding μηδὲ ὀνομαζέσθω ἐν ὑμῖν we have here to supply ἔστω or γινέσθω ἐν ὑμῖν, which is contained therein, in accordance with a well-known brachylogy, Kühner, II. p. 604. εὐχαριστία is, according to standing usage (comp. also Loesner, *Obs.* p. 345 f.), not *gracefulness of speech*, as Jerome, Calvin,<sup>1</sup> Salmasius, Cajetanus, Hammond, Semler, Michaelis, Wahl, Meier, and others would take it, which would be εὐχαρι, but *giving of thanks*, in which case there results a contrast far more in keeping with the Christian character and the profoundly vivid piety of the apostle (comp. Col. ii. 7, iii. 15, 17; 1 Thess. v. 18). *Gratitude towards God* (for the salvation in Christ), expressing itself in their discourse, is to supersede among Christians the two faults before mentioned, and to sanctify their oral intercourse. “Linguae abusui opponitur sanctus et tamen laetus usus,” Bengel. Morus erroneously refers it to thanksgiving towards *others*; “*the language of courtesy.*”

Ver. 5. Paul returns to the vices mentioned ver. 3, and assigns the reason for their prohibition. — ἵστε γινώσκοντες] *indicative*; Paul appeals to the *consciousness* of the readers, which, considering their familiarity with the principle laid down, was at all events more natural to him, and more in keeping with the destination as a motive (γάρ), than the *imperative* sense (Vulgate, Valla, Castalio, Vatablus, Erasmus Schmid, Estius, Grotius, Wolf, Bengel, Koppe, Rückert, Matthies, Olshausen, Bleek, and others). The *participle*, however, is not here to be explained from the well-known Hebrew and Greek mode of connecting the finite verb with its participle (Winer, p. 317 f. [E. T. 446]), inasmuch as γινώσκ. is *another* verb; but it denotes the *way and manner* of the knowing.<sup>2</sup> — πᾶς . . . οὐκ ἔχει] See on iv. 29, and Winer, p. 155 [E. T. 209].

<sup>1</sup> “Sermones nostros vera suavitate et gratia perfusos esse debere, quod fiet, si miscbimus utile dulci.”

<sup>2</sup> *This you are aware of from your own knowledge*, so that I need not first to instruct you with regard to it, *that*, etc. Comp. the classic ὁρῶν καὶ ἀκούων εἶδεν, Xen. *Cyr.* iv. 1. 14. Τοῦτο thus applies to the following ὅτι, not to ver. 3 f., as Winer maintains. See Kühner, II. § 631. 2.

— ὅς ἐστιν εἰδωλολάτρης] applies to the *covetous man*, whom Paul declares in a metaphorical sense to be an *idolater*, inasmuch as such an one has made money and property his god, and has fallen away from the service of the true God (comp. Matt. vi. 24). Comp. Phil. iii. 19; Col. iii. 5; and the passages from Philo and the Rabbins, which express the same mode of regarding covetousness and other vices, in Wetstein, and Schöttgen, *Horac*, p. 779. Doubtless *πορνεία* and *ἀκαθαρσία* are also subtle idolatry; but only with regard to avarice does Paul, here and at Col. iii. 5, bring it into special relief, in order with thoroughly deterrent force to make this felt *κατ' ἐξοχήν* as antichristian (comp. 1 Tim. vi. 10). For Paul, in particular, whose all-sacrificing self-denial (2 Cor. vi. 10, xi. 27) stood so sharply contrasted with that self-seeking passion, such a peculiar branding of *πλεονεξία* was very natural. Zachariae, Koppe,<sup>1</sup> Meier, Harless, as also Fritzsche (*de conformat. N. T. critica Lachm.* I. 1841, p. 46), refer ὅς ἐστιν εἰδωλ. to all three subjects. Unnecessary deviation from that which after the *singular* of the relative must most naturally suggest itself to the reader, and opposed to the parallel Col. iii. 5, where ἡτις ἐστὶν εἰδωλολατρεία has its reference merely to the *πλεονεξία* assured by the use of the article τὴν πλεονεξίαν, and it is only afterwards that the comprehension of the before-named vices by means of the neuter plural δι' αὐτῶν comes in. — οὐκ ἔχει κληρονομίαν] Comp. on i. 11. By means of the *present* tense the *certain future* relation is *realized at present*. See Bernhardy, p. 371. — ἐν τῇ βασιλ. τοῦ Χριστοῦ κ. Θεοῦ] for the Messianic kingdom belongs to *Christ and God*, since *Christ and God* shall have the government of this kingdom. Christ opens it at His Parousia, and rules it under the supreme dominion of God (1 Cor. xv. 27) until the final consummation, whereupon He yields it up to God as the sole ruler (1 Cor. xv. 24, 28). But, after Beza, Zanchius, Glass, Bengel (comp. also Calovius), Rückert and Harless have explained it, on the ground of the non-repetition of the article: “*of Him, who is Christ and God,*” so that Christ is here spoken of as

<sup>1</sup> Koppe, we may add, allows a choice between two arbitrary alterations of the literal meaning. The sense in his view is either: “*quae quidem flagitia regnant inter gentiles idololatrias,*” or: “*as little as an idolater.*”

God.<sup>1</sup> Incorrectly, since Θεός had no need of an article (see Winer, p. 110 f. [E. T. 151]; comp. βασιλεία Θεοῦ, 1 Cor. vi. 9, 10, xv. 50; Gal. v. 21), and Christ, in accordance with the strict monotheism of the apostle (comp. iv. 6), *could* not be called by him Θεός in the absolute sense, and never *has* at all *been* called by him Θεός. See on Rom. ix. 5; Col. ii. 2. Comp. Beyschlag, *Christol. d. N. T.* p. 203 f. The designation of the kingdom as βασιλεία of Christ and of God is *climactic* (comp. on Gal. i. 1), and renders the warning element more solemn and more powerful to deter, through the contrast with the supreme holiness of the kingdom.<sup>2</sup>—On the proposition itself, comp. Gal. v. 21.

Ver. 6. *Let no one deceive you with empty words!* In those against whom the warning is here given, Grotius sees partly *heathen philosophers*, partly *Jews*, which last “*omnibus Judai-zantibus, quomodoecunque vixissent, partem fore dicebant in seculo altero;*” Olshausen (comp. Bleek) thinks of frivolous Christians of *antinomian sentiments*, who would in future emerge; Meier, of *teachers* of Gentile tendencies. In accordance with the context (ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, συμμέτοχοι αὐτῶν, ἦτε γὰρ ποτε σκότος) we have to understand Gentiles *who have remained unbelieving*, who in their intercourse with the Christians sought to palliate those Gentile vices, to give them out as matters of indifference, to represent abstaining from the same as groundless rigour, and thereby to entice back the Christians to the Gentile life. Their discourses were *κῆνοι*, inasmuch as the corresponding *contents*, *i.e.* the *truth*, was wanting to them. Comp. Col. ii. 8; LXX. Ex. v. 9, *al.*; Plat. *Lach.* p. 196 B; Dem. 821, 11; Hom. *Od.* xxii. 249, and the passages in Kypke, II. p. 299 f.; also *κενολογία*, *empty talk*, Plut. *Mor.* p. 1069 C; *κενολογεῖν*, Isa. viii. 19. — *διὰ ταῦτα γὰρ κ.τ.λ.*] for certainly very serious consequences follow these vices: *on account of these vices* (διὰ ταῦτα emphatically prefixed) comes (down) the wrath of God upon the disobedient, for this vicious conduct piles up the load of

<sup>1</sup> Yet Rückert is of opinion, inconsistently enough, that the question whether Paul in reality here meant it so cannot be decided, because he is not here speaking of Christ in general, but only incidentally making mention of His kingdom.

<sup>2</sup> Comp. also Ernesti, *Urspr. d. Sünde*, I. p. 207 f.

guilt one day to receive punishment (Rom. ii. 5), from which they could be liberated only by means of faith in Christ, the despising of whom leaves them to abide under the wrath of God and to encounter the judicial execution of it. To refer *ταῦτα* to the *deceiving with empty words* (Chrysostom places both explanations side by side; comp. Theophylact and Oecumenius), has against it not so much the plural—since *ταῦτα* often also in classical writers denotes (see Winer, p. 146 [E. T. 201]) *one* notion or thought (according to the aggregate of its several marks)—as rather the unsuitability of the sense in itself and to the following *μὴ οὖν γίνεσθε κ.τ.λ.*, as well as to the parallel Col. iii. 6. — *ἡ ὀργὴ τοῦ Θεοῦ*] Not the *punishment of the present life* is meant (Calvin, Meier, and others; Matthies combines present and future), since the *ὀργὴ τοῦ Θεοῦ* is the opposite of the *βασιλεία*, ver. 5; but the wrath of God *in the day of judgment*, which future, as in ver. 5, is realized as present. Comp. 1 Thess. i. 10. — The *υἱοὶ τῆς ἀπειθ.* are here those refusing faith to the gospel, and thereby disobedient to God. It is otherwise ii. 2. Comp. Rom. xi. 30, xv. 31.

Ver. 7. *Οὖν*] since on account of these sins, etc. — *συμμέτοχοι αὐτῶν*] *αὐτῶν* can, in keeping with the context, only be referred to the *υἱοὺς τῆς ἀπειθ.*, whose *co-partners* the Christians become, *if they practise the same sins*, whereby they fall from the state of reconciliation (Rom. xi. 22; 2 Pet. iii. 17) and incur the divine *ὀργή* (ver. 5). Koppe's interpretation: "ejusdem cum iis *fortunae* compotem fieri," is an importation at variance with the context (see vv. 8–11). — As to *συμμέτοχος*, see on iii. 6.

Ver. 8. Reason assigned for the exhortation just given: For your former state of darkness (with which those vices were in keeping) is past; now, on the other hand, ye are Christianly enlightened; as befits such, let your walk be. — *ἦτε*] prefixed with significant stress, has the force of a ground assigned as *praeterite*, just as at Rom. vi. 17. Rückert incorrectly holds that Paul has omitted *μέν*, which is at variance with good composition. The non-use of *μέν* has its *logical* ground, and that in the fact, that the clause is *not conceived in relation to* that which thereupon confronts it by *δέ*. Just so in

classical writers, where *μέν* seems to be wanting. See Krüger, *Anab.* iii. 4. 41; Bornemann, *ad Cyrop.* iii. 2. 12, Goth.; Klotz, *ad Devar.* p. 356 f.; Ellendt, *Lex. Soph.* I. p. 388. — *σκότος*] Abstractum pro concreto, to make the designation the stronger (Kühner, II. p. 25 f.): *dark*, by which the opposite of the possession of divine truth is denoted. — *νῦν δὲ κ.τ.λ.*] now on the other hand, since your conversion, how entirely different is it with you, how entirely different must your walk be! *Light in the Lord* are ye, *i.e.* furnished with divine truth in your fellowship with Christ, in whom, as the source and giver of light (ver. 14), ye live and move. Comp. i. 18. — *ὡς τέκνα φωτός*] *as children of light, i.e.* as enlightened ones. Comp. 1 Thess. v. 5; Luke xvi. 8; John xii. 36. *As* such they are now to show themselves in their walk. *Without* *οὖν* the exhortation comes in with the greater energy. Comp. Stallbaum, *ad Plat. Gorg.* p. 510 C; Dissen, *ad Pind.* Exc. II. p. 276.

Ver. 9. Parenthetic *incitement* to the observance of the preceding summons, by holding forth the glorious fruit which the Christian illumination bears; *δοκιμάζοντες* is then (ver. 10) accompanying definition to *περιπατεῖτε*, and the *μὴ συγκοινωνεῖτε*, ver. 11, continues the imperative form of address. For taking the participle of ver. 10 as grammatically incorrect in the sense of the *imperative* (Bleek, following Koppe) there is absolutely no ground. — *γάρ*] *for*, not the merely explanatory *namely*, which introduces into the whole paraenetic chain of the discourse something feeble and alien. — *ὁ καρπὸς τοῦ φωτός*] indicates in a figurative manner the aggregate of the moral effects (*καρπός* collective, as in Matt. iii. 8; Phil. i. 11) which the Christian enlightenment has as its result. Comp. on Gal. v. 22.<sup>1</sup> — *ἐν πάσῃ ἀγαθωσίῳ*] *sc. ἐστί*, so that every kind of probity (*ἀγαθωσ.*, see on Rom. xv. 14; Gal. v. 22), etc., is thought of as that, in which the fruit is contained (consists). Comp. Matthiae, p. 1342. —

<sup>1</sup> Where what is here termed *καρπ. τοῦ φωτός* is called *καρπ. τοῦ πνεύματος*. Not as though *πνεῦμα* and *φῶς* were one and the same thing (Delitzsch, *Bibl. Psychol.* p. 390), but the Spirit, through whom God and Christ dwell in the heart, Rom. viii. 9, produces the *φῶς* in the heart (2 Cor. iv. 6; Eph. i. 17 f.), so that the fruit of the *Spirit* is also the fruit of the *light*, and *vice versa*. Nor is the fruit of the word sown upon the good ground anything different.

δικαιοσύνη] *moral rectitude*, Rom. vi. 13, xiv. 17. See on Phil. i. 11.<sup>1</sup> — ἀληθεία] *moral truth*, opposed to hypocrisy as ethical ψεῦδος, 1 Cor. v. 8; Phil. i. 18, iv. 8; John iii. 21. The general nature of these three words, which together embrace the *whole* of Christian morality, and that under the three different points of view “good, right, true,” forbids the assumption of more special contrasts, as *e.g.* in Chrysostom: ἀγαθωσ. is opposed to wrath, δικαιοσ. to seduction and deceit, ἀληθ. to lying. Others present the matter otherwise; see Theophylact, Erasmus, Grotius.

Ver. 10. Δοκιμάζοντες] after the parenthesis in ver. 9, a modal definition of the walk called for in ver. 8, which is to be prosecuted under a searching consideration of what is well-pleasing to Christ (τῷ κυρίῳ), as to which subjectively the Christian conscience (Rom. xiv. 23) and objectively the gospel of Christ (iv. 20; Rom. i. 16; Phil. i. 27) give the decision. Comp. ver. 15; Rom. xii. 2; 1 Thess. v. 21.

Ver. 11. Συγκοινωνεῖτε] *have not fellowship with* (the disobedient) *in the works of darkness* (comp. ver. 7; and as regards the dative, see on Phil. iv. 14), *i.e.* in those works, which are wrought in consequence of spiritual darkness—of the ethical frame of mind opposed to divine truth. Comp. Rom. xiii. 12. They are the ἔργα πονηρά (Col. i. 21), the ἔργα τῆς σαρκός (Gal. v. 21), the νεκρά ἔργα (Heb. vi. 1), the ἔργα ἀσεβείας (Jude 15). — τοῖς ἀκάρποις] *the non-fruitful ones*, inasmuch, namely, as they draw no blessing after them. The *perdition* which they have as result (Rom. vi. 21, viii. 13; Gal. vi. 8; Eph. iv. 22, *al.*) is conceived as *negation* of blessedness (comp. ver. 5). Comp. ἔργα νεκρά, Heb. vi. 1, ix. 14. — μᾶλλον δὲ καί] *but rather even, imo adeo*. See on Gal. iv. 9; Rom. ix. 34. Bengel well remarks: “non satis abstinere est.” — ἐλέγχετε] *reprove* them (these works), which is done when they are not passed over in silence and indulgently excused, but are held up with censure to the doer, and have their immorality discovered and brought home, in order to produce amendment. This chastening reproof is an *oral* one, since the context does not intimate

<sup>1</sup> According to Phil. i. 11, the Christian moral rectitude has again its καρπὸς in the several Christian virtues, which are the expressions of its life.

anything else; not one *de facto* ("sancta nimirum et honesta vita," Beza; comp. Erasmus, Cameron, Zanchius), not "dictis et factis" (Bengel; comp. Theophylact, Photius, Calovius, Holzhausen, Olshausen, and others). Comp. on John iii. 20, xvi. 8; 1 Cor. xiv. 24.

Ver. 12 assigns the reason for the demand just expressed, ἐλέγχετε, by pointing to what quite specially needed the ἐλέγχειν,—by pointing to the *secret* vicious acts of the unbelievers, which are so horrible, that one must feel ashamed even but to mention them. Thus, consequently, the ἐλέγχετε has its ground assigned as concerns its great *necessity*.—*κρυφῆ*] not elsewhere in the N. T. (but see Deut. xxviii. 57; Wisd. xviii. 9; 3 Macc. iv. 12; Xen. *Symp.* v. 8; Pind. *Ol.* i. 75; Soph. *Trach.* 686, *Antig.* 85; to be written with Iota subscriptum, Ellendt, *Lex. Soph.* I. p. 992; Lipsius, *Gramm. Unters.* p. 6 f.), in the protasis has the emphasis,—hence it is prefixed,—and denotes that which takes place *in secret*, in the darkness of seclusion. More special references, such as to the horrible excesses in connection with the *heathen mysteries* (Elsner, Wolf, Michaelis, Holzhausen), or even to the "familiar *Simonis Magi*, quae erat infandarum libidinum magistra" (Estius), have just as little warrant in the context as the weakening of the meaning of the word by Morus, who understands thereby the *mores domesticos* of the Gentiles. According to Koppe (*flagitia quavis*), Meier, Harless, and Olshausen, the *κρυφῆ γινόμενα* are not meant to be specially the *secret* deeds of vice, but the ἔργα τοῦ σκότους *in general*, which are so designated in accordance with the view conditioned by σκότος (see Harless). But against this may be urged, first, the fact that σκότος (here in the ethical sense) and κρυφῆ are quite different notions, inasmuch as *manifest* vice also is an ἔργον τοῦ σκότους, whereas only the peccata *occulta* take place κρυφῆ; secondly, the emphasis, which the prefixing of κρυφῆ demands for this word, and which, if κρυφῆ denoted nothing special, would be entirely lost, so that Paul might have written merely τὰ γὰρ γινόμενα ὑπ' αὐτῶν; thirdly, the contrast of the following φανεροῦνται, which presupposes in the ἐλέγχειν something which had been done *secretly* (comp. Heliodorus, viii. p. 397: ὁ τῆς δίκης ὀφθαλμὸς ἐλέγχων καὶ

τὰ ἀμήνυτα κρύφια καὶ ἀθέμιτα φωτίζων) ; and lastly, that it would in fact be quite an exaggerated assertion to say of the sins of the Gentiles generally, that it is a shame even to mention them. — ὑπ' αὐτῶν] by the υἱοὶ τῆς ἀπειθείας. — καὶ λέγειν] even only (see Hartung, *Partikell.* I. p. 136) to say, what they in secret do, one must be ashamed. Comp. Plat. *Rep.* p. 465 C : ὀκνῶ καὶ λέγειν, Dem. 1262, 11 : ἅ πολλὴν αἰσχύνην ἔχει καὶ λέγειν, and the passages in Wetstein. The tacit contrast is the ποιεῖν of the doers. Compare the μηδέ of ver. 3.

REMARK.—The relation, by way of ground, of ver. 12 to what precedes has been very variously apprehended, and with various definitions of the sense itself. Calvin, anticipating, holds that the intention is to state what is accomplished by the ἐλεγχῆς; thereby light is brought into their secret things, “ut sua turpitudine pudefiant,” comparing 1 Cor. xiv. 24. Of this there is mention only in the sequel. Entirely at variance with the words is the view of Grotius (comp. Calovius) : “nam visi id fiat, audebunt etiam clam turpiora.” Bengel (comp. already in Oecumenius) finds in ver. 12 the cause adduced, “cur indefinite loquatur ver. 11 de operibus tenebrarum, cum fructum lucis ver. 9 definite descriperit.” Imported, and opposed to the emphatic κρυφῆ. While, moreover, Koppe translates γάρ by doubtless [zwar], Rückert wishes at least to supply a doubtless. “Doubtless their secret sins are not of such kind that they can be mentioned with honour, yet it belongs to you, as children of the light, to convince them of the wickedness of their actings.” But the supplying of μέν is pure invention. See on ver. 8. Quite mistaken also is the explanation of Meier : “Yes, reprove them severely and openly to the face ; for the merely unconcerned speaking and telling of such deeds of shame secretly committed is likewise disgraceful, unworthy, and mean.” This Paul would at least have expressed thus : τὸ γὰρ λέγειν μόνον (antithesis to τὸ ἐλέγχειν) τὰ κρυφῆ ὑπ' αὐτῶν γινόμενα αἰσχρ. ἐστίν. Impossible, likewise, is Holzhausen's interpretation : “The sins committed in the darkness of the heathen mysteries the Christians are not to disclose ; they are not even to utter the names thereof, they are too abominable.” Apart from the consideration how singular such a precept must appear face to face with the decidedly moral character of the apostle, apart also from the fact that the mysteries are purely imported (see above), such a view should have been precluded as well by the γάρ in itself (since, in fact, no counterpart of κρυφῆ precedes),

as by the succeeding  $\tau\acute{\alpha}$  δὲ πάντα, which, according to Holzhausen, is meant to signify *the vices*, "which can endure your light." Following Anselm, Piscator, Vorstius, Zanchius, Flatt, Harless finally discovers in ver. 12 the assigning of a reason not for the ἐλέγγχετε, which is held to follow only with ver. 13, but for μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρπ. τοῦ σκότους: "for even but to mention their secret deeds is a shame, *to say nothing of doing them.*" But against this the right apprehension of the emphatic κρυφῆ (see above) is decisive; moreover, the exhortation μὴ συγκοινωνεῖτε κ.τ.λ., has already, in what precedes, such repeated and such specifically Christian grounds assigned for it (vv. 3, 4, 5, 8, as also further τοῖς ἀκάρποις, ver. 11), that the reader, after a *new* thought has been introduced with μᾶλλον, could not at all expect a second ground to be assigned for the *previous one*, least of all such a general one—containing no essentially Christian ground—as would be afforded by ver. 12, but rather would expect a ground to be assigned for the new thought μᾶλλον δὲ καὶ ἐλέγγχετε which had just been introduced.

Ver. 13. The assigning of grounds for that precept, μᾶλλον δὲ καὶ ἐλέγγχετε, is *continued*,—being attached by means of the contradistinguishing δέ,—inasmuch as there is pointed out the salutary action of the *Christian light* which is brought to bear by means of the required ἐλέγγχειν upon all those secret deeds of shame: *But everything* (all those secret sins), *when it is reprov'd*, when you carry that ἐλέγγχετε into effect upon it, *is by the light* (ὑπὸ τοῦ φωτός has the emphasis) *made manifest*, is laid bare in its real moral character, unveiled and brought into distinctness before the moral consciousness by the light of Christian truth which is at work in your ἐλέγγχειν; *by the light*, I say, it is made manifest, *for*—in order to prove by a general proposition that this cannot come otherwise than *from the light*—*all that which is made manifest*, which is brought forth from concealment and is laid open in its true nature, *is light*, has ceased thereby to have the nature of darkness, and is now *of the essence of light*. This demonstrative proposition is based upon the inference: "Quod est in effectu (φῶς ἐστι), id debet esse in causa (ὑπὸ τοῦ φωτός)." If thus there is warrant for the general πᾶν τὸ φανερούμ. φῶς ἐστι, so must there also be warrant for what was previously said in the Christian sense, ὑπὸ τοῦ φωτός φανεροῦται. From this simple explanation of the words it becomes at once clear

that we have not, with most expositors (including Baumgarten-Crusius and de Wette), to attach ὑπὸ τοῦ φ. to ἐλεγχόμενα, but to φανεροῦνται (Castalio, Zanchius, Zeger, Erasmus Schmid, Estius, Bengel, Meier, Harless, Olshausen, Schenkel, Bleek), to which it is emphatically prefixed; and further, that φανερούμενον is not to be taken as *middle*, in which case again various explanations have been brought out, namely, either: "*Lux enim illud est, quod omnia facit manifesta*" (Beza; so Calvin, Grotius, Calovius, and others, as also Bleek, who in place of φανερούμενον conjectures: φανεροῦν τό), or: "*Omne enim illud, quod manifesta facit alia, lux est*" (Erasmus Schmid; so also Cajetanus, Estius, Michaelis, and others), or: "Quilibet autem [γάρ!], qui alios docet, est lux, . . . eo ipso declarat, se esse verum Christianum," Kuinoel in Velthusen, etc., *Commentatt.* III. p. 173 ff., or: "he who does not refuse to be made manifest, becomes an enlightened one," Bengel,—against which interpretations not only the immediately preceding *passive* φανεροῦνται is decisive, but also linguistic usage, in accordance with which φανεροῦμαι is *always passive*.<sup>1</sup> And if we adhere to the view of φανερύμ. as *passive*, we must exclude every explanation, in which a *quid pro quo* is perpetrated or something is imported, or γάρ is either neglected or incorrectly taken. We have therefore to set aside—(1) the explanation given by Elsner and Wolf, that Paul says: "*hominum scelera in tenebris patrata, a fidelibus, qui lux sunt, improbata, non modo protrahi in lucem, verum etiam homines, illis sceleribus inquinatos, rubore suffundi increpitos convictosque, et ipsos quoque φῶς fieri hac ratione, emendatis vitiis tenebrisque in novae vitae lucem conversis;*" (2) that of Zachariae: "*Everything which is sharply tested according to the light of the doctrine of Christ and holds its ground, one has no need to keep secret; . . . all, however, which one can perform openly and before every one's eyes . . . is itself light, and strikes every one as good and praiseworthy;*" (3) that of Storr:

<sup>1</sup> The article before φῶς might (this we remark in opposition to Olshausen) be dispensed with even in Beza's explanation, so that φῶς ἴσται would have to be translated: *is light-essence, has the nature of light*. If, however,—which is not the case,—φανερύμ. were really to be translated as active, the simplest rendering, and the one most in keeping with the context, would be: *for it is the light making everything manifest*.

"*Quisquis ea, quae monitus est a luce, audit, is patet, emergit e tenebris; quisquis autem patefactus est, is luce collustratus est;*" (4) that of Koppe (comp. Cramer): "*for what is itself enlightened, must be also a light for others;*" (5) that of Rückert, who would refer γάρ to a conclusion tacitly drawn from what precedes ("ye are light, consequently it is also your business ἐλέγχειν τὰ ἐκείνων ἔργα"): "*for all that is made manifest, that is, or by that very fact becomes, light,*" from which again the suppressed conclusion is to be drawn: consequently it may be hoped that those also will become light, when they are convinced of the reprobate character of their action; (6) that of Meier and Olshausen: "*for all that is enlightened by the light, is itself light*" (Olshausen), which according to Meier is equivalent to: "becomes itself transparent and pure as light," according to Olshausen: "becomes changed into the nature of light." (7) Nearest to our interpretation comes that of Harless, followed in part by Schenkel. Harless, however, finds expressed from τὰ δὲ πάντα onward the necessity of the ἐλέγχειν, which is rather implied in ver. 12, to which in ver. 13 the salutariness of the ἐλέγχειν attaches itself; he explains φανερούμ., moreover, as if it were praeterite, and does not retain πᾶν γὰρ τὸ φανερούμ. κ.τ.λ. in its generality as *locus communis*, inasmuch as he takes φῶς ἐστιν: is no longer a secret work of darkness, but is light. — According to Baur, p. 435, the proposition πᾶν τὸ φανερ. φῶς ἐστι belongs to the Gnostic theory of light ("all development takes place only through that which in itself already exists becoming manifest for the consciousness"), and has been introduced into its present connection out of this quite different sphere of ideas. But the state of the case is exactly the converse; the Valentinians laid hold of this utterance of the apostle as supporting their doctrine, and expressly cited it (τοῦτο δὲ ὁ Παῦλος λέγει κ.τ.λ., in Iren. i. 8. 5), and consequently took it away from the connection in which he used it so as to favour their own theory.

Ver. 14. This necessity and salutariness of the ἐλεγεῖς, which Paul has just set forth in vv. 12, 13 (not of the mere subsidiary thought, πᾶν γὰρ κ.τ.λ.), he now further confirms by a word of God out of the Scripture. — διό] *wherefore,*—

because the ἐλέγχετε is so highly necessary as I have shown in ver. 12, and of such salutary effect as is seen from ver. 13,—*wherefore he saith: Up, thou sleeper, and arise from the dead, and Christ shall shine upon thee.* This call of God to the υἱοὶ τῆς ἀπειθείας to awake out of the sleep and death of sin confirms the necessity of the ἔλεξις, and this promise: “Christ shall shine upon thee,” confirms the *salutary influence of the light*, under which they are placed by the ἐλέγχειν. Beza refers back διό to ver. 8, which is erroneous for this reason, if there were no other, that the citation addresses the as yet unconverted. According to Rückert (comp. Erasmus, *Paraphr.*), the design is to give support to the hope expressed in ver. 13, namely, that the sinner, earnestly reprov'd and convicted, may possibly be brought over from darkness into light. But see on ver. 13. With the correct interpretation of πᾶν γὰρ κ.τ.λ., the expositions are untenable, which are given by Meier: “on that account, because only what is enlightened by the light of truth can be improved;” and by Olshausen: “because the action of the light upon the darkness cannot fail of its effect.” Harless indicates the connection only with the words of Plutarch (tom. xiv. p. 364, ed. Hutt.): χαίρειν χρὴ τοῖς ἐλέγχουσιν . . . ἡμᾶς γὰρ λυποῦντες διεγειροῦσιν. Inexact, and—inasmuch as with Plutarch χαίρειν and λυποῦντες stand in emphatic correlation, and λυποῦντες thus is essential—inappropriate. —λέγει] introduces, with the supplying of ὁ Θεός (as iv. 8), a *passage of Scripture*, of which the Hebrew words would run: עִרְבָּה יְשׁוּן עִרְבָּה יְשׁוּן לִּי מִיָּמִינִי וְהִקְיִצָּה מִן־הַיְמִינִים וְהִיאִיר לִּי מִיְּשׁוּן. But *what* passage is that? Already Jerome says: “*Nunquam hoc scriptum reperi.*” Most expositors answer: Isa. lx. 1. So Thomas, Cajetanus, Calvin, Piscator, Estius, Calovius, Surenhusius, Wolf, Wetstein, Bengel,<sup>1</sup> and others, including Harless and Olshausen; while others at the same time bring in Isa. xxvi. 19 (Beza, Calixtus, Clericus, Meier, Baumgarten-Crusius, and others), as also Isa. lii. 1 (Schenkel) and Isa. ix. 1 (Baumgarten, Holzhausen). But all

<sup>1</sup> Who, however, at the same time following older expositors in Wolf (comp. Rosenmüller, *Morgenland*, VI. p. 142), called to his aid a reminiscence of the “*formula in festo buccinarum adhiberi solita.*” See, in opposition to the error as to the existence of such a formula, based upon a passage of Maimonides, Wolf, *Curæ.*

these passages are so essentially different from ours, that we cannot with unbiassed judgment discover the latter in any of them, and should have to hold our citation—if it is assumed to contain Old Testament words—as a mingling of Old Testament reminiscences, nothing similar to which is met with, even apart from the fact that this citation bears in itself the living impress of unity and originality; hence the less is there room to get out of the difficulty by means of Bengel's expedient: "apostolus expressius loquitur ex luce N. T." Doubtless Harless says that the apostle was here concerned not about the *word*, but about the matter in general, and that he cites the word of pre-announcement with the modification which it has itself undergone through fulfilment, and adduces by way of analogy Rom. x. 6 ff. But in opposition to this may be urged, first generally, that *such* a modification of Isa. lx. 1 would have been not a mere modification, but would have quite done away with the identity of the passage; secondly, in particular, that the passage Isa. lx. 1, specially according to the LXX. (φωτίζου, φωτίζου Ἱηρουσαλήμ, ἦκει γάρ σου τὸ φῶς, καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνατέταλκεν), needed no change whatever in order to serve for the intended Scriptural confirmation, for which, moreover, various other passages from the O. T. would have stood at the command of the apostle, without needing any change; and lastly, that Rom. x. 6 is not analogous, because there the identity with Deut. xxx. 12–14 is unmistakably evident *in the words themselves*, and the additions *concerning Christ* are not there given as constituent parts of the *Scripture utterance*, but expressly indicated as elucidations *of the apostle* (by means of τοῦτ' ἔστι). Quite baseless is the view of de Wette, that the author is quoting, as at iv. 8 (where, indeed, the citation is quite undoubted), an O. T. passage in an application which, by frequency of use, has become so familiar to him that he is no longer precisely conscious of the distinction between text and application. Others, including Morus, have discovered here a quotation from an *apocryphal book*, under which character Epiphanius names the prophecy of *Elias*, Georgius Syncellus an *apocryphal* authority of *Jeremiah*, and Codex G on the margin, the book ("Secretum") of *Enoch*. See, in general, Fabricius, *Cod.*

*Pseudepigr. V. T.* pp. 1074, 1105; *Apocr. N. T. I.* p. 524. That, however, Paul *wittingly* cited an apocryphal book,<sup>1</sup> is to be decisively rejected, inasmuch as this is never done by him, but, on the contrary, the formula of citation always means canonical passages. Hence, also, we have not, with Heumann (*Poicile*, II. p. 390), Michaelis, Storr, Stolz, Flatt, to guess at an *early hymn of the Church* as the source.<sup>2</sup> Others have found therein a saying of *Christ*, like Oeder in *Syntagn. Obs. sacr.* p. 697 ff., in opposition to which may be urged, not indeed the following *ὁ Χριστός*, which Jesus might doubtless have said of Himself, but rather the fact that the subject *Χριστός* to *λέγει* could not be at all divined, as indeed Paul has never adduced sayings of Christ in his Epistles. This also in opposition to the opinion mentioned in Jerome (comp. also Bugenhagen and Calixtus), that Paul here, after the manner of the prophets (comp. the prophetic: *thus saith the Lord*), “*προσωποποιῶν* Spiritus sancti figuraverit.” Grotius (comp. Koppe) regards even *τὸ φῶς* as subject: “*Lux illa*, i.e. *homo luce perfusus, dicit alteri.*” As if previously the *φῶς* were *homo luce perfusus!* and as if every reader could not but have recognised a citation as well in *διὸ λέγει* as in the character of the saying itself! Erroneously Bornemann also, *Schol. in Luc.* p. xlvi. f., holds that *λέγει* is to be taken *impersonaliter*; *in this respect it is said, one may say*, so that no passage of Scripture is cited, but perhaps allusion is made to Mark v. 41. This impersonal use is found only with *φησί*. See the instances cited by Bornemann, and Bernhardt, p. 419. In view of all these opinions, my conclusion, as at 1 Cor. ii. 9, is to this effect: From *διὸ λέγει* it is evident that Paul *desired* to adduce a passage of *canonical* Scripture, but—as the passage is not canonical—in virtue of a *lapsus memoriae* he adduces an *apocryphal* saying, which, citing from memory, he

<sup>1</sup> According to Jerome, he is held not to have done it, “quod apocrypha comprobaret, sed quod et Arati et Epimenidis et Menandri versibus sit abusus ad ea, quae voluerat, in tempore comprobanda.”

<sup>2</sup> This opinion is already mentioned by Theodoret: *τινὲς δὲ τῶν ἑρμηνευτῶν ἔφασαν πνευματικῆς χάριτος ἀξιοβέβητας τινὰς ψαλμοὺς συγγράφαι*, in connection with which they had appealed to 1 Cor. xiv. 26. Bleek, too, *ad loc.*, and already in the *Stud. u. Krit.* 1853, p. 331, finds it probable that the saying is taken from a writing composed by a Christian poet of that early age.

held as canonical. From *what* Apocryphal writing the passage is drawn, we do not know. — ἔγειρε] *up!* Comp. ἄγε, ἔπειγε. See, in opposition to the form of the *Recepta ἔγειραι* (so also Lachmann), Fritzsche, *ad Marc.* p. 55 f. — ὁ καθεύδων] and then ἐκ νεκρῶν form a climactic twofold description of the state of man under the dominion of sin, in which state the true spiritual life, the moral vital activity, is suppressed and gone, as is the physical life in the sleeping (comp. Rom. xiii. 11) and in the dead respectively. Comp. Isa. lix. 10. How often with the classical writers, too, the expression *dead* is employed for the expression of moral insensibility, see on Matt. viii. 22; Luke xv. 14; Musgrave, *ad Oed. R.* 45; Bornemann, *in Luc.* p. 97. On ὁ καθεύδων, comp. *Sohar. Levit.* f. 33, c. 130: "*Quotiescunque lex occurrit, toties omnia hominum genera excitat, verum omnes somno sepulti jacent in peccatis, nihil intelligunt neque attendunt.*" — ἀνάστα] On the form, see Winer, p. 73 [E. T. 94]; Matthiae, p. 484. — ἐπιψάυσει] from ἐπιψάσκω, see Winer, p. 82 [E. T. 110]; Job xxv. 5, xxxi. 26. The readings ἐπιψάυσει σοι ὁ Χρ. and ἐπιψάυσεις τοῦ Χρ. are ancient (see Chrysostom and Jerome *ad loc.*), and are not to be explained merely from an accidental interchange in copying, but are connected with the preposterous fiction that the words were addressed to *Adam* buried under the cross of Christ, whom Christ would *touch* with His body and blood, thereby causing him to become alive and to rise. See Jerome. The words themselves: Christ shall *shine upon* thee, signify not: *He will be gracious to thee* (so, at variance with the context, Bretschneider), but: He will by the gracious operation of His Spirit annul in thee the ethical darkness (λύων τὴν νύκτα τῆς ἀμαρτίας, Gregory of Nazianzus), and impart to thee the divine ἀλήθεια, of which He is the possessor and bearer (Christ, the *light* of the world). Observe, moreover, that the arising is not an act of one's own, independent of God and anticipating His gracious operation, but that it takes place just through God's effectual awakening call. On this effectual *calling* then ensues the Christian *enlightening*.

