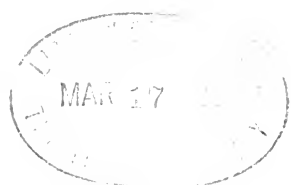


THE EPISTLES OF ST. PAUL

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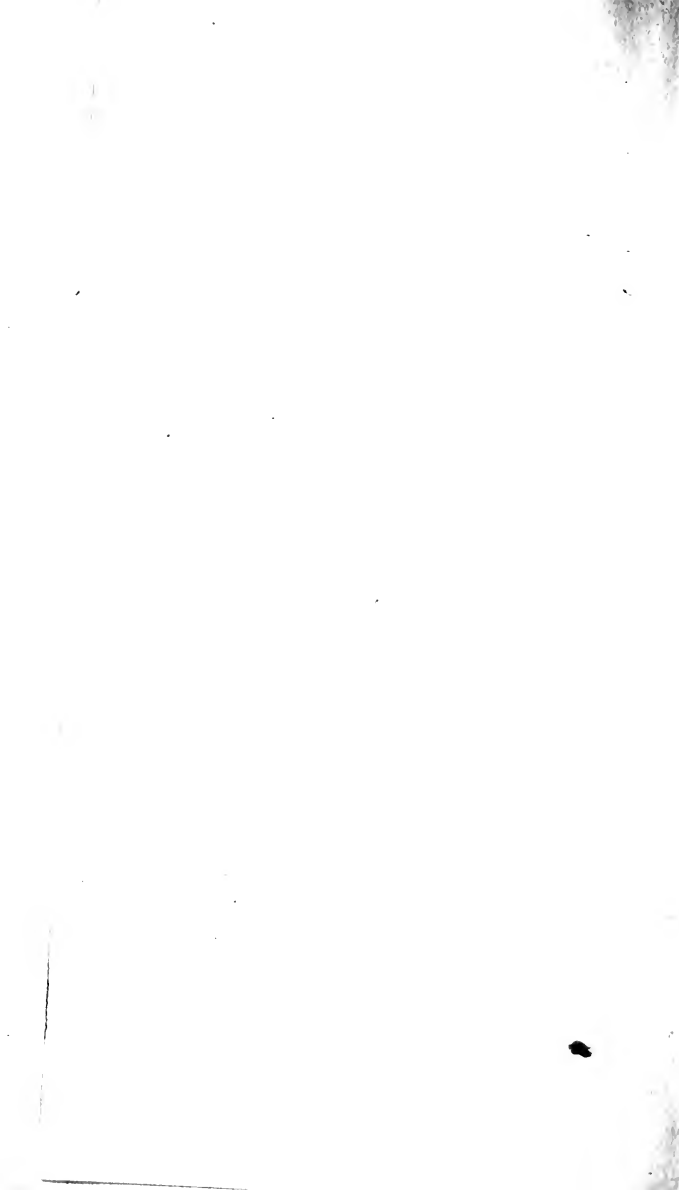


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# THE EPISTLES OF PAUL

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Translation of

The Epistles of Paul the Apostle

By

The REV. W. J. CONYBEARE, M.A.

*Late Fellow of Trinity College, Cambridge*

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Reprinted from

The Life and Epistles of Saint Paul

By

The REV. W. J. CONYBEARE, M.A.

and

The REV. J. S. HOWSON, D.D.



PHILADELPHIA SCHOOL OF THE BIBLE  
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Philadelphia, Pa.

# THE EPISTLES OF PAUL

The Epistles

The Epistles of Paul the Apostle

The REV. W. H. GIBBS, D.D.  
Author of "The Epistles of Paul the Apostle"

Second Edition

The Life and Epistles of Paul the Apostle

The REV. W. H. GIBBS, D.D.

The REV. J. S. THOMSON, D.D.



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The above arrangement is according to the chronological order, as given in *Conybeare & Howson's Life and Epistles of St. Paul.*

MEMORANDUM

TO : [Illegible]

FROM : [Illegible]

SUBJECT : [Illegible]

[Illegible text follows, appearing as a list of items or a detailed report, but the content is completely unreadable due to the quality of the scan.]

The above information is for your information and is not to be used for any other purpose without the express written consent of the [Illegible]

## FIRST EPISTLE TO THE THESSALONIANS.<sup>1</sup>

i.  
2

Salutation. PAUL, and Silvanus, and Timotheus, TO THE CHURCH OF THE THESSALONIANS, in God our Father, and our Lord Jesus Christ.

Grace<sup>2</sup> be to you and peace.<sup>3</sup>

Thanksgiving for their conversion. I give<sup>4</sup> continual thanks to God for you all, and make mention of you in my prayers without ceasing; remembering, in the presence of our God and Father, the working of your faith, and the labors of your love, and the steadfastness

i. 2  
3

<sup>1</sup>The correctness of the date here assigned to this Epistle may be proved as follows:—

(1.) It was written not long after the conversion of the Thessalonians (1 Thess. i. 8, 9), while the tidings of it were still spreading (the verb is in the present tense) through Macedonia and Achaia, and while St. Paul could speak of himself as only taken from them for a short season (1 Thess. ii. 17). (2.) St. Paul had been recently at Athens (iii. 1), and had already preached in Achaia (i. 7, 8). (3.) Timotheus and Silas were just returned (iii. 6) from Macedonia, which happened (Acts xviii. 5) soon after St. Paul's first arrival at Corinth.

We have already observed (Ch. IX. p. 285), that the character of these Epistles to the Thessalonians proves how predominant was the Gentile element in that church; and that they are among the very few letters of St. Paul in which not a single quotation from the Old Testament is to be found. The use, however, of the word "Satan" (1 Thess. ii. 18, and 2 Thess. ii. 9) might be adduced as implying some previous knowledge of Judaism in those to whom the letter was addressed. See also the note on 2 Thess. ii. 8.

<sup>2</sup>This salutation occurs in all St. Paul's Epistles, except the three Pastoral Epistles, where it is changed into "Grace, mercy, and peace."

<sup>3</sup>The remainder of this verse has been introduced into the Textus Receptus by mistake in this place, where it is not found in the best MSS. It properly belongs to 2 Thess. 1, 2.

<sup>4</sup>It is important to observe in this place, once for all, that St. Paul uses "*we*," according to the idiom of many ancient writers, where a modern writer would use "*I*." Great confusion is caused in many passages by not translating, according to his true meaning, in the first person *singular*; for thus it often happens, that what he spoke of himself individually appears to us as if it were meant for a general truth: instances will occur repeatedly of this in the Epistles to the Corinthians, especially the Second. It might have been supposed, that when St. Paul associated others with himself in the salutation at the beginning of an epistle, he meant to indicate that the epistle proceeded from them as well as from himself; but an examination of the body of the Epistle will always convince us that such was not the case, but that he was the sole author. For example, in the present Epistle, Silvanus and Timotheus are joined with him in the salutation; but yet we find (ch. iii. 1, 2)—"*we* thought it good to be left in Athens *alone*, and sent Timothy *our* brother." Now, *who* was it who thought fit to be left at Athens alone? Plainly St. Paul

i.

4 of your hope of our Lord Jesus Christ.<sup>5</sup> Brethren, beloved by  
 5 God, I know how God has chosen you; for my Glad-tidings  
 came to you, not only in word, but also in power; with the  
 might of the Holy Spirit, and with the full assurance of  
 belief.<sup>6</sup> As you, likewise, know the manner in which I be-  
 6 haved myself among you, for your sakes. Moreover, you fol-  
 lowed in my steps, and in the steps of the Lord; and you  
 received the word in great tribulation,<sup>7</sup> with joy which came  
 7 from the Holy Spirit. And thus you have become patterns  
 8 to all the believers in Macedonia and in Achaia. For from you  
 the word of the Lord has been sounded forth, and not only  
 has its sound been heard in Macedonia and Achaia, but also  
 in every place the tidings of your faith towards God have  
 been spread abroad, so that I have no need to speak of it at all.  
 9 For others are telling of their own accord,<sup>9</sup> concerning me,  
 what welcome you gave me, and how you forsook your idols,  
 10 and turned to serve God, the living and the true; and to wait  
 for His Son from the heavens, whom He raised from the  
 dead, even Jesus our deliverer from the coming wrath.

ii. 1

For, you know yourselves, brethren, that He reminds  
 my coming amongst you was not fruitless; them of his  
 2 but after I had borne suffering and outrage own example.  
 (as you know) at Philippi, I trusted in my God, and boldly  
 declared to you God's Glad-tidings, in the midst of great  
 3 contention. For my exhortations are not prompted by im-  
 posture, nor by lasciviousness, nor do I speak in guile.<sup>10</sup>

himself, and he only; neither  
 Timotheus (who is here ex-  
 pressly excluded) nor Silvanus  
 (who probably did not rejoin  
 St. Paul till afterwards at Cor-  
 inth, Acts xviii. 5), being in-  
 cluded. Ch. iii. 6 is not less  
 decisive—"but now that Timo-  
 theus is just come to us from  
 you"—when we remember that  
 Silvanus came with Timotheus.  
 Several other passages in the  
 Epistle prove the same thing,  
 but these may suffice.

It is true, that sometimes the  
 ancient idiom in which a writer  
 spoke of himself in the plural  
 is more graceful, and seems  
 less egotistical, than the mod-  
 ern usage; but yet (the mod-  
 ern usage being what it is) a  
 literal translation of the ἡμεῖς  
 very often conveys a confused  
 idea of the meaning; and it  
 appears better, therefore, to

translate according to the mod-  
 ern idiom.

<sup>5</sup>St. Paul is here referring to  
 the time when he first visited  
 and converted the Thessaloni-  
 ans; the "hope" spoken of was  
 the hope of our Lord's coming.

<sup>6</sup>In illustration of the word  
 here we may refer to Rom. xiv.  
 5 and Heb. x. 22.

<sup>7</sup>This tribulation they brought  
 on themselves by receiving the  
 Gospel.

<sup>9</sup>"Themselves," emphatic.

<sup>10</sup>In this and the following  
 verses, we have allusions to the  
 accusations brought against St.  
 Paul by his Jewish opponents.  
 He would of course have been  
 accused of *imposture*, as the  
 preacher of a miraculous reve-  
 lation; the charge of *impurity*  
 might also have been suggest-  
 ed to impure minds, as connect-  
 ed with the conversion of fe-  
 male proselytes; the charge of

But as God has proved my fitness for the charge of the Glad-tidings, so I speak, not seeking to please men, but God, who proves our hearts. For never did I use flattering words, as you know; nor hide covetousness under fair pretences, (God is witness); nor did I seek honor from men, either from you or others; although I might have been burdensome, as Christ's apostle.<sup>11</sup> But I behaved myself among you with gentleness; and as a nurse cherishes her own children,<sup>12</sup> so in my fond affection it was my joy to give you not only the Glad-tidings of God, but my own life also, because you were dear to me. For you remember, brethren, my toilsome labors; how I worked both night and day, that I might not be burdensome to any of you, while I proclaimed to you the message<sup>13</sup> which I bore, the Glad-tidings of God. Ye are yourselves witnesses, and God also is witness, how holy, and just, and unblamable were my dealings towards you that believe. You know how earnestly, as a father his own children, I exhorted, and entreated, and adjured each one among you to walk worthy of God, by whom you are called into His own kingdom and glory.

Wherefore I also give continual thanks to God, because, when you heard from me the spoken word<sup>14</sup> of God, you received it not as the word of man, but, as it is in truth, the word of God; who Himself works effectually in you that believe. For you, brethren, followed in the steps of the churches of God in Judæa, which are in Christ Jesus, inasmuch as you suffered the like persecution from your own countrymen, which they endured from the Jews; who killed both the Lord Jesus, and the prophets, and who have driven me forth [from city to city<sup>15</sup>]; a people displeasing to God, and enemies to all mankind, who would hinder me from speaking to the Gentiles for their salvation; continuing al-

*seeking to please men* was repeated by the Judaizers in Galatia. See Gal. i. 10.

<sup>11</sup>One of the grounds upon which St. Paul's Judaizing opponents denied his apostolic authority was the fact that he (in general) refused to be maintained by his converts, whereas our Lord had given to His apostles the right of being so maintained. St. Paul fully explains his reasons for not availing himself of that right in several passages, especially 1 Cor. ix.; and he here takes care to allude to his possession of the

right, while mentioning his renunciation of it. Cf. 2 Thess. iii. 9.

<sup>12</sup>"Her own children." It will be observed that we adopt a different punctuation from that which has led to the received version.

<sup>13</sup>The original word involves the idea of a herald proclaiming a message.

<sup>14</sup>Literally *word received by hearing*, i. e. *spoken word*. Cf. Rom. x. 16.

<sup>15</sup>Referring to his recent expulsion from Thessalonica and Berea.

ii.

ways to fill up the measure of their sins; but the wrath [of God] has overtaken them to destroy them.<sup>16</sup>

17 But I, brethren, having been torn from  
 you for a short season (in presence, not in  
 heart), sought very earnestly to behold you  
 18 [again] face to face.<sup>17</sup> Wherefore, I Paul,  
 (for my own part), desired to visit you once and again;  
 19 but Satan hindered me. For what is my hope or joy? what  
 is the crown wherein I glory? what but your own selves,  
 in the presence of our Lord Jesus Christ at His appearing?<sup>18</sup>  
 20 Yea, you are my glory and my joy.

Expresses his  
 desire to see  
 them.

iii. 1 Therefore, when I was no longer able to  
 forbear, I determined willingly to be left at  
 2 Athens alone; and I sent Timotheus, my  
 brother, and God's fellow-worker<sup>19</sup> in the  
 Glad-tidings of Christ, that he might  
 strengthen your constancy, and exhort you concerning your  
 3 faith, that none of you should waver in these afflictions;  
 since you know yourselves that such is our appointed lot,  
 4 for when I was with you, I forewarned you that affliction  
 5 awaited us, as you know that it befell. For this cause, I  
 also, when I could no longer forbear, sent to learn tidings  
 of your faith; fearing lest perchance the tempter had  
 6 tempted you, and lest my labor should be in vain. But now  
 that Timotheus has returned from you to me, and has  
 brought me the glad tidings of your faith and love, and  
 that you still keep an affectionate remembrance of me,  
 7 longing to see me, as I to see you—I have been comforted,  
 brethren, on your behalf, and all my own tribulation and  
 8 distress has been lightened by your faith. For now I  
 9 live,<sup>21</sup> if you be steadfast in the Lord. What thanksgiving  
 can I render to God for you, for all the joy which you cause  
 10 me in the presence of my God? Night and day, I pray ex-  
 ceeding earnestly to see you face to face, and to complete  
 11 what is yet wanting in your faith. Now, may our God and  
 Father Himself, and our Lord Jesus,<sup>22</sup> direct my path to-

And his joy in  
 hearing of  
 their well-  
 doing from  
 Timotheus.

<sup>16</sup>More literally, "to make an end of them."

<sup>17</sup>See what is said in the preceding chapter in connection with Berea.

<sup>18</sup>The anticipative blending of the future with the present here is parallel with and explains Rom. ii. 15, 16.

<sup>19</sup>There is some doubt about the reading here. That which we adopt is analogous to 1 Cor. iii. 9. The boldness of the expression probably led to the variation in the MSS.

<sup>21</sup>Compare Rom. vii. 9.

<sup>22</sup>The word for "Christ" is omitted by the best MSS. both here and in verse 13.



wards you. Meantime, may the Lord cause you to increase and abound in love to one another and to all men; even as I to you. And so may He keep your hearts steadfast and unblamable in holiness, in the presence of our God and Father, at the appearing of our Lord Jesus, with all his saints.

Against sensuality. Furthermore, brethren, I beseech and exhort you in the name of the Lord Jesus, that, as I taught you how to walk that you might please God, you would do so more and more. For you know what commands I delivered to you by the authority of the Lord Jesus. This, then, is the will of God, even your sanctification; that you should keep yourselves from fornication, that each of you should learn to master his body,<sup>23</sup> in sanctification and honor; not in lustful passions, like the Heathen who know not God; that no man wrong his brother in this matter by transgression.<sup>24</sup> All such the Lord will punish, as I forewarned you by my testimony. For God called us not to uncleanness, but His calling is a holy calling.<sup>25</sup> Wherefore, he that despises these my words despises not man, but God, who also has given unto me<sup>26</sup> His Holy Spirit.

Exhortation to love, peace, and good order. Concerning brotherly love it is needless that I should write to you; for ye yourselves are taught by God to love one another; as you show by deeds towards all the brethren through the whole of Macedonia.

But I exhort you, brethren, to abound still more; and be it your ambition to live quietly, and to mind your own concerns;<sup>27</sup> and to work with your own hands (as I commanded you); that the seemly order of your lives may be manifest to those without, and that you may need help from no man.<sup>28</sup>

Happiness of the Christian dead. But I would not have you ignorant, brethren, concerning those who are asleep, that you sorrow not like other men, who have no

<sup>23</sup>The original cannot mean to possess; it means, to gain possession of, to acquire for one's own use. The use of "vessel" for body is common, and found 2 Cor. iv. 7. Now a man may be said to gain possession of his own body when he subdues those lusts which tend to destroy his mastery over it. Hence the interpretation which we have adopted.

<sup>24</sup>The reading adopted in the Received Text is allowed by all modern critics to be wrong. The obvious translation is, "in

the matter in question."

<sup>25</sup>Literally "in holiness," not "unto holiness," as in A. V.

<sup>26</sup>We have retained "us" with the Received Text, on the ground of context; although the weight of MSS. authority is in favor of "you."

<sup>27</sup>The original expression is almost equivalent to "be ambitious to be unambitious."

<sup>28</sup>It seems better to take this as masculine than as neuter. We may compare with these verses the similar directions in the speech at Miletus, Acts xx.

iv. 14 hope.<sup>29</sup> For if we believe that Jesus died and rose again, so  
 15 also will God, through Jesus,<sup>30</sup> bring back those who sleep,  
 together with Him. This I declare to you, in the word of  
 16 the Lord, that we who are living, who survive to the appearing  
 of the Lord, shall not come before those who sleep. For the  
 Lord himself shall descend from heaven with the shout of  
 war,<sup>31</sup> the Archangel's voice, and the trumpet of God; and  
 17 first the dead in Christ<sup>32</sup> shall rise; then we the living, who  
 remain shall be caught up with them among the clouds<sup>33</sup> to  
 meet the Lord in the air; and so we shall be forever with the  
 18 Lord. Wherefore comfort<sup>34</sup> one another with these words.

v. 1 But of the times and seasons, brethren, The suddenness  
of Christ's  
coming a  
motive to watch-  
fulness.  
 you need not that I should write to you.  
 2 For yourselves know perfectly that the day  
 of the Lord will come as a robber in the  
 3 night; and while men say Peace and Safety,  
 destruction shall come upon them in a moment, as the pangs  
 of travail upon a woman with child; and they shall find no  
 4 escape. But you, brethren, are not in darkness, that The  
 Day should come upon you as the robber on sleeping men;<sup>35</sup>  
 5 for you are all the children of the light and of the day. We are  
 6 not of the night, nor of darkness; therefore let us not sleep  
 7 as do others, but let us watch and be sober; for they who  
 slumber, slumber in the night; and they who are drunken,  
 8 are drunken in the night; but let us, who are of the day, be  
 sober; putting on faith and love for a breastplate; and for  
 9 a helmet, the hope of salvation. For not to abide His  
 wrath, but to obtain salvation, hath God ordained us,

<sup>29</sup>This hopefulness in death is illustrated by the funeral-inscriptions found at Thessalonica.

<sup>30</sup>This connection is more natural than that of the Authorized Version.

<sup>31</sup>The word denotes the shout used in battle.

<sup>32</sup>Equivalent to "they that sleep in Christ" (1 Cor. xv. 18).

<sup>33</sup>["Borne aloft from earth by upbearing clouds," as it is rendered by Professor Ellicott in his *Historical Lectures on the Life of our Lord*, p. 234. See his note there, and in his *Comm.* on 1 Thess. ii.—H.]

<sup>34</sup>This verb, originally to call to one's side, thence sometimes to comfort, more usually to ex-

hort, must be translated according to the context.

<sup>35</sup>There is some authority for the accusative plural,—“as the daylight surprises robbers;” and this sort of transition, where a word suggests a rapid change from one metaphor to another, is not unlike the style of St. Paul. We may add that the A. V. in translating the word “*thief*,” both here and elsewhere, gives an inadequate conception of the word. It is in fact the modern Greek “*klepht*,” and denotes a *bandit*, who comes to murder as well as to steal. For the meaning of “the Day” (*the great day, the day of Judgment*), compare 1 Cor. iii. 13.

through our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him. Wherefore exhort one another, and build one another up,<sup>36</sup> even as you already do. 10 11

I beseech you, brethren, to acknowledge those who are laboring among you; who pre-  
The Presbyter to be duly re-  
garded. 12  
admonition. I beseech you to esteem them  
13  
very highly in love, for their work's sake. And maintain  
peace among yourselves.

POSTSCRIPT [ADDRESSED TO THE PRESBYTERS (?)]<sup>37</sup>

But you, brethren, I exhort; admonish  
Duties of the 14  
Presbyters. the disorderly, encourage the timid, support  
the weak, be patient with all. Take heed 15  
that none of you return evil for evil, but strive to do good al-  
ways, both to one another and to all men. Rejoice evermore; 16  
pray without ceasing; continue to give thanks, whatever 17, 18  
be your lot; for this is the will of God in Christ Jesus con-  
cerning you. Quench not [the manifestation of] the Spirit; 19  
think not meanly of <sup>38</sup> prophesyings; try all [which the 20, 21  
prophets utter]; reject<sup>39</sup> the false, but keep the good; hold 22  
yourselves aloof from every form of evil.<sup>40</sup>

Now may the God of peace Himself sanc- 23  
Concluding tify you wholly; and may your spirit and  
prayers and soul and body all together be preserved  
salutations. blameless at the appearing of our Lord Jesus

<sup>36</sup>The full meaning is, "build one another up, that you may all together grow into a temple of God." The word is frequently used by St. Paul in this sense, which is fully explained 1 Cor. iii. 10-17. It is very difficult to express the meaning by any single word in English, and yet it would weaken the expression too much if it were diluted into a periphrasis fully expressing its meaning.

<sup>37</sup>It appears probable, as Chrysostom thought, that those who are here directed "to admonish" are the same who are described immediately before (v. 12) as "giving admonition." Also they are very solemnly directed (v. 27) to see that the letter be read to all the Christians in Thessalonica;

which seems to imply that they presided over the Christian assemblies. At the same time it must be admitted that many of the duties here enjoined are duties of all Christians.

<sup>38</sup>We know, from the First Epistle to Corinth, that this warning was not unneeded in the early church. (See 1 Cor. xiv.) The gift of prophesying (*i. e.* inspired preaching) had less the appearance of a supernatural gift than several of the other Charisms; and hence it was thought little of by those who sought more for display than edification.

<sup>39</sup>This word includes the notion of rejecting that which does not abide the test.

<sup>40</sup>Not "appearance" (A. V.), but *species* under a *genus*,

v.

24 Christ. Faithful is He who calls you; He will fulfil my prayer.

25, 26 Brethren, pray for me. Greet all the brethren with the  
 27 kiss of holiness.<sup>41</sup> I adjure you,<sup>42</sup> in the name of the Lord, to see that this letter be read to all the<sup>43</sup> brethren.

28 <sup>44</sup>The grace of our Lord Jesus Christ be with you.<sup>45</sup> Autograph  
benediction.

<sup>41</sup>This alludes to the same custom which is referred to in Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12. We find a full account of it, as it was practised in the early church, in the *Apostolic Constitutions* (book ii. ch. 57). The men and women were placed in separate parts of the building where they met for worship; and then, before receiving Holy Communion, the men kissed the men, and the women the women: before the ceremony, a proclamation was made by the principal deacon:—"Let none bear malice against any; let none do it in hypocrisy." "Then," it is added, "let the men salute one another, and the women one another, with the kiss of the Lord." It should be remembered by English readers, that a kiss was in ancient times (as, indeed, it is now in many foreign countries) the ordinary mode of

salutation between friends when they met.

<sup>42</sup>Whom does he adjure here? Plainly those to whom, in the first instance, the letter was addressed, or rather delivered. Now these must probably have been the Presbyters.

<sup>43</sup>The word for "holy" is omitted in the best MSS.

<sup>44</sup>It should be remarked, that this concluding benediction is used by St. Paul at the end of the Epistle to the Romans, Corinthians (under a longer form in 2 Cor.), Galatians, Ephesians, Philippians, and Thessalonians. And, in a shorter form, it is used also at the end of all his other Epistles. It seems (from what he says in 2 Thess. iii. 17, 18) to have been always written with his own hand.

<sup>45</sup>The "Amen" of the Received Text is a later addition, not found in the best MSS.

## SECOND EPISTLE TO THE THESSALONIANS.<sup>1</sup>

Salutation.

PAUL, and Silvanus, and Timotheus, TO  
THE CHURCH OF THE THESSALONI-  
ANS, in God our Father, and our Lord Jesus Christ.

Grace be to you, and peace, from God our Father and our  
Lord Jesus Christ.

Encouragement  
under their  
persecutions  
from the hope  
of Christ's  
coming.

I<sup>2</sup> am bound to give thanks to God con-  
tinually on your behalf, brethren, as is fitting,  
because of the abundant increase of your  
faith, and the overflowing love wherewith  
you are filled, every one of you, towards each  
other. So that I myself boast of you among

the churches of God, for your steadfastness and faith, in all  
the persecutions and afflictions which you are bearing. And  
these things are a token that the righteous judgment of God  
will count you worthy of His kingdom, for which you are  
even now suffering. For doubtless God's righteousness can-  
not but render back trouble to those who trouble you, and  
give to you, who now are troubled, rest with me,<sup>3</sup> when the  
Lord Jesus shall be revealed from heaven with the angels of  
His might, in flames of fire, taking vengeance on those who  
know not God, and will not hearken to the Glad-tidings of  
our Lord Jesus Christ. And from<sup>4</sup> the presence of the Lord,  
and from the brightness of His glorious majesty, they shall  
receive their righteous doom, even an everlasting destruction,  
in that day when He shall come to be glorified in His saints,  
and to be admired in all believers; [and you are of that  
number], for you believed my testimony. To this end I  
pray continually on your behalf, that our God may count you  
worthy of the calling wherewith He has called you, and

i.  
1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11

<sup>1</sup>It is evident that this Epistle was written at the time here assigned to it, soon after the first, from the following considerations:—

(1) The state of the Thessalonian Church described in both Epistles is almost exactly the same. (A.) The same excitement prevails concerning the expected advent of our Lord, only in a greater degree. (B.) The same party continued fanatically to neglect their ordinary employments. Compare 2

Thess. iii. 6-14 with 1 Thess. iv. 10-12, and 1 Thess. ii. 9.

(2) Silas and Timotheus were still with St. Paul. 2 Thess. i. 1. It should be observed that Timotheus was next with Paul at Ephesus; and that, before then, Silas disappears from the history.

<sup>2</sup>See note on 1 Thess. i. 3.

<sup>3</sup>On the use of the plural pronoun, see note on 1 Thess. i. 3.

<sup>4</sup>The preposition here has the sense of "proceeding from."

i.

12 mightily perfect within you all the content of goodness<sup>5</sup> and the work of faith. That the name of our Lord Jesus may be glorified in you, and that you may be glorified<sup>6</sup> in Him, according to the grace of our God, and of our Lord Jesus Christ.

ii. 1

2 But concerning<sup>7</sup> the appearing of our Lord Jesus Christ, and our gathering together to meet Him, I beseech you, brethren, not rashly to be shaken from your soberness of mind, nor to be agitated either by spirit,<sup>8</sup> or by rumor, or by letter<sup>9</sup> attributed to me,<sup>10</sup> saying that the day of the Lord is come.<sup>11</sup> Let no one deceive you by any means; for before that day, the falling-away must first have come, and the man of sin be revealed, the son of perdition; who opposes himself and exalts himself against all that is called God, and against all worship; even to seat himself<sup>12</sup> in the temple of God, and openly declare himself a God. Do you not remember that when I was still with you, I often<sup>13</sup> told you this? And now you know the hindrance why he is not yet revealed, in his own season. For the mystery of lawlessness<sup>14</sup> is already working, only he, who now hinders, will hinder till he be taken out of the way; and then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth,<sup>15</sup> and shall de-

Warning against an immediate expectation of Christ's coming.

<sup>5</sup>The same word is used in the sense of *good will, good pleasure, satisfaction*, in Luke ii. 14 and Rom. x. i. The A. V. here would require a word to be supplied.

<sup>6</sup>The glory of our Lord at His coming will be manifested in His people (see v. 10); that is, they, by virtue of their union with Him, will partake of His glorious likeness. Cf. Rom. viii. 17, 18, 19. And, even in this world, this glorification takes place partially, by their moral conformity to His image. See Rom. viii. 30, and 2 Cor. iii. 18.

<sup>7</sup>In respect of, or perhaps (as Prof. Jowett takes it) on behalf of, as though St. Paul were pleading in honor of that day; it is wrongly translated in A. V. as an adjuration.

<sup>8</sup>i. e. any pretended revelation of those who claimed inspiration.

<sup>9</sup>See the preceding remarks

upon the occasion of this Epistle.

<sup>10</sup>Literally "as though originated by me." the words may include "spirit," "rumor," and "letter."

<sup>11</sup>Literally "is present." So the verb is always used in the New Testament. See Rom. viii. 38; 1 Cor. iii. 22; Gal. i. 4; 2 Tim. iii. 1; Heb. ix. 9.

<sup>12</sup>The received text interpolates here "as God," but the MSS. do not confirm this reading.

<sup>13</sup>The verb is in the imperfect.

<sup>14</sup>The proper meaning of *ἀνομος* is *one unrestrained by law*: hence it is often used as a *transgressor*, or, generally, a *wicked man*, as *ἀνομία* is used often simply for *iniquity*; but in this passage it seems best to keep to the original meaning of the word.

<sup>15</sup>This appears to be an allusion to (although not an ex-

stroy with the brightness of His appearing. But the appearing of that lawless one shall be in the strength of Satan's working, with all the might and signs and wonders of falsehood, and all the delusions of unrighteousness, for those who are in the way of perdition; because they received not the love of the truth, whereby they might be saved. For this cause, God will send upon them an inward working of delusion, making them believe in lies, that all should be condemned who have not believed the truth, but have taken pleasure in unrighteousness. 9 10 11 12

But for you, brethren beloved of the Lord, Exhortation to I am bound to thank God continually, be- steadfastness cause He chose you from the first unto and obedience. vation, in sanctification of the Spirit, and belief of the truth. And to this He called you through my Glad-tidings, that you might obtain the glory of our Lord Jesus Christ. Therefore, brethren, be steadfast, and hold fast the teaching which has been delivered to you, whether by my words or by my letters. And may our Lord Jesus Christ Himself, and our God and Father, who has loved us, and has given us in His grace a consolation that is eternal, and a hope that cannot fail, comfort your hearts, and establish you in all goodness both of word and deed. 13 14 15 16 17

Finally, brethren, pray for me that the He asks their word of the Lord Jesus may hold its onward prayers. course, and that its glory may be shown forth towards others as towards you; and that I may be delivered from the perverse and wicked; for not all men have faith. But the Lord is faithful, and He will keep you steadfast, and guard you from evil. And I rely upon you in the Lord, that you are following and will follow my precepts. And may the Lord guide your hearts to the love of God, and to the steadfastness of Christ. 18 19 20 21 22

I charge you, brethren, in the name of the Lord Jesus Christ, to withdraw yourselves from every brother who walks disorderly, and not according to the rules which I delivered. For you know yourselves the way to follow my example; you know that my life among you was not disorderly, nor was I fed by any man's bounty, but earned my bread by my own labor, toil- 23 24 25 26 27

act quotation of) Isaiah xi. 4; —“With the breath of His lips He shall destroy the impious man.” (LXX. version.) Some of the Rabbinical commentators applied this prophecy (which

was probably St. Paul's thoughts) to the Messiah's coming, and interpreted “the impious” to mean an individual opponent of the Messiah.

ii.

ing night and day, that I might not be burdensome to any  
 9 of you.<sup>16</sup> And this I did, not because I am without the  
 right<sup>17</sup> [of being maintained by those to whom I minister],  
 but that I might make myself a pattern for you to imitate.  
 10 For when I was with you I often,<sup>18</sup> gave you this rule: "If  
 11 any man will not work, neither let him eat." Whereas I  
 hear that some among you are walking disorderly, neglecting  
 12 their own work, and meddling<sup>19</sup> with that of others. Such,  
 therefore, I charge and exhort, by the authority of our Lord  
 Jesus Christ, to work in quietness, and eat their own bread.

13 But you, brethren, notwithstanding,<sup>20</sup> be  
 14 not weary of doing good. If any man be Mode of deal-  
 disobedient to my written word,<sup>21</sup> mark that ing with those  
 man, and cease from intercourse with him, who refuse  
 15 that he may be brought to shame. Yet obedience.  
 count him not as an enemy, but admonish him as a brother.  
 16 And may the Lord of peace Himself give you peace in all  
 ways and at all seasons. The Lord be with you all.

17 The salutation of me Paul with my own An autograph  
 hand, which is my token in every letter. postscript the  
 Thus I write.<sup>22</sup> sign of genu-  
 ineness.

18 The grace of our Lord Jesus Christ be Concluding  
 with you all.<sup>23</sup> benediction.

<sup>16</sup>Compare the speech at Miletus, Acts xx.

<sup>17</sup>See note on 1 Thess. ii. 6.

<sup>18</sup>Imperfect.

<sup>19</sup>The characteristic paranoia here is not exactly translatable into English. "*Busy-bodies* who do no *business*" would be an imitation.

<sup>20</sup>*i. e.* although your kindness may have been abused by such idle trespassers on your bounty.

<sup>21</sup>Literally, *my word [sent] by the letter*, which probably refers to the directions sent in

the former letter, 1 Thess. iv. 11, 12. So a previous letter is referred to, 1 Cor. v. 9, and 2 Cor. vii. 8.

<sup>22</sup>"Thus." With this we may compare Gal. vi. 11. We have before remarked that St. Paul's letters were written by an amanuensis, with the exception of an autograph postscript. Compare Rom. xvi. 22.

<sup>23</sup>"Amen" here (as in the end of 1 Thess.) is a subsequent addition.



## FIRST EPISTLE TO THE CORINTHIANS.<sup>1</sup>

Salutation. PAUL, a called Apostle of Jesus Christ i. 1  
by the will of God, and Sosthenes<sup>2</sup> the  
Brother, TO THE CHURCH OF GOD AT CORINTH, hal- 2  
lowed in Christ Jesus, called Saints;<sup>3</sup> together with all<sup>4</sup> who  
call upon the name of Jesus Christ our Lord in every place  
which is their home—and our home also.<sup>5</sup>

<sup>1</sup>The date of this Epistle can be fixed with more precision than that of any other. It gives us the means of ascertaining, not merely the year, but even (with great probability) the month and week, in which it was written.

(1) Apollos had been working at Corinth, and was now with St. Paul at Ephesus (1 Cor. i. 12; iii. 4, 22; iv. 6; xvi. 12). This was the case during St. Paul's residence at Ephesus (Acts xix. 1).

(2) He wrote during the *days of unleavened bread*, i. e. at Easter (1 Cor. v. 1; see the note on that passage), and intended to remain at Ephesus till Pentecost (xvi. 8, cf. xv. 32). After leaving Ephesus, he purposed to come by Macedonia to Achaia (xvi. 5-7). This was the route he took (Acts xx. 1, 2) on leaving Ephesus after the tumult in the theatre.

(3) Aquila and Priscilla were with him at Ephesus (xvi. 19). They had taken up their residence at Ephesus before the visit of St. Paul (Acts xviii. 26).

(4) The Great Collection was going on in Achaia (xvi. 1-3). When he wrote to the Romans from Corinth during his three months' visit there (Acts xx. 3), the collection was completed in Macedonia and Achaia (Rom. xv. 26).

(5) He hopes to go by Corinth to Jerusalem, and thence to Rome (xvi. 4, and xv. 25-28). Now the time when he entertained this very purpose

was towards the conclusion of his long Ephesian residence (Acts xix. 21).

(6) He had sent Timothy towards Corinth (iv. 17), but no direct (xvi. 10). Now it was at the close of his Ephesian residence (Acts xix. 22) that he sent Timothy with Erastus (the Corinthian) from Ephesus to Macedonia, which was one way to Corinth, but not the shortest.

<sup>2</sup>Sosthenes is, perhaps, the same mentioned Acts xviii. 17.

<sup>3</sup>The sense of the word for "Saints" in the New Testament is nearly equivalent to the modern "Christians;" but it would be an anachronism so to translate it here, since (in the time of St. Paul) the word "Christian" was only used as a term of reproach. The objection to translating it "saints" is, that the idea now often conveyed by that term is different from the meaning of the Greek word as used by St. Paul. Yet as no other English word represents it better, either the old rendering must be retained, or an awkward periphrasis employed. The English reader should bear in mind that St. Paul applies the term to all members of the Church.

<sup>4</sup>This is added to comprehend those Christians of the Church of Achaia who were not resident at Corinth, but in the neighboring places of the same province. Compare 2 Cor. i. 1.

<sup>5</sup>The Authorized Version here appears scarcely reconcilable

i.

3 Grace be unto you and peace, from God our Father, and from our Lord Jesus Christ.

4 I<sup>6</sup> thank God continually on your behalf, for the grace of God given unto you in Christ Jesus. Because, in Him, you were<sup>7</sup> every-wise enriched with all the gifts of speech and knowledge (for thus my testimony to Christ was confirmed among you), so that you come behind no other church in any gift; looking earnestly for the time when our Lord Jesus Christ shall be revealed to sight.<sup>8</sup>

Introductory thanksgiving for their conversion.

8 And He also will confirm<sup>9</sup> you unto the end, that you may be without reproach at the day of our Lord Jesus Christ. For God is faithful, by whom you were called into fellowship with His Son, Jesus Christ, our Lord.

10 I exhort you, brethren, by the name of our Lord Jesus Christ, to shun disputes, and have no divisions among you, but to be knit together in the same mind, and the same judgment.<sup>10</sup> For I have been informed concerning you, my brethren, by the members of Chloe's household, that there are contentions among you. I mean, that one of you says, "I am a follower of Paul;" another, "I of Apollos;" another, "I of Cephas;"<sup>11</sup> another, "I of Christ." Is Christ divided?

Rebuke of their party-spirit, and special censure of the pseudo-philosophical party.

with the order of the Greek, though it is defended by the opinions of Chrysostom, Billroth, Olshausen, &c. The translation of Meyer, "*in every place under their and our dominion,*" seems more like a Papal than an Apostolic rescript; and that of De Wette, "*in every place both of their and our abode,*" is frigid, and adds nothing to the idea of "every place." St. Paul means to say that *he feels the home of his converts to be also his own.* Both sentiment and expression are the same as in Rom. xvi. 13: "His mother and mine."

<sup>6</sup>Observe how "I thank" and "my" follow immediately after "Paul and Sosthenes," showing that, though the salutation runs in the name of both, the author of the Epistle was St.

Paul alone. Compare the remarks on 1 Thess. i. 2.

<sup>7</sup>In this passage the aorists are here translated as aorists. But as the distinction between the aorist and perfect is by no means constantly observed in St. Paul's Hellenistic Greek, it may be doubted whether the aorists here are not used for perfects.

<sup>8</sup>See note on Rom. ii. 5.

<sup>9</sup>i. e. *He will do His part to confirm you unto the end.* If you fall, it will not be for want of His help.

<sup>10</sup>"Mind" refers to the view taken by the understanding; "judgment," to the practical decision arrived at.

<sup>11</sup>*Cephas* is the name by which St. Peter is called throughout this Epistle. It was the actual word used by our Lord himself,

Was Paul crucified for you? or were you baptized unto the name of Paul? I thank God that I baptized none of you except Crispus and Gaius<sup>12</sup> (lest any one should say that I baptized unto my own name); and I baptized also the household of Stephanas; besides these I know not that I baptized any other. For Christ sent me forth as His Apostle,<sup>13</sup> not to baptize, but to publish the Glad-tidings; and that, not with wisdom of word, lest thereby the cross of Christ should be made void.<sup>14</sup> For the word of the cross<sup>15</sup> to those in the way perdition is folly; but to us in the way of salvation<sup>16</sup> it is the power of God. And so it is written, "*I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.*"<sup>17</sup> Where is the Philosopher? Where is the Rabbi? Where is the reasoner of this world?<sup>18</sup> Has not God turned the world's wisdom into folly? for when the world had failed to gain by its wisdom the knowledge of God in the wisdom of God, it pleased God, by the folly of our preaching,<sup>19</sup> to save those who believe.<sup>20</sup> For the Jews require a sign [from heaven], and the Greeks demand philosophy; but we<sup>21</sup> proclaim a Messiah crucified, to the Jews a stumbling-block, and to the Greeks a folly; but to the called<sup>22</sup> themselves, whether they be Jews or Greeks, Christ the power of God and the wisdom of God. For the folly of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength. For you see, brethren, how God has

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and remained the Apostle's usual appellation among the Jewish Christians up to this time. It is strange that it should afterwards have been so entirely supplanted by its Greek equivalent, "Peter," even among the Jewish Christians. See note on Gal. i. 18.

<sup>12</sup>Or Caius, if we use the Roman spelling.

<sup>13</sup>The verb involves this.

<sup>14</sup>Compare the use of the same verb in Rom. iv. 14.

<sup>15</sup>i. e. the tidings of a crucified Messiah.

<sup>16</sup>For the present participle we may refer to Acts ii. 47, and to ii. 6, below. In rendering the participles here, "*already dead*," and "*already saved*," Prof. Stanley neglects the force of the tense. [This is corrected in the 2d edition.—H.]

<sup>17</sup>Is. xxix. 14; not quite literally quoted from LXX.

<sup>18</sup>There are two words in the N. T. translated "world" in the A. V. That which is used here involves the notion of *transitory duration*. So in English we speak of "the notions (or spirit) of the age." Also in this expression is contained a reference to "the future age," the period of the final triumph of Christ's kingdom.

<sup>19</sup>[Or, more correctly, "that which we preach," viz. the Gospel, which men deem folly.—H.]

<sup>20</sup>Observe that the participle here is present, not past.

<sup>21</sup>We, including St. Paul and the other preachers of Christianity.

<sup>22</sup>All who make an outward profession of Christianity are, in St. Paul's language, "the called." They have received a message from God, which has called them to enter into His church.

i.

called you; how few of you are wise in earthly wisdom, how few are powerful, how few are noble. But the world's folly God has chosen, to confound its wisdom; and the world's weakness God has chosen, to confound its strength; and the world's base things, and things despised, yea things that have no being, God has chosen, to bring to nought the things that be; that no flesh should glory in His presence. But you are His children <sup>23</sup> in Christ Jesus, whom God sent unto us as our wisdom,<sup>24</sup> and righteousness, and sanctification, and redemption; that it might be according as it is written, "*He that boasteth, let him boast in the Lord.*"<sup>25</sup>

ii. 1

So, brethren, when I myself came among you, and declared to you the testimony of God, I came not with surpassing skill of speech, or wisdom. For no knowledge did I purpose to display among you, but the knowledge of Jesus Christ alone, and Him<sup>26</sup> —crucified. And in my intercourse with you, I was filled with weakness and fear and much trembling.<sup>27</sup> And when I proclaimed my message. I used not persuasive words of human wisdom, but showed forth the working of God's spirit and power, that your faith might have its foundation not in the wisdom of men, but in the power of God.

Nevertheless, among those who are ripe in understanding,<sup>28</sup> I speak wisdom; albeit not the wisdom of this world, nor of its rulers, who will soon be nought.<sup>29</sup> But it is God's wisdom that I speak, whereof the secret is made known to

In his own teaching he had not aimed at establishing reputation for philosophy or eloquence, but had relied on the supernatural power and wisdom which belongs to the Spirit of God.

<sup>23</sup>"Of Him."

<sup>24</sup>Literally, *who became wisdom to us from God*, the preposition implying "*sent from.*"

<sup>25</sup>Jerem. ix. 23, 24, from the LXX., but not literally Quoted also 2 Cor. x. 17; see note there.

<sup>26</sup>*i. e. Him*, not exalted on the earthly throne of David, but condemned to the death of the vilest malefactor.

<sup>27</sup>St. Paul appears, on his first coming to Corinth, to have been suffering under great depression, perhaps caused by the bodily malady to which he was subject (cf. 2 Cor. xii. 8), perhaps by the ill success of his efforts at Athens.

The expression "fear and trembling" is peculiarly Paul-

ine, being used in four of St. Paul's Epistles, and by no other writer in the New Testament. It does not mean *fear of personal danger*, but a *trembling anxiety to perform a duty*. Thus in Eph. vi. 5, slaves are charged to obey their masters thus, and this *anxious conscientiousness* is opposed to "eyeservice."

<sup>28</sup>"The perfect" is St. Paul's expression for those who had attained the maturity of Christian wisdom. Compare 1 Cor. xiv. 20, and Phil. iii. 15. Such men could understand that his teaching was in truth the highest philosophy.

<sup>29</sup>Literally, "passing away into nothingness."

His people;<sup>30</sup> even the hidden wisdom which God ordained before the age, that we might be glorified thereby. But the rulers of this world knew it not; for had they known it, they would not have crucified the Lord of Glory. But as it is written, "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*"<sup>31</sup> Yet to us<sup>32</sup> God has revealed them by His Spirit. For the Spirit fathoms all things, even the depths of God. For who can know what belongs to man but the spirit of man which is within him? even so none can know what belongs to God, but the Spirit of God alone. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might understand those things which have been freely given us by God.

These are the things whereof we speak, in words not taught by man's wisdom, but by the Spirit; explaining spiritual things to spiritual<sup>33</sup> men. But the natural<sup>34</sup> man rejects the teaching of God's Spirit, for to him it is folly; and he can not comprehend it, because it is spiritually discerned. But the spiritual man judges all things truly, yet cannot himself be truly judged by others. For "*Who hath known the mind of the Lord that he should instruct Him?*"<sup>35</sup> but we have the mind of the Lord<sup>36</sup> [within us].

And I, brethren, could not speak to you as spiritual men, but as carnal, yea, as babes in Christ. I fed you with milk, and not with meat; for you were not able to bear it; nay, you are not yet able, for you are still carnal. For while you are divided amongst yourselves by jealousy, and strife, and factious parties, is it not evident that you are carnal, and walking in the ways of men? When one says, "I follow Paul,"

<sup>30</sup>"Wisdom in a mystery" is a wisdom revealed to the initiated, i. e. (in this case) to Christians, but hidden from the rest of the world.

<sup>31</sup>Isaiah lxiv. 4 is the nearest passage to this in the Old Testament. The quotation is not to be found anywhere exactly.

<sup>32</sup>Us, including all the inspired Christian teachers, and the rest of the "perfect."

<sup>33</sup>Compare iii. 1. It should be observed that this verb is often used by LXX. for explain, interpret, as at Gen. xl. 8.

<sup>34</sup>Properly man considered as endowed with the *anima* (the living principle), as distinguished from the *spiritual* principle. See *Juv. Sat.* xv. 148. Etymologically speaking, the *animal man* would be the best translation; but to English readers this would convey a harsher meaning than the original.

<sup>35</sup>Isaiah xl. 13 (LXX.), quoted also Rom. xi. 34.

<sup>36</sup>The best MSS. are divided between the readings of "Christ" and "Lord" here.

iii.

and another, "I follow Apollos," can you deny that you are carnal?

5 Who, then, is Paul, or who is Apollos? what are they but servants, by whose minis-  
tration you believed? and was it not the Lord who gave to each of them the measure  
6 of his success? I planted, Apollos water-  
ed; but it was God who made the seed to  
7 grow. So that he who plants is nothing, nor he who waters, but God alone who gives  
8 the growth. But the planter and the waterer are one together;<sup>37</sup> and each will receive his own wages according to  
9 his work. For we are God's fellow-laborers,<sup>38</sup> and you are  
10 God's husbandry. You are God's building; God gave me the gift of grace whereby like a skilful architect I laid a  
foundation; and on this foundation another builds; but let each take heed what he builds thereon—["thereon," I  
11 say,] for other foundation can no man lay than that already  
12 laid, which is JESUS CHRIST.<sup>39</sup> But on this foundation one  
may raise gold, and silver, and precious stones; another,  
13 wood, hay, and stubble.<sup>40</sup> But each man's work will be made manifest; for The Day<sup>41</sup> will make it known; because  
that day will be revealed with fire, and the fire will test  
14 each builder's work. He whose building stands unharmed  
15 shall receive payment for his labor; he whose work is burned down shall forfeit his reward: yet he shall not him-  
self be destroyed, but shall be saved as it were through the  
flames.

16 Know<sup>42</sup> ye not that you are God's temple,  
and that you form a shrine wherein God's  
17 Spirit dwells? If any man ruin the temple

The Church is  
God's temple.

<sup>37</sup>"And therefore cannot be set against each other" is implied.

<sup>38</sup>This remarkable expression is used by St. Paul more than once. Compare 2 Cor. vi. 1, and the note on 1 Thess. iii. 2.

<sup>39</sup>The MSS. vary here, but the same sense is virtually involved in all three readings; viz. that the Messiahship of Jesus was the foundation of the teaching of the Apostles.

<sup>40</sup>[The image becomes much more vivid, if we remember the contrasted buildings of an ancient city,—the sumptuous

edifices of granite and marble, with ornaments of gold and silver, on the one hand, and the hovels of the poor on the other, with walls of wood and roof of thatch, and interstices stuffed with straw. See the description of Rome below, Ch. XXIII. —H.]

<sup>41</sup>"The Day of Christ's coming." Compare 1 Thess. v. 4.

<sup>42</sup>The connection with what precedes is, "In calling you God's building, I tell you no new thing; you know already that you are God's temple."

of God, God shall ruin<sup>43</sup> him; for the temple of God is holy; and holy<sup>44</sup> therefore are ye.

Intellectual  
pride and  
party-spirit  
are unchristian.  
ishness with God, as it is written, "*He taketh the wise in their own craftiness.*"<sup>45</sup> And again, "*The Lord knoweth the thoughts of the wise that they are vain.*"<sup>46</sup> Therefore let none of you make his boast in men;<sup>47</sup> for all things are yours; both Paul and Apollos, and Cephas, and the whole world itself; both life and death, things present and things to come—all are yours—but<sup>48</sup> you are Christ's; and Christ is God's.

Let us be accounted as servants of Christ, iv. 1  
and stewards of the mysteries of God.<sup>49</sup>  
Christ's Apos-  
tles are only  
stewards; that  
which they ad-  
minister is not  
their own.  
Moreover, it is required in a steward to be  
found faithful.<sup>50</sup> Yet to me it matters nothing that I be judged by you or by the doom<sup>51</sup>  
of man; nay, I judge not even myself. For  
although I know not that I am guilty of unfaithfulness, yet  
this does not justify me; but I must be tried by the judgment of the Lord. Therefore judge nothing hastily, until the coming of the Lord for He shall bring to light the secrets of darkness, and make manifest the counsels of men's hearts; and then shall each receive his due<sup>52</sup> praise from God.

<sup>43</sup>The verbal link is lost in the A. V.

<sup>44</sup>Not "*which temple*" (A. V.).

<sup>45</sup>Job v. 13, from LXX., with an immaterial variation.

<sup>46</sup>Ps. xciv. 11, from LXX., with a slight change.

<sup>47</sup>The meaning is, "Boast not of having this man or that as your leader; for all the Apostles, nay, all things in the universe, are ordained by God to cooperate for your good."

<sup>48</sup>All things work together for the good of Christians; all things conspire to do them service; but their work is to do Christ's service, even as He Himself came to do the will of His Father.

<sup>49</sup>*Mysteries are secrets re-*

*vealed* (i. e. the Glad tidings of Christ) *to the initiated*, i. e. to all Christians. See note on ii. 7. The metaphor here is, that as a steward dispensed his master's bread to his fellow-servants, so Paul, Peter, and Apollos dispensed the knowledge of Christ to their brethren.

<sup>50</sup>[Or rather, "Inquiry is made into a steward's conduct, in order that he may be proved faithful.—H.]

<sup>51</sup>This use of "day" is peculiar to St. Paul; so that Jerome calls it a *Cilicism*. It is connected with that above (iii. 18), and occurs 1 Thess. v. 4.

<sup>52</sup>"His praise." The error in A. V. was caused by not observing the article.

iv.

- 6 But these things, brethren, I have represented under the persons of myself and Apollos, for your sakes; that by considering us you might learn not to think of yourselves above that which has been written,<sup>53</sup> and that you may cease to puff yourselves up in the cause<sup>54</sup> of one against another.
- 7 For who makes thee to differ from another? what hast thou that thou didst not receive? and how, then,
8. canst thou boast, as if thou hadst won it for thyself? But ye, forsooth, have already eaten to the full [of spiritual food], ye are already rich, ye have seated yourselves upon your throne, and have no need<sup>55</sup> of me. Would that you were indeed enthroned, that I too might reign with you.
- 9 For,<sup>56</sup> I think, God has set forth us the Apostles last of all, like criminals condemned to die, to be gazed at in a theatre<sup>57</sup>
- 10 by the whole world, both men and angels. We for Christ's sake are fools, while you are wise in Christ; we are weak, while you are strong; you are honorable, while we are outcasts; even to the present hour we bear hunger and thirst, and nakedness and stripes, and have no certain dwelling-
- 11 place, and toil with our own hands; curses we meet with blessings, persecution with patience, railings with good
- 12 words. We have been made as it were the refuse of the
- 13 earth, the offscouring of all things, unto this day. I write
- 14 not thus to reproach you; but as a father I chide the children whom I love. For though you may have ten thousand
- 15 guardians<sup>58</sup> to lead you towards the school of Christ, you can have but one father; and it was I who begat you in
- 16 Christ Jesus, by the Glad-tidings which I brought. I beseech you, therefore, become followers of me.

Contrast between the self-exultation of the pseudo-philosophical party, and the abasement of Christ's Apostles.

<sup>53</sup>This is ambiguous; the phrase is commonly employed in reference to the Old Testament; but here it suits better with the context to take it as referring to the preceding remarks of St. Paul himself.

<sup>54</sup>St. Paul probably means "in the cause of your party-leaders;" but speaks with intentional indistinctness.

<sup>55</sup>"Without us."

<sup>56</sup>The connection is, "The lot of an Apostle is no kingly lot."

<sup>57</sup>Literally, *because we have been made a theatrical spectacle.* Compare Heb. x. 33. The spectacle to which St. Paul here alludes was common in

those times. Criminals condemned to death were exhibited for the amusement of the populace on the arena of the amphitheatre, and forced to fight with wild beasts, or to slay one another as gladiators. These criminals were exhibited at the end of the spectacle as an exciting termination to the entertainment ("set forth last of all"). So Tertullian paraphrases the passage "*Nos Deus Apostolos novissimos elegit velut bestiarioros.*"

<sup>58</sup>The guardian slave who led the child to school. The word is the same as in Gal iii. 24. See the note there.



iv.  
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Mission of  
Timotheus;  
warning to the  
disobedient  
faction at  
Corinth.

For this cause I have sent to you Timotheus, my beloved son, a faithful servant of the Lord, who shall put you in remembrance of my ways in Christ, as I teach everywhere in all the churches. Now some have been filled with arrogance, supposing that I am not coming to you. But I shall be with you shortly, if the Lord will; and then I shall learn, not the word of these boasters, but their might. For mighty deeds, not empty words, are the tokens of God's kingdom. What is your desire? Must I come to you with the rod, or in love and the spirit of meekness?

Judgment on  
the incestu-  
ous persons.

It is reported that there is fornication generally<sup>59</sup> among you, and such fornication, as is not known<sup>60</sup> even among the Heathen, so that one among you has his father's wife.

And you, forsooth, have been puffed up when you should have mourned, that the doer of this deed might be put away from the midst of you. For me,—being present with you in spirit, although absent in body,—I have already passed sentence, as though present, on him who has done this thing; [and I decree] in the name of our Lord Jesus Christ, that you convene an assembly, and when you, and my spirit with you, are gathered together, with the power of our Lord Jesus Christ, that you deliver over to Satan<sup>61</sup> the man who has thus sinned, for the destruction of his fleshly lusts, that his spirit may be saved in the day of the Lord Jesus. Unseemly is your boasting; know ye not that "a little leaven leaveneth the whole lump?"<sup>62</sup> Cast out therefore the old leaven, that you may be an untainted mass, even as now<sup>63</sup> you are

v. 1  
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<sup>59</sup>The adverb seems most naturally joined with "among you," but it may be taken with "reported" in the sense of "universally;" so Prof. Stanley, "There is nothing heard of except this."

<sup>60</sup>The "is named" of T. R. is omitted by the best MSS.; "is heard of," or something equivalent, must be supplied.

<sup>61</sup>This expression appears used as equivalent to *casting out of the Church*: cf. 1 Tim. i. 20. From the following words there seems also a reference to the doctrine that Satan is the author of bodily disease. Compare 2 Cor. xii. 7.

<sup>62</sup>The same proverb is quoted Gal. v. 9.

<sup>63</sup>In spite of the opinion of some eminent modern commentators, which is countenanced by Chrysostom, we must adhere to the interpretation which considers these words as written at the Paschal season, and suggested by it. The words *leaven, lump, Paschal Lamb, and feast*, all agree most naturally with this view. It has been objected, that St. Paul would not address the Corinthians as engaged in a feast which he, at Ephesus, was celebrating; because it would be over before his letter could reach them. Any one who has ever written a birth-day letter to a friend in India will see the weakness of this objection. It has also

v.

without taint of leaven; for our Paschal Lamb is Christ, who was slain for us; therefore let us keep the feast, not with the old leaven, nor the leaven of vice and wickedness, but with the unleavened bread of purity and truth.

8 I enjoined you in my letter<sup>64</sup> to keep no  
9 company with fornicators; not that you  
10 should utterly forego all intercourse with  
the men of this world who may be fornicators, or lascivious, or extortioners, or idolaters; for so you would need to go ut-

Open and flagitious offenders must be excluded from the Church.

been urged that he would not address a mixed church of Jews and Gentiles as engaged in the celebration of a Jewish feast. Those who urge this objection must have forgotten that St. Paul addresses the Galatians (undoubtedly a mixed church) as if they had all been formerly idolaters (Gal. iv. 8); and addresses the Romans, sometimes as if they were all Jews (Rom. vii. 1), sometimes as if they were Gentiles (Rom. xi. 18). If we take "as ye are unleavened" in a metaphorical sense, it is scarcely consistent with the previous "cast out the old leaven;" for the passage would then amount to saying, "Be free from leaven (metaphorically) as you are free from leaven (metaphorically);" whereas, on the other view, St. Paul says, "Be free from leaven (metaphorically) as you are free from leaven (literally)." There seems no difficulty in supposing that the Gentile Christians joined with the Jewish Christians in celebrating the Paschal feast after the Jewish manner, at least to the extent of abstaining from leaven in the love-feasts. And we see that St. Paul still observed the "days of unleavened bread" at this period of his life, from Acts xx. 6. Also, from what follows, we perceive how naturally this greatest of Jewish feasts changed into the greatest of Christian festivals.

"Literally, *"I wrote to you in the letter,"* viz. *the letter which I last wrote, or the letter to which you refer in your questions;* for they had prob-

ably mentioned their perplexity about this direction in it. So in 2 Cor. vii. 8 the present letter (1 Cor.) is referred to in the same phrase (*I grieved you in the letter*). There are two decisive reasons why these words must refer to a *previous* letter, not to the letter St. Paul is actually writing. (1.) No such direction as "Keep no company with fornicators" occurs in what has gone before. (2.) If St. Paul had meant to say "*I have just written,*" he could not have added the words "in the letter," which would have been then worse than superfluous. Prof. Stanley (who has recently supported the view here opposed) urges that the aorist might be used of the present epistle as at 1 Cor. ix. 15; which is obviously true. He also urges that "the letter" may sometimes refer to *the present letter*; which may also be admitted in cases where the letter is referred to *as a whole* in its postscript; e. g. "*I Tertius, who wrote the letter*" (Rom. xvi. 22). "*I charge you that the letter be read*" (1 Thess. v. 27). "*When the letter has been read among you, cause it to be read at Laodicea*" (Col. iv. 16). But none of these instances gives any support to the view that a writer could refer to his own words, just uttered, by such a phrase as "*I wrote to you in the letter.*" We are forced, therefore, to conclude that these words refer to a *preceding* letter, which has not been preserved. And this view receives a strong

terly out of the world. But<sup>65</sup> my meaning was, that you should keep no company with any man, who, bearing the name of a Brother, is either a fornicator, or a wanton,<sup>66</sup> or an idolater, or a railer, or a drunkard, or an extortioner; with such a man, I say, you must not so much as eat. For what need have I to judge those also that are without? Is it not your part to judge those that are within? But those without are for God's judgment. "*From amongst yourselves ye shall cast out the evil one.*"<sup>67</sup>

Can there be any of you who dare to bring their private differences into the courts of law, before the wicked, and not rather bring them before the saints?<sup>68</sup> Know ye not that the saints shall judge the world? and if the world is subjected to your judgment, are you unfit to decide the most trifling matters? Know ye not that we shall judge angels? how much more the affairs of this life? If, therefore, you have disputes to settle which concern the affairs of this life, give the arbitration of them to the very least esteemed in your Church. I speak to your shame. Can it be that amongst you there is not so much as one man wise enough to arbitrate between his brethren, but must brother go to law with brother, and that in the courts of the unbelievers? Nay, farther, you are in fault, throughout, in hav-

confirmation from the words of St. Paul's Corinthian opponents (spoken before 2 Cor. written): "*His letters are weighty, &c.*" (2 Cor. x. 10.)

<sup>65</sup>The conjunction here seems not to be a particle of time, but of connection.

<sup>66</sup>The Greek word has the meaning of a *concupiscent man* in some passages of St. Paul's writings. Compare Eph. v. 5 (where it is coupled with *unclean*). So the corresponding substantive, in St. Paul, almost invariably means *lasciviousness*. See Eph. iv. 19, v. 3 (and the note), and Col. iii. 5. The only places where the word is used by St. Paul in the sense *covetousness* are 2 Cor. ix. 5, and 1 Thess. ii. 5, in the latter of which passages the other meaning would not be inadmissible. How the word contracted its Pauline meaning may be inferred from the similar us of *concupiscence*

in English. [Since the above was first published, Prof. Stanley and Prof. Jowett have both expressed their concurrence in this rendering of the word; see note in this volume on Eph. v. 3.]

<sup>67</sup>Deut. xxiv. 7 (LXX.).

<sup>68</sup>It should be remembered that the Greek and Roman law gave its sanction to the decision pronounced in a litigated case by arbitrators privately chosen; so that the Christians might obtain a just decision of their mutual differences without resorting to the Heathen tribunals. The Jews resident in foreign parts were accustomed to refer their disputes to Jewish arbitrators. Josephus (*Ant.* xiv. 10, 17) gives a decree by which the Jews at Sardis were permitted to establish a "private court," for the purpose of deciding "their misunderstandings with one another."

vi.

ing such disputes at all. Why do you not rather submit to wrong? Why not rather suffer yourselves to be defrauded?

8 Nay, you are yourselves wronging and defrauding, and that  
9 your brethren. Know ye not that wrong-  
doers shall not inherit the kingdom of God? No immorality  
Be not deceived—neither fornicators, nor can consist  
idolaters, nor adulterers, nor self-defilers, with true  
10 nor sodomites, nor robbers, nor wantons,<sup>69</sup> Christianity.  
nor drunkards, nor railers, nor extortioners, shall inherit the  
11 kingdom of God. And such were some of you; but you  
have washed away your stains,<sup>70</sup>—you have been hallowed,  
you have been justified, in the name of the Lord Jesus, and  
in the Spirit of our God.<sup>71</sup>

12 “All things are lawful for me.”<sup>72</sup> But  
not all things are good for me. Though all Antinomian  
things are in *my* power, they shall not bring defence of  
13 me under *their* power. “Meat is for the immorality  
belly, and the belly for meat,” though God refuted.  
will soon put an end to both; but the body is not for forni-  
cation, but for the Lord, and the Lord for the body;<sup>73</sup>  
14 and as God raised the Lord from the grave, so He will raise  
15 us also by His mighty power.<sup>74</sup> Know ye not that your  
bodies are members of Christ’s body? Shall I then take the

<sup>69</sup>Persons given to concupis-  
cence. See note on v. 11.

<sup>70</sup>Observe that the Greek  
verb is middle, not passive, as  
in A. V.; cf. Acts xxii. 16. If  
the aorist is here used in its  
proper sense (of which we can  
never be sure in St. Paul), the  
reference is to the time of their  
first conversion, or baptism.

<sup>71</sup>The words may be para-  
phrased thus, “By your fellow-  
ship with the Lord Jesus, whose  
name you bear, and by the in-  
dwelling of the Spirit of God.”

<sup>72</sup>See the explanation of this  
in Ch. XIII.; and compare  
(for the true side of the  
phrase) Gal. v. 23, “Against  
such there is no law.” Prob-  
ably St. Paul had used the very  
words “All things are lawful  
for me” in this true sense, and  
the immoral party at Corinth  
had caught them up, and used  
them as their watchword. It is  
also probable that this fact was  
mentioned in the letter which  
St. Paul had just received from  
Corinth (1 Cor. vii. 1). Also

see chap. viii. 1 below. From  
what follows it is evident that  
these Corinthian freethinkers  
argued that *the existence of  
bodily appetites proved the law-  
fulness of their gratification.*

<sup>73</sup>The body is for the Lord  
Jesus, to be consecrated by His  
indwelling to His service; and  
the Lord Jesus is for the body,  
to consecrate it by dwelling  
therein in the person of His  
Spirit.

<sup>74</sup>St. Paul’s argument here is,  
that sins of unchastity, though  
bodily acts, yet injure a part  
of our nature (compare the  
phrase “spiritual body,” 1 Cor.  
xv. 44) which will not be de-  
stroyed by death, and which is  
closely connected with our  
moral well-being. And it is a  
fact no less certain than mys-  
terious, that moral and spirit-  
ual ruin is caused by such sins;  
which human wisdom (when  
untaught by Revelation) held  
to be actions as blameless as  
eating and drinking.

members of Christ, and make them the members of an harlot? God forbid? Know ye not, that he who joins himself to an harlot becomes one body with her? For it is said, "*they twain shall be one flesh.*"<sup>75</sup> But he who joins himself to the Lord, becomes one spirit with Him. Flee fornication. The root of sin is not in the body,<sup>76</sup> [but in the soul;] yet the fornicator sins against his own body. Know ye not that your bodies are temples of the Holy Spirit which dwells within you, which ye have received from God? And you are not your own, for you were bought with a price.<sup>77</sup> Glorify God, therefore, not in your spirit only, but in your body also, since both are His.<sup>78</sup>

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As to the questions which you have asked vii. 1

Answers to questions concerning marriage and divorce, with special reference to cases of mixed marriages.

me in your letter, this is my answer. It is good for a man to remain unmarried. Nevertheless, to avoid fornication,<sup>79</sup> let every man have his own wife, and every woman her own husband. Let the husband live in the intercourse of affection with his wife, and likewise the wife with her husband. The wife

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has not dominion over her own body, but the husband; and so also the husband has not dominion over his own body, but the wife. Do not separate one from the other, unless it be with mutual consent for a time, that you may give yourselves without disturbance<sup>80</sup> to prayer, and then return to one another, lest, through your fleshly passions, Satan should tempt you to sin. Yet this I say by way of permission, not of command. Nevertheless I would that all men were as I myself am; but men have different gifts from God, one this, another that. But to the unmarried and to the widows, I say that it would be good for them if they should remain in the state wherein I myself also am; yet if they are incontinent, let them marry; for it is better to marry than to burn. To

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<sup>75</sup>Gen. ii. 24 (LXX.) quoted by our Lord, Matt. xix. 5.

<sup>76</sup>Literally, "*every sin which a man commits is without (external to) the body.*" The Corinthian freethinkers probably used this argument also, and perhaps availed themselves of our Lord's words, Mark vii. 18: "*Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him, because it entereth not into his heart?*" &c. (See the whole passage.)

<sup>77</sup>The price is the blood of

Christ. Compare Acts xx. 28, and Col. i. 14.

<sup>78</sup>The latter part of this verse, though not in the best MSS., yet is implied in the sense.

<sup>79</sup>The plural in the Greek perhaps means (as Prof. Stanley takes it) "*because of the general prevalence of fornication,*" with special reference to the profligacy of Corinth, where every unmarried person would be liable to special temptation.

<sup>80</sup>"Fasting" is an interpolation, not found in the best MSS.

vii.

the married, not I, but the Lord gives commandment,<sup>81</sup> that the wife part not from her husband; (but if she be already parted, let her remain single, or else be reconciled with him;) and also, that the husband put not away his wife.

But to the rest speak I, not the Lord. If any Brother be married to an unbelieving wife, let him not put her away, if she be content to live with him; neither let a believing wife put away an unbelieving husband who is willing to live with her; for the unbelieving husband is hallowed by union with his believing wife, and the unbelieving wife by union with her believing husband; for otherwise your children would be unclean,<sup>82</sup> but now they are holy. But if the unbelieving husband or wife seeks for separation, let them be separated; for in such cases, the believing husband or wife is not bound to remain under the yoke. But the call whereby God has called<sup>83</sup> us is a call of peace.<sup>84</sup> For thou art the wife of an unbeliever, how knowest thou whether thou mayest save thy husband? or thou who art the husband, whether thou mayest save thy wife?

Only<sup>85</sup> let each man walk in the same path which God allotted to him, wherein the Lord has called him. This rule I give in all the churches. Thus, if any man, when he was called,<sup>86</sup> bore the mark of circumcision, let him not efface it; if any man was uncircumcised at the time of his calling, let him not receive circumcision. Circumcision is nothing, and uncircumcision is nothing; but obedience to the commands of God. Let each abide in the condition wherein he was called. Wast thou in slavery at the time of thy calling? Care not for it. Nay, though thou have power to gain thy freedom,<sup>87</sup> rather make use of thy condition. For the

General rule, that the converts should not quit that state of life wherein they were at their conversion.

<sup>81</sup>This commandment is recorded Mark x. 11, 12: *Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.*

<sup>82</sup>The word used generally, "unclean" and is used in the common sense, to denote that which is *beyond the hallowed pale of God's people*: the antithesis to "holy," which was applied to all *within the consecrated limits*. On the inferences from this verse, with respect to infant baptism, see Ch. XIII.

<sup>83</sup>This verb, in St. Paul's writings, means "to call into fellowship with Christ;" "to call from the unbelieving World into the Church."

<sup>84</sup>The inference is, "therefore the profession of Christianity ought not to lead the believer to quarrel with the unbelieving members of his family."

<sup>85</sup>Literally, *only, as God allotted to each, as the Lord has called each, so let him walk.*

<sup>86</sup>The past tense is mistranslated "is called" in A. V. throughout this chapter.

<sup>87</sup>The Greek here is ambiguous, and might be so rendered as to give directly opposite pre-

slave who has been called in the Lord, is the Lord's freed man; and so also the freeman who has been called is Christ's slave. He has bought you all;<sup>88</sup> beware lest you make yourselves the slaves of man.<sup>89</sup> Brethren, in the state wherein he was called, let each abide with God. 24

Concerning your virgin daughters<sup>90</sup> I have 25  
 Answer to questions about the disposal of daughters in marriage. no command from the Lord, but I give my judgment, as one who has been moved by the Lord's mercy<sup>91</sup> to be faithful. I think, 26  
 then, that it is good, by reason of the present<sup>92</sup> necessity, for all to be unmarried.<sup>93</sup>

Art thou bound to a wife? seek not separation; art thou 27  
 free? seek not marriage; yet if thou marry, thou sinnest 28  
 not.<sup>94</sup> And if your virgin daughters marry, they sin not; but the married will have sorrows in the flesh, and these I would spare you.<sup>95</sup> But this I say, brethren, the time is 29  
 short;<sup>96</sup> that henceforth both they that have wives be as though they had none, and they that weep as though they 30  
 wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, and they 31

cepts; but the version given in the text (which is that advocated by Chrysostom, Meyer, and De Wette) agrees best with the order of the Greek words, and also with the context. We must remember, with regard to this and other precepts here given, that they were given under the immediate anticipation of our Lord's coming.

<sup>88</sup>There is a change here in the Greek from singular to plural. For the "price," see chap. vi. 20.

<sup>89</sup>Alluding to their servile adherence to party leaders. Compare 2 Cor. xi. 20.

<sup>90</sup>We cannot help remarking, that the manner in which a recent infidel writer has spoken of this passage is one of the most striking proofs how far a candid and acute mind may be warped by a strong bias. In this case the desire of the writer is to disparage the moral teaching of Christianity; and he brings forward this passage to prove his case, and blames St. Paul because he assumes these Corinthian daughters to be disposable in marriage at the will of their

father; as if any other assumption had been possible in the case of Greek or Jewish daughters in that age. We must suppose that this writer would (on the same grounds) require a modern missionary to Persia to preach the absolute incompatibility of despotic government with sound morality. A similar *ignoratio elenchi* runs through all his remarks upon this chapter.

<sup>91</sup>Compare "I obtained mercy," 1 Tim. i. 13.

<sup>92</sup>The participle here can only mean *present*. See the note on 2 Thess. ii. 2. The word was mistranslated in this passage in the first edition.

<sup>93</sup>"So," namely "as virgins."

<sup>94</sup>Literally, *though thou shalt have married, thou hast not sinned*; the aorist used for the perfect, as constantly by St. Paul.

<sup>95</sup>I is emphatic, *I, if you followed my advice*; also observe the *present*, "*I am sparing you* [by this advice]," or, in other words, "*I would spare you.*"

<sup>96</sup>We adopt Lachmann's reading. "The object of this contraction of your earthly life is,

vii.

that use this world as not abusing it;<sup>97</sup> for the outward  
 32 show of this world is passing away.<sup>98</sup> But I would have you  
 free from earthly cares. The cares of the unmarried man  
 are fixed upon the Lord, and he strives to please the Lord.  
 33 But the cares of the husband are fixed upon worldly things,  
 34 striving to please his wife. The wife also has this differ-  
 ence<sup>99</sup> from the virgin; the cares of the virgin are fixed  
 upon the Lord, that she may be holy both in body and in  
 spirit; but the cares of the wife are fixed upon worldly  
 35 things, striving to please her husband. Now this I say for  
 your own profit; not that I may entangle you in a snare;  
 but that I may help you to serve the Lord with a seemly and  
 36 undivided service. But if any man think that he is treating  
 his virgin daughter in an unseemly manner, by leaving her  
 unmarried beyond the flower of her age, and if need so re-  
 quire, let him act according to his will; he may do so with-  
 37 out sin; let them<sup>1</sup> marry. But he who is firm in his resolve,  
 and is not constrained to marry his daughter, but has the  
 power of carrying out his will, and has determined to keep  
 38 her unmarried, does well. Thus he who gives his daughter  
 in marriage does well, but he who gives her not in mar-  
 riage does better.

39 The wife is bound by the law of wedlock  
 so long as her husband lives; but after his death she is free to marry whom she will,  
 provided that she chooses one of the brethren<sup>2</sup> in the Lord. Marriage of  
widows.  
 40 Yet she is happier if she remains a widow, in my judgment;  
 and I think that I, no less<sup>3</sup> than others, have the Spirit of  
 God.

that you may henceforth set your affections on things above."

<sup>97</sup>Literally, the verb appears to mean *to use up*, as distinguished from *to use*. Compare ix. 18. It thus acquired the sense of *to abuse*, in which it is sometimes employed by Demosthenes and by the grammarians.

<sup>98</sup>Literally, "*passing by*," flitting past, like the shadows in Plato's Cavern (*Repub.* vii. 1), or the figures in some moving phantasmagoria.

<sup>99</sup>The reading of Lachmann makes a considerable difference in the translation, which would thus run: "*The hus-*

*band strives to please his wife, and is divided [in mind]. Both the unmarried wife [i. e. the widow] and the virgin care for the things of the Lord," &c.* This reading gives a more natural sense to "divided" (cf. i. 13, so Stanley); but on the other hand, the use of "unmarried wife" for *widow* is unprecedented; and in this very chapter (verse 8) the word *widows* is opposed to *unmarried*.

<sup>1</sup>"Them," viz. the daughter and the suitor.

<sup>2</sup>Literally, *provided it be in the Lord*.

<sup>3</sup>The "also" in "I also" has this meaning.



As to the meats which have been sacrificed to idols, we know—(for “we all have knowledge;”<sup>4</sup> but knowledge puffs up, while love builds. If any man prides himself on his knowledge, he knows nothing yet as he ought to know; but whosoever loves God, of him God hath knowledge)<sup>5</sup>—as to eating the meats sacrificed to idols, we know (I say) that an idol has no true being, and that there is no other God but one. For though there be some who are called gods, either celestial or terrestrial, and though men worship many gods and many lords, yet to us there is but one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, by whom are all things, and we by Him.<sup>6</sup> But “all” have not this “knowledge;” on the contrary, there are some who still have a conscientious fear of the idol, and think the meat an idolatrous sacrifice, so that, if they eat it, their conscience being weak is defiled. Now our food cannot change our place in God’s sight; with Him we gain nothing by eating, nor lose by not eating. But beware lest, perchance, this exercise of your rights<sup>7</sup> should become a stumbling-block to the weak. For if one of them see thee, who boastest of thy knowledge,<sup>8</sup> feasting in an idol’s temple, will not he be encouraged to eat meat offered in sacrifice, notwithstanding the weakness of his conscience?<sup>9</sup> And thus, through thy knowledge, will

<sup>4</sup>It is necessary, for the understanding of this Epistle, that we should remember that it is an answer to a letter received from the Corinthian Church (1 Cor. vii. 1), and therefore constantly alludes to topics in that letter. It seems probable, from the way in which they are introduced, that these words, “We all have knowledge,” are quoted from that letter.

<sup>5</sup>That is, *God acknowledges him*; compare Gal. iv. 9.