Ver. 15. Οὖν] is, after the digression begun with μᾶλλον δὲ καὶ ἐλέγχετε of ver. 11, *resumptive*, as at iv. 17. *Look then to it*—now to return to my exhortations with regard to

the Christian walk, vv. 8–10—*how ye*, etc. Calvin, whom Harless follows, states the connection thus: “Si aliorum discutere tenebras fideles debent fulgure suo, quanto minus caecutire debent in proprio vitae instituto.” This would be correct, if Paul had written βλέπετε ὄν αὐτοί, or βλέπετε ὄν, πῶς αὐτοί. — βλέπετε] is the simple: *look to, take heed to* (1 Cor. xvi. 10; Phil. iii. 2; Col. iv. 17), not: “utimini luce vestra ad videndum,” Estius (comp. Erasmus), which is forbidden by πῶς. — πῶς ἀκριβῶς περιπατεῖτε] πῶς not equivalent to ἴνα (Koppe), and περιπατεῖτε not for the *subjunctive* (Grotius), but: *look to it, in what manner ye carry out the observance of an exact walk in strict accord with duty* (comp. ἀκριβοδίκαιος, Arist. *Eth. Nic.* v. 10. 8). Comp. C. F. A. Fritzsche, in *Fritzschiör. Opusc.* p. 208 f.; Winer, p. 269 [E. T. 376]. — μὴ ὡς ἄσοφοι, κ.τ.λ.] Exegesis of the ἀκριβῶς just mentioned, negative and positive: *presenting yourselves in your walk not as unwise, but as wise*. We have thus to supply neither περιπατοῦντες (Harless) nor anything else; but, like ἀκριβῶς, its more precise definition μὴ ὡς ἄσοφοι κ.τ.λ. is dependent on περιπατεῖτε. With regard to μὴ, referring to βλέπετε, see Winer, p. 421 [E. T. 595]; and for the emphatic *parallelismus antitheticus*, comp. Nägelsbach, *Anm. z. Ilias*, ed. 3, p. 80 f.; Bremi, *ad Dem. de Chers.* p. 108, 73; Winer, p. 537 f. [E. T. 762].

Ver. 16. Accompanying modal definition to the preceding ὡς σοφοί: *ementes vobis* (middle) *opportunitatem*, i.e. *in that you make your own the right point of time for such walk*, do not let it pass by unused. In this figurative conception the doing of that for which the point of time is fitted, is thought of as the *purchase-price*, by which the καιρός becomes ours. Comp. Col. iv. 5; LXX. Dan. ii. 8; Antonin. vi. 26: κερδαντέον τὸ παρόν, Plut. *Philop.* 15: καιρὸν ἀρπάζειν. The opposite is καιρὸν παρίεναι, Thucyd. iv. 27. Gal. vi. 10 is parallel as to *substance*. Classical writers say καιρ. πρίασθαι, Dem. 120. 26, 187. 22, but in the proper sense of buying for money. Others have thought of the sacrifice of all earthly things and of all lusts as the purchase-price (Chrysostom, Theophylact, Oecumenius; comp. also Augustine, Flacius, Zanchius, Estius, Rückert, and others); but this is imported,

since the context yields nothing else than the *fulfilment of duty* meant by the ἀκριβῶς περιπατεῖν; hence we have not, with Harless, to interpret it of the right moment “for letting the light of correction break in upon the darkness of sin” (comp. Michaelis and Rosenmüller), which would be to revert, at variance with the context, to the topic of the ἐλεγχίς already ended. Luther<sup>1</sup> incorrectly renders: “Suit yourselves to the time.” That would be δουλεύειν τῷ καιρῷ, Rom. xii. 11. Similarly also Grotius (comp. Hammond): “quovis labore ac verborum honestis obsequiis vitate pericula et diem de die ducite.” Comp. Bengel, who compares Amos v. 13, and understands the prudent letting the evil day pass over “quiescendo vel certe modice agendo,” whereby the better time is *purchased*, in order to make the more use thereof. In opposition to Grotius and Bengel, it may be urged that this alleged mode of the ἐξαγοράζειν τὸν καιρόν is not mentioned by Paul, but imported by the expositor, and that the counsel of *such a trimming* behaviour is hardly compatible with the moral decision of the apostle, and with his expectation of the approaching end of the αἰὼν οὗτος. We may add that the compound ἐξαγορ. is not here to be understood as *redem* (Gal. iii. 13, iv. 5), as *e.g.* Bengel would take it (*from the power of evil men*), and Calvin (*from the devil*), seeing that the context does not suggest such reference; but the ἐκ in the composition is intensive, and denotes what is *entire, utter*, as also in Plut. *Crass.* 2; Polyb. iii. 42. 2; Dan. ii. 8. — ὅτι αἱ ἡμέραι πονηραὶ εἰσι] supplies a motive for the ἐξαγ. τ. καιρ., *for the days, the present times, are evil*, for moral corruption is now in vogue. So much the more must it intimately concern you as Christians (for how exalted is their task above the wickedness of the present time! Phil. ii. 15, iii. 20) τὸν καιρόν ἐξαγοράζεσθαι. Beza, Flacius, Grotius, Hammond, Rosenmüller, and others refer πονηραὶ to the *misfortune* of the time (Gen. xlvii. 9; Ps. xlix. 6 [5]); but the *context* opposes the moral bearing of the Christian to the immoral condition of the time. According to de Wette’s here very unfounded scepticism, the writer is indistinct and hesitating, because he is bringing Col. iv. 5 into another connection.

<sup>1</sup> Who in earlier editions had rightly: *release the time.*

Ver. 17. *Διὰ τοῦτο*] Because ye ought so to walk as is said in vv. 15, 16, of which ye as *ἄφρονες* (whose walk, in fact, cannot be *wise*) would be incapable. Others: *because the times are evil* (Menochius, Zanchius, Estius, *et al.*, including Rückert, Matthies, and de Wette). But the *ὅτι αἱ ἡμ. πον. εἰσι* was only a subsidiary thought subservient to the *ἀγοράζ. τ. καρ.*, and affords no suitable reason for the following exhortations. — *μὴ γίνεσθε*] not: *be* not, but *become* not. — *ἄφρονες*] devoid of intelligence, *imprudentes*, *i.e.* “qui mente non recte utuntur” (Tittmann, *Synon.* p. 143), namely, for the moral understanding of the will of Christ, as here the contrast teaches. Comp. on *φρόνησις*, i. 8. The *ἄσοφοι* of ver. 15 is a higher notion than *ἄφρονες*, which latter denotes the *want of practical understanding*, the opposite of *φρόνιμος* (Plat. *Gorg.* p. 498 B; Xen. *Mem.* ii. 3. 1; comp. Rom. ii. 20; 1 Cor. xv. 36; Luke xi. 40, xii. 20). Every *ἄφρων* is also *ἄσοφος*, but the *ἄσοφος* may yet be *φρόνιμος* (Luke xvi. 8), namely, for immoral ends and means, which here the context excludes. See also the following contrast. — *συνίοντες*] *understanding*, more than *γινώσκοντες*. Comp. Grotius, and see on Col. i. 9. — *τὸ θέλ. τοῦ κυρ.*] of Christ. Comp. Acts xxi. 14; 1 Cor. iv. 19.

Ver. 18. *Καί*] *and in particular*, to mention a single vice, which would belong to *ἀπροσύνη*. — *μὴ μεθύσκ. οἴνω*] *become not drunken through wine*, which stands opposed to the *allowable* use of wine, without our having on that account to seek here a reference to Montanism (Schwegler). To conclude, however, from ver. 19 that excess at the *Agapae* is meant (1 Cor. xi. 21), as Koppe and Holzhausen maintain (comp. also de Wette), is quite arbitrary; inasmuch as neither in the preceding nor following context is there any mention made of the *Agapae*, and this special abuse, the traces of which in the N. T. are, moreover, only to be found in Corinth, would have called for a special censure. — *ἐν ᾧ ἐστὶν ἀσωτία*] deterring remark. *ἐν ᾧ* does not apply to *οἴνω* alone, as Schoettgen holds (whose Rabbinical passages therefore, as *Bammidb. rabba*, f. 206, 3: “*ubicunque est vinum, ibi est immunditia*,” are not to the point here), but to the *μεθύσκεισθαι οἴνω*: *wherein is contained debauchery*, dissolute

behaviour. A vivid description of the grosser and more refined *ἀσωτία* may be seen in Cicero, *de Fin.* ii. 8. On the word itself (in its literal sense *unsavableness*), see Tittmann, *Synon.* p. 152; Lobeck, *Paralip.* I. p. 559. A more precise limitation of the sense (Jerome understands *luscivious* excess, as also Hammond, who thinks of the Bacchanalia) is without warrant in the text. — *ἀλλὰ πληροῦσθε ἐν πνεύματι*] *but become full by the Spirit.* The imperative *passive* finds its explanation in the possibility of resistance to the Holy Spirit and of the opposite fleshly endeavour; and *ἐν* is *instrumental*, as at i. 23; Phil. iv. 19. The *contrast* lies not in *οἶνος* and *πνεῦμα* (Grotius, Harless, Olshausen, and others), because otherwise the text must have run *μὴ οἴνω μεθύσκ., ἀλλ' ἐν πνεύματι πληρ.*, but in the two *states*—that of intoxication and that of inspiration. This opposition is only *in appearance* strange (in opposition to de Wette), and has its sufficient ground in the excitement of the person inspired and its utterances (comp. Acts ii. 13).

Ver. 19. Accompanying definition to the just required “being filled by the Spirit,” as that with which this *λαλεῖν ἑαυτοῖς ψαλμοῖς κ.τ.λ.* is to be simultaneously combined as its immediate *expression*: *so that ye speak to one another through psalms and hymns and spiritual songs.* What a contrast with the preceding *ἐν ᾧ ἐστιν ἀσωτία!* Comp. Col. iii. 16. — *λαλοῦντες ἑαυτοῖς*] not *meditantes vobiscum* (Morus, Michaelis), but it denotes the *reciprocal speaking* (*ἑαυτοῖς*, in the sense of *ἀλλήλοις*, as iv. 32, *to each other*), the oral interchange of thoughts and feelings, which—just because the condition is that of being filled by the Spirit—does not make use of the conversational language of ordinary life, or even of drunken passion, but of psalms, etc., as the means of mutual communication (*dativus instrumentalis*; Luther incorrectly renders: *about psalms*<sup>1</sup>). That, however, the apostle is here speaking of actual *worship* in the narrower sense (Olshausen), is assumed in opposition to the context, since the contrast *μὴ μεθύσκ. οἴνω, ἀλλὰ πληρ. ἐν πν.* does not characterize the *λαλεῖν ἑαυτοῖς* as taking place in worship, although *in itself* it is not

<sup>1</sup> Pliny, *Ep.* x. 97: “Carmen Christo quasi Deo dicunt *secum invicem*” (*ἑαυτοῖς*).

denied that in worship too the inspired antiphonal singing took place. See 1 Cor. xiv. 15, 26; Niceph. Call. xiii. 8: τὴν τῶν ἀντιφώνων συνήθειαν ἄνωθεν ἀποστόλων ἢ ἐκκλησία παρέλαβε.<sup>1</sup> The distinction between ψαλμός and ὕμνος consists in this, that by ψαλμ. Paul denotes a religious song in general bearing the character of the O. T. psalms, but by ὕμν. specially a song of praise (Plat. Legg. iii. p. 700 B, opposed to θρήνος), and that, in accordance with the context, addressed to Christ (ver. 19) and God (ver. 20). Properly ψαλμός (which originally means the making the cithara sound) is a song in general, and that indeed as sung to a stringed instrument (see Spanheim, *ad Callim.* p. 55); but in the N. T. the character of the psalm is determined by the psalms of the O. T., so called κατ' ἐξοχήν (1 Cor. xiv. 15, 26; Jas. v. 13). According to Harless, the two words are not different as regards their contents, but ψαλμοῖς is the expression of the spiritual song for the Jewish-Christians, ὕμνοις for the Gentile-Christians. An external distinction in itself improbable, and very arbitrary, since the special signification of ὕμνος, *song of praise*, is thoroughly established, and ψαλμός also was a word very current in Greek, which—as well in itself as more especially with regard to its sense established in Christian usage in accordance with the conception of the O. T. psalms—could not but be equally intelligible for the Gentile-Christians as for the Jewish-Christians. See also Rudelb. in the *Zeitschr. f. Luth. Theol.* 1855, 4, p. 634 f. According to Olshausen, ψαλμοί are here the psalms of the O. T., which had passed over from the synagogue into the use of the church. But worship is not spoken of here; and that the Christians, filled by the Spirit, improvised psalms, is clear from 1 Cor. xiv. 15, 26. Such Christian psalms and hymns are meant, as the Spirit gave them to be uttered (Acts ii. 4, x. 46, xix. 6),—phenomena doubtless, which, like the operations of the Spirit generally in the first age of the church, are withdrawn from our special cognizance.—καὶ ᾠδαῖς πνευμ.] Inasmuch as ᾠδή may be any song, even secular, πνευματικαῖς is here added, so that by

<sup>1</sup> A collection of church-hymns is of course not even remotely to be thought of in our passage; and it is to go in quest of a reason for suspecting our Epistle, when, with Schwegler, the mention of ψαλμοὶ κ. τ. λ. is designated as surprising.

ᾠδαῖς πνευμ. is denoted the whole *genus*, of which the ψαλμοί and ὕμνοι were *species*. πνευματικαῖς defines the songs as *proceeding from the Holy Spirit*, as θεοπνεύστους. Pind. *Ol.* iii. 18 : θεύμοροι νίσσοντ' ἐπ' ἀνθρώπους ἀοιδαί. It is to be observed, moreover, that Paul does not require a *constant λαλεῖν ἑαυτοῖς ψαλμοῖς κ.τ.λ.* on the part of his readers, but, in contradistinction to the heathen ἀσωτία in drunkenness, as that which is to take place among the Christians instead of drunken revelry with its dissolute doings. — The *cumulation* ψαλμ. κ. ὕμν. κ. ᾠδ. πν. belongs to the animated and urgent style of discourse. See Bornemann, *Schol. in Luc.* p. xxviii. f. Comp. also Löbeck, *Paralip.* I. p. 60 f. — ἄδοντες καὶ ψάλλοντες ἐν τῇ καρδ. ὑμ. τῷ κυρίῳ] *co-ordinate* with the preceding λαλοῦντες κ.τ.λ., containing *another* singing of praise, namely, that which goes on *in the silence of the heart*. The point of difference lies in ἐν ταῖς καρδ. ὑμ., as contradistinguished from the preceding ἑαυτοῖς. Usually this second participial clause is regarded as *subordinate* to the previous one; it is held to affirm that that reciprocal singing of praise must take place not merely with the mouth, but also in the heart (τῇ καρδίᾳ ψάλλει ὁ μὴ μόνον τὴν γλῶτταν κινῶν, ἀλλὰ καὶ τὸν νοῦν εἰς τὴν τῶν λεγομένων κατανόησιν διεγείρων, Theodoret). But how could it have occurred to Paul here to enter such a protest against mere lip-praise, when he, in fact, represents the psalm-singing, etc., as the utterance of the being filled by the Spirit, and makes express mention of πνευματικαῖς ᾠδαῖς, in which case, at any rate, the thought of a mere singing with the mouth was of itself excluded. The right view is found substantially in Rückert (who, nevertheless, already here imports an “*always*”), Harless, Olshausen, Baumgarten-Crusius, Schenkel. — τῷ κυρίῳ] *to Christ*, ver. 20.

Ver. 20. A third modal definition to the πληροῦσθε ἐν πνεύματι, likewise *co-ordinate* with the two preceding ones, bringing into prominence—after the general *singing of praise*, etc., of ver. 19, which is to take place as well audibly as in the heart—further, and in particular, the *thanksgiving*, which the readers have always for all things to render to God. — πάντοτε] This *always* is not to be pressed; see on 1 Cor. i. 4; in accordance with Col. iii. 17, *at all action in word and work*.

Observe, however, that πάντοτε is only introduced at *this* point; for not the ἄδειν and ψάλλειν, but certainly, amidst the constant consciousness of the divine manifestations of grace, *thanksgiving* also, like prayer in general, may and ought to belong to the constant activity of the Christian life. Comp. vi. 18; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. For the emphatic juxtaposition πάντοτε ὑπὲρ πάντων, comp. 2 Cor. ix. 8, and see Lobeck, *Paralip.* I. p. 56. This πάντων is not *masculine* (Theodoret), but *neuter*, and relates, in accordance with the context, to *all Christian blessings*. To understand it of *all that happens to us*, even including *sufferings*, as is done by Chrysostom,<sup>1</sup> Jerome, Erasmus, and many, including Meier, Olshausen, Baumgarten-Crusius, and de Wette, is foreign to the connection, yet doubtless the Christian παράκλησις and joy in suffering belong thereto. — ἐν ὀνόμ. τοῦ κυρίου κ.τ.λ.] not *ad honorem Christi* (Flatt), but: so that what is embraced in the name Jesus Christ ("per quem omnia nobis obtingunt," Bengel) is the element, in which your grateful consciousness moves in the act of thanksgiving. Comp. Col. iii. 17; John xiv. 13. As regards subject matter, ἐν Χριστῷ (iii. 21) would be different, and διὰ Χριστοῦ (Rom. vii. 25) similar. — τῷ Θεῷ καὶ πατρὶ] See on i. 3; 2 Cor. i. 3; 1 Cor. xv. 24. The referring of πατρὶ to *Christ*, the Son (Erasmus, Estius, Harless, Baumgarten-Crusius, and others), is more in keeping with the connection (ἐν ὀνόματι κ.τ.λ.) than the rendering: *our Father* (Zanchius, Rückert, Matthies, and others).

Ver. 21 f.<sup>2</sup> The words ὑποτασσ. ἀλλήλ. ἐν φόβῳ Χρ. still belong to ver. 20 (so Lachmann, Tischendorf, Bleek), parallel to the εὐχαριστοῦντες κ.τ.λ., adding to this relation towards God the *mutual* relation towards *one another*. Then begins with αἱ γυναῖκες a new section, into the first precept of which we have to take over the verb from the ὑποτασσόμενοι just used, namely, ὑποτάσσεσθε (Elzevir) or ὑποτασσέσθωσαν (Lachmann). Calvin, Zanchius, Koppe, Flatt, Meier, Matthies, and

<sup>1</sup> Chrysostom, in fact, includes even *hell* therein, the contemplation of which is for us a check of fear and thus very salutary.

<sup>2</sup> A more sublime, more ideal regulation of the married state is not conceivable than that which is here set forth by the apostle, vv. 21-33, and yet it is one which has flowed from the living depth of the Christian consciousness, and hence is practically applicable to all concrete relations.

others (comp. also Reiche, *Comm. crit.* p. 183), incorrectly hold that the participle is to be taken *imperatively*; in that case an *ἔστέ* to be supplied in thought must, as in Rom. xii. 9, have been suggested by the context. Olshausen quite arbitrarily proposes that we supply mentally: "*are all believers.*" If the new section was to begin with *ὑποτασσ.*, then *ὑποτασσ. ἀλλ. ἐν φ. Χρ.* would have to be regarded as an absolutely prefixed general attribute, to which the special one afterwards to be adduced would be subordinate ("inasmuch as ye subject yourselves in the fear of Christ, the wives ought," etc.). It would not militate against this view, that in the sequel only the *ὑπόταξις* of the *wives* follows, while the *ὑπακοή* of the *children* and *servants*, in chap. vi., can no longer be brought into connection with our *ὑποτασσόμενοι*. For often with the classical writers also, after the prefixing of such absolute nominatives, which have reference to the whole collectively, the discourse passes only over to one part (not to several); see particularly Nägelsbach, *z. Ilias*, ed. 3, p. 385 f. But against it may be urged the consideration that *αἱ γυναῖκες* has no special verb; such a verb, and one correlative as to notion with *ὑποτασσ.*, could not but be associated with it. — On the thought *ὑποτάσσεσθαι ἀλλήλοις*, comp. 1 Pet. v. 5; Clem. *Cor.* i. 38. — *ἐν φόβῳ Χριστοῦ*] is the fundamental disposition, in which the *ὑποτάσσεσθαι ἀλλήλοις* is to take place. And Christ is to be *feared* as the *judge*. Comp. 2 Cor. v. 11; 1 Cor. x. 22. — *τοῖς ἰδίοις ἀνδράσιν*] *to their own husbands*. Without being misunderstood, Paul might have written merely *τοῖς ἀνδράσιν*, but *ἰδίοις* serves to make the obligation of the *ὑποτάσσεσθαι τοῖς ἀνδράσιν* palpable in its natural necessity; for what a wife is she, who refuses obedience *to her own husband!* So also Stobaeus, *S.* 22: *Θεανῶ . . . ἐρωτηθεῖσα, τί πρῶτον εἶη γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.* Throughout the N. T. *ἴδιος* never stands in place of the mere possessive pronoun, but has always, as also with the Greeks, an emphasis to be derived from the connection, even at Matt. xxii. 5, xxv. 14 (see *in loc.*); 1 Pet. iii. 1; and Tit. ii. 5 (where the relation is as in our passage). This in opposition to Winer, p. 139 [E. T. 192], and at the same time in opposition to Harless and Olshausen, who (comp. also

Dorville, *ad Charit.* p. 452) see in ὁ ἴδιος ἀνὴρ nothing more than a designation which has become usual for the *husband*. From the very context, in itself ὁ ἀνὴρ is husband (Hom. *Od.* xix. 294; Matt. i. 16). That which, on the other hand, Bengel finds in ἰδίους: "etiamsi alibi meliora viderentur habere consilia," is imported. — ὡς τῷ κυρίῳ] By this is not meant the *husbands* (Thomas Aquinas, Semler), which must have been τοῖς κυρίοις, but *Christ*, and ὡς expresses the mode of view in which the wives are to regard their obedience towards the husbands, namely, as *rendered to the Lord*; comp. vi. 6, 7. For the husband (see what follows) stands in relation to the wife not otherwise than as Christ to the church; in the conjugal relation the husband is the one who represents Christ to the wife, in so far as he is head of the wife, as Christ is the Head of the church. To find in ὡς the mere *relation of resemblance* ("uxoris erga maritum officia similia quodammodo sunt officii Christianorum erga Christum," Koppe) is erroneous on account of what follows; the passage must have run in the form ὡς ἡ ἐκκλησία τῷ κυρίῳ, which Erasmus has imported into his paraphrase: "non aliter, quam ecclesia subdita est Domino Jesu." We may add that the view of Michaelis—that here and Col. iii. 18 the teachings as to marriage are directed *against errors of the Essenes* (comp. 1 Tim. iv. 3)—is the more to be regarded as a fiction, inasmuch as Paul is speaking not of the propriety of marriage, but of the duties of the married life.

Vv. 23, 24. "Ὅτι ἀνὴρ . . . ἐκκλησίας] Reason assigned for the ὡς τῷ κυρίῳ just demanded. For the husband is in the marriage relation the same as Christ is in relation to the church; the former, like the latter, is the head. — ἀνὴρ] *a husband is head of his wife*; hence ἀνὴρ is *without*, and γυναικὸς *with* the article. — ὡς καὶ] *as also* with Christ the relation of being Head exists, namely, in regard to the church. — αὐτὸς ὁ σωτὴρ τοῦ σώματος] is *usually* taken as apposition to ὁ Χριστός,<sup>1</sup> according to which αὐτός would take up the subject again with special emphasis (Schaefer, *Melet.* p. 84; Bernhardt, p. 283): "*He, the Saviour of the body,*" He who makes

<sup>1</sup> Holzhausen (comp. already Chrysostom) has again referred αὐτός to the *husband*, who is called σωτὴρ τοῦ σώματος in comparison with Christ, inasmuch as the being of the wife is conditioned by the husband. Incorrectly, since no

His body, *i.e.* the church, of which He is the Head, partaker of the Messianic *σωτηρία* ("merito et efficacia," Calovius). But while there is not here apparent from the connection any purpose, bearing on the matter in hand, for such an emphatic description,<sup>1</sup> there may be urged against it the following *ἀλλά*, which, if it is not placed in combination with *αὐτὸς ὁ σωτ. τ. σώμ.*, admits of no logical explanation. Usually, it is true, this *ἀλλά* is taken *sylogistically* (so Beza, Grotius, and others, including Matthies, Olshausen, de Wette). But the sylogistic *ἀλλά*, and that in the Greek writers combined with *μήν*, is employed for the introduction of the *propositio minor* (Apollon. Alex. in Beck, *Anecd.* II. p. 518, 839; Hartung, *Partikell.* II. p. 384; Fritzsche, *ad Rom.* v. 14; Klotz, *ad Devar.* p. 63); whereas here we should have the *conclusio*, and we should thus have to take *ἀλλά*, in accordance with its usage as breaking off ("argumentorum enarrationem aut aliam cogitationem abruptit et ad rem ipsam, quae sit agenda, vocat," Klotz, *l.c.* p. 5; comp. Hermann, *ad Viger.* p. 812; Ellendt, *Lcx. Soph.* I. p. 78), for *ὅσπερ*, against which, however, militates the fact that the sentence assigning a reason, *ὅτι ἀνήρ κ.τ.λ.*, has already fulfilled its destined object (ver. 22), so that it could not occur to any reader to seek in the adversative *ἀλλά* an inference from this reason-assigning clause. If Paul had

reader could refer *αὐτὸς* to any other subject than to the one immediately preceding, *ὁ Χριστός*, and since it was intelligible to describe the church doubtless, but not the wife, as *τὸ σώμα* (without further addition). Nor is *σωτήρ* ever employed in the N. T. otherwise than of Christ or God.

<sup>1</sup> For the view, that hereby a reminder is given to husbands of the fact, which is often forgotten by them, that they (see ver. 29) ought to make their wives truly happy (Erasm., Beza, Grotius, Estius, and others, including Rückert, Meier, Matthies, Baumgarten-Crusius; comp. also Hofmann, *Schriftbew.* II. 2, p. 134 f.), is inadmissible, since the instructions for husbands begin only with ver. 25. Harless remarks: "Inasmuch as the apostle finds the obedience of marriage, realized in it by the wife, also in the relation of the church to Christ, he shows immediately the ground of this peculiar relation in the manifestation of the gracious power of the Lord by redemption." But in this way the question as to the reason determining this addition is not answered, and the gracious *power* of the Lord is, in fact, not denoted by the simple *σωτήρ*. Olshausen (so already Piscator) thought that *αὐτὸς ὁ σωτήρ τοῦ σώμ.* had merely the design of setting forth Christ more distinctly in the character of *κεφαλή*, inasmuch as it designates the church as the *σῶμα* which He rules. But it is not *τοῦ σώματος* that has the emphasis; and *κεφαλὴ τῆς ἐκκλ.*, spoken of Christ, needed no elucidation, least of all in *this* Epistle.

wished again to *infer*, from ver. 23, that which is *proved* by this verse, he would have written *οὖν* or the metabatic *δέ*. Besides this, however, ver. 24, as an inference from ver. 23, would contain a very superfluous prolixity of the discourse, inasmuch as the contents of ver. 24 was already so fully given by the thought of ver. 23 attached to what precedes by means of *ὅτι*, that we could not but see here a real logical pleonasm, such as we are not accustomed to meet with in the writings of the concise and sententious Paul. According to Winer, p. 400 [E. T. 565], ver. 24 is meant to continue and conclude the argument, so that ver. 23 proves the *ὡς τῶ κυρίῳ* from the *position* of Christ and the husband, while ver. 24 proves it from the *demand* implied in this position, and hence *ἀλλά* amounts ultimately to the sense: "*but then*, which is the main thing." But even in this way only a continuing *δέ*, *autem*, and not the adversative *ἀλλά*, *at*, would be quite in accordance with the thought. When, moreover, it is assumed, with Rückert, Harless, Bleek, that *ἀλλά*, after the intermediate thought *αὐτὸς ὁ σωτ. τ. σ.*, is used as *breaking off* and leading back to the theme (see Hartung, *l.c.* II. p. 37), it is self-evident that the brief clause *αὐτὸς ὁ σωτ. τ. σ.*—introduced, moreover, only as apposition—has not at all interrupted the development, and consequently has not given occasion for such a leading back to the theme.<sup>1</sup> Hofmann finally takes *ἀλλά* as repelling a possible objection, and to this effect: "*But even where the husband is not this* (namely, one who makes happy, as like Christ he ought to be) *to his wife, that subordination nevertheless remains,*" etc. But in this way the very thought, upon which everything is held to turn, is purely read into the passage. In view of all that has been said, I (and Schenkel agrees with me in this) cannot take *αὐτὸς ὁ σωτ. τ. σ.* as apposition, but only as an independent proposition, and I understand *ἀλλά* in its ordinary adversative sense, namely, thus: "*He for His person, He and no other, is the Saviour of the body; but this relation, which belongs exclusively to Himself, does not take away the obligation of obedience on the part*

<sup>1</sup> And *how* would Paul have returned to his theme? He would have said again, in another form, in ver. 24, that which he had just said in ver. 23! After so short a clause as *αὐτὸς ὁ σωτ. τ. σ.*, what an un-Pauline diffuseness!

of the wives towards their husbands, nay, rather, *as the church obeys Christ, so must also the wives obey their husbands in every respect.*" The right view was already perceived by Calvin, when on account of the adversative *ἀλλά* he proposed the explanation: <sup>1</sup> "Habet quidem id peculiare Christus, quod est servator ecclesiae, nihilominus sciant mulieres, sibi maritos praeesse, Christi exemplo, utcunque pari gratia non polleant." Comp. also Bengel, who aptly remarks: "Vir autem non est servator uxoris; in eo Christus excellit; hinc *sed* sequitur." . . . What Hofmann objects is quite irrelevant; for the thought, that Christ is Saviour of the body, is not *superfluous*, but has its significant bearing in the contrast which follows; and Paul had not to write *ἡμῶν* instead of *τοῦ σώματος* with a view to clearness, since Christ was, in fact, just designated as *κεφαλή*; consequently nothing was now more natural and clear than the designation of believers by *τοῦ σώματος*, the *correlative* of *κεφαλή*. The objection of Reiche, that *αὐτός* comes in *asyndetically*, can have no weight in the case of Paul especially, and of his brief and terse moral precepts (see immediately ver. 28, and comp. in particular Rom. xii. 9 ff.). — *αἱ γυναῖκες*] *sc. ὑποτασσέσθωσαν*. See ver. 22. — *ἐν παντί*] in which case it is presupposed that the commanding on the part of the husbands is in keeping with their position as representing Christ towards the wife. Ὡς εὐσεβέσι νομοθετῶν προστέθεικε τὸ ἐν παντί, Theodoret.

Ver. 25. If the duty of the wives was *ὑποτάσσεσθαι τοῖς ἀνδράσιν ὡς τῷ κυρίῳ*, that of the husband is: *ἀγαπάτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς κ.τ.λ.*, a love, therefore, which is ready to undergo even death out of affection for the wife. "Si omnia rhetorum argumenta in unum conjicias, non tam persuaseris conjugibus dilectionem mutuum, quam hic Paulus," Bugenhagen. — *καὶ ἑαυτὸν παρέδ. κ.τ.λ.*] A practical proof of the *ἡγάπησε*. Comp. ver. 2. *What* giving up is meant (namely, that *unto death*) is obvious of itself here, where no definition is added to *παρέδ.*; Gal. ii. 20; Rom. iv. 25.

Ver. 26. *Aim*, which Christ had in view in giving up Himself for the church, and therewith *continued statement of the*

<sup>1</sup> He did not, however, himself give it the preference, but erroneously took *ἀλλά* as *ceterum*, and in *αὐτός ὁ σωσ. τ. σ.* found the thought: "ita nihil esse mulieri utilius nec magis salubre, quam ut marito subsit."

pattern of love given by Him. — ἵνα αὐτ. ἀγ. κ.τ.λ.] “in order to sanctify it, after having cleansed it through the bath of water, by means of the word.” In His sacrificial death, namely, Christ’s intention with regard to His future church had this aim, that, after having by baptism brought about for its members the forgiveness of their pre-Christian sins, He would make it partaker of Christian-moral holiness by means of the gospel. That cleansing is the *negative* side of that, which Christ contemplated with regard to His church in His death, and this sanctification by means of the gospel constantly influencing the baptized is the *positive* side; the former the *antecedens*, the latter the *consequens*; and both are caused by the *atoning death*, which is the *causa meritoria* of the forgiveness of sins brought about by means of baptism, and the *contents* of the gospel as the word of the cross. The sanctifying influence of the latter is the efficacy of the Holy Spirit, who works by means of the gospel (vi. 17); but the Holy Spirit is subject to Christ (2 Cor. iii. 18), and Christ also communicates Himself in the Spirit to men’s hearts (Rom. viii. 9 f.); hence it is said with justice that *Christ* sanctifies the church through the word (comp. also ii. 21), in which case it is self-evident to the Christian consciousness that the operative principle therein is the Spirit operating by means of the word. The Vulgate translates *καθαρ. mundans*, and Zanchius says: “*modum exprimit, quo eam sanctificet.*” So, too, Harless, who holds *ἀγίαση* and *καθαρίσας* not to be different notions, but the latter to be a more precise definition of the former, which signifies *purum reddere a culpa peccati*. The *aojist* participle would not be opposed to this view, because it could express that which is coincident in point of time with *ἀγίαση* (see on i. 9); but it is opposed by the fact that *ἐν ῥήματι* cannot be joined to *καθαρίσας* (see below), but sanctification by the word must of necessity be something other than the cleansing by baptism, as also at 1 Cor. vi. 11 (comp. Acts ii. 38, xxii. 16), the cleansing by means of baptism (*ἀπελούσασθε*) precedes the sanctification (*ἡγίασθητε*).<sup>1</sup> Comp. Tit. iii. 5–7. Hofmann, II. 2, p. 135, would,

<sup>1</sup> In *Act. Thom.* p. 40 f.: *κατάμιζον αὐτοὺς εἰς τὴν σὴν ποίμνην καθαρίσας αὐτοὺς ἐν τῷ σῷ λουτρῷ κ.τ.λ.*, the act of the *κατάμιζον κ.τ.λ.*, is (in opposition to Harless)

in opposition to the simple and clear course of the representation, combine *καθαρίσας κ.τ.λ.* with the following *ἵνα παραστήσῃ*, but for the invalid reason that afterwards *τὴν ἐκκλησίαν* is repeated, and not the mere *αὐτήν* used. As if Paul might not have used the mere *αὐτήν* even with this combination! And how often do all writers repeat the noun with emphasis (so here), or for the sake of perspicuity, instead of using the pronoun! Comp. on iv. 16. — *τῷ λουτρῷ τοῦ ὕδατος*] (genitive *materiae*) denotes the *well-known* bath of water *κατ' ἐξοχήν*, which is administered by *baptism*. We have thus here not simply an *allusion* to baptism (Grotius, Homberg), but a *designation* of the same (comp. Tit. iii. 5; 1 Cor. vi. 11), and an allusion to the bath of the bride before the wedding day; see on ver. 27. — *ἐν ῥήματι*] belongs to *ἀγίαση* (comp. John xvii. 17), but is not placed immediately after it, because the two verbal definitions *ἀγίαση* and *καθαρίσας*, and again the two instrumental definitions *τῷ λουτρῷ τοῦ ὕδατος* and *ἐν ῥήματι*, are intended to stand together, whereby the structure of the discourse is arranged of set purpose conformably to the sense and with emphatic distinctness. *ῥῆμα* is the *gospel*, *τὸ ῥῆμα τῆς πίστεως*, Rom. x. 8, comp. 17, Eph. vi. 17, Heb. vi. 5, and here stands without an article, because it, denoting the word *κατ' ἐξοχήν*, could be treated like a *proper noun*, such as *νόμος*, *χάρις*, and the like. The connecting of *ἐν ῥήμ.* with *ἀγίαση* is followed also by Jerome, Castalio, Calovius, Morus, Rosenmüller, Winer, p. 125 [E. T. 172], Rückert, Bisping, Bleek.<sup>1</sup> Others, however, join it to *τῷ λουτρῷ τοῦ ὕδατος* (Luther: "by the water-bath in the word"), in which case they understand by *ῥῆμα*

conceived of as immediately *subsequent* to the act of the *καθαρίσας κ.τ.λ.* The Fathers, too, separate the cleansing and the sanctifying of the person who receives baptism. So *e.g.* Justin Martyr, *de resurrect.* in Grabe, *Spicil.* II. p. 189. Tertull. *de resurrect.* 8: "Caro abluitur, ut anima emaculetur; caro ungitur, ut anima consecretur." Cypr. *ad Donat. de gratia*, p. 3: "Undae genitalis auxilio superioris aevi labe detersa in expiatum pectus serenum desuper se lumen infudit," etc.