<sup>6</sup>That is, *by whom the life of all things, and our life also, is originated and sustained*. So Col. i. 16: “By Him and for Him were all created, and in Him all things subsist;” where it should be remarked that the “for Him” is predicated of the Son, as in the present passage of the Father. Both passages show how fully St. Paul taught the doctrine of the *Αόγος*.

<sup>7</sup>“This liberty is yours.” Observe again the reference to the language of the self-styled Pauline party at Corinth. Compare “all things are lawful for me” (vi. 12). The decrees of the “Council of Jerusalem” might seem to have a direct bearing on the question discussed by St. Paul in this passage; but he does not refer to them as deciding the points in dispute either here or elsewhere. Probably the reason of this is, that the decrees were meant only to be temporary application; and in their terms they applied originally only to the churches of Syria and Cilicia (see Acts xv. 23; also Chap. VII.).

<sup>8</sup>Literally, *the possessor of knowledge*; in allusion to the previous “We all have knowledge.”

<sup>9</sup>Literally, *will not the conscience of him, though he is weak, be, &c.*

viii.

12 thy weak brother perish, for whom Christ died. Nay,  
when you sin thus against your brethren, and wound their  
13 weak conscience, you sin against Christ. Wherefore, if my  
food cast a stumbling-block in my brother's path, I will eat  
no flesh while the world stands, lest thereby I cause my  
brother's fall.<sup>10</sup>

ix. 1 Is it denied that I am an Apostle? Is it

denied that I am free from man's author-  
ity?<sup>11</sup> It is denied that I have seen Jesus<sup>12</sup>  
our Lord? Is it denied that you are the  
fruits of my labor in the Lord? If to others  
I am no apostle, yet at least I am such to  
you; for you are yourselves the seal which  
stamps the reality of my apostleship, in the  
3 Lord; this is my answer to those who ques-  
4 tion my authority. Do they deny my right

He vindicates  
his claim to  
the Apostolic  
office against  
his Judaizing  
detractors;  
and explains  
his renuncia-  
tion of some  
of the Apostolic  
privileges.

5 to be maintained<sup>13</sup> [by my converts]? Do they deny my right  
to carry a believing wife with me on my journeys, like the  
rest of the apostles, and the brothers of the Lord,<sup>14</sup> and  
6 Cephas? Or do they think that I and Barnabas alone have  
no right to be maintained, except by the labor of our own  
7 hands? What soldier<sup>15</sup> ever serves at his private cost?  
What husbandman plants a vineyard without sharing in its  
fruit? What shepherd tends a flock without partaking of  
8 their milk? Say I this on Man's judgment only, or says  
9 not the Law the same? Yea, in the Law of Moses it is  
written, "*Thou shalt not muzzle the ox that treadeth out*  
10 *the corn.*"<sup>16</sup> Is it for oxen that God is caring, or speaks He  
altogether for our sake? For our sake, doubtless, it was  
written; because the ploughman ought to plough, and the  
thresher to thresh, with hope to share in the produce of his  
11 toil. If I have sown for you the seed of spiritual gifts,  
would it be much if I were to reap some harvest from your  
12 carnal gifts? If others share this right over you, how much

<sup>10</sup>The whole of this eighth chapter is parallel to Rom. xiv.

<sup>11</sup>"Free." Compare verse 19 and Gal. 1. 1, "an Apostle not of men."

<sup>12</sup>"Christ" here is omitted by the best MSS.

<sup>13</sup>This was a point much insisted on by the Judaizers (see 2 Cor. xii. 13-16). They argued that St. Paul, by not availing himself of this undoubted apostolic right, betrayed his own consciousness that he was no true Apostle.

<sup>14</sup>"The brothers of the Lord." It is a very doubtful question whether these were the sons of our Lord's mother's sister, viz. the Apostles James and Judas, the sons of Alphæus (Luke vi. 15, 16) (for *cousins* were called *brothers*), or whether they were sons of Joseph by a former marriage, or actually sons of the mother of our Lord.

<sup>15</sup>He means to say that, to have this right of maintenance, a man need to be no Apostle.

<sup>16</sup>Deut. xxv. 4 (LXX.), quoted also 1 Tim. v. 18.

more should I? Yet I have not used my right, but forego every claim,<sup>17</sup> lest I should by any means hinder the course of Christ's Glad-tidings. Know ye not that they<sup>18</sup> who perform the service of the temple live upon the revenues of the temple, and they who minister at the altar share with it in the sacrifices? So also the Lord commanded<sup>19</sup> those who publish the Glad-tidings, to be maintained thereby. But I have not exercised any of these rights, nor do I write<sup>20</sup> this that it may be practised in my own case. For I had rather die than suffer any man to make void my boasting. For although I proclaim the Glad-tidings, yet this gives me no ground of boasting; for I am compelled to do so by order of my<sup>21</sup> Master. Yea, woe is me if I proclaim it not. For were my service of my own free choice, I might claim wages to reward my labor; but since I serve by compulsion, I am a slave intrusted with a stewardship.<sup>22</sup> What, then, is my wage? It is to make the Glad-tidings free of cost where I carry it, that I may forego my right as an Evangelist.<sup>23</sup> Therefore, although free from the authority of all men, I made myself the slave of all, that I might gain<sup>24</sup> the most. To the Jews I became as a Jew, that I might gain the Jews; to those under the law, as though I were under the law (not that I was myself subject to the law),<sup>25</sup> that I might gain those under the law; to those without the law,<sup>26</sup> as one without the law (not that I was without law before God,

<sup>17</sup>The proper meaning of the verb used here is to *hold out against*, as a fortress against assault, or ice against superincumbent weight. Compare xiii. 7, and 1 Thess. iii. 1.

<sup>18</sup>Numbers vii. and Deut. xviii.

<sup>19</sup>(Matt. x, 9, 10.) *Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.*

<sup>20</sup>The aorist is the epistolary tense. There is considerable difference of reading in this verse, but not materially affecting the sense.

<sup>21</sup>"Necessity" here is the compulsion exercised by a master over a slave. In calling his service compulsory, St. Paul refers to the miraculous character of his conversion.

<sup>22</sup>This "stewardship" con-

sisted in dispensing his Master's goods to his fellow-slaves. See iv. 1, 2.

<sup>23</sup>Literally, *that I may not fully use*. See note on vii. 31. The perplexity which commentators have found in this passage is partly due to the construction of the Greek, but principally to the oxymoron; St. Paul virtually says that *his wage is the refusal of wages*. The passage may be literally rendered, "*It is, that I should, while Evangelizing, make the Evangel free of cost, that I may not fully use my right as an Evangelist.*"

<sup>24</sup>"Gain" alludes to "wage." The souls whom he gained were his wage.

<sup>25</sup>The best MSS. here insert a clause which is not in the Textus Receptus.

<sup>26</sup>For "without law" in the sense of "heathen," compare Rom. ii. 12.

ix.

but under the law of Christ), that I might gain those who were without the law. To the weak, I became weak, that I might gain the weak. I am become all things to all men, that by all means I might save some. And this I do for the sake of the Glad-tidings, that I myself may share therein with those who hear me. Know ye not that in the races of the stadium, though all run, yet but one can win the prize?—(so run that you may win)—and every man who strives in the matches trains himself by all manner of self-restraint.<sup>27</sup> Yet they do it to win a fading crown,<sup>28</sup>—we, a crown that cannot fade. I, therefore, run not like the racer who is uncertain of his goal; I fight, not as the pugilist who strikes out against the air;<sup>29</sup> but I bruise<sup>30</sup> my body and force it into bondage; lest, perchance, having called others to the contest,<sup>31</sup> I should myself fail shamefully of the prize.

x. 1 For<sup>32</sup> I would not have you ignorant, brethren, that our forefathers all were guarded by the cloud, and all passed safely through the sea. And all, in the cloud, and in the sea, were baptized unto Moses. And all of them alike ate the same spiritual food; and all drank of the same spiritual stream; for they drank from the spiritual rock which followed them;<sup>33</sup> but that rock was Christ. Yet most of them lost God's favor, yea, they were struck down and perished in the wilderness. Now, these things were shadows of our own case, that we might learn not to lust after evil,

He again warns the Corinthians against immorality, by examples of the punishment of God's ancient people.

<sup>27</sup>For a description of the severe training required, see notes at the beginning of Ch. XX.

<sup>28</sup>This was the crown made of the leaves of the pine, groves of which surrounded the Isthmian Stadium: the same tree still grows plentifully on the Isthmus of Corinth. It was the prize of the great Isthmian games. Throughout the passage, St. Paul alludes to these contests, which were so dear to the pride and patriotism of the Corinthians. Compare also 2 Tim. ii. 5. And see the beginning of Ch. XX. on the same subject.

<sup>29</sup>Literally, *I ran as one not uncertain [of the goal]: I fight as one not striking the air.*

<sup>30</sup>This is the literal meaning

of the pugilistic term which the Apostle here employs.

<sup>31</sup>"As a herald." See the second note on Ch. XX.

<sup>32</sup>The reading of the best MSS. is "for." The connection with what precedes is the possibility of failure even in those who had received the greatest advantages.

<sup>33</sup>St. Paul's meaning is, that, under the allegorical representation of the Manna, the Water and the Rock are shadowed forth spiritual realities: for the *Rock* is Christ, the only source of living water (John iv), and the *Manna* also is Christ, the true bread from Heaven (John vi.). For Rabbinical traditions about the rock, see Schöttgen; and on the whole verse, see Prof. Stanley's excellent note.

as they lusted.<sup>34</sup> Nor be ye idolaters, as were some of them; 7  
 as it is written,—“*The people sat down to eat and drink,* 8  
*and rose up to play.*”<sup>35</sup> Neither let us commit fornication, 8  
 as some of them committed, and fell in one day three and 9  
 twenty thousand.<sup>36</sup> Neither let us try the long-suffering of 9  
 Christ, as did some of them, who were destroyed by the 10  
 serpents.<sup>37</sup> Nor murmur as some of them murmured, and 10  
 were slain by the destroyer.<sup>38</sup> Now all these things befell 11  
 them as shadows of things to come; and they were written 11  
 for our warning, on whom the ends of the ages are come.<sup>39</sup> 12  
 Wherefore, let him who thinks that he stands firm, beware 12  
 lest he fall. No trial has come upon you beyond man’s power 13  
 to bear; and God is faithful to His promises, and will not 13  
 suffer you to be tried beyond your strength, but will with 14  
 every trial provide the way of escape, that you may be able 14  
 to sustain it.

Wherefore, my beloved, flee from idolatry. 14  
 They must re- I speak as to men of understanding;<sup>40</sup> use 15  
 nounce all fel- your own judgment upon my words. When 16  
 lowship with 16  
 idolatry. we drink the cup of blessing, which we bless,  
 are we not all partakers in the blood of  
 Christ? When we break the bread, are we not all partakers  
 in the body of Christ?<sup>41</sup> For as the bread is one, so we, 17  
 the many, are one body; for of that one bread we all par- 17  
 take. If you look to the carnal Israel, do you not see that 18  
 those who eat of the sacrifices are in partnership with the 18  
 altar? What would I say then? that an idol has any real 19  
 being? or that meat offered to an idol is really changed 19  
 thereby? Not so; but I say, that when the heathen offer 20  
 their sacrifices, “*they sacrifice to demons, and not to*

<sup>34</sup>Viz. after the flesh-pots of Egypt.

<sup>35</sup>Exod. xxxii. 6 (LXX.).

<sup>36</sup>Numbers xxv. 9, where twenty-four thousand is the number given, and the note on Gal. iii. 17.

<sup>37</sup>Numbers xxi. 6.

<sup>38</sup>See Numbers xvi. 41. The murmuring of the Corinthians against the Apostle is compared to the murmuring of Korah against Moses.

<sup>39</sup>The coming of Christ was “the end of the ages,” i. e. the commencement of a new period of the world’s existence. So nearly the same phrase is used

Heb. ix. 26. A similar expression occurs five times in St. Matthew, signifying *the coming of Christ to judgment.*

<sup>40</sup>“Wise men,” the character peculiarly affected by the Corinthians. The word is perhaps used with a mixture of irony, as at 1 Cor. iv. 10, and 2 Cor. xi. 19.

<sup>41</sup>Literally, *The cup of blessing which we bless, is it not a common participation in the blood of Christ? The bread which we break, is it not a common participation in the body of Christ?*

x.

God;''<sup>42</sup> and I would not have you become partners<sup>43</sup> with the demons. You cannot drink the cup of the Lord, and the cup of demons; you cannot eat at the table of the Lord, and at the table of demons. Would we provoke the Lord to jealousy? Are we stronger than He?

.. "All things are lawful,"<sup>44</sup> but not all things are expedient; "all things are lawful," but not all things build up the church. Let no man seek his own, but every man his neighbor's good. Whatever is sold in the market, you may eat, nor need you ask for conscience' sake whence it came: "*For the earth is the Lord's, and the fulness there-*

They must deny themselves even lawful indulgences rather than injure the conscience of their weaker brethren.

of.'"<sup>45</sup> And if any unbeliever invites you to a feast, and you are disposed to go, eat of all that is set before you, asking no questions for conscience' sake; but if any one should say to you, "This has been offered to an idol," eat not of that dish, for the sake of him who pointed it out, and for the sake of conscience.<sup>46</sup> Thy neighbor's conscience, I say, not thine own; for [thou mayest truly say] "why is my freedom condemned by the conscience of another? and if I thankfully partake, why am I called a sinner for that which I eat with thanksgiving?"<sup>47</sup>

Therefore, whether you eat or drink, or whatsoever you do, do all for the glory of God.<sup>48</sup> Give no cause of stumbling, either to Jews or Gentiles, or to the Church of God. For so I also strive to please all men in all things, not seeking my own good, but the good of all,<sup>49</sup> that they may be saved. I beseech you follow my example, as I follow the example of Christ.

2 I praise you, brethren, that<sup>50</sup> "you are always mindful of my teaching, and keep unchanged the rules which I delivered to

Censure on the custom of women appear-

<sup>42</sup>Deut. xxxii. 17: "They sacrificed to demons, not to God" (LXX).

<sup>43</sup>This is addressed to those who were in the habit of accepting invitation to feasts celebrated in the temples of the heathen gods "sitting in the idol's temple" (viii. 10). These feasts were, in fact, acts of idolatrous worship; the wine was poured in libation to the gods ("the cup of demons," v. 21), and the feast was given in honor of the gods.

<sup>44</sup>See vi. 12 and note.

<sup>45</sup>Psalm xxiv. 1 (LXX.).

<sup>46</sup>The repeated quotation is omitted in the best MSS.

<sup>47</sup>Compare Rom. xiv. 16: "Let not your good be evil spoken of." Here, again, the hypothesis that St. Paul is quoting from the letter of the Corinthians removes all difficulty.

<sup>48</sup>i. e. that the glory of God may be manifested to men.

<sup>49</sup>The phrase denotes not many, but the many, the whole mass of mankind.

<sup>50</sup>This statement was probably made in the letter sent by the Corinthian Church to St. Paul.

ing unveiled  
in the assem-  
blies for pub-  
lic worship.

you." But I would have you know that  
Christ is the head of every man, and the  
man is the head of the woman, as God is the  
head of Christ. If a man should pray or

prophecy in the congregation with a veil over his head, he  
would bring shame upon his head<sup>51</sup> [by wearing the token  
of subjection]. But if a woman prays or prophesies with  
her head unveiled, she brings shame upon her head, as much  
as she that is shaven. I say, if she cast off her veil, let her  
shave her head at once; but if it is shameful for a woman  
to be shorn or shaven, let her keep a veil upon her head.<sup>52</sup>  
For a man ought not to veil his head, since he is the likeness  
of God, and the manifestation of God's glory. But the wom-  
an's part is to manifest her husband's glory. For the man  
was not made from the woman, but the woman from the man.  
Nor was the man created for the sake of the woman, but the  
woman for the sake of the man. Therefore, the woman ought  
to wear a sign<sup>53</sup> of subjection upon her head, because of the  
angels.<sup>54</sup> Nevertheless, in their fellowship with the Lord,  
man and woman may not be separated the one from the  
other.<sup>55</sup> For as woman was made from man, so is man also  
borne by woman; and all things spring from God. Judge  
of this matter by your own feeling. Is it seemly for a woman  
to offer prayers to God unveiled? Or does not even nature

<sup>51</sup>It appears from this pas-  
sage that the Tallith which the  
Jews put over their heads when  
they enter their synagogues  
was in the apostolic age re-  
moved by them when they offi-  
ciated in the public worship.  
Otherwise St. Paul could not,  
while writing to a church con-  
taining so many born Jews as  
the Corinthian, assume it as  
evidently disgraceful to a man  
to officiate in the congregation  
with veiled head. It is true  
that the Greek practice was to  
keep the head uncovered at  
their religious rites (as Grotius  
and Wetstein have remarked),  
but this custom would not have  
affected the Corinthian syna-  
gogue, nor have influenced the  
feelings of its members.

<sup>52</sup>For the character of this  
veil (or hood), see Canon Stan-  
ley's note *in loco*.

<sup>53</sup>The word is often used for

*the dominion exercised by those  
in lawful authority over their  
subordinates* (see Luke vii. 8.)  
Here it is used to signify the  
*sign* of that dominion.

<sup>54</sup>The meaning of this very  
difficult expression seems to be  
as follows:—The angels are  
sent as ministering servants to  
attend upon Christians, and are  
especially present when the  
church assembles for public  
worship; and they would be  
offended by any violation of  
decency or order. For other  
explanations, and a full discus-  
sion of the subject, the reader  
is referred to Prof. Stanley's  
note.

<sup>55</sup>In their relation to Christ,  
man and woman are not to be  
severed the one from the other.  
Compare Gal. iii. 28. St. Paul  
means to say that the distinc-  
tion between the sexes is one  
which only belongs to this life.

xi.

15 itself teach you that long hair is a disgrace to a man, but a  
 16 glory to a woman? for her hair has been given her for a  
 veil. But if any one thinks to be contentious in defence  
 of such a custom, let him know that it is disallowed by me,<sup>56</sup>  
 and by all the Churches of God.

17 [I said that I praised you, for keeping the  
 rules which were delivered to you]; but while I give you this commandment I praise  
 you not; your solemn assemblies are for  
 18 evil rather than for good. For first, I hear  
 that there are divisions among you when your congregation  
 19 assembles; and this I partly believe. For there must needs  
 be not divisions only,<sup>57</sup> but also adverse sects among you,  
 20 that so the good may be tested and made known. More-  
 over,<sup>58</sup> when you assemble yourselves together, it is not to  
 21 eat the Lord's Supper; for each begins to eat [what he has  
 brought for] his own supper, before any thing has been given  
 to others: and while some are hungry, others are drunken.<sup>59</sup>  
 22 Have you, then, no houses to eat and drink in? or do you  
 come to show contempt for the congregation of God's people,  
 and to shame the poor?<sup>60</sup> What can I say to you? Shall I  
 23 praise you in this? I praise you not. For I myself<sup>61</sup> re-  
 ceived from the Lord that which I delivered to you, that the  
 Lord Jesus, in the night when He was betrayed, took bread,  
 24 and when He had given thanks, He brake it, and said—  
 "Take, eat; this is my body, which is broken for you: this  
 25 do in remembrance of me." In the same manner also, He  
 took the cup after supper, saying, "This cup is the new  
 covenant in my blood: this do ye, as often as ye drink it,  
 26 in remembrance of me." For as often as you eat this bread  
 and drink this cup, you openly show forth the Lord's death  
 27 until He shall come again. Therefore, whosoever shall eat  
 this bread or drink this cup of the Lord unworthily shall be  
 28 guilty of profaning the body and blood of the Lord. But let  
 a man examine himself, and so let him eat of this bread and  
 29 drink of this cup. For he who eats and drinks of it un-  
 worthily eats and drinks judgment against himself, not duly

Censure on  
 their profana-  
 tion of the  
 Lord's Supper.

<sup>56</sup>Literally, *that neither I, nor the churches of God, admit of such a custom.*

<sup>57</sup>"There must be also, &."

<sup>58</sup>The second subject of re-  
 buke is introduced here.

<sup>59</sup>For the explanation of this, see Chap. XIII. It should be observed that a common meal, to which each of the guests contributed his own share of

the provisions, was a form of entertainment of frequent occurrence among the Greeks, and known by the name of *επαρος*.

<sup>60</sup>Literally, *Those who have not houses to eat in*, and who therefore ought to have received their portion at the love-feasts from their wealthier brethren.

<sup>61</sup>The "I" is emphatic.



judging of the Lord's body.<sup>62</sup> For this cause many of you are weak and sickly, and many sleep. For if we had duly judged ourselves, we should not have been judged. But now that we are judged, we are chastened by the Lord, that we may not be condemned together with the world. Therefore, my brethren, when you are assembling to eat, wait for one another; and if any one is hungry, let him eat at home, lest your meetings should bring judgment upon you. The other matters I will set in order when I come.

Concerning those who exercise<sup>63</sup> Spiritual Gifts, brethren, I would not have you ignorant. You know that in the days of your heathenism you were blindly<sup>64</sup> led astray to worship dumb and senseless idols [by those who pretended to gifts from heaven]. This, therefore, I call to your remembrance; that no man who is inspired by the Spirit of God can say "Jesus is accursed;" and no man can say "Jesus is the Lord," unless he be inspired by the Holy Spirit.<sup>65</sup> Moreover, there are varieties of Gifts, but the same Spirit gives them all; and [they are given for] various ministrations, but all to serve the same Lord; and the working whereby they are wrought is various, but all are wrought in all by the working of the same God.<sup>66</sup> But the gift whereby the Spirit becomes

<sup>62</sup>If in this verse we omit, with the majority of MSS., the words "unworthily" and "of the Lord," it will stand as follows: *He who eats and drinks of it, not duly judging of [or discerning] the Body, eats and drinks judgment against himself.* The "not discerning" is explained by Canon Stanley, "if he does not discern that the body of the Lord is in himself and in the Christian society;" but the more usual and perhaps more natural explanation is, "if he does not distinguish between the Eucharist elements and a common meal."

<sup>63</sup>The adjective is here taken as masculine, because this agrees best with the context, and also because another word is used in this chapter for *spiritual gifts*.

<sup>64</sup>As ye chanced to be led at the will of your leaders, i. e. blindly.

<sup>65</sup>i. e. the mere outward profession of Christianity is (so far as it goes) a proof of the

Holy Spirit's guidance. Therefore the extraordinary spiritual gifts which followed Christian baptism in that age proceeded in all cases from the Spirit of God, and not from the Spirit of Evil. This is St. Paul's answer to a difficulty apparently felt by the Corinthians (and mentioned in their letter to him), whether some of these gifts might not be given by the Author of Evil to confuse the Church. Prof. Stanley observes that the words *Jesus is accursed* and *Jesus is the Lord* (according to the reading of some of the best MSS., which produces a much livelier sense) "were probably well-known forms of speech; the first for renouncing Christianity (compare *maledicere Christo*, Plin. *Ep.* x. 97), the second for professing allegiance to Christ at baptism."

<sup>66</sup>It should be observed that the 4th, 5th, and 6th verses imply the doctrine of the Trinity.

xii.

8 manifest is given to each for the profit of all. To one is  
 9 given by the Spirit the utterance of Wisdom, to another the  
 10 utterance of Knowledge<sup>68</sup> according to the working of the  
 11 same Spirit. To another Faith<sup>68</sup> through the same Spirit.  
 12 To another gifts of Healing through the same Spirit. To  
 13 another the powers which work Miracles; to another  
 14 Prophecy; to another the discernment of Spirit;<sup>70</sup> to an-  
 15 other varieties of Tongues;<sup>71</sup> to another the Interpretation  
 16 of Tongues. But all these gifts are wrought by the working  
 17 of that one and the same Spirit, who distributes them to  
 18 each according to His will. For as the body is one, and has  
 19 many members, and as all the members, though many,<sup>72</sup> are  
 20 one body; so also is Christ. For in the communion of one  
 21 Spirit we all were<sup>73</sup> baptized into one body, whether we be  
 22 Jews or Gentiles,<sup>74</sup> whether slaves or freemen, and were all  
 23 made to drink of the same Spirit. For the body is not one  
 24 member, but many. If<sup>75</sup> the foot should say, "I am not the  
 hand, therefore I belong not to the body," does it thereby  
 sever itself from the body? Or if the ear should say, "I am  
 not the eye, therefore I belong not to the body," does it  
 thereby sever itself from the body. If the whole body were  
 an eye, where would be the hearing? If the whole body were  
 an ear, where would be the smelling? But now God has  
 placed the members severally in the body according to His  
 will. If all were one member, where would be the body?  
 But now, though the members are many, yet the body is one.  
 And the eye cannot say to the hand, "I have no need of  
 thee;" nor again the head to the feet, "I have no need of  
 you." Nay, those parts of the body which are reckoned the  
 feeblest are the most necessary, and those parts which we  
 hold the least honorable, we clothe with the more abundant  
 honor, and the less beautiful parts are adorned with the  
 greater beauty; whereas the beautiful need no adornment.  
 But God has tempered the body together, and given to the

<sup>68</sup>*Knowledge (gnosis)* is the term used throughout this Epistle for a deep insight into divine truth; *Wisdom* is a more general term, but here (as being opposed to *gnosis*) probably means *practical wisdom*.

<sup>69</sup>That is, *wonder-working faith*. See Ch. XIII.

<sup>70</sup>See Ch. XIII.

<sup>71</sup>See Ch. XIII. for remarks on this and the other gifts mentioned in this passage.

<sup>72</sup>Some words of the Receiv-

ed Text are omitted here by the best MSS.

<sup>73</sup>The past tense is mistranslated in A. V. as present.

<sup>74</sup>See note on Rom. i. 16.

<sup>75</sup>The resemblance between this passage and the well-known fable of Menenius Agrippa (Liv. 11. 32) can scarcely be accidental; and may perhaps be considered another proof that St. Paul was not unacquainted with classical literature.

lowlier parts the higher honor, that there should be no division in the body, but that all its parts should feel, one for the other, a common sympathy. And thus, if one member suffer, every member suffers with it; or if one member be honored, every member rejoices with it. Now ye are together the body of Christ, and each one of you a separate member. And God has set the members in the Church, some in one place, and some in another:<sup>76</sup> first, Apostles; secondly, Prophets; thirdly, Teachers; afterwards Miracles; then gifts of Healing; Serviceable Ministrations; Gifts of Government; varieties of Tongues. Can all be Apostles? Can all be Prophets? Can all be Teachers? Can all work Miracles? Have all the Gifts of Healing? Do all speak with Tongues? Can all interpret the Tongues? But I would have you delight<sup>78</sup> in the best gifts; and moreover, beyond them all,<sup>79</sup> I will show you a path wherein to walk.

|  |  |  |
|--|--|--|
| <p>Superiority of Love to all the extraordinary Gifts of the Spirit.</p> | <p>Though I speak in all the tongues of men and angels, if I have not love, I am no better than sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all the mysteries, and all the depths of knowledge; and though I have the fulness of faith,<sup>80</sup> so that I could remove mountains; if I have not love, I am nothing. And although I sell all my goods to feed the poor, and though I give my body to be burned,<sup>81</sup> if I have not love, it profits me nothing. Love is long suffering; love is kind; love envies not; love speaks no vaunts; love swells not with vanity; love offends not by rudeness; love seeks not her own; is not easily provoked; bears no malice;<sup>82</sup></p> | <p>xiii. 1<br/>2<br/>3<br/>4<br/>5</p> |
|--|--|--|

<sup>76</sup>The omission of the answering clause in the Greek renders it necessary to complete the sense by this interpolation.

<sup>78</sup>The verb means originally to feel intense eagerness about a person or thing: hence its different senses of love, jealousy, &c., are derived. Here the wish expressed is, that the Corinthians should take that delight in the exercise of the more useful gifts, which hitherto they had taken in the more wonderful, not that individuals should "covet earnestly" for themselves gifts which God had not given them. Compare xiv. 39, and observe that the verb is a different one in xiv. 1.

<sup>79</sup>This seems the meaning here. The phrase can scarcely be taken as an adjective with "path," as in A. V. Such an instance as Rom. vii. 13 is not parallel. In English the use of the words *exceedingly sinful* would not explain the expression *an exceedingly path*.

<sup>80</sup>*i. e.* the charism of wonder-working faith. See Ch. XIII. The "removal of mountains" alludes to the words of our Lord, recorded Matt. xvii. 20.

<sup>81</sup>Some MSS. have "give my body that I may boast," which gives a satisfactory sense.

<sup>82</sup>Literally, *does not reckon the evil [against the evil-doer]*. Compare 2 Cor. v. 19: "not

xiii.

6 rejoices not over<sup>83</sup> iniquity, but rejoices in the victory of  
 7 truth;<sup>84</sup> foregoes all things,<sup>85</sup> believes all things, hopes all  
 8 things, endures all things. Love shall never pass away;  
 but Prophecies shall vanish, and Tongues shall cease, and  
 9 Knowledge shall come to nought. For our Knowledge is  
 10 imperfect, and our prophesying is imperfect. But when the  
 11 perfect is come, the imperfect shall pass away. When I was  
 a child, my words were childish, my desires were childish,  
 my judgments were childish; but being grown a man, I  
 12 have done with the things of childhood. So now we see  
 darkly,<sup>86</sup> by a mirror,<sup>87</sup> but then face to face; now I know  
 in part, but then shall I know, even as I now am<sup>88</sup> known.  
 13 Yet while other gifts shall pass away, these three, Faith,  
 Hope, and Love, abide; and the greatest of these is Love.

xiv. 1 Follow earnestly after Love; yet delight  
 in the spiritual gifts, but especially in the  
 2 gift of Prophecy. For he who speaks in a  
 Tongue speaks not to men, but to God; for  
 no man understands him, but with his spirit  
 3 he utters mysteries. But he who prophesies  
 speaks to men, and builds them up, with exhortation and  
 4 with comfort. He who speaks in a Tongue builds up him-  
 self alone; but he who prophesies builds up the Church.  
 5 I wish that you all had the gift of Tongues, but rather that  
 you had the gift of Prophecy; for he who prophesies is  
 above him who speaks in Tongues, unless he interpret, that  
 6 the Church may be built up thereby. Now, brethren, if when  
 I came to you I were to speak in Tongues, what should I  
 profit you, unless I should [also] speak either in Revelation  
 or in Knowledge, either in Prophesying or in Teaching?  
 7 Even if the lifeless instruments of sound, the flute or the

Directions for  
 the exercise of  
 the gift of  
 Prophecy, and  
 the gift of  
 Tongues.

reckoning their sins." The Authorized Version here, "thinketh no evil," is so beautiful that one cannot but wish it had been a correct translation. The same disposition, however, is implied by the "believes all things" below.

<sup>83</sup>This verb sometimes means to rejoice in the misfortune of another, and the characteristic of love here mentioned may mean that it does not exult in the punishment of iniquity; or may simply mean that it does not delight in the contemplation of wickedness.

<sup>84</sup>Literally, *rejoices when the Truth rejoices,*

<sup>85</sup>For the meaning, see note on ix. 12.

<sup>86</sup>Literally, *in an enigma*; thus we see God (*e. g.*) in nature, while even revelation only shows us His reflected likeness. There is, no doubt, an allusion to Numbers xii. 8.

<sup>87</sup>Not "through a glass," but *by means of a mirror.*

<sup>88</sup>Literally, "I was known," *i. e.* when in this world, by God. The tense used retrospectively; unless it may be better to take it as the aorist used in a perfect sense, which is not uncommon in St. Paul's style.

harp, give no distinctness to their notes, how can we understand their music? If the trumpet utter an uncertain note, how shall the soldier prepare himself for the battle? So also if you utter unintelligible words with your tongue, how can your speech be understood? you will but be speaking to the air. Perhaps there may be as many languages in the world [as the Tongues in which you speak], and none of them is unmeaning. If, then, I know not the meaning of the language, I shall be as a foreigner to him that speaks it, and he will be accounted a foreigner by me. Wherefore, in your own case (since you delight in spiritual gifts) strive that your abundant possession of them may build up the Church. Therefore, let him who speaks in a Tongue pray that he may be able to interpret<sup>89</sup> what he utters. For if I utter prayers in a Tongue, my spirit indeed prays, but my understanding bears no fruit. What follows, then? I will pray indeed with my spirit, but I will pray with my understanding also; I will sing praises with my spirit, but I will sing with my understanding also. For if thou, with thy spirit, offerest thanks and praise, how shall the Amen be said to thy thanksgiving by those worshippers who take no part<sup>90</sup> in the ministrations, while they are ignorant of the meaning of thy words? Thou indeed fitly offerest thanksgiving, but thy neighbors are not built up. I offer thanksgiving to God in private,<sup>91</sup> speaking in Tongues [to Him], more than any of you. Yet in the congregation I would rather speak five words with my understanding so as to instruct others than ten thousand words in a Tongue. Brethren, be not children in understanding; but in malice be children, and in understanding be men. It is written in the Law,<sup>92</sup> "*With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.*" So that the gift of Tongues is a sign<sup>93</sup> given rather to unbelievers than to believers; whereas the gift of Prophecy belongs to believers. When, therefore, the whole congregation is assembled, if all the speakers speak in Tongues, and if any who take no part in your ministrations, or who are unbelievers, should enter

<sup>89</sup>This verse distinctly proves that the *gift of Tongues* was not a *knowledge* of foreign languages, as is often supposed. See Ch. XIII.

<sup>90</sup>Not the *unlearned* (A. V.), but *him who takes no part in the particular matter in hand.*

<sup>91</sup>This is evidently the meaning of the verse. Compare

verse 2, "He who speaks in a tongue speaks not to himself but to God," and verse 28, "Let him speak in private to himself and God alone."

<sup>92</sup>Is. xxviii. 11. Not exactly according to the Hebrew or LXX.

<sup>93</sup>That is, a *condemnatory* sign.

xiv. 24 your assembly, will they not say that you are mad?<sup>94</sup> But if all exercise the gift of Prophecy, then if any man who is an unbeliever, or who takes no part in your ministrations, should enter the place of meeting, he is convicted in conscience by every speaker, he feels himself judged by all, 25 and<sup>95</sup> the secret depths of his heart are laid open; and so he will fall upon his face and worship God, and report that 26 God is in you of a truth. What follows, then, brethren? If, when you meet together, one is prepared to sing a hymn of praise, another to exercise his gift of Teaching, another his gift of Tongues, another to deliver a Revelation,<sup>96</sup> another an Interpretation: let all be so done as to build up 27 the Church. If there be any who speak in Tongues, let not more than two, or at the most three, speak [in the assembly]; and let them speak in turn; and let the same interpreter explain the words of all. But if there be no interpreter, let 28 him who speaks in Tongues keep silence in the congregation, and speak in private to himself and God alone. Of those who 29 have the gift of Prophecy, let two or three speak [in each 30 assembly], and let the rest<sup>97</sup> judge; but if another of them, while sitting as hearer, receives a revelation [calling him to 31 prophesy], let the first cease to speak. For so you can each prophesy in turn, that all may receive teaching and exhortation; and the gift of Prophecy does not take from the 32 prophets<sup>98</sup> the control over their own spirits. For God is 33 not the author of confusion, but of peace.

34 <sup>99</sup>In your congregation, as in all the con- The women  
gregations of the Saints, the women must must not offi-

<sup>94</sup>We must not be led, from any apparent analogy, to confound the exercise of the gift of Tongues in the primitive Church with modern exhibitions of fanaticism, which bear a superficial resemblance to it. We must remember that such modern pretensions to this gift must of course resemble the manifestations of the original gift in external features, because these very features have been the objects of intentional imitation. If, however, the inarticulate utterances of ecstatic joy followed (as they were in some of Wesley's converts) by a life of devoted holiness, we should hesitate to say that they might not bear some analogy

to those of the Corinthian Christians.

<sup>95</sup>The word for "so" is omitted in best MSS.

<sup>96</sup>This would be an exercise of the gift of "prophecy."

<sup>97</sup>*i. e.* let the rest of the prophets judge whether those who stand up to exercise the gift have really received it. This is parallel to the direction in 1 Thess. v. 21.

<sup>98</sup>Literally, "*the spirits of the prophets are under the control of the prophets.*" This is a reason why the rule given above can easily be observed.

<sup>99</sup>This translation places a full-stop in the middle of the 33d verse, and a comma at the end of it.

ciate publicly in the congregation. keep silence; for they are not permitted to speak in public, but to show submission as saith also the Law.<sup>1</sup> And if they wish to ask any question, let them ask it of their own husbands at home; for it is disgraceful to women to speak in the congregation. [Whence is your claim to change the rules delivered to you?]<sup>2</sup> Was it from you that the word of God went forth? or are you the only church which it has reached? Nay, if any think that he has the gift of Prophecy, or that he is a spiritual<sup>3</sup> man, let him acknowledge the words which I write for commands of the Lord. But if any man refuse this acknowledgment, let him refuse it at his peril. 35 36 37 38

Therefore, brethren, delight in the gift of Prophecy, and hinder not the gift of Tongues. And let all be done with decency and order. 39 40

Moreover, brethren, I call to your remembrance the Glad-tidings which I brought you, which also you received, wherein also you stand firm, whereby also you are saved,<sup>4</sup> if you still hold fast the words wherein I declared it to you; unless, indeed, you believed in vain. For the first thing I taught you was that which I had myself been taught, that Christ died for our sins, according to the Scriptures;<sup>5</sup> and that He was buried, and that He rose<sup>6</sup> the third day from the dead, according to the Scriptures;<sup>7</sup> and that He was seen by Cephas, and then by The Twelve; after that He was seen by about five hundred brethren at once, of whom the greater part are living xv. 1 2 3 4 5 6

<sup>1</sup>Gen. iii. 16: "Thy husband shall have the dominion over thee."

<sup>2</sup>The sentence in brackets, or something equivalent, is implied in the  $\eta$  which begins the next. OR *was it from you,*— i. e. "*Or if you set up your judgment against that of other Churches, was it from you, &c.*"

<sup>3</sup>"Spiritual," the epithet on which the party of Apollos (the ultra-Pauline party) especially prided themselves. See chap. iii. 1-3 and Gal. vi. 1.

<sup>4</sup>Literally, *you are in the way of salvation.* The words which follow (*the words wherein, &c.*) were joined (in our first edition) with *preached* in the preceding verse, according

to Billroth's view. But further consideration has led us to think that they may be more naturally made dependent on *hold fast*, as they are taken by De Wette, Alford, and others.

<sup>5</sup>So our Lord quotes Is. liii. 12, in Luke xxii. 37.

<sup>6</sup>In the original it is the perfect, not the aorist: "*He is risen,*" not "*He was raised,*" or (more literally) *He is awakened,* not *He was awakened;* because Christ, being once risen, dieth no more. But this present-perfect cannot here be retained in the English.

<sup>7</sup>Among the "Scriptures" here referred to by St. Paul, one is the prophecy which he himself quoted in the speech at Antioch from Ps. xvi. 10.

xv.

7 at this present time, but some are fallen asleep.<sup>8</sup> Next He  
8 was seen by James, and then by all the Apostles; and last  
9 of all He was seen by me, who am placed among the rest  
10 as it were by an untimely birth; for I am the least of the  
Apostles, and am not worthy to be called an Apostle, be-  
11 cause I persecuted the Church of God. But by the grace of  
God, I am what I am; and His grace which was bestowed  
upon me was not fruitless; but I labored more abundantly  
than all the rest; yet not I, but the grace of God which was  
12 with me. So then, whether preached by me, or them, this is  
what we preach, and this is what you believed.

12 If, then, this be our tidings, that Christ is risen from the  
dead, how is it that some among you say, there is no resur-  
13 rection of the dead? But if there be no resurrection of the  
14 dead, then Christ is not risen; and if Christ be not risen,  
vain is the message we proclaim, and vain the faith with  
15 which you heard it. Moreover, we are found guilty of false  
witness against God; because we bore witness of God that  
He raised Christ from the dead, whom He did not raise,  
16 if, indeed, the dead rise not. For if there be no resurrection  
17 of the dead, Christ himself<sup>9</sup> is not risen. And if Christ be  
not risen, your faith is vain, you are still in<sup>10</sup> your sins.  
18 Moreover, if this be so, they who have fallen asleep in Christ  
19 perished when they died. If in this life only we have hope  
20 in Christ, we are of all men most miserable. But now, Christ  
is risen from the dead; the first-fruits<sup>11</sup> of all who sleep.  
21 For since by man came death, by man came also the resur-  
22 rection of the dead. For as, in Adam, all men die, so, in  
23 Christ, shall all be raised to life. But each in his own or-

<sup>8</sup>Can we imagine it possible that St. Paul should have said this without knowing it to be true? or without himself having seen some of these "five hundred brethren," of whom "the greater part" were alive when he wrote these words? The sceptical (but candid and honest) De Wette acknowledges this testimony as conclusive.

<sup>9</sup>This argument is founded on the union between Christ and His members: they so share His life, that, because He lives forever, they must live also; and conversely, if we deny their immortality, we deny His.

<sup>10</sup>Because we "are saved" from our sins "by His life." (Rom. v. 10.)

<sup>11</sup>On the second day of the feast of Passover a sheaf of ripe corn was offered upon the altar as a concession of the whole harvest. Till this was done it was considered unlawful to begin reaping. See Levit. xxiii. 10, 11, and Joseph. *Antiq.* iii. 10. The metaphor therefore is, "As the single sheaf of first-fruits represents and consecrates all the harvest, so Christ's resurrection represents and involves that of all who sleep in Him." It should be observed that the verb is not present (as in A. V.), but past (not *is become*, but *became*), and that the best MSS. omit it.



der; Christ, the first-fruits; afterwards they who are Christ's at His appearing; finally the end shall come, when He shall give up His kingdom to God His Father, having destroyed all other dominion, and authority, and power.<sup>12</sup> For He must reign "till He hath put all enemies under His feet."<sup>13</sup> And last of His enemies, Death also shall be destroyed. For "He hath put all things under His feet."<sup>14</sup> But in that saying, "all things are put under Him," it is manifest that God is excepted, who put all things under Him. And when all things are made subject to Him, then shall the Son also subject Himself to Him who made them subject, that God may be all in all.

Again, what will become of those who cause themselves to be baptized for the dead,<sup>15</sup> if the dead never rise again? Why, then, do they submit to baptism for the dead?

And I too, why do I put my life to hazard every hour. I protest by my<sup>16</sup> boasting (which I have [not in myself, but] in Christ Jesus our Lord) I die daily. If I have fought

<sup>12</sup>Compare Col. ii. 15; also, Eph. i. 21.

<sup>13</sup>Ps. cx. 1 (LXX.). Quoted, and similarly applied, by our Lord himself, Matt. xxii. 44.

<sup>14</sup>Ps. viii. 6, nearly after LXX. Quoted also as Messianic, Eph. i. 22, and Heb. ii. 8. See the note on the later place.

<sup>15</sup>The only meaning which the Greek seems to admit is a reference to the practice of submitting to baptism instead of some person who had died unbaptized. Yet this explanation is liable to very great difficulties. (1) How strange that St. Paul should refer to such a superstition without rebuking it! Perhaps, however, he may have censured it in a former letter, and now only refers to it as an *argumentum ad homines*. It has, indeed, been alleged that the present mention of it implies a censure; but this is far from evident. (2) If such a practice did exist in the Apostolic Church, how can we account for its being discontinued in the period which followed, when a magical efficacy was more and more ascribed to the material act of baptism? Yet the practice was never adopted except by some obscure sects of Gnostics, who seem to have founded their custom on this very passage.

The explanations which have been adopted to avoid the difficulty, such as "over the graves of the dead," or "in the name of the dead (meaning Christ)," &c., are all inadmissible, as being contrary to the analogy of the language. On the whole, therefore, the passage must be considered to admit of no satisfactory explanation. It alludes to some practice of the Corinthians, which has not been recorded elsewhere, and of which every other trace has perished. The reader who wishes to see all that can be said on the subject should consult Canon Stanley's note.

<sup>16</sup>We read "our" with Griesbach, on the authority of the Codex Alexandrinus. If "your" be the true reading, it can scarcely be translated (as has been proposed) "*my boasting of you.*" For though instances may be adduced (as Rom. xi. 31) when a possessive pronoun is thus used objectively, yet they never occur except where the context renders mistake impossible. Indeed it is obvious that no writer would go out of his way to use a possessive pronoun in an unusual sense, when by so doing he would create ambiguity which might be avoided by adopting a usual form of expression.

xv.

(so to speak) with beasts at Ephesus,<sup>17</sup> what am I profited if the dead rise not? "*Let us eat and drink, for to-morrow we die.*"<sup>18</sup> Beware lest you be led astray; "*Converse with evil men corrupts good manners.*"<sup>19</sup> Change your drunken revellings<sup>20</sup> into the sobriety of righteousness, and live no more in sin; for some of you know not God; I speak this to your shame.

35 But some one will say, "How are the dead raised up?  
36 and with what body do they come?"<sup>21</sup> Thou fool, the seed  
37 thou sowest is not quickened into life till it hath partaken  
38 of death. And that which thou sowest has not the same  
39 body with the plant which will spring from it, but it is mere  
40 grain, of wheat, or whatever else it may chance to be. But  
41 God gives it a body according to His will; and to every seed  
42 the body of its own proper plant. For all flesh is not the  
43 same flesh;<sup>22</sup> [but each body is fitted to the place it fills];  
the bodies of men, and of beasts, of birds, and of fishes,  
differ the one from the other. And there are bodies which  
belong to heaven, and bodies which belong to earth; but in  
glory the heavenly differ from the earthly. The sun is more  
glorious than the moon, and the moon is more glorious than  
the stars, and one star excels another in glory. So likewise  
is the resurrection of the dead; [they will be clothed with  
a body fitted to their lot]; it is sown in corruption, it is  
raised in incorruption; it is sown in dishonor, it is raised  
in glory; it is sown in weakness, it is raised in power;

<sup>17</sup>This is metaphorical, as appears by the qualifying expression translated in A. V., "after the manner of men." It must refer to some very violent opposition which St. Paul had met with at Ephesus, the particulars of which are not recorded.

<sup>18</sup>Is. xxii. 13 (LXX.).

<sup>19</sup>St. Paul here quotes a line from *The Thais*, a comedy of Menander's: the line had probably passed into a proverbial expression. We see, from this passage, that the free-thinking party at Corinth joined immoral practice with their licentious doctrine; and that they were corrupted by the evil example of their heathen neighbors.

<sup>20</sup>Not awake (as in A. V.), but cease to be drunken. And below, do not go on sinning (present).

<sup>21</sup>The form of this objection is conclusive against the hypothesis of those who suppose that these Corinthians only disbelieved the Resurrection of the body; and that they believed the Resurrection of the dead. St. Paul asserts the Resurrection of the dead; to which they reply, "How can the dead rise to life again, when their body has perished?" This objection he proceeds to answer, by showing that individual existence may continue, without the continuance of the material body.

<sup>22</sup>Prof. Stanley translates "*no flesh is the same flesh*," which is surely an untenable proposition, and moreover inconsistent with the context; though the words of the Greek no doubt admit of such a rendering.

it is sown a natural<sup>23</sup> body, it is raised a spiritual body; for as there are natural bodies, so there are also spiritual bodies.<sup>24</sup> And so it is written, "*The first man Adam was made a living soul,*"<sup>25</sup> the last Adam was made a life-giving spirit. But the spiritual comes not till after the natural. The first man was made of earthly clay, the second man was the Lord from heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly. But this I say, brethren, that flesh and blood<sup>26</sup> cannot inherit the

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<sup>23</sup>For the translation here, see note on ii. 14. The reference to this of the following "*soul*" (in the quotation) should be observed, though it cannot be retained in English.

<sup>24</sup>The difference of reading does not materially affect the sense of this verse.

<sup>25</sup>Gen. ii. 7, slightly altered from LXX. The second member of the antithesis is not a part of the quotation.

<sup>26</sup>The importance of the subject justifies our quoting at some length the admirable remarks of Dr. Burton (formerly Regius Professor of Divinity at Oxford) on this passage, in the hope that his high reputation for learning and for unblemished orthodoxy may lead some persons to reconsider the loose and unscriptural language which they are in the habit of using. After regretting that some of the early Fathers have (when treating of the *Resurrection of the Body*) appeared to contradict these words of St. Paul, Dr. Burton continues as follows:—

"It is nowhere asserted in the New Testament that we shall rise again *with our bodies*. Unless a man will say that the stalk, the blade, and the ear of corn, are actually the same thing with the single grain which is put into the ground, he cannot quote St. Paul as saying that we shall rise again *with the same bodies*; or at least he must allow that the future body may only be like to the present one, inasmuch as both come under

the same genus; *i. e.* we speak of human *bodies*, and we speak of heavenly *bodies*. But St. Paul's words do not warrant us in saying that the resemblance between the present and future body will be greater than between a man and a star, or between a bird and a fish. Nothing can be plainer than the expression which he uses in the first of these two analogies, *Thou sowest not that body that shall be* (xv. 37). He says also, with equal plainness, of the body, *It is sown a natural body; it is raised a spiritual body: there is a natural body, and there is a spiritual body* (ver. 44). These words require to be examined closely, and involve remotely a deep metaphysical question. In common language, the terms *Body* and *Spirit* are accustomed to be opposed, and are used to represent two things which are totally distinct. But St. Paul here brings the two expressions together, and speaks of a *spiritual body*. St. Paul, therefore, did not oppose *Body* to *Spirit*; and though the looseness of modern language may allow us to do so, and yet to be correct in our ideas, it may save some confusion if we consider *Spirit* as opposed to *Matter*, and if we take *Body* to be a generic term, which comprises both. A *body*, therefore, in the language of St. Paul, is something which has a distinct individual existence.

"St. Paul tells us that every individual, when he rises again,

xv.

kingdom of God, neither can corruption inherit incorruption. Behold, I declare to you a mystery; we shall not<sup>27</sup> all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

But when this corruptible is clothed with incorruption, and this mortal is clothed with immortality, then shall be brought to pass the saying, which is written, "*Death is swallowed up in victory.*"<sup>28</sup> "*O death, where is thy sting?*" "*O grave, where is thy victory?*"<sup>29</sup> The sting of death is sin, and the strength of sin is the law;<sup>30</sup> but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; knowing that your labor is not in vain, in the Lord.

- xvi. 1 Concerning the collection for the saints [at Jerusalem] I would have you do as I have enjoined upon the churches of Galatia. Directions concerning the collection for the Judæan Christians.
- 2 Upon the first day of the week, let each of you set apart whatever his gains may enable him to spare; that there may be no collections when I come.
- 3 And when I am with you, whomsoever you shall judge to be fitted for the trust I will furnish with letters, and send them to carry your benevolence to Jerusalem;
- 4 or if there shall seem sufficient reason for me also to go thither, they shall go with me. St. Paul's future plans.

will have a spiritual body: but the remarks which I have made may show how different is the idea conveyed by these words from the notions which some persons entertain, that we shall rise again with *the same identical body*. St. Paul appears effectually to preclude this notion when he says, *Flesh and blood cannot inherit the kingdom of God*" (ver. 50).—Burton's *Lectures*, pp. 429-431.

<sup>27</sup>The other reading (adopted by Lachmann) gives the opposite assertion, viz. "*we shall all sleep, but we shall not all be changed.*" It is easy to understand the motive which might have led to the substitution of this reading for the other; a wish, namely, to escape the in-

ference that St. Paul expected some of that generation to survive until the general resurrection.

<sup>28</sup>Is. xxv. 8. Not quoted from the LXX., but apparently from the Hebrew, with some alteration.

<sup>29</sup>Hosea xiii. 14. Quoted, but not exactly from LXX., which here differs from the Hebrew.

<sup>30</sup>Why is the law called "the strength of sin"? Because the Law of Duty, being acknowledged, gives to sin its power to wound the conscience; in fact, a moral law of precepts and penalties announces the fatal consequences of sin, without giving us any power of conquering sin. Compare Rom. vii. 7-11.

But I will visit you after I have passed through Macedonia (for through Macedonia I shall pass), and perhaps I shall remain with you, or even winter with you, that you may forward me on my farther journey, whithersoever I go. For I do not wish to see you now for a passing<sup>31</sup> visit; since I hope to stay some time with you, if the Lord permit. But I shall remain at Ephesus until Pentecost, for a door is opened to me both great and effectual; and there are many ad-

versaries, [against whom I must contend],  
 Timotheus. If Timotheus come to you, be careful to give him no cause of fear<sup>32</sup> in your intercourse with him, for he is laboring, as I am, in the Lord's work. Therefore, let no man despise him, but forward him on his way in peace, that he may come hither to me; for I expect him, and the brethren with him.

As regards the brother Apollos, I urged him much to visit you with the brethren, [who bear this letter]; nevertheless, he was resolved not to come to you at this time, but he will visit you at a more convenient season.

Be watchful, stand firm in faith, be manful and stout-hearted.<sup>34</sup> Let all you do be done in love.

You know, brethren, that the house of Stephanas, Fortunatus, and Achaicus, and that they have taken on themselves the task of ministering to the saints. I exhort you, therefore, on your part, to show submission towards men like these, and towards all who work laboriously with them. I rejoice in the coming of Stephanas and Fortunatus, and Achaicus, because they<sup>36</sup> have supplied all which you needed;

<sup>31</sup>*i. e.* St. Paul had altered his original intention, which was to go from Ephesus by sea to Corinth, and thence to Macedonia. For this change of purpose he was reproached by the Judaizing party at Corinth, who insinuated that he was afraid to come, and that he dared not support the loftiness of his pretensions by corresponding deeds (see 2 Cor. i. 17 and x. 1-12). He explains his reason for postponing his visit in 2 Cor. i. 23. It was an anxiety to give the Corinthians time for repentance, that he might not be forced to use severity with them.

<sup>32</sup>The youth of Timotheus accounts for this request. Compare 1 Tim. iv. 12.

<sup>34</sup>*i. e.* under persecution.

<sup>36</sup>Compare 2 Cor. xi. 9, and Phil. ii. 30. It cannot be taken objectively, as "*my want of you*;" not only because "*my*" would have been added, but also because the expression is used in eight passages by St. Paul, and in one by St. Luke, and the genitive connected with the word for "*want*" is subjectively used in seven out of these nine cases without question, and ought, therefore, also to be so taken in the remaining

- xvi.  
 18 for they have lightened my spirit and yours.<sup>37</sup> To such render due acknowledgment.  
 19 The Churches of Asia salute you. Aquila and Priscilla send their loving salutation in the Lord, together with the Church which assembles at their house. All the brethren here salute you. Salute one another with the kiss of holiness.<sup>38</sup> Salutations from the Province of Asia.  
 21 The salutation of me, Paul, with my own  
 22 hand. Let him who loves not the Lord Jesus Christ be accursed. *The Lord cometh.*<sup>39</sup> Autograph Conclusion.  
 23, 24 The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus.<sup>40</sup>

two cases, where the context is not equally decisive.

<sup>37</sup>Viz. by supplying the means of our intercourse.

<sup>38</sup>See note on 1 Thess. v. 25.

<sup>39</sup>Maran-Atha means "The Lord cometh," and is used apparently by St. Paul as a kind of motto: compare "the Lord is nigh" (Phil. iv. 5). Billroth thinks that he wrote it in Hebrew characters, as a part of the autograph by which he authenticated this letter. See the Hebrew and Greek together at the end of this chapter. Buxtorf (*Lex. Chald.* 827) says it

was part of a Jewish cursing formula, from the "Prophecy of Enoch" (Jud. 14); but this view appears to be without foundation. In fact, it would have been most incongruous to blend together a Greek word (ANATHEMA) with an Aramaic phrase (MARAN ATHA), and to use the compound as a formula of execration. This was not done till (in later ages of the Church) the meaning of the terms themselves was lost.)

<sup>40</sup>The "Amen" is not found in the best MSS.

## SECOND EPISTLE TO THE CORINTHIANS.<sup>1</sup>

i.  
1

Salutation. PAUL, an Apostle of Jesus Christ by the will of God, and Timotheus the Brother, TO THE CHURCH OF GOD WHICH IS IN CORINTH, AND TO ALL THE SAINTS THROUGHOUT THE WHOLE PROVINCE OF ACHAIA.

2

Grace be unto you and peace, from God our Father, and from our Lord Jesus Christ.

3

Thanksgiving for his deliverance from great danger in Proconsular Asia. Thanks be to God the Father of our Lord Jesus Christ, the father of compassion, and the God of all comfort, who consoles me<sup>2</sup> in all my tribulation, thereby enabling me to comfort those who are in any affliction, with the same comfort wherewith I am myself

4

comforted by God. For as the sufferings of Christ<sup>3</sup> have come upon me above measure, so by Christ also my consolation is above measure multiplied. But if, on the one hand, I am afflicted, it is for your consolation and salvation (which works in you a firm endurance of the same sufferings which I also suffer;<sup>4</sup> so that my hope is steadfast on your behalf); and if, on the other hand, I am comforted, it is for your consolation,<sup>5</sup> because I know that as you partake of my suf-

5

6

7

<sup>1</sup>St. Paul has given us the following particulars to determine the date of this Epistle:—

(1.) He had been exposed to great danger in Proconsular Asia, *i. e.* at Ephesus (2 Cor. i. 8). This had happened Acts xix. 23-41.

(2.) He had come thence to Troas, and (after some stay there) had passed over to Macedonia. This was the route he took, Acts xx. 1.

(3.) He was in Macedonia at the time of writing (2 Cor. ix. 2), the verb is in the present tense, and intended (2 Cor. xiii. 1) shortly to visit Corinth. This was the course of his journey, Acts xx. 2.

(4.) The same collection is going on which is mentioned in 1 Cor. (see 2 Cor. viii. 6, and 2 Cor. ix. 2); and which was completed during his three months' visit to Corinth (Rom. xv. 26), and taken up to Jeru-

salem immediately after, Acts xxiv. 17.

(5.) Some of the other topics mentioned in 1 Cor. are again referred to, especially the punishment of the incestuous offender, in such a manner as to show that no long interval had elapsed since the first Epistle.

<sup>2</sup>For the translation here, see the reasons given in the note on 1 Thess. i. 2. It is evident here that St. Paul considers himself alone the writer, since Timotheus was not with him during the danger in Asia; and, moreover, he uses "I" frequently, interchangeably with "we" (see verse 23); and when he includes others in the "we" he specifies it, as in verse 19. See, also, other proofs in the note on vi. 11.

<sup>3</sup>Compare Col. i. 24.

<sup>4</sup>This is the order given by the MS. authorities.

<sup>5</sup>Here we follow Griesbach's

- i.  
8 ferings, so you partake also of my comfort. For I would  
have you know, brethren, concerning the tribulation which  
befell me in the province of Asia,<sup>6</sup> that I was exceedingly  
9 pressed down by it beyond my strength to bear, so as to  
despair even of life. Nay, by my own self I was already  
10 doomed to death; that I might rely no more upon myself,  
but upon God who raises the dead to life; who delivered  
me from a death so grievous, and does yet deliver me; in  
whom I have hope that He will still deliver me for the time  
11 to come; you also helping me by your supplications for me,  
that thanksgivings may from many tongues be offered up on  
my behalf, for the blessing gained to me by many prayers.<sup>7</sup>  
12 For this is my boast, the testimony of my  
conscience, that I have dealt with the world, and above all  
with you, in godly honesty and singleness of mind,<sup>8</sup> not in the strength of  
carnal wisdom, but in the strength of God's  
13 grace. For I write nothing else to you but what you read  
openly,<sup>9</sup> yea, and what you acknowledge inwardly, and I  
14 hope that even to the end you will acknowledge,<sup>10</sup> as some  
of you<sup>11</sup> have already acknowledged, that I am your boast,  
even as you are mine, in the day of the Lord Jesus.<sup>12</sup>

Self-defence  
against accu-  
sation of dou-  
ble-dealing.

text, on the authority of the Alexandrian and other MSS., and on grounds of context.

<sup>6</sup>It has been questioned whether St. Paul here refers to the Ephesian tumult of Acts xix.; and it is urged that he was *not* then in danger of his life. But had he been found by the mob during the period of their excitement, there can be little doubt that he would have been torn to pieces, or perhaps thrown to wild beasts in the Arena; and it seems improbable that within so short a period he should *again* have been exposed to peril of his life in the same place, and that nothing should have been said of it in the Acts. Some commentators have held (and the view has been ably advocated by Dean Alford) that St. Paul refers to a dangerous attack of illness. With this opinion we so far agree that we believe St. Paul to have been suffering from bodily illness when he wrote this Epistle. See the preliminary remarks above. St. Paul's statement here that he

was "self-doomed to death" certainly looks very like a reference to a very dangerous illness, in which he had despaired of recovery.

<sup>7</sup>Literally, *that from many persons the gift given to me by means of many may have thanks returned for it on my behalf.*

<sup>8</sup>St. Paul here alludes to his opponents, who accused him of dishonesty and inconsistency in his words and deeds. From what follows, it seems that he had been suspected of writing privately to some individuals in the church, in a different strain from that of his public letters to them.

<sup>9</sup>The word properly means *you read aloud*, viz. when the Epistles of St. Paul were publicly read to the congregation. Compare 1 Thess. v. 27.

<sup>10</sup>There is a play upon the words here, which it is difficult in English to imitate.

<sup>11</sup>Compare chap. ii. 5, and Rom. xi. 25.

<sup>12</sup>*i. e.* the day when the Lord Jesus will come again.



Reason for the postponement of his visit to Corinth. And in this confidence it was my wish to come first<sup>13</sup> to you, that [afterwards] you might have a second benefit; and to go by you into Macedonia, and back again from Macedonia to you, and by you to be forwarded on my way to Judæa. Am I accused, then, of forming this purpose in levity and caprice? or is my purpose carnal, to please all, by saying at once both yea and nay?<sup>14</sup> Yet as God is faithful, my words to you are<sup>15</sup> no [deceitful] mixture of yea and nay. For when the Son of God, Jesus Christ, was proclaimed among you by us (by me, I say, and Silvanus, and Timotheus), in Him was found no wavering between yea and nay, but in Him was yea alone; for all the promises of God have in Him the yea [which seals their truth]; wherefore also through Him the Amen [which acknowledges their fulfilment] is uttered to the praise of God by our voice.<sup>16</sup> But God is He who keeps both us and you steadfast to His anointed, and we also are anointed<sup>17</sup> by Him. And He has set His seal upon us, and has given us the Spirit to dwell in our hearts, as the earnest<sup>18</sup> of His promises. But for my<sup>19</sup> own part, I call God to witness, as my soul shall answer for it, that I gave up my purpose<sup>20</sup> of visiting Corinth because I wished to spare you. I speak not<sup>21</sup>

<sup>13</sup>i. e. before visiting Macedonia.

<sup>14</sup>This translation (the literal English being, *do I purpose my purposes carnally, that both yea, yea, and nay, nay, may be [found] with me?*) appears to give the full force, as much as that of Chrysostom: "*or must I hold to the purposes which I have formed from fleshly fear, lest I be accused of changing my yea into nay?*" which is advocated by Winer, but which does not agree with the context.

<sup>15</sup>We follow here Lachmann, Tischendorf, and the best MSS.

<sup>16</sup>In the present edition we have adopted Lachmann's reading. The *Amen* was that in which the whole congregation joined at the close of the thanksgiving, as described in 1 Cor. xiv. 16. It should also be remembered (as Canon Stanley observes), that it is the Hebrew of "yea."

<sup>17</sup>The commentators do not seem to have remarked here

the verbal connection. [This has been noticed by Prof. Stanley, since the above was first published.] The *anointing* spoken of as bestowed on the Apostles was that grace by which they were qualified for their office. The "we" and "us" in verses 20, 21, and 22, include Silvanus and Timotheus, as is expressly stated verse 19.

<sup>18</sup>Literally, the *earnest money*, i. e. a small sum which was paid in advance, as the ratification of a bargain; a custom which still prevails in many countries. The gift of the Holy Spirit in this life is said by St. Paul to be the *earnest* of their future inheritance; he repeats the expression 2 Cor. v. 5, and Eph. i. 14, and expresses the same thing under a different metaphor Rom. viii. 23.

<sup>19</sup>The "I" here is emphatic.

<sup>20</sup>The A. V. "not yet" is a mistake for "no longer."

<sup>21</sup>St. Paul adds this sentence to soften what might seem the

i.

as though your faith was enslaved to my authority, but because I desire to help your joy;<sup>22</sup> for your faith is steadfast. But I determined<sup>23</sup> not again<sup>24</sup> to visit you in grief; for if I cause you grief, who is there to cause me joy, but those whom I have grieved? And for this very reason I wrote<sup>25</sup> to you instead of coming, that I might not receive grief from those who ought to give me joy; and I confide in you all that my joy is yours. For I wrote to you out of much affliction and anguish of heart, with many tears; not to pain you, but that you might know the abundance of my love.

5 As concerns him<sup>26</sup> who has caused the pain, it is not me that he has pained, but some of you;<sup>27</sup> [some, I say,] that I may not press too harshly upon all. For the offender<sup>28</sup> himself, this punishment, which has been inflicted on him by the sentence of the majority,<sup>29</sup> is sufficient without increasing it. On the contrary, you ought rather to forgive and comfort him, lest he should be overwhelmed by the excess of his sorrow. Wherefore I beseech you fully to restore him to your love. For the very end which I sought when I wrote before was to test you in this matter, and learn whether you would be obedient in all things. But whomsoever you forgive, I forgive also; for whatever<sup>30</sup> I have forgiven, I have forgiven on your account in the sight<sup>31</sup>

Pardon of the incestuous person.

magisterial tone of the preceding, in which he had implied his power to punish the Corinthians.

<sup>22</sup>i. e. I desire not to cause you sorrow, but to promote your joy.

<sup>23</sup>This can scarcely mean for my own sake, as Billroth and others propose to translate it.

<sup>24</sup>This alludes to the intermediate visit which St. Paul paid to Corinth.

<sup>25</sup>i. e. the First Ep. Cor.

<sup>26</sup>Literally, "if any man has caused pain;" a milder expression, which would not in English bear so definite a meaning as it does in the Greek.

<sup>27</sup>Such is the meaning according to the punctuation we adopt. For the sense of one phrase, see chap. i. 14, and Rom. xi. 25. With regard to the sentiment, St. Paul intends

to say that not all the Corinthian Church had been included in his former censure, but only that part of it which had supported the offender; and therefore the pain which the offender had drawn down on the Church was not inflicted on the whole Church, but only on that erring part of it.

<sup>28</sup>The expression is used elsewhere for a definite offending individual. Compare Acts xxii. 22, and 1 Cor. v. 5. It is not adequately represented by the English "such a man."

<sup>29</sup>Not "many" (A. V.); but the majority. See, for the punishment, 1 Cor. v. 4.

<sup>30</sup>The best MSS. have the neuter, not the masculine.

<sup>31</sup>Compare Proverbs viii. 30 (LXX.). The expression is used somewhat differently in iv. 6.

of Christ, that we<sup>32</sup> may not be overreached by Satan; for we are not ignorant of his devices. ii. 11

Cause of his leaving Troas. When I had come to Troas to publish the Glad-tidings of Christ, and a door was opened to me in the Lord, I had no rest in my spirit because I found not Titus my brother; so that I parted from them,<sup>33</sup> and came from thence into Macedonia. But thanks be to God, who leads me on from place to place in the train of his triumph, to celebrate his victory over the enemies of Christ;<sup>34</sup> and by me sends forth the knowledge of Him, a steam of fragrant incense, throughout the world. For Christ's is the fragrance<sup>35</sup> which I offer up to God, whether among those in the way of salvation,<sup>36</sup> or among those in the way of perdition; but to these it is an odor of death, to those of life.<sup>37</sup> 12 13 14 15 16

Defence of the manner in which he discharged his apostolic office, and its glory contrasted with that of the Mosaic dispensation. And [if some among you deny my sufficiency] who, then, is sufficient for these things? For I seek not profit (like most)<sup>38</sup> by setting the word of God to sale,<sup>39</sup> but I speak from a single heart, from the command of God, as in God's presence, and in fellowship with Christ. Will you say that I am again beginning to commend myself? iii. 1 17

<sup>32</sup>The *we* of this verse appears to include the readers, judging from the change of person before and after. They would all be "overreached by Satan" if he robbed them of a brother.

<sup>33</sup>Namely, from the Christians of Troas.

<sup>34</sup>The verb here used (which is mistranslated in A. V.) means *to lead a man as captive in a triumphal procession*; the full phrase means *to lead captive in a triumph over the enemies of Christ*. The metaphor is taken from the triumphal procession of a victorious general. God is celebrating His triumph over His enemies; St. Paul (who had been so great an opponent of the Gospel) is a captive following in the train of the triumphal procession, yet (at the same time, by a characteristic change of metaphor) an incense-bearer, scattering incense (which was always done on these occasions) as the procession moves on.

Some of the conquered enemies were put to death when the procession reached the Capitol; to them the smell of the incense was "an odor of death unto death;" to the rest who were spared, "an odor of life unto life." The metaphor appears to have been a favorite one with St. Paul; it occurs again Col. ii. 15.

<sup>35</sup>Literally, *Christ's fragrance am I, unto God*.

<sup>36</sup>Not "who are saved" (A. V.). See note on 1 Cor. i. 18.

<sup>37</sup>Literally, *to these it is an odor of death, ending in death; to those an odor of life, ending in life*.

<sup>38</sup>The mistranslation "many" (A. V.) materially alters the sense. He evidently alludes to his antagonists at Corinth; see xi. 13.

<sup>39</sup>Literally, *to sell by retail*, including a notion of fraud in the selling. Compare the similar imputations against his Judaizing adversaries in 1 Thess. ii. 3.

iii.

Or think you that I need letters of commendation (like some other men) either to you, or from you? Nay, ye are yourselves my letter of commendation, a letter written on<sup>40</sup> my heart, known and read<sup>41</sup> by all men; a letter<sup>42</sup> coming manifestly from Christ, and committed to my charge; written not with ink, but with the Spirit of the living God; not upon tablets of stone,<sup>43</sup> but upon the fleshly tablets of the heart. But through Christ have I this confidence<sup>44</sup> before God; not thinking myself sufficient to gain wisdom by my own reasonings,<sup>45</sup> as if it came from myself, but drawing my sufficiency from God. For He it is who has made me suffice for the ministration of a new covenant, a covenant not of letter, but of spirit; for the letter kills,<sup>46</sup> but the spirit makes the dead to live. Yet if a glory was shed upon the ministration of the law of death (a law written in letters, and graven upon stones),<sup>47</sup> so that the sons of Israel could not fix their eyes on the face of Moses, for the glory of his countenance, although its brightness was soon to fade;<sup>48</sup> how far more glorious must the ministration of the spirit be! For if the ministration of doom had glory, far more must the ministration of righteousness abound in glory.<sup>49</sup> Yea, that which then was glorious has no glory now, because of<sup>50</sup> the surpassing glory wherewith it is compared. For if a glory shone upon that which was doomed to pass away, much more doth glory rest<sup>51</sup> upon that which remains forever. Therefore, having this hope, I speak and act without disguise; and not like Moses, who spread a veil over his face, that<sup>52</sup> the sons of Israel might not see the end of that fading

<sup>40</sup>It is possible that in using the plural here St. Paul meant to include Timotheus; yet as this supposition does not agree well with the context, it seems better to suppose it used merely to suit the plural form of the pronoun.

<sup>41</sup>The paronomasia cannot well be here imitated in English. Compare i. 14.

<sup>42</sup>Literally, *being manifestly shown to be a letter of Christ conveyed by my ministration.*

<sup>43</sup>Like the law of Moses.

<sup>44</sup>*Viz.* of his sufficiency. Compare ii. 16; iii. 5, 6.

<sup>45</sup>Literally, *to reach any conclusion by my own reason.*

<sup>46</sup>For the meaning, compare Rom. vii. 9-11.

<sup>47</sup>Literally, *if the ministration of death in letters, graven*

*upon stones, was born in glory.*

<sup>48</sup>See note on 1 Cor. ii. 6.

<sup>49</sup>The whole of this contrast between the glory of the new and the old dispensations appears to confirm the hypothesis that St. Paul's chief antagonists at Corinth were of the Judaizing party.

<sup>50</sup>Literally, *for that which has been glorified in this particular has not been glorified, because of the glory which surpasses it.*

<sup>51</sup>"Rest upon—Shine upon" The prepositions in the original give this contrast.

<sup>52</sup>See Exod. xxxiv. 35. St. Paul here (as usual) blends the allegorical with the historical view of the passage referred to in the Old Testament.

brightness. But their minds were blinded; yea, to this day, when they read in their synagogues<sup>53</sup> the ancient covenant, the same veil rests thereon, nor<sup>54</sup> can they see beyond it that the law is done away in Christ; but even now, when Moses is read in their hearing, a veil<sup>55</sup> lies upon their heart. But when their heart turns to the Lord, the veil is rent away.<sup>56</sup> Now the Lord is the Spirit; and where the Spirit of the Lord abides, there bondage gives place to freedom; and we all, while with face unveiled we behold in a mirror the glory of the Lord, are ourselves transformed continually<sup>57</sup> into the same likeness; and the glory which shines upon us<sup>58</sup> is reflected by us, even as it proceeds from the Lord, the Spirit.

Therefore having this ministration,<sup>59</sup> I discharge it with no faint-hearted fears, remembering the mercy which I<sup>60</sup> received. I have renounced the secret dealings of shame, I walk not in the paths of cunning, I<sup>61</sup> adulterate not the word of God; but openly setting forth the truth, as in the sight of God, I commend myself to the conscience of all men. But if there be still a veil<sup>62</sup> which hides my Glad-tidings from some who hear me, it is among those<sup>63</sup> who are in the way of perdition; whose unbelieving minds the God of this world<sup>64</sup> has blinded, and shut out the glorious light of the Glad-tidings of Christ who is the image of God. For I proclaim not myself, but Christ Jesus as Lord and Master,<sup>65</sup>

<sup>53</sup>In their synagogues is implied in the term used here. Compare Acts xv. 21.

<sup>54</sup>We take the phrase absolutely; literally *it being not unveiled* [i. e. *not revealed to them*] *that it [the ancient covenant] is done away in Christ.* "Done away" is predicated, not of the veil, but of the old covenant. Compare the preceding verse and verses 7 and 11.

<sup>55</sup>Perhaps there may be here an allusion to the Tallith, which (if we may assume this practice to be as old as the apostolic age) was worn in the synagogue by every worshipper, and was literally a veil hanging down over the breast. Compare the note on 1 Cor. xi. 4.

<sup>56</sup>Alluding to Exod. xxxiv. 34, where it is said, "When Moses went in before the Lord, he rent away the veil." The most natural subject of the verb "turn" is "heart."

<sup>57</sup>The tense is present.

<sup>58</sup>"From glory" indicates the origin of this transformation, viz. *the glory shining on us*; "To glory," the effect; viz. *the reflection of that glory by us.* For the metaphor, compare 1 Cor. xiii. 12, and note. We observe in both passages that even the representation of divine truth given us by Christianity is only a *reflection* of the reality.

<sup>59</sup>Viz. "the ministration of the Spirit." (iii. 8.)

<sup>60</sup>Viz. in his conversion from a state of Jewish unbelief.

<sup>61</sup>St. Paul plainly intimates here (as he openly states xi. 17) that some other teachers were liable to these charges. See also ii. 17, and the note.

<sup>62</sup>In the participle used here, there is a reference to the preceding word "veil."

<sup>63</sup>Compare ii. 15, 16.

<sup>64</sup>See note on 1 Cor. i. 20.

<sup>65</sup>"Lord" is the correlative of "slave" here; compare Eph. vi. 5.

iv.

6 and myself your bondsman for the sake of Jesus. For God, who called forth light out of darkness, has caused His light to shine in my heart, that [upon others also] might shine forth the knowledge of His glory manifested in the face of Jesus Christ.<sup>66</sup>

7 But this treasure is lodged in a body of fragile clay,<sup>67</sup> that so the surpassing might [which accomplishes the work] should be  
8 God's, and not my own. I am hard pressed, yet not crushed; perplexed, yet not despairing; persecuted, yet not forsaken; struck  
9 down, yet not destroyed.<sup>68</sup> In my body I  
10 bear about continually the dying of Jesus,<sup>69</sup> that in my body  
11 the life also of Jesus might be shown forth. For I, in the midst of life, am daily given over to death for the sake of Jesus, that in my dying flesh the life whereby Jesus conquered death<sup>70</sup> might show forth its power.

12, 13 So, then, death working in me works life<sup>71</sup> in you. Yet having the same spirit of faith whereof it is written "*I believed, and therefore did I speak,*"<sup>72</sup> I also believe, and  
14 therefore speak. For I know that He who raised the Lord Jesus from the dead shall raise me also by Jesus, and shall  
15 call me into His presence together with you; for all [my sufferings] are on your behalf, that the mercy which has abounded above them all might call forth your thankfulness; that so the fullness of praise might be poured forth to God, not by myself alone, but multiplied by many voices.<sup>73</sup>

<sup>66</sup>For the meaning of "shine forth," compare verse 4.

<sup>67</sup>The whole of this passage, from this point to chap. v. 10, shows (as we have before observed) that St. Paul was suffering from bodily illness when he wrote. See also chap. xii. 7-9.

<sup>68</sup>Observe the force of the present tense of all these participles, implying that the state of things described was constantly going on.

<sup>69</sup>"Lord" is not found in the best MSS. The word translated "dying" here (as Prof. Stanley observes) is properly *the deadness of a corpse*; as though St. Paul would say, "*my body is no better than a corpse; yet a corpse which shares the life-giving power of Christ's resurrection.*"

<sup>70</sup>Literally, *the life, as well as the death, of Jesus.*

<sup>71</sup>Literally, *while earth works in me, life works in you.* I. e. the mortal peril to which St. Paul exposed himself was the instrument of bringing spiritual life to his converts.

<sup>72</sup>Ps. cxvi. 10 (LXX.).

<sup>73</sup>The literal translation would be, *that the favor which has abounded might, through the thanksgiving of the greater number, overflow to the praise of God.* This takes the preposition as governing "thanksgiving" and the verb as intransitive; and it must be remembered that this verb is used twenty-six times by St. Paul, and only three times transitively. If, however, we make it transitive here, the sense will be, *might by means of the greater number cause the*

Wherefore I faint not; but though my outward man decays, yet my inward man is renewed from day to day. For my light afflictions, which last but for a moment, work for me a weight of glory, immeasurable and eternal. Meanwhile I look not to things seen, but to things unseen: for the things that are seen pass away; but the things that are unseen endure forever. Yea, I know that if the tent<sup>74</sup> which is my earthly house be destroyed, I have a mansion built by God, a house not made with hands, eternal, in the heavens. And herein I groan with earnest longings, desiring to cover<sup>75</sup> my earthly raiment with the robes of my heavenly mansion. (If, indeed, I shall be found<sup>76</sup> still clad in my fleshly garment.) For we who are dwelling in the tent groan and are burdened; not desiring to put off our [earthly] clothing, but to put over it [our heavenly] raiment, that this our dying nature might be swallowed up by life. And He who has prepared me for this very end is God, who has given me the Spirit as the earnest of my hope. Therefore, I am ever of good courage, knowing that while my home is in the body, I am in banishment from the Lord; (for I walk by faith, not by sight.) Yea, my heart fails me not, but I would gladly suffer banishment from the body, and have my home with Christ.<sup>77</sup> Therefore I strive earnestly that, whether in banishment or at home, I may be pleasing in His sight. For we must all be

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v. 1

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*thanksgiving to overflow, &c.;* which does not materially alter the sense. Compare the similar sentiment at chap. i. 11.

<sup>74</sup>The *shifting tent* is here opposed to *enduring mansion*; the vile body of flesh and blood, to the spiritual body of the glorified saint.

<sup>75</sup>There is much force in "clothe upon" as distinguished from "clothe."

<sup>76</sup>Literally, "If indeed I shall be found clad, and not stripped of my clothing;" i. e. "If, at the Lord's coming, I shall be found still living in the flesh." We know from other passages that it was a matter of uncertainty with St. Paul whether he should survive to behold the second coming of Christ or not. Compare 1 Thess. iv. 15, and 1 Cor. xv. 51. So, in the next verse, he expresses his desire that his fleshly body should be transformed into a spiritual body, without being "unclad"

by death. The metaphor of "nakedness" as combined with "tent" seems suggested by the oriental practice of striking the tent very early in the morning, often before the travellers are dressed. So we read in M'Cheyne's account of his journey through the desert, "When morning began to dawn, our tents were taken down. Often we have found ourselves shelterless before being fully dressed." (*Life of M'Cheyne*, p. 92.) It should be observed that the original denotes simply *dressed, clad*, the antithesis to *naked*. Prof. Stanley's translation, "in the hope that after having put on our heavenly garment we shall be found not naked, but clothed," involves a paralogism, being tantamount to saying, "in the hope that after having clothed ourselves we shall be found to have clothed ourselves."

<sup>77</sup>Literally, *the Lord*.

v.

made manifest<sup>78</sup> without disguise before the judgment-seat of Christ, that each may receive according to that which he has done in the body, either good or evil.

11 Knowing therefore the fearfulness of the Lord's judgment, though I seek to win men,<sup>79</sup> yet my uprightness is manifest in the sight of God; and I hope also that it is manifested by the witness of your consciences. I write not thus to repeat my own commendation,<sup>80</sup> but that I may furnish you with a ground of boasting on my behalf, that you may have an answer for those whose boasting is in the outward matters of sight, not in the inward possessions of the heart. For if I be mad,<sup>81</sup> it is for God's cause; if sober, it is for yours. For the love of Christ constrains me, because I thus have judged,<sup>82</sup> that if one died for all, then all died [in Him];<sup>83</sup> and that He died for all, that the living might live no longer to themselves, but to Him, who, for their sakes, died and rose again.<sup>84</sup>

His earnestness springs from a sense of his responsibility to Christ, whose commission he bears, and by union with whom his whole nature has been changed.

16 I<sup>85</sup> therefore, from henceforth, view no man carnally; yea, though once my view of Christ was carnal,<sup>86</sup> yet now it is no longer carnal. Whosoever, then, is in Christ, is a new creation; his old being has passed away, and behold, all has become new. But all comes from God, for He it is who reconciled me to Himself by Jesus Christ, and charged me with the ministry of reconciliation; for<sup>87</sup> God was in Christ reconciling the world to Himself, reckoning their sins no

<sup>78</sup>The translation in the Authorized Version is incorrect.

<sup>79</sup>He was accused by the Judaizers of "trying to win men," and "trying to please men." See Gal. i. 10, and the note.

<sup>80</sup>This alludes to the accusation of vanity brought against him by his antagonists; compare iii. 1.

<sup>81</sup>i. e. if I exalt myself (his opponents called him beside himself with vanity), it is for God's cause; if I humble myself, it is for your sakes.

<sup>82</sup>Or perhaps "I thus judged, viz. at the time of my conversion;" if we suppose the aorist used in its strict sense.

<sup>83</sup>The original cannot mean *all were dead* (A. V.), but *all*

*died*. The death of all for whom He died, was virtually involved in His death.

<sup>84</sup>The best commentary on the 14th and 15th verses is Gal. ii. 20.

<sup>85</sup>The pronoun is emphatic.

<sup>86</sup>We agree with Billroth, Neander, and De Wette, that this cannot refer to any actual knowledge which St. Paul had of our Lord when upon earth; it would probably have been "Jesus" had that been meant; moreover, the preceding phrase does not refer to *personal knowledge*, but to a *carnal estimate*. St. Paul's view of Christ was carnal when he looked (like other Jews) for a Messiah who should be an earthly conqueror.

<sup>87</sup>"To wit that," "because that," pleonastic.



more against them, and having ordained me to speak the word of reconciliation. Therefore I am an ambassador for Christ, as though God exhorted you by my voice; in Christ's stead I beseech you, be ye reconciled to God. For Him who knew no sin God struck with the doom of sin<sup>88</sup> on our behalf; that we might be changed into the righteousness of God in Christ. Moreover, as working<sup>89</sup> together with Him, I also exhort you, that the grace which you have received from God be not in vain. For He saith: "*I have heard thee in an acceptable time, and in the day of salvation have I succored thee.*"<sup>90</sup> Behold, now is the acceptable time; behold, now is the day of salvation.

For I take heed to give no cause of stumbling, lest blame should be cast on the ministration wherein I serve; but in all things I commend myself<sup>91</sup> as one who ministers to God's service; in steadfast endurance, in afflictions, in necessities, in straitness of distress, in stripes, in imprisonments, in tumults, in labors, in sleepless watchings, in hunger and thirst; in purity, in knowledge, in long-suffering, in kindness, in [the gifts of] the Holy Spirit, in love unfeigned; speaking the word of truth, working with the power of God, fighting with the weapons of righteousness, both for attack and for defence; through good report and evil, through honor and through infamy; counted as a deceiver, yet being true; as unknown [by men], yet acknowledged<sup>92</sup> [by God]; as ever dying, yet behold I live; as chastened by suffering, yet not destroyed; as sorrowful, yet ever filled with joy; as poor, yet making many rich; as having nothing, yet possessing all things.

Corinthians, my<sup>93</sup> mouth has opened itself to you freely,— my heart is enlarged toward you. You find no narrowness in my love, but the narrowness is in your own. I pray you therefore in return for my affection (I speak as to my children), let your hearts be opened in like manner.

<sup>88</sup>The word "sin" is used, for the sake of parallelism with the "righteousness" which follows. God made Christ "Sin" that we might be made "Righteousness."

<sup>89</sup>See note on 1 Cor. iii. 9. *I also exhort* refers to the preceding, as though God exhorted you.

<sup>90</sup>Is. xlix. 8 (LXX.).

<sup>91</sup>An illusion apparently to the "commend myself" and the "commendatory letters" of iii.

1; as though he said, *I commend myself, not by word, but by deed.* [The stress is not on "myself" here, as in the former case. The order of the word shows this.—H.]

<sup>92</sup>For the meaning, see 1 Cor. xiii. 12.

<sup>93</sup>Observe, as a confirmation of previous remarks as to St. Paul's use of the singular and plural pronouns, verses, 11, 13; also vii. 2, 3, 4.

vi.

14 Cease to yoke yourselves unequally in ill-  
 15 matched intercourse with unbelievers; for  
 16 what fellowship has righteousness with un-  
 17 righteousness? what communion has light  
 18 with darkness? what concord has Christ with  
 Belial? what partnership has a believer with  
 an unbeliever? what agreement has the tem-  
 ple of God with idols? For ye are your-  
 selves a temple of the living God, as God said: "*I will dwell  
 in them, and walk in them, and I will be their God, and they  
 shall be my people.*"<sup>94</sup> Wherefore, "*Come out from among  
 them and be ye separate, saith the Lord, and touch not the  
 unclean thing, and I will receive you.*"<sup>95</sup> And "*I will be  
 unto you a father, and you shall be my sons and daughters,  
 saith the Lord Almighty.*"<sup>96</sup> Having therefore these prom-  
 ises, my beloved, let us cleanse ourselves from every defile-  
 ment, either of flesh or spirit, and perfect our holiness, in  
 the fear of God.

Exhortation to  
 the Anti-Juda-  
 izing party  
 ("the spirit-  
 ual") to shun  
 all fellowship  
 with heathen  
 vice.

vii.1

2 <sup>97</sup>Give me a favorable hearing. I have  
 3 wronged no man, I have ruined<sup>98</sup> no man, I  
 4 have defrauded no man; I say not this to  
 condemn you [as though I had myself been  
 wronged by you], for I have said before  
 that I have you in my heart, to live and die with you. Great  
 is my freedom towards you, great is my boasting of you; I

Satisfaction at  
 the tidings just  
 brought by  
 Titus from  
 Corinth.

<sup>94</sup>Levit. xxvi. 11, 12 (accord-  
 ing to LXX., with slight varia-  
 tions).

<sup>95</sup>Isaiah lii. 11 (according to  
 LXX., with alterations); the  
 words "I will receive you" not  
 being either in the LXX. or the  
 Hebrew there, though found in  
 Ezek. xx. 34.

<sup>96</sup>This passage is not to be  
 found exactly in the Old Testa-  
 ment, although 2 Sam. vii. 14,  
 and Jer. xxxi. 9, and xxxii. 38,  
 contain the substance of it.  
 St. Paul, as usual, quotes from  
 memory.

<sup>97</sup>It is not impossible that the  
 preceding part of the Epistle  
 may have been written, as  
 Wieseler supposes, before the  
 coming of Titus. But the open-  
 ing words of this section are ob-  
 viously connected with verses  
 12, 13, of the preceding chap-  
 ter. The section from vi. 14 to  
 vii. 1 is entirely unconnected

with what precedes and fol-  
 lows it.

<sup>98</sup>St. Paul appears frequently  
 to use the original word in this  
 sense (compare 1 Cor. iii. 17),  
 and not in the ordinary mean-  
 ing of *corrupt*. We may re-  
 mark here, that there is no need  
 to suppose these aorists used  
 aoristically (as they would be  
 in classical Greek), since St.  
 Paul constantly used the aorist  
 for the perfect. Even those  
 commentators who are most  
 anxious to force upon the Hel-  
 lenistic of the New Testament  
 the nice observance of this  
 classical distinction, are obliged  
 sometimes to give up their con-  
 sistency and translate the  
 aorist as perfect. In fact, the  
 aorist is continually joined with  
 "now" (e. g. Matt. xxvi. 65;  
 John xiii. 31; Rom. xi. 31;  
 Eph. iii. 5), which is of course  
 decisive. It is not wonderful  
 that there should be this ambi-

am filled with the comfort which you have caused me; I have more than an overweigh of joy for all the affliction which has befallen me. When first I came into Macedonia my flesh had no rest, but I was troubled on every side; without were fightings, within were fears. But God, who comforts them that are cast down, comforted me by the coming of Titus; and not by his coming only, but by the comfort which he felt on your account, and the tidings which he brought of your longing for my love, your mourning for my reproof, your zeal for my cause; so that my sorrow has been turned into joy. For though I grieved you in my letter,<sup>99</sup> I do not regret it; but though I did regret it (for I see that grief was caused you by that letter, though but for a season), I now rejoice; not because you were grieved, but because your grief led you to repentance;<sup>1</sup> for the grief I caused you was a godly sorrow; so that I might nowise harm you [even when I grieved you]. For the work of godly sorrow is repentance not to be repented of, leading to salvation; but the work of worldly sorrow is death. Consider what was wrought among yourselves when you were grieved with a godly sorrow; what earnestness it wrought in you, what eagerness to clear yourselves from blame, what indignation,<sup>2</sup> what fear,<sup>3</sup> what longing,<sup>4</sup> what zeal,<sup>5</sup> what punishment of wrong. You have cleared yourselves altogether from every stain of guilt in this matter. Know, therefore, that although I wrote to [rebuke] you, it was not so much to punish the wrong-doer, nor to avenge him<sup>6</sup> who suffered the wrong, but that my earnest zeal for you in the sight of God might be manifest to yourselves.<sup>7</sup>

guity in the Hellenistic use of Greek tenses, considering that in Latin the same tense has to serve the purpose both of *aorist* and *perfect*. See note on Rom. v. 5. [See note on Gal. ii. 10. This grammatical question is discussed in the *Cambridge Journal of Classical and Sacred Philology*.—H]

<sup>99</sup>*Viz.* 1 Cor., unless we adopt the hypothesis that another letter had been written in the interval.

<sup>1</sup>The text of the whole passage, here adopted, is the same as that of Prof. Stanley, but punctuated differently.

<sup>2</sup>Indignation against the offender.

<sup>3</sup>Fear of the wrath of God.

<sup>4</sup>Longing for restoration to St. Paul's approval and love.

<sup>5</sup>Zeal on behalf of right, and against wrong.

<sup>6</sup>*Viz.* the father of the offender. We need not be perplexed at his wife's forming another connection during his lifetime, when we consider the great laxity of the law of divorce among the Greeks and Romans.

<sup>7</sup>If we adopt the other reading (which transposes "you" and "us"), it will give the sense, that *your zeal for me might be manifested to yourselves*; which might be perhaps another (though an obscure) way of saying, *in order to bring out your zeal for me, so that you might all perceive how the majority felt for me.*

vii.

13 This, therefore, is the ground of my comfort; but<sup>8</sup> besides my consolation on your account, I was beyond measure rejoiced by the joy of Titus, because his spirit has been  
 14 refreshed by you all. For whatever boast of you I may have made to him, I have not been put to shame. But as all I  
 15 ever said to you was spoken in truth, so also my boasting of you to Titus has been proved a truth. And his heart is more  
 16 than ever drawn towards you, while he calls to mind the obedience of you all, and the fear and trembling<sup>9</sup> wherewith you received him. I rejoice that in all things you give me ground for courage.<sup>10</sup>

viii. 1 I desire, brethren, to make known to you the manifestation of God's grace, which has been given in<sup>11</sup> the churches of Macedonia. Explanations and directions concerning for the poor Christians in Jerusalem.<sup>3</sup>  
 2 For in the heavy trial which has proved their steadfastness, the fulness of their joy has overflowed, out of the depth of their poverty, in the richness of their liberality.<sup>12</sup> They have given  
 3 (I bear them witness) not only according to their means, but beyond their means, and that of their own free will; for they besought me with much entreaty that they might bear their  
 4 part<sup>13</sup> in the grace of ministering to the saints. And far beyond my hope, they gave their very selves to the Lord  
 5 first, and to me also, by the will of God. So that I have desired Titus [to revisit you], that as he caused you to begin  
 6 this work before, so he may lead you to finish it, that this grace may not be wanting<sup>14</sup> in you; but that, as you abound  
 7 in all gifts, in faith and utterance, and knowledge, and earnest zeal, and in the love which joins<sup>15</sup> your hearts with  
 8 mine, so you may abound in this grace also. I say not this by way of command; but by the zeal of others I would  
 9 prove the reality of your love. For you know the grace of

<sup>8</sup>The reading of the best MSS. gives this order.

<sup>9</sup>For the meaning of this phrase, see 1 Cor. ii. 3.

<sup>10</sup>The great importance attached by St. Paul to this collection, as manifested in the present section of this Epistle, may be explained not merely by his desire to fulfil his share of the agreement mentioned, Gal. ii. 10, but also by his hope that such a practical proof of his love would reconcile the Judaizing Christians at Jerusalem to himself and his Gentile converts. See the conclusion of our preceding chapter.

<sup>11</sup>The original here cannot mean "bestowed on" (A. V.).

<sup>12</sup>See note on 2 Cor. ix. 11.

<sup>13</sup>The omission here is required by the best MSS.

<sup>14</sup>Literally, *this grace as well as other graces.*

<sup>15</sup>If we follow the Received Text, this is, literally, *the love which springs from you and dwells in me*; if with Lachmann's text we transpose the pronouns, it will be, *the love which I have awakened in your hearts.* [Lachmann's second edition returns to the Received Text.—H.]

our Lord Jesus Christ, how, though He was rich, yet for our sakes He became poor, that you, by His poverty, might be made rich. And I give you my advice in this matter; for it becomes you to do thus, inasmuch as you began not only the contribution, but the purpose of making it, before others,<sup>16</sup> in the year which is passed. Now, therefore, fulfil your purpose by your deeds, that as you then showed your readiness of will, so now you may finish the work, according to your means. For if there be a willing mind, the<sup>17</sup> gift is acceptable when measured by the giver's power, and needs not to go beyond. Nor [is this collection made] that others may be eased, and you distressed, but to make your burdens equal, that as now your abundance supplies their need, your own need may [at another time] be relieved in equal measure by their abundance, as it is written,—“*He that gathered much had nothing over; and he that gathered little had no lack.*”<sup>18</sup> But thanks be to God, by whose gift the heart of Titus has the same zeal as my own on your behalf; for he not only has consented to my desire, but is himself very zealous in the matter, and departs<sup>19</sup> to you of his own accord. And I have sent as his companion the brother who is with him, whose praise in publishing the Glad-tidings<sup>20</sup> is spread throughout all the churches; who has moreover been chosen by the churches [of Macedonia] to accompany me in my journey (when I bear this gift, which I have undertaken to administer); that the Lord might be glorified, and that<sup>21</sup> I might undertake the task with more good will. For I guard

<sup>16</sup>“Began before;” viz. before the Macedonian churches. The meaning is that the Corinthians had been the first not only to make the collection, but to propose it.

<sup>17</sup>Literally, *it is acceptable according to that which it possesses, not that which it possesses not.*

<sup>18</sup>Exodus xvi. 18, quoted according to LXX. The subject is the gathering of the manna.

<sup>19</sup>The tense in the original is past, because the act is looked upon, according to the classical idiom, from the position of the reader.

<sup>20</sup>The word here cannot refer, as some have imagined, to a *written Gospel*; it is of constant occurrence in the New Testament (occurring sixty times in St. Paul's writings, and sixteen times in the other

books), but never once in the supposed sense. Who the deputy here mentioned was we have no means of ascertaining. Probably, however, he was either Luke (Acts xx. 6), or one of those, not Macedonians (ix. 4), mentioned Acts xx. 4; and possibly may have been Trophimus. See Acts xxi. 29. We may notice the coincidence between the phrase here and in Acts xix. 29.

<sup>21</sup>The reading of the best MSS. gives the sense as follows,—*to promote my willingness of mind, i. e. to render me more willing to undertake the administration of the alms*, which St. Paul would have been unwilling to do without coadjutors elected by the contributors, lest he should incur unworthy suspicions.

viii.

myself against all suspicion which might be cast upon me in my administration of this bounty with which I am charged; being “*provident of good report, not only “in the sight of the Lord,”*” but also “*in the sight of men.*”<sup>22</sup> The brother<sup>23</sup> whom I have sent likewise with them is one whom I have put to the proof in many trials, and found always zealous in the work, but who is now yet more zealous from the full trust which he has in you. Concerning Titus, then (on the one hand), he is partner of my lot, and fellow-laborer with me for your good; concerning our brethren (on the other hand), they are ambassadors of the churches—a manifestation of the glory of Christ. Show them, therefore, the proof of your love, and justify my boasting on your behalf, in the sight of the churches.<sup>24</sup> For of your ministration to the saints [at Jerusalem] it is needless that I should write to you; since I know the forwardness of your mind, and boast of it to the Macedonians on your behalf, saying that Achaia has been ready ever since last year; and the knowledge of your zeal has roused the most of them. But I have sent the brethren,<sup>25</sup> lest my report of you in this matter should be turned into an empty boast; that you may be truly ready, as I declared you to be. Lest, perchance the Macedonians who may come with me to visit you should find you not yet ready, and so shame should fall upon me (for I will not say upon you) in this ground of my boasting.<sup>26</sup> Therefore, I thought it needful to desire these brethren to visit you before my coming, and to arrange beforehand the completion of this bounty which you before promised to have in readiness; so it be really given by your bounty, not wrung from your covetousness. But remember, he<sup>27</sup> who sows sparingly shall reap sparingly; and he who sows bountifully shall reap

<sup>22</sup>The quotation is from Prov. iii. 4 (LXX.), cited also Rom. xii. 17.

<sup>23</sup>There is even less to guide us in our conjectures as to the person here indicated than in the case of the other deputy mentioned above. Here, also, the emissary was elected by some of the Churches who had contributed to the collection. He may have been either Luke, Gaius, Tychicus, or Trophimus (Acts xx. 4).

<sup>24</sup>“To them” is contrasted with “to the saints” in the following verse; the connection being, *Show kindness to the deputies; for as to the collec-*

*tion, I need not ask you to show zeal for that, &c.* The “and” in the last clause is omitted by all the best MSS.

<sup>25</sup>*Viz.* Titus and the other two.

<sup>26</sup>Literally the word means, *the groundwork on which some superstructure is founded.* His appeal to the Macedonians was grounded on this readiness of the Corinthians. If (with the best MSS.) we omit “of my boasting,” the meaning will be unaltered. Compare xi. 17, and note on Heb. iii. 14.

<sup>27</sup>The same expression occurs Gal. vi. 7.

bountifully. Let each do according to the free choice of his heart; not grudgingly, or of necessity; for "*God loveth a cheerful giver.*"<sup>28</sup> And God is able to give you an overflowing measure of all good gifts, that all your wants of every kind may be supplied at all times, and you may give of your abundance to every good work. As it is written,—"*The good man hath scattered abroad, he hath given to the poor; his righteousness remaineth forever.*"<sup>29</sup> And He who furnisheth "*seed to the sower, and bread for the food of man,*"<sup>30</sup> will furnish<sup>31</sup> you with plenteous store of seed, and bless your righteousness with fruits of increase; being enriched with all good things, that you may give ungrudgingly;<sup>32</sup> causing thanksgivings to God from<sup>33</sup> those to whom I bear your gifts. For the ministration of this service not only fills up the measure of the necessities of the saints, but also overflows beyond it, in many thanks to God; while they<sup>34</sup> praise God for the proof thus given of the obedience wherewith you have consented to the Glad-tidings of Christ, and for the single-mindedness of your liberality both to them, and to all. Moreover, in their prayers for you they express the earnest longings of their love towards you, caused by the surpassing grace of God manifested in you. Thanks be to God for His unspeakable gift!

Now I, Paul, myself exhort you by the meekness and gentleness of Christ—(I, who am mean, forsooth, and lowly in outward presence,<sup>35</sup> while I am among you, yet treat

He contrasts his own character and services with those

x. 1

<sup>28</sup>Prov. xxii. 8 (according to LXX., with slight variation).

<sup>29</sup>Ps. cxli. 9 (LXX). The subject of the verb "scattered" in the psalm is "the good man" (in the fifth verse), which St. Paul leaves to be supplied by the memory of his readers. To represent the quotation accurately to an English reader, it is necessary to insert this word, otherwise it would seem as if "God" were the subject of the verb.

<sup>30</sup>These words are an exact quotation from Isaiah lv. 10 (LXX.). Ignorance of this fact has caused an inaccuracy in A. V. The literal translation of the remainder of the verse is,—"*Furnish and make plenteous your seed, and increase the fruits springing from your righteousness.*"

<sup>31</sup>In the best MSS. the verbs

in this verse are future, not optative.

<sup>32</sup>The word here properly denoting *singleness* means, when applied to the mind, a disposition free from *arrières-pensées*, either of duplicity, selfishness, or grudging; thus it might naturally acquire the meaning of *liberality*, which it has in the eighth and ninth chapters in this Epistle, and perhaps in Rom. xii. 8.

<sup>33</sup>Literally, *that you may give with liberality; which works thanksgiving to God by my instrumentality.*

<sup>34</sup>Literally, *they, by the proof of this ministration, praising God, i. e. being caused to praise God for the obedience, &c.*

<sup>35</sup>The phraseology is similar here, and in v. 12 and x. 7. Compare also x. 10.

x.

2 you boldly when I am absent)—I beseech of the false  
 you (I say), that you will not force me to teachers who  
 show, when I am present, the bold confi- depreciated him.  
 dence in my power, wherewith I reckon to deal with some  
 3 who reckon<sup>36</sup> me by the standard of the flesh. For, though  
 living in the flesh, my warfare is not waged according to the  
 4 flesh. For the weapons which I wield are not of fleshly  
 weakness, but mighty in the strength of God to overthrow  
 5 the strongholds of the adversaries. Thereby can I over-  
 throw the reasonings of the disputer, and pull down all lofty  
 bulwarks that raise themselves against the knowledge of  
 God, and bring every rebellious thought into captivity and  
 6 subjection to Christ. And when the obedience of your<sup>37</sup>  
 church shall be complete, I am ready to punish all who may  
 be disobedient.<sup>38</sup>

7 Do you look at matters of outward advantage? If there  
 be any among you who confidently assumes that he belongs  
 [above the rest] to Christ<sup>39</sup> let him reckon anew by his own  
 8 reason,<sup>40</sup> that if he belong to Christ, so do I no less. For  
 although I were to boast somewhat highly concerning the  
 authority which the Lord has given me (not to cast you  
 down, but to build you up), my words would not be shamed  
 9 by the truth. I say this, lest you should imagine that I am  
 10 writing empty threats. "For his letters," says one,<sup>41</sup> "are

<sup>36</sup>Literally, *who reckon me as walking according to the flesh.* The verses which follow explain the meaning of the expression.

<sup>37</sup>"Your." Compare ii. 5. He means that the disobedient minority would be chastised.

<sup>38</sup>[We should notice in verses 3-6 the completeness of the military allegory. The image is that of a campaign against rebels: rock forts (such as those on St. Paul's own Sicilian coast) must be cast down; and when the general obedience of the country is secured, those who are still rebellious must be summarily punished. We should observe too the new turn given to one phrase (not *casting down*, but *building up*) in verse 8, and even in xiii. 10. See also xii. 19.—H.]

<sup>39</sup>The party who said "I of Christ." (1 Cor. i. 12.) See Ch. XIII. This party at Corinth seems to have been formed and led by an emissary from

the Judaizers of Palestine, who is especially referred to in this chapter.

<sup>40</sup>In the former edition this phrase was translated *consider*. Dr. Alford has expressed an opinion that this translation is "surely inadmissible," and that it "entirely omits of himself." Yet it is in fact equivalent to his own translation, "let him reckon out of his own mind," (for what is *considering* but *reckoning out of one's own mind*?) Nevertheless it must be admitted that the former translation did not give sufficient *emphasis* to "of himself."

<sup>41</sup>Literally, "says he;" but it is occasionally used impersonally for "they say;" yet as, in that sense, the plural would be more naturally used, the use of "says he" and of "such a man," in the next verse, seems to point to a single individual at the head of St. Paul's opponents. See last note and compare the use of "such a man"



weighty and powerful, but his bodily presence is weak, and his speech contemptible." Let such a man assure himself that the words which I write while absent I will bear out by my deeds when present.<sup>42</sup> For I venture not to number or compare myself with certain of the self-commenders; nay, they, measuring themselves by themselves, and comparing themselves with themselves, are guilty of folly.<sup>43</sup> But I, for my part, will not let my boasting carry me beyond measure, but will confine it within that measure given me by God, who made my line reach even to you. For I stretch not myself beyond due bounds (as though I reached you not); for I have already come as far even as Corinth<sup>44</sup> to publish the Glad-tidings of Christ. I am not boasting beyond measure, in the labors of others;<sup>45</sup> but I hope that as your faith goes on increasing among<sup>46</sup> yourselves, I shall be still further honored within my appointed limits, by bearing the Glad-tidings to the countries beyond you; not by boasting of work made ready to my hand, within another man's limit. Meantime, "*He that boasteth, let him boast in the Lord.*"<sup>47</sup> For a man is proved worthy, not when he commends himself, but when he is commended by the Lord.

Would that ye could bear with me a little in my folly! xi. 1  
 Yea, ye already bear with me. For I love you with a godly 2  
 jealousy, because I betrothed you to one only husband, even 3  
 to Christ, that I might present you unto Him in virgin pur- 4  
 ity; but I fear lest, as Eve was beguiled by the craftiness 5  
 of the serpent, so your imaginations should be corrupted, and 6  
 you should be seduced from your single-minded faithfulness 7  
 to Christ. For if he that comes among you is preaching 8  
 another Jesus, whom I preached not, or if you are receiving 9  
 [from him] another Spirit, which you received not before, 10

for the single incestuous person (2 Cor. ii. 7), and for St. Paul himself (2 Cor. xii. 2).

<sup>42</sup>Literally, *Let such a man reckon, that such as I am in word by letters while absent, such will I be also in deed when present.*

<sup>43</sup>The Greek word here is a Hellenistic form of the 3d pl. ind. present, and occurs Mat. xiii. 13. Hence we need not take it here for the dative plural. If the latter view were correct, the translation would be, "but I measure myself by my own standard, and compare myself with myself alone, unwise as I am." But this trans-

lation presents several difficulties, both in itself, and considered in reference to the context. Lachmann's reading has apparently been caused by the difficulty of the Hellenistic form.

<sup>44</sup>"You."

<sup>45</sup>This was the conduct of St. Paul's Judaizing antagonists.

<sup>46</sup>Instead of "by you" we translate "in you," and connect it with "increased."

<sup>47</sup>Quoted, according to the sense, from Jer. ix. 24 (LXX.); "in the Lord" being substituted for a longer phrase. Quoted also 1 Cor. i. 31.

xi.

or a new Glad-tidings, which you accepted not before, you would do well to bear with me;<sup>48</sup> for I reckon myself no whit behind your super-eminent Apostles.<sup>49</sup> Yea, though I be unskilled in the arts of speech, yet I am not wanting in the gift of<sup>50</sup> knowledge; but I have manifested<sup>51</sup> it towards you in all things, and amongst all men. Or is it a sin [which must rob me of the name of Apostle],<sup>52</sup> that I proclaimed to you, without fee or reward, the Glad-tidings of God, and abased<sup>53</sup> myself that you might be exalted? Other churches I spoiled, and took their wages to do you service. And when I was with you, though I was in want, I pressed not upon any of you; for the brethren,<sup>54</sup> when they came from Macedonia, supplied my needs; and I kept and will keep myself altogether from casting a burden upon you. As the truth of Christ is in me, no deed of mine shall rob me<sup>55</sup> of this boasting in the region of Achaia. And why? Because I love you not? God knows my love. But what I do I will continue to do, that I may cut off all ground from those who wish to find some ground of slander; and let them show the same cause for their boasting as I for mine.<sup>56</sup> For men like these are

<sup>48</sup>Lachmann (with the Vatican Manuscript) has the verb in the present, which makes the coincidence with v. 1 more exact; but if we keep the aorist, it may bear the sense here given it, on the same principle on which *erat* is often used for *esset*, and *fuera* for *fuisse*. We understand "bear with me" (not "bear with him," with most commentators), because this agrees better with the context (the preposition "for" following), and with the first verse of the chapter.

<sup>49</sup>This phrase (which occurs only in this Epistle is ironical, as is evident from the epithet "the super-apostolic Apostles." He refers to the Judaizing emissaries from Palestine who had arrived at Corinth.

<sup>50</sup>The gift of "Gnosis" was a deep insight into spiritual truth. See Ch. XIII. p. 372, note.

<sup>51</sup>This is according to the reading, supported by the preponderating weight of MS. authority.

<sup>53</sup>i. e. by working with his hands for his daily bread. In all probability (judging from

what we know of other manufactories in those times) his fellow-workmen in Aquila's tent-manufactory were slaves. Compare Phil. iv. 12, "I know how to be abased."

<sup>54</sup>Probably Timotheus and Silvanus, who may have brought the contribution sent by the Phillipians. The A. V. "which came" is incorrect.

<sup>55</sup>According to the true reading here the literal English would be, "*this boasting shall not be stopped for me.*"

<sup>56</sup>The literal English of this difficult passage is, "*that they, in the ground of their boasting, may be found even as I.*" De Wette refers "wherein they glory" to the *Apostolic Office*. We take it more generally. A more obvious way would be to take the phrase (with Chrysostom and the older interpreters) to mean their *abstaining from receiving maintenance*, but we know that the false teachers at Corinth did not do this (compare v. 20 below), but, on the contrary, boasted of their privilege, and alleged that St. Paul, by not claiming it, showed his consciousness that

false Apostles, deceitful workmen, clothing themselves in the garb of Christ's Apostles. And no wonder; for even Satan can transform himself into an angel of light. It is not strange, then, if his servants disguise themselves as servants of righteousness; but their end shall be according to their works.

I entreat you all once more<sup>57</sup> not to count me for a fool; or, if you think me such, yet bear with me in my folly, that I, too, may boast a little of myself. But, in so doing, I speak not in the spirit of the Lord, but, as it were, in folly, while we stand upon this ground<sup>58</sup> of boasting; for, since many are boasting in the spirit of the flesh, I will boast likewise. And I know that you bear kindly with fools as befits the wise.<sup>59</sup> Nay, you bear with me though they enslave you, though they devour you, though they entrap you, though they exalt themselves over you, though they smite you on the face, to degrade you.<sup>60</sup> I say that I was weak;<sup>61</sup> and yet, if any have ground of boldness, I too (I speak in folly) have ground to be as bold as they. Are they Hebrews? so am I. Are they sons of Israel? so am I. Are they the seed of Abraham? so am I. Are they servants of Christ? (I speak as though I were beside myself) such, far more, am I. In labors more abundant, in stripes above measure, in prisons more frequent, in deaths, oft. (Five times I received from Jews the forty stripes save one; thrice I was scourged with the Roman rods; once I was stoned; thrice I suffered shipwreck;<sup>62</sup> a night and a day have I spent in the open<sup>63</sup> sea.) In journeyings often; in perils of rivers, in perils of robbers; in perils from my countrymen, in perils from the heathen; in perils in the city, in perils in the wilderness, in perils in

he was not truly sent by Christ. See 1 Cor. ix.

<sup>57</sup>Literally, "I say once more, let none count me," &c.

<sup>58</sup>See note on 2 Cor. ix. 4.

<sup>59</sup>This is ironical. So "ye are wise" in 1 Cor. iv. 10.

<sup>60</sup>Literally, *in the way of degradation*. The punctuation we adopt gives a simpler and more natural sense than that adopted in the first edition; and it also better suits the use of the pleonastic phrase here and in 2 Cor. v. 19 and 2 Thess. ii. 2.

<sup>61</sup>This refers to the acknowledgments he has previously made of weakness in outward advantages, e. g. at xi. and x. 1.

<sup>62</sup>The five Jewish scourgings, two of the three Roman beatings with rods (one being at Philippi), and the three shipwrecks, are all unrecorded in the Acts. The stoning was at Lystra. What a life of incessant adventure and peril is here disclosed to us! And when we remember that he who endured and dared all this was a man constantly suffering from infirm health (see 2 Cor. iv. 7-12, and 2 Cor. xii. 7-10, and Gal. iv. 13, 14), such heroic self-devotion seems almost superhuman.

<sup>63</sup>Probably in a small boat (or perhaps on a plank), escaping from one of the wrecks.

- xi.  
27 the sea; in perils among false brethren. In toil and weariness, often in sleepless watchings; in hunger and thirst,  
28 often without bread to eat; in cold and nakedness. And besides all the rest,<sup>64</sup> there is the crowd<sup>65</sup> which presses upon  
29 me daily, and the care of all the churches. Who is weak, but I share his weakness? Who is caused to fall, but I  
30 burn with indignation? If I must needs boast, I will boast  
31 of my weakness. God, who is the Father of our Lord Jesus Christ, He who is blessed forever, knows that I lie not.<sup>67</sup>
- 32 In Damascus, the governor under Aretas, the king, kept watch over the city with a garrison, purposing to apprehend  
33 me, and I was let down by the wall, through a window, in a basket, and thus [not by my strength, but by my weakness]  
xii.1 I escaped his hands. It is not for me, then, to boast.<sup>69</sup>
- 2 But I will come also to visions and revelations of the Lord.  
I know<sup>70</sup> a man who was caught up fourteen years ago (whether in the body or out of the body I cannot tell; God

<sup>64</sup>Not "those things that are without" as in A. V.

<sup>65</sup>For this meaning of the word compare Acts xxiv. 12. If we adopt another reading, which has the greater weight of existing MSS. in its favor, but patristic authority against it, the meaning will be nearly the same; see Canon Stanley's note.

<sup>67</sup>This solemn oath, affirming his veracity, probably refers to the preceding statements of his labors and dangers. Compare Gal. i. 20. If, however, we should suppose that the next two verses were originally intended to be the beginning of a narrative of all his sufferings from the beginning, then we might refer the asseveration to such intended narrative.

<sup>69</sup>We prefer the reading of the Textus Receptus (which is also adopted by Chrysostom and by Tischendorf) to that of the Vatican Manuscript, adopted by Lachmann. On the other hand, for what follows we take Lachmann's reading, on the author-

ity of the Codex Vaticanus, instead of the Textus Receptus. The whole passage is most perplexing, from the obscurity of its connection with what precedes and what follows. Why did St. Paul mention his escape from Damascus in so much detail? Was it merely as an event ignominious to himself? This seems the best view, but it is far from satisfactory. There is something most disappointing in his beginning thus to relate in detail the first in that series of wonderful escapes of which he had just before given a rapid sketch, and then suddenly and abruptly breaking off; leaving our curiosity roused and yet ungratified. We cannot agree with De Wette in considering the Damascene escape to be introduced as the climax of all the other perils mentioned, nor in referring to it the solemn attestation of v. 31.

<sup>70</sup>The mistranslation of the verb in A. V. (*knew for know*) very seriously affects the sense; nor is there any thing in the Greek corresponding to "about."

knoweth), caught up, I say, in the power of Christ,<sup>71</sup> even to the third heaven. And I know that such a man (whether in the body or out of the body I cannot tell; God knoweth) was caught up into Paradise,<sup>72</sup> and heard unspeakable words, which it is not lawful for man to utter. Of such a man I will boast; but of myself I will not boast, save in the tokens of my weakness. If I should choose to boast, I should not be guilty of empty vanity, for I should speak the truth; but I forbear to speak, that I may not cause any man to think of me more highly than when he sees my deeds or hears my teaching.<sup>73</sup> And lest, through the exceeding greatness of these revelations, I should be lifted up with pride, there was given me a thorn in the flesh,<sup>74</sup> a messenger of Satan, to buffet me, to keep down my pride. And thrice I besought the Lord<sup>75</sup> concerning it, that it might depart from me. But He hath said to me, "My grace is sufficient for thee; for my strength is mighty<sup>76</sup> in weakness." Most gladly, therefore, will I boast rather in my weakness than in my strength, that the strength of Christ may rest upon me, and dwell in me.<sup>77</sup> Therefore I rejoice in signs of weakness, in outrage, in necessities, in persecutions, in straitness of distress, endured for Christ; for when I am weak, then am I strong.<sup>78</sup>

I have been guilty of folly, but you forced me to it; for I ought myself to have been commended by you: for I came no whit behind your super-eminent<sup>79</sup> Apostles, though I be of no account. The marks, at least, of an Apostle were seen in the deeds which I wrought among you, in signs, and wonders, and miracles, with steadfast endurance of persecution.<sup>80</sup>

<sup>71</sup>We take "in Christ" with "caught up," which would have come immediately after the date, had it not been intercepted by the parenthetic clause. To translate "*a Christian man*" (as some commentators have done) is hardly justified by such analogies as "they that are in Christ."

<sup>72</sup>Compare Luke xxiii. 43, *Today shalt thou be with me in Paradise*, and Rev. ii. 7.

<sup>73</sup>He alludes to the low opinion expressed by his adversaries at Corinth of his personal qualifications and teaching; compare x. 10.

<sup>74</sup>The original is perhaps not adequately represented by the word *thorn*, although the thorns of the East are far more formidable than those of England. *Stake* is probably a more ac-

curate translation. See Prof. Stanley's note on the passage. *A painful bodily infirmity* is meant. See Gal. iv. 13, 14.

<sup>75</sup>That is, the Lord Jesus, as appears by "Christ" in the next verse.

<sup>76</sup>*Has its full development.*

<sup>77</sup>The full meaning is, to come to a place for the purpose of fixing one's tent there. Compare (with the whole verse) iv. 7.

<sup>78</sup>*i. e.* the more he was depressed by suffering and persecution, the more was he enabled to achieve by the aid of Christ. See a very striking sermon of A. Monod (in his *Discours sur St. Paul*) on this text.

<sup>79</sup>See note on xl. 5.

<sup>80</sup>The word here (in St. Paul's language) means *steadfastness under persecution*. Some of the

xii.

13 Wherein had you the disadvantage of other churches, un-  
 14 less, indeed, that I did not burden you with my own mainte-  
 15 nance? forgive me this wrong. Behold I am now for the  
 16 third time<sup>81</sup> preparing to visit you, and I purpose to cast no  
 17 burden upon you; for I seek not your substance, but your-  
 18 selves. Since children should not lay up wealth for parents,  
 19 but parents for children. Nay, rather, most gladly will I  
 20 spend, yea, and myself be spent, for your souls, though the  
 21 more abundantly I love you, the less I be loved.

13 But though it be granted that I did not burden you my-  
 14 self, yet perchance this was my cunning, whereby I entrapped  
 15 your simplicity. Did I defraud you of your wealth by some  
 16 of the messengers whom I sent to you? I desired Titus to  
 17 visit you, and with him I sent the brother, his fellow-traveller.  
 18 Did Titus defraud you? Did we not act in the same spirit?  
 19 Did we not walk in the same steps?

19 Do you again imagine that it is before  
 20 you I defend myself? Nay, before God I  
 21 speak, in Christ; but all, beloved, for your  
 22 sakes, that you may be built up. For I fear  
 23 lest perchance when I come I should find  
 24 you not such as I could wish, and that you  
 25 also should find me other than you desire. I  
 26 fear to find you full of strife, jealousies,  
 27 passions, intrigues,<sup>82</sup> slanderings, back-bit-  
 28 ings, vaunting, sedition. I fear lest, when I come, my God  
 29 will again humble me<sup>83</sup> by your faults, and I shall mourn  
 30 over many among those who have sinned before,<sup>84</sup> and who  
 31 have not repented of the uncleanness, and fornication, and  
 32 wantonness which they committed.

He warns the factious and immoral minority that he must be constrained to punish them if they persist in their disobedience.

xiii. 1 I now come to you for the third time.<sup>85</sup> "Out of the  
 2 mouth of two or three witnesses shall every word be con-  
 3 firmed."<sup>86</sup> I have warned you formerly, and I now fore-

persecutions referred to are recorded in Acts xviii.

<sup>81</sup>See note on xiii. 1.

<sup>82</sup>For the word here, see note on Rom. ii. 8.

<sup>83</sup>Literally, *humble me in respect of you.*

<sup>84</sup>Sinned "before:" viz. before my last visit.

<sup>85</sup>"This third time I am coming to you." This could scarcely mean merely, "I am for the third time *preparing* to visit you," although 2 Cor. xii. 14 *might* imply no more than that.

Prof. Stanley (who ignores the intermediate visit) can only get over this argument by supposing that St. Paul is here "reckoning his Second Epistle as virtually a second visit." (Stanley's *Corinthians*, vol. ii. 265.)

<sup>86</sup>Deut. xix. 15 (from LXX. nearly verbatim), meaning, "I will judge not without examination, nor will I abstain from punishing upon due evidence." Or else (perhaps), "I shall now assuredly fulfil my threats."

warn you, as when<sup>87</sup> I was present the second time, so now, while I am absent, saying to those who had sinned before [my last visit], and to all the rest of the offenders,—“If I come again I will not spare.”<sup>88</sup> Thus you shall have the proof you seek of the power of Christ, who speaks in me; for He shows no weakness towards you, but works mightily among you. For although He died upon the cross through the weakness of the flesh,<sup>89</sup> yet now He lives through the power of God. And so I, too, share the weakness of His body;<sup>90</sup> yet I shall share also the power of God, whereby He lives, when<sup>91</sup> I come to deal with you. Examine<sup>92</sup> [not me, but] yourselves, whether you are truly in the faith; put yourselves to the proof [concerning Christ’s presence with you which ye seek in me]. Know ye not of your own selves, that Jesus Christ is dwelling in you? unless, perchance, when thus proved, you fail to abide the proof.<sup>93</sup> But I hope you will find that I, for my part, abide the proof.<sup>94</sup> Yet I pray to God that you may do no evil;<sup>95</sup> desiring not that my own power may be clearly proved, but that you may do right, although I should seem unable to abide the proof; for I have

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<sup>87</sup>This passage, in which the word for “I write” is omitted by the best MSS., seems conclusive for the intermediate journey. What would be the meaning of saying, “I forewarn you as if I were present the second time, now also while I am absent”? which is the translation that we must adopt if we deny the intermediate visit. Also the “they who had sinned before” contrasted with the “all the rest” (v. 2), seems inexplicable except on this hypothesis.

<sup>88</sup>The conjunction here (as frequently) is equivalent to a mark of quotation.

<sup>89</sup>The word here properly means *weakness of the body*.

<sup>90</sup>This is another reference to the disparaging reflections (see x. 10) cast upon him by his Corinthian opponents. He says virtually, “You say that I am weak in bodily presence, and contemptible in personal accomplishments; so also Christ was weak in the flesh, and suffered a shameful death upon the cross; yet He triumphed over His adversaries, and now shows His victorious power;

and so shall I do, in the same strength.” The sentiment is the same as in iv. 10.

<sup>91</sup>“Towards you.” The literal English of the above passage is as follows: *For if He was crucified through weakness, yet He lives through the power of God; for I also am weak in Him, but I shall live with Him, through the power of God towards you.*

<sup>92</sup>“Proof” and “prove” would give the verbal connection between v. 3 and v. 5.

<sup>93</sup>The Greek means, *to fail when tested*; this was the original meaning of the English *to be reprobate* (A. V.). Observe here, again, the reference to the context (see preceding note). A paronomasia on the same words occurs Rom. i. 28.

<sup>94</sup>Viz. *the proof that Christ’s power is with me.*

<sup>95</sup>This may be translated (as it is by Grotius and Billroth, and was in our former edition), “*that I may not harm you;*” for the verb used here sometimes takes a double accusative in N. T.; e. g. Matt. xxvii. 22. Yet this construction so seldom occurs, that it seems better to

xiii.

no power against the truth, but only for the truth's defence. I rejoice, I say, when I am powerless [against you], and you are strong; yea, the very end of my prayers is your perfect reformation. Therefore I write this to you while absent, that, when present, I may not deal harshly with you in the strength of that authority which the Lord has given me, not to cast down<sup>96</sup>, but to build up.

11 Finally, brethren, farewell. Reform what  
is amiss in yourselves,<sup>97</sup> exhort one another,  
be of one mind, live in peace; so shall the God of love and  
12 peace be with you. Salute one another with the kiss of  
13 holiness.<sup>98</sup> All the saints here salute you.

14 The grace of the Lord Jesus Christ, and  
the love of God, and the communion of the  
Holy Spirit, be with you all.<sup>99</sup>

Conclusion.

Autograph  
benediction.

adopt the more obvious meaning, although it does not so clearly suit the context.

<sup>96</sup>Compare x. 8. [And see note on x. 6. This is the last echo of the military allegory; but with the threatening turned into encouragement.—H.]

<sup>97</sup>The substantive corresponding to this verb is found in verse 9; and see 1 Cor. i. 10.

<sup>98</sup>See note on 1 Thess. v. 25.

<sup>99</sup>The "Amen" is not found in the best MSS.



## EPISTLE TO THE GALATIANS.<sup>1</sup>

i  
1

Defence of his  
independent  
apostolic au-

PAUL, an Apostle, sent not from men nor by man, but by Jesus Christ, and God the Father, who raised Him from the dead;—

<sup>1</sup>The date of this Epistle cannot be so clearly demonstrated as that of most of the others; but we conclude that it was written at the time assumed in the text on the following grounds:—

1st. It was not written till *after St. Paul's second visit to the Galatians*. This is proved (A) by his speaking of their conversion as having occurred at his *first* visit (iv. 13); implying that he had paid them a second visit. (B) (iv. 16): "Am I now *become* your enemy by speaking truth among you?" implies that there had been a second visit in which he had offended them, contrasted with the first when he was so welcome.

2dly. It is maintained by many eminent authorities that it was written *soon* after his second visit. This St. Paul (they argue) expressly says; he marvels that the Galatians are so *soon* (i. 6) forsaking his teaching. The question is (according to these writers), within what interval of time would it have been possible for him to use this word "*soon*"? Now this depends on the length of their previous Christian life; for instance, had St. Paul known them as Christians for twenty years, and then after an absence of four years heard of their perversion, he might have said their abandonment of the truth was marvellously *soon* after their possession of it; but if they had been only converted to Christianity for three years before his second visit (as was really the case), and he had heard of their perversion not till four years after his second visit, he could scarcely, in that case, speak of their perversion as having occurred *soon* after

they had been in the right path, in reference to the whole time they had been Christians. He says virtually, "You are wrong now; you were right a *short time ago*." The natural impression conveyed by this language (considering that the time of their previous steadfastness in the true faith was only three years altogether) would certainly be, that St. Paul must have heard of their perversion within about a year from the time of his visit. At that time he was resident at Ephesus, where he would most naturally and easily receive tidings from Galatia. Hence they consider the Epistle to have been written at Ephesus during the first year of St. Paul's residence there. But in answer to these arguments it may be replied, that St. Paul does not say the Galatians were perverted *soon after his own last visit to them*. His words are, in fact, "I wonder that you are so quickly shifting your ground." The same word is used in 2 Thess. ii. 2, where he exhorts the Thessolonians "*not rashly* to let themselves be shaken;" where the adverb refers not so much to the *time* as to the *manner* in which they were affected, like the English *hastily*. But even supposing it, in Gal. i. 6, to refer simply to *time*, and to be translated *quickly* or *soon*, we still (if we would fix the date from it) must ask, "*quickly after what event,*"—"soon after what event?" And it is more natural (especially as the verb is in the present tense) to understand "*soon after the entrance of the Judaizing teachers,*" than to understand "*soon after my last visit.*"

Hence there seems nothing in

- i.  
 2 with all the brethren<sup>2</sup> in my company: To  
 CHURCHES OF GALATIA.  
 3 Grace be to you and peace from God our  
 4 Father, and our Lord Jesus Christ; who  
 gave himself for our sins, that He might de-  
 5 liver us from this present evil world, accord-  
 ing to the will of our God and Father; to  
 whom be glory, even unto the ages of ages.  
 Amen.

thority against  
 the Judaizing  
 teachers, and  
 historical  
 proofs that his  
 commission  
 was not de-  
 rived from the  
 other Apostles.

this adverb to fix the date of the Epistle; nor is there any other *external* evidence of a decisive nature supplied by the Epistle. But,

3dly. The *internal* evidence that the Epistle was written nearly at the same time with that to the Romans is exceedingly strong. Examples of this are Rom. viii. 15 compared with Gal. iv. 6, Rom. vii. 14-25 compared with Gal. v. 17, Rom. i. 17 compared with Gal. iii. 11, and the argument about Abraram's faith in Rom. iv. compared with Gal. iii. But the comparison of single passages does not so forcibly impress on the mind the parallelism of the two Epistles, as the study of each Epistle as a whole. The more we examine them, the more we are struck by the resemblance; and it is exactly that resemblance which would exist between two Epistles written nearly at the same time, while the same line of argument was occupying the writer's mind, and the same phrases and illustrations were on his tongue. This resemblance, too, becomes more striking when we remember the very different circumstances which called forth the two Epistles; that to the Romans being a deliberate exposition of St. Paul's theology, addressed to a Church with which he was personally unacquainted; that to the Galatians being an indignant rebuke, written on the urgency of the occasion, to check the perversion of his children in the faith.

This internal evidence, therefore, leads us to suppose that

the Epistle to the Galatians was written within a few months of that to the Romans; and most probably, therefore, from Corinth during the present visit (although there is nothing to show which of the two was written the first). The news of the arrival of the Judaizers in Galatia would reach St. Paul from Ephesus; and (considering the commercial relations between the two cities) there is no place where he would be so likely to hear tidings from Ephesus as at Corinth. And since, on his arrival at the latter city, he would probably find some intelligence from Ephesus waiting for him, we have supposed, in the text, that the tidings of the perversion of Galatia met him thus on his arrival at Corinth.

<sup>2</sup>Some of these "brethren in St. Paul's company" are enumerated in Acts xx. 4: Sopater of Berea; Aristarchus and Secundus of Thessalonica; Gaius of Derbe; Timotheus; and Tychicus and Trophimus from Proconsular Asia. The junction of their names with that of Paul in the salutation of this Epistle, throws light on the junction of the names of Timotheus, Sosthenes, Silvanus, &c., with Paul's in the salutation at the head of some other Epistles; showing us more clearly that these names were not joined with that of St. Paul as if they were *joint authors* of the several Epistles referred to. This clause also confirms the date we have assigned to the Epistle, since it suits a period when he had an unusual number of travelling companions,

I marvel that you are so soon shifting<sup>3</sup> your ground, and forsaking Him<sup>4</sup> who called you<sup>5</sup> in the grace of Christ, for a new Glad-tidings; which is nothing else<sup>6</sup> but the device of certain men who are troubling you, and who desire to pervert the Glad-tidings of Christ. But even though I myself, or an angel from heaven, should declare to you any other Glad-tidings than that which I declared, let him be accursed. As I have said before, so now I say again, if any man is come to you with a Glad-tidings different from that which you received before, let him be accursed. Think ye that man's<sup>7</sup> assent, or God's, is now my object? or is it that I seek favor with men? Nay, if I still sought favor with men, I should not be the bondsman of Christ.

For I certify you, brethren, that the Glad-tidings which I brought you is not of man's devising. For I myself received it not from man, nor was it taught me by man's teaching, but by the revelation of Jesus Christ. For you have heard of my former behavior in the days of my Judaism, how I persecuted beyond measure the Church of God, and strove<sup>8</sup> to root it out, and outran in Judaism many of my own age and nation, being more exceedingly zealous<sup>9</sup> for the traditions of my fathers. But when it pleased Him who set me apart<sup>10</sup> from my mother's womb, and called me by His grace, to reveal His Son in me, that I might proclaim His Glad-tidings among the Gentiles, I did not take counsel with flesh and blood, nor yet did I go up to Jerusalem to those who were Apostles before me, but I departed immediately into Arabia,<sup>11</sup> and from thence returned to Damascus. After

in consequence of the collection which they and he were jointly to bear to Jerusalem. See the last chapter.

<sup>3</sup>For the translation of this, see the note on the date of this Epistle, above.

<sup>4</sup>"Him who called you." St. Paul probably means God. Compare Rom. ix. 24.

<sup>5</sup>"In the grace of Christ." The preposition here cannot mean *into*; Christians are called to salvation *in* the grace of Christ.

<sup>6</sup>The Authorized, Version "*which is not another*," does not correctly represent the original; the word translated "*another*" being not the same in the two verses

<sup>7</sup>This alludes to the accusations brought against him. Also

2 Cor. v. 11; and for the words, compare Col. iii. 22. His answer is, that, had popularity and power been his object, he would have remained a member of the Sanhedrin. The adverbs of time mark the reference to this contrast between his position before and since his conversion. Compare chap. v. 11.

<sup>8</sup>The verb is in the imperfect.

<sup>9</sup>This term ("Zealot") was, perhaps, already adopted (as it was not long after, Joseph. War, iv. 6) by the Ultra-Pharisaical party. Cf. Acts. xxi. 20.

<sup>10</sup>Compare Rom. i. 1.

<sup>11</sup>The *immediately* belongs to *departed*, as if it were printed *immediately* (*I conferred not . . . but*) *departed*.

i.

wards, when three years had passed, I went up to Jerusalem, that I might know Cephas<sup>12</sup> and with him I remained fifteen days; but other of the Apostles saw I none, save only James,<sup>14</sup> the brother of the Lord. (Now in this which I write to you, behold I testify before God that I lie not.) After this I came into the regions of Syria and Cilicia; but I was still unknown by face to the Churches of Christ in Judæa: tidings only were brought them from time to time,<sup>16</sup> saying, "He who was once our persecutor now bears the Glad-tidings of that Faith, which formerly he labored to root out." And they glorified God in me.

ii. 1 Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. At that time I went up in obedience to a revelation, and I communicated to the brethren in Jerusalem<sup>18</sup> the Glad-tidings which I proclaim among the Gentiles; but to the chief brethren I communicated it privately;<sup>19</sup> lest perchance my labors, either past or present, might be fruitless.<sup>20</sup> Yet not even Titus, my own companion (being a Greek), was compelled to be circumcised. But this communication<sup>21</sup> [with the Apostles in Judæa] I undertook on account of the false brethren who gained entrance by fraud, for they crept in among us to spy out our freedom<sup>22</sup> (which we possess in Christ Jesus) that they might enslave us under their own yoke. To whom

The council of Jerusalem.

<sup>12</sup>*Cephas*, not *Peter*, is the reading of the best MSS. throughout this Epistle, as well as in the Epistles to Corinth; except in one passage, Gal. ii. 7, 8. St. Peter was ordinarily known up to this period by the Syro-Chaldaic form of his name (the name actually given by our Lord), and not by its Greek equivalent. It is remarkable that he himself, in his Epistles, uses the Greek form, perhaps as a mark of his antagonism to the Judaizers, who naturally would cling to the Hebraic form.

<sup>14</sup>See note on 1 Cor. ix. 5.

<sup>16</sup>Lit. "They continued to hear."

<sup>18</sup>"To them." Compare the preceding verse.

<sup>19</sup>On these private confer-

ences preceding the public assembly of the Church.

<sup>20</sup>Literally, *lest perchance I should be running, or had run, in vain.*

<sup>21</sup>Something must be supplied here to complete the sense; we understand "communicated" from v. 2; others supply "was not circumcised," "but I refused to circumcise him (which otherwise I would have done) on account of the false brethren, that I might not seem to yield to them." Others again supply "was circumcised," which gives an opposite sense. The interpretation here adopted agrees best with the narrative in Acts xv.

<sup>22</sup>Viz. from the ordinances of the Mosaic law.

I yielded not the submission they demanded;<sup>23</sup> no, not for an hour; that the truth of the Glad-tidings might stand unaltered for your benefit.

But from those who were held in chief reputation—it matters not to me of what account they were,—God is no respecter of persons—those (I say) who were the chief in reputation gave me no new instruction; but, on the contrary, when they saw that I had<sup>24</sup> been charged to preach the Glad-tidings to the uncircumcised, as Peter to the circumcised (for He who wrought in Peter for the Apostleship of the circumcision wrought also in me for the Gentiles), and when they had learned the grace which had been given me,—James, Cephas, and John, who were accounted chief pillars, gave to me and Barnabas the right hand of fellowship, purposing that we should go to the Gentiles, and they to the Jews; provided only, that we should remember the poor,<sup>25</sup> which I have accordingly<sup>26</sup> endeavored to do with diligence.

But when Cephas came to Antioch, I withstood him to the face, because he had incurred<sup>27</sup> reproach; for before the coming of certain [brethren] from James, he was in the habit of eating with the Gentiles; but when they came, he began to draw back, and to separate himself from the Gentiles, for fear of the Jewish brethren. And he was joined in his dissimulation by the rest of the Jews [in the Church of Antioch], so that even Barnabas was drawn away with them to dissemble in like manner. But when I saw that they were walking in a crooked path,<sup>28</sup> and forsaking the truth of the Glad-tidings, I said to Cephas before them all, “If thou, being born a Jew art wont to living according to the customs

<sup>23</sup>The article implies this meaning.

<sup>24</sup>The perfect is used because the charge still continued.

<sup>25</sup>Namely, *the poor Christians in Judæa*. We have seen in the preceding chapters how fully St. Paul had carried out this part of his agreement.

<sup>26</sup>The A. V. here is probably incorrect. The aorist here seems to be used for the perfect, as it often is in N. T. [Mr. Ellicott, in his very valuable commentary on Galatians, disputes this, and even calls the above assertion “an oversight.” He expresses his opinion that the aorist is never

used for the perfect in N. T. Yet Mr. Ellicott himself repeatedly translates the aorist as perfect, for example in Gal. i. 13, iii. 3, iii. 27, and many other passages. For the proofs of this use of the aorist, see notes on 2 Cor. vii. 2, and Rom. v. 5.] For the phrase translated *accordingly* (to which it is nearly equivalent), compare 2 Cor. ii. 3, and Phil. i. 6.

<sup>27</sup>The remarkable expression here is not equivalent to the Authorized translation, “*he was to be blamed.*” For the history, see Ch. VII.

<sup>28</sup>The Greek verb, found only here, means *to walk in a straight path.*

ii.

of the Gentiles, and not of the Jews, how is it that thou constrainest the Gentiles to keep the ordinances of the Jews? We are Jews by birth, and not unhallowed Gentiles; yet,<sup>29</sup> knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, we ourselves also have put our faith in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the Law, for by the works of the Law *'shall no flesh be justified.'* <sup>30</sup>

The Jewish believers had renounced the righteousness of the law.

17 But what if,<sup>31</sup> while seeking to be justified in Christ, we have indeed reduced<sup>32</sup> ourselves also to the sinful state of unhallowed<sup>33</sup> Gentiles? Is Christ then a minister of sin? God forbid!<sup>34</sup>

18 For if I again build up that [structure of the Law] which I have overthrown, then I represent myself as a transgressor. Whereas<sup>35</sup> I, through the operation<sup>36</sup> of the Law, became dead to the Law, that I might live to God. I am crucified with Christ; it is no more I that live, but Christ is living in me;<sup>37</sup> and my outward life which still remains, I live in the faith of the Son of God, who loved me and gave himself for me. I frustrate not God's gift of grace [like those who seek righteousness in the Law]; for if the Law can make men righteous, then Christ died in vain.

<sup>29</sup>We follow Tischendorf and the best MSS.

<sup>30</sup>Ps. cxliii. 2 (LXX.); quoted also more fully, Rom. iii. 20.

<sup>31</sup>The construction is like that in Rom. ix. 22.

<sup>32</sup>Literally, *been found sinners ourselves, as well as other men.*

<sup>33</sup>"Unhallowed." Compare "unhallowed Gentiles" above.

<sup>34</sup>Neander thinks that the 17th verse also ought to be included in the speech of St. Paul, and much might be said in favor of his view. Still, on the whole, we think the speech more naturally terminates with v. 16. The hypothesis in v. 17 is that of the Judaizers, refuted (after St. Paul's manner) by an abrupt *reductio ad absurdum*. The Judaizer objects, "You say you seek righteousness in Christ, but in fact you reduce yourself to the state of a Gentile; you are farther from God, and therefore farther from right-

*eousness, than you were before."* To which St. Paul only replies, "On your hypothesis, then, we must conclude Christ to be the minister of sin! God forbid." This passage is illustrated by the similar mode in which he answers the objections of the same party, Rom. iii. 3-8. See note on the phrase rendered "God forbid" below, chap. iii. 21.

<sup>35</sup>In this "for" (A. V.) is virtually contained the suppressed clause "*but the abolition of the law does not make me a transgressor, for.*"

<sup>36</sup>This thought is fully expanded in the 7th of Romans.

<sup>37</sup>It is with great regret that we depart from the A. V. here, not only because of its extreme beauty, but because it must be so dear to the devotional feelings of all good men. Yet the words cannot be translated *nevertheless I live, yet not I.*"

O foolish Galatians, who has bewitched you?<sup>38</sup>—you, before whose eyes was held up the picture<sup>39</sup> of Jesus Christ upon the cross. One question I would ask you. When you received the Spirit, was it from the works of the Law, or the preaching<sup>40</sup> of Faith? Are you so senseless? Having begun in the Spirit, would you now end in the Flesh? Have you received so many benefits<sup>41</sup> in vain—if indeed it has been in vain? Whence, I say, are the gifts of Him who furnishes you with the fulness of the Spirit, and works in you the power of miracles?<sup>42</sup> From the deeds of the Law, or from the preaching of Faith?

So likewise "*Abraham hath faith in God, and it was reckoned unto him for righteousness.*"<sup>43</sup> Know, therefore that they only are the sons of Abraham who are children of Faith. And the Scripture, foreseeing that God through Faith justifies [not the Jews only, but] the Gentiles, declared beforehand to Abraham the Glad-tidings, saying, "*All the nations of the Gentiles shall be blessed in thee.*"<sup>44</sup> So, then, they who are children of Faith [whether they be Jews or Gentiles] are blessed with faithful Abraham.

For all they who rest upon<sup>45</sup> the works of the Law are under a curse; for it is written, "*Cursed is every one that continueth not in all things which are written in the book of the Law to do them.*"<sup>46</sup> And it is manifest that no man is counted righteous in God's judgment under the conditions of the Law; for it is written, "*By faith shall the righteous live.*"<sup>47</sup> But the Law rests not on Faith, but declares, "*The man that hath done these things shall live therein.*"<sup>48</sup> Christ has redeemed us from the curse of the Law, having become accursed for our sakes<sup>49</sup> (for it is written, "*Cursed is*

<sup>38</sup>The words "that ye should not obey the truth," are not found in the best MSS., and "among you" is also omitted.

<sup>39</sup>This is the literal sense.

<sup>40</sup>Compare Rom. x. 17, and 1 Thess. ii. 13.

<sup>41</sup>Literally, *have you experienced so many things [or such great things]?* The context is against the translation of the verb by *suffered*.

<sup>42</sup>The phrase is exactly similar in 1 Cor. xii. 10.

<sup>43</sup>Gen. xv. 6 (LXX.); quoted also Rom. iv. 3.

<sup>44</sup>Gen. xii. 3, from the LXX., but not verbatim. Compare the similar quotation, Rom. iv. 17.

<sup>45</sup>Literally, *who have their root in the works of the Law,* or, according to the Hebrew image, *the children of the works of the Law.*

<sup>46</sup>Deut. xxvii. 26. Nearly verbatim from LXX.

<sup>47</sup>Hab. ii. 4 (LXX.); quoted also Rom. i. 17, and Heb. x. 38.

<sup>48</sup>Levit. xviii. 5 (LXX.); quoted also Rom. x. 5.

<sup>49</sup>"A curse for us." The sentiment and expression strongly resembles "sin for us," 2 Cor. v. 21; which epistle was very nearly contemporaneous with this, if the date of the Galatians above adopted is correct.

- iii.  
 14 *every one that hangeth on a tree*''),<sup>50</sup> to the end that in Christ Jesus the blessing of Abraham might come unto the Gentiles; that through Faith we might receive the promise of the Spirit.
- 15 Brethren—I speak in man's language<sup>51</sup>—  
 nevertheless,—a man's covenant, when rati-  
 fied, cannot by its giver be annulled, or set  
 16 aside by a later addition. Now God's prom-  
 ises were made to Abraham and to his seed;  
 the Scripture says not "*and to thy seeds,*" as if it spoke of  
 many, but as of one, "*and to thy seed;*"<sup>52</sup> and this seed is  
 17 Christ. But this I say; a covenant which had been ratified  
 before by God, to be fulfilled in Christ, the Law which was  
 given four hundred and thirty<sup>53</sup> years afterwards cannot  
 18 make void, to the annulling of the promise. For if the  
 inheritance comes from the Law, it comes no longer from  
 promise; whereas God has given it to Abraham freely by  
 promise.
- 19 To what end, then, was the Law? it was<sup>54</sup> added because  
 of the transgressions<sup>55</sup> of men, till the Seed should come, to  
 whom belongs the promise; and it was enacted by the minist-  
 20 ration of angels<sup>56</sup> through the hands of [Moses,<sup>57</sup> who was]  
 a mediator [between God and the people]. Now where<sup>58</sup> a  
 mediator is, there must be two parties. But God is one [and  
 there is no second party to His promise].

<sup>50</sup>Deut. xxi. 23. Nearly verbatim from LXX.

<sup>51</sup>This parenthetical phrase here, in St. Paul's style, seems always to mean, *I use a comparison or illustration drawn from human affairs or human language.* Compare Rom. iii. 5, and 1 Cor. xv. 32.

<sup>52</sup>Gen. xiii. 15 (LXX.). The meaning of the argument is, that the recipients of God's promises are not to be looked on as an aggregate of different individuals, or of different races, but are all one body, whereof Christ is the head. Compare "you are the seed," v. 29.

<sup>54</sup>This is according to the reading of the best MSS.

<sup>55</sup>Compare Rom. v. 20: "The Law was added that sin might abound," which must be taken with Rom. v. 13, and Rom. vii. 13.

<sup>56</sup>Compare Acts vii. 53.

<sup>57</sup>Moses is called "the Mediator" by the Rabbinical writers. See several passages quoted by Schoettgen on this passage.

<sup>58</sup>St. Paul's argument here is left by him exceedingly elliptical, and therefore very obscure; as is evident from the fact that more than two hundred and fifty different explanations of the passage have been advocated by different commentators. The most natural meaning appears to be as follows: "It is better to depend upon an unconditional promise of God than upon a covenant made between God and man; for in the latter case the conditions of the covenant might be broken by man (as they had been), and so the blessings forfeited; whereas in the former case, God being immutable, the blessings derived from His promise remain



Do I say, then, that the Law contradicts the promises of God? that be far from me.<sup>59</sup> For had a Law been given which could raise men from death to life, then would righteousness be truly from the Law. But<sup>60</sup> the Scripture (on the other hand) has shut up the whole world together under sin, that from Faith in Jesus Christ the promise might be given to the faithful.

But before Faith came we were shut up in prison, in ward under the Law, in preparation for the Faith which should afterwards be revealed. Thus, even as the slave<sup>61</sup> who leads a child to the house of the schoolmaster, so the Law has led us to [our teacher] Christ, that by Faith we might be justified; but now that Faith is come, we are under the slave's care no longer. For you are all the sons of God, by your faith in Christ Jesus; yea, whosoever among you have been baptized unto Christ have clothed yourselves with Christ.<sup>62</sup> In Him there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for you all are one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs of the blessing by promise.

Now I say, that the heir, so long as he is a child, has no more freedom than a slave, though he is owner of the whole inheritance; but he is under overseers and stewards until the time appointed by his father. And so we also [who are Israelites] when we were children were in bondage, under our childhood's lessons of outward ordinances.<sup>63</sup> But when the

steadfast forever." The passage is parallel with Rom. iv. 13-16.

<sup>59</sup>The expression occurs fourteen times in St. Paul; viz. three times in Galatians, ten times in Romans (another example of the similarity between these Epistles), and once in 1 Corinthians. In one of these cases (Gal. vi. 14) it is not interjectional; in another (1 Cor. vi. 15), it repels a direct hypothesis, "*Shall I do (so and so)? God forbid.*" But in all the other instances it is interjectional, and rebuts an *inference deduced from St. Paul's doctrine by an opponent*. So that the question which precedes the phrase is equivalent to *Do I, then, infer that?*

<sup>60</sup>The connection of the argument is, that if the Law could give men spiritual life, and so

enable them to fulfil its precepts, it would give them righteousness; but it does not pretend to do this; on the contrary, it shows the impotence of their nature by the contrast of its requirements with their performance. This verse is parallel with Rom. xi. 32.

<sup>61</sup>The inadequate translation here in the Authorized Version has led to a misconception of the metaphor. See note on 1 Cor. iv. 15. Compare also Hor. Sat. i. 6 (81).

<sup>62</sup>The only other place where this expression occurs is Rom. xiii. 14; another instance of resemblance between the two Epistles

<sup>63</sup>The phrase literally means *the elementary lessons of outward things*. Compare Col. ii. 8 and 20.

iv.

appointed time was fully come, God sent forth His Son, who was born of a woman, and born subject to the Law; that He might redeem from their slavery the subjects of the Law, that we<sup>64</sup> might be adopted as the sons of God. And because you are the sons of God, He has sent forth the Spirit of His Son into your hearts, crying unto Him "*Father.*"<sup>65</sup> Wherefore thou [who canst so pray] art no more a slave, but a son; and if a son, then an heir of God through Christ.

But formerly, when you knew not God, you were in bondage to gods that have no real being.<sup>66</sup> Yet now, when you have gained the knowledge of God,—or rather, when God has acknowledged you,<sup>67</sup>—how is it that you are turning backwards to those childish lessons, weak and beggarly as they are;<sup>68</sup> eager to place yourselves once more in bondage under their dominion. Are you observing days,<sup>69</sup> and months,<sup>70</sup> and seasons,<sup>71</sup> and years?<sup>72</sup> I am fearful for you, lest I have spent my labor on you in vain. I beseech you, brethren, to become as I am [and seek no more a place among the circumcised]; for I too have become as you<sup>73</sup> are [and have cast away the pride of my circumcision]. You have never wronged me:<sup>74</sup> on the contrary, although it was sickness (as you know)

Appeal to the Heathen converts not to return to an outward and formal worship.

eager to place

<sup>64</sup>We, namely, all Christians, whether Jews or Gentiles. in other words, the Son of God was born of a woman, that all the sons of women might by union with Him become the sons of God.

<sup>65</sup>"Abba" is the Syro-Chaldaic word for Father, and it is the actual word with which the Lord's prayer began, as it was uttered by our Lord himself. The "Father" which follows is only a translation of "Abba," inserted as translations of Aramaic words often are by the writers of the New Testament, but not used *along with* "Abba." This is rendered evident by Mark xiv. 36, when we remember that our Lord spoke in Syro-Chaldaic. Moreover, had it been used vocatively (as in A. V.) along with Abba, the Greek would have been different. Rom. viii. 15 is exactly parallel with the present passage.

<sup>66</sup>This is of course addressed to Heathen converts.

<sup>67</sup>Compare 1 Cor. viii. 3.

<sup>68</sup>Literally, the weak and beggarly rudimentary lessons.

<sup>69</sup>The Sabbath days. Compare Col. ii. 16. [Also Rom. xiv. 6. See notes on those passages—H.]

<sup>70</sup>The seventh months.

<sup>71</sup>The seasons of the great Jewish feasts.

<sup>72</sup>The Sabbatical and Jubilee years. From this it has been supposed that this Epistle must have been written in a Sabbatical year. But this does not necessarily follow, because the word may be merely inserted to complete the sentence; and of course those who observed the Sabbaths, festivals, &c., would *intend* to observe also the Sabbatical years when they came. The plural "years" favors this view.

<sup>73</sup>This is addressed (as above) to the Gentile converts.

<sup>74</sup>The aorist used as perf. (cf. notes on 2 Cor. vii. 2, and Rom. v. 5). It might, however, perhaps be here rendered, *Ye did*

which caused<sup>75</sup> me to preach the Glad-tidings to you at my first visit, yet you neither scorned nor loathed the bodily infirmity which was my trial;<sup>76</sup> but you welcomed me as an angel of God, yea, even as Christ Jesus. Why, then, did you think yourselves so happy? (for I bear you witness that, if it had been possible, you would have torn out your own eyes<sup>77</sup> and given them to me). Am I then become your enemy<sup>78</sup> because I tell you the truth? They [who call me so] show zeal for you with no good intent; they would shut you out from others, that your zeal may be for them alone. But it is good to be zealous<sup>79</sup> in a good cause, and that at all times, and not when zeal lasts only [like yours] while I am present with you. My beloved children, I am again bearing the pangs of travail for you, till Christ be fully formed within you. I would that I were present with you now, that I might change my tone; for you fill me with perplexity.

*me no wrong [when I first came to you.]*

<sup>75</sup>i. e. by keeping him in their country against his previous intention. The literal English of this is, *You have injured me in nothing; but you know that because of bodily sickness I preached the Glad-tidings to you on the first occasion, and you neither, &c.* We are glad to find that Dean Ellicott, in his recent valuable and accurate commentary, expresses his opinion that "the only grammatically correct translation is *propter corporis infirmitatem.*" The contrary view of Professor Jowett, who translates "*amid infirmity,*" is defended only by a mistaken parallel from Phil. i. 15. See *Quarterly Review* for December, 1855, p. 153, note 2.

<sup>76</sup>This was probably the same disease mentioned 2 Cor. xii. 7. It is very unfortunate that the word *temptation* has so changed its meaning in the last two hundred and fifty years, as to make the Authorized Version of this verse a great source of misapprehension to ignorant readers. Some have even been led to imagine that St. Paul spoke of a *sinful habit* in which he indulged, and to the dominion of which he was en-

couraged (2 Cor. xii. 9) contentedly to resign himself! We should add, that if, with some of the best MSS., we read "your," it makes no very material difference in the sense; St. Paul's sickness would then be called *the trial of the Galatians.*

<sup>77</sup>This certainly seems to confirm the view of those who suppose St. Paul's malady to have been some disease in the eyes. The "your" appears emphatic, as if he would say, *you would have torn out your own eyes to supply the lack of mine.*

<sup>78</sup>The Judaizers accused St. Paul of desiring to keep the Gentile converts in an inferior position, excluded (by want of circumcision) from full covenant with God; and called him, therefore, their enemy.

<sup>79</sup>The expression would more naturally mean, "to be the object of zeal," as many interpreters take it; but, on the whole, the other interpretation (which is that of the older interpreters and of Olshausen) seems to suit the context better. Perhaps, also, there may be an allusion here to the peculiar use of the word "Zealot." Compare Gal. i. 14.

iv.