<sup>1</sup> Against de Wette's objections is to be observed, (1) that, according to Rom. x. 8, 17, *ῥῆμα* can certainly be taken as the *gospel*; (2) that sanctification is wrought indeed through the *Spirit*, but the *Spirit* is mediated through the *gospel*, Gal. iii. 5; (3) that the order of the words is not *forced*, but *purposely chosen*.

either the *baptismal formula* (Chrysostom: ἐν ῥήματι ποίω; ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος; comp. Theodoret, Theophylact, Oecumenius, Ambrosiaster, Menochius, Calovius, Flatt, de Wette, and others), or the *divine precept* ("lavationem . . . nitentem divino mandato," Storr), or the *divine promise* ("qua vis et usus signi explicatur," Calvin; comp. Michaelis, Knapp, Tychsen), or "lavacro invocatione divini nominis efficaci" (Erasmus), or the *gospel* (Augustine, Estius, Flatt, Holzhausen, and others), or the *divine power and efficacy in the word of truth*, so that ἐν ῥήματι is equivalent to ἐν πνεύματι (! Olshausen). But all these explanations break down in presence of the fact, that we should need to read τῷ λουτρῷ τοῦ ὕδατος τῷ, or τοῦ ἐν ῥήμ., since neither τὸ λουτρόν nor τὸ ὕδωρ admits of being joined into unity of idea with ἐν ῥήματι (such as αἱ ἐντολαὶ ἐν δόγμασι, ii. 15, or ἡ πίστις ἐν Χρ., or the like); as well as of the fact, that the special interpretations of ῥήμα, except that of *gospel*, are purely invented. Others have combined ἐν ῥήμ. with καθάρισας (Syriac, which inserts καὶ before ἐν ῥήμ.; Bengel, Baumgarten, Matthies, Harless, Baumgarten-Crusius, Hofmann; perhaps also Beza and Calvin; Meier is quite indistinct), in which case likewise ἐν ῥήμ. has been explained by some of the words of the institution and their promise (Baumgarten), by others of the gospel (Syriac, Bengel: "in verbo est vis mundifica, et haec exseritur per lavacrum," comp. Matthies and Baumgarten-Crusius, as also Schenkel), while Harless translates: "by way of utterance, by way of promise," which can refer only to the promise given with the institution; and Hofmann: with a word, which is alleged to mean: so that He uttered His effective will, that it should become clean. But it is altogether arbitrary, since καθάρισας already has a modal definition, to attach ἐν ῥήματι thereto in addition, and on the other hand to leave ἁγιάση isolated, although ἐν ῥήμ. can very suitably as regards sense be attached to ἁγιάση; further, that which cleanses, i.e. that which not merely symbolically represents the cleansing (Schenkel), but does away with the pre-Christian guilt of sin, is baptism,<sup>1</sup> comp.

<sup>1</sup> This also in opposition to Theile in Winer's *Exeget. Stud.* p. 187: ἐν ῥήματι is a sort of correction of τῷ λουτρῷ τοῦ ὕδατος.

also 1 Pet. iii. 21, Acts ii. 38, xxii. 16, and not the *ῥήμα*, whether we understand thereby the gospel or the words of the institution; lastly, the sense by "way of promise" Paul would have known how to express otherwise than in so indefinite and enigmatic a manner, such as, possibly, by *κατ' ἐπαγγελίαν*, Gal. iii. 29; as, indeed, also the sense understood by Hofmann could not have been more indistinctly conveyed than by the bare *ἐν ῥήματι*.<sup>1</sup> Grotius combines *ἐν ῥήματι* with *καθαρ.*, but supplies *ὡς* before *ἐν τῷ λουτρῷ*: "*verbo suo quasi balneo.*" As if one could simply thus *supply* *ὡς*! Lastly, Koppe is quite wrong in holding that *ἐν ῥήματι ἵνα* is in accordance with the Hebrew *על דבר אשר* על nothing more than the bare *ἵνα*. Not even the LXX. have translated thus barbarously!

Ver. 27. *Aim* of the *ἀγίαση ἐν ῥήματι*, and so *final aim* of the *ἐαυτὸν παρέδωκεν ὑπὲρ αὐτῆς*, to be realized *at the Parousia*. Comp. on 2 Cor. xi. 2. *παραστήση* is already rightly referred to the time of the *consummatio sacculi* by Augustine, Jerome, Primasius, Thomas, Beza, Estius, Calovius, and others, including Flatt, Rückert, de Wette, Schenkel, Bleek; while the Greek Fathers, Lyra, Cajetanus, Bucer, Wolf, Bengel, and others, including Harless and Hofmann, p. 136, think of an act of Christ in the *αἶὼν οὗτος*, and many others do not at all declare their views with regard to the time. But if *ἵνα παραστ. κ.τ.λ.* is not to apply to the time of the Parousia, it must either be taken as the design of the *καθαρίσας* (Bengel), or as a parallel to *ἵνα αὐτὴν ἀγίαση* (Harless). The former is not admissible, because *ἐν ῥήματι*, which itself belongs to *ἀγίαση* (see on ver. 26), stands between; nor yet is the latter, because *ἀγίαση* does not denote the same thing with *καθαρίσας* (see on ver. 26), but the making holy through the word; and this making holy cannot from its nature be parallel to the *momentary* act of *presenting* of the church as a glorious and spotless one, but can only be ante-

<sup>1</sup> What Hofmann, II. 2, p. 191, oddly enough adduces by way of elucidation: "As the husband by the word, which expresses his will to make a woman his wife, takes away from her the reproach of her virgin state (comp. Isa. iv. 1; 1 Cor. vii. 36), so has Christ done for the church," drags in something entirely *foreign* to the matter, and, indeed, something very *unsuitable*, as though the church were thought of as *παρθένος ὑπέρακμος*!

cedent, so that this presentation must be the final result of the sanctifying which has already taken place through the word. — παραστήσῃ] *might set forth, present, coram sisteret*, namely, as His bride. Comp. 2 Cor. xi. 2. The view of Harless, that the church is conceived of not as bride, but as spotless offering (on παραστ. comp. Rom. xii. 1), is opposed to the context, and incorrect also on account of ἐαυτῷ, by which, in fact, there would result the conception that Christ presents the offering to Himself. No, the union of Christ with His church at the Parousia, in order to confer upon it Messianic blessedness, is conceived of by Paul (as also by Christ Himself, Matt. xxv. 1 ff., comp. Rev. xix. 7 ff.; see also John iii. 29) under the figure of the bringing home of a bride, wherein Christ appears as the bridegroom and sets forth the bride, i.e. His church, as a spotless virgin (the bodily purity is a representation of the ethical) before Himself, after He has already in the αἰὼν οὗτος cleansed it by the bath of baptism (i.e. blotted out the pre-Christian guilt of the church) and sanctified it through His word. To deny the reference of καθάρισας κ.τ.λ. and of ver. 27 to the circumstances of a wedding, and particularly the allusion to the bath to be taken by the bride before the wedding-day (Harless, Baumgarten - Crusius, Hofmann, and others), is an over-refinement of taste at variance with the context.<sup>1</sup> — The presentation in our passage was referred by Kahnis (*Abendm.* p. 144) to the *Lord's Supper*, an application which is warranted neither by the context nor by the analogy of 2 Cor. xi. 2 and Matt. xxv. — αὐτὸς ἐαυτῷ] so that what takes place is not therefore as in the case of the bringing home of actual brides by others, but *Christ Himself*, as He gave

<sup>1</sup> It is certainly obvious that this bathing in the case of an actual bride was not the business of the bridegroom (as Hofmann objects); but in the case of the church conceived as the bride the cleansing by the bath of baptism is the act of the bridegroom (who in fact does not cause the bride, cleansed and sanctified by him, to be presented by others, but presents her to himself), and thus Paul has drawn the figure itself in accordance with the state of matters in the reality delineated, as indeed frequently figures are modified in accordance with the thing to be represented (comp. on Matt. xxv. 1; Gal. iv. 19). If we press the figures beyond the *tertium comparationis*, no one is any longer appropriate. — On the λουτρὸν νυμφικόν (at which καθαρ. τῷ λουτρῷ τοῦ ὕδατος here glances), comp. specially Bos, *Exercitt.* p. 185 f.; Hermann, *Privatalterth.* § 31, 6; Becker, *Charicles*, ii. p. 460 ff.; as also Buxtorf, *Synag.* p. 626.

*Himself* to sanctify it, etc., presents the church as bride to *Himself* at His Parousia, and indeed as ἔνδοξον, in glorious beauty (Luke vii. 25; Isa. xxii. 18, *al.*), which is with emphasis placed before τὴν ἐκκλησίαν, and subsequently receives by means of μὴ ἔχουσιν κ.τ.λ. a detached, more precise negative definition specially to be brought into prominence. With regard to αὐτὸς ἑαυτῷ, comp. 2 Cor. i. 9; Xen. *Mem.* iii. 5. 11; Thucyd. vi. 40. 3; Krüger, § 51. 2. 12. — σπιῖλον] *maculam*, comp. 2 Pet. ii. 13, a word of the later age of Greek, instead of the Attic κηλῖς. See Lobeck, *ad Phryg.* p. 28. In the *figure* is meant a *corporeal* blemish, but in the *reality* a *moral* defilement. The same is the case with ῥυτίδα, *rugam*, which occurs only here in the N. T., but often in the classical writers, not in the LXX. or Apocrypha. Special distinctions as to what is intended by the two figures are arbitrary. So *e.g.* Estius (after Augustine): σπιῖλ. signifies *deformitas operis*, and ῥυτ. *duplicitas intentionis*; Grotius: the former applies to the *carere vitiis*, the latter to the *vegetos semper esse* for good (because wrinkles are characteristic of age). — ἡ τι τῶν τοιούτων] which belongs to the category of such things, of that which disfigures, like spots and wrinkles. — ἀλλ' ἵνα ἡ κ.τ.λ.] change of the construction, instead of ἀλλ' οὖσαν κ.τ.λ., as if ἵνα μὴ ἔχη κ.τ.λ. had been said before. Versatility of the Greek mode of thought and expression. See, in general, Matthiae, p. 1527 f.; Winer, p. 509 [E. T. 722]; Buttmann, *neutest. Gr.* p. 208 [E. T. 241]. — ἀγία] the thing signified in place of the figure, which would be more congruously expressed by ἀγνή (2 Cor. xi. 2). — ἄμωμος] i. 4. Comp. Cant. iv. 7. Grotius, at variance with the context, holds that Paul had in the case of both expressions thought of: “*quales victimae esse debebant in V. T.*”

Ver. 28. Οὕτως] To refer this, with Meier and Baumgarten-Crusius, as also de Wette is disposed to do, to the following ὡς (Estius likewise would have it so understood, unless οὕτως καὶ οἱ ἄνδρες ὀφείλουσιν be read; which, however, is really to be read, see the critical remarks), might, doubtless, be admissible in itself (see on 1 Cor. iv. 1), but is here quite out of place; because οὕτως would then have an undue emphasis, and the declaration would stand without any inner connection

with that which precedes. It relates to what is said from *καθὼς καὶ ὁ Χριστός*, ver. 25 onwards to ver. 27, and is equivalent to: *in accordance with this relation, in keeping with this holy love of Christ for the church.* Comp. Fritzsche, *ad Rom.* I. p. 39; Herm. *ad Viger.* p. 793. We may add that Zanchius, who is followed by Estius and Harless,<sup>1</sup> is in error in saying, “*digressus non nihil ad mysterium, nunc ad institutum redit.*” There was no digression in what precedes, but a delineation of the love of Christ serving as an example for the husbands. — *ὡς τὰ ἑαυτῶν σώματα*] not: *like* their own bodies,<sup>2</sup> but: *as* their own bodies. For Christ loved the church not *like* His body, but *as* His body, which the church *is* and He its head, ver. 23. So is also the husband head of the wife, and he is to love the wife *as* his body—which conception, however, does not present the Gnostic notion of the *πλήρωμα* (Baur), but, on the contrary, comp. 1 Cor. xi. 3. Schoettgen, Rosenmüller, Flatt, Meier, and others make *ὡς τὰ ἑαυτ. σώματα* mean nothing more than: *like themselves*; but this is in itself quite arbitrary and without support from linguistic usage, and also utterly inappropriate to the example of Christ, since we certainly cannot say of Christ that He loved the church *like Himself!* In the Rabbinical passages, too, as *Sanhedr.* f. 76, 2: “*qui uxorem amat ut corpus suum,*” etc., this *ut corpus suum* is to be taken literally, and that in accordance with the mode of regarding man and wife as one flesh. We may add that Paul does not by means of *ὡς τ. ἑαυτ. σώμ.* pass over into *another figure*, or even to another *view* of the subject (Rückert), but already, in the preceding description of the love of Christ to the church, his conception has been that Christ loves the church, His bride, *as His body*, which conception he now first, in the application, definitely indicates, and in vv. 29–31 more particularly elucidates. — *ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ*] From the duty

<sup>1</sup> Who thinks that Paul is only resuming the simple injunction of ver. 25, with the expansion *ὡς τὰ ἑαυτῶν σώματα*. Certainly the main point of the precept, ver. 28, lies in those words; but this whole precept is by means of *οὕτως* grounded on what is said from *καθὼς κ. ὁ Χρ.*, ver. 25, onward.

<sup>2</sup> Meier; comp. also Grotius, who here brings in the entirely heterogeneous comparison: “*Sicuti corpus est instrumentum animi, ita uxor est instrumentum viri ad res domesticas, ad quaerendos liberos.*”

of loving their own wives ὡς τὰ ἑαυτῶν σώματα, results—inasmuch as in fact according to this the wife belongs essentially to the proper self of the husband as such—the proposition of conjugal ethics, *that the love of one's own wife is love of oneself*. This proposition Paul lays down, in order to treat it more in detail, vv. 29–32, and finally repeat it in the form of a direct precept in ver. 33.

Ver. 29. Γάρ] *assigns the reason of what immediately precedes*, and that so, that this statement of the reason is intended to *impel* to the exercise of the self-love involved in the love to the wife. The connection of the thoughts, namely, is this: “He who loves his own wife, loves himself; for, if he did not love her, he would hate *his own flesh*, which is so repugnant to nature that no one has ever yet done it, but rather every one does the opposite, as also *Christ*—and that gives to this natural relation the highest consecration—acts with regard to the church, because this constitutes the members of His body.” — ποτέ] *ever*, not, as Mayerhoff would take it (*Koloss.* p. 144): *formerly*, in the heathen state, the contrast to which is supposed to be: but possibly *now*, under the influence of an asceticism directed against marriage—a view, which the *present tenses* that follow ought to have precluded. — τὴν ἑαυτοῦ σάρκα] σάρξ is here indifferent (comp. Hahn, *Theol. d. N. T.* I. p. 425) without the conception of what is sinful.<sup>1</sup> Paul might have written σῶμα instead (Curtius, vii. 1: “corporibus nostris, quae utique non odimus;” Seneca, *Ep.* 14: “fateor insitam nobis esse corporis nostri caritatem”), but chose σάρκα, because the idea of the μία σάρξ, which is realized in the married state, is already (see ver. 21) present to his mind. — ἀλλ’] *se. ἕκαστος*. See Stallbaum, *ad Plat. Rep.* p. 366 D; *ad Symp.* p. 192 E. — ἐκτρέφει] *enutrit*. The compound form denotes the development that is brought about by the nourishing; comp. vi. 4. See the passages in Wetstein. — θάλπει] *makes it warm, foveit* (Vulgate); Goth: “varmeith.” It is thus to be taken in its *proper* signification. Hom. *Odyss.* xxi. 179, 184, 246; Xen. *Cyr.* v. 1. 11; Soph. *Phil.* 38; also Theocr. xiv. 38; Deut. xxii. 6; Job xxxix. 14; 1 Thess. ii. 8. Bengel aptly says: “id spectat amictum.” The *usual* inter-

<sup>1</sup> See also Ernesti, *Urspr. d. Sünde*, I. p. 54.

pretation is: "*he fosters it,*" Luther. Without support from linguistic usage. — It is, we may add, self-evident that οὐδεὶς . . . αὐτήν expresses a proposition of experience, the correctness of which holds as a general rule, and is not set aside by exceptional cases. The *crucifying of the flesh*, however, in Gal. v. 24, has regard to the *sinful σάρξ*. — καθὼς καὶ ὁ Χρ. τὴν ἐκκλησ.] *sc. ἐκτρέφει καὶ θάλπει*, which is here, of course, to be interpreted metaphorically of the loving operation of Christ for the salvation of His church, whose collective *prosperity* He carefully promotes. To bring out by interpretation specially two elements (Grotius: "*nutrit eam verbo et Spiritu, vestit virtutibus*") is arbitrary. According to Kahnis (*Abendm.* p. 143 f.), Christ nourishes the church as His body *by the communication of His body in the Supper*. But apart from the fact that θάλπει does not suit this, there is no mention *at all* of the Lord's Supper in the whole connection. Comp. on παραστ., ver. 27, and see on ver. 30 ff. The καθὼς καὶ ὁ Χρ. τὴν ἐκκλ. is the sacred refrain of the whole Christian ethics of marriage; comp. vv. 23, 25.

Ver. 30. Reason why Christ ἐκτρέφει καὶ θάλπει the church: *because we are members of His body.* μέλη is prefixed with emphasis; for we are not an *accidens*, but *integral parts* of His body. Comp. 1 Cor. xii. 27. — ἐκ τῆς σαρκὸς αὐτοῦ κ. ἐκ τῶν ὀστέων αὐτοῦ] More precise definition of the μέλη τοῦ σώματος αὐτοῦ just said, in order to express this relation as strongly as possible: (proceeding) *from His flesh and from His bones*. This form of expression is a reminiscence of Gen. ii. 23,<sup>1</sup> where Adam expresses the origin of Eve out of his bones and out of his flesh,<sup>2</sup>—to which origin the derivative relation of Christians to Christ is analogous, of course not physically, but in the spiritual, mystical sense, *inasmuch as the Christian existence as such—the specific being and spiritual nature of Christians—proceeds from Christ, has in Christ its principle of origination,*

<sup>1</sup> This reminiscence the more readily suggested itself to the apostle, not only in general, because he was wont to think of Christ as the second Adam (Rom. v. 12 ff.), but also specially because he was just treating of the subject of *marriage*.

<sup>2</sup> That Paul should not prefix ἐκ τῶν ὀστέων, as in Gen. ii. 23, but ἐκ τῆς σαρκὸς, was quite naturally suggested to him by ver. 29. The explanation of Bengel is arbitrary and far-fetched.

as in a physical manner Eve proceeded from Adam. The at any rate non-literal expressions are not intended to bear minuter interpretation. They do not affirm that believers are produced and taken out of Christ's glorified body (Gess, *Person Christi*, p. 274 ff.; comp. Bisping), which is already forbidden by the expression "flesh and bones." Rather is the same thing intended—only brought, in accordance with the connection, into the definite sensuously genetic form of presentation suggested by Gen. *l.c.*—which elsewhere is denoted by *καινή κτίσις* (2 Cor. v. 17; Gal. vi. 15), as well as by *ζῶ δὲ οὐκέτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστός* (Gal. ii. 20), by *Χριστὸν ἐνεδύσασθε* (Gal. iii. 27), by the relation of the *ἐν πνεύμα εἶναι* to Christ (1 Cor. vi. 17), and in general by the expressions setting forth the Christian *παλιγγενεσία*.<sup>1</sup> Comp. the *κοινωνὸν γίνεσθαι θείας φύσεως*, 2 Pet. i. 4. With various modifications it has been explained of the *spiritual origination from Christ* already by Chrysostom (who understood the regeneration by baptism), Ambrosiaster, Theodoret, Oecumenius (*ἐξ αὐτοῦ δέ, καθὸ ἀπαρχὴ ἡμῶν ἐστὶ τῆς δευτέρας πλάσεως, ὡσπερ ἐκ τοῦ Ἀδάμ διὰ τὴν πρώτην*), Theophylact, Erasmus, Beza, Vorstius ("spirituali tantum ratione ex ipso Christo quasi procreatos esse"), Calvin ("qui spiritus sui virtute nos in corpus suum inserit, ut vitam ex eo hauriamus"), Calovius, Bengel, Matthies, de Wette (who, however, in the second edition, regards the words as spurious), Hofmann, Reiche, and others; while, withal, Koppe (so also Meier) thought only *arctissimam quamlibet conjunctionem* to be denoted, whereby justice is not done to the genetic signification of the *ἐκ*. Others explained it: *in so far as we have the same human nature as He*. So Irenaeus, Jerome, Augustine, Thomas, Michaelis; comp. also Stolz and Rosenmüller. Decidedly erroneous, partly because Paul could not in this sense say: "we are of Christ's flesh and bone," but only the converse: "Christ is of our flesh and bone" (Rom. i. 3, ix. 5; John i. 14); partly because the element of having like nature with Christ would apply not merely to Christians,

<sup>1</sup> Philo also, p. 1094, applies the words of Gen. *l.c.* to a *spiritual* relation—to the relation of the soul to God. If the soul were better and more like God, it would be able to make use of those words, because, namely, it *οὐκ ἐστὶν ἀλλοτρία αὐτοῦ, ἀλλὰ σφίδρα οἰκεία*.

but to men as such generally. Others refer it to the *crucifixion of Christ*: "ex carne ejus et ossibus *crucifixis*, i. e. ex passione ejus predicata et credita ortum habuit ecclesia," Grotius. Comp. already Cajetanus, as also Zanchius, Zachariae, Schenkel, having reference to John vi. 51 f., xiv. 18 ff. But the *crucifixis* is purely imported, and could the less be guessed here, inasmuch as from the words the history of Adam and Eve inevitably came to be recalled; and there is nothing to remind us (in opposition to Schenkel) of the "martyr-stake of the cross," upon which Christ "*gave up*" His flesh and bones "and suffered them *to be broken*" (? see John xix. 33, 36). Others, finally, have explained it of *the real communion with the body of Christ in the Lord's Supper*. So recently,<sup>1</sup> in addition to Kahnis and Thomasius, III. 2, p. 73, also Harless and Olshausen, the latter of whom says: "it is the self-communication of His divine-human nature, by which Christ makes us to be His flesh and bone; He gives His people His flesh to eat and His blood to drink." But not even the *semblance* of a plea for explaining it of the Supper lies in the words; since Paul has not written *καὶ ἐκ τοῦ αἵματος αὐτοῦ*, which would have been *specific* in the case of the Supper, but *καὶ ἐκ τῶν ὀστέων αὐτοῦ*! Rückert has renounced any attempt at explanation, and doubts whether Paul himself thought of anything definite in the words. A very needless *despair* of exegesis!

Ver. 31. Not a *citation* from Gen. ii. 24, but (comp. vi. 2) Paul makes these words of Scripture, which as such were well known to the readers, his own, while the deviations from the LXX. are unimportant and make no difference to the sense. What, however, is spoken, Gen. *l.c.*, of the union of husband and wife, Paul applies by typical interpretation to the coming (*future*: *καταλείψει κ.τ.λ.*) union of Christ with the church (see ver. 32), a union which shall take place at the Parousia, up to which time the church is the *bride* of Christ, and at which it is then nuptially joined with Him (see on

<sup>1</sup> Many of the older expositors, following Theodoret and Theophylact, at least mixed up the Supper in various ways in their interpretation. So Beza and Calvin say that it is *obsignatio et symbolum* of the mystic fellowship with Christ here meant. Grotius found an *allusion* to the Supper; while, on the other hand, Calovius maintained that we were *ex Christo* not only by regeneration, but also by the communication of His body and blood in the Lord's Supper.

ver. 27),—and so the apostle expresses this antitype of the conjugal union in the hallowed words of Scripture, in which the type, the marriage union in the proper sense, is expressed. We have accordingly to explain it thus: *For this reason*, because we are Christ's members, of His flesh and of His bone, *shall a man* (i.e. antotypically, *Christ*, at the Parousia) *leave father and mother* (i.e., according to the mystic interpretation of the apostle: He will leave His seat at the right hand of God) *and be united with his wife* (with the church), *and* (and then) *the two* (the man and the wife, i.e. Christ who has descended and the church) *shall be one flesh* (form one ethical person, as married persons by virtue of bodily union become a physical unity). Those expositors who, in keeping with the original sense of Gen. *l.c.*, take the words of *actual marriage* (so most expositors, including Matthies, Meier, Schenkel, Bleek, Rückert<sup>1</sup>), have against them as well the *ἀντὶ τούτου*, which cannot be referred without arbitrariness to anything else than what immediately precedes, as also the *future* expression, which (as also in Gen. *l.c.*) must denote something yet to come; and not less the statement of Paul himself, ver. 32, according to which *ἄνθρωπος* must be interpreted of *Christ*, and *τὴν γυναῖκα* of the *church*, not merely *perhaps* (Reiche) is to be so interpreted. Hofmann likewise, II. 2, p. 139, understands it of real marriage, and sees all difficulties vanish if we more closely connect ver. 32 with ver. 31, so that *τὸ μυστήριον τοῦτο* sums up the Old Testament passage itself and makes this the subject, and then the sense is: “*That, as the passage affirms, the marriage communion is the most intimate of all communions for this reason, because the wife proceeds from the husband—this mystery, which was foreign to the Gentiles, is great. It is a highly significant mystery of the order laid down by the creation, a most important revelation of the divine counsel in this domain, which the apostle interprets as applying to Christ and the church, because marriage in this respect has its higher counterpart in the domain of redemption, but without excluding its validity also for the*

<sup>1</sup> Who, however, here too despairs of more precise explanation, as the passage stands forth in an abrupt form merely as a hint thrown out for the more initiated.

*married as regards their relation regulated by the creation.*" This view is incorrect, for the very reason that to make τὸ μυστήριον be said in reference to the *Gentiles* is quite foreign to, and remote from, the connection; because, further, Paul must have written ἐγὼ δὲ νῦν λέγω; because λέγω does not mean "I say of it," but "I say it," *i.e.* I interpret it; because ἀντὶ τούτου would remain entirely out of connection with that which precedes, and thus the passage of Scripture would make its appearance quite abruptly; because, if the reader was to understand the whole passage of Scripture as the subject, summed up in τὸ μυστήρ. τοῦτο, of what follows, the apostle must have indicated this, in order to be intelligible, by something like τὸ δὲ ἀντὶ τούτου κ.τ.λ., μυστήριον μέγα ἐστίν; and because, finally, the validity of the fundamental law of marriage, ver. 31, for married persons is so entirely self-evident, that a quite unsuitable thought ("but without excluding," etc.) is attributed to the πλὴν of ver. 33. — Those, further, who explain it of *Christ and the church*, as Hunnius, Balduin, Grotius, Bengel, Michaelis, and others, are mistaken in believing the connection with Christ already existing in the present αἰὼν as that which is meant; inasmuch as in the καταλείψει τὸν πατ. κ. τ. μητ. they think of the *incarnation* ("etiam Christus patrem quasi reliquit," Bengel), or generally of the fact that "Christus nihil tam carum habuit, quod non nostri causa abdicaverit" (Grotius), or even of the separation of Christ from His nation (Michaelis) or from the synagogue (Bisping); while Harless and Olshausen pass over καταλείψει τὸν πατέρα κ.τ.λ. without more precise explanation, as unessential to the connection and aim, and regard only καὶ ἔσονται οἱ δ. εἰς σ. μ. as the main point, explaining it of the *Lord's Supper*.<sup>1</sup> But the whole reference to the *already present* connection with Christ is incorrect, because *this* connection

<sup>1</sup> What in marriage the fleshly union is, that in the connection of the church with Christ the substantial union by means of the Supper is alleged to be! "As man and wife are indeed always one in love, but in the elements of conjugal union, in which the specific nature of marriage consists, become in a special sense one flesh; so is also the church as a whole, and each congregation, like each soul in it, always one spirit with Christ, the Head of the body; but in the elements of the sacred Supper the believing soul celebrates in a very special sense the union with its Saviour, in that it takes up into itself His flesh and blood, and therewith the

was just before expressed in the present form by μέλη ἐσμέν κ.τ.λ., but now upon this present relation is based the setting in of a future one (καταλείψει κ.τ.λ.; observe the *future* forms), and that by ἀντὶ τούτου, quite as in Gen. ii. 24 by means of ἔνεκεν τούτου the *future* relation of marriage is deduced from the then existing relation of Adam and Eve. These expositors, besides, overlook the fact that in the αἶὼν οὗτος Christ is not yet *husband*, but until the Parousia still *bridegroom* of the church (ver. 27), which He only at the Parousia presents to Himself as a purified and sanctified bride for nuptial union. Moreover, the setting aside of the whole portion καταλείψει ἄνθρωπος τὸν πατ. κ.τ.λ., on the part of Harless and Olshausen, is a purely arbitrary proceeding. — ἀντὶ τούτου] See Winer, p. 326 [E. T. 456]. It is distinguished from the ἔνεκεν τούτου in the LXX. only by its placing the cause and the fact thereby conditioned in comparison with each other according to the conception of requital (*for this*). Comp. ἀνθ' ὧν, and see Matthiae, p. 1327; Ellendt, *Lex. Soph.* I. p. 170. The *reference* of ἀντὶ τούτου, with regard to which many are entirely silent, can be found only in ver. 30: because our relation to Christ is *this*. See above. *Other* references, as those of Estius: "quia mulier formata est ex ossibus et carne viri," and Holzhausen: "because the man, in loving his wife, loves himself" (comp. Meier and Matthies), are forced just because of their taking ver. 31 not according to its mystic reference, but of

*germ of the immortal body.*" This fanciful view of Olshausen is without any warrant in the context, and at variance with the future καταλείψει, which must—and that indeed according to Gen. ii.—express something *not yet accomplished*, but only *to be expected in the future*. Moreover, the "leaving," etc., does not at all suit the conception of the communion of Christ with believers in the Supper, and least of all the orthodox Lutheran conception of ubiquity. Nevertheless Kahn (Abendm. p. 144) has entirely acceded to the view of Olshausen. He objects to the explanation of the union of Christ with the church at the *Parousia*, that this union cannot possibly be thought of as "a sacrificial renunciation, on the part of Christ, of His heavenly glory." But the matter is neither so thought of nor so represented. That which is meant by καταλείψει, the coming again of Christ from heaven, will—and this was well known to the believing consciousness of every reader—take place *not without* His heavenly glory, but *with* that glory; and by the union, which is expressed in the typical representation προσκολληθήσεται κ.τ.λ., the συνοξασθῆναι of the believers will then be accomplished. Comp. Col. iii. 4.

real marriage. — ἄνθρωπος] *a human being, i.e.* according to the context, a *man* (without on that account ἄνθρωπος standing for ἀνὴρ, see Fritzsche, *ad Matt.* p. 593), by which, however, according to the mystical interpretation of the apostle, *Christ* is antotypically to be understood. — καὶ τὴν μητέρα] is doubtless taken up along with the rest as a constituent part of the words of Adam, but is *not destined for a special exposition* in the typical reference of the passage to Christ, since καταλείψει τὸν πατέρα αὐτοῦ can, in accordance with that typical reference, only apply to the *descending of Christ from the right hand of God*, which will ensue at the Parousia. Then the σύνθρονος of the Father comes down to earth, to wed Himself (*Matt.* xxv. 1) to the church, the bride, *2 Cor.* xi. 2.

Ver. 32. For the understanding of ver. 31 in the sense of the apostle an exegetical gloss was necessary, which is here given: *This mystery is great, is important and exalted in its contents, but I say it, adduce it* (namely, this mystery, by which is meant just the declaration of *Gen.* ii. 24), *in reference to Christ and the church.* — τὸ μυστήριον τοῦτο] So Paul terms those Old Testament words just employed by him, in so far as they have a hidden meaning not recognised without divine enlightenment. With the Rabbins, too, the formula *mysterium magnum* (*Jalkut. Rub.* f. 59, 4: יקראו רזא רזא) is very common. See Schoettgen, *Horae*, p. 783 f. — ἐγὼ δέ] ἐγώ, which Holzhausen even declares to be superfluous, has emphasis: *I, however* (δέ metabatic), opposed to the possible interpretations which might be given to the mysterious utterance.<sup>1</sup> — εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν] so that we have thus under ἄνθρωπος to understand *Christ*, and under ἡ γυνὴ αὐτοῦ the *church*. This has been rightly discerned already by the Fathers (see Chrysostom, Theodoret, Theophylact, Jerome), only they should not have thought of the coming of Christ in the flesh (in connection with which Jerome interpreted τὴν μητέρα of the heavenly Jerusalem; comp. Estius), but of the Parousia. See on ver. 31. Lastly, it is worthy of notice simply under a historical

<sup>1</sup> Later Rabbinico-mystical interpretations of marriage may be seen in Schoettgen, *Hor.* p. 784. Philo, p. 1096, allegorizes those words in reference to reason, which forsakes wisdom and follows the senses.

point of view, that Roman Catholics (but not Erasmus, Cajetan, or Estius), on the ground of the Vulgate, which translates *μυστήριον* by *sacramentum*, proved from our passage<sup>1</sup> that marriage is a sacrament. It is not this that is conveyed in the passage, as indeed in general marriage “non habet a Christo *institutionem sacramentalem, non formam, non materiam, non finem sacramentalem*” (Calovius, and see the *Apol. Conf. Aug.* p. 202), but it is rather the sacredly ideal and deeply moral character, which is for ever assured to marriage by this typical significance in the Christian view. We may add that monogamy is *presupposed* as self-evident, but does not form the *set purpose* of the passage, which would be purely *imported* (in opposition to Schwegler, p. 387).

Ver. 33. Πλήν] is usually explained to the effect, that it leads back to the proper theme after the digression of vv. 30–32, or merely ver. 32 (Olshausen). “Paulus prae nobilitate digressionis quasi oblitus propositae rei nunc ad rem revertitur,” Bengel. A digression, however, has certainly not taken place, but vv. 30, 31 essentially belong to the description of the love of Christ to the church, and ver. 32 was a brief gloss pertaining to the right understanding of ver. 31, and not a digression. And πλήν is used by way doubtless of *breaking off* (Luke xix. 27, *al.*), but not of resuming. So also here: *Yct—not further to enter upon the subject of this μυστήριον—you also ought (as Christ the church), each one individually, in such manner (οὕτως, i.e. in keeping with the ideal of Christ contained in this μυστήριον) to love his own wife as himself.* With καί the persons appealed to, and with οὕτως the mode of what they are to do, are placed in a parallel with Christ. — οἱ καθ’ ἓνα] *ye one by one, vos singuli, man by man.* See Matthiae, p. 1357. The following verb, however, has taken its regimen from ἕκαστος, not from the proper subject ἡμεῖς, as often also in classical writers. See Matthiae, p. 765; Stallbaum, *ad Gorg.* p. 503 E; Bornemann, *ad Cyrop.* iii. 1. 8. — The twofold designation οἱ καθ’ ἓνα ἕκαστος strengthens the conception, that *each one without exception, etc.* — ὡς ἑαυτὸν] *as himself*, so that the love issues from, and is determined by, the point of view: ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν

<sup>1</sup> See also *Catech. Rom.* ii. 8. 16 f.

ἀγαπᾶ, ver. 28. — ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα] ἡ δὲ γυνή is with emphasis absolutely (Winer, p. 506 [E. T. 722]) prefixed, not yet dependent on the notion of *volo* (see on 2 Cor. viii. 7) to be supplied in thought before ἵνα. Hence: *but the wife—she ought to fear her husband.* In this brief stern closing utterance, the apostle, while stating the obligation of the husband to love the wife ὡς ἑαυτόν, yet secures as concerns the wife the relation of subordination, namely, the duty of *reverence for the husband*—a duty, which is not done away with by that obligation on the part of the husband. “Optime cohaerebit concordia, si *utrimque* constabunt officia,” Erasmus, *Paraphr.* Rightly, we may add, in accordance with the context Oecumenius defines the notion of φοβῆται: ὡς πρέπει γυναῖκα φοβεῖσθαι, μὴ δουλοπρεπῶς. See vv. 22–24.