21 Tell me, ye that desire to be under the  
 22 Law, will you not hear the Law? For there-  
 in it is written that Abraham had two  
 sons;<sup>80</sup> one by the bond-woman, the other  
 23 by the free. But the son of the bond-  
 woman was born to him after the flesh; whereas the son of  
 24 the free-woman was born by virtue of the promise. Now, all  
 this is allegorical; for these two women are the two cove-  
 nants; the first given from Mount Sinai, whose children are  
 born into bondage, which is Hagar (for the word Hagar<sup>81</sup>  
 25 In Arabia signifies Mount Sinai); and she answers to the  
 earthly Jerusalem, for<sup>82</sup> she is in bondage with her children.  
 26 But [Sarah<sup>83</sup> is the second covenant in Christ, and answers  
 to the heavenly Jerusalem; for] the heavenly Jerusalem is  
 27 free; which is the mother of us all.<sup>84</sup> And so it is written,  
 “*Rejoice, thou barren that bearest not; break forth into  
 shouting, thou that travailest not; for the desolate hath  
 many more children than she which hath the husband.*”<sup>85</sup>  
 28 Now, we, brethren, like Isaac, are children [born not nat-  
 29 urally, but] of God’s promise. Yet, as then the spiritual  
 seed of Abraham was persecuted by his natural seed, so it is  
 30 also now. Nevertheless, what says the Scripture? “*Cast  
 out the bond-woman and her son; for the son of the bond-  
 woman shall not be heir with the son of the free-woman.*”<sup>86</sup>  
 31 Wherefore, brethren, we are not children of the bond-woman,  
 v. 1 but of the free. Stand fast, then, in the freedom which  
 Christ has given us, and turn not back again to entangle  
 yourselves in the yoke of bondage.

2 Lo, I Paul declare unto you, that, if you cause yourselves

<sup>80</sup>With this passage compare Rom. ix. 7-9.

<sup>81</sup>The word Hagar in Arabic means “a rock,” and some authorities tell us that Mount Sinai is so called by the Arabs. The lesson to be drawn from this whole passage, as regards the Christian use of the Old Testament, is of an importance which can scarcely be overrated.

<sup>82</sup>All the best MSS. read “for” Hagar being, both herself and her children, in bondage, corresponds to the *earthly Jerusalem*: by which latter expression is denoted the whole system of the Mosaic law, represented by its local centre, the Holy City. To this latter is opposed the “city to come” (Heb. xii. 22), where Christians

have their “citizenship in heaven” (Phil. iii. 20).

<sup>83</sup>This clause in brackets is implied, though not expressed, by St. Paul, being necessary for the completion of the parallel.

<sup>84</sup>The weight of MS. authority is rather against the “all” of the received text; yet it bears an emphatic sense if retained, viz. “*us all, whether Jews or Gentiles, who belong to the Israel of God.*” Compare Gal. vi. 16.

<sup>85</sup>Isaiah liv. 1 (LXX.). Quoted as a prophetic testimony to the fact that the spiritual seed of Abraham should be more numerous than his natural seed.

<sup>86</sup>Gen. xxi. 10 from LXX., but not quite verbatim.

The allegory of Hagar and Sarah teaches the same lesson to the Jew.

v.  
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to be circumcised, Christ will profit you nothing. I testify again to every man who submits to circumcision, that he thereby lays himself under obligation to fulfil the whole Law. If you rest your righteousness on the Law, you are cut off from Christ,<sup>87</sup> you are fallen from His gift of grace. For we, through the Spirit<sup>88</sup> [not through the Flesh], from Faith [not works], look eagerly for the hope<sup>89</sup> of righteousness. For in Christ Jesus neither circumcision avails any thing, nor uncircumcision; but Faith, whose work is Love.

You were running the race well: who has cast a stumbling-block in your way? who has turned you aside from your obedience to the truth? The counsel which you have obeyed<sup>90</sup> came not from Him who called<sup>91</sup> you. "A little leaven leavens the whole lump."<sup>92</sup> As

Warning against the Judaizing teachers, and against party divisions.

for me, I rely upon you, in the Lord, that you will not be led astray; but he that is troubling you, whosoever he be, shall bear the blame.

But if I myself also [as they say] still preach circumcision,<sup>93</sup> why am I still persecuted? for if I preach circumcision, then the cross, the stone at which they stumble,<sup>94</sup> is done away.

<sup>87</sup>This phrase (meaning literally to be cancelled from a thing, i. e. to have utterly lost all connection with it) is only found in this passage, and in Rom. vii. 2 and 6. Another instance of resemblance between the two Epistles.

<sup>88</sup>In the words "spirit" and "faith," a tacit reference is made to their antithesis (constantly present to St. Paul's mind) "flesh" or "letter," and "law" or "works," respectively.

<sup>89</sup>i. e. the hope of eternal happiness promised to righteousness. Compare Rom. viii. 24, 25, where the same verb is used.

<sup>90</sup>There is a paronomasia here, expressed by "obedience" and "obeyed."

<sup>91</sup>The participle used substantively. Compare i. 6, and note.

<sup>92</sup>This proverb is quoted also 1 Cor. v. 6. Its application here may be, "Your seducers are few, but yet enough to corrupt you all;" or it may be "circumcision is a small part

of the law, but yet its observance is sufficient to place you altogether under the legal yoke."

<sup>93</sup>This accusation might naturally be made by St. Paul's opponents, on the ground of his circumcising Timothy, and himself still continuing several Jewish observances. See Acts xx. 6, and Acts xxi. 24. The first "still" in this verse is omitted by some MSS., but retained by the best.

<sup>94</sup>Literally, 'the stumbling-stone of the cross; i. e. the cross which is their stumbling-stone. Compare 1 Cor. i. 23. The doctrine of a crucified Messiah was a stumbling-block to the national pride of the Jews; but if St. Paul would have consented to make Christianity a sect of Judaism (as he would by "preaching circumcision"), their pride would have been satisfied. But then, if salvation were made to depend on outward ordinances, the death of Christ would be rendered unmeaning.

- v.  
12 I could wish that these agitators who disturb your quiet would execute upon themselves not only circumcision, but excision also.<sup>95</sup>
- 13 For you, brethren, have been called to freedom;<sup>96</sup> only make not your freedom a vantage-ground for the Flesh, but rather enslave yourselves one to another by the bondage of love. For all the Law is fulfilled in this one saying, "*Thou shalt love thy neighbor as thyself.*"<sup>97</sup>
- 14 But if you bite and devour one another, take heed lest you be utterly destroyed by one another's means.
- 15 But this I say, walk in the Spirit, and you shall not fulfil the desire of the Flesh; for the desire of the Flesh fights against the Spirit, and the desire of the Spirit fights against the Flesh; and this variance tends to hinder<sup>98</sup> you from doing what you wish to do. But, if you be led by the Spirit, you are not under the Law.<sup>99</sup> Now the works of the Flesh are manifest, which are such as these; fornication, impurity, lasciviousness; idolatry, witchcraft;<sup>1</sup> enmities, strife, jealousy, passionate anger; intrigues,<sup>2</sup> divisions, sectarian parties; envy, murder; drunkenness, revellings, and such like. Of which I forewarn you (as I told you also in times past), that they who do such things shall not inherit the kingdom of God. But the fruit of the

Exhortation to the more enlightened party not to abuse their freedom.

Variance between the Spirit and the flesh.

<sup>95</sup>Observe the force of the "also" and of the middle voice here; the A. V. is a mistranslation.

<sup>96</sup>Literally, *on terms of freedom.*

<sup>97</sup>Levit. xix. 18 (LXX.).

<sup>98</sup>Not "*so that you cannot do*" (A. V.), but "*tending to prevent you from doing.*"

<sup>99</sup>To be "under the yoke of the Law," and "under the yoke of the Flesh," is in St. Paul's language the same; because, for those who are under the Spirit's guidance, the Law is dead (v. 23); they do right, not from fear of the Law's penalties, but through the influence of the Spirit who dwells within them. This, at least, is the ideal state of Christians. Compare Rom. viii. 1-14. St. Paul here, and elsewhere in his Epistles, alludes thus briefly to important truths, because his readers were already familiar with them from his personal

teaching. By the "flesh" St. Paul denotes not merely the sensual tendency, but generally that which is earthly in man as opposed to what is spiritual. It should be observed, that the 17th verse is a summary of the description of the struggle between flesh and spirit in Rom. vii. 7-25; and verse 18th is a summary of the description of the Christian's deliverance from this struggle. Rom. viii. 1-14.

<sup>1</sup>The *profession of magical arts.* The history of the times in which St. Paul lived is full of the crimes committed by those who professed such arts. We have seen him brought into contact with such persons at Ephesus already. They dealt in poisons also, which accounts for the use of the term etymologically.

<sup>2</sup>For this word, compare Rom. ii. 8, and note. Also 2 Cor. xii. 20.

Spirit is love, joy, peace, long-suffering, kindness, goodness, trustfulness,<sup>3</sup> gentleness, self-denial. Against such there is no Law. 23

But they who are Christ's have crucified<sup>4</sup> 24  
 the Flesh, with its passions and its lusts.  
 Warning to the more enlight-  
 ened party against spirit-  
 ual pride. If we live by the Spirit, let our steps be 25  
 guided by the Spirit. Let us not become 26  
 vainglorious, provoking one another to strife,  
 regarding one another with envy. Brethren, vi. 1

—I speak to you who call yourselves the Spiritual,<sup>5</sup>—even if  
 any one be overtaken in a fault, do you correct such a man in  
 a spirit of meekness; and take thou heed to thyself, lest thou  
 also be tempted. Bear ye one another's burdens, and so fulfil  
 the law of Christ. For, if any man exalts himself, think-  
 ing to be something when he is nothing, he deceives himself  
 with vain imaginations. Rather let every man examine his  
 own work, and then his boasting will concern himself alone,  
 and not his neighbor; for each will bear the load [of sin]  
 which is his own,<sup>6</sup> [instead of magnifying the load which is  
 his brother's]. 2  
 3  
 4  
 5

Moreover, let him who is receiving instruction 6  
 in the Word<sup>7</sup> give to his instructor a  
 share in all the good things which he pos-  
 sesses. Do not deceive yourselves—God can-  
 not be defrauded.<sup>8</sup> Every man shall reap 7  
 as he has sown. The man who now sows for 8  
 his own Flesh shall reap therefrom a harvest doomed<sup>9</sup> to per-  
 ish; but he who sows for the Spirit shall from the Spirit  
 reap the harvest of life eternal. But let us continue in well-  
 doing, and not be weary:<sup>10</sup> for in due season we shall reap, 9

<sup>3</sup>The word seems to have this meaning here; for *faith* (in its larger sense) could not be classed as one among a number of the constituent parts of *love*. See 1 Cor. xiii.

<sup>4</sup>Some translate this aorist "*crucified the flesh* [at the time of their baptism or their conversion.]" But it is more natural to take it as used for the perfect. See notes on 2 Cor. vii. 2, and Rom. v. 5.

<sup>5</sup>"Ye that are spiritual." See p. 391.

<sup>6</sup>The allusion here is apparently to Æsop's well-known fable. It is unfortunate, that, in the Authorized Version, two words (v. 2) are translated by

the same term *burden*, which seems to make St. Paul contradict himself. His meaning is, that self-examination will prevent us from comparing ourselves boastfully with our neighbor: we shall have enough to do with our own sins, without scrutinizing his.

<sup>7</sup>By the Word is meant the doctrines of Christianity.

<sup>8</sup>Literally, "God is not mocked," i. e. God is not really deceived by hypocrites, who think to reap where they have not sown.

<sup>9</sup>See Rom. viii. 21.

<sup>10</sup>Compare 2 Thess. iii. 13, where the expression is almost exactly the same.

- vi. if we faint not. Therefore, as we have opportunity,<sup>11</sup> let us do good to all men, but especially to our brethren in the household of Faith.
- 11 Observe the size<sup>12</sup> of the characters in which I write<sup>13</sup> to you with my own hand. Autograph conclusion.
- 12 I tell you that they who wish to have a good repute in things pertaining to the Flesh, they, and they alone,<sup>14</sup> are forcing circumcision upon you; and that only to save themselves from the persecution which<sup>15</sup> Christ bore upon the cross. For even they who circumcise themselves do not keep the Law; but they wish to have you circumcised, that your obedience<sup>16</sup> to the fleshly ordinance may give them a ground of boasting. But as for me, far be it from me to boast, save only in the cross<sup>17</sup> of our Lord Jesus Christ; whereby the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision is any thing, nor uncircum-

<sup>11</sup>This *opportunity (time)* is suggested by the preceding *season (time)*; but the verbal identity cannot with advantage be retained here in English.

<sup>12</sup>Thus we must understand the phrase, unless we suppose (with Tholuck) that "how large" is used for "what kind of," as in the later Greek of Byzantine writers. To take "characters" as equivalent to "letter" appears inadmissible. St. Paul does not here say that he wrote the whole Epistle with his own hand; but this is the beginning of his usual autograph postscript, and equivalent to the "so I write" in 2 Thess. iii. 17. We may observe as a further confirmation of this view, that scarcely any Epistle bears more evident marks than this of having been written from dictation. The writer of this note received a letter from the venerable Neander a few months before his death, which illustrated this point in a manner the more interesting, because he (Neander) takes a different view of this passage. His letter is written in the fair and flowing hand of an amanuensis, but it ends with a few irregular lines in large and rugged characters, written by himself, and explaining the cause

of his needing the services of an amanuensis, namely, the weakness of his eyes (probably the very malady of St. Paul). It was impossible to read this autograph without thinking of the present passage, and observing that he might have expressed himself in the very words of St. Paul: "Behold! in what large characters I have written to thee with my own hand." [The words are given in uncial characters on the next page.—H.]

<sup>13</sup>The past tense, used, according to the classical epistolary style, from the position of the readers.

<sup>14</sup>The "they" is emphatic.

<sup>15</sup>Literally, *that they may not be persecuted with the cross of Christ*. Cf. 2 Cor. i. 5 (*the sufferings of Christ*).

<sup>16</sup>Literally, *that they may boast in your flesh*.

<sup>17</sup>To understand the full force of such expressions as "to boast in the cross," we must remember that the cross (the instrument of punishment of the vilest malefactors) was associated with all that was most odious, contemptible, and horrible in the minds of that generation, just as the word *gibbet* would be now.



cision; but a new creation.<sup>18</sup> And whosoever shall walk by this rule, peace and mercy be upon them, and upon all the Israel of God.<sup>19</sup> 16

Henceforth, let no man vex me; for I bear in my body the scars<sup>20</sup> which mark my bondage to the Lord Jesus. 17

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. 18

ΙΑΕΤΕ ΠΗΛΙΚΟΙΣ ΥΜΙΝ ΓΡΑΜΜΑΣΙΝ ΕΓΡΑΨΑ ΤΗ ΕΜΗ ΧΕΙΡΙ·21

<sup>18</sup>Cf. 2 Cor. v. 17.

<sup>19</sup>Compare ch. iii. v. 9

<sup>20</sup>Literally, the scars of the wounds made upon the body of a slave by the branding-iron, by which he was marked as belonging to his master. Observe the emphatic "I:" whatever others may do, I at least bear in my body the true marks which show that I belong to Christ; the scars, not of cir-

cumcision, but of wounds suffered for His sake. Therefore let no man vex me by denying that I am Christ's servant, and bear His commission. Cf. 2. Cor. xi. 23.

<sup>21</sup>[The words used by St. Paul (Gal. vi. 11), as they appear in the Unical MSS., *e. g.* the Codex Ephræmi Rescriptus (C).—H.]

## EPISTLE TO THE ROMANS.<sup>1</sup>

1. PAUL, a bondsman of Jesus Christ, a Salutation.  
1 called Apostle, set apart to publish the Glad-  
2 tidings of God—which he promised of old by His Prophets  
3 in the Holy Scriptures, concerning His Son (who was born  
4 of the seed of David according to the flesh, but was marked  
out<sup>2</sup> as the Son of God with mighty power, according to the  
spirit of holiness, by resurrection from the dead),<sup>3</sup> even  
5 Jesus Christ, our Lord and Master.<sup>4</sup> By whom I received  
grace and apostleship, that I might declare His name among  
all the Gentiles, and bring them to the obedience of faith.  
6 Among whom ye also are numbered, being called by Jesus  
7 Christ—TO ALL GOD'S BELOVED, CALLED TO BE SAINTS,<sup>5</sup> WHO  
DWELL IN ROME.<sup>6</sup>

<sup>1</sup>The date of this Epistle is very precisely fixed by the following statements contained in it:—

(1.) St. Paul had never yet been to Rome (i. 11, 13, 15).

(2.) He was intending to go to Rome, after first visiting Jerusalem (xv. 23-28). This was exactly his purpose during his three-months' residence at Corinth. See Acts xix. 21.

(3.) He was going to bear a collection of alms from Macedonia and Achaia to Jerusalem (xv. 26 and 31). This he did carry from Corinth to Jerusalem at the close of this three-months' visit. See Acts xxiv. 17.

(4.) When he wrote the Epistle, Timotheus, Sosipater, Gaius, and Erastus were with him (xvi. 21, 23); of these, the first three are expressly mentioned in the Acts as having been with him at Corinth during the three-months' visit (see Acts xx. 4); and the last, Erastus, was himself a Corinthian, and had been sent shortly before from Ephesus (Acts xix. 22) with Timotheus on the way to Corinth. Compare 1 Cor. xvi. 10, 11.

(5.) Phœbe, a deaconess of the Corinthian port of Cen-

chrea, was the bearer of the Epistle (xvi. 1) to Rome.

<sup>2</sup>"Defined," here equivalent, as Chrysostom says, to "marked out." We may observe that the notes which marked Jesus as the Son of God are here declared to be *power* and *holiness*. Neither would have been sufficient without the other.

<sup>3</sup>"Resurrection of the dead" had already become a technical expression, used as we use "Resurrection"; it cannot here mean the general resurrection of the dead (as Prof. Jowett supposes), because that event not having taken place could not "define" our Lord to be the Son of God.

<sup>4</sup>"Lord" seems to require this translation here, especially in connection with "bondsman," v. 1.

<sup>5</sup>See note on 1 Cor. i. 2.

<sup>6</sup>If this introductory salutation appears involved and parenthetical, it the more forcibly recalls to our mind the manner in which it was written; namely, by dictation from the mouth of St. Paul. Of course an extemporary spoken composition will always be more full of parentheses, abrupt transitions, and broken sentences, than a treatise composed in writing by its author.

Grace be to you, and peace from God our Father, and from our Lord Jesus Christ.

First I thank my God through Jesus Christ 8  
 for you all, because the tidings of your faith  
 are told throughout the whole world. For 9  
 God is my witness (whom I serve with the  
 worship<sup>7</sup> of my spirit, in proclaiming the  
 Glad-tidings of His Son) how unceasingly I make mention  
 of you at all times in my prayers, beseeching Him that, if 10  
 it be possible, I might now at length have a way open to me,  
 according to the will of God, to come and visit you. For I 11  
 long to see you, that I may impart to you some spiritual gift,  
 for the establishment of your steadfastness; that I may 12  
 share with you (I would say) in mutual encouragement,  
 through the faith both of you and me together, one with an- 13  
 other. But I would not have you ignorant, brethren, that I  
 have often purposed to come to you (though hitherto I have  
 been hindered), that I might have some fruit among you also,  
 as I have among the other Gentiles. I am a debtor both to 14  
 Greeks and Barbarians, both to wise and foolish; therefore, 15  
 as far as in me lies, I am ready to declare the Glad-tidings to  
 you that are in Rome, as well as to others. For [even in the 16  
 chief city of the world] I am not ashamed of  
 the Glad-tidings of Christ, seeing it is the  
 mighty power whereby God brings salvation  
 to every man that has faith therein, to the  
 Jew first, and also to the Gentile.<sup>8</sup> For there- 17  
 in, God's righteousness<sup>9</sup> is revealed, a right-  
 eousness which springs from Faith, and  
 which Faith receives; as it is written, "*By  
 faith shall the righteous live.*"<sup>10</sup>

<sup>7</sup>The addition of "with my spirit" qualifies the verb, which was generally applied to acts of outward worship. As much as to say, "My worship of God is not the outward service of the temple, but the inward homage of the spirit." See the corresponding substantive similarly qualified, chap. xii. 1.

<sup>8</sup>St. Paul uses the word for "Greek" as the singular of the word for "Gentiles," because the singular of the latter is not used in the sense of a *Gentile*. Also the plural "Greeks" is used when *individual Gentiles* are meant; "Gentiles" when *Gentiles collectively* are spoken of.

<sup>9</sup>*God's righteousness*. Not an attribute of God, but the righteousness which God considers such; and which must, therefore, be the perfection of man's moral nature. The righteousness may be looked on under two aspects: 1. *in itself*, as a moral condition of man; 2. *in its consequences*, as involving a freedom from guilt in the sight of God. Under the first aspect, it is the possession of a certain disposition of mind called *faith*. Under the second aspect, it is regarded as something reckoned by God to the amount of man—an *acquittal of past offences*.

<sup>10</sup>Habakkuk ii. 4 (LXX.).

i

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who keep<sup>11</sup> down the truth [which they know] by the wickedness where-  
 19 in they live.<sup>12</sup> Because that which can be known<sup>13</sup> of God is manifested in their hearts, God himself having shown it to them; for  
 20 His eternal power and Godhead, though they be invisible, yet are seen ever since the world was made, being understood by His works, that they [who despised Him] might have no  
 21 excuse; because, although they knew God, they glorified Him not as God, nor gave Him thanks, but in their reasonings they went astray after vanity, and their senseless  
 22 heart was darkened. Calling themselves  
 23 wise, they were turned into fools, and forsook the glory<sup>14</sup> of the imperishable God for idols graven in the likeness of perishable men, or of birds and beasts, and creeping things.  
 24 Therefore God also gave them up to work uncleanness according to their hearts' lust, to dishonor their bodies one with  
 25 another; seeing they had bartered the truth of God for lies, and revered and worshipped the things made instead of  
 26 the Maker, who is blessed forever, Amen. For this cause God gave them up to shameful passions; for on the one  
 27 hand their women changed the natural use into that which is against nature; and on the other hand their men, in like  
 28 manner, leaving the natural use of the woman, burned in their lust one toward another, men with men working abomination, and receiving in themselves the due recompense of  
 29 their transgression. And as they thought fit to cast out the acknowledgment of God, God gave them over to an outcast<sup>15</sup> mind, to do the things that are unseemly. They are filled with all unrighteousness, fornication, depravity, covetousness,<sup>16</sup> maliciousness. They overflow with envy, murder,

recipient. For by God's previous revelations, only His prohibition of sin had been revealed. Thus the law of conscience was God's revelation to the Gentiles, and had been violated by them, as was testified by the utterly corrupt state of the heathen world.

Quoted also Gal. iii. 11, and Heb. x. 38.

<sup>11</sup>For this meaning of the verb, compare 2 Thess. ii. 6.

<sup>12</sup>By living in wickedness.

<sup>13</sup>That which can be known by men as men, without special supernatural communication.

<sup>14</sup>This is nearly a quotation from Ps. cvi. 20 (LXX.). The phrase used there and here meaning to forsake one thing for another; to change one thing against another.

<sup>15</sup>There is a play upon the words here (*cast out—outcast*). A translation should, if possible, retain such marked characteristics of St. Paul's style. A paranomasia upon the same words is found 2 Cor. xiii. 6, 7.

<sup>16</sup>Perhaps this may be here used for *lust*, as it is at Eph. v. 3 and elsewhere; see the notes there, and also see Hammond, and Jowett, *in loco*.

strife, deceit, malignity. They are whisperers, backbiters, God-haters;<sup>17</sup> outrageous, overweening, false boasters; inventors of wickedness; undutiful to parents; bereft of wisdom; breakers of covenanted faith; devoid of natural affection; ruthless, merciless. Who knowing the decree of God,<sup>18</sup> whereby all that do such things are worthy of death, not only commit the sins, but delight in their fellowship with the sinners.

Wherefore, thou, O man, whosoever thou art that judgest others, art thyself without excuse;<sup>19</sup> for in judging thy neighbor thou condemnest thyself, since thy deeds are the same which in him thou dost condemn. And we know that God judges them who do such wickedness, not<sup>20</sup> by their words, but by their deeds. But reckonest thou, O thou that condemnest such evil-doers, and doest the like thyself, that thou shalt escape the judgment of God? or does the rich abundance of His kindness and forbearance and long-suffering cause thee to despise<sup>21</sup> Him? and art thou ignorant that God, by His kindness [in withholding punishment], strives to lead thee to repentance? But thou, in the hardness and impenitence of thy heart, art treasuring up against thyself a store of wrath, which will be manifested in<sup>22</sup> the day of wrath, even the day when God will reveal<sup>23</sup> to the sight of men the righteousness of His judgment. For He will pay to all their due, according to their deeds; to those who with steadfast endurance in well-doing seek glory and

<sup>17</sup>We venture to consider this adjective active, against the opinion of Winer, Meyer, and De Wette; relying first, on the authority of Suidas; and secondly, on the context.

<sup>18</sup>How did they know this? By the law of conscience (see ii. 14), confirmed by the laws of nature (i. 20).

<sup>19</sup>Inexcusable in doing evil (not in judging) is evidently meant, just as it is before (i. 20) by the same word. St. Paul does not here mean that "ensoriousness and inexcusable;" but he says "thy power to judge the immoralities of

others involves thy own guilt; for thou also violatest the laws of thy conscience."

<sup>20</sup>This appears to be the meaning of "according to truth."

<sup>21</sup>Literally, "is it the rich abundance of His kindness, &c., which thou despisest?"

<sup>22</sup>Not against, but manifested in.

<sup>23</sup>This means to disclose to sight what has been hidden; the word reveal does not by itself represent the full force of the original term, although etymologically it corresponds with it.

ii.

8 honor<sup>24</sup> incorruptible, He will give life eternal; but for men  
 of guile,<sup>25</sup> who are obedient to unrighteousness, and dis-  
 9 obedient to the truth, indignation and wrath, tribulation  
 and anguish, shall<sup>26</sup> fall upon them; yea, upon every soul  
 10 of man that does the work of evil, upon the Jew first, and  
 also upon the Gentile. But glory and honor and peace shall  
 be given to every man who does the work of good, to the  
 11 Jew first, and also to the Gentile; for there is no respect of  
 persons with God.

12 For they who have sinned without [the knowledge of] the  
 Law shall perish without [the punishment of] the Law; and  
 they who have sinned under the Law shall be judged by the  
 13 Law.<sup>27</sup> For not the hearers of the Law<sup>28</sup> are righteous in  
 God's sight, but the doers of the Law shall be counted  
 14 righteous. For when the Gentiles, having not the Law, do  
 by nature the works of the Law, they, though they have not  
 15 the Law, are a Law to themselves; since they manifest the  
 work of the Law written in their hearts; while their con-  
 science also bears it witness, and their inward thoughts,  
 answering one to the other, accuse, or else defend them;  
 16 [as will be seen]<sup>29</sup> in that day when God shall judge the  
 secret counsels of men by Jesus Christ, according to the  
 Glad-tidings which I preach.

17 Behold<sup>30</sup> thou callest thyself a Jew, and Nor would the  
 restand in the Law, and boastest of God's Jews be shield-  
 18 favor, and knowest the will of God, and ed by their  
 boast in the

<sup>24</sup>"Glory and honor and im-  
 mortality," an hendiadys for  
 "immortal glory and honor."

<sup>25</sup>This noun seems to mean  
*selfish party intrigue, conduct-  
 ed in a mercenary spirit, and  
 more generally, selfish cun-  
 ning*; being derived from a  
 verb denoting *to undertake a  
 work for hire*. It occurs also 2  
 Cor. xii. 20; Phil. i. 16, Phil.  
 ii. 3; Gal. v. 20 The participle  
 is used for *intriguing partisans*  
 by Aristotle (*Polit.* v. 3). The  
 history of this word seems to  
 bear a strong analogy to that  
 of our term *job*.

<sup>26</sup>Observe the change of con-  
 struction here. The nouns in  
 the latter clause are in the  
 nominative.

<sup>27</sup>We have remarked else-  
 where (but the remark may be  
 repeated with advantage) that  
 the attempts which were for-  
 merly made to prove that

νόμος when used with and  
 without the article by St. Paul,  
 meant in the former case a  
*moral law in general*, and in  
 the latter only *the Mosaic Law*,  
 have now been abandoned by  
 the best interpreters. See note  
 on iii. 20.

<sup>28</sup>The Jews were "hearers of  
 the Law" in their synagogues,  
 every Sabbath.

<sup>29</sup>The clause in brackets (or  
 some equivalent) must be in-  
 terpolated, to render the con-  
 nection clear to an English  
 reader. The verbs are in the  
 present, because the conscien-  
 tious judgment described takes  
 place in the present time; yet  
 they are connected with *in the  
 Day* (as if they had been in the  
 future), because the manifesta-  
 tion and confirmation of that  
 judgment belongs to "the Day  
 of the Lord."

<sup>30</sup>If we follow some of the

Law, since they broke the Law; nor by their outward consecration to God, since true circumcision is that of the heart.

givest<sup>31</sup> judgment upon good or evil, being instructed by the teaching of the Law. Thou deemest thyself a guide of the blind, a light to those who are in darkness, an instructor of the simple, a teacher of babes, possessing in the Law the perfect pattern of knowledge and of truth. Thou therefore that

teachest thy neighbor, dost thou not teach thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob<sup>32</sup> temples? thou that makest thy boast in the Law, by breaking the Law dost thou dishonor God? Yea, as it is written, "*Through you is the name of God blasphemed among the Gentiles.*"<sup>33</sup>

For circumcision avails if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is turned into uncircumcision. If, then, the uncircumcised Gentile keep the decrees of the Law, shall not his uncircumcision be counted for circumcision? And shall not he, though naturally uncircumcised, by fulfilling the Law, condemn thee, who with Scripture and circumcision dost break the Law? For he is not a Jew who is one outwardly; nor is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter; whose praise comes not from man,<sup>34</sup> but from God.

The advantage of the Jews consisted in their being intrusted with the outward revelation of

"But if this be so, what advantage has the Jew, and what has been the profit of circumcision?" Much every way. First, because to their keeping were intrusted the oracles of God. For what, though some of them were faithless<sup>35</sup> to the trust? shall we say<sup>36</sup> that

best MSS., the translation must run thus: "But what, if thou callest thyself," &c.; the apodosis beginning with verse 21.

<sup>31</sup>The verb means to test (as a metal by fire). See 1 Peter i. 7. Hence to give judgment upon (here). "Things that are excellent," or rather "things that differ," mean (as explained by Theophylact), "what we ought to do and what we ought not to do." The same phrase occurs Phil. i. 10. See also Rom. xii. 2

<sup>32</sup>Compare Acts xix. 37.

<sup>33</sup>Isaiah lii. 5 (LXX.).

<sup>34</sup>The Pharisees and Pharisaic Judaizers sought to gain the praise of men by their outward show of sanctity; which is here contrasted with the inward holiness which seeks no praise but that of God. The same contrast occurs in the Sermon on the Mount.

<sup>35</sup>"Faithless to the trust" refers to the preceding "intrusted." For the meaning of the word, compare 2 Tim. ii. 13.

<sup>36</sup>See note on Gal. iii. 21.

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iii. 1

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iii.

- their faithlessness destroys the faithfulness<sup>37</sup>  
 4 of God? That be far from us. Yea, be sure  
 that God is true, though all mankind be  
 liars, as it is written, "*That thou mightest  
 be justified in thy sayings, and mightest  
 5 overcome when thou art judged.*"<sup>38</sup> But if  
 the righteousness of God is established by  
 our unrighteousness [His faithfulness being  
 more clearly seen by our faithlessness], must  
 we not say that God is unjust" (I speak as  
 men do)<sup>39</sup> "in sending the punishment?"  
 6 That be far from us; for [if this punish-  
 ment be unjust] how shall God judge the  
 7 world? since<sup>40</sup> [of that judgment also it  
 might be said], "If God's truth has by the  
 occasion of my falsehood more fully shown  
 itself, to the greater manifestation of His  
 glory, why am I still condemned as a sinner?  
 8 and why<sup>41</sup> should we not say" (as I myself am slanderously  
 charged with saying) "let us do evil that good may come?"  
 Of such men<sup>42</sup> the doom is just.  
 9 What shall we say then [having gifts above  
 the Gentiles]? have we the pre-eminence over  
 them? No, in no wise; for we have already  
 charged all, both Jews and Gentiles, with the  
 10 guilt of sin. And so it is written, "*There is  
 11 none righteous, no, not one; there is none  
 that understandeth, there is none that seek-  
 12 eth after God, they are all gone out of the  
 way, they are altogether become unprofitable, there is none  
 13 that doeth good, no, not one. Their throat is an open sepul-*

God's will. Their faithlessness to this trust only established God's faithfulness by furnishing the occasion for its display. Yet though this good resulted from their sin, its guilt is not thereby removed; since no consequences (however good) can make a wrong action right.

The privileges of the Jews gave them no moral pre-eminence over the heathen; their Law only convicted them of sin.

<sup>37</sup>That is, shall we imagine that God will break His covenant with the true Israel, because of the unfaithfulness of the false Israel? Compare Rom. xi. 1-5.

<sup>38</sup>Ps. li. 4 (LXX.). The whole context is as follows: "*I acknowledge my transgression, and my sin is ever before me; against Thee only have I sinned, and done this evil in Thy sight; that Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.*"

<sup>39</sup>For this phrase, see note on Gal. iii. 15. And compare also 1 Cor. xv. 32, and Rom. vi. 19.

<sup>40</sup>In this most difficult pas-

sage we must bear in mind that St. Paul is constantly referring to the arguments of his opponents, which were familiar to his readers at Rome, but are not so to ourselves. Hence the apparently abrupt and elliptical character of the argument, and the necessity of supplying something to make the connection intelligible.

<sup>41</sup>The ellipsis is supplied by understanding "why" from the preceding clause, and "say" from the following; the complete expression would have been, "why should we not say?"

<sup>42</sup>Viz., men who deduce immoral consequences from sophistical arguments.



*chre, with their tongue they have used deceit, the poison of  
asps is under their lips. Their mouth is full of cursing and  
bitterness. Their feet are swift to shed blood. Destruction  
and misery are in their paths, and the way of peace have  
they not known. There is no fear of God before their  
eyes.*'<sup>43</sup> Now we know that all the sayings of the Law are  
spoken to those under the Law [these things therefore are  
spoken to the Jews], that every mouth might be stopped, and  
the whole world might be subjected to the judgment of God.  
For<sup>44</sup> through the works of the Law "*shall no flesh be justi-  
fied in His sight,*"<sup>45</sup> because by the Law is wrought [not the  
doing of righteousness, but] the acknowledgment of sin.

But now, not by the Law, but by another  
Hence all men, being condemned by the standard of moral law which they possessed, must be made righteous in God's sight in a way different from that of the Law; *i. e.* not by obeying precepts, and so escaping penalties, but by  
way,<sup>46</sup> God's righteousness is brought to light, whereto the Law and the prophets bear witness; God's righteousness (I say) which comes by faith in Jesus Christ, for all and upon all, who have faith;<sup>47</sup> for there is no difference [between Jew and Gentile], since all have sinned, and none have attained the glorious likeness<sup>48</sup> of God. But they are justified freely by His grace through the ransom which is paid in Christ Jesus. For him hath God set forth, in His blood to be a propitiatory sacrifice by means of Faith, thereby to manifest the righteousness of God; because in His forbearance God had passed

<sup>43</sup>This whole passage is quoted (and all but verses 10 and 11 verbatim) from Ps. xiv. 1, 2, 3 (LXX.). Portions of it also occur in Ps. liii. 3, Ps. v. 9, Ps. cxl. 3, Ps. x. 7; Isaiah lix. 7; Ps. xxxvi. 1.

<sup>44</sup>See note on ii. 12. That the absence of the article makes no difference is shown by verses 28 and 29. At the same time, it must be observed that the Law is spoken of as a moral, not as a ceremonial law.

<sup>45</sup>Ps. cxliii. 2, almost verbatim from LXX. "Enter not into judgment with Thy servant; for in Thy sight shall no man be justified." No doubt the preceding words were in St. Paul's recollection, and are tacitly referred to, being very suitable to his argument.

<sup>46</sup>Not by the Law, but by

*something else.* See iii. 28, and iv. 6.

<sup>47</sup>In order to render more clear the connection between the words for "faith" and "believe," it is desirable to translate the latter *have faith* (instead of *believe*) wherever it is possible.

<sup>48</sup>Literally, *all fall short of the glory of God.* We have "God's glory" as analogous to "Christ's glory" (2 Cor. viii. 32, or 2 Cor. iii. 18). It may also mean *God's heavenly glory* (Rom. v. 2, and 2 Thess. ii. 14). Meyer and others render it "*the praise which comes from God,*" which is contrary to St. Paul's use of the phrase. Indeed St. John is the only writer in the New Testament who furnishes any analogy for this rendering (John xii. 43).

iii.

- over the former sins of men<sup>49</sup> in the times  
 26 that are gone by. [Him (I say) hath God  
 set forth] in this present time to manifest  
 His righteousness, that he might be just,  
 and [yet] might justify<sup>50</sup> the children<sup>51</sup> of  
 27 Faith. Where, then, is the<sup>52</sup> boasting [of  
 the Jew]? It has been<sup>53</sup> shut out. By what  
 law? by the law of works? no, but by the  
 28 law of Faith. For we reckon<sup>54</sup> that by  
 Faith a man is justified, and not by<sup>55</sup> the  
 works of the Law; else God must be the  
 God of the Jews alone; but is He not like-  
 29 wise the God of the Gentiles? Yea, He is the God of the  
 30 Gentiles also. For God is one [for all men], and He will  
 justify through Faith the circumcision of the Jews, and by  
 their Faith will He justify also the uncircumcision of the  
 Gentiles.
- 31 Do we, then, by Faith bring to nought the Law? That be far from us! Yea, we es-  
 tablish the Law.
- iv.1 What, then,<sup>56</sup> can we say that our father

faith in Jesus Christ, and by receiving a gratuitous pardon for past offences. The sacrifice of Christ showed that this pardon proceeded not from God's indifference to sin.

Jewish objections met by appeal to the Old Testament and the ex-

<sup>49</sup>The A. V. here is a mis-translation. Cf. Acts xvii. 30.

<sup>50</sup>The first wish of a translator of St. Paul's Epistles would be to retain the same English root in all the words employed as translations of the various derivatives of *δικαίος*, viz. *δικαιοσύνη*, *δικαιούν*, *δικαίωμα*, *δικαίωσις*, *δικαίως*, and *δικαιοκρισία*.

But this is impossible, because no English root of the same meaning has these derivatives; for example, taking *righteous* to represent *δικαίος*, we have *righteousness* for *δικαιοσύνη*, but no verb from the same root equivalent to *δικαιούν*. . Again, taking *just* for *δικαίως*, we have *justify* for *δικαιούν*, but no term for *δικαιοσύνη*, which is by no means equivalent to *justice*, nor even to *justness*, in many passages where it occurs. The only course which can be adopted, therefore, is to take that root in each case which seems best to suit the context, and bring out the connection of the argument.

<sup>51</sup>The original is not fully represented by the A. V. It means "him whose essential characteristic is faith, "the child of faith." Compare Gal. iii. 7, and Gal. iii. 9. The word "Jesus" is omitted by some of the best MSS., and is introduced in others with variations, which looks as if it had been originally an interpolation. It is omitted by Tischendorf.

<sup>52</sup>The Greek has the article before the word for "boasting."

<sup>53</sup>The aorist seems used here (as often) in a perfect sense. See note on 2 Cor. vii. 2, and on Rom. v. 5.

<sup>54</sup>We have adopted the reading "for" instead of "therefore," because the authority of MSS. and Fathers is pretty equally divided between the two readings, and it suits the context better to make this clause a proposition supporting the preceding, and defended by the following, than to make it the conclusion from the preceding arguments.

<sup>55</sup>See note on verse 21.

<sup>56</sup>The "therefore" here is very perplexing, as the argu-

ample of Abraham, who was justified, not by circumcision, but before circumcision. Abraham's belief in God's promises fore-shadows Christian faith, Christians being, by virtue of their faith, the spiritual children of Abraham and heirs of the promises.

Abraham gained by<sup>57</sup> the fleshly ordinance? For if Abraham was justified by works, he has a ground of boasting. But he has no ground of boasting with God; for what says the Scripture? "*Abraham had faith in God, and it was reckoned unto him for righteousness.*"<sup>58</sup> Now, if a man earn his pay by his work, it is not "*reckoned to him*" as a favor, but it is paid him as a debt; but if he earns nothing by his work, but puts faith in Him who justifies<sup>59</sup> the ungodly, then his faith is "*reckoned to him for righteousness.*" In like manner David also tells the blessedness of the man to whom God reckoneth righteousness, not by works, but by another way,<sup>60</sup> saying, "*Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man against whom the Lord shall not reckon sin.*"<sup>61</sup> Is this blessing, then, for the circumcised alone? or does it not belong also to the uncircumcised? for we say, "*his faith was reckoned to Abraham for righteousness.*"<sup>62</sup> How, then, was it reckoned to him? when he was circumcised, or uncircumcised? Not in circumcision, but in uncircumcision. And he received circumcision as an outward sign<sup>63</sup> of inward things, a seal to attest the righteousness which belonged to his Faith while he was yet uncircumcised. That so he might be father of all the faithful who are uncircumcised, that the righteousness [of Faith] might be reckoned to them also;—and father of circumcision to those<sup>64</sup> who are not circumcised only in the flesh, but who also tread in the steps of that Faith which our father Abraham had while yet uncircumcised.

For the promise<sup>65</sup> to Abraham and his seed that he should inherit the world came not by the Law, but by the righteous-

ment seems to require "for." Nor is the difficulty removed by saying dogmatically that this passage is "not a proof but a consequence" of the preceding. For it is unquestionably given by St. Paul as a *proof* that the law is consistent with his doctrine of faith. The "therefore" is probably repeated from the preceding "therefore," just as "for" is repeated in v. 7.

<sup>57</sup>Literally, *gained in the way of the flesh*. The order of the Greek forbids us to join "after the flesh" with "father," as in A. V.

<sup>58</sup>Gen. xv. 6 (LXX.).

<sup>59</sup>See note on iii, 26.

<sup>60</sup>See again note on iii, 21.

<sup>61</sup>Ps. xxxii. 1, 2 (LXX.).

<sup>62</sup>Gen. xv. 6 (LXX.), repeated.

<sup>63</sup>The full meaning of *sign* is *an outward sign of things unseen*.

<sup>64</sup>Viz., the faithful of Jewish birth.

<sup>65</sup>"*The land which thou seest, to thee will I give it, and to thy seed for ever,*" Gen. xiii. 15. St. Paul (according to his frequent practice in dealing with the Old Testament) allegorizæs

iv.

14 ness of Faith. For, if this inheritance belong to the children  
 of the Law, Faith is made of no account, and the promise is  
 15 brought to nought; because the Law brings [not blessings  
 but] punishment<sup>66</sup> (for where there is no law, there can be  
 16 no law-breaking). Therefore the inheritance belongs to  
 Faith, that it might be a free gift; that so the promise<sup>67</sup>  
 [not being capable of forfeiture] might stand firm to all the  
 seed of Abraham, not to his children of the Law alone, but  
 to the children of his Faith; for he is the Father of us all  
 17 [both Jews and Gentiles] (as it is written, "*I have made thee  
 the father of many nations*")<sup>68</sup> in the sight of God, who  
 saw his faith, even God who makes the dead to live, and calls  
 18 the things that are not as though they were. For Abraham  
 had faith in hope beyond hope, that he might become *the  
 father of many nations*; <sup>69</sup> as it was said unto him, "*Look  
 toward heaven, and tell the stars if thou be able to number  
 19 them; even so shall thy seed be.*"<sup>70</sup> And having no feeble-  
 ness in his faith, he regarded not his own body which was  
 already dead (being about a hundred years old), nor the  
 20 deadness of Sarah's womb; at the promise of God (I say)  
 he doubted not faithlessly, but<sup>71</sup> was filled with the strength  
 21 of Faith, and gave the glory to God; being fully persuaded  
 that what He has promised, He is able also to perform.  
 22 Therefore, "*his faith was reckoned to him for righteous-*  
 23, 24 *ness.*" But these words were not written for his sake only, but  
 for our sakes likewise; for it will be "*reckoned for righteous-*

this promise. So that, as Abraham is (allegorically viewed) the type of Christian faith, he is also the heir of the world, whereof the sovereignty belongs to his spiritual children, by virtue of their union with their Divine Head.

<sup>66</sup>Literally, *wrath*; i. e. the wrath of God punishing the transgressions of the Law.

<sup>67</sup>This passage throws light on Gal. iii. 18 and 20. It should be observed that St. Paul restricts "*the seed of Abraham*" to the *inheriters of his faith*; and to *all this seed* (he declares) *the promise must stand firm.*

<sup>68</sup>Gen. xvii. 5 (LXX.). It is impossible to represent in the English the full force of the Greek, when the same word means *nations* and *Gentiles*.

<sup>69</sup>Gen. xvii. 5. See the previous note.

<sup>70</sup>Gen. xv. 5 (LXX.). In such quotations, a few words were sufficient to recall the whole passage to Jewish readers; therefore, to make them intelligible to modern readers, it is sometimes necessary to give the context. It should be observed that this quotation alone is sufficient to prove that the majority of those to whom St. Paul was writing were familiar with the Septuagint version; for to none others could such a curtailed citation be intelligible. The hypothesis that the Roman Christians had originally been Jewish proselytes, of Gentile birth, satisfies this condition. See the introductory remarks to this epistle.

<sup>71</sup>Literally, *he was strengthened* (i. e., *strengthened inwardly*) *by faith.*

ness" to us also, who have faith in Him that raised from the dead our Lord Jesus; who was given up to death for our transgressions, and raised again to life for our justification.<sup>72</sup>

Therefore, being justified by Faith, we  
 Through faith in Christ, then, Christians are justified; and they rejoice in the midst of their present sufferings, being filled with the consciousness of God's love in the sacrifice of Christ for them. For by partaking in the death of Christ, they are reconciled to God; and by partaking in the life of Christ, they are saved.  
 have peace with God, through our Lord Jesus Christ, through whom also we have received entrance into this grace<sup>73</sup> wherein we stand; and we exult in hope of the glory of God. And not only so, but we exult also in our sufferings; for we know that by suffering is wrought steadfastness, and steadfastness is the proof of soundness, and proof gives rise to hope; and our hope cannot shame us in the day of trial; because the love of God is shed forth in our hearts by the Holy Spirit, who has been<sup>74</sup> given unto us. For while we were yet helpless [in our sins], Christ at the appointed time died for sinners. Now hardly for a righteous man will any be found to die (although some, perchance, would even endure death for the good), but God gives proof of His own love to us, because, while we were yet sinners, Christ died for us. Much more, now that we have been justified in His blood,<sup>75</sup> shall we be saved through Him from the wrath<sup>76</sup> to come. For if, when we were His enemies, we were reconciled to God by the death of His Son, much more, being already reconciled, shall we be saved by sharing in<sup>77</sup> His life. Nor is this our hope only for the time to come; but also [in

<sup>72</sup>i. e. that we might have an ever-living Saviour as the object of our faith, and might through that faith be united with Him, and partake of His life, and thus be justified, or accounted righteous, and (for St. Paul does not, like later theologians, separate these ideas) have the seed of all true moral life implanted in us. Compare v. 10.

<sup>73</sup>"By faith" is omitted in the best MSS.

<sup>74</sup>Olshausen translates "was given unto us," viz. on the day of Pentecost. But we have elsewhere shown the mistake of those who will never allow St. Paul to use the aorist in a perfect sense. See note on 2 Cor. vii. 2, Dr. Alford, who ob-

jects to translate one aorist participle (in the 5th verse) "having been given," is obliged himself inconsistently to translate another (in the 9th verse) "having been justified," and an aorist verb (11th verse) "we have received," and to consent to the junction of both these aorists with "now," a junction which is conclusive as to its perfect use.

<sup>75</sup>Justified in His blood, i. e. by participation in His blood; that is, being made partakers of His death. Compare Rom. vi. 3-8; also Gal. ii. 20.

<sup>76</sup>The original has the article before "wrath."

<sup>77</sup>This "in" should be distinguished from the preceding "by."

v.

our present sufferings] we exult in God, through Jesus Christ our Lord, by whom we have now received reconciliation with God.

- 12 This, therefore, is like the case<sup>78</sup> when, through one man [Adam], sin entered into the world, and by sin death; and so death spread to all mankind, because all committed sin. For before the Law was given [by Moses], there was sin in the world; but sin is not reckoned against the sinner, when
- 13 there is no law [forbidding it]; nevertheless death reigned from Adam till Moses, even over those whose sin [not being the breach of law] did not resemble the sin of Adam. Now, Adam is an image of Him
- 14 that was to come. But far greater is the gift than was the transgression; for if by the sin of the one man [Adam] death came upon the many,<sup>79</sup> much more in the grace of the one man Jesus Christ has the freeness of God's<sup>80</sup> bounty overflowed unto the many.
- 15 Moreover, the boon [of God] exceeds the fruit<sup>81</sup> of Adam's sin; for the doom came out of one offence, a sentence of condemnation; but the gift comes, out of many offences, a sentence of acquittal. For if the
- 16 reign of death was established by the one man [Adam], through the sin of him alone; far more shall the reign of life be established in those who receive the overflowing fullness of the free gift of righteousness by the one man Jesus
- 17 Christ. Therefore, as the fruit of one offence reached to all men, and brought upon them condemnation [the source of death]; so likewise the fruit of one acquittal shall reach<sup>82</sup>

For Christ in His own person was the representative of all mankind for salvation, as Adam was for condemnation. The Mosaic Law was added to the law of conscience, in order that sin might be felt to be a transgression of acknowledged duty, and that thus the gift of spiritual life in Christ might be given to men prepared to feel their need of it, so that man's sin might be the occasion of God's mercy.

<sup>78</sup>Much difficulty has been caused to interpreters here by the "as" (which introduces the first member of the parallel) having no answering "so" (nor any thing equivalent to it) to introduce the second. The best view of the passage is to consider "as" as used elliptically for [the case is] as what follows; in which sense it is used Matt. xxv. 14, where it is similarly without any answering "so." Another view is to suppose the regular construction lost sight of in the rapidity of dictation: the second member

of the parallel being virtually supplied in verses 15 to 20.

<sup>79</sup>Not "many" (A. V.), but *the many*, nearly equivalent to *all*.

<sup>80</sup>We take *grace* and *gift* together. Compare the same expression below, in verse 17; literally, *the free gift and the boon of God, an hendiadys for the freeness of God's bounty*.

<sup>81</sup>Literally, *the boon is not as [that which was] wrought by one man who sinned*.

<sup>82</sup>We take *δικαίωμα* here in the same sense as in verse 16, because, first, it is difficult to

to all, and shall bring justification, the source<sup>83</sup> of life. For as, by the disobedience of the one, the many were made sinners; so by the obedience of the one, the many, shall be made righteous. And the Law was added, that sin might abound;<sup>84</sup> but where sin abounded, the gift of grace has overflowed beyond [the outbreak of sin]; that as sin has reigned in death, so grace might reign through righteousness unto life eternal, by the work of Jesus Christ our Lord.

It is a self-contradictory perversion of this truth to conclude from it that we should persist in sin in order to call forth a greater exhibition of God's grace; for spiritual life (which is the grace) cannot co-exist with spiritual death.

What shall we say then? shall we<sup>85</sup> persist in sin that the gift of grace may be more abundant? God forbid! We who have died<sup>86</sup> to sin, how can we any longer live in sin? or have you forgotten that all of us, when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with His death? With Him, therefore, we were buried by the baptism wherein we shared His death [when we sank beneath the waters]<sup>87</sup> that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life. For if we have been grafted<sup>88</sup> into the likeness of

suppose the same words used in the very same passage in two such different meanings as *Recte factum*, and *Decretum absolutorium* (which Wahl and most of the commentators suppose it to be). And, secondly, because otherwise it is necessary to take "one" differently in two parallel phrases (masculine in the one, and neuter in the other), which is unnatural.

<sup>83</sup>Literally, *appertaining to life*.

<sup>84</sup>A light is thrown on this very difficult expression by vii. 13; see note on that verse.

<sup>85</sup>This was probably an objection made by Judaizing disputants (as it has been made by their successors in other ages of the Church) against St. Paul's doctrine. They argued that if (as he said) the sin of man called forth so glorious an exhibition of the pardoning grace of God, the necessary conclusion must be, that the more men sinned the more God was glorified. Compare iii. 7-8, and verse 15 below. We know, also, that this inference

was actually deduced by the Antinomian party at Corinth and therefore it was the more necessary for St. Paul to refute it.

<sup>86</sup>The A. V. "*are dead*" does not preserve the reference in the original to a past transaction. We might here keep the aorist to its classical use, by translating (as in our former edition) *who died to sin* [when we became followers of Christ]; but this rendering is less simple and natural than the other.

<sup>87</sup>This clause, which is here left elliptical, is fully expressed in Col. ii. 12. This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion.

<sup>88</sup>Literally, *have become part-takers of a vital union* [as that of a graft with the tree into which it is grafted] *of the representation of his death* [in baptism]. The meaning appears to be, *if we have shared the reality of his death, whereof we have undergone the likeness*.

vi.

6 His death, so shall we also share His resurrection. For we know that our old man was crucified<sup>89</sup> with Christ, that the sinful body [of the old man]<sup>90</sup> might be destroyed, that we might no longer be the slaves of sin; (for he that is dead is justified<sup>91</sup> from sin). Now, if we have shared the death of Christ, we believe that we shall also share His life; knowing that Christ, being raised from the dead, can die no more; death has no more dominion over Him. For He died once, and once only, unto sin; but He lives [forever] unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but living unto God in Christ Jesus.<sup>92</sup> Let not sin therefore reign in your dying body, causing you to obey its lusts; nor give up your members to sin, as instruments of unrighteousness; but give yourselves to God, as being restored to life from the dead, and your members to His service as instruments of righteousness; for sin shall not have the mastery over you, since you are not under the Law,<sup>93</sup> but under grace.

15 What then? shall we sin<sup>94</sup> because we are not under the Law, but under grace? God forbid! Know ye not that He to whose service you give yourselves is your real master, whether sin, whose end is death, or obedience, whose end is righteousness? But God be thanked that you, who were once the slaves of sin, obeyed from your hearts the teaching whereby you were moulded anew;<sup>95</sup> and when you were freed from the slavery of sin, you became the bondsmen of righteousness. (I speak the language of common life, to show the weakness of your fleshly nature<sup>96</sup> [which must be in bondage either to the one, or to the other].)

The Christian's freedom from the Law consists in living in the morality of the Law, not from fear of its penalties, but as necessary fruits of the spiritual life whereof Christians partake.

<sup>89</sup>Observe the mis-translation in the A. V. "*is crucified.*"

<sup>90</sup>With "body of sin" compare "body of flesh," Col. ii. 11.

<sup>91</sup>*Is justified*, meaning that if a criminal charge is brought against a man who died before the perpetration of the crime, he must be acquitted, since he could not have committed the act charged against him.

<sup>92</sup>The best MSS. omit "our Lord."

<sup>93</sup>To be "under the law," in St. Paul's language, means to avoid sin from fear of penalties attached to sin by the law.

This principle of fear is not strong enough to keep men in the path of duty. Union with Christ can alone give man the mastery over sin.

<sup>94</sup>See note on first verse of this chapter.

<sup>95</sup>Literally, *the mould of teaching into which you were transmitted*. The metaphor is from the casting of metals.

<sup>96</sup>There is a striking resemblance between this passage and the words of Socrates recorded by Xenophon *Mem.* I. 5. For the apologetic phrase here, compare Rom. iii. 5 and Gal. iii. 15.



Hence the slaves of sin can have no part in this freedom from the Law; since they are still subject to the penalties of the Law, which are the necessary results of sin.

For as once you gave up the members of your body for slaves of uncleanness and licentiousness, to work the deeds of license; so now must you give them up for slaves of righteousness to work the deeds of holiness. For when you were the slaves of sin, you were free from the service of righteousness. What fruit, then, had you<sup>97</sup> in those times, from the deeds whereof you are now ashamed? yea, the end of them is death. But now, being freed from the bondage of sin, and enslaved to the service of God, your fruit is growth in holiness,<sup>98</sup> and its end is life eternal. For the wage of sin is death; but the gift of God is eternal life in Christ Jesus our Lord and Master.<sup>99</sup>

As above said, Christians are not under the Law; for the Law belongs to that sinful earthly nature to which they have died by partaking in Christ's death, having been

[I say that you are not under the Law]; vii. 1  
or<sup>1</sup> are you ignorant, brethren (for I speak to those who know the Law), that the dominion of the Law over men lasts only during their life? thus the married woman is bound by the Law to her husband while he lives, but if her husband be dead, the law which bound her to him has lost its hold upon her; so that while her husband is living, if she be joined to another man, she will be counted an adulteress; but if her hus-

<sup>97</sup>It has been alleged that "fruit" (in N. T.) always means "actions; the fruit of a man considered as a tree;" and that it never means "the fruit of his actions." But in fact the metaphor is used both ways: sometimes a man is considered as producing fruit; sometimes as gathering or storing fruit. In the former case "bear fruit," in the latter "have fruit," is appropriately used. Compare Rom. i. 13, and also Rom. xv. 28; Phil. i. 22; 2 Tim. ii. 6.

<sup>98</sup>Literally, *the fruit which you possess tends to produce holiness.* In other words, *the reward of serving God is growth in holiness.*

<sup>99</sup>We must give "Lord" its full meaning here. Sin was our master (verses 16, 17): Christ is now our master.

<sup>1</sup>*Or are you ignorant?* the *or* (which is omitted in A. V.) re-

ferring to what has gone before, and implying, *if you deny what I have said, you must be ignorant of, &c.*; or, in other words, *you must acknowledge what I say, or be ignorant of, &c.* The reference here is to the assertion in verses 14 and 15 of the preceding chapter, that Christians "*are not under the law.*" For the argument of the present passage, see the marginal summary. St. Paul's view of the Christian life, throughout the sixth, seventh, and eighth chapters, is that it consists of a death and a resurrection; the new-made Christian dies to sin, to the world, to the flesh, and to the Law; this death he undergoes at his first entrance into communion with Christ, and it is both typified and realized when he is buried beneath the baptismal waters. But no sooner is he thus dead

vii.

- band be dead, she is free from the Law, so as to be no adulteress, although joined to another man. Wherefore you also, my brethren, were made dead to the Law by [union with] the body of Christ; that you might be married to another, even to Him who was raised from the dead; that we might bring forth fruit unto God. For when we were in the flesh, the sinful passions occasioned by the Law wrought in our members, leading us to bring forth fruit unto death. But now that we have died [with Christ]<sup>2</sup> the Law wherein we were formerly held fast has lost its hold upon us: so that we are no longer in the old bondage of the letter, but in the new service of the spirit.
- 7 What shall we say then? that the Law is Sin? That be far from us! But then I should not have known what sin was, except through the Law; thus I should not have known the sin of coveting, unless the Law had said *Thou shalt not covet.*<sup>3</sup> But when sin had gained by the commandment a vantage-ground [against me], it wrought in me all manner of coveting (for where there is no law, sin is dead). And I felt<sup>4</sup> that I was alive before, when I knew no law; but when the commandment came, sin rose to life, and I died; and the very commandment whose end is life was found to me the cause of death; for sin, when it had gained a vantage-ground by the commandment, deceived me to my fall, and slew me by<sup>5</sup> the sentence of the Law.

admitted to a better spiritual service by their union with Christ's life, so that the sins of which the Law was formerly the occasion overcome them no more.

The Law has been above said to be the occasion of sin. For when its precepts awaken the conscience to a sense of duty, the sins which before were done in ignorance are now done in spite of the resistance of conscience. For the carnal nature of the natural man fulfils the evil which his spir-

with Christ than he rises with Him; he is made partaker of Christ's resurrection; he is united to Christ's body; he lives in Christ, and to Christ; he is no longer "in the flesh," but "in the spirit."

<sup>2</sup>The best MSS. have the participle in the nom. plural. It is opposed to "when we were in the flesh," of the preceding verse. To make it clear, this verse should have a comma after the Greek participle. As to the sense in which Christians are "dead," see the preceding note.

<sup>3</sup>Exod. xx. 17 (LXX.). This illustration appears conclusive against the view of Erasmus and others who understood the following statement ("*without the Law, sin is dead*") to mean that the Law irritates and provokes sin into action, on the principle of "nitimur in vetitum." for the lust of concupiscence is quite as active in an ignorant Heathen as in an instructed Pharisee.

<sup>4</sup>For this meaning of "live" see 1 Thess. iii. 8.

<sup>5</sup>Literally, *by the commandment*; which denounced death

itual nature condemns. Thus a struggle is produced, in which the worse part in man triumphs over the better, the l. w of his flesh over the law of his mind. And man in himself (*I myself*, v. 25), without the help of Christ's Spirit, must continue the slave of his sinful earthly nature.

Wherefore the Law indeed is holy, and its commandments are holy and just and good. Do I say, then, that Good became to me Death?<sup>6</sup> Far be that from me! But I say that sin wrought this; that so it might be made manifest as sin, in working Death to me through [the knowledge of] Good; that sin might become beyond measure,<sup>7</sup> sinful, by the commandment.

For we know that the Law is spiritual;<sup>8</sup> but for me, I am carnal,<sup>9</sup> a slave sold into the captivity of sin. What I do, I acknowledge not; for I do not what I would, but what I hate. But if my will is against my deeds, I thereby acknowledge the goodness of the Law. And now it is no more I myself who do the evil, but it is the sin which dwells

12  
13  
14  
15  
16  
17

against its violators. See note on 1 Cor. xv. 56.

<sup>6</sup>Literally, *is it become?* equivalent to *do I say that it became?* If with several good MSS. we replace the perfect by the aorist, the difficulty is removed. We must supply "become death" again after "sin."

<sup>7</sup>This explains Rom. v. 20. In both passages, St. Paul states the object of the law to be lay down, as it were, a boundary line which should mark the limits of right and wrong; so that sin, by transgressing this line, might manifest its real nature, and be distinctly recognized for what it is. The Law was not given to provoke man to sin (as some have understood, Rom. v. 20), but to stimulate the conscience into activity.

<sup>8</sup>It may be asked, how this is consistent with many passages where St. Paul speaks of the Law as a carnal ordinance, and opposes it as *letter to spirit?* The answer is, that here he speaks of the Law under its moral aspect, as is plain from the whole context.

<sup>9</sup>Scarcely any thing in this Epistle has caused more controversy than the question whether St. Paul, in the following description of the strug-

gle between the flesh and the spirit, wherein the flesh gains the victory, meant to describe his own actual state. The best answer to this question is a comparison between vi. 17 and 20 (where he tells the Roman Christians that they are no longer the slaves of sin), vii. 14 (where he says *I am CARNAL, a slave sold into the captivity of sin*), and viii. 4 (*where he includes himself among those who live not the life of the flesh, but the life of the spirit*, i. e. who are NOT CARNAL). It is surely clear that these descriptions cannot be meant to belong to the same person at the same time. The best commentary on the whole passage (vii. 7 to viii. 13) is to be found in the condensed expression of the same truths contained in Gal. x. 16-18: *Walk in the spirit, and YE SHALL NOT FULFIL THE DESIRE OF THE FLESH; for the desire of the flesh fights against the spirit, and the desire of the spirit fights against the flesh; and this variance between the flesh and the spirit would hinder you from doing that which your will prefers; but if you be led by the spirit, you are not under the Law.*

vii.

18 in me. For I know that in me, that is, in my flesh, good  
 abides not; for to will is present with me, but to do the  
 19 right is absent; the good that I would, I do not; but the evil  
 20 which I would not, that I do. Now if my own<sup>10</sup> will is against  
 my deeds, it is no more I myself who do them, but the sin  
 21 which dwells in me. I find, then, this law, that though my  
 22 will is to do good, yet evil is present with me; for I consent  
 23 gladly to the law of God in my inner man; but I behold an-  
 other law in my members, warring against the law of my  
 mind, and making me captive to the law of sin which is in  
 24 my members. O wretched man that I am! who shall deliver  
 me from this body of death?

25 I thank God [that He has now delivered me] through Jesus  
 Christ our Lord.

So, then, in myself,<sup>11</sup> though I am subject in my mind to  
 the law of God, yet in my flesh I am subject to the law of sin.

<sup>10</sup>The "I" in I will is emphatic.

<sup>11</sup> Ἀντὸς ἑαυτοῦ *I in myself*, i. e. without the help of God. This expression is the key to the whole passage. St. Paul, from verse 14 to verse 24, has been speaking of himself as he was *in himself*, i. e. in his natural state of helplessness, with a conscience enlightened, but a will enslaved; the better self struggling vainly against the worse. Every man must continue in this state, unless he be redeemed from it by the Spirit of God. Christians are (so far as God is concerned) redeemed already from this state; but *in themselves*, and so far as they live to themselves, they are still in bondage. The redemption which they (*potentially*, if not *actually*) possess is the subject of the 8th chapter. Leighton (though his view of the whole passage would not have entirely coincided with that given above) most beautifully expresses the contrast between these two states (of bondage and deliverance) in his sermon on Rom. viii. 35: "Is this he that so lately cried out, *O wretched man that I am! who shall deliver me?* that now triumphs, O happy man! *who shall separate us from the love of Christ?* Yes, it is the same.

Pained then with the thoughts of that miserable conjunction with a body of death, and so crying out, who will deliver? Now he hath found a deliverer to do that for him, to whom he is forever united. So vast a difference is there betwixt a Christian taken *in himself* and *in Christ*." Against the above view of verse 25, it may be said that the more natural and obvious meaning of ἑαυτοῦ ἑαυτοῦ is "*I Paul myself*," "*I myself who write this*;" as has lately been urged with much force by Dean Alford. He advocates the distinction between this verse and viii. 4, which is maintained by Olshausen and others, who think the spiritual man is described as "serving the flesh by the law of sin," but yet as "not walking after the flesh." According to this interpretation. St. Paul here declares that *he himself is in bondage to the law of sin, in his flesh*; but means only that "the flesh is still, even in the spiritual man, subject (*essentially*, not *practically*) to the law of sin." (Alford). We would not venture dogmatically to pronounce this view untenable; yet its advocates must acknowledge that it is extremely difficult to reconcile it with the *slavery* of vi. 17-20.

But with that help this sinful earthly nature is vanquished in the Christian, and he is enabled to live, not according to the carnal part of his nature, but according to the spiritual part. God's true children are those only who are thus enabled by the indwelling Spirit of Christ to conquer their earthly nature.

Now, therefore, there is no condemnation to those who are in Christ Jesus;<sup>12</sup> for the law of the Spirit of life in Christ Jesus<sup>13</sup> has freed me from the law of sin and death. For God (which was impossible to the Law, because by the flesh it had no power), by sending His own Son in the likeness of sinful flesh, and on behalf of sin, overcame<sup>14</sup> sin in the flesh;<sup>15</sup> to the end that the decrees of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.<sup>16</sup> For they who live after the flesh mind fleshly things; but they who live after the Spirit mind spiritual things: and<sup>17</sup> the fleshly mind is death; but the spiritual mind is life and peace. Because the fleshly mind is enmity against God; for it is not subject to the law of God, nor can be; and they whose life is in the flesh cannot please God. But your life is not in the flesh, but in the Spirit, if indeed the Spirit of God be dwelling in you; and if any man has not the Spirit of Christ, he is not Christ's. But if Christ be in you, though your body be dead, because of sin [to which its nature tends], yet your spirit is life,<sup>18</sup> because of righteousness [which dwells with-

<sup>12</sup>The clause which follows, from "who walk" to "Spirit," is omitted in the best MSS., having (it would seem) been introduced by a clerical error from verse 4.

<sup>13</sup>Winer wishes to join in "Christ Jesus" with the verb "freed," not with the preceding words; but there are so many examples of a similar construction in St. Paul's style, that we think his reasons insufficient to justify a departure from the more obvious view.

<sup>14</sup>Literally, *condemned*, i. e. put it to rebuke, worsted it. Compare Heb. xi. 7.

<sup>15</sup>"In the flesh," that is to say, in the very seat of its power.

<sup>16</sup>The contrast between the victory thus obtained by the spirit, with the previous subjection of the soul to the flesh, is thus beautifully described by Tertullian:—"When the Soul is wedded to the Spirit, the Flesh follows—like the hand-

maid who follows her wedded mistress to the husband's home—being thenceforward no longer the servant of the Soul, but of the Spirit." The whole passage forms an excellent commentary on this part of the Epistle.

<sup>17</sup>Winer sneers at Tholuck's remark (which the latter has since modified), that the conjunction (*for*, A. V.) is a mere *transition particle* here; but yet what else is it, when it does not introduce a reason for a preceding proposition? In these cases of successive clauses each connected thus with the preceding, they all appear to refer back to the first preceding clause, and therefore all but the first conjunction might be represented by *and*. Just in the same way as *but* is used in English; as, for example, "But ye are washed, but ye are sanctified."

<sup>18</sup>The word here used is in St. Paul's writings scarcely

viii.

11 in it]; yea, if the Spirit of Him who raised Jesus from the  
 12 dead be dwelling in you, He who raised Christ from the dead  
 shall endow with life also your dying bodies, by His<sup>19</sup> Spirit  
 13 which dwells within you. Therefore, brethren, we are debt-  
 14 ors bound not to the Flesh, that we should live after the  
 15 Flesh [but to the Spirit]; for if you live after the Flesh,  
 you are doomed to die; but if by the Spirit you destroy the  
 deeds of the body, in their death<sup>20</sup> you will attain to life.

14 For all who are led by God's Spirit, and  
 15 they alone,<sup>21</sup> are the sons of God. For you  
 have not received a Spirit of bondage, that  
 you should go back again to the state of  
 slavish fear,<sup>22</sup> but you have received a Spirit  
 of adoption wherein we cry [unto God], say-  
 16 ing, "*Father.*"<sup>23</sup> The Spirit itself bears  
 witness with our own spirit, that we are the  
 17 children of God. And if children, then heirs,  
 heirs of God, and joint heirs with Christ;  
 that if now we share His sufferings, we  
 18 should hereafter share His glory. For I  
 reckon that the sufferings of this present  
 time are nothing worth, when set against  
 the glory which shall soon<sup>24</sup> be revealed  
 19 unto us. For the longing of the creation  
 looks eagerly for the time when [the  
 glory of] the sons of God shall be re-  
 20 vealed. For the creation was made sub-  
 ject to decay,<sup>25</sup> not by its own will, but  
 because of Him who subjected it thereto,<sup>26</sup>

Such persons  
 have an in-  
 ward con-  
 sciousness of  
 child-like love  
 to God  
 (*Abba*), and  
 they anticipate  
 a future and  
 more perfect  
 state when this  
 relation to God  
 will have its  
 full develop-  
 ment  
 (*ἀποκάλυψις.*)  
 And their long-  
 ing for a  
 future perfec-  
 tion is shared  
 by all created  
 beings upon  
 earth, whose  
 discontent at  
 present imper-  
 fection points  
 to another state

represented adequately by *life*; it generally means more than this, viz. *life triumphant over death.*

<sup>19</sup>The MSS. are divided here. One reading must be translated *because of* instead of *by*. This will make the clause exactly parallel with the end of verse 10. Tholuck gives an able summary of the arguments in favor of the accusative reading.

<sup>20</sup>This translation is necessary to represent the reference to *death* as expressed in the preceding verb (*mortify*, A. V.).

<sup>21</sup>*They and they alone, they and not the carnal seed of Abraham.*

<sup>22</sup>*Back again.* Compare Gal. iv. 9.

<sup>23</sup>See note on Gal. iv. 6.

<sup>24</sup>*Which is about to be revealed, which shall soon be revealed.*

<sup>25</sup>The word used here (*vanity*, A. V.) means *the transitory nature* which causes all the animated creation so rapidly to pass away.

<sup>26</sup>God is probably meant by "him who subjected." The difficulties which have been felt with regard to this expression are resolvable (like all the difficulties of Theism) into the permission of evil. This awful mystery St. Paul leaves unsolved; but he tells us to wait patiently for its solution, and encourages us to do so by his

freed from evil. And this feeling is (26, 27) implanted in Christians by the Spirit of God, who suggests their prayers and longings.

in hope: for<sup>27</sup> the creation itself also shall be delivered from its slavery to death, and shall gain the freedom of the sons of God when they are glorified.<sup>28</sup> For we know that the whole creation is groaning together, and suffering the pangs of labor, which<sup>29</sup> have not yet brought forth the birth. And not only they, but ourselves also, who have received the Spirit for the first-fruits<sup>30</sup> [of our inheritance], even we ourselves are groaning inwardly, longing for the adoption<sup>31</sup> which shall ransom our body from its bondage. For our salvation<sup>32</sup> lies in hope; but hope pos-

inspired declarations, in this and other places (as 1 Cor. xv. 25, &c.), that the reign of evil will not be eternal, but that good will ultimately and completely triumph. It should be observed that Evil is always represented in Scripture as in its nature opposed to God, not as included necessarily in His plan; even where God is represented as subjecting His creatures to its temporary dominion.

<sup>27</sup>We agree with Dean Alford that it is better here not to render, as some do, "*in hope that*," for, were this correct, the words "the creation itself" would not be so emphatically repeated. See his commentary on the passage.

<sup>28</sup>Literally, *the freedom which belongs to the glorification of the Sons of God.*

<sup>29</sup>Literally, *continuing to suffer the pangs of labor even until now.* St. Paul here suggests an argument as original as it is profound. The very struggles which all animated beings make against pain and death show (he says) that pain and death are not a part of the proper laws of their nature, but rather a bondage imposed upon them from without. Thus every groan and tear is an unconscious prophecy of liberation from the power of evil. St. Augustine extends the same argument in the *Confessions* (book XIII.) as follows:—"Even in that miserable restlessness of the spirits, who fell away and discovered

their own darkness when bared of the clothing of Thy light, dost Thou sufficiently reveal how noble Thou madest the reasonable creature; to which nothing will suffice to yield a happy rest, less than Thee." See also *De Civ. Dei*, l. 22, c. 1:—"The nature which enjoyed God shows that it was formed good, even by its very defect, in that it is therefore miserable because it enjoyeth not God." (Oxford translation, *Library of Fathers.*)

<sup>30</sup>See note on 1 Cor. i. 22.

<sup>31</sup>*Adoption to sonship*; by which a slave was emancipated, and made "no longer a slave, but a son." (Gal. iv. 7.) In one sense St. Paul taught that Christians had already received this *adoption* (compare Rom. vii. 15, Gal. iv. 5, Eph. i. 5); they were already made the sons of God in Christ. (Rom. viii. 16, Gal. iii. 26.) So, in a yet lower sense, the Jews under the old dispensation had the *adoption to sonship*; see ix 4. But in this passage he teaches us that this adoption is not perfect during the present life; there is still a higher sense, in which it is future, and the object of earnest longing to those who are already in the lower sense the sons of God.

<sup>32</sup>Literally, *we were saved*, i. e. at our conversion; for the context does not oblige us to take the aorist here as a perfect. The exact translation would be, "*the salvation where-to we were called lies in hope.*"

¶iii.

25 sessed is not hope, since a man cannot hope for what he sees  
 26 in his possession; but if we hope for things not seen, we  
 27 steadfastly<sup>33</sup> endure the present, and long earnestly for the  
 28 future. And, even as<sup>34</sup> we long for our redemption, so the  
 29 Spirit gives help to our weakness; for we know not what  
 30 we should pray for as we ought; but the Spirit itself makes  
 31 intercession for us, with groans [for deliverance] which  
 32 words cannot utter. But He who searches our hearts knows  
 33 [though it be unspoken] what is the desire of the Spirit,<sup>35</sup>  
 because He intercedes for the saints according to the will  
 of God.

28 Moreover, we know that all things<sup>36</sup> work Hence in the  
 29 together for good to those who love God, midst of their  
 30 who have been called according to His persecutions  
 31 purpose. For those whom He foreknew, He also Christians are  
 32 predestined to be made like<sup>37</sup> to the pattern more than  
 33 of His Son, that many brethren might be conquerors;  
 joined to Him, the first-born. And those for they feel  
 whom He predestined, them He also called; that all works  
 and whom He called, them He also justified; together for  
 and whom He justified, them He also glorified. their good.  
 What shall we say, then, to these God has called  
 things? If God be for us, who can be against them to share  
 us? He that spared not His own Son, but in His glory,  
 gave Him up for us all, how shall He not and no human  
 with Him also freely give us all things? accusers or  
 What accuser can harm God's chosen? it judges, no  
 earthly sufferings, no  
 power in the  
 whole creation,  
 can separate  
 them from  
 His love.

<sup>33</sup>The verb denotes, *we long earnestly for the future*; the prepositional phrase implies, *with steadfast endurance of the present*.

<sup>34</sup>After in like manner, we must supply *as we long* from the preceding clause; and the object of *long* is *our redemption* (by verse 23).

<sup>35</sup>This passage is well explained by Archbishop Leighton, in the following beautiful words: "The work of the Spirit is in exciting the heart, at times of prayer, to break forth in ardent desires to God, whatsoever the words be, whether new or old, yea possibly without words; and then most powerful when it *words* it least, but vents in sighs and groans that cannot be expressed. Our Lord understands the language

of these perfectly, and likes it best; He knows and approves the meaning of His own Spirit; He looks not to the outward appearance, the shell of words, as men do." Leighton's *Exposition of Lord's Prayer*.

<sup>36</sup>All things, viz. whether sad or joyful. We must remember that this was written in the midst of persecution, and in the expectation of bonds and imprisonment. See verses 17, 18, and 35, and Acts xx. 23.

<sup>37</sup>Like in suffering seems meant. Compare Phil. iii. 10: "The fellowship of His sufferings, being made comfortable to His death." [Does not this limit it too much? Compare 2 Cor. iii. 18: "We are gradually transformed into the same likeness." And see also 1 Cor. xv. 49.—H.]



is God who justifies them.<sup>38</sup> What judge can doom us? It is Christ who died, nay, rather, who is risen from the dead; yea, who is at the right hand of God, who also makes intercession for us. Who can separate us from the love of Christ? Can suffering, or straitness of distress, or persecution, or famine, or nakedness, or the peril of our lives, or the swords of our enemies? [though we may say], as it is written, "*For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*"<sup>39</sup> Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor all the<sup>40</sup> Principalities and Powers of Angels, nor things present, nor things to come, nor things above, nor things below, nor any power in the whole creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I speak the truth in Christ—(and my conscience bears me witness, with the Holy Spirit's testimony, that I lie not)—I have great heaviness, and unceasing sorrow in my heart; yea, I could wish that I myself were cast out from Christ as an accursed thing, for the sake of my brethren, my kinsmen according to the flesh; who are the seed of Israel, whom God adopted for His children, whose were the glory of the Shechinah, and the Covenants, and the Lawgiving, and the service of the temple, and the promises of blessing. Whose fathers were the Patriarchs, and of whom (as to His flesh) was born the Christ who is over all, God blessed forever. Amen.

Yet I speak not as if the promise of God had fallen to the ground; for not all are Israel who are of Israel; nor because all are the seed of Abraham, are they all the children of Abraham; but "*In Isaac shall thy seed be called.*"<sup>41</sup>

<sup>38</sup>St. Paul is here writing and thinking of his own case, and that of his brethren, liable daily to be dragged by their accusers before the tribunals. No accusers could harm them, because God acquitted them; no judicial condemnation could injure them, because Christ was the assessor of that tribunal before which they must be tried. The beauty and eloquence of the passage (as well as its personal reference to the

circumstances of its writer and its readers) are much marred by placing marks of interrogation after *justifies* and *died*.

<sup>39</sup>Ps. xliv. 22 (LXX.).

<sup>40</sup>The expressions *principalities* and *powers* were terms applied in the Jewish theology to divisions of the hierarchy of angels, and, as such, were familiar to St. Paul's Jewish readers. Compare Eph. i. 21, and Col. i. 16.

<sup>41</sup>Gen. xxi. 12 (LXX.). Com-

ix.

8 That is, not the children of the flesh of Abraham are the  
 9 sons of God, but his children of the promise are counted for  
 10 his seed. For thus spake the word of promise, saying, "*At  
 11 this time will I come, and SARAH shall have a son*"<sup>42</sup> [so  
 12 that Ishmael, although the son of Abraham, had no part in  
 13 the promise]. And not only so, but [Esau likewise was shut  
 14 out; for] when Rebekah had conceived two sons by the  
 15 same husband, our forefather Isaac, yea, while they were  
 16 not yet born, and had done nothing either good or bad (that  
 17 God's purpose according to election might abide, coming  
 18 not from the works of the<sup>43</sup> called, but from the will of  
 19 The Caller), it was declared unto her, "*The elder shall serve  
 20 the younger*";<sup>44</sup> according to that which is written, "*Jacob  
 I loved, but Esau I hated.*"<sup>45</sup>

14 What shall we say, then? Shall we call  
 15 God unjust [because He has cast off the  
 16 seed of Abraham]? That be far from us!  
 17 For to Moses He saith, "*I will have mercy  
 18 on whom I will have mercy, and I will have  
 19 compassion on whom I will have compas-  
 20 sion.*"<sup>46</sup> So, then, the choice comes not  
 from man's will, nor from man's speed, but  
 from God's mercy. And thus the Scripture  
 says to Pharaoh, "*Even for this end did I  
 raise thee up, that I might show my power  
 in thee, and that my name might be de-  
 declared throughout all the earth.*"<sup>47</sup> Ac-  
 cording to His will, therefore, He has mercy  
 on one, and hardens another. Thou wilt  
 say to me, then,<sup>48</sup> "Why does God still  
 blame us? for who can resist His will?"  
 Nay, rather, O man, who art thou that dis-  
 putest against God? "*Shall the thing form-  
 ed say to him that formed it, Why hast thou*

The Jews can-  
 not deny God's  
 right to reject  
 some and select  
 others accord-  
 ing to His will,  
 since it is as-  
 serted in their  
 own Scriptures  
 in the case of  
 Pharaoh. It  
 may be object-  
 ed that such a  
 view represents  
 God's will as  
 the arbitrary  
 cause of man's  
 actions; the  
 answer is, that  
 the created  
 being cannot  
 investigate the  
 causes which  
 may have de-  
 termined the  
 will of his  
 Creator.

pare Gal. iv. 22. The context  
 is, "*Let it not be grievous in  
 thy sight, because of the lad  
 [Ishmael] and because of thy  
 bond-woman [Hagar], for in  
 Isaac shall thy seed be called.*"

<sup>42</sup>Gen. xviii. 10, from LXX.,  
 not verbatim, but apparently  
 from memory.

<sup>43</sup>Literally, *coming out from  
 works, but from the Caller.*

<sup>44</sup>Gen. xxv. 23 (LXX.). The  
 context is, "*The two nations  
 are in thy womb, and the elder  
 shall serve the younger.*"

<sup>45</sup>Mal. i. 2, 3 (LXX.).

<sup>46</sup>Exod. xxxiii. 19 (LXX.).

<sup>47</sup>Exod. ix. 16, according to  
 LXX., with two slight changes.

<sup>48</sup>"Thou wilt say." . . . Here  
 comes the great question—no  
 longer made from the standing-  
 point of the Jew, but proceed-  
 ing from the universal feeling  
 of justice. St. Paul answers  
 the question by treating the  
 subject as one above the com-  
 prehension of the human intel-  
 lect when considered in itself  
 objectively. If it be once ac-  
 knowledged that there is any  
 difference between the char-  
 acter and ultimate fate of a  
 good and a bad man, the intel-

*made me thus?"*<sup>49</sup> "*Hath not the potter power over the clay,*"<sup>50</sup> to make out of the same lump one vessel for honor, and one for dishonor? But what if God (though willing to show forth His wrath, and to make known His power) endured with much long-suffering vessels of wrath, fitted for destruction [and cast them not at once away]? And what if thus He purposed to make known the riches of His glory bestowed upon vessels of mercy, which He had before prepared for glory? And such are we, whom He has called not only from among the Jews, but from among the Gentiles,

lect is logically led, step by step, to contemplate the will of the Creator as the cause of this difference. The question "why hast thou made me thus?" will equally occur and be equally perplexing in any system of religion, either natural or revealed. It is in fact a difficulty springing at once from the permitted existence of evil. Scripture considers men under two points of view; first, as created by God; and secondly, as free moral agents themselves. These two points of view are, to the intellect of man, irreconcilable; yet both must be true, since the reason convinces us of one, and the conscience of the other. St. Paul here is considering men under the first of these aspects, as the creatures of God,, entirely dependent on God's will. It is to be observed that he does not say that God's will is arbitrary, but only that men are entirely dependent on God's will. The reasons by which God's will itself is determined are left in the inscrutable mystery which conceals God's nature from man.

The objection and the answer given to it, partly here and partly chap. iii. 6, may be stated as follows:—

*Objector.*—If men are so entirely dependent on God's will, how can He with justice blame their actions?

*Answer.*—By the very constitution of thy nature thou art compelled to acknowledge the blame-worthiness of certain actions and the justice of their punishment (iii. 6); therefore it is self-contradictory to say

that a certain intellectual view of man's dependence on God would make these actions innocent; thou art forced to feel them guilty whether thou wilt or no, and (ix. 20) it is vain to argue against the constitution of thy nature, or its Author.

The metaphysical questions relating to this subject which have divided the Christian world are left unsolved by Scripture, which does not attempt to reconcile the apparent inconsistency between the objective and subjective views of man and his actions. Hence many have been led to neglect one side of the truth for the sake of making a consistent theory: thus the Pelagians have denied the dependence of man's will on God, and the Fatalists have denied the freedom of man's moral agency.

We may further observe that St. Paul does not here explicitly refer to eternal happiness or to its opposite. His main subject is the national rejection of the Jews, and the above more general topics are only incidentally introduced.

<sup>49</sup>Isaiah xlv. 9. Not literally from either LXX. or Hebrew, but apparently from memory out of LXX. There is also a very similar passage in Isaiah xxix. 16, where, however, the context has less bearing on St. Paul's subject than in the place above cited.

<sup>50</sup>Jeremiah xviii. 6, not quoted literally, but according to the sense. In this and in other similar references to the Old Testament, a few words were

- ix.  
 25 as He saith also in Hosea, "*I will call them*  
*my people which were not my people, and*  
 26 *her beloved which was not beloved;*<sup>51</sup> *and*  
*it shall come to pass that in the place where*  
*it was said unto them, Ye are not my people,*  
 27 *there shall they be called the sons of the*  
*living God.*"<sup>52</sup> But Esaias cries concern-  
 ing Israel, saying, "*Though the number of the sons of Israel*  
*be as the sand of the sea [only] the remnant*<sup>53</sup> *shall be saved;*  
 28 *for He doth complete His reckoning, and cutteth it short in*  
*righteousness; yea, a short reckoning will the Lord make*  
 29 *upon the earth.*<sup>54</sup> And as Esaias had said before, "*Except*  
*the Lord of Sabaoth had left us a seed remaining, we had*  
*been as Sodom, and had been made like unto Gomorrah.*"<sup>55</sup>  
 30 What shall we say, then? We say that the  
 Gentiles, though they sought not after right-  
 31 eousness, have attained to righteousness,  
 even the righteousness of Faith; but that the  
 house of Israel, though they sought a law of  
 righteousness, have not attained thereto.  
 32 And why? Because<sup>56</sup> they sought it not by

Also the Jewish Scriptures speak of the calling of the Gentiles and the rejection of the disobedient Jews.

The cause of this rejection of the Jews was, that they persisted in a false idea of righteousness, as consisting

sufficient to recall the whole passage to St. Paul's Jewish readers (compare Rom. iv. 18); therefore, to comprehend his argument, it is often necessary to refer to the context of the passage from which he quotes. The passage in Jeremiah referred to is as follows:—*Then I went down to the potter's house, and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it. O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and con-*

*cerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.* Similar passages might be quoted from the Apocryphal books; and it might be said that the above-cited passage of Isaiah was referred to here. Yet this from Jeremiah is so opposite to St. Paul's argument, that he probably refers especially to it.

<sup>51</sup>Hosea ii. 23 (LXX. almost verbatim).

<sup>52</sup>Hosea i. 10 (LXX.).

<sup>53</sup>Compare *remnant*, xi. 5, *left a remnant*, xi. 4, and *left a seed remaining*, ix. 29; all referring to the same subject, viz. the exclusion of the majority of the Israelites from God's favor.

<sup>54</sup>Isaiah x. 22, 23 (LXX. almost verbatim).

<sup>55</sup>Isaiah i. 9 (LXX.).

<sup>56</sup>Observe that in the preceding part of the chapter God is spoken of as rejecting the Jews according to His own will; whereas here a moral reason is given for their rejection. This

Faith, but thought to gain it by the works of the Law; for they stumbled against the stone of stumbling; as it is written, "*Behold I lay in Zion a stone of stumbling, and a rock of offence; and no man that hath faith in Him shall be confounded.*"<sup>57</sup>

Brethren, my heart's desire and my prayer to God for Israel is, that they may be saved; for I bear them witness that they have a zeal for God, yet not guided by knowledge of God;<sup>58</sup> for because they knew not the righteousness of God, and sought to establish their own righteousness, therefore they submitted not to the righteousness of God. For the end of the Law is Christ, that all may attain righteousness who have faith in Him. For Moses writes concerning the righteousness of the Law, saying, "*The man that hath done these things shall live therein;*"<sup>59</sup> but the righteousness of Faith speaks in this wise. Say not in thine heart, "*Who shall ascend into heaven?*"<sup>60</sup> that is, "*Who can bring down Christ from heaven?*" nor say, "*Who shall descend into the abyss?*" that is,

In outward works and rites, and refused the true righteousness manifested to them in Christ, who was the end of the Law (x. 4). The Jew considers righteousness as the outward obedience to certain enactments (x. 5). The Christian considers righteousness as proceeding from the inward faith of the heart. Whoever has this faith, whether Jew or Gentile, shall be admitted into God's favor.

illustrates what was said in a previous note of the difference between the objective and subjective points of view.

<sup>57</sup>Isaiah xxviii. 16, apparently from LXX., but not verbatim, "stone of stumbling and rock of offence" being interpolated, and not found exactly anywhere in Isaiah, though in viii. 14 there are words nearly similar. Compare also Matt. xxi. 44.

<sup>58</sup>The word for *knowledge* here is very forcible; and is the same which is used in 1 Cor. xiii. 12, Rom. i. 28, and Col. i. 10.

<sup>59</sup>Levit. xviii. 5 (LXX.); quoted also Gal. iii. 12.

<sup>60</sup>Deut. xxx. 12. St. Paul here, though he quotes from the LXX. (verse 8 is verbatim), yet slightly alters it, so as to adapt it better to illustrate his meaning. His main statement is, "the Glad-tidings of salvation is offered, and needs only to be accepted;" to this he

transfers the description which Moses has given of the Law, viz., "the Word is nigh thee," &c.; and the rest of the passage of Deuteronomy he applies in a higher sense than that in which Moses had written it (according to the true Christian mode of using the Old Testament), not to the Mosaic Law, but to the Gospel of Christ. The passage in Deuteronomy is as follows:—"This commandment which I command thee this day is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

- x.  
8 "Who can raise up Christ from the dead?" But how speaks it? "*The Word is nigh thee, even in thy mouth and in thy heart;*"—that is, the Word Faith which we proclaim, saying, "If with thy mouth thou shalt confess Jesus for thy lord, and shalt have faith in thy heart that God raised Him from the dead, thou shalt be saved." For faith unto righteousness is in the heart, and confession unto salvation is from the mouth. And so says the Scripture, "*NO MAN that hath faith in Him shall be confounded;*"<sup>61</sup> for there is no distinction between Jew and Gentile, because the same [Jesus] is Lord over all, and He gives richly to all who call upon Him; for "*EVERY MAN who shall call upon the name of the Lord shall be saved.*"<sup>62</sup>
- 14 How, then, shall they call on Him in whom they have put no faith? And how shall they put faith in Him whom they never heard? And how shall they hear of Him if no man bear the tidings. And who shall bear the tidings if no messengers be sent forth?<sup>63</sup> As it is written, "*How beautiful are the feet of them that bear Glad-tidings of peace, that bear Glad-tidings of good things!*"<sup>64</sup> Yet some have not hearkened to the Glad-tidings; as saith Esaias, "*Lord, who hath given faith to our teaching?*"<sup>65</sup> So, then, faith comes by teaching;<sup>66</sup> and our teaching comes by the Word of God. But I say, have they not heard [the voice of the teachers]? Yea, "*Their sound has gone forth into all the earth, and their words unto the ends of the world.*"<sup>67</sup> Again I say, did not Israel know [the purpose

In order, therefore, that all may be so admitted, the invitation to believe must be universally proclaimed; and it has already been enough so to deprive the Jews of the excuse of ignorance, especially as they had received warnings of rejection before in their own Scriptures.

<sup>61</sup>Isaiah xxviii. 16 (LXX.).  
See ix. 33.

<sup>62</sup>Joel ii. 32 (LXX.).

<sup>63</sup>This is a justification of the mission of the Apostles to the Gentiles, which was an offence to the Jews. See Acts xxii. 22.

<sup>64</sup>Isaiah lii. 7, apparently from the Hebrew, and not LXX.

<sup>65</sup>Isaiah liii. 1 (LXX.).

<sup>66</sup>There is no English word which precisely represents ἀκοή in its subjective as well as objective meaning. See note on 1 Thess. ii. 13.

<sup>67</sup>Ps. xix. 4 (LXX.). In the psalm this is said of "the heavens," which by their wonderful

phenomena declare the glory of their Creator. There seems to be no comparison in the psalm (as some have thought) between the heavens and the word of God. St. Paul here quotes the Old Testament (as he so often does), not in its primary meaning, but applying it in a higher sense, or perhaps only as a poetical illustration. As to the assertion of the universal preaching of the Gospel, Dean Alford well observes that it is not made in a geographical, but in a religious sense. The Gospel was now preached to all nations, and not to the Jews alone.

of God] yea, it is said first by Moses, "*I will make you jealous against them which are no people, against a Gentile nation without understanding will I make you wroth.*"<sup>68</sup> But Esaias speaks boldly, saying, "*I was found of them that sought me not; I was made manifest unto them that asked not after me.*"<sup>69</sup> But unto Israel he says, "*All day long have I spread forth my arms*<sup>70</sup> *unto a disobedient and gain-saying people.*"<sup>71</sup>

I say, then,—must we<sup>72</sup> think that God has cast off His people?<sup>73</sup> That be far from us; for I am myself also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast off His people whom He foreknew. Yea, know ye not what is said in the Scriptures of Elias, how he intercedes with God against Israel, saying, "*Lord, they have killed Thy prophets, and digged down Thine altars, and I only have been left, and they seek my life also.*"<sup>74</sup> But what says the answer of God to him?" "*I*<sup>75</sup> *have yet left to myself a remnant,*<sup>76</sup> *even seven thousand men, who have not bowed the knee to Baal.*" So likewise at this present time there is a remnant [of the house of Israel] chosen by gift of grace. But if their choice be the gift of grace, it can no more be deemed the wage of works; for the gift that is earned is no gift: or if it be gained by works, it is no longer the gift of grace; for work claims<sup>77</sup> wages, and not gifts. What follows then? That which Israel seeks, Israel has not won; but the chosen have won it, and the rest were blinded, as it is written, "*God hath given them a spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.*"<sup>78</sup> And David says, "*Let their table be made a*

<sup>68</sup>Deut. xxxii. 21 (LXX.).

<sup>69</sup>Is. lxxv. 1 (LXX. with transposition).

<sup>70</sup>The metaphor is of a mother opening her arms to call back her child to her embrace. In this attitude the hands are spread open, and hence the "hands."

<sup>71</sup>Is. lxxv. 2 (LXX.).

<sup>72</sup>The particle here asks a question expecting a negative answer—*is it true that? must we think that?* Also see note on Gal. iii. 21.

<sup>73</sup>Alluding to Psalm xciv. 14: "*Jehovah shall not utterly cast out his people.*" (LXX.) No

doubt St. Paul's antagonists accused him of contradicting this prophecy.

<sup>74</sup>1 Kings xix. 10. (LXX., but not verbatim.)

<sup>75</sup>1 Kings xix. 18, more nearly according to the Hebrew than LXX.

<sup>76</sup>The verb corresponds to the noun in the next verse and in ix. 27. See note there.

<sup>77</sup>By *work* is here meant *work which earns wages*. Compare iv. 4-5. The latter clause of this verse, however, is omitted by the best MSS.

<sup>78</sup>This quotation seems to be compounded of Deut. xxix. 4,

xi.

10 *snare and a trap, and a stumbling-block and a recompense*  
 10 *unto them. Let their eyes be darkened that they may not*  
 10 *see, and bow down their back alway.*<sup>79</sup>

11 Shall we say,<sup>80</sup> then, "they have stumbled  
 to the end that they might fall?" That be  
 far from us; but rather their stumbling has  
 brought salvation to the Gentiles, "to<sup>81</sup> pro-  
 12 *vocate Israel to jealousy.*" Now if their  
 stumbling enriches the world, and if the  
 lessening of their gain gives wealth to the  
 Gentiles, how much more must their ful-  
 12 *ness do!*

13 For to you who are Gentiles I say that, as  
 Apostle of the Gentiles, I glorify my minis-  
 14 *tration for this end, if perchance I might*  
 14 *"provoke to jealousy"* my kinsmen, and  
 15 *save some among them. For if the casting*  
 15 *of them out is the reconciliation of the*  
 15 *world [to God], what must the gathering of*  
 15 *them in be but life from the dead?*

16 Now, if the first of the dough be hallow-  
 ed,<sup>82</sup> the whole mass is thereby hallowed;  
 and if the root be hallowed, so are also the  
 17 *branches. But if some of the branches were*  
 17 *broken off, and thou being of the wild olive*  
 17 *stock wast grafted in amongst them, and*

18 *made to share the root and richness of the olive, yet boast*  
 18 *not over the branches: but—if thou art boastful—thou*  
 19 *bearest not the root, but the root thee. Thou wilt say then,*  
 19 *"The branches were broken off that I might be grafted in."*

20 It is true,—for lack of faith they were broken off, and by  
 faith thou standest in their place: be not high-minded, but  
 21 *fear; for if God spared not the natural branches, take heed*  
 22 *lest He also spared not thee. Behold, therefore, the good-*  
 22 *ness and the severity of God; towards them who fell, sever-*  
 22 *ity, but towards thee, goodness, if thou continue steadfast*  
 22 *to His goodness; for otherwise thou too shalt be cut off.*

23 And they also, if they persist not in their faithlessness, shall  
 be grafted in: for God is able to graft them in where they

and Isaiah xxix. 10 (LXX.),  
 though it does not correspond  
 verbatim with either.

<sup>79</sup>Ps. lxxix. 23, 24 (LXX. near-  
 ly verbatim).

<sup>80</sup>Literally, *I say then, shall*  
*we conclude that, &c.* See note  
 on verse 1.

<sup>81</sup>Deut.. xxxii. 21 (LXX.),  
 quoted above, ch. x. 19.

<sup>82</sup>St. Paul alludes to the  
*heave-offering* prescribed Num-  
 bers xv. 20: "*Ye shall offer up*  
*a cake of the first of your*  
*dough for a heave-offering."*

Nor is the re-  
 jection of the  
 unbelieving  
 Jews final, so  
 as to exclude  
 them and their  
 descendants  
 forever from  
 re-admission  
 into God's  
 Church. As  
 the Gentile un-  
 believers had  
 on their belief  
 been grafted  
 into the Chris-  
 tian Church,  
 which is the  
 same original  
 stock as the  
 Jewish Church,  
 much more  
 would Jewish  
 unbelievers on  
 their belief be  
 grafted anew  
 into that stock  
 from which  
 they had been  
 broken off.



were before. For if thou wast cut out from that which by nature was the wild olive, and wast grafted against nature into the fruitful olive, how much more shall these, the natural branches, be grafted into the fruitful stock from whence they sprang!

Thus God's object has been, not to reject any, but to show mercy upon all mankind. His purpose has been too make use of the Jewish unbelief to call the Gentiles into His Church, and by the admission of the Gentiles to rouse the Jews to accept His message, that all might at length receive His mercy.

For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceits; that blindness has fallen upon a part<sup>83</sup> of Israel until the full body of the Gentiles shall have come in. And so all Israel shall be saved, as it is written, "*Out of Zion shall come the Deliverer, and He shall turn away ungodliness from Jacob. And this is my covenant with them.*"<sup>84</sup> "*When I shall take away their sins.*"<sup>85</sup> In respect of the Glad-tidings, [that it might be borne to the Gentiles], they are God's enemies for your sakes; but in respect of God's choice, they are His beloved for their fathers' sake: for no change of purpose can annul God's gifts and call. And as in times past you were yourselves<sup>86</sup> disobedient to God, but have now received mercy upon their disobedience; so in this present time they have

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been disobedient, that upon your obtaining mercy they likewise might obtain mercy. For God has shut up<sup>87</sup> all together under disobedience, that He might have mercy upon all. O depth of the bounty, and the wisdom and the knowledge of God! how unfathomable are His judgments, and how unsearchable His paths! Yea, "*Who hath known the mind of the Lord, or who hath been His counsellor?*"<sup>88</sup> Or, "*Who hath first given unto God, that he should deserve a recompense?*"<sup>89</sup> For from Him is the beginning, and by Him the life, and in Him the end of all things.

Unto Him be glory forever. Amen.

<sup>83</sup>For the phrase used here, compare 2 Cor. i. 14, 2 Cor. ii. 5, Rom. xv. 15.

<sup>84</sup>Isaiah lix. 20 (LXX. almost verbatim).

<sup>85</sup>Isaiah xxvii. 9 (LXX. nearly verbatim).

<sup>86</sup>Throughout this passage in the A. V., the word for *disobedience* is translated as if it were equivalent to *unbelief*,

which it is not. Compare i. 30: "*disobedient to parents.*"

<sup>87</sup>"Shut up." Compare Gal. iii. 22.

<sup>88</sup>Isaiah xl. 13 (LXX. nearly verbatim). Quoted also (omitting the middle and adding the end of the verse) 1 Cor. ii. 16.

<sup>89</sup>Job xli. 11 (according to the sense of the Hebrew, but not LXX.).

xii.

- 1 I exhort you, therefore, brethren, as you would acknowledge the mercies of God, to offer your bodies a living sacrifice, holy and well-pleasing unto God, which is your reasonable<sup>90</sup> worship. And be not conformed to the fashion of this<sup>91</sup> world, but be transformed by the renewing of your mind, that by an unerring test<sup>92</sup> you may discern the will of God, even that which is good, and acceptable, and perfect. For through the grace bestowed upon me [as Christ's Apostle], I warn every man among you not to think of himself more highly than he ought to think, but to seek a sober mind, according to the measure of faith<sup>93</sup> which God has given him.
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- 4 For as we have many limbs, which are all members of the same body, though they have not all the same office; so we ourselves are all<sup>94</sup> one body in Christ, and fellow-members one of another; but we have gifts differing according to the grace which God has given us.<sup>95</sup> He that has the gift of prophecy, let him exercise it<sup>96</sup> according to the proportion of his faith. He that has the gift of ministration, let him minister; let the teacher labor in teaching; the exhorter, in exhortation. He who gives, let him give in singleness of mind. He who rules, let him rule diligently. He who shows
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Exhortations to the contented and earnest performance of the duties belonging to their several gifts and callings, and to forgiveness of injuries. Also (xiii. 1-7) to obedience to the civil magistrates as ordained by God. And generally (xiii. 8-10) to love, as comprehending all duties to our neighbor. All these duties should be performed (xiii. 11-14) as in the expectation of Christ's speedy coming.

<sup>90</sup>*Reasonable worship*, as contrasted with the unreasonable worship of those whose faith rested only on outward forms. See note on i. 9.

<sup>91</sup>See note on 1 Cor. i. 20.

<sup>92</sup>See note on ii. 18.

<sup>93</sup>"Measure of faith" here seems (from the context of the following verses) equivalent to "charism" as Chrysostom takes it. The particular talent given by God may be called a *measure of faith*, as being that by the use of which each man's faith will be tried. (Compare, as to the verbal expressions, 2 Cor. x. 13.) This explanation is, perhaps, not very satisfactory; but to understand measure as meaning *amount* is still less so, for a double gift of prophecy did not imply a double faith. The expression is so perplexing, that one is almost

tempted to conjecture that the words crept into the text here by mistake, having been originally a marginal explanation of "the proportion of faith" just below.

<sup>94</sup>Literally "*the many*."

<sup>95</sup>The construction and the parallel both seem to require a comma at the end of verse 5, and a full stop in the middle of verse 6.

<sup>96</sup>We think it better to take these elliptical clauses as all imperative (with the A. V.) rather than to consider them (with De Wette and others) as "descriptive of the sphere of the gift's operation" up to a certain point, and then passing into the imperative. The participles in verses 9. 16, and 17, seem to refute De Wette's arguments.

pity, let him show it gladly. Let your love be without feigning. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another in brotherly love; in honor let each set his neighbor above himself. Let your diligence be free from sloth, let your spirit grow with zeal; be true bondsmen of your Lord. In your hope be joyful; in your sufferings be steadfast; in your prayers be unwearied. Be liberal to the needs of the saints. And show hospitality to the stranger. Bless your persecutors; yea, bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of one mind amongst yourselves. Set not your heart on high things, but suffer yourselves to be borne along<sup>97</sup> with the lowly. Be not wise in your own conceits. Repay no man evil for evil. "*Be provident of good report in the sight of all men.*"<sup>98</sup> If it be possible, as far as lies in yourselves, keep peace with all men. Revenge not yourselves, beloved, but give place to the wrath [of God];<sup>99</sup> for it is written, "*Vengeance is mine; I will repay, saith the Lord.*"<sup>1</sup> Therefore, "*If thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire upon his head.*"<sup>2</sup> Be not overcome by evil, but overcome evil with good.

Let every man submit himself to the authorities of government; for all authority comes from God, and the authorities which now are have been set in their place by God; therefore, he who sets himself against the authority resists the ordinance of God; and they who resist will bring judgment upon themselves. For the magistrate is not terrible to good works,<sup>3</sup> but to evil. Wilt thou be fearless of his authority? do what is good, and thou shalt have its praise. For the magistrate is God's minister to thee for good. But if thou art an evil doer, be afraid; for not by chance does he bear the sword [of justice], being a minister of God, appointed to

<sup>97</sup>This is the literal translation.

<sup>98</sup>This is a quotation nearly verbatim from Prov. iii. 4 (LXX.). See note on 2 Cor. viii. 21.

<sup>99</sup>Such is the interpretation of Chrysostom, and is supported by the ablest modern interpreters. For "wrath" in this sense, compare Rom. v. 9, 1 Thess. ii. 16.

<sup>1</sup>Deut. xxxii. 35 (LXX., but not verbatim); see note on Heb. x. 30.

<sup>2</sup>Prov. xxv. 21 (LXX.). There

can be little doubt that the metaphor is taken from the melting of metals. It is obvious that "thou shalt heap coals of fire on his head" could never have meant "thou shalt destroy him;" because to feed an enemy could in no sense destroy him.

<sup>3</sup>We must remember that this was written before the Imperial Government had begun to persecute Christianity. It is a testimony in favor of the general administration of the Roman criminal law.

xiii.

5 do vengeance upon the guilty. Wherefore you must needs  
 6 submit, not only for fear, but also for conscience' sake; for  
 this also is the cause why you pay tribute, because the au-  
 7 thorities of government are officers of God's will, and this is  
 the very end of their daily work. Pay, therefore, to all their  
 8 dues; tribute to whom tribute is due; customs to whom  
 customs; fear to whom fear; honor to whom honor. Owe  
 no debt to any man, save the debt of love alone; for he who  
 9 loves his neighbor has fulfilled the law. For the law which  
 says, "*Thou shalt not commit adultery; Thou shalt do no  
 murder; Thou shalt not steal; Thou shalt not bear false  
 witness; Thou shalt not covet*"<sup>4</sup> (and whatsoever other  
 commandment there be), is all contained in this one saying,  
 10 "*Thou shalt love thy neighbor as thyself.*"<sup>5</sup> Love works no  
 ill to his neighbor; therefore Love is the fulfilment of the  
 Law.

11 This do, knowing the season wherein we stand, and that  
 for us it is high time to awake out of sleep, for our salva-  
 12 tion is already nearer than when we first believed. The night  
 is far spent, the day is at hand; let us therefore cast off the  
 works of darkness, and let us put on the armor of light.  
 13 Let us walk (as in the light of day) in seemly guise; not in  
 rioting and drunkenness, not in dalliance and wantonness,  
 14 not in strife and envying. But clothe yourselves with the Lord  
 Jesus Christ, and take no thought to please your fleshly lusts.

xiv. 1 Him who is weak in his faith receive into  
 your fellowship, imposing no determinations  
 2 of doubtful questions.<sup>6</sup> Some have faith  
 that they may eat all things; others, who  
 3 are weak,<sup>7</sup> eat herbs alone. Let not him who  
 eats despise him who abstains, nor let him  
 who abstains judge him who eats, for God  
 4 has received him among<sup>8</sup> His people. Who

Those Chris-  
 tians who still  
 clung to su-  
 perstitious  
 distinctions be-  
 tween meats  
 and days  
 should be treat-  
 ed with in-

<sup>4</sup>Exod. xx. 13-17 (LXX.).

<sup>5</sup>Levit. xix. (LXX.).

<sup>6</sup>Literally, *not acting so as to make distinctions [or determinations] which belong to disputatious reasonings* The same word is used in Phil. ii. 14.

<sup>7</sup>These were probably Christians of Jewish birth, who so feared lest they should (without knowing it) eat meat which had been offered to idols or was otherwise ceremonially unclean (which might easily happen in such a place as Rome), that they abstained from meat alto-

gether. Thus Josephus (*Life*, § 3, quoted by Tholuck) mentions some Jewish priests who, from such conscientious scruples, abstained while prisoners in Rome from all animal food. So Daniel and his fellow-captives in Babylon refused the king's meat and wine, and ate pulse alone, that they might not defile themselves (Dan. i. 8-12). The tone and precepts of this 14th chapter of the Epistle correspond with 1 Cor. viii.

<sup>8</sup>Literally, *received him unto Himself.*

dulgence by the more enlightened, and all should treat each other with charity, and forbear from condemning one another, whether Jews or Gentiles, since Christ had received both into His favor as their common Lord.

art thou, that judgest another's servant? To his own master he must stand or fall; but he shall be made to stand, for God is able to set him up. There are some who esteem one day above another; and again there are some who esteem all days alike;<sup>9</sup> let each be fully persuaded in his own mind. He who regards the day regards it unto the Lord; and he who regards it not, disregards it unto the Lord.<sup>10</sup> He who eats, eats unto the Lord, for he gives God thanks; and he who abstains, abstains unto the Lord, and gives thanks to God likewise. For not unto himself does any one of us either live or die; but

whether we live, we live unto the Lord, or whether we die, we die unto the Lord; therefore, living or dying, we are the Lord's. For to this end Christ died, and<sup>11</sup> lived again that He might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? Or thou, why despisest thou thy brother? for we shall all stand before the judgment-seat of Christ. And so it is written, "*As I live, saith the Lord, every knee shall bow to me, and every tongue shall acknowledge God.*"<sup>12</sup> So, then, every one of us shall give account to God [not of his brethren, but] of himself. Let us, then, judge each other no more, but let this rather be your judgment, to put no stumbling-block or cause of falling in your brother's way. I know and am persuaded in the Lord Jesus, that nothing is in itself unclean; but whatever a man thinks unclean is unclean to him. And if for meat thou grievest thy brother, thou hast ceased to walk by the rule of love. Destroy not him with thy meat for whom Christ died.

I say, then, let not your good be evil spoken of,<sup>13</sup> For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit; and he who lives in these things as Christ's bondsman is well-pleasing to God, and cannot be condemned<sup>14</sup> by men. Let us therefore follow the things which make for peace, such as may build us up

<sup>9</sup>Compare Col. ii. 16. Dean Alford has an excellent note on this verse. [Here, as at Gal. iv. 10, we may refer to the additional note on Col. ii. 16.—H.]

<sup>10</sup>This negative clause is omitted by the majority of MSS., but is sanctioned by Chrysostom and other fathers, and retained in the text by Tischendorf:

Griesbach and Lachmann omit it.

<sup>11</sup>"Rose again" is omitted by the best MSS.

<sup>12</sup>Isaiah xlv. 23 (LXX. not accurately, but apparently from memory).

<sup>13</sup>Compare 1 Cor. x. 29.

<sup>14</sup>Literally, *is capable of standing any test to which he may be put.*

xiv.

20 together into one. Destroy not thou the work of God for  
 a meal of meat All things indeed [in themselves] are pure;  
 21 but to him that eats with stumbling all is evil. It is good  
 neither to eat flesh, nor to drink<sup>15</sup> wine, nor to do any<sup>16</sup>  
 other thing, whereby thy brother<sup>15</sup> is made to stumble.<sup>17</sup>  
 22 Hast thou faith [that nothing is unclean]? keep it for thine  
 own comfort before God. Happy is he who condemns not  
 23 himself by his own judgment.<sup>18</sup> But he who doubts is  
 thereby condemned if he eats, because he has not faith<sup>19</sup> that  
 xv. 1 he may eat; and every faithless deed<sup>20</sup> is sin. And we,  
 who are strong,<sup>21</sup> ought to bear the infirmities of the weak,  
 2 and not to please ourselves. Let each of us please his neigh-  
 3 bor for good ends, to build him up. For so<sup>22</sup> Christ pleased  
 not Himself, but in Him was fulfilled that which is written,  
 “*The reproaches of them that reproached thee fell upon*  
 4 *me.*”<sup>23</sup> For our instruction is the end of all which was  
 written of old; that by steadfast endurance, and by the  
 5 counsel of the Scriptures, we may hold fast our hope. Now  
 may God, from whom both counsel and endurance come,  
 grant you to be of one mind together, according to the will  
 6 of Christ, that you may all [both strong and weak], with  
 one heart and voice, glorify the God and Father of our Lord  
 7 Jesus Christ. Wherefore, receive one another into the fel-  
 lowship, to the glory of God, even as Christ also received  
 you.<sup>24</sup>

8 For<sup>25</sup> I say that Jesus Christ came to be a minister of  
 the circumcision, to maintain the truthfulness of God, and  
 9 confirm the promises made to our fathers; and that the

<sup>15</sup>This does not necessarily imply that any of the weaker brethren actually did scruple to drink wine; it may be put only hypothetically. But it is possible that they may have feared to taste wine, part of which had been poured in libation to idols. Daniel (in the passage above referred to) refused wine.

<sup>16</sup>It is strange that no critic has hitherto proposed the simple emendation of reading *et* instead of *et* which avoids the extreme awkwardness of the ellipsis necessitated by the Received Text. Compare John i. 3. The construction of the last clause is similar to that in ix. 32.

<sup>17</sup>We adopt the reading sanctioned by Tischendorf, which omits one or two words.

<sup>18</sup>See note on ii. 18.

<sup>19</sup>Literally, *he eats not from faith.*

<sup>20</sup>Literally, *every deed which springs not from faith [that it is a right deed] is sin.*

<sup>21</sup>Literally, “We the strong.” St. Paul here addresses the same party whom he so often exhorts to patience and forbearance; those who called themselves “the spiritual” (Gal. vi. 1, 1 Cor. iii. 1), and boasted of their “knowledge” (1 Cor. viii. 1).

<sup>22</sup>The “*even*” of A. V. is not in the original. “*For Christ also*” is the literal English.

<sup>23</sup>Ps. lxxix. 9 (LXX.).

<sup>24</sup>“You” (not “us”) is the reading of the best MSS.

<sup>25</sup>The reading of the MSS. is “for,” not “but.”

Gentiles should praise God for His mercy, as it is written, "For this cause I will acknowledge thee among the Gentiles, and will sing unto thy name."<sup>26</sup> And again it is said, "Rejoice, ye Gentiles, with His people;"<sup>27</sup> and again, "Praise the Lord, all ye Gentiles, and laud Him, all ye peoples;"<sup>28</sup> and again Esaias saith, "There shall come the root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles hope."<sup>29</sup> Now may the God of hope<sup>30</sup> fill you with all joy and peace in believing; that you may abound in hope, through the mighty working of the Holy Spirit.

But I am persuaded, my brethren, not only by the reports of others,<sup>31</sup> but by my own judgment, that you are already full of goodness, filled with all knowledge, and able, of yourselves, to admonish one another. Yet I have written to you somewhat boldly in parts<sup>32</sup> [of this letter], to remind you [rather than to teach you], because of that gift of grace which God bestowed upon me that I should be a minister of Jesus Christ to the Gentiles, serving in the Glad-tidings of God, that I might present the Gentiles to God, as a priest presents the offering,<sup>33</sup> a sacrifice well pleasing unto Him, hallowed by the working of the Holy Spirit. I have therefore the power of boasting in Christ Jesus, concerning the things of God; for I will not dare [as some do] to glorify myself for the labors of others,<sup>34</sup> but I will speak only of the works which Christ has wrought by me, to bring the Gentiles to obedience, by word and deed, with the might of signs

<sup>26</sup>Ps. xviii. 49 (LXX.).

<sup>27</sup>Deut. xxxii. 43 (LXX.).  
See note on ix 25.

<sup>28</sup>Ps. cxvii. 1 (LXX.).

<sup>29</sup>Isaiah xi. 10 (LXX.).

<sup>30</sup>The reference of this to the preceding quotation is lost in A. V. through the translation of the verb and noun for "hope" by "hope" and "trust" respectively.

<sup>31</sup>Observe the force of the "I myself also."

<sup>32</sup>For the meaning here, see 2 Cor. i. 14, 2 Cor. ii. 5. It might here be translated in some measure (as Neander proposes,

compare v. 24), but that this is already expressed in "somewhat boldly." The word "brethren" is omitted in the best MSS.

<sup>33</sup>Literally, "a minister of Jesus Christ unto the Gentiles, a priest presenting an offering in respect of the Good-tidings of God, that the Gentiles might be offered up as an offering well pleasing unto Him." The same thing is said under a somewhat different metaphor, 2 Cor. xi. 2.

<sup>34</sup>Compare 2 Cor. x. 15, the whole of which passage is parallel to this.

xv.

and wonders, the might of the Spirit of God; so that going forth from Jerusalem, and round about as far as<sup>35</sup> Illyricum, I have fulfilled my task in bearing the Glad-tidings

in spite of the dangers which he expects to meet there.

20 of Christ. And my ambition was to bear it according to this rule, [that I should go], not where the name of Christ was known (lest I should be building on another man's foundation), but [where it was unheard]; as it is written, "*To whom He was not spoken of, they shall see; and the people who have not heard shall understand.*"<sup>36</sup>

22 This is the cause why I have often been hindered from  
23 coming to you. But now that I have no longer room enough  
[for my labors] in these regions, and have had a great desire  
24 to visit you these many years, so soon as I take my journey into Spain I will come to you;<sup>37</sup> for I hope to see you on my way, and to be set forward on my journey thither by you, after I have in some measure satisfied my desire of  
25 your company. But now I am going to Jerusalem, being employed<sup>38</sup> in a ministration to the saints. For the provinces  
26 of Macedonia and Achaia have willingly undertaken to make a certain contribution for the poor among the saints in  
27 Jerusalem. Willingly, I say, they have done this; and indeed they are their debtors; for since the Gentiles have shared in the spiritual goods of the brethren in Jerusalem, they owe it in return to minister to them in their earthly  
28 goods. When, therefore, I have finished this task, and have given to them in safety the fruit of this collection, I will  
29 come from thence, by you, into Spain. And I am sure that when I come to you, my coming will receive the fulness<sup>39</sup> of  
30 Christ's<sup>40</sup> blessing. But I beseech you, brethren, by our Lord Jesus Christ, and by the love which the Spirit gives, to help me in my conflict with your prayers to God on my  
31 behalf, that I may be delivered from the disobedient in Judæa, and that the service which I have undertaken for  
32 Jerusalem may be favorably received by the Saints; that so I may come to you in joy, by God's will, and may be re-  
33 freshed in your companionship. The God of peace be with you all. Amen.

xvi. 1 I commend to you Phœbe our sister, who is<sup>41</sup> a ministering servant of the Church at of Phœbe, and

<sup>35</sup>See the remarks on this in Chap. XVII., p. 514.

<sup>36</sup>Isaiah lii. 15 (LXX.).

<sup>37</sup>This "I will come to you" is probably an interpolation, as it is omitted by the best MSS.; but it makes no difference in the sense.

<sup>38</sup>The present participle; not (as in A. V.) the future.

<sup>39</sup>Literally, *I shall come in the fulness, &c.*

<sup>40</sup>"Gospel" is not in any of the best MSS.

<sup>41</sup>Διάκονον (Deaconess).



salutations to numerous Roman Christians. Cenchrea; that you may receive her in the Lord, as the saints should receive one another, and aid her in any business<sup>42</sup> wherein she needs your help; for she has herself aided many, and me also among the rest.

Greet Priscilla and Aquila,<sup>43</sup> my fellow-laborers in the work of Christ Jesus, who, to save my life, laid down their own necks; who are thanked, not by me alone, but by all the Churches of the Gentiles. Greet likewise the Church which assembles at their house.

Salute Epænetus my dearly-beloved, who is the first-fruits of Asia<sup>44</sup> unto Christ.

Salute Mary, who labored much for me.

Salute Andronicus and Junias, my kinsmen and fellow-prisoners,<sup>45</sup> who are well known among the Apostles, and who were also in Christ before me.

Salute Amplias, my dearly-beloved in the Lord.

<sup>42</sup>From the use of legal terms here, it would seem that the business on which Phœbe was visiting Rome was connected with some trial at law.

<sup>43</sup>The most ancient MSS. read *Prisca* for *Priscilla* here; the names being the same. Concerning these distinguished Christians. When and where they risked their lives for St. Paul, we know not, but may conjecture at Ephesus. We see here that they had returned to Rome (whence they had been driven by the edict of Claudius) from Ephesus, where we left them last. It is curious to observe the wife mentioned first, contrary to ancient usage. Throughout this chapter we observe instances of courtesy towards women sufficient to refute the calumnies of a recent infidel writer, who accuses St. Paul of speaking and feeling coarsely in reference to women; we cannot but add our astonishment that the same writer should complain that the standard of St. Paul's ethics; in reference to the sexual relations, is not sufficiently elevated; while at the same time he considers the instincts of the German race to have first introduced into the world the true morality of

these relations. One is inclined to ask whether the present facility of divorce in Germany is a legitimate development of the Teutonic instinct; and if so, whether the law of Germany, or the law of our Saviour (Mark x. 12), enforced by St. Paul (1 Cor. vii. 10), expresses the higher tone of morality, and tends the more to elevate the female sex.

<sup>44</sup>*Asia*, not *Achaia*, is the reading of the best MSS. The province of proconsular Asia is of course meant.

<sup>45</sup>When were they St. Paul's fellow-prisoners? Probably in some of those imprisonments not recorded in the Acts, to which he alludes 2 Cor. xi. 23. It is doubtful whether in calling them his "kinsmen" St. Paul means that they were really related to him, or only that they were Jews. (Compare Rom. ix. 3.) The latter supposition seems improbable, because Aquila and Priscilla, and others in this chapter, mentioned without the epithet of kinsmen, were certainly Jews; yet, on the other hand, it seems unlikely that so many of St. Paul's relations as are here called "kinsmen" (verses 7, 11, 21) should be mentioned in

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- xvi.
- 9 Salute Urbanus, my fellow-workman in Christ's service, and Stachys my dearly-beloved.
- 10 Salute Apelles, who has been tried and found trustworthy in Christ's work.  
Salute those who are of the household of Aristobulus.<sup>46</sup>
- 11 Salute Herodion, my kinsman.  
Salute those of the household of Narcissus<sup>47</sup> who are in the Lord's fellowship.
- 12 Salute Tryphena and Tryphosa, the faithful laborers in the Lord's service.  
Salute Persis the dearly-beloved, who has labored much in the Lord.
- 13 Salute Rufus,<sup>48</sup> the chosen in the Lord and his mother, who is also mine.
- 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.
- 15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
- 16 Salute one another with the kiss of holiness.<sup>49</sup>  
The Churches of Christ [in Achaia] salute you.
- 17 I exhort you, brethren, to keep your eyes upon those who cause divisions, and cast stumbling-blocks in the way of others, contrary to the teaching which you have learned. Warning against self-interested partisans.
- 18 Shun them that are such; for the master whom they serve is not our Lord Jesus Christ, but their own belly: and by their fair speaking and flattery they deceive

a single chapter. Perhaps we may take a middle course, and suppose the epithet to denote that the persons mentioned were of the tribe of Benjamin.

<sup>46</sup>This Aristobulus was probably the great-grandson of Herod the Great, mentioned by Josephus and Tacitus, to whom Nero in A. D. 55 gave the government of Lesser Armenia. He had very likely lived previously at Rome, and may still have kept up an establishment there, or perhaps had not yet gone to his government. See *Tac. Ann.* xiii. 7, and *Joseph. Ant.* xx. 5.

<sup>47</sup>There were two eminent persons of the name of Narcissus at Rome about this time; one the well-known favorite of Claudius (*Suet. Claud.* 28, *Tac. Ann.* xii. 57, 65, xiii. 1.), who was put to death by Nero, A.

D. 54, soon after the death of Claudius, and therefore before this Epistle was written: the other was a favorite of Nero's, and is probably the person here named. Some of his slaves or freedmen had become Christians. This Narcissus was put to death by Galba (*Dio.* lxiv. 3).

<sup>48</sup>St. Mark (xv. 21) mentions Simon of Cyrene as "the father of Alexander and Rufus;" the latter, therefore, was a Christian well known to those for whom St. Mark wrote, and probably is the same here mentioned. It is gratifying to think that she whom St. Paul mentions here with such respectful affection was the wife of that Simon who bore our Saviour's cross.

<sup>49</sup>See note on 1 Thess. v. 26.

the hearts of the guileless. I say this, because the tidings of your obedience have been told throughout the world. On your own behalf, therefore, I rejoice: but I wish you not only to be simple in respect of evil, but to be wise for good. And the God of peace shall bruise Satan under your feet speedily. 19 20

The grace of our Lord Jesus Christ be with you.

Salutations from Christians to those at Rome. Timotheus, my fellow-laborer, and Lucius, and Jason,<sup>50</sup> and Sosipater,<sup>51</sup> my kinsmen, salute you. 21

I, Tertius, who have written this letter, salute you in the Lord. 22

Gaius,<sup>52</sup> who is the host, not of me alone, but also of the whole Church, salutes you. 23

Erastus,<sup>53</sup> the treasurer of the city, and the brother Quartus, salute you.

Autograph conclusion. The grace of our Lord Jesus Christ be with you all. 24

Now I commend you<sup>54</sup> unto Him who is able to keep you steadfast, according to my Glad-tidings, and the preaching<sup>55</sup> of Jesus Christ—whereby is unveiled the mystery which was kept secret in eternal times<sup>56</sup> of old, 25

<sup>50</sup>Jason is mentioned as a Thessalonian, Acts xvii. 5; he had probably accompanied St. Paul from Thessalonica to Corinth.

<sup>51</sup>Sosipater is mentioned as leaving Corinth with St. Paul, soon after this epistle was written (Acts xx. 4).

<sup>52</sup>This Gaius (or Caius) is no doubt the same mentioned (1 Cor. i. 14) as baptized at Corinth by St. Paul with his own hands. In Acts xx. 4 we find "Gaius of Derbe" leaving Corinth with St. Paul, soon after the writing of this Epistle, but this may perhaps have been a different person; although this is not certain, considering how the Jews migrated from one place to another, of which Aquila and Priscilla are an obvious example.

<sup>53</sup>Erastus is again mentioned (as stopping at Corinth) in 2 Tim. iv. 20. Probably the same Erastus who went with Timotheus from Ephesus to Macedonia, on the way towards Corinth (Acts xix. 22.)

<sup>54</sup>If we retain the "to whom"

in verse 27 (with the great majority of MSS.) we must supply "I commend" or something equivalent here, or else leave the whole passage anacoluthical. Examples of a similar commendation to God at the conclusion of a letter or speech are frequent in St. Paul. Compare 1 Thess. v. 23, 2 Thess. ii. 16, and especially the conclusion of the speech (so nearly contemporaneous with this Epistle) at Miletus, Acts xx. 32. The complicated and involved construction reminds us of the Salutation commencing this Epistle, and of Eph. i.

<sup>55</sup>Literally, *proclamation*.

<sup>56</sup>Meaning, probably, *the times of the Ancient Dispensation*. Compare the use of the same expression, Tit. i. 2. There is no inconsistency in saying that this mystery was "kept secret" under the Old Dispensation, and yet confirmed by the Prophetical Scriptures; for it was hidden *from the Gentiles* altogether, and the prophetical intimations of it were not understood by the Jews,

xvi.

- 26 but has now been brought to light, and made known to all the Gentiles by the Scriptures of the Prophets, by command of the eternal God; that the Gentiles might be led to the obedience of faith—unto Him, the only wise God,<sup>57</sup> I commend you through Jesus Christ to whom be glory forever. Amen.<sup>58</sup>
- 27

<sup>57</sup>If we were (on the authority of the Codex Vaticanus) to omit the "to whom" in this passage, the last three verses would become a continuous doxology. The translators of the A. V. have tacitly omitted this "to whom," although professing to follow the Textus Receptus.

<sup>58</sup>Some MSS. insert the verses 25, 26, 27, after xiv. 23, instead of in this place; but the greater weight of MS. author-

ity is in favor of their present position. A good refutation of the objections which have been made against the authenticity of the last two chapters is given by De Wette and Neander; but, above all, by Paley's *Horæ Paulinæ*, inasmuch as these very chapters furnish four or five of the most striking undesigned coincidences there mentioned.

## THE EPISTLE TO PHILEMON.<sup>1</sup>

Salutation.            PAUL, a prisoner of Christ Jesus, and  
 Timotheus the brother, To PHILEMON OUR  
 BELOVED FRIEND AND FELLOW-LABORER, AND TO APPIA<sup>2</sup> OUR BE-  
 LOVED SISTER,<sup>3</sup> AND TO ARCHIPPUS<sup>4</sup> OUR FELLOW-SOLDIER, AND  
 TO THE CHURCH AT THY HOUSE.

Grace be to you and peace, from God our Father and our  
 Lord Jesus Christ.

Thanksgivings and prayers for Philemon.            I thank my God, making mention of thee  
 always in my prayers, because I hear of thy  
 love and faith towards the Lord Jesus, and  
 towards all the saints; praying<sup>5</sup> that thy  
 faith may communicate itself to others, and may become  
 workful, in causing true knowledge of all the good which is  
 in us, for Christ's service. For I have great joy and consola-  
 tion in thy love, because the hearts of the saints have been  
 comforted by thee, brother.

Request for the favorable reception of Onesimus.            Wherefore, although in the authority of  
 Christ I might boldly enjoin upon thee that  
 which is befitting, yet for love's sake I rather  
 beseech thee as Paul the aged, and now also  
 prisoner of Jesus Christ. I beseech thee for  
 my son, whom I have begotten in my chains, Onesimus; who  
 formerly was to thee unprofitable,<sup>6</sup> but now is profitable both

<sup>1</sup>With respect to the date of this epistle, the fact that it was conveyed by Onesimus (compare Col. iv. 9), and the persons mentioned as with St. Paul at the time (Philem. 23, 24 compared with Col. iv. 12-14), prove that it was sent to Asia Minor, together with the Epistle to the Colossians, the date of which is discussed in a note on the beginning of that epistle.

<sup>2</sup>We are told by Chrysostom that she was the wife of Philemon, which seems probable from the juxtaposition of their names.

<sup>3</sup>"Sister" is added in many of the best MSS.

<sup>4</sup>Archippus was apparently a presbyter of the church at Colossæ, or perhaps an evangelist resident there on a special mission (compare Col. iv. 17), from the present passage, he

seems to have lived in the house of Philemon.

<sup>5</sup>"That" is to be joined with verse 4, as stating the object of the prayer there mentioned, while verse 5 gives the subject of the thanksgiving. This is Chrysostom's view, against which Meyer's objections appear inconclusive. The literal English of verse 6 is as follows, *that the communication of thy faith may become workful, in true knowledge of all good which is in us, for Christ.* The latter words are very obscure, but the rendering adopted in the text appears to make the best sense. The best MSS. are divided between Christ and Christ Jesus; but agree in reading "in us," not "in you."

<sup>6</sup>Most modern commentators suppose a play on the name

12 to thee and me. Whom I have sent back to thee;<sup>7</sup> but do  
 13 thou receive him as my own<sup>8</sup> flesh and blood. For I would  
 gladly<sup>9</sup> retain him with myself, that he might render service  
 to me in thy stead, while I am a prisoner for declaring the  
 14 Glad-tidings; but I am unwilling to do any thing without  
 thy decision, that thy kindness may not be constrained, but  
 15 voluntary. For perhaps to this very end he was parted from  
 16 thee for a time, that thou mightest possess him forever; no  
 longer as a bondsman, but above a bondsman, a brother be-  
 loved; very dear to me, but how much more to thee, being  
 17 thine both in the flesh and in the Lord! If, then, thou  
 count me in fellowship with thee, receive him as myself.  
 18 But whatsoever he has wronged thee of, or owes thee, reckon  
 it to my account (I, Paul, write<sup>10</sup> this with my own hand);  
 19 I will repay it; for I would not say to thee that thou owest  
 20 me even thine own self besides. Yea, brother, let me have  
 joy of thee in the Lord; comfort my heart in Christ.<sup>11</sup>

21 I write to thee with full confidence in thy  
 obedience, knowing that thou wilt do even  
 22 more than I say. But, moreover, prepare to re-  
 ceive me as thy guest; for I trust that through  
 your prayers<sup>12</sup> I shall be given to you.

23 There salute thee Epaphras my fellow-  
 24 prisoner<sup>13</sup> in Christ Jesus, Marcus, Aris-  
 tarchus, Demas, and Luke, my fellow-laborers.

25 The grace of our Lord Jesus Christ be  
 with your spirits.<sup>14</sup>

Announcement  
 of a visit from  
 Paul to Asia  
 Minor on his  
 acquittal.

Salutations  
 from Rome.

Concluding  
 benediction.

*Onesimus*, which means *useful*, but there seems scarcely sufficient ground for this, and it was never remarked by the ancient Greek commentators, whose judgment on such a point would be entitled to most deference.

<sup>7</sup>Many of the best MSS. add to "thee." The omission of the imperative makes no difference in the sense; but it is characteristic of St. Paul's abrupt and rapid dictation. [If, with the best MSS., we omit the imperative, we find it in v. 17: and the intermediate matter is practically parenthetical.—H.]

<sup>8</sup>Children were called the *σπλάγχνα* of their parents.

<sup>9</sup>The imperfect here, and aorist in the preceding and fol-

lowing verse, are used, according to classical idiom, from the position of the *reader* of the letter.

<sup>10</sup>See the preceding note.

<sup>11</sup>"Christ" is the reading of the best MSS.

<sup>12</sup>Observe the change from singular to plural here, and in verse 25.

<sup>13</sup>"Fellow-soldier," as we have before remarked, perhaps means only that Epaphras had voluntarily shared Paul's imprisonment at Rome by taking up his residence with him, in the lodging where he was guarded by the "soldier that kept him."

<sup>14</sup>The *Amen* as usual is interpolated.

## THE EPISTLE TO THE COLOSSIANS.<sup>1</sup>

i.

Salutation.                    PAUL, an apostle of Jesus Christ by the  
will of God, and Timotheus the brother,  
TO THE HOLY AND FAITHFUL BRETHREN IN CHRIST WHO ARE AT  
COLOSSÆ,<sup>2</sup>

1

2

Grace be to you, and peace from God our Father.<sup>3</sup>

3

Thanksgiving                    I<sup>4</sup> give continual thanks to God<sup>5</sup> the Fa-  
for their con-                    ther of our Lord Jesus Christ, in my prayers  
version.                    for you (since I heard of your faith in Christ  
Jesus, and your love to all the saints), be-

4

5

cause<sup>6</sup> of the hope laid up for you in the heavens, whereof  
you heard the promise<sup>7</sup> in the truthful Word of the Glad-  
tidings; which is come to you, as it is through all the world;  
and everywhere it bears fruit and<sup>8</sup> grows, as it does also  
among you, since the day when first you heard it, and learned  
to know truly the grace of God. And thus you were taught  
by Epaphras my beloved fellow-bondsman,<sup>9</sup> who is a faithful

6

7

<sup>1</sup>The following are the grounds for the date assigned to this Epistle:—

(1.) It was written in prison at the same time as that to Philemon, and sent by the same messenger (iv. 7-9).

(2.) It was not written in Cæsarea,—

(A) Because while writing St. Paul was laboring for the Gospel (iv. 3, 4), which he did not at Cæsarea (Acts xxviii. 31).

(B) Because he could not have expected at Cæsarea to be soon coming to Phrygia (Acts xxiii. 11, xix. 21; Rom. i. 13; Acts xx. 25), whereas while writing this he expected soon to visit Phrygia (Philem. 22).

(3.) The indications above mentioned all correspond with Rome. Moreover, Timotheus was with him, as we know he was at Rome, from Phil. i. 1.

<sup>2</sup>Many of the best MSS. have Colassæ; and this form is

found in some of the later Greek writers.

<sup>3</sup>The words "And our Lord Jesus Christ," with which St. Paul in all other cases concludes this formula of benediction, are omitted here in the best MSS. Crystostom remarks on the omission.

<sup>4</sup>See note on 1 Thess. i. 2.

<sup>5</sup>"And" is omitted by the best MSS.

<sup>6</sup>It seems more natural to take the preposition thus, as in verse 9, than to connect it with the preceding verse.

<sup>7</sup>"Before." The information regarding the hope had been received by them here *before its fulfilment*. Olshausen.

<sup>8</sup>The MSS. add this to the T. R.

<sup>9</sup>Epaphras is the same name with *Epaphroditus*; but this can scarcely be the same person with that Epaphroditus who brought the contribution from Philippi to Rome about this time. This was a native of Colossæ (see iv. 12): the other was settled at Philippi, and held office in the Philippian Church.

- i.  
8 servant of Christ on your behalf. And it is he who has de-  
clared to me your love for me<sup>10</sup> in the Spirit.
- 9 Wherefore I also, since the day when first  
I heard it, cease not to pray for you, and to Prayers for  
ask of God that you may fully attain to the their perfec-  
knowledge of His will; that<sup>11</sup> in all wis- tion.  
10 dom and spiritual understanding you may walk worthy of  
the Lord, to please Him in all things; that you may bear  
fruit in all good works, and grow continually in the knowl-  
11 edge of God; that you may be strengthened to the utter-  
most in the strength of His glorious power, to bear all suf-  
12 ferings with steadfastness and with joy, giving thanks<sup>12</sup> to  
the Father who has fitted us to share the portion of the  
saints in the light.
- 13 For He has delivered us from the dominion  
of darkness, and transplanted us into the Atonement and  
14 kingdom of his beloved Son, in whom we sovereignty  
have our redemption,<sup>13</sup> the forgiveness of of Christ.  
15 our sins. Who is a visible<sup>14</sup> image of the invisible God, the  
16 first-born of all creation; for in<sup>15</sup> Him were all things cre-  
ated, both in the heavens and on the earth, both visible and  
invisible, whether they be Thrones, or Dominations, or Princi-  
palities, or Powers;<sup>16</sup> by Him and for Him<sup>17</sup> were all cre-

<sup>10</sup>This interpretation (which is Chrysostom's) seems the most natural. Their love for St. Paul was *in the Spirit*, because they had never seen him *in the flesh*.

<sup>11</sup>The punctuation here adopted connects "in all wisdom," &c., with the following verb.

<sup>12</sup>The "giving thanks" here seems parallel to the preceding participles, and consequently the "us" is used, not with reference to the writer, but generally as including both writer and readers; and the particular case of the readers (as formerly Heathens) referred to in verse 21 ("and you").

<sup>13</sup>"Through His blood" has been introduced here by mistake from Eph. i. 7, and is not found in the best MSS.

<sup>14</sup>It is important to observe here that St. Paul says not merely that our Lord *was* when on earth the visible image of God, but that he *is* so still. In Him only God manifests him-

self to man, and He is still visible to the eye of faith.

<sup>15</sup>"In" here must not be confounded with "through" or "by." The existence of Christ, the *γῶλος*, is the condition of all creation; *IN* Him the God-head is manifested.

<sup>16</sup>St. Paul here appears to allude to the doctrines of the Colossian heretics, who taught a system of angel-worship based upon a systematic classification of the angelic hierarchy (probably similar to that found in the Cabala), and who seem to have represented our Lord as only one (and perhaps not the highest) of this hierarchy. Other allusions to a hierarchy of angels) which was taught in the Rabbinical theology) may be found Rom. viii. 38, Eph. i. 21, iii. 10, 1 Pet. iii. 22, joined with the assertion of their subjection to Christ.

<sup>17</sup>Compare Rom. xi. 36, where exactly the same thing is said concerning *God*; from which the inference is plain. It ap-



ated. And He is before all things, and in Him all things subsist.<sup>18</sup> And He is the head of the body, the Church; whereof He is the beginning, as first-born from the dead; that in all things His place might be the first.

For He willed<sup>19</sup> that in Himself all the Fulness of the universe<sup>20</sup> should dwell; and by Himself He willed to reconcile all things to Himself, having made peace by the blood of His cross; by Himself (I say) to reconcile all things, whether on the earth, or in the heavens.<sup>21</sup>

And you, likewise, who once were estranged from Him, and with your mind at war with Him, when you lived in wickedness, yet now He has reconciled in the body of His flesh through death, that He might bring you to His presence in holiness, without blemish and without reproach; if, indeed, you be steadfast in your faith, with your foundation firmly grounded and immovably fixed, and not suffering yourselves to be shifted away from

pears evident that St. Paul insists here thus strongly on the creation by Jesus Christ, in opposition to some erroneous system which ascribed the creation to some other source; and this was the case with the early Gnosticism, which ascribed the creation of the world to a Demiurge, who was distinct from the man Jesus.

<sup>18</sup>i. e. the life of the universe is conditioned by His existence. See the last note but two.

<sup>19</sup>"He willed." Most commentators suppose an ellipsis of "God," but the instances adduced by De Wette and others to justify this seem insufficient; and there seems no reason to seek a new subject for the verb when there is one already expressed in the preceding verse.

<sup>20</sup>The word *Pleroma* is here used by St. Paul in a technical sense, with a manifest allusion to the errors against which he is writing. The early Gnostics used the same word to represent the assemblage of emanations (conceived as angelic powers) proceeding from the Deity. St. Paul therefore appears to say, that the true *Fulness of the universe* (or, as he

calls it, chap. ii. 9, *Fulness of the Godhead*) is to be found, not in any angelic hierarchy but in Christ alone.

<sup>21</sup>This statement of the infinite extent of the results of Christ's redemption (which may well fill us with reverential awe) has been a sore stumbling-block to many commentators, who have devised various (and some very ingenious) modes of explaining it away. Into these this is not the place to enter. It is sufficient to observe that St. Paul is still led to set forth the true greatness of Christ in opposition to the angelolatry of the Colossian heretics; intimating that, far from Christ being one only of the angelic hierarchy, the heavenly hosts themselves stood in need of His atonement. Compare Heb. ix. 23.

<sup>22</sup>Here again is perhaps a reference to the Gnostic element in the Colossian theosophy. It was Christ himself who suffered death in the body of his flesh; He was perfect man, and not (as the Docetæ taught) an angelic emanation, who withdrew from the man Jesus before he suffered.

i.  
17  
18  
19  
20  
21  
22  
23

i.

the hope of the Glad-tidings which you heard, which has been published throughout all the earth,<sup>23</sup> whereof I, Paul, was made a ministering servant.

24 And even now I rejoice in the afflictions  
which I bear for your<sup>24</sup> sake, and I fill up  
what yet is lacking of the sufferings<sup>25</sup> of  
Christ in my flesh, on behalf of His body,  
25 which is the Church; whereof I was made a  
servant, to minister in the stewardship  
which God gave me for you [Gentiles], that I might fulfil  
26 it by declaring the Word of God, the mystery which has been  
hid for ages and generations,<sup>26</sup> but has now been shown  
27 openly to His saints; to whom God willed to manifest how  
rich, among the Gentiles, is the glory of this mystery, which<sup>27</sup>  
is CHRIST IN YOU THE HOPE OF GLORY.

St. Paul's commission to reveal the Christian mystery of universal salvation.

28 Him, therefore, I proclaim, warning every man, and teach-  
ing every man, in all wisdom; that I may bring every man  
29 into His presence full grown in Christ.<sup>28</sup> And to this end I  
labor in earnest conflict, according to His working which  
works in me with mighty power.

ii. 1 For I would have you know how great<sup>29</sup> a  
conflict I sustain for you, and for those at  
Laodicea, and for all<sup>30</sup> who have not seen

He prays that they may grow in true wisdom;

<sup>23</sup>Literally, *throughout all the creation under the sky*, which is exactly equivalent to *throughout all the earth*. St. Paul of course speaks here hyperbolically, meaning *the teaching which you heard from Epaphras is the same which has been published universally by the Apostles*.

<sup>24</sup>St. Paul's sufferings were caused by his zeal on behalf of the *Gentile converts*.

<sup>25</sup>Compare 2 Cor. i. 5. "The sufferings of Christ have come upon me above measure;" and also Acts ix. 4, "Why persecutest thou *me*?" St. Paul doubtless recollected those words when he called his sufferings "the sufferings of Christ in his flesh."

<sup>26</sup>Literally, *from (i. e. since) the ages and the generations*, meaning, *from the remotest times*, with special reference to the times of the Mosaic Dispensation. Compare Rom. xvi. 25, and Titus i. 2.

<sup>27</sup>The best MSS. are here di-

vided so as to leave it doubtful whether the relative belongs to *mystery* or *riches*; in either case the sense is the same, the *riches* are the rich abundance contained in the *mystery*.

<sup>28</sup>Jesus is omitted here in the best MSS. *Perfect* denotes *grown to the ripeness of maturity*.

<sup>29</sup>Alluding to what has just preceded.

<sup>30</sup>Viz. all *Christians*. By the plain natural sense of this passage, the Colossians are classed among those personally unknown to St. Paul. For the "they" of verse 2 comprehends and binds together the Colossians, and the Laodiceans, with the "all who," &c. This view is confirmed by i. 4 (where Paul had *heard of*, not witnessed, their faith), by i. 7 (where *Epaphras* is described as their founder), and by i. 8 (where their love for Paul has been *declared* to him by *Epaphras*, not personally known by himself).

my face in the flesh; that their hearts may be comforted, and that they may be knit together in love, and may gain in all its richness the full assurance of understanding;<sup>31</sup> truly to know the mystery of God,<sup>32</sup> wherein are all the treasures of wisdom and of knowledge<sup>33</sup> hidden.

I say this, lest any man should mislead you and warns them with enticing words. For though I am absent from you in the flesh, yet I am present against those who would mislead them, with you in the spirit, rejoicing when I behold your good order, and the firmness of your faith in Christ. As, therefore, you first received Christ Jesus the Lord, so walk in Him; having in Him your root, and in Him the foundation whereon you are continually<sup>34</sup> built up; persevering steadfastly in your faith, as you were taught; and abounding<sup>35</sup> in thanksgiving.

by a system of Beware<sup>36</sup> lest there be any man who leads misnamed phil- you captive<sup>37</sup> by his philosophy, which is a

<sup>31</sup>Compare "spiritual understanding" (i. 9).

<sup>32</sup>The reading of the MSS. here is very doubtful. The reading we have adopted is that of Tischendorf's 2d edition.

<sup>33</sup>St. Paul here alludes, as we see from the next verse, to those who (like the Colossian false teachers) professed to be in possession of a higher *Gnosis*. In opposition to them, he asserts that the depths of *Gnosis* are to be found only in the "Mystery of God," viz. the Gospel, or (as he defines it above) "Christ in you."

<sup>34</sup>Observe the present tense, and compare 1 Cor. iii. 10.

<sup>35</sup>"Therein" is omitted here, as in Tischendorf's text.

<sup>36</sup>The following paraphrase of this part of the Epistle is given by Neander:—"How can you still fear evil spirits, when the Father himself has delivered you from the kingdom of darkness, and transplanted you into the kingdom of his dear Son, who has victoriously ascended to heaven to share the divine might of his Father, with whom he now works in man; when, moreover, he by his sufferings has united you with the Father, and freed you from the dominion of all the powers of darkness, whom he exhibits (as

it were) as captives in his triumphal pomp, and shows their impotence to harm his kingdom established among men? How can you still let the doubts and fears of your conscience bring you into slavery to superstition, when Christ has nailed to his cross and blotted out the record of guilt which testified against you in your conscience, and has assured to you the forgiveness of all your sins? Again, how can you fear to be polluted by outward things, how can you suffer yourselves to be in captivity to outward ordinances, when you have died with Christ to all earthly things, and are risen with Christ, and live (according to your true, inward life) with Christ in heaven? Your faith must be fixed on things above, where Christ is, at the right hand of God. Your life is hid with Christ in God, and belongs no more to earth."

<sup>37</sup>Literally, *who drags you away as his spoil*. The peculiar form of expression employed (similar to "there are some that trouble you," Gal. i. 7) shows that St. Paul alludes to some particular individual at Colossæ, who professed to teach a "Philosophy."

ii.

vain deceit, following the tradition of men,<sup>38</sup> the outward lessons<sup>39</sup> of childhood, not the teaching of Christ. For in Him dwells all the Fulness<sup>40</sup> of the Godhead in bodily form, and in Him<sup>41</sup> you have your fulness; for He is the head of all the Principalities and Powers. In Him, also, you were circumcised with a circumcision not made by hands, even the offcasting of the<sup>42</sup> whole body of the flesh, the circumcision of Christ; for with Him you were buried in your baptism, wherein also you were made partakers of His resurrection, through the faith wrought in you by God, who raised Him from the dead; and you also, when you were dead in the transgressions and uncircumcision of your flesh, God raised to share His life. For He forgave us<sup>43</sup> all our transgressions, and blotted out the Writing against us which opposed us with its decrees,<sup>44</sup> having taken it out of our way, and nailed it to the cross. And He disarmed the Principalities and the Powers<sup>45</sup> [which fought against Him], and put them to open shame, leading them captive in the triumph of Christ.<sup>46</sup>

Therefore, suffer not any man to condemn you for what you eat or drink,<sup>47</sup> nor in respect of feast-days, or new moons,<sup>48</sup> or sabbaths; for these are a shadow of things to come, but the body is Christ's. Let no man succeed in his wish<sup>49</sup> to defraud you of your prize, persuading you to self-humiliation,<sup>50</sup> and worship of

osophy which depreciates Christ,

and unites Jewish observances with angel-worship and ascetism.

<sup>38</sup>"The tradition of man" is applied to the Rabbinical theology (Mark vii. 8).

<sup>39</sup>"Elements of the world" (cf. Gal. iv. 3) referring to the Jewish ordinances, as "a shadow of things to come" (v. 17).

<sup>40</sup>See note on i. 19.

<sup>41</sup>*i. e.* by union with Him alone, you can partake of the Pleroma of the Godhead, and not (as the Gnostics taught) by initiation into an esoteric system of theosophy, whereby men might attain to closer connection with some of the "Principalities and Powers" of the angelic hierarchy.

<sup>42</sup>The casting-off, not (as in outward circumcision) of a part, but of the whole body of the flesh, the whole carnal nature. *Of the sins* in the T. R. is an interpolation.

<sup>43</sup>"Us" is the reading of the best MSS.

<sup>44</sup>The parallel passage (Eph. ii. 15) is more explicit, "the law of enacted ordinances."

<sup>45</sup>Cf. Eph. vi. 12; and see Neander's paraphrase quoted above.

<sup>46</sup>"In Him," *i. e.* "Christ," the subject being "God." For the metaphor, compare 2. Cor. ii. 14.

<sup>47</sup>Compare Rom. xiv. 1-17.

<sup>48</sup>The same three Mosaic observances are joined together, 1 Chron. xxiii. 31. Compare also Gal. iv. 10.

<sup>49</sup>*Let no man, though he wishes it;* this seems the most natural explanation of this difficult expression; it is that adopted by Theodoret and Theophylact. We observe again the reference to some individual false teacher.

<sup>50</sup>From the combination of this with "chastening of the body," in verse 23, it seems to mean an exaggerated self-hu-

the angels,<sup>51</sup> intruding<sup>52</sup> rashly into things which he has not seen, puffed up by his fleshly mind, and not holding fast the head, from whom<sup>53</sup> the whole body, by the joints which bind it, draws full supplies<sup>54</sup> for all its needs, and is knit together, and increases in godly growth.

If, then,<sup>55</sup> when you died with Christ, you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees ("hold<sup>56</sup> not, taste not, touch not"—forbidding the use of things which are all made to be consumed in the using)<sup>57</sup> founded on the precepts and doctrines of men? For these precepts, though they have a show of wisdom, in a self-chosen worship, and in humiliation, and chastening of the body, are of no value to check<sup>58</sup> the indulgence of fleshly passions.

miliation, like that which has often been joined with ascetic practices, and has shown itself by the devotee wearing rags, exposing himself to insult, living by beggary, &c.

<sup>51</sup>Mr. Hartley mentions a fact in the later *Christian* history of Colossæ which is at least curious when considered in connection with St. Paul's warning concerning angels, and the statement of Herodotus regarding the river Lycus. The modern Greeks have a legend to this effect:—"An overwhelming inundation threatened to destroy the Christian population of that city. They were fleeing before it in the utmost consternation, and imploring superior succor for their deliverance. At this critical moment, the Archangel Michael descended from heaven, opened the chasm in the earth to which they still point, and at this opening the waters of the inundation were swallowed up and the multitude was saved." (*Res. in Greece*, p. 52.) A church in honor of the archangel was built at the entrance of the chasm. A council held at the neighboring town of Laodicea, in the 4th century, condemned this Angel worship; and Theodoret speaks of it as existing in the same region.

<sup>52</sup>We join *vainly* (*rashly*) with what precedes.

<sup>53</sup>From whom, not from which, as in A. V.

<sup>54</sup>Literally, *furnished with all things necessary to its support.*

<sup>55</sup>The reference is to verse 12. The literal translation is, *if you died with Christ, putting away, &c.*

<sup>56</sup>*Hold* is distinguished from *touch*, the former conveying (according to its original sense) the notion of *close contact and retention*, the latter of only *momentary contact*; compare 1 Cor. vii. 1, and also John xx. 17, where the words should probably be translated "hold me not," or "cling not to me."

<sup>57</sup>This appears to be the best view of this very difficult passage, on a comparison with 1 Cor. vi. 13, and with St. Paul's general use of this verb.

<sup>58</sup>Literally this is, *in reference to the indulgence of the flesh.* The difficulty of this verse is well known. The interpretation, which leaves the verse a mere statement of the favorable side of this Colossian asceticism, unbalanced by any contrary conclusion, and with nothing to answer to "having a show," &c., appears very untenable. We consider "in no honor" here to be used as "of no value." See Acts xx. 24, Rev. xvii. 4. Since the first edition of this word was published, we have ascertained that the view above taken of this verse was proposed by Archbishop Sumner (*Practical Expos. in loco*), who interprets it, "These

iii.

- 1 If, then,<sup>59</sup> you were partakers of Christ's resurrection, seek those things which are above, where Christ abides<sup>60</sup> seated on the right hand of God. Set your heart on things above, not on things earthly; for ye are dead,<sup>61</sup> and your life is hid with Christ in God. When Christ, who is our life, shall be made manifest, then shall ye also be made manifest<sup>62</sup> with Him in glory.
- 2  
3  
4
- 5 Give, therefore, unto death your earthly members; fornication, uncleanness,<sup>63</sup> shameful appetites, unnatural desires, and the lust of concupiscence<sup>64</sup> which is idolatry. For these things bring the wrath of God upon the children of disobedience among whom you also walked in former times, when you lived therein, but now, with us,<sup>65</sup> you likewise must renounce them all. Anger, passion, and malice must be cast away, evil-speaking and reviling put out of your mouth. Lie not one to another, but<sup>66</sup> put off the old man with his deeds, and put on the new<sup>67</sup> man, who grows continually to a more perfect knowledge and likeness of his Creator.<sup>68</sup> Wherein there is not "Greek and Jew," "circumcision and uncircumcision," "barbarian," "Seythian," "bondsmen," "freemen;" but Christ is all, and in all. Therefore, as God's
- 6  
7  
8  
9  
10  
11  
12

Exhortation to heavenward affections.

Against Heathen impurity and other vices.