## CHAPTER VI.

VER. 1. After *ἡμῶν* Elz. Scholz, Tisch. have *ἐν κυρίῳ*, in opposition to B D\* F G, It. Marcion, Cyril, Cyp. Ambrosiast. Rejected by Mill, suspected by Griesb., deleted by Lachm. and Rück., but defended (on the ground of Col. iii. 20) by Harless and Reiche. The latter with justice; since the witnesses who omit do not preponderate, and since for the purpose of a gloss not *ἐν κυρίῳ* but *ὡς τῷ κυρίῳ* (v. 22) would have suggested itself. If, however, *ἐν κυρίῳ* had been added from Col. *l.c.*, it would have been brought in after *δίκαιον*. — Ver. 5. *τοῖς κυρίοις κατὰ σάρκα*] Lachm. and Rück.: *τοῖς κατὰ σάρκα κυρίοις*, following A B **κ**, min. Clem. Dam. Theophyl. From Col. iii. 22. — Ver. 6. The article before *Χριστοῦ* is, with Lachm. and Tisch., in accordance with preponderating testimony, to be deleted. — Ver. 7. *ὡς*, which is wanting with Elz., is decidedly attested. — Ver. 8. *ὃ ἐάν τι ἕκαστος*] Lachm. and Rück. have *ἕκαστος ὃ ἐάν*, which was also recommended by Griesb., following A D E F G, min. Vulg. It. Bas. Dam. Other variations are, *ἕκαστος ἐάν τι* (B), *ἐὲν ποιήσ. ἕκαστος* (**κ**\*), *ἐάν τι ποι. ἕκ.* (**κ**\*\*), *ὃ ἐάν τις ἕκαστος* (1, 27, 32, *al.*), *ἐάν τι ἕκαστ.* (46, 115, *al.*, Theoph. ms.), *ἐάν τις ἕκαστ.* (62, 197, *al.*), *ἐάν τις* (or *τι*) *ἄνθρωπος* (Chrys. in Comment.). The best attested reading is accordingly *ἕκαστος ὃ ἐάν*. But if this had been the original one, it would not be at all easy to see how it could have given rise to variations, and specially to the introducing of the *τι*. The *Recepta*, on the other hand (again adopted by Tisch.), became very easily the source of the other readings, if the copyist passed over from OTI at once to the subsequent TI. Thus arose the corruption *ὅτι ἕκαστος ποιήσῃ κ.τ.λ.*, and thence, by means of different ways of restoring what had been omitted, were formed the variations, in which case *ἄνθρωπος* came in instead of *ἕκαστος* as a gloss, designed to indicate the *general* sense of *ἕκαστος*. — *κομιεῖται*] A B D\* F G **κ**\* Petr. alex.: *κομίσεται*.<sup>1</sup> So Lachm. Tisch. Rück. In Col. iii. 25, likewise, these two forms are found side by side in the critical witnesses. Nevertheless here, as there, *κομίσεται* is more strongly attested, and hence to be preferred. *κομιεῖται* may have originated in a reminiscence of 1 Pet. v. 4. — Ver. 9.

<sup>1</sup> A reads KOMISETE, and thus testifies indirectly in favour of κομίσεται.

ἰμῶν αὐτῶν] many variations, among which αὐτῶν κ. ἰμῶν (so Lachm. Tisch. Rück. and Harless; recommended also by Griesb.) is that most strongly attested, namely, by A B D\* min. Arm. Vulg. Goth. Copt. Clem. Pet. Chrys. (alicubi) Damasc. Jer. Aug. Pel. Rightly. The mention of the *slaves* (αὐτῶν) appeared here partly in itself, partly from a comparison with Col. iv. 1, not relevant; hence the *Recepta* (anew defended by Reiche) ἰμῶν αὐτῶν, in which case αὐτῶν applies to the *masters*, just as αὐτῶν ἰμῶν in E F G, and merely ἰμῶν in 17. Others, leaving the καὶ standing, at least prefixed ἰμῶν (L, min. Syr. p. Fathers: ἰμῶν καὶ αὐτῶν). **N\*** testifies in favour of Lachmann's reading by εἰαυτῶν καὶ ἰμῶν, whereas **N\*\***, like the others, has regarded the prefixing of ἰμῶν (thus ἰμ. κ. εἰαυτ.) as necessary. — Ver. 10. τὸ λοιπὸν] Lachm. and Rück. read τοῦ λοιποῦ, following A B **N\*** 17, 73, 118, Cyril, Procop. Dam. Thus at least not preponderantly supported. In favour, however, of τὸ λοιπὸν, testifies also the reading δυναμοῦσθε, which is found in B 17, instead of the following ἐνδυναμοῦσθε, and probably has arisen from the confounding on the part of the copyist of the N in λοιπὸν with the N in ENδυναμοῦσθε. Since, moreover, τὸ λοιπὸν better accords with the sense than τοῦ λοιποῦ (see on Gal. vi. 17), I hold the latter to be a mechanical repetition from Gal. *l.c.* — The following ἀδελφοί μου is wanting in B D E **N\*** Aeth. Arm. Clar. Germ. Goth. Cyril, Damasc. Lucifer, Ambrosiast. Jerome; while in A<sup>1</sup> F G, codd. Ital. Syr. p. Vulg. Theodoret, only μου is wanting. ἀδελφοί μου, which Griesb. also holds suspected, and Lachm. Tisch. Rück. have deleted, is an addition from Phil. iii. 1, iv. 8; 2 Thess. iii. 1; 2 Cor. xiii. 11. And this addition, too, tells in favour of the originality of τὸ λοιπὸν. — Ver. 12. ἡμῶν] B D\* F G, 52, 115, Syr. Ar. pol. Slav. ant. It. Goth. Lucif. Ambrosiast.: ἡμῶν. Recommended by Griesb., adopted by Lachm. and Rück. But how naturally would ἡμῶν suggest itself to the copyists, inasmuch as the whole context speaks in the second person! — τοῦ σκότους τούτου] Elz. has τοῦ σκ. τοῦ αἰῶνος τούτου, in opposition to decisive witnesses. Expansion by way of gloss. — Ver. 16. ἐπὶ πᾶσιν] Lachm. reads ἐν πᾶσιν, for which more current expression, however, only B **N**, min. Vulg. It. and some Fathers testify, and several vss. are doubtful. — τὰ before πεπευρ. is wanting, indeed, in B D\* F G, and is deleted by Lachm., but was easily regarded as superfluous and thus passed over. — Ver. 17. δέξασθε] is wanting in D\* F G, codd. It. and various Fathers, while A D\*\*\* K L and min. read δέξασθαι (so Matth.), and Arm. places δέξασθε before τὴν περικεφ. Suspected by Griesb. But if *no* verb had stood, and a gloss had been supplied, we

<sup>1</sup> A has ἀδελφοί only after ἐνδυναμοῦσθε.

should most naturally expect ἀναλάβετε to be added. In consideration, however, of the *seeming redundancy*, it is much more likely that the *omission* was made. The *infinitive* has come in after the preceding σβέσαι. — Ver. 18. αὐτὸ τοῦτο] A B 8, min. Basil, Chrys. (in commentary) Damasc. have only αὐτό; D\* F G have αὐτόν, and Latins *in illum* or *in illo* s. ipso, which readings likewise tell in favour of the simple αὐτό. With reason (in opposition to Reiche) τοῦτο is disapproved by Griesb., and rejected by Lachm. Tisch. Rück. An exegetical, more precise definition in accordance with Paul's practice elsewhere. — Ver. 19. δοθῆ] Elz. has δοθείη, in opposition to decisive testimony. Perhaps occasioned by a mere repetition of the Η in copying. — Ver. 21. εἰδῆτε καὶ ὑμεῖς] Lachm. and Rück. read καὶ ὑμεῖς εἰδῆτε. So A D E F G 8, min. Vulg. It. Theodoret, Lat. Fathers. In what follows Lachm. and Rück. place γνωρίσει before ὑμῶν, following B D E F G 8, min. It. Goth. Ambrosiast. The latter from Col. iv. 7. And the former is to be explained from the circumstance that καὶ ὑμεῖς was, through inattention to the reference of the καί, omitted as superfluous (so still in cod. 17), and was thereupon reintroduced according to the order of the words which primarily suggested itself, by which means it came *before* εἰδῆτε.

CONTENTS.—How the *children* (vv. 1–3), the *fathers* (ver. 4), the *slaves* (vv. 5–8), and the *masters* (ver. 9) are to demean themselves. Concluding exhortation to the acquiring of Christian strength, for which purpose the readers are to put on the whole armour of God, and thus armed to stand forth, in order victoriously to sustain the conflict with the diabolic powers (vv. 10–17); in connection with which they are ever to apply themselves to prayer, and to make intercession for all Christians, and, in particular, for the apostle (vv. 18–20). Sending of Tychicus (vv. 21, 22). Concluding wishes (vv. 23, 24).

Ver. 1. Ἐν κυρίῳ] characterizes the obedience as *Christian*, the activity of which moves *in Christ*, with whom the Christian withal stands in communion of life. The reference to *God* (“praeter naturae legem . . . Dei quoque auctoritate sancitum docent,” Calvin; comp. Wolf) is already refuted by the very ἐν φόβῳ Χριστοῦ, iv. 21, placed at the head of all these precepts, as also by the standing formula itself (comp. Col. iii. 20). — δίκαιον] *right*, i.e. κατὰ τὸν τοῦ Θεοῦ νόμον, Theodoret. Comp. Col. iv. 1; Phil. i. 7, iv. 8; 2 Thess. i. 6; Luke xii. 57. — In favour of *infant baptism*, i.e. in favour of

the view that the children of *Christians* were as early as that time baptized, nothing at all follows from the exhortation of the apostle to the children (in opposition to Hofmann, *Schriftbew.* II. 2, p. 192). The children of Christians were, through their fellowship of life with their Christian parents, even without baptism ἄγιοι (see on 1 Cor. vii. 14; Acts xvi. 15), and had to render to their parents obedience ἐν κυρίῳ.

Ver. 2. The *frame of mind* towards the parents, from which the ὑπακούειν just demanded of the children must proceed, is the τιμᾶν. Hence Paul continues, and that in the express hallowed words of the fourth commandment: τίμα τὸν πατέρα σου κ.τ.λ. (Ex. xx. 12; Deut. v. 16). And as he had before subjoined the general motive of morality τοῦτο γάρ ἐστι δίκαιον, so he now subjoins the particular incitement ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, so that the relation as well of the two precepts themselves, as of their motives, vv. 1, 2, is *climactic*, and ἥτις . . . ἐπαγγελία can by no means be a *parenthesis* (Griesbach, Rückert, and others). — ἥτις] *utpote quæ*, specifies a reason. See on iii. 13. — ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ.] The article is not necessary with the πρώτη, which is in itself defining, or with the ordinal numbers generally (Kühner, *ad Xen. Anab.* vii. 7. 35). Comp. Acts xvi. 12; Phil. i. 12, *al.* And the statement that the commandment *first* as to *number* in the Decalogue has a promise, is not inconsistent with the facts, since the promise, Ex. xx. 6, Deut. v. 10, is a *general* one, having reference to the commandments *as a whole*. Just as little is it to be objected that *no* further commandment with a promise *follows* in the Decalogue; for Paul says πρώτη, having before his mind not only the Decalogue, but also *the entire series of all the divine precepts*, which begins with the Decalogue. Among the commandments, which God has given at the time of the Mosaic legislation and in all the subsequent period, the commandment: "Honour father and mother," is the first which is given with a promise. The apparent objection is thus removed in a simple manner by our taking ἐντολή as *divine commandment* in general, and not restricting it to the sense "commandment in the Decalogue." If Paul had had *merely* the Decalogue in mind, he must have written: the *only*

commandment.<sup>1</sup> For the assumption that “it is the first, not with regard to those which follow, but to those which have preceded” (Harless), would not even be necessarily resorted to, if it were really established—which, however, is assumed entirely without proof—that Paul had taken into account *merely* the ten commandments, seeing that he and every one of his readers *knew* that no other commandment of the ten had a promise. From the arbitrary presupposition, that *merely* the Decalogue was taken into account, it followed of necessity in the case of *other* expositors, either that they restricted *ἐντολή* simply to the commandments of the *second table*<sup>2</sup> (Ambrosiaster, Zachariae, Michaelis, the latter misconstruing the absence of the article before *ἐντολή πρώτη* as favouring his view), in connection with which Holzhausen even maintained that *ἐντολή* never denotes a commandment in reference to God (see Matt. xxii. 36, 38; Mark xii. 28); or else that they tampered with the numerical sense of *πρώτη*, and made out of it a *very important, a chief commandment* (Koppe, Morus, Flatt, Matthies, Meier). What a feeble motive would thus result! and *πρώτη* would in fact mean *the most important*, which, however, the fifth commandment is *not* (Matt. xxii. 38; Rom. xiii. 9, 10; Gal. v. 14). Further, the proposal of Erasmus, that *πρώτη ἐν ἐπαγγελ.* should be held to apply to the *definite* promise of ver. 3, mention of which *first* occurs in the fifth commandment, is not worthy of attention (Harless), but erroneous; because the same promise occurs *after* the fifth commandment only with a *general* reference to the commandments *as a whole* (Deut. v. 33, vi. 2), as it has also occurred even *before* the fifth commandment in such a general form (Deut. iv. 40); and because, besides, *ἐπαγγ.* could not but

<sup>1</sup> According to Bleek, Paul had not at the moment the form of the following commandments of the Decalogue definitely before his mind. But with such inadvertence no one is less to be charged than Paul.

<sup>2</sup> In opposition to this, Erasmus aptly remarks: “Haec distinctio non est fundata in s. literis, sed est commentum recentiorum theologorum.” In general it is to be observed that, according to Philo and Josephus, each of the two tables contained *five* commandments, not, as Augustine (whom Luther followed) supposed, the first *three*, and the second *seven*,—and thus two sacred numbers, in which case, moreover, there was found in the first table a reference to the Trinity.

have the *article*.—ἐν ἐπαγγελ.] is to be closely attached to πρώτη, as expressing that, *wherein* this commandment is the first, the point in which the predicate pertains to it. Comp. Diodor. xiii. 37: ἐν δὲ εὐγενείᾳ καὶ πλούτῳ πρώτος, Soph. O. R. 33: πρώτος ἐν συμφοραῖς. *In point of promise* it is the first (οὐ τῇ τάξει, Chrysostom).

Ver. 3. After Paul has just said: “*the first commandment with promise*,” he now adduces the *definite* promise, on account of which this predicate pertains to that commandment, and that according to the LXX. of Ex. xx. 12, Deut. v. 16, with immaterial variation (LXX.: καὶ ἵνα μακροχρ. γένῃ ἐπὶ τ. γ.), and with omission of the more precise designation of Palestine, which in the LXX. follows after γῆς. This omission, however, was not occasioned by the circumstance that the promise was to bear upon *long life in general* (Calvin, Koppe, Rückert, Matthies, Schenkel, and many), in which case, indeed, ἐπὶ τῆς γῆς might also have been left out; but Paul could so fully presuppose acquaintance with the complete words of the promise, that with the mere ἐπὶ τῆς γῆς enough was said to preclude any misunderstanding which should depart from the original sense: *in the land, i.e. Palestine*. So, namely, in accordance with the sense of the original text well known to the readers, is ἐπὶ τῆς γῆς to be understood, not as “*upon earth* ;” for the promise is here adduced *historically*. Hence its original sense is not at all to be altered or spiritualized, or to be taken conditionally, as *e.g.* was done by Zanchius: if the promise is not fulfilled *simpliciter*, yet it is fulfilled *commutatione in majus*; or by Calovius: “*Promissiones temporales cum conditione intelligendae, quantum sc. temporalia illa nobis salutaria fore Deus censuerit* ;” comp. also Estius, who at the same time remarks (so again typically Olshausen, comp. Baumgarten-Crusius) that the land of Canaan prefigures the kingdom of heaven (comp. Matt. v. 5), and the long life everlasting blessedness. Nor is it to be said, with Bengel, Morus, Stolz, Rosenmüller, Flatt, and Harless, that the earthly blessing is promised not to the *individual*, but to the *people*. For in the summons “*thou shalt*” in the Decalogue, although the latter on the whole (as a whole) is directed to the *people*,

the *individual* is withal addressed, as is evident from the very commandments in which the neighbour is mentioned, and as is the view underlying all the N. T. citations from the Decalogue-law, Matt. xv. 4, v. 21, 27; Rom. vii. 7, xiii. 9. — εἰ σοι γένηται] Comp. Gen. xii. 13; Deut. iv. 40; Ecclus. i. 13. A Greek would employ εἰ πάσχειν, εἰ πράττειν, or the like, or even ἀγαθά σοι γένηται. — καὶ ἔση κ.τ.λ.] is regarded by Winer, p. 258 [E. T. 361], and de Wette (comp. already Erasmus), not as dependent upon ἵνα, but as a direct continuation of the discourse. But this expedient is unnecessary, inasmuch as ἵνα with the future actually occurs in the case of Paul (see on 1 Cor. ix. 18; Gal. ii. 4); and is, moreover, here out of place, since there is not any direct continuation of the discourse in those passages of the O. T., the sense of which Paul reproduces. At Rev. xxii. 14 also the future and subjunctive are interchanged after ἵνα, as also in classical writers the same variation after ὅπως is well known (see on the erroneous canon *Davesianus*, Bremi, in Schaeff. *Appar. ad Dem.* I. p. 277; Ellendt, *Lex. Soph.* II. p. 335 f.; Buttman, *Neutest. Gramm.* p. 184 [E. T. 213]). And how aptly do the two modes of construction here suit the sense, so that γένηται expresses the pure *becoming realized*, and ἔση μακροχρόν. the *certain emergence and continued subsistence* (Kühner, II. p. 491). The change is a logical climax.

Ver. 4. *The duty of fathers*, negative and positive. — καὶ οἱ πατέρες] and ye fathers, so that καὶ quickly subjoins. Comp. ver. 9. Paul does not address the *mothers*, not because he is thinking of the training of *grown-up* children (so quite arbitrarily Olshausen), nor on account of an Oriental depreciation of the mothers (Rückert), in opposition to which view—even apart from passages like Prov. xiv. 1, xxxi. 10 ff.—the whole teaching of the apostle concerning the relation of husband and wife in marriage (v. 25 ff.) is decisive; but because the husband, as the head of the wife, has, even in the bringing up of children the *rule*, and the wives join in prosecuting the work of training ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν (v. 22 ff.). — μὴ παροργίζετε] by injustice, harshness, hastiness of temper, undue severity, and the like, whereby the children are *irritated* against the fathers; at Col. iii. 21

there is subjoined as motive ἵνα μὴ ἀθυμῶσιν. — ἐκτρέφετε] not as at v. 29, but of the *bringing up*, and that on its *moral* side. Prov. xxiii. 24; 1 Macc. vi. 15, 55; Plato, *Gorg.* p. 471 C; Polyb. vi. 6. 2. See Wyttenbach, *ad Plut. de educ.* p. 66; Lennep. *ad Phalar.* p. 350b. — ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου] ἐν denotes the regulative *element*, in which the training is to take place. Comp. Polyb. i. 65. 7: τῶν ἐν παιδείαις κ. νόμοις κ. πολιτικοῖς ἔθεσιν ἐκτεθραμμένων. Hence: *in the Lord's training and correction.* παιδεία is the general term, the *training of children* as a whole, and νοουθεσία is the special one, the *reproof* aiming at amendment, whether this admonition take place by means of words (νοουθετικοὶ λόγοι, Xen. *Mem.* i. 2. 21) or of actual punishments (οἱ μὲν ῥάβδοι νοουθετοῦσι κ.τ.λ., Plut. *Quaest. Rom.* p. 283). See Gellius, vi. 14; Kypke, *Obs.* *ad 1 Thess.* v. 14. With regard to the form, in place of which the better Greek has νοουθέτησις, see Lobeck, *ad Phryn.* p. 512. κυρίου means neither *to the Lord* (Luther), nor *according to the doctrine of Christ* (Erasmus, Beza, Vatablus, Menochius, Estius, Zachariae, Koppe, Morus, Rosenmüller, Bisping, and others, including Holzhausen, who, however, takes κυρ. of *God*), nor *worthily of the Lord* (Matthies), or the like; but it is the genitive *subjecti*, so that the Lord Himself is conceived as *exercising the training and reproof*, in so far, namely, as Christ by His Spirit impels and governs the fathers therein. Comp. Soph. *Electr.* 335: ἅπαντα γὰρ σοι τὰ μὰ νοουθετήματα κείνης διδακτὰ, κοῦδὲν ἐκ σου λέγεις. Rückert is unable to come to a decision, and doubts whether Paul himself had a distinct idea before his mind.

Ver. 5. On vv. 5–9, comp. Col. iii. 22–iv. 1. — Here, too, there is doubtless no approval, but at the same time no disapproval of the existing slavery in itself, which—in accordance with the apostolic view of a Christian's position (Gal. iii. 28; 1 Cor. vii. 22; comp. Tit. ii. 9 f.; 1 Pet. ii. 18)—like every other outward relation of life, ought not to affect spiritual freedom and Christian unity; hence at 1 Cor. vii. 21 it is expressly prescribed that the slave is to remain in his position (comp. Ignat. *ad Polyc.* 4; *Constitt. Apost.* iv. 12, vii. 13; viii. 32, 2 f.), as, indeed, Paul even sent back Onesimus after

his conversion to his master, without requiring of the latter his manumission.<sup>1</sup> — τοῖς κυρίοις κατὰ σάρκα] to those, who in a merely human relation are your rulers, *i.e.* your human masters, whose slaves you are as regards outward temporal position in life, by way of distinction from the higher divine master, Christ; hence also τοῖς κυρ. κ. σ. stands without repetition of the article, combined into *one* idea; comp. on ii. 11. As Paul immediately after makes mention of the higher master Christ (ὡς τῷ Χριστῷ), it was very natural for him, in view of the twofold and very diverse relation of masters which was now present to his mind, to add κατὰ σάρκα, in the use of which any special set purpose cannot be made good. This in opposition to Chrysostom, Oecumenius, and Theophylact, who find in it a consolatory allusion to the δεσποτεία πρόσκαιρος; in opposition to Calvin, who supposes a *softening* of the relation to be conveyed in this expression, as being one that leaves the spiritual freedom untouched (comp. Beza, Zanchius, Grotius, Flatt, and others); and in opposition to Harless, who finds in the predicate the thought that, although in another domain they are free, yet in earthly relations they had masters. — μετὰ φόβου κ. τρόμ.] *i.e.* with that zeal, which is ever keenly apprehensive of not doing enough. Comp. on 1 Cor. ii. 3; 2 Cor. vii. 15; Phil. ii. 12. — ἐν ἀπλότητι τῆς καρδ. ὑμ.] State of heart, in which the obedience with fear and trembling is to take place; it is to be no *hypocritical* one, in which we are otherwise minded than we outwardly seem, but an *upright*, inwardly true one, *without duplicity* of disposition

<sup>1</sup> The reforming efficacy of the gospel addresses itself to knowledge and feeling, out of which, and so out of the inner life of faith, the alterations of the outward forms and relations of life gradually take shape with moral necessity by way of consequence; as history, too, has shown, which, when it has developed itself in a revolutionary manner, has either violently precipitated, or forsaken, or inverted that course, or else in its necessary development has encountered such hindrances as disowned the influence of this necessary development, and yet could not arrest it. "Civitates malis studiis malisque doctrinis repente evertuntur," Cic. Leg. ii. 15. 39. It is not, however, to be overlooked that by the apostle's mode of regarding the relation of freedom and slavery *which he found existing*, the slavery introduced by Christians, the enslaving of free men, the slave trade, etc., are by no means justified—rather are these things impossible, where the knowledge and feeling, that spring from evangelical faith, are the principles which *shape* the life and the forms assumed by it.

and act. Comp. Rom. xii. 8 ; 2 Cor. viii. 2, ix. 11 ; Jas. i. 5. In Philo joined with ἀκακία. See Loesner, *Obs.* p. 262. Oecumenius well observes : ἐνι γὰρ καὶ μετὰ φόβου κ. τρόμου δουλεύειν, ἀλλ' οὐκ ἐξ εὐνοίας ἀλλὰ κακούργως. — ὡς τῷ Χριστῷ] *as to Christ*, so that you regard your obedience to your masters as rendered to Christ (comp. v. 22). See ver. 6. An allusion to *reward* (Theodoret) is imported.

Vv. 6, 7. The ἐν ἀπλότητι . . . Χριστῷ just spoken of is now more precisely described. — μὴ κατ' ὄφθαλμ. ὡς ἀνθρ.] *not after an eye-serving manner as men-pleasers*. The word ὄφθαλμοδουλεία occurs nowhere else than here and Col. iii. 3, but its meaning is, from its composition, clear. Comp. ὄφθαλμόδουλος in the *Constitt. Apost.* iv. 12. 2. It is the service which is rendered to the *eyes* of the master, but in which the aim is merely to acquire the *semblance* of fidelity, inasmuch as one makes himself thus noticeable when seen by the master, but is in reality not such, acting, on the contrary, otherwise when his back is turned. Theodoret: τὴν οὐκ ἐξ εἰλικρινοῦς καρδίας προσφερομένην θεραπείαν, ἀλλὰ τῷ σχήματι κεχρωσμένην. — ἀνθρωπάρεσκοι] Comp. Ps. liii. 5 ; Psalt. Sal. iv. 8. 10, in Fabric. *Cod. Pseud.* i. p. 929 ; and see Lobeck, *ad Phryg.* p. 621. The *men* whom such slaves endeavour to please are just their *masters*, and the fault of this behaviour lies in the fact that such endeavour is not conditioned by the higher point of view of serving Christ and doing the will of God, but has as its aim simply *human* approbation. Even of slaves Matt. vi. 24 holds good. Comp. Gal. i. 10. — ἀλλ' ὡς δούλοι Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς] *but as slaves of Christ, in that ye do the will of God from the heart*. The contrast lies in δούλοι Χριστοῦ (comp. ver. 7), and ποιοῦντες κ.τ.λ. is a modal definition of this their service, whereupon there follows in ver. 7 yet a second modal definition. Now to be a slave of Christ and not to do the will of God, and that indeed *ex animo* (from a genuine impulse of the soul), would be a contradiction, seeing that God is the Father of Christ, has sent Christ, and is the Head of Christ (1 Cor. xi. 3, iii. 23). According to Rückert, ὡς δούλοι Χριστοῦ is *subordinate*, and ποιοῦντες τ. θέλ. τ. Θεοῦ ἐκ ψυχῆς forms the contrast: "but doing as Christ's servants the will of God from

the heart." But after *ἀνθρωπάρεσκοι*, comp. with ver. 5, this subordination of *ὡς δούλοι Χρ.* is altogether arbitrary and opposed to the context. *ἐκ ψυχῆς* is no doubt attached to what follows by Syriac, Chrysostom, Jerome, Bengel, Koppe, Knapp, Lachmann, Harless, de Wette; but *μετ' εὐνοίας* (comp. Xen. *Oec.* xii. 5. 7), since it expresses the well-meaning *disposition*, already in fact includes in itself the sense of *ἐκ ψυχῆς* (*ex animi sententia*, Col. iii. 23; Mark xii. 30, 33; Luke x. 27; Joseph. *Antt.* xvii. 6. 3; Xen. *Anab.* vii. 7. 43; Nicarch. *epigr.* 2; Theocr. *Idyll.* iii. 35); and it is arbitrary to assume, with Harless, that *ἐκ ψ.* expresses the relation of the true servant to his *service*, and *μετ' εὐνοίας* his relation to his *master*. — *ὡς τῷ κυρίῳ*] *sc. δουλεύοντες*, *as to the Lord*, the true *mode of regarding* his service as rendered to *Christ*. — *καὶ οὐκ ἀνθρ.*] Comp. on Gal. i. 1.

Ver. 8. *Εἰδότες*] Incitement to the mode of service demanded, vv. 5-7: *since ye know that whatever good thing each one shall have done, he shall bear off this* (the good done) *from the Lord, whether he be slave or free*. — *ὃ εἰάν τι ἕκαστος*] *εἰάν* in the relative clause with the subjunctive instead of *ἂν* (Buttmann, *neut. Gramm.* p. 63 [E. T. 72]), and *τί* separated from *ὅς*, as in Plato, *Legg.* ix. p. 864 E: *ἦν ἂν τινα καταβλάψῃ*, Lys. p. 160: *ὅς ἂν τις ὑμᾶς εὖ ποιῇ*. — *τοῦτο κομ.*] Expression of *entirely adequate recompense*. See on 2 Cor. v. 10. — *παρὰ κυρίου*] *from Christ*, at the judgment. — *εἴτε δούλος, εἴτε ἐλεύθ.*] *ἔδειξε τῷ παρόντι βίῳ πεπωρισμένην τὴν δουλείαν καὶ δεσποτείαν, μετὰ δέ γε τὴν ἐντεῦθεν ἐκδημίαν οὐκ ἔτι δουλείας καὶ δεσποτείας, ἀλλ' ἀρετῆς καὶ κακίας ἐσομένην διαφορὰν*, Theodoret. It is evident, we may add, from our passage that Paul did *not* think of a ceasing of slavery among Christians before the Parousia,—a view which was very naturally connected with the conception of the *nearness* of the latter, which did not admit of his looking forth upon the development of centuries.

Ver. 9. *Καὶ οἱ κύριοι*] like *καὶ οἱ πατέρες*, ver. 4. — *τὰ αὐτά*] *the same*. The master, namely, who treats his servants *μετ' εὐνοίας*, does essentially (measured by the disposition as the inner essence of the act) the same thing towards the slaves as the slave serving *μετ' εὐνοίας* does towards his master. —

ἀνιέντες τὴν ἀπειλ.] Negative modal definition of the τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, especially to be laid to heart in the circumstances by the masters. By ἀνιέντες may be denoted either the *abating*, or the entire *leaving off, giving up*, of the threatening. In the former sense (Wisd. xvi. 24) it has been taken by Erasmus (“minus feroces minusque minabundi”), Vatablus, Zeger; but certainly the latter sense alone (comp. Thucyd. iii. 10. 2: ἔχθραν ἀνιέντας) is appropriate to the τὰ αὐτὰ ποιεῖτε; especially as τὴν ἀπειλήν (with the article) denotes not threatening in general, but *the* threatening, namely, “quemadmodum vulgus dominorum solet” (Erasmus, *Paraphr.*). — εἰδότες] specifying a motive, as in ver. 8. Comp. Col. iv. 1; *Barnab.* 19; *Constitt. ap.* vii. 13. Inasmuch, namely, as they know that He, who is Lord as well of the slaves as of the masters (καὶ αὐτῶν καὶ ὑμῶν, see the critical remarks), is in heaven (the exalted Christ), and with Him is no partiality, so that He gives to the master as such no preference over the slave as such: how should they not cease to comport themselves with their threatening, as though Christ were not the Lord of both in heaven—in *heaven*, whence at the judgment He will, *without partiality*, alike sustain the injured rights of the slaves, and punish the unchristian threatening of the masters, which, instead of operating by moral means, only terrifies by rude authority. Comp. Seneca, *Thyest.* 607:

“Vos, quibus rector maris atque terrae  
Jus dedit magnum necis atque vitae  
Ponite inflatos tumidosque vultus.  
Quicquid a vobis minor extimescit,  
Major hoc vobis dominus minatur;  
Omne sub regno graviore regnum est.”

As to the notion of *προσωποληψία*, see on Gal. ii. 6.

Ver. 10.<sup>1</sup> After this special table of domestic duties laid down since v. 21, now follows, in a full energetic effusion down to ver. 20, a general *final exhortation*, winding up the whole paraenetic portion of the Epistle (iv. 1 ff.). — τὸ λοιπὸν] *as concerns the rest*, namely, what you have still to do in addition to what has been hitherto mentioned. Comp. 2 Cor. xiii. 11; Phil. iii. 1, iv. 8; 1 Thess. iv. 1; 2 Thess. iii. 1. —

<sup>1</sup> On vv. 10-17, see Winzer, *Leipz. Pfingstprogramm*, 1840.

ἐνδυναμοῦσθε ἐν κυρίῳ] denotes the *Christian* strengthening, which cannot ἐνsubsist outside of Christ, but only in Him as the life-element of the Christian (Phil. iv. 13). As to ἐνδυναμοῦσθαι, to become strong, gain strength, which is not a middle ("corroborate vos," Piscator), see on Rom. iv. 20. — καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ] and by means of the might of His strength, which might, namely, must produce the strengthening in you. As to the respective notions, see on i. 19. The καί is not explicative, but annexes to the element, in which the strengthening is to take place, the effective principle of it (2 Cor. xii. 9). "Domini virtus nostra est," Bengel.

Ver. 11. What they are to do in order to become thus strong, in connection with which the figurative discourse represents the readers as *warriors* (comp. 2 Cor. x. 4; 1 Thess. v. 8; Rom. vi. 13, 23, xiii. 12; 1 Tim. i. 18, vi. 12; 2 Tim. iv. 7). The more familiar, however, this figure was to the apostle, the more freely and independently is it here carried out, although (comp. on τοῦ σωτηρίου, ver. 17) a reminiscence of Isa. lix. 17 (comp. Wisd. v. 17 ff., and thereon Grimm, *Handb.* p. 119 f.) underlies it.<sup>1</sup> — τὴν πανοπλίαν τοῦ Θεοῦ] τὴν πανοπλ. has the emphasis. In the very fact that not merely single pieces of the armour (Luther: *harness*), but the *whole* armour of God is put on ("ne quid nobis desit," Calvin), resides the capacity of resistance to the devil. If τοῦ Θεοῦ had the emphasis (Harless), there must have been a contrast to *other* spiritual weapons (for that no material, actual weapons were meant, was self-evident). Rightly, therefore, have most expositors kept by the literal meaning of πανοπλία, *complete suit of armour* of the heavy-armed soldier, ὀπλίτης (see Herod. i. 60; Plato, *Legg.* vii. p. 796 B; Bos, *Exercitt.* p. 192; Ottii *Spicileg.* p. 409); and the assertion (recently by Harless) that it here is equivalent generally to *armatura* (Vulgate, which was justly censured by Beza), is

<sup>1</sup> According to de Wette, we have here "a playful imitation in detail of 1 Thess. v. 8, in which use is made of Isa. lix. 17 (perhaps also of Wisd. v. 17 ff.)." An unwarranted judgment, inasmuch as Paul himself could here carry out more comprehensively his figure elsewhere thrown out in only a few outlines, and this he has done worthily and without attempt at play. An imitator, on the other hand, would here have assigned no *other* signification to the pieces of armour mentioned 1 Thess. v. 8 than they bear in that place.

arbitrary and contrary to linguistic usage; even in Judith xiv. 3, 2 Macc. iii. 25, the notion of the *complete* equipment is to be adhered to.<sup>1</sup> According to Polybius, vi. 23. 2 ff., there belong to the Roman *πανοπλία* shield, sword, greaves, spear, breastplate, helmet. But the circumstance that in the detailed carrying out of the figure, ver. 13 ff., not *all* these parts are mentioned (the *spear* is wanting), and withal some portions are brought in (girdle, military sandals) which did not belong exclusively to the equipment of the heavy-armed soldier, but to military equipment in general, can, least of all in the case of Paul, occasion surprise or betray a special set purpose. Whether, we may add, the apostle thought of a *Jewish* or a *Roman* warrior is, doubtless, substantially in itself a matter of indifference, since the kinds of armour in the two cases were in general the same (see Keil, *Arch.* § 158); but the latter supposition is the most natural, inasmuch as the *Roman* soldiery wielded the power in all the provinces, Paul himself was surrounded by Roman soldiery, and for most Gentile readers in a non-Jewish province the term *πανοπλία* could not but call up the thought of the *Roman* soldier. Even though Paul had, as we must suppose, the recollection of Isa. lix. 17 when he was employing such figurative language, this did not prevent his transferring the prophetic reminiscence to the conception of a Roman warrior (in opposition to Harless). — τοῦ Θεοῦ] genitivus auctoris: the *πανοπλία*, which comes from God, which God furnishes. Sense without the figure: “appropriate to yourselves all the means of defence and offence which God bestows, in order to be in a position to withstand the machinations of the devil.” — στῆναι πρὸς] stand one’s ground against; a military expression in keeping with the figure. See Kypke, II. p. 301. Comp. Thucyd. v. 104, and Poppo’s note thereon. The same thing is implied by στῆναι with the dative, Hom. *Il.* xxi. 600. Comp. ἀντίστητε τῷ διαβόλῳ, Jas. iv. 7. — τὰς μεθοδ.] See on iv. 14. The *plural* denotes the concrete manifestations, Kühner, *ad Xen. Mem.* i. 1. 11.

<sup>1</sup> Of the manner in which Paul himself wore and wielded the *πανοπλία* τοῦ Θεοῦ, his whole labours and each one of his Epistles afford the most brilliant evidence; the latter especially in such outbursts as Rom. viii. 31 ff.; 2 Cor. vi. 4 ff., 11, 23 ff. Comp. also 2 Cor. x. 4 f.

Luther aptly renders: the wily assaults.—τοῦ διαβόλου] “principis hostium, qui ver. 12 ostenduntur,” Bengel.

Ver. 12. I am warranted in saying πρὸς τὰς μεθοδ. τοῦ διαβόλου; for we have not the wrestling with feeble *men*, but we have to contend with the *diabolic powers*. This contrast Paul expresses *descriptively*, and with what rhetorical power and swelling fulness! Observe, moreover, that the conflict to which Paul here refers is, according to ver. 13, still *future*; but it is by ἔστιν *realized as present*.—οὐκ . . . ἀλλά] The negation is not *non tam*, or *non tantum* (Cajetanus, Vatablus, Grotius, and others), but *absolute* (Winer, p. 439 ff. [E. T. 622]); since the conflict on the part of our opponents is one excited and waged *not* by men, *but* by the devilish powers (though these make use of men too as organs of their hostility to the kingdom of God).<sup>1</sup>—ἡ πάλη] The article denotes generically the *kind* of conflict, which does not take place in the case of the Christians (ἡμῶν); they have not *the wrestling with blood and flesh*. Nothing else, namely, than *lucta*, a *wrestling*, is the meaning of the πάλη (Hom. *Il.* xxiii. 635, 700 ff.; Xen. *Mem.* iv. 8. 27; Plat. *Legg.* vii. 795 D; and Ast, *ad Legg.* p. 378), a word occurring only here in the N. T., and evidently one specially *chosen* by the apostle (who elsewhere employs ἀγών or μάχη), with the view of bringing out the more strongly in connection with πρὸς αἷμα καὶ σάρκ. the contrast between this less perilous form of contest and that which follows. Now, as the notion of the πάλη is not appropriate to the actual conflict of the Christians πρὸς τὰς ἀρχάς κ.τ.λ., because it is not in keeping either with the πανοπλία in general or with its several constituent parts afterwards mentioned ver. 14 ff., but serves only to express what the Christian conflict is *not*; after ἀλλά we have not mentally to supply again ἡ πάλη, but rather the *general* notion of kindred signification ἡ μάχη, or μαχετέον,<sup>2</sup> as frequently with Greek writers (see Döderlein, *de brachyl.* in his *Reden u. Aufs.* ii. p. 269 ff. Krüger, *Regist. zu Thucyd.*, p. 318), and in the

<sup>1</sup> Comp. already Augustine, *De verbo Dom.* 8: “Non est nobis colluctatio adversus carnem et sanguinem, i. e. adversus homines, quos videtis saevire in nos. Vasa sunt, alius utitur; organa sunt, alius tangit.”

<sup>2</sup> Comp. Plato, *Soph.* p. 249 C: πρὸς γὰρ τοῦτον παντὶ λόγῳ μαχετέον.

N. T. (Buttmann, *Neutest. Gramm.* p. 336 [E. T. 392]) we have to derive from a preceding special notion an analogous more general one. What we have to sustain, Paul would say, is not the (less perilous) wrestling contest with blood and flesh, but we have to contend with the powers and authorities, etc. We have accordingly neither to say that with *πάλη* Paul only lighted in passing on another metaphor (my own former view), nor to suppose (the *usual* opinion) that he employed *πάλη* in the general sense of *certamen*, which, however, is only done in isolated poetic passages (Lycophr. 124, 1358), and hence we have the less reason to overlook the designed *choice* of the expression in our passage, or to depart from its proper signification. — *πρὸς αἷμα καὶ σάρκα*] *i.e.* *against feeble men*, just as Gal. i. 16. Only here and Heb. ii. 14 (Lachmann, Tischendorf) does *αἷμα* stand first, which, however, is to be regarded as accidental. Matthies (so already Prudentius, Jerome, Cajetanus) understands *the lusts and desires having their root in one's own sensuous individuality*; but this idea must have been expressed by *πρὸς τὴν σάρκα* alone without *αἷμα* (Gal. v. 17, 24, *al.*), and is, moreover, at variance with the context, since the contrast is not with enemies *outside of us*, but with *superhuman and superterrestrial* enemies. — *πρὸς τὰς ἀρχάς*] This, as well as the following *πρὸς τὰς ἐξουσίας*, designates the *demons*, and that according to their *classes* (analogous to the classes of angels),<sup>1</sup> of which the *ἀρχαί* seem to be of higher rank than the *ἐξουσίαι* (see on i. 21), in which designation there is at the same time given the token of their *power*, and this their power is then in the two following clauses (*πρὸς τοὺς . . . ἐπουρανίους*) characterized with regard to its *sphere* and to its *ethical quality*.<sup>2</sup> The exploded views, according to which *human* potentates of different kinds were supposed to be denoted by *ἀρχ.*, *ἐξουσ.* *κ.τ.λ.*, may

<sup>1</sup> "As every kingdom as such is inwardly organised, so also is the kingdom of the evil spirits," Hahn, *Theol. d. N. T.* I. p. 347.

<sup>2</sup> Observe how in our passage every word rises up as a witness against all attempts to make of the devil a mere abstraction, a personified cosmic principle, and the like. Beyschlag too, *Christol. d. N. T.* p. 244 f., contests, without, however, at the time entering into a detailed argument, the personality of Satan, as of the world of angels and spirits in general, and regards him as the vital principle of matter, the self-seeking of nature, etc.

be seen in Wolf. — πρὸς τοὺς κοσμοκράτ. τοῦ σκότ. τούτου] i.e. *against the rulers of the world, whose domain is the present darkness.* The σκότος τοῦτο is the *existing, present* darkness, which, namely, is characteristic of the αἰὼν οὗτος, and from which only believers are delivered, inasmuch as they have become φῶς ἐν κυρίῳ, τέκνα τοῦ φωτός (iv. 8, 9), being translated out of the domain opposed to divine truth into the possession of the same, and thus becoming themselves ὡς φωστῆρες ἐν κόσμῳ (Phil. ii. 15). The reading τοῦ σκότους τοῦ αἰῶνος τούτου is a correct gloss. This pre-Messianic darkness is the *element* adverse to God, in which the *sway* of the world-ruling demons has its *essence and operation*, and without which their dominion would not take place. The devils are called κοσμοκράτορες (comp. *Οἱ γρῆ. Η. viii. 11, xi. 11*), because their dominion extends over the whole world, inasmuch as *all men* (the believers alone excepted, ii. 2) are subject to them. Thus Satan is called ὁ θεὸς τοῦ αἰῶνος τούτου, 2 Cor. iv. 4, ὁ ἄρχων τοῦ κόσμου τούτου, John xii. 31, xvi. 11 (comp. John xiv. 30), and of the world it is said that ὁ κόσμος ὅλος ἐν τῷ Πονηρῷ κείται, 1 John v. 19. The Rabbins, too, adopted the word קוסמוקראטור, and employed it sometimes of kings, while they also say of the angel of death that God has made him κοσμοκράτωρ. See Schoettgen, *Horac*, p. 790; Buxtorf, *Lex. Talmud.* p. 2006 f.; Wetstein, p. 259. Later also the Gnostics called the devil by this name (Iren. i. 1), and in the *Testamentum Salomonis* (Fabricius, *Pseudepigr.* i. p. 1047) the demons say to Solomon: ἡμεῖς ἐσμεν τὰ λεγόμενα στοιχεῖα, οἱ κοσμοκράτορες τοῦ κόσμου τούτου. The opinion that the compound has been weakened into the general signification *rulers* (Harless) is not susceptible of proof, and not to be supported by such Rabbinical passages as *Bresh. rabba*, sect. 58 f., 57. 1: “Abrahamus persecutus quatuor κοσμοκράτορας;” where κοσμοκράτ. denotes the *category* of the kings, and this *chosen* designation has the aim of *glorifying*. See also, in opposition to this alleged weakening, *Shiv. R.* 3, 4: “Tres reges κοσμοκράτορες: *dominantes ab extremitate mundi ad extremitatem ejus*, Nebucadnezar, Evilmerodach, Belsazar.” — πρὸς τὰ πνευματικὰ τῆς πονηρίας] *against the spirit-hosts of wickedness.* The adjective neuter, singular or plural, is collective, compre-

hending the beings in question according to their qualitative category as a corporate body, like τὸ πολιτικόν, the burgess-body (Herod. vii. 103); τὸ ἵππικόν, the cavalry (Rev. ix. 16); τὰ ληστρικά, the robbers (Polyaen. v. 14, 141), τὰ δοῦλα, τὰ αἰχμάλωτα κ.τ.λ. See Bernhardt, p. 326. Winer, p. 213 [E. T. 299], correctly compares τὰ δαιμόνια according to its original *adjectival* nature. — τῆς πονηρίας] *genitivus qualitatis*, *characterizing* the spirit-hosts meant; ἐπειδὴ γὰρ εἶσι καὶ οἱ ἄγγελοι πνεύματα, προσέθηκε τῆς πονηρίας, Theodoret. Moral wickedness is their essential quality; hence the devil is pre-eminently ὁ πονηρός. The explanation *spirituales nequitias* (Erasmus, Beza, Castalio, Clarius, Zeger, Cornelius a Lapide, Wolf, and others) is impossible, since, if τὰ πνευματικά expressed the quality substantively and raised it to the position of subject (see Matthiae, p. 994; Kühner, II. p. 122), we should have to analyse it as: *the spiritual nature*, or *the spiritual part*, *the spiritual side* of wickedness, all of which are unsuitable to the context. — ἐν τοῖς ἐπουρανίοις] Chrysostom, Theodoret, Photius, Oecumenius, Cajetanus, Castalio, Camerarius, Heinsius, Clarius, Calovius, Glass, Witsius, Wolf, Morus, Flatt, and others incorrectly render: *for the heavenly possessions*, so that it would indicate the object of the conflict, and ἐν would stand for ὑπέρ or διά. Against this view we may urge not the order of the words, since in fact this element pushed on *to the end* would be brought out with emphasis (Kühner, II. p. 625), but certainly the ἐν, which does not mean *on account of*,<sup>1</sup> and τὰ ἐπουράνια, which in our Epistle is always meant in a *local* sense (see on i. 3). The view of Matthies is also incorrect, that it denotes the *place where* of the conflict: “in the kingdom of heaven, in which the Christians, as received into that kingdom, are also constantly contending against the enemies of God.” τὰ ἐπουράνια does not signify the kingdom of heaven in the sense of Matthies, but *the heavenly regions*, heaven. Rückert, too, is incorrect, who likewise understands the *place where* of the conflict, holding that the contest is to be sustained, as not with flesh and blood, so also

<sup>1</sup> Where it is rendered so according to the approximate sense, the analysis follows another course. See on Matt. vi. 7; John xvi. 30; Acts vii. 29; 2 Cor. ix. 4.

not upon the same solid ground, but away in the air, and is thus most strictly *mars iniquus*. Apart from the oddness of this thought, according to it the contrast would in fact be one not of terrestrial and superterrestrial locality, but of *solid ground* and *baseless air*, so that Paul in employing *ἐν τοῖς ἐπουραν.* would have selected a quite inappropriate designation, and must have said *ἐν τῷ ἀέρι*. Baumgarten-Crusius gives us the choice between two incorrect interpretations: the *kingdom of spirits*, to which the kingdom of Christ too belongs, or the *affairs of that kingdom*. The correct connection is with *τὰ πνευματικὰ τῆς πονηρίας*, so that it expresses the *seat* of the evil spirits. So Jerome, Ambrosiaster, Luther, Beza, Calvin, Vatablus, Estius, Grotius, Erasmus Schmid, Bengel, Koppe, and many, including Usteri, Meier, Holzhausen, Harless, Olshausen, de Wette, Bleek. This "*in the heavenly regions*" is not, however, in accordance with the context, to be understood of the abode of God, of Christ, and of the angels (iii. 10);<sup>1</sup> but, according to the popular view (comp. Matt. vi. 26)—in virtue of the flexible character of the conception "*heaven*," which embraces very different degrees of height (compare the conception of the seven heavens, 2 Cor. xii. 2)—of the *superterrestrial regions*, which, although still pertaining to the domain of the earth's atmosphere, yet relatively *appear* as heaven, so that in *substance τὰ ἐπουράνια* here denotes the same as *ὁ ἀήρ*, by which at ii. 2 the domain of the Satanic kingdom is accurately and properly designated.<sup>2</sup> This passage serves as a guide to the import of ours, which is wrongly denied by

<sup>1</sup> In opposition to Hahn, *Theol. d. N. T.* I. p. 345.

<sup>2</sup> Comp. Philippi, *Glaubensl.* III. p. 309 f. Prudentius has already, *Hamar-tijenia*, 513 ff., in a poetic paraphrase of our passage, correctly apprehended the meaning:—

“ Sed cum spiritibus tenebrosis nocte dieque  
 Congredimur, quorum dominatibus humidus iste  
 Et pigris densus nebulis obtemperat aër.  
 Scilicet hoc medium coelum inter et infima terrae,  
 Quod patet ac vacuo nubes suspendit hiatus,  
 Frena potestatum variarum sustinet ac sub  
 Principe Belial rectoribus horret iniquis.  
 His conluctamur praedonibus, ut sacra nobis  
 Oris apostolici testis sententia prodit.”

Comp. Photius, *Quaest. Amplil.* 144. — According to *Ascens. Isa.* 10, it is the *firmamentum*, in which the devil dwells.

Hahn (*Theol. d. N. T.* I. p. 336 f.) on the basis of an erroneous interpretation of ἀήρ, ii. 2. According to the Rabbins, too, the lower of the seven heavens still fall within the region of the atmosphere. See Wetstein, *ad 2 Cor.* xii. 2. And the reason why Paul does not here say ἐν τῷ ἀέρι is, that he wishes to bring out as strongly as possible the superhuman and superterrestrial nature of the hostile spirits, for which purpose to name the air as the place of their dwelling might be less appropriate than to speak of the heavenly regions, an expression which entirely accords with the lively colouring of his picture.<sup>1</sup> Semler and Storr, ignoring this significant bearing and suitability of the expression, have arbitrarily imported a formerly, as though the previous abode of the demons had any connection with the matter! Schenkel has even imported the irony of a paradox, which has the design of making the assumption of divine power and glory on the part of the demons ridiculous, as though anything of the sort were at all in keeping with the whole profound seriousness of our passage, or could have been recognised by any reader whatever! Hofmann finally (*Schriftbeweis*, I. p. 455) has, after a rationalizing fashion, transformed the simple direct statement of place into the thought: "not limited to this or that locality of the earthly world, but overruling the same, as the heavens encircle the earth." The thought of this turn so easily made Paul would have known how to express—even though he had but said: τὰ ὄντα ὡς ἐν τοῖς ἐπουρανίοις, or more clearly: τὰ ὄντα πανταχοῦ ὑπὸ τὸν οὐρανόν. The absence of a connective article is not at all opposed to our interpretation, since τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις might the more be combined into one idea, as it was the counterpart of such spirits upon earth. Comp. τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, 1 Tim. vi. 17, and see on ii. 11, iii. 10. — The πρὸς, four times occurring after ἀλλά,

<sup>1</sup> Entirely uncalled for, therefore, and less in keeping with the colouring of the passage, would be the alteration already discussed in Photius, *Quaest. Amphiloeh.* 94, whereby, namely, τίνες had changed the ἐπουρανίοις into ὑπουρανίοις—a conjecture approved by Erasmus, Beza, and Grundling (in Wolf). Luther, who translates "under the heaven," probably did so, not as taking ἐν for ὑπό,—like Altling subsequently (in Wolf),—but by way of explanation. Already in Homer οὐρανός is, as is well known, employed of the higher region of air (under the firmament). See Nägelsbach, *Hom. Theol.* p. 19.

has rhetorical emphasis, as it needed to be used but once. Comp. Dem. 842, 7: *πρὸς παίδων, πρὸς γυναικῶν, πρὸς τῶν ὄντων ὑμῖν ἀγαθῶν*, Winer, p. 374 [E. T. 524]; Buttmann, *Neutest. Gramm.* p. 341 [E. T. 398]. — As at ii. 2, so here also, *Gnosticism* is found by Baur in expression and conception, because, forsooth, Marcion and the Valentinians designated the devil as the *κοσμοκράτωρ*, and the demoniac powers as *τὰ πνευματικὰ τῆς πονηρίας* (Iren. i. 5. 4, i. 28. 2). This is the *inverting* method of critical procedure.

Ver. 13. *Διὰ τοῦτο*] because we have to fight against *these* powers. — *ἀναλάβετε*] the usual word for the *taking up of armour*. See Kypke and Wetstein. The opposite: *κατατίθημι*. — *ἀντιστῆναι*] namely, the assaults of the demons. — *ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ*] *The evil day* means here, according to the context, neither the *present life* (Chrysostom, Oecumenius, who at the same time believed *βραχὺν τὸν τοῦ πολέμου καιρὸν* to be hinted at), nor the *day of death* (Erasmus Schmid), nor the *day of judgment* (Jerome); nor yet, as most expositors suppose, in general *the day of conflict and of peril, which the devil prepares for us* (so also Rückert, Harless, Matthies, Meier, Winzer, Baumgarten-Crusius, de Wette, Bleek), for *every* day was such, whereas the evil day here manifestly appears as a *peculiar and still future day*, for the conflict of which the readers were to arm themselves. Hence also not: *every day, on which the devil has special power* (Bengel, Zachariae, Olshausen); but the emphatic designation *ἡ ἡμέρα ἡ πονηρᾷ* could suggest to the reader only a single, *κατ' ἐξοχὴν* morally evil, day well known to him, and that is *the day in which the Satanic power (ὁ Πονηρός) puts forth its last and greatest outbreak*, which last outbreak of the anti-Christian kingdom Paul expected shortly before the Parousia (see Usteri, *Lehrbegriff*, p. 348 ff.). Comp. also the *ἐνεστώσας αἰὼν πονηρός*, Gal. i. 4, and the remark thereon. — *καὶ ἅπαντα κατεργασάμενοι στῆναι*] This *στῆναι* corresponds to the preceding *ἀντιστῆναι*, of which it is the *result*; and in the midst, between *ἀντιστῆναι* and *στῆναι*, lies *ἅπαντα κατεργασ.*: “*to withstand in the evil day, and, after you shall have accomplished all things, to stand.*” The latter expression is the designation of the victor, who, after the fight is finished, is not laid prostrate, or put to flight,

but *stands*. Comp. Xen. *Anab.* i. 10. 1. What is meant by ἅπαντα, is necessarily yielded by the connection, namely, *everything which belongs to the conflict in question*, the whole work of the combat in all its parts and actions. The κατεργάζεσθαι retains its ordinary signification *peragere, conficere, consummare* (comp. van Hengel, *ad Rom.* I. p. 205), and is not, with Oecumenius, Theophylact, Camerarius, Beza, Grotius, Calovius, Kypke, Koppe, Flatt, Holzhausen, Harless, Olshausen, de Wette, Bleek, and others, to be taken in the sense of *debellare, overpower*, in which sense it is, like the German *abthun* and *niedermachen* and the Latin *conficere*, usual enough (see Kypke, II. p. 301), but is never so employed by Paul—frequently as the word occurs with him—or elsewhere in the N. T., and here would only be required by the text, if ἅπαντας were the reading.<sup>1</sup> De Wette objects to our interpretation as being tame. This, however, it is not, and the less so, because κατεργάζεσθαι is the *characteristic* word for a great and difficult work (Herod. v. 24; Plato, *Legg.* iii. p. 686 E, *al.*; and see Fritzsche, *ad Rom.* I. p. 107), and ἅπαντα also is *purposely chosen* (*all without exception*; see Valckenaer, *Schol.* I. p. 339). To be rejected also is the construction of Erasmus, Beza (who proposes this explanation alongside of the rendering *prostratis*, and is inclined to regard it as the better one), Calixtus, Morus, Rosenmüller, and others: “*omnibus rebus probe comparatis ad pugnam*” (Bengel). This would be παρασκευασάμενοι (1 Cor. xiv. 8), and what a redundant thought would thus result, especially since στήναι would then be not at all different from ἀντιστήναι! Lastly, the translation of the Vulgate, which is best attested critically: *in omnibus perfecti* (comp. Lucifer, Ambrosiaster, Pelagius), is not to be regarded, with Estius, as the sense of our reading, but expresses the reading κατειργασμένοι, which is, moreover, to be found in a vitiated form (κατεργασμένοι) in codex A. Erasmus conjectured a corruption of the *Latin* codices.

<sup>1</sup> Koppe felt this, hence he viewed ἅπαντα as *masculine*, in accordance with Kypke's proposal! Even in those passages which Kypke adduces for κατεργάζεσθαι πάντα, instead of κατεργ. πάντας, πάντα is to be left in the *neuter* sense, and κατεργ. is to *complete, to execute*. Freely, but correctly in accordance with the sense, Luther renders: “that ye may perform all well, and keep the field.”

Ver. 14. *In what manner they accordingly*, clad conformably to the preceding requirement in the *πανοπλία τοῦ Θεοῦ*, are to stand forth. — *στήτε*] is not again, like the preceding *στήναι*, the standing of the victor, but the *standing forth of the man ready for the combat*. Besides Isa. lix. 17, Wisd. v. 17 ff., see also Rabbinical passages for the figurative reference of particular weapons to the means of spiritual conflict, in Schoettgen, *Horac*, p. 791 f. — *περιζωσάμενοι τὴν ὀσφύν*] *having your loins girt about*. Comp. Isa. xi. 5. For the singular *τ. ὀσφ.*, comp. Eur. *Electr.* 454: *ταχυπόρος πόδα*, and see Elmsley, *ad Eur. Med.* 1077. The *girdle* or *belt* (*ζωστήρ*, covering the loins and the part of the body below the breastplate, also called *ζώνη*, Jacobs, *ad Anthol.* VIII. p. 177, not to be confounded with *ζῶμα*, the lower part of the coat of mail) is first mentioned by the apostle, because to have put on this was the first and most essential requirement of the warrior standing armed ready for the fight; to speak of a well-equipped warrior without a girdle is a *contradictio in adjecto*, for it was just the girdle which produced the free bearing and movement and the necessary attitude of the warrior. Hence it is not to be assumed, with Harless, that Paul thought of the girdle as an *ornament*. Comp. 1 Pet. i. 13. — *ἐν ἀληθείᾳ*] *instrumental*. *With truth* they are to be girt about, *i.e. truth is to be their girdle*. Comp. Isa. xi. 5. As for the actual warrior the whole *aptus habitus* for the combat (this is the *tertium comparationis*) would be wanting in the absence of the girdle; so also for the spiritual warrior, if he is not furnished with truth. From this it is at once clear that *ἀλήθεια* is not to be taken *objectively*, of the *gospel*, which, on the contrary, is only designated later, ver. 17, by *ῥῆμα Θεοῦ*; but *subjectively*, of truth as inward property, *i.e. harmony of knowledge with the objective truth given in the gospel*. The explanation *sincerity* (Calvin, Boyd, Estius, Olshausen, Bisping, and others) is, as expressive only of a single virtue, according to the context too narrow (compare the following *δικαιοσύνη, πίστις κ.τ.λ.*), and the notion, moreover, would merge into that of the following *δικαιοσύνη*, an objection which applies likewise to the explanation *Christian integrity* (Morus, Winzer). — *τὴν θώρακα*

τῆς δικαιοσ.] Genitivus *appositionis*; comp. 1 Thess. v. 8; Wisd. v. 19; Soph. *O. R.* 170: φροντίδος ἔγχος. As the actual warrior has protected the breast, when he “θώρηκα περὶ στήθεσσω ἔδυνεν” (Hom. *Il.* iii. 332), so with you δικαιοσύνη is to be that, which renders your breast (heart and will) inaccessible to the hostile influences of the demons. δικαιοσύνη is here *Christian moral rectitude* (Rom. vi. 13), inasmuch as, justified through faith, we are *dead to sin and live ἐν καινότητι ζωῆς* (Rom. vi. 4). Harless and Winzer understand *the righteousness by faith*, by which, however, inasmuch as this righteousness is given with faith, the *θυρεὸς τῆς πίστεως*, subsequently singled out quite specially, is anticipated. As previously the *intellectual* rectitude of the Christian was denoted by ἀλήθεια, so here his *moral* rectitude by δικαιοσύνη.

Ver. 15. And the service which the ὑποδήματα, the *military sandals*, Xen. *Anab.* iv. 5. 14 [Josephus, *B. J.* vi. 1. 8] (*caligae*, compare the Heb. כַּסָּפָה, Isa. ix. 4; see Gesenius, *Thes.* II. 932; Bynaeus, *de calc. Hebr.* p. 83 f.), render to the actual warrior, enabling him, namely, to advance against the enemy with agile and sure step, the ἐτοιμασία τοῦ εὐαγγελίου τῆς εἰρήνης is to render to you spiritual warriors, inasmuch as by virtue of it you march briskly and firmly against the Satanic powers.—ὑποδησάμενοι κ.τ.λ.] *having your feet underbound with the preparedness of the gospel of peace.* ἐν does not stand for εἰς (Vulgate, Erasmus, Vatablus, and others), but is instrumental, as in ver. 14, so that the ἐτοιμασία is conceived of as the *foot-clothing itself*. Beza well remarks: “non enim vult nos docere dumtaxat, oportere nos esse calceatos, sed calceos etiam, ut ita loquar, nobis praebet.”—ἐτοιμασία (with classical writers ἐτοιμότης, Dem. 1268, 7, but see also Hippocr. p. 24, 47) is *preparedness*,<sup>1</sup> whether it be an *outward* standing ready (Josephus, *Antt.* x. 1. 2: δισχιλίους ἐκ τῆς ἐμοὶ παρουσίας ἵππους εἰς ἐτοιμασίαν ὑμῶν παρέχειν ἔτοιμος εἶμι), or an *inward* being ready, *promptitudo animi*. So LXX. Ps. x. 17, comp. ἐτοίμη ἡ καρδία, Ps. lvii. 7, cxii. 7, where the LXX. indicate the notion of a prepared mind,

<sup>1</sup> In Wisd. xiii. 12 it means *making ready* (food). The Vulg. translates it in our passage in *praeparatione* (comp. Artemid. ii. 57).

which is expressed in Hebrew by forms of the stem כּוּן, by the use of *ἔτοιμασία* and *ἔτοιμος*, following the signification of *making ready, adjusting*, which כּוּן has in all the conjugations of it which occur (Deut. xxxii. 6; Ps. viii. 4; Gen. xliii. 16; Prov. xix. 29; Neh. viii. 10; Ps. lix. 5), alongside of the signification of *laying down, establishing*, from which the former one is derived. Hence the LXX. translate כּוּן too (*foundation*, as Ps. lxxxix. 15) by *ἔτοιμασία*; not as though in their usage *ἔτοιμασία* signified *foundation*, which it never does, but because they understood כּוּן in the sense of *ἔτοιμασία*. So Ezra ii. 68, where the house of God is to be erected upon τὴν ἔτοιμασίαν αὐτοῦ, upon the preparation thereof, i.e. upon the foundation already lying prepared. So also Ezra iii. 3; Ps. lxxxix. 15; Dan. xi. 20, 21. Wrongly, therefore, have Wolf (after the older expositors), Bengel, Zachariae, Morus, Koppe, Rosenmüller, Flatt, Bleek, and others, explained *ἔτοιμασία* by *fundamentum* or *firmitas*; so that Paul is supposed to indicate “vel constantiam in tuenda religione Christi, vel religionem adeo ipsam, certam illam quidem et fundamento, cui insistere possis, similem,” Koppe. This is not only contrary to linguistic usage (see above), but also opposed to the context, since the notion does not suit the figurative conception of putting on shoes (*ὑποδησάμ*). It is the *readiness*, the ready mind; not, however, for the proclamation of the gospel (so, in some instances with a reference to Isa. lii. 7, Chrysostom, Oecumenius, Pelagius, Erasmus, Luther, Vatablus, Clarius, Cornelius a Lapide, Erasmus Schmid, Estius, Grotius, Calovius, Calixtus, Michaelis, and others, including Rückert, Meier, Baumgarten-Crusius),—since, in fact, Paul is speaking to fellow-Christians, not to fellow-teachers,—but the *promptitudo*—and that for the conflict in question—*which the gospel bestows*, which is produced by means of it. So Oecumenius (who has this interpretation alongside the former one), Calvin, Castalio, and others, including Matthies, Holzhausen, Harless, Olshausen, Winzer, de Wette, Schenkel. The explanation of Schleusner: “instar pedum armorum sit vobis doctrina salutaris . . . quae vobis semper in promptu sit,” is to be rejected on account of ver. 17, according to which the gospel is the sword.—τῆς

εἰρήνης] *Subject-matter* of the gospel, and that purposely designated in harmony with the context. For the gospel proclaims *peace κατ' ἐξοχήν*, i.e. peace with God, Rom. v. 1, Phil. i. 20, and produces precisely thereby the inner consecration of courageous readiness for the *conflict* in question (Rom. viii. 31, 38, 39). At variance with the context, Erasmus, *Paraphr.*, makes it: "evangelium, quod non tumultu, sed *tolerantia tranquillitateque defenditur*;" and Michaelis holds: the peace *between Jews and Gentiles* is meant. If, however, it is taken, with Koppe and Morus, in accordance with the more extended sense of διψ (comp. Rom. x. 15), the *salvation-bringing* (rather: the *salvation-proclaiming*, comp. i. 13) gospel, this is done without any justification from the text, and to the injury of the special colouring of the several particulars. Winzer, finally, contrary to the unity of the sense, combines peace with God *and* everlasting salvation.

Ver. 16. Ἐπὶ πᾶσιν] not: *before all things* (Luther, Castalio, Michaelis, and others), but: *in addition to all*. Comp. Luke iii. 20; Polyb. vi. 23. 12: ἐπὶ δὲ πᾶσι τούτοις προσεπικουμῶνται περὶνῶ στεφάνῳ. See Wetstein, *ad Luc.* xvi. 26; Matthiae, p. 1371. By the three pieces previously mentioned, vv. 14, 15 (which were all made fast to the body), the body is clothed upon for warlike purposes; what is still wanting, and must be added to all that has preceded, is shield, helmet, sword, vv. 16, 17. — τὸν θυρεόν] *θυρεός*, which Polybius mentions and more fully describes as the first part of the Roman πανοπλία (vi. 23. 2 ff.), is, with Homer, that which is placed in front of the doorway and blocks the entrance (*Od.* ix. 240, 313); and only with later writers (Plutarch, Strabo, etc.) is the *shield* (see Lobeck, *ad Phryn.* p. 336, and Wetstein, *ad loc.*), and that the *scutum*, the large shield, 4 feet in length and  $2\frac{1}{2}$  feet in width, as distinguished from the small round buckler, *clypeus*, ἀσπίς. See Lipsius, *de milit. Rom.* iii. 2, ed. Plant. 1614, p. 106 ff.; Alberti and Kypke *in loc.*; Ottii *Spicileg.* p. 409 f. Comp. the Homeric σάκος and the Hebrew חָזַק. Paul does not say ἀσπίς, because he is representing the Christian warrior as *heavy-armed*. — τῆς πίστεως] Genitivus *appositionis*, as τῆς δικαιοσύνης, ver. 14. The faith, however, is not the faith of miracles (Chrysostom),

but the *fides salvifica* (ii. 8), by which the Christian is assured of the forgiveness of his sins on account of the sacrificial death of Christ, and at the same time is assured of the Messianic blessedness (i. 7, ii. 5 ff., iii. 12), has the Holy Spirit as the earnest of everlasting life (i. 13, 14), and consequently has Christ in the heart (ii. 17; Gal. ii. 20), and as child of God (i. 5; Rom. viii. 15 f.; Gal. iv. 5 ff.) under the government of grace (Rom. viii. 14) belongs so wholly to God (Rom. vi. 11; comp. 1 John iii. 7 ff.), that he cannot be separated by anything from the love of God towards him (Rom. viii. 38); and on his part is consecrated only to the service of God (i. 4; Rom. vii. 4, 6, vi. 22), and hence through God carries off the victory over the power of Satan opposed to God (Rom. xvi. 20; 2 Thess. iii. 3). Only wavering faith is accessible to the devil (2 Cor. xi. 3; comp. 1 Pet. v. 8, 9). — ἐν ᾧ] *by means of which, i.e. by holding it in front.* — δυνήσεσθε] for the conflict in question is *future*. See on vv. 12, 13. — τοῦ πονηροῦ] of the morally evil one κατ' ἐξοχήν, *i.e. the devil*; 2 Thess. iii. 3; Matt. v. 37, vi. 13, xiii. 19, 38; John xvii. 15; 1 John v. 19. — τὰ<sup>1</sup> πεπυρωμένα] *those set on fire, the burning ones*. Comp. Apollod. *Bibl.* ii. 5. 2; Leo, *Tact.* xv. 27, ed. Heyn.; also πυρφόροι ὄϊστοί in Thucyd. ii. 75. 4; βέλη πυρφόρα, Diod. xx. 96; Zosim. *Hist.* p. 256, 2. The *malleoli* are meant, *i.e.* arrows tipped with inflammable material (tow, pitch) and shot off after being kindled, which, known also to the Hebrews (see expositors on Ps. vii. 14), were in use among the Greeks and Romans, and are to be distinguished from the javelins of the same kind (*fuluricae*, see Vegetius, iv. 8). For the description of the *malleoli*, see Ammian. Marcell. xxiii. 4; and see, in general, Lydius, *Agonist.* p. 45, *de re mil.* p. 119, 315; Spanheim, *ad Julian. Orat.* p. 193. *Poisoned arrows* (*Od.* i. 260 f.; Virg. *Aen.* ix. 773; Ps. xxxviii. 3; Job vi. 4; and see Lyd. *de re mil.* p. 118) are not meant (as supposed by Boyd, Hammond, Bochart), since these *are* not on fire (πεπυρωμένα), but *excite* a fire (inflammation). The *aim* of the predicate, we may add, is to present in strong colours the *hostile and destructive*

<sup>1</sup> The article implies that Satan discharges *other* arrows besides burning ones. See Kühner, *ad Xen. Anab.* iv. 6. 1.

character of the Satanic assaults; but more special explanations of its import, such as of the *burning desires* excited by Satan (Chrysostom, Theophylact; comp. Oecumenius), or of *doubts* and of the anguish of despair (Boyd), are inappropriate; and the more so, inasmuch as in the whole context the apostle is speaking of diabolic assaults in general, not of particular kinds thereof. — *σβέσαι*] The shields of the Greeks and Romans were as a rule of wood, with a thick coating of leather (Hom. *Il.* v. 452; Herod. vii. 91; Polyb. *l.c.*; Plin. viii. 39; and see, in general, Lipsius, *de milit. Rom.* iii. 2, p. 109 ff.). So Paul conceives of faith under the figure of such a shield, which not only prevents the missiles from injuring the warrior, but also by reason of its coating brings it about that these do not set on fire the wood of the shield, but must needs be themselves extinguished, so that thus the warrior, by holding the shield in front of him, *can quench* the fiery arrows.