Exhortation to put on the Christian character in all its various perfections.

things are of little honor or value *against the fulness of the flesh*, the motions of sin in the members;" and quotes the LXX. in illustration.

<sup>59</sup>The reference is to ii. 12.

<sup>60</sup>Stronger than "is seated."

<sup>61</sup>Literally, *you have died*; for the aorist must here be used for a perfect, since it is coupled with a perfect following.

<sup>62</sup>So also in Rom. viii. 19 the coming of Christ in glory is identified with the *manifestation of the sons of God*. St. Paul declares, that the real nature and glory of Christ's people (which is now hidden) will be manifested to all mankind when Christ shall come again, and force the world to recognize Him, by an open display of His majesty. The Authorized Version, though so beautiful in this passage that it is impossible to deviate from it without regret, yet does not adequately represent the original.

<sup>63</sup>Viz. of word as well as deed.

<sup>64</sup>*Lust of concupiscence*, whence the beforenamed special sins spring, as branches from the root. For the meaning of the original word, see note on 1 Cor. v. 11. Lust is called idolatry, either because impurity was so closely connected with the Heathen idol-worship, or because it alienates the heart from God.

<sup>65</sup>*You also,—you as well as other Christians*. There should be a comma after v. 7, and a full stop in the middle of v. 8. Then the exhortation beginning *anger, &c.*, follows abruptly, a repetition of *renounce* being understood from the sense.

<sup>66</sup>"Put off." The participle is equivalent to the imperative. Compare "put on," v. 12.

<sup>67</sup>For this use of *new* compare Heb. xii. 24.

<sup>68</sup>Literally, *who is continually renewed* [present participle] *to the attainment of a true knowl-*

chosen people, holy and beloved, put on tenderness of heart, kindness, self-humiliation,<sup>69</sup> gentleness, long-suffering; forbearing one another, and forgiving one another, if any thinks himself aggrieved by his neighbor; even as Christ forgave you, so also do ye. And over all the rest put on the robe<sup>70</sup> of love, which binds together and completes the whole.<sup>71</sup> Let the peace of Christ<sup>72</sup> rule in your hearts, to which also you were called in one body: and be thankful one<sup>73</sup> to another. Let the Word of Christ dwell in you richly. Teach and admonish one another in all wisdom.<sup>74</sup>

Festive meetings, how to be celebrated. Let your singing be of psalms, and hymns, and spiritual songs,<sup>75</sup> sung in thanksgiving, with your heart, unto<sup>76</sup> God. And whatsoever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God our Father through Him.

Exhortation to the fulfilment of the duties of domestic life. Wives, submit yourselves to your husbands, as it is fit in the Lord.

Husbands, love your wives, and deal not harshly with them.

Children, obey your parents in all things; for this is acceptable in the Lord.<sup>77</sup>

Fathers, vex not your children, lest their spirit should be broken.

Of slaves and masters. Bondsmen, obey in all things your earthly masters; not in eye-service, as men pleasers,

*edge according to the likeness of his Creator.*

<sup>69</sup>It is remarkable that the very same quality which is condemned in the false teachers is here enjoined; showing that it was not their self-humiliation which was condemned, but their exaggerated way of showing it, and the false system on which it was ingrafted.

<sup>70</sup>Above all in the sense of over all. See Eph. vi. 16.

<sup>71</sup>Literally, *which is the bond of completeness.*

<sup>72</sup>The great majority of MSS. read *Christ*.

<sup>73</sup>This is most naturally understood of gratitude towards one another, especially as the context treats of their love towards their brethren; for ingratitude destroys mutual love.

<sup>74</sup>The punctuation here adopted connects "in all wisdom" with what follows. The parti-

ciples are used imperatively, as in Rom. xii. 9-16.

<sup>75</sup>The reading adopted is Tischendorf's, a stop being put after the preceding. St. Paul appears to intend (as in Eph. v. 18, 19, which throws light on the present passage) to contrast the songs which the Christians were to employ at their meetings with those impure or bacchanalian strains which they formerly sang at their heathen revels. It should be remembered that singing always formed a part of the entertainment at the banquets of the Greeks. Compare also James v. 13, "Is any man merry? Let him sing psalms." For the "*Thanksgiving*" see 1 Cor. x. 30, where the same word is used.

<sup>76</sup>God is the reading of the best MSS.

<sup>77</sup>"Acceptable in the Lord" is the reading of the MSS.

iii.

23 but in singleness of heart, fearing the Lord.<sup>78</sup> And whatso-  
 24 ever you do, do it heartily, as for the Lord, and not for men;  
 25 knowing that from the Lord you will receive the reward of  
 the inheritance; for you are the bondsmen of Christ, our  
 Lord and Master.<sup>79</sup> But he who wrongs another will be  
 requited for the wrong which he has done, and [in that judg-  
 ment] there is no respect of persons.<sup>80</sup>

iv.1 Masters, deal rightly and justly with your bondsmen,  
 knowing that you also have a Master in heaven.

2 Persevere in prayer, and join thanksgiving  
 3 with your watchfulness therein; and pray He asks for  
 their prayers.  
 for me likewise, that God would open to me  
 a door of entrance<sup>81</sup> for His Word, that I may declare the  
 mystery of Christ,<sup>82</sup> which is the very cause of my impris-  
 4 onment; pray for me that I may declare it openly, as I  
 ought to speak.

5 Conduct yourselves with wisdom towards Conduct to-  
 wards un-  
 believers.  
 those without the Church,<sup>83</sup> and forestall op-  
 6 portunity.<sup>84</sup> Let your speech be always  
 gracious, with a seasoning of salt,<sup>85</sup> understanding how to  
 give to every man a fitting answer.

7 All that concerns me will be made known Mission of  
 Tychicus and  
 Gnesimus.  
 to you by Tychicus, my beloved brother and  
 faithful servant and fellow-bondsman in the  
 8 Lord, whom I have sent to you for this very end, that he  
 9 might learn your state, and comfort your hearts; with Ones-  
 imus, the faithful and beloved brother, your fellow-country-  
 man; they will tell you all which has happened here.

10 Aristarchus, my fellow-prisoner, salutes Greetings from  
 Christians in  
 Rome.  
 you, and Marcus, the cousin<sup>86</sup> of Barnabas,  
 concerning whom you received instructions  
 11 (if he come to you, receive him), and Jesus  
 surnamed Justus. Of the circumcision<sup>87</sup> these only are my  
 fellow-laborers for the kingdom of God, who have been a  
 comfort to me.

<sup>78</sup>"The Lord" is the reading of the MSS.

<sup>79</sup>The correlative meanings of *Lord (Master)* and *Servant (Slave)* give a force to this in Greek, which cannot be fully expressed in English.

<sup>80</sup>*i. e.* slaves and masters are equal at Christ's judgment-seat.

<sup>81</sup>Compare 2 Cor. ii. 12.

<sup>82</sup>See above, i. 27.

<sup>83</sup>Compare 1 Thess. iv. 12 and 1 Cor. v. 12.

<sup>84</sup>This is the literal transla-

tion. Like the English *fore-stall*, the verb means *to buy up an article out of the market*, in order to make the largest possible profit from it.

<sup>85</sup>*i. e.* free from insipidity. It would be well if religious speakers and writers had always kept this precept in mind.

<sup>86</sup>The original word has the meaning of *cousin* (not *nephew*) both in classical and Hellenistic Greek.

<sup>87</sup>We adopt the punctuation



Epaphras your fellow-countryman salutes you; a bondsman of Christ, who is ever contending on your behalf in his prayers, that in ripeness of understanding, and full assurance of belief,<sup>88</sup> you may abide steadfast in all the will of God; for I bear him witness that he is filled with zeal<sup>89</sup> for you, and for those in Laodicea and Hierapolis.

Luke, the beloved physician, and Demas, salute you.

Salute the brethren in Laodicea, and

Messages to  
Colossian and  
Laodicean  
Christians.

Nymphas, with the Church at his house. And

when this letter has been read among you,

provide that it be read also in the Church of

the Laodiceans, and that you also read the

letter from Laodicea. And say to Archippus, "Take heed to

the ministration which thou hast received in the Lord's service,

that thou fulfil it."

Autograph  
salutation and  
benediction.

The salutation of me, Paul, with my own

hand. Remember my chains.<sup>90</sup> Grace be

with you.<sup>91</sup>

of Lachmann and Meyer. Literally, *these, who are of the circumcision, are alone fellow-workers; i. e. alone among those of the circumcision; for other fellow-workers are mentioned below.*

<sup>88</sup>We adopt Lachmann and Tischendorf's reading. For the meaning of the word, see Rom. iv. 21.

<sup>89</sup>If, with some MSS., we read

*toil* here, it will not materially alter the sense.

<sup>90</sup>We have before remarked that the right hand, with which he wrote these words, was fastened by a chain to the left hand of the soldier who was on guard over him.

<sup>91</sup>The *Amen* (as usual) was added by the copyists, and is absent from the best MSS.

## THE EPISTLE TO THE EPHESIANS (SO CALLED).<sup>1</sup>

- i. 1 PAUL, an Apostle of Jesus Christ, by the will of God, TO THE SAINTS<sup>2</sup> WHO ARE [IN SALUTATION. LAODICEA],<sup>3</sup> AND WHO HAVE FAITH IN CHRIST JESUS.
- 2 Grace be to you and peace, from God our Father, and from our Lord Jesus Christ.
- 3 Blessed be God, the Father of our Lord Jesus Christ, who has given us<sup>4</sup> in Christ Thanksgiving for redemption and knowledge
- 4 all spiritual blessings in the heavens.<sup>5</sup> Even of the Chris-

<sup>1</sup>It is assumed that this Epistle was contemporary with that to the Colossians, which is stated in the Epistle itself (vi. 21; compare Col. iv. 7). We may here shortly notice the arguments which have been advanced by some German critics for rejecting the Epistle altogether as a forgery. Their objections against its authenticity are principally the following. First, the difficulties respecting its destination, which have been already noticed. Secondly, The want of originality in its matter, the substance of its contents being found also in the Colossians, or others of St. Paul's Epistles. This phenomenon is well explained by Paley (*Horæ Paulinæ*). Thirdly, Certain portions of the doctrinal contents are thought to indicate a later origin, e. g. the Demonology (ii. 2, and vi. 12). Fourthly, Some portions of the style are considered un-Pauline. Fifthly, Several words are used in a sense different from that which they bear in St. Paul's other writings. These three last classes of difficulties we cannot pretend fully to explain, nor is this the place for their discussion; but as a general answer to them we may remark: First, That if we had a fuller knowledge of the persons to whom, and especially of the amanuensis by whom, the letter

was written, they would probably vanish. Secondly, That no objector has yet suggested a satisfactory explanation of the origin of the Epistle, if it were a forgery; no motive for forgery can be detected in it; it contains no attack on post-apostolic forms of heresy, no indication of a later development of church government. The very want of originality alleged against it would not leave any motive for its forgery. Thirdly, It was unanimously received as St. Paul's Epistle by the early church, and is quoted by Polycarp and Irenæus; and, as appears by the lately discovered work of Hippolytus against heresies (which has appeared since this was first published), it is also quoted most distinctly by Valentinus (about 120 A. D.), who cites Eph. iii. 14, 16, 17, and 18, verbatim.

<sup>2</sup>For the translation here, see note on 1 Cor. i. 2.

<sup>3</sup>See the preceding remarks.

<sup>4</sup>"Us" (here) includes both the writer and (apparently) the other Apostles; while "you likewise" (v. 13) addresses the readers as distinguished from the writer.

<sup>5</sup>Literally, in the heavenly places. This expression is peculiar to the present Epistle, in which it occurs five times.

tian mystery as He chose us in Him, before the founda-  
 given to the tion of the world, that we should be holy and  
 Apostles. spotless in His sight. For in His love<sup>6</sup> He  
 predestined us to be adopted among His children through  
 Jesus Christ, according to the good pleasure of His will,  
 that we might praise and glorify His grace, wherewith He  
 favored<sup>7</sup> us in His beloved. For in Him we have our re-  
 demption through His blood, even the forgiveness of our  
 sins, in the richness of His grace,<sup>8</sup> which He bestowed upon  
 us above measure; and He made known<sup>9</sup> to us, in the fulness  
 of wisdom and understanding, the mystery of His will, ac-  
 cording to His good pleasure, which He had purposed in  
 Himself, to fulfil, that it should be dispensed<sup>10</sup> in the fulness  
 of time;<sup>11</sup> to make all things one<sup>12</sup> in Christ as head, yea,  
 both things in heaven and things on earth in Him; in whom  
 we also receive the portion of our lot,<sup>13</sup> having been pre-  
 destined thereto according to His purpose, whose working  
 makes all fulfil the counsel of His own will; that unto His  
 praise and glory<sup>14</sup> we might live, who have hoped in Christ  
 before<sup>15</sup> you.

Thanks for And you, likewise, have hoped in Him,  
 their conver- since you heard the message of the truth, the  
 sion and Glad-tidings of your salvation; and you be-  
 prayer for lieved in Him, and received His seal, the holy  
 their enlight- Spirit of promise; who is an<sup>16</sup> earnest of

<sup>6</sup>We join "in love" with v. 5.  
<sup>7</sup>The verbal connection would be more literally given thus: *His favor wherewith He favored us.*

<sup>8</sup>Comma at the end of verse 7, colon in the middle of v. 8, and no stop at the end of v. 8, taking the verb transitively.

<sup>9</sup>This is referred to in iii. 3. Compare "made known to us the mystery, &c.," with "made known to me the mystery," which proves "us" here to correspond with "me" there.

<sup>10</sup>*Dispensation.* According to most interpreters this expression is used in this Epistle in the sense of adjustment, or preparation; but as the meaning it bears elsewhere in St. Paul's writings (viz. *the office of a steward in dispensing his master's goods*: see 1 Cor. ix. 17, and cf. Col. i. 25) gives a very intelligible sense to the passages in this Epistle, it seems needless to depart from

it. The meaning of the present passage is best illustrated by iii. 2, 3.

<sup>11</sup>Literally, *for a dispensation [of it] which belongs to the fulness of time.*

<sup>12</sup>Literally, *to unite all things under one head, in union with Christ*: so Chrysostom explains it. For the doctrine compare 1 Cor. xv. 24.

<sup>13</sup>Literally, *were portioned with our lot.*

<sup>14</sup>The original may be considered as a Hebraism; literally, *that we should be for the glory-praise of Him*; compare verse 6.

<sup>15</sup>This might mean, as some take it, *to look forward with hope*; but the other meaning appears most obvious, and best suits the context. Compare "went before to ship," Acts xx. 13.

<sup>16</sup>Compare Rom. viii. 23; and note on 1 Cor. i. 22.

- i. our inheritance, given to<sup>17</sup> redeem that which He hath purchased,<sup>18</sup> to the praise of His glory.
- 15 Wherefore I, also, since I heard of your faith in our Lord  
 16 Jesus, and your love to all the saints, give thanks for you  
 17 without ceasing, and make mention of you in my prayers,  
 18 beseeching the God of our Lord Jesus Christ, the Father of  
 19 glory, to give you a spirit of wisdom and of insight, in the  
 20 knowledge of Himself; the eyes of your understanding<sup>19</sup>  
 being filled with light, that you may know what is the hope  
 of His calling, and how rich is the glory of His inheritance  
 among the saints, and how surpassing is the power which He  
 has shown toward us who believe; [for He has dealt with  
 21 us] in the strength of that might wherewith He wrought in Christ, when He raised Him Office and dig-  
 nity of Christ.  
 from the dead; and set Him on His own  
 22 right hand in the heavens, far above every<sup>20</sup> Principality  
 and Power, and Might, and Domination, and every name which  
 is named, not only in this world, but also in that which is  
 to come. And "*He put all things under His feet,*"<sup>21</sup> and  
 23 gave Him to be sovereign head of the Church, which is His  
 body; the<sup>22</sup> Fulness of Him who fills all  
 ii. 1 things everywhere with Himself. And you, They had been  
 awakened  
 from Heathen-  
 ism by God's  
 grace,  
 likewise, He raised from death<sup>23</sup> to life,  
 when you were dead in transgressions and  
 2 sins; wherein once you walked according  
 to the course of this<sup>24</sup> world, and obeyed the Ruler of the  
 Powers of the Air,<sup>25</sup> even the Spirit who is now working in  
 3 the children of disobedience; amongst whom we also, in

<sup>17</sup>Not *until* (A. V.).

<sup>18</sup>Used in the same sense here as "the church which He purchased" (Acts xx. 28). The metaphor is, that the gift of the Holy Spirit was an *earnest* (that is, a *part payment in advance*) of the price required for the full deliverance of those who had been slaves of sin, but now were purchased for the service of God.

<sup>19</sup>The majority of MSS. read "heart," which would give the less usual sense, *the eyes of your heart*.

<sup>20</sup>See Col. i. 16, and note.

<sup>21</sup>Ps. viii. 6 (LXX.), quoted in the same Messianic sense, 1 Cor. xv. 27, and Heb. ii. 8. Compare also Ps. cx. 1.

<sup>22</sup>We see here again the same allusion to the technical use of the word *Pleroma* by false

teachers as in Col. ii. 9, 10. St. Paul there asserts, that not the angelic hierarchy, but Christ himself, is the true *fulness of the Godhead*; and here that the Church is the *fulness of Christ*, that is, the full manifestation of His being, because penetrated by His life, and living only in Him. It should be observed that the Church is here spoken of so far forth as it corresponds to its ideal.

<sup>23</sup>The sentence (in the original) is left unfinished in the rapidity of dictation; but the verb is easily supplied for the context.

<sup>24</sup>Compare 2 Cor. iv. 4, 1 Cor. i. 20, &c.

<sup>25</sup>In the Rabbinical theology evil spirits were designated as the "Powers of the Air." St. Paul is here again probably al-

times past, lived, all of us, in fleshly lusts, fulfilling the desires of our flesh and of our imagination, and were by nature children of wrath, no less than others.<sup>26</sup> But God, who is rich in mercy, because of the great love wherewith He loved us, even when we were dead in sin, called us to share the life of Christ (by grace you are saved); and in<sup>27</sup> Christ Jesus He raised us up with Him from the dead, and seated us with Him in the heavens; that, in the ages which are coming,<sup>28</sup> He might manifest the surpassing riches of His grace, showing kindness toward us in Christ Jesus. For by grace you are saved, through faith; and that not of yourselves, it is the gift of God; not won by works, lest any man should boast. For we are His workmanship, created in Christ Jesus to do good works, which God has prepared<sup>29</sup> that we should walk therein.

Wherefore remember that you, who once and incorporated into God's Israel. were reckoned among carnal Gentiles, who are called the Uncircumcision by that which calls itself the Circumcision (a circumcision of the flesh,<sup>30</sup> made by the hands of man)—that in those times were shut out from Christ, aliens from the commonwealth of Israel, and strangers from the covenants<sup>31</sup> of the promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who were once far off, have been brought near through the blood of Christ. For He is our peace, who has made both one,<sup>32</sup> and has broken down the<sup>33</sup> wall which parted us; for, in His<sup>34</sup> flesh, He destroyed the ground of our enmity, the law of enacted ordinances; that so, making peace between us, out of both He might create<sup>35</sup> in himself one new man; and that, by His

luding to the language of those teachers against whom he wrote to the Colossians.

<sup>26</sup>Literally, *the rest of mankind*, i. e. *unbelievers*. Compare 1 Thess. iv. 13.

<sup>27</sup>The meaning is, that Christians share in their Lord's glorification, and dwell with Him in heaven, in so far as they are united with Him.

<sup>28</sup>Viz. the time of Christ's perfect triumph over evil, always contemplated in the New Testament as near at hand.

<sup>29</sup>i. e. God, by the laws of His Providence, has prepared opportunities of doing good for every Christian.

<sup>30</sup>Meaning a *circumcision of*

*the flesh, not of the spirit,—made by man's hands, not by God's.*

<sup>31</sup>*Covenants of the promise.* Compare Gal. iii. 16, Rom. ix. 4.

<sup>32</sup>*Both, viz. Jews and Gentiles.*

<sup>33</sup>The allusion is evidently to that "balustrade of stone" described by Josephus, which separated the Court of the Gentiles from the holier portion of the Temple, and which it was death for a Gentile to pass.

<sup>34</sup>i. e. by His death as explained by the parallel passage, Col. i. 22.

<sup>35</sup>Christians are *created in Christ* (see above, v. 10), i. e. their union with Christ is the

ii.  
16 cross, He might reconcile both, in one body, unto God, hav-  
17 ing slain their enmity thereby. And when He came, He  
18 published the Glad-tidings of peace to you that were far off,  
19 and to them that were near. For through Him we both  
20 have power to approach the Father in the fellowship<sup>36</sup> of one  
21 Spirit. Now, therefore, you are no more strangers and  
22 sojourners, but fellow-citizens of the saints,  
and members of God's household. You are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, grows into a temple hallowed by the<sup>37</sup> indwelling of the Lord. And in Him, not others only,<sup>38</sup> but you also, are built up together, to make a house wherein God may dwell by the<sup>39</sup> presence of His Spirit.

They are built into the temple of God.

iii. 1 Wherefore I, Paul, who, for maintaining the cause of you Gentiles, am the prisoner of Jesus Christ<sup>40</sup>—for<sup>41</sup> I suppose that you have heard of the stewardship of God's grace, which was given me for you; and how, by revelation, was<sup>42</sup> made known to me the mystery (as I have already shortly<sup>43</sup> written to you; so that, when you read, you may perceive my understanding in the mystery of Christ), which, in the generations of old, was not made known to the sons of men, as it has now been revealed by the indwelling<sup>44</sup> of the Spirit, to His holy Apostles and Prophets; to wit, that the Gentiles are heirs of the same inheritance, and members of the same body, and partakers of the<sup>45</sup> same promise in Christ, by means of the Glad-tidings.  
2 And of this Glad-tidings I was made a ministering servant, according to the gift of the grace of God, which was given me in the full measure of His mighty working; to me, I say, who am less than the least of all the saints, this grace was

The mystery of universal salvation proclaimed by Paul, a prisoner for it.

essential condition of their Christian existence.

<sup>36</sup>"In one spirit." It is sometimes impossible to translate such expressions accurately, except by periphrasis.

<sup>37</sup>"Holy in the Lord." See the preceding note.

<sup>38</sup>You as well as others.

<sup>39</sup>Compare 1 Cor. iii. 16; and see note 1. "In the spirit" might, however, be taken (with Olshausen and others) merely as an antithesis to "in the flesh."

<sup>40</sup>The sentence is abruptly broken off here, but carried on

again at v. 13. The whole passage bears evident marks of the rapidity of dictation.

<sup>41</sup>Literally, *if, as I suppose you have heard of the office of dispensing* (see note on i. 10) *the grace of God which was given me for you.*

<sup>42</sup>In the MSS. the verb is passive.

<sup>43</sup>The reference is to chap. i. 9, 10.

<sup>44</sup>See notes on verses 18 and 21 above.

<sup>45</sup>"His" is omitted by the best MSS.

given, to bear among the Gentiles the Glad-tidings of the unsearchable riches of Christ, and to bring light to all, that they might behold what is the stewardship<sup>46</sup> of the mystery which, from the ages of old, has been hid in God, the maker of all things;<sup>47</sup> that now, by the Church,<sup>48</sup> the manifold wisdom of God might be made known to the Principalities and Powers in the heavens, according to His eternal purpose, which He wrought in Christ Jesus our Lord; in whom we can approach without fear to God, in trustful confidence, through faith in Him.

Wherefore I pray that I may not faint under my sufferings for you, which are your glory. For this cause I bend my knees before the Father,<sup>49</sup> whose children<sup>50</sup> all are called in heaven and in earth, beseeching strength by the entrance of His Spirit into your inner man, that Christ may dwell in your hearts by faith; that having your root and your foundation in love, you may be enabled, with all the saints, to comprehend the breadth and length, and depth and height thereof; and to know the love of Christ, which passeth knowledge,<sup>51</sup> that you may be filled therewith, even to the measure of<sup>52</sup> the fulness of God. Now unto Him who is able to do exceeding abundantly, above all that we ask or think, in the power of his might which works within us,—unto Him, in Christ Jesus, be glory in the Church, even to all the generations of the age of ages. Amen.

<sup>46</sup>The best MSS. have *stewardship*, not *fellowship*. See note on i 10. St. Paul displayed the nature of his "stewardship" by the manner in which he discharged its duties. Compare 1 Cor. ix. 17, and 2 Cor. iv. and v.

<sup>47</sup>"By Jesus Christ" is not in the best MSS.

<sup>48</sup>i. e. by the union of all mankind in the Church. That which calls forth the expressions of rapturous admiration here, and in the similar passage in Romans (xi. 33), is the divine plan of including all mankind in a universal redemption.

<sup>49</sup>The words "of our Lord Jesus Christ," are not in the best MSS.

<sup>50</sup>The sense depends on a paronomasia, the word for "family" (A. V.) meaning *a race descended from a common ancestor*. Compare Luke ii. 4. If *fatherhood* had this meaning in English (as it might have had, according to the analogy of "*a brotherhood*"), the verse might be literally rendered *from whom every fatherhood in heaven and earth is named*; i. e. the very name of *fatherhood* refers us back to God as the *father of all*. The A. V. is incorrect, and would require the definite article.

<sup>51</sup>Again we observe an apparent allusion to the technical employment of the words *Gnosis* and *Pleroma*.

<sup>52</sup>*Unto*, not *with* (A. V.).

iv.

1 I, therefore, the Lord's prisoner, exhort  
 2 you to walk worthy of the calling wherewith  
 3 you were called; with all lowliness,<sup>53</sup> and  
 4 gentleness, and long-suffering, forbearing  
 5 one another in love, striving to maintain the  
 6 unity of the Spirit, bound together with the  
 7 bond of peace. You are one body and one spirit, even as  
 8 you were called to share one common hope; you have one  
 9 Lord, you have one faith, you have one baptism; you have  
 10 one God and Father of all, who is over all, and works  
 11 through all, and dwells in all.<sup>54</sup> But each one of us re-  
 12 ceived the gift of grace which he possesses according to  
 13 the measure<sup>55</sup> wherein it was given by Christ. Wherefore  
 14 it is<sup>56</sup> written: "*When He went up on high, He led cap-*  
 15 *tivity captive, and gave gifts unto men.*" Now that word  
 "*He went up,*" what saith it, but that He first came down  
 to the earth below? Yea, He who came down is the same  
 who is gone up, far above all the heavens, that He might  
 fill all things.<sup>57</sup> And He gave some to be apostles, and  
 some prophets, and some evangelists, and some pastors and  
 teachers; for the perfecting of the saints, to labor<sup>59</sup> in their  
 appointed service, to build up the body of Christ; till we  
 all attain the same<sup>60</sup> faith and knowledge of the Son of  
 God, and reach the stature of manhood,<sup>61</sup> and be of ripe age  
 to receive the fulness of Christ;<sup>62</sup> that we should no longer  
 be children, tossed to and fro, and blown round by every  
 shifting current of teaching, tricked by the sleight of men,  
 and led astray into the snares<sup>63</sup> of the cunning; but that  
 we should live in truth and love, and should grow up in every  
 part<sup>64</sup> to the measure of His<sup>65</sup> growth, who is our head, even

Exhortation to  
 unity. Differ-  
 ent gifts and  
 offices must  
 combine to  
 build up the  
 Church.

<sup>53</sup>See note on Col. iii. 12.

<sup>54</sup>You omitted in best MSS.

<sup>55</sup>This verse is parallel to Rom. xii. 6, "having gifts differing according to the grace which God has given us." The whole context of the two passages also throws light on both.

<sup>56</sup>Literally, *it says*, i. e. *the Scripture says*. The quotation is from Ps. lxxviii. 18, but slightly altered, so as to correspond neither with the Hebrew nor with the Septuagint. Our two authorized versions of the Psalms have here departed from the original, in order to follow the present passage; probably on the supposition

that St. Paul quoted from some older reading.

<sup>57</sup>Again we remark an allusion to the doctrine of the *Pleroma*. Compare i. 23.

<sup>59</sup>The word does not mean "*the ministry*" (A. V.).

<sup>60</sup>Literally, *the oneness of the faith and of the knowledge*.

<sup>61</sup>Literally, *a man of mature age*.

<sup>62</sup>See again note on iii. 19.

<sup>63</sup>Literally, *cunningly toward the snares of misleading error*.

<sup>64</sup>"In every part." See following verse.

<sup>65</sup>To *grow into Him* is to *grow to the standard of His growth*.



|   |        |
|---|--------|
|   | iv.    |
| Christ. From whom <sup>66</sup> the whole body (being knit together, and compacted by all its joints) derives its continued growth in the working of His bounty, which supplies its needs, according to the measure of each several part, that it may build itself up in love.  | 16     |
|   | 17     |
| Exhortation to the rejection of Heathen vice and to moral renewal.  | 18     |
|   | 19     |
| But you have not so learned Christ; if, indeed, you have heard His voice, and been taught in Him, as the truth is in Jesus; to forsake your former life, and put off the old man, whose way is <sup>68</sup> destruction, following the desires which deceive; and to be renewed in the spirit of your mind, and to put on the new man, created after God's likeness, in the righteousness and holiness of the Truth.                           | 20, 21 |
|   | 22     |
| Against several specified vices.  | 23, 24 |
|   | 25     |
| Let not the sun go down upon your wrath, nor give away to the Devil. Let the robber <sup>70</sup> rob no more, but rather let him labor, working to good purpose with his hands, that he may have somewhat to share with the needy. From your mouth let no filthy words come forth, but such as may build up <sup>71</sup> the Church according to its need, and give a blessing to the hearers. And grieve not the Holy Spirit of God, who was | 26     |
|   | 27     |
|   | 28     |
|   | 29     |
|   | 30     |

<sup>66</sup>Literally rendered, this is from whom all the body (being knit together and compacted by every joint), according to the working of his bounteous providing in the measure of each several part, continues the growth of the body. Compare the parallel passage, Col. ii. 19, from whom the whole body, by the joints which bind it, draws full supplies for its needs, and is knit together and increases in godly growth. A child derives its life from its father, and grows up to the standard of its father's growth.

<sup>67</sup>For this see note on 1 Cor. v. 11; and compare chap. v. 3.

<sup>68</sup>Not "corrupt." (A. V.), but going on in the way of ruin.

<sup>69</sup>Ps. iv. 4 (LXX.).

<sup>70</sup>Him that steals (present). The A. V. would require the aorist. It should be remembered that the *stealers* (klephts) of the N. T. were not what we should now call *thieves* (as the word is generally rendered in A. V.), but *bandits*; and there is nothing strange in finding such persons numerous in the provincial towns among the mountains of Asia Minor.

<sup>71</sup>Literally such as is good for needful building up ("building" always implies "the church" or something equivalent), that it may give a blessing to the hearers.

- iv. 31 given to seal you<sup>72</sup> for the day of redemption. Let all bitterness, and passion, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be<sup>73</sup> kind  
32 one to another, tender-hearted, forgiving  
v. 1 one another, even as God in Christ has forgiven you. Therefore be followers of God's  
2 example, as the children of His love. And walk in love, as Christ also loved us, and gave Himself for us, an offering and a sacrifice unto God, for "*an odor of sweetness.*"<sup>74</sup>
- 3 But, as befits the saints, let not fornication or any kind of uncleanness or lust<sup>75</sup> be  
4 so much as named among you; nor filthiness, nor buffoonery, nor ribald jesting, for such  
5 speech beseems you not, but rather thanksgiving. Yea, this you know; for you have learned that no fornicator, or impure or lustful man, who is nothing better than an<sup>76</sup> idolater, has any inheritance in the kingdom of Christ and God.  
6 Let no man mislead you by empty<sup>77</sup> words; for these are the deeds<sup>78</sup> which bring the wrath of God upon the children of  
7 disobedience. Be not ye, therefore, partakers with them;  
8 for you once were darkness, but now are light in the Lord.  
9 Walk as children of light; for the fruits of light<sup>79</sup> are in all goodness, and righteousness, and truth.  
10 Examine well what is acceptable to the  
11 Lord, and have no fellowship with the un-

Exhortation to Christ-like forgiveness and love.

Against impurity and other sins of Heathen darkness;

which must be rebuked by the example

<sup>72</sup>The tense is mistranslated in A. V. Literally, *in whom you were sealed*. The meaning is rendered evident by i. 13, 14. It is the constant doctrine of St. Paul that the gift of the Holy Spirit is a seal or mark of Christ's redeemed, which was given them at their conversion and reception into the Church, as a foretaste of their full redemption. Compare Rom. viii. 23.

<sup>73</sup>Literally, "become ye." This word is sometimes used as simply equivalent to "be ye." Compare v. 17.

<sup>74</sup>Gen. viii. 21 (LXX.): see Phil. iv. 18, where it is also quoted.

<sup>75</sup>It has been before remarked that this passage is conclusive as to the use of this particular Greek word by St. Paul; for what intelligible sense is there in saying that "*covetousness*"

must not be so much as *named*? See note on 1 Cor. v. 11. It was there remarked that the use of *concupiscence* in English is an analogous case; it might be added that the word *lust* itself is likewise used in both senses; e. g. "the lust of gold."

[Since our First Edition, we are glad to see that this old view of the Pauline usage of the word has been adopted by Prof. Jowett and Prof. Stanley, in their notes on Rom. i. 29, and 1 Cor. v. 11, respectively, and by Dean Trench in his *Synonymes*.]

<sup>76</sup>See note on Col. iii. 5.

<sup>77</sup>Namely, reasonings to prove the sins of impurity innocent. See 1 Cor. vi. 12-20, and the note.

<sup>78</sup>Viz., the sins of impurity. Compare Rom. i. 24-27.

<sup>79</sup>*Light*, not *Spirit*, is the reading of the best MSS.

and watchfulness of Christians. fruitful works of darkness, yea, rather expose their foulness.<sup>80</sup> For, concerning the secret deeds of the Heathen,<sup>81</sup> it is shameful even to speak; yet all these things, when exposed, are made manifest by the shining of the light; for whatsoever is made manifest becomes light.<sup>82</sup> Wherefore it is written,<sup>83</sup> *“Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.”*<sup>84</sup>

See, then, that you walk<sup>85</sup> without stumbling, not in folly, but in wisdom, forestalling<sup>86</sup> opportunity, because the times are evil. Therefore, be not without understanding, but learn to know what the will of the Lord is.

Be not drunk with wine, like those<sup>87</sup> who live riotously; but be filled with the indwelling of the Spirit, when you speak one to another.<sup>88</sup> Let your singing be of psalms and hymns and spiritual songs; and make melody with the music of your hearts, to the Lord.<sup>89</sup> And at all times, for all things which befall you, give thanks to our God and Father, in the name of our Lord Jesus Christ.

Submit yourselves one to another in the fear of Christ.<sup>90</sup> Wives, submit yourselves and husbands.

<sup>80</sup>The verb means *to lay bare the real character of a thing by exposing it to open scrutiny.*  
<sup>81</sup>“What is done by them,” i. e. the Heathen.

<sup>82</sup>Such appears to be the meaning of this difficult verse, viz., that, when the light falls on any object, the object itself reflects the rays; implying that moral evil will be recognized as evil by the conscience, if it is shown in its true colors by being brought into contrast with the laws of pure morality. The preceding “is made manifest” does not allow us to translate the same form immediately following as active (as A. V.).

<sup>83</sup>See note on iv. 8.

<sup>84</sup>There is no verse exactly corresponding with this in the O. T. But Isaiah lx. 1 is perhaps referred to. We must remember, however, that there is no proof that St. Paul intends (either here or 1 Cor. ii. 9) to quote the Old Testament. Some have supposed that he is quoting a Christian hymn; others, a saying of our Lord (as at Acts xx. 35).

<sup>85</sup>Dean Ellicott's translation, “See then how ye walk with exactness,” is literally accurate, though scarcely intelligible to an English reader.

<sup>86</sup>See Col. iv. 5, and note.

<sup>87</sup>Literally, *in doing which is riotous living.*

<sup>88</sup>We put a full stop after *to one another* (here), as Col. iii. 16.

<sup>89</sup>Throughout the whole passage there is a contrast implied between the Heathen and the Christian practice, q. d. *When you meet, let your enjoyment consist, not in fulness of wine, but fulness of the Spirit; let your songs be, not the drinking-songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart; while you sing them to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ.* For the construction and punctuation, see Col. iii. 16.

<sup>90</sup>*Christ* is the reading of the best MSS. That this comprehends all the special relations

v.  
23 to your husbands, as unto the Lord; for the husband is head  
of the wife, even as Christ is head of the Church,<sup>91</sup> His  
24 body, which He saves.<sup>92</sup> But,<sup>93</sup> as the Church submits itself  
to Christ so let the wives submit themselves to their hus-  
bands in all things.

25 Husbands, love your wives, as Christ also loved the Church,  
26 and gave Himself for it, that, having purified it by the water  
wherein it is washed,<sup>94</sup> He might hallow it by the indwelling  
27 of the word of God; that He might Himself<sup>95</sup> present unto  
Himself<sup>96</sup> the Church in stainless glory, not having spot or  
wrinkle, or any such thing; but that it should be holy and  
28 unblemished. In like manner, husbands ought to love their  
wives as they love their own bodies; for he that loves his wife  
29 does but love himself: and a man never hated his own flesh,  
but nourishes and cherishes it, as Christ<sup>97</sup> also the Church;  
30, 31 for we are members of His body.<sup>98</sup> "*For this cause shall a  
man leave his father and his mother, and shall cleave unto  
32 his wife, and they two shall be one flesh.*"<sup>99</sup> This mystery  
is great, but I<sup>1</sup> speak of Christ and of the Church. Never-  
theless, let every one of you individually<sup>2</sup> so love his wife

of subjection which follow (and should be joined with what follows) is shown by the omission of *submit yourselves* (in the next verse) by the best MSS.; an omission to which Jerome testifies. The transition of participial into imperative clauses is according to the analogy of the similar hortatory passage, Rom. xii. 8 to 19.

<sup>91</sup>This statement occurs 1 Cor. ii. 3 almost verbatim.

<sup>92</sup>The literal English is, *he is the deliverer of his body*; and an analogy is implied to the conjugal relation, in which the husband maintains and cherishes the wife.

<sup>93</sup>The conjunction cannot be translated "therefore" (A. V.).

<sup>94</sup>"The water" (not simply "water"); literally, *by the laver of the water*, equivalent to *laver of regeneration* (Titus iii. 5). The following in the word is exceedingly difficult. Chrysostom and the patristic commentators generally explain it of the formula of baptism; De Wette takes the same view. But see St. Paul's use of the same expression elsewhere, Rom. x. 8, x. 17, also Eph. vi.

17; and moreover, as Winer and Meyer have remarked, the junction of "in the word" with the verb better suits the Greek. On this view, the meaning is that the Church, having been purified by the waters of baptism, is hallowed by the revelation of the mind of God imparted to it, whether mediately or immediately. Compare Heb. iv. 12, 13.

<sup>95</sup>The best MSS. read thus.

<sup>96</sup>The Church is compared to a bride, as 2 Cor. xi. 2.

<sup>97</sup>The best MSS. read *Christ*.

<sup>98</sup>The words "of his flesh and of his bones" are not found in the MSS. of highest authority (A. and B.). They may have easily been introduced from the Septuagint, where they occur immediately before the following quotation, viz. at Gen. ii. 23.

<sup>99</sup>Gen. ii. 24 (LXX.).

<sup>1</sup>The pronoun is emphatic: *but I, while I quote these words out of the Scriptures, use them in a higher sense.*

<sup>2</sup>*In your individual capacity, contrasted with the previous collective view of the members of the Church as the bride of Christ.*

even as himself, and let the wife see that she reverence her husband.

Duties of children and parents. Children, obey your parents in the Lord; vi. 1  
for this is right. "Honor thy father and 2  
thy mother,"<sup>3</sup> which is the first command-  
ment with<sup>4</sup> promise: "That it may be well 3  
with thee, and thou shalt live long upon the earth."<sup>5</sup>

And ye, fathers, vex not your children; but bring them 4  
up in such training and correction as befits the servants of  
the Lord.<sup>6</sup>

Duties of slaves and masters. Bondsmen, obey your earthly masters with 5  
anxiety and self-distrust,<sup>7</sup> in singleness of  
heart, as unto Christ; not with eye-service, 6  
as men-pleasers, but as bondsmen of Christ, doing the will  
of God from the soul. With good will fulfilling your service, 7  
as to the Lord our master,<sup>8</sup> and not to men. For you know 8  
that whatever good any man does, the same shall he receive  
from the Lord, whether he be bond or free.

And ye, masters, do in like manner by them, and abstain 9  
from threats; knowing that your own<sup>9</sup> Master is in heaven,  
and that with Him is no respect of persons.

Exhortation to fight in the Christian armor. Finally, my brethren, let your hearts be 10  
strengthened in the Lord,<sup>10</sup> and in the con-  
quering power of His might. Put on the 11  
whole armor of God, that you may be able to  
stand firm against the wiles of the Devil.

For the adversaries with whom we wrestle are not flesh and 12  
blood, but they are<sup>11</sup> the Principalities, the Powers, and the  
Sovereigns of this<sup>12</sup> present darkness, the spirits of evil in the  
heavens. Wherefore, take up with you to the battle<sup>13</sup> the 13  
whole armor of God, that you may be able to withstand them  
in the evil day, and, having<sup>14</sup> overthrown them all, to stand  
unshaken. Stand, therefore, girt with the belt of truth, 14  
and wearing the breastplate of righteousness, and shod as 15  
ready messengers of the Glad-tidings of peace: and take up 16

<sup>3</sup>Ex. xx. 12, and Deut. v. 16 (LXX.).

<sup>4</sup>Literally, *in a promise*. The command being (as it were) set in a promise.

<sup>5</sup>Ex. xx. 12, and Deut. v. 16 (LXX. not exactly verbatim).

<sup>6</sup>The word *lord* implies the idea of *servants*.

<sup>7</sup>"With fear and trembling" has this meaning in St. Paul's language. Compare 1 Cor. ii. 3.

<sup>8</sup>See note on Col. iii. 25.

<sup>9</sup>Some of the best MSS. read "both their and your," which brings out still more forcibly the equality of slaves and masters in the sight of Christ.

<sup>10</sup>This is the literal meaning.

<sup>11</sup>Compare Col. ii. 15, and the note; also John xii. 31.

<sup>12</sup>"This world" is omitted in the best MSS.

<sup>13</sup>"Take up," literally.

<sup>14</sup>Not "done" (A. V.), but "overthrown."

vi.

17 to cover you<sup>15</sup> the shield of faith, wherewith you shall be able to quench all the fiery darts of the Evil One. Take, likewise, the helmet of salvation,<sup>16</sup> and the sword of the Spirit, which is the word of God.<sup>17</sup>

18 Continue to pray at every season with all earnestness of supplication in the Spirit; and to this end be watchful with all perseverance in prayer for all the saints; and for me, that utterance may be given me, to open my mouth and make known with boldness the mystery of the Glad-tidings, for which I am an ambassador in fetters.<sup>18</sup> Pray that I may declare it boldly, as I ought to speak.

21 But that you, as well as<sup>19</sup> others, may be informed of my concerns, and how I fare, Tychicus, my<sup>20</sup> beloved brother, and faithful servant in the Lord, will make all known to you. And I have sent him to you for this very end, that you may learn what concerns me, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God our Father, and our Lord Jesus Christ.

24 Grace be with you all who love our Lord Jesus Christ in<sup>21</sup> sincerity.<sup>22</sup>

<sup>15</sup>To cover all. If it meant *in addition to all* (Ellicott), it would surely have come last in the list.

<sup>16</sup>The head of the Christian is defended against hostile weapons by his knowledge of the salvation won for him by Christ.

<sup>17</sup>For the meaning of "word of God," see note on chap. v. 26. It is here represented as the only *offensive* weapon of Christian warfare. The Roman pilum (Joh. xix. 34) is not mentioned. For a commentary on this military imagery, and the circumstances which naturally suggested it, see the beginning of the next chapter.

<sup>18</sup>See Paley's observations (*Horæ Paulinæ*, in loco), and our preceding remarks on *Custodia Militaris*.

<sup>19</sup>"You also."

<sup>20</sup>See the parallel passage, Col. iv. 7.

<sup>21</sup>The difficulty of the concluding words is well known: the phrase might also be translated *in immortality*, with the meaning *whose love endures immortality*. Olshausen supposes the expression elliptical, for "that they may have life in immortality;" but this can scarcely be justified.

<sup>22</sup>"Amen," as usual, is omitted in the best MSS.

To pray for others and for Paul.

Tychicus the messenger.

Concluding Benediction.

## THE EPISTLE TO THE PHILIPPIANS.<sup>1</sup>

Salutation.

PAUL, and Timotheus, bondsmen of Jesus Christ, TO ALL THE SAINTS<sup>2</sup> IN CHRIST JESUS WHO ARE AT PHILIPPI, WITH THE BISHOPS<sup>3</sup> AND DEACONS.<sup>4</sup>

Grace be to you, and peace, from God our Father, and from our Lord Jesus Christ.

I<sup>5</sup> thank God upon every remembrance of you (continually in all my prayers making my supplication for you all<sup>6</sup> with joy), for your fellowship in forwarding<sup>7</sup> the Glad-tidings, from the first day until now. And I am confident accordingly,<sup>8</sup> that He who has begun a good work in you will perfect it, even until the day of Jesus Christ. And it is just

<sup>1</sup>The following are the grounds of the date assigned to this Epistle:—

(1.) It was written during an imprisonment at Rome, because (A) the *Prætorium* (i. 13) was at Rome; (B) So was the Emperor's household (iv. 22); (C) He expects the immediate decision of his cause (i. 19, ii. 24), which could only have been given at Rome.

(2.) It was written during the *first* imprisonment at Rome, because (A) the mention of the *Prætorium* agrees with the fact, that, during his first imprisonment, he was in the custody of the *Prætorian Prefect*; (B) His situation described (i. 12-14) agrees with his situation in the first two years of his imprisonment (Acts xxviii. 30, 31).

(3.) It was written *towards the conclusion* of this first imprisonment, because (A) he expects the immediate decision of his cause; (B) Enough time had elapsed for the Philippians to hear of his imprisonment, send Epaphroditus to him, hear of Epaphroditus's arrival and sickness, and send back word to Rome of their distress (ii. 26).

(4.) It was written *after* Co-

lossians and Philemon; both for the preceding reason, and because Luke was no longer at Rome, as he was when those were written; otherwise he would have *saluted* a Church in which he had labored, and would have "cared in earnest for their concerns" (see ii. 20).

<sup>2</sup>For *Saints*, see note on 1 Cor. i. 2.

<sup>3</sup>*Bishops*. This term was at this early period applied to all the presbyters.

<sup>4</sup>*Deacons*: It is singular that the presbyters and deacons should be mentioned separately in the address of this Epistle only. It has been suggested that they had collected and forwarded the contribution sent by Epaphroditus.

<sup>5</sup>Observe "Paul and Timotheus" followed immediately by "I," in confirmation of the remarks in the note on 1 Thess. i. 2.

<sup>6</sup>The constant repetition of "all" in connection with "you" in this Epistle is remarkable: It seems as if St. Paul implied that he (at least) would not recognize any divisions among them. See above.

<sup>7</sup>Not "*in the Gospel*" (A. V.).

<sup>8</sup>Accordingly: compare 2 Cor. ii. 3, and Gal. ii. 10.

i.  
1  
2  
3  
4  
5  
6  
7

i.

that I should be thus mindful<sup>9</sup> of you all, because you have me in your hearts, and, both in my imprisonment and in my defence and confirmation<sup>10</sup> of the Glad-tidings, you all share in the grace<sup>11</sup> bestowed upon me. God is my witness how I long after you all, is the tender affection of Christ Jesus.

8 And this I pray, that your love may abound yet more and more, in true knowledge, and in all understanding, teaching you to distinguish good<sup>12</sup> from evil; that you may be pure, and may walk without<sup>13</sup> stumbling until the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.

9 I would have you know, brethren, that the things which have befallen me have tended rather to the furtherance than hinderance of the Glad-tidings. So that my chains have become well known in the name of Christ, throughout the whole Prætorium,<sup>14</sup> and to all the rest.<sup>15</sup> And thus most<sup>16</sup> of the brethren in the Lord, rendered confident by my chains, are very much emboldened to speak the Word fearlessly. Some, indeed, proclaim Christ<sup>17</sup> even out of envy and contention;<sup>18</sup> but some, also, out<sup>19</sup> of good will. These do it from love,<sup>20</sup> knowing that I am appointed to defend the Glad-tidings; but those announce Christ from a spirit of

Intelligence of his condition at Rome.

<sup>9</sup>*Mindful, &c.* This refers to the preceding mention of his prayers for them.

<sup>10</sup>St. Paul defended his doctrine by his words, and confirmed it by his life.

<sup>11</sup>The *grace* or *gift* bestowed on St. Paul, and also on the Philippians, was the power of confirming the Gospel by their sufferings: the corresponding verb is used in v. 29.

<sup>12</sup>Compare Rom. ii. 18.

<sup>13</sup>"Without offence" seems used here intransitively; at 1 Cor. x. 32, the same word is active.

<sup>14</sup>*Prætorium.* We have seen that St. Paul was committed to the custody of the *Præfectus Prætorio*, and guarded by different Prætorian soldiers, who relieved one another. Hence his condition would be soon known throughout the Prætorian quarters.

<sup>15</sup>This expression is very obscure; it may mean either to

the Prætorian soldiers who guard me, and to all the rest of those who visit me; or to all the rest of the Prætorian Guards. The latter view gives the best sense.

<sup>16</sup>"Most," not "many" (A. V.).

<sup>17</sup>"Christ" has the article, which perhaps may indicate that they were Jews, who proclaimed Jesus as the Messiah. The verb in v. 15 denotes to *proclaim* (as a herald); that in v. 17, to *declare tidings of* (as a messenger).

<sup>18</sup>These were probably Judaizers.

<sup>19</sup>We can by no means assent to Professor Jowett's proposal to translate the preposition here "*amid.*" See his note on Gal. iv. 13.

<sup>20</sup>The order of verses 16 and 17 (as given in the best MSS.) is transposed in the Received Text.



intrigue,<sup>21</sup> not sincerely, thinking to stir<sup>22</sup> up persecution against me in my imprisonment. What then? nevertheless, every way, whether in pretence or in truth, Christ is announced; and herein I rejoice now, yea, and I shall rejoice hereafter. For I know that "*these things*<sup>23</sup> shall fall out to my salvation,"<sup>24</sup> through your prayers, and through the supply of all my needs<sup>25</sup> by the Spirit of Jesus Christ; according to my earnest expectation and hope, that I shall in no wise be put to shame,<sup>26</sup> but that with all boldness, as at all other times, so now also, Christ will be magnified in my body, whether by my life or by my death. For to me life is Christ, and death is gain. But whether this life<sup>27</sup> in the flesh shall be the fruit of my labor, and what I should choose, I know not. But<sup>28</sup> between the two I am in perplexity; having the desire to depart and be with Christ, which is far better; yet to remain in the flesh is more needful, for your sake. And in this confidence I know that I shall remain,<sup>29</sup> and shall continue with you all, to your furtherance and joy in faith; that you may have more abundant cause for your boasting<sup>30</sup> in Christ Jesus on my account, by my presence again among you.

<sup>21</sup>See note on Rom. ii. 8.

<sup>22</sup>Such is the reading of the best MSS. The Judaizers probably, by professing to teach the true version of Christianity, and accusing Paul of teaching a false and anti-national doctrine, excited odium against him among the Christians of Jewish birth at Rome.

<sup>23</sup>*These things*, viz. the sufferings resulting from the conduct of these Judaizers.

<sup>24</sup>The words are quoted verbatim from Job xiii: 16 (LXX.). Yet perhaps St. Paul did not so much deliberately quote them, as use an expression which floated in his memory.

<sup>25</sup>The words literally applied would mean *the supplying of all needs [of the chorus] by the Choregus*. So the words here mean *the supplying of all needs [of the Christian] by the Spirit*. Compare Eph. iv. 16, and Col. ii. 19.

<sup>26</sup>St. Paul was confident that his faith and hope would not fail him in the day of trial.

Compare Rom. v. 5, "our hope cannot shame us." He was looking forward to his final hearing, as we have already seen.

<sup>27</sup>We punctuate this very difficult verse so that the meaning is literally, *but whether this life in the flesh (compare this mortal, 1 Cor. xv. 54, and my present life in the flesh, Gal. ii. 20) be my labor's fruit, and what I shall choose, I know not*. The A. V. assumes an ellipsis, and gives no intelligible meaning to *fruit of my labor*. On the other hand, De Wette's translation, *if life in the flesh, —if this be my labor's fruit, what I shall choose I know not*, causes a redundancy, and is otherwise objectionable. Beza's translation, "an vero vivere in carno mihi operæ pretium sit, et quid eligam ignoro," comes nearest to that which we adopt.

<sup>28</sup>The MSS. read "but," and not "for," here.

<sup>29</sup>*Shall remain*, i. e. alive.

<sup>30</sup>"Whose boasting is in Christ." Compare iii. 3.

- i.  
27 Only live<sup>31</sup> worthy of the Glad-tidings of Christ, that whether I come and see you, or be absent, I may hear concerning you, that you stand firmly in one spirit, contending together with one mind for the faith of the Glad-tidings, and nowise terrified by its enemies;<sup>32</sup> for their enmity is to them an evidence of perdition, but to you of salvation, and that from God. For to you it has been given, on behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which once you saw<sup>33</sup> in me, and which now you hear that I endure.
- ii. 1 If, then, you can be entreated<sup>34</sup> in Christ, if you can be persuaded, by love, if you have any fellowship in the Spirit, 2 if you have any tenderness or compassion, I pray you make my joy full,<sup>35</sup> be of one accord, filled with the same love, of 3 one soul, of one mind. Do nothing in a spirit of intrigue<sup>46</sup> or vanity, but in lowliness of mind let each account others above himself. Seek not your private ends alone, but let every man seek likewise his neighbor's good.
- 5 Let this mind be in you, which was also in Christ Jesus, 6 who, being in the form of God, thought it not robbery<sup>37</sup> to be equal with God, but stripped <sup>38</sup>Himself [of His glory] 7 and took upon Him the form of a slave,<sup>39</sup> being changed<sup>40</sup>

Exhortations to steadfast endurance, concord, and lowliness.

<sup>31</sup>See note on iii. 20.

<sup>32</sup>Compare "many adversaries,"—1 Cor. xvi. 9.

<sup>33</sup>They had seen him sent to prison, Acts xvi. 23.

<sup>34</sup>The first word means to *entreat*, see Matt. xviii. 32; the second, to *urge by persuasion or entreaty*, see 1 Thess. ii. 11.

<sup>35</sup>The extreme earnestness of this exhortation to unity shows that the Philippians were guilty of dissension; perhaps Euodia and Syntyche, whose opposition to each other is mentioned iv. 2, had partisans who shared their quarrel.

<sup>36</sup>See above, i. 17.

<sup>37</sup>This very difficult expression admits of the translation adopted in the Authorized Version; from which, therefore, we have not thought it right to deviate. The majority of modern interpreters, however, take it as meaning to *reckon a thing as a booty, to look on a thing as a robber would look on spoil*. It is a considerable (though not a fatal) objection

to this view, that it makes a word denoting *the act of seizing* identical with one denoting *the thing seized*. The Authorized Version is free from this objection; but it is liable to the charge of rendering the connection with the following verse less natural than the other interpretation. If the latter be correct, the translation would be, *He thought not equality with God a thing to be seized upon; i. e. though, essentially, even while on earth, He was in the form of God, yet He did not think fit to claim equality with God until He had accomplished His mission.*

<sup>38</sup>Literally, *emptied Himself*.

<sup>39</sup>The *likeness of man* was the *form of a slave* to Him, contrasted with the *form of God* which essentially belonged to Him.

<sup>40</sup>Literally, *having become in the likeness*, which in English is expressed by *being changed into the likeness*.

into the likeness of man. And having appeared in the guise of men, He abased Himself and showed obedience,<sup>41</sup> even unto death, yea, death upon the cross. Wherefore God also exalted Him above measure, and gave Him the<sup>42</sup> name which is above every name; that in the name of Jesus "*every knee should bow,*"<sup>43</sup> of all who dwell in heaven, in earth, or under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as you have always obeyed me, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;<sup>44</sup> for it is God who works in you both will and deed. Do all things for the sake of good will,<sup>45</sup> without murmurings and disputings, that you may be blameless and guileless, the sons of God without rebuke, in the midst of "*a crooked and perverse generation,*"<sup>46</sup> among whom ye shine like stars<sup>47</sup> in the world; holding fast the Word of Life; that you may

<sup>41</sup>He "showed obedience" to the laws of human society, to His parents, and to the civil magistrate; and carried that self-humiliating obedience even to the point of submitting to death, when He might have summoned "twelve legions of angels" to His rescue.

<sup>42</sup>The best MSS. have "*the name.*"

<sup>43</sup>Isaiah xlv. 23 (LXX.), quoted Rom. xiv. 11. It is strange that this verse should often have been quoted as commanding the practice of *bowing the head* at the name of Jesus; a practice most proper in itself, but not here referred to: what it really prescribes is *kneeling* in adoration of Him.

<sup>44</sup>We have already remarked that *with anxiety and self-distrust* is a nearer representation of this Pauline phrase than the literal English, as appears by the use of the same phrase 1 Cor. ii. 3; 2 Cor. vii. 15; Eph. vi. 5. The "fear" is a *fear of failure*, the "trembling" an *eager anxiety*.

<sup>45</sup>This phrase has perplexed the interpreters, because they have all joined it with the preceding words. We put a stop after the preceding verb, and take the noun in the same sense as at i. 15 above, and

Luke ii. 14. It is strange that so clear and simple a construction, involving no alteration in the text, should not have been before suggested.

Since the above was first published, it has been objected that the position of the Greek article negatives the above rendering; because the insertion of the article (where it is generally omitted) between a preposition and an abstract noun, gives to the latter a reflective sense; so that the phrase would mean "*your good will,*" not good will in the abstract. This grammatical statement is not universally true; but even if the objection were valid, it would not negative the construction proposed, nor materially alter the meaning. The translation would then stand:—"*Do all things for the sake of maintaining your mutual good will.*"

[It seems very doubtful whether this view is tenable: and the ordinary rendering gives a very forcible sense.—H.]

<sup>46</sup>Deut. xxxii. 5 (LXX.). The preceding "without rebuke" calls up a corresponding word in the Greek context of the LXX.

<sup>47</sup>Compare Gen. i. 14 (LXX.),

ii.

give me ground of boasting, even to the day of Christ, that I have not run in vain, nor labored in vain.

17 But<sup>48</sup> though my blood<sup>49</sup> be poured forth upon the ministration of the sacrifice of your faith, I rejoice for myself, and rejoice with  
18 you all; and do ye likewise rejoice, both for  
19 yourselves and with me. But I hope in the Lord Jesus to send Timotheus to you<sup>50</sup> shortly, that I also may be cheered, by learning your state; for I have no other like-minded  
20 with me, who would care in earnest for your concerns; for  
21 all seek their own, not the things of Jesus Christ. But you  
22 know<sup>51</sup> the trials which have proved his worth, and that, as a son with a father, he has shared my servitude, to proclaim the Glad-tidings. Him, then, I hope to send without delay, as soon as I see how it will go with me; but I trust in the Lord that I also myself shall come shortly.

St. Paul's expectations and intentions.

25 Epaphroditus, who is my brother and companion in labor and fellow-soldier, and  
26 your messenger to minister<sup>52</sup> to my wants, I have thought it needful to send to you. For he was filled with longing for you all, and with sadness, because  
27 you had heard that he was sick. And, indeed, he had a sickness which brought him almost to death, but God had compassion on him; and not on him only, but on me, that  
28 I might not have sorrow upon sorrow. Therefore I have been<sup>53</sup> the more anxious to send him, that you may have the joy of seeing him again, and that I may have one sorrow  
29 the less. Receive him, therefore, in the Lord, with all glad-  
30 ness, and hold such men in honor; because his labor in the cause of Christ brought him near to death; for he hazarded<sup>54</sup> his life that he might supply all which you could not do,<sup>55</sup> in ministering to me.

Return of Epaphroditus.

iii. 1 Finally, my brethren, rejoice in the Lord.

<sup>48</sup>This *but* seems to connect what follows with i. 25, 26.

<sup>49</sup>Literally, *I be poured forth*. The metaphor is probably from the Jewish drink-offerings Numb. xxviii. 7) rather than from the Heathen libations. The Heathen converts are spoken of as a sacrifice offered up by St. Paul as the ministering priest, in Rom. xv. 16.

<sup>50</sup>The Greek construction is the same as in 1 Cor. iv. 17.

<sup>51</sup>Timotheus had labored among them at the first. See Acts xvi.

<sup>52</sup>*Minister*. We have the corresponding abstract noun in v. 30.

<sup>53</sup>The aorist used from the position of the reader, according to classical usage.

<sup>54</sup>This is the meaning of the reading of the best MSS.

<sup>55</sup>The same expression is used of the messengers of the Corinthian Church. 1 Cor. xvi. 17. The English reader must not understand the A. V. "*lack of service*" to convey a reproach. From this verse we learn that the illness of Epaphroditus was caused by some

Warning against Judaizers, and exhortation to perseverance in the Christian race.

To repeat the same<sup>56</sup> warnings is not wearisome to me, and it is safe for you. Beware of the Dogs,<sup>57</sup> beware of the Evil Workmen, beware of the Concision. For we are the Circumcision, who worship God<sup>58</sup> with the spirit, whose boasting<sup>59</sup> is in Christ Jesus, and whose confidence is not in the flesh. Although I might have confidence in the flesh also. If any other man thinks that he has ground of confidence in the flesh, I have more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the Church; as to righteousness of the Law, unblamable. But what once was gain to me, that I have counted loss for Christ. Yea, doubtless, and I count all things but loss, because all are nothing-worth in comparison<sup>60</sup> with the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ, and be found in Him; not having my own righteousness of the Law, but the righteousness of faith in Christ, the righteousness which God bestows on Faith;<sup>61</sup> that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, sharing the likeness of His death; if by any means I might attain to the resurrection from the dead.

Not that I have already won,<sup>62</sup> or am already perfect; but I press onward, if indeed I might lay hold on that for which

casualty of his journey, or perhaps by over-fatigue.

<sup>56</sup>Literally, *to write the same things to you*. St. Paul must here refer either to some previous Epistle to the Philipians (now lost), or to his former conversations with them.

<sup>57</sup>The Judaizers are here described by three epithets: "the dogs," because of their uncleanness (of which that animal was the type; compare 2 Pet. ii. 22); "the evil workmen" (not equivalent to "evil workers"), for the same reason that they are called "deceitful workmen" in 2 Cor. xi. 13; and "the concision," to distinguish them from the true circumcision, the spiritual Israel.

<sup>58</sup>We retain "God" here, with the Textus Receptus, and a minority of MSS., because of the analogy of Rom. i. 9 (see note

there). The true Christians are here described by contrast with the Judaizers, whose *worship* was the carnal worship of the Temple, whose *boasting* was in the law, and whose *confidence* was in the circumcision of their flesh.

<sup>59</sup>Apparently alluding to Jer. ix. 24, "*He that boasteth let him boast in the Lord*," which is quoted 1 Cor. i. 31 and 2 Cor. x. 7.

<sup>60</sup>Literally, *because of the supereminence of the knowledge of Christ*, i. e. *because the knowledge of Christ surpasses all things else*.

<sup>61</sup>*Of God* (i. e. which He bestows) *on condition of faith*. Compare Acts iii. 16.

<sup>62</sup>"Won," i. e. "the prize" (v. 14). Compare 1 Cor. ix. 24, "So run that ye may win." It is unfortunate that in A. V. this is translated by the same

- iii. Christ also laid hold on me.<sup>63</sup> Brethren, I count not myself to have laid hold thereon; but this one thing I do—forgetting that which is behind, and reaching<sup>64</sup> forth to that which is before, I press onward towards the mark, for the prize of God's heavenly calling in Christ Jesus.
- 14 Let us all, then, who are ripe<sup>65</sup> in understanding, be thus minded; and if in any thing you are otherwise minded, that also shall be revealed to you by God [in due time]. Nevertheless, let us walk according to that which we have attained.<sup>66</sup>
- 17 Brethren, be imitators of me with one consent, and mark  
18 those who walk according to my example. For many walk, of whom I told you often in times<sup>67</sup> past, and now tell you even weeping, that they are the enemies<sup>68</sup> of the cross of  
19 Christ; whose end is destruction, whose God is their belly,<sup>69</sup> and whose glory is in their shame; whose mind is set on  
20 earthly things. For my<sup>70</sup> life<sup>71</sup> abides in heaven; from

verb *attain*, which is used for another verb in the preceding verse, so as to make it seem to refer to that.

<sup>63</sup>Our Lord had "laid hold on" Paul, in order to bring him to the attainment of "the prize of God's heavenly calling." "Jesus" is omitted by the best MSS.

<sup>64</sup>The image is that of the runner in a foot-race, whose body is bent forwards in the direction towards which he runs.

<sup>65</sup>The translation in A. V. (here and in v. 12) by the same word makes St. Paul seem to contradict himself. "Perfect" is the antithesis of "babe." Compare 1 Cor. xiv. 20.

<sup>66</sup>The precept is the same given Rom. xiv. 5. The words "think the same thing" are omitted in the best MSS.

<sup>67</sup>Literally, *I used to tell you*.

<sup>68</sup>For the construction, compare 1 John ii. 25. The persons meant were men who led licentious lives (like the Corinthian freethinkers), and they are called "enemies of the cross" because the cross was the symbol of mortification.

<sup>69</sup>Cf. Rom. xvi. 18.

<sup>70</sup>On St. Paul's use of "we" see note on 1 Thess. i. 3. An objection has been made to

translating it in the singular in this passage, on the ground that this seems to limit St. Paul's expression of Christian hope and faith to himself; but a very little consideration will suffice to show the futility of such an objection. Where St. Paul speaks of his hopes and faith *as a Christian*, his words are necessarily applicable to other Christians as well as to himself. And, in fact, some of the passages to which Christians in general have ever turned with the most fervent sympathy, and which they have most undoubtedly appropriated, are those very passages where St. Paul uses the "singular:" as, for example, "for me," Gal. ii. 20.

<sup>71</sup>This noun must not be translated *citizenship* (as has been proposed), which would be a different word (cf. Acts xxii. 28). The corresponding verb means *to perform the functions of civil life*, and is used simply *for to live*; see Acts xxiii. 1, and Phil. i. 27. Hence the noun means the *tenor of life*. It should be also observed that the verb here means more than simply "is," though it is difficult here to express the shade of difference in English.

whence also I took for a Saviour, the Lord Jesus Christ; who shall change my vile<sup>72</sup> body into the likeness of His glorious body; according to the working whereby He is able even to subdue all things unto Himself. Therefore, my brethren, iv. 1  
dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

I exhort Euodia, and I exhort Syntyche,<sup>73</sup> 2  
Euodia and Syntyche must to be of one mind in the Lord. Yea, and I 3  
be reconciled. beseech thee also, my true yokefellow,<sup>74</sup> to help them [to be reconciled]; for they strove earnestly in the work of the Glad-tidings with me, together with Clemens<sup>75</sup> and my other fellow-laborers, whose names are in the Book<sup>76</sup> of Life.

Rejoice in the Lord at all times. Again 4  
Exhortation to will<sup>77</sup> I say, rejoice. Let your forbearance 5  
rejoice in tribulation, and to be known to all men. The<sup>78</sup> Lord is at hand. Let no care trouble you, but in all things, by 6  
love and follow goodness. prayer and supplication with thanksgiving, let your requests be made known to God.

And the peace of God, which passeth all understanding, shall 7  
keep<sup>79</sup> your hearts and minds in Christ Jesus. Finally, brethren, 8  
whatsoever is true, whatsoever is venerable, whatsoever is just, whatsoever is pure, whatsoever is endearing, whatsoever is of good report,—if there be any virtue, and if there be any praise,—be such your treasures.<sup>80</sup> That which you 9

<sup>72</sup>Literally, *the body of my humiliation.*

<sup>73</sup>These were two women (the pronoun is feminine in v. 3, which is mistranslated in A. V.) who were at variance.

<sup>74</sup>We have no means of knowing who was the person thus addressed. Apparently some eminent Christian at Philippi, to whom the Epistle was to be presented in the first instance. The old hypothesis (mentioned by Chrysostom), that the word is a proper name, is not without plausibility; "who are *Syzygus* in name and in fact," as a commentator says.

<sup>75</sup>We learn from Origen (*Comm.* on John i. 29) that this Clemens (commonly called Clement) was the same who was afterwards Bishop of Rome, and who wrote the Epistles to the Corinthians which we have before referred to. Eusebius quoted the fol-

lowing statement concerning him from Irenæus: "In the third place after the Apostles the episcopal office was held by Clemens, who also saw the blessed Apostles, and lived with them."—*Hist. Eccl.* v. 6. It appears from the present passage that he had formerly labored successfully at Philippi.

<sup>76</sup>Compare "Book of the living," Ps. lxxix. 28 (LXX.), and also Luke x. 20, and Heb. xii. 23.

<sup>77</sup>The verb is future. He refers to iii. 1.

<sup>78</sup>They are exhorted to be joyful under persecution, and show gentleness to their persecutors, because the Lord's coming would soon deliver them from all their afflictions. Compare note on 1 Cor. xvi. 22.

<sup>79</sup>Literally, *garrison.*

<sup>80</sup>Literally, *reckon these things in account.* Compare 1 Cor. xiii. 5.

iv.

were taught and learned, and which you heard and saw in me,—be that your practice. So shall the God of peace be with you.

10 I rejoiced in the Lord greatly when I found that now, after so long a time, your care for me had borne fruit again;<sup>81</sup> though your care indeed never failed, but you lacked opportunity. Liberality of the Philipian Church.

11 Not that I speak as if I were in want; for I<sup>82</sup> have learned, I

12 in whatsoever state I am, to be content. I can bear either abasement or abundance. In all things, and amongst all men, I have been taught the secret,<sup>83</sup> to be full or to be hungry, to want or to abound. I can do all things in Him<sup>84</sup> who strengthens me. Nevertheless, you have done well, in contributing to the help of my affliction. And you know yourselves, Philippians, that, in the beginning of the Glad-tidings, after I had left Macedonia,<sup>85</sup> no Church communicated with me on account of giving and receiving, but you alone. For even while I was [still] in Thessalonica,<sup>86</sup> you sent once and again to relieve my need. Not that I seek your gifts, but I seek the fruit which accrues therefrom to your account. But I have all which I require, and more than I require. I am fully supplied, having received from Epaphroditus your gifts, "*an odor of sweetness,*"<sup>87</sup> an acceptable sacrifice well pleasing to God. And your own needs<sup>88</sup> shall be all supplied by my God, in the fulness of His glorious riches in Christ Jesus. Now to our God and Father be glory unto the ages of ages. Amen.

21 Salute every saint in Christ Jesus. The brethren who are with me<sup>89</sup> salute you, The Salutations.

22 All the saints here salute you, especially those who belong to the house of Cæsar.<sup>90</sup>

23 The grace of our Lord Jesus Christ be with your spirits.<sup>91</sup> Autograph benediction.

<sup>81</sup>The literal meaning is to put forth fresh shoots.

<sup>82</sup>This "I" is emphatic.

<sup>83</sup>Literally, "I have been initiated."

<sup>84</sup>"Christ" is omitted in the best MSS. For "strengthen," cf. Rom. iv. 20.

<sup>85</sup>Compare 2 Cor. xi. 9, and p. 338.

<sup>86</sup>See p. 284.

<sup>87</sup>Gen. viii. 21 (LXX.). Compare also Levit. i. 9, and Eph. v. 2.

<sup>88</sup>The *your* is emphatic.

<sup>89</sup>This *brethren with me*, distinguished from *all the saints* in the next verse, seems to denote St. Paul's special attend-

ants, such as Aristarchus, Epaphras, Demas, Timotheus, &c. Cf. Gal. i. 2.

<sup>90</sup>These members of the Imperial household were probably slaves; so the same expression is used by Josephus (*Ant.* xviii. 5, 8). If St. Paul was at this time confined in the neighborhood of the Prætorian quarters attached to the palace, we can more readily account for the conversion of some of those who lived in the buildings immediately contiguous.

<sup>91</sup>The majority of uncial MSS. read "spirit," and omit the "amen."



THE FIRST EPISTLE TO TIMOTHEUS.

Salutation. PAUL, an Apostle of Jesus Christ, by  
 command of God our Saviour and Christ  
 Jesus<sup>2</sup> our hope, To TIMOTHEUS MY TRUE SON IN<sup>3</sup> FAITH. 2  
 Grace, mercy, and peace, from God our Father, and Christ  
 Jesus our Lord.

As I desired thee to remain in Ephesus,<sup>4</sup> 3  
 when I was setting out for Macedonia, that  
 thou mightest command certain persons not  
 to teach<sup>5</sup> falsely, nor to regard fables and 4  
 endless<sup>6</sup> genealogies, which furnish ground  
 for disputation rather than for the exercising  
 of the stewardship<sup>7</sup> of God in faith.

Now the end of the commandment is love, proceeding from 5  
 a pure heart, and good conscience, and undissembled faith.  
 Which some have missed, and have turned aside to vain 6  
 babbling, desiring to be teachers of the Law,<sup>8</sup> understanding 7  
 neither what they say nor whereof they affirm. But we know 8  
 that the Law is good if a man use it lawfully; knowing this, 9  
 that the<sup>9</sup> Law is not made for a<sup>10</sup> righteous man, but for  
 the lawless and disobedient, for the impious and sinful, for

<sup>2</sup>"Lord" is omitted in the best MSS.

<sup>3</sup>Not "the faith" (A. V.), which would require the definite article.

<sup>4</sup>This sentence is left incomplete. Probably St. Paul meant to complete it by "so I still desire thee," or something to that effect; but forgot to express this, as he continued to dictate the subjects of his charge to Timotheus.

<sup>5</sup>This Greek word occurs nowhere but in this Epistle.

<sup>6</sup>See Titus iii. 9.

<sup>7</sup>"Stewardship" (not "edifying") is the reading of the MSS. Compare 1 Cor. ix. 17. It would seem from this expression that the false teachers in Ephesus were among the number of the presbyters, which would agree with the anticipation expressed in Acts xx. 30.

<sup>8</sup>We must observe that this expression may be taken in two ways; either to denote Judaizers, who insisted on the permanent obligation of the Mosaic Law (which seems to suit the context best), or to denote Platonizing expounders of the Law, like Philo, who professed to teach the true and deep view of the Law. To suppose (with Baur) that a Gnostic like Marcion, who rejected the Law altogether, could be called "a teacher of the Law," is (to say the least of it) a very unnatural hypothesis.

<sup>9</sup>The noun in the original is without the article here, as often when thus used. Compare Rom. ii. 12, iii. 31, v. 13, &c.

<sup>10</sup>Compare Gal. v. 18, "If ye are led by the Spirit, ye are not under the Law," and the note on that passage.

- i.  
10 the unholy and profane, for parricides<sup>11</sup> and murderers, for  
11 fornicators, sodomites, slave-dealers,<sup>12</sup> liars, perjurers, and  
12 whatsoever else is contrary to sound doctrine. Such is the  
13 glorious Glad-tidings of the blessed God, which was com-  
14 mitted to my trust.
- 12 And I thank Him who has given me strength, Christ Jesus our Lord, that He ac-  
13 counted me faithful, and appointed me to minister unto His service, who was before a blasphemer and  
14 persecutor, and doer of outrage; but I received mercy be-  
15 cause I acted ignorantly, in unbelief. And the grace of our  
16 Lord abounded beyond<sup>13</sup> measure, with faith and love which  
17 is in Christ Jesus. Faithful is the saying,<sup>14</sup> and worthy of  
18 all acceptation, "*Christ Jesus came into the world to save*  
19 *sinner;*" of whom I am first. But for this cause I received  
20 mercy, that in me first Jesus Christ might show forth all  
His long-suffering, for a pattern of those who should here-  
after believe on Him unto life everlasting. Now to the  
King eternal,<sup>15</sup> immortal, invisible, the only<sup>16</sup> God, be honor  
and glory unto the ages of ages. Amen.
- 18 This charge I commit unto thee, son Timo-  
19 theus, according to the former prophecies<sup>17</sup> concerning thee; that in the strength there-  
20 of thou mayest fight the good fight, holding faith and a good conscience, which some have cast away,  
and made shipwreck concerning the faith. Among whom  
are Hymenæus<sup>18</sup> and Alexander, whom I delivered over unto

The commis-  
sion and call-  
ing of Paul.

Timotheus is  
enjoined to  
fulfil his com-  
mission.

<sup>11</sup>This word in English in-  
cludes *parricides* and *matri-  
cides*, both of which are ex-  
pressed in the original.

<sup>12</sup>This is the literal transla-  
tion.

<sup>13</sup>Compare Rom. v. 20, "the  
gift of grace overflowed be-  
yond."

<sup>14</sup>See note on iii. 16.

<sup>15</sup>This seems the best inter-  
pretation of "king of the ages;"  
compare Apoc. xi. 15.

<sup>16</sup>"Wise" is omitted in the  
best MSS.

<sup>17</sup>These prophecies were prob-  
ably made at the time when  
Timotheus was first called to  
the service of Christ. Compare  
Acts xiii. 1, 2, when the will of  
God for the mission of Paul  
and Barnabas was indicated by  
the Prophets of the Church of  
Antioch.

<sup>18</sup>These are probably the same  
mentioned in the second Epis-  
tle (2 Tim. ii. 17, and iv. 14).  
Baur and De Wette argue that  
this passage is inconsistent  
with the hypothesis that 2 Tim.  
was written after 1 Tim.; be-  
cause Hymenæus (who in this  
place is described as excom-  
municated and cut off from the  
Church) appears in 2 Tim. as  
a false teacher still active in  
the Church. But there is noth-  
ing at all inconsistent in this;  
for example, the incestuous  
man at Corinth, who had the  
very same sentence passed on  
him (1 Cor. v. 5), was re-  
stored to the Church in a few  
months, on his repentance. De  
Wette also says, that, in 2 Tim.  
ii. 17, Hymenæus appears to be  
mentioned to Timotheus *for the  
first time*; but this (we think)

Satan<sup>19</sup> that they might be taught by<sup>20</sup> punishment not to blaspheme.