Ver. 17. We have to prefix not a *full stop*, as is done by Lachmann and Tischendorf, seeing that ver. 18 has reference to the whole from *στῆτε* onward, vv. 14–17 (see on ver. 18), but only a *comma*. Paul, namely, passes over from the participial construction into that of the *verbum finitum*, as at i. 20, — a change to which he was drawn by the increasing vivacity of his figurative conception, which, moreover, induced him now to prefix the *object* (*περικεφαλαίαν* and *μάχαιραν*, ver. 17). — In natural sequence he brings forward *first* the taking of the helmet, and *then* that of the sword; because the left hand already grasps the shield (ver. 16), and thus after the taking of the sword there is no hand free. — *τοῦ σωτηρίου*] again genitive of *apposition*. *The salvation*, i.e. the salvation *κατ' ἐξοχήν*, the *salvation of the Messianic kingdom*, of which the Christian is partaker (*before* the Parousia, as an *ideal* possession, Rom. viii. 24<sup>1</sup>), serves, appropriated in his consciousness, to protect him against the assaults of the devil aimed at his everlasting life, like the helmet, which defends the warrior

<sup>1</sup> Hence Paul in 1 Thess. v. 8 says: *περικεφαλαίαν ἐλπίδα σωτηρίας*, which, however, does not justify in our passage the explanation *hope of salvation*, given to it by Cajetan, Calvin, Zanchius, Boyd, Estius, Grotius, Calixtus, Michaelis, Rosenmüller, Meier, Winzer, and others.

from deadly wounds on the head. As to the Roman *helmets*, see Lipsius, *de milit. Rom.* iii. 5, p. 122 ff. For the use of *σωτήριον* as a substantive, comp. Luke ii. 20, iii. 6; Acts xxviii. 28; frequently met with in the classics and the LXX.; see Schleusner, *Theo. sub voce.* Neither *Christ Himself* (Theodoret, Bengel) nor the *gospel* (Holzhausen) is meant. It is true that the word *σωτήριον* is not elsewhere used by Paul; but here it is explained as a reminiscence from the LXX. Isa. lix. 17. — *δέξασθε]* receive, namely, from God (ver. 13), who offers you this helmet. — *τὴν μάχαιραν τοῦ πνεύματος]* The genitive *cannot* here be appositional (in opposition to Harless, Olshausen, Schenkel, and older expositors), since there follows the explanation *ὅ ἐστι ῥῆμα Θεοῦ*, from which it is clear that the sword of the Spirit is not the Spirit itself, but something distinct therefrom, namely, *the word of God* (comp. Heb. iv. 12). Comp. also Bleek. If Paul had wished to designate the Spirit itself as sword, the explanation *ὅ ἐστι ῥῆμα Θεοῦ* would have been inappropriate, inasmuch as the *word of God* and the *Holy Spirit* are different things;<sup>1</sup> in Romans, too, *πνεῦμα* means nothing else than the Holy Spirit. The *μάχαιρα τοῦ πνεύμ.* is *the sword, which the Holy Spirit furnishes* (comp. *τὴν πανοπλίαν τοῦ Θεοῦ*, vv. 11, 13), and this sword is the word of God, the gospel (comp. on v. 26), the contents of which the Spirit brings vividly to the consciousness of the Christian, in order that he may defend himself by the divine power of the gospel (Rom. i. 16) against the assaults of the diabolic powers, and may vanquish them, as the warrior wards off and vanquishes the enemy with the sword. *Limitations* of the *ῥῆμα Θεοῦ*, either to the *commandments* of God (Flatt), or to the *divine threatenings against the enemies of the Christians* (Koppe), are as arbitrary and inappropriate as is the explaining *τοῦ πνεύματος* of the *human spirit* (Morus, Rosenmüller), or by *πνευματικὴν* (Grotius, Michaelis, and others; comp. already Chrysostom and Erasmus),

<sup>1</sup> It is true Olshausen observes that the Word as to its inner essence is *Spirit*, as the efflux of God the Spirit. But that is a *quid pro quo*; for the word would not here be termed *Spirit* (as John vi. 63), but *the Spirit*, i.e. the *Holy Spirit Himself*. A like *quid pro quo* is made by Schenkel, namely, that the word of God is the most adequate *expression* of the absolute Spirit (John iv. 24).

which, according to Grotius, is to serve "*molliendis translationibus*," but yet would have again to be explained by τοῦ πνεύματος in the sense of the Holy Spirit. — ὁ ἐστὶ] applying, according to the ordinary attraction, to τὴν μάχαιραν. Olshausen, in accordance with his erroneous conception of τοῦ πνεύματος, refers it to the latter. So already Basil, *contr. Eunom.* 11, who proves from our passage that not only the Son, but also the Spirit is the Word!

REMARK ON VV. 14–17.—In the exposition of these several portions of the armour of the spiritual warrior, it is just as unwarrantable to press the comparisons, by pursuing the *points of comparison* into such *particular details* as it may please us to select from the various uses of the pieces of armour in question (an error which several of the older expositors committed),—whereby free room is given for the play of subjectivity, and the vivid objective delineation of the apostle's figure is arbitrarily broken up,—as it is, on the other hand, arbitrary to disregard the differences in the figures derived from military equipment, and to say: "*universa potius armorum notio tenenda est*" (Winzer, *l.c.* p. 14; comp. Morus, Rosenmüller, and others). The essential characteristic—the specific main point—whereby the pieces named are distinguished from each other in respect of that for which they serve, must be furnished by the nature of the comparison with the respective means of spiritual conflict; so that Paul must have been *conscious why* he *here* designated, *e.g.*, δικαιοσύνη as the breastplate, faith as the shield, etc., namely, inasmuch as he looked at the former really from the point of view of the essential *destination* of the breastplate, the latter from that of the essential *destination* of the shield, etc. Otherwise his representation would be a play of figures, of which the separate images, so different in themselves, would have no basis in the *conception* of what is *represented*. To this there is nothing opposed in the fact that *here* δικαιοσύνη appears as the breastplate, while at 1 Thess. v. 8 it is faith and love which so appear; for the figurative mode of regarding the subject can by no means, with a mind so many-sided, rich, and versatile as that of St. Paul, be so stereotyped that the very same thing which he has here viewed under the figure of the protecting breastplate, must have presented itself another time under this very same figure. Thus, *e.g.*, there appears to him, as an offering well-pleasing to God, at one time Christ (Eph. v. 2), at another the gifts of love received (Phil. iv. 18), at another time the bodies of Christians (Rom. xii. 1); under the figure of the

seed-corn, at one time the body becoming buried (1 Cor. xv. 36 f.), at another time the moral conduct (Gal. vi. 7); under the figure of the leaven, once moral corruption (1 Cor. v. 6), another time doctrinal corruption (Gal. v. 9); under the figure of clothing which is put on, once the new man (iv. 24), another time Christ (Gal. iii. 27), at another time the body (2 Cor. v. 3), and other similar instances.

Ver. 18. After Paul has, vv. 14–17, placed before his readers in what armour they are to stand forth, he shows yet further how this standing ready for the combat *must be combined with prayer*: “with prayer and entreaty of every kind, praying at each moment in virtue of the Spirit.” These are two parallel specifications of mode, whereof the second more precisely defines the first, and which stand in grammatical and logical connection with *στῆτε οὖν*, ver. 14; not with the intervening *δέξασθε*, ver. 17, which rather is itself subordinate to the *στῆτε*, and only by a deviation from the construction has come to be expressed in the imperative instead of the participle, wherefore *στῆτε οὖν* remains the precept *ruling* the whole description, vv. 14–17. Should we join them to *δέξασθε*, neither *πάσης* nor *ἐν παντὶ καιρῷ* would be appropriate to this *momentary* act; for we would, in fact, be told not how the sword of the Spirit should be *handled* (Olshausen; comp. Harless: “the temper in which they are *to wield* such weapons”), but how it should be *taken*! An *imperative* signification (Bleek) the participle has not. — *διὰ πάσης προσευχ. κ. δεήσ.*] is to be taken by itself, not to be joined to the following *προσευχόμε*. (so *usually*, as also by Rückert, Matthies, Harless, Bleek; not Meier and Baumgarten-Crusius), since otherwise a tautological redundancy of expression would arise (not to be confounded with the mode of expression *προσευχῆ προσεύχεται*, Jas. v. 17),—arbitrarily conjectured by de Wette to have been occasioned by Phil. iv. 6,—and because it is an impossibility to pray *διὰ πάσης προσευχῆς ἐν παντὶ καιρῷ*.<sup>1</sup> *διὰ* here denotes “*conditionem, in qua locatus aliquid vel facias vel patiaris*,” Fritzsche, *ad Rom.* I. p. 138; Winer, p. 339 [E. T. 453], *i.e.* *while ye employ every kind of prayer and*

<sup>1</sup> The case would be otherwise, and this impossibility would not exist, if it were said: *διὰ πάσης προσευχῆς κ. δεήσ. καὶ ἐν π. καιρῷ*.

*entreaty*, omit no sort of prayer and entreaty. Those who join with *προσευχόμε*. take *διά* as *by means of*. But see above. The expression *πάσης προσευχ.* receives its elucidation from the following *ἐν παντὶ καιρῷ*, inasmuch as to different circumstances of the time different kinds of prayer, as respects contents and form, are appropriate. *προσευχή* and *δέησις* are distinguished not so, that the former applies to the obtaining of a blessing, the latter to the averting of an evil (Grotius and many)—a meaning which, quite without proof from the linguistic usage of the single words, is derived merely from the combination of the two; but rather as *prayer* and *entreaty*, of which only the former has the sacred character and may be of any tenor; the latter, on the other hand, may be addressed not merely to God, as here, but also to men, and is supplicatory in tenor. See Harless on the passage, and Fritzsche, *ad Rom.* II. p. 372 f. — *ἐν παντὶ καιρῷ*] *at every season*, not merely under special circumstances and on particular occasions. Comp. Luke xxi. 36. It is the *ἀδιαλείπτως προσεύχεσθαι*, 1 Thess. v. 17, ii. 13, i. 3; Rom. i. 9. — *ἐν πνεύματι*] understood of the *human* spirit (Rom. viii. 10), would denote the *heartfelt* prayer in contrast to the mere utterance of the lips (Castalio, Zanchius, Erasmus Schmid, Grotius, Morus, Koppe, Rosenmüller, and others). But this contrast was so obvious of itself, that such a description of prayer would be quite out of place in the flow of the passage before us, accumulating, as it does, simply elements that are specifically Christian. *The Holy Spirit* is meant (ver. 17), by virtue of whom the Christian is to pray. See Rom. viii. 15, 26; Gal. iv. 6. — *καὶ εἰς αὐτὸ ἀγρυπν. κ.τ.λ.*] attaches to the general *προσευχόμενοι ἐν π. κ. ἐν πν.* something *special*, namely, *intercession*, and that for all Christians, and in particular for the apostle himself: *and in that ye on this behalf are watchful in every kind of perseverance and entreaty for all saints and for me*, etc. According to de Wette, *εἰς αὐτὸ ἀγρ.* is to be held as still belonging to the general exhortation to prayer, and *ἐν π. προσκαρτ. κ.τ.λ.* to be the addition of a special element, like *ἐν εὐχαρ.*, Col. iv. 2. But how idly would *κ. εἰς αὐτὸ ἀγρ.* then be used, seeing that the *continual* praying is already before so urgently expressed! Moreover, *καί* betrays the transition to a *new* element of

prayer. — εἰς αὐτό] *in reference thereto, on behalf of this*, namely, of the προσεύχεσθαι ἐν παντὶ καιρῷ ἐν πνεύματι just required. By αὐτό, namely, is denoted *that which is just being spoken of*, and it is distinguished from αὐτὸ τοῦτο (the *Recepta*) only in this respect, that the latter (comp. on Rom. ix. 17) designates the subject in question at the same time demonstratively, and so still more definitely; see on ver. 22; Kühner, *ad Xen. Mem.* iii. 10. 14; Stallb. *ad Plat. Rep.* ii. p. 362 D. According to Holzhausen (comp. Koppe), it has reference to ἵνα μοι δοθῆ. But in that case εἰς τοῦτο must have been written; and, moreover, περὶ πάντων τῶν ἁγίων would be from a logical point of view opposed to it. — ἐν πάσῃ προσκαρτ. κ. δεήσει περὶ π. τ. ἁγ.] denotes the *domain*, wherein, etc. On behalf of the required προσεύχεσθαι they are to be watchful *in every kind of perseverance and entreaty for all saints*. The προσκαρτέρησις is, according to the context (and comp. Col. iv. 2), the perseverance *in prayer*, so that ἐν π. προσκ. corresponds to the διὰ πάσ. προσευχῆς at the beginning of the verse, and then with καὶ (ἐν πάσῃ) δεήσει, as there, the *entreaty* attaches itself, but now with the more precise definition: περὶ πάντων τῶν ἁγίων, which hence belongs not to προσκαρτ., but only to δεήσει, as, indeed, accordingly the latter may not be amalgamated with προσκαρτ. into a ἐν διὰ δυοῖν. According to Rückert, ἐν πάσῃ προσκαρτ. κ. δεήσει is added, in order to be able to annex περὶ πάντ. τ. ἁγ. But in that case could not Paul have written merely εἰς αὐτὸ ἀγγρυπν. περὶ πάντ. τ. ἁγ., and that without risk of being misunderstood? No, the ἐν πάσῃ προσκ. κ. δεήσ., in itself not essential, gives to his discourse the emphasis of earnestness and solemnity. Comp. Bornemann, *Schol. in Luc.* p. xxxviii. f. — πάσῃ] as previously πάσης.

Ver. 19. Καὶ ὑπὲρ ἑμοῦ] καί: *and in particular*. See Fritzsche, *ad Marc.* p. 11, 713. The special point which, in connection with the intercession embracing all Christians, he would have to be made matter of supplication *for himself*, is stated in what follows. ὑπὲρ expresses, as previously the περί in current use, the sense *in commodum* (see Schaefer, *App. ad Dem.* I. p. 190; Buttman, *Ind. ad Mid.* p. 188); and only the form of sensuous perception, which underlies the

two prepositions, is different, as in the case of the Germ. *über* and *um*; comp. 1 Pet. iii. 18. It is wrongly assumed by Harless that only *ὑπέρ* expresses in itself the relation of *care for*, and not *περί*. The notion of the latter—that of *encircling*—in fact sensuously embodies such *care*; hence with classical writers too, especially with Demosthenes, *περί* and *ὑπέρ* are interchanged without any difference of sense, *c.g.* *Phil.* ii. p. 74, 35: *μὴ περί τῶν δικαίων μηδ' ὑπέρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπέρ τῶν ἐν τῇ χώρᾳ*, 10. 16: *οὐ περί δόξης οὐδ' ὑπέρ μέρους χώρας πολεμοῦσι*, *Xen. Mem.* i. 1. 17: *ὑπέρ τούτων περί αὐτοῦ παραγῶναι*, *Thucyd.* vi. 78. 1: *ὑπέρ γε τῆς ἐμῆς κινδυνεύειν, ἐνθυμηθῆτω οὐ περί τῆς ἐμῆς μάλλον*. — *ἵνα μοι δοθῆ κ.τ.λ.*] *Aim of the καὶ ὑπέρ ἐμοῦ*, and consequently *contents of the intercession for the apostle* (comp. on iii. 16): *in order that utterance may be given to me on the opening of my mouth, i.e.* that there may not be withheld from me by God, but may on the contrary be conferred, that which I ought to speak when I open my mouth. That Paul means the speaking *with a view to the proclamation of the gospel*, is from the context (see *ἐν παρῥήσ. γνωρ. κ.τ.λ.*) clear. The emphasis, however, is upon *δοθῆ*, to which, in the sequel, *ἐν παρῥησίᾳ* significantly corresponds; for this freedom of speech is the *consequence* wished for by Paul from that bestowal. Comp. *Luke* xxi. 15. As to *ἀνοίγειν τὸ στόμα*, which in itself represents nothing else than the opening of the mouth to speak, comp. on *Matt.* v. 2; *2 Cor.* vi. 11; on the substantive *ἀνοιξις*, comp. *Thuc.* iv. 67. 3. The expression is *graphic*, and has here something of a *pathetic* nature, without, however, containing a *qualitative* feature of *the discourse itself*, not even the character of *unpremeditated* utterance (*Oecumenius: ἐν αὐτῷ τῷ ἀνοίξει ὁ λόγος προήει*), which would have been expressed by *ἐν αὐτῇ τῇ ἀνοίξει τοῦ στ.*, or in a similar *significant* way. This at the same time in opposition to Calvin, Boyd, Zanchius, Michaelis, Zachariae, and others, including Koppe, Rückert, Matthies, Meier, Baumgarten-Crusius, de Wette, Bleek, Schenkel, who explain: *unreservedly, frankly*, which would have to be attached not to what follows (see below), but closely to *λόγος*, and thereby, again, the *ἐν παρῥησίᾳ γνωρ.* would be unwarrantably anticipated. Follow-

ing Bullinger, Calovius, Cornelius a Lapide, and others,<sup>1</sup> Harless and Olshausen understand the ἀνοιξίς τοῦ στόματος as the *act of God* (comp. Ezek. iii. 27, xxix. 31, xxxii. 22; Ps. li. 17), holding it to denote: *the bestowed capacity of speaking in contrast to an earlier bound state of the tongue*. Paul would thus have said: "in order that utterance may be given unto me through my mouth being opened." But what needless diffuseness of expression, since δοθῆ λόγος and ἀνοιξίς τοῦ στόματος would be just *the same thing!* Kypke and Koppe attach ἐν ἀνοίξει τοῦ στ. μ. to what follows; in which case Kypke regards ἐν παρρησίᾳ as epexegetis of ἀνοίξει τ. στ. μ., and Koppe, following Grotius,<sup>2</sup> refers ἐν παρρ. to the *outward* freedom: "non vinculis constrictus in carcere latens." The latter explanation is logically erroneous, since, thus understood, ἐν παρρῆσ. would be something quite *other* than the ἀνοιξίς τοῦ στόματος, and thus could not be added by way of apposition, without καί; and linguistically erroneous, since παρρησία never denotes outward freedom, and here especially its signification of *boldness* is rendered clear by the παρρησιάζωμαι of ver. 20. Comp. Fritzsche, *Diss.* II. in 2 Cor. p. 99 f. In opposition to Kypke, it may be urged that an addition of so purely exegetical a character, as ἐν παρρ. would be to ἐν ἀνοίξ. τ. στόμ. μ., would not be in keeping with the elevated style of the discourse, which is not couched in anything like a didactic tone. Köster (in the *Stud. u. Krit.* 1854, p. 317), with whom, in the main, Bleek agrees, attaches ἐν ἀνοίξ. τ. στόμ. μ. to what follows, and takes δοθῆ λόγος in the well-known classical sense: *to allow one to come to speech*, to let him speak (Dem. 26, 18; 27, 9; 508, 16; 1220, 20; comp. λόγου τυχεῖν, 229, 13); so that Paul is supposed to say: "that opportunity to speak may be given to me, namely, at the opening of my mouth (that is, when I wish to speak)

<sup>1</sup> Grotius also regards the ἀνοιξίς τοῦ στόματος as the act of God: "sic Deus labia aperire dicitur, ubi materiam suppeditat sibi gratias agendi, Ps. li. 15," yet makes out of it, after the Rabbinical פה יתפתח (see Capell. *Spicileg.* p. 112; Buxtorf, *Lex. Talm.* p. 1872), *occasione* (loquendi) *data*. But the sense, "*opportunity to speak*," could only so be brought out in the event of the words running thus: ἵνα μοι δοθῆ ἀνοιξίς τοῦ στόματος μου.

<sup>2</sup> "Ut ab hac custodia militari liber per omnem urbem perferre possem sermonem evang.," etc.

frankly to proclaim," etc. But even in this way *ἐν ἀνοίξει τοῦ στόμ. μου.* would be only a needless and cumbrous addition. — *ἐν παρρησίᾳ γνωρίσαι κ.τ.λ.*] *with frankness to make known the mystery of the gospel, i.e. the mystery (see on i. 9) which forms the contents of the gospel.* The opportunity of preaching was not taken from the apostle in his captivity at Caesarea (Acts xxiv. 23), nor yet afterwards at Rome (Acts xxviii. 30 f.). Should we attach *ἐν παρρ.* to what precedes (Vatablus: "ut detur mihi aperto ore loqui libere, ut notum faciam," etc.), *γνωρίσαι* would be without a necessary modal definition.

REMARK.—If the *Recepta δοθείη* were genuine, the statement of aim, introduced by *ἵνα*, would be adduced *from the mind of the persons praying*, thus in the character of the *oratio obliqua*. See on i. 17.

Ver. 20. *For which (to conduct its cause) I discharge the office of ambassador in a chain.* Comp. on 2 Cor. v. 20. It is to be explained neither as though *ὑπὲρ οὗ πρεσβεύων ἐν ἀλύσει εἰμί* (Zachariae, Rückert, Matthies) were written, nor as though *ὑπὲρ οὗ καὶ ἐν ἀλύσει πρεσβεύω* were the reading (Grotius: "nunc quoque non desino legationem," etc.); nor is *οὗ* to be referred, as is *usually* the case, merely to *τοῦ εὐαγγελ.*, but to *τὸ μυστήριον τοῦ εὐαγγ.*, seeing that this was the object of *γνωρίσαι*, and to this *γνωρίσαι* the *πρεσβεύω* significantly corresponds. Comp. Col. iv. 3: *λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι.* — *πρεσβεύω*] *whose ambassador he is, was at once understood by the reader, namely, Christ's; and equally so to whom his embassy was addressed, namely, to all peoples, specially the Gentiles (Acts ix. 15, xxii. 15; Rom. i. 14, xi. 13; Gal. ii. 9).* The opinion of Michaelis, that Paul designates himself as delegate of Christ *to the Roman court*, would, even if he had written the Epistle in Rome, be imported, since no reader could find anything else than *the apostle* denoted by *πρεσβεύω* without more precise definition. — *ἐν ἀλύσει*] On *ἐν*, comp. phrases like *εἰς τὴν ἄλυσιν ἐμπίπτειν*, Polyb. xxi. 3. 3. Wetstein, we may add, aptly observes: "alias legati, jure gentium sancti et inviolabiles, in vinculis haberi non poterant." To infer, however, from the use of the singular (Baumgarten, Paley, Flatt, Steiger) the *custodia militaris*, in which Paul was *at Rome* (Acts xxviii. 20;

2 Tim. i. 16), is too hasty; partly for the general reason that the singular must by no means be urged, but may be taken collectively (Bernhardy, p. 58 f.), and partly for the special reason that we have to think of Paul at Caesarea too, and that from the very beginning of his captivity there (see on Acts xxiv. 23), as in the *custodia militaris*; Acts xxiv. 27, xxvi. 29.<sup>1</sup> The *significant bearing* of the addition ἐν ἀλύσει is to make palpable the so much greater *need* of the παρῥησία, and so the more fully to justify the longing for the intercessory prayer of the readers. — ἵνα ἐν αὐτῷ παρῥησ. ὡς δεῖ με λαλ.] *Parallel* to the ἵνα μοι δοθῆ . . . εὐαγγελίου, ver. 19, and indeed not tautological (in opposition to Harless), but, by means of ὡς δεῖ με λαλῆσαι, *more precisely defining* the thought already expressed. As similar parallels by means of a second ἵνα, comp. Rom. vii. 13; Gal. iii. 14; 1 Cor. xii. 20; 2 Cor. ix. 3. Harless regards this second ἵνα as *subordinate* to the first. Thus the words would express not the aim *on account of which Paul summons his readers to prayer*, as stated by Harless, but the aim of the δοθῆ λόγος κ.τ.λ. But this would be inappropriate, since δοθῆ λόγος κ.τ.λ. has already the definition of aim appropriate to it, namely, in ἐν παρῥ. γνωρ. κ.τ.λ. Bengel and Meier make ἵνα dependent on πρεσβεύω ἐν ἀλύσει (in which case Meier imports the sense, as if the words were ἵνα καὶ ἐν αὐτῇ παρῥ.); but the clause expressive of the aim: “in order that I may therein speak as boldly as I am bound to speak,” does not logically correspond to the πρεσβεύω ἐν ἀλύσει, because without any reference to ἐν ἀλύσει. Had Paul merely written: ἵνα παρῥησιύσωμαι ἐν αὐτῷ (without ὡς δεῖ με λαλῆσαι), by which the παρῥησ. would have become emphatic,<sup>2</sup> or: ἵνα πολλῷ μᾶλλον παρῥησ. ἐν αὐτῷ, the logical relation would be satisfied. — ἐν αὐτῷ] namely, *in the mystery of the gospel, i.e. occupied therewith*, in the proclamation thereof (Matthiae, p. 1342). Comp. Acts ix. 27. Harless understands ἐν of the *source* or *ground* of the παρῥησία, which has its basis

<sup>1</sup> In the latter passage the plural τῶν δεσμ. τούτων is not at variance with this view, as it is rather the *categoric plural*, and leaves the question entirely undecided, whether Paul was bound with one or more chains.

<sup>2</sup> This seems also to have been felt by Bengel, who connected ὡς δεῖ με λαλ. with γνωρίσαι, which certainly could not occur to any reader.

in the message itself [rather : in the mystery of the gospel ; see on ὑπὲρ οὗ]. But the context represents the *μυστήριον τοῦ εὐαγγ.* as the *object* of the bold discourse (ver. 19) ; and the *source* of the *παρρησία* is in *God* (see 1 Thess. ii. 2), which is not indeed here expressed, but is implied in the fact that it is to be *obtained* for the apostle *by prayer* on the part of the readers. — ὡς δεῖ με λαλῆσαι] to be taken *together* (comp. Col. iv. 4) ; and after *με* there is not to be put any comma, by which *λαλῆσαι* would be connected with *παρρησ.* (Korpe),— a course, which is impossible just because *παρρησ.* already expresses the bold *speaking* ; and thus *λαλῆσαι*, if it were to be more precisely defining, could not but of necessity have with it a modal definition (comp. 1 Thess. ii. 2). See Fritzsche, *Diss.* II. in 2 Cor. p. 100 f.

Ver. 21. Δέ] Serving to make the transition to another subject. — καὶ ὑμεῖς] *ye also*, not merely the Colossians, Col. iv. 8, 9. See Introd. § 2. While most of the older expositors pass over this *καί* in silence (rightly, however, explained in a general sense by Bengel: “perinde ut alii”), Rückert and Matthies strangely enough think that it stands *in contradistinction to the apostle himself*. From this there would in fact result the absurd thought: “in order that not only I, but also ye may know how it fares with me.” — τὰ κατ’ ἐμέ] *my circumstances, my position*, Phil. i. 22 ; Col. iv. 7. See Kühner, II. p. 119. — τί πράσσω] more precise definition of τὰ κατ’ ἐμέ: *what I experience, i.e. how it fares with me, how I find myself*.<sup>1</sup> So often also in classical writers, “de statu et rebus, in quibus quis constitutus est et versatur,” Ellendt, *Lex. Soph.* II. 629. Comp. Ael. V. H. ii. 35, where the sick Gorgias is asked τί πράττοι, Plato, *Theact.* p. 174 B ; *Soph. Oed. R.* 74 ; and see Wetstein and Kypke. — Τύχικος] See Acts xx. 4 ; Col. iv. 7 ; 2 Tim. iv. 12. Beyond these passages unknown. — ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστ. διάκ. ἐν κυρ.] So Paul characterizes Tychicus *by way of commendation*,<sup>2</sup> and that (*α*) as

<sup>1</sup> Others, like Wolf: what I *am doing*. But *that* the reader knew. He was doing the *one* thing, which always occupied him. See vv. 19, 20.

<sup>2</sup> The assumption of a more special design as regards *πιστός*, namely, that it is meant to represent Tychicus as a *trustworthy* reporter (Grotius), is inadmissible, because Tychicus without doubt was known to the readers (Acts xx. 4). It was otherwise in relation to the Colossians. See on Col. iv. 7.

his beloved fellow-Christian, and (b) as his faithful official servant. As the latter, he was employed by Paul for just such journeys as the present. Comp. 2 Tim. iv. 12. Mark likewise, according to 2 Tim. iv. 11, receives from the apostle the testimony that he is for him εὐχρηστος εἰς διακονίαν. Others, like Grotius (comp. Calvin), do not refer διάκονος to the relation to the apostle, but explain it: *servant of the gospel* [minister evangelii], while Estius and many understand specially the *ecclesiastical office of the deacon*. But Col. iv. 7, where διάκονος καὶ σύνδουλος are united (the latter word softening the relation of service towards the apostle expressed by διάκονος), speaks in favour of our view. — ἐν κυρίῳ] belongs only to διάκονος, not to ἀδελφός as well (in opposition to Meier and Harless), since only the former had need of a specific definition (comp. on Phil. i. 14), in order to be brought out in its true relation (and not to bear the semblance of harshness). Not beyond the pale of Christian relations was Tychicus *servant* of the apostle, but *in Christ* his service was carried on, Christ was the sphere of the same, inasmuch as Tychicus was *official διάκονος* of the apostle. ἐν κυρίῳ is attached without an article, because combined with διάκονος so as to form one idea.

Ver. 22. Ἐπεμψα πρὸς ὑμᾶς] namely, that he should travel from Colossae to you, Col. iv. 7–9. See Introd. § 2. — εἰς αὐτὸ τοῦτο] *in this very design*. See on ver. 18, and Bornemann, *ad Xen. Mem.* iii. 12. 2; Pflugk, *ad Eur. Androm.* 41. — ἵνα γνῶτε τὰ περὶ ἡμῶν] must on account of εἰς αὐτὸ τοῦτο necessarily convey the same thing as was said by ἵνα εἰδῆτε τὰ κατ' ἐμέ, τί πράσσω, ver. 21; hence the conjecture of Rückert, ἵνα γνῶτε τὰ περὶ ὑμῶν, is entirely baseless; and at Col. iv. 8 also we have, in accordance with preponderant evidence, to read ἵνα γνῶτε τὰ περὶ ἡμῶν. — By ἡμῶν Paul means *himself and those that are with him* (see Col. iv. 10 ff.; Philem. 10 f., 23 ff.), concerning whom information was likewise reserved for the report of Tychicus. — παρακαλέσῃ] *might comfort*. For Tychicus had to tell of sufferings and afflictions which Paul must needs endure (comp. ver. 20), and on account of them the readers were called μὴ ἐκκακεῖν, iii. 13. Amplifications of the notion (Rückert: “to elevate by address to them

of every kind ;” Baumgarten-Crusius : *to strengthen* ; comp. Estius, who proposes *exhortetur*) are arbitrary.

Ver. 23 f. Twofold wish of blessing at the close, in which, however, Paul does not, as in the closing formulæ of the other Epistles, directly address the readers (*μεθ' ὑμῶν, μετὰ πάντων ὑμῶν, μετὰ τοῦ πνεύματος ὑμῶν*). This variation is to be regarded as merely *accidental*, and the more so, seeing that he *has* in fact been just addressing his readers directly, and seeing that a *μεθ' ὑμῶν* or the like would simply address the readers, as has so often been done in the Epistle itself, leaving, we may add, the question, *who* these readers are, in itself wholly undetermined. For what is asserted by Grotius on ver. 24 : “*Non Ephesios tantum salutat, sed et omnes in Asia Christianos,*” is not implied in *τοῖς ἀδελφοῖς*—which, on the contrary, *represents* quite the simple *ὑμῖν*, inasmuch as Paul conceives of the recipients of the Epistle in *the third person*. According to Wieseler, p. 444 f., the apostle in ver. 23 salutes the Jewish Christians (*ἀδελφ.*), and in ver. 24 the Gentile Christians (*πάντων*) in Ephesus. Improbable in itself, more particularly in *this* Epistle, which so carefully brings into prominence the unity of the two ; and the alleged distinguishing reference would neither be recognisable, nor in keeping with the apostolic wisdom. — *εἰρήνη*] not *concordia*, as recommended by Calvin (“*quia mox fit dilectionis mentio ;*” comp. also Theodoret and Oecumenius), but, as Calvin himself explains : *welfare, blessing*, *εὐλογία*, without more precise definition, because it takes the place of the *valete* (*ἔρρωσθε*, Acts xv. 29) at the close of our Epistle,<sup>1</sup> and because that special sense is not at all suggested from the contents of the Epistle (comp. on the other hand, 2 Cor. xiii. 11). — *ἀγάπη μετὰ πίστεως*] is *one* object of the wish for blessing, not two. After the general *fare well !* namely, Paul singles out further the highest *moral* element, which he wishes for his readers. He does not, however, write *καὶ ἀγάπη καὶ πίστις*, because with good reason he presupposes faith (in the atonement achieved by Christ) as already present, but has doubtless to wish for them that which,

<sup>1</sup> Hence also not to be explained of *the peace of reconciliation* (Bengel, Matthies, Schenkel, and others), any more here than in the *opening* salutations of the Epistle, where it takes the place of the epistolary *salutem*, *εἰ πάντων*.

as the constant life of faith, is to be combined with it (1 Cor. xiii. ; Gal. v. 6), Christian brotherly love, consequently *love* with faith (*ἀγάπη* has the emphasis, not *μετὰ πίστι.*). Comp. Plato, *Phaed.* p. 253 E: *κάλλος μετὰ ὑγιείας λαμβάνειν*. Bengel and Meier understand the *divine* love, to which, however, *μετὰ πίστι.* is unsuitable, although Meier explains it: *in conformity with their own faith*, partly at variance with linguistic usage,<sup>1</sup> partly importing a thought (*their own*). The reading *ἔλεος* (instead of *ἀγάπη*) is to be regarded simply as a glossematic consequence of the explaining it of the *divine* love, and yet, though found *only* in codex A, it is held by Rückert to be the true one (comp. Gal. vi. 16); Paul, he says, wishes to the readers *εἰρήνη κ. ἔλεος for the reward* (?) of faith. — *ἀπὸ Θεοῦ πατρὸς κ. κυρ.* 'I. X.] See on Rom. i. 7. Grotius, we may add, rightly observes: "conjungit causam principem cum causa secunda."<sup>2</sup> For Christ is exalted on the part of God to the government of the world, and particularly to the Lordship of the church (i. 22; Phil. ii. 9); and His dominion has in God, the Head of Christ (1 Cor. xi. 3), not merely its ground (comp. also Eph. i. 17), but also its goal (1 Cor. iii. 23, xv. 28).

Ver. 24. While Paul has in ver. 23 expressed his wish of blessing for the *readers* (*τοῖς ἀδελφοῖς*), he now annexes thereto a further such general wish, namely, *for all who love Christ imperishably*, just as at 1 Cor. xvi. 22 he takes up into the closing wish an *ἀνάθεμα* upon all those who do *not* love Christ. — *ἡ χάρις*] the grace *κατ' ἐξοχήν*, *i.e.* the grace of God in Christ. Comp. Col. iv. 18; 1 Tim. vi. 21; 2 Tim. iv. 22; Tit. iii. 15. In the conclusion of other Epistles: the grace of Christ, Rom. xvi. 20, 24; 1 Cor. xvi. 23; 2 Cor. xiii. 13; Gal. vi. 18; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18; Phil. 25. — *ἐν ἀφθαρσίᾳ*] belongs neither to *Ἰησοῦν Χριστόν*

<sup>1</sup> *μετὰ* may, it is true, sometimes be approximately as to sense rendered by *conformably to*, but the analysis in those cases is such as does *not* suit our passage. See *e.g.* Dem. *Lept.* p. 490; Plato, *Phaed.* p. 66 B, where *μετὰ τῶν νόμων* and *μετὰ τοῦ λόγου* is to be explained, *in connection with* the laws, etc., *i.e.* with the *aid* of the same. Comp. also Thucyd. iii. 82. 5, and Krüger *in loc.* See in general, Bernhardt, p. 255.

<sup>2</sup> The order in the combination of the two causes is inverted in Gal. *l.c.*: *διὰ Ἰησοῦ Χρ. καὶ Θεοῦ πατρὸς.*

(Wetstein: "Christum immortalem et gloriosum, non humilem," etc.; see also Reiners in Wolf and Semler), nor to ἡ χάρις ("favor immortalis," Castalio, Drusius; comp. Piscator and Michaelis, who take ἐν as equivalent to σύν, while the latter supposes a reference to deniers of the resurrection!), nor yet to the *sit* to be supplied after ἡ χάρις, as is held, after Beza (who, however, took ἐν for εἰς) and Bengel, recently by Matthies ("that grace with all . . . may be in eternity;" comp. Baumgarten-Crusius), Harless (according to whom ἐν denotes the element in which the χάρις manifests itself, and ἀφθαρσ. is all imperishable being, whether appearing in this life or in eternity), Bleek, and Olshausen, which last supposes a *breviloquentia* for ἵνα ζῶν ἔχωσιν ἐν ἀφθαρσίᾳ, i.e. ζῶν αἰώνιον. But, in opposition to Matthies, it may be urged that the purely temporal notion *eternity* (εἰς τὸν αἰῶνα) is foisted upon the word *imperishableness*; and in opposition to Harless, that the abstract notion *imperishableness* is transmuted into the concrete notion of *imperishable being*, which is not the meaning of ἀφθαρσ., even in 2 Tim. i. 10 (but *imperishableness in abstracto*), and that ἐν ἀφθαρσίᾳ, instead of adding, in accordance with its emphatic position, a very weighty and important element, would express something which is self-evident, namely, that according to the wish of the apostle the grace might display itself not ἐν φθαρτοῖς (1 Pet. i. 18), but ἐν ἀφθάρτοις; the *breviloquentia*, lastly, assumed by Olshausen is, although ἀφθαρσ. in itself might be equivalent to ζῶν αἰώνιος (see Grimm, *Handb.* p. 60), a pure invention, the sense of which Paul would have expressed by εἰς ἀφθαρσίαν. The *right* connection is the *usual* one, namely, with ἀγαπώντων. And in accordance with this, we have to explain it: *who love the Lord in imperishableness*, i.e. *so that their love does not pass away*, in which case ἐν expresses the manner. Comp. the concluding wish Tit. iii. 15, where ἐν πίστει is in like manner to be combined with φιλοῦντας. Others, following the same connection, have understood the *sinceritas* either of the love itself (Pelagius, Anselm, Calvin, Calovius, and others) or of the disposition and the life in general (Chrysostom, Theodoret, Theophylact, Erasmus, Flacius, Estius, Zeger, Grotius: "significatur is, qui nulla vi, nullis

precibus, nullis illecebris se corrumpi, *i.e.* *a recto abduci, patitur,*" and others, including Wieseler), but against this Beza has already with reason urged the linguistic usage; for *uncorruptedness* is not ἀφθαρσία (not even in Wisd. vi. 18, 19), but ἀφθορία (Tit. ii. 7) and ἀδιαφθορία (Wetstein, II. p. 373). On ἀφθαρσία, *imperishableness* (at 1 Cor. xv. 42, 52, it is in accordance with the context specially *incorruptibility*), comp. Plut. *Arist.* 6; Rom. ii. 7; 1 Cor. ix. 25; 1 Tim. i. 17; 2 Tim. i. 10; Wisd. ii. 23, vi. 18 f.; 4 Macc. ix. 22, xvii. 12.