I exhort, therefore, that, first of all,<sup>21</sup> sup- ii. 1  
 Directions for public worship, and the behavior of men and women thereat. plications, prayers, intercessions, and thanksgivings be made for all men; for kings<sup>22</sup> and all that are in authority, that we may lead a quiet and peaceable life in all godliness<sup>23</sup> and gravity. For this is good and acceptable in the sight of God our Saviour, who wills that all men should be saved, and should come to the knowledge<sup>24</sup> of the truth. For [over all] there is but<sup>25</sup> one God, and one mediator between God and men, the man<sup>26</sup> Christ Jesus, who gave Himself a ransom for all men, to be testified in due time. And of this testimony I was appointed herald and apostle (I speak the truth in Christ, I lie not), a teacher of the Gentiles, in faith and truth. I desire, then, that in every place<sup>27</sup> the men<sup>28</sup> should offer up prayers, lifting up their hands<sup>29</sup> in holiness, putting away anger and disputation. Likewise, also, that the women should come<sup>30</sup> in seemly apparel, and adorn themselves with modesty and self-restraint;<sup>31</sup> not in braided hair, or gold, or pearls, or costly

will not be the opinion of any one who takes an unprejudiced view of that passage.

<sup>19</sup>On this expression, see the note on 1 Cor. v. 5.

<sup>20</sup>The Greek verb has this meaning. Cf. Luke xxiii. 16, and 2 Cor. vi. 9.

<sup>21</sup>"First of all," namely, before the other prayers. This explanation, which is Chrysostom's, seems preferable to that adopted by De Wette, Huther, and others, who take it to mean "above all things." It is clear from what follows (v. 8) that St. Paul is speaking of public prayer, which he here directs to be commenced by intercessory prayer.

<sup>22</sup>Here we see a precept directed against the seditious temper which prevailed among some of the early heretics. Compare Jude 8, and 2 Pet. ii. 9, and Rom. xiii. 1.

<sup>23</sup>This term for *Christian piety* is not used by St. Paul, except in the Pastoral Epistles. See note on Tit. i. 9. It is used by St. Peter (2 Pet. i. 6) and

by Clemens Romanus in the same sense.

<sup>24</sup>For the meaning of this, compare 2 Tim. iii. 7, and Rom. x. 2, and 1 Cor. xiii. 12.

<sup>25</sup>This is the same sentiment as Rom. iii. 29, 30.

<sup>26</sup>The *manhood* of our Lord is here insisted on, because thereon rests His *mediation*. Compare Heb. ii. 14, and iv. 15.

<sup>27</sup>Chrysostom thinks that there is a contrast between Christian worship, which could be offered in *every place*, and the *Jewish* sacrifices, which could only be offered in the Temple.

<sup>28</sup>The *men*, not the *women*, were to officiate.

<sup>29</sup>This was the Jewish attitude in prayer. Cf. Ps. lxxiii. 4.

<sup>30</sup>After *women* we must supply *pray* (as Chrysostom does), or something equivalent (to *take part in the worship, &c.*), from the preceding context.

<sup>31</sup>It is a peculiarity of the Pastoral Epistles to dwell very frequently on this virtue of *self-restraint*.

ii.

10 garments, but (as befits women professing godliness) with  
 11 the ornament of good works. Let women learn in silence,  
 12 with entire submission. But I permit not a woman to teach,  
 13, 14 (For Adam was first formed, then Eve. And Adam was not  
 15 deceived; but the woman was deceived, and became a trans-  
 gressor.) But women will be saved<sup>32</sup> by the bearing of  
 children; if they continue in faith and love and holiness,  
 with self-restraint.

iii. 1

Faithful is the saying, "If a man seeks  
 the office of a Bishop,<sup>33</sup> he desires a good  
 2 work." A Bishop,<sup>34</sup> then, must be free from  
 reproach, the husband<sup>35</sup> of one wife, sober,  
 self-restrained, orderly, hospitable,<sup>36</sup> skilled in teaching;  
 3 not given to wine or brawls,<sup>37</sup> but gentle, peaceable, and  
 4 liberal; ruling his own household well, keeping his children  
 5 in subjection with all gravity—(but if a man knows not how  
 to rule his own household, how can he take charge of the  
 6 Church of God?)—not a novice, lest he be blinded with  
 7 pride, and fall into the condemnation of the Devil. More-  
 over, he ought to have a good reputation among those who

Directions for  
 the appoint-  
 ment of Pres-  
 byters.

<sup>32</sup>The Greek here cannot mean "in child-bearing" (A. V.). The Apostle's meaning is, that women are to be kept in the path of safety, not by taking upon themselves the office of the man (by taking a public part in the assemblies of the Church, &c.), but by the performance of the peculiar functions which God has assigned to their sex.

<sup>33</sup>It should not be forgotten that the word *ἐπίσκοπος* is used in the Pastoral Epistles as synonymous with *πρεσβύτερος*. See p. 378, and Tit. i. 5, compared with i. 7.

<sup>34</sup>Rightly translated in A. V. "a bishop," not "the bishop," in spite of the article. See note on Tit. i. 7.

<sup>35</sup>"Husband of one wife." Compare iii. 12, v. 9, and Tit. i. 6. Many different interpretations have been given to this precept. It has been supposed (1) to prescribe marriage, (2) to forbid polygamy, (3) to forbid second marriages. The true interpretation seems to be as follows:—In the corrupt facility of divorce allowed both

by the Greek and Roman law, it was very common for man and wife to separate, and marry other parties, during the life of one another. Thus a man might have three or four living wives; or, rather, women who had all successively been his wives. An example of the operation of a similar code is unhappily to be found in our own colony of Mauritius: there the French Revolutionary law of divorce has been suffered by the English government to remain unrepealed; and it is not uncommon to meet in society three or four women who have all been the wives of the same man, and three or four men who have all been the husbands of the same woman. We believe it is this kind of *successive* polygamy, rather than *simultaneous* polygamy, which is here spoken of as disqualifying for the Presbyterate. So Beza.

<sup>36</sup>"Hospitable." Compare Heb. xiii. 2, and v. 10.

<sup>37</sup>The allusion to "filthy lucre" is omitted in the best MSS.

are without the Church; lest he fall into reproach, and into a snare of the Devil.<sup>38</sup>

|  |   |                                |
|--|---|--------------------------------|
| Directions for the appointment of Deacons. | Likewise, the Deacons must be men of gravity, not double-tongued, not given to much wine, not greedy of gain, holding the mystery of the faith in a pure conscience. And let these also be first tried, and after trial be made Deacons, if they are found irreproachable. Their wives, <sup>39</sup> likewise, must be women of gravity, not slanderers, sober and faithful in all things. Let the Deacons be husbands of one wife, fitly ruling their children and their own households. For those who have well performed the office of a Deacon gain for themselves a good position, <sup>40</sup> and great boldness in the faith of Christ Jesus. | 8<br>9<br>10<br>11<br>12<br>13 |
|--|---|--------------------------------|

|   |  |                      |
|---|--|----------------------|
| Reason for writing these directions to Timotheus. | These things I write to thee, although I hope to come to thee shortly; but in order that (if I should be delayed) thou mayst know how to conduct thyself in the house of God (for such is the Church of the living God) <sup>41</sup> as a pillar and main-stay of the truth. And, without contradiction, great is the mystery of godliness—"God <sup>42</sup> was | 14<br>15<br>15<br>16 |
|---|--|----------------------|

<sup>38</sup>See note on 2 Tim. ii. 26.

<sup>39</sup>We agree with Huther in thinking the Authorized Version correct here, notwithstanding the great authority of Chrysostom in ancient, and De Wette and others in modern times, who interpret "*women*" here to mean "*deaconesses*." On that view, the verse is most unnaturally interpolated in the midst of the discussion concerning the Deacons. [This is hardly so, if we view the Primitive Diaconate as consisting of two co-ordinate branches, a diaconate of men and a diaconate of women. We observe, too, that nothing is said above of the duties of the wives of the Bishops. Our three chief modern commentators in England, Alford, Ellicott, and Wordsworth, interpret the verse before us as it was interpreted by Chrysostom and Jerome.—H.]

<sup>40</sup>This verse is introduced by "for" as giving a reason for the previous directions, viz. the great importance of having good deacons; such men, by the fit performance of the office,

gained a high position in the community, and acquired (by constant intercourse with different classes of men) a boldness in maintaining their principles, which was of great advantage to them afterwards, and to the Church of which they were subsequently to become Presbyters.

<sup>41</sup>In this much-disputed passage, we adopt the interpretation given by Gregory of Nyssa. So the passage was understood (as Canon Stanley observes) by the Church of Lyons (A. D. 177); for in their Epistles the same expression is applied to Attalus the Martyr. So, also, St. Paul speaks of the chief Apostles at Jerusalem as "pillars" (Gal. ii. 9); and so, in Apoc. iii. 12, we find the Christian who is undaunted by persecution described as "a pillar in the Temple of God." The grammatical objection to Gregory's view is untenable; and a Greek writer of the 4th century may be at least as good a judge on this point as his modern opponents.

<sup>42</sup>We retain the Received Text

iii.

*manifested in the flesh, justified<sup>43</sup> in the Spirit; beheld by angels, preached among the Gentiles; believed on in the world, received up in glory.*"<sup>44</sup>

- iv.1 Now the Spirit declares expressly, that in  
 2 after-times some will depart from the faith, giving heed to seducing spirits, and teach-  
 3 ings of demons, speaking<sup>45</sup> lies in hypocrisy, having their conscience seared; hindering  
 4 marriage,<sup>46</sup> enjoining abstinence from meats, which God created to be received with thanksgiving  
 5 by those who believe and have<sup>47</sup> knowledge of the truth. For all things created by God are good, and nothing is to be re-  
 6 jected, if it be received with thanksgiving. For it is sanctified by the Word of God<sup>48</sup> and prayer.  
 7 In thus instructing the brethren, thou wilt be a good servant of Jesus Christ, nourishing thyself with the words of the faith and good doctrine which thou hast followed. Reject the fables of profane and doting teachers, but train thyself<sup>49</sup>

False teachers to be expelled; their characteristics, and the mode of resisting them.

here, considering, that, when the testimony of the MSS. is so divided, we are justified in retaining the text most familiar to English readers.

<sup>43</sup>i. e. justified against gainsayers, as being what He claimed to be.

<sup>44</sup>There can be little doubt that this is a quotation from some Christian hymn or creed. Such quotations in the Pastoral Epistles (of which there are five introduced by the same expression, "faithful is the saying") correspond with the hypothesis that these Epistles were among the last written by St. Paul.

<sup>45</sup>"Speaking lies" is most naturally taken with "demons;" but St. Paul, while grammatically speaking of the demons, is really speaking of the false teachers who acted under their impulse.

<sup>46</sup>We observe a strong admixture of the Jewish element (exactly like that which prevailed, as we have seen, in the Colossian heresies) in the prohibition of *particular kinds of food*; compare verse 4, and Col. ii. 16, and Col. ii. 21, 22. This shows the very early date of this Epis-

tle, and contradicts the hypothesis of Baur as to its origin. At the same time there is also an Anti-Judaical element.

<sup>47</sup>See note on 1 Tim. ii. 4.

<sup>48</sup>We have a specimen of what is meant by this verse in the following beautiful "Grace before Meat," which was used in the primitive Church: "Blessed art Thou, O Lord, who feedest me from my youth, who givest food unto all flesh. Fill our hearts with joy and gladness, that always having all sufficiency we may abound unto every good work, in Christ Jesus our Lord, through whom be glory, honor, and might unto Thee for ever. Amen." (*Apostolical Constitutions*, vii. 49.) The expression "Word of God" probably implies that the thanksgiving was commonly made in some Scriptural words, taken, for example, out of the Psalms, as are several expressions in the above *Grace*.

<sup>49</sup>It seems, from a comparison of this with the following verse, that the false teachers laid great stress on a training of the body by ascetic practices. For the metaphorical language, borrowed from the

for the contests of godliness. For the training of the body is profitable for a little; but godliness is profitable for all things, having promise of the present life and of the life to come. Faithful is the saying, and worthy of all acceptance, —“*For to this end we endure labor and reproach, because we have set our hope on the living God, who is the saviour of all<sup>50</sup> mankind, specially of the faithful.*”

Duties of  
Timotheus. These things enjoin and teach; let no man despise thy youth,<sup>51</sup> but make thyself a pattern of the faithful, in word, in life, in love,<sup>52</sup> in faith, in purity. Until I come, apply thyself to public<sup>53</sup> reading, exhortation, and teaching. Neglect not the gift that is in thee, which was given thee by prophecy<sup>54</sup> with the laying-on of the hands of the Presbytery. Let these things be thy care; give thyself wholly to them; that thy improvement may be manifest to all men. Give heed to thyself and to thy teaching; continue steadfast therein.<sup>55</sup> For in so doing thou shalt save both thyself and thy hearers.

Rebuke not an aged<sup>56</sup> man, but exhort him as thou wouldst a father; treat young men as brothers; the aged women as mothers; the young as sisters, in all purity.

Widows are to be supported. Pay due regard<sup>57</sup> to the widows who are friendless in their widowhood. But if any widow has children or grandchildren, let them learn to show their godliness first<sup>58</sup> towards their own household, and to requite their parents; for this is acceptable<sup>59</sup> in the sight of God. The widow who is friendless and desolate in her widowhood sets her hope on God, and con-

tests of the Palæstra, compare 1 Cor. ix. 27.

<sup>50</sup>The prominence given to this truth of the universality of salvation in this Epistle (compare ii. 4) seems to imply that it was denied by the Ephesian false teachers. So the Gnostics considered salvation as belonging only to the enlightened few, who, in their system, constituted a kind of spiritual aristocracy.

<sup>51</sup>Compare 2 Tim. ii. 22.

<sup>52</sup>The words “in spirit” are omitted in the best MSS.

<sup>53</sup>This does not mean reading in the sense of *study*, but *reading aloud to others*; the books so read were (at this period) probably those of the Old Testament, and perhaps the earlier gospels.

<sup>54</sup>Compare with this passage 1 Tim. i. 18, and the note.

<sup>55</sup>This *in them* is very perplexing; but it may most naturally be referred to the preceding *these things*.

<sup>56</sup>Chrysostom has remarked that we must not take “elder” here in its official sense; compare the following “elder women.”

<sup>57</sup>The *widows* were from the first supported out of the funds of the Church. See Acts vi. 1.

<sup>58</sup>*First: i. e.* before they pretend to make professions of godliness in other matters, let them show its fruits towards their own kindred.

<sup>59</sup>The best MSS. omit “good and.”

v.  
 6 tinues in supplications and prayers night and day; but she  
 7 who lives in wantonness is dead while she lives; and hereof  
 do thou admonish them, that they may be irreproachable.  
 8 But if any man provide not for his own,<sup>60</sup> and especially  
 for his kindred, he has denied the faith, and is worse than  
 an unbeliever.  
 9 A widow, to be placed upon the<sup>61</sup> list, Qualifications  
 must be not less than sixty years of age, of widows on  
 10 having been the wife of one husband;<sup>62</sup> she the list.  
 must be well reported of for good deeds, as one who has  
 brought up children, received strangers with hospitality,  
 washed the feet of the saints, relieved the distressed, and  
 11 diligently followed every good work. But younger widows  
 reject; for when they have become wanton against Christ,  
 12 they desire to marry; and thereby incur condemnation, be-  
 13 cause they have broken their former<sup>63</sup> promise Moreover,  
 they learn<sup>64</sup> to be idle, wandering about from house to

<sup>60</sup>His own would include his slaves and dependants. So Cyprian requires the Christian masters to tend their sick slaves in a pestilence.

<sup>61</sup>It is a disputed point *what list* is referred to in this word; whether (1) it means *the list of widows to be supported out of the charitable fund*, or (2) *the list of deaconesses* (for which office the age of sixty seems too old), or (3) *the body of church-widows* mentioned by Tertullian and by other writers, as a kind of female Presbyters, having a distinct ecclesiastical position and duties. The point is discussed by De Wette, Huther, and Wiesinger. We are disposed to take a middle course between the first and third hypothesis; by supposing, viz., that the *list* here mentioned was that of all the widows who were *officially* recognized as supported by the Church; but was not confined to such persons, but included also richer widows, who were willing to devote themselves to the offices assigned to the pauper widows. It has been argued that we cannot suppose that needy widows who did not satisfy the conditions of verse 9 would be *excluded* from the benefit of the fund; nor need we suppose this; but since *all* could scarcely be sup-

ported, certain conditions were prescribed, which must be satisfied before any one could be considered officially *entitled* to a place on the list. From the class of widows thus formed, the subsequent "body of widows" would naturally result. There is not the slightest ground for supposing that *widows* here means *virgins*, as Baur has imagined. His opinion is well refuted by Wiesinger and De Wette.

<sup>62</sup>For the meaning of this, see note on iii. 2.

<sup>63</sup>The phrase means *to break a promise*, and is so explained by Chrysostom, and by Augustine. Hence we see that, when a widow has received into the number of *church-widows*, a promise was required from her (or virtually understood) that she would devote herself for life to the employments which these widows undertook; viz. the education of orphans, and superintendence of the younger women. There is no trace here of the subsequent ascetic *disapprobation* of second marriages, as is evident from verse 14, where the younger widows are expressly desired to marry again. This also confirms our view of the "wife of one husband." See note on iii. 2.

<sup>64</sup>The construction is pecul-



house; and not only idle, but tattlers also and busy-bodies, speaking things which ought not to be spoken. I wish therefore that younger widows should marry, bear children, rule their households, and give no occasion to the adversary for reproach. For already some of them have gone astray after Satan. 14 15

If there are widows dependent on any believer (whether man or woman), let those on whom they depend relieve them, and let not the Church be burdened with them; that it may relieve the widows who are destitute. 16

Let the Presbyters who perform their offices well be counted worthy of a twofold honor,<sup>65</sup> especially those<sup>66</sup> who labor in speaking and teaching. For the Scriptures saith, "*Thou shalt not muzzle the ox that treadeth out the corn;*"<sup>67</sup> and, "*The laborer is worthy of his hire.*"<sup>68</sup> 17 18

Against a Presbyter receive no accusation except on the testimony<sup>69</sup> of two or three witnesses. Rebuke the offenders in presence of all, that others also may fear. I adjure thee, before God and<sup>70</sup> Christ Jesus and the chosen<sup>71</sup> angels, that thou observe these things without prejudice against any man, and do nothing out of partiality. 19 20 21

Lay hands hastily on no man, nor make thyself<sup>72</sup> a partaker in the sins committed by another. Keep thyself pure. 22

Drink no longer water only, but use a little wine for the sake of thy stomach, and thy frequent maladies. 23

lar, but not unexampled in classical Greek.

<sup>65</sup>*Honor* here seems (from the next verse) to imply the notion of *reward*. Compare the verb *honor* in verse 3 above. Upon a misinterpretation of this verse was founded the disgusting practice, which prevailed in the third century, of setting a double portion of meat before the Presbyters, in the feasts of love.

<sup>66</sup>We find, from this passage, that there were some *presbyters* who were not *teachers*, *i. e.* who did not perform the office of public instruction in the congregation. This is another strong proof of the early date of the Epistle.

<sup>67</sup>This quotation (Deut. xxv. 4) is applied to the same purpose, 1 Cor. ix. 9 (where the

words are quoted in a reverse order). The LXX. agrees with 1 Cor. ix. 9.

<sup>68</sup>Luke x. 7.

<sup>69</sup>This rule is founded on the Mosiac jurisprudence, Deut. xix. 5, and appealed to by St. Paul, 2 Cor. xiii. 1.

<sup>70</sup>*Lord* is omitted by the best MSS.

<sup>71</sup>By the *chosen* angels are probably meant those especially selected by God as His messengers to the human race, such as Gabriel.

<sup>72</sup>The meaning of the latter part of this verse is, that Timothy, if he ordained unfit person (*e. g.* friends or relations) out of partiality, would thereby make himself a participator in their sins.

v.

24 [In thy decisions remember that] the sins of some men  
are manifest beforehand, and lead the way to their con-  
denmation; but the sins of others are not seen till after-  
25 wards. Likewise, also, the good deeds of some men are con-  
spicuous; and those which they conceal cannot be kept  
hidden.

vi.1 Let those who are under the yoke as bonds-  
men esteem their masters worthy of all Duties of  
honor, lest reproach be brought upon the slaves.  
2 name of God and His doctrine. And let those whose masters  
are believers not despise them because they are brethren, but  
serve them with the more subjection, because they who  
claim<sup>73</sup> the benefit are believing and beloved. Thus teach  
thou, and exhort.

3 If any man teach falsely,<sup>74</sup> and consent False teachers  
not to the sound words of our Lord Jesus rebuked; their  
4 Christ, and to the godly doctrine, he is covetousness.  
blinded with pride, and understands nothing, but is filled  
with a sickly<sup>75</sup> appetite for disputations and contentions  
5 about words, whence arise envy, strife, reproaches, evil sus-  
picions, violent collisions<sup>76</sup> of men whose mind is corrupted,  
and who are destitute of the truth; who think that godli-  
6 ness<sup>77</sup> is a gainful trade.<sup>78</sup> But godliness with contentment  
7 is truly gainful; for we brought nothing into the world, and

<sup>73</sup>The A. V. is inconsistent with the presence of the Greek definite article. The verb here used has the sense of *claim* in classical Greek, though not elsewhere in the N. T.

<sup>74</sup>The section from verses 9 to 10 is a general warning against the false teachers, as is evident from the whole context. It is a mistake to refer the "false teaching" to some (imaginary) teachers who are supposed by some to have preached the abolition of slavery. There is no evidence or probability whatever that such teachers existed; although it was natural that some of the Christian slaves themselves should have been tempted to "despise" their believing masters, with whom they were now united by so holy a bond of brotherhood; a bond which contained in itself the seeds of

liberty for the slave, destined to ripen in due time. It would scarcely have been necessary to say this, but that a teacher of divinity has lately published a statement that "St. Paul's epistles condemn attempts to abolish slavery, as the work of men '*proud, knowing nothing*' (1 Tim. vi. 2-4)." See *Rational Godliness*: by R. Williams, D.D.

<sup>75</sup>*Sickly* is the antithesis to *sound* above. Similar phraseology is found in Plato.

<sup>76</sup>The original meaning of the un-compounded word (taking the reading of the best MSS.) is *friction*.

<sup>77</sup>The A. V. here reverses the true order, and violates the law of the article.

<sup>78</sup>The words "From such withdraw thyself" are not found here in the best MSS.

it is certain we can carry nothing out; but having food and shelter, let us be therewith content. They who seek for riches fall into temptations and snares and many foolish and hurtful desires, which drown men in ruin and destruction. For the love of money is the root of all evils; and some, coveting it, have been led astray from the faith, and pierced themselves through with many sorrows. 8

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, steadfastness,<sup>79</sup> meekness. Fight the good fight<sup>80</sup> of faith, lay hold on eternal life, to which thou<sup>81</sup> wast called, and didst confess the good<sup>82</sup> confession before many witnesses. I charge thee in the presence of God who gives life to all things, and Christ Jesus who bore testimony under Pontius Pilate<sup>83</sup> to the good confession, that thou keep that which thou art commanded, spotlessly and irreproachably, until the appearing of our Lord Jesus Christ; which shall in due time be made manifest by the blessed and only<sup>84</sup> Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen. 9

Charge those who are rich in this present world, not to be high-minded, nor to trust in uncertain riches, but in<sup>85</sup> God, who provides all things richly for our use. Charge them to practise benevolence, to be rich in good works, to be bountiful and generous, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal<sup>86</sup> life. 10

O Timotheus, guard<sup>87</sup> the treasure which again reminded is committed to thy trust, and avoid the 11

<sup>79</sup>The meaning is, *steadfast endurance under persecution*.

<sup>80</sup>Here we have another of those metaphors from the Greek games, so frequent with St. Paul. See 2 Tim. iv. 7.

<sup>81</sup>"Also" is omitted by the best MSS.

<sup>82</sup>"The (not a) good confession" means the confession of faith in Jesus as the Christ. (Compare Rom. x. 10.) Timotheus had probably been a confessor of Christ in persecution, either at Rome or elsewhere; or it is possible that the allusion here may be to his baptism.

<sup>83</sup>For this use of "witness" or

"testify" with the accusative, compare John iii. 32 "What he hath seen, that he testifieth." Our Lord testified before Pontius Pilate that He was the Messiah.

<sup>84</sup>Only. This seems to allude to the same polytheistic notions of incipient Gnosticism which are opposed in Col. i. 16.

<sup>85</sup>"Living" is omitted by the best MSS.

<sup>86</sup>The majority of MSS. read *the true life*, which is equivalent to the Received Text.

<sup>87</sup>The *treasure* here mentioned is probably the pastoral office of superintending the Church of Ephesus, which was

vi.

21 profane babblings and antitheses<sup>88</sup> of the falsely-named "Knowledge;"<sup>89</sup> which some professing, have erred concerning the faith. Grace be with thee.<sup>90</sup>

of his commission.  
Concluding benediction.

committed by St. Paul to Timotheus. Cf. 2 Tim. i. 14.

<sup>88</sup>"Antithesis." There is not the slightest ground (as even De Wette allows) for supposing, with Baur, that this expression is to be understood of the *contrariæ oppositiones* (or contrasts between Law and Gospel) of Marcion. If there be an illusion to any Gnostic doctrines at all, it is more probable that it is to the *dualistic* opposition between the principles of good and evil in the world, which was an Oriental element in the philosophy of some of the early Gnostics. But the most natural interpretation (considering the junction with "babblings" and the "contentions about words" ascribed to the heretics above, vi. 4) is to suppose that St. Paul here speaks, not of the

doctrines, but of the dialectical and rhetorical arts of the false teachers.

<sup>89</sup>From this passage we see that the heretics here opposed by St. Paul laid claim to a peculiar philosophy, or "Gnosis." Thus they were *Gnostics*, at all events *in name*; how far their doctrines agreed with those of later Gnostics is a further question. We have before seen that there were those at Corinth (1 Cor. viii. 1, 10, 11) who were blamed by St. Paul for claiming a high degree of "Gnosis;" and we have seen him condemn the "philosophy" of the heretics at Colossæ (Col. ii. 8), who appear to bear the closest resemblance to those condemned in the Pastoral Epistles.

<sup>90</sup>"Amen" is not found in the best MSS.

## THE EPISTLE TO TITUS.

|  |   |             |
|--|---|-------------|
|  |   | i.<br>1     |
| Salutation.  | PAUL, a bondsman of God, and an Apostle of Jesus Christ,—sent forth <sup>2</sup> to bring God's chosen to faith, and to the <sup>3</sup> knowledge of the truth which is according to godliness, <sup>4</sup> with hope of eternal life, which God, who cannot lie, promised before eternal times <sup>5</sup> (but He made known His word in due season, in the message <sup>6</sup> committed to my trust by the command of God our Saviour),<br>—TO TITUS, MY TRUE SON IN OUR COMMON FAITH.  | 2           |
| Commission of Titus to regulate the Cretan Churches.   | This was the [very] cause <sup>8</sup> why I left thee in Crete, that thou mightest further <sup>9</sup> correct what is deficient, and appoint Presbyters in every city, as I gave thee commission. No man must be appointed a Presbyter, but he who is without reproach, the husband of one wife, <sup>10</sup> having believing children who are not accused of riotous living, nor disobedient;   | 5<br>6<br>6 |
| Qualifications of Presbyters.  | for a <sup>11</sup> Bishop must be free from reproach, as being a steward of God; not self-willed, not easily provoked, not a lover of wine, not given to brawls, not greedy of gain; but hos-  | 7<br>8      |
| <p><sup>2</sup>The original here is perplexing, but seems to admit of no other sense than this, <i>an apostle sent forth on an errand of faith</i>. Compare 2 Tim. i. 1, "an apostle sent forth to proclaim the promise of life." The involved and parenthetical style of this salutation reminds us of that to the Romans, and is a strong evidence of the genuineness of this Epistle.</p> <p><sup>3</sup>See note on 1 Tim. ii. 4.</p> <p><sup>4</sup>Godliness. See note on 1 Tim. ii. 2.</p> <p><sup>5</sup>Before eternal times; meaning, probably, in the old dispensation: cf. Rom. xvi. 25, and note on 2 Tim. i. 9.</p> <p><sup>6</sup>Literally, <i>proclamation</i>.</p> <p><sup>7</sup>The best MSS. omit <i>mercy</i> here.</p> <p><sup>8</sup>This commencement seems to indicate (as we have above remarked) that, in exercising the commission given to him by St. Paul for reforming the</p> | <p>Cretan Church, Titus had been resisted.</p> <p><sup>9</sup>Not simply "set in order" (as in A. V.), but "set in order farther."</p> <p><sup>10</sup>This part of the Presbyter's qualifications has been very variously interpreted. See note on 1 Tim. iii. 2.</p> <p><sup>11</sup>Rightly translated in A. V. "a" (not <i>the</i>) "bishop," because the article is only used generically. So, in English, "the reformer must be patient:" equivalent to "a reformer," &amp;c. We see here a proof of the early date of this Epistle in the synonymous use of <i>ἐπίσκοπος</i> and <i>πρεσβύτερος</i>; the latter word designating the rank, the former the duties, of the Presbyter. The best translation here would be the term <i>overseer</i>, which is employed in the A. V. as a translation of <i>ἐπίσκοπος</i>, Acts xx. 28; but unfortunately, the term has as-</p> |             |

i. pitable to<sup>12</sup> strangers, a lover of good men, self-restrained,<sup>2</sup>  
 9 just, holy, continent; holding fast the words which are  
 faithful to our teaching, that he may be able both to exhort others in the sound doctrine, and to rebuke the gain-sayers.

10 For there are many disobedient babblers and deceivers, specially they of the Circum- Titus must oppose the false  
 11 cision, whose mouths need<sup>14</sup> bit and bridle; teachers.  
 12 for they subvert whole houses, by teaching evil, for the love  
 of shameful gain. It was said by one of themselves, a prophet<sup>15</sup> of their own,—

“Always liars and beasts are the Cretans, and inwardly sluggish.”

13 This testimony is true. Wherefore rebuke<sup>16</sup> them sharply,  
 14 that they may be sound in faith, and may no more give heed  
 to Jewish fables,<sup>17</sup> and precepts<sup>18</sup> of men who turn away from  
 15 the truth. To the pure all things are pure;<sup>19</sup> but to the  
 polluted and unbelieving nothing is pure, but both their  
 16 understanding and their conscience is polluted. They pro-

sociations in modern English which do not permit of its being thus used here. Compare with this passage 1 Tim. iii. 2.

<sup>12</sup>Cf. 3 John 5, 6. In the early Church, Christians travelling from one place to another were received and forwarded on their journey by their brethren; this is the “hospitality” so often commended in the N. T.

<sup>14</sup>The word literally denotes *to put a bit and bridle upon a horse*.

<sup>15</sup>Epimenides of Crete, a poet who lived in the 6th century B. C., is the author quoted. His verses were reckoned oracular, whence the title “prophet.” So by Plato he is called “a divinely-inspired man,” and by Plutarch “a man dear to the gods.”

<sup>16</sup>Rebuke: this seems to refer to the same word in v. 9.

<sup>17</sup>Fables. See note on 1 Tim. iv. 7.

<sup>18</sup>These *precepts* were probably those mentioned 1 Tim. iv. 3, and Col. ii. 16-22. The “Jewish” element appears distinctly in the Colossian heretics (“Sab-

baths,” Col. ii. 16), although it is not seen in the Epistles to Timothy. Comp. iii. 9.

<sup>19</sup>It would seem from this that the heretics attacked taught their followers to abstain from certain acts, or certain kinds of food, as being *impure*. We must not, however, conclude from this that they were *Ascetics*. Superstitious abstinence from certain material acts is quite compatible with gross impurity of teaching and of practice, as we see in the case of Hindoo devotees, and in those impure votaries of Cybele and of Isis mentioned so often in Juvenal and other writers of the same date. The early Gnostics, here attacked, belonged apparently to that class who borrowed their theosophy from Jewish sources; and the *precepts of abstinence* which they imposed may probably have been derived from the Mosiac law. Their immorality is plainly indicated by the following words.

fess to know God, but by their works they deny Him, being abominable and disobedient, and worthless<sup>20</sup> for any good work.

|  |   |                                |
|--|---|--------------------------------|
| Directions to Titus how he is to instruct those of different ages and sexes.   | But do thou speak conformably to the sound doctrine. Exhort the aged men to be sober, grave, self-restrained, sound in faith, in love, in steadfastness. Exhort the aged women, likewise, to let their deportment testify of holiness, not to be slanderers, not to be enslaved by drunkenness, but to give good instruction; that they may teach discretion to the younger women, leading them to be loving wives and loving mothers, self-restrained, chaste, keepers at home, amiable and obedient to their husbands, lest reproach be brought upon the Word of God. In like manner, do thou exhort the young men to self-restraint. | ii. 1<br>2<br>3<br>4<br>5<br>6 |
| His own conduct.   | And show thyself in all things a pattern of good works; manifesting in thy teaching uncorruptness, gravity, <sup>21</sup> soundness of doctrine not to be condemned, that our adversaries may be  | 7<br>8                         |
| Duties of slaves.  | shamed, having no evil to say against us. <sup>22</sup> Exhort bondsmen to obey their masters, and to strive to please them in all things, without gainsaying; not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. For the grace of God has been made   | 9<br>10<br>11                  |
| General motives of Christianity.   | manifest, bringing salvation to all <sup>23</sup> mankind; teaching us to deny ungodliness and earthly lusts, and to live temperately, justly, and godly in this present world; looking for that blessed  | 12<br>13                       |
| and hope, <sup>24</sup> the appearing of the glory of the great God, and our <sup>25</sup> Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself, as a "peculiar people," <sup>26</sup> zealous of good works. These things speak, and exhort and rebuke with all authority. Let no man despise thee. | 14<br>15  |                                |

<sup>20</sup>Literally, *unable to stand the test*; i. e. when tested by the call of duty, they fail.

<sup>21</sup>The best MSS. omit the word translated "sincerity" in A. V.

<sup>22</sup>*Us (not you)* is the reading of the best MSS.

<sup>23</sup>This statement seems intended to contradict the Gnostic notion that salvation was given to the enlightened alone. It should be observed that the definite article of T. R. is omitted

by some of the best MSS.

<sup>24</sup>Compare the same expectation expressed Rom. viii. 18-25.

<sup>25</sup>The A. V. here is probably correct, notwithstanding the omission of the article before "Saviour." We must not be guided entirely by the rules of classical Greek in this matter. Comp. 2 Thess. i. 12.

<sup>26</sup>This expression is borrowed from the Old Testament, Deut. vii. 6, Deut. xiv. 2, and others places. (LXX.).

iii.

- 1 Remind<sup>27</sup> them to render submission to magistrates and authorities, to obey the Government, to be ready for every good work, to speak evil of no man, to avoid strife, to act with forbearance, and to show  
 2 all meekness to all men. For we ourselves also were formerly without understanding, disobedient and led astray, enslaved to all kinds of lusts and pleasures, living in malice  
 3 and in envy, hateful and hating one another. But when God our Saviour made manifest His kindness and love of men,  
 4 He saved us, not through the works of righteousness which we had done, but according to His own mercy, by the laver<sup>28</sup> of regeneration, and the renewing of the Holy Spirit,  
 5 which He richly poured forth upon us, by Jesus Christ our Saviour; that, being justified by His grace, we might become heirs, through<sup>29</sup> hope, of life eternal.  
 6 Faithful is the saying,<sup>30</sup> and these things I desire thee to affirm, "*Let them that have believed in God be careful to practise good works.*" These things are good and profitable to men: but avoid foolish disputations,<sup>31</sup> and genealogies,<sup>32</sup> and strifes and contentions concerning the<sup>33</sup> Law, for they are profitless and vain. A sectarian,<sup>34</sup> after two admonitions, reject, knowing that such a man is perverted, and by his sins is self-condemned.

Duty towards Government and towards unbelievers generally.

Titus must enforce good works, and resist the false teachers.

<sup>27</sup>St. Paul himself had no doubt insisted the duty of obedience to the civil magistrate when he was in Crete. The Jews throughout the Empire were much disposed to insubordination at this period.

<sup>28</sup>The word does not mean "*washing*" (A. V.), but *laver*; i. e. a vessel in which washing takes place.

<sup>29</sup>Through hope is explained by Rom. viii. 24, 25.

<sup>30</sup>The "saying" referred to is supposed by some interpreters to be the statement which precedes (from 3 to 7). These writers maintain that it is ungrammatical to refer "*Faithful is the saying*" to the following, as is done in A. V. But this objection is avoided by taking "*that*" as a part of the quotation. The usage is similar in Eph. v. 33.

<sup>31</sup>*Disputations*: see 1 Tim. vi. 4, and 2 Tim. ii. 23.

<sup>32</sup>See 1 Tim. i. 4.

<sup>33</sup>Compare *precepts* (i. 14), and *teachers of the Law*. 1 Tim. i. 7.

<sup>34</sup>*Sectarian*. We have seen that the world from which our term "heresy" comes is used by St. Paul, in his earlier writings, simply for a *religious sect*, sometimes (as Acts xxvi. 5) without disapprobation, sometimes (as 1 Cor. xi. 19) in a bad sense; here we find its derivative (which occurs here and nowhere else in the N. T.) already assuming a bad sense, akin to that which it afterwards bore. It should be also observed that these early heretics united *moral depravity* with erroneous teaching; their works bore witness against their doctrine; and this explains the subsequent "by his sins he is self-condemned."



|   |  |                |
|---|--|----------------|
|   |  | iii.           |
| Special directions for Titus' journey to Nicopolis. | When I send Artemas or Tychicus <sup>35</sup> to thee, endeavor to come to me to Nicopolis; for there I have determined to winter. Forward Zenas the lawyer and Apollos on their journey zealously, that they may want for nothing. And let our people also <sup>37</sup> learn to practise good works, ministering to the necessities of others, that they may not be unfruitful. | 12<br>13<br>14 |
| Salutations. Concluding benediction.                | All that are with me salute thee. Salute those who love us in faith. Grace be with you all. <sup>38</sup>  | 15             |

<sup>35</sup>Cf. Col. iv. 7.

<sup>37</sup>*i. e.* the Cretan Christians were to aid in furnishing Zenas

and Apollos with all that they needed.

<sup>38</sup>The "Amen" is omitted in the best MSS.

## SECOND EPISTLE TO TIMOTHEUS.

i.  
1 PAUL, an Apostle of Jesus Christ by the will of God,—sent forth<sup>2</sup> to proclaim the Salutation.  
2 promise of the life which is in Christ Jesus,—TO TIMOTHEUS MY BELOVED SON.

Grace, mercy, and peace from God our Father, and Christ Jesus our Lord.

3 I thank God (whom I worship, as<sup>3</sup> did my  
forefathers, with a pure conscience) when-  
ever<sup>4</sup> I make mention of thee, as I do continu-  
ally in my prayers night and day. And I long  
to see thee, remembering thy [parting] tears,  
that I may be filled with joy. For I have  
been<sup>5</sup> reminded of thy undissembled faith,  
which dwelt first in thy grandmother Lois, and thy mother  
Eunice, and (I am persuaded) dwells in thee also. Where-  
fore I call thee to remembrance, that thou mayest stir up  
the gift of God, which is in thee by the laying-on of my<sup>6</sup>  
7 hands. For God gave us not a spirit of cowardice, but a

Timotheus is reminded of his past history, and exhorted to perseverance and courage by the hope of immortality.

<sup>2</sup>"An Apostle according to the promise of life." See note on Tit. i. 1.

<sup>3</sup>Some interpreters have found a difficulty here, as though it were inconsistent with St. Paul's bitter repentance for the sins he had committed in the time of his Judaism. (Cf. 1 Tim. i. 13.) But there is no inconsistency. All that is said here is, that the *worship* of God was handed down to St. Paul from his forefathers, or, in other words, that his religion was hereditary. This is exactly the view taken of the religion of *all* converted Jews in Rom. xi. 23, 24, 28. Compare also "the God of my fathers" (Acts xxiv. 14), and "I have always lived a conscientious life" (Acts xxiii. 1). These latter passages remind us that the topic was one on which St. Paul had probably insisted, in his recent defence; and this accounts for its parenthetical introduction here.

<sup>4</sup>Literally, *as the mention*

*which I make of thee in my prayers is continual.*

<sup>5</sup>"Have been reminded." Such is the reading of the best MSS. Perhaps a message or other incident had reminded St. Paul of some proof which Timotheus had given of the sincerity of his faith (as Bengel thinks); or, still more probably, he was reminded of the faith of Timotheus by its contrast with the cowardice of Demas and others. He mentions it here obviously as a motive to encourage him to persevere in courageous steadfastness.

<sup>6</sup>The grace of God required for any particular office in the early Church was conferred after prayer and the laying-on of hands. This imposition of hands was repeated whenever any one was appointed to a new office or commission. The reference here may, therefore, be to the original "ordination" of Timotheus, or to his appointment to the superintendence of the Ephesian Church. Compare

spirit of power and love and self-restraint.<sup>7</sup> Be not therefore ashamed of the testimony of our Lord, nor of me His prisoner; but share the affliction<sup>8</sup> of them who publish the Glad-tidings, according to the power of God. For He saved us, and called us with a holy calling, not dealing with us according to our own works, but according to His own purpose and grace, which was bestowed upon us in Christ Jesus before eternal times,<sup>9</sup> but is now made manifest by the appearing of our Saviour Jesus Christ, who has put an end to death, and brought life and immortality from darkness into light; by the Glad-tidings, whereunto I was appointed herald and apostle, and teacher of the Gentiles. Which also is the cause of these sufferings that I now endure: nevertheless I am not ashamed; for I know in whom I have trusted, and I am persuaded that He is able to guard the treasure<sup>10</sup> which I have committed to Him, even unto that day.

Exhortation to fulfil his commission faithfully.      Hold fast the pattern of sound<sup>11</sup> words which thou hast heard from me, in the faith and love which is in Christ Jesus. That goodly treasure which is committed to thy charge, guard by the Holy Spirit who dwelleth in us.

Conduct of certain Asiatic      Thou already knowest that I was abandoned<sup>12</sup> by all the Asiatics, among who are Phygellus and Hermogenes. The Lord give

Acts viii. 18, and 1 Tim. iv. 14. <sup>7</sup>Self-restraint would control the passion of fear.

<sup>8</sup>Literally, share affliction for the Glad-tidings. The dative used as in Phil. i. 27.

<sup>9</sup>"Before eternal times" (which phrase also occurs in Titus i. 2) appears to mean the period of the Jewish (including the Patriarchal) dispensation. The grace of Christ was virtually bestowed on mankind in the Patriarchal covenant, though only made manifest in the Gospel.

<sup>10</sup>"That which I have committed unto Him." It is strange that so acute an interpreter as De Wette should maintain that this expression must necessarily mean the same thing as "that which is committed unto thee" in verse 14. Supposing St. Paul to have said, "God will keep the trust committed to Him; do thou keep the trust

committed to thee," it would not follow that the same trust was meant in each case. Paul had committed himself, his soul and body, his true life, to God's keeping; this was the treasure which he trusted to God's care. On the other hand, the treasure committed to the charge of Timotheus was the ecclesiastical office intrusted to him. (Compare 1 Tim. vi. 20.)

<sup>11</sup>Sound words. The want of the article shows that this expression had become almost a technical expression at the date of the Pastoral Epistles.

<sup>12</sup>This appears to refer to the conduct of certain Christians belonging to the province of Asia, who deserted St. Paul at Rome when he needed their assistance. "They in Asia" is used instead of "they of Asia," because these persons had probably now returned home.

i.

mercy to the house of Onesiphorus;<sup>13</sup> for he often refreshed me, and was not ashamed of my chain,<sup>14</sup> but, when he was in Rome, sought me out very diligently and found me. The Lord grant unto him that he may find mercy from the Lord in that day. And all his services<sup>15</sup> at Ephesus thou knowest better<sup>16</sup> than I.

Christians at Rome.

ii. 1 Thou therefore, my son, strengthen thy heart<sup>17</sup> with the grace that is in Christ Jesus. And those things which thou hast heard from me attested<sup>18</sup> by many witnesses deliver into the keeping of faithful men, who shall be able to teach others in their turn.<sup>19</sup>

Duty of Timothy in Church government.

8 Take thy<sup>20</sup> share in suffering, as a good soldier of Jesus Christ. The soldier when<sup>21</sup> on service abstains from entangling himself in the business of life, that he may please his commander. 5 And again, the wrestler does not win the crown unless he 6 wrestles lawfully.<sup>22</sup> The husbandman who toils must share 7 the fruits of the ground before<sup>23</sup> the idler. Consider what I say; for the Lord will<sup>24</sup> give thee understanding in all

He is exhorted not to shrink from suffering.

<sup>13</sup>An undesigned coincidence should be observed here, which is not noticed by Paley. Blessings are invoked on the house of Onesiphorus, *not on himself*; and in verse 18 a hope is expressed that he may find mercy *at the last day*. This seems to show that Onesiphorus was dead; and so, in iv. 19, greetings are addressed, *not to himself, but to his house*.

<sup>14</sup>"My chain." Hence we see that St. Paul was, in this second imprisonment, as in the first, under *Custodia Militaris*, and therefore bound to the soldier who guarded him, by a chain.

<sup>15</sup>"Unto me" is omitted by the best MSS.

<sup>16</sup>*Better*, because Timothy had been more constantly resident at Ephesus than St. Paul.

<sup>17</sup>Compare Rom. iv. 20, and Eph. vi. 10.

<sup>18</sup>We agree with De Wette, Huther, and Wiesinger as to the construction here, but cannot agree with them in referring this passage to Timothy's ordination or baptism. The literal English must be, *those*

*things which thou hast heard from me by the intervention of many witnesses*, which is surely equivalent to "*by the attestation of many witnesses*." In a similar way, St. Paul appeals to the attestation of other witnesses in 1 Cor. xv. 3-7.

<sup>19</sup>The "also" seems to have this meaning here.

<sup>20</sup>"Take thy share in suffering." This is according to the reading of the best MSS.

<sup>21</sup>This is the force of the present participle. Cf. Luke iii. 14.

<sup>22</sup>"Lawfully." The verb here used is not confined to *wrestling*, but includes the other exercises of the athletic contests also; but there is no English verb co-extensive with it. With this passage (vv. 3-6) compare 1 Cor. ix. 7.

<sup>23</sup>This is the sense of "first." The Authorized Version, and not its margin, is here correct.

<sup>24</sup>The future, not the optative, is the reading of the best MSS. De Wette and others object to this verse, that it is impossible to suppose that St. Paul would imagine Timothy so dull of

things. Remember that Jesus Christ, of the seed<sup>25</sup> of David, is<sup>26</sup> raised from the dead, according to the Glad-tidings which I proclaim. Wherein I suffer even unto chains, as a malefactor; nevertheless the Word of God is bound by no chains. Wherefore I endure all for the sake of the chosen, that they also may obtain salvation which is in Christ Jesus, with glory everlasting. Faithful is the saying, "*For<sup>27</sup> if we have died with Him,<sup>28</sup> we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us; if we be faithless, yet He abideth faithful; He cannot deny Himself.*"

Call men to remembrance of these things,

He must oppose and adjure them before the Lord not to contend<sup>29</sup> about words, with no profitable end, but for the subversion of their hearers. Be diligent to present thyself unto God as one proved trustworthy<sup>30</sup> by trial, a workman not to be ashamed, declaring the word of

truth without distortion.<sup>31</sup> But avoid the discussions of profane babblers; for they will go farther and farther in ungodliness, and their word will eat like a cancer. Among whom are Hymenæus and Philetus; who concerning the truth have erred, for they say that the resurrection is past<sup>32</sup> already, and overthrow the faith of some.

apprehension as not to comprehend such obvious metaphors. But they have missed the sense of the verse, which is not meant to enlighten the understanding of Timotheus as to the meaning of the metaphors, but as to the personal application of them.

<sup>25</sup>*i. e.* though a man in flesh and blood; therefore His resurrection is an encouragement to His followers to be fearless.

<sup>26</sup>Perfect, not aorist.

<sup>27</sup>This is another of those quotations so characteristic of the Pastoral Epistles. It appears to be taken from a Christian hymn. The Greek may be easily sung to the music of one of the ancient ecclesiastical chants.

<sup>28</sup>Rom. vi. 8, "If we died with Christ, we believe that we shall also live with Him."

<sup>29</sup>Compare 1 Tim. vi. 4.

<sup>30</sup>The meaning is, *tested and*

*proved worthy by trial.* Cf. 2 Cor. xiii. 7.

<sup>31</sup>The verb used here (not found elsewhere in the New Testament) means *to cut straight*. So in the LXX. "righteousness cuts straight paths" (Prov. xi. 5). The metaphor here, being connected with the previous "workman," appears to be taken from the work of a carpenter.

<sup>32</sup>There is nothing here to render doubtful the date of this Epistle, for we have already seen that even so early as the First Epistle to Corinth, there were heretics who denied the resurrection of the dead. Baur's view—that the Pastoral Epistles were written against Marcion—is inconsistent with the present passage; for Marcion did not deny the resurrection of the *dead*, but only the resurrection of the *flesh*. (See *Tertull. adv. Marcion. v. 10.*)

ii.

19 Nevertheless the firm<sup>33</sup> foundation of God stands unshaken, having this seal, "*The Lord knew them that were His,*"<sup>34</sup> and "*Let every one that nameth the name of the Lord depart from iniquity.*"<sup>35</sup> But in a great house there are not<sup>36</sup> 20 only vessels of gold and silver, but also of wood and clay; 21 and some for honor, others for dishonor. If a man therefore purify himself from these, he shall be a vessel for honor, sanctified, and fitted for the Master's use, being prepared for every good work.

22 Flee the lusts of youth;<sup>37</sup> and follow righteousness, faith, love, and peace with those who call on the Lord out of a 23 pure heart; but shun the disputations of the foolish and 24 ignorant, knowing that they breed strife; ; and the bondsman of the Lord<sup>38</sup> ought not to strive, but to be gentle to- 25 wards all, skilful in teaching, patient of wrong, instructing opponents with meekness; if God perchance may give them repentance, that they may attain the knowledge of the truth, 26 and may escape, restored<sup>39</sup> to soberness, out of the snare of the Devil,<sup>40</sup> by whom<sup>41</sup> they have been taken captive to do his will.

iii. 1 Know this, that, in the last<sup>42</sup> days, evil Dangerous  
2 times shall come, For men shall be selfish, errors of the  
"last days."

<sup>33</sup>The Authorized Version here violates the law of the article.

<sup>34</sup>Numbers xvi. 5 (LXX. with *Lord for God*). We must not translate the verb "*knoweth,*" as in A. V. The context of the passage, according to LXX. (which differs from the present Hebrew text), is, "*Moses spake unto Core, saying, . . . The Lord knew them that were His, and that were holy, and brought them near unto Himself; and whom He chose unto Himself, He brought near unto Himself.*"

<sup>35</sup>This quotation is not from the Old Testament; Isaiah lii. 11 is near it in sentiment, but can scarcely be referred to, because it is quoted exactly at 2 Cor. vi. 17. The MSS. read *Lord* instead of the *Christ* of T. R.

<sup>36</sup>The thought here is the same as that expressed in the parable of the fishes and of the tares,—viz. that the visible church will never be perfect. We are reminded of Rom. ix. 21, by the "*vessels for dishonor.*"

<sup>37</sup>Compare 1 Tim. iii. 2.

<sup>38</sup>*Lord*, viz. the Lord Jesus. Compare "*bondsman of Christ,*" 1 Cor. vii. 22.

<sup>39</sup>*Restored to soberness.*" See 1 Cor. xv. 34.

<sup>40</sup>This expression appears to be used here, and in Eph. iv. 27, and Eph. vi. 11, for *the Devil*, who is elsewhere called "*Satan*" by St. Paul. In the Gospels and Acts the two expressions are used with nearly equal frequency.

<sup>41</sup>The interpretation of this last clause is disputable. The construction is awkward, and there is a difficulty in referring the two pronouns to the same subject; but De Wette shows that this is admissible by a citation from Plato.

<sup>42</sup>This phrase (used without the article, as having become a familiar expression) generally denotes the termination of the Mosaic dispensation: see Acts ii. 17; 1 Pet. i. 5, 20; Heb. i. 2. Thus the expression generally denotes (in the Apostolic age) the time present; but here it points to a future im-

covetous, false boasters,<sup>43</sup> haughty, blasphemous, disobedient to parents, ungrateful, unholy, without natural affection, ruthless, calumnious, incontinent, merciless, haters of the good, treacherous, headlong with passion, blinded with pride, lovers of pleasure rather than lovers of God; having an outward form of godliness, but renouncing its power. From such turn away. Of these are they who creep into houses, and lead captive silly women, laden with sins, led away by lust of all kinds, perpetually learning, yet never able to attain the knowledge<sup>44</sup> of the truth. And as Iannes and Iambres<sup>45</sup> resisted Moses, so do these men resist the truth, being corrupt in mind, and worthless<sup>46</sup> in all that concerns the faith. But they<sup>47</sup> shall not advance farther, for their folly shall be made openly manifest to all, as was that of Iannes and Iambres.

But thou hast been the follower<sup>48</sup> of my teaching and behavior,<sup>49</sup> my resolution,<sup>50</sup> faith, patience, love, and steadfastness; my persecutions and sufferings, such as befell me at Antioch, Iconium, and Lystra.<sup>51</sup> [Thou hast seen] what persecutions I endured; and out of them all the Lord delivered me. Yea, and all who determine to live a godly life in Christ Jesus will suffer persecution. But wicked men and

mediately at hand, which is, however, blended with the present (see verses 6, 8), and was, in fact, the end of the Apostolic age. Compare 1 John ii. 18, "it is the last hour." The long duration of this last period of the world's development was not revealed to the Apostles; they expected that their Lord's return would end it, in their own generation; and thus His words were fulfilled, that none should foresee the time of His coming (Matt. xxiv. 36.)

<sup>43</sup>Several of the classes of sinners here mentioned occur also Rom. i. 30.

<sup>44</sup>For the meaning of this word (cf. above, ii. 25), see Rom. x. 2, and 1 Cor. xiii. 12.

<sup>45</sup>These, as we find in the Targum of Jonathan, were the traditional names of the Egyptian sorcerers who opposed Moses

<sup>46</sup>Worthless: see Tit. i. 16, and note.

<sup>47</sup>It has been thought that this "they shall not advance farther" contradicts the assertion in ii. 16, "they will go farther and farther in ungodliness:" but there is no contradiction; for the present passage speaks of *outward success*, the former of *inward deterioration*. Impostors will usually go on *from bad to worse* (as it is just said below, verse 13), and yet their success in deceiving others is generally soon ended by detection.

<sup>48</sup>This verb cannot be accurately translated "has fully known" (Authorized Version); but its meaning is not very different. Chrysostom explains it, "of these things thou art the witness."

<sup>49</sup>In this meaning the word is found in LXX.

<sup>50</sup>Compare Acts xi. 23.

<sup>51</sup>It has been before remarked how appropriate this reference is.

iii.

13 impostors will advance from bad to worse, deceiving and be-  
 14 ing deceived. But do thou continue in that which was taught  
 15 thee, and whereof thou wast persuaded; knowing who were<sup>52</sup>  
 thy teachers, and remembering that from a child thou hast  
 known the Holy Scriptures, which are able to make thee wise  
 unto salvation, by the faith which is in Christ Jesus. All  
 Scripture is inspired by God, and may profitably be used  
 for teaching,<sup>53</sup> for confutation,<sup>54</sup> for correction,<sup>55</sup> and for  
 17 righteous discipline;<sup>56</sup> that the man of God may be fully  
 prepared, and thoroughly furnished for every good work.

iv. 1

I<sup>57</sup> adjure thee before God and Jesus  
 Christ, who is about to judge the living and the dead—I adjure thee by His appearing  
 2 and His kingdom—proclaim the tidings, be  
 urgent in season and out of season, convince,  
 rebuke, exhort, with all forbearance and  
 3 perseverance in teaching. For a time will  
 come when they will not endure the sound doctrine, but ac-  
 cording to their own inclinations they will heap up for them-  
 selves teachers upon teachers to please their itching ears.  
 4 And they will turn away their ears from the truth, and turn  
 aside to fables.

Solemn charge to perform his commission faithfully, in expectation of evil times, and of Paul's death.

5 But thou in all things be sober,<sup>58</sup> endure affliction, do the  
 work of an evangelist,<sup>59</sup> accomplish thy ministration in full  
 6 measure. For I am now ready<sup>60</sup> to be offered, and the time  
 7 of my departure is at hand. I have fought<sup>61</sup> the good fight,

<sup>52</sup>This is plural in the best MSS.

<sup>53</sup>St Paul frequently uses the Old Testament for *teaching*, *i. e.* to enforce or illustrate his doctrine; *e. g.* Rom. i. 17.

<sup>54</sup>The numerous quotations from the Old Testament, in the Romans and Galatians, are mostly examples of its use for *confutation*.

<sup>55</sup>The word means *the setting right of that which is wrong*. The Old Testament is applied for this purpose by St. Paul in 1 Cor. xiv. 21, 1 Cor. x. 1-10, and, generally, wherever he applies it to enforce precepts of morality.

<sup>56</sup>"Chastisement that is in righteousness." The word used here has the meaning of *chastisement* or *discipline*; compare Heb. xii. 7. Thus the Old Tes-

tament is applied in 1 Cor. v. 13.

<sup>57</sup>The best MSS. omit *therefore* and *Lord*, and read "*and*" instead of "*at*" in this verse.

<sup>58</sup>Not "*watch*," as in A. V.

<sup>59</sup>Compare Eph. iv. 11.

<sup>60</sup>Literally, *I am already in the very act of being poured out as a sacrificial offering*. Compare Phil. ii. 17.

<sup>61</sup>It is impossible to translate this fully in English. It is not strictly correct to render it "I have fought the *fight*," and seems to introduce a new metaphor. The noun means a *contest for a prize*, and the metaphor is taken from the Greek foot-races. *I have run the good race* would be perhaps more exact. The literal English is; *I have completed the glorious contest*. See 1 Tim. vi. 12.



I have finished my<sup>62</sup> course, I have kept the faith. Henceforth is laid up for me the crown of righteousness, which the Lord, the righteous<sup>63</sup> Judge, shall give me in that day; and not to me only, but to all who love His appearing.

Do thy utmost to come to me speedily; 9  
 Timotheus is for Demas has forsaken me for love of this 10  
 required to present world, and has departed to Thessa-  
 come to Rome lonica;<sup>64</sup> Crescens is gone to Galatia, Titus  
 speedily. to Dalmatia; Luke alone is with me. Take 11  
 Mark<sup>65</sup> and bring him with thee, for his services<sup>66</sup> are profit- 12  
 able to me; but Tychicus<sup>67</sup> I have sent to Ephesus.

When thou comest, bring with thee the case<sup>68</sup> which I left 13  
 at Troas with Carpus, and the books, but especially the parch-  
 ments.

Intelligence of Alexander the brass-founder<sup>69</sup> charged<sup>70</sup> 14  
 the progress of me with much evil in his declaration; the  
 Paul's trial. Lord shall<sup>71</sup> reward him according to his works

<sup>62</sup>Strictly, the course marked out for the race. This expression occurs only in two other places in the New Testament, both being in speeches of St. Paul.

<sup>63</sup>"The righteous Judge" contrasted with the *unrighteous* judge, by whose sentence he was soon to be condemned.

<sup>64</sup>Demas is mentioned as a "fellow-laborer" at Rome with St. Paul, Philem. 24; and joined with Luke, Col. iv. 14. Nothing further is known of him. Crescens is not mentioned elsewhere. In saying here that he was deserted by all but Luke, St. Paul speaks of his own companions and attendants: he had still friends among the Roman Christians who visited him (iv. 21), though they were afraid to stand by him at his trial.

<sup>65</sup>Mark was in Rome during a part of the former imprisonment, Col. iv. 10; Philem. 24.

<sup>66</sup>Not (as in A. V.) "*the ministry.*"

<sup>67</sup>If we suppose that Timotheus was at Ephesus, we must conclude that Tychicus was the bearer of this Epistle, and the aorist, "*I send herewith,*" used according to the idiom of classical letter-writers.

<sup>68</sup>This word means either a travelling-case (for carrying

clothes, books, &c.), or a travelling-cloak. The former seems the more probable meaning here, from the mention of *the books*.

<sup>69</sup>*Brass-founder.* Whether this Alexander is the same mentioned as put forward by the Jews at Ephesus in the theater (Acts xix. 33), and as excommunicated by St. Paul (1 Tim. i. 20), we do not know. If these names all belong to the same person, he was probably of the Judaizing faction.

<sup>70</sup>"*Charged me with,*" not "*did*" (A. V.). This verb, though of frequent occurrence in the New Testament (in the sense of *exhibit, display, manifest*), does not elsewhere occur in the same construction as here, with an accusative of the thing, and a dative of the person. The active form of the verb in classical Greek has a forensic sense,—viz. *to make a declaration against*; and as the verb is here used in an active sense (the active form of it not occurring in the New Testament), we may not unnaturally suppose that it is so used here. At any rate, the literal English is, "*Alexander manifested many evil things against me.*"

<sup>71</sup>The MSS. are divided here between the optative and the future; the latter is adopted

- iv. Be thou also on thy guard against him, for he has been  
 15 a great opponent of my arguments.<sup>72</sup> When I was first  
 16 heard in my defence<sup>73</sup> no man stood by me, but all forsook  
 17 me (I pray that it be not laid to their charge). Neverthe-  
 less the Lord Jesus<sup>74</sup> stood by me, and strengthened my  
 heart,<sup>75</sup> that by me the proclamation of the<sup>76</sup> Glad-tidings  
 might be accomplished in full measure, and that all the  
 18 Gentiles might hear; and I was delivered out of the lion's  
 mouth.<sup>77</sup> And the Lord shall deliver me from every evil, and  
 shall preserve me unto His heavenly kingdom. To Him be  
 glory unto the ages of ages. Amen.
- 19 Salute Prisca and Aquila, and the house-  
 hold of Onesiphorus. Salutations and  
 20 Erastus<sup>78</sup> remained at Corinth; but personal  
 Trophimus I left sick at Miletus. intelligence.

by Lachmann, and has rather the greatest weight of MS. authority in its favor. We have, therefore, adopted it in the translation in the present edition. Yet it must be acknowledged that there are obvious reasons why the optative (if it was the original reading) should have been altered into the future.

<sup>72</sup>The "arguments" here mentioned are probably those used by St. Paul in his defence.

<sup>73</sup>The ancient interpreters, Eusebius, Jerome, and others, understood St. Paul here to refer to his acquittal at the end of his first imprisonment at Rome, and his subsequent preaching in Spain; but while we must acknowledge that the strength of the expressions *accomplished in full measure* and *all the Gentiles* are in favor of this view, we think that on the whole the context renders it unnatural.

<sup>74</sup>The Lord, viz. Jesus.

<sup>75</sup>Cf. Rom. iv. 20, Eph. vi. 10.

<sup>76</sup>The proclamation, i. e. of the Glad-tidings.

<sup>77</sup>By the lion's mouth may be only meant the imminence of the immediate peril; but it may mean that St. Paul, at his first hearing, established his right, as a Roman citizen, to be exempted from the punishment of exposure to wild beasts,

which was inflicted during the Neronian persecution on so many Christians. On the historical inferences drawn from this verse, see the preceding remarks.

<sup>78</sup>This verse is an insuperable difficulty to those who suppose this Epistle written in the first imprisonment at Rome; since it implies a recent journey, in which St. Paul had passed through Miletus and Corinth. It has been also thought inexplicable that Paul should mention to Timotheus (who was at Ephesus, so near Miletus) the fact that Trophimus was left there. But many suppositions might be made to account for this. For instance, Trophimus may have only staid a short time at Miletus, and come on by the first ship after his recovery. This was probably the first communication from St. Paul to Timotheus since they parted; and there would be nothing unnatural even if it mentioned a circumstance which Timotheus knew already. For example, A. at Calcutta writes to B. in London, "I left C. dangerously ill at Southampton," although he may be sure that B. has heard of C.'s illness long before he can receive the letter.

Do thy utmost to come before winter.

There salute thee Eubulus, and Pudens, and Linus,<sup>79</sup> and Claudia,<sup>80</sup> and all the brethren.

Concluding The Lord Jesus Christ be with thy spirit. 22  
benedictions. Grace be with you<sup>81</sup> all.

<sup>79</sup>Linus is probably the same person who was afterwards bishop of Rome, and is mentioned by Irenæus and Eusebius.

<sup>80</sup>*Pudens and Claudia.* The following facts relating to these names are taken from an ingenious essay on the subject, entitled, "*Claudia and Pudens*," by J. Williams, M. A. (London, 1848)."

There are two epigrams of Martial, the former of which describes the marriage of a distinguished Roman named *Pudens* to a foreign lady named *Claudia*, and the latter of which tells us that this *Claudia* was a *Briton*, and gives her the cognomen of *Rufina*. When the latter epigram was written, she had grownup sons and daughters, but herself still retained the charms of youth. Both these epigrams were written during Martial's residence at Rome; and, therefore, their date must be between A. D. 66 and A. D. 100. The former of the two epigrams was not published till the reign of Domitian, but it may very probably

have been written many years earlier. Thus the *Claudia* and *Pudens* of Martial may be the same with the *Claudia* and *Pudens* who are here seen as friends of St. Paul in A. D. 68.

But, further, Tacitus mentions (*Agric.* 14) that certain territories in the southeast of Britain were given to a British king *Cogidunus* as a reward for his fidelity to Rome: this occurred about A. D. 52, while *Tiberius Claudius Nero*, commonly called *Claudius*, was emperor.

Again, in 1723, a marble was dug up at Chichester, with an inscription making mention of a British king bearing the title of *Tiberius Claudius Cogidunus*. His daughter would, according to Roman usage, have been called *Claudia*. And in the same inscription we find the name *Pudens*. See the *Quarterly Review* for July, 1858.

<sup>81</sup>*You* (not *thee*) is the reading of the best MSS., which also omit "amen." In English we are compelled to insert *all* here, in order to show that *you* is plural.

THE EPISTLE TO THE HEBREWS.<sup>1</sup>

i.  
 1 GOD,<sup>2</sup> who at sundry times and in divers  
 2 manners spake of old to our fathers by the  
 3 prophets, hath<sup>3</sup> in these last days<sup>4</sup> spoken  
 4 unto us by<sup>5</sup> His Son, whom He appointed  
 heir of all things, by whom also He made the  
 universe;<sup>6</sup> who, being an emanation<sup>7</sup> of His glory, and an  
 express<sup>8</sup> image of His substance,<sup>9</sup> and upholding all things  
 by the word of His power, when He had by Himself made  
 purification<sup>10</sup> for our sins, sat down on the right hand of the  
 Majesty on high; being made so much greater than the An-  
 gels, as He hath by inheritance obtained a more excellent  
 name than they.

God has reveal-  
 ed Himself fin-  
 ally to man in  
 the person of  
 His SON.

<sup>1</sup>We have the following cir-  
 cumstances to fix the date of  
 this Epistle:—

(1) The Temple of Jerusa-  
 lem was standing, and the serv-  
 ices going on undisturbed (vii.  
 25, xiii. 11-13). Hence it was  
 written before the destruction  
 of the Temple in A. D. 70.

(2) Its author was at liberty  
 in Italy; and Timotheus was  
 just liberated from imprison-  
 ment (xiii. 23, 24). If St.  
 Paul wrote it, this would fix  
 the date at 63; but as we do  
 not hear that Timotheus was  
 then imprisoned in Italy (either  
 in Acts, or in the Epistles to  
 Timothy, where allusions might  
 be expected to the fact), it  
 would seem more probable that  
 his imprisonment here men-  
 tioned took place about the time  
 of St. Paul's death, and that he  
 was liberated after the death of  
 Nero. This would place the  
 date of the Epistle in A. D. 68  
 or 69, if our chronology be cor-  
 rect.

(3) This date agrees with ii.  
 3, which places the readers of  
 the Epistle among those who  
 had not seen our Lord in the  
 flesh; for the "we" there plain-  
 ly includes the readers as well  
 as the writer.

<sup>2</sup>In order to mark the differ-  
 ence of style and character be-

tween this and the preceding  
 Epistles, the translator has in  
 this Epistle adhered as closely  
 as possible to the language of  
 the Authorized Version.

<sup>3</sup>The Hellenistic peculiarity  
 of using the aorist for the per-  
 fect (which is not uncommon in  
 St. Paul's writings, see Rom.  
 xi. 30, and Phil. iii. 12) is very  
 frequent in this Epistle.

<sup>4</sup>The best MSS. have the  
 singular. It should perhaps  
 rather be translated "*in the end  
 of these days,*" *these days* be-  
 ing contrasted with the future  
 period, *the world to come.*

<sup>5</sup>The preposition means more  
 than "by" (so in preceding  
 verse); *in the person of His  
 Son* would be more accurate.

<sup>6</sup>"The worlds:" so xi. 3.

<sup>7</sup>Not "*brightness*" (A. V.),  
 but *emanation*, as of light from  
 the sun. The word and idea  
 occur in Philo.

<sup>8</sup>Literally, *impression*, as of a  
 seal on wax. The same expres-  
 sion is used by Philo concern-  
 ing "the Eternal Word."

<sup>9</sup>Not "*person*" (A. V.), but  
*substance*. Cf. xi. 11; and see  
 note on iii. 14.

<sup>10</sup>The "by Himself" and "our"  
 of T. R. are not found in some  
 of the best MSS.

Who is higher than the Angels.

For to which of the Angels<sup>11</sup> said He at any time, "*Thou art my son, this day have I begotten thee*"?<sup>12</sup> And again, "*I will be to him a father, and he shall be to me a son*"?<sup>13</sup> But when He bringeth back<sup>14</sup> the First begotten into the world, He saith, "*And let all the Angels of God worship him.*"<sup>15</sup> And of the angels He saith, "*Who maketh his angels spirits, and his ministers flames of fire.*"<sup>16</sup> But unto the Son He saith, "*Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*"<sup>17</sup> And "*Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thine hand. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed; but thou art the same, and thy years shall not fail.*"<sup>18</sup>

But to which of the angels hath He said at any time, "*Sit thou on my right hand, until I make thine enemies thy footstool*"?<sup>19</sup> Are they not all ministering spirits, sent forth to

<sup>11</sup>The Law (according to a Jewish tradition frequently confirmed in the New Testament) was delivered by angels (Acts vii. 53; Gal. iii. 19; Heb. ii. 3). Hence the emphasis here laid upon the inferiority of the angels to the Messiah, whence follows the inferiority of the Law to the Gospel. This inference is expressed ii. 3.

<sup>12</sup>Ps. ii. 7 (LXX.).

<sup>13</sup>2 Sam. vii. 14 (LXX.) (originally spoken of Solomon, in whom we see a type of Christ. Cf. Ps. lxxii.).

<sup>14</sup>This is, literally translated, *when He shall have brought back, not again, when He has brought back.* The ascension of Christ having been mentioned, His return to judge the world follows.

<sup>15</sup>This quotation forms an exception to Bleek's assertion, that the quotations in this Epistle are always from the Alexandrian text of the LXX. It is from Deut. xxxii. 43, verbatim according to the MSS. followed by the T. R.; but not according to the Codex Alex., which reads "sons," instead of "angels."

The LXX. here differs from the Hebrew, which entirely omits the words here quoted. The passage where the quotation occurs is at the conclusion of the final song of Moses, where he is describing God's vengeance upon His enemies. It seems here to be applied in a higher sense to the last judgment.

<sup>16</sup>Ps. civ. 4. Quoted according to LXX. The Hebrew is, "Who maketh the winds His messengers, and the flames His ministers." But the thought expressed here is, that God employs His angels in the physical operations of the universe. "Spirits" is equivalent to "winds," as at John iii. 8, and Gen. viii. 1 (LXX.).

<sup>17</sup>Ps. xlix. 7 (LXX.).

<sup>18</sup>Ps. cii. 26-28. (LXX.). It is most important to observe that this description, applied in the original to God, is here without hesitation applied to Christ.

<sup>19</sup>Ps. cx. 1. (LXX.). Applied to the Messiah by our Lord himself, by St. Peter (Acts ii. 35), and by St. Paul (1 Cor. xv. 25).

i.

execute [His] service for<sup>20</sup> the sake of those who shall inherit salvation?

ii. 1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.<sup>21</sup> For if the word declared by angels<sup>22</sup> was steadfast, and every transgression and disobedience received a due requital; how shall we escape, if we neglect so great salvation? which was declared at first by the Lord, and was established<sup>23</sup> unto us on firm foundations by those who heard Him, God also bearing them witness, both with signs and wonders, and divers miracles, and with gifts of the Holy Spirit, which He distributed<sup>25</sup> according to His own will.

5 For not unto angels hath He subjected the world<sup>26</sup> to come, whereof we speak. But one in a certain place testified, saying, "*What is man that thou art mindful of him, or the son of man that thou regardest him? For a little while<sup>27</sup> thou hast made him lower than the angels; thou hast crowned him with glory and honor,<sup>28</sup> thou hast put all things in subjection under his feet.*"<sup>29</sup> For in that He "*put all things in subjection*" under Him, He left nothing that should not be put under Him.

9 But now we see not yet all things in subjection under Him. But we behold Jesus, who was "*for a little while made lower than angels,*" crowned through<sup>30</sup> the suffering of death with glory and honor; that by the free gift of God He might taste death for all men. For it became Him, through<sup>31</sup> whom are all things,

The humiliation of Jesus was needful, that He might be consecrated by suffering as High Priest for man.

<sup>20</sup>The A. V., "*to minister for them,*" is incorrect.

<sup>21</sup>The active signification here given in A. V. is defended by Buttman and Wahl.

<sup>22</sup>Viz. the Mosaic Law. See the note on i. 5.

<sup>23</sup>The verb means, *was established on firm ground.*

<sup>25</sup>"Distributed." Compare 1 Cor. xii. 11.

<sup>26</sup>The *world to come* here corresponds with the *city to come* of xiii. 14. The subjection of this to the Messiah (though not yet accomplished, see verse 9) was another proof of His superiority to the angels.

<sup>27</sup>The phrase may mean *in a small degree,* or *for a short time;* the former is the meaning of the Hebrew original, but the latter meaning is taken here, as we see from verse 9.

<sup>28</sup>The T. R. inserts here what we find in A. V., *and hast set Him over the works of thy hands,* but this is not found in the best MSS.

<sup>29</sup>Ps. viii. 5-7 (LXX.). Quoted also (with a slight variation), as referring to our Lord, 1 Cor. xv. 27, and Eph. i. 22. The Hebrew Psalmist speaks of mankind: the New Testament teaches us to apply his words in a higher sense to Christ, the representative of glorified humanity.

<sup>30</sup>Compare Phil. ii. 8, 9.

<sup>31</sup>Compare Rom. xi. 36, and 1 Cor. viii. 6. God is here described as the First Cause ("by whom") and the Sustainer ("through whom") of the Universe.

and by whom are all things, in bringing<sup>32</sup> many sons unto glory, to consecrate<sup>33</sup> by sufferings the Captain<sup>34</sup> of their salvation.

For both He that sanctifieth, and they that are<sup>35</sup> sanctified, have all one Father; wherefore He is not ashamed to call them brethren, saying, "*I will declare Thy name to my brethren, in the midst of the congregation will I sing praises unto Thee.*"<sup>36</sup> And again, "*I will put my trust in Him; lo, I and the children which God hath given me.*"<sup>37</sup> Forasmuch, then, as "*the children*" are partakers of flesh and blood, He also himself likewise took part of the same, that by death He might destroy the lord of death, that is, the Devil; and might deliver them who through fear of death were all their lifetime subject to bondage. For truly, He giveth His aid,<sup>38</sup> not unto angels, but unto the seed of Abraham. Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful<sup>39</sup> and faithful High Priest in the things of God, to make expiation for the sins of the people. For whereas He hath himself been tried<sup>40</sup> by suffering, He is able to succor them that are in trial.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle<sup>41</sup> and Christ is higher than Moses. iii. 1

<sup>32</sup>For the grammar here we may refer to Acts xi. 12.

<sup>33</sup>Literally, *to bring to the appointed accomplishment, to develop the full idea of the character, to consummate*. The latter word would be the best translation, if it were not so unusual as applied to persons; but the word *consecrate* is often used in the same sense, and is employed in the A. V. as a translation of this verb, vii. 28.

<sup>34</sup>*Captain*. Those who are being saved are here represented as an army, with Jesus leading them on. Compare xii. 2.

<sup>35</sup>Literally, *who are in the process of sanctification*.

<sup>36</sup>Ps. xxii. 23 (LXX. with a slight change in the verb for "declare"). Here again the Messianic application of this Psalm (which is not apparent in the original) is very instructive.

<sup>37</sup>This quotation from Isa. viii. 17, 18 (LXX.), appears in English to be broken into two (which destroys the sense), if the intermediate words "and again" (which are not in the

LXX.) be inserted. Indeed, it may well be suspected that they have here been introduced into the MSS., by an error of transcription, from the line above.

<sup>38</sup>The verb means *to assist* here. So it is used in Sirach iv. 12. The A. V. mistranslates the *present* tense as *past*.

<sup>39</sup>Perhaps it would be more correct to translate *that He might become merciful, and a faithful, &c.*

<sup>40</sup>Literally, *hath suffered when in trial*. This verb does not mean usually to be tempted to sin, but to be tried by affliction. Cf. 1 Cor. x. 13, and James i. 2. Hence it is better not to translate it by *temptation*, which, in modern English, conveys only the former idea. A perplexity may perhaps be removed from some English readers by the information that St. James's direction to "count it all joy when we fall into divers temptations," is, in reality, an admonition to rejoice in suffering for Christ's sake.

<sup>41</sup>*Apostle* is here used in its

iii.