## THE EPISTLE TO PHILEMON.

### INTRODUCTION.

**P**HILEMON, who had been converted to Christianity by Paul himself perhaps during his sojourn at Ephesus (ver. 19), was a member of the Christian community, not at Laodicea (Wieseler, Laurent), but — like Archippus, ver. 2 (see on Col. iv. 17) — at Colossae (Col. iv. 9), wherein, by his zealous Christian activity, and more especially by the holding of an ἐκκλησία in his house (vv. 1–7), he had gained deserved esteem, being described by Chrysostom as *τις τῶν θαυμαστῶν καὶ γενναίων*. Nothing is known as to his more definite vocation, although tradition has made him bishop in Colossae (*Constit. apost.* vii. 46. 2) or in Gaza (Pseudo-Dorotheus), as it has likewise placed him among the martyrs (under Nero). It is possible, however, that he was one of the presbyters of the church (*συνεργῶ*, ver. 1). Of the house where he dwelt Theodoret relates (*ὑπόθεσις*): *μέχρι τοῦ παρόντος μεμένηκε*.

His slave ONESIMUS<sup>1</sup> had, on account of a misdemeanour (vv. 11, 18), fled from him through fear of punishment (ver. 15), and had come, certainly of set purpose<sup>2</sup> and not by

<sup>1</sup> Tradition in one form of it makes him subsequently bishop of Beroea in Macedonia (*Constit. apost.* vii. 46. 2), and in another identifies him with the Bishop Onesimus in Ephesus (Ignat. *ad Eph.* 1 and 6), and makes him die as a martyr in Rome.

<sup>2</sup> In this way the circumstances of the case find their simplest and most natural explanation. Comp. Bengel on ver. 11: *Onesimus etiam antequam ad frugem veram pervenisset, tamen bene de Paulo existimarat, et ipsius flagitii sui occasione ad illum confugit*. And this serves to dispose of the curious question of Hofmann (p. 217): “What should induce Onesimus to flee to *Caesarea* in particular?” We answer: He fled to *the place*, where *Paul* was. And the reason of this may be the more readily understood, if he had been possibly already in Philemon’s service, when the latter was converted by the apostle.

mere accident, to the apostle, then a captive at Caesarea, who converted him to Christ (ver. 10), and conceived a most cordial affection for him (vv. 12, 13, 16 f.). When, therefore, Paul was despatching Tychicus to Colossae (Col. iv. 7), he made use of this opportunity to send Onesimus—whom he at the same time commended to the church there (Col. iv. 9)—back to his master, and to procure for him at the hands of the latter forgiveness, welcome, and love by means of this letter—an aim, which is pursued in it with so much Christian love<sup>1</sup> and wisdom, with so great psychological tact, and, without sacrifice of the apostolic authority, in a manner so thoughtfully condescending, adroit, delicate, and irresistible, that the brief letter—which is in the finest sense a *λόγος ἄλατι ἡρτυμένος* (Col. iv. 6), as a most precious and characteristic relic of the great apostle—belongs, even as regards its Attic refinement and gracefulness, to the epistolary masterpieces of antiquity.<sup>2</sup>

The Epistle bears so directly and vividly the stamp of *genuineness*, that the doubts of Baur (*Paulus*, II. p. 88 ff.) would appear a whim hardly meant in earnest, were they not in strict consistency with the assumption that we should not have any letters of the apostle at all from the period of his captivity. Baur, who, we may add, acknowledges the author as profoundly pervaded by Christian consciousness, places the contents of the Epistle upon a parallel with those of the Clementine Homilies, and finds in it the “embryo of a Christian fiction,” by which the idea was to be brought home to men’s minds, that what we lose temporally in the world, we regain eternally in Christianity (according to ver. 15). With equal caprice Baur propounds the view, that even should the writing be Pauline, what actually took place is set forth

<sup>1</sup> Comp. Luther’s preface: “This Epistle presents a masterly and charming example of Christian love,” etc. Ewald: “Nowhere can the sensibility and warmth of tender friendship blend more beautifully with the higher feeling of a superior mind, nay, of a teacher and apostle, than in this brief and yet so eminently significant letter.”

<sup>2</sup> The letters of Pliny (*Epp.* 9, 21, and 24) have often been compared with ours; but how greatly it excels them in point of thoughtfulness, delicacy of plan, and depth of affection! “Quid festivius etiam dici poterat vel ab ipso Tullio in hujusmodi argumento?” Erasmus.

under the point of view of *that* definite *idea*, and the bringing of this latter into prominence is its proper aim and import. The genuineness is *externally* attested—and that the more adequately, when we consider that from its brevity and the personal, not directly didactic, nature of its contents there was little occasion for citations—by the *Canon Muratorianus*, Marcion (see Tertullian, *c. Marc.* v. 42; Epiph. *Hæc.* xlii. 9), Tertullian, Origen, Eusebius, Jerome, etc., though the passages of Ignatius, *ad Eph.* 2, *ad Magnes.* 12, *ad Polyca.* 6, do not serve to prove a reference to ver. 20. Nevertheless, Jerome had already to controvert those, who wished to infer from the non-dogmatic character of the contents “aut epistolam non esse Pauli . . . aut etiam, si Pauli sit, nihil habere, quod aedificare nos possit.”

*Place* and *time* are the same as with the Epistles written from the captivity in Caesarea (not, as is usually supposed, at Rome) to the Ephesians and Colossians, and with the lost Epistle to the Laodiceans, which, however, is not to be found in the one now before us; see on Col. iv. 16. Whether Paul wrote our Epistle *before* that to the Colossians (Otto), or the converse, remains an undetermined question.

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Ver. 2. Instead of ἀδελεφῆ, Elz. Scholz, Tisch. have ἀγαπητῆ. But the former, which is approved by Griesb. and Reiche, is attested by A D\* E\* F G **κ**, and some min. vss. Hesych. Jerome, and was easily supplanted by the ἀγαπ. written on the margin in conformity with ver. 1 (vss. Ambrosiast. and Pelag. have ἀδελεφῆ ἀγαπ.).—Ver. 5. πρίξ] Lachm.: εἰς, following A C D\* E, 17, 137. An alteration, occasioned by πίστιν.—Ver. 6. Instead of ἡμῖν, Elz. has ὑμῖν, in opposition to A C D E K L, min. vss. and Fathers. The latter reading is to be traced to the mechanical copyists, who, as in the opening of the Epistle, had in view Philemon and those around him (ver. 3). The preceding τοῦ is deleted by Lachm. on too weak counter-evidence (A C, 17); how easily might it be passed over after the final syllable of ἀγαθοῦ!—Ver. 7. Instead of χάράν, Elz. Tisch. have χάριν, in opposition to decisive evidence; the latter found its way into the text through reference to εὐχαριστῶν, ver. 4. Comp. Reiche.—ἔχομεν] Lachm. has ἔσχοον, which was also recommended by

Griesb., in accordance with A C F G  $\aleph$ , min. vss. Fathers. The other witnesses are divided between ἔχομεν and ἔσχομεν, but remain too weak to warrant either of these two readings. The plural appears an inappropriate following up of ἐν ἡμῶν in ver. 6, and ἔσχομεν also tells indirectly in favour of Lachm. The position after πολλοί is decidedly attested (Lachm.). — Ver. 10. Before ἐγέννησα Lachm. *ed. min.* had ἐγώ, following A, min. Syr. p. Slav. ms. Chrys. Rightly; the emphasis resting upon ἐγώ, in accordance with the context, was overlooked; and it is more likely to have been dropped out on occasion of the following ΕΡΕ, than to have been introduced by the writing of ΕΓ twice. — After δεσμοί. Elz. Scholz have μου, in opposition to decisive testimony. — Ver. 11. After ἀνέπεμψα we have, with Lachm., on preponderating evidence (A C D\* E  $\aleph$ \* 57), to take in σοι, the omission of which is to be explained from the following σύ. — Ver. 12. σὺ δέ] is wanting in A C  $\aleph$ \* 17. Lachm., who, like Tisch., has deleted also προσλαβοῦ after σπλάγχνα. This προσλαβοῦ is wanting in A F G  $\aleph$ \* 17, while some min. place it immediately after σὺ δέ; Arm. Boern. Theodoret, on the other hand, after αὐτόν. It is, though afresh defended by Reiche, to be looked upon as a supplement from ver. 17; the absence of the verb, however, involved, by way of redressing the construction, the omission of σὺ δέ, so that αὐτόν was regarded as governed by ἀνέπεμψα (comp. Lachm.: ὃν ἀνέπεμψά σοι, αὐτόν, τουτέστιν τὰ ἔμα σπλάγχνα). — Ver. 13. The position of μοι before διακ. (Elz. in reverse order) is decisively attested. — Ver. 18. The form ἐλλόγια is to be adopted, with Lachm. and Tisch., in conformity with A C D\* (ἐνλ.) F G  $\aleph$ , 17, 31; ἐλλόγει was imported from the familiar passage, Rom. v. 13. — Ver. 20. Instead of Χριστῶ, Elz. has κυρίῳ. Repetition from what precedes, in opposition to decisive evidence. — Ver. 21. ὑπὲρ δ] Lachm.: ὑπὲρ ᾧ, in accordance with A C  $\aleph$ , Copt. We have no means of deciding the point. — Ver. 23. Instead of ἀσπάζονται, Elz. has ἀσπάζονται, which has decisive witnesses against it. An emendation.

CONTENTS. — After the address and apostolic greeting (vv. 1-3), there follows a glorious testimony to the Christian character of Philemon (vv. 4-7); then the proper object of the Epistle, intercession for Onesimus (vv. 8-21); and finally, the bespeaking of a lodging, in the hope of being liberated (ver. 22). Salutations and concluding wish, vv. 23-25.

Ver. 1. Δέσμιος Χρ. 'I.] *i.e.* whom Christ has placed in bonds. See on Eph. iii. 1. This self-designation (not ἀπόστολος, or the like) at the head of the letter is in keeping

with its confidential tone and its purpose of moving and winning the heart, ὑπὲρ τοῦ τὴν χάριυν ἐτοιμότερον λαβεῖν, Chrysostom. — κ. Τιμόθ.] See on Phil. i. 1; Col. i. 1. — συναργῶ] The particular historic relations, on which this predicate is based, are unknown to us; yet comp. ver. 2: τῇ κατ' οἶκόν σου ἐκκλησ.; perhaps he was an elder of the church. — ἡμῶν] namely, of Paul and Timothy. It belongs to ἀγαπ. and συναργῶ. Although, we may add, the Epistle is, as to its design and contents, a *private* letter, yet the associating of Timothy with it, and especially the addressing it to more than one (ver. 2), are suitably calculated with a view to the greater *certainty of a successful result* (comp. already Chrysostom). Hofmann incorrectly holds that in the directing of the letter also to the relatives and to the church in the house the design was, that they *should*, by the communication of the letter to them, *become aware of what had induced Philemon to do that which was asked of him*. This they would in fact have learned otherwise from Philemon, and would have believed his account of the matter.

Ver. 2. That *Appia* was the *wife* of Philemon (Chrysostom, Theodoret, Theophylact, and many) does not indeed admit of proof, but is the more probable, in proportion as the intercession for the slave was a matter of *household* concern, in which case the *mistress of the house* came into view. On the *form* of the name with πφ instead of ππ (Acts xxviii. 15), comp. Ἀπφιανός in Mionnet, *Description des médailles*, III. 179, IV. 65, 67, and the forms ἀπφύς and ἀπφά. See also Lobeck, *Paral.* p. 33. — τῇ ἀδελφῇ] in the sense of *Christian* sisterhood, like ἀδελφός, ver. 1. — Archippus, too (see on Col. iv. 17), must have belonged to the *family circle* of Philemon. But whether he was precisely *son* of Philemon (Michaelis, Eichhorn, Rosenmüller, Olshausen, Hofmann, and already Theodore of Mopsuestia) we cannot determine. Chrysostom and Theophylact take him to be a *friend* of the household; Theodoret, to be the *teacher* to the household. — τῷ συστρατ. ἡμ.] As in Phil. ii. 25. The relation cannot be more precisely ascertained. He *may* have been *deacon* (according to Ambrosiaster and Jerome, he was even *bishop*), but must have endured conflict and trouble for the gospel. Comp. likewise

2 Tim. ii. 3. — καὶ τ. κατ' οἴκ. σ. ἐκκλ.] not to be understood of the *family* of Philemon (Chrysostom, Theodoret, Theophylact: πάντα τοὺς ἐν τῇ οἰκίᾳ πιστοὺς λέγει, συμ- παραλαβὼν καὶ δούλους, comp. Calvin and Storr), but of the *section of the Christians at Colossae*, which met in his *house*.<sup>1</sup> See on Col. iv. 15. Wisely (see on ver. 1) does Paul—although otherwise in vv. 4–24 he only speaks to Philemon—enlist the interest not merely of Appia and Archippus, but also of the church in the house, and therewith embrace the whole circle, in which there was to be prepared for the converted fugitive a sanctuary of pardon and affection. But farther than this he does not go; not *beyond* the limits of the *house*, since the matter, as a *household-affair*, was not one suited to be laid before the *Christian community collectively*. To the latter, however, he at the same time (Col. iv. 9) commended his *protégé*, though without touching upon the particular circumstances of his case. Correct *tact* on the part of the apostle.

Ver. 4 f. Comp. Rom. i. 8; 1 Cor. i. 4; Phil. i. 3; Col. i. 3; Eph. i. 16. — πάντοτε] belongs not to *μνείαν κ.τ.λ.* (Chrysostom, Theophylact, Luther, Calvin, Beza, Estius, and many others), but to *εὐχαριστῶ κ.τ.λ.* (comp. on Col. i. 3; 1 Thess. i. 2), as the *main* element, for the completeness and emphasis of which it serves. The participial definition *μνείαν κ.τ.λ.* specifies *whereupon* Paul sees himself always moved to give thanks to God, namely, when he makes mention of Philemon in his prayers; and the following *ἀκούων κ.τ.λ.* is likewise an accompanying definition to *εὐχαριστῶ κ.τ.λ.*, stating *whereby* he finds himself induced to such thanksgiving, namely, because he hears, etc. It is not the *intercession* that has its motive explained by *ἀκούων* (de Wette, Koch), otherwise the logically necessary statement, *for what* Paul gives *thanks* to God, would be entirely wanting, whereas the mention of Philemon in the prayer had no need of a motive assigned for it, and would have taken place even without the *ἀκούειν κ.τ.λ.*

<sup>1</sup> Perhaps it is to *this* part of the address, which directed the letter to a *congregational circle*, that we are indebted for the preservation of the document—the only one of the certainly very numerous *private* letters, which the apostle wrote in the prosecution of his many-sided labours.

Moreover, Paul does not by *μνείαν κ.τ.λ.* express the *intercession*, but in general the *mention in prayer*, which is a much wider notion and also may be other than intercessory (in opposition to Hofmann). — ἀκούων] continually, though Onesimus in particular. It is otherwise with ἀκούσαντες, Col. i. 4. — τὴν ἀγάπην] the standing notion of *Christian love to the brethren*, as in Col. iii. 14. — κ. τὴν πίστιν] is more precisely defined by the following ἦν ἔχεις . . . ἀγίους, and hence is not specially to be understood of *faith* in the *dogmatic* sense, to which εἰς πάντας τοὺς ἀγίους would not be suitable. It is *faithfulness*; comp. Gal. v. 22; Rom. iii. 3; 1 Thess. i. 8; Matt. xxiii. 23; Tit. ii. 10; often in the LXX., Apocrypha, and Greek authors. So Michaelis and Hagenbach (Flatt with hesitation), also Winer, p. 383 [E. T. 511 f.]. But usually (see already Theodoret, and especially Grotius) expositors assume a *chiasmus*, so that πρὸς τ. κύρ. 'I. is to be referred to τ. πίστιν, and εἰς π. τ. ἀγίους to τὴν ἀγάπ. (de Wette, Wilke, *Rhetor.* p. 372; Demme, Koch, Wiesinger, Ewald), to which also Bleek and Hofmann come in the end. Against this may be decisively urged ἦν ἔχεις, whereby πρὸς τ. κύριον . . . ἀγίους is attached as *one whole* to τὴν πίστιν. With τὴν ἀγάπην the ἦν ἔχεις has nothing whatever to do; the former has, on the contrary, its own definition of subject by means of σου, which again does not stand in any connection with τὴν πίστιν. Comp. Col. i. 4. The usual objection to the interpretation *faithfulness*, namely, that the *dogmatic* sense of πίστις is the *stated* one when it goes along with ἀγάπη, does not hold good, inasmuch as ἀγάπη stands *first* (comp. also Gal. v. 22); in the stated combination of faith and love the faith precedes (in accordance with the inner genetic relation, Gal. v. 6), as 1 Cor. xiii. 13; Eph. i. 15; Col. i. 4; 1 Thess. i. 3, iii. 6; 1 Tim. i. 14; 2 Tim. i. 13, *al.*; hence the transposition τ. πίστιν κ. τ. ἀγάπην is found here too in D E, min. vss. and Ambrosiaster. The interchange of πρὸς and εἰς can occasion no surprise, inasmuch as Paul is fond of varying the prepositions (see on Rom. iii. 20; Gal. ii. 16; Eph. i. 7), as this is also of frequent occurrence with classical writers, without the design of expressing a different relation. On πρὸς, comp. 1 Thess. i. 8; 4 Macc. xv. 21,

xvi. 22; Dem. 656, 19; Lucian, *Tox.* 41. It is to be observed withal, that the stated notion: *faith in Christ*, is never indicated by *πρός*, a fact which likewise tells against the ordinary interpretation.

Ver. 6. [*Ὅπως κ.τ.λ.*] cannot, as is *usually* held (also by Winer, de Wette, Demme, Koch, Ellicott, Bleek, and Hofmann), introduce the aim of the *intercession*, ver. 4, since *μνείαν σου ποιούμ. κ.τ.λ.* was only an accompanying definition, and *ἀκούων κ.τ.λ.* already pointed back to *εὐχαριστῶ κ.τ.λ.* (see on ver. 5). It attaches itself (so rightly, Grotius, Bengel, Wiesinger, Ewald) in its *telic* sense (not in the sense of *so that*, as Flatt and older expositors would have it taken) to ver. 5, specifying the *tendency* of *ἣν ἔχεις*. For the sake of making this attachment Paul has put the *ἣν ἔχεις*, which would be otherwise superfluous. — *ἡ κοινωνία τῆς πίστεώς σου*] is by no means to be explained as if *ἡ κοινωνία σου τῆς πίστεως* (or *σου εἰς τὴν πίστιν*) stood in the text, which would have to be the case, if we take the rendering of Hofmann (“the fellowship of faith, *in which Philemon stands with his fellow-believers*”). In order to the right interpretation observe further, on the one hand, that *κοινωνία* is with Paul, as mostly also with classical writers, when it is not accompanied by the genitive of the *personal pronoun* (Phil. i. 5), always so employed, that the genitive therewith connected denotes that *with which* the fellowship, or *in which* the participation, takes place (1 Cor. i. 9, x. 16; 2 Cor. viii. 4, xiii. 13; Phil. ii. 1, iii. 10; Eph. iii. 9, Elz.), consequently is the genitive not *subjecti*, but *objecti*; and, on the other hand, that *κοινωνία* signifies not *communicatio*, but *communio*, *consortium*. Accordingly there is at once set aside—(1) the traditional interpretation since the time of Chrysostom and Theophylact: “fides tua, quam communem nobiscum habes,” Bengel, comp. Luther, Wetstein, and many; in which case the genitive has been taken subjectively, as by Wiesinger: *thy faith-fellowship with all saints*; and by Ewald: “that thou believest in Christ not merely for thyself.” And there fall also (2) all interpretations, which transform the notion of *κοινωνία* into *communicatio*, such as that of Beza (comp. Castalio, Cornelius a Lapide, Estius, Hammond, Heinrichs): “*officia benignitatis in sanctos promanantia ex fide efficaci.*” Similarly

also Calvin: "fidei communicationem appellat, *quum intus non latet otiosa, sed per veros effectus se profert ad homines*;" he is followed substantially by de Wette (and Koch): "the communion of thy faith (*genitivus subjecti*), as well in the display of love towards individuals as in the advancement of the gospel," which latter element cannot be brought hither from *συνεργ.*, ver. 1, and is out of place (comp. ver. 7). As the correct interpretation there remains only this, keeping the notion of *πίστις* in consistency with ver. 5: *the fellowship entered into with thy Christian fidelity*. So faithful a Christian as Philemon draws all other saints (ver. 5), who come into relations of experience with him, sympathetically to himself, so that they form with him the bond of association unto like effort, and therewith become *κοινωνοί* of his *πίστις*. — *ἐνεργῆς γένηται κ.τ.λ.*] This fellowship with his fidelity is not to be an *idle* sympathy, but to become *effective*,<sup>1</sup> to express itself in vigorous action—this is what Philemon wishes and aims at—and that *by virtue of the knowledge of every Christian saving-blessing*,<sup>2</sup> — a knowledge which, in such pious fellowship, unfolds itself ever more fully and vividly, and which must be the means of powerfully prompting all Christian activity (Eph. i. 17 f.; Col. ii. 2, iii. 10). And the *final aim* of this activity? *Toward Christ Jesus* it is to take place, *i.e.* εἰς Χρ. Ἰ., which is neither, with Calvin, Estius, and others, to be annexed to τοῦ ἐν ἡμῖν, nor, with Hofmann, to ἀγαθοῦ, nor even, with Grotius, to πίστεως, but to *ἐνεργ. γένηται*, in which case alone it has the significance: *Christ Jesus' will, work, kingdom, honour, and so forth, are to be their holy destination and relative aim*. Consequently the whole passage might be paraphrased something in this way: *And with this thy Christian fidelity thou hast the sacred goal of fellowship in view, that whoever enters into the participation of the same, may make this partaking through knowledge of every Christian blessing effective for Christ Jesus*. An appeal to the profound Christian consciousness of Philemon, by way of

<sup>1</sup> The translation of the Vulgate, *evadens*, is based upon the reading *ἐναργής*; so codd. Lat. in Jerome, Pelagius (Clar. Germ.: *manifesta*).

<sup>2</sup> Such blessings, by which Christ has enriched us (comp. on 2 Cor. viii. 9), are faith, hope, love, patience, peace, joy in the Holy Spirit, etc. In devout fellowship these become ever more fully, vividly, and experimentally known as regards their nature and value.

preparation for the designed intercession on behalf of Onesimus, whom Paul in fact was now on the point of introducing to that *κοινωνία τῆς πίστεως* of his friend! Respecting the manifold *other* explanations of *ἐνεργῆς γένηται κ.τ.λ.*, it is to be observed, on the one hand, that we have not, with many (including Wiesinger and Hofmann), arbitrarily to restrict the notion of *ἐνεργῆς* to the exercise of *love*, but to extend it to the *collective activity of the Christian life*; and, on the other hand, that as the subject of the *κοινωνία* is not Philemon, but *others* (comp. also Bleek), the *latter*, namely the *κοινωνοὶ τῆς πίστεώς σου*, must also be the subject of *ἐπίγνωσις*; by which all expositions, according to which *Philemon* is held to be this knowing subject, are set aside, whether *παντὸς ἀγαθοῦ* be taken in the moral sense, of every virtue (Chrysostom), of good works and the like, or (although in itself correctly) of the Christian blessings of salvation, which are to be known. Hence we have to reject the interpretation of Oecumenius: *διὰ τοῦ ἐπιγνώναί σε καὶ πράττειν πᾶν ἀγαθόν*, in which case the *doing* is arbitrarily imported, as is also done by Theophylact, according to whom *ἐπιγνώσκειν* is held to be equivalent to *ἀγαπᾶν καὶ μεταχειρίζεσθαι*. So likewise in substance de Wette, who mixes up moral action as keeping equal pace with moral knowledge, and takes *τὸ ἐν ἡμῖν* as: the good which is as to *principle and spirit* in us Christians; he is followed by Demme and Koch. We have further to reject the explanation of Flatt (so in substance also Osiander, Calovius, Bengel): “thy faith shows itself active *through love*, by means of a grateful recognition of all the benefits,” etc., or (as Wiesinger puts it): “*inasmuch as it* (namely, thy fellowship of faith) *recognises—* which is possible only for *love—in the other the good which is in him.*” We have to set aside, lastly, the explanation of Hofmann, who, after the example of Michaelis,<sup>1</sup> retaining the reading *ἐν ὑμῖν*, and taking *παντὸς ἀγαθοῦ* as *masculine*, finds in *ἐν ἐπιγνώσει κ.τ.λ.* the meaning, that *every one in the Christian sense good*, every true Christian among the Colossians,<sup>2</sup> *Philemon should know as being that which he is*; only by

<sup>1</sup> Who interprets: “as often as thou comest to know a good man among the Colossians!”

<sup>2</sup> If the reading *ἐν ὑμῖν* were genuine, it could only, in accordance with the

virtue of such knowing would his fellowship of faith show itself effectively operative through the exercise of Christian love—which would *not* be the case with those “*whose Christian virtuousness he failed to know.*” Erasmus, Castalio, Beza, Calvin, Grotius, Pricaeus, Estius, Cornelius a Lapide, and others, have done rightly in not referring the ἐπίγνωσις to Philemon as the knowing subject, but wrongly in understanding ἐπίγνω. of *becoming known*, as e.g. Erasmus, *Paraphr.*: “adeo ut nullum sit officium Christianae caritatis, in quo non sis *et notus et probatus.*” Beza: “ut hac ratione omnes *agnoscant et experiantur*, quam divites sitis in Christo,” etc. — ἀγαθοῦ] Comp. Rom. xiv. 16; Gal. vi. 6; Luke i. 53, xii. 18, 19; Heb. ix. 11, x. 1; Eccclus. xii. 1, xiv. 25, *al.*; πᾶν ἀγαθὸν τὸ ἐν ἡμῖν really expresses quite the same thing as is expressed at Eph. i. 3 by πᾶσα εὐλογία πνευματική. — τοῦ ἐν ἡμῖν] applies to the *Christians generally*, these being regarded as a whole. The blessings are in the *Christian community*.

Ver. 7. Not the assigning of a reason for *the intercession* (de Wette and others; see in opposition thereto, on ver. 6), but a statement of the subjective ground (the objective one was contained in ver. 5 f.) of the *thanksgiving*, ver. 4. Jerome already aptly remarks: “plenius inculcat et edocet, quare dixerit: gratias ago,” etc. — χαράν] emphatically prefixed. The *aorist* ἔσχοον (see the critical remarks) relates to the point of time, at which the ἀκούειν, ver. 5, had hitherto taken place. — πολλήν] applies to both substantives. — παράκλησιν] for Paul is δέσμιος, vv. 1, 9. Comp. παρηγορία, Col. iv. 11. — ὅτι τὰ σπλ. κ.τ.λ.] More precise explanation to ἐπὶ τῇ ἀγάπῃ σου: *because, namely, the hearts* (comp. ver. 20, as also 2 Cor. vi. 12, vii. 15; Phil. i. 8, *al.*) *of the saints are refreshed by thee.* There is no more particular information as to the work of love referred to; and it is quite arbitrary to refer τῶν ἀγ. specially to the *poor Christians* (Grotius, Rosenmüller, and others), or even still more specially to “*the mother-church of Christendom*” (Hofmann), which is not to be made good either by 1 Cor. xvi. 1 or by Rom.

context, be referred to Philemon himself and to those adduced along with him in ver. 2. The *Colossian church* is brought in after a purely arbitrary way by Michaelis and Hofmann,

xii. 13. — ἀδελφέ] not emphatic (“brother in truth,” de Wette, whom Koch follows; comp. Erasmus, *Paraphr.*), but touching affection. Comp. Gal. vi. 18.

Ver. 8. Διό] explains the ground for the following διὰ τ. ἀγάπ. μᾶλλον παρακαλῶ: *Wherefore* (because I have so much joy and solace from thee), although I am by no means wanting in great boldness (1 Tim. iii. 13; 2 Cor. iii. 12; Phil. i. 20) to enjoin upon thee what is becoming, *I will rather for love's sake exhort*, will make exhortation take the place of injunction. Chrysostom, Oecumenius, Theophylact (comp. also Theodoret), Erasmus, Michaelis, Zachariae, and others attach διό to the participial assertion. This is unpsychological; what Paul has said in ver. 5 [7] accords not with commanding, but with entreaty. — ἐν Χριστῷ] *In Christ*, as the element of his inner life, Paul knows that his great confidence has its basis. But this fellowship of his with Christ is not merely the general Christian, but the *apostolic*, fellowship. — τὸ ἀνήκον] *that which is fitting*, that is, the *ethically suitable*; Suidas: τὸ πρέπον; not used in this sense by Greek writers. Comp. however, Eph. v. 4; Col. iii. 18; 1 Macc. x. 40, 42, xi. 35; 2 Macc. xiv. 8. Thus Paul makes that, which he desires to obtain from Philemon, already to be felt as his *duty*. — διὰ τὴν ἀγάπην] is understood by some of the love of *Philemon* (Calvin and others, Cornelius a Lapide: “ut scilicet solitam tuam caritatem in servum tuum poenitentem ostendas”); by others, of the love of *the apostle to Philemon* (Estius and others); by others again, ἦν καὶ γὰρ ἔχω πρὸς σε, καὶ σὺ πρὸς ἐμέ (Theophylact; comp. Oecumenius and others; Grotius: “per necessitatem amicitiae nostrae”). But all these limitations not expressed in the text are arbitrary; it is to be left general: *on account of love*, in order not to check the influence of the same (which, experience shows, is so great also over thee), but to allow it free course. It is the Christian brotherly love *in abstracto*, conceived of as a *power*; 1 Cor. xiii.

Ver. 9 f. Before τοιοῦτος we have to place a full stop; the participial predication τοιοῦτος ὢν sums up the quality which was expressed in ver. 8 by πολλὴν . . . μᾶλλον παρακαλῶ; and lastly, ὡς Παῦλος . . . Χριστοῦ supports the παρακαλῶ σε κ.τ.λ. of ver. 10, from a consideration of the personal position

of the apostle in such a way, that the granting of the request could not but appear to Philemon *as a matter of dutiful affection*. Consequently: *Seeing that I am so constituted*,<sup>1</sup> since such is my manner of thinking and dealing, that, namely, in place of commanding thee, I rather for love's sake betake myself to the παρακαλεῖν, *I exhort thee as Paul*, etc. A very mistaken objection to this view of τοιοῦτος ὢν is that Paul would not have said at all that he was so *constituted*, but only that he did so *in the given case* (Hofmann, following Wiesinger). *He, in fact, says even now with τοιοῦτος ὢν itself that such is his nature*. Observe, moreover, that the supporting elements, ὡς Παῦλος κ.τ.λ., are *prefixed* with all the emphasis of urgency to the παρακαλῶ, since in them lies the *progress* of the representation, namely, that *which comes in as additional* to the παρακαλῶ, already said before. Usually τοιοῦτος is taken as *preparative*, so that ὡς Παῦλος κ.τ.λ. is the *more precise explanation* of it; in which case some (as Luther, Calvin, and others, including Flatt, de Wette, Wiesinger, Ewald) find only two elements, taking ὡς Π. πρεσβύτης together; others (most expositors since the time of Chrysostom, including Bleek and Hofmann), three elements — Παῦλος, πρεσβύτης, δέσμιος. Expositors have differed in defining the *significance* of the particulars *in their bearing on the matter in hand*,<sup>2</sup> while recognising on the whole the “*pondus ad movendum Philemonis animum*” (Estius). According to de Wette (comp. Wetstein), τοιοῦτος ὢν κ.τ.λ. is to be held parallel to the participial clause of ver. 8, in accordance with which the participle would thus have to be resolved by *although*. But the whole mode of interpreta-

<sup>1</sup> The Vulgate erroneously referred ὢν to *Philemon*: “*cum sis talis*,” which Cornelius a Lapide unsuccessfully defends.

<sup>2</sup> So e.g. Erasmus, *Paraphr.*: “*Quid enim neges roganti? primum Paulo: cum Paulum dico non paulum rerum tibi significo; deinde seni: nonnihil tribui solet et aetati. . . nunc etiam vincto: in precibus nonnihil ponderis habet et calamitas obstantis; postremo vincto Jesu Christi: sic vincto favere debent, qui profitentur Christi doctrinam.*” Similarly Grotius and others; while, according to Heinrichs, by Παῦλος there was to be awakened *gratitude*; by πρεσβ. the *readiness to oblige*, natural towards the aged; and by δέσμιος ἱ. Χρ. *compassion*. Hofmann holds that “*the name Paul puts Philemon in mind of all that makes it a historical one,*” and that the impression of this becomes thereupon confirmed by the other two elements.

tion, which takes *τοιούτος* as preparative, is untenable. It must of necessity point *back*, summing up under the notion of personal quality what was said by *πολλήν . . . παρακαλῶ* in ver. 8; for if *τοιούτος* is not already defined (as *is* here the case by reference to ver. 8), it may, doubtless, *become* defined either by an adjective immediately following, or by a following *οἶος* (Plato, *Conv.* p. 199 D; Dem. 41, 3), or *ὅς* (Xen. *Anab.* iv. 4. 2; Plat. *Phaed.* p. 92 B; Heb. viii. 1), or *ὅσος* (Isocr. *Paneg.* 21), or by *ὥστε* with the infinitive (Plato, *Conv.* p. 175 D, *al.*), but never by *ὡς*, which neither actually occurs (the usually cited passage from Andocides in Wetstein, de Wette has rightly described as not here relevant<sup>1</sup>) nor *can* take place logically, since *ὡς*, that is, *as* (not *like*, which it means after *τοιόνδε* in Aesch. *Pers.* 180), already presupposes the definiteness of *τοιούτος*. This more precise definiteness is not, however, to be relegated to the mere *conception* or *mode of view* of the writer (Wiesinger: "I, in my circumstances"), according to which *ὡς* is then held to introduce an appositional definition, to which also Bleek and Hofmann ultimately come; but it is to be taken from what Paul has previously *said*, because it results from that quite simply and suitably. Comp. on *τοιούτος ὧν*, which always in classical writers also—where it is not followed by a corresponding *οἶος*, *ὅς*, *ὅσος*, or *ὥστε*—summarily denotes the quality, disposition, demeanour, or the like, more precisely indicated before; Plato, *Rep.* p. 493 C; Xen. *Anab.* iii. 1. 30; *Hellen.* iv. 1. 38; *Cyrop.* i. 5, 8; Soph. *Aj.* 1277 (1298); Lucian, *Cont.* 20, and many other places. It is further to be noted, (1) that the true explanation of *τοιούτος ὧν κ.τ.λ.* of itself imperatively requires that we connect these words with the *following παρακαλῶ* (Flatt, Lachmann, who, however, parenthesisises *ὡς Παῦλος*, de Wette,

<sup>1</sup> The passage runs: ὁ δὲ πάντων δεινότατόν ἐστι, τοιούτος ὧν ὡς εὔνοος τῷ δήμῳ ταῦς λόγους ποιῆσαι. Here, precisely as in our passage, *ὡς εὔνοος* belongs *not* to *τοιούτος ὧν*, but to what follows, and *τοιούτος ὧν* sums up what had been said before.—The comparison of *τοιούτοι*, Hom. *Od.* xvi. 205 (Hofmann), where besides *no ὡς* follows, is unsuitable, partly on the general ground of the well-known diversity of meaning of the two words (comp. Kühner, *ad Xen. Mem.* i. 7. 5), which is not to be abandoned without special reason, partly because in that passage *ἐγὼ τοιούτοι* stands absolutely and *δεικτικῶς* (*hicce ego talis*), so that the following *παθὼν κ.τ.λ.* belongs to *ἡλυθόν*.