2 High Priest of our Confession,<sup>42</sup> Christ<sup>43</sup> Jesus; who was  
 faithful to Him that appointed Him, as Moses also was  
 3 "*faithful in all the household of God.*"<sup>44</sup> For greater glory  
 is due to Him than unto Moses, inasmuch as the founder of  
 4 the household is honored above the household. For every  
 household hath some founder; but He that hath founded all  
 5 things is God. And Moses indeed was "*faithful in all the*  
*household of God*" as "*a Servant*"<sup>45</sup> appointed to testify  
 6 the words that should be spoken [unto him]; but Christ  
 as "*a Son*"<sup>46</sup> over His own household.

And His household are we, if we hold fast our confidence, and the rejoicing of our hope, firmly unto the end. Wherefore, as the Holy Spirit saith, "*To-day, if ye hear His voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their hearts, and they<sup>47</sup> have not known my ways. So I swear in my wrath, They shall not enter into my rest.*"<sup>48</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called To-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers<sup>49</sup> of Christ, if we hold our first foundation<sup>50</sup> firmly unto the end.  
 15 When it is said, "*To-day, if ye hear His voice, harden not*

Warning  
 against apos-  
 tasy;

etymological sense for *one sent forth*.

<sup>42</sup>For "confession" compare iv. 14 and x. 23.

<sup>43</sup>We have not departed here from the T. R.; but the best MSS. omit "Christ."

<sup>44</sup>Numbers xii. 7 (LXX.). "My servant Moses is faithful in all my household." The metaphor is of a *faithful steward* presiding over his master's household.

<sup>45</sup>"Servant," quoted from the same verse, Numbers xii. 7 (LXX.). (See above.)

<sup>46</sup>See the quotations in i. 5.

<sup>47</sup>They is emphatic.

<sup>48</sup>The above quotation is from Ps. xcvi. 7-11, mainly according to the Codex Alexandrinus of the LXX., but not entirely so, the *forty years* interpolated in verse 9th being the principal, though not the only variation.

The peculiar use of "if" here (and iv. 3) is a Hebraism.

<sup>49</sup>"Partakers." Compare iii. 1, and vi. 4 ("partakers of the Holy Spirit").

<sup>50</sup>Literally, *the beginning of our foundation*. The original meaning of the latter word is *that whereon any thing else stands, or is supported*; hence it acquired the meaning of *substantia*, or *substance* (in the metaphysical sense of the term). Cf. Heb. i. 3, and xi. 1; hence, again, that of *ground*, nearly in the sense of *subject-matter* (2 Cor. ix. 4; 2 Cor. xi. 17). There is no passage of the New Testament where it need necessarily be translated "*confidence*;" although it seems to have the latter meaning in some passages of the LXX. cited by Bleek; and it is also so used by Diodorus Siculus, and by Polybius.



*your hearts as in the provocation,*"—who<sup>51</sup> were they that, though they had heard, did provoke? Were they not all<sup>52</sup> whom Moses brought forth out of Egypt? And with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses<sup>53</sup> fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that were disobedient?<sup>54</sup> And<sup>55</sup> we see that they could not enter, because of unbelief.<sup>56</sup>

Therefore let us fear, since a promise still<sup>57</sup> remaineth of entering into His rest, lest any of you should be found<sup>58</sup> to come short of it. For we have received glad tidings as well as they; but the report which they heard did not profit them, because it<sup>59</sup> met no belief in the hearers. For we THAT HAVE BELIEVED are entering into the [promised] rest. And thus He hath said, "*So I sware in my wrath, They shall NOT enter into my rest.*"<sup>60</sup> Although His works were finished, ever since the foundation of the world; for He hath spoken in a certain place of the seventh day in this wise, "*And God did REST on the seventh day from all His works;*"<sup>61</sup> and in this place again, "*They shall NOT enter into my rest.*"<sup>62</sup> Since therefore it still remaineth that some must enter therein, and they who first received the glad tidings thereof entered not because of disobedience,<sup>63</sup> He AGAIN fixed a certain day,—

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18

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iv. 1

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<sup>51</sup>We follow the accentuation adopted by Chrysostom, Griesbach, &c.

<sup>52</sup>The inference is that Christians, though delivered by Christ from bondage, would nevertheless perish if they did not persevere (see verses 6 and 14). The interrogation is not observed in A. V.

<sup>53</sup>Literally, *limbs*; but the word is used by the LXX. for *carcasses*. Numbers xiv. 32.

<sup>54</sup>Not "*that believed not*" (A. V.). See note on Rom. xi. 30.

<sup>55</sup>"*And,*" not "*So*" (A. V.).

<sup>56</sup>The allusion is to the refusal of the Israelites to believe in the good report of the land of Canaan brought by the spies. (Numbers xiii. and xlv.)

<sup>57</sup>"Still remaineth." Compare "remaineth," verses 6 and 9. The reasoning is explained by what follows, especially verses 6-8.

<sup>58</sup>Should be seen.

<sup>59</sup>Literally, *it was not mixed*

*with belief*. The other reading would mean, "they were not united by belief to its hearers," where *its hearers* must mean the spies, who reported *what they had heard* of the richness of the land. Tischendorf, in his 2d edition, retains the T. R.

<sup>60</sup>The A. V. here strangely departs from the correct translation which it adopts above (iii. 11).

<sup>61</sup>Gen. ii. 2 (LXX. slightly altered).

<sup>62</sup>The meaning of this is,—God's rest was a perfect rest,—He declared His intention that His people should enjoy His rest,—that intention has not yet been fulfilled,—its fulfilment therefore is still to come.

<sup>63</sup>Here it is said they entered not *because of disobedience*; in iii. 19, *because of unbelief*; but this does not justify us in translating these different Greek expressions (as in A. V.) by the same English word. The rejection of the Israelites was caused both by *unbelief* and by

iv.

“*TO-DAY*,”—declaring in David, after so long a time (as hath been said), “*To-day, if ye hear His voice, harden not your hearts.*” For if Joshua had given them rest, God would not speak afterwards of ANOTHER day. Therefore there still remaineth a Sabbath-rest<sup>64</sup> for the people of God. For he that is entered into God’s rest must<sup>65</sup> himself also rest from his labors, as God did from His. Let us therefore strive to enter into that rest, lest any man fall after the same example of disobedience.<sup>66</sup>

For the word of God<sup>67</sup> liveth and worketh, and is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, yea, to the<sup>68</sup> inmost parts thereof, and judging the thoughts and imaginations of the heart. Neither is there any creature that is not manifest in His sight. But all things are naked and opened unto the eyes of Him with whom we have to do.

Seeing, then, that we have a great High Priest, who hath passed<sup>69</sup> through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest that cannot be touched with a feeling of our infirmities, but who bore in all things the likeness of our trials,<sup>70</sup> yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every High Priest taken from among men is ordained to act on behalf of men in the things of God, that he may offer gifts and sacrifices for sins; and is able to bear with the ignorant<sup>71</sup> and erring, being himself also encompassed with infirmity. And by reason

Christ is a High Priest who can be touched with a feeling of our infirmities.

*disobedience*; the former being the source of the latter.

<sup>64</sup>Strictly, a *keeping of Sabbatical rest*.

<sup>65</sup>Literally, *hath rested*, the aorist used for perfect. To complete the argument of this verse, we must supply the minor premise, *but God’s people have never yet enjoyed this perfect rest*; whence its conclusion follows, *therefore its enjoyment is still future*, as before.

<sup>66</sup>The reasoning of the above passage rests upon the truth that the unbelief of the Israelites, and the repose of Canaan, were typical of higher realities; and that this fact had been divinely intimated in the words of the Psalmist.

<sup>67</sup>The word of God is the revelation of the mind of God, imparted to man. See note on Eph. v. 26. Here it denotes the revelation of God’s judgment to the conscience.

<sup>68</sup>The expression is literally, *of soul and spirit, both joint and marrow*; the latter being a proverbial expression for *utterly, even to the inmost parts*.

<sup>69</sup>“*Through*,” not “*into*” (A. V.). The allusion is to the high priest passing through the courts of the Temple to the Holy of Holies. Compare ix. 11 and 24.

<sup>70</sup>See note on ii. 18.

<sup>71</sup>The sin-offerings were mostly for *sins of ignorance*. See Levit. chap. v.

thereof, he is bound, as for the people,<sup>72</sup> so also for himself, to make offering for sins. And no man taketh this honor on himself, but he that is<sup>73</sup> called by God, as was Aaron. So also Christ glorified not Himself, to be made a High Priest; but He that said unto Him, "*Thou art my Son, to-day have I begotten thee.*"<sup>74</sup> As he saith also in another place, "*Thou art a Priest forever after the order of Melchisedec.*"<sup>75</sup> Who in the days of His flesh offered up prayers and supplications with strong crying and tears unto Him that could save Him from death, and was heard because He feared God;<sup>76</sup> and though He was a Son, yet learned He obedience<sup>77</sup> by suffering. And when His consecration<sup>78</sup> was accomplished He became the author of eternal salvation to all them that obey Him; having been named by God a High Priest "*after the order of Melchisedec.*"

Of whom I have many things to say, and The readers are hard of interpretation, since ye have grown<sup>79</sup> reproached for their decline in dull in understanding.<sup>80</sup> For when ye ought, after so long a time,<sup>81</sup> to be teachers, ye need again to be taught yourselves what<sup>82</sup> are the first principles of the oracles of God; and ye have come to need milk, instead of meat.<sup>83</sup> For every one that feeds on milk is ignorant of the doctrine of righteousness, for he is a babe; but meat is for men full grown, who, through habit have their senses exercised to know good from evil. Therefore let me leave<sup>84</sup> the rudiments of the doctrine of Christ, and go on to its maturity; not laying again the foundation,—of Repentance from dead works,<sup>85</sup> and Faith

<sup>72</sup>See Levit. chap. iv. and chap. ix.

<sup>73</sup>If (with the best MSS.) we omit the article, the translation will be, "*but when called by God,*" which does not alter the sense.

<sup>74</sup>Ps. ii. 7 (LXX.).

<sup>75</sup>Ps. cx. 4 (LXX.).

<sup>76</sup>"Fear" hear means *the fear of God*. Compare "God-fearing men," Acts ii. 5. The sentiment corresponds remarkably with that of chap. xii. 5-11.

<sup>77</sup>There is a junction here of words of similar sound and parallel meaning, with which the readers of Æschylus and Herodotus are familiar.

<sup>78</sup>Compare ii. 10, and the note there.

<sup>79</sup>"Have grown," implying that they had declined from a

more advanced state of Christian attainment.

<sup>80</sup>Literally, "in their hearing." Compare Acts xvii. 20, Matt. xiii. 15.

<sup>81</sup>Literally, *because of the time, viz. the length of time elapsed since your conversion.*

<sup>82</sup>We accentuate with Griesbach, Tischendorf, &c.

<sup>83</sup>The adjective does not mean "*strong*" (A. V.), but *solid*, opposed to *liquid*. We use *meat* for *solid* food in general.

<sup>84</sup>The 1st person plural here, as at v. 11, vi. 3, vi. 9, vi. 11, is used by the writer; it is translated by the 1st person singular in English.

<sup>85</sup>*Dead works* here may mean either *sinful* works (cf. Eph. ii. 1, "dead in sins"), or *legal* works; but the former meaning seems to correspond better

vi.

2 towards God;—Baptism,<sup>86</sup> Instruction,<sup>87</sup> and Laying-on of hands;<sup>88</sup>—and Resurrection of the dead, and Judgment everlasting.

3, 4 And this I will do<sup>89</sup> if God permit. For it is impossible<sup>90</sup> again to renew unto repentance those who have once enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Spirit, and have tasted the goodness of the word of God,<sup>91</sup> and the powers of the world to come,<sup>92</sup> and afterwards have fallen away; seeing they<sup>93</sup> crucify to themselves the Son of God afresh, and put Him to an open shame. For the earth, when it hath drunk in the rain that falleth oft upon it, if it bear herbs profitable to those for whom it is tilled, partaketh of God's blessing; but if it bear thorns and thistles, it is counted worthless, and is nigh unto cursing, and its end is to be burned. But, beloved, I am persuaded better things of you, and things that accompany salvation, though I thus speak. For God is not unrighteous to forget your labor, and the love<sup>94</sup> which ye have shown to His name, in the services ye have rendered and still render<sup>95</sup> to the saints. But I desire ear-

warned of the danger of apostasy,

and reminded of their motives to perseverance.

with the "repentance" here, and with ix. 14.

<sup>86</sup>We take the punctuation sanctioned by Chrysostom.

<sup>87</sup>This was the *Catechetical Instruction*, which, in the Apostolic age, followed baptism.

<sup>88</sup>This is mentioned as following baptism, Acts viii. 17-19, xix. 6, and other places.

<sup>89</sup>Or, *let me do*, if we read with the best MSS.

<sup>90</sup>A reason is here given by the writer why he will not attempt to teach his readers the rudiments of Christianity over again; namely, that it is useless to attempt, by the repetition of such instruction, to recall those who have renounced Christianity to repentance. The impossibility which he speaks of has reference (it should be observed) only to *human agents*; it is only said that *all human means of acting on the heart* have been exhausted in such a case. Of course, no limit is placed on the Divine power. Even in the passage, x. 26-31

(which is much stronger than the present passage), it is not said that such apostates are never brought to repentance, but only that it cannot be *expected* they ever should be. Both passages were much appealed to by the Novatians, and some have thought that this was the cause which so long prevented the Latin Church from receiving this Epistle into the Canon.

<sup>91</sup>*i. e.* have experienced the fulfilment of God's promises.

<sup>92</sup>*The powers of the world to come* appear to denote the miraculous operations of the spiritual gifts. They properly belonged to the "world to come."

<sup>93</sup>These apostates to Judaism crucified Christ afresh, inasmuch as they virtually gave their approbation to His crucifixion by joining His crucifiers.

<sup>94</sup>"Labor" is omitted in the best MSS.

<sup>95</sup>For "saints," see note on 1 Cor. i. 2.

nestly that every one of you might show the same zeal, to secure the full possession<sup>96</sup> of your hope unto the end; that ye be not slothful, but follow the example of them who through faith and steadfastness inherit the promises. For God when He made promise to Abraham, because He could swear by no greater, sware by Himself, saying, "*Verily, blessing I will bless thee, and multiplying I will multiply thee;*"<sup>97</sup> and so, having steadfastly endured,<sup>98</sup> he obtained the promise. For men, indeed, swear by the greater; and their oath establisheth<sup>99</sup> their word, so that they cannot gain-say it. Wherefore God, willing more abundantly to show unto the heirs of the promise the immutability of His counsel, set an oath between himself and them;<sup>1</sup> that by two immutable things, wherein it is impossible for God to lie, we that have fled [to Him] for refuge might have a strong encouragement<sup>2</sup> to hold fast the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and entering within the veil; whither Jesus, our forerunner, is for us entered, being made "*a High Priest forever after the order of Melchisedec.*"<sup>3</sup>

The Priesthood of Christ (typified by the Priesthood of Melchisedec) is distinguished from the Levitical Priest-

For this Melchisedec,<sup>4</sup> "*king of Salem*"<sup>5</sup> vii. 1 "*priest of the most high God,*"<sup>5</sup> who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave "*a tenth part of all,*"<sup>6</sup>—who is first by, interpretation, KING OF RIGHTEOUSNESS,<sup>7</sup> and, secondly, king of Salem,<sup>8</sup> 2

<sup>96</sup>Such appears the meaning of the word here. The English word *satisfaction*, in its different uses, bears a close analogy to it.

<sup>97</sup>Gen. xxii. 17 (LXX., except that "thee" is put for "th seed").

<sup>98</sup>Abraham's "steadfast endurance" was shown just before he obtained this promise, in the offering up of Isaac.

<sup>99</sup>Literally, *their oath is to them an end of all gainsaying, unto establishment [of their word.]*

<sup>1</sup>The verb means *to interpose between two parties*. Bleek gives instances of its use, both transitively and intransitively. The literal English of the whole phrase is, *He interposed with an oath between the two parties.*

The "two immutable things" are God's promise and His oath.

<sup>2</sup>This construction of the words seems to agree better with the ordinary meaning (see Heb. xii. 5, and xiii. 22; also Heb. iv. 14) than the A. V.

<sup>3</sup>Ps. cx. 4, quoted above, verse 6 and verse 10, and three times in the next chapter.

<sup>4</sup>The following passage cannot be rightly understood, unless we bear in mind throughout that Melchisedec is here spoken of, not as an historical personage, but as a *type of Christ*.

<sup>5</sup>Gen. xiv. 18 (LXX.).

<sup>6</sup>Gen. xiv. 20 (LXX.).

<sup>7</sup>This is the translation of his Hebrew name.

<sup>8</sup>*Salem* in Hebrew means peace.

vii.

3 which is KING OF PEACE—without father, without mother, without table of descent<sup>9</sup>—having<sup>10</sup> neither beginning of days nor end of life, but made like unto the Son of God—remaineth a priest forever.

4 Now consider how great this man was, to whom even Abraham the patriarch gave a tenth of the choicest<sup>11</sup> spoil. And truly those among the sons of Levi who receive the office of the priesthood have a commandment to take tithes according to the Law from the People, that is, from their brethren, though they come out of the loins of Abraham. But he, whose descent is not counted from them, taketh tithes from Abraham, and blesseth<sup>12</sup> the possessor of the promises. Now without all contradiction, the less is blessed by the greater.<sup>13</sup>

8, 9 And here, tithes are received by men that die; but there, by him of whom it is testified<sup>14</sup> that he liveth. And Levi also, the receiver of tithes, hath paid tithes (so to speak) by<sup>15</sup> Abraham; for he was yet in the loins of his father when Melchisedec met him.

11 Now if all things<sup>16</sup> were perfected by the Levitical priesthood (since under it<sup>17</sup> the people hath received the Law),<sup>18</sup> what further need was there that another priest should rise “*after the order of Melchisedec,*” and not be called “*after the order of Aaron*”? For the priesthood being changed, there is made of necessity a change also of the Law.<sup>19</sup> For He<sup>20</sup> of whom these things are spoken belongeth to another tribe, of which no man giveth attendance<sup>21</sup> at the altar; it being evident that our Lord hath arisen<sup>22</sup> out of Judah,

<sup>9</sup>“Without table of descent.” This explains the two preceding words; the meaning is, that the priesthood of Melchisedec was not, like the Levitical priesthood, dependent on his descent, through his parents, from a particular family, but was a personal office.

<sup>10</sup>Here, as in the previous “without father” and “without mother,” the *silence* of Scripture is interpreted allegorically. Scripture mentions neither the father nor mother, neither the birth nor death, of Melchisedec.

<sup>11</sup>Such is the sense of the word used here.

<sup>12</sup>The verbs are *present-perfect*.

<sup>13</sup>The same word as in i. 4.

<sup>14</sup>Viz. testified in Ps. cx. 4. “Thou art a priest forever.”

<sup>15</sup>“By,” not “in” (A. V.).

<sup>16</sup>The term here used, a word of very frequent occurrence and great significance in this Epistle, is not fully represented by the English “*perfection*.” The corresponding verb denotes, to bring a thing to the fulness of its designed development. Compare vii. 19, and note on ii. 10.

<sup>17</sup>Under its conditions and ordinances. Compare viii. 6.

<sup>18</sup>Such is the tense according to the reading of the best MSS.

<sup>19</sup>The word used (as often) without the article for the law. Cf. note on Rom. iii. 20.

<sup>20</sup>Viz. the Messiah, predicted in Ps. cx. 4.

<sup>21</sup>The verbs are *present-perfect*.

<sup>22</sup>Hath arisen. Compare the passage of Isaiah quoted Matt. iv. 16.

of which tribe Moses spake nothing concerning priesthood. And this is far more evident when<sup>23</sup> another priest ariseth after the likeness of Melchisedec; who is made not under the law of a carnal commandment, but with the power of an imperishable life; for it is testified<sup>24</sup> of Him, "*Thou art a priest FOREVER after the order of Melchisedec.*" On the one hand,<sup>25</sup> an old commandment is annulled, because it was weak and profitless (for the Law perfected<sup>26</sup> nothing); and on the other hand, a better hope is brought in, whereby we draw near unto God.

And inasmuch as this Priesthood hath the confirmation of an oath—(for those priests are made without an oath, but He with an oath, by Him that said unto Him, "*The Lord swear, and will not repent, Thou art a priest forever*")<sup>27</sup>—insomuch Jesus is<sup>28</sup> surety of a better covenant. And they, indeed, are<sup>29</sup> many priests [one succeeding to another's office], because death hindereth their continuance. But He, because He remaineth forever, hath no successor in His priesthood.<sup>30</sup> Wherefore also He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

For such a High Priest became us, who is holy, harmless, undefiled, separate,<sup>31</sup> from sinners, and ascended above the heavens. Who needeth not daily,<sup>32</sup> as those High

<sup>23</sup>If, here meaning *if, as is the case.*

<sup>24</sup>The best MSS. have the passive.

<sup>25</sup>The particles in the Greek express this contrast. The overlooking of this caused the error in the A. V.

<sup>26</sup>Compare note on verse 11.

<sup>27</sup>In this quotation (again repeated) from Ps. cx. 4, the words "after the order of Melchisedec" are not found here in the best MSS.

<sup>28</sup>Not "*was made*" (A. V.), but *has become* or *is*.

<sup>29</sup>*Are, or have become, not "were"* (A. V.); an important mistranslation, as the *present tense* shows that the Levitical priesthood was still enduring while this Epistle was written.

<sup>30</sup>*Not passing on to another.*

<sup>31</sup>This seems to refer to the separation from all contact with the unclean, which was required of the high priest; who (according to the Talmud) abstained from intercourse even with

his own family, for seven days before the day of Atonement.

<sup>32</sup>This "*daily*" has occasioned much perplexity, for the High Priest only offered the sin-offerings here referred to once a year, on the day of Atonement. (Levit. xvi. and Exod. xxx. 7-10.) We must either suppose (with Tholuck) that it is used for *perpetually*, i. e. year after year; or we must suppose a reference to the High Priest as taking part in the occasional sacrifices made by all the Priests, for sins of ignorance (Levit. iv.); or we must suppose that the regular acts of the Priesthood are attributed to the High Priests, as representatives and heads of the whole order; or, finally, we must take "High Priests," as at Matt. ii. 4, Acts v. 24, and other places, for the heads of the twenty-four classes into which the Priests were divided, who officiated in turn. This latter view is perhaps the most natural. The Priests sac-

vii.

Priests,<sup>33</sup> to offer up sacrifice, first for His own sins, and then for the People's; for this He did once, when He offered up Himself. For the Law maketh men High Priests, who have infirmity; but the word of the oath which was since the Law,<sup>34</sup> maketh the Son, who is consecrated<sup>35</sup> forevermore.

- viii. 1 Now this is the sum of our words.<sup>36</sup> We have such a High Priest, who hath sat down on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary,<sup>37</sup> and of the true tabernacle, which the Lord pitched, and not man. For every High Priest is ordained<sup>38</sup> to offer gifts and sacrifices; wherefore this High Priest also must have somewhat<sup>39</sup> to offer. Now<sup>40</sup> if He were on earth, He would not be a Priest at all,<sup>41</sup> since the Priests are they that make the offerings according to the Law;<sup>42</sup> who minister to that which is a figure<sup>43</sup> and shadow of heavenly things, as Moses is admonished<sup>44</sup> by God, when he is about to make the tabernacle; for "*See,*" saith He, "*that thou make all things according to the pattern showed thee in the mount.*"<sup>45</sup> But now He hath obtained a higher ministry, by so much as He is the mediator<sup>46</sup> of a better covenant, which is enacted<sup>47</sup> under better promises.
- 7 For if that first covenant were faultless, no place would  
8 be sought<sup>48</sup> for a second; whereas He findeth fault,<sup>49</sup> and saith unto them, "*Behold, the days comes, saith the Lord,*

The Mosaic Law, with its Temple, hierarchy, and sacrifices, was an imperfect shadow of the better covenant, and the availing atonement of Christ.

rificed a lamb every morning and evening, and offered an offering of flour, and wine besides. Philo regards the lambs as offered by the Priests for the people, and the flour for themselves. He also says the High Priest offered prayers and sacrifices every day.

<sup>33</sup>Literally, the [ordinary] High Priests.

<sup>34</sup>Viz., the oath in Ps. cx. 4, so often referred to in this Epistle.

<sup>35</sup>Compare ii. 10.

<sup>36</sup>Literally, the things which are being spoken.

<sup>37</sup>Sanctuary. Compare ix. 12, Holy Place, where the Greek word is the same.

<sup>38</sup>The same thing is said v. 1.

<sup>39</sup>What the sacrifice was is not said here, but had been just before mentioned, vii. 27.

<sup>40</sup>Now (not for) is according to the reading of the best MSS.

<sup>41</sup>"Not a Priest at all." The translation in A. V. is hardly strong enough.

<sup>42</sup>Our Lord, being of the tribe of Judah, could not have been one of the Levitical Priesthood. So it was said before, vii. 14.

<sup>43</sup>Viz. the Temple ritual.

<sup>44</sup>Compare Acts x. 22, and Heb. xi. 7.

<sup>45</sup>Exod. xxv. 40 (LXX.).

<sup>46</sup>Moses was called by the Jews the Mediator of the law. See Gal. iii. 19, and note.

<sup>47</sup>Compare vii. 11, not "*was established*" (A. V.), but *hath been or is*.

<sup>48</sup>Here A. V. is not quite correct.

<sup>49</sup>"Findeth fault" refers to the preceding "faultless" The pronoun should be joined with "saith."



when I will accomplish<sup>50</sup> for the house of Israel and for the house of Judah a new covenant. Not according to the covenant which I gave<sup>51</sup> unto their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I also turned my face from them, saith the Lord. For this is the covenant which I will make unto the house of Israel after those days, saith the Lord: I will give<sup>52</sup> my laws unto their mind, and write them upon their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor<sup>53</sup> and every man his brother, saying know the Lord; for all shall know me, from the least unto the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."<sup>54</sup> In that He saith "A new covenant," He hath made the first old; and that which is old<sup>55</sup> and stricken in years is ready to vanish away.

Now the first covenant also had ordinances of worship, and its Holy Place was in this world.<sup>56</sup> For a tabernacle was made [in two portions]; the first (wherein was the candlestick,<sup>57</sup> and the table,<sup>58</sup> and the showbread),<sup>59</sup> which is called the<sup>60</sup> sanctuary; and, behind the second veil, the tabernacle called the Holy of Holies, having the golden altar of incense,<sup>61</sup> and the ark of the covenant overlaid round

<sup>50</sup>Here another verb is substituted for that found in the LXX. The preposition denotes "for," not "with" (A. V.).

<sup>51</sup>It must be remembered that the Greek words does not (like the English *covenant*) imply reciprocity. It properly means a *legal disposition*, and would perhaps be better translated *dispensation* here. A covenant between two parties is expressed by a different term. The *new dispensation* is a gift from God rather than a covenant between God and man (see Gal. iii. 15-20). Hence perhaps the other alteration of verb here, as well as that mentioned in the preceding note.

<sup>52</sup>"Give," not "put" (A. V.).

<sup>53</sup>The best MSS. read *citizen* instead of *neighbor*, which does not, however, alter the sense.

<sup>54</sup>Jer. xxxi. 31-34 (LXX. with the above-mentioned variations).

<sup>55</sup>The first refers to time (*growing out of date*), the sec-

ond to the *weakness* of old age.

<sup>56</sup>"The sanctuary," not "A sanctuary" (A. V.); and observe the order of the words, showing that "in this world" is the predicate.

<sup>57</sup>Exod. xxv. 31, and xxxvii. 17.

<sup>58</sup>Exod. xxv. 23, and xxxvii. 10.

<sup>59</sup>Exod. xxv. 30, and Levit. xxiv. 5.

<sup>60</sup>See the note on ix. 24.

<sup>61</sup>"Altar of incense." This has given rise to much perplexity. According to Exod. xxx. 6, the Incense altar was not in the Holy of Holies, but on the outer side of the veil which separated the Holy of Holies from the rest of the Tabernacle. Several methods of evading the difficulty have been suggested; amongst others, to translate the word by *censer*, and understand it of the censer which the High Priest brought into the Holy of Holies once a year; but this was not kept in the Holy of Holies.

ix.

about with gold,<sup>62</sup> wherein<sup>63</sup> was the golden pot<sup>64</sup> that had the manna, and Aaron's rod<sup>65</sup> that budded, and the tables<sup>66</sup> of the covenant; and over it the cherubims<sup>67</sup> of glory shadowing the Mercy-seat.<sup>68</sup> Whereof we cannot now speak particularly. Now these things being thus ordered, unto the first tabernacle the priests go<sup>69</sup> in continually, accomplishing the offices<sup>70</sup> of their worship. But into the second goeth the High Priest alone, once a year, not without blood, which he offereth for himself and for the errors<sup>71</sup> of the people.

Moreover, the term is used for the Incense-altar by Philo and Josephus. The best explanation of the discrepancy is to consider that the Incense altar, though not *within* the Holy of Holies, was closely connected therewith, and was sprinkled on the day of Atonement with the same blood with which the High Priest made atonement in the Holy of Holies. See Exod. xxx. 6-10, and Levit. xvi. 11, &c.

<sup>62</sup>Exod. xxv. 11.

<sup>63</sup>Here we have another difficulty; for the pot of manna and Aaron's rod were not kept in the Ark in Solomon's time, when it contained nothing but the tables of the Law. See 1 Kings viii. 9, 2 Chron. v. 10. It is, however, probable that these were originally kept in the Ark. Compare Exod. xvi. 33, and Numbers xvii. 10, where they are directed to be laid up "*before the Lord,*" and "*before the testimony*" [*i. e.* the tables of the Law], which indicates, at least, a close juxtaposition to the Ark. More generally, we should observe that the intention of the present passage is not to give us a minute and accurate description of the furniture of the Tabernacle, but to allude to it rhetorically: the only point insisted upon in the application of the description (see verse 8) is the symbolical character of the Holy of Holies. Hence the extreme anxiety of commentators to explain away every minute inaccuracy is superfluous.

<sup>64</sup>Exod. xvi. 32, &c.

<sup>65</sup>Num. xvii. 10.

<sup>66</sup>Exod. xxv. 16.

<sup>67</sup>Exod. xxv. 18.

<sup>68</sup>Exod. xxv. 17. This is the

word used in the LXX. for *Mercy-seat*.

<sup>69</sup>The writer of the Epistle here appears to speak as if the Tabernacle were still standing. Commentators have here again found or made a difficulty, because the Temple of Herod was in many respects different from the Tabernacle, and especially because its *Holy of Holies* did not contain either the Ark, the Tables of the Law, the Cherubim, or the Mercy-seat (all of which had been burnt by Nebuchadnezzar with Solomon's Temple) but was empty. Of course, however, there was no danger that the original readers of this Epistle should imagine that its writer spoke of the Tabernacle as still standing, or that he was ignorant of the loss of its most precious contents. Manifestly he is speaking of the *sanctuary of the First Covenant* (see ix. 1) as originally *designed*. And he goes on to speak of the existing Temple-worship as the continuation of the Tabernacle-worship, which, in all essential points, it was. The translators of the Authorized Version (perhaps in consequence of this difficulty) have mistranslated many verbs in the following passage, which are in the *present* tense, as though they were in the *past* tense. Thus we have "*went,*" "*offered,*" "*were offered,*" "*they offered*" (x. 1), &c. The English reader is thus led to suppose that the Epistle was written after the cessation of the Temple-worship.

<sup>70</sup>Plural, not singular, as in A. V.

<sup>71</sup>"Errors." Compare v. 2, and the note.

Whereby the Holy Spirit signifieth that the way into the Holy Place is not yet made fully manifest,<sup>72</sup> while still the outer<sup>73</sup> tabernacle standeth. But it is a figure for the present time,<sup>74</sup> under<sup>75</sup> which gifts and sacrifices are offered that cannot perfect the purpose of the worshipper, according to the conscience;<sup>76</sup> being carnal ordinances, commanding meats and drinks, and diverse washings, imposed until a time of reformation.<sup>77</sup>

But when Christ appeared, as High Priest of the good things to come, He passed through the greater and more perfect tabernacle<sup>78</sup> not made with hands (that is, not of man's building),<sup>79</sup> and entered, not by the blood of goats and calves, but by His own blood, once for all, into the Holy Place, having obtained an everlasting redemption.<sup>80</sup> For if the blood of bulls and goats, and the ashes of a heifer<sup>81</sup> sprinkling the unclean, sanctifieth to the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God,

<sup>72</sup>It may be asked, How could it be said, after Christ's ascension, that *the way into the Holy place* was not made fully manifest? The explanation is, that while the Temple-worship, with its exclusion of all but the High Priest from the Holy of Holies, still existed, the way of salvation would not be *fully manifest* to those who adhered to the outward and typical observances, instead of being thereby led to the Antitype.

<sup>73</sup>*i. e.* while the inner is separate from the outer tabernacle. That "first" has this meaning here is evident from ix. 2.

<sup>74</sup>The A. V. here interpolates "then" in order to make this correspond with the mistranslated tenses already referred to.

<sup>75</sup>According to which figure. This follows the reading of the best MSS., and adopted by Griesbach, Lachmann, and Tischendorf's 1st edition; it suits the preposition better than the other reading, to which Tischendorf has returned in his 2d edition.

<sup>76</sup>Perfect the worshipper, according to the conscience. This is explained, x. 2, as equivalent to "the worshippers, once purified, would have had no more conscience of sin." The meaning here is to bring him to the

accomplishment of the end of his worship, viz. remission of sins. It is not adequately represented by *to make perfect*, as we have before remarked; *to consummate* would be again the best translation, if it were less unusual.

<sup>77</sup>The reading of this verse is very doubtful. Tischendorf in his 2d edition returns to the reading of the T. R., which is also defended by De Wette. But Griesbach and Lachmann adopt the other reading, which is followed in our translation. The construction is literally, *imposed with conditions of meats, &c., until a time of reformation.*

<sup>78</sup>This greater tabernacle is the visible heavens, which are here regarded as the outer sanctuary.

<sup>79</sup>Literally, *this building*. This parenthesis has very much the appearance of having been originally a marginal gloss upon the preceding phrase.

<sup>80</sup>There is nothing in the Greek corresponding to the words "for us" (A. V.).

<sup>81</sup>The uncleanness contracted by touching a corpse was purified by sprinkling the unclean person with the water of sprinkling, which was made with the

ix.

purify our<sup>82</sup> conscience from dead works, that we may worship the living God!

- 15 And for this cause He is the mediator of a new testa-  
ment; that, when death had<sup>83</sup> made redemption for the  
transgression under the first testament,<sup>84</sup> they that are  
called might receive the promise of the eternal inheritance.  
16 For where a testament is, the death of the testator must be  
17 declared;<sup>85</sup> because a testament is made valid by death,  
for it hath no force at all during the lifetime of the testator.  
18 Wherefore<sup>86</sup> the first testament also hath its dedication<sup>87</sup>  
19 not without blood. For when Moses had spoken to all the  
people every precept according to the Law, he took<sup>88</sup> the  
blood of the calves and goats, with water and scarlet wool  
and hyssop, and sprinkled both the book itself<sup>89</sup> and all the  
20 people, saying, "*This is the blood of the testament which*  
21 *God hath enjoined unto you.*"<sup>90</sup> Moreover he sprinkled with  
blood the tabernacle<sup>91</sup> also, and all the vessels of the ministry,  
22 in like manner. And according to the Law, almost all things  
are purified with blood, and without shedding of blood is no

ashes of a red heifer. See Numbers xix. (LXX.).

<sup>82</sup>"Our" (not "your") is the reading of the best MSS.

<sup>83</sup>Literally, *after death had occurred for the redemption, of, &c.* The words must be thus taken together.

<sup>84</sup>The Authorized Version is correct in translating *testament* in this passage. The attempts which have been made to avoid this meaning are irreconcilable with any natural explanation of *testator*. The simple and obvious translation should not be departed from in order to avoid a difficulty; and the difficulty vanishes when we consider the rhetorical character of the Epistle. The statement in this verse is not meant as a logical argument, but as a rhetorical illustration, which is suggested to the writer by the ambiguity of the word for "testament" or "covenant."

<sup>85</sup>*Declared* is omitted in A. V. The legal maxim is the same as that of English Law, *Nemo est hæres viventis*.

<sup>86</sup>This "wherefore" does not refer to the preceding illustration concerning the death of

the testator, but to the reasoning from which that was only a momentary digression. Compare verse 18 with verses 12-14.

<sup>87</sup>The verb means to *dedicate* in the sense of to *inaugurate*; cf. Heb. x. 20; so the feast commemorating the *opening of inauguration* of the Temple by Judas Maccabæus (after its pollution by Antiochus Epiphanes) was called "*the dedication*." (John x. 22.)

<sup>88</sup>See Exod. xxiv. 3-8. The sacrifice of goats (besides the cattle) and the sprinkling of the book are not in the Mosaic account. It should be remembered that the Old Testament is usually referred to *memoriter* by the writers of the New Testament. Moreover, the advocates of verbal inspiration would be justified in maintaining that these circumstances actually occurred, though they are not mentioned in the books of Moses.

<sup>89</sup>*Itself* is omitted in A. V.

<sup>90</sup>Exod. xxiv. 8 (LXX., but with a change of verb).

<sup>91</sup>Apparently referring to Levit. viii., verses 19, 24, and 30.

remission. It was, therefore, necessary that the patterns of heavenly things should thus be purified, but the heavenly things themselves with better sacrifices than these. For Christ entered not into the sanctuary<sup>92</sup> made with hands, which is a figure of the true, but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the High Priest entereth the sanctuary every year with blood of others; for then must He often have suffered since the foundation of the world: but now once, in the end<sup>93</sup> of the ages, hath He appeared,<sup>94</sup> to do away sin by the sacrifice of Himself.<sup>95</sup> And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered "*to bear the sins of many,*"<sup>96</sup> and unto them that look for Him shall He appear a second time, without sin,<sup>97</sup> unto salvation.

For the Law, having a shadow of the<sup>98</sup> good things to come, and not the very image of the reality,<sup>99</sup> by the unchanging sacrifices which year by year they offer continually<sup>1</sup> can never perfect<sup>2</sup> the purpose of the offerers.<sup>3</sup> For then would they not have ceased to be offered? because the worshippers, once purified, would have had no more conscience of sins. But in these sacrifices there is a remembrance of sins made every year. For it is not possible that the blood of bulls and goats should take away sins. Wherefore, when He cometh into the world, He saith, "*Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*"<sup>4</sup> In burnt-offerings and sacrifices for sin thou

<sup>92</sup>Not "*the holy places*" (A. V.), but *the holy place or sanctuary*. Compare viii. 2, ix. 2, ix. 25, xiii. 11. It is without the article here, as is often the case with words similarly used.

<sup>93</sup>"The end of the ages" means the termination of the period preceding Christ's coming. It is a phrase frequent in St. Matthew, with "age," instead of "ages," but not occurring elsewhere. The A. V. translates two different terms here by the same word, "world."

<sup>94</sup>Literally, *He hath been made manifest to the sight of men*.

<sup>95</sup>The A. V. is retained here, being justified by *offered Himself*, verse 14.

<sup>96</sup>Isaiah lili. 12 (LXX.), *He bare the sins of many*.

<sup>97</sup>Tholuck compares *separate from sinners* (vil. 26). The

thought is the same as Rom. vi. 10.

<sup>98</sup>The definite article is omitted in A. V.

<sup>99</sup>*The real things*.

<sup>1</sup>*The same* is omitted in A. V.

<sup>2</sup>Compare ix. 9, and note. The "perfection" of the worshippers was *entire purification from sin*: this they could not attain under the Law as was manifest by the perpetual iteration of the self-same sacrifices required of them.

<sup>3</sup>Literally, *those who come to offer*.

<sup>4</sup>In the Hebrew original the words are, "*thou hast opened [or pierced] my ears.*" The LXX. (which is here quoted) translates this "*a body hast thou prepared me.*" Perhaps the reading of the Hebrew may formerly have been different from what it now is; or per-

x.

- 7 *hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.*'<sup>5</sup>
- 8 When He had said before, "*Sacrifice and offering and burnt-offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein*" (which are offered under the law)
- 9 "*Then*" (saith<sup>6</sup> He), "*Lo, I come to do thy will, O God.*" He taketh away the first,<sup>7</sup> that He may establish the second.
- 10 And in<sup>8</sup> that "*will*" we are sanctified, by the offering of the "*body*"<sup>9</sup> of Jesus Christ, once for all.
- 11 And every priest<sup>10</sup> standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sins. But HE, after He had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting "*till his enemies be made his footstool.*"<sup>11</sup>
- 12 For by one offering He hath perfected<sup>12</sup> forever the purification of them whom He sanctifieth. Whereof the Holy Spirit also is a witness to us. For after He had said before, "*This is the covenant that I will make with them after those days, saith the Lord: I will give my Laws upon their hearts, and write them upon their minds.*"<sup>13</sup> He saith also, "*Their sins and their iniquities will I remember no more.*"<sup>14</sup> Now, where remission of these is, there is no more offering for sin.
- 15 Having therefore, brethren, boldness to enter the holy place through the blood of Jesus,<sup>15</sup> by a new and living way which He
- Renewed warn-  
ing against  
apostasy,

haps the *body* may have been an error for *ear*, which is the reading of some MSS.

<sup>5</sup>Ps. xl. 6-8 (LXX. with some slight variations).

<sup>6</sup>Not "*said He*" (A. V.), but *He hath said, or saith He.*

<sup>7</sup>*The first*, viz. the sacrifices; *the second*, viz. the will of God.

<sup>8</sup>*In the will of God*, Christians are already *sanctified* as well as *justified*, and even *glorified* (see Rom. viii. 30); i. e. God wills their sanctification, and has done His part to insure it.

<sup>9</sup>"*Body*," alluding to the "*body hast thou prepared me*" of the above quotation.

<sup>10</sup>The MSS. are divided between "priest" and "high priest;" if the latter reading be correct, the same explanation must be given as in the note on vii. 27.

<sup>11</sup>Ps. cx. 1 (LXX.), quoted above, i. 13. (See note there.)

<sup>12</sup>Literally, *He hath consum-*

*mated them that are being sanctified* The verb to *perfect* does not, by itself, represent the original word. See notes on x. 1, ix. 10, and ii. 10. We should also observe, that "*being sanctified*" is not equivalent to "*having been sanctified.*"

<sup>13</sup>Jer. xxxi. 34 (LXX.). The part of the quotation here omitted is given above, viii. 10-12. It appears from the slight variations between the present quotation and the quotation of the same passage in chap. viii., that the writer is quoting from memory.

<sup>14</sup>Jer. xxxi. 34 (LXX.), being the conclusion of the passage quoted before, viii. 12. The omission of "*He saith*" with the "*and*" which joins the two detached portions of the quotation, though abrupt, is not unexampled; compare 1 Tim. v. 18.

<sup>15</sup>Compare ix. 25.

hath opened<sup>16</sup> for us, through the veil (that is to say, His flesh),<sup>17</sup> and having a High Priest<sup>18</sup> over the house of God, 21  
 let us draw near with a true heart, in full assurance of faith; 22  
 as our hearts have been "*sprinkled*"<sup>19</sup> from the stain of an  
 evil conscience, and our bodies have been washed with pure  
 water. Let us hold fast the confession of our hope,<sup>20</sup> without 23  
 wavering; for faithful is He that gave promise. And let 24  
 us consider the example<sup>21</sup> one of another, that we may be  
 provoked unto love and to good works. Let us not forsake 25  
 the assembling<sup>22</sup> of ourselves together, as the custom of some  
 is, but let us exhort one another; and, so much the more, as ye  
 see The Day approaching.<sup>23</sup> For if we sin wilfully,<sup>24</sup> after 26  
 we have received the knowledge<sup>25</sup> of the truth, there remain-  
 eth no more sacrifice for sins, but a certain fearful look- 27  
 ing for of judgment, and "*a wrathful fire that shall devour  
 the adversaries.*"<sup>26</sup> He that hath despised the Law of Moses 28  
 dieth<sup>27</sup> without mercy, upon the testimony of two or three

<sup>16</sup>See note on ix. 18.

<sup>17</sup>The meaning of this is, that the flesh (or manhood) of Christ was a veil which hid His true nature; this veil He rent when He gave up His body to death; and through His incarnation, thus revealed under its true aspect, we must pass, if we would enter into the presence of God. We can have no real knowledge of God but through His incarnation.

<sup>18</sup>Literally, "Great Priest." The same expression is used for High Priest by Philo and LXX.

<sup>19</sup>"Sprinkled" (alluding to ix. 13 and 21), viz. *with the blood of Christ*; compare, "blood of sprinkling," xii. 24. Observe the force of the perfect participle in this and "washed;" both referring to accomplish facts. See x. 2.

<sup>20</sup>"*Hope*," not "*faith*." (A. V.)

<sup>21</sup>This is Chrysostom's interpretation, which agrees with the use of the verb, iii. 1.

<sup>22</sup>It was very natural that the more timid members of the Church should shrink from frequenting the assembly of the congregation for worship, in a time of persecution.

<sup>23</sup>"The Day" of Christ's coming was seen approaching at this time by the threatening

prelude of the great Jewish war, wherein He came to judge that nation.

<sup>24</sup>"Willfully." This is opposed to the "if a man sin not wilfully" (Levit. iv. 2, LXX.), the *involuntary* sins for which provision was made under the Law. The particular sin here spoken of is that of *apostasy from the Christian faith*, to which these Hebrew Christians were particularly tempted. See the whole of this passage from x. 26 to xii. 29.

<sup>25</sup>"Knowledge." Compare Rom. x. 2, Phil. i. 9, &c.

<sup>26</sup>Is. xxvi. 11. Quoted generally from the LXX. Those who look for this quotation in A. V. will be disappointed; for the A. V., the Hebrew, and the LXX., all differ.

<sup>27</sup>The *present*, translated as *past* in A. V. The reference is to Deut. xvii. 2-7, which prescribes that an idolater should be put to death on the testimony of two or three witnesses. The writer of the Epistle does not mean that idolatry was actually thus punished *at the time he wrote* (for though the Sanhedrin was allowed to judge charges of a religious nature, they could not inflict death without permission of the Ro-

x.  
29 witnesses. Of how much sorer punishment, suppose ye, shall  
he be thought worthy, who hath trodden under foot the Son  
of God, and hath counted the blood of the covenant, where-  
with he was sanctified, an unholy thing, and hath done  
30 despite unto the Spirit of Grace? For we know Him that  
hath said, "*Vengeance is mine, I will repay, saith the  
Lord;*"<sup>28</sup> and again, "*The Lord shall judge His people.*"<sup>29</sup>  
31 It is a fearful thing to fall into the hands of the living God.<sup>30</sup>  
32 But call to remembrance the former days,  
in which, after ye were illuminated, ye en- and exhorta-  
33 dured<sup>31</sup> a great fight of afflictions; for not tion not to let  
only were ye made a gazing-stock by re- faith be con-  
proaches and tribulations, but ye took part quered by fear.  
34 also in the sufferings of others who bore the like. For ye  
showed compassion to the prisoners,<sup>32</sup> and took joyfully the  
spoiling of your goods, knowing that ye have<sup>33</sup> in heaven a  
35 better and an enduring substance. Cast not away, therefore,  
your confidence, which hath great recompense of reward.  
36 For ye have need of steadfastness, that, after ye have  
37 done the will of God, ye may receive the promise. For yet  
a little while and "*He that cometh shall be come, and shall  
38 not tarry.*"<sup>34</sup> Now "*By faith shall the righteous live;*"<sup>35</sup>

man Procurator, which would probably have been refused, except under very peculiar circumstances, to an enforcement of this part of the Law); but he speaks of the punishment prescribed by the Law.

<sup>28</sup>Deut. xxxii. 35. This quotation is not exactly according to LXX. or Hebrew, but is exactly in the words in which it is quoted by St. Paul, Rom. xii. 19.

<sup>29</sup>Deut. xxxii. 36 (LXX.).

<sup>30</sup>The preceding passage (from verse 26), and the similar passage, vi. 4-6, have proved perplexing to many readers; and were such a stumbling-block to Luther, that they caused him even to deny the canonical authority of the Epistle. Yet neither passage asserts the impossibility of an apostate's repentance. What is said amounts to this—that for the conversion of a deliberate apostate, God has (according to the ordinary laws of His working) no further means in store than

those which have been already tried in vain. It should be remembered, also, that the parties addressed are not those who had already apostatized, but those who were in danger of so doing, and who needed the most earnest warning.

<sup>31</sup>If this Epistle was addressed to the Church of Jerusalem, the afflictions referred to would be the persecutions of the Sanhedrin (when Stephen was killed), of Herod Agrippa (when James the Greater was put to death), and again the more recent outbreak of Ananus, when James the Less was slain.

<sup>32</sup>"The bondsmen" (not "my bonds") is the reading of all the best MSS.

<sup>33</sup>Not "knowing in yourselves" (A. V.). The reading of the best MSS. is, *that ye have yourselves, or for yourselves, i. e., as your own.*

<sup>34</sup>Habak. ii. 3 (LXX.). Not fully translated in A. V.

<sup>35</sup>Habak. ii. 4 (LXX.), quoted also Rom. i. 17, and Gal. iii. 11.



and "If he<sup>36</sup> draw back through fear, my soul hath no pleasure in him."<sup>37</sup> But we are not men of fear unto perdition, but of faith unto salvation.<sup>38</sup> 39

Now faith is the substance<sup>39</sup> of things hoped for, the evidence of things not seen. For therein the elders obtained a good report.<sup>40</sup> xi. 1 2

By faith we understand that the universe<sup>41</sup> is framed<sup>42</sup> by the word of God, so that the world which we behold<sup>43</sup> springs not from things that can be seen. 3

By faith Abel offered unto God a more excellent sacrifice than Cain, whereby he obtained testimony that he was righteous, for God testified<sup>44</sup> unto his gifts; and by it he being dead yet speaketh.<sup>45</sup> 4

By faith Enoch was translated, that he should not see death, and "he was not found, because God translated him."<sup>46</sup> For before his translation he had this testimony, that "he pleased God;"<sup>47</sup> but without faith it is impossible to please Him; for whosoever cometh unto God must have faith<sup>48</sup> that God is, and that He rewardeth them that diligently seek Him. 5 6

By faith Noah, being warned by God concerning things not seen as yet, through fear of God<sup>49</sup> prepared an ark, to the saving of his house. Whereby he condemned the world, and became heir of the righteousness of faith. 7

By faith Abraham, when he was called,<sup>50</sup> obeyed the com- 8

<sup>36</sup>The "any man" of A. V. is not in the Greek. The Greek verb is exactly the English *finch*.

<sup>37</sup>Habak. ii. 4 (LXX.). But this passage in the original precedes the last quotation, which it here follows.

<sup>38</sup>Properly *gaining of the soul*, and thus equivalent to *salvation*.

<sup>39</sup>For the meaning of this word, see note on iii. 14.

<sup>40</sup>"Obtained a good report," cf. Acts vi. 3. This verse is explained by the remainder of the chapter. The faith of the Patriarchs was a type of Christian faith, because it was fixed upon a future and unseen good.

<sup>41</sup>"The worlds:" so i. 2.

<sup>42</sup>Observe that the tenses are *perfects*, not *aorists*.

<sup>43</sup>The best MSS. have the par-

ticiple in the singular. The doctrine negated is that which teaches that each successive condition of the universe is *generated* from a preceding condition (as the plant from the seed) by a mere material development, which had no beginning in a Creator's will.

<sup>44</sup>Gen. iv. 4. The Jewish tradition was that fire from heaven consumed Abel's offering.

<sup>45</sup>This has been supposed (compare xii. 24) to refer to Gen. iv. 10, but it may be taken more generally.

<sup>46</sup>Gen. v. 24 (LXX.).

<sup>47</sup>Ibid.

<sup>48</sup>Without faith—*must have faith*. The original has this verbal connection.

<sup>49</sup>Compare Heb. v. 7.

<sup>50</sup>If we follow some of the best MSS., the translation will

xi.

mand to go forth into a place<sup>51</sup> which he should afterward receive for an inheritance; and he went forth, not knowing  
9 whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.  
10 For he looked for the city which hath sure<sup>52</sup> foundations, whose builder and maker is God.

11 By faith also Sarah herself received power to conceive seed, even when<sup>53</sup> she was past age, because she judged Him faithful who had promised. Therefore sprang there of one, and him as good as dead, "*so many as the stars of the sky in multitude,*"<sup>54</sup> and as the sand which is by the seashore<sup>55</sup> innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and embraced them,<sup>56</sup> and confessed that they were strangers and pilgrims upon earth.  
14 For they that say such things declare plainly that they seek a country. And truly, if they speak<sup>57</sup> of that country from whence they came forth, they might have opportunity to return; but now they desire a better country, that is, a heavenly. Wherefore God is not ashamed to be called their God; for He hath prepared for them a city.

17 By faith Abraham, when he was tried, offered<sup>58</sup> up Isaac, and he that had believed<sup>59</sup> the promises offered up his only-begotten son, though it was said unto<sup>60</sup> him, "*In Isaac shall thy seed be called;*"<sup>61</sup> accounting that God was able to raise him up, even from the dead; from whence also (in a figure) he received him.

be, "*He that was called Abraham [instead of Abram].*"

<sup>51</sup>Some of the best MSS. read "place" without the article.

<sup>52</sup>Cf. xii. 28.

<sup>53</sup>*Was delivered* is not in the best MSS.

<sup>54</sup>Exod. xxxii. 13 (LXX.).

<sup>55</sup>The same comparison is found Is. x. 22, quoted Rom. ix. 27.

<sup>56</sup>*Persuaded* is an interpolation not found in the best MSS. It was originally a marginal gloss on *embraced*. The latter word cannot be adequately translated in English, so as to retain the full beauty of the metaphor.

<sup>57</sup>*Speak*. The verb is the same in verse 22. The meaning is, "If, in calling themselves

strangers and pilgrims, they refer to the fact of their having left their native land," In other words, if Christians regret the the world which they have renounced, there is nothing to prevent their returning to its enjoyments. Here again we trace a reference to those who were tempted to apostatize. Such is the meaning of the imperfect.

<sup>58</sup>Literally, *hath offered*.

<sup>59</sup>The word means more than "*received*," (A. V.) His belief in the promises to his posterity enhanced the sacrifice which he made.

<sup>60</sup>"*Unto*," not "*of*," (A. V.) "*Unto whom*" is equivalent to "*though unto him*."

<sup>61</sup>Gen. xxi. 12 (LXX.), quoted also Rom. x. 7.

- By faith Isaac blessed Jacob and Esau CONCERNING THINGS TO COME. 20
- By faith Jacob, WHEN HE WAS DYING, blessed both the sons of Joseph; and "*He worshipped, leaning upon the top of his staff.*"<sup>62</sup> 21
- By faith Joseph, IN THE HOUR OF HIS DEATH, spake<sup>63</sup> of the departing of the sons of Israel; and gave commandment concerning his bones. 22
- By faith Moses, when he was born, was hid three months by his parents, because "*they saw that the child was goodly;*"<sup>64</sup> and they were not afraid of the king's commandment. 23
- By faith Moses, "*when he was come to years,*"<sup>65</sup> refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ<sup>66</sup> greater riches than the treasures of Egypt; for he looked beyond<sup>67</sup> unto the reward.<sup>68</sup> By faith he forsook<sup>69</sup> Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible. By faith he hath established<sup>70</sup> the passover, and the sprinkling of blood, that the destroyer of the first-born might not touch the children of Israel.<sup>71</sup> 24  
25  
26  
27  
28
- By faith they passed through the Red Sea as through dry land; which the Egyptians tried to pass, and were swallowed up. 29
- By faith the walls of Jericho fell down, after they were compassed about for seven days. 30
- By faith the harlot Rahab perished not with the disobedient,<sup>72</sup> because she had received the spies with peace. 31
- And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, of Samson and of Jephthae, of 32

<sup>62</sup>Gen. xlvii. 31 (LXX.). The present Hebrew text means, not *the top of his staff*, but the *head of his bed*; but the LXX. followed a different reading. The "faith" of Jacob consisted in fixing his hopes upon future blessings, and worshipping God, even in the hour of death.

<sup>63</sup>Spake. See verse 15. Joseph's "faith" relied on the promise that the seed of Abraham should return to the promised land. (Gen. xv. 16.)

<sup>64</sup>Exod. ii. 2 (LXX.). "They seeing that he was goodly." The Hebrew speaks of his mother only.

<sup>65</sup>Exod. ii. 11 (LXX.).

<sup>66</sup>The reproach of Christ's people is here called the reproach of Christ. Compare Col. i. 24, and 2 Cor. i. 5; also see 1 Cor. x. 4.

<sup>67</sup>Literally, *he looked away from that which was before his eyes.*

<sup>68</sup>Compare verse 6.

<sup>69</sup>See Exod. ii. 15.

<sup>70</sup>Perfect.

<sup>71</sup>Them, i. e. the children of Israel.

<sup>72</sup>Not "*them that believed not.*" (A. V.) They had heard the miracles wrought in favor of the Israelites (Josh. ii. 10), and yet refused obedience.

xi.

33 David, and Samuel, and the prophets; who through faith  
 34 subdued kingdoms, wrought righteousness, obtained prom-  
 35 ises, stopped the mouths of lions,<sup>73</sup> quenched the violence of  
 36 fire,<sup>74</sup> escaped the edge of the sword, out of weakness<sup>75</sup> were  
 37 made strong, waxed valiant in fight, turned to flight the  
 38 armies of the aliens. Women<sup>76</sup> received their dead raised to  
 39 life again; and others were tortured,<sup>77</sup> not accepting del-  
 40 iverance, that they might obtain a better<sup>78</sup> resurrection.  
 41 Others also had trial of cruel mockings<sup>79</sup> and scourgings,  
 42 with chains and also imprisonment. They were stoned,<sup>80</sup>  
 43 were sawn<sup>81</sup> asunder, were tempted,<sup>82</sup> were slain with the  
 44 sword. They wandered about in sheep-skins and goat-skins,  
 45 being destitute, afflicted, tormented. They wandered in  
 46 deserts, and in mountains, and in dens and caves of the  
 47 earth; of whom<sup>83</sup> the world was not worthy.

48 And these all, having obtained a good report through  
 49 faith, received not the promise; God having provided some  
 50 better thing for us, that they, without us, should not be  
 made perfect.<sup>84</sup>

<sup>73</sup>Referring to Daniel. (Dan. vi. 17.)

<sup>74</sup>Referring to Dan. iii. 27.

<sup>75</sup>This and the two following clauses may be most naturally referred to the Maccabees.

<sup>76</sup>Referring to the widow of Sarepta (1 Kings xvii.) and the Shunamite (2 Kings iv.).

<sup>77</sup>This refers both to Eleazar (2 Macc. vi.), and to the seven brothers, whose torture is described, 2 Macc. vii. The verb *ἐτύμπασις-θησαν* points especially to Eleazar, who was bound to the *τύμπανον*, an instrument to which those who were to be tortured by scourging were bound. (2 Macc. vi. 19.) The "not accepting deliverance" refers to the mother of the seven brothers and her youngest son (2 Macc. vii.).

<sup>78</sup>Better, viz. than that of those who (like the Shunamite's son) were only raised to return to this life. This reference is plain in the Greek, but cannot be rendered equally obvious in English, because we cannot translate the first *ἀναστροφῆς* in this verse by *resurrection*.

<sup>79</sup>Mockings. Still referring to the seven brothers, concerning whose torments this word

is used. (2 Macc. vii. 7.)

<sup>80</sup>Zechariah, the son of Jehoiadah, was stoned. (2 Chron. xxiv. 20.) But it is not necessary (nor indeed possible) to fix each kind of death here mentioned on some person in the Old Testament. It is more probable that the Epistle here speaks of the general persecution under Antiochus Epiphanes.

<sup>81</sup>According to Jewish tradition, this was the death of Isaiah; but see the preceding note.

<sup>82</sup>The Received Text is here retained; but it seems very probable that the reading should be (as has been conjectured), *they were burned*. This was the death of the seven brothers.

<sup>83</sup>Literally, *they of whom the world was not worthy, wandering in deserts and in mountains, &c.*; i. e. they, for whom all that the world could give would have been too little, had not even a home wherein to lay their head.

<sup>84</sup>Made perfect. See notes on ii. 10, vii. 11, ix. 9; literally, *attain their consummation*, including the attainment of the full maturity of their being,

Exhortation to imitate such examples, and to follow Jesus in steadfast endurance of suffering.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us<sup>85</sup> also lay aside every weight, and the sin which clingeth closely round us,<sup>86</sup> and run with courage<sup>87</sup> the race that is set before us; looking onward<sup>88</sup> unto Jesus, the forerunner<sup>89</sup> and the finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Yea, consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood,<sup>90</sup> in your conflict against sin; and ye have forgotten the exhortation which reasoneth<sup>91</sup> with you as with sons, saying, "*My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.*"<sup>92</sup> If ye endure chastisement,<sup>93</sup> God dealeth with you as with sons; for where is the son that is not chastened by his father? but if ye be without chastisement, whereof all [God's children] have been<sup>94</sup> partakers, then are ye bastards, and not sons. Moreover, we

and the attainment of the full accomplishment of their faith; which are indeed identical. They were not to attain this without us, i. e. not until we came to join them.

<sup>85</sup>Let us, as they did. The Agonistic metaphor here would be more naturally addressed to the Church of Alexandria than to that of Jerusalem.

<sup>86</sup>This word occurs nowhere else. Sin seems here to be described under the metaphor of a garment fitting closely to the limbs, which must be cast off if the race is to be won. A garment would be called by the term in question, which fitted well all round.

<sup>87</sup>The original (as it has been before remarked) is not accurately represented by "patience;" it means *steadfast endurance, or fortitude.*

<sup>88</sup>"Looking onward." Compare "looked beyond" (xi. 26).

<sup>89</sup>Literally, *foremost leader.* Compare ii. 10. Compare also the similar phrase in vi. 20.

<sup>90</sup>If this Epistle was addressed to the Christians of Jerusalem, the writer speaks here only

of the existing generation; for the Church of Jerusalem had "resisted unto blood" formerly, in the persons of Stephen, James the Greater, and James the Less.

<sup>91</sup>This is the meaning of the Greek word.

<sup>92</sup>Prov. iii. 11-12. (LXX. nearly verbatim.) Philo quotes the passage to the same purpose as this Epistle.

<sup>93</sup>Throughout this passage it appears that the Church addressed was exposed to persecution. The intense feeling of Jewish nationality called forth by the commencing struggle with Rome, which produced the triumph of the *zealot party*, would amply account for a persecution of the Christians at Jerusalem at this period, as is argued by those who suppose the Epistle addressed to them. But the same cause would produce the same effect in the great Jewish population of Alexandria.

<sup>94</sup>Observe the perfect, referring to the examples of God's

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were chastened<sup>95</sup> by the fathers of our flesh, and gave them reverence; shall we not much rather submit ourselves to the Father of our<sup>96</sup> spirits, and live? For they indeed, for a few days chastened us, after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward, unto them that are exercised thereby, it yieldeth the fruit of righteousness in peace.<sup>97</sup>

12 Wherefore, "*Lift up the hands which hang down, and*  
13 *the feeble knees,*"<sup>98</sup> and "*make even paths for your feet;*"<sup>99</sup>  
that the halting limb be not lamed,<sup>1</sup> but rather healed.

14 Follow peace with all men, and holiness,  
without which no man shall see the Lord. Warning  
15 And look diligently lest any man fall<sup>2</sup> short against sensu-  
of the grace of God; "*lest any root of bit-*  
*terness springing up trouble you,*"<sup>3</sup> and thereby many be  
16 defiled; lest there be any fornicator, or profane person, as  
17 Esau, who for a single meal sold his birthright; for ye know  
that afterward, when he desired to inherit the blessing, he  
was rejected; finding no room for repentance, though he  
sought it<sup>4</sup> earnestly with tears.

children mentioned in the preceding chapter.

<sup>95</sup>"We had our fathers to chasten us." The A. V. does not render the article correctly.

<sup>96</sup>"Our" is understood (without repetition) from the parallel "*our flesh.*"

<sup>97</sup>*Peaceful fruit of righteousness.* God's chastisements lead men to conformity to the will of God (which is *righteousness*); and this effect (*fruit*) of suffering is (*peaceful*) full of peace. There can be no peace like that which follows upon the submission of the soul to the chastisement of our heavenly Father, if we receive it as inflicted by infinite wisdom and perfect love.

<sup>98</sup>This quotation is from Is. xxxv. 3, from LXX. (as appears by two of the Greek words), but quoted from memory, and not verbatim. The quotation here approaches more nearly than this to the Hebrew original, and might therefore (if not quoted *memoriter*) be considered an exception to the rule,

which otherwise is universal throughout this Epistle, of adhering to the LXX. in preference to the Hebrew.

<sup>99</sup>Prov. iv. 26 (LXX. nearly verbatim).

<sup>1</sup>Or *be dislocated*. The meaning of this exhortation seems to be, that they should abandon all appearance of Judaizing practices, which might lead the weaker brethren into apostasy.

<sup>2</sup>The most natural construction here is similar to that in verse 16.

<sup>3</sup>Deut. xxix. 18. This quotation is a strong instance in favor of Bleek's view, that the writer of this Epistle used the Alexandrian text of the LXX. For the Codex Alexandrinus (which, however, is corrupt here) corresponds with the Epistle, while the Codex Vaticanus corresponds more closely with the Hebrew.

<sup>4</sup>Although, with Chrysostom and De Wette, we refer "it" *grammatically* to "repentance," yet we think the view of Bleek *substantially* correct in referring it to "blessing." That is,

In proportion to the superiority of the Gospel over the Law will be the danger of despising it. For ye are not come to a mountain that may be touched,<sup>5</sup> and that burneth with fire, nor to "*blackness and darkness and temp-est,*"<sup>6</sup> and "*sound of trumpet,*"<sup>7</sup> and "*voice of words*"<sup>8</sup>—the hearers whereof entreated that no more might be spoken unto them;<sup>9</sup> for they could not bear that which was commanded.<sup>10</sup> ("And if so much as a beast touch the mountain, it shall be stoned;"<sup>11</sup> and so terrible was the sight, that Moses said, "*I exceedingly fear and quake.*"<sup>12</sup>) But ye are come unto Mount Sion, and to the city of the living God, the heavenly Jerusalem,<sup>13</sup> and to myriads<sup>14</sup> of angels in full assembly, and to the congregation of the first-born<sup>15</sup> whose names are written in heaven, and to God<sup>16</sup> the judge of all, and to the spirits of just men<sup>17</sup> made perfect,<sup>18</sup> and to Jesus the medi- 18  
19  
20  
21  
22  
23  
24

in saying that Esau sought repentance with tears, the writer obviously means that he sought to reverse the consequences of his fault, and obtain the blessing. If we refer to Genesis, we find that it was, in fact, Jacob's blessing (the Greek word is the same, Gen. xxvii. 35-38, LXX.) which Esau sought with tears.

<sup>5</sup>The first is the present participle; the second the perfect participle (not as A. V.). For the particulars here mentioned, see Exod. xix.

<sup>6</sup>Deut. iv. 11, the same Greek words (LXX.).

<sup>7</sup>Exod. xix. 16, again the same Greek words (LXX.).

<sup>8</sup>Deut. iv. 12 (LXX.).

<sup>9</sup>Deut. v. 25 (LXX.), where one of the Greek words accounts for what we read here.

<sup>10</sup>We put a full stop after *commanded*, because that which the Israelites "could not bear" was not the order for killing the beasts, but the utterance of the commandments of God. See Ex. xx. 19.

<sup>11</sup>Quoted from Ex. xix. 12 (LXX., but not verbatim). The words "or thrust through with a dart" of the Received Text have been here interpolated from the Old Testament, and are not in any of the uncial MSS.

<sup>12</sup>Deut. ix. 19 (LXX.). This

is the passage in the Old Testament, which comes nearest to the present. It was the remembrance of that terrible sight which caused Moses to say this; much more must he have been terrified by the reality.

<sup>13</sup>This is (see Gal. iv. 26) the Church of God, which has its metropolis in heaven, though some of its citizens are still pilgrims and strangers upon earth.

<sup>14</sup>We take *myriads of angels with full assembly*. The latter phrase properly means a festive assembly, which reminds us of "the marriage-supper of the Lamb."

<sup>15</sup>*First-born*. These appear to be the Christians already dead and entered into their rest; "*written*" means *registered or enrolled*. Cf. Luke ii. 1, and Phil. iv. 3.

<sup>16</sup>The order of the Greek would lead us more naturally to translate to a judge, who is God of all; but we have retained the A. V. in deference to the opinion of Chrysostom.

<sup>17</sup>These *just men* (being distinguished from the *first-born* above) are probably the worthies of the ancient dispensation, commemorated chap. xi.

<sup>18</sup>Literally, *who have attained their consummation*. This they had not done until Christ's coming. See xi. 40.

xii.

ator of a new covenant, and to the blood of sprinkling,<sup>19</sup> which speaketh better things than that of Abel.<sup>20</sup>

25 See that ye reject<sup>21</sup> not Him that speaketh. For if they  
 26 escaped not who rejected him that spake<sup>22</sup> on earth, much  
 27 more shall not we escape if we turn away from Him that  
 28 speaketh from heaven. Whose voice then shook the earth; but  
 29 but now He hath promised, saying, "*Yet once more only*<sup>23</sup>  
 30 *will I shake*<sup>24</sup> *not the earth alone, but also heaven.*"<sup>25</sup> And  
 31 this "*yet once more only*" signifieth the removal of those  
 32 things that are shaken, as being perishable,<sup>26</sup> that the things  
 33 unshaken may remain immovable. Wherefore, since we re-  
 34 ceive a kingdom that cannot be shaken, let us be filled with  
 35 thankfulness,<sup>27</sup> whereby we may offer acceptable worship  
 36 unto God with reverence and godly fear. For "*our God is*  
 37 *a consuming fire.*"<sup>28</sup>

xiii. 1, 2 Let brotherly love continue. Be not for-  
 3 getful to entertain strangers, for thereby  
 4 some<sup>29</sup> have entertained angels unawares.  
 5 Remember the prisoners, as though ye shared  
 6 their prison; and the afflicted, as being  
 7 yourselves also in the body. Let marriage  
 8 be held honorable<sup>30</sup> in all things, and let the  
 9 marriage-bed be undefiled; for<sup>31</sup> whore-  
 10 mongers and adulterers God will judge. Let your conduct  
 11 be free from covetousness, and be content with what ye have;  
 12 for HE hath said, "*I will never leave thee nor forsake*  
 13 *thee.*"<sup>32</sup> So that we may boldly say, "*The Lord is my*

Exhortation to several moral duties, especially to courageous profession of the faith, and obedience to the leaders of the Church.

<sup>19</sup>Contrasted with the *water of sprinkling* of Numbers xix. (LXX.) Compare ix. 13-14, and x. 22.

<sup>20</sup>Or, if we read with the best MSS., "*better than Abel.*" The voice of Abel cried for vengeance (Gen. iv. 10). Compare xi. 4; the blood of Christ called down forgiveness.

<sup>21</sup>It is impossible to translate this verb by the same English word here and in verse 19th; hence the reference of the one passage to the other is less plain than in the original.

<sup>22</sup>Literally, "*that spake oracularly.*"

<sup>23</sup>*Once, and once only.* Cf. ix. 26 and x. 2.

<sup>24</sup>"Will I shake" is the reading of the best MSS.

<sup>25</sup>Hagg. ii. 6 (LXX., but not verbatim).

<sup>26</sup>Used here as *made with*

*hands* is (ix. 11, ix. 24), and as we often use "*things created*" as equivalent to *thing perishable*.

<sup>27</sup>"Filled with thankfulness." Compare Luke xvii. 9. If the meaning were, "Let us hold fast [the] grace [which we have received]," the Greek verb would be different.

<sup>28</sup>Deut. iv. 24 (LXX., nearly verbatim).

<sup>29</sup>Viz. Abraham and Lot.

<sup>30</sup>This must be taken imperatively on the same ground as what immediately follows, at the beginning of the 5th verse.

<sup>31</sup>The MSS. A. D., and some others, read *for* here, which is adopted by Lachmann and Bleek.

<sup>32</sup>Deut. xxxi. 6 (LXX.). This is said by Moses. In Josh. i. 5 (LXX.), we find a direct promise from God, almost in the



helper, and I will not fear. What can man do unto me?"<sup>33</sup>

Remember them that were your leaders,<sup>34</sup> who spoke to you the word of God; look upon<sup>35</sup> the end of their life, and follow the example of their faith. 7

Jesus Christ<sup>36</sup> is the same yesterday and to-day and for ever. Be not carried<sup>37</sup> away with manifold and strange doctrines. For it is good that the heart be established by grace; not by meats,<sup>38</sup> which profited not them that were occupied therein. We have an altar whereof they that minister unto the tabernacle have no right to eat. For<sup>39</sup> the bodies of those beasts whose blood the High Priest bringeth<sup>40</sup> into the Holy Place<sup>41</sup> are burned "*without the camp.*"<sup>42</sup> Wherefore Jesus also, that He might sanctify the People by His own blood, suffered without the gate. Therefore let us go forth unto Him "*without the camp,*" bearing His reproach. For here we have no continuing city, but we seek one to come.<sup>43</sup> 8 9 10 11 12 13 14

By Him therefore let us offer unto God continually a sacri- 15

same words, addressed to Joshua. The citation here, being not verbatim, may be derived from either of these places. Philo cites the same words as the text.

<sup>33</sup>Ps. cxviii. 6 (LXX.).

<sup>34</sup>Not rulers, but leaders. Compare Acts xv. 22, where the word is the same. It is here (cf. verses 17 and 24) applied to the presbyters or bishops of the Church.

<sup>35</sup>A very graphic word, not to be fully rendered by any English term. The meaning is, "*contemplate the final scene [perhaps martyrdom] which closed their life and labors.*"

<sup>36</sup>The A. V. here gives an English reader the very erroneous impression that "Jesus Christ" is in the objective case, and in apposition to "the end of their conversation."

<sup>37</sup>"Carried away," not "carried about," is the reading of the best MSS.

<sup>38</sup>Not by meats. The connection here is very difficult. The reference seems to be, in the first place, to Judaizing doctrines concerning clean and un-

clean meats; but thence the thought passes on to the sacrificial meats, on which the priests were partly supported. Some think this verse addressed to those who had themselves been priests, which would be an argument for supposing the Epistle addressed to the Church at Jerusalem. (Compare Acts vi. 7.)

<sup>39</sup>The connection seems to be, that the victims sacrificed on the day of Atonement were commanded (Levit. xvi. 27) to be *wholly burned*, and therefore *not eaten*.

<sup>40</sup>Viz. on the day of Atonement. Compare chaps. ix. and x.

<sup>41</sup>The words "for sin" are omitted in the best MSS.

<sup>42</sup>Levit. xvi. 27 (LXX. verbatim). The camp of the Israelites was afterwards represented by the Holy City; so that the bodies of these victims were burnt outside the gates of Jerusalem.

<sup>43</sup>Literally, *the city which is to come*. Compare x. 34, and *the kingdom that cannot be shaken*, xii. 28.

16 fice of praise,<sup>44</sup> that is, “*the fruit of our lips,*”<sup>45</sup> making confession unto His name. And be not unmindful of benevolence and liberality, for such are the sacrifices which are acceptable unto God.

17 Render unto them that are your leaders obedience and submission; for they on their part<sup>46</sup> watch for the good of your souls, as those that must give account; that they may keep their watch with joy, and not with lamentation; for that would be unprofitable for you.

18 Pray for me; for I trust<sup>47</sup> that I have a good conscience, desiring in all my conduct to live rightly. But I the rather beseech you to do this, that I may be restored to you the sooner.<sup>48</sup>

20 Now the God of peace, who raised up<sup>49</sup> from the dead the great “*Shepherd of the sheep,*”<sup>50</sup> even our Lord Jesus, through the blood of an everlasting covenant,—make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, by Jesus Christ. To whom be glory forever.<sup>51</sup> Amen.

22 I beseech you, brethren, to bear with these words of exhortation; for I have written shortly.<sup>52</sup>

23 Know that our brother Timotheus is set at liberty; and with him, if he come speedily, I will see you.

24 Salute all them that are your leaders, and all the saints.

25 They of Italy<sup>53</sup> salute you. Grace be with you all. Amen.

<sup>44</sup>The Christian sacrifice is “a sacrifice of praise and thanksgiving,” contrasted with the propitiatory sacrifices of the old law, which were forever consummated by Christ. See x. 4-14.

<sup>45</sup>Hosea xiv. 2 (LXX.) (The present Hebrew text is different.)

<sup>46</sup>The pronoun is emphatic.

<sup>47</sup>This seems to be addressed to a party amongst these Hebrew Christians who had taken offence at something in the writer's conduct.

<sup>48</sup>We have already observed that this implies that a personal connection existed between the writer and the readers of this Epistle. The opinion of Ebrard, that this verse is written by St. Luke in St. Paul's person, and verse 23d in his own person, appears quite untenable; no intimation of a

change of person is given (compare Rom. xvi. 22); nor is there any inconsistency in asking prayers for a prosperous journey, and afterwards expressing a positive intention of making the journey.

<sup>49</sup>This denotes not to bring again (A. V.), but to bring up from below, to raise up. (Rom. x. 7.)

<sup>50</sup>This is an allusion to a passage in Isaiah (Is. lxi. 11, LXX.), where God is described as “*He who brought up from the sea the shepherd of the sheep*” [viz. Moses].

<sup>51</sup>“And ever” is probably to be omitted both here and Rom. xi. 36, and xvi. 27.

<sup>52</sup>They are asked to excuse the apparent harshness of some portions of the letter, on the ground that the writer had not time for circumlocution.

<sup>53</sup>“They of Italy.” We agree

with Winer in thinking that this "of" may be most naturally understood as used *from the position of the readers*. This was the view of the earlier interpreters, and is agreeable to Greek analogy. In fact, if we

consider the origin in most languages of the gentilitia prepositions (*von, de, of, &c.*), we shall see that they conform to the same analogy. Hence we infer from this passage that the writer was in Italy.

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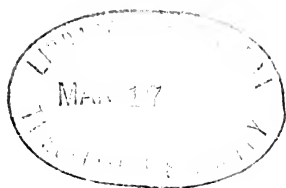
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