Wiesinger, Ewald, Bleek, Hofmann), not with that which precedes (as formerly was *usual*), in which case the second παρακαλῶ is understood as resumptive, an οὖν (Theophylact), *inquam*, or the like, being supplied in thought (so Castalio, Beza, Hagenbach, and many). (2) The elements expressed by ὡς Παῦλος . . . Χριστοῦ stand — seeing that πρεσβύτης is a *substantive* and has not the article — in *such* relation to each other, that πρεσβύτης and νυνὶ δὲ καὶ δέσμιος κ.τ.λ. are two *attributive* statements attaching themselves to Παῦλος; consequently: *as Paul, who is an old man, and now also a prisoner, etc.* (3) The (flexible) notion of πρεσβύτης must by no means have its meaning altered, as is done *e.g.* by Calvin, who makes it denote “non aetatem, sed officium;” but, at the same time, may not be rigidly pressed in so confidential a private writing, in which “lepos mixtus gravitate” (Bengel) prevails, especially if Philemon was *much younger* than Paul. Observe, withal, that the apostle does not use some such expression as γέρων, but the more relative term πρεσβ.; comp. Tit. ii. 2 with the contrast τοὺς νεωτέρους in ver. 6. He sets himself down as a *veteran* in contradistinction to the younger friend, who was once his disciple. At the stoning of Stephen, and so some twenty-six or twenty-seven years earlier, Paul was still νεανίας (Acts vii. 58); he might thus be now somewhere about fifty years of age. — δέσμιος [I. X.] as in ver. 1. — τέκνον] tenderly affectionate designation of his convert (comp. 1 Cor. iv. 14 f.; Gal. iv. 19; 1 Pet. v. 13), in connection with which the conception of his *own* child is brought more vividly into prominence by the prefixed ἐμοῦ and by ἐγώ (see the critical remarks), and ἐν τοῖς δεσμοῖς<sup>1</sup> makes the recommendation yet more affecting and urgent. — Ὀνήσιμον] Accusative, in accordance with a well-known attraction; see Winer, p. 155 [E. T. 205]; Buttmann, p. 68 [E. T. 78].

Ver. 11. Ingenious allusion to the literal signification of the name (current also among the Greeks) Ὀνήσιμος, *useful*. The objection of Estius, that Paul expresses himself in words

<sup>1</sup> That the expression: *in the bonds*, was suitable only to Rome and not to Caesarea, is incorrectly inferred by Wieseler, p. 420, from Acts xxiv. 23. See on that passage. It was likewise incorrect to assign the Epistle, on account of πρεσβύτης, to the alleged *second* imprisonment at Rome (Calovius).

derived from another stem (not from *δύνημι*), presupposes a mechanical procedure, with which Paul is least of all to be charged. We may add that, while there were not such forms as *ἀνοήσιμος* and *εὐνοήσιμος*, doubtless he might, had he wished to retain the stem of the name, have employed *ἀνόνητος* and *ὀνητός* (Suidas), or *ὀνήτωρ* (Pindar), or *ὀνησιφόρος* (Plutarch, Lucian). An allusion, however, at the same time to the name of *Christian*, as sometimes in the Fathers *Χριστιανός* is brought into relation with *χρηστός*, is arbitrarily assumed by Cornelius a Lapide, Koch, and others, and the more so, as the expressions have already their occasion in the name *Onesimus*, and, moreover, by means of *σοί* and *ἐμοί* an individually definite reference. — *ἄχρηστον*] *unservicable*, only here in the N. T. (comp. however, *δοῦλος ἀχρεῖος*, Matt. xxv. 30; Luke xvii. 10). Plato, *Lys.* p. 204 B: *φαῦλος καὶ ἄχρηστος*, 3 Macc. iii. 29; Ecclus. xxxvii. 19. A definition, *wherewith* the *uselessness* of Onesimus in his service *consisted* (the usual view from the time of Chrysostom: that he had *robbed* his master) does not appear more precisely than in the hint ver. 18 f. — *νυνὶ δὲ . . . εὐχρηστον*] Comp. 2 Tim. ii. 21, iv. 11; Plato, *Pol.* iii. p. 411 B: *χρήσιμον ἐξ ἀχρήστου ἐποίησεν*. The *usefulness*, which now belongs to Onesimus, is based simply on his conversion which had taken place, ver. 10, and consequently consists for *Philemon* in the fact, that his slave now will render his service in a far other way than before, *namely, in a distinctively Christian frame of mind and activity* (consequently without eye-service and man-pleasing, *ὡς τῷ κυρίῳ κ.τ.λ.*, as it is expressed at Col. iii. 29 ff.), and for *Paul himself* in the fact that, because the conversion of Onesimus is *his work* (ver. 10), in that transformation of the previously useless slave there has accrued to the apostle, as the latter's spiritual father, gain and recompense of his labour (Phil. i. 22), the joy and honour of not having striven in vain (Phil. ii. 16). Thus the *benefits*, which Philemon and Paul have respectively to enjoy from Onesimus *as now constituted*, are brought into contact and union. Comp. Theodore of Mopsuestia: *σοὶ κατὰ τὴν ὑπηρεσίαν, ἐμοὶ κατὰ τὴν βελτίωσιν τοῦ τρόπου*. What a weighty and persuasive appeal was urged in the ingenious *καὶ ἐμοί* (comp. Rom. xvi. 13; 1 Cor. xvi. 18) is at once felt.

Ver. 12. The rectified text<sup>1</sup> is: ὃν ἀνέπεμψά σοι· σὺ δὲ αὐτόν, τουτέστι τὸ ἐμὰ σπλάγχνα (without προσλαβοῦ). — Ὁν ἀνέπεμψα, *remisi*, comp. Luke xxiii. 11. — τουτέστι τὰ ἐμὰ σπλάγχνα] *that is, my heart*, by which Onesimus is designated as *an object of the most cordial affection*. So Oecumenius, Theophylact, and many. ἐμὰ has an ingeniously-turned emphasis, in contrast to αὐτόν. According to *others*, the thought would be: ἐμός ἐστιν υἱός, ἐκ τῶν ἐμῶν γεγέννηται σπλάγχνων, Theodoret (comp. also Chrysostom); so too Beza, Cornelius a Lapide, Heinrichs, and others, following the Syriac. See instances in Pricaeus and Wetstein, and comp. the Latin *viscera*. But in this way the relation already expressed in ver. 10 would be only repeated, and that in a form, which would be less in keeping with that *spiritual* fatherhood. Paul, moreover, stately uses σπλάγχνα for the seat of the *affection of love* (2 Cor. vi. 12, vii. 15; Phil. i. 8, ii. 1; Col. iii. 12; Philem. 7, 20; comp. also Luke i. 78; 1 John iii. 17), and so also here, where the person to whom one feels himself attached with tender love (which, according to ver. 10, is certainly felt as *paternal*; comp. Wisd. x. 5; 4 Macc. xvi. 20, 26) is designated by the lover as *his very heart*, because its feelings and inclinations are filled by this object. Comp. on this expression of feeling, the Plautine *meum corculum* (*Cas.* iv. 4. 14), *meum cor* (*Poen.* i. 2. 154). When we set aside προσλαβοῦ as not genuine (see the critical remarks), the verb *is wanting*, so that the passage is *anacoluthic*; the apostle is involuntarily withheld by the following relative clause presenting itself, and by what he, in the lively flow of his thoughts, further subjoins (ver. 13 ff.) from adding the governing verb thought of with σὺ δὲ αὐτόν, until at length, after beginning a new sentence with ver. 17, he introduces it in another independent connection, leaving the sentence which he had begun with σὺ δὲ αὐτόν in ver. 12 unclosed. Comp. on Rom. v. 12 ff.; Gal. ii. 16. See generally, Winer, p. 528 ff. [E. T. 709 ff.]; Wilke, *Rhetor.* p. 217 f. With classic writers, too, such anacoluthic sentences broken off by

<sup>1</sup> See the critical remarks. The text of Lachmann, ὃν ἀνεπ. σοι, αὐτόν, τοῦτ' ἐστιν τὰ ἐμὰ σπλ., is followed by Hofmann, so that αὐτόν is in apposition to ὃν (see, on the other hand, Winer, p. 140 [E. T. 184]).

the influence of intervening thoughts are not rare, specially in excited or pathetic discourse, e.g. Plat. *Symp.* p. 218 A; Xen. *Anab.* ii. 5. 13; and Krüger *in loc.*; Aeschin. *adv. Ctesiph.* 256, and Wunderlich *in loc.*; Bremi, *ad Lys.* p. 442 f., 222, who rightly observes: "Hoc anacoluthiae genus inter scriptores sacros nulli frequentius excidit quam Paulo ap., epistolas suas dictanti."

Ver. 13 f. Ἐγώ] I for my part. — ἐβουλόμην] *I was of the mind.* Comp. ἠθέλησα, ver. 14, and observe not merely the diversity of *notion* (βούλομαι: deliberate self-determination, see on Matt. i. 19), but also the distinction of the *tenses*. The apostle formerly cherished the design and the wish (imperfect ἐβουλ.) of retaining Onesimus with himself, instead of sending him back to Philemon, but has become of the mind (historical aorist ἠθέλησα), etc. Thus ἠθέλ. denotes that which *supervened* on the previous occurrence of the ἐβουλ., and hindered the realization of the latter. Observe that Paul has not used ἐβουλόμην ἄν; that would be *vellem.* — ὑπὲρ σοῦ] *for thee*, i.e. *in gratiam tuam*, that thou mightest not need thyself to serve me. ὑπὲρ accordingly is not here, any more than in any other passage of the N. T., used as a precise equivalent to ἀντί, although the *actual* relation of representation lies at the bottom of the conception *in gratiam*; for Paul would have taken the service of the *slave* as rendered by the *master*, to whom the slave *belonged*. Comp. Hofmann. This mode of regarding and representing the matter has nothing harsh about it, nor does it convey any *obligation*, which Philemon, had he been on the spot, would have fulfilled (Bleek), but simply the *trustful presupposition*, that Philemon himself would, if Paul had desired it, have ministered to him in the prison. Of this, however, Philemon was relieved by the service of the slave, which in this way *stood him in good stead*. Schweizer, in the *Stud. u. Krit.* 1858, p. 430, explains likewise correctly: *for thy benefit*, but takes this in the sense: "so that it would be a service rendered to thee, imputed to thee, so that I would be under obligation to thee." But this would only have the delicacy and tenderness which are found in it, if the thought: "in order that he might serve me, with a view to place me under obligation to thee," contained the

design of *Onesimus*; if, accordingly, Paul had written something after this manner: ὃς ἐβούλετο πρὸς ἑμαυτὸν μένειν, ἵνα κ.τ.λ., which, however, would have asserted a self-determination incompetent to the position of a slave. No; as the passage is written, there is delicately and tenderly implied in the ὑπὲρ σοῦ the same thought, which, in accordance with Phil. ii. 30, he might have expressed by ἵνα ἀναπληρώσῃ τὸ σοῦ ὑστέρημα; comp. 1 Cor. xvi. 17. Thus ingeniously does Paul know how to justify his ἐβουλόμην κ.τ.λ.—seeing that he would, in fact, otherwise have had no claim at all upon another's bondsman—by the specification of design ἵνα ὑπὲρ σοῦ κ.τ.λ. — διακομῆ] direct representation by the subjunctive, “ita quidem, ut prae-teriti temporis cogitatio tanquam praesens efferatur,” Kühner, *ad Xen. Mem.* i. 2. 2. — ἐν τοῖς δεσμοῖς τοῦ εὐαγγ.] in the bonds, into which the gospel has brought me—in a position therefore (comp. ver. 9) which makes me as needful as deserving of such loving service. — χωρὶς δὲ κ.τ.λ.] but without thy consent, that is, independent of it, *I have wished to do nothing*, and so have left that wish unexecuted, *in order that thy good may be not as from constraint, but from free will.* The thought of the apostle accordingly is: But as I knew not thine own opinion, and thus must have acted without it, I was disposed to abstain from the retention of thy slave, which I had in view: *for the good, which thou showest, is not to be as if forced, but voluntary.* If I had retained Onesimus for my service, without having thy consent to that effect, the good, which I should have had to derive from thee through the service rendered to me by thy servant ὑπὲρ σοῦ, would have been shown *not from free will*,—that is, not in virtue of thine own self-determination,—but *as if compulsorily*, just because independently of thy γνώμη (“non enim potuisset refragari Philemon,” Bengel<sup>1</sup>). Observe at the same time that τὸ ἀγαθὸν σου, *thy good*, that is, *the good which thou showest to others*, is to be left quite in its generality, so that not the serviceable employment of the slave *especially and in concreto* is meant, but rather the *category* in general, under which, in the intended application, there falls that special ἀγαθόν, which is indicated in ver. 13.

<sup>1</sup> Seneca, *De Benef.* ii. 4: “Si vis scire an velim, effice ut possim nolle.” Luther aptly remarks: a constrained will is not *voluntas*, but *noluntas*.

The restriction to the given case is impracticable on account of ἀλλὰ κατὰ ἐκούσιον, since Paul in fact did not at all intend to procure the consent of Philemon and to retain Onesimus. This in opposition to the *usual* interpretation: “τὸ ἀγαθόν, *i.e.* beneficium tuum hocce, quo afficio a te, *si hunc mihi servum concedis,*” Heinrichs; comp. Bleek. But it is an error also, with de Wette, following Estius (who describes it as probable), to understand under τὸ ἀγαθ. σου the *manumission*<sup>1</sup> of the slave, or to understand it at least as “also included” (Bleek), of which even in ver. 16 there is no mention, and for suggesting which in so covert and enigmatic a fashion there would not have been any reason, if he had desired it at all (but see on 1 Cor. vii. 21). According to Hofmann (comp. his *Schriftbeweis*, II. 2, p. 412), τὸ ἀγαθόν σου is, like τὸ χρηστὸν τοῦ Θεοῦ at Rom. ii. 4, *thy goodness*, and that *the* goodness, which *Philemon will show to Onesimus when he had returned into his position as a slave*; this only then becomes an undoubtedly *spontaneous* goodness, when the apostle refrains from any injunction of his own, whereas Philemon *could not have done otherwise* than refrain from punishing the slave for his escape, if Paul had retained him to himself, in which case, therefore, Philemon might have seemed to be kind *compulsorily*. This explanation, brought out by the insertion of thoughts between the lines, is to be set aside as at variance with the context, since there is nothing in the connection to point to the definition of the notion of τὸ ἀγαθόν σου as goodness *towards Onesimus*, but on the contrary this expression can only acquire its import through the delicately thoughtful ἵνα ὑπὲρ σοῦ μοι διακονῆ κ.τ.λ. — ὡς κατὰ ἀνάγκην] emphatically prefixed, and ὡς expresses the idea: “*so that it appears as constrained.*” Comp. Fritzsche, *ad Rom.* II. p. 360. On κατὰ ἀνάγκ., *by way of constraint* (in the passive sense), *by compulsion*, comp. Thucyd. vi. 10. 1; Polyb. iii. 67. 5; 2 Macc. xv. 2; on the contrast, comp. 1 Pet. v. 2: μὴ ἀναγκαστῶς, ἀλλ’ ἐκουσίως; Thucyd. viii. 27. 3: καθ’ ἐκουσίαν ἢ πάνυ γε ἀνάγκη, Plat. *Prot.* p. 346 B.

Ver. 15. Paul now *supports* his course of procedure in

<sup>1</sup> That the manumission did take place, has been inferred from the tradition that Onesimus became a *bishop*. It may have taken place, but it is not meant *here*.

having given up his previous plan of retaining Onesimus with him, and in sending the latter back, by the consideration that the brief separation of the slave from his master may perhaps have had the Providential destined aim, etc. This destined aim would have been in fact counteracted by the ulterior keeping apart of the slave from Philemon. — τάχα] *easily, perhaps*, Rom. v. 7. So also in classical writers, but more frequently conjoined with ἄν. Comp. for a similar use of ἴσως, Luke xx. 13, and Buttman, *ad Soph. Phil.* p. 180. Chrysostom aptly remarks: *καλῶς τὸ τάχα, ἵνα εἶξῃ ὁ δεσπότης ἐπειδὴ γὰρ ἀπὸ αὐθαδείας γέγονεν ἢ φυγὴ καὶ διεστραμμένης διανοίας, καὶ οὐκ ἀπὸ προαιρέσεως, λέγει τάχα.* A categorical assertion, although appropriate to the expression of a firm confidence, would have been less sparing of the feelings in the relation of the injured master to the fugitive slave, than the problematic mode of expression; it *may readily be*, that the way of the μοῖρα Θεοῦ has been such, etc. — ἐχωρίσθη] *εὐφύμως καὶ τὴν φυγὴν χωρισμὸν καλεῖ, ἵνα μὴ τῷ ὀνόματι τῆς φυγῆς παροξύνῃ τὸν δεσπότην*, Theophylact. The aim of *soothing* underlies also the choice of the *passive* expression, as Chrysostom says: *οὐκ εἶπεν· ἐχώρισεν ἑαυτὸν . . . οὐ γὰρ αὐτοῦ τὸ κατασκευάσμα τὸ ἐπὶ τούτῳ ἀναχωρῆσαι κ.τ.λ.* — πρὸς ὄραν] Comp. 2 Cor. vii. 8; Gal. ii. 5; 1 Thess. ii. 17. This relative statement of time leaves it entirely undefined, *how long* the brief stay of Onesimus with Paul lasted. — ἵνα] *divine destined aim* therein. Chrysostom and Jerome already refer to Gen. xlv. 5. — αἰώνιον] not adverb, which is αἰωνίως, but accusative, so that the adverbial notion is expressed by way of predicate. Winer, p. 433 [E. T. 582]; Kühner, II. 1, p. 234 f. Erasmus aptly observes: “*ipsum jam non temporarium ministrum, sed perpetuo tecum victurum.*” The notion itself, however, is not to be taken as the indefinite *perpetuo* (Calvin, Grotius, and many), or more precisely *per omnem tuam vitam* (Drusius, Heinrichs, Flatt, Demme, and others), in connection with which Beza and Michaelis point to the ordinances of the law with regard to the *perpetua mancipia* (Ex. xxi. 6; Deut. xv. 17); but—as is alone consonant with the N. T. use of the word concerning the future, and the Pauline doctrine of the approaching establishment of the kingdom—in the definite

sense: *for ever*, embracing the expiring αἰὼν οὗτος and the αἰὼν μέλλων attaching itself thereto, and presupposing the Parousia, which is still to be expected within the lifetime of both parties; but not, that the Christian brotherly union reaches into eternity (Erasmus, Estius, de Wette, and others); so in the main also Hofmann: "as one who remains to him *for ever*, not merely for *lifetime*;" comp. Bleek. — ἀπέχης] Comp. Phil. iv. 18; Matt. vi. 2. The *compound* expression (*mayest have away*) denotes the definitive final possession.

Ver. 16. Altered relation which with the αἰώνιον αὐτὸν ἀπέχειν was to take effect, and thenceforth to subsist, between Philemon and Onesimus. — οὐκέτι ὡς δοῦλον] in this is implied not a hint of *manumission*, but the fact that, while the external relation of slavery remains in itself unchanged, the *ethical* relation has become *another*, a *higher* one (ὑπὲρ δοῦλον), a *brotherly relation of affection* (ἀδελφ. ἀγαπ.). Christianity does not abolish the distinctions of rank and station, but morally equalizes them (comp. on ἰσότητα, Col. iv. 1; 1 Tim. vi. 2), inasmuch as it pervades them with the unifying consecration of the life in Christ,<sup>1</sup> 1 Cor. vii. 21 f., xii. 13; Gal. iii. 28; Col. iii. 11. To the ὡς the following ὑπὲρ is correlative: not further *in the quality of a slave*, but in a *higher manner than as a slave*; ἀδελφὸν ἀγαπ., as a *beloved brother*, is then the epexegetis of ὑπὲρ δοῦλον. And the latter is conceived of thus: *so that he is beyond and above a δοῦλος*, is more than such. Comp. Plato, *Rep.* p. 488 A; *Legg.* viii. p. 839 D: οὐκ ἔστιν ὑπὲρ ἄνθρωπον; 2 Macc. ix. 8. — μάλιστα ἐμοὶ κ.τ.λ.] belongs to ἀδελ. ἀγαπ. In that view μάλιστα has its reference in the relation of Onesimus to his *fellow-Christians, with whom he has hitherto been brought into connection*; among these it was *Paul*, to whom he stood *most of all*—that is, in higher degree than to any other—in the relation of a beloved brother. — πόσῳ δὲ μᾶλλον σοί] since he is thy property, and does not enter into merely temporary connection with thee, such as that in which he stood with me; see ver. 15. — καὶ ἐν σαρκὶ καὶ ἐν κυρ.] specifies the two

<sup>1</sup> In accordance with this Christian-ideal mode of view we have to leave οὐκέτι absolute, and not to weaken it by μόνον to be mentally supplied (Grotius, Storr, Flatt); comp. on Col. iii. 23.

domains, in which Onesimus will be to him yet far more a beloved brother than to the apostle, namely, *in the flesh*, i.e. in the sphere pertaining to the *material nature of man*, in things consequently that concern the bodily life and needs, and *in the Lord*, i.e. in the higher spiritual life-sphere of fellowship with Christ. Accordingly, ἐν σαρκί Philemon has the brother as a slave, and ἐν κυρίῳ the slave as a brother; how greatly, therefore, must he, in view of the mutual connection and interpenetration of the two relations, have him, *as well ἐν σαρκί as ἐν κυρίῳ*, as a beloved brother! How much more still (πόσῳ δὲ μᾶλλον) must Onesimus thus be such an one to Philemon, than to the apostle! The two domains of life designated by ἐν σαρκί and ἐν κυρίῳ—which, connected by καὶ . . . καί, exclude the conception of ethical contrast<sup>1</sup>—are to be left in all their comprehensiveness. Influenced by the erroneous presupposition of *manumission* (see on ver. 15), de Wette thinks in ἐν σαρκί of the *family-relation* into which the manumitted one enters.

Ver. 17. Οὖν] *resuming*; see on ver. 12, where the request, to which utterance is only now finally given after the moving digressions vv. 13–16, was already to be expressed.—The emphasis, and that in the way of furnishing a motive, lies upon κοινωνόν: if thou hast me as a *partner*, if thou standest in this relation to me,—according to which consequently the refusal of the request would appear as proof of the contrary. As to this use of ἔχειν, comp. on Matt. xiv. 4. The *notion* of the κοινωνία is not to be restricted more narrowly than is implied in the idea of *Christian fellowship*, and so of common believing, loving, hoping, disposition, working, and so forth; while Chrysostom, Oecumenius, Theophylact, and others bring out only the partnership of the φρονεῖν and the striving; whereas others, as Estius, Rosenmüller, Heinrichs, Flatt, *et al.*, explain κοινωνόν as *friend*, and Beza and Bengel refer it to the community of *property*: “Si mecum habere te putas communia bona, ut inter socios esse soleat” (Beza); comp. Grotius. The ὡς is: *so as* if thou receivedst *me*, as if *I* now came to thee; for see ver. 12. Theophylact: τίνα οὐκ ἂν κατεδυσώπησε; τίς γὰρ οὐκ ἂν ἐθέλησε Παῦλον προσδέξασθαι, Erasmus: “recipias oportet velut alterum me.” On προσλαβοῦ, comp. Rom. xiv. 1, xv. 7.

<sup>1</sup> Comp. Eklund, *σάρξ vocabulum ap. Paul.*, Lund 1872, p. 47 f.

Ver. 18. And herein the *offence* against thee, with which Onesimus is chargeable, is not to present an obstacle. — εἰ] indication in a hypothetic form, so as to spare the feelings: Attic politeness, see Herbst, *ad Xen. Mem.* i. 5. 1; Bornem. *ad Conviv.* iv. 3; Winer, p. 418 [E. T. 562]. — τι ἠδίκησέ σε] Comp. Col. iii. 25; Gal. iv. 12; Acts xxv. 10. In what the wrong done to Philemon by Onesimus, and without doubt by Onesimus confessed to the apostle by the latter, actually consisted, is hinted in what follows. — ἡ ὀφείλει] or—more precisely to describe this ἠδίκησε—*oweth* (anything). This applies to a *money-debt* (see ver. 19). Accordingly the slave had probably been guilty, not merely in general of a fault in service which injured his master (Hofmann), but in reality (comp. already Chrysostom) of purloining or of embezzlement, which Paul here knows how to indicate euphemistically. The referring it merely to the *running away* itself, and the *neglect of service* therewith connected, would not be (in opposition to Bleek) in keeping with the hypothetical form of expression. — τοῦτο] the τί, which he ἠδίκησέ σε ἡ ὀφείλει; hence we have not, with Grotius, Flatt, and others, to explain these two verbs of *different* offences (the former as referring to theft at his running away, the latter to defalcation). — ἐμοὶ ἐλλόγα] *set it down to my account*; “me debitorem habe,” Bengel. Friendly pleasantry, which in ver. 19 becomes even jocular (μετὰ χάριτος τῆς πνευματικῆς, Chrysostom), with which the subsequent ἵνα μὴ λέγω σοι κ.τ.λ. is very compatible (in opposition to Hofmann), if it is correctly apprehended. On the form ἐλλογάω we have not, with Fritzsche, *ad Rom.* v. 13, at once to pronounce against it: “nulla est” (comp. Matthies: “stultum est”), since ἐλλογέω likewise is only with certainty preserved in Rom. *l.c.*, and in Boeckh, *Inscr.* I. p. 850. It is true λογάω, in Lucian, *Leviph.* 15, means *to be fond of speaking*; but this single passage, in which the simple form is preserved, does not suffice to *negative* the use of the word in the sense of *reckoning*.

Ver. 19. Promissory note under his own hand, in which by the elsewhere so weighty ἐγὼ Παῦλος (Gal. v. 2; 2 Cor. x. 1, *al.*) the friendly humour of the connection is rendered the more palpable through force of contrast. Whether Paul wrote the *whole* Epistle with his own hand (the usual view; see already

Jerome, Chrysostom, and Theodoret), or only *from this point* onward, cannot be determined. In the latter case the raillery comes out the more prominently. — *ἵνα μὴ λέγω σοι κ.τ.λ.*] Comp. 2 Cor. ii. 5, and the Latin *ne dicam*: “est *σχῆμα παρασιωπήσεως* sive reticentiae, cum dicimus omittere nos velle, quod maxime dicimus,” Grotius. The *ἵνα* denotes the design which Paul has in the *ἔγραψα . . . ἀποτίσω*; he will, so he represents the matter, by this his note of hand avoid saying to Philemon—what he withal might in strictness have to say to him—that he was yet far more indebted to the apostle. Without sufficient reason, Wiesinger after a harsh and involved fashion attaches *ἵνα*, notwithstanding the intervening clause, to *τοῦτο ἐμοὶ ἐλλόγα*, and then takes the *σοί*, which according to the usual view belongs without emphasis to *λέγω*, as emphatic (*sc. ἐλλόγα*); “that reckon to *me*, not to say: to *thee*.” So too Hofmann, according to whose arbitrary discovery in the repetition of the *ἐγὼ* the emphatic *ἐμοὶ* is held “to continue sounding,” until it finds in the emphatic *σοί* its antithesis, which cancels it. Why should not Paul, instead of this alleged “making it sound on,” have put the words *ἵνα μὴ λέγω σοί, ὅτι κ.τ.λ.* (*because*, according to Hofmann) immediately after *τοῦτο ἐμοὶ ἐλλόγα*, in order thereupon to conclude this passage with the weighty *ἐγὼ Παῦλος κ.τ.λ.*? Besides, there would be implied in that emphasizing and antithetic reference of the *σοί* a pungent turn so directly and incisively putting him to shame, that it would not be in keeping with the whole friendly humorous tone of this part of the letter, which does not warrant us in presupposing a *displeasure on Philemon's part* meriting so deeply earnest a putting him to shame (Hofmann). The very *shaming* hint, which the passage gives, is affectionately veiled in an apparent reticence by *ἵνα μὴ λέγω σοι κ.τ.λ.* Chrysostom already says aptly: *ἐντρεπτικῶς ἅμα καὶ χαρίεντως*. — The *σοί* added to *λέγω* is in keeping with the confidential tone of the Epistle. Paul would not willingly remind his friend of his debt. — *καὶ σεαυτὸν*] also *thine own self*, δι' ἐμοῦ γὰρ, φησὶ, τῆς σωτηρίας ἀπήλυσας· καὶ ἐντεῦθεν δῆλον, ὡς τῆς ἀποστολικῆς ἡξιώθη διδασκαλίας ὁ Φιλῆμων, Theodoret. Through his conversion he was indebted to the apostle for his own *self*, namely, as subject of the *ζωὴ αἰώνιος*. The same view is found

at Luke ix. 25. See on that passage. — προσοφείλεις] *insuper debes*, Herod. vi. 59; Dem. 650, 23; Thucyd. vii. 48. 6; Xen. *Cyrop.* iii. 2. 16, *Oec.* 20. 1; Polyb. v. 88. 4, 8, viii. 25. 4; Lucian. *Sacrif.* 4. The conception, namely, is: “not to say to thee, that thou (namely, because I have made thee a Christian) owest to me not merely that, which I have just declared my wish to pay to thee, but also (καί) thine own self besides.” With due attention to the correlation of καί and πρὸς, the force of the compound would not have been overlooked (Vulgate, Luther, Flatt, and others).

Ver. 20. *Yea, brother, I would fain have profit of thee in the Lord.* — ναί] not beseeching (Grotius and many), but confirmatory (comp. on Matt. xv. 27), as always: *verily, certainly*. It confirms, however, not the preceding κ. σεαυτ. μοι προσοφείλεις (de Wette and Hofmann, following Elsner),—against which may be urged the emphatically prefixed ἐγώ (it must in that case logically have run: σοῦ ἐγὼ δναίμ.),—but the whole intercession for Onesimus, in which Paul has made the cause of the latter his own.<sup>1</sup> *He, he himself*, would fain have joy at the hands of his friend Philemon in the granting of this request; *himself* (not, it might be, merely Onesimus) is Philemon to make happy by this compliance. — δναίμην] Expression of the wish, that this might take place (Kühner, II. 1, p. 193); hence the counter-remark of Hofmann that it is not “*I would fain*,” but “*may I*,” is unmeaning. Comp. Eur. *Hec.* 997: ἤκιστ’ δναίμην τοῦ παρόντος, Ignat. *Eph.* 2: δναίμην ὑμῶν διὰ παντός, Rom. 5: δναίμην τῶν θηρίων . . . εὐχομαι κ.τ.λ. On the expression very current from Homer’s time (*Odyss.* xix. 68, ii. 33), δνάμαί τινος, to have advantage from a thing or person, to profit thereby, comp. Wetstein; on the different verbal forms of the word, Lobeck, *ad Phrygn.* p. 12 f.; Kühner, I. p. 879 f. In the N. T. it is ἀπαξ λεγόμεν.; but the very choice of the peculiar word supports the usual hypothesis (although not recognised by de Wette, Bleek, and

<sup>1</sup> With this ναί, ἀδελφέ the humorous tone has died away, and, when Paul now inserts the need of his own heart and his hearty confidence as to the compliance of his friend, the intercession receives the seal of its trustful assurance of success, and therewith its close. Chrysostom already aptly observes that the ναί, ἀδελφέ applies generally to the προσλαβοῦ requested, so that the apostle “ἀφείς τὸν χαριεντισμὸν πάλιν ἔχεται τῶν πρότερον τῶν σπουδαίων.”

Hofmann) that Paul intended an *allusion to the name Onesimus*.<sup>1</sup> There is the additional circumstance that the emphatic ἐγώ ingeniously gives point to the antithetic glance back at him, for whom he has made request; comp. also Wiesinger, Ellicott, Winer. — ἐν κυρίῳ] gives to the notion of the ὀναίμην its *definite Christian character*. Just so the following ἐν Χριστῷ. Neither means: *for the sake of* (Beza, Grotius, Flatt, and others). No profit of any other kind whatever does Paul wish for himself from Philemon, but that, the enjoyment of which has its ground in Christ as the ethical element. Comp. χαίρειν ἐν κυρίῳ, and the like. — ἀνάπαυσον κ.τ.λ.] let me not wish in vain this ἐγώ σου ὀναίμ. ἐν κυρ.! Refresh (by a forgiving and loving reception of Onesimus) *my heart*; τὰ σπλάγχνα, seat of *loving emotion*, of the love concerned for Onesimus, comp. ver. 7; not an expression of love to *Philemon* (Oecumenius, Theophylact), nor yet a designation of *Onesimus* (ver. 12), as is maintained by Jerome, Estius, Storr, Heinrichs, Flatt, and others.

Ver. 21. Conclusion of the whole matter of request, and that "as if for a last precaution" (Ewald), with the expression of the confidence, to which his apostolic dignity entitled him (ὑπακοῇ), although in accordance with ver. 8 he has abstained from enjoining. This, as well as the εἰδὼς ὅτι κ.τ.λ., appended by way of climax as an accompanying definition to the πεποιθὼς ὅτι κ.τ.λ., could not but entirely remove any possible hesitation on the part of Philemon and complete the effect of the letter. Comp. already Chrysostom and Jerome. — καὶ ὑπὲρ ὃ λέγω] *what*, i.e. *what further deeds of kindness* over and above the receiving back which was asked for, the apostle leaves absolutely to his friend, without, however, wishing to hint in particular at the *manumission* of Onesimus (Bleek and Hofmann, following older expositors); comp. on ver. 13 f. The certainty, however, that his friend will do still *more*, makes him the less doubt that *at the least* what is requested will be done. Thus there is contained in this εἰδὼς κ.τ.λ. a thought-

<sup>1</sup> The allusion would have been more easily seized, if Paul had written in some such way as: ναί, ἀδελφεί, ἐμοὶ σὺ ὀνήσιμος εἶης. But, as he has expressed it, it is more delicate and yet palpable enough, especially for the friend of whom he makes the request.

fully contrived incitement. — λέγω] namely, in that which I have written. Observe the different tenses. — καί] not merely that which I say, but *also*.

Ver. 22. This further commission too—what a welcome, and wisely closing, indirect support to the intercession for Onesimus! πολλή γὰρ ἡ χάρις καὶ ἡ τιμὴ Παύλου ἐνδημοῦντος, Chrysostom; and so the apostle, in fact, wished soon *himself to see* what effect his intercession had had. — ἅμα δὲ καί] that is, *simultaneously with that*, which thou wilt do in the case of Onesimus. This is the sense of the *adverbial ἅμα* in all passages,<sup>1</sup> even Col. iv. 3; Acts xxiv. 26; and 1 Tim. v. 13 (in opposition to Hofmann), and among the Greek writers, so that it by no means expresses merely the conception of *being joined*, that the one is to *associate* itself with the other (Hofmann), but the *contemporary* connection of the one action with the other; Suidas: ἐπὶ τοῦ κατὰ τὸν αὐτὸν καιρὸν. Bleek erroneously renders: *at the same time also I entreat thee*; so, too, de Wette, as if ἅμα δὲ καὶ παρακαλῶ or the like were in the text. — εἰδοίμαζέ μοι ξενίαν] Paul hoped at that time for a speedy liberation; his ulterior goal was Rome; the journey thither, however, he thought of making through Asia Minor, where he also desired to come to Colossae and to take up his quarters (Acts xxviii. 23) as a guest with Philemon. Comp. *Introd. to Colossians*, § 2. Observe, moreover, that ἅμα δὲ καί presupposes so *near* a use of the ξενία, as doubtless tallies with the shorter distance between *Cæsarea* and Phrygia, but not with the distance from *Rome* to Phrygia, specially since, according to Phil. i. 25 f., ii. 24, Paul thought of journeying from Rome to *Macedonia*; hence it would have been inappropriate and strange on his part, if, starting from *Rome*, he had already bespoken a lodging in *Colossae*, and that, too, one to be made ready so *without delay*. — ὑμῶν and ὑμῖν apply to the persons already named, vv. 1, 2. To extend the reference further, namely, to “the *body of Christians amidst which Philemon lives*” (Hofmann), is unwarranted. The expression is *individualizing*. On χάρισθ., *may be granted, i.e. liberated*

<sup>1</sup> Where, namely, there is mention of the combination of two expressions of activity, which takes place or ought to take place (as here). What ἑμοῦ is as τοπικόν, ἅμα is as χρονικόν (Ammonius, p. 13).

in favour of you, comp. on Acts iii. 14, xxvii. 24; on *διὰ τ. προσευχ. ὑμ.*, Phil. i. 19. This hope was not fulfilled. Calvin leaves this doubtful, but aptly adds: "Nihil tamen est absurdi, si spes, qualem de temporali Dei beneficio conceperit, eum frustrata fuerit."

Ver. 23 f. Salutations from the same persons, Col. iv. 10-14. — *ὁ συναιχμάλωτός μου*] See on Col. iv. 10. Here it further has expressly the specifically Christian character.<sup>1</sup> Comp. *δέσμιος ἐν κυρίῳ*, Eph. iv. 1. — The *Jesus Justus* mentioned at Col. iv. 11 does not here join in the greeting. The reason for this cannot be ascertained. It is possible that this man was absent just at the moment of Paul's writing the brief letter to Philemon. According to Wieseler, p. 417, he was not among those in the abode of the apostle under surveillance (in Rome).

Ver. 25. See on Gal. vi. 18.

<sup>1</sup> Yet *ἐν Χριστῷ Ἰησοῦ* might also be conceived as connected with *ἀσπάζεται* (Bleek). Comp. Phil. iv. 21; Rom. xvi. 22; 1 Cor. xvi. 19. There is, however, no reason for separating it from the nearest word, with which even Chrysostom in his day expressly connected it.

THE END.











